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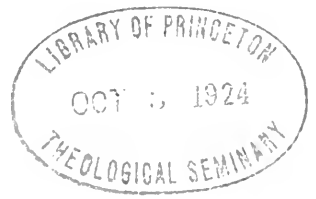
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D. B. KANTAL.



A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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THIRD EDITION,

NEW YORK:
JOHN WILEY & SON,
15 ASTOR PLACE.
1873.

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

POOLE & MACLAUGHLAN,
PRINTERS AND BOOKBINDERS,
205-213 *East Twelfth St.*,
NEW YORK.

P R E F A C E .

THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American 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 *כִּי־לֵב kītal'*.

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

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א —	אֵלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֵל 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	חֵיֶת Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ ד Kh, K	כַּף Kaph	כך	20
12	ל L	לָמֶד Lā'-medh	ל	30
13	מ M	מֵם Mēm	מס	40
14	נ N	נוּן Nūn	כן	50
15	ס S	סָמֶךְ Sā'-mekh	ס	60
16	ע —	עֵיֶן Áyin	ע	70
17	פ ה Ph, P	פֶּא Pē	פף	80
18	צ ק Ts	צָדִי Tsā'-dhē	צז	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵשׁ Rēsh	ר	200
21	ש Sh, S	שֵׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

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

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

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus \beth with a point in its bosom has the sound of *b*, \beth unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; \daleth is pronounced as *g*, \daleth 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*; κ is *d*, κ unpointed is the aspirate *dh*, equivalent to *th* in *the*; λ is *k*, λ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of \daleth , is commonly neglected in modern reading; μ is *p*, μ unpointed is *ph* or *f*; ν is *t*, ν unpointed *th* in *thin*. The letter \shva with a dot over its right arm is pronounced like *sh*, and called *Shīa*; \shva with a dot over its left arm is called *Sīa*, and pronounced like *s*, no attempt being made in modern

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

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

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

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

4. For two letters, **ס** and **ז**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **ס** is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **ז** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **הַזְמָה** *Γόμοῦσα*, **זָה** 'Hλί, **זָהָה** 'Αμυλήη. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שְׁמַנְךָ** *Sh'mang*, **גָּמֻדְךָ** *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 Syriae 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 ; **ב 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, **ד ך ן 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 **לְכַמֵּי־הַיָּם** Isa. 9 : 6, or their ordinary forms at the end, as **יְהִי** Neh. 2 : 13, **יֵינִי** 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 **וְהִנֵּה** Ps. 80 : 16, or smaller, as **בְּהַרְרֵי־אֲמֹם** Gen. 2 : 4, or above the line, as **מִן־הַיָּרֵךְ** Ps. 80 : 14, or inverted, as **בְּחֶסֶד** Num. 10 : 35. (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as **וַיִּצְחָק־הוּא** Gen. 33 : 4, **לֵאמֹר** 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 **מִן־הַיָּשָׁה** Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In **וְהָיָה** Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; **וַיִּבְרָא** 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 $\aleph \beth \daleth$.

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*; Heth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goat*; 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 $\beth \daleth \wedge$ succeed each other, as in like manner the three liquids $\lsh \mem \nun$. 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 (\wedge omitted), 34, 37 (alternate verses, \beth omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (\beth 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 \beth and \daleth 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 ז ח		
Rough	ע	ק פ		

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

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

§ 7. The letters may be variously divided :

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

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

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

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

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

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

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

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth א ב ט and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק צ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat א as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *v* and *ϕ*, and in Latin into U and V, as ו 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 **הָאֲמִתִּי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ב** for servile **ה** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִיְקָלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שְׂמֵלֵאכְהוּ בִינָה** for his work is understanding; **אֲנִי שְׁלֵמָה** *I Solomon am writing*; **אֵךְ הַבְּנָה שְׁלוֹמִי** only build thou my peace; **כְּשֶׁתֵּיִל אֵב הַמִּזְוֶן** like a branch of the father of multitude; **מֹשֶׁה כָּתַב אֵלֵינוּ** *Moses has written to us*. To which Nordheimer has added **הוֹן מִכְתָּבֵי שָׂאֵל** *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, **הַ** **וַ** **לַ** = **הַ** **וַ** **לַ**, 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. **רַגְוִי** for **רַגְוִימִר** *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 **ה** with the letters immediately preceding; thus **הַק** or **ק** 500, **הַר** or **ר** 600, **הַש** or **ש** 700, **הַת** or **ת** 800, **הַק** or **ק** 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 $\text{הבט} 421$. Fifteen is, however, made not by יה , which are the initial letters of the divine name Jehovah, יהוה , but by טו 9+6.

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

THE VOWELS.

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

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

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דָּבַר is in Gen. 12: 4 דְּבַר הָעֵבֶר *he spake*, in Ex. 6: 29 דְּבַר הַדְּבַר *speak* and דְּבַר הַדְּבַר *speaking*, in Prov. 25: 11 דְּבַר הַדְּבַר *spoken*, in Gen. 37: 14 דְּבַר הַדְּבַר *word*, in 1 Kin. 6: 16 דְּבַר הָאוֹרָחַל *the oracle* or most holy place of the temple, in Ex. 9: 3 דְּבַר הַדְּבַר *pestilence*. So וַיִּשְׁק is in Gen. 29: 10 וַיִּשְׁק וַיִּשְׁק *and he watered*, and in the next verse וַיִּשְׁק וַיִּשְׁק *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*; וַהֲשִׁבְחֵם is in Jer. 32: 37 וַהֲשִׁבְחֵם *and I will bring them again*, and then וַהֲשִׁבְחֵם *and I will cause them to dwell*; שְׁמַיִם is in Gen. 14: 19 שְׁמַיִם *heaven*, and in Isa. 5: 20 שְׁמַיִם *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. לַאֵל *lat* Judg. 4: 21, דַּאֵג *dāg* Neh. 13: 16 K'thibh, קַאֵם *kām* Hos. 10: 14, זַאֵזֵל *zāzēl* Lev. 16: 8, רַאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רַאֵמֹת sometimes for *rāmōth*, צַאֵר *tsarrār*, אַאֵסַאֵךְ 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. גַּלְהָ *gālā*. מַלְכָה *malkā*, אַתָּה *atta*, rarely and only as an Aramæism by א, e. g. חֲגַא *hhogā* Isa. 19: 17, קוֹרְחָה *korhā* Ezek. 27: 31 K'thibh, גַּבְהָה *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. צִירְתִּים or צִירְתִּים *tsirv'thīm*, צִירְתִּי *tsirv'thī*; שְׁבוּ or שִׁבוּ *shv'bhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מְנִיְקוֹת *mēnīkōth*, נְסִיגְתִּי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֵאֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יַאֵנֵלְט *yānēlts* Eccles. 12: 5; זֹאֵה *zōth*, פְּרִיאֵה *pōvōth* Ezek. 31: 8. בִּטְסוֹתָר *bitstōthār* 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. מַלְכְּהָ *malkhē*, מַלְכוֹ *malkō*; הִיָּה *h'yē*, פַּרְוֵה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יְהִיָּה *yih'yē*, הַהִיָּנָה or תִּהְיֶנָּה *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 *sobhēbh* is commonly סִבֵּב or סִיבֵּב, only once סִבִּיב 2 Kin. 8: 21; *ya'kōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēase* is תְּעַשֶׂה, but in Ex. 25: 31 תְּעַשֶׂה; *ēthām* according to the analogy of similar grammatical forms would be אֲתָם, but in Ps. 19: 11 it is אֲתָם; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיִר and הִמְיִר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאכִים; *g'bhūloth* is in Deut. 32: 8 גְּבוּלוֹת, in Isa. 10: 13 גְּבוּלוֹת, in Ps. 74: 17 גְּבוּלוֹת; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *so* is written both זֶה and זִי; and *pō* פִּי, פִּי and פֶּה. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *lōhīm*, אֱלֹהִים; נַתְּנָהּ *n'thānīm*, נַתְּנָהּ or נַתְּנָהּ. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵן *kō'h* Dan. 11: 6, always elsewhere קֹדֶשׁ; כֹּדֶשׁ *kōdhes* Dan. 11: 30, for קֹדֶשׁ *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere commonly קֹדֶשׁ. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲדִירִים Ezek. 32: 18.

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

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

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

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

Long Vowels.

Short Vowels.

קָמֶץ	Kā'-mets	ā	⌊	פָּתַח	Pát-tahh	ǎ	⌊
צֶרֶךְ	Tsē'-rē	ē	⌋	סְגוּל	Se'-ghōl	ĕ	⌋
חֹלֶם	Hhō'-lem	ō	⌋	קָמֶץ תְּנוּפָה	Kā'-mets Hhā-tūph'	ǒ	⌋

Doubtful Vowels.

חֵירֶק	Hhī'-rik	⌋	}	<i>ī</i> or <i>ĩ</i>
שִׁירֶק	Shū'-rek	⌋		
קִבּוּץ	Kīb'-buts	⌋		

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

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

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וְ = *ī*, and Hhirik parvum וְ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וְ, but וְ. The punctuators never introduced the letter וְ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וְ, and וְ, וְ and וְ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

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

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

b. The names of the vowels, with the exception of Kamets-Hhatuph contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tseré, *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 אהיי (which have been formed into the technical word אהיי *El'vī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghes forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghes forte belong only to consonants: thus קִיָּה *kōreka*, מִצִּיָּה *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ר), וְהָיָה *v'hāyā* קִיָּה *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 ך, *o* and *u* to ך, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בַי *bī*, מַי *mē*, גַּי *gē*, בֹּי *bō*, לַי *lū*, but שָׂרַי *sāray*, גֹּי *gōy*, גַּלְיָי *gālūy*, תָּו *tāv*, שְׁלֹו *shālōv*, זַו *zīv*; the combination ךך is pronounced *āv*, עֲוֹי and עֲוֹי *ānāv*, וְו and וְו *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. לִילֵ אֵלֵ *līlē*, רִישׁוֹן אֵלֵ *rīshōn*, פֹּרֵ אֵלֵ *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of א in Kamets-Hhathuph is very rare, and where it does occur the margin always substitutes a reading without the א, e. g. הַיְוֵהְיֵ Jer. 27:20, הַיְוֵהְיֵ Ezek. 27:15, הַיְוֵהְיֵ Ps. 39:1, הַיְוֵהְיֵ Isa. 44:17, הַיְוֵהְיֵ Jer. 33:8, הַיְוֵהְיֵ Nah. 1:3. In אֵלֵ 2 Chron. 8:18, and אֵלֵ Dent. 32:13, א represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. הַיְוֵהְיֵ Num. 1:10, אֵלֵ 2 Sam. 2:19, also written אֵלֵ 1 Chron. 2:16. In such words as הַיְוֵהְיֵ Jer. 22:6, הַיְוֵהְיֵ Dent. 21:7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings, הַיְוֵהְיֵ, §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 (יֵ) is almost invariably long and Shurek (יֵ) 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 א and א 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*, מוֹת *mōth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמוֹתִי *h^akāmōthī*, קָמֹס *kāmūs*.

a. Hbirik with Yodh is short in רַחֲמֵי־יְהוָה *rah^amittiv* 1 Sam. 17:35 בִּיקְרוֹתֶיךָ *bikk^arōthekhā* Ps. 45:10, לִיקְהָתֶּה *likk^ahath* Prov. 30:17. In אֶזְרִיקֶנּוּ 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^alag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. הִחֲקֵה *hhukkē*, פֻּמְמִים *Pummim*, חֲקֵה *hhukkā* Ps. 102:5, אֶזְרִיקֶנּוּ 2 Chron. 2:7, זִיקָה Ezek. 16:34.

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

SH'VA.

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

quiescent; thus רָאָהּ, רָאָהּ Ruth 3 : 4; וְהָיָה Isa. 62 : 3, though in this case it is sometimes written, e. g. וְהָיָה 2 Sam. 14 : 3; וְהָיָה 2 Sam. 14 : 2; וְהָיָה Judg. 13 : 3; הִיאָהּ 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. הַיָּא רְבִיא וְרָא הַטָּא.

a. Final א may receive Sh'va for the sake of distinction not only from א, as already suggested, but also from א 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 ع in Arabic. In such forms as אָהּ Sh'va is omitted with the closing letters because the א is not sounded.

2. Sh'va may be either silent (אָ *quiescens*), or vocal (אָ *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, אָמִיד בָּר *b'midbar*, אָפְקִדָם *p'kadhem*.

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. אָבְבָהּ *y'abbēdh*, אָבְבָהּ *ābēth*, אָבְבָהּ *d'ū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. אָבְבָהּ *sāū*, אָבְבָהּ *tāhū*, אָבְבָהּ *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. אָבְבָהּ *b'ya'kōbh*, אָבְבָהּ *k'yōm*, and with Methegh was sounded as Hhirik, e. g. אָבְבָהּ *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. אָבְבָהּ *b'rākāhā*, אָבְבָהּ *g'tilim*, and with Methegh was pronounced as Pattahh אָבְבָהּ *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, עֲמֹד ^amōdh.

Hhātēph-Seghol =̄̄ ; thus, עֲמֹר ^emōr.

Hhātēph-Kamets =̄̄̄ ; thus, עֲמִיל ^hh'li.

a. Hhātēph (עֲמִיל *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 עֲמִיל Gen. 2:12, עֲמִיל Gen. 27:38; Hhateph-Kamets עֲמִיל Gen. 2:23, עֲמִיל Jer. 31:33; but never Hhateph-Seghol except עֲמִיל 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. עֲמִיל 2 Kin. 2:1, עֲמִיל 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. רִיחַ *rī^ahh*, שְׂמִיעַ *shāmō^a*, מַגְבִּיעַ *maghbī^ah*, שְׂמִיעַ^t *shāma^t*, יחַ *yī^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 שְׂמִיעַ should accordingly be read *shāmaat*, and יחַ *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, עֲמִיל or עֲמִיל for עֲמִיל.

SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ו occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. הָ ל'khā, עוֹלָה ō-lā. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמְתֵּם kam-tem, הִלַּכְתֶּם hā-lakht. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרוּעַ z'rō^a, אָנִי ^oanī are monosyllables.

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

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

אָדָם	אֱלֹהִים	בָּרוּךְ	בְּיָוֶם	אָדָם	תְּהִלָּתְךָ	סֵפֶר	זֶה
a-dhā'm	'lo-hī'm	b'rō'	b'yō'm	a-dhā'm	to-P'dhō'th	sē'-pher	zē'
			Gen. 5 : 1.	אֶתִּי	אָסַף	אֱלֹהִים	בִּידְחֵנוּ
				o-thō'	ā-sā'	'lo-hī'm	bidh-mū'th

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

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, $\text{הָאֵת} h\bar{a}-\bar{e}th$ is for הֵת , and $\text{הָהוּ} h\bar{a}-h\bar{u}'$ for הֵהוּ : such words as הָשָׂא , הָשָׂב , הָשָׂבַע , הָשָׂה , הָשָׂה are formed after the analogy of הָשָׂה . A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, $\text{בֵּלְשָׁטָן} b\bar{e}l-'sh\bar{a}t-s\bar{a}n$, though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g. הַיְיֹדֵי , הַיְיֹדֵי , הַיְיֹדֵי . The same is the case when a long vowel is retained before Makkeph, e. g. יְיֹדֵי . 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. יְיֹדֵי or $\text{יְיֹדֵי} y\bar{i}-r\bar{a}sh$, יְיֹדֵי or $\text{יְיֹדֵי} y\bar{i}bh-n\bar{u}$, יְיֹדֵי or $\text{יְיֹדֵי} g'bh\bar{u}-l\bar{o}$, יְיֹדֵי or $\text{יְיֹדֵי} yul-l\bar{a}dh$, יְיֹדֵי or $\text{יְיֹדֵי} kul-l\bar{a}m$, יְיֹדֵי

or מִזְזִי *mūzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁירָם or שִׁירָיִם *sī-hīm*, לִי *lī*, גָּבֹל or גְּבִיל *g'bhūl*, דְּרָשָׁהּ or דְּרָשִׁיהָ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵס, אֶס, עֵס, מֵן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. בָּלָד, רָלָשָׁב, רָרָב.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in נִרְאָה־עֵר, נִרְאָה־עָרָה, נִרְאָה־עָרָה Gen. 22 : 8, which follow the analogy of נִקְטָל, and in סְבָבִי Isa. 10 : 34, קָמְצִי the first vowel is short; in גְּבִילָם, נִשְׁמָהּ the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יָרָא *yī-r'ā*, from אָרַא *to fear*, and יָרָא *yī-sh'nū* from נָשָׁן *to sleep*; but יָרָא *yir-ū* from רָאָה *to see*, and יָרָא *yish-nū* from שָׁאָה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dū-bhār*, חֶפְשִׁי *hhoph-shū*, מֵאֶרֶץ *mā-rett*, לָמָּה *lām-mā*, בֹּתֵם *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֶכְמָה *hhokh-mā*, חֶכְמָה *hhū-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. **לְהִירֵי** *lo-hl^ori*, **לְעֹבְדֵיהֶם** *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 **וְנִיַּיֹּת** with the prefixed conjunction *vo^oniyyōth*, **וְהַאֲזַנָּה** with the article *h^oniyyā*; **וְקָמַד** in the Hophal *yo^omadh*, **וְהִתְאַחֲזוּ** Isa. 44:13 in the Piel *y^othā-rēhū*. The first vowel is *ō* in **וְהִתְאַחֲזוּ** from **אָחַז**, **וְקָמַד** from **קָמַד**, **וְשָׁרְשִׁים** from **שָׁרַשׁ**, **וְשָׁרְשִׁים** from **שָׁרַשׁ** Isa. 38:14, **וְקָמַד** Num. 22:11, **וְשָׁרְשִׁים** Num. 23:7 and the like, and the first two vowels in such words as **וְשָׁרְשִׁים** from **שָׁרַשׁ**, **וְשָׁרְשִׁים** Isa. 30:12 from **שָׁרַשׁ**, **וְשָׁרְשִׁים** Deut. 20:2, **וְשָׁרְשִׁים** Hos. 13:14, **וְשָׁרְשִׁים** 2 Chron. 10:10, **וְשָׁרְשִׁים** 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in **וְשָׁרְשִׁים** Job 16:19 from **שָׁרַשׁ**, **וְשָׁרְשִׁים** from **שָׁרַשׁ**, **וְשָׁרְשִׁים** from **שָׁרַשׁ**, and in **וְשָׁרְשִׁים**, **וְשָׁרְשִׁים** and the like, because it is originally and properly Kamets. The word **וְשָׁרְשִׁים** 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.: **וְרָפְאִי** Ps. 38:21, **וְרָפְאִי** Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald סָפַד Judg. 19:5, comp. ver. 8 and **וְרָפְאִי** Ezek. 41:25; in Dan. 11:12 **וְרָפְאִי** the points belong to the marginal reading **וְרָפְאִי**, 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.: **וְרָפְאִי** Ps. 16:5, **וְרָפְאִי** Ps. 55:19, 22, **וְרָפְאִי** 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. **וְרָפְאִי** Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. **וְרָפְאִי** Ex. 21:22 *r'āgh'phū*, **וְרָפְאִי** Ex. 21:35 *ūmākh'rū*. §45. 5.

b. Inasmuch as **וְרָפְאִי** is derived from **מַחְרֵר** *māhār*, 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 **וְרָפְאִי** 1 Sam. 13:21, **וְרָפְאִי** Eccles. 12:11

and קָמֶטֶט Num. 21: 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 קָמֶטֶט 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 *darbhān*, etc. In קָמֶטֶט *jasper*, and קָמֶטֶט *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-Hhateph 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-Hhateph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָמֶטֶט Ezek. 26: 9 in the editions of Michaelis and Van der Hooft 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, קָמֶטֶט *z'khartām*, קָמֶטֶט *zūkhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent : זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rā*, זִכְרִי *zikh-ī ā*, תִּקְטֹלְנָה *tiktōl-nā*. Sh'va under a letter doubled by Daghesh forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows : הַזְּכָרִים = הַזְּזָרִים *haz-z'khārīm*.

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

DAGHESH-LENE.

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

1. Daghesh-lene (דָּגֵשׁ לֶנֶה) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ג *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 Daghdesh-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), וּבֵיתוֹ בְּאֵי Ex. 1:1, עֲתָה וּפָן Gen. 3:22, or ending in a consonant, מִדְּעֵלֶיךָ הַרְבֵּי, אֲלֵכֶּם Gen. 24:42; but not if it follows a word ending in a vowel and having a conjunctive accent, הַיְהוּה הַיְהוּה, אֲפָנֵי הַיְהוּה Gen. 1:2. The sacred name הַיְהוּה is followed by Daghdesh-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 אֲלֵךְ, which ends in a consonant. In a very few cases, however, e. g. אֲלֵךְ בָּם Ps. 68:18, קְרָאתֶהוּ Isa. 34:11, שְׁלֹךְ בָּהּ Ezek. 23:42, Daghdesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghdesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahlh furtive, e. g. שְׂמֵעָה, נֹסֵמֶרֶת; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. עֲבֹדָהֶם, וּבְבֵית.

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

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

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

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדוּ, עֲבֹדוּ, עֲבֹדוּ, עֲבֹדוּ from עָבַד; yet with occasional exceptions, as בְּאָסַפְתָּ Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. וְעָבַדְתָּ, וְעָבַדְתָּ for וְעָבַדְתָּ, וְעָבַדְתָּ. (3) The construct plural of nouns עֲבָדִי from עָבַדְתָּ, עָבַדְתָּ from עָבַדְתָּ, עָבַדְתָּ from עָבַדְתָּ, though with occasional exceptions, as רִשְׁפָּי Cant. 8: 6, but רִשְׁפָּי Ps. 76: 4, צְמִחֵי Isa. 5: 10, תְּרַפּוּת Ps. 69: 10, בְּרִיָּי Gen. 50: 23, but בְּרִיָּהֶם Judg. 7: 6; בְּנֵי, בְּנֵי from בָּנָה are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in תָּ, מַלְכוּתָּ from מֶלֶךְ, מְרֻמֹּתָּ from מְרֻמָּה, עֲבָדָּתָּ (only occurring with suffixes) from עָבַד, but not מְרֻמֹּתָּ. Also a few other nouns of different forms, viz.: יְרֻכְתָּי, but יְרֻכְתָּי, שְׂפָתָּה, שְׂפָתָּה, שְׂרָבִי, שְׂרָבִי, מְרַבֵּי, מְרַבֵּי, אֶבְרָתָּה, אֶבְרָתָּה Josh. 15: 38, קְדֻשָּׁתָּה Josh. 15: 56. (5) After prefixes, as He interrogative, e. g. הֲיִרְעָתָּה Gen. 29: 5 from יְרַעְתָּה, and inseparable prepositions, e. g. לְדָבִיר from דָּבַר, בְּדָבָר from דָּבַר. Usage is not uniform in the case of Kal infinitives follow-

mg inseparable prepositions, e. g. **וְלִי**, **וְעִי**, **וְעָלַי**, **וְעָלֶיךָ**, **וְעָלֶיךָ**, **וְעָלֶיךָ**, **וְעָלֶיךָ**; **אֲנִי** Isa. 31:1, **אֲנִי** Num. 4:23, 8:21; **לְךָ**, **לְךָ**. (6) The suffixes of the second person **ךָ**, **כָּ**, **כֶּ** never receive Daghesh-lene, **כֶּ**, **כָּ**, **כֶּ**.

The 3 rules are sometimes of importance in etymology; thus, **קָנָה** Ezek. 27:12 must have as its ground form **קָנָה**, not **קָנָה**; and **קָנָה** Hos. 7:6, **קָנָה** Ps. 90:10 cannot be infinitives with suffixes, but must be from the segholates **קָנָה**, **קָנָה**.

b. The omission of Daghesh-lene in the final letter of **קָנָה** Prov. 30:6, abbreviated from **קָנָה** or **קָנָה**, is exceptional. The Daghesh 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 Daghesh forte conjunctive. § 21, c. g. **קָנָה** Gen. 11:31 and elsewhere, **קָנָה** Gen. 46:28, **קָנָה** Ex. 15:1, 21, **קָנָה** Ex. 15:13, **קָנָה** Deut. 16:1 (comp. **קָנָה** Gen. 20:9), **קָנָה** Deut. 31:28 (comp. **קָנָה** Isa. 8:2), **קָנָה** Josh. 8:21, 10:20, **קָנָה** Gen. 35:29, **קָנָה** 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 Daghesh in the word **קָנָה** two is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from **קָנָה**; Schultens as Daghesh-forte arising from an assimilated **קָנָה**, contending that it was for **קָנָה** from **קָנָה**; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated **קָנָה** 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 **קָנָה** without the Daghesh, **קָנָה** Judg. 16:29, and again with the same preposition with it, **קָנָה** Jon. 4:11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

DAGHESH-FORTE.

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

doubled in the pronunciation; thus, ^ווַיִּימַל *vayyimāl*. Daghesht-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 ו, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. ^ווַיִּשְׁרַעֲפֵהוּ, ^ווַיִּמְרֹחֵהוּ.

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

3. Daghesht-forte in ו 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 Daghesht-forte, if not it is Shurek.

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

forte which represents such a doubling is called compensative; e. g. קָלָהּ , formed by appending the syllable הּי to the root קָלָה ; קָלָהּי composed of the same syllable and the root קָלָה , whose last letter is changed to ה to conform with that which follows; סָבִי from סָבֵב . 2. When the reduplication is indicative of a particular grammatical form the Dagghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hitpa'el of verbs; as, הִתְקַלְּהוּ , הִתְקַלְּתָּהּ , and certain forms of nouns, as, נִבְיָהוּ . 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. נִסָּב for נִסֵּב . 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. קָרְמִי צְאֵה , קָרְמִי-קָרְמִי , מִתְהַלְּהוּ . 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. יִנְבְּרִי *inn'bhē* for יִנְבְּרִי *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. הִתְקַלְּהוּ for הִתְקַלְּהוּ . 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 יָה , e. g. $\text{יָה שֶׁכֶּם וְיָה שֶׁכֶּם}$ 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. לְהַתְּחַלְּתֶם Gen. 2: 23, אֶתְּחַלְּתֶם Dent. 27: 7, $\text{לִי וְהִתְּחַלְּתֶם}$ Num. 25: 13, וְנִתְּחַלְּתֶם Gen. 30: 33; וְהִתְּחַלְּתֶם Num. 31: 6, 7, 9, לְצִיֵּי Ex. 13: 1 (where the accent is on the ultimate), מִתְּחַלְּתֶם Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. קָרְמִי צְאֵה Gen. 19: 14, וְיִצְאֵהוּ 1 Sam. 8: 19, once after the liquid ר , e. g. וְיִצְאֵהוּ 1 Kin. 11: 22. See also § 22. b. In a few instances words thus united are written as one, e. g. וְיָה Ex. 4: 2 for יָה וְיָה , so וְיָה Isa. 3: 15, וְיָה Mal. 1: 13, וְיָה

Isa. 27:8, and possibly אָאָאָאָאָ 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.	בְּרָאָהָרִיב	1 Sam. 28:10.	סָבְלוּ	Isa. 9:3, 10:27.
בְּיַקְרֹהֶיךָ	Ps. 45:10.	בְּסוֹחֵי־תִבְנֵהָ	(?) Ezek. 13:20.	לְנָבִי	Deut. 32:32.
הַיּוֹבְחִים	Am. 5:25.	בְּזִלְתָּהָ	Isa. 33:1.	עָנְתָהּ	2 Sam. 23:27, Jer. 29:27.
הַפְּצֵ־עֲתָהָהָ	Gen. 18:21.	הַיְצִי־הוֹרֵוֹ	or הַיְצִי־הוֹרֵוֹ	Ps. 58:3.	שְׁבַרְבָּרָם
הַקְּתִי־נָח	Gen. 37:32.	הַמְּנִי־וֹת	Joel 1:17.	שְׁבַרְבָּרָם	Am. 5:21.
הַלְבִּן	Gen. 17:17.	הַמְּרַרְרִים	Job 9:18.	שְׁבַרְבָּרָם	(?) Cant. 1:8.
הַתְּרַאֲוִים	1 Sam. 10:24, 17:25, 2 Kin. 6:32.	הַנְּזַרְרָהָ	Nah. 3:17.	שְׁבַרְבָּרָם	Ps. 89:52.
הַתְּרַאֲוִים	Job 17:2.	הַקְּדָשׁ	Ex. 15:17.	שְׁבַרְבָּרָם	Ps. 77:20.
הַתְּרַאֲוִים	Ex. 2:3.	הַקְּרָהָ	Deut. 23:11.	שְׁבַרְבָּרָם	Prov. 27:25.
הַתְּרַאֲוִים (?)	Judg. 20:43.	הַקְּרָהָ	Job 30:8.	שְׁבַרְבָּרָם	Ps. 119; 139.
הַתְּרַאֲוִים	1 Sam. 1:6.	הַקְּרָהָ	Ps. 141:3.	שְׁבַרְבָּרָם	Ps. 88:17.
הַתְּרַאֲוִים	Isa. 57:6.	הַקְּרָהָ	Prov. 4:13.	שְׁבַרְבָּרָם (?)	Ps. 37:15, Isa. 5:28.
הַתְּרַאֲוִים	Gen. 49:10.	הַקְּרָהָ	Judg. 20:32.	שְׁבַרְבָּרָם	Zech. 4:12.
הַתְּרַאֲוִים	Prov. 30:17.	הַקְּרָהָ	Jer. 4:7.	שְׁבַרְבָּרָם	Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrg. 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 הַיְצִי־הוֹרֵוֹ Judg. 5:7, 1 Sam. 2:5; הַיְצִי־הוֹרֵוֹ Job 29:21; הַיְצִי־הוֹרֵוֹ or הַיְצִי־הוֹרֵוֹ Job 21:13; הַיְצִי־הוֹרֵוֹ Isa. 33:12, Jer. 51:58; הַיְצִי־הוֹרֵוֹ Ezek. 21:15; הַיְצִי־הוֹרֵוֹ Ezek. 6:9; הַיְצִי־הוֹרֵוֹ Jer. 51:30; הַיְצִי־הוֹרֵוֹ Ezek. 27:19; הַיְצִי־הוֹרֵוֹ (?) Isa. 19:6; and probably הַיְצִי־הוֹרֵוֹ 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 אָאָ, אָאָ, 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. קָלָל, קָלָלָל; אָבָב, אָבָבָב; הַיְצִי־הוֹרֵוֹ abridged from הַיְצִי־הוֹרֵוֹ; הַיְצִי־הוֹרֵוֹ from הַיְצִי־הוֹרֵוֹ. 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. עָרִים for עָרִים, כָּסָאֵ for כָּסָאֵ, particularly after prefixes, as Vav conversive, the article and preposition ׀, so בְּרֵהִי, הַמְבַקֵּשׁ. 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. מִבְּרֵר Judg. 8 : 2 for מִבְּרֵר, תְּהַרְשִׁי Isa. 22 : 10 for תְּהַרְשִׁי, 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. תְּשַׁבֵּחַ Ruth 1 : 13 for תְּשַׁבֵּחַ.

MAPPĪK.

§ 26. Mappīk (מַיִק *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. אַרְטִיִּה *artsāh*, אַרְטִיִּה *artsā*, לְכַהֵה *l'kähhāh*, לְכַהֵה *l'kähhā*. The point four times found in א, וּבְיַאֲזִי Gen. 43 : 26, Ezra 8 : 18, תְּבִיאִי Lev. 23 : 17, רָאִי Job 33 : 21, though called a Daghesh in the Masoretic notes in the margin, is probably to be regarded as Mappik.

RAPHĒ.

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

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַדָּרְדָּרִים Ex. 9:18, הַדָּרְדָּרִים Lev. 13:4, הַדָּרְדָּרִים Num. 15:28, הַלֵּל Num. 32:42, הַדָּרְדָּרִים Job 31:22 in some copies. In הַדָּרְדָּרִים 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 הַדָּרְדָּרִים לֵא 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, Methgeh, and the K'ri. An accent (אָכֵף) 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 (מְלִיכִים), 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 נְקֻדּוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

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

CLASS I. *Emperors.*

* 1. Sillak	(1)	סֵלַק
* 2. Athnahk	(2)	אַתְנַחֲךְ

CLASS II. *Kings.*

3. S'gholta	(*)	סְגֹלְתָא	<i>postp.</i>
4. Zakēph Kāton	(ⁱ)	זָכָה קָטוֹן	
5. Zakēph Gādhol	(^h)	זָכָה גָּדוֹל	
*6. Tiphhlā	(₁)	תִּפְחָלָא	

CLASS III. *Lukes.*

*7. R'bhīr	(¹)	רְבִיז	
*8. Shalshleth	(ⁱ)	שְׁלִשְׁלֵית	
*9. Zarkā	([∞])	זָרְקָא	<i>postp.</i>
10. Pashtā	(¹)	פִּשְׁטָא	<i>postp.</i>
11. Y'thībh	(₂)	יְתִיב	<i>prep.</i>
12. T'bhīr	(₂)	תְּבִיר	

CLASS IV. *Counts.*

*13. Pāzēr	(²)	פָּזֵר	
14. Karnē Phārā	(^{3p})	קָרְנֵי פָּרָה	
15. T'lišā Gh'dhōla	(²)	תְּלִישָׁא גְּדוֹלָה	<i>prep.</i> ⁴
16. Geresh	(¹)	גֵּרֶשׁ	
17. G'rashayim	(²)	גְּרִישַׁיִם	
*18. P'sīk	(₁)	פְּסִיקוּ	

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

viz :

*19. Merkā	(₁)	מֶרְקָא	
*20. Mūnāhh	(₂)	מוֹנְחָא	
21. Merkā Kh'phūla	(₂)	מֶרְקָא כְּפֹחֵלָה	
*22. Mahpakh	(₂)	מַחְפָּךְ	
23. Dargā	(₁)	דָּרְגָא	
*24. Kadhmā	(₁)	קַדְחָא	
*25. Yeradh ben Yōmō	(₂)	יֶרֶדְח בְּנֵי יוֹמוֹ	
26. T'lishā K'tammā	(³)	תְּלִישָׁא קְטַמָּה	<i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghes's 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, *cut*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphilha, *palm of the hand*; R'bbi', *square* or *reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion* or *letting down* (the voice); Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; Grashayim, *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*; Malpakki, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahl 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 Tiphilha is also called Tarhā (טִּיפְחָה), Munahh with P'sik is called L'gharnēh (לְגַרְנֵה), etc.

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

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

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

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

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

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּא. 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-Gadol of the Kings, Pashita, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kb'phula, Darga, and T'lisha K'tamma 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 arrange-ment 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	(;)	הַקְּבִיר
2. Athnahh	(א)	הַקְּבִיר
3. Merka-Mahpakh	(ך)	הַקְּבִיר

Class II.

4. R'bbi*	(')	הַקְּבִיר
5. Pazer	(ם)	הַקְּבִיר
6. R'bbi* Geresh	(׳)	הַקְּבִיר
7. Tiphkha initial	(,)	הַקְּבִיר <i>prep.</i>
8. Zarka	(ם)	הַקְּבִיר <i>postp.</i>
9. P'sik	(ם)	הַקְּבִיר <i>postp.</i>

CONJUNCTIVE ACCENTS.

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

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbiⁿ-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. הַקְּבוֹד בְּיָמָיו Ps. 31: 10, מְבִיא פְּתָחַיִם Prov. 8: 3, וְהַפְּשִׁי בְּמִזְמוֹת Ps. 10: 2.

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

POSITION OF THE ACCENT

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

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

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, זָמַרְוּ; וְהַתְּפִלָּה, וְשָׁקַד, וְשָׁקַד, וְשָׁקַד, וְשָׁקַד, וְשָׁקַד, וְשָׁקַד; וְזָמַרְוּ; וְזָמַרְוּ; וְזָמַרְוּ; וְזָמַרְוּ; וְזָמַרְוּ.

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 מְלִקָּה, מְלִקָּה, מְלִקָּה, מְלִקָּה, מְלִקָּה, מְלִקָּה, מְלִקָּה, מְלִקָּה.

a. נְצַדְדָה 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 , הִי , הִי , מִי , or the verbal affixes תִּי , תִּי , נִי , נָה , will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: בָּשָׂה , בָּשָׂה , בָּשָׂה , בָּשָׂה ; מֵאֵס , מֵאֵס , מֵאֵס ; מֵאֵס , מֵאֵס ; קָלָה , קָלָה , קָלָה . Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix ה follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. הַי , הַי , הַי , הַי . 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. מֵאֵס , מֵאֵס , מֵאֵס ; מֵאֵס , מֵאֵס .

3. A mixed syllable, whether an affix as תָּה , תָּה , or suffix as תָּה , תָּה , תָּה , will attract the accent to itself, הַי from הַי ; מֵאֵס , מֵאֵס , from מֵאֵס ; הַי from הַי . In the unusual form בָּשָׂה 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, וַיֵּשֶׁב , וַיֵּשֶׁב , וַיֵּשֶׁב ; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וַיֵּשֶׁב , וַיֵּשֶׁב , וַיֵּשֶׁב .

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, מְרַחֵם Gen. 30 : 1, בָּאֵהָרָה Gen. 29 : 6, are participles, but מְרַחֵם Gen. 35 : 18, בָּאֵהָרָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבַב; אָחַז *he has seized*, but אָחַז Job 23 : 9 *I shall see* from אָחַז; רָעָה *it shall be evil* from רָעָה, לֵרַע *he shall feed* from רָעָה; מְרַחֵם *he was rebellious*, מְרַחֵם *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 לְיִזְרָחֵל Gen. 1 : 5, בָּנָה לְעִיר Gen. 4 : 17, אָזְזָה לְךָ Deut. 32 : 36, וְהִתְאַבְּדוּ לְךָ Ps. 2 : 12, לָחָה 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, לְבַעַר קָנוֹ Num. 24 : 22, נִבְּלָה לְיִזְרָחֵל Isa. 40 : 7, הִשְׁמַע עִבְדְּךָ 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. אֲנִי, אֲנִי; אֲתָה, אֲתָה; אֲנִי, אֲנִי; or from the penult to the ultimate, particularly in the case of forms with Vay conversive of the future וְאָנֹכִי, וְאָנֹכִי; so וְאָנֹכִי, וְאָנֹכִי, וְאָנֹכִי. 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. וְאָנֹכִי Gen. 41 : 33 for וְאָנֹכִי; so וְאָנֹכִי Zech. 9 : 5, Mic. 7 : 10, וְאָנֹכִי Ps. 39 : 14 for וְאָנֹכִי.

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 Dis-junctives 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 Athmahh and S'gholta. When a verse was to be divided into two clauses, Athmahh 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 Athmahh, 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 וְאָנֹכִי . . . וְאָנֹכִי; three clauses

are much less frequent, Gen. 1 : 7 . כֵּן . לְרִקְזֵי . . . הַקְּרִיטִי
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, כִּי . . . לְגַשְׁתִּים . . . לְרִקְזָה . . . מִפִּיָּה . . . קְמוּשׁ . . . in 2 Kin. 1 : 6 into six, אֶלְיוֹ . . . יְהִיָּה . . . בְּנִשְׂרָאֵל . . . שָׁלַח לְקָרֹשׁ . . . עֲקָרֹן . . . 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

á. 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^{*} Pashita^ʔ, Mahpakh^ˆ, Y'thibh^{ˆʔ}.

§ 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'bhír, Gen. 1 : 4. If T'bhír 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'bhír, 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'sík, 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;

Ecd. 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 Shalshelth 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 : וְעַתָּה Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

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

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

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhira 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. 11 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where וְאֵת־אֲרָבָה corresponds to the preceding וְאֵת־אֲרָבָה . Tlisha 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'bbir 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 : וַיְהִי־ Gen. 5:5; Athnahh וַיֵּאמֶר Gen. 24:34; Zakeph Katon וַיִּקְנֶה־ Isa. 1:30; R'bhī^a וַהֲיִימִים Gen. 7:19; Pazer וַיֵּאמֶר 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. : וַיִּשֶׁע־בָּרָם Gen. 9:20, וַיִּנְזְקוּהִי עֵינֵיהֶם Gen. 3:5, וַיִּשְׁפָּרוּ טָרָם Gen. 19:4.

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

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, §44. Tiphtha 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 : 41, Mahpakh, Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

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

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

POETIC CONSECUATION.

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

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

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 Athmahh, 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 Athmahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhia or Pazer, e. g. : , Ps. 18 : 51, : Prov. 1 : 10, , Ps. 41 : 7, , Ps. 7 : 6, , Ps. 17 : 14.

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

	DISJUNCTIVES, CLASS I.	CONJUNCTIVES.	DISJUNCTIVES, CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	⋮ I	$\begin{matrix} \text{J}(\text{J}) \text{J}(\text{J}) \text{J}(\text{J}) \\ \text{or } \text{J}^s \end{matrix} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\}$	⋮	$\text{J} \text{J} (\text{J}) \text{J}$
	A	$\left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \text{J}(\text{J})$ <p>or $\left[\text{J}^s (\text{J}) \text{J}^s (\text{J}) \right]$</p>	∪ In.	$\text{J} \text{J} \left\{ \begin{matrix} \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \end{matrix} \right\}$
	∪ A	$\left\{ \begin{matrix} \text{J} \\ \text{J} \end{matrix} \right\}$	2	$\text{J}(\text{J}) \text{J}(\text{J}) \text{J}(\text{J}) \text{J}(\text{J})$ <p>or $\text{J}^s (\text{J}) \text{J}^s (\text{J})$</p>
SUBORDINATE SECTIONS.			.	$\left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\}$
			∪	$\left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \left\{ \begin{matrix} \text{J} \\ \text{J} \\ \text{J} \end{matrix} \right\} \text{J}(\text{J})$

Explanation of the Table.

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

8:13. If it be preceded by three Conjunctives, they will be , , , Ps. 24:6
 , , , Ps. 10:2 (or , , , Ps. 7:6), , , , Prov. 26:25 (or , , , Ps. 28:8 or , , ,
 Prov. 29:13), , , , Ps. 4:8, , , , Prov. 3:27, , , , . If it be preceded by
 four Conjunctives, they will be , , , , Ps. 59:2, , , , , Ps. 32:5, or
 , , , , Ps. 3:3 (in some editions , , , ,). If it be preceded by five Con-
 junctives, 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'bhī^a-Geresh, Ps. 1:1, 5:3, 10. R'bhī^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'bhī^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'bhī^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'bhî*.—R'bhî 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. 41:11), 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. 3:3 (or Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 25:29 (where some editions have).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14:1, " Ps. 17:14, or their equivalents, e. g. Tiphkha initial before " Ps. 7:10, before " Ps. 9:1; " before " Ps. 18:1, before " Ps. 22:15; " before Tiphkha initial Ps. 16:17. 3. Writing two accents upon the same word, מִשְׁפָּחָהּ Ps. 5:11, הִוְרִי Ps. 27:11, וְנִרְאֶה 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 אֲזִי אֶמְצֵל Ps. 6:3, Merka-Zarka פִּי תִשָּׁן Ps. 22:9, Mahpakh-Zarka בָּאֵר פִּי Prov. 6:3.

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

MAKKEPH.

§43. Makkeph (מַקֵּפֶה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּךָ־לִי אֲבֹתֵינוּ־עֲשֵׂה־לִי Gen. 30:31, הַשְׁלִיכֵנּוּ־לָּךְ Gen. 33:11, וְאֶת־כָּל־אֲשֵׁר־לִי־ Gen. 12:20, 25:5, Ex. 20:11, עַל־כֵּן־דִּבְרַתְּ־פֶשַׁע־ Ex. 22:8, עַל־כֵּן־בְּגִיר־שָׂחָן־ 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, אֶל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה־עֶרְוֹתֶיךָ Deut. 19:15, נִבְשַׁתְּהוּ־לְךָ־ 1 Kin. 17:21, אֲמַרְיָה־הַנָּה־ 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, אֶת־דִּשְׁבִּי, אֶת־הַתְּהַלְּלֶיךָ־נָה, or failing this, will commonly receive the secondary accent Methegh, אֶת־דִּשְׁבִּי־מֶתֶגֶח, אֶת־הַתְּהַלְּלֶיךָ־מֶתֶגֶח.

a. Tserē remains before Makkeph in $\text{נָר, נִר, נֶר, נֶן, נֶן}$; it sometimes remains and is sometimes shortened in שֵׁשׁ, שֵׁשׁ six, עַז e. g. Gen. 16:13 שֵׁשׁ-הַיָּהוּדָה , but ver. 15 שֵׁשׁ-בְנֵי . It once remains according to some editions in עַז Job 41:26, a word which is three times written עַז 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. יְפֹת־בָּיִת Jer. 46:20, and perhaps $\text{מִקְדָּשׁ-הַקֹּדֶשׁ}$ Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. $\text{בְּרַחֲמֵי בְהֵימָה}$ Lam. 4:3, $\text{בְּחַרְבַּת בְּהֵימָה}$ 2 Chron. 34:6, and probably $\text{אֶהְיֶה הַגִּבּוֹר}$ Hos. 4:18, לְחַפְרֵי פְרוּחַ 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 פְּרֵי עֲלָיִם and $\text{בְּחַרְבַּת בְּהֵימָה}$.

METHEGH.

§ 44. Methēgh (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, Methēgh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. $\text{וַיִּמְחֶזְקוּהוּ בְּמַמְסַנְרוֹתֵיהֶם, בְּפִתְיָהֶם, וְזִצְיָאֵי, נֶאֱסָף, הַאֲזָלָם}$. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יִרְאֶה-לּוֹ Gen. 22:8, כִּי-אִם-לְקָחַם 1 Sam. 21:7.

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

Makkeph irrespective of the position of the accent upon the following word, מִלְּקַח־הַדָּבָר לְךָ Num. 21:35, מִלְּקַח־הַדָּבָר לְךָ Num. 21:33, מִלְּקַח־הַדָּבָר לְךָ Jer. 34:1 וְכָל־שְׂהֵ-חֹמוֹת Gen. 30:32, הַלְלוּ־אֹתָהּ 1 Sam. 21:12, פֶּרֶז־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. הַיְיָדֹדֶהֱרִי Deut. 4:26, הַיְיָדֹדֶהֱרִי Josh. 22:27, where the tone falls on the penult, יְהוֹנָדָה־יְרֵמְיָהוּ 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. וְאֶשְׁתַּמְרָהָ 2 Sam. 22:24, וְמִהֲתַהַלְלֶנָּה Job 1:7, מִיִּהְיֶה־הַתְּלֹחֶת Ezek. 42:5, שְׁאֵל־יְהוָה־אֵישׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמְצְאוּם Jer. 33:24, הַיְיָדֹדֶהֱרִי 1 Kin. 21:1, אֶת־כָּל־הַמִּצְוָה Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וְאֶמְרוּ , וְהָיָה , וְלֹא־שָׁר , בְּשִׁבְתֹּתֶיךָ Gen. 30:38, וְהִתְרַדֶּי ; sometimes to intermediate syllables, § 20. 2, e. g. סִבְבֵי Isa. 9:17, 10:34, עֲמָדָה Obad. ver. 11, particularly after He interrogative or when Daghash-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמִּשְׁלַח , הַהַשְׁלָח , הַלְלוּ , פְּגִירוֹת , הַצְּפֹרָה־לְיָם , לְמִצְוֹתָ , הַצְּפֹרָה־לְיָם , הַצְּפֹרָה־לְיָם , הַצְּפֹרָה־לְיָם , הַצְּפֹרָה־לְיָם ; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תִּדְרָשָׁא Gen. 1:11, הַבְּתָרִים Ex. 12:7, Zech. 14:2.

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

e. g. לִּלְהַבְּתָם Gen. 1:18, הַבְּטָחָה 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. בְּמִתְּחִילָה Gen. 32:22, וְהִנֵּנִי Gen. 45:25; and even three occur upon successive syllables, e. g. וְהִמְצַמְּקֶהָ 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. לִישָׁעֲתָהּ, וְהִשְׁבִּתָּהּ, וְאֶחָדֶיהָ, מִהֶחֱתָוִים.

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

a. A Methegh so situated is called *Gaya* (אֲגָיָה *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Ma'rikh* (מְאֲרִיחָה *prolonging*), with a short Hhirik it was called *Hhirak* (חִירָק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֶמְצָא־נִי Isa. 66:13, לֹא־תִהְיֶה־נָא Dent. 12:31, וְאֶשְׁעֵלֶם Zech. 7:14, וְלֹא־תִצְבֹּא Num. 10:23, וְהִנֵּנִי־נָא 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. שְׁאֲרֵי־נָא Cant. 1:7, שְׁאֲרֵיהֶם Cant. 3:1; שְׁאֵם Cant. 6:5, שְׁאֵם Lam. 4:9

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

K'RI AND K'THIBH.

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

note כתיב ולא קרי, *written but not read*, placed in the margin, e. g. המשׁ 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 בָּנִי; so Jer. 31:38 בָּאִים. In 1 Kin. 21:8 the first letter of הַסְּפָרִים is left unpointed as superfluous, and in Job 2:7 דַּעַ is explained by the margin to stand for דַּעַד: so Jer. 18:23 יְהוָה for יְהוָהי .

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

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

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

ACCURACY OF THE POINTS.

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

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

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

a. These are thus stated by Ewald, Lehrbuch. p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as תָּרָא *Θαρά*, בָּלָאָר *Βαλααρ*, גַּבְבָּאָר *Γαβααρ*, מָרְיָאָמ *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, אָלִיבֵימָא *Ολιβεμα*, כֵּנֶעֶץ *Κενέζ*, פֶּדֶשׁ *Πεδ.* especially before *ח*, as קֶרֶח *Kore*, זָרַע *Zare*. (2.) *ē* is written for *ī* and *ō* for *ū*, שֶׁרְטָאָיִם *Σερταוי*, פֶּעֶרְנָא *Peerna*, גַּדְעוֹן *Γεδεων*, מֵעֶרְרָאָם *Μεερααμ*, אֹחֹזָאָת *Οχόζαθ*, אֹזְיָא *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, קָוָאָן *Kaivan*, נָבָאָן *Naβan*. (4.) The vowel letters are softened into their homogeneous vowels אֹוִיקְרָא *οοικρα*, אֹוִידָבֵיִר *οοιδάβειρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, אֹוִיִּצְאָל *Αοιζαλ*, אֹוִיִּצְאָל *Αοιζαλ*, אֹוִיִּצְאָל *Αοιζαλ*, אֹוִיִּצְאָל *Αοιζαλ*, אֹוִיִּצְאָל *Αοιζαλ*, אֹוִיִּצְאָל *Αοιζαλ*; the final vowel of Segholates is also written *ō* if *o* precedes, אֹוִיִּצְאָל *Μολοχ*, אֹוִיִּצְאָל *γομορ*.

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

ORTHOGRAPHIC CHANGES.

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

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

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

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

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

3. By the addition of a letter :

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

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

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

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

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

Heb. תָּהַב *to wander*, Chald. תְּהַב, Syr. تَهَب; Heb. זָהָב *gold*, Chald. הַהַב, Syr. هَهَب; Heb. צֶהַר *a rock*, Chald. צַהַר, Syr. هَهَب; Heb. שְׁלֹשׁ *three*, Chald. תְּלִישׁ, Syr. تَلَاث, Arab. ثَلَاث; Heb. אֶרֶץ *the earth*, Arab. أَرْض, Chald. אַרְרַת, Syr. اَرْت. Other consonant changes: Heb. בֶּן *a son*, Arab. ابْن, Chald. בַּר, Syr. بَن; Heb. הַרְגַּל *to kill*, Arab. قَتَلَ; Heb. הַהַבֵּל, Syr. هَهَبَل; Heb. כִּסֵּא *a throne*, Chald. כִּסְרַא, Syr. كَسَمَا, Arab. كُرْسِي; Heb. חֲקֵלָה *a field*, Chald. חַקְלָא, Syr. حَقْل, Eth. ሐቀለ :

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. :

אַרְבָּעוֹת, אַרְבָּעוֹת *purple*; שָׂטֵן, שָׂטֵן *to hate*; חַמְדָּה, חַמְדָּה *chamber*, אַחַז, אַחַז *Achan*; נְבוּכַדְנֶצְצַר, נְבוּכַדְנֶצְצַר *Nebuchadnezzar*; הַאֵז, הַאֵז *Doeg*; אֲלֵנָּיִם, אֲלֵנָּיִם *almug or algum trees*; תְּהַשְׁתִּים, תְּהַשְׁתִּים *teeth*.

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

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

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

CONSONANT CHANGES.

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

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

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הַתְּקַטֵּל = הַתְּקַטֵּל for תְּקַטֵּל; הִתְּקַטֵּל probably for תְּקַטֵּל § 82. 5. b. In אֶרֶץ־עֵזֶק 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. אֶרֶץ־יָרְדֵן אֶרֶץ־יָרְדֵן *arm*; אֶרֶץ־יָמֶיךָ *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶרֶץ־יָרְדֵן אֶרֶץ־יָרְדֵן, אֶרֶץ־יָרְדֵן אֶרֶץ־יָרְדֵן. So in Chaldee אֶרֶץ־יָרְדֵן *blood*, Heb. אֶרֶץ־יָרְדֵן; אֶרֶץ־יָרְדֵן *garden*, Heb. אֶרֶץ־יָרְדֵן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆμας, ἐχῆμας.

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 *ו* or *נ*, and in nouns derived from such verbs, e. g. *שָׁב* for *וּשָׁב*, *הִשָּׁה* for *וְהִשָּׁה*, *לָגַל* for *וּלְגַל*, *רָחַץ* for *וּרְחַץ*, *נָחַץ* Ezek. 2:10 for *וּנְחָץ*, *מָלַל* Ezek. 1:4 for *וּמְלַל*, and perhaps *אָסַף* Am. 8:8 for *וּאֶסֶף*.

ס is thus dropped in *נָחַץ* for *וּנְחָץ*, *שָׁב* for *וּשָׁב*; also in a few instances from the beginning of the second syllable of words, e. g. *זָכַרְתָּ* Ezek. 28:16 for *וּזְכַרְתָּ*; *אָזַן* Job 32:11 for *וּזְכַרְתָּ*; *הַסְכִּימִים* Eccl. 1:11 for *וּזְכַרְתָּ*; *הַמְסִיחִים* 2 Chron. 22:5 for *וּזְכַרְתָּ*; *בְּסִרְתָּ* Ezek. 20:37 for *וּזְכַרְתָּ*; *הַמְסִיחִים* 1 Kin. 5:25 with Daghesh-forte conservative for *וּזְכַרְתָּ*; *אָהַב* Prov. 8:17 for *וּזְכַרְתָּ*; *בְּזִין* Prov. 17:4 for *וּזְכַרְתָּ*; *שָׁלַחְתָּ* 1 Sam. 1:17 for *וּזְכַרְתָּ*. These examples likewise admit of a different explanation; *ס* 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.

ז is occasionally dropped from the participles of the Pual or fourth conjugation, as *לָקַח* for *וּזְכַרְתָּ*; *ל* in *לָקַח* for *וּזְכַרְתָּ*; *ה* in *לָקַח* Ex. 3:2 for *וּזְכַרְתָּ*; *לָקַחְתָּ* Ex. 7:22 for *וּזְכַרְתָּ* Ex. 7:11; and perhaps *ז* in *סִיחָה* Gen. 49:11, which appears to be for *וּזְכַרְתָּ*.

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 *וּרְרָר*; *תָּהָה* 2 Sam. 22:41 for *וּתְהָה*; *תָּר* Ezek. 33:30 for *וּתְרָר*; *אָחַר* Neh. 3:13 for *וּאֶחַר*; *הַהֲחִילְתָּ* Judg. 9:9 for *וּהֲחִילְתָּ*, and perhaps *שָׁב* Jer. 42:10, which seems to be for *וּשָׁב*.

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 *ו* as the final radical of verbs, e. g. *לְבַרְתָּ* for *וּלְבַרְתָּ*, *קָטַל* for *וּקָטַל*, *קָטַל* for *וּקָטַל*.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with *א*, *ו*, and *ע*, e. g. *וּי* Ezek. 2:10 for *וּיָאֵר* for *וּיָאֵר*, *וּיָאֵר* and *וּיָאֵר* with Daghesh-forte conservative for *וּיָאֵר* and *וּיָאֵר*; *נָחַץ* Lam. 3:53 for *וּנְחָץ*; *הַיְיָ* Gen. 3:16 for *וּהַיְיָ*; *בְּלָאֵי* Job 35:11 for *וּבְלָאֵי*; *תָּהָה* Ex. 26:21 for *וּתְהָה*; *הָאֵל* Isa. 13:20 for *וּהָאֵל*; *וּתְהָה* 2 Sam. 22:40 for *וּתְהָה*; *בְּר* Isa. 3:24 for *וּבְר*; *בְּר* for *וּבְר*; *בְּר* as a particle of entreaty, probably for *וּבְר*; *נִשְׁקָה* Am. 8:8 (Kithibh) for *וּנְשָׁקָה*; *בַּל* the name of a Babylonish deity for *וּבַל* is a foreign contraction. The conjecture that *בְּר* Mic. 1:10 is for *וּבְר* in *Accho* is ingenious and favoured by the occurrence of *בְּר* in *Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be *בְּר*.

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

§ 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, מֵף for מֵתֵף, הַתְּמִם for הַתְּתִמִּים, לִבְבֵּךְ for לִבְבִּיךָ, but רַב from רַבֵּב, מִשְׁרֵה 1 Kin. 1 : 15 for מִשְׁרֵהָ or מִשְׁרֵהָהּ, מְחַבֵּה Ezek. 4 : 3 for מְחַבֵּהָהּ, מִשְׁחָה Mal. 1 : 14 for מִשְׁחָהָהּ.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words; so ת of the Hitpael 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, רִתֵּן for רִתֵּן, מִתֵּת for מִתֵּת; וּלְקָח for וּלְקָח, עָלָה Ezek. 27 : 23 for עָלָה Am. 6 : 2; אֲשֶׁר לִי for אֲשֶׁר לִי, וְהִדְבָּאֵר for וְהִדְבָּאֵר, וְהִטְמֵא for וְהִטְמֵא, הִתְנַפְּאֵר for הִתְנַפְּאֵר, תִּתְשַׁמֵּם for תִּתְשַׁמֵּם, תִּתְנַבְּאֵר for תִּתְנַבְּאֵר, תִּתְבַּשֵּׂה for תִּתְבַּשֵּׂה; לְדָת for לְדָת, אַחַת for אַחַת.

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

3. A few isolated cases occur of the reverse process more common in 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. $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$, $\beth\aleph\aleph$ for $\beth\aleph\aleph$, $\aleph\aleph\aleph$ Isa. 23 : 11 for $\aleph\aleph\aleph$, $\beth\aleph\aleph$ Job 18 : 2 in the judgment of some for $\beth\aleph\aleph$ ends, though others make the \beth a radical, and give the word the sense of *suaves*. The conjecture that $\beth\aleph\aleph$ Ps. 61 : 7, Lam. 3 : 22 is for $\beth\aleph\aleph$ is unnecessary and unwarranted.

4. When \aleph of the Hithpael of verbs would stand before a sibilant, it is transposed with \beth and ψ , and with \beth it is in addition changed to \beth . Thus, $\beth\aleph\aleph$ for $\beth\aleph\aleph$, $\beth\aleph\aleph$ for $\beth\aleph\aleph$, $\beth\aleph\aleph$ for $\beth\aleph\aleph$, $\beth\aleph\aleph$ for $\beth\aleph\aleph$.

a. In $\beth\aleph\aleph$ 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 \aleph is likewise transposed with \beth and changed to \beth ; thus, Chald. $\beth\aleph\aleph$ for $\beth\aleph\aleph$; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is \beth appearing in this conjugation is $\beth\aleph\aleph$ Isa. 1 : 16, where \aleph is assimilated agreeably to \beth . Compare with these transpositions the frequent Doric change of ζ (= $\delta\sigma$) into $\sigma\delta$, as $\sigma\psi\lambda\delta\omega$ for $\sigma\psi\lambda\zeta\omega$.

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

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

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

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

b. In like manner μ 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, $\mu\eta$ from $\mu\eta$, $\mu\eta$ from $\mu\eta$.

c. If the feminine endings η and η have, as is probable, a common origin, this may be best explained by the assumption that η is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state $\eta\eta$, absolute $\eta\eta$, but with a suffix $\eta\eta$; $\eta\eta$ (comp. $\eta\eta$ Deut. 32 : 36), $\eta\eta$. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants η and η , because η in this case represents not *h* but the vowel *a*.

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

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

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

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

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

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוּאִים Hos. 11:7 for תְּלוּלִים Josh. 10:26; צְבוּאִים Hos. 11:8 for צְבוּלִים Gen. 10:19; הַדְּבָרִים from הַדְּבָרִי; נְבֻאִים (also נְבֻאוֹת) for נְבוּלִים; בְּלוּיָי Jer. 38:12 for בְּלוּיִי (or as some read, בְּלוּיִי) ver. 11.

a. In like manner ו is changed to א before הֵה in the word נְאוֹת for נְאוּת from נְאוֹה; it is consequently unnecessary to assume, as Gesenius does, a singular נְאוֹה 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, כּוּכַב for כּכּכּב; טוֹטְפֹת for טוֹטְפֹת; בְּבָבֶל for בְּבָבֶל Gen. 11:9; צְלֻחוֹת 2 Chron. 35:13 from צְלֻחוֹת Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ה is softened to its homogeneous vowel \bar{u} before other labials or vowelless letters, e. g. וְהָבִיחַ, וְהָבִיחַ; the softening of an initial ו to \bar{u} only occurs in אִישׁוֹ 1 Chron. 2:13 for אִישׁוֹ ver. 12, אִשׁ 2 Sam. 14:19, Mic. 6:10 for וִשׁ.

(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. הַיְרֹד for הַיְרֹד § 59, בְּהַיְרֹד for בְּהַיְרֹד, unless they are doubled, as מִיִּשְׂרָאֵל, אֶלֶה, and occasionally even

then, e. g. מִיָּמִי for מִיָּמִי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִיָּא, מִיָּא, מִיָּא for מִיָּא.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יִאָּבֵל in יִאָּבֵל; in אָּמַר preceded by ב, thus אָּמַר; in אָּלְהִים and certain forms of אָּדוֹן preceded by the prefixes ו, ב, ל, thus, יִאָּלְהִים, יִאָּלְהִים but יִאָּלְהִים; יִאָּדוֹן but יִאָּדוֹן. The following examples are of a more individual character, e. g. יִאָּרְהֵם for יִאָּרְהֵם; 1 Kin. 11:39 יִאָּעֲזָה for יִאָּעֲזָה; Isa. 14:23 יִאָּשְׁמַחְתֶּיהָ for יִאָּשְׁמַחְתֶּיהָ. 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. יִוָּכַח Ezek. 42:5, and אָּזְכִּיר Hos. 11:4 from אָּזְכִּיר, אָּזְכִּיר Job 8:8 for אָּזְכִּיר, אָּזְכִּיר Deut. 32:32 for אָּזְכִּיר, and the examples cited §53. 2. a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending הֵה in proper names to הֵה, thus הֵה, הֵה. The change here does not consist in the rejection of the vowel ה and the softening of the consonant ה, but the syllable הֵה is dropped, whereupon final Kamets is written by its appropriate vowel letter, §11. 1, a. just as מִיָּבֵה after the rejection of הֵה becomes מִיָּבֵה. So in those rare cases in which ה is substituted for the suffix הֵה, e. g. שֶׁהֵה Lev. 13:4 for שֶׁהֵה. The proper name פְּרִהָאֵל Num. 34:28 is derived not from פְּרִהָה but פְּרִהָה, 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, אָּרְשִׁים for אָּרְשִׁים, אָּטָא for אָּטָא; Ezek. 25:6 שֶׁאָּזְכִּיר from שֶׁאָּזְכִּיר ver. 15; אָּנְשָׁא Ps. 139:20 for אָּנְשָׁא, so אָּנְשָׁא Jer. 10:5; אָּרְשִׁים from אָּרְשִׁים, אָּרְשִׁים Neh. 6:8 for אָּרְשִׁים; אָּרְשִׁים Isa. 51:20, אָּרְשִׁים Deut. 14:5; אָּרְשִׁים 1 Sam. 14:33 for אָּרְשִׁים; אָּרְשִׁים Isa. 10:13 for אָּרְשִׁים; אָּרְשִׁים Zech. 11:5 for אָּרְשִׁים; this even occurs after mixed syllables, e. g. אָּרְשִׁים for אָּרְשִׁים; אָּרְשִׁים for אָּרְשִׁים, particularly in proper nouns אָּרְשִׁים for אָּרְשִׁים, אָּרְשִׁים for אָּרְשִׁים. So, אָּרְשִׁים for אָּרְשִׁים; Eccles. 2:13 for אָּרְשִׁים; אָּרְשִׁים Jer. 25:36 for אָּרְשִׁים; אָּרְשִׁים Prov. 30:17 for אָּרְשִׁים. There is no instance of this with י, on the contrary, אָּרְשִׁים Cant. 5:2, 12.

(4) At the end of words י 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, יִשְׁפָּחֶה for יִשְׁפָּחֶה; וְהֵי for וְהֵי, פָּרִי for פָּרִי, דְּמִן for דְּמִן.

(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. הַיָּזֶק for הַיָּזֶק, גָּלָה for גָּלִי, גָּלָה for גָּלִי, קָם for קָם, הַקָּוִים for הַקָּוִים, מָתָּה for מָתָּה; הַיָּשִׁיב for הַיָּשִׁיב, הַיָּשִׁיב for הַיָּשִׁיב, מָתָּה for מָתָּה, הַיָּשִׁיב for הַיָּשִׁיב, הַיָּשִׁיב for הַיָּשִׁיב, הַיָּשִׁיב for הַיָּשִׁיב.

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

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדֵל *to be great*, גְּדֻלָּה *greatness*, 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; זָּנָה in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַזְנָה ; הִיא in the Pentateuch *he* or *she*, in other books *she* is always הִיא ; the form of the demonstrative הַזֶּה is found only in Genesis, הַזֶּה in writers after the time of Moses, הַזֶּה in Ezekiel; the plural of the demonstrative in the Pentateuch הֵלֵּךְ or הֵלֵּךְ , elsewhere, with a single exception, הֵלֵּךְ . 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. كَتَلَ , Ethiop. ቀተለ .

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

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

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. חֻלֵּץ, חֻלֵּץ, חֻלֵּץ, חֻלֵּץ.

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

הַבְּרִי for הַבְּרִי, הַבְּרִי for הַבְּרִי, הַזְּקִי for הַזְּקִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מַלְכִי for מַלְכִי from מֶלֶךְ (מֶלֶךְ); מַלְכִי from מֶלֶךְ; חַבְלִי from חַבַּל, חַבְלִי for חַבְלִי from חַבַּל. 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. עַבְדִי for עַבְדִי, נַחְזְקִי for נַחְזְקִי, נַחְזְקִי for נַחְזְקִי, נַחְזְקִי for נַחְזְקִי, נַחְזְקִי for נַחְזְקִי.

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 וְהָיָה, וְהָיָה, וְהָיָה and וְהָיָה, וְהָיָה, וְהָיָה.

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

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

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶחָד, אֶחָד. When the final letter is ש, it either remains silent, § 16, or requires Seghol, אֶחָד, אֶחָד; a penultimate ש either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c. אֶחָד, אֶחָד or אֶחָד, אֶחָד. 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 $\dot{\iota}$ and $\dot{\upsilon}$ are mostly attached to words in what is called the construct state, הַ to words in the absolute; and all of them to the feminine ending הַ. Examples of $\dot{\iota}$: בָּנִי Num. 23:18, 21:3, 15. חַדְשֵׁי הַחַדְשִׁים several times, מִצְרַיִם Ps. 114:8. Examples of $\dot{\upsilon}$: אֶהְיֶה Hos. 10:11, אֶשְׁרֶי Gen. 49:11, בָּנִי *ibid.*, אֶבְרָהָם Gen. 31:39, הַדְּבָרִים Ps. 110:4, הַתְּפִלָּה Ps. 111:8, הַשִּׁבְיָה Ps. 123:1, מִדְּשֵׁי הַדְּשָׁיִם Ps. 113:5, מִשְׁפַּחַתְּכֶם *ver.* 6, מִקְרָבֶיךָ *ver.* 7, הַיְשִׁיבֵיךָ *ver.* 8, מִדְּשֵׁי הַדְּשָׁיִם *ver.* 9, מִלְּאֵהֶם Isa. 1:21, מִנְּאֻמֵּיךָ Ex. 15:6, מִקְּוֵיךָ Zech. 11:17, רַחֲמֵיךָ Lam. 1:1, שְׂרָתֵיךָ *ibid.*, שְׂבָבֶיךָ Deut. 33:16. It is also attached to the first member of the compound in many proper names, e. g. מִלְּבַרְכֵי-בְרָכָה, מִלְּבַרְכֵי-בְרָכָה, מִלְּבַרְכֵי-בְרָכָה, and perhaps to such participial forms as יִשְׁבְּחֵיךָ Jer. 22:23. Of הַ: אֶיִּמְרָה Ex. 15:16, אֶיִּצְהָה Isa. 8:23, Job 31:13, 37:12, חֲרַסְתָּה Judg. 14:18, הַיְשִׁיבֵיךָ Ps. 3:3, 80:3, Jon. 2:10, קָלְתָּה almost constantly, מִלְּתָה Ps. 116:15, מִלְּתָה Num. 31:5, Ps. 121:4, מִלְּתָה Ps. 92:16 (K'ri), 125:3, Ezek. 28:15, Hos. 10:13, מִלְּתָה Job 5:16, מִלְּתָה Ps. 44:27, 63:8, 91:17, מִלְּתָה Job 10:22, מִלְּתָה Josh. 19:43, Judg. 14:1, and regularly in the third person feminine of the preterite of לָחַץ verbs. In modern Persian $\dot{\iota}$ 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. הַשְּׂפִיחַ Neh. 3:13 from הַשְּׂפִיחַ after the rejection of \aleph by § 53. 2. b : בִּיתָה after the softening of $\dot{\iota}$ to i becomes בִּיתָה; קָטְלוּ by the rejection of h becomes קָטְלוּ; יהוָה prefixed to proper names is from יהוָה for יהוָה, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; $\dot{\iota}$ $\dot{\iota}$ with $\dot{\iota}$ $\dot{\iota}$ may form $\dot{\iota}$ $\dot{\iota}$, or the first $\dot{\iota}$ may be changed to $\dot{\iota}y$, which, upon the reduplication of the $\dot{\iota}$ to preserve the brevity of the antecedent vowel, § 24. 3, becomes $\dot{\iota}$, e. g. עֲבָרִי with ים becomes עֲבָרִים or עֲבָרִים. So, $\dot{\iota}$ before h forms $\dot{\iota}h$, and before $\dot{\iota}$ forms $\dot{\iota}\dot{\iota}$, e. g. עֲבָרִה, עֲבָרִה; in like manner $\dot{\upsilon}$ is changed before $\dot{\iota}$ into $\dot{\upsilon}e$, forming $\dot{\upsilon}\dot{\iota}$, which, by § 56. 3, becomes $\dot{\upsilon}$, e. g. מִלְּכִיָה, by the substitution of $\dot{\iota}$ for $\dot{\iota}$, מִלְּכִיָה. $\dot{\iota}$ $\dot{\iota}$ followed by $\dot{\iota}$ $\dot{\iota}$ forms $\dot{\iota}e$, קָטְלוּ, קָטְלוּ, פִּיחֵי, פִּיחֵי; הַמְּסִיחֵי for הַמְּסִיחֵי Josh. 14:8. $\dot{\iota}$ $\dot{\iota}$ before $\dot{\iota}$ $\dot{\iota}$ or $\dot{\iota}$ $\dot{\iota}$ is resolved into $\dot{\iota}y$, which, joined with the appropriate semi-vowels, becomes $\dot{\iota}$ and $\dot{\iota}$, the virtual

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

a. Grammarians have disputed whether in such words as קְבָרָיִם, מְלָכָיוּת the point in י is Daghesh-forte or Mappik. § 26, and accordingly whether they are to be read *ibhriyyim*, *malkhuyyoth*, or *ibhriyim*, *malkhuyoth*. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. קָנַם, קָנַם.

b. Such forms as פְּרָרִי, פְּרָרִי, פְּרָרִים from פָּרַר are only apparent exceptions to the above rules. The word is properly פָּרַר, 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 כְּרָרֵאִים 2 Chron. 17: 11 from כָּרַר and ים, the vowels are kept separate by an interposed א.

c. In words of לֶה formation, such as עֲשִׂים from עָשָׂה and חָ, וּ, ים, it might appear as though one vowel were rejected before another. But the correct explanation is that וּ is the true final radical, and the forms above given are for עֲשִׂיִם, עֲשִׂיִו, עֲשִׂיִרִים (like קְטָלִים) from which וּ is rejected by § 53. 3. In the same way עֲשִׂוּ, עֲשִׂוּ, etc., from עָשָׂה are for עֲשִׂיִו, עֲשִׂיִרִי. In such alternate forms as פְּרָרִהּ from פָּרַח, the radical י is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, § 61. 5.

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

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

The particular cases are the following:

a. When (.) stands before a guttural with (.) always before ח, e. g. הַחֵג for הַחֵג, הַחֵג מִבְּנֵי חַתָּה Prov. 21: 22. הַחֵג, הַחֵג (also when ח has Hhateph Kamets, e. g. חַתָּה, חַתָּה Judg. 9: 9), often before ח and ט, particularly if it receives the secondary accent, e. g. הַחֵג for הַחֵג, לֶחֶם but לֶחֶם, הַחֵג, הַחֵג, rarely before א and ר, הַחֵג Gen. 14: 10, אַצִּיחַ Neh. 9: 18. 26 but אַצִּיחַ Ezek. 35: 12.

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

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

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

a. The assimilation to (◌) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, אֶלֶם for אֶלֶם, אֶלֶם for אֶלֶם, אֶלֶם for אֶלֶם, but אֶלֶם, אֶלֶם; only before א, which can combine with *a* and not with *e*, *a* is retained and lengthened to (◌) by § 59, אֶלֶם, אֶלֶם. Rarely in other cases אֶלֶם for אֶלֶם, where the change is facilitated by the preceding א.

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

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

§ 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. אֶלֶם, אֶלֶם; אֶלֶם, אֶלֶם; אֶלֶם, אֶלֶם; אֶלֶם, אֶלֶם.

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

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels *a*, e. g. אֶלֶם, אֶלֶם, אֶלֶם, אֶלֶם, occasionally *e*, e. g. אֶלֶם, אֶלֶם, אֶלֶם, rarely *o*, e. g. אֶלֶם. 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, אֶלֶם from אֶלֶם, אֶלֶם from אֶלֶם.

§ 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. אֶלֶם, אֶלֶם; אֶלֶם, אֶלֶם; אֶלֶם, אֶלֶם; אֶלֶם, אֶלֶם, and bringing back Kamets

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

a. Pattahh sometimes remains without change, e. g. **כֵּן** Ps. 132: 12. **וְהָיָה** 2 Sam. 2: 27, **וְהָיָה** Jer. 7: 10, **וְהָיָה** Prov. 30: 9, **וְהָיָה** Job 31: 5, **וְהָיָה** Neh. 5: 14. Seghol more frequently, **וְהָיָה**, **וְהָיָה** and **וְהָיָה**. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, e. g. **וְהָיָה** Isa. 18: 5 for **וְהָיָה**, so **וְהָיָה** Isa. 42: 22, **וְהָיָה** Gen. 17: 14, **וְהָיָה** Gen. 21: 8, **וְהָיָה** Gen. 25: 34, which, in one word of Segholate formation, is converted to Seghol, e. g. **וְהָיָה**, **וְהָיָה**. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus **וְהָיָה**, **וְהָיָה**; **וְהָיָה**, **וְהָיָה** Gen. 43: 14; **וְהָיָה** Eccl. 12: 11, **וְהָיָה** 1 Sam. 13: 21; **וְהָיָה**, **וְהָיָה** Gen. 49: 3, **וְהָיָה**, **וְהָיָה** Lev. 26: 34, 35, **וְהָיָה**, **וְהָיָה**. Sometimes, instead of changing the Sh'va before **ה** to Seghol, its vowel is shifted thus **וְהָיָה**, **וְהָיָה**, and in Ex. 29: 35 **וְהָיָה**. 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, Athnabh, 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'bhî and Shalshelêth, e. g. **וְהָיָה** Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphha **וְהָיָה** Deut. 13: 5, Pashta **וְהָיָה** ibid., Geresh **וְהָיָה** Ezek. 40: 4, and even with Conjunctives, e. g. **וְהָיָה** Isa. 49: 18, **וְהָיָה** Ezek. 17: 15, **וְהָיָה** 2 Chron. 29: 31.

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

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

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

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

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

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

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

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

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

קָטַלְתִּי from קָטַל . 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 voiceless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מְלָנָה from מְלָנָה , סְתָרָה from סְתָרָה .

(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. קָטַלְתִּי and קָטַלְתִּי from קָטַל . The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מְדַבֵּר I Kin. 19 : 15 from מְדַבֵּר , הַשְּׂמֵלָה Fzek. 8 : 2 from הַשְּׂמֵלָה .

(c) If it be a long vowel, it may be rejected, as רַקְטָלוּ from רַקְטָלוּ , שְׂמִי from שֵׁם , or retained either unaltered, as הַקְּרִימוֹת from הַקְּרִימָה , מִשְׁפָּחָה from מִשְׁפָּחָה , or with a change of quality from pure to diphthongal or the reverse, מְהִיָּלָה from מְהִיָּלָה , מְהִיָּלָה from מְהִיָּלָה , נְסִיגָה from נְסִיגָה , הַקְּמִינִי from הַקְּמִינִי , פְּלִיטָה from פְּלִיטָה .

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>	<i>ā</i>	<i>ā</i>
Palatal, . . .	<i>diphthongal</i>	<i>ē</i>	<i>ě</i>
		<i>ī</i>	<i>ĩ</i>
	<i>pure</i>		
Labial, . . .	<i>diphthongal</i>	<i>ō</i>	<i>ö</i>
		<i>ū</i>	<i>ũ</i>
	<i>pure</i>		

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

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

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

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. לָקַח , לָקַחְתִּי , לָקַחְתִּים , לָקַחְתִּים . The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. לָקַחְתִּי , לָקַחְתִּים , לָקַחְתִּים , לָקַחְתִּים .

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *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 (פְּעֻלָּה *actions*), nouns (שְׁמוֹת *names*), and particles (דְּבָרִים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

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

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

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

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33:9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz. 36:28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתְּ, הוּא; אַתְּ, הוּא 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 אַתָּה without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19. Ps. 6: 4. Job 1: 10. Eccles. 7: 22. Neh. 9: 6, and in three instances אַתָּה without the final vowel Num. 11: 15. Deut. 5: 24. Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתְּ 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 א, though it is probable that the original pronunciation proper to this orthography was אַתְּ. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6. Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. אַתְּהָ 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 אַתְּהָ a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that אַתְּהָ *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 אַתְּהָ *hū* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel. § 17. According to Kimchi אַתְּהָ Ruth 1: 13 and אַתְּהָ 2 Sam. 4: 6. Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אַתָּה unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik* with the nasal of its other parts Gr. *μέ, εἶ, ῥώ*, Lat. *me, nos*. Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric *τῦ*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person אַתְּהָ 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 אַתְּ. In the first person אַתְּ is omitted to prevent the concurrence of nasals in the same syllable, אַתְּ, אַתְּ; the plural of the prolonged form seems to be best explained by supposing it to have been originally אַתְּנָה, which was in the singular softened to אַתְּנָה by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*, Sans. *aham*), became אַתְּנָה, or by § 53. 2, אַתְּנָה. The plurals of the second and third persons were originally אַתְּנָה, אַתְּנָה, which are still

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

c. In the technical language of the Jewish grammarians pronouns are called *בְּנוֹתֵי שֵׁם* *cognomina*; the first person is *הַדְּבָרִים* *the speaker*, the second *הַנִּסְתָּרִים* *present*, the third *הַנִּסְתָּרִים* *hidden or absent*.

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

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ךָ		נָה
2. { <i>Masc.</i>		וֹ		כֶּם
{ <i>Fem.</i>		ָהָ		כֶּנָה
3. { <i>Masc.</i>		הוּ	ם	הֶם
{ <i>Fem.</i>	הָ	ָהָ	ן	הֶן

In the first person singular *י* is attached to nouns, and *ךָ* to verbs. In the second person the palatal *כ* is substituted for the lingual *ח* 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*, *הֵנָּה* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

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

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>	
SINGULAR,	הָ	זֹאת	<i>this</i>	אֵל	הֵאֵלָּהּ <i>these.</i>
PLURAL,				אֵלֵּי	הֵאֵלֵּי <i>these.</i>

The poetic form הָ 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 הָ or הִ. 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 הֿ.

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

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	הַלְזֶה	הַלְזֵה	הַלְזֶהָ

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 ם takes the vowel (.) followed by DagHesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before ם Judg. 6 : 17, and twice (,) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שָׁלְחֵהוּ *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרַעַי *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb מ there, e. g. מ — אֲשֶׁר *where*, מ — אֲשֶׁר *whither*, מִמם — אֲשֶׁר *whence*.

a. The prefix ם 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 ם Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition ם, the relative ם and the particle ם *for that also*; but the most recent interpreters derive it from the verb ם׃ *to err*, and translate *in their erring*.

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

INTERROGATIVE AND INDEFINITE PRONOUNS.

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

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

turals ה and ה it also commonly receives (ֿ), e. g. מִהִתְיַאֵר Ps. 39 : 5, מִהִתְאַחֵר Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (ֿ), e. g. מִהִתְאַלֵּה Zech. 1 : 9, מִהִתְעַבֶּה 2 Kin. 8 : 13, מִהִתְרַחֵם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (ֿ), § 63. 1. *a*, e. g. מִהִתְהַקֶּה Ex. 32 : 1, מִהִתְהַטָּהר Gen. 20 : 9, מִהִתְעַשִּׂיהָ ib., מִהִתְקַל 1 Sam. 4 : 14, מִהִתְשַׁפֵּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4 : 2, מִלָּמָה Isa. 3 : 15, מִתְקַלָּה Mal. 1 : 13, מִתְהַם Ezek. 8 : 6 K'thibh.

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

3. The words פְּלִמְיָי אֶלְמְיָי which are always used in combination, or contracted into one פְּלִמְיָי, 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 denominated species or conjugations (בְּנֵי־יָם *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פָּעַל	Pi'el	Intensive active.
4.	פְּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiph'il	Causative active.
6.	הִפְעִיל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpa'el	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* (כבד־ים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from עָלַם *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 Num (פִּנְיָ), or Pe Yodh (פִּיָּ) verb, Pe as the initial of עָלַם becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עֵוָּ); one whose third radical is He, a Lamedh He (עֵהָ); one whose second and third radicals are alike an Ayin Doubled (עֵעֵ), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, גָּנַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

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

ive signification, נִצְּנָה to *hide*, Ni. to *hide one's self*; נִצְּנָה to *keep*, Ni. to *keep one's self*, φυλάττεσθαι ; נִחַם Ni. to *repent*, lit. to *grieve one's self*, μεταμέλεσθαι ; or expresses reciprocal action, נִצְּנָה to *counsel*, Ni. to *take counsel together*; נִלָּחַם Ni. to *fight*, μάχεσθαι , lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, נִמְכַּר Ni. to *be sold* and to *sell one's self*; נִרְאָה 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*.

§ 73. 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, מְצַטְצֵת to *be few*, Pi. to *be very few*; רָבַה to *follow*, Pi. to *follow ardently*, to *pursue*; יָרַח to *fear*, Pi. to *fear constantly*, to *be timid*; שָׁאַל to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; בָּרָא to *create*, as God, Pi. to *form* with pains and labour, as man; כָּתַב to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; קָבַר to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, נָפַח 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*; תָּחַל Pi. to *be very corrupt* and to *corrupt or destroy*.

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

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

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מִיָּתֵק* Hi. to be sweet, prop. to cause sweetness; *שִׂיבֵל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אֲמִין* 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; *קָשַׁר* Hi. to enrich and to grow rich; *שָׂמַן* Hi. to make fat and to become fat (comp. Eng. fatten).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil as the causative of the latter, becomes substantially identical with the former. *נָתַה* K. to extend or to bend, trans. and intrans., Hi. id. trans. In Job 23: 11. Ps. 125: 5. Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of turning aside, there is an ellipsis of its proper object, to bend (the steps).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָלַט* Pi. to deliver, Hith. to escape, deliver one's self; *צָדַק* 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*; הִקִּיחַ 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*; הִלָּבַשׁ 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*; הִלָּחַץ Hith. *to inherit (for one's self)*; הִלָּחַץ 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 הִשָּׁחַח *to forget*, Hith. *to be forgotten*; נִפְּקָה Pi. *to atone*, Hith. *to be atoned*; עָבַד 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. הִקְדִּישׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, הִלָּחַץ Pi. and Hi. (rare) *to send*, הִשָּׁמַע 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, הִגְדִּילָהּ Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, הִכְזִיחַ Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, הִשֵּׁבַח Pi. *to cook (food)*, Hi. *to ripen (fruit)*; הִשָּׁתַּחֲוֶה Pi. *to bless (prop. to kneel in worship)*, Hi. *to cause to kneel (as a physical act)*, הִשָּׁבַח Pi. *to break the bones (שִׁבְיָהּ)*, Hi. *to render strong*; or by restricting them to special applications, הִשָּׂרַף Pi. *to burn incense (to idols)*, Hi. *to burn incense (to God)*; הִשָּׂהוּ Hi. *to change*, Pi. *to change (the clothes)*; הִשָּׂטַח 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, הִשָּׂחַץ Ni. and Hith. *to be poured out*; הִשָּׂחַץ Ni. and Hith. *to talk with one another*; הִשָּׂחַץ Ni. *to be blessed*, Hith. *to bless one's self*; הִשָּׂחַץ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; הִשָּׂחַץ Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *הָפַט* *to be pale*, *נָגַשׁ* *to draw near*, *הָהָה* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *סָבַח* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *הָרַס* *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 *פָּזַז* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *גָּחַץ* *to uncover*, *הָרַס* *to be sick*, *הָרַע* *to know*, *הָרַד* *to bring forth*, *פָּקַד* *to visit*, *רָם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *הָרַחַק* K. *to break the neck* (*הָרַחַק*); *הָשַׁע* K. *to tithe* (*הָשַׁע ten*); *לָבַח* *to make bricks* (*הָלַבַּח*); *נִלְבַּח* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*הָלַבַּח heart*); *בָּהֵן* Pi. *to act as priest* (*הָבַהֵן*); *תָּיַן* Pi. *to build a nest* (*הָתַיַן*); *מָרָבַע* Pu. part. *square* (*הָרַבַּע four*); *מָשְׁתַּד* Pu. *almond-shaped* (*הָמָשְׁתַּד*); *מָרְבָּע* Pu. *dyed scarlet* (*הָמָרְבָּע*); *הִשְׁלִיךְ* Hi. *to snow* (*הָשְׁלִיךְ*); *הִאָּזַן* Hi. *to give ear* (*הָאָזַן*); *הִחַשׁ* Hi. *to snare* (*הָחַשׁ*); *הִמְלִיחַ* Ho. *to be salted* (*הָמְלִיחַ*); *הִתְהַיְהוּהוּ* Hith. *to make one's self a Jew* (*הִתְהַיְהוּהוּ*); *הִצְרִיחַ* Hith. *to supply one's self with provision* (*הָצְרִיחַ*). A verbal form may occasionally arise even from an adverb. *נִהְיָאָה* Ni. part. *removed far away* (*הִנְיָאָה*), or an interjection, *וַיִּהְיֶה* Hi. *and he stilled* (*הִיחַ 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.

§ 52. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tserē 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 Tserē 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 Tserē, viz. :

נָנַן <i>to be old.</i>	יָבַד (Isa. 24:20 יָבַד) <i>to be</i>	מָת <i>to die.</i>
וָהַן <i>to delight.</i>	<i>heavy.</i>	נָבַל <i>to fade.</i>
וָהַן <i>to hew.</i>	יָשַׁר <i>to be right.</i>	נָבַד <i>to thirst.</i>
וָהַן <i>to be clean.</i>	שָׂבַשׁ and לָבַשׁ <i>to put on.</i>	וָהַן (Isa. 33:9 וָהַן) <i>to</i>
וָהַן <i>to be unclean.</i>	וָהַן trans. or intrans. (Esth.	<i>wither.</i>
וָהַן <i>to be dry.</i>	7:5 וָהַן trans.) <i>to</i>	וָהַן <i>to hate.</i>
וָהַן <i>to fear.</i>	<i>fill or be full.</i>	וָהַן <i>to be brought low.</i>

(2) The following have Tserē 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 Tserē.

וָהַן <i>to love.</i>	וָהַן <i>to be or become</i>	וָהַן <i>to cease.</i>
וָהַן <i>to be guilty.</i>	<i>great.</i>	וָהַן <i>to be lavened.</i>
וָהַן <i>to swell.</i>	וָהַן <i>to cleave to.</i>	וָהַן <i>to be profaned.</i>
וָהַן <i>to prevail.</i>	וָהַן <i>to grow fat.</i>	וָהַן <i>to lack.</i>

הָפַר <i>to blush</i> (distinguished from הָפַר <i>to dig</i>).	נָצַח <i>to be strong</i> .	נָשַׂח <i>to be sated</i> .
הָפַר <i>to be weary</i> .	קָדַשׁ <i>to be holy</i> .	שָׂמַח <i>to rejoice</i> .
רָחַשׁ <i>to possess</i> .	קָרַב <i>to come near</i> .	שָׁכַח <i>to forget</i> .
נָחַם <i>to be pleasant</i> .	רָעַב <i>to be hungry</i> .	שָׁבַח <i>to dwell</i> .
		שָׁמַם <i>to be desolate</i> .
		שָׁמַע <i>to hear</i> .

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

(3) The following have Hholem:

אָרַח <i>to shine</i> .	רָצַח <i>to be able</i> .	רָחַ (Ps. 18 : 15 רָחַ) <i>to shoot</i> .
בָּוֹשׁ <i>to be ashamed</i> .	רָקַשׁ <i>to snare</i> .	שָׁפַח (Gen. 43:14 שָׁפַח) <i>to be bereaved</i> .
טָוֵב <i>to be good</i> .	נָזַל (see §86. a) <i>to flow</i> .	
יָרַח <i>to dread</i> .	קָטַן <i>to be small</i> .	

2. The Niphal is formed by prefixing נָ 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, הִקְטִיל, 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 שׁ, 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. הִטְטַח. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesh-forte, הִתְחַדַּח, הִתְחַדַּח, הִתְחַדַּח.

a. In one instance הִתְשִׁיחַ Jer. 49:3 ה remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ. Eccl. 7:16 וְשִׁיחַ, elsewhere הִתְשִׁיחַ; ה is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִתְזַח Isa. 1:16. In one instance הִתְחַדַּח Judg. 19:22 ה remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נִשָּׂא, נִשָּׂא, and the initial כ of two verbs כָּוַן, כָּוַן. It is assimilated to the כ of כָּבַשׁ, which occurs but twice in the Hithpael, to the נ of נִאֲצֵן, which only occurs once, and in one instance to ר, viz. אֲרוּכָם Isa. 33:10 but אֲרוּכָם Dan. 11:36.

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

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

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

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

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

§ 83. If ׀ to *kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

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

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

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, §76.2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical ט, which, with its Dagghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pipel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָנַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָנַם, in a physical sense, *to raise up*; Hi. הִנְחִיחַ *to cause to rest, to set down*, and הִנְחִיחַ *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 לִּשְׂבָּר ; Niphal of Hithpael לִּשְׂבָּרְתִּי Ezek. 23 : 48, לִּשְׂבָּר Deut. 21 : 8, לִּשְׂבָּרְתִּי 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 Tseré, 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 לִּשְׂבָּר , which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed ל , § 82. 2, thus, לִּשְׂבָר , a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which ל will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the פ in order to give full effect to the reduplication; thus לִּשְׂבָרְה , 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 Tseré, 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 Tseré in the preterite regu-

larily take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three נָחַם, נָחַל, נָחַן, נָחַן take Hholem, and two נָחַן and נָחַם take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three נָחַל, נָחַן, and נָחַן 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.

נָחַם to mourn.	נָחַם to come near.	נָחַן to lie down.
* נָחַם to learn.	נָחַל (intrans.) to fall off.	נָחַן to rage or tremble.
* נָחַן to be strong.	נָחַן to be poured.	* נָחַם to be wet.
* נָחַם to be angry.	נָחַל (§ 86. b.) to ascend.	נָחַן to ride.
* נָחַל to become vain.	נָחַן to smoke.	* נָחַן to spread.
נָחַן to be strong.	נָחַן to be removed.	* נָחַן to rot.
נָחַם to be wise.	נָחַן to be righteous.	נָחַן to lie down.
נָחַן to be dark.	נָחַל to be lightly esteemed.	נָחַן to rule.
* נָחַל to be foolish.	נָחַן to be attentive.	* נָחַם to be complete.
נָחַן to learn.		* נָחַן to grow fat.
נָחַן to be sweet.		

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

נָחַן to deal treacherously.	נָחַם to be hot.	נָחַן to bite.
נָחַן fut. <i>ō</i> , to tear, fut. a, to resolve.	נָחַן to be gracious.	נָחַל to do.
נָחַן (mostly fut. <i>ē</i>) to go.	* נָחַם fut. <i>ō</i> , to plough, fut. a, to be silent.	נָחַם to strip off.
נָחַם to curse.	נָחַן to tear.	נָחַם to use divination.
* נָחַם to bind.	נָחַן to form.	נָחַן fut. <i>ō</i> , to cut off, fut. a, to be short.
* נָחַם fut. <i>ō</i> , to subdue, fut. a, to be weak.	נָחַל to trespass.	נָחַן to rest.
	נָחַן to flee.	נָחַם to be finished.
	נָחַן to row.	

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

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

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

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

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

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

Preterite (קָטַר).

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

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

2 masc. The appended הַ is derived from קָטַרְהַ.

2 fem. הַ from קָטַרְהַ.

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

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

2 *masc.* עך from אֲעֲרָךְ .

2 *fem.* יך from אֲעֲרִיךְ .

1 *com.* ני from אָנִי .

Future (עָתִיד).

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

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

2 *masc. and fem.* The prefixed יָ is from אֲתָהּ , אֲתָי , from the latter of which is derived the appended י of the feminine.

1 *com.* The prefixed אֲ is from אָנִי .

PLURAL. 3 *masc. and 2 fem.* 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 הֵנָּה , אֲתָנָה , denoted by נָה appended to the singular, the 2 *fem. sing.* termination י being dropped as superfluous.

1 *com.* The prefixed נ is from אָנִי .

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

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

(5) The *Participle* (בְּיַנְיָוִי *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 קָנַל upon the next page.

PARADIGM OF

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

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

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

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

(4) Terminations consisting of a mixed syllable הַ, הַ occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, הַבֵּן לְךָ from הַבֵּן לְךָ.

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, הַבֵּן לְךָ, הַבֵּן לְךָ, הַבֵּן לְךָ, הַבֵּן לְךָ. 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. הַבֵּן לְךָ, הַבֵּן לְךָ. The words הַבֵּן לְךָ Judg. 5:5, הַבֵּן לְךָ Isa. 63:19. 61:2. are by Kimchi, Mikhol fol. 5. regarded as Kal preterites from הַבֵּן *flowered*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, §24. *c.* by Gesenius as Niphal preterites from הַבֵּן *shook*, comp. הַבֵּן לְךָ Gen. 11:7, הַבֵּן לְךָ Am. 3:11 from הַבֵּן לְךָ.

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

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

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

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

PLUR. 3 com. The full ending חָי only occurs in חָי Deut. 8:3, 16 חָי Isa. 26:16, and חָי Isa. 29:21 from חָי, 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 חָי which nowhere else occurs. An otiant א, § 16. 1. is twice added to this person, as is regularly the case in Arabic, חָי Josh. 10:24, חָי Isa. 28:12. The forms of similar appearance 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. חָי 1 Sam. 13:19, חָי Esth. 9:27, חָי Deut. 21:7, חָי Josh. 18:12, 14, 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing חָי etc. חָי etc.; the *K'ri* has substituted חָי etc. חָי etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

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

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

not invariably written with η , e. g. $\eta\text{-}בְּיָד$ Isa. 48:8 but $\eta\text{-}שָׁבַב$ Lev. 15:24, and is immutable. The construct infinitive has Pattahl in place of Hholem in $\eta\text{-}שָׁבַב$ 1 Kin. 1:21 *et passim* and $\eta\text{-}שָׁבַב$ Eceles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. $\eta\text{-}הִתְקַהּ$ Dent. 11:22, 30:20, Josh. 22:5, $\eta\text{-}נָאָה$, $\eta\text{-}נָאָה$, $\eta\text{-}נָאָה$, $\eta\text{-}נָאָה$ Jer. 31:12, $\eta\text{-}הִתְקַהּ$ Ezek. 16:5, $\eta\text{-}נָאָה$ 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 $\eta\text{-}הִתְקַהּ$, $\eta\text{-}הִתְקַהּ$ and $\eta\text{-}הִתְקַהּ$, and before Makkeph is shortened to Kamets Hhatuph. § 64. 1. $\eta\text{-}הִתְקַהּ$ Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. $\eta\text{-}הִתְקַהּ$ Hos. 8:12; in $\eta\text{-}הִתְקַהּ$ 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. $\eta\text{-}הִתְקַהּ$ Prov. 8:15, $\eta\text{-}הִתְקַהּ$ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek $\eta\text{-}שָׁבַב$ Ex. 18:26, $\eta\text{-}שָׁבַב$ Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 $\eta\text{-}שָׁבַב$.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: $\eta\text{-}הִתְקַהּ$ Deut. 33:16, $\eta\text{-}הִתְקַהּ$ Job 22:21, paragogic η , 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 $\eta\text{-}הִתְקַהּ$ 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending $\eta\text{-}הִתְקַהּ$.

2 *fem.* η is sometimes added to the long vowel with which this person ends $\eta\text{-}הִתְקַהּ$ Ruth 2:8, $\eta\text{-}הִתְקַהּ$ Ruth 3:4, $\eta\text{-}הִתְקַהּ$ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. $\eta\text{-}הִתְקַהּ$ Isa. 57:8.

1 *com.* $\eta\text{-}שָׁבַב$ Ps. 139:8, though by some grammarians referred to $\eta\text{-}שָׁבַב$, is probably for $\eta\text{-}שָׁבַב$ from $\eta\text{-}שָׁבַב$, the liquid η being excluded, and Daghesheforte conservative inserted in the previous letter, § 53. 3.

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

§90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בִּינֵד and בִּינֶד, mostly without when additions are made to the word. In מִיִּצְרָה 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 Tseré of the second syllable is written without ׀ except מִכְּבֵּי 2 Kin. 8:21; it is shortened to Seghol in הִלֵּל Isa. 41:7, upon the recession of the accent. הִלֵּל Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tseré. The former is the Hiph. fut. of the verb הִלְבֵּן, 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 הִלֵּף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נֹכַח *fading*, מְשֻׁמֵּם *desolate*, verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, מְבֵּיא *full*, זָקֵן *old*, מְרֹחֵף *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לְבָשׁ and לְבִישׁ *wearing*, שָׁבַן and שָׁבַן *drizzling*, בָּטַח *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, חָזַק *holding*. The last vowel is with few exceptions as מְבַשֵּׁם Deut. 32:34, מְשַׁמֵּם 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.* יִלְבָּדָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יִלְבָּדְתִי, יִלְבָּדְתִי Jer. 22:23, שָׁבַתְתִּי 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 יִלְבָּדָה Gen. 17:19, and with ׀ paragogic in the K'thibh יִלְבָּדְתִי Ezek. 27:3.

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

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

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

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

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

d. IMPERATIVE. Ewald regards הִתְבַּיֵּט Isa. 43:9, Joel 4:11, הִתְבַּיֵּט 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 הַמְבַּיֵּטִים *contemptible*, is in form a Niphal participle from the noun הַמְבַּיֵּט *contempt*.

PIEL.

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

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

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

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

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

PUAL.

§ 93. a. Of the vowels proper to the first syllable of the passive, § 82. 5. b (3). Pual ordinarily has *ū*, which is preferred before a doubled consonant אָשָׁשׁ, § 61. 5, and Hophal *ō* before concurrent consonants הִדְּרָהּ. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, הִרְשָׁתָּהּ Ezek. 16:4, הִרְשָׁתָּהּ Nah. 3:7, בָּשָׂה Ps. 72:20, בָּשָׂה Ps. 80:11, Prov. 24:31, הִרְשָׁתָּהּ Ps. 94:20, אֶרְשָׁתָּהּ *passim*. This seems to furnish the best explanation of the disputed words הִרְשָׁתָּהּ or הִרְשָׁתָּהּ Ps. 62:4, מִלְּשָׁנִי Ps. 101:5 K'ri, הִרְשָׁתָּהּ Job 20:26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Dagghesh forte, § 59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ū*. Others think that הִרְשָׁתָּהּ is the Kal future for הִרְשָׁתָּהּ, 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 הִרְשָׁתָּהּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc.*

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

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

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

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

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

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

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

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

d. IMPERATIVE SING. masc. The second syllable usually has Tseré without Yodh הִקְרֵן , הִקְרֵן , and before Makkeph, Seghol הִקְרֵינִי Job 22:21, הִקְרֵינִי 1 Sam. 23:11, הִקְרֵינִי Isa. 61:8. There are a very few examples with Hhirik in pause, הִקְרֵינִי Ps. 94:1, to which some would add הִקְרֵינִי Isa. 43:8, but see Alexander, הִקְרֵינִי Prov. 19:25, הִקְרֵינִי Jer. 17:18.

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

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

HOPHAL.

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

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

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

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

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

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances הִ is prefixed instead of הָה, viz., הִתְשַׁלַּח 2 Chron. 20:35, הִתְלַמֵּן Ps. 76:6. In the verb הִתְשַׁלַּח Dagheshtforte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הִתְשַׁלַּח, הִתְלַמֵּן Judg. 20:15, 17, הִתְשַׁלַּח Judg. 21:9, in addition to which the vowel of the prefixed syllable is *o* הִתְשַׁלַּח Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *u*. § 61. 5. הִתְשַׁלַּח (the accentuation is unusual) Isa. 34:6, הִתְשַׁלַּח Deut. 24:4 (but in the future always הִתְשַׁלַּח Lev. 21:1 and repeatedly elsewhere), הִתְשַׁלַּח (*inf. const.*) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in הִתְשַׁלַּח and הִתְשַׁלַּח, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִתְשַׁלַּח Jer. 25:16, הִתְשַׁלַּח Jer. 46:8 (elsewhere הִתְשַׁלַּח), and הִתְשַׁלַּח Isa. 52:5, *o* prolonged from *u*, on account of the absence of Dagheshtforte, is for a like reason given to the first radical.

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

thou mayest understand or *understand thou*, Dan. 9 : 25, אֲלֵתֶשֶׁבֶט *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 אֲחִיָּק Isa. 42:6 and נִרְאָה 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 ך. 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 לֵה 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, שָׁמֵעַ *hear* (thou), שְׁמָעֵהּ *oh, hear!* or *pray, hear!* הִקְשֵׁב *listen*, הִקְשִׁיבָהּ *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 ך. remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עִזָּב, קִזָּבָה Jer. 49 : 11 ; זָכַר, זָכָרָה 2 Chron. 6 : 42, שָׁכַב, שָׁכָבָה 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., צִרְיָה K'thibh, צִרְיָה K'ri Ps. 26 : 2. נִלְוָה K'thibh, נִלְוָה K'ri Judg. 9 : 8 ; נֶאֱשָׁרָה K'thibh, נֶאֱשָׁרָה K'ri Ezr. 8 : 25 ; אֲשָׁרָה K'thibh, אֲשָׁרָה 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, אֲשָׁרָה 1 Kin. 19 : 20, אֲשָׁרָה Dan. 8 : 13 (in some copies) or Hhateph Pattahh נֶאֱשָׁרָה 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, מָצָה Gen. 25 : 31, *ful.* מָצָה Ex. 21 : 7, נָצְרָה (with Daghesh separative) Ps. 141 : 3.

2. As the imperative is itself a shortened form there is little room for further abbreviation ; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שָׁמְרָנָה Gen. 4 : 23 for שָׁמְרָנָה, § 61. 2, קָרְאָנָה Ex. 2 : 20 for קָרְאָנָה, § 60. 3. *c.* and in Lamedh He verbs of final ה, of the masculine singular, הִנָּחָה 2 Kin. 6 : 18 for הִנָּחָה Ezek. 6 : 11, גָּלָה Ps. 119 : 18 for גָּלָה Dent. 9 : 14 for הִרְצָה 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 (וְהִי הַפְּעִי). 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 Dagghesh-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 הָאָרֶץ *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר אֱלֹהִים *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיַּרְא אֱלֹהִים *and he saw*; and so on, וַיַּבְדֵּל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

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

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb וָהָיָה *was*, hence וָהָיָה *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*. וָהָיָה does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וָהָיָה *and he was*; Ewald of וָהָיָה *and then*. Röhrig thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 424. that וָהָיָה may be for וָהָיָה־וָהָיָה, by § 53. 3; וָהָיָה prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or α in Sanskrit, by which a preterite is formed from a present or a future, τέπειθε, ἔτεπειτον; τίψω, ἔτεψα, and which is traced by Bopp to a pronominal root having a demonstrative sense. *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ו for ו conversive might seem to lend confirmation to this theory of its derivation. But as ו stands with equal frequency for ו copulative, and ו for the article וָהָיָה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

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

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

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

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus final ה is rejected from לה verbs as in the apocopated future וַיִּגְדָּר, וַיִּגְדָּר, וַיִּגְדָּר; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1. וַיִּגְדָּר, וַיִּגְדָּר; וַיִּגְדָּר, וַיִּגְדָּר; וַיִּגְדָּר, וַיִּגְדָּר. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּגְדָּר, וַיִּגְדָּר but not in וַיִּגְדָּר; so in וַיִּגְדָּר Hab. 3 : 6. and the Hithpael וַיִּגְדָּר Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּגְדָּר, וַיִּגְדָּר or וַיִּגְדָּר but וַיִּגְדָּר, וַיִּגְדָּר, וַיִּגְדָּר, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּגְדָּר, וַיִּגְדָּר,

וְאָמַרְתָּ or וְאָמַרְתָּ, though it sometimes suffers apocopation in ל"ה verbs אָמַרְתָּ, וְאָמַרְתָּ. The prolonged plural ending וְ is very rarely used after Vav Consecutive; it does, however, occur, e. g. וְתִמְצְדֵּן Deut. 1:22, וְתִמְצְדֵּן Deut. 4:11, וְתִמְצְדֵּן Judg. 11:18.

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

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

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

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, וְהָלַכְתָּ *thou hast gone*, וְהָלַכְתָּ *and thou shalt go*, וְהָלַכְתָּ *and I will go*, so וְהָלַכְתָּ, וְהָלַכְתָּ, though וְהָלַכְתָּ Zeph. 1:17, except in א"ה and ל"ה verbs, where the accent usually re-

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

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

Preterite.

SING. 3 *fem.* The old ending תְּ, § 85. *a* (1), takes the place of הַ.

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

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

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

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

2. 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. כֹּכְ, כֹּךְ, and the second masc. sing. הֵ, 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 הֵי, הֶ, there is frequently an elision of הֵ, requiring Daghesht-forte conservative in the verbal ending הֵ to preserve the quantity of the previous short vowel, קָטַלְתֶּיךָ for קָטַלְתֵּיךָ, קָטַלְתְּךָ for קָטַלְתֵּיךָ, see § 57. 2. *b.*

When the third masc. sing. suffix הֵ is preceded by (.), the הֵ may be elided and the vowels coalesce into וֹ, קָטַלְתְּךָ for קָטַלְתֵּיךָ; when it is preceded by יֹ, Shurek may be hardened to its corresponding semi-vowel וֹ, קָטַלְתֵּיךָ for קָטַלְתֵּיךָ § 62. 2.

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

When הֵי, הֶ of the third pers. singular are preceded by (.), the vowel of union for the future, אֵ, 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 (.) ; הֵ is then commonly elided and a euphonic Daghesht-forte inserted in the Nun, וְקָטַלְתֵּיךָ for וְקָטַלְתֵּיךָ. The same shortening of the (.) and insertion of Daghesht may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, מ, נ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. DagHesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, הַתְּנַחֵם for הַתְּנַחֵם; or it may be DagHesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of DagHesh. § 54. 3, instead of the DagHesh having arisen from the assimilation of Nun, so that הַתְּנַחֵם may be for הַתְּנַחֵם 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, הַתְּחַיֵּב but הַתְּחַיֵּב, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, הַתְּחַיֵּב but הַתְּחַיֵּב, הַתְּחַיֵּב but הַתְּחַיֵּב.

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

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, קָטַלְתָּ, קָטַלְתָּם but קָטַלְתָּ, קָטַלְתָּם. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּ, נָ, הָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּ and נָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, הָאָהָה, הָאָהָה, הָאָהָה; הָאָהָה, הָאָהָה, הָאָהָה but הָאָהָה, הָאָהָה, הָאָהָה.

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

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

a. The infinitive with a verbal suffix represents the subject in *בָּשׂוּבָי* *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.	קָטַבְתִּי	קָטַבְתָּ	קָטַבְתְּ	קָטַבְתֶּם	קָטַבְתֶּן
3 fem.	קָטַבְתְּנִי	קָטַבְתְּךָ	קָטַבְתְּכֶם	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ
2 masc.	קָטַבְתֶּם	—	—	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ
2 fem.	קָטַבְתֶּנּוּ	—	—	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ
1 com.	—	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ
PLUR. 3 com.	קָטַבְתֶּם	קָטַבְתֶּם	קָטַבְתֶּם	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ
2 masc.	קָטַבְתֶּםהוּ	—	—	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ
1 com.	—	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ

INFINITIVE.	קָטַבְתִּי	קָטַבְתָּ	קָטַבְתְּ	קָטַבְתֶּם	קָטַבְתֶּן
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FUTURE.

SING. 3 masc.	קָטַבְתִּי	קָטַבְתָּ	קָטַבְתְּ	קָטַבְתֶּם	קָטַבְתֶּן
PLUR. 3 masc.	קָטַבְתֶּם	קָטַבְתֶּם	קָטַבְתֶּם	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ

IMPERATIVE.

SING. 2 masc.	קָטַבְתִּי	—	—	קָטַבְתֶּםהוּ	קָטַבְתֶּנּוּ
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PIEL PRETERITE.

SING. 3 masc.	קָטַבְתִּי	קָטַבְתָּ	קָטַבְתְּ	קָטַבְתֶּם	קָטַבְתֶּן
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HIPIL PRETERITE.

SING. 3 masc.	הִקְטַבְתִּי	הִקְטַבְתָּ	הִקְטַבְתְּ	הִקְטַבְתֶּם	הִקְטַבְתֶּן
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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. יָשַׁבְתִּי Isa. 8 : 11. אָשַׁבְתִּי Judg. 4 : 20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., אָשַׁבְתִּי Ps. 118 : 18, אָשַׁבְתִּי Gen. 30 : 6.

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

c. The suffix of the second fem. sing. is commonly אָ, אָשַׁבְתְּ Isa. 54 : 6, אָשַׁבְתְּ Isa. 69 : 9, except after the third fem. sing. of the verb, when it is אָ, אָשַׁבְתְּ Ruth 4 : 15. אָשַׁבְתְּ Isa. 47 : 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אָתָּה, אָשַׁבְתְּכִי Ps. 137 : 6, אָשַׁבְתְּכִי Ps. 103 : 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in אָשַׁבְתָּה Ex. 32 : 25, אָשַׁבְתָּה Num. 28 : 8, and in some copies אָשַׁבְתָּה 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, אָשַׁבְתְּ (with the accent on the penult because followed by an accented syllable) Am. 1 : 11, so with the infinitive, אָשַׁבְתְּ Ex. 9 : 18, אָשַׁבְתְּ Jer. 41 : 19, and the future, אָשַׁבְתְּ Ex. 2 : 3.

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

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

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

71:8. אֲמִלֶּם Ps. 118:10; וְיִשְׁתָּן Ex. 2:17. In 1 Kin. 2:24 the K'ri has יִשְׁתָּן, while the K'thibh has the vowel letter י representing the ordinary *e*, וּשְׁתָּן.

b. The suffixes with Dagghesh inserted occur chiefly in pause; thus יָנִי Jer. 50:44; יָנִי תִּבְרָכְתָּנִי Gen. 27:19; יָנִי תִּבְרָכְתָּנִי Job 7:11, 9:31; יָנִי (1st plur.) יָנִי Job 31:15; יָנִי אֲפָרְצֶנָּה Isa. 43:5; יָנִי יִבְרָכְתָּנִי Isa. 44:2; יָנִי Ps. 30:13; יָנִי (3 masc. sing.) תִּשְׁתָּנִי Job 7:18; יָנִי Job 41:2 K'ri, יָנִי Hos. 12:5; יָנִי Ps. 65:10, or without Dagghesh, תִּשְׁתָּנִי Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, תִּשְׁתָּנִי יָנִי Isa. 26:5. There are a very few examples, found only in poetry, of י inserted between the verb and the suffix without further change, יָנִי Ps. 50:23; יָנִי Jer. 22:24; יָנִי תִּבְרָכְתָּנִי Jer. 5:22; יָנִי Ps. 72:15; יָנִי Deut. 32:10; יָנִי Ex. 15:2.

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

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

INFINITIVE AND IMPERATIVE.

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

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, $\text{זָּכַרְתִּי, זָּכַרְתִּי}$ Jer. 15 : 15, but occasionally it takes Hhirik, זָּכַרְתִּי (with Dagheshi-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 Daghesh-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, הַגִּמְרִי for הַגִּמְרִי ; 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 *ı̄* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, הַגִּמְרִי , הַגִּמְרִי , הַגִּמְרִי . Seghol accompanying *א* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עֲמְרִי , עֲמְרִי .

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 הַתְּרִי , apocopated future of הִתְרִי , 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, **קָמַדְתָּם**, **קָמַדְ**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative **אָ**, the Niphal preterite and participle, and the Hiphil preterite, **קָמַדְתָּ**, **קָמַדְתָּ**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **קָמַדְתָּ**. 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, **קָמַדְתָּ**, **קָמַדְתָּ**.

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 **קָמַדְתָּ** *yaam'dhū*, not **קָמַדְתָּ** *yaamdū*. § 22. a. In like manner the Kal imperative has **קָמַדְתָּ**, **קָמַדְתָּ**, not **קָמַדְתָּ**, **קָמַדְתָּ**, showing that even in the perfect verb **קָמַדְתָּ**, **קָמַדְתָּ** were pronounced *kil'tū*, *kil'tū*, not *kittl*, *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, **קָמַדְתָּ** for **קָמַדְתָּ**.

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

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמִידְתָּ	הִעְמִידְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמִידְתְּ	הִעְמִידְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמִידְתֶּם	הִעְמִידְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמִידְתֶּן	הִעְמִידְתֶּן
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי
INFIN. <i>Absol.</i>	עֹמֵד	הִעְמִיד	הִעְמִיד	הִעְמִיד
<i>Constr.</i>	עָמַד	הִעְמִיד	הִעְמִיד	הִעְמִיד
FUT. 3 m.	יִעְמַד	יִנְעַמַד	יִעְמִיד	יִעְמִיד
3 f.	תִּעְמַד	תִּנְעַמַד	תִּעְמִיד	תִּעְמִיד
2 m.	תִּעְמַדְךָ	תִּנְעַמַדְךָ	תִּעְמִידְךָ	תִּעְמִידְךָ
2 f.	תִּעְמִידִי	תִּנְעַמִּידִי	תִּעְמִידִי	תִּעְמִידִי
1 c.	אֵעְמַד	אֵנְעַמַד	אֵעְמִיד	אֵעְמִיד
Plur. 3 m.	יִעְמְדוּ	יִנְעַמְדוּ	יִעְמִידוּ	יִעְמִידוּ
3 f.	תִּעְמַדְנָה	תִּנְעַמַדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
2 m.	תִּעְמִידוּ	תִּנְעַמִּידוּ	תִּעְמִידוּ	תִּעְמִידוּ
2 f.	תִּעְמַדְנָה	תִּנְעַמַדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
1 c.	נִעְמַד	נִנְעַמַד	נִעְמִיד	נִעְמִיד
IMPER. 2 m.	עָמַד	הִעְמִיד	הִעְמִיד	
2 f.	עָמְדִי	הִעְמִידִי	הִעְמִידִי	wanting
Plur. 2 m.	עָמְדוּ	הִעְמִידוּ	הִעְמִידוּ	
2 f.	עָמְדְנָה	הִעְמִידְנָה	הִעְמִידְנָה	
PART. <i>Act.</i>	עֹמֵד		מְעַמֵּד	
<i>Pass.</i>	עָמוּד	נִעְמֵד		מְעַמֵּד

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

IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
פִּיז	פִּיזִי	פִּיזוּ	פִּיזְנָה

FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	פִּיז	פִּיזִי	פִּיזוּ	פִּיזְנָה	פִּיז
PLUR.	פִּיזוּ	פִּיזְנָה	פִּיזוּ	פִּיזְנָה	פִּיזוּ

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 (אֵ) 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.	יאֵל	תאֵל	תאֵל	תאֵלִי	אֵל
PLUR.	יאֵלוּ	תאֵלְנָה	תאֵלוּ	תאֵלְנָה	אֵלוּ

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

REMARKS ON PE GUTTURAL VERBS.

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

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

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*, **יִאָסֵף**, **יִאָסֵף**, **יִאָמֵר**, **יִאָחֵז** as well as **יִאָמֵן**, **יִאָמֵן**, **יִאָבֵל**, **יִאָלֵף**; 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, **יִאָבֵד**, **יִאָבֵד**, **יִאָבֵדוּ**, **יִאָחֵז**, and in two verbs it becomes (.) after Vav conversive, **וַיִּאָמֵר**, **וַיִּאָחֵז**.

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

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

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

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

הַאֲזַכֶּה with the vowel attracted to the *ס* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as אֲזַכֶּה Nah. 2:4. הִתְהַבֵּה Ps. 91:20.

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

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, אֲזַכֶּה Ps. 89:8, אֲזַכֶּה 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 אֲזַכֶּה 2 plur. pret., הִזְרֶה inf., הִזְרֶה imper. of הִזְרֶה, the initial ה has (,) under the influence of the following ז; ס receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲזַכֶּה, אֲזַכֶּה, אֲזַכֶּה, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אֲזַכֶּה imper., אֲזַכֶּה and אֲזַכֶּה inf., אֲזַכֶּה and אֲזַכֶּה inf., אֲזַכֶּה imper., אֲזַכֶּה inf. and imper. (but אֲזַכֶּה Job 31:18 with ה interrogative), אֲזַכֶּה, אֲזַכֶּה (with ה, paragogic אֲזַכֶּה), and in a very few instances the long vowel (,) . § 60. 3. *c.* אֲזַכֶּה Ex. 16:23 for אֲזַכֶּה, אֲזַכֶּה 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 אֲזַכֶּה 3 fem. fut. of אֲזַכֶּה *to go* (comp. אֲזַכֶּה from אֲזַכֶּה *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in אֲזַכֶּה (once, viz., Hab. 1:15 for אֲזַכֶּה) and אֲזַכֶּה Hiphil and Hophal preterites of אֲזַכֶּה *to go up*, and אֲזַכֶּה (once, viz., Josh. 7:7 for אֲזַכֶּה) Hi. pret. of אֲזַכֶּה *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms אֲזַכֶּה, אֲזַכֶּה, אֲזַכֶּה from אֲזַכֶּה *to be*, and אֲזַכֶּה from אֲזַכֶּה *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, רָאָה 2 Kin. 5: 3, רָאָה־וּ Ex. 4: 29, רָאָה־וּ Ps. 27: 10, רָאָה־וּ Josh. 2: 18; רָאָה־וּ Isa. 59: 5, רָאָה־וּ Judg. 16: 13; the Niphal, רָאָה־וּ 1 Kin. 10: 3, רָאָה־וּ Nah. 3: 11, רָאָה־וּ Ps. 26: 4; and especially in the Hiphil preterite with Vav conversive, רָאָה־וּ Job 14: 19, רָאָה־וּ Deut. 7: 24, רָאָה־וּ Deut. 9: 3 (comp. רָאָה־וּ Ps. 80: 6), רָאָה־וּ Lev. 23: 30; רָאָה־וּ Isa. 49: 26; רָאָה־וּ Neh. 5: 16, רָאָה־וּ Ezek. 30: 25; רָאָה־וּ Isa. 43: 23, רָאָה־וּ Jer. 17: 4; רָאָה־וּ Deut. 1: 45, רָאָה־וּ Ex. 15: 26, רָאָה־וּ Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, רָאָה־וּ 1 Sam. 17: 35, רָאָה־וּ Ps. 50: 21. The change from (ִ) to (ֶ) after Vav conversive occurs once in the third person of the Hiphil preterite, רָאָה־וּ Ps. 77: 2, but is not usual, e. g. רָאָה־וּ . . . רָאָה־וּ Lev. 27: 8. There is one instance of (ֵ) instead of (ֶ) in the Hiphil infinitive, רָאָה־וּ 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, רָאָה־וּ ; רָאָה־וּ ; רָאָה־וּ .

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. :

אָרַם	Hi. to be red.	הָבֵל	K. Hi. to be vain.	הָגֵר	K. to gird.
אָרַר	Ni. Hi. to be illu- trious.	הָהָה	K. Hi. to meditate.	הָהָל	K. (not Ho.) to
		הָהָה	K. to thrust.		cease.
אָרַם	Hi. to close.	הָהָר	K. Ni. to honour.	הָהָב	K. to cut.
* אָרַר	K. to shut.	הָהָה	K. Ni. to be.	הָהָה	K. (not Hi.) to
אָרַח	K. to learn.	* הָהָה	K. to injure, wound.		live.
אָרַח	K. to gird on.	הָהָה	Ni. Hi. Ho. to hide.	הָהָה	K. Hi. to be wise.
אָרַם	K. Ni. (not Hi.) to be guilty.	הָהָה	K. to beat off.	* הָהָה	K. meaning doubt- ful.
		הָהָה	Hi. to join together.		

* ἀπαξ λεγόμενον.

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

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

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

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

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

* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

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

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **יִחַסֵּן** Jer. 37:12 for **יִחַסֵּן**. **יִחַסֵּן** Eccles. 5:5. **יִחַסֵּן** 2 Sam. 19:19. **יִחַסֵּן** Deut. 26:12. **יִחַסֵּן** Neh. 10:39. **יִחַסֵּן** 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, **יִחַסֵּן** Lam. 2:11 for **יִחַסֵּן** 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, **יִחַסֵּן** Jon. 1:5. **יִחַסֵּן** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik. **יִחַסֵּן** Deut. 19:6. **יִחַסֵּן** 2 Sam. 7:10. **יִחַסֵּן** Ps. 66:12, except in certain forms of the verb **יִחַסֵּן** to see, viz., **יִחַסֵּן** Kal future with Vav conversive, shortened from **יִחַסֵּן** which alternates with **יִחַסֵּן** as Hiphil preterite, and once with Vav conversive preterite. **יִחַסֵּן** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **יִחַסֵּן**, **יִחַסֵּן** Jer. 50:34. In the Hophal species the participles **יִחַסֵּן** Isa. 14:6. **יִחַסֵּן** Lev. 6:14 take Kibbutz in the first syllable, but **יִחַסֵּן** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal **יִחַסֵּן** Gen. 44:4. **יִחַסֵּן** Ps. 129:86, except in one instance, **יִחַסֵּן** 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 **יִחַסֵּן** reduplicates its last instead of its second radical in the Pual, **יִחַסֵּן**; **יִחַסֵּן** reduplicates its last syllable. **יִחַסֵּן** Lam. 2:11, § 92. a. **יִחַסֵּן** Hos. 11:3 has the appearance of a Hiphil preterite with **ה** prefixed instead of **ה**.

יִחַסֵּן is a secondary root, based upon the Hiphil of **יִחַסֵּן**. See **יִחַסֵּן** verbs. For the peculiar forms of **יִחַסֵּן** and **יִחַסֵּן** see the "פ" verbs, **יִחַסֵּן** and **יִחַסֵּן**.

AYIN GUTTURAL VERBS.

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

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

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, רָצַלְיָה for רָצַלְיָה .

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

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

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

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	קָטַל	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
3 f.	קָטְלָהּ	קָטַלְתְּהָ	קָטַלְתְּהָ	קָטַלְתְּהָ	קָטַלְתְּהָ
2 m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
1 c.	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
Plur. 3 c.	קָטְלוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
1 c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INFIN. <i>Absol.</i>	קָטַל	קָטַלְתָּ	קָטַלְתָּ		
<i>Constr.</i>	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ		קָטַלְתָּ
FUT. 3 m.	יִקְטַל	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ
3 f.	יִקְטַלְהָ	יִקְטַלְתְּהָ	יִקְטַלְתְּהָ	יִקְטַלְתְּהָ	יִקְטַלְתְּהָ
2 m.	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ
2 f.	יִקְטַלְתְּ	יִקְטַלְתְּ	יִקְטַלְתְּ	יִקְטַלְתְּ	יִקְטַלְתְּ
1 c.	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי
Plur. 3 m.	יִקְטְלוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
3 f.	יִקְטַלְנָהּ	יִקְטַלְתֶּנָּהּ	יִקְטַלְתֶּנָּהּ	יִקְטַלְתֶּנָּהּ	יִקְטַלְתֶּנָּהּ
2 m.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
2 f.	יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִקְטַלְתֶּן
1 c.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
IMPER. 2 m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ		קָטַלְתָּ
2 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	wanting	קָטַלְתְּ
Plur. 2 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם		קָטַלְתֶּם
2 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן		קָטַלְתֶּן
PART. <i>Act.</i>	קָטַלְתָּ		קָטַלְתָּ		קָטַלְתָּ
<i>Pass.</i>	קָטַלְתָּ	קָטַלְתָּ		קָטַלְתָּ	

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. הָרַחַם to be long, בָּרַחַם to be dried or desolate, תָּרַחַר to tremble, הָרַחַץ to reproach, to winter, חָרַף to sharpen, בָּרַב to be sweet, הָרַב to come near, הָרַבַּע to cover; הָרַץ to tear in pieces, has either Hholem or Pattahh; $\text{הָרַשׁ$ to plough has fut. ו , to be silent has fut. א .

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

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

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

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

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

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

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

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

the prolongation of the vowel before ה are קָהַם Pi. inf. Judg. 5: 8. בָּהֵן Pu. pret. Ezek. 21: 18, הָחֹה Pu. pret. Ps. 36: 13, הִתְהַלַּחְתָּ Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in הָלַח Ezek. 16: 4. : אָלַךְ 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. הִתְהַלַּחְתָּ Job 15: 18. שָׁחַח Jer. 12: 10, though it is in two instances changed to Seghol, אָחַח Judg. 5: 28, הִחַחְתָּ Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahlh is converted to Seghol, § 63. 1. *a.* הִתְחַמְּחָה Ezek. 5: 13, הִתְחַמְּחָה Num. 23: 19, הִתְחַמְּחָה Num. 8: 7.

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

2. הִתְחַמְּחָה and הִתְחַמְּחָה have two forms of the Piel. הִתְחַמְּחָה and הִתְחַמְּחָה, § 92. *b.*; and הִתְחַמְּחָה two forms of the Hithpael. הִתְחַמְּחָה Jer. 46: 7, 8: הִתְחַמְּחָה Isa. 52: 5, follows the analogy of the latter; הִתְחַמְּחָה Eccl. 12: 5, is sometimes derived from הִתְחַמְּחָה to despise, as if it were for הִתְחַמְּחָה; such a form would however be unexampled. The vowels show it to be the Hiphil future of הִתְחַמְּחָה or rather הִתְחַמְּחָה to flourish or blossom, the *x* being inserted as a vowel letter. § 11. 1. *a.* הִתְחַמְּחָה Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual. § 83. *c.* (2). הִתְחַמְּחָה Ezra 10: 16 is an anomalous infinitive from הִתְחַמְּחָה, 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 Pattahlh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, הִתְחַמְּחָה.

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 Pattahlh or retained; in the latter case the guttural takes Pattahlh-furtive, § 17, after the long heterogeneous vowel, e. g. הִתְחַמְּחָה or הִתְחַמְּחָה.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niph'al infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, *חַשְׁלֵה*, *חֲשֵׁה*.

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, *חַשְׁלֵהוּ*, *חֲשֵׁהוּ*.

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, *חַשְׁלֵי*.

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

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

§ 124. The inflections of Lamedh guttural verbs may be represented by *חַשְׁשֵׁה* *to send*. The Pual and Hoph'al, 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 Hithpa'el of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with *ח* of the prefix, according to § 82. 5.

a. Instead of the Niph'al infinitive absolute with prefixed *ח*, which does not happen to occur in any verb of this class, the alternate form with prefixed *ש*, § 91. *b.* is given in the paradigm, *חַשְׁשֵׁה* 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
INFIX. <i>Absol.</i>	שָׁלַחַ	נִשְׁלַחַ	שָׁלַחַ	הִשְׁלַחַ	—
<i>Constr.</i>	שָׁלַחַ	הִשְׁלַחַ	שָׁלַחַ	הִשְׁלַחַ	הִשְׁתַּלַּחַ
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁתַּלַּחְוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	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>	שְׁלֻחַ	נִשְׁלַחַ			

REMARKS ON LAMEDII GUTTURAL VERBS.

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

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

3. Most verbs with final ׀ 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.: וַיִּשְׁטַח to shut, וַיִּשְׁטַח to say, וַיִּשְׁטַח to honour, וַיִּשְׁטַח to grow pale, וַיִּשְׁטַח to shake, וַיִּשְׁטַח to be rich, וַיִּשְׁטַח to entreat, וַיִּשְׁטַח to slip away, וַיִּשְׁטַח to press, וַיִּשְׁטַח to drink or be drunken. The following have Pattahh or Hholem, וַיִּשְׁטַח to decree, וַיִּשְׁטַח to vow, וַיִּשְׁטַח fut. *o*, to reap, fut. *a*, to be short.

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

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

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

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

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

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

PE NUN (פֿ) VERBS.

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

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

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

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, שָׁנָהּ for שָׁנָהּ, § 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 ה; thus, שָׁנָהּ for שָׁנָהּ (by § 63. 2. a), the primary form being שָׁנָהּ.

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 שָׁנָהּ 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 שָׁנָהּ 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 שָׁנָהּ 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 שָׁנָהּ has Pattahh in one instance before Makkeph, שָׁנָהּ Judg. 16 : 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	קָנַחַס	קָנַחַס	הִקְנִיחַס	הִקְנִיחַס	קָנַחַס
3 f.	קָנַחַסָּה	קָנַחַסָּה	הִקְנִיחַסָּה	הִקְנִיחַסָּה	קָנַחַסָּה
2 m.	קָנַחְסָה	קָנַחְסָה	הִקְנִיחְסָה	הִקְנִיחְסָה	קָנַחְסָה
2 f.	קָנַחְסָהּ	קָנַחְסָהּ	הִקְנִיחְסָהּ	הִקְנִיחְסָהּ	קָנַחְסָהּ
1 c.	קָנַחְסִי	קָנַחְסִי	הִקְנִיחְסִי	הִקְנִיחְסִי	קָנַחְסִי
Plur. 3 c.	קָנַחְסוּ	קָנַחְסוּ	הִקְנִיחְסוּ	הִקְנִיחְסוּ	קָנַחְסוּ
2 m.	קָנַחְסֶם	קָנַחְסֶם	הִקְנִיחְסֶם	הִקְנִיחְסֶם	קָנַחְסֶם
2 f.	קָנַחְסֵי	קָנַחְסֵי	הִקְנִיחְסֵי	הִקְנִיחְסֵי	קָנַחְסֵי
1 c.	קָנַחְסִי	קָנַחְסִי	הִקְנִיחְסִי	הִקְנִיחְסִי	קָנַחְסִי
INFIN. <i>Abso.</i>	קָנַחַס	הִקְנִיחַס	הִקְנִיחַס	הִקְנִיחַס	קָנַחַס
<i>Constr.</i>	קָנַחְסִי	הִקְנִיחְסִי	הִקְנִיחְסִי	הִקְנִיחְסִי	קָנַחְסִי
FUT. 3 m.	יִקְנַחַס	יִקְנַחַס	יִקְנִיחַס	יִקְנִיחַס	יִקְנַחַס
3 f.	תִּקְנַחַס	תִּקְנַחַס	תִּקְנִיחַס	תִּקְנִיחַס	תִּקְנַחַס
2 m.	תִּקְנַחְסָה	תִּקְנַחְסָה	תִּקְנִיחְסָה	תִּקְנִיחְסָה	תִּקְנַחְסָה
2 f.	תִּקְנַחְסָהּ	תִּקְנַחְסָהּ	תִּקְנִיחְסָהּ	תִּקְנִיחְסָהּ	תִּקְנַחְסָהּ
1 c.	אִקְנַחְסִי	אִקְנַחְסִי	אִקְנִיחְסִי	אִקְנִיחְסִי	אִקְנַחְסִי
Plur. 3 m.	יִקְנַחְסוּ	יִקְנַחְסוּ	יִקְנִיחְסוּ	יִקְנִיחְסוּ	יִקְנַחְסוּ
3 f.	תִּקְנַחְסָהּ	תִּקְנַחְסָהּ	תִּקְנִיחְסָהּ	תִּקְנִיחְסָהּ	(תִּקְנַחְסָהּ)
2 m.	תִּקְנַחְסוּ	תִּקְנַחְסוּ	תִּקְנִיחְסוּ	תִּקְנִיחְסוּ	תִּקְנַחְסוּ
2 f.	תִּקְנַחְסֵי	תִּקְנַחְסֵי	תִּקְנִיחְסֵי	תִּקְנִיחְסֵי	(תִּקְנַחְסֵי)
1 c.	אִקְנַחְסִי	אִקְנַחְסִי	אִקְנִיחְסִי	אִקְנִיחְסִי	אִקְנַחְסִי
IMPER. 2 m.	קָנַחְסִי	הִקְנִיחְסִי	הִקְנִיחְסִי		קָנַחְסִי
2 f.	קָנַחְסִי	הִקְנִיחְסִי	הִקְנִיחְסִי	wanting	קָנַחְסִי
Plur. 2 m.	קָנַחְסוּ	הִקְנִיחְסוּ	הִקְנִיחְסוּ		קָנַחְסוּ
2 f.	קָנַחְסֵי	הִקְנִיחְסֵי	הִקְנִיחְסֵי		(קָנַחְסֵי)
PART. <i>Act.</i>	קָנַחַס		קָנַחְסִי		קָנַחַס
<i>Pass.</i>	קָנַחְסִי	קָנַחְסִי		קָנַחְסִי	קָנַחְסִי

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, *נָהַג* 2 Kin. 4: 24, *נָהַר* Gen. 24: 48, *נָהַר* 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, *נָחַד* Prov. 17: 10, *נָחַד* Ps. 33: 3 but *נָחַד* *ibid.*, *נָחַד* Joel 4: 11.

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

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

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: *נָחַ* (with suffix, *נָחַ*) from *נָחַ* (twice) and *נָחַ* from *נָחַ* (once) and *נָחַ* from *נָחַ* (by § 60. 3. c), with the preposition *לְ*, *נָחַ* by § 57. 2. (3), once *נָחַ* (§ 53. 3) Job 41: 17, once without the feminine ending, *נָחַ* Ps. 89: 10, and twice *נָחַ*; *נָחַ* has commonly *נָחַ* (for *נָחַ*), with suffixes *נָחַ*, but *נָחַ* Num. 20: 21, and *נָחַ* Gen. 35: 9.

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

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

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

2 masc. sing. of the Kal future. הָיָה Ps. 8:2, is the Kal infin., comp. הָיָה (Gen. 16:3, not the 3 fem. sing. pret. for הָיָה (Nordheimer), nor the imperative with paragogic הָ , as הָיָה is always to be explained elsewhere.

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

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

AYIN DOUBLED (עֵ) 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, עָבַע for עָבַע , עָבַע for עָבַע § 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 ; קָטַב , קָטַב ; קָטַב , קָטַב .

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 קָטַב becomes קָטַב with *i* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of DagHesh-forte, and the short vowel be retained, thus קָטַב ; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, קָטַב for קָטַב ; 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 *a*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus קָטַב . The three possible forms of this tense are consequently קָטַב , קָטַב and קָטַב .

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

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

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

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, הִשְׁבֵּב, הִשְׁבֵּב; הִשְׁבֵּב, הִשְׁבֵּב (comp. קָשַׁל, קָשַׁלְתָּ) 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, הִשְׁבִּיר, הִשְׁבֵּב (comp. הִשְׁבִּיר, הִשְׁבִּירְתָּ).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, הִשְׁבֵּב, הִשְׁבֵּב.

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, הִשְׁבֵּב, הִשְׁבֵּבְתָּ; הִשְׁבֵּב, הִשְׁבֵּבְתָּ.

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, רָצַבְתִּי, הִשְׁבַּחְתָּהּ.

§ 137. The Piel, Pual, and Hithpacl sometimes preserve the regular form, as הִצִּיל, הִצִּיל, הִצִּיל. 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 הִצִּיל, הִצִּיל. 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 הִצִּיל, הִצִּיל.

§ 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 הִצִּיל *to excite*.

a. The Hithpacl of הִצִּיל 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 הִצִּיל 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 <i>m.</i>	סָבַב	סָבַב	נִסְבַּב	סִבְּבַב
3 <i>f.</i>	סָבְבָהּ	סָבְבָהּ	נִסְבְּבָהּ	סִבְּבָהּ
2 <i>m.</i>	(סָבְבָתָּךְ)	סָבְבָתָּךְ	נִסְבְּבָתָּךְ	סִבְּבָתָּךְ
2 <i>f.</i>	(סָבְבָתְּךָ)	סָבְבָתְּךָ	נִסְבְּבָתְּךָ	סִבְּבָתְּךָ
1 <i>c.</i>	סָבְבָתִי	סָבְבָתִי	נִסְבְּבָתִי	סִבְּבָתִי
Plur. 3 <i>c.</i>	סָבְבֵנוּ	סָבְבֵנוּ	נִסְבְּבֵנוּ	סִבְּבֵנוּ
2 <i>m.</i>	(סָבְבָתְּכֶם)	סָבְבָתְּכֶם	נִסְבְּבָתְּכֶם	סִבְּבָתְּכֶם
2 <i>f.</i>	(סָבְבָתְּכֵן)	סָבְבָתְּכֵן	נִסְבְּבָתְּכֵן	סִבְּבָתְּכֵן
1 <i>c.</i>	סָבְבָנוּ	סָבְבָנוּ	נִסְבְּבָנוּ	סִבְּבָנוּ
INFIN. <i>Absol.</i>	סָבֹב	סֹבֵב	הִסְבִּיב	סִבֵּב
<i>Constr.</i>	סָבֹב	סֹבֵב	הִסְבִּיב	סִבֵּב
FUT. 3 <i>m.</i>	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב
3 <i>f.</i>	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב
2 <i>m.</i>	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב
2 <i>f.</i>	תִּסְבְּעִי	תִּסְבְּעִי	תִּסְבְּעִי	תִּסְבְּעִי
1 <i>c.</i>	אִסְבֵּב	אִסְבֵּב	אִסְבֵּב	אִסְבֵּב
Plur. 3 <i>m.</i>	יִסְבְּעוּ	יִסְבְּעוּ	יִסְבְּעוּ	יִסְבְּעוּ
3 <i>f.</i>	תִּסְבְּעֶינָהּ	תִּסְבְּעֶינָהּ	תִּסְבְּעֶינָהּ	תִּסְבְּעֶינָהּ
2 <i>m.</i>	תִּסְבְּעוּ	תִּסְבְּעוּ	תִּסְבְּעוּ	תִּסְבְּעוּ
2 <i>f.</i>	תִּסְבְּעֶינָהּ	תִּסְבְּעֶינָהּ	תִּסְבְּעֶינָהּ	תִּסְבְּעֶינָהּ
1 <i>c.</i>	נִסְבֵּב	נִסְבֵּב	נִסְבֵּב	נִסְבֵּב
IMPER. 2 <i>m.</i>	סֵבֵב		הִסְבֵּב	סִבֵּב
2 <i>f.</i>	סֵבְבִי		הִסְבְּבִי	סִבְּבִי
Plur. 2 <i>m.</i>	סֵבְבוּ		הִסְבְּבוּ	סִבְּבוּ
2 <i>f.</i>	סֵבְבֶינָהּ		הִסְבְּבֶינָהּ	סִבְּבֶינָהּ
PART. <i>Act.</i>	סֹבֵב			סִבֵּב
<i>Pass.</i>	סָבֹב		נִסְבֵּב	

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסְבֵּב	הוֹסִיב	הִסְתַּוְּבַב	סָבַבְתָּ
הִסְבִּיחַ	הוֹסִיבַת	הִסְתַּוְּבַבְתָּ	סָבַבְתְּ
הִסְבִּיחֻת		הִסְתַּוְּבַבְתֵּן	סָבַבְתֶּן
הִסְבִּיחֻת		הִסְתַּוְּבַבְתֶּן	סָבַבְתֶּן
הִסְבִּיחֵי		הִסְתַּוְּבַבְתֵּי	סָבַבְתֵּי
הִסְבִּיבוּ	הוֹסִיבוּ	הִסְתַּוְּבַבוּ	סָבַבְנוּ
הִסְבִּיבוּם		הִסְתַּוְּבַבְתֶּם	סָבַבְתֶּם
הִסְבִּיבוּן		הִסְתַּוְּבַבְתֶּן	סָבַבְתֶּן
הִסְבִּיבוּנִי		הִסְתַּוְּבַבְתֶּנִּי	סָבַבְתֶּנִּי
הִסְבֵּב			סָבַבְתָּ
הִסְבֵּב		הִסְתַּוְּבַב	סָבַבְתָּ
הִסְבֵּב	יֹסִיב	יִסְתַּוְּבַב	יִסְבַּבְתָּ
הִסְבֵּב	תֹּסִיב	תִּסְתַּוְּבַב	תִּסְבַּבְתָּ
הִסְבֵּב	תֹּסִיב	תִּסְתַּוְּבַב	תִּסְבַּבְתָּ
הִסְבִּיבֵי	תֹּסִיבֵי	תִּסְתַּוְּבַבְיֵי	תִּסְבַּבְתֵּי
הִסְבִּיבוּ	יֹסִיבוּ	יִסְתַּוְּבַבוּ	יִסְבַּבְתֶּן
הִסְבִּיבוּהֶם		תִּסְתַּוְּבַבְתֶּם	תִּסְבַּבְתֶּן
הִסְבִּיבוּהֶן	תֹּסִיבוּ	תִּסְתַּוְּבַבְתֶּן	תִּסְבַּבְתֶּן
הִסְבִּיבוּנִי		תִּסְתַּוְּבַבְתֶּנִּי	תִּסְבַּבְתֶּנִּי
הִסְבֵּב	נֹסִיב	נִסְתַּוְּבַב	נִסְבַּבְתָּ
הִסְבֵּב		הִסְתַּוְּבַב	סָבַבְתָּ
הִסְבִּיבֵי	wanting	הִסְתַּוְּבַבְיֵי	סָבַבְתֵּי
הִסְבִּיבוּ		הִסְתַּוְּבַבְתֶּם	סָבַבְתֶּם
הִסְבִּיבוּהֶם		הִסְתַּוְּבַבְתֶּם	סָבַבְתֶּם
הִסְבִּיבוּהֶן		הִסְתַּוְּבַבְתֶּן	סָבַבְתֶּן
הִסְבִּיבוּנִי		הִסְתַּוְּבַבְתֶּנִּי	סָבַבְתֶּנִּי
הִסְבֵּב	מֹסִיב	מִסְתַּוְּבַב	מִסְבַּבְתָּ

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

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

3. The Niphal future preserves the Tsere of perfect verbs in one example, נִחַחְתָּ Lev. 21: 9, but mostly compresses it to Pattahh, נִחַחְתָּ, נִחַחְתָּ, נִחַחְתָּ; like the preterite it sometimes has Hholem, נִחַחְתָּ Isa. 24: 3, נִחַחְתָּ ibid. If the first radical is a guttural and incapable of receiving Daghesch, the preceding Hhirik is lengthened to Tsere, נִחַחְתָּ, נִחַחְתָּ. 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, נִחַחְתָּ, נִחַחְתָּ 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: נִחַחְתָּ Isa. 24: 3, נִחַחְתָּ ibid., or with Tsere in the last syllable, נִחַחְתָּ 2 Sam. 17: 10. The infinitive construct: נִחַחְתָּ Ps. 68: 3, נִחַחְתָּ Ezek. 20: 9, and once with Pattahh before a suffix, נִחַחְתָּ Lev. 21: 4. The imperative: נִחַחְתָּ Isa. 52: 11, נִחַחְתָּ Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, נִחַחְתָּ (in pause נִחַחְתָּ, so נִחַחְתָּ: נִחַחְתָּ). or even to Pattahh, נִחַחְתָּ. Both infinitives have Tsere, thus the absolute: נִחַחְתָּ; the construct: נִחַחְתָּ (נִחַחְתָּ Zech. 11: 10). The imperative: נִחַחְתָּ. Futures with a short vowel before Daghesch-forte in the first radical: נִחַחְתָּ, נִחַחְתָּ; with a long vowel, נִחַחְתָּ. נִחַחְתָּ or נִחַחְתָּ and נִחַחְתָּ, נִחַחְתָּ (ē expressed by the vowel letter א, § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, נִחַחְתָּ, נִחַחְתָּ, נִחַחְתָּ, and in one instance to Hhirik, נִחַחְתָּ Judg. 9: 53 (נִחַחְתָּ would be from נִחַחְתָּ) before a guttural it becomes Pattahh, נִחַחְתָּ, נִחַחְתָּ. Participle: נִחַחְתָּ, נִחַחְתָּ, נִחַחְתָּ Ezek. 31: 3, נִחַחְתָּ 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, הָיָה Judg. 3: 24, נָשָׂא Jer. 49: 20, נָשָׂא Num. 21: 30.

6. Hophal preterites: הִתְחַלַּף , הִתְחַלְּתָה , הִתְחַלְּתִי ; futures: תִּחְלַף , תִּחְלְּתִי , תִּחְלְּתִי , תִּחְלְּתִי ; participles: חֹלֵף , חֹלְּתָה or in some copies חֹלְּתָה 2 Sam. 23: 6; infinitive with suffix, הִתְחַלְּתָה Lev. 26: 34, with prep., בְּהִתְחַלְּתָה ver. 43.

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

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with ו in the preterite, חָלַף , חָלַף (Kamets before ח which cannot be doubled), חָלַף , חָלַף , חָלַף , חָלַף (the vowel remaining long before ח), חָלַף (Pattalh instead of compound Sh'va on account of the following guttural, § 60. 3. c), once with ו , חָלַף Mic. 2: 4; with ו in the future, חָלַף , חָלַף . If the first radical be doubled, Dagghesh is omitted from the last, and the customary vowel is in consequence not inserted, חָלַף ; other cases are rare and exceptional, חָלַף , חָלַף , חָלַף which is first plur. pret. for חָלַף not third plur. for חָלַף (Ewald), § 54. 3; חָלַף Deut. 32: 41, חָלַף Isa. 44: 16, חָלַף 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, חָלַף from חָלַף , חָלַף from חָלַף .

from הָרַס from הִרְסָה; in הִרְחֵף Gen. 43:29, Isa. 30:19, from רָחַף, הִפְרִיז Lev. 26:15 from הִפְרִיז, 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, הִרְחִיף Prov. 8:29 for הִרְחֵף ver. 27, הִרְחִיף Isa. 33:1 for הִרְחֵף, הִשְׁמִיחֵהוּ Ezek. 14:8 for הִשְׁמִיחֵהוּ, הִזְלִיחָה Lam. 1:8 for הִזְלִיחָה Hi. pret. of הִזְלִיחַ Hab. 2:17 for הִרְחִיף Hi. fut. of הִרְחֵף with 3 fem. plur. suf. אֲרַחֵם 2 Sam. 22:43 in a few editions for אֲרַחֵם. Nun is once inserted before the suffix in place of doubling the radical, קָבוֹן Num. 23:13 for קָבוֹ.

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

אָרַר to curse.	רָבַב to cry.	קָנַן to make a nest.
בָּזַז to plunder.	פָּחַח to smite, break.	קָצַץ to cut off.
בָּדַד to purify.	לָבַב to take away the	רָבַב to be many.
גָּשַׁשׁ to grope.	heart.	רָבַב to be tender.
זָקַף to refine.	לָגַף to lick.	שָׂרַר to harrow.
חָמַם to warm.	מִשַּׁשׁ to feel, to grope.	שָׂרַר to rule.
חָצַץ to divide.	פָּוַז to leap.	שָׁנַן to sharpen.
הִתַּח to be broken.	פָּלַל to judge, to inter-	הִמַּם to be perfect.
הִטַּל to cover.	cede.	

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

הָרַר to burn.	הָהָה to linger.	שָׁשַׁע to sport, delight.
פָּרַר to dance.	רָבָר to excite.	שָׁרַר to run.
לָהָה to be mad.	רָצָר to chirp.	שָׁמַם to mock.

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

אָחַן to complain.	נָחַח to fly.	רָחַח to break.
בָּחַח to mix.	נָחַס to lift up.	חָחַח to sink.
פָּחַח to empty.	סָחַח to occupy the thresh-	שָׁחַח to spoil.
קָחַח to cut.	hold.	שָׁחַח to be desolate or
רָחַח to sweep away.	רָחַח to bind.	amazed.
שָׁחַח to be still.	קָחַח to cut off.	חָחַח to beat.
חָחַח to break loose	קָחַח to gather.	

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

הִזְלַח and הִזְלַח to roll.	הִזְנַח to make gracious, הִזְנַח to be
הִפְלַח to praise, הִזְלַח to make mad.	gracious.
הִזְלַח to profane, הִזְלַח to wound.	הִזְלַח to speak, הִזְלַח to mow.

סָבַב to change, סָבַב to surround. הָלַל to curse, תָּלַל to whet.
 גָּזַן to gather clouds, עִוְזָן to practise sorcery. הָצִין and רוֹצֵץ to crush.
 פִּיזָר to burst, פָּרַץ to shake to pieces. טָהַר and טָהַר to treat with violence.

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

הִלַּח Pi. to decree. Pu. הִלַּח. הָרַן Pi. to shout, Hith. הִתְרַנֵּן.*
 מָדַד Pi. to measure. Hith. הִתְמַדֵּד. שָׁבַר Pi. to break. Pu. שָׁבַר.
 מָרַר Pi. to make bitter, Hith. הִתְמַרְמֵר. שָׁנַן Pi. to inculcate, Hith. הִתְשַׁנֵּן
 סָסַס Pi. to exult, Hith. הִתְסַסֵּס. הִתְחַלֵּץ to pierce.
 מָלַץ Pi. to maltreat, Hith. הִתְמַלֵּץ
 and הִתְעַלֵּץ.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite. שָׁשַׁט Isa. 11:8; Infinitive. לְהַשְׁחִיחַ Prov. 26:21; הִתְהַחֵחַ Ex. 12:39; Future, אֶשְׁשַׁטְשַׁט Ps. 119:47; שָׁשַׁטְשַׁט Ps. 94:19; Imperative, הִשְׁחַחְשַׁח Isa. 29:9; Participle, מְשַׁחֵחַ Gen. 27:12; הִתְחַחֵחַ Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדַּר Nah. 3:17. עִלַּל Lam. 1:12, the future הִשְׁעַשְׁעֵנִי Isa. 66:12, and the participles, מְנַלְלֶה Isa. 9:4, מְחַלְלֶה Isa. 53:5.

2. הִתְנַקְּרוּ Isa. 15:5 is for הִתְנַקְּרוּ Pi. fut. of נָקַר, § 57. 1. הִתְנַקְּרוּ 2 Sam. 22:7 is contracted for הִתְנַקְּרוּ Ps. 18:27, probably with the view of assimilating it in form to the preceding הִתְנַחַם; in regard to הִתְנַחַם in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpacl of תִּפְלַל thou wilt show thyself a judge, but as it answers to תִּתְנַחַם 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. הִתְחַלַּל and תִּחַלֵּל. The prefixed ה remains in the Hiphil future of תִּחַלֵּל, e. g. תִּחַלֵּל, תִּחַלֵּל, תִּחַלֵּל and in the derivative nouns חִלְיָה, חִלְיָה, חִלְיָה, whence these forms are in the lexicons referred to the secondary root חִלַּל.

PE YODH (פִּי) VERBS.

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

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

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

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

§ 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 Hithpael, רָשַׁב, רָשַׁב, רָשַׁב, הִרְשַׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹרְשִׁיב, הוֹרְשִׁיב.

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, נִקַּד, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. נִשֵּׁב; 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, רָצַח, רָצַחַ.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁב, שָׁבָה.

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

2. In the Hiphil Vav quiesces in Hholem, הִשָּׁב, הִשָּׁבָה; a few verbs have Yodh quiescing in Tserc, הִשָּׁבָה, הִשָּׁבָה; 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, הִשָּׁבָה, הִשָּׁבָה.

3. In the Hophal Vav quiesces in Shurek, הִשָּׁב, הִשָּׁבָה; occasionally the short vowel is preserved and Daghhesh-forte inserted in the second radical, הִשָּׁבָה, הִשָּׁבָה.

a. The Hholem or Tserc 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. הִשָּׁבָה, הִשָּׁבָה), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

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

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	קָשַׁב	נִקְשַׁב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	קָשְׁבָה	נִקְשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה
2 m.	קָשַׁבְתָּ	נִקְשַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	קָשַׁבְתְּ	נִקְשַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִקְשַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשָׁבוּ	נִקְשָׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשָׁבוּ
2 m.	יָשַׁבְתֶּם	נִקְשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִקְשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנִי	נִקְשַׁבְנִי	הוֹשַׁבְנִי	הוֹשַׁבְנִי	יָשַׁבְנִי
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָשׁוּב
Constr.	שׁוֹבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָשׁוּב
FUT. 3 m.	יָשׁוּב	יִקְשַׁב	יִוְשִׁיב	יִוְשַׁב	יִשַׁב
3 f.	תִּשָּׁב	תִּקְשַׁב	תִּוְשִׁיב	תִּוְשַׁב	תִּשָּׁב
2 m.	תִּשָּׁב	תִּקְשַׁב	תִּוְשִׁיב	תִּוְשַׁב	תִּשָּׁב
2 f.	תִּשָּׁבִי	תִּקְשָׁבִי	תִּוְשִׁיבִי	תִּוְשַׁבִּי	תִּשָּׁבִי
1 c.	אֵשׁוּב	אִקְשַׁב	אוֹשִׁיב	אוֹשַׁב	אֵשׁוּב
Plur. 3 m.	יָשׁוּבוּ	יִקְשָׁבוּ	יִוְשִׁיבוּ	יִוְשַׁבוּ	יִשָּׁבוּ
3 f.	תִּשָּׁבְנָה	תִּקְשָׁבְנָה	תִּוְשִׁיבְנָה	תִּוְשַׁבְנָה	תִּשָּׁבְנָה
2 m.	תִּשָּׁבוּ	תִּקְשָׁבוּ	תִּוְשִׁיבוּ	תִּוְשַׁבוּ	תִּשָּׁבוּ
2 f.	תִּשָּׁבְנָה	תִּקְשָׁבְנָה	תִּוְשִׁיבְנָה	תִּוְשַׁבְנָה	תִּשָּׁבְנָה
1 c.	נָשׁוּב	נִקְשָׁב	נִוְשִׁיב	נִוְשַׁב	נִשָּׁב
IMPER. 2 m.	שָׁב	הִשָּׁב	הוֹשֵׁב		יָשׁוּב
2 f.	שָׁבִי	הִשָּׁבִי	הוֹשִׁיבִי	wanting	יָשׁוּבִי
Plur. 2 m.	שָׁבוּ	הִשָּׁבוּ	הוֹשִׁיבוּ	wanting	יָשׁוּבוּ
2 f.	שָׁבְנָה	הִשָּׁבְנָה	הוֹשִׁיבְנָה	wanting	יָשׁוּבְנָה
PART. Act.	יָשׁוּב		בִּוְשִׁיב		יָשׁוּב
Pass.	יָשׁוּב	נִשָּׁב		בִּוְשַׁב	יָשׁוּב

REMARKS ON PE YODH VERBS.

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

יָבֵשׁ <i>to be dry.</i>	הִסִּיף <i>to be poured.</i>	הָיָא <i>to fear.</i>
יָגַע <i>to toil.</i>	הִקְדָּה <i>to appoint.</i>	הִקְדִּיחַ <i>to cast.</i>
יָחַר <i>to delay.</i>	הִקְדָּה <i>to be weary.</i>	הִקְדִּישׁ <i>to possess.</i>
יָחַץ <i>to oppress.</i>	הִקְדִּין <i>to counsel.</i>	הִקְדִּישׁ <i>to put.</i>
יָסַח <i>to suck.</i>	הִקְדִּיחַ <i>to be beautiful.</i>	הִקְדִּישׁ <i>to sleep.</i>

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

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

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

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

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

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

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

§ 148. 1. Kal construct infinitives with Yodh : וְיָשׁ and with a feminine ending וְיָשָׁה, רְבַלְתָּ, רְבַלְתָּי with suf. וְיָסַד, once with prep. לְיָסֹד 2 Chron. 31:7, Daghesh conservative after \bar{z} . § 14. a; וְיָרָא, § 87, once יָרָא Josh. 22:25 and with prep. לְיָרָא 1 Sam. 18:29 from יָרָא; וְיָרוּת once יָרוּת 2 Chron. 26:15 from יָרָה, וְיָשׁוּן.

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

3. Imperatives with Yodh : יָרָה, יָרָא, יָרָה. Without Yodh : יָהָה (with הּ parag. וְיָהָה Prov. 24:14), יָהָה (with הּ parag. וְיָהָה Hos. 4:18, see § 92. a). וְיָצָא (יָצָאה, fem. plur. וְיָצָאוּ Cant. 3:11), וְיָשָׁב (יָשָׁבה, with both forms : וְיָצָא and וְיָצָאוּ), וְיָרָה (יָרָה), twice וְיָרָה Judg. 5:13, וְיָשָׁב and וְיָשָׁה.

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

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

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

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

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

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

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

§ 150. 1. In the Kal preterite Yodh is once dropped, יָדַר Judg. 19 : 11 for יָדָר. Ithirik occurs with the second radical of יָדָר and יָדָשׁ 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. יָדָרְתָּ, יָדָשְׁתָּ, יָדָרְתֶּם, יָדָשְׁתֶּם.

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

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

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

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

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

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

הוֹשִׁיבֵהֶם Ps. 16:5, see §90.

AYIN VAV (״ו) AND AYIN YODH (״י) VERBS.

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

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

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

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

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

Kal preterite: קָם for קָמָם where \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: הַקָּיִים for הַקָּיִים, הַקָּיִים for הַקָּיִים, הַקָּיִים for הַקָּיִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

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

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

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

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

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

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוּיַם, Pu. קוּיַם, Hith. הִתְקוּיַם.

a. In the Pual *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 *v* is softened, with the antecedent *a*, קוּיַם for קוּיַם: §82. 5. *b* (3).

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

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

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

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

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

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIET.	PUAL.
PRET. 3 m.	קם	נקום	קויים	קויים
3 f.	קמה	נקומה	קוימה	קוימה
2 m.	קמת	נקומות	קוימות	קוימות
2 f.	קמת	נקומות	קוימות	קוימות
1 c.	קמתי	נקומתי	קוימתי	קוימתי
Plur. 3 c.	קמו	נקומו	קוימו	קוימו
2 m.	קמתם	נקומתם	קוימתם	קוימתם
2 f.	קמתן	נקומתן	קוימתן	קוימתן
1 c.	קמתי	נקומתי	קוימתי	קוימתי
INFIN. <i>Absol.</i>	קום	הקום		
<i>Constr.</i>	קיום	הקיום	קויים	
FUT. 3 m.	יקום	יקום	יקויים	יקויים
3 f.	תקום	תקום	תקויים	תקויים
2 m.	תקום	תקום	תקויים	תקויים
2 f.	תקומי	תקומי	תקוימי	תקוימי
1 c.	אקום	אקום	אקויים	אקויים
Plur. 3 m.	יקומו	יקומו	יקוימו	יקוימו
3 f.	תקומנה	תקומנה	תקוימנה	תקוימנה
2 m.	תקומו	תקומו	תקוימו	תקוימו
2 f.	תקומנה	תקומנה	תקוימנה	תקוימנה
1 c.	נקום	נקום	נקויים	נקויים
IMPER. 2 m.	קום	הקום	קויים	
2 f.	קומי	הקומי	קוימי	wanting
Plur. 2 m.	קומו	הקומו	קוימו	
2 f.	קומנה	הקומנה	קוימנה	
PART. <i>Act.</i>	קם		מקויים	
<i>Pass.</i>	קום	נקום		מקויים

AND AYIN YODH VERBS.

HIPHAL.	HOPHAL.	HITHPAEL.	KAL.
הקים	היקם	התקומם	קם
הקמה	היקמה	התקוממה	קמה
הקומה	(הולקמה)	התקוממה	קמה
הקומות	(הולקמות)	התקוממות	קמות
הקומתי	(הולקמתי)	התקוממתי	קמתי
הקומי	היקמי	התקוממי	קמי
הקומתם	(הולקמתם)	התקוממתם	קמתם
הקומתיו	(הולקמתיו)	התקוממתיו	קמתיו
הקומתיו	(הולקמתיו)	התקוממתיו	קמתיו
הקם		התקומם	קם
הקים		התקומם	קם
קם	יקם	התקומם	קם
קמה	יקמה	התקוממה	קמה
קמות	יקמות	התקוממות	קמות
קמתי	יקמתי	התקוממתי	קמתי
קמי	יקמי	התקוממי	קמי
קמתם	יקמתם	התקוממתם	קמתם
קמתיו	יקמתיו	התקוממתיו	קמתיו
קמתיו	(הולקמתיו)	התקוממתיו	קמתיו
קמים	יקמים	התקוממם	קמים
הקם		התקומם	קם
הקמי	wanting	התקוממי	קמי
הקומי		התקוממי	קמי
הקומה		התקוממה	(הולקמה)
קמים	כזקם	מתקומם	קם
			קם

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. נָהַה, הָהָה; so likewise in the following guttural verbs and forms. נָפַח *to expire*, נָפַחְתָּ Isa. 29:22; נָצַחְתָּ Isa. 42:11, נָצַח *to be an enemy*, נָצַחְתָּ 1 Sam. 18:9 K'ri (K'ithibh נָצַחְתָּ), נָצַחְתָּ Jer. 4:31, which are confined to the Kal species, and in נָחַה *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. נָחַח Zech. 4:10, נָחַח Isa. 41:18 but נָחַח Lev. 14:42. It has Tsere in נָחַח *to die*, נָחַח Isa. 17:11 but נָחַח Jer. 50:3, and Hholem in נָחַח *to shine*, נָחַח *to be ashamed*, נָחַח *to be good*. § 82. 1. a, and in נָחַח Jer. 27:18, elsewhere נָחַח וְנָחַח Isa. 1:6, Ps. 58:4, elsewhere נָחַח. Hhirik once occurs instead of Pattahh in the second person plural, נָחַחְתָּ Mal. 3:20. The following participles have Tsere, נָחַח, נָחַח, נָחַח; the following have Hholem, נָחַח, נָחַח, נָחַח 2 Kin. 16:7 (comp. קִינְיָהָ Ex. 32:25 in the Samaritan copy), elsewhere נָחַח.

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

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

5. In a few instances *ā* is found in the Hophal before Daghesth-forte or Sh'va, הִזְיִתָּה Zech. 5:11. חָזַן Ezek. 41:9, 11 but הוֹלַח Lam. 5:5. and in some editions חָלַח 2 Sam. 23:1. רָטַל Job 41:1, הִזְמִיתָ 2 Sam. 21:9, though others read חָלַח, רָטַל; הִזְמִיתָ.

§ 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.: חָיַב *to render liable*, עָוַל *to do wickedly*, עָוַר *to blind*, פָּחַח *to pervert*, שָׁוַע *to cry for help*, הִצַּטְתָּרוּ Josh. 9:12. הִצַּטְתָּרוּ Josh. 9:4; so also קָנַס fut. יִקָּנְסוּ and יִקָּנְסוּ fut. יִקָּנְסוּ, which have quiescent Vav in other species, and רָחַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַל *to sustain*, נִאֲמַנְתָּה Isa. 14:23. מָטַטְתָּה Isa. 22:17, מוֹדוֹלְתָה Hab. 2:7. תִּפְצַּצְתָּ Job 16:12 but יִפְצַּץ Jer. 23:29, תִּקְרַח Num. 24:17 and מִתְקַרַּח Isa. 22:5. תִּשְׁתַּנְּנִי Isa. 17:11; יִתְנַיִן Isa. 15:5 is for יִתְנַיִן, § 57. 1; יִתְנַיִן Job 39:3 is perhaps for יִתְנַיִן from יָנַח, comp. פָּאֵס Ps. 139:8 for פָּאֵס, § 88, though Gesenius conjectures that it is an erroneous reading for יִתְנַיִן from יָנַח. The only Hithpacl formed by a like reduplication is הִתְחַלְחַל Esth. 4:4, elsewhere הִתְחַלְחַל.

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

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

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

In הִתְבַּחֲחִי Ezek. 36:11 for הִתְבַּחֲחִי from טָבַח, Tseré is retained under the prefix as though the word were from the related Pe Yodh verb רָטַח, e. g. הִתְיַטְחִי. On the other hand, in הִתְיַקְהִי Ex. 2:9 from יָקַח, Tseré is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לָ) VERBS.

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

2. At the end of the word it invariably quiescens in the preceding vowel, § 57. 2. (2), אָמַר , אָמַר , אָמַרְתָּ . 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, אָמַר for אָמַר , אָמַרְתָּ for אָמַרְתָּ ; so likewise in the Kal future and imperative, where א as a guttural requires a , אָמַרְתָּ for אָמַרְתָּ , אָמַרְתָּ for אָמַרְתָּ . A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, אָמַרְתָּ , אָמַרְתָּ .

3. With the single exception just stated, medial א quiescens in the diphthongal vowel e before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in 'Esere, אָמַרְתָּ , אָמַרְתָּ , in the feminine plurals of all the futures and imperatives in Seghol, אָמַרְתֶּנּוּ , אָמַרְתֶּנּוּ .

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

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

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

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	לָלַךְ	לָלַךְ	לָלַךְ	לָלַךְ	לָלַךְ
3 f.	לָלְכָה	לָלְכָה	לָלְכָה	לָלְכָה	לָלְכָה
2 m.	לָלַכְתָּ	לָלַכְתָּ	לָלַכְתָּ	לָלַכְתָּ	לָלַכְתָּ
2 f.	לָלַכְתְּ	לָלַכְתְּ	לָלַכְתְּ	לָלַכְתְּ	לָלַכְתְּ
1 c.	לָלַכְתִּי	לָלַכְתִּי	לָלַכְתִּי	לָלַכְתִּי	לָלַכְתִּי
Plur. 3 c.	לָלְכוּ	לָלְכוּ	לָלְכוּ	לָלְכוּ	לָלְכוּ
2 m.	לָלַכְתֶּם	לָלַכְתֶּם	לָלַכְתֶּם	לָלַכְתֶּם	לָלַכְתֶּם
2 f.	לָלַכְתֶּן	לָלַכְתֶּן	לָלַכְתֶּן	לָלַכְתֶּן	לָלַכְתֶּן
1 c.	לָלַכְתִּם	לָלַכְתִּם	לָלַכְתִּם	לָלַכְתִּם	לָלַכְתִּם
INFIN. <i>Absol.</i>	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
<i>Constr.</i>	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
FUT. 3 m.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
3 f.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
2 m.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
2 f.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
1 c.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
Plur. 3 m.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
3 f.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
2 m.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
2 f.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
1 c.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
IMPER. 2 m.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
2 f.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
Plur. 2 m.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
2 f.	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
PART. <i>Act.</i>	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
<i>Pass.</i>	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת

REMARKS ON LAMEDH ALEPH VERBS.

§ 161. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, הָרָאָה , הָרָאָה , הָרָאָה .

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

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

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

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

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

2. Sometimes \aleph remains, but the vowels are those of הָ forms, הָרָאָה Ps. 119:101 for הָרָאָה , הָרָאָה Eccl. 8:12, 9:18. Isa. 65:20 for הָרָאָה , הָרָאָה 1 Sam. 22:2. Isa. 24:2. הָרָאָה Eccl. 7:26. הָרָאָה 1 Kin. 9:11, Am. 4:2 Pi. pret. for הָרָאָה , הָרָאָה Ps. 113:3 for הָרָאָה , הָרָאָה Jer. 51:34 for הָרָאָה , הָרָאָה 2 Kin. 2:21 for הָרָאָה , הָרָאָה Jer. 51:9 for הָרָאָה , הָרָאָה Job 39:24 for הָרָאָה , הָרָאָה Deut. 28:59 Hiph. pret. for הָרָאָה , הָרָאָה Ps. 135:7 Hiph. part. const. for הָרָאָה from הָרָאָה ; to which may be added הָרָאָה Ezek. 23:49 הָרָאָה Jer. 50:20, with הָ inserted as in הָ verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, מִלֵּךְ Ezek. 28:16 for מִלְּךָ, מִלְּכֵי 1 Sam. 6:10, נִשְׁבַּח Ezek. 39:26, כִּלְתָנִי 1 Sam. 25:33 for כִּלְתָנִי, מִלְּכָה Ruth 2:9 for מִלְּכָה, רִבְּתָה Gen. 23:6 for רִבְּתָה, תִּרְפָּאנָה Job 5:18 for תִּרְפָּאנָה comp. Jer. 8:11, 51:9, 2 Kin. 2:22, נִשְׁבַּח Ps. 32:1 for נִשְׁבַּח, נִשְׁבַּח Jer. 26:9 for נִשְׁבַּח, נִשְׁבַּח 1 Sam. 10:6, צִבְּרָה 2 Sam. 3:8, צִבְּרָה 2 Sam. 3:8, צִבְּרָה Isa. 29:7 for צִבְּרָה; מִלְּכָה Ezek. 8:3 is by some interpreters thought to be for מִלְּכָה *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 הָ, §86. b. in מִלְּכָה Ex. 5:16 for מִלְּכָה, מִלְּכָה Deut. 31:29, Isa. 7:14, Jer. 44:23, מִלְּכָה Gen. 33:11 Hoph. from מִלְּכָה, מִלְּכָה Ps. 118:23 (מִלְּכָה Deut. 30:11 is the feminine participle), to which the customary ending הָ is further added in מִלְּכָה 2 Sam. 1:26, מִלְּכָה Josh. 6:17 for מִלְּכָה.

2. A feminine termination הָ, הָ, or as in ל"ה verbs הָ, is occasionally added to the construct infinitive, e. g. Kal, מִלְּכָה, מִלְּכָה, מִלְּכָה from מִלְּכָה *to meet*, distinguished from מִלְּכָה and מִלְּכָה Judg. 8:1 from מִלְּכָה *to call*, מִלְּכָה and מִלְּכָה never מִלְּכָה Prov. 8:13, with suf. מִלְּכָה Ezek. 33:12. Niphal, מִלְּכָה, מִלְּכָה Zech. 13:4. Piel, מִלְּכָה and מִלְּכָה 2 Sam. 21:2; מִלְּכָה Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מִ.

3. There are two examples of the Niphal infinitive absolute. מִלְּכָה 2 Sam. 1:6 and מִלְּכָה 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: מִלְּכָה, מִלְּכָה, מִלְּכָה. Hiphil inf. abs.: מִלְּכָה, מִלְּכָה.

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

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

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

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

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

LAMEDH HE (ל"ה) VERBS.

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

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

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

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

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

In the absolute infinitives it stands for \bar{o} or \bar{e} ; 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 הִי .

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

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

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

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

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 *רִשְׁמֵלְתָּהּ*, *צִנְלָתָּהּ*, *אֲרִיִּתָּהּ*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the *הַ* as hardened from *ה*, *גָּלְתָּהּ* for *גָּלְתָּה*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *ה* could be exchanged for *הַ*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

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

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

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

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	קָלָה	נִקְלָה	קָלָה
3 f.	קָלְתָה	נִקְלְתָה	קָלְתָה
2 m.	קָלִיתָ	נִקְלִיתָ	קָלִיתָ
2 f.	קָלִיתְּ	נִקְלִיתְּ	קָלִיתְּ
1 c.	קָלִיתִי	נִקְלִיתִי	קָלִיתִי
Plur. 3 c.	קָלוּ	נִקְלוּ	קָלוּ
2 m.	קָלִיתֶם	נִקְלִיתֶם	קָלִיתֶם
2 f.	קָלִיתְּנָן	נִקְלִיתְּנָן	קָלִיתְּנָן
1 c.	קָלִיתֵנוּ	נִקְלִיתֵנוּ	קָלִיתֵנוּ
INFIN. <i>Absol.</i>	קָלוּ	נִקְלוּ	קָלוּ
<i>Constr.</i>	קָלוֹת	הַקָּלוֹת	קָלוֹת
FUT. 3 m.	יִקְלֶה	יִקְלֶה	יִקְלֶה
3 f.	תִּקְלֶה	תִּקְלֶה	תִּקְלֶה
2 m.	תִּקְלֶה	תִּקְלֶה	תִּקְלֶה
2 f.	תִּקְלִי	תִּקְלִי	תִּקְלִי
1 c.	אֶקְלֶה	אֶקְלֶה	אֶקְלֶה
Plur. 3 m.	יִקְלוּ	יִקְלוּ	יִקְלוּ
3 f.	תִּקְלֵינָהּ	תִּקְלֵינָהּ	תִּקְלֵינָהּ
2 m.	תִּקְלוּ	תִּקְלוּ	תִּקְלוּ
2 f.	תִּקְלֵינָה	תִּקְלֵינָה	תִּקְלֵינָה
1 c.	נִקְלֶה	נִקְלֶה	נִקְלֶה
IMPER. 2 m.	קָלוּ	הַקְּלוּ	קָלוּ
2 f.	קְלִי	הַקְּלִי	קְלִי
Plur. 2 m.	קָלוּ	הַקְּלוּ	קָלוּ
2 f.	קְלֵינָה	הַקְּלֵינָה	קְלֵינָה
PART. <i>Act.</i>	קָלוֹת		קָלוֹת
<i>Pass.</i>	קָלוּי	נִקְלוֹת	

HE VERBS.

PUAL.	HIPHL.	HOPHAL.	HITHPAEL.
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלָתָּהּ	הִקְלַתְּהָ	הִקְלַתְּהָ	הִתְקַלַּתְּהָ
הִקְלֹתֶיךָ	הִקְלֹתֶיךָ	הִקְלֹתֶיךָ	הִתְקַלֶּיךָ
הִקְלִיתִּי	הִקְלִיתִּי	הִקְלִיתִּי	הִתְקַלִּיתִּי
הִקְלֵנוּ	הִקְלֵנוּ	הִקְלֵנוּ	הִתְקַלְּנוּ
הִקְלִיתֶם	הִקְלִיתֶם	הִקְלִיתֶם	הִתְקַלַּתֶם
הִקְלִיתֶנּוּ	הִקְלִיתֶנּוּ	הִקְלִיתֶנּוּ	הִתְקַלַּתֶנּוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלְּמוּ
(הִקְלָה)	הִקְלָה	הִקְלָה	(הִתְקַלָּה)
הִקְלֹתָם	הִקְלֹתָם	(הִקְלֹתָם)	הִתְקַלֶּתָם
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלָתָּהּ	הִקְלַתְּהָ	הִקְלַתְּהָ	הִתְקַלַּתְּהָ
הִקְלֹתֶיךָ	הִקְלֹתֶיךָ	הִקְלֹתֶיךָ	הִתְקַלֶּיךָ
הִקְלִיתִּי	הִקְלִיתִּי	הִקְלִיתִּי	הִתְקַלִּיתִּי
הִקְלֵנוּ	הִקְלֵנוּ	הִקְלֵנוּ	הִתְקַלְּנוּ
הִקְלִיתֶם	הִקְלִיתֶם	הִקְלִיתֶם	הִתְקַלַּתֶם
הִקְלִיתֶנּוּ	הִקְלִיתֶנּוּ	הִקְלִיתֶנּוּ	הִתְקַלַּתֶנּוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלְּמוּ
הִקְלִיתֶם	הִקְלִיתֶם	הִקְלִיתֶם	הִתְקַלַּתֶם
הִקְלִיתֶנּוּ	הִקְלִיתֶנּוּ	הִקְלִיתֶנּוּ	הִתְקַלַּתֶנּוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלְּמוּ
wanting	הִקְלָה	wanting	הִתְקַלָּה
	הִקְלִי		הִתְקַלֶּי
	הִקְלֵנוּ		הִתְקַלְּנוּ
	הִקְלִימוּ		הִתְקַלְּמוּ
	הִקְלָה		הִתְקַלָּה
מִיְקָלָה	מִיְקָלָה	מִיְקָלָה	מִיְתְקַלָּה

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 וְהִזְנוּ (3 fem.) Jer. 3:6, in the Hiphil, וְהִזְנוּ (2 masc.) Jer. 18:23, and in the Kal imperative, וְהִזְנוּ (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וְהִזְנוּ Job 3:25, and once before ה paragogic, וְהִזְנוּ Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in וְהִזְנוּ Ps. 119:117, and the Hithpael, וְהִזְנוּ Isa. 41:23. In a few instances ו is restored as a quiescent before suffixes, וְהִזְנוּ Hos. 6:2. 2 Kin. 20:35, וְהִזְנוּ Ps. 140:10 K'ri. וְהִזְנוּ Deut. 32:26. Examples of the feminine plural: וְהִזְנוּ, וְהִזְנוּ, וְהִזְנוּ, וְהִזְנוּ.

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

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

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

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

§ 174. 1. Piel: Two verbs, נָאָה *to be becoming* and נָחָה *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are of the former, the preterite נָאָה Ps. 93:5, נָאָה Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. נֹחֲחִי Gen. 21:16. There are three examples of Hholem inserted after the first radical, §92. *b*, נֹחֲחִי Isa. 10:13 from נָחָה, the ן being an orthographic equivalent for ן, §3. 1. *a*. and in the infinitive, הֹנֵחַ, הֹנֵחַ Isa. 59:13.

2. In the first person singular of the Piel preterite ן sometimes quiesces in Tseré; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גָּנַחְתִּי and גָּנַחְתִּי, once קָנַחְתִּי, קָנַחְתִּי and קָנַחְתִּי, קָנַחְתִּי.

3. Infinitive absolute: קָנַחְתִּי and קָנַחְתִּי, קָנַחְתִּי, קָנַחְתִּי. The construct always ends in ן with the exception of קָנַחְתִּי also קָנַחְתִּי, and קָנַחְתִּי Hos. 6:9.

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

5. The imperative has Seghol in a single instance, נָחָה Judg. 9:29 and sometimes drops its final vowel, נָחָה, נָחָה, נָחָה, נָחָה and נָחָה.

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

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

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

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

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

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

§ 176. 1. Hithpael: 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. *וַיִּשְׁתַּחֲוֶהוּ*, infin. *הַשְׁתַּחֲוֶה*, and once with suf. *הַשְׁתַּחֲוֶהוּ* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוֶהוּ* Ezek. 8:16, see § 90, page 120.

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

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

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

§ 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*, though without a prefix it is *הֵיוֹת*, once *הָיָה* Ezek. 21:15. The apocopated future *יָהִי* (in pause *יָהִי*) and with Vav conversive *וַיִּהְיֶה*, is for *יָהִי*, 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 *יָהִי* Eccl. 11:3, where the second radical appears as *ו*, which it sometimes does in the imperative, *יָהִי* and *יָהִי* Gen. 27:29 or *יָהִי* Job 37:6, and in the participle *הֵוֶה* Neh. 6:6, Eccl. 2:22, fem. *הֵוֶה* Ex. 9:3.

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

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָאָה* Ezek. 43:27, *אָרָא* Isa. 21:12, *נָשָׂא* Jer. 23:39, *רָזָא* 2 Chron. 26:15, *תָּבָא* Prov. 1:10 from *אָבָה*, *נָבָא* Deut. 33:21 from *אָבָה*, *נָבָא* 2 Chron. 16:12, *רָשָׂא* Lam. 4:1, *שָׂאָה* 2 Kin. 25:29, *רָשָׂא* Eccl. 8:1, *תָּבָאָה* 2 Sam. 21:12 K'ri for *תָּבָאָה* Hos. 11:7, Deut. 28:66 for *תָּבָאָה*, § 56. 4. *הַמְרִיאָה*, *וַיִּרְאָה* 2 Sam. 11:24 from *רָאָה*; the vowels are those of Lamedh Aleph verbs in *אָרָא* Jer. 3:22 for *אָרָא* 1 Kin. 17:14 for *תָּבָאָה*, *תָּבָאָה* Dan. 10:14 for *תָּבָאָה*; and the full Lamedh Aleph form is adopted in *בָּרָאָה* Hos. 13:15 for *בָּרָאָה*.

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"ל 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"ר and ל"ה the ר 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.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a פ"ל verb may appear with a ל"ה form, or an ע"ר 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, ש"ק"ק means *to shut up or restrain*, and ה"ק"ק *to be finished*: yet a few ה"ק"ק forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from ש"ק"ק, but assimilated in inflection to the ה"ק"ק paradigm. On the other hand, א"ק"ק means *to call*, and ה"ק"ק *to meet*; but so many א"ק"ק forms are found with this latter signification that it seems necessary to assume a second root א"ק"ק having that

meaning. The verb *to run* is ordinarily רוּץ; but רָצָא Ezek. 1: 14 is too remote from an רָץ 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 רָטַב; קָרַי Kal pret. *to fear*, the fut. and imper. from קָרַע; סָפַח Kal pret. and inf. *to spit*, fut. from סָפַח; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָפַץ; שָׁנַע Kal pret. *to be alienated*, fut. from שָׁנַע; 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; חָמַם Kal fut. *to be hot*, pret. and inf. from חָמַם, which is also used in the future; נָצַח Kal fut. *to counsel*, borrows its Kal imper. from נָצַח; קָמַץ Kal fut. *to awake*, pret. from the Hiphil of קָמַץ, which is also used in inf. imper. and fut.; נָצַב *to place*. the reflexive is expressed by נָצַב from נָצַב; שָׁתָה *to drink*, the causative is שָׁתָה from שָׁתָה; הוֹדִישׁ from הוֹדִישׁ is used as the causative of הוֹשִׁיחַ *to be ashamed*, as well as הוֹדִישׁ; הִלְכוּ *to go*, derives many of its forms from הִלְכוּ; הָרַב *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

QUADRILITERAL VERBS.

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

a. The only examples of quadrilateral verbs are the following, viz.: Piel pret. פָּרַשׁ *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. הִרְסָהּ *he*.

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

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. אב father. ארץ earth. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך to reign. and מלך king from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך king may be said to be derived from the root מלך to reign, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

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

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

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

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

1. *Trilateral Monosyllables.*

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

לְקַטְּלָהּ, לְקַטְּלָהּ; 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*, לְקַטְּלָהּ, לְקַטְּלָהּ. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections לְקַטְּלָהּ 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; לְקַטְּלָהּ has but one derivative לְקַטְּלָהּ *slaughter*, and this only occurs in Obad. ver. 9.

b. As *i* *o* and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, לְקַטְּלָהּ *a little prop. paucity*, שְׁמֵן *honey*, אִישׁ *man*; *ā*, לְקַטְּלָהּ *strength*, כְּתוּבָה *writing*, רֵשִׁיט *residue*; *ē*, שֵׁתֵּר *shoulder*, הֶסְבֵּךְ *bush*; *ē*, הִלְלָהּ *howling*, אֲבָהָהּ *grief*, אֲזַל *a wolf*; especially *i*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* 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 אֲזַל *a valley*, אֲזַל *vanity*, אֲזַל *sin*, הֶסְבֵּךְ *spikenard*, אֲזַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, אֲזַל and in pause, § 65. אֲזַל, אֲזַל.

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*, אֲזַל *finger* for אֲזַל, אֲזַל *lattice*, אֲזַל *belt*, אֲזַל and אֲזַל *arm*, אֲזַל and אֲזַל *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֲזַל *emptiness*, אֲזַל *bereavement*, אֲזַל *strength*, אֲזַל *righteousness*, אֲזַל *help*, אֲזַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, אֲזַל *lord* from אֲזַל *to be mighty*, אֲזַל *man* from אֲזַל *to be sick*, אֲזַל *boundary*, אֲזַל *libation* prop. *pouring out*, אֲזַל *valley* prop. *depth*, אֲזַל *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. אֲזַל and אֲזַל *man*, אֲזַל

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

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

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

ג Guttural and ל Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, אֲבִיחָה *confidence*, שִׁמְעָה *hearing*, מִגְבָּה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נְעָר *young man*, נָעַר *youth*, פֶּחַח *fear* but אֶהָל *tent*, אֶחָם *bread*.

פ and פ roots. A vowelless ו or נ is in a few instances rejected from the beginning of a word, § 53. 2. *a*, פֹּרֵה *produce* for פֹּרֵה, רִבְבוּת *familiarity* for רִבְבוּת, רִבְבוּת *elevation* for רִבְבוּת, נִחָה *lamentation* for נִחָה, particularly in feminines and secondary derivatives; thus, חֲמָה, נְדָה, קָשָׁה, קָשָׁה drop an initial Yodh, and קָבָה, קָבָה an initial Nun. Nun may also experience assimilation when it is a second radical, אֵס *anger* for אֵס, פִּים *cup* for פִּים.

ז and ז roots. In Segholates ז is preceded by Kamets זֶנֶל (according to Kimchi זֶנֶל in Ezek. 28 : 18) *wickedness*, מִדְּבַר *midst*, unless the last radical is a guttural, חֲנֹחַ *space*; ז is preceded by Pattahh and followed by Hhirik, לַיְל *night*, עֵינָה *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּר *brand* for בָּרִי, אִי *island* for אִי, מְרִי *watering* for מְרִי, § 53. 3.

כ roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as כִּנְיָה *bush*, בְּכָה *weeping*, חֲבָה *thought*. When ו appears as the radical, it prefers the form בְּכָה *weeping*, פְּרִי *fruit*, פְּרִי *ressel*; ו retains its consonantal character in סָרִי *winter*, נְטִי *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, יָרִי (for d'yāū) *ink*, אֶנְטִי *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שָׁחַח *swimming* for שָׁחַח, בְּהִי *emptiness*; the lexicon of Gesenius contains the forms מְרִי *garment*, מְרִי *end*, מְרִי *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מְרִי, מְרִי, מְרִי.

2. The main vowel in the ultimate.

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

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

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} , קטון and קטון *small*, קטון *fat*, קטון *made of brass*, קטון *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailingly and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קטון *herbs* prop. *green*, קטון *strong drink* prop. *intoxicating*, קטון *leopard* prop. *spotted*, קטון and קטון *turban* prop. *wound around*, קטון *glory*, *that which is glorious*.

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

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

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

d. ה"ל roots are restricted to forms with \bar{i} , in which the radical \bar{i} quiesces, קטון *fresh*, קטון *afflicted*, קטון or קטון with otiant \aleph , § 16. 1, *pure*;

or with *a* which combines with it to form *ē*, הָ, טָנִי, and הַשָּׂדֶה *field*, הַפָּהַיִם *fair*, הַאֲזָא *high*; in a few nouns this final vowel is dropped. הִיִּשׁ *fish* for הִיִּשָּׁה, הַמָּרְקָה *mark* for הַמָּרְקָה, הַיֵּץ *tree* for הַיֵּץ, הַבֵּן *son* for הַבֵּן, הַפֶּה *mouth* for הַפֶּה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, טָנִי *meek*, or *ē*, הַטָּנִי *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 Tseré in the first, which is its principal syllable, and a mutable Kamets or Tseré in the second, thus קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, הַחֶרֶם *signet-ring* prop. *sealer*, הַיָּבֵן *enemy, one practising hostility*, הַשִּׁיבַל *fox* prop. *digger*, הַמַּרְקָה *hammer* prop. *pounder*, הַיָּבֵל *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, הַבּוֹדֵן *herdsman*, הַיָּבֵן *sailor* prop. *rope-handler*, הַשֹּׂרֵץ *ploughman*, הַיָּבֵן *potter* prop. *former*, הַבּוֹבֵס *fuller*, הַכֹּהֵן *priest*, הַכֹּהֵן *vine-dresser*, הַסוֹחֵר *merchant*, הַסוֹבֵר *scribe*, הַרֹבֵל *trafficker*, הַרֹבֵה *shepherd*, הַרֹפֵא *physician*, הַרֹבֵחַ *dealer in unguents*, הַרֹבֵעַ *embroiderer*, הַשֹּׂמֵר *watchman*, הַשׁוֹמֵר *porter* prop. *gate-keeper*, הַשׁוֹפֵט *judge*.

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

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

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

to the first species of dissyllables, שָׁלֵב *poor*, יָבֵב *proud*, לֵאָל *God prop. the mighty one*; and the second pair may belong to either, $\text{רָשָׁע} = \text{רָשָׁע}$ *poverty*, $\text{רֵאָם} = \text{רֵאָם}$ *empty*, $\text{אֵינָם} = \text{אֵינָם}$ *strength*, $\text{טוֹבָם} = \text{טוֹבָם}$ *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 *ı̄* or *ä* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חֲלֵשׁ *very weak*, פְּקֻחַהּ *seeing prop. (having eyes) wide open*, צַדִּיקָהּ *righteous*, גִּבּוֹרִים *mighty man*, מְלֵאֵי חֵן *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. אֵשֶׁר *husbandman*, דִּיגָן *fisherman*, דִּינָן *judge*, עֹשֶׂה ($= \text{עֹשֶׂה}$) *workman*, מֵבֵשֶׁת *cook*, מֵבֵשֶׁת *seaman* (from מֵבֵשֶׁת *salt*), סֹבֵל *bearer of burdens*, צַדִּיקָהּ *hunter*, חֹשֶׁבֶת *hoaxman*, גַּנָּב *thief*, not a mere equivalent to גִּנָּב 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 הִמְצִיל is applied to deformities and defects, physical or moral, אֵילֵם *dumb*, גִּבּוֹן *hump-backed*, חֵלֵשׁ ($= \text{חֵלֵשׁ}$) *deaf*, עִוֵּר *blind*, פְּסֻחַהּ *lame*, קַרְחָהּ *bald*, מְפֻשֶׁשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the pre-vowel Hhirik is prolonged, § 59. a. הַמְצִילֵשׁ and הַמְצִילֵשׁ *nettle prop. badly pricking*, שְׂמֵרֵהוּ *smoke*, שְׂמֵרֵהוּ *the Nile prop. very black*, צִיּוֹן *prison*, כִּיּוֹן *spark*, כִּיּוֹן *battle*, כִּיּוֹן *spark*.

d. The following double the third radical in place of the second, בְּרִיחָהּ *brood*, הַמְצִילֵשׁ *green*, הַמְצִילֵשׁ *quiet*, הַמְצִילֵשׁ *comely* from הַמְצִילֵשׁ , the last radical appearing as *ı̄*, § 169. הַמְצִילֵשׁ *feeble*, where the long vowel Tserē is inserted to prevent the concurrence of consonants.

e. עָבַע and more rarely עָבַע roots reduplicate the biliteral formed by their contraction, גִּבּוֹנָהּ and גִּבּוֹנָהּ *wheel prop. roller*, הַמְצִילֵשׁ *frightful*, זִרְזִירָהּ *girt*, הַמְצִילֵשׁ *crown of the head prop. dividing (the hair)*; so fem. הַמְצִילֵשׁ *severe pain*, הַמְצִילֵשׁ *casting down*, הַמְצִילֵשׁ *skull*, and plur. הַמְצִילֵשׁ *baskets*, הַמְצִילֵשׁ *turning*

upside down from לָחָהּ = חָהּ (sing. לִחְוֵי) loops and לָחָהּ (sing. probably לָחָהּ = לָחָהּ) winding stairs from חָהּ = חָהּ; a root לָחָהּ is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צָלְצַל (const. צָלְצַל) cymbal prop. tinkling, עָרָעַר and עָרָעַר stark naked, totally destitute, תִּקְלַקְלַק despicable, or the softening of the former of the two consonants to a vowel. §57. 1. כּוֹכָב star for כּוֹכָב, כּוֹכָב טוֹטְפוֹת bands worn on the forehead for טוֹטְפוֹת (with the ending וֹן added) ignominy for תִּקְלַקְלוֹן, כּוֹכָב Babylon for כּוֹכָב, כּוֹכָב, or its assimilation to the succeeding consonant. כּוֹכָב something circular, a circuit for כּוֹכָב. The second member of the reduplication suffers contraction or change in שְׂרָשְׂרָה chain for שְׂרָשְׂרָה and תִּרְרָר floor for תִּרְרָר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חִזְבַּק folding the hands, תְּשֻׁלִּים retribution, תְּשֻׁמִּין abomination, and in the plural תְּשֻׁמִּים atonement, פְּקֻדִים commandments, שְׁלִיחִים 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 חִלְחַל melting from חָלַח, תְּחַיִּית cessation from the חָיַי root, Niphal נִפְתַּח אֶרְצוֹת wrestlings: נִפְתַּח אֶרְצוֹת when derived from the Niphal means repentings, when from the Piel consolations.

c. עֵב roots reduplicate the biliteral to which they are contracted, חִרְחָר inflammation, תְּשַׁשְׁשִׁים delight.

c. A few roots, which are either טו or ט guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, תְּנַחֲשִׁין thorn-hedge, פֶּאֲרוֹר (= פֶּאֲרוֹר) ruddy glow, תְּמַרְמָרִים upright columns designed for way-marks, תְּשַׁוְוֶה horror, נִפְתַּח אֶרְצוֹת adulteries, גְּבֻעֻעֻים ridges, also with *ō* or *ī* in the last syllable. נִיחַח acquiescence, נִחַח pasture, שִׁוְוֶה shower, תְּשַׁוְוֶה obscurator, שְׂפָרִיר (K'thibh) tapestry, תְּשַׁוְוֶה whence תְּשַׁוְוֶה dark. The concurrence of consonants is relieved in שְׂפָרִיר (in some editions) snail by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פְּקַח־פְּקַח complete opening, יְפֵה־יְפֵה very beautiful, or more particularly repetition, תְּשַׁבֵּשׁ twisted prop. turning again and again, חֲלַח־חֲלַח slippery, עֲקַל־עֲקַל crooked, פְּתַל־פְּתַל perverse, אֶסְפָּסְפָּה mixed multitude prop. gathered here and there, חֲבַר־חֲבַר spots or stripes, חֲפַר־חֲפַר 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, אַדְמָדָמָם *reddish*, יִרְקָקָק *greenish*, שְׁחָחָחַר *blackish*.

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

b. פ' roots drop their initial radical, הַתְּהַבִּים *gifts* from הַבִּים, אֶצְצָצָצָצ *offspring, issue* from אֶצְצָצָצָצ.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲזָזָז *utterly deceitful*, אֲזָזָז *violent*, אֲרִרָר (= אֲרִרָר) *perennial*, אֲזָזָז (only represented by a derivative, § 94. a) *very foul, fetid*, אֲזָזָז *exceedingly gross or thick* (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָזָז *memorial*, אֲהָרָה *declaration*.

a. This form corresponds with أَتَّكَلُ 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 אֲהָרָה (= אֲהָרָה) *palace, temple prop. very capacious* from אָהַר in the sense of its cognate אָהַר *to contain*. So likewise, in a few verbals with feminine terminations, הַשְׁמִיעָנִי Ezek. 24:26 *causing to hear* used for the Hiphil infinitive, הַשְׁמִיעָנִי Ezek. 24:26 *causing to hear* used for the Hiphil infinitive, הַשְׁמִיעָנִי *deliverance* from אָהַר, הַשְׁמִיעָנִי *grant of rest* (= אֲהָרָה) from אָהַר.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ה, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מַקְטָל, מַסְחָב, תַּבְלָל, תַּאֲשִׁיר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מַקְטָל, מַקְטָל.

a. Pattahh commonly stands before *ē*, *ī*, and *ū*. and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Num when Pattahh is again preferred, מִצֵּלֶת מִצֵּלֶת *food*, מִצֵּעַ מִצֵּעַ *planting*, מִשְׁזֹר מִשְׁזֹר *saw*, מִסְּפָסָפָס *a species of bird*, מִבְּהֵמָה מִבְּהֵמָה *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*. §63. 1. b. מִדְּקָר מִדְּקָר *depth*, מִדְּחָר מִדְּחָר *chariot*, מִדְּחָרִים מִדְּחָרִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִזְבֵּחַ מִזְבֵּחַ, מִסְּבִיב מִסְּבִיב, מִמְּלָקוֹשׁ מִמְּלָקוֹשׁ, מִמְּשָׁרָה מִמְּשָׁרָה. A few words have *ā* in the ultimate, מִחֲלֵל מִחֲלֵל *harp*, מִחֲנָסִים מִחֲנָסִים *strangling*. The insertion of Dagghesh-fôrte separative in the first radical is exceptional, מִמְּלָקֹשׁ מִמְּלָקֹשׁ Ex. 15: 17; מִמְּרָרִים מִמְּרָרִים Job 9: 18; מִמְּגָרָר מִמְּגָרָר Joel 1: 17.

b. "פ" roots. The first radical appears as פ' resting in Hhirik or T'sere, מִיִּשְׁרָר מִיִּשְׁרָר and מִיִּשְׁרָר מִיִּשְׁרָר *rectitude*, מִיִּרְוֹשׁ מִיִּרְוֹשׁ *new wine*, מִיִּרְמָן מִיִּרְמָן *south*, or as פ' resting in Hholem or Shurek, מִיִּזְדָּר מִיִּזְדָּר *appointed time*, מִיִּבְטָר מִיִּבְטָר *correction*, מִיִּשְׁבָּב מִיִּשְׁבָּב *sojourner*, מִיִּנְהָר מִיִּנְהָר *sorrow*. In a few instances it is rejected, מִיִּבְלָל מִיִּבְלָל *world*, or assimilated to the following radical, מִיִּבְנֵה מִיִּבְנֵה *bed*, מִיִּבְנֵה מִיִּבְנֵה *knowledge*.

"נ" and "ז" roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִיִּצְדָּר מִיִּצְדָּר *citadel*, מִיִּבְהַם מִיִּבְהַם *sound place*, מִיִּבְהוֹם מִיִּבְהוֹם *ocean*, מִיִּבְרָחַם מִיִּבְרָחַם *living thing*, or more commonly a pretonic Kamets or T'sere, מִיִּבְרוֹחַ מִיִּבְרוֹחַ *luninary*, מִיִּבְרוֹן מִיִּבְרוֹן *mad*, מִיִּבְרוֹן מִיִּבְרוֹן *strife*, מִיִּבְרוֹן מִיִּבְרוֹן *race*, מִיִּבְרוֹן מִיִּבְרוֹן *adversary*. The feminine form is almost always adopted after ח, מִיִּבְרוֹחַת מִיִּבְרוֹחַת *salvation*, מִיִּבְרוֹחַת מִיִּבְרוֹחַת *oblation*.

"צ" roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ā*, *ē* or *ō*. §61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form, §61. 1. b. מִיִּבְטָר מִיִּבְטָר *tribute* for מִיִּבְטָר מִיִּבְטָר *bitterness* for מִיִּבְטָר מִיִּבְטָר, מִיִּבְטָל מִיִּבְטָל *defilement* for מִיִּבְטָל מִיִּבְטָל, מִיִּבְטָל מִיִּבְטָל *fear* for מִיִּבְטָל מִיִּבְטָל, מִיִּבְטָל מִיִּבְטָל *mast* for מִיִּבְטָל מִיִּבְטָל; more frequently it receives a pretonic Kamets or T'sere, מִיִּבְטָר מִיִּבְטָר *covering*, מִיִּבְטָר מִיִּבְטָר *shield*, מִיִּבְטָר מִיִּבְטָר *fortress*, מִיִּבְטָר מִיִּבְטָר *anguish*. In מִיִּבְטָר מִיִּבְטָר *running*, the short vowel of the perfect root is preserved by means of Dagghesh-fôrte in the first radical. ח is almost always followed by the feminine ending, מִיִּבְטָר מִיִּבְטָר *folly*, מִיִּבְטָר מִיִּבְטָר *beginning*, מִיִּבְטָר מִיִּבְטָר *prayer*.

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

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

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

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

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

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

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִמְּאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקָיִחַ *booty* from לָקַח *to take*, מִשְׂמָנִים *fat things* from שָׂמַן *to be fat*, מִצָּרָה *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, לְאֹרֶךְ *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; כַּדְמָה *knife*, may be so called as an agent, a *decourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְכָּר *sale* and *something sold or for sale*; מִמְלָכָה *royal authority and kingdom*; מִיֵּצֵא *the act, place, and time of going forth* and *that which goes forth*; מִיֹּשֵׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ת 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, קָרִיב *adversary* prop. *contender*, רֹשֵׁיט *apostate* prop. *departer*, יִלְקָט *bag* prop. *gatherer*, יִחַיִּים *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, תְּדָרָר *oak* prop. *that (which) endures*, תְּכָרִיף *cloak* prop. *that (which) wraps up*, תַּפְחִיר *furnace* prop. *that (which) burns*, תַּפְחִיחַ *apple* prop. *that (which) exhales* fragrance. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תְּמָרָר *bitterness*, תְּעֵלֶיגַת *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תִּשְׁבַּב *one dwelling on another's lands, tenant, vassal*.

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

CLASS IV.—Nouns formed by affixes.

§193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֵיךם *last* from אַחֲרַי *after*, רֵאשִׁיךת *first* from רֵאשׁ *head*, תִּיבֵיךת *middle* from תִּבְיָה *midst*, נְחֹשֶׁתךן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, גְּלִיּוֹן *most high*, אֲלֻמָּן *widowed*.

2. Abstract substantives, the most common form of which is קַטְלוֹן, e. g. עִקְרוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, נְרָקוֹן *paleness*, though various other forms likewise occur, e. g. אֲבֵהוֹן and אֲבָהָן *destruction*, מְרִוּוֹן *dominion*, מְשָׁרוֹן *success*, קָרְבָּן *offering*.

a. In a few words the termination ין has been thought to be intensive, שַׁבָּתֵיךת *sabbath*, שַׁבָּתוֹן *a great sabbath*, זָרֵיךת *proud*, זָרוֹן *exceedingly proud*, and once diminutive אִישׁ אֲרִישֵׁיךת *man*, אִישׁ אֲרִישֵׁיךת *little man*, i. e. the *pupil of the eye*, so called from the image reflected in it. The word יְשׁוּרָן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination ין has no further meaning than to make of the word a proper name, comp. זְבֻלֵיךן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*, אֶרֶץ אֶרֶץ *are. אֶרֶץ nail*.

c. A few words are formed by appending ך, e. g. אֶרֶץ אֶרֶץ *ransom*, אֶרֶץ *ladder* from אֶרֶץ *to lift up*, אֶרֶץ אֶרֶץ *sacred scribe* from אֶרֶץ *stylus*, אֶרֶץ *south* from אֶרֶץ *to shine*; or ל, e. g. אֶרֶץ אֶרֶץ *garden* from אֶרֶץ *vineyard*, אֶרֶץ אֶרֶץ *calyx or cup of a flower* from אֶרֶץ *cup*, אֶרֶץ אֶרֶץ *ankle* from אֶרֶץ *joint*, אֶרֶץ אֶרֶץ *locust* from אֶרֶץ *indicative of tremulous motion*, אֶרֶץ אֶרֶץ *thick darkness* from אֶרֶץ *cloud*, אֶרֶץ אֶרֶץ *iron* probably from אֶרֶץ *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, אֶרֶץ אֶרֶץ *Hebrew*, אֶרֶץ אֶרֶץ *Jebusite*, אֶרֶץ אֶרֶץ *Philistine*, אֶרֶץ אֶרֶץ *Aramean*, אֶרֶץ אֶרֶץ *Egyptian*, אֶרֶץ אֶרֶץ *Israelitish, an Israelite*, אֶרֶץ אֶרֶץ *Danite*, אֶרֶץ אֶרֶץ *Kohathite*, אֶרֶץ אֶרֶץ *Gershohaite*.

2. It is also added to other substantives, אֶרֶץ אֶרֶץ *northerner*, אֶרֶץ אֶרֶץ *foreigner*, אֶרֶץ אֶרֶץ *villager*, אֶרֶץ אֶרֶץ *foolman*, אֶרֶץ אֶרֶץ *timely*, אֶרֶץ אֶרֶץ *inner* from the plural אֶרֶץ אֶרֶץ; to a few adjectives, אֶרֶץ אֶרֶץ and אֶרֶץ אֶרֶץ *violent*, אֶרֶץ אֶרֶץ and אֶרֶץ אֶרֶץ *foolish*, and even to prepositions, אֶרֶץ אֶרֶץ *lowest* from אֶרֶץ אֶרֶץ, אֶרֶץ אֶרֶץ *front* from אֶרֶץ אֶרֶץ, § 62. 2.

a. The feminine ending אֶרֶץ is dropped before this ending, אֶרֶץ אֶרֶץ *Jer* from אֶרֶץ אֶרֶץ, אֶרֶץ אֶרֶץ *Beitite* from אֶרֶץ אֶרֶץ, or the old ending אֶרֶץ takes its place, אֶרֶץ אֶרֶץ *Maachathite* from אֶרֶץ אֶרֶץ, or אֶרֶץ is inserted between the vowels, אֶרֶץ אֶרֶץ *Shelanite* from אֶרֶץ אֶרֶץ. Final י combines with the appended י into י, § 62. 2. אֶרֶץ אֶרֶץ *Lerite* and *Leri*, אֶרֶץ אֶרֶץ *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. אֶרֶץ אֶרֶץ *white stuffs*, אֶרֶץ אֶרֶץ *basket*, אֶרֶץ אֶרֶץ *loop*, and perhaps אֶרֶץ אֶרֶץ in a collective sense *windows*, אֶרֶץ אֶרֶץ *uncovered*, אֶרֶץ אֶרֶץ which Gesenius derives from אֶרֶץ אֶרֶץ and takes to mean *cunning*; if, however, it is derived from אֶרֶץ אֶרֶץ, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, אֶרֶץ אֶרֶץ *scorpion*, אֶרֶץ אֶרֶץ *treasurer*, אֶרֶץ אֶרֶץ *sickle*, אֶרֶץ אֶרֶץ *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, אֶרֶץ אֶרֶץ *damask*, אֶרֶץ אֶרֶץ *frost*, אֶרֶץ אֶרֶץ *vine blossom*, or preserved by the insertion of Daghesh-forte, אֶרֶץ אֶרֶץ *flint*, אֶרֶץ אֶרֶץ

spider, פַּלְגָּשׁ and פִּלְגָּשׁ *concubine*. Occasionally the third radical has Daghash-forte, עַטְבָּה *bat*, סִפְיָר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צַפְרָזִי *frog*, שַׁבָּטֵי *cloth*, אַחֲשָׁתְרֵן *mule*, אַחֲשָׁרָפֶן *satrap*.

3. Compound words are few and of doubtful character, צַלְמֹת *shadow of death*, מְאִמָּה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיגָל *worthlessness* prop. *no profit*, מְאִפְסָלוֹת *darkness of Jehovah*, שֵׁלֶה־בְּהַרָה *flame of Jehovah*, except in proper names, מֶלְכִי־צְדָק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (אִתְּנָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ, or תּ, e. g. קָטָל *masc.*, קָטְלָה or קָטְלָת *fem.*

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

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been תּ, which was either attached directly to the word, קָטְלָת which, by § 61. 2, becomes קָטְלָה, or added by means of the vowel *a*, קָטְלָה or קָטְלָת, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטְלָה. The termination תּ or תּ is still found in a very few words. יָמֵרֶם *emerald*, קָאֵה *pelican*, שְׂפָלָה *company* 2 Kin. 9: 17, מָחָרֶת *morrow*, מְנָה *portion*, קָאֵה *end*, קָאֵה *Josh. 13: 13*, and the poetic forms, זִמְרָה *song*, נְחִלָּה *inheritance*, עֲזָרָה *help*, פְּרִיָה *fruitful*, שְׁנָה *sleep*. Two other words, חַפָּה Ps. 74: 19 and נְנִיחָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original תּ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, קָשְׁוֹקָהּ, קָשְׁוֹקָהּ, חֲרָהּ.

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

tinguished from the unaccented paragogie 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. הַרְעִיבֵם *burning* Hos. 7:4, הַרְעִיבֵם *Galilee* 2 Kin. 15:29, הַרְעִיבֵם *destruction* Ezek. 7:25, הַרְעִיבֵם *culture* Deut. 14:17, הַרְעִיבֵם *low* Ezek. 21:31.

d. The vowel letter ס , which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in סֹרְסָר *threshing* Jer. 50:11, סֹרְסָר *terror* Isa. 19:17, סֹרְסָר *wrath* Dan. 11:41, סֹרְסָר *lioness* Ezek. 19:2, סֹרְסָר *mark* Lam. 3:12, סֹרְסָר *bitter* Ruth 1:20, סֹרְסָר *balduess* Ezek. 27:31, סֹרְסָר *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be סֹרְסָר *loathing* Num. 11:20, where, however, as Ewald suggests, ס may be a radical since it is easy to assume a root סֹרְסָר cognate to סֹר . The feminine ending in pronouns of the second and third persons, and in verbal futures is ִי הָ ; an intermediate form in *e* appears in הַרְעִיבֵם Isa. 59:5 and הַרְעִיבֵם the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. *b.* and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending 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 *r*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter. Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is סֹ 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.* אֵיִן *she-ass.* פִּירְלָקָשׁ *concubine.* מַלְקֵה *queen.*

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

אָזְן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קַרְנוֹ <i>horn.</i>
אֶצְבָּע <i>finger.</i>	יָד <i>hand.</i>	כַּתְּפוֹ <i>shoulder.</i>	רַגְלָא <i>foot.</i>
תְּבִינָא <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵינָא <i>eye.</i>	שֵׁן <i>tooth.</i>
קַוְוָא <i>kuve.</i>	כַּנְף <i>wing.</i>	צִדָּא <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine :

אֵחָא <i>brazier.</i>	כּוּפָא <i>cup.</i>	מַגְרָא <i>Great Bear.</i>	זְהָרָא <i>light.</i>
אֶשְׁתִּי <i>footstep.</i>	מְסַרָא <i>circuit.</i>	מַטְרָא <i>couch.</i>	צִלְעָא <i>side.</i>
מְאָרָא <i>well.</i>	מְנַחֵמָא <i>brightness.</i>	מְעָשִׂיתָא <i>workmanship.</i>	מֵיאָדָא <i>myriad.</i>
בִּטְנָא <i>belly.</i>	מַלְלָא <i>shoe.</i>	מַסָּא <i>morsel.</i>	מַלְוָלָא <i>world.</i>
חֶבֶרָא <i>sword.</i>	עִירָא <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>	דְּרָגָא <i>way.</i>	* מְבִצְרָא <i>fortress.</i>	† מְשִׁיבָא <i>time (repetition).</i>
* אִיר <i>light.</i>	* הַיְיָבֵל <i>temple.</i>	* מִזְבֵּיחָא <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמְּבִינִין <i>multitude.</i>	מַחֲנֵהָא <i>camp.</i>	צִנְזִין <i>worth.</i>
אֲרִי <i>fleet.</i>	זָקָן <i>beard.</i>	* מַגְלָא <i>rod.</i>	קַבֵּשׁ <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מַקְוָא <i>place.</i>	† רוּחַ <i>spirit.</i>
אֶרֶב <i>path.</i>	חַצְרָא <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	† רֵחַב <i>street.</i>
† אֶרֶץ <i>earth.</i>	רִיבְלָא <i>jubilee.</i>	† נַפְשָׁא <i>soul.</i>	* רֵחַם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִין <i>right hand.</i>	סִיר <i>pot.</i>	* רֵתֶם <i>juniper.</i>
* אֶבְרָתָא <i>garment.</i>	רִתֵּי <i>peg.</i>	† סִלְתָא <i>flour.</i>	שְׂאֵל <i>hell.</i>
* אֶבְרַתָא <i>house.</i>	* קְבוֹדָא <i>glory.</i>	לָב <i>cloud.</i>	* שֵׁבֶט <i>sceptre.</i>
גְּזֵירָא <i>wall.</i>	כַּד <i>pail.</i>	* לָמָא <i>people.</i>	שַׁבְּתָא <i>sabbath.</i>
אֶרְוָא <i>valley.</i>	* כַּרְמָא <i>vineyard.</i>	† לְעָמָא <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גַּן <i>garden.</i>	* לֵב <i>heart.</i>	עֵוֵינָא <i>evening.</i>	שַׁעַר <i>gate.</i>
† גַּפְנוֹ <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	הַיָּם <i>ocean.</i>
* גְּרָן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* הַרְיָן <i>south.</i>
	* מַאֲכָל <i>food.</i>	* מַפְיָא <i>face.</i>	* מַגְרָא <i>razor.</i>
† דַּלְתָא <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, מְבִצְרָא fem. Hab. 1:10, מְבִינִין fem. Ezek. 43:13, לְעָמָא 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, כֶּלֶב *bullock*, חֵזִיר *heifer*, בֶּן־בָּקָר *calf*, fem. חֵזִירָה , כֶּלֶבֶת *lamb*, fem. כֶּלֶבֶתָהּ , or being represented by a word of different radicals, חֲסִירָה *ass*, fem. חֲסִירָהּ . 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 גִּמְלָה *camel*, בָּקָר *cattle*, צִפֹּרִית *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב *dog*, זֶבֶד *wolf*, שֶׂנַיִם *ox*, are masculine, אֲרֵנוֹת *hare*, דוֹרָה *dove*, צֹאֵן *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֲדוֹן *Edon*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּשְׂדִּים *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*), שָׂרָה *governor*, רֵעָה *colleague*, קְהֹלָה *preacher*, and of collectives (comp. *humanity* for *mankind*), דָּג *a fish*, דָּגִים *fish*, עָנָן *a cloud*, עָנָנִים *clouds*, עֵץ *a tree*, עֵצִים *timber*, אֹרֵחַ *a traveller*, אֲרֻחָה *caravan*, צִפְרָה Zeph. 3 : 19 *the halting*, $\\text{פְּלִיטָה}$ *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רִשְׁעָה and רִשְׁעָהּ *wickedness*, distinguished by Ewald as $\tau\acute{o}$ $\acute{\alpha}\delta\iota\kappa\omicron\nu$ and $\acute{\alpha}\delta\iota\kappa\acute{\iota}\alpha$, חֲרָפָה *shame*, חֲרָפָהּ *slothfulness*.

(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, צְדָקָה *rightness*, חֹשֶׁךְ *darkness*, equivalent to אֶלֶם נְהָרָה (= נֹהַר) *brightness*, יְשׁוּעָה (= $\text{יְשׁוּעַ$) *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, לָחַד *dark*, אֶלֶםָהּ *the dark*, $\tau\acute{o}$ $\sigma\kappa\omicron\rho\epsilon\upsilon\acute{\alpha}\nu\omicron\rho$, יְשׁוּעָהּ *the being saved* from $\text{יְשׁוּעַ$ פְּלִיטָה *justice* from פְּלִיט *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מַלְכוּת *kingly office* or *sway*, נָבִיא *prophet*, נְבוּאָה *prophecy*, כֹּהֵן *priest*, כֹּהֵנִים *priesthood* or *priestly duty*, רֹכֵל *merchant*, רֹכָה *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, *עִוְר* blind, *עִוְרָה* blindness, *גִּבַּח* having a bald forehead, *גִּבְחָה* baldness in front, *חַטָּא* sinner, *חַטָּאָה* and *חַטָּאָה* sin, *בְּהָה* terror, *בְּהָה* scuffling, *בְּהָה* anguish, or to those which have a prefixed letter מ, *מִהְפָּחָה* overthrow, *מִהְפָּחָה* dominion, *מִהְפָּחָה* confusion, or particularly ה, *הִשְׁפָּחָה* salcation, *תְּשׁוּבָה* testimony, *תְּשׁוּבָה* hope, *תְּשׁוּבָה* weariness.

(4) It is likewise added to forms in ו, *פְּלִלְיָהּ* judgment, *עֲלֵיָהּ* working, *רֵאשִׁיטָה* beginning, *אַחֲרִיטָה* end, *שְׁאֵרִיתָה* remnant, the termination ו being often found in place of ו, *חֲרִיטָה* 2 Chron. 26:21 K'ti. *חֲרִיטָה* K'thibh, *disease* prop. *freedom* from duty. *חֲרִיטָה* free, *חֲרִיטָה* redness, *חֲרִיטָה* red, *חֲרִיטָה* bitterness, *חֲרִיטָה* bitter, *חֲרִיטָה* heaviness, *חֲרִיטָה* widowhood, and occasionally *חֲרִיטָה* wisdom, *חֲרִיטָה* folly, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final ו of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending ו, and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, § 71. a (3). Thus, *חֲרִיטָה* Gen. 1:24 *beast of earth* is equivalent to *חֲרִיטָה* *beast viz. that of earth*, and *מִלְכֵי־צְדָקָה* (which may be for *מִלְכָּהוּ* as the plural ending ו, for ו, § 199. e), is equivalent to *מִלְכָּהוּ* *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, *חֲרִיטָה* of or belonging to Israel, *Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to *i* which it has experienced at the end of the word, comp. § 101. 1. a. *חֲרִיטָה* widowhood prop. *the state of a widow* *חֲרִיטָה* wisdom prop. *the quality belonging to the wise* *חֲרִיטָה*. The rare instances in which the termination ו is superimposed upon ו, viz. : *חֲרִיטָה*, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination ו, or ו in abstracts derived from ל roots is of a different origin from that just explained and must not be confounded with it; ו, or ו is there the final radical softened to a vowel, § 168, as *חֲרִיטָה* or *חֲרִיטָה* captivity from *חֲרִיטָה* 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, *חֲרִיטָה* fleet, *חֲרִיטָה* ship, *חֲרִיטָה* hair, *חֲרִיטָה* a hair, *חֲרִיטָה* swarm, *חֲרִיטָה* 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, *חֲרִיטָה* mother, *חֲרִיטָה* metropolis, *חֲרִיטָה* thigh, *חֲרִיטָה* hinder part, extremity, *חֲרִיטָה* palm of the hand, *חֲרִיטָה* palm-branch, *חֲרִיטָה* forehead, *חֲרִיטָה* greave, *חֲרִיטָה* mouth, *חֲרִיטָה* edge.

§ 199. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יָם, or defectively written ם, to the singular, סֵיפ horse, סֵיפִים horses, צַדִּיק righteous (man), צַדִּיקִים or צְדִיקִים righteous (men). The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כַּס cup, כַּסִּים cups, בְּתוּלָה virgin, בְּתוּלוֹת and בְּתוּלוֹת virgins, חַטָּאת sin, חַטָּאוֹת sins; in two instances the vowel-letter א takes the place of ו, § 11. l. a, פְּרִיעַת Ezek. 31 : 8, בְּשִׂמַת Ezek. 47 : 11.

a. The masculine plural sometimes has ין instead of ים, e. g. מַלְאִיךְ oftener than מַלְאִים in the book of Job, מְכַלְכֵּי Prov. 31 : 3, רַעְיוֹן 2 Kin. 11 : 13, עֲזָרִי Mic. 3 : 12, שִׁיחַצְלֵיךְ Lam. 1 : 4, הַשִּׁיחַ Ezek. 4 : 9, רַעְיוֹן 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 ו, without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִיר 2 Kin. 11 : 4, כְּרִירִי 2 Sam. 8 : 18, טְלִיחֵי 2 Sam. 23 : 8, and הַצִּיר 1 Sam. 20 : 38 K'dhibh (K'ri הַצִּירִים), are singulars used collectively; עֲמִי 2 Sam. 22 : 44, Ps. 144 : 2, Lam. 3 : 14, and רַמְיֵי Cant. 8 : 2, are in the singular with the suffix of the first person; מְנִי Ps. 45 : 9 is not for מְנִים stringed instruments, but is the poetic form of the preposition מִן from; פְּצָלִי Ps. 22 : 17 is not for פְּצָרִים piercing, but is the noun פְּצָר with the preposition כּ like the lion. § 156. 3.

c. There are also a few words which have been regarded as plurals in ו. But הָרִי Zeck. 14 : 5 and טְוֵרִי Judg. 5 : 15, are plurals with the suffix of the first person. In : הַיּוֹרִי 2 Chron. 33 : 19, which is probably a proper name, and גִּבְרִי Am. 7 : 1, Nah. 3 : 17, which is a singular used collectively, final ו is a radical as in טְוֵרִי = טוֹרָה. טוֹרָה Isa. 19 : 9 is a singular with the formative ending ו, § 191. b; חַלְצֵי Jer. 22 : 14 and חַשְׁמֵיִר Isa. 20 : 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַלְצֵיִם double (i. e. large and showy) windows, and the latter as a construct plural for חַשְׁמֵיִר, the diphthongal ē being resolved into ay, comp. § 57. 2 (5). קָרִי Ezek. 13 : 18 is probably a dual for קָרִים, though it might be for the unbridged singular קָרָה, which, however, never occurs. The divine name טְוֵרִי 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, דָּלָה door pl. דְּלָלוֹת. So, כִּסֵּי־פִּילּוֹס pillow, הַשֵּׁבֶט bow, הַשֵּׁקֶה trough, הַלְּחִי spear, אֲלֻמְנָה widowhood, כְּרִיחָה divorce, הַזְּנוּיָה whoredom, הַשֵּׁפָה lip pl. שֵׁפָחוֹת. To these must be added שִׁחָה, provided it be derived from שָׁחַח in the sense of *pil*; it may, however, signify *destruction*, from the root שָׁחַח, when the final ח 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 וָ, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, וְהִתְלַוּ or וְהִתְלַוּוּ, § 85. i. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *i* or *e*, סוֹסִים, הָאֵם, אֲחָם: the Arabic has *ūna* for the nominative and *zūna* for the oblique case. If we suppose ה, the sign of the feminine, to be added to וָ, 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 בַּר for בְּרָה and פּוֹס for פּוֹסָה, the resulting form will be וְה, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ׁ, which is joined to words by the connecting vowel ׁ, may perhaps be related to הָ taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7 : 3; and the adverbial or adjective ending ׁ, or ׁׁ may in like manner be referred to the same in its qualitative sense, comp. Ps. 8 : 5. so that הָרֵקֵם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܘܡܡܘܘܢ = וְהָם *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 וְה in the plural, some feminines take יָם, and some of each gender take indifferently יָם, or וְה.

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

אָב father.	* אֲרֶחַ path.	* גֵּרְוֹן threshing-	חִזְיוֹן vision
כַּד bowl.	אֲרָמוֹן palace.	רֵצֶף floor.	חֵלֶם dream.
אֵי familiar	אֲשָׁפֶל cluster.	הֶרְדֵּן goad.	חֲשִׁבוֹן invention.
spirit.	בֵּיר pit.	זָב tail.	חֲטָפֶה handbreadth.
אֲוִזָּר treasure.	גַּג roof.	חֵדֶר street.	כִּסֵּא throne.
* אֹחַ sign.	לֹט lot.	חֶזֶן breast.	לִיחַ tablet.

לַיְלָה <i>night.</i>	בֹּתֵל <i>bottle.</i>	צְנִיחָה <i>tube.</i>	רְחוּם <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפּוֹר <i>bird.</i>	טַבְּלָה <i>table.</i>
קֶשֶׁר <i>rain.</i>	עוֹר <i>skin.</i>	צִבּוּר <i>bundle.</i>	שֵׁם <i>name.</i>
תְּשׁוּבָה <i>tithe.</i>	עָפָר <i>dust.</i>	קוֹל <i>roice.</i>	שׁוֹפָר <i>trumpet.</i>
* מִצְעָד <i>summit.</i>	עֵשֶׂב <i>herb.</i>	קִיר <i>wall.</i>	שֹׁט <i>pillar.</i>
* מְקוֹם <i>place.</i>	פָּרֵג <i>leader.</i>	מִלְחָמָה <i>war.</i>	* הַחַיִּים <i>deep.</i>
מַטְּבֵּל <i>staff.</i>	* אֲחֵי <i>host.</i>	* רְחוּב <i>street.</i>	

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

† אֲבָנִים <i>stone.</i>	† דְּרָגָה <i>way.</i>	מַסְמָחַת <i>spelt.</i>	מִנְיָה <i>flax.</i>
אֵלֶּה <i>terebinth.</i>	חֹק <i>law.</i>	לְבִנָּה <i>brick.</i>	פֶּחַם <i>morsel.</i>
אַנְקָנִיּוֹת <i>widowhood.</i>	זְרוּעָה <i>branch.</i>	מִנְיָה <i>word.</i>	רֹחַל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זְנוּת <i>whoredom.</i>	נְמִלָּה <i>ant.</i>	שֵׁבֶל <i>barley.</i>
חֶמֶל <i>coal.</i>	חֵטָה <i>wheat.</i>	סָאָה <i>measure.</i>	שֵׁבֶל <i>ear of corn.</i>
† גִּפְתֵּי <i>vine.</i>	חֹשֶׁךְ <i>darkness.</i>	עֵז <i>she-goat.</i>	שֵׁבֶל <i>acacia.</i>
הַבֵּלָה <i>fig-cake.</i>	יוֹנָה <i>dove.</i>	עִיר <i>city.</i>	תְּאֵנָה <i>fig.</i>
הַבְּרִיָּה <i>bee.</i>	† כַּדָּיִץ <i>pitcher.</i>	פְּלִגְמֵי <i>concubine.</i>	

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

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

MASCULINE NOUNS.

אֹרְנוֹת <i>porch.</i>	לֵב <i>heart.</i>	מְדִינָה <i>delicacy.</i>	פְּרִיץ <i>breach.</i>
אֲרִי <i>lion.</i>	מְאוֹר <i>light.</i>	מַעְיָן <i>fountain.</i>	צְוֵן <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁבֵּת <i>bed.</i>	קֶבֶר <i>grave.</i>
זָבַח <i>sacrifice.</i>	מוֹסָד <i>fundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קֶנֶד <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	מוֹסָד <i>bond.</i>	נָחַר <i>river.</i>	קֶרֶם <i>are.</i>
יוֹם <i>day.</i>	מוֹשֵׁב <i>seat.</i>	סָס <i>basin.</i>	שָׂדֶה <i>field.</i>
יָעַר <i>forest.</i>	מוֹזָק <i>bowl.</i>	עֲוֹן <i>iniquity.</i>	שָׁבִיעַ <i>week.</i>
כֹּלֵר <i>laver.</i>	מַבְּאֵי <i>pain.</i>	עָקָב <i>heel.</i>	תַּעֲנוּג <i>delight.</i>
כִּנּוֹר <i>harp.</i>	מַסְמָר <i>nail.</i>		

FEMININE NOUNS.

אִירָה <i>terror.</i>	אֲשֵׁרֵיטָה <i>grape-cake.</i>	נֶעַל <i>shoe.</i>	פְּרָסָה <i>hoof.</i>
אֲלֵפָה <i>sheaf.</i>	אֲשֵׁרֵה <i>Astarte.</i>	צִבְרָה <i>heap.</i>	שָׁנָה <i>year.</i>
אֲמָה <i>people.</i>	חֵיָה <i>spear.</i>		

NOUNS CONSTRUED IN EITHER GENDER.

אֲהֵלִים, אֲהֵלִי <i>aloes.</i>	חַלּוֹן <i>window.</i>	חֶמֶל <i>rod.</i>	עֲצָם <i>bone.</i>
בְּגָד <i>garment.</i>	חֶצֶץ <i>court.</i>	נַפְשׁ <i>soul.</i>	עֵת <i>time.</i>
כַּף <i>rim.</i>	כֶּסֶף <i>circle.</i>	קִר <i>thorn.</i>	פֶּעַם <i>foot.</i>
הַיְדֵל <i>temple.</i>	מְבָצָה <i>fortress.</i>	עָבַן <i>cloud.</i>	צִדָּה <i>side.</i>
זְרוּעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	עֶבֶד <i>cord.</i>	

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

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

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים, in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, כִּזְרִים *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*, חַמְדָּת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ת was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבוֹת assumes in the plural, comp. מְרַעְוֹת *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.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עֹרֹת *fowl*, עֻרְבֵי *birds of*

prey, קָדָר *large cattle* (noun of unity שֵׁיר *an ox*), צֹאן *small cattle* (noun of unity שֵׂה *a sheep or goat*); many abstracts, יְשׁוּעָה *salvation*, עִוְיוֹת *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*, פְּנִיִּים *face or faces*, שָׁמַיִם *heaven*, מְעֵיִם *bowels*, מַחֲיִים *men*, מְרַצְטוֹת *adjacent to the head*, and abstracts, which have a plural form, תַּיִם *life*, אַהֲבָיִים *love*, רַחֲמִים *mercy*, תְּהַבִּילוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both. § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאוּלִּים *redemption*, חַיִּים and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְצֻצִים and מְצֻצִים *setting of gems*.

b. The form קְטוּבוֹת is adopted by certain words which denote periods of human life. יְלֵדוֹת *childhood*, יְלֵדוֹת *youth*, בְּהָרְוִי *adolescence*, בְּהוֹלָתוֹ *virginity*, פְּלִגְלוֹת *period of espousals*, זְקֻנָּה *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, כְּבוֹדָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, גְּבוּרָה Eccles. 12 : 1, גְּבוּרָה Eccles. 5 : 7, עֲשָׂה Isa. 54 : 5, קְדוּשָׁה Hos. 12 : 1; also, אֲדֹנָי (rarely with a plural sense) *lord*, בְּגִלְתִּי (when followed by a singular suffix) *master*, בְּהֵמָה *Behemoth, great beast*, and possibly תְּרַפִּים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

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

of both genders, ה as the sign of the feminine remaining unchanged, and ה reverting to its original form ה, § 196. *b*,
 הַ *hand* du. הַדְּרוֹם, הַדְּלֵת *door* du. הַדְּלֵתִים, הַלִּפּוֹת *lip* du. הַלִּפּוֹתִים.

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*, אֲפָדַיִם *nostrils*, קַרְנַיִם *horns*, כַּנְפַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מֵאֲזֵנַיִם *pair of scales*, מְלֻקְחָיִם *pair of tongs*, דְּלֵתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמִיִם *period of two days, biduum*, שְׁבַעִים *two weeks, fortnight*, שְׁנָתַיִם *two years, biennium*, סֹאמָתַיִם *two measures*, כְּבָרַיִם *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*, מֵאֲתַתַּיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעֵתַתַּיִם *sevenfold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, זְעֵלְתַיִם *double-slothfulness*, מְרֵבְתַיִם *double-rebellion*, צְהָרַיִם *double-light*, i. e. *noon*, רְשָׁעֵתַיִם *double-wickedness*.

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

שֵׁבַע עֵינָיו Zech. 3:9 *seven eyes*. כָּל-יָדָיו וְכָל-רַגְלָיו *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech. § 198. c, קַרְנֵי *horns*. הַרְנוֹת *horas* of the altar, כַּנְּפֵי *wings*, קְצוֹת *extremities*. שֵׁפְעוֹת *shoulders*. שֵׁפְעוֹת *shoulder-pieces* of a garment, עֵינָיו *eyes*, בְּעֵינָיו *fountains*. רַגְלָיו *feet*, רַגְלָיו *times* prop. beats of the foot. In a few instances this distinction is neglected, שֵׁפְעוֹת and שֵׁפְעוֹת *lips*. רַגְלָיו and רַגְלָיו *sides*, קְצוֹת *extremities*.

b. The dual ending is in a very few words superadded to that of the plural. הַיְוֵנוֹת *walls* of a city. הַיְוֵנוֹת *double walls*, לִבְנוֹת *boards*, לִבְנוֹת *double boarding* of a ship, גְּרָרְתָיִם 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 שְׁמַיָּן Dan. 5:9 from the singular שָׁמַיִם. In רְרוּשָׁיִם *Jerusalem*, or as it is commonly written without the Yodh רְרוּשָׁיִם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from רְרוּשָׁיִם, comp. Gen. 14:18. Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz. :

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים, and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מְיוֹצֵי

Moabite, מוֹאבִּית, *Moabites*, מוֹאבִּיּוֹת *finding* fem. מוֹצֵאת, *sinner*, חַיֵּת הַשָּׂדֶה, § 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 *ă* to *ĕ*, § 63. 2. *a*, from *ē* or *ī* to *ĕ*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. אֲדָמָה, *broken* fem. נִשְׁבְּרָה, *reddish* fem. אֲדָמָה, *going* fem. הֹלֶכֶת, *master*, גַּבִּיר, *mistress*, נַבְרָת, *five* fem. חֲמִשָּׁה, *man*, אִישׁ, *woman*, אִשָּׁה, § 214. 1. *b*, פְּרוֹץ, *scattered* fem. נְפֹצֶת, and נְחֹשֶׁת, *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַת *hearing* fem. שְׁמִיעַת, *touching* fem. מַגֵּיעַת.

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 עָרָה, עָרָה and לָהֵן 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 ך, ך or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, הַבָּתּוּלָה for הַבָּתּוּלָה *daughter*, הַמַּתָּנָה for הַמַּתָּנָה *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָדָה for אֶחָדָה *one*, 1 Kin. 1:15 for מְשִׁיבָה *ministering*, מְשִׁיבָה Mal. 1:14 for מְשִׁיבָה *corrupt*, מְשִׁיבָה for מְשִׁיבָה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in הַשְׂדֵּיךָ Lev. 5:21 *deposit*, and the proper name תַּחְמֻנֶת *Tachumeth*. From אָחָה *brother*, חָמָה *father-in-law* are formed אָחָה *sister*, חָמָה *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*; אֲדָמָה *difficult* Deut. 30:11 is for אֲדָמָה from אֲדָמָה.

§ 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. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. T'sere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מָוֶה *dead fem.* מָוֶה, pl. מָוֶה; תֵּהֵב *thigh du.* תֵּהֵב, pl. תֵּהֵב; תֵּהֵב *complete fem.* תֵּהֵב, pl. תֵּהֵב; תֵּהֵב *going fem.* תֵּהֵב, pl. תֵּהֵב, f. pl. תֵּהֵב.

a. The rejection of T'sere 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. T'sere is retained contrary to the rule by תֵּהֵב *children of the third and fourth generations*, by a few exceptional forms, e. g. תֵּהֵב Jer. 3:8. 11, תֵּהֵב Ex. 23:26, תֵּהֵב Cant. 1:6, תֵּהֵב Isa. 54:1, and frequently with the pause accents, § 65. e. g. תֵּהֵב Isa. 21:3, תֵּהֵב Lam. 1:16, תֵּהֵב Isa. 49:8, תֵּהֵב Ex. 28:40, תֵּהֵב Gen. 19:11, 2 Kin. 6:18 (once with Tiphhha), תֵּהֵב Isa. 2:20, תֵּהֵב Eccles. 2:5, תֵּהֵב Isa. 2:4. It also appears in several feminine substantives, both singular and plural. e. g. תֵּהֵב *overthrow*, תֵּהֵב *counsels*, תֵּהֵב *abomination*, תֵּהֵב *staff*, תֵּהֵב *witch*. On the other hand, the following feminines reject it though preceded by Kamets, תֵּהֵב *wild-goat*, fem. תֵּהֵב, *ostrich*, fem. תֵּהֵב, תֵּהֵב *thigh*, fem. תֵּהֵב. 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 בָּתָּה, § 205. b; so מִזְבֵּחַ *fork* pl. מִזְבְּחוֹת.

b Kamets in the ultimate is retained as a pretonic vowel, תֵּהֵב *white*, fem. תֵּהֵב, pl. תֵּהֵב, f. pl. תֵּהֵב, תֵּהֵב *fortress*, pl. תֵּהֵב and תֵּהֵב, only disappearing in a few exceptional cases, תֵּהֵב *hair*, fem. תֵּהֵב, תֵּהֵב *quail*, pl. תֵּהֵב, תֵּהֵב *pasture*, pl. תֵּהֵב once תֵּהֵב and תֵּהֵב *fords*, תֵּהֵב *talent du.* תֵּהֵב but in pause תֵּהֵב, תֵּהֵב *river du.* תֵּהֵב. The אָהֵב participles, תֵּהֵב *prophesying* pl. תֵּהֵב, תֵּהֵב *polluted* pl. תֵּהֵב, תֵּהֵב *found* pl. תֵּהֵב adopt the vowels of הָהֵב forms, § 165. 2; but with the pause accents Kamets returns, תֵּהֵב Ezek. 13:2, תֵּהֵב Ezr. 8:25. The foreign word תֵּהֵב *suburbs* forms its plural irregularly תֵּהֵב.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one T'sere is substituted for the latter, § 66. 2 (3). תֵּהֵב *terror* pl. תֵּהֵב, תֵּהֵב *habitation* pl. תֵּהֵב, תֵּהֵב *sweet fem.* תֵּהֵב, תֵּהֵב *distress fem.* תֵּהֵב, תֵּהֵב *lodging fem.* תֵּהֵב, תֵּהֵב *flight fem.* תֵּהֵב, תֵּהֵב *rest fem.* תֵּהֵב, תֵּהֵב *fortification fem.* תֵּהֵב, תֵּהֵב *deep fem.* תֵּהֵב, תֵּהֵב Prov. 23:27 and תֵּהֵב.

chain pl. רהוקות 1 Kin. 6:21 K'ri; פָּלְיָטָּ escaped pl. פְּלִיטִים or פְּלִיטָּ fem. פְּלִיטָּה or פְּלִיטָּה.

d. Hholem is dropped from the plural of צָפֹר *bird* pl. צְפָרִים; as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גְּלִילָה *skull*, by the substitution of the plural ending וי for ה, § 199, becomes גְּלִילֹת. מַחְלָקָה *course*, pl. מַחְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. *b.* בְּחָתָם *coat* pl. בְּחָתֵם, שֵׁבֶלֶת *ear of corn*, pl. שֵׁבֶלֶתִים; in two instances a pretonic Kamets is inserted, בַּצָּרָה *drought* pl. בַּצָּרוֹת, עֲשֵׂתָרֶת *Astarte* pl. עֲשֵׂתָרוֹת.

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, רִנְיָהּ *sucker* (from רִנָּה) pl. רִנְיָנוֹת, אֵפִיטָּלָה *epistle* (from אֵפִיטָּל) pl. אֵפִיטָּלוֹת, מַאֲכָלֶת *knife* (from מַאֲכָל) pl. מַאֲכָלוֹת, אֲדָמְדָמָה *reddish* (from אֲדָמָה) pl. אֲדָמְדָמוֹת, אֲדָמְדָמָה *nurse* (from אֲדָמָה) pl. אֲדָמְדָמוֹת, מִשְׁכָּלָה *scale* pl. מִשְׁכָּלוֹת and מִשְׁכָּלוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבְּעָה *ring* pl. טַבְּעוֹת, נֹגֵעָה (from נֹגַע) *touching* pl. נֹגֵעֹת.

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 הוֹתֵם for הוֹתֵם, § 57. 2 (5), *thorn*, has its plural הוֹתָמִים or הוֹתָמִים; יוֹם (יוֹם) *day*, pl. יוֹמִים (יוֹמִים); מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דּוֹד for דּוֹד or דּוֹד, § 186. 2. *c.* *pot*, pl. הוֹרִים or הוֹרִים, § 208. 3; שֵׁנָה (שֵׁנָה or שֵׁנָה) *street*, pl. שֵׁנוֹת; עִיר (עִיר or עִיר) *city*, pl. once עִירוֹת Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So סֵאֵה *measure* becomes in the dual סֵאֵהִים for סֵאֵהִים and מֵאֵה *one hundred*, du. מֵאֵהִים for מֵאֵהִים; מִלְּאָה (מִלְּאָה), § 57. 2 (3), *work*, probably had in the absolute plural מִלְּאָהוֹת, whence the construct is מִלְּאָהוֹת.

2. The final consonant sometimes receives DagHesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ǎ*, from *ē* or *ī* to *ǐ*, and from *ō* or *ū* to *ǔ*, § 61. 5. This takes place regularly in nouns which are derived from contracted עע roots, תְּמִיָּה *perfect* fem. תְּמִיָּה, יָם *sea* pl. יָמִים; מִגָּן (from מִגָּן) *shield*, pl. מִגָּנִים and מִגָּנוֹת, fem. מִגָּנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקֹּת, or in whose final letter two consonants have coalesced, אִף for אִף du. אִפִּים *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; עֵה for עֵה *time* pl. עֵהִים and עֵהוֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חַלַּל *weak* pl. חַלַּלִּים fem. חַלַּלָּה pl.

תְּהִי, or receiving Daghesht-forte in order to preserve the short vowel. כִּנִּיּוֹת *pool* pl. אֲנִיּוֹת; so אֲוִיּוֹן *wheel*, תְּהִי *myrtle*, כִּנִּיּוֹת *few*. תְּהִי *frightful*, כִּנִּיּוֹת *greenish*, אֲוִיּוֹן *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחֶמִים, or lengthened to Kamets, § 60. 4. נָשִׁיר *prince* pl. שָׂרִים fem. שָׂרָה; so אֲצָפְדִים *fingers*, אֲרֵבָה *four*, כִּנִּיּוֹת *helmets*, מִצְרֵים *straits* and הַבָּרָאִים *baskets*, אֲלָלָה *loops*, which do not occur in the singular, but are commonly referred to הַבָּרָאִים, § 191. *b.* ר being changed to ש as in § 208. 3. *d*; also שָׁר *breast*, which omits Daghesht du. שָׂרָה. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. פָּרוֹ *prey* fem. פָּרוּה, בָּרוּה, and מְרִים and מְרִים *garment* pl. מְרִים, מְרִים *and* מְרִים *garment* pl. מְרִים, מְרִים *tribune*, מְרִים *basin*, מְרִים *morsel*, מְרִים *side*, מְרִים *wheel*, מְרִים *baskets*, מְרִים *palm-branches*, מְרִים *threshing-sledge* pl. מְרִים or by the resolution of Daghesht-forte, § 59. *a.* מְרִים. It is rejected from מְרִים *cymbal* pl. מְרִים, מְרִים *sort* pl. מְרִים, מְרִים *berries*, probably from מְרִים and מְרִים *men*, from the obsolete singular, מְרִים. The plural of מְרִים *people* is מְרִים and in a very few instances with the doubled letter repeated. מְרִים; so מְרִים *mountain* pl. מְרִים and מְרִים Deut. 8:9. מְרִים *shadow* pl. מְרִים. חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקִּים 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"ע roots, אֲבָלָה *porch* pl. אֲבָלָהִים; so אֲבָלָה *hire*, אֲבָלָה *camel*, אֲבָלָה *time*, אֲבָלָה *darkness*, אֲבָלָה *distance*, אֲבָלָה *small*, אֲבָלָה *green*, אֲבָלָה *quiet*, אֲבָלָה *lily*, אֲבָלָה *coney*, to which should perhaps be added אֲבָלָה 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 אֲבָלָה, § 65. The Niphal participle אֲבָלָה *honored* has in the plural both אֲבָלָהִים and אֲבָלָהִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghesht-forte in the plurals of אֲבָלָה *brother* pl. אֲבָלָהִים, אֲבָלָה *hook*, אֲבָלָה *confidence*, § 60. 4. *a.*

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ע roots, אֲבָלָה *peak* pl. אֲבָלָהִים, אֲבָלָה *sacred scribe*, אֲבָלָה *band*, אֲבָלָה *nation*, אֲבָלָה *naked*, and several adjectives of the form אֲבָלָה, which are mostly written without the vowel-letter ו, § 11. 3. *e. g.* אֲבָלָה *red* fem. אֲבָלָה, אֲבָלָה, אֲבָלָה *terrible*, אֲבָלָה *long*, etc.; אֲבָלָה *dunghill* takes the form אֲבָלָהִים in the plural.

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

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

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ū* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, **עֲזָם** (עָזָם) *strength* fem. **קָצָמָה**, **חֶפְזָה** (חֶפְזָה) fem. **חֶפְזָה** *freedom*, **אָמַרָה** (אָמַרָה) *saying* fem. **אָמַרָה** and **אָמַרָה**, **מֶלֶךְ** (מֶלֶךְ) *king* **מַלְכָּה** *queen*, **טָבַח** *slaughter* fem. **טָבַחָה**.

a. Nouns having either of the forms **מַלְכָּה**, **קָצָמָה**, **חֶפְזָה**, **אָמַרָה**, **מַלְכָּה**, 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. **מַלְכִּים**, **מַלְכָּה** *queen* pl. **מַלְכוֹת**, **אָמַר** (אָמַר) *saying* pl. **אָמַרִים**, **אָמַרָה** *id.* pl. **אָמַרוֹת**, **פְּעַל** (פְּעַל) *work*, pl. **פְּעָלוֹת**, **חַטָּא** *sin* pl. **חַטָּאוֹת**.

a. Pretonic Kamets is not admitted by the numerals **עֶשְׂרִים** *twenty* from **עָשָׂר** *ten*, **שִׁבְעִים** *seventy* from **שֶׁבַע** *seven*, **תְּשַׁעִים** *ninety* from **תֵּשַׁע** *nine*. The words **בִּשְׁטִיִּם** *pistachio-nuts*, **הֶבְנִים** *ebony*. **צְאָלִים** Job 40:21, 22, **רַחֲמִים** *mercies*, **שִׁקְמִים** and **שִׁקְמוֹת** *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Furst from **בִּשְׁטָה**, the second with Gesenius from **הֶבְנִי**, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural **בְּנָנִים** pl. **בְּנָנִים** *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, **פְּלִגְנִים** *concubine* pl. **פְּלִגְנִים**, **צַפְרָן** *nail* **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, **אֹרֶחַ** *way* pl. **אֹרְחוֹת**, so **חֹדֶשׁ** *month*, **חֹדֶשׁ** *thicket*, **שֹׁפָר** *sheaf*, **שֹׁפָר** *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קֹדְשִׁים and קֹדְשֵׁים *root* pl. אֲרָוֶה, § 19 2 or as a long vowel in אֹהֶל *tent* pl. אֹהֶלִים, אֹהֶלֶת, *stall* pl. אֹרֶה, § 60. 3. c. or shifted to the following letter so as to take the place of the pretonic Kamets in תֵּבֶה *thumb* pl. בְּהַנֹּת, נֹגַה *brightness* pl. נֹגְהִית, § 184. a. Comp. פֶּסֶל (פֶּסֶלָה) *graven image* pl. פֶּסֶלִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בְּקָרִים; so אֲרֹן *threshing-floor*, עֵצָה *cypress*, קַמָּוֶה *handfull*, רֵמָה *spear*, רִימֵן *juniper*, שֶׁלֶל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מוֹת *death* pl. מוֹתִים, מִינִיָּה *iniquity* pl. מִינִיָּהּ. Gesenius regards אֲנִים Prov. 11:7, Hos. 9:4, as the plural of אָנָּה, while others derive it from אָנִי, 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 אֲרָם *ram* pl. אֲרָמִים, זַיִת *olive* pl. זַיִתִּים, לַיִל *night* pl. לַיִלִית, but not in חֲזַק *strength* pl. חֲזַקִּים, מַיִן *fountain* pl. מַיִנִית, אֲסֹלֶת *ass-colt* pl. אֲסֹלֶתִים, גֹּאֵז *gout* pl. גֹּאֵזִים. The plural of אָרָה *valley* is אֲרָוֶה by transposition from the regular form גִּיאִית which is twice found in the K'thibh 2 Kin. 2:16. Ezek. 6:3; בַּיִת *house* has as its plural בַּיִתִּים, whether this be explained as for בְּנֵי־בַיִת from בָּנָה *to build* or for בְּתֵבִים from בָּיָה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִדָּה *provision* fem. צִדָּהּ, עֵינֶן *eye* du. עֵינֶיךָ.

d. Monosyllables in י, from לִי roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הַלֵּי (הַלֵּי) *necklace* fem. הַלֵּי, and the plural אֲלֵי (אֲלֵי) *lion* pl. אֲלֵי and אֲלֵי, אֲרֵי *kid* pl. אֲרֵי, or with the change of י to ס, § 56. 4, which also occurs in verbs, § 177. 3. הַלֵּי *necklace* pl. הַלֵּיִם and הַלֵּיִם *simple* pl. הַלֵּיִם, הַלֵּיִם and הַלֵּיִם, *gazelle* pl. הַלֵּיִם, הַלֵּיִם and הַלֵּיִם; in like manner הַלֵּיִם *branches*, הַלֵּיִם *lions* are referred to הַלֵּי and הַלֵּי though these singulars do not occur; הַלֵּי (*הַלֵּי*) *utensil* does not receive Kamets in the plural הַלֵּיִם.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתֶת, דֶּרֶךְ (דֶּרֶךְ) *way* du. דֶּרֶכֶת, קֶרֶן (קֶרֶן) *horn* du. קֶרֶנֶת and קֶרֶנֶת, כֶּכֶךְ *check* du. כֶּכֶכֶת, כֶּבֶךְ (כֶּבֶךְ) *knee* du. כֶּבֶכֶת, so מֶתֶתֶת, מֶתֶתֶת, שֶׁרֶרֶת, שֶׁרֶרֶת.

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

1. Final ה is rejected before the feminine and plural endings, נֶפֶשׁ *beautiful* fem. נֶפֶשׁ, נֶפֶשׁ f. pl. נֶפֶשׁ, מַעֲשֵׂה *work* pl. מַעֲשֵׂים; so מַחֲנֵה *camp* du. מַחֲנֵה.

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

מְשֻׁרִים for מְשֻׁרִים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1:7 from עֲטָה (עֲטָה) Isa. 25:6 from עֲטָה (עֲטָה) and is even strengthened by Daghesh-lorte, § 207. 2, בִּיבְנָה Lam. 1:16 from בִּיבְנָה, פִּרְתָה and פִּרְתָה, § 196. b. fem. of פִּרְתָה Hos. 14:1, elsewhere הַרְוֹת פֶּה, הַרְוֹת פֶּה, mouth, edge pl. פִּיּוֹת and פִּיּוֹת, or changed to א, § 56. 4, טֶלֶה (טֶלֶה) young lamb טֶלֶאִים (טֶלֶאִים), so that it is not necessary to assume a singular טֶלֶי which no where occurs, חֲלָכָה Ps. 10:8 חֲלָכָה ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי Hebrew pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרֹת; אֵרִי ship pl. אֵרִים and אֵרִים, חֲפְשֵׁי free pl. חֲפְשִׁים, נְקָרִי pure pl. נְקָרִים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִית Ammonitess pl. עֲמוֹנִיּוֹת Hittitess חֲתִיּוֹת.

a. In עֲרָבִיאִים 2 Chron. 17:11 Arabians from עֲרָבִי an א is interposed, elsewhere עֲרָבִים; עֲרָבִיּוֹת branches, עֲרָבִיּוֹת corners and עֲרָבִיּוֹת bowls, which do not occur in the singular, are assumed to be from עֲרָבִי and עֲרָבִיּוֹת and מְנַקֵּי.

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, לֵבָא lioness, § 196. d, צִבִּי gazelle fem. צִבָּה (צִבָּה and צִבָּה are used as proper names), שָׁתִּי 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. שָׁקִים, מַלְכוּתִי kingdom pl. מַלְכוּתֹת, § 62. 2, עֲדוּתִי testimony pl. עֲדוּתֹת, אָחוּתִי sister pl. אָחוּתֹת and אָחוּתֹת for אָחוּתֹת, רַבִּיּוֹת and רַבִּיּוֹת myriad pl. רַבִּיּוֹת, רַבִּיּוֹת and רַבִּיּוֹת; the dual רַבִּיּוֹת inserts the sign of the feminine.

a. הַחַיּוֹת or הַחַיּוֹת Jer. 37:16 cells is referred to the assumed singular חַיּוֹת; חַיּוֹת Isa. 3:16 K'thibh and חַיּוֹת 1 Sam. 25:18 K'thibh are formed from חַיּוֹת, חַיּוֹת 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. אֲצִי found fem. אֲצִי, אֲצִי wild ass pl. אֲצִי.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tseré, גְּדוּלָה *great* fem. גְּדוּלוֹת pl. גְּדוּלוֹת f. pl. גְּדוּלוֹת, דָּבָר *word* pl. דְּבָרִים, זִמְרוֹן *memorial* pl. זִמְרוֹת, כְּנָף *wing* du. כְּנָפַי, מְשִׁיבָה *restoring* pl. מְשִׁיבוֹת fem. מְשִׁיבָה, מִצָּר *distress* pl. מִצָּרוֹת, מְצֻרָה *Levite* pl. מְצֻרִים, לָוִי *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, נָפֵאָה *beautiful* fem. נָפֵאָה pl. נָפֵאוֹת, נֶשֶׂת *field* pl. נֶשֶׁת, קָשָׁה *hard* pl. קָשָׁה, קָשָׁה pl. קָשָׁה, מִלֵּוֹת *bowels*, נָכָה *smitten* pl. נָכָה. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagghesh-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרָשׁ for חָרֵשׁ, § 187. 1. *workman* pl. חָרָשִׁים, so שׂוֹשׁ *horseman*, בְּרוּחַ *fugitive*, כְּרוּם (const. כְּרוּם) *eunuch*, קָרִיב *terrible*, פָּרוֹץ *violent*, חָרִיץ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בְּחַיִּיר *young man* pl. בְּחַיִּירִים. Kamets is also retained in certain עָ and לָ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֵן *shield* pl. מְגָנִים and מְגִלָּה *fortress* pl. מְגִלּוֹת, בְּרָחַץ *branch* pl. בְּרָחִיצִים, זָוִית *corner* pl. זָוִיּוֹת. Other instances of its retention are rare and exceptional, בְּגִידֵי *treacherous* fem. בְּגִידָה (const. בְּגִידָה) *week* pl. בְּגִידָה and בְּגִידָה but du. בְּגִידָה, שְׂלִישִׁי *warrior* pl. שְׂלִישִׁים.

b. When Kamets following a doubled letter is rejected, and Dagghesh-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, הַרְוִיחַ *vision* pl. הַרְוִיחִים, אֶשְׂרֵי *a tenth* pl. אֶשְׂרֵי, but זִמְרוֹן *memorial* pl. זִמְרוֹת.

c. Tseré is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagghesh-forte, חָרָשׁ for חָרֵשׁ, § 187. 1. b. *deaf* pl. חָרָשִׁים, or if it is commonly represented by ר, § 14. 3, בַּיָּרֵם or בַּיָּרֵם, § 186, *hammer* pl. בַּיָּרֵם, or a radical ר quiesces in it, אֶרֶץ or אֶרֶץ (from אֶרֶץ, § 189) *perennial* pl. אֶרֶצִים or אֶרֶצִים, הַיְבֵל *temple* pl. הַיְבֵלִים and הַיְבֵלִים, הַיְבֵלִים and הַיְבֵלִים *rectitude*, זָוִיר (from זָוִיר or זָוִיר) *proud*. Other cases are rare and exceptional, e. g. אֶבְלָה 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: אֲשֻׁדּוּלִיטָה *Ashudolite* pl. אֲשֻׁדּוּלִיטִים Neh. 13:23 K'ri (K'thibh אֲשֻׁדּוּלִיטָה), אֲמוֹנִיטָה *Ammonite* pl. אֲמוֹנִיטִים id. (K'thibh אֲמוֹנִיטָה, 1 Kin. 11:1 אֲמוֹנִיטָה), צִדְדִי

Sidonian f. pl. צִדְוֹנִים where long Hhirik becomes Tseré before concurrent consonants, § 61. 4.

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

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מְמַלְכָה *kingdom* by the omission of the feminine ending becomes מְמַלְכָה, hence, by § 207. 1, its plural is מְמַלְכוֹת; so מַלְכָה *queen* becomes מַלְכָה, and by § 208. 3. its plural is מַלְכוֹת; אֵפֶסֶת *epistle* becomes אֵפֶסֶת, and by § 207. 1. its plural is אֵפֶסֶת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, § 202. Thus שָׁנָה *year*, by § 210, becomes in the dual שְׁנָתָם, שְׁנָתָה *door*, by § 208. 4, du. שְׁנָתָם, שְׁנָתָה *brass* du. שְׁנָתָם.

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.

אֲחֵיהֶם, חֲבֵרָה (for חֲבֵרָה from חֵבֵר) *portion* pl. חֲבֵרֹת and חֲבֵרֹתָי, comp. § 208. 3. *d.* חֲבֵרָה (for חֲבֵרָה from חֵבֵר) pl. חֲבֵרֹת; in like manner חֲבֵרֹת *colleagues* is referred to the assumed singular חֲבֵרָה. חֲבֵרָה (חֲבֵרָה) *governor* has in the plural both חֲבֵרֹתָי (const. חֲבֵרֹתָי) and חֲבֵרֹתָי.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (חֲבֵרָה or חֲבֵרָה *supported*). A noun which is not so related to a following one is said to be in the absolute state (חֲבֵרָה *cut off*). Thus, חֲבֵרָה *word* is in the absolute state; but in the expression חֲבֵרָה חֲבֵרָה *verbum regis, the word of the king*, חֲבֵרָה is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

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

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

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

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to ה, חֲבֵרָה *handmaid* const. חֲבֵרָה; the ending ה remains unchanged, חֲבֵרָה *observance* const. חֲבֵרָה.

a. The explanation of this appears to be that the construct state retains the old consonantal ending הַ, the close connection with the following noun preserving it as if in the centre of a compound word. §55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in הַ, preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה kingdom const. מַמְלֻכָה instead of מַמְלֵכָה §61. 1. b, מְדִינָה dominion const. מְדִינָה, מְלָאכָה work const. מְלָאכָה, מְרִצָּדָה chariot const. מְרִצָּדָה, מְקִינָה crown const. מְקִינָה, מְשַׁרְתָּה flame const. מְשַׁרְתָּה, מְשַׁרְתָּה ten const. מְשַׁרְתָּה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשַׁפְּתָה family const. מְשַׁפְּתָה, מְשַׁפְּתָה four const. מְשַׁפְּתָה; so מְבֻלָּה fig-cake const. מְבֻלָּה, מְאֻשָּׁת woman, though it occurs in the absolute. Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְאֻשָּׁת. On the other hand, מְבִילָה bottle has in the construct מְבִילָה Gen. 21: 14 (the accent thrown back by §35. 1) as if from מְבִילָה.

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; וַת of the feminine plural suffers no change קְלוֹת voices const. קְלוֹת.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants. §61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתַיַּים houses joined to הַעֲזָבֵה hewn stone would become בָּתַיַּי-הַעֲזָבֵה, and by the dropping of the nasal, according to §55. 2. b, בָּתַיַּי-הַעֲזָבֵה houses of hewn stone. Comp. §199. e. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal *e*, §57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתַיַּי (the accent invariably thrown back by §35. 1), commonly in the K'thithb במְוֵהי const. of בְּמֵוֹה high-places, 1 Sam. 26: 12; this takes place regularly before suffixes, §220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is 'Tsere when preceded by Kamets; other vowels remain without change, יָד hand const. יָד, מִשְׁבַּע seat const. מִשְׁבַּע, צַוְאָר neck const. צַוְאָר, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of אֹרְכָה porch, כָּתָב writing, מִתְּנָה gift, עָבַד cloud (once const. עָבַד Ex. 19: 9), פְּתָרָה decree and הַיָּם sea, e. g. הַיָּם-הַמֶּלַח sea of salt, except in the phrase הַיָּם סוּף sea of weed, i. e. Red Sea; חֵלֶב milk becomes חֵלֶב, and לָבָן white לָבָן Gen. 49: 12 in the construct.

b. Tsere remains in חָמֵשׁ *five* const. מִירֵן, מִירָן *mire* const. רִנָּה, רִנָּה *breathing* const. רִחַח, רִחַח *heel* const. רָחַב, in the רֵעַ derivative מִגָּן *shield* const. מִגָּן and in אֲבֵל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֲבֵל *mourning* const. אֲבֵל *time* const. אֲבֵל, אֲבֵל and אֲבֵל *name* const. אֲבֵל, אֲבֵל and אֲבֵל. אֲבֵל which in the absolute retains Tsere before Makkeph, Gen. 30:19, Ezek. 18:10, has in the construct אֲבֵן, אֲבֵן or אֲבֵן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: אֲנוּ *nest* const. אֲנוּ, אֲנוּ *rod* const. אֲנוּ and אֲנוּ, אֲנוּ Deut. 32:28 *perishing* const. of אֲנוּ, the Kad 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. מִתְּשֵׁבַח *tithe* const. מִתְּשֵׁבַח *mourning* const. מִתְּשֵׁבַח, מִתְּשֵׁבַח *key* const. מִתְּשֵׁבַח, מִתְּשֵׁבַח *lair* const. מִתְּשֵׁבַח, מִתְּשֵׁבַח *clamour* const. מִתְּשֵׁבַח, מִתְּשֵׁבַח *matrix* const. מִתְּשֵׁבַח, מִתְּשֵׁבַח *corruption* const. מִתְּשֵׁבַח, מִתְּשֵׁבַח *altar* const. מִתְּשֵׁבַח, מִתְּשֵׁבַח.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from רֵעַ roots. חֹק *statute* const. חֹק and חֹק, rarely in other words אֲגֹלֶה Prov. 19:19, Ps. 145:8, Nah. 1:3 (in the last two passages the K'thibh has גרול), אֲגֹלֶה Job 17:10, Prov. 22:11, קִנְיָן Ex. 30:23, אֲגֹלֶה Ex. 21:11; this becomes Pattahh before the guttural in אֲגֹלֶה for אֲגֹלֶה construct of אֲגֹלֶה *high*. אֲגֹלֶה *köl* construct of אֲגֹלֶה *all* occurs twice, viz.: Ps. 35:10, Prov. 19:7, without a Makkeph following, §19. 2. a; it must not be confounded with אֲגֹלֶה *käl* Isa. 40:12 *he comprehended* pret. of אֲגֹלֶה.

d. The termination י becomes י in the construct, §57. 2 (5), אֲנוּ *enough* const. אֲנוּ, אֲנוּ *life* const. אֲנוּ.

e. Three monosyllabic nouns form the construct by adding a vowel, אֲבֵן *father* const. אֲבֵן Gen. 17:4, 5, elsewhere אֲבֵן, אֲבֵן *brother* const. אֲבֵן, אֲבֵן *friend* const. אֲבֵן 2 Sam. 15:37, 1 Kin. 4:5, or אֲבֵן 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 ל"ה roots, §185. 2. c.

2. In a simple final syllable ה is changed to ה, אֲנוּ *sheep* const. אֲנוּ, אֲנוּ *shepherd* const. אֲנוּ, אֲנוּ *field* const. אֲנוּ; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ה verbs, while the future has Seghol, §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. מִוּחַ *mouth* has מִוּחַ in the construct.

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

יָגֵן, הָיִן *thigh* const. הָהָר, הָבֵר *heavy* const. הָבֵר and הָבֵר, הָהָן *shoulder* const. הָהָן, הָהָן *smoke* const. הָהָן and הָהָן, הָהָן *side* const. הָהָן and הָהָן; הָהָן *long* is only found in the construct, the corresponding absolute was probably הָהָן; הָהָן *helmet* simply shifts its accent in the construct, הָהָן. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form הָהָן, הָהָן *chamber* const. הָהָן, הָהָן *seed* const. once הָהָן Num. 11:7 elsewhere הָהָן, הָהָן *plant* const. הָהָן, הָהָן *fusus* const. הָהָן, הָהָן *seven* const. הָהָן, הָהָן *nine* const. הָהָן; in like manner הָהָן *rarity* const. הָהָן.

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, הָהָן *tinkling* const. הָהָן for הָהָן, הָהָן *words* const. הָהָן for הָהָן, הָהָן *righteousness* const. הָהָן, pl. הָהָן const. הָהָן, הָהָן *beast* const. הָהָן, הָהָן *wise* const. הָהָן. 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, הָהָן from הָהָן (*מִלְכָּה*) *kings* const. הָהָן, הָהָן (*שִׁבְטֵי*) *tribes* const. הָהָן, הָהָן (*גִּרְוֹת*) *threshing-floors* const. הָהָן, הָהָן (*הַרְפָּזָה*) *reproaches* const. הָהָן, הָהָן or הָהָן (*הַלְּבָבִים*) *folding doors* const. הָהָן, yet not invariably הָהָן (*שִׁקְלִים*) *handfuls* const. הָהָן, הָהָן *trough* (pl. הָהָן) const. הָהָן.

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 Dagheshe-lene, thus, הָהָן, הָהָן, הָהָן, הָהָן not הָהָן, הָהָן, הָהָן, § 22. a. 3. Exceptions are infrequent, as הָהָן Dent. 3:17, הָהָן Lam. 3:22 but הָהָן Ps. 89:2, הָהָן Ps. 69:10, הָהָן Ezek. 17:9, הָהָן Gen. 42:25, 35, הָהָן Lev. 23:18, הָהָן Isa. 5:10, הָהָן Neh. 4:7, הָהָן Cant. 8:6 but הָהָן Ps. 76:4. In a few instances Dagheshe-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 21. 5, הָהָן Isa. 57:6, הָהָן Lev. 25:5, הָהָן Isa. 58:3, הָהָן Gen. 49:17, הָהָן Ps. 89:52, הָהָן Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, הָהָן Gen. 30:38. The presence or absence of Dagheshe-lene in the dual construct depends upon the form of the absolute, thus הָהָן from הָהָן *lily* but הָהָן from הָהָן *knives*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural. מִצְרָרִי, מִצְרָרִי but מִצְרָרִי. In the opinion of Ewald מִצְרָרִי Ezek. 7:24 is for מִצְרָרִי from מִצְרָרִים, and מִצְרָרִי Ex. 26:23, 36:28 for מִצְרָרִי; 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 Pattahli, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מִצְרָרִי chariot const. מִצְרָרִי. The changes in לְהַבִּיחַ flame const. לְהַבִּיחַ pl. לְהַבִּיחוּ const. לְהַבִּיחוּ, מִצְרָרִים coals const. מִצְרָרִי are due to the influence of the proximate vowels, §63. 1; those in רִצְוִי vision const. רִצְוִי, מִצְרָרִי coals const. מִצְרָרִי are consequent upon the dropping of Daglish-forte, §61. 5; that in אֶהְיֶה (from אֶהְיֶה) tents const. אֶהְיֶה arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

DECLENSION OF NOUNS.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	רָבִי master	Const.	רָבִי	PL. Abs.	רָבִים	Const.	רָבִי
	זָכוֹר memorial		זָכוֹר		זָכוֹרִים		זָכוֹרִי
	מְלִיצִי interpreter		מְלִיצִי		מְלִיצִים		מְלִיצִי
Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָּה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables.

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצִי
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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.	יְבִישָׁה	Masc.	יְבִישִׁים	Fem.	יְבִישׁוֹת

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.	קָטְלוּ or קָטְלוֹת	Masc.	קָטְלוֹם	Fem.	קָטְלוֹת
	מִקְטֵל Piel part.		מִקְטֵלָּה or מִקְטֵלוֹת		מִקְטֵלִים		מִקְטֵלוֹת

DECLENSION OF NOUNS.

iii. With Kamets in the ultimate.

SING.	Abs.	דָּג	fish	Const.	דָּג	PL.	Abs.	דָּגִים	Const.	דָּגֵי
		מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי	
		דָּבָר	word		דָּבָר		דְּבָרִים		דְּבָרַי	
		עָנָן	cloud		עָנָן		עָנָנִים		עָנָנַי	
		לֵבָב	heart		לֵבָב		לֵבָבִים		לֵבָבַי	
Masc.		חָכָם	wise	Fem.	חַכְמָה	Masc.	חַכְמִים	Fem.	חַכְמוֹת	
		נִקְטָל	Niph. part.		נִקְטָלָה or נִקְטְלָת		נִקְטָלִים		נִקְטָלוֹת	

iv. With final ה.

SING.	Abs.	מִרְאֵה	appearance	Const.	מִרְאֵה	PL.	Abs.	מִרְאִים	Const.	מִרְאֵי
		קִנְיָה	reed		קִנְיָה		קִנְיִים		קִנְיָי	
Masc.		רִפְיָה	fair	Fem.	רִפְיָה	Masc.	רִפְיִים	Fem.	רִפְיֹת	

v. Segholates.

SING.	Abs.	מִלְכָּה	king	Const.	מִלְכָּה	PL.	Abs.	מִלְכִּים	Const.	מִלְכָּי
		סֹתֵר	covert		סֹתֵר		סֹתְרִים		סֹתְרַי	
		עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמַי	
		בַּעַל	lord		בַּעַל		בַּעֲלִים		בַּעֲלָי	
		מָוֶת	death		מָוֶת		מָוֶתִים		מָוֶתַי	
		עֵין	eye		עֵין	DUAL.	עֵינַיִם		עֵינָי	
		רֶגֶל	foot		רֶגֶל		רֶגְלַיִם		רֶגְלָי	
		אֵזֶן	ear		אֵזֶן		אֵזְנַיִם		אֵזְנָי	

II. Nouns which double their final consonant.

SING.	Abs.	גַּמְלָה	camel	Const.	גַּמְלָה	PL.	Abs.	גַּמְלִים	Const.	גַּמְלָי
		גַּן	garden		גַּן		גַּנִּים		גַּנָּי	
		חֹק	statute		חֹק		חֹקִים		חֹקַי	
		שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנַיִם		שֵׁנָי	
		עִבְרִי	Hebrew		עִבְרִי	PL.	עִבְרָיִם or עִבְרִים		עִבְרָי	

DECLENSION OF NOUNS.

Masc.	קָטָן small	Fem.	קַטְנָה	PL. Masc.	קַטְנִים	Fem.	קַטְנוֹת
	עָמֵק deep		עַמְקָה		עַמְקִים		עַמְקוֹת
	טָרֵף fresh		טְרִיף		טְרִיפִים		טְרִיפוֹת

III. Other nouns suffer no change.

SING.	Abs.	מִלְבָּוֵשׁ garment	Const.	מִלְבָּבוֹשׁ	PL. Abs.	מִלְבָּבוֹשִׁים	Const.	מִלְבָּבוֹשֵׁי
	Masc.	טוֹב good		טוֹבָה Fem.		טוֹבִים Masc.		טוֹבוֹת Fem.
		מִקְטִילֵי Hiph. part.		מִקְטִילָה or מִקְטִילָת		מִקְטִילִים		מִקְטִילוֹת

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING.	Abs.	דֵּג fish	Const.	דֵּגַת	PL. Abs.	דֵּגוֹת	Const.	דֵּגוֹת
		נִקְמָה vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
		עֲצָה counsel		עֲצַת		עֲצוֹת		עֲצוֹת
		שֵׁפָה lip		שֵׁפַת	DUAL.	שֵׁפְתַיִם		שֵׁפְתַי

ii. From Segholates.

SING.	Abs.	מַלְכָּה queen	Const.	מַלְכַּת	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
		סִתְרָה covert		סִתְרַת		סִתְרוֹת		סִתְרוֹת
		עֲצָמָה strength		עֲצַמַת		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING.	Abs.	גַּנְזָה garden	Const.	גַּנְזַת	PL. Abs.	גַּנְזוֹת	Const.	גַּנְזוֹת
		יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING.	Abs.	מִשְׁמֶרֶת observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֶרוֹת	Const.	מִשְׁמֶרוֹת
		יֹדְקָת sucker		יֹדְקַת		יֹדְקוֹת		יֹדְקוֹת
		גִּלְגָּלֶת skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
		עֲבָרִית Hebrew-woman		עֲבָרִית		עֲבָרִיוֹת		עֲבָרִיוֹת
		מַלְכוּת kingdom		מַלְכוּת		מַלְכוּוֹת		מַלְכוּוֹת

PARAGOGIC VOWELS.

§ 218. The termination ךֿ, or םֿ is sometimes added to nouns in the construct singular, § 61. 6, בָּלִי Gen. 49:11 for בָּלִי, מִלְאָצִי Isa. 1:21 for מִלְאָצִי, רָבִיחִי Lam. 1:1 for רָבִיחִי, מִשְׁפִּילִי Ps. 113:6 for מִשְׁפִּילִי, חַלְתִּי Gen. 1:24 for חַלְתִּי. 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 מִלְכִּי־צְדֵק *Melchizedek*, מִתְּשֻׁלַּח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel הֿ, added to nouns indicates motion or direction towards a place, צָפֹנָה *northward*, דְּנָבָה *southward*, שָׁמַיְמָה *heavenward*, הַבְּיָתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, אֶרֶץ from אֶרֶץ, אֶרֶץ from אֶרֶץ, מִדְּבָר from מִדְּבָר, מִדְּבָר 1 Kin. 19:15 from the construct state מִדְּבָר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הַלְּלִי *profane* in the peculiar phrase הַלְּלִי *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים קָדְמִים 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. לָמַעְלָה *upwards*, לָמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31:14 *to the east*, לְשֵׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending הֿ, rarely receives the accent מִזְרָחָה Deut. 4:41; in אֶרֶץ פְּתָחָה 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 פְּתָחָה a is changed to e before this ending. § 63. 1, in הָרָה Ezek. 25:13, נָפָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article הַ, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to הַ, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶךְהּ or מֶלֶךְהָ the king.

2. Paragogic ה, is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, לְיָד hand, לְיָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

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

a. There is one example of a noun in the construct before the full form of the pronoun, הַיָּמִים הַרְבֵּי her days Nah. 2: 9.

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

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

Third person. The connecting vowel before הַ and הֵ is occasionally *e*, לָכֹהֵם Gen. 1:12, פִּלְגֵשֶׁהָ Judg. 9:21, מִצְהוֹ Nah. 1:13, אֵלֶיךָ Job 25:3 so רָצִיחָ from רָצַח and בָּרַחָ from בָּרַח and frequently with nouns in הַ, מִרְצָחָ and מִרְצָחָ from מִרְצָח, מִשְׁחָ from מָשַׁח, מִחַיָּה from חָיָה; *e* does not occur before the plural ׀ unless it is represented by the vowel-letter ׀ in מִזְבְּחֹתָם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחֹתָם; it is once found in the fem. plural מִרְצָחָ Gen. 41:21. The form הַ in the masc. sing. is commonly reckoned an archaism, מִלְחָמָה Gen. 12:8, שִׁיבָה Ps. 42:9, בָּשָׂה Jer. 2:21, so several times in the K'thibh, מִרְחָה Gen. 49:11, הַבְּיָאָהָ Ex. 22:1, כְּסִיאָהָ Ex. 22:26, נִסְכָּהָ Lev. 23:13, מִלְשָׁהָ 2 Kin. 9:25, הַבְּיָאָהָ Ezek. 48:18, where the K'ri in each instance substitutes הֵ. In a few instances the consonant is rejected from the feminine, הַ being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphé, שִׁבְחָהָ Lev. 13:4, הַבְּשָׂהָ Num. 15:28, or by a Masoretic note in the margin, מִלְחָמָה Isa. 23:17, 18 for מִלְחָמָה; once ׀ is substituted for הַ, בְּעָזָה Ezek. 36:5. The longer forms of the plural suffixes הַם, הֵן are rarely affixed to nouns in the singular, מִלְחָמָהָ Gen. 21:29, מִלְחָמָהָ Ezek. 13:17, שִׁבְחָהָ Ezek. 16:53, or with the connecting vowel Kamets, מִלְחָמָהָ 2 Sam. 23:6, or with הַ appended, מִלְחָמָהָ 1 Kin. 7:37, מִלְחָמָהָ Ezek. 10:53. The vowel הַ is also sometimes added to the briefer form of the fem. plural, מִלְחָמָהָ Gen. 21:29, מִלְחָמָהָ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ׀ or הַם being used for the feminine, מִלְחָמָהָ Cant. 4:2, 6:6 for מִלְחָמָהָ, מִלְחָמָהָ Job 1:14 for מִלְחָמָהָ.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending ׀ before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ, פִּיךָ; ׀ of the first person roalesces with this vowel, אָבִי, אָחִי, פִּי and הַ of the third person, commonly becomes ׀ § 62. 2, אָבִיךָ, אָחִיךָ, פִּיךָ more frequent than אָבִיךָ, אָחִיךָ, פִּיךָ. In גִּילָהָ Zeph. 2:9 the vowel-letter ׀ of the first person suffix is dropped after the final ׀ of the noun.

2. The masculine plural termination ים and the dual ׀ are changed to ׀ 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 ׀ remains unchanged before the plural suffixes; but before הַ the second masc. singular and הֵ third fem. singular it becomes ׀, and before the remaining suffixes the diphthongal vowel is resolved into ׀, which combined with ׀ the first singular forms ׀, with הַ the second feminine הַ, and with הַ the third masculine ׀, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel ׀ or its modifications, מִלְחָמָהָ 2 Kin. 6:8 for מִלְחָמָהָ, מִלְחָמָהָ Ps. 132:12 for מִלְחָמָהָ, מִלְחָמָהָ Deut. 28:59 for מִלְחָמָהָ, מִלְחָמָהָ Ezek.

16:52 for אֲחִיוֹתָיָם, אֲבוֹתָם and אֲבוֹתֵיהֶם, אֲוֹתָם Ps. 74:4, חֲרָבוֹתָם, חֲצֵאוֹתָם, מִזְבְּחוֹתָם, מִזְבְּבוֹתָם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲמִשָּׁתָיו Lev. 5:24, תַּחֲפוֹתָיָהּ Ps. 9:15, שְׁנֵאוֹתָיָהּ Ezek. 35:11, בְּצִדְתָיָהּ Isa. 47:13.

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

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

Third person. The uncontracted form of the masc. sing. יָהּ occurs in גְּבוּרֵיהֶו Nah. 2:4 for גְּבוּרֵיהֵו Hab. 3:10, עֵילֵיהֶו Job 24:23; *ehū = aihu* by transposition of the vowels becomes *ahī = ehī* יָהִי which is found once תַּגְּזוּלֵיהִי Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲתִיָּהּ Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלֵיהֶמָּה Ezek. 40:16, גִּילְתֵיהֶמָּה Ezek. 1:11, and ו to the abbreviated masc. מ, אֲלֵיהֶמו Deut. 32:37, וְחֲתִימוּ ver. 38, פְּשִׁימוּ Job 27:23, פְּנִימוּ Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	הָ	הַ	וּ	וֵהוּ	וּ	הֶם	הֵן	ם	ן
Dual and Plur. Nouns	י	הָ	הַ	וּ	וֵהוּ	וּ	הֶם	הֵן	ם	ן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֵן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְבְּכֶם *heart*, לִבְבְּהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפְתֵיהֶם pl. שֵׁפְתוֹתֵיהֶם *their lips*.

a. בַּד *blood* becomes בְּדָם and יָד *hand* יָדָם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ת becomes ה, in consequence of the change from a mixed to a simple syllable, § 59, שפה lip, שפהּ his lip, שפּהם their lip, שפּהּתּי thy lips, שפּהּתּוּ his lips.

a. If the construct has a Segholate form it will experience the change indicated in 5. מְשַׁלֵּחַ const. מְשַׁלְּחִי suf. מְשַׁלְּחִי. If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6. בָּחוּ from בָּח; אֶצְמִחוּ from אֶצְחָה; מְבַרְכֶּה 1 Sam. 16: 15 from the fem. of מְבַרְכָה. § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְלָתִי Isa. 26: 19 from נִבְלָה but נִבְלָתִי, נִבְלָתִי Cant. 2: 10 from הָבָה const. הָבָה; so אֶלְתִּי, אֶלְתִּי, אֶלְתִּי, אֶלְתִּי but const. אֶלְתִּי, comp. אֶלְתִּי const. אֶלְתִּי.

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, לֵבָבֶהּ thy heart, לֵבָבֵינוּ our hearts.

a. Tere in the ultimate is shortened to Hhirik or Seghol before ה, אֶהָ, e. g. בְּנֵהּ, בְּנֵהּ, בְּנֵהּ, or with a guttural to Pattahh, אֶהָהּ, אֶהָהּ, though with occasional exceptions, אֶהָהּ Isa. 23: 21, אֶהָהּ 1 Sam. 21: 3. אֶהָהּ from אֶהָהּ. Before other suffixes it is rejected from some monosyllables, which retain it in the plural. שָׁמוּ from שָׁמ plur. שָׁמוֹת, בָּנוּ from בָּנָה plur. בָּנִים but בָּנִי, בָּנִי, בָּנִי, בָּנִי.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שִׁפְתַּי my lips, שִׁפְתַּינוּ our lips, אָזְנוּ my ears, אָזְנוּ our ears; קַרְנֵם and קַרְנֵיהֶם horns, קַרְנֵי and קַרְנֵי 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, § 205, מֶלֶךְ king, מֶלֶכִּי my king, מֶלֶכְךָ your king; אֶרֶב car, אֶרֶבִּי my car; in like manner יוֹזֵקַת sucker, יוֹזֵקַתּוּ 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, פָּעֻלִי and פָּעֻלֹ from פָּעַל Hos. 13:14, with Daghdesh-forte separative. קָבֻלִי Ezek. 26:9. קָבֻלִי 1 Kin. 12:10, סָבֻלִי Isa. 9:3, סָבֻלִי Jer. 4:7; בָּגָדוֹ garment has בָּגָדִי, בָּגָדִי instead of בָּגָדִי.

b. Middle Yodhi and Vav mostly quiesce in *e* and *o* before suffixes, עֵינִי from עֵינַי eye, מוֹתִי from מוֹתַי death; but זֵיֶרֶה Gen. 49:11 from זֵיֶרֶת young ass, שִׁיֶּה Isa. 10:17 from שִׁיֶּת thorn, עֵינֵי Ezek. 18:26, 33:13 from עֵינַי 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. דָּבָשׁ from דָּבַשׁ, טָבַח from טָבַח, but כָּרֶשֶׁת from כָּרַשׁ; מְלָחָה from מְלָחַה; פָּלַח from פָּלַח, פָּרָחַה, פָּרָחַה, פָּרָחַה, פָּרָחַה but פָּרָחַה from פָּרַח, שָׁבִיב from שָׁבִיב but מְשֻׁבָּב from מְשֻׁבָּב. By a like transposition מְשֻׁבָּב Ezek. 36:8 is for מְשֻׁבָּב from מְשֻׁבָּב.

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

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghdesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עָדִי and עָדִי from עָד (root עָדָה), בָּתִּים from בָּת (בָּתָה), אֲתָנִים from אֲתָנָה (pl. אֲתָנִים).

a. אֲשֵׁב lattice, כִּנָּח garden, מְשֻׁבָּב refuge, which do not occur in the plural, take Daghdesh-forte before suffixes; שְׂבָחִים has in the plural שְׂבָחִים but before suffixes שְׂבָחֵי, שְׂבָחֵי; בָּסֵ (root בָּסָה) base has בָּסֵי, בָּסֵי.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghdesh, comp. §207. 2. a. הִרְרִי Jer. 17:3. הִרְרִי Ps. 30:8, הִרְרִי Gen. 14:6 from הִרָה; צָלְלִי Job 40:22 and צָלְלִי from צָלַל; שָׁהָה Ezek. 16:4 and שָׁהָה Cant. 7:3. Once Daghdesh-forte is resolved by the insertion of ה, מְעַנֵּי Isa. 23:11 for מְעַנֵּי, §54. 3.

7. Nouns ending in ה, drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵי field שָׂדֵה, שְׂדֵה, שְׂדֵה; מִקְנֵה cattle מִקְנֵה, מִקְנֵה.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical *h* is restored, giving to singular nouns the appearance of being plural, לְשֵׁי Isa. 22:11, מִשְׁפָּחֵי Hos. 2:16, נְיֻשֵׁי 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	king	queen	hand
<i>Const.</i>	לֵבָב לְבָב	מֶלֶךְ מְלֶכֶת	מַלְכָּה מְלַכְתָּה	יָד יָדַי
<i>Sing.</i> 1 c. my	לֵבָבִי	מֶלְכִי	מַלְכָּתִי	יָדִי
2 m. thy	לֵבְבְךָ	מֶלְכֶךָ	מַלְכָּתְךָ	יָדְךָ
2 f. thy	לֵבְבְךָ	מֶלְכֶיךָ	מַלְכָּתְךָ	יָדְךָ
3 m. his	לֵבְבוֹ	מֶלְכּוֹ	מַלְכָּתוֹ	יָדוֹ
3 f. her	לֵבְבָהּ	מֶלְכָּהּ	מַלְכָּתָהּ	יָדָהּ
<i>Plur.</i> 1 c. our	לֵבְבָנוּ	מֶלְכֵנוּ	מַלְכָּתֵנוּ	יָדֵנוּ
2 m. your	לֵבְבְיָכֶם	מֶלְכֵיכֶם	מַלְכָּתֵיכֶם	יָדֵיכֶם
2 f. your	לֵבְבְיָכֶן	מֶלְכֵיכֶן	מַלְכָּתֵיכֶן	יָדֵיכֶן
3 m. their	לֵבְבָם	מֶלְכָּם	מַלְכָּתָם	יָדָם
3 f. their	לֵבְבָן	מֶלְכָן	מַלְכָּתָן	יָדָן

PLURAL.

DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לְבָבִים לְבָבַי	מְלָכִים מְלָכֵי	מְלָכוֹת מְלָכוֹתַי	יָדַיִם יָדַי
<i>Sing.</i> 1 c. my	לְבָבַי	מְלָכִי	מְלָכוֹתִי	יָדַי
2 m. thy	לְבָבֶיךָ	מְלָכֶיךָ	מְלָכוֹתֶיךָ	יָדֶיךָ
2 f. thy	לְבָבֶיךָ	מְלָכֶיךָ	מְלָכוֹתֶיךָ	יָדֶיךָ
3 m. his	לְבָבוֹ	מְלָכּוֹ	מְלָכוֹתוֹ	יָדוֹ
3 f. her	לְבָבָהּ	מְלָכָהּ	מְלָכוֹתָהּ	יָדָהּ
<i>Plur.</i> 1 c. our	לְבָבֵינוּ	מְלָכֵנוּ	מְלָכוֹתֵנוּ	יָדֵינוּ
2 m. your	לְבָבֵיכֶם	מְלָכֵיכֶם	מְלָכוֹתֵיכֶם	יָדֵיכֶם
2 f. your	לְבָבֵיכֶן	מְלָכֵיכֶן	מְלָכוֹתֵיכֶן	יָדֵיכֶן
3 m. their	לְבָבָם	מְלָכָם	מְלָכוֹתָם	יָדָם
3 f. their	לְבָבָן	מְלָכָן	מְלָכוֹתָן	יָדָן

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.	
	Absol.	Constr.	Absol.	Constr.
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִם	שְׁתַּיִם	שְׁתַּיִם
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבָּעִי	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישִׁי	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעִי	שִׁבְעַת	שִׁבְעַת
Eight	שְׁמֹנֶה	שְׁמֹנִי	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעִי	תְּשֻׁעַת	תְּשֻׁעַת
Ten	עֲשָׂרָה	עֲשָׂרִי	עֲשָׂרַת	עֲשָׂרַת

a. אֶחָד is for אֶחָד. § 63. 1. a; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָדָה. § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48: 22. 2 Sam. 17: 22. Isa. 27: 12. Ezek. 33: 30, Zech. 11: 7, and once אָדָר Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11: 1, Ezek. 37: 17, or *some*, Gen. 27: 41, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Daghesth in ת see § 22. b; this is once omitted after Daghesth-forte, מִשְׁתֵּי Judg. 16: 28.

A dual form is given to some of the units to denote repetition. אַרְבַּעַתַּיִם *fourfold*, שִׁבְעַתַּיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעֵנָה Job 42: 13, and once with a suffix in the form שִׁבְעָהָם 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	אֶחָד
		עָשָׂר	עֶשְׂרֵי	עֶשְׂרֵה	עֶשְׂרֵי
Twelve	{	עָשָׂר	שְׁנַיִם	עֶשְׂרֵה	שְׁנַיִם
		עָשָׂר	שְׁלוֹשׁ	עֶשְׂרֵה	שְׁלוֹשׁ
Thirteen		עָשָׂר	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלֹשׁ
Fourteen		עָשָׂר	אַרְבָּעִים	עֶשְׂרֵה	אַרְבָּעִים
Fifteen		עָשָׂר	חֲמִישָׁה	עֶשְׂרֵה	חֲמִישָׁה
Sixteen		עָשָׂר	שֵׁשׁ	עֶשְׂרֵה	שֵׁשׁ
Seventeen		עָשָׂר	שִׁבְעִים	עֶשְׂרֵה	שִׁבְעִים
Eighteen		עָשָׂר	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמֹנֶה
Nineteen		עָשָׂר	תְּשֻׁעָה	עֶשְׂרֵה	תְּשֻׁעָה

a. The origin of עֶשְׂרֵי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jom thinks it to be an abbreviation for עָשָׂר יָדַי שְׁמֹנֶה עָשָׂר *next to twelve*. Comp. Lat. *undecim*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, קַשְׁרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר.

Twenty	קַשְׁרִים	Sixty	שִׁשִּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים
Fifty	חֲמִישִׁים	Ninety	תְּשַׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עָשָׂרָה Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, וְשִׁשִּׁים וְשְׁנַיִם *sixty and two* Dan. 9: 25.

§ 226. Numerals of a higher grade are מֵאוֹת *one hundred*, אֶלֶף *one thousand*, רֶבֶבָה, רֶבַד or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאוֹתַיִם *two hundred*, אֶלְפַיִם *two thousand*, רִבּוּבַיִם or רִבּוּבָה *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשָׁת מֵאוֹת *three hundred*, שְׁלֹשָׁת אֶלְפִים *three thousand*, שֵׁשׁ רִבּוּבֹת *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; ראשִׁיִן *first* is derived from ראשׁ *head*.

First	רִאשִׁיִן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשַׁעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עָשְׂרִי

The feminine commonly ends in **ת**, occasionally in **תה**.

a. There are two examples of the orthography **רַשִׁיטִי** Josh. 21:10, Job 15:7, and one of **רַשִׁיטָּה** Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, **שְׁלִישִׁית** *one third*, **רְבִיעִית** *one fourth*, etc., and by the following additional terms, **הַצִּי** *one half*, **רִבֵּעַ** and **רִבְעָה** *one quarter*, **הַחֲמִישִׁית** *one fifth*, **עֲשָׂרִית** *one tenth*.

PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word **הַל** Deut. 32:6, though editions vary.

THE ARTICLE.

§ 229. 1. The Definite Article (**הַ** הַיְדוּרִישָׁה) consists of **ה** with Pattahil followed by Daghesh-forte in the first letter of the word to which it is prefixed, **הַמֶּלֶךְ** *a king*, **הַמֶּלֶךְ** *the king*.

a. As the Arabic article **ال** is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָה 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 הַה and הֵה *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 אֶלְגִּבְיָר Gen. 10:26, אֶלְגִּבְיָר *hail*, the equivalent of אֶלְגִּבְיָר, and possibly in אֶלְקָנָן Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted except from the aspirates, §25, הַיָּאֵר, הַפְּרָקָה, הַפְּרָקָה, הַמְדַבֵּר.

3. Before gutturals, which cannot receive Dagghesh-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ו, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הַאֵהָל, הַהָר, הַעֵיט, Gen. 15:11, הַרְשָׁע but הַחֲשָׁד, הַחַיִּים, Jer. 12:9.

a. The article very rarely has Kamets before ה, הָהָי Gen. 6:19, הַהַפְּלִיגִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הַאֶסְכֵּנֶה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ו with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַהֶג, הַהֶכֶם, הַהֶחֱשִׁים, הַהֶחֱרִים, הַהֶרִים.

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

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and אֶלְמָנִים *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַהָר, הַאֶלְמָנִים, הַאֶרֶץ *earth* but הַאֶרְצוֹת. The plurals of אֶתְנָח *tent* and קִדְשֵׁי *holiness* without the article are אֶתְנָחִים Gen. 25:27, קִדְשֵׁי Ex. 29:37, but with the article אֶתְנָחִים (for אֶתְנָחִים) Judg. 8:11, קִדְשֵׁי Ex. 26:33, §208. 3 *b*

רָאָה *pelican* Isa. 31 : 11. Zeph. 2 : 14, is pointed רָאָהָּ 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, בַּשְּׂמִיּוֹם for בְּהַשְּׂמִיּוֹם, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הֵא הַשְּׂאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵינָלְכוּ *shall we go?* הֵאֵלֶּה *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הֵכֵןָּ Gen. 34 : 31, הֵלִמְעַנְּךָ Job 18 : 4, הֵעָרָּ 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 Dagghesh-lene in such forms as הֵינְתְּקָם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagghesh-forte separative, § 24. 5, הֵינְתְּךָּ Gen. 17 : 17, הֵינְתְּקָהּּ 18 : 21, Methagh, § 45. 2, הֵינְשֵׁלָּ Judg. 9 : 2, הֵינְתְּצִיָּהּ Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הֵכֵרָּהּ Gen. 27 : 38.

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

3. Before gutturals it likewise usually becomes Pattahh, הֵאֲנִיָּ Ex. 2 : 7, הֵאֲשֶׁרָּ 2 Kin. 6 : 22, הֵהִימָּרָּ Jer. 2 : 11, הֵינְתָּּ Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before ה, הֵאֲתָםָּ Judg. 6 : 31, הֵאֲעֲקָרְתִּיָּ Judg. 12 : 5, הֵאִישָּׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הֵאֲמָרָּ Ezek. 28 : 9, הֵהִינְתָּּהּּ Joel 1 : 2, הֵהֲתָםָּ Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בִּרְאֵשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרַקִּיעַ for בְּרַקִּיעַ , לְמִשְׁלַל for לְמִשְׁלַל , כְּדַבֵּר for כְּדַבֵּר .

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּחַרְרִי , לְאַכְלַל , כְּאַרְרִי .

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a. אֲדֹנָי *master* when connected with singular suffixes. אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל. אֲדֹנָי לְאֲדֹנָי. לְאֲדֹנָיָהּ. פֶּאֲדֹנָיו. פֶּאֲדֹנָיוּ. בְּאֲלֹהִים for בְּאֲלֹהִים the Seghol lengthened to Tseré in the simple syllable, לְאֲלֹהִים but לְאֵלֹהִים, לְאֲמַר but לְאָמַר, בְּאֲמַר, בְּאֲמַר. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי 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, בְּאַבְיָר Isa. 10: 13 for בְּאַבְיָר, כְּיַהֲרֹן Eccles. 2: 13 for כְּיַהֲרֹן .

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאַלְהָהּ , כְּזֹאת , לְנֶפֶשׁ .

a. This regularly occurs with the Kal construct infinitive of פָּיַן , פָּיַי , פָּיַיַּי , יָיַ and יָיַי verbs when preceded by ל. e. g. לְנֶפֶשׁהּ . לְהַתְּ , לְהַתְּ , לְהַתְּ ; also with different forms of the demonstrative הַזֶּה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun הַזֶּה *what* they are commonly pointed בְּהַזֶּה , בְּהַזֶּה , בְּהַזֶּה or followed by a guttural, לְהַזֶּה .

5. Before the article its ה is rejected and the vowel given to the preposition, כְּהַדְּבָר for כְּהַדְּבָר , לְהַאֲרִץ for לְהַאֲרִץ , בְּהַהֲרִים for בְּהַהֲרִים .

a. ה is not infrequently remains after כ. כְּהַיִּים Gen. 39: 11, more rarely after the other prepositions. כְּהַיִּים 2 Chron. 10: 7. The initial ה of the Hiplil and Niphal infinitives is occasionally rejected in like manner, לְשֹׁבֵיתָ Am. 8: 4 for לְשֹׁבֵיתָ , בְּשֹׁבֵיתָ Prov. 24: 17 for בְּשֹׁבֵיתָ .

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forte, מִן הַדְּבָר for מִן הַדְּבָר . Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן הַיַּם for מִן הַיָּם, מִן הַיָּם, מִן הַיָּם, מִן הַיָּם.

a. בֵּן is sometimes poetically lengthened to בֵּיִן, and once has the form of a construct plural, בְּנֵיִן Isa. 30:11.

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

SINGULAR.

1 c.	בִּי	לִי	בְּמוֹתִי	בְּמִנִּי, בְּמִנִּי, בְּמִנִּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	בְּמוֹתֶיךָ	בְּמִנֶיךָ, בְּמִנֶיךָ
2 f.	בְּךָ	לְךָ	—	בְּמִנֶיךָ
3 m.	בֵּוֹ	לֵוֹ	בְּמוֹתָו	בְּמִנֵּוֹ, בְּמִנֵּוֹ, בְּמִנֵּוֹ
3 f.	בְּהָ	לְהָ	בְּמוֹתָהָ	בְּמִנֶּהָ

PLURAL.

1 c.	בֵּינוּ	לֵנוּ	בְּמוֹתֵנוּ	בְּמִנֵּנוּ
2 m.	בְּכֶם, בְּכֶם	לְכֶם, לְכֶם	בְּמוֹתֵכֶם, בְּכֶם	בְּמִנֵּכֶם
2 f.	בְּכֶן	לְכֶן	—	בְּמִנֵּכֶן
3 m.	בֵּוֹם, בְּהֶם	לְוֹם, לְהֶם	בְּמוֹתֵהֶם, בְּהֶם	בְּמִנֵּהֶם, בְּמִנֵּהֶם
3 f.	בְּהֶן, בְּהֶן	לְהֶן	—	בְּמִנֵּהֶן

a. The syllable בֵּי 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. בְּכוּ, בְּכוּ, לְכוּ, is commonly thought to be related in its origin to the pronoun כֵּה *what*, so that בְּכוֹתִי would in strictness denote *like what I am*, i. e. *like me*. The preposition בֵּן, with the exception of some poetical forms, reduplicates itself before the light suffixes. בְּכוֹתִי = כֵּהכוֹתִי. Comp. a similar reduplication of a short word, בְּרוֹחִי or אֵי construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהַשֶּׁשׁ, וְהַשֶּׁשׁ. Before one of the labials ב, מ, ם, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וַיִּבְרָךְ, וַיִּשְׁלַח, וַיִּפְּסֵם, וַיִּקְרָא. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּשְׁלַחְךָ, וַיִּפְּסֵםְךָ. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּשְׁלַחְךָ, וַיִּפְּסֵםְךָ. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וַיִּבְרָכְךָ, וַיִּשְׁלַחְךָ, וַיִּפְּסֵםְךָ.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּבְרָכְךָ Gen. 2:12, וַיִּשְׁלַחְךָ Ezek. 26:21, וַיִּפְּסֵםְךָ 1 Kin. 13:7, וַיִּבְרָכְךָ Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וַיִּבְרָכְךָ, וַיִּשְׁלַחְךָ, וַיִּפְּסֵםְךָ 2 plur. preterite and imperative of the verbs וַיִּבְרַךְ to be and וַיִּשְׁלַח to live; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיִּבְרַחְךָ, וַיִּשְׁלַחְךָ for וַיִּבְרַחְךָ, וַיִּשְׁלַחְךָ.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in וַיִּבְרָךְ master when connected with singular suffixes, וַיִּבְרָכְךָ Lord and וַיִּבְרָכְךָ God, וַיִּשְׁלַחְךָ, וַיִּפְּסֵםְךָ the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיִּבְרַחְךָ when וַיִּבְרַח has the vowels of וַיִּבְרָךְ. A very few instances occur in which א with Pattalih and ו with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַיִּבְרָכְךָ Zech. 11:5 for וַיִּבְרָכְךָ Jer. 25:36 for וַיִּבְרָכְךָ.

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*, וְזֶה *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל, לְ, אֵל, לְ, and which has a remote demonstrative force in הַיְּזָה *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 לִּי *if*. The pronoun הַיְּזָה, of which probably שָׁם is originally only a modification (comp. the relative use of הַיְּזָה, § 73. 1), is plainly connected with וְזֶה *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אַמְלָם and אַמְלָם *truly* from אֱמֶן *truth*, חֵן הָן *gracefully* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, בְּרֵקָם *in rain* from רֵקָם *empty*, פְּתָאָם *suddenly* from פְּתָעָה *moment*, שְׁלִשְׁתָּם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַסְּרָה *surely, only* from אֶסְרֵן.

(3.) By composition, as מֵדֵינָה *why?* from מַה הֵדִינָה *quid edoctus*, מִמַּלְמַלְתָּה *from above* from מִן, לְ and מִמַּלְתָּה.

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. *wight*, סְבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֶסְרָה *no more* prop. *cessation*; with a preposition, בְּמֵאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix רַחֲמֵי *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, בְּיָדָה *well* prop. *recte faciendo*, הַרְבֵּה *much*, מְהֵרָה *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טַיִב *well*, רֵאשִׁיטָה *at first*, שְׁנִיטָה *the second time*, רַבָּה and רַבָּת *much*, יְהִינִיטָה *in Jewish i. e. Hebrew*, אַרְמִיטָה *in Aramaic*, נִפְלְאוּטָה *wonderfully*.

(4.) Pronouns, הֵן *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כֵּנָּה *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֵּי *in this* (place).

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and נֵשׁ

there is prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ן epenthetic. Thus

1. הַנִּהַי. *First person* הַנִּנְחֵי, הַנִּנְחֵי and הַנִּנְחֵי; הַנִּנְחֵי, הַנִּנְחֵי and הַנִּנְחֵי. *Second person* masc. הַנִּנְחֵי once הַנִּנְחֵי; הַנִּנְחֵי, fem. הַנִּנְחֵי. *Third person* הַנִּנְחֵי and הַנִּנְחֵי; הַנִּנְחֵי.

2. עִיד. *First person* עִידְעִי and עִידְעִי; once with *plur.* עִידְעִי Lam. 4 : 17 K'ri. *Second person* masc. עִידְעִי fem. עִידְעִי. *Third person* masc. עִידְעִי, fem. עִידְעִי.

3. אִי, *Second person* אִיְכָה. *Third person* אִיְכָה, אִיְכָה.

4. אִין. *First person* אִיְנִי. *Second person* masc. אִיְנִי, fem. אִיְנִי. *Third person* masc. אִיְנִי, אִיְנִי and אִיְנִי fem. אִיְנִי.

5. רִשׁ. *Second person* רִשְׁךָ, רִשְׁכֶּם and רִשְׁכֶּם. *Third person* רִשְׁוֹ.

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֲצֵל *beside*, אִתּוֹ *with*, בֵּינָם *between*, בְּלֹא *without*, בְּתוֹךְ *through*, זֶלַת *except*, לְעַן *on account of*, מִן or מִלְּפָנֶיךָ *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, לְפָנֶיךָ *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 מֵאַחֲרָיִךְ *from after*, מֵאִתּוֹ and מֵעִמּוֹ *from with*, מֵעַל *from upon*, מֵתַחַת *from under*, מֵלִפְנֵי *from*, לְפָנֶיךָ and לְפָנֶיךָ *before*, אֶל-מִיל *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּעִבְרֵיךָ and בְּעִבְרֵיךָ *for the sake of*, בְּרַב *by* prop.

by the hand of, אֶל־גִּבּוֹר beyond, לְ מֵעַבֵּר from beyond, לְקַמְתָּ in conjunction with, לְמִשְׁנָן and עַל־גִּבּוֹב on account of, בְּפִי, לְפִי and עַל־פִּי according to prop. at the mouth of.

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

(4.) A preposition and an adverb, בְּלִנְיָהּ and מִבְּלִנְיָהּ without from בַּל not זָד unto, לְ מֵהַלְצָהּ beyond, בְּבִלְיָ without.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי beside me, וְצִדְדִי, נֶגְדִי, נֶגְדִי, except אַחֲרַי after, אֵלַי to, זָד unto, עָלַי upon and תַּחַת under, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אַחֲרֵיהֶן; בֵּינָם between adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵינוּ and בֵּינֵינוּ.

a. The plural form אַחֲרֵיהֶם occurs without suffixes more frequently than אַחֲרַי; אֵלַי, נֶגְדִי, צִדְדִי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתְּךָ 2 Sam. 22:37, 40, 48; with the 3 mase. plur. suffix it is תַּחַתְּכֶם oftener than תַּחַתְּהֶם.

2. The preposition אֵת with is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ה of the preposition is doubled and its vowel shortened to Hhirik, thus אֵתְּךָ, אֵתְּהָ, אֵתְּכֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵתְּךָ, thus, אֵתְּךָ, אֵתְּהָ, אֵתְּכֶם rarely אֵתְּכֶם, אֵתְּם rarely אֵתְּכֶם and אֵתְּכֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתְּךָ, אֵתְּהָ.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, *או* *or*, *אף* *also*, *אם* and *כי* *if*, *אשר* and *כי* *that, because*, *פן* *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions *אם כי* *but*, *כי אף* *how much more* prop. *also that*.

(2.) The conjunction *כי* or *אשר* with a preposition, as *כאשר* *as*, *למזן אשר* *in order that*, *וזן אשר* and *לְקַב אשר* *because*, *כי עד* *until*, *כי פתח* *because*.

(3.) An adverb with a preposition or conjunction, *בְּשָׂרָם* *before*, *לְכֵן* or *על־כֵּן* *therefore*, *לִיִּי* *unless* from *כי 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 *אָה*, *הָה*, *אָהָה* *ah! oh!* *הָאָה* *aha!* *הוּי* *ho! woe!* *אֵי*, *אֵיָה*, *אֵיָי*, *אָי* *woe!* *אָלָי* *alas!* *הָשׁ* *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, *הָבָה* *come!* prop. *give*, *לָבָה* *come!* prop. *go*, *הִנֵּה* *behold!* prop. a demonstrative adverb, *הַלֵּיכָה* *far be it!* *בִּי* *pray!* from *בְּעִי* *entreaty*, *נָא* *now! I pray thee!*

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as *בָּרָא אֱלֹהִים* *God created* Gen. 1 : 1, or a pronoun, as *אֲנִי קָדוֹשׁ* *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, *לֹא-טוֹב לַעֲשׂוֹת* *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, *לֹא-יָבִיא טָמֵא* *an unclean (person) shall not enter* 2 Chron. 23 : 19, *לֹא הַמֵּתִים יְהַלְלִי-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 *בְּ* in a partitive sense. *בָּצְאוּ מִן-הָעָם* *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison *כִּי*, *כִּי-נִרְאָה נִפְלְאוֹתָא* *(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*, לְיָיִב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לְאִישׁוֹב הָיִוָה לְאִישׁוֹב הָאָדָם לְבַדּוֹ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה בְּיַד הָעָם נָפְלוּ *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲיֵשׁ עִמָּךְ הַלֵּוִי *is there yet with thee (a corpse)?* Am. 6:10, or is obvious in itself, אָרַח רַגְלֶיךָ (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 נִפְּלוּ וְאֵנִי קָמְנִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיְדַבְּרוּ לְשָׁאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמֶהּ בְּבָבֶל *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־הָיָה לְפָנַי *thou shalt not make unto thee a graven image* Ex. 20:4, הִבְיָאָה לְמוֹצָר לְבָבְךָ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, * אָמַר הָאִישׁ בְּלִקְחָהּ יָגוּ *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשֹּׁמֵעַ *and the hearer shall hear* 2 Sam. 17:9, הִרְשִׁיעוּ הַרְשִׁיעִים *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, לַיְלֵי־הַלַּיְלָה מְבִינִים בְּיָדַי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

* אִישׁ is an abbreviation for אִישׁוֹ *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-יִגְדַּע בְּעֵינַיִךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הִיחַל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַהֲשִׁיב לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וְהַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וְאָנֹכִי וְהַיְדָוֶה בָּלָקָה* *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 הֶלֶךְ בָּנִי* *blessed is the man who has not walked, etc.*, Ps. 1:1, an adjective, *הַמְאִיר הַגָּדֹל* *the greater light*, *הַמְאִיר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הַר* *a mountain*, *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 הַתְּצִקָה 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 הַרְצֵה 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 הַצֵּלִיחַ the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַבְּצִיזִי *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάβραε Δαυὶδ τὴν κωνύρα.

b. With words denoting time it expresses the present as that which would most readily occur to the mind. הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּתַח *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context. 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, הַאֱלֹהִים *the Lord* Isa. 1:24, הַאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁמֶשׁ *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 χρυσίον; *thy wine mixed בַּמַּיִם with water* Isa. 1:22, *where shall הַחָכְמָה wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ.; *they smote the men בְּסִנְוֹרִים with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe. *God shall judge* אֱלֹהִים יִשְׁפֹּט הַצְּדִיקִים וְהַרְשָׁעִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַזְּקֵנִים *the ancients* 1 Sam. 21:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הַחִיטִּי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; רַעַב, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, אֲשֶׁר הָיָה *who went* Josh. 10:21, הַיָּהוּדָה *that shall be born* Judg. 13:8, שֶׁיִּשְׁבֹּט *which he sanctified* 1 Chron. 26:28, אֲשֶׁר הֵימָּנְתָּ *who are present* 1 Chron. 29:17, וְכִי יִבְרָא *into (the place) which he prepared* 2 Chron. 1:1; so also 2 Chron. 29:36, Ezz. 8:25, 10:14, 17, Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הַיָּהוּדָה *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke while we mostly think of one or more individuals belonging to the class, כַּנֶּסֶךְ *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 31:4, *like reading* הַיָּלֵד *(the) a kid* Judg. 11:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:14, כַּשָּׁנִי *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹר *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, הַלְיוֹן וְהַדָּב *the lion and the bear came* 1 Sam. 17:31, 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 הַבָּקָר וְהַכֶּסֶף וְהַזָּהָב *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. 21:35 *he hath given him* הַצֹּמֶר וְהַכֶּסֶף וְהַזָּהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article. הַבַּל *the lord*, Baal, הַשָּׂטָן *the adversary*, Satan. הַנְּהַר *the river*, the Euphrates, הַיַּרְדֵּן *the descending* (stream), the Jordan. הַהַר הַבִּינְיָן *the white* (mountain), Lebanon, הַגַּרְמֶל *the garden*, Carmel. הַבְּרֵךְ *the circuit* of the Jordan, הַמִּצְפָּה *the watch-tower*, Mizpah. הָאָדָם and אָדָם *the (first) man*, Adam, הָאֱלֹהִים and אֱלֹהִים *the (true) God*. In הַחֲצִי שֶׁבַּט מְנַשֶּׁשֶׁה *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 πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the (other) half of them* Josh. 8:33, opposed to a preceding חֲצִי *one half of them*; so in בְּנֵי־הַמַּחֲשָׁה Isa. 24:2. In מַחְשַׁת הַיְהוָה *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so בְּתוֹךְ הַאֲהֶלֶךְ *in the midst of my tent* Josh. 7:21. בְּתוֹךְ הַחֶבֶר *in the midst of its fold* Mic. 2:12. כָּל־הַיְהוּדוֹת *the whole of the women with child* 2 Kin. 15:16; in לְמַנְהֵלָה Prov. 16:4 it distinguishes the noun מְנַהֵלָה from the preposition לְמַנְהֵלָה.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּשִּׁיחַ *the (one) smiting him* Isa. 9:12. הַמַּעֲלֶה *the (one) bringing thee up* Ps. 81:11, הַמַּצְטַבֵּר *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, הַדְּבַר יְהוָה *the word of Jehovah* Gen. 15:1, has a pronominal suffix, מְעֻשֵׂי בְּכִירִי *the first-fruits of thy labours*, נְשִׂיֵי־בָנָיו *the wives of his sons* Gen. 7:13, or is itself definite by construction, מְעַרְתַּת שָׂדֵה הַמַּכְפֶּלֶת *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, הַאֲהֶלֶה *to the tent of Sarah* Gen. 24:67. הָאֵל בֵּית־אֵל *the God of Bethel* Gen. 31:13. הַפִּיָּה *the pin of the web* Judg. 16:14. הַחַיִּיבֹת *all the abominations of the nations* 1 Kin. 14:24. הַקְּבֹרָה *the grave of the man of God* 2 Kin. 23:17. הַמְּלָכִים *all the king-*

doms of the earth Jer. 25:26, הַסֵּפֶר הַמְּקוּנָה *the bill of the purchase*, Jer. 32:12, הַסֵּפֶר שֶׁבְּכֶפֶה Jer. 48:32; see Josh. 3:14, 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־הַבְּנְיָמִין *the Benjamite* Judg. 3:15, בְּנֵי־הַבְּשָׁטִי *the Bethshemite* 1 Sam. 6:14, בְּנֵי הַבֶּתְלֶהֶם *the Bethlehemite* 1 Sam. 16:18, אֲבִיעִזִּי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form אֲבִיעִזִּי Num. 26:30.

§ 217. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, לְפָנַי שָׁמַשׁ *kings of (the) earth* Ps. 2:2, בְּפָנַי שָׁמַשׁ *in the presence of (the) sun* Ps. 72:17, אֲמַר שָׁמַר אָהָא בָקָר *(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, שָׁר אֶת־הַיָּרֵךְ *to year's end* Deut. 11:12, בְּאֹהֶל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שֵׂר־צָבָא *(the) captain of (the) host* 1 Kin. 16:16, לְמֻעַל לְמֻעַל *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גְּבוּל *and (the) border* Josh. 13:23, רֵדְתָב *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, וְהִתְעַבְּרוּ *the (persons) decreeing unrighteous decrees* and וְכָתְבוּ *and writing, etc.* Isa. 10:1, הַנְּזִילֵי *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, קִזְי *my strength and song* Ex. 15:2.

§ 218. 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, גְּבוּרֵי־חַיִּים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבַשׁ *milk and honey* Ex. 3:8, לֵילֵי יָמַי *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, אֶחָד *a basket* Ex. 29:3, אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָת הַנְּבִלִים *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 הַקָּם *a wise son* Prov. 10:11, הַקֵּן יֵצֵא *a bridegroom going out* Ps. 19:6, הַטּוֹבָה הַאֲרֶז *the good land* Deut. 1:35, רַחֲמֶיהָ הַרְבִּים *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנְּכָבֵד וְהַנּוֹרָא *the glorious and fearful name* Deut. 28:58.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies. רַבִּים בָּרִים *many sons* 1 Chron. 28:5, רַבּוֹת טַהֲרִים *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, זָרָה מְצִיָּה *his strange work*, זָרָה מְצִיָּה *his strange task* Isa. 28:21, צַדִּיק מְבָרַךְ *my righteous servant* Isa. 53:11, בְּגִידָהּ אֲחוּזָה *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, הַתְּנֻלָּה הַחֲדָשָׁה *the new cart* 2 Sam. 6:3, הַיָּצֵן הַזָּרָה *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, אַחֵיכֶם אֲחֵר *your other brother* Gen. 43:11, הַלְּבַשׁ אֶחָד *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In הַרְעָה אֶתְכֶם 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, הַחֲצֵר הַגְּדוֹלָה *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. 1:5, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, הַיּוֹם הַזֶּה *this day* Gen. 7:13, הַדְּבָרִים הָאֵלֶּה *these things* Gen. 15:1, הָאֲנָשִׁים הַהֵמָּה *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, הַאֲרָץ הַזֹּאת דֵּוֹת הַשָּׁמַיִם הַשְּׂבֹחוֹת הַבָּאֵת הַזֹּאתָ Deut. 9 : 6, הַשָּׁמַיִם הַזֵּאתָ Gen. 41 : 35.

a. The demonstrative הַנִּי occasionally stands emphatically before its noun, הַנִּי מֹשֶׁה *this Moses* Ex. 32:1, where it is probably contemptuous like the Latin *iste*, הַנִּי לֶחֶמֶנוּ *this our bread* Josh. 9:12, Judg. 5:5. 1 Sam. 17:55, 56. הַנִּי הָעָם *this people* Isa. 23:13. Hab. 1:11. The demonstrative both follows the noun and is repeated after the adjective in הַמְּלִיכִים הַנֹּשְׂאֵי הַמַּלְכָּה הַנֹּשְׂאֵי הַמַּלְכָּה *these nations these that remain* Josh. 23:7, 12.

b. The article is sometimes omitted from the demonstrative, הַדֹּר *this generation* Ps. 12:8. הַלַּיְלָה 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, הַיְמֵי הַזֵּאת *this my oath* Gen. 24:8. הַאֲתָתִי אֵלֶיךָ *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, הַמֶּזֶץ הַקָּטָן *this small quantity of honey* 1 Sam. 14:29. הַהָרָה אֶפְרַתִּי הַזֶּה *that Ephrathite* 17:12, הַחֲלִי הַזֶּה *this sickness* 2 Kin. 1:2, 8:8.

NUMERALS.

Cardinal Numbers.

§250. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, אֶחָד מְקוֹמַיִם *one place* Gen. 1:9, הַקִּרְיָה הָאֶחָדָה *the one curtain* Ex. 26:2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּטִים *one law* Lev. 24:22. אֶחָד אֲרוֹן *a chest* 2 Kin. 12:10, אֶחָד פְּתַח *one governor* Isa. 36:9, comp. § 251. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14:9, שִׁשִּׁים עָרֵי *sixty cities* Deut. 3:4, מֵאָה בִּמְצִיקִים *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, מאָה *hundred*, אַלפֿי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶבְנֵי אֶבֶן *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֲלָפִי 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 וְאַתָּה *we, both of us* 1 Sam. 20 : 42, שְׁתֵּי-הֵן *they two or both of them* 1 Sam. 25 : 43, אַתָּה וְשְׁתֵּי-הֵן *ye three, they three* Num. 12 : 4, אַרְבַּעָהּ *they four* Dan. 1 : 17, שְׁבַעָהּ *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתֶּיךָ *thy fifty, his fifty* 2 Kin. 1 : 10, חֲמִשָּׁתֵּיהֶם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6 : 15, אֲלָפֵיֶיךָ *your thousands* 1 Sam. 10 : 19, רֶבְבָתֶיךָ *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מְעֻלָּה שֶׁבַע *seven steps* Ezek. 40 : 22, עֶשְׂרִים כֶּבֶדִּים מֵאֵה-אֶלֶף *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, דְּלִילֹת שְׁלֹשׁ *three leaves* Jer. 36 : 23, חֲבִיתֹת סֶלֶי הָרֵי *three baskets of bread* Gen. 40 : 16, אַרְבָּעָה עָשָׂר *fourteen lambs* Num. 29 : 15 ; the other numerals observe no distinction of gender.

a. When the units qualify מאָה *hundreds* or אַלפֿים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת וָשָׂר-בָּנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost 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 *אָנָן* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אָמָה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, though less constantly, in the singular with *hundreds* and *thousands*, *שְׁנַיִם מֵאוֹת בְּרֵאשִׁית* *nine hundred years* Gen. 5:5. *אַלְפָּיִם אֶלְפֵי* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישֵׁי עָשָׂר* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁנַיִם שָׁנִים* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אָמָה* *three cubits* 25:17 K'thibh where the K'tri has *אֲמָתִים*. The tens are occasionally followed by the plural *בְּנֵי-עָלִים* *thirty companions* Judg. 11:11, *בְּנֵי-עָלִים* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וְשָׁנֵי הַגָּדִים* *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, *לְמִשְׁכֵּה זָהָב* *to* (shekels) *of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת בִּטָּה* *three hundred* (shekels) *of silver* Gen. 45:22, *שְׁתַּיִם שֵׁנִים* *two* (loaves) *of bread* 1 Sam. 10:4, *שֵׁשׁ עָפָלִים* *six* (ephahs) *of barley* Ruth 3:15. In measurements, the word *אָמָה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאָמָה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפָּיִם מֵאוֹתָם הַמֵּשִׁים וְאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שְׁבַע וְשָׁלְשִׁים וְמֵאוֹת* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאוֹת שָׁנִים וְעֶשְׂרִים שָׁנָה וְשֵׁבַע שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הַאֶחָד (*the*) *one* Eccles. 4 : 9, הַאַרְבָּעִים *the forty* Gen. 18 : 29, הַמֵּשִׁים הַחֲמִישִׁים *the fifty righteous* ver. 28, שְׁתֵּי בָנָתָיו *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, הַשְּׁנַיִם הָעָשָׂר *the twelve* 1 Chron. 25 : 19. 27 : 15, 1 Kin. 6 : 38, or to the second, הַיָּמִים הָעָשָׂר אִישׁ *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in הָעֹרֶן הַשְּׁנַיִם-עֶשְׂרֵי *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הַחִלְדִּים הָאַלְפָּה 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 שְׁנַיִם *a second son* Gen. 30 : 7, שְׁנֵי שָׁנָה *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 וְשֹׁבַע *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שְׁנַת אַרְבָּעֵים וְשֹׁבַע *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנַת שְׁלֹשִׁים וְשֹׁבַע *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 שִׁבְעִים *the seventh year* 2 Kin. 12 : 1, אַרְבָּעָתָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7 : 1, בְּשָׁבָעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, שְׁלִישִׁית הַחֵיָן *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם בְּשְׁנַיִם *two by two* Gen. 7 : 9, שְׁבָעָה בְּשָׁבָעָה *by*

sevens ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אַחַת *once*, שְׁתַּיִם *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun פַּעַם *stroke or beat*, פַּעַמַּיִם *twice* Gen. 27:36, לְשׁוֹר פַּעַמַּיִם *ten times* Job 19:3 or רַגְלָיִם *steps*, רֵגְלַיִם *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.

APPPOSITION.

§ 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 דָּוִד 2 Sam. 6:16, or less commonly, דָּוִד הַמֶּלֶךְ 13:39 *king David*, אִשָּׁה אַחַת אַחַת *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 הַבְּרָזָה *the oxen the brass i. e. the brazen oxen* 2 Kin. 16:17, שְׁלֹשׁ סָאִים קֶמַח *three measures (consisting of) meal* Gen. 18:6, שִׁבְעַתְּשָׁוִיִּים רָגֵב *seven years (of) famine* 2 Sam. 24:13, שְׁלֹשָׁה שָׁבָעִים יָמִים *three weeks (of) days* Dan. 10:3, יָמִים מְסָפָר *days (which are) a number, i. e. such as can be readily numbered*, אֲמָרִים אֲמָת *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 אֲשֶׁר לְתַהֲוֶה *water (which is) affliction i. e. identified with it or characterized by it* 1 Kin. 22:27. יַיִן בְּהִתְעַלֵּה *wine (which is) intoxication i. e. produces it* Ps. 69:5. רֵעִי בְּרֵעִי *pasture-cattle i. e. those whose characteristic it is that they have been in the pastures* 1 Kin. 5:3; *bearing*

תְּיָהוּן הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* אֶלְפִים צֶמֶר 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, בֵּיתָהּ רְהוֹמָה *Bethlehem* (in) *Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; (of) *Mesopotamia* Deut. 23:5, גַּיְתָהּ פְּתוֹר אֶרֶץ נְהַלֹּם *Gath* (of) *the Philistines* Am. 6:2; *the destined possessor of my house is* הַבַּיִת הַזֶּה אֶלְיָזָר דַּמָּשְׁקִי *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2, אֱלֹהֵי צְבָאוֹת *God (of) Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהֵי 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, הַיְבֵל 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, אִשְׁתִּי *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

עַבְדֵי הַיְיָ *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. קוֹצֵת אֲרָזֵי *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19 : 23. Here too belong the superlative expressions. קָדְשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, שֶׁבֶד שְׁבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41 : 19, נְהַר-פָּרָת *the river* (of) *Euphrates* Gen. 15 : 18, עֵצֵי אֲרָזִים *cedar trees*, 2 Chron. 2 : 7, תֵּילְעַת רְשָׁקָב *worm* (of) *Jacob* Isa. 41 : 14, אֲנָשֵׁי הַתְּמָרִים *men* (who are) *merchants* 1 Kin. 10 : 15.

4. The *material* of which the preceding noun is composed, זָהָב זָמָן *a ring of gold* Gen. 24 : 22, כְּלִי-עֵץ *vessel of wood* Lev. 11 : 32, יָבֵר הַעֲזִים *the flock of goats* Cant. 4 : 1.

5. The *measure* of its extent, value, duration, etc., מֵהַלֶּכֶת *a journey of three days* Jon. 3 : 3, מִשְׁקַל כֶּבֶד *the weight of a talent* 1 Chron. 20 : 2, מֵחַי מִסָּפָר *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 הַזֶּל *mighty man of valour* Judg. 11 : 1, עֵץ פֵּרוֹת *tree of fruit* Gen. 1 : 11, עֵינַי הַרְוִין *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 *græc. 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 קֳדְשׁ *garments of holiness* Ex. 28 : 2, נִדְבָחוֹת צְדָקָה *sacrifices of righteousness*, קָדוֹשׁ *holy* and צְדִיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *אִישׁ* *man*, *בָּעַל* *lord*, *בֵּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ תְּאֵר* *a man of form* i. e. *comely* 1 Sam. 16: 18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4: 10. *בְּעַל הַחֲלֹמוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, *בֶּן-שָׁמֹנֶת יָמָיו* *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-בְלִיַּעַל* *sons of worthlessness* i. e. *wicked* Deut. 13: 14. *בַּת־תְּשָׁעִים* *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, *מַיִם מִן מְלֵא* *waters of fulness* Ps. 73: 10, *בְּכֹל־בַּיִת* perhaps *every house of great* (size), though others render *every great* (man's) *houses* Jer. 52: 13. So sometimes an adverb. *פָּעֻט מְאֹד* *few men* Deut. 26: 5. *עֹלֶת הַמִּזְבֵּחַ* *continual burnt-offering* Num. 28: 6, *חַלְבַּת דָּמַי* *blood* (shed) *causelessly* 1 Kin. 2: 31. *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30: 16, *אָבֶן הַדִּבְּקִים* *dumb stone* Hab. 2: 19, or adverbial phrase, *אֵלֶיךָ מִקְרֹב* *a God nigh at hand*, *בְּרָחֶק* *a God afar off* Jer. 23: 23.

7. The *source* from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13: 9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25: 4, *חֹלֵת אֶהְיֶה* *sick from love* Cant. 2: 5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהְבֶּת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10: 9, *חֲכָמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5: 10.

9. The *object*, upon which an action is directed, *יִרְאַת אֱלֹהִים* *the fear of God* Gen. 20: 11, *מִמְשַׁלַּת הַיּוֹם* *the rule of the day* Gen. 1: 16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand. *תְּזַאֲרַת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37: 32, *תְּזַאֲרַת עַמֵּי* *zeal of the people*, which is felt for them Isa. 26: 11; *וַיִּצְעַקוּ כַּדְמָי* *the cry against Sodom* Gen. 18: 20, *וַיִּצְעַקוּ הָעֲבָרִים* *the cry of the poor* Prov. 21: 13; *חַטָּאתוֹ* *his wrong* i. e. done by him Ps. 7: 17, *חַטָּאתִי* *my wrong* i. e. done to me Gen. 16: 5; *דְּרֹגְתוֹ* *the way of the sea* i. e. leading to it 1 Kin. 18: 43, *דְּרֹגְתוֹ יְרֹבְאָם* *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, *מְשַׁבְּרֵי נַפְשׁ* *restoring the soul* Ps. 19: 8, *שֹׁמְרֵי שְׁמִי* *loving thy name* Ps. 5: 12, *בָּאִי טַעַר* *entering the gate* Gen. 23: 10. So even before an infinitive which they govern, *בְּרִיזֵי קוֹם* *bring early to rise* Ps. 127: 2. Passive participles may be in the construct before the subject of the action, *אֶלֶיךָ מִשָּׁה* *smitten of God* Isa. 53: 4, *יְלִידָה אִשָּׁה* *born of a woman*

Job 11:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְדַּתְיָה־שֵׁק *girded with sackcloth* Joel 1:8, לָבוֹשׁ הַבְּגָדִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, פָּקְדָא מְלִיכָא *on the king's reading* 2 Kin. 5:7, הִדְרִישׁוּ *his driving out* Num. 32:21, or be governed by it as its object, קָרָא־שְׂמִיאל *to call Samuel* 1 Sam. 3:8, הִדְרִישׁוּ *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טַמְאֵשׂוּ-לִיפָּי *unclean as to lips* Isa. 6:5, קָשְׁרֵי-לֵב *hard hearted* Ezek. 3:7, קָרְעֵי בְּגָדֵי *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, πῶδας ὀκείς; 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 בְּגִלְבֹּעַז *mountains in Gilboa* 2 Sam. 1:21, מְלִיכָי מִלְבָּבָי *prophets out of their own heart* Ezek. 13:2, כְּדָר בְּדָר *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, עַל-דֵּבַר אֲשֶׁר *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, בְּיַד-הַשֵּׁלַח *by the hand of (him whom) thou wilt send* Ex. 4:13, הַבְּרִיחָה *the beginning of (what) Jehorah spake* Hos. 1:2, or before the conjunction ו *and*, נִדְבָה וְנִדְבָה *wisdom and knowledge* Isa. 33:6, וְלֹא מִיַּיִן *druaken 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, רִאשֵׁי בֵית־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר שְׁבָטָי *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי-לֵבָל לִבָּב מִלְּךְ-אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun. גַּהֲרֵי גַּחְלֵי דְבַשׁ *rivens, brooks of honey* Job 20 : 17, קוֹשֶׁטִי רוֹפֵי־קוֹשֶׁטִי Ps. 78 : 9. if rendered as it is by some *armed with, shooting the bow*, though קוֹשֶׁטִי may be in construction not with קוֹשֶׁטִי but with רוֹפֵי *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, כִּטְרוֹת זָהָב גְּדוֹלוֹת *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, אֲדַלְיֵי הַחַיִל גְּבוּרֵי הַחַיִל *the mighty men of valour* Josh. 1 : 14, זָהָבֵי קְדָשֵׁי יְשׁוּ *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אָחִי יָפֶת הַזֶּנֶבֶל 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, מַרְכָּבֹתֶיךָ יְשׁוּעָה *thy chariots of salvation* Hab. 3 : 8, מְחַסְיֵנוּ *my refuge of strength* Ps. 71 : 7, הַדֶּרֶךְ זִמְרָה *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 כֻּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כֹּן כָּל־הַשָּׂדֶה *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 כֻּל means *the whole or all*, כֻּל־הָעָם *all the people*, כֻּל־הָאָרֶץ *the whole earth*, when followed by an indefinite noun *every*, כֻּל־בַּיִת *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, כֻּל־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 כֻּל by *any*, לֹא־תַעֲשֶׂה, כֻּל־מְלָאכָה *no work shall be done* Ex. 12 : 16,

אין כלהתקש *there is no new thing* Eccl. 1 : 9. לא יוכל כל-אליה *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιωθήσεται πᾶσα σάρξ Rom. 3 : 20.

d. The paragogic may be attached to a noun in the construct state, *בזקחה* *toward the rising of the sun* Dent. 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, *הצאן אֲשֶׁר לְאָבִיהָ* *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) of *David* Ps. 11 : 1, אֲמִלִּיץ לְאֶחָיוֹנָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, *בֵּן לְיֵשׁוּעַ* *a son of Jesse* 1 Sam. 16 : 18 (*בְּנֵי-יֵשׁוּעַ* 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), *עֶבֶד לְיֵשׁוּעַ הַשָּׂבָחִים* *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. *בְּנֵי-דָוִד לְדָוִד* *a psalm of David* i. e. belonging to him as its author, *תְּפִלָּה לְחַבְקֻק* *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, *יּוֹם לְחֵדָשׁ* *the fifteenth day of the month* 1 Kin. 12 : 32, *בְּשָׁנָה הַחֲמִישִׁית לְמֶלֶךְ* *in the fifth year of the king* 1 Kin. 14 : 25, *בְּשָׁנַת שְׁלֹשׁ לְאָסָא* *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, *סֵפֶר הַבְּרָיִ הַזֵּמִים לְמִלְכֵי 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־נְתִיבוֹתֶיהָ שְׁלוֹם *all her paths (are) peace* Prov. 3 : 17, טֵב הָעֵץ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּקֶף *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הִיא of the third person may be used as a copula, הַיַּרְדֵּן הַרְבִּיעִי הִיא פְּרַת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מִהֲרַמְּתָה אֵלֶיךָ *what are these?* Zech. 4 : 5, מַלְכִי אַתָּה הוּא *thou art my king* Ps. 44 : 5, הֵם הַנְּשִׂימוֹת הַשְּׁלוֹמִים *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 הַזֹּאת הָיְתָה רְשׁוּמָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הַדֹּרֵי הַרְשִׁיטָה *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; וַיִּתְחַל נֹחַ אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כַּתְּוֹכְךָ שׂוּדָר *when thou ceasest spoiling* Isa. 33 : 1, הַשֵּׁבַע הָפֵךְ לָבָן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed, etc.*

b. Simple existence or non-existence is predicated by means of the particles הָיָה and אָיִן, the latter of which retains its absolute form when following the noun, but takes the construct form אֵינִי when it precedes the noun either immediately or separated from it by intervening words, הֵיכָן אֵינִי *there is a kinsman* Ruth 3 : 12, אָיִן אָדָם *there was not a man* Gen. 2 : 5, אֵינִי 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, אֵינִי מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, הָיָה מוֹשֵׁבִיךָ *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, טֵב הַדֶּקֶף *the word is good* Deut. 1 : 14, רַבִּים הַחַמְדִּיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַיְלִדוֹת 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 הַרְבֵּה רָפָה* *the damsel was fair* 1 Kin. 1:4. *וְהַזָּהָב הַהוּא טוֹב טוֹב* *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדֹּבֵר הַזֶּה* *my mouth is the (one) speaking* Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* *from* placed after the adjective, *חֵכֶם טוֹב מִן הַבְּרִיָּה* *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; *אַתָּה מִצְדִּיק מִי* *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *גָּדוֹל מִכָּל־בְּנֵי־מִזְרָח* *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 בְּיָדָיו* *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, *הַיְקָרָה בְּנֵי־אִשׁוֹת* *O fairest among women* Cant. 1:8, *הַקָּטָן הַגָּדוֹל* *the least, the greatest* 1 Chron. 12:14, *טוֹב הַטָּבֵט* *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 מִיָּהּ* *I will be greater than thou* prop. *great from thee* Gen. 41:40, *וְהָיָה הַחָכֵם 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 *יָרַב* *more*, *אֲנִי־אֲרַב מִיָּהּ* *I was then more wise* Eccl. 2:15.

b. The construction with *כִּי* may also be used to denote excess, *גְּדוֹל חַטֹּאתַי* *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, *כִּי־טוֹב מִיָּהּ* *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to *כִּי* in the following passages, in which an adjective, suggested by the context, must be supplied, *כִּי־חָדָר מִן־הַחֲרָב* *the upright (is sharper) than a thorn-hedge* Mic. 7:1, *כִּי־אֵין מִן־הַשָּׁמַיִם* *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *כִּי* 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 יְרוּץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יֵלֶדֶת shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הִלֵּינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הֲרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *O that we had died לֹא-מָתָנוּ* Num. 14:2, *O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶה ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle. *והוא יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֵּן 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 צָמִיתִי I am thirsty* Judg. 4 : 19 prop. I have been thirsty and (it is implied) I am so still ; *the earth מְלֻצָה 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, meminini, 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 קֹבְאֵי *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 יָרַם 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*

הַצָּלָה *has fallen* Isa. 21 : 9, *he* אָשַׁף *hath borne our griefs* Isa. 53 : 4, *for I* הַשְּׁפִיחַ *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, אֲנַעֲשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* אֲרִמְלֵךְ *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* רָמַת *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֲשָׁקֵט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֲדַרְשֶׁה *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so* יֵאבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשָּׁקַל *might be weighed* Job 6 : 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יִקְשִׁי *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 תִּבְרַכְהָ *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּשְׁדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle אֲנִי, thus, אֲנִי יְהִי כְּדַבְּרֵי אֲדָבָר *let thy servant speak. I pray thee* Gen. 41 : 18. אֲנִי יִהְיֶה כְּדַבְּרֵי אֲדָבָר *let the wickedness of the wicked cease. I pray* Ps. 7 : 10.

b. The future is idiomatically used with אֲנִי and אֲנִי לֹא *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* אֲנִי אֲכַלְתִּי *before thou camest* Gen. 27 : 33, *the lamp of God* אֲנִי לֹא נִכְשָׁה *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* אֲנִי אֲבָרַכְךָ *before I die* Gen. 27 : 4, *before they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמַר יְהוָה saith your God Isa. 40:1*, the divine utterance though begun is not yet finished; *הֲלֹא תִדְעִי do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *חַיְכֶם תִּבְכִּי why weepest thou? 1 Sam. 1:8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תְּרוֹמֵם exalteth a nation Prov. 14:34*, it does so now and always will; *a son רַבֵּד 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 הִצִּיחַ 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 הִצִּיחַ did continually Job 1:5*; *the daughters of Israel תִּלְכָּדוּ 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, *אָז הִשִּׁיר מֹשֶׁה אז then sings Moses Ex. 15:1*, *Balak הִנְחִיני brings me from Aram Num. 23:7*; or a poet, who lives in the midst of that of which he sings, *יֵאבֵד בְּ יוֹם אֲנִלֵּד בְּ let the day perish on which I am to be born Job 3:3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לָּא מִרְחֵם אֱמוּנָה why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *הִרְבִּיז הַרְבִּיזוּ לְמֹשֶׁה he makes known his ways unto Moses Ps. 103:7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who* רָשָׁעֵי הָעוֹלָם *have wasted me, my deadly enemies* $\text{אֹיְבֵי רִגְלֵי$ *will surround me* Ps. 17:9. *fire* אֵשׁ *devoured before them, and after them a flame* לֶהֲלֹחַת *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* גּוֹיֵי הָעוֹלָם *have heard* $\text{וַיִּשְׁמְעוּ$ *they will be afraid*; *pangs* $\text{אֲרָגְלֵי$ *have seized upon the inhabitants of Philistia; then the dukes of Edom* $\text{בְּנֵי הַדְּבָרִים}$ *were troubled, the mighty men of Moab trembling* וַיִּרְדָּפוּ *shall seize them, all the inhabitants of Canaan* $\text{כָּל־בְּנֵי־הָאָרֶץ}$ *have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked* $\text{וַיִּהְיוּ־גֵּוֹרְמִים}$ *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 לֹא *not* to the apocopated future, *harm not* Ps. 105:15; לֹא־תִשָּׁדְדוּ 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, וַיִּשָּׂא *and he rose up early* . . . וַיִּבְחַשׁ *and saddled* . . . וַיִּקַּח *and took* . . . וַיִּבְרַךְ *and clave* . . . וַיִּקַּם *and rose up* וַיֵּלֶךְ *and went unto the place* אֲשֶׁר-אָמַר-לֵךְ *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* . . . וַיִּבְרַאתִיהָ *and I will make nations of thee* וְיִמְלִכֻם *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* וָאֵרָאָה *(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* וַיִּקְחֶיהָ *and take it* Hab. 1:10, *who shall do evil* . . . וַיֵּלְכֻהּ *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* . . . וְהָלַכְתִּי *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. וְהָיָה *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* וְכָל-אֵלֶּיךָ *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* וַיָּבֵא *and there came* . . . וַיִּקַּח *and took* . . . וַיֵּלֶךְ *and I went out* . . . וַיִּסֹּבֵהוּ *and smote him*, etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective). וְהִפְרֵיתִי *and I will make him fruitful*, וְהִרְבֵּיתִי *and I will multiply him* Gen. 17:20.

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus **נֹפֵל** 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, § 156. 2. *a*, (the Lord) **אֱלֹהִים** *loveh* *righteousness and justice* Ps. 33:5, *a generation* **הַלְלוּ** *goeth*, and *a generation* **בָּא** *cometh*, and *the earth* **עֹמֶדֶת** *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, **יִירָא** not only *feared* but *worthy to be feared*, **מְהֻלָּל** *worthy to be praised*, **נְהַמְדָה** *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, **מַהֲרָאֲתָה** *what seest thou?* Jer. 1:11, **הִנְיִי מְבִיא** *behold, I am about to bring the flood* Gen. 6:17, **נָתַן** *giving* **נָתַן** *given*, **מְשֻׁבַּח** *restoring* **מְשֻׁבַּח** *restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense. **מָוֹת** *dying and dead*, **נֹפֵל** *falling and fallen*; this is less frequently the case with active verbs, *who then is he* **הַצֹּדֵדִים** *that hath hunted venison* Gen. 27:33; *these are the gods* **הַמִּצְרִיִּים** *that smote Egypt* 1 Sam. 4:8. Participles of passive form but active sense are ordinarily used of the present or proximate future. **נֹלָחֵם** *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* . . . **רְשֵׁיט יֹשֵׁב** *and Lot (was) sitting in the gate of Sodom* Gen. 19:1; *he spake to his sons-in-law* **בְּנֵי־הָאִשָּׁה** *who (were) to marry his daughters* ver. 14; *he came to Shiloh* . . . **וּמִלְבוּשֵׁי קָהָלֵים** *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נִיבֵר (who shall then be) *born* Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָיָה רֹעֵה הַצֹּבֵן *was keeping the flock of Jethro* Ex. 3:1, *his throne shall be established for ever* יִהְיֶה כִּסֵּאֵי נֹכַח 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: אָלֶּה וְזָבַח וְרָצַח וְנָאֵם (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, גַּשְׁוֹרִים בְּיַשָּׁפֵט *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*, אֶבְיֹאֵל לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11. לָמָּוֶת וְלָחַיִּים לָמָּוֶת *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how) וָצֵאת וָבֵאת to go out and to come in* 1 Kin. 3:7, *thou hast refused to be ashamed* מֵאֲנֹתַי הִפְלֵיתָ *Jer. 3:3*, וְזָמַן וְזָמַן *a time to mourn and a time to dance* Eccles. 3:4. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, מֵעַל *because of*, לְפָנָיו *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לִמְדוֹת הַיָּשָׁב *learn to do well*, Isa. 1:17, *until he knows* וְעַד שֶׁיֵּדָע אֶת־הַצָּדִיק וְיִבְחָר *and to choose the good*, 7:15, וְלֹא־אָבִי בְרַחֲמָיו *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וְיִמְאֹסוּ *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָאֵם *in their being created* i. e. *when they were created*; *in the day* עֲשׂוֹת הַשָּׁמַיִם וְהָאָרֶץ *the Lord God's making earth and heaven* Gen. 2:4; *there was no water for the drinking of the people* לֹא־הָיָה מַיִם לְשִׁתּוֹת הָעָם Ex. 17:1; וְיָשְׁבֵתִי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *טָאָר פְּנֵי-רָשָׁע* the accepting of the person of the wicked Prov. 18:5, *תִּתְּנֶנּוּ כֹחַ* 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, *וַיִּתְּקֵנוּ* and they blew the trumpets *וַיִּפְּצוּ* and brake the pitchers prop. (there was) a breaking of the pitchers Judg. 7:19; *רָאִיתִי וְנִתְּנָה לִי* I have seen and applied my heart Eccl. 8:9; *וְקָנִי* they shall buy fields for money *וְכָתוּב* and write the papers *וְהָתִים* and seal (them) *וְהָקִדוּ* and take witnesses Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence. *יָרַח עַם-שָׁמַיִם וְאֵלֹהִים* (shall) the fault-finder contend with the Almighty Job 40:2. *וְהַחַיִּים וְהַחַיִּים* the living creatures ran and returned Ezek. 1:14. *וְשִׁבַח* 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, *וְהֵלֵךְ וְדַבְּרָה* go and say 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הָיָה וְהָלַךְ* he was willing, walked i. e. he was willing to walk or walked willingly Hos. 5:11, *לֹא אֶסְפֶּה עוֹד אֲרַחֵם* I will no more add to pity i. e. will not again pity Hos. 1:6, *בֹּרֵחַ מִשָּׁלוֹם* being early to go or going early Hos. 6:4, *אֵיכָל וְרָאִיתִי* shall I endure and see i. e. endure to see Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסְתַּף לְשַׁלֵּחַ Gen. 8:10 and he added to send or וַיִּסְתַּף 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. אֲדַבֵּר אֶבְרָא אֲבִיבִל נִכְחָבִיר 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 וְקָרְאִי לָךְ 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 אֲכַבֵּה I know not (how) I shall flatter i. e. how to flatter, Job 32:22; וַיִּדְעֵי וַיִּמְצְאוּהוּ I knew and might find him i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it הַ the sign of the definite object; if a personal pronoun, it is suffixed either to הַ or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם God created the heavens Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive הַ, whether it is definite by signification, as a proper noun, God tempted Abraham Gen. 22:1, or is made so by the article. God saw the light Gen. 1:4, a pronominal suffix, take, now, אֲרָבְרָבְחִי my blessing Gen. 33:11, or construction with a definite noun, Jacob called the name of the place Gen. 35:15. The particle הַ is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, הַ may be repeated before each of them, I have given thee this land... אֲרָבְרָבְחִי הַאֲרָבִי the Kenite Gen. 15:18-21; and the Kenizzite, etc., etc., אֲרָבְרָבְחִי הַאֲרָבִי הַאֲרָבִי Joseph אֲרָבְרָבְחִי הַאֲרָבִי of his coat אֲרָבְרָבְחִי הַאֲרָבִי הַאֲרָבִי 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. 11:11. In a very few instances the article is dropped after **הַ**, which of itself indicates the definiteness of the noun, *he reared up for himself* **הָרָצַב עָלָיו** *the pillar* 2 Sam. 18:18; *and carrier strengthened* **הַגִּידָה אֶת־עַמּוּדָהּ** *gilder* Isa. 41:7, where the omission of the article is poetic. §247.

c. Pronouns with **אֲנִי**: **אֲנִי אֲכַלְתֶּם** *this ye shall eat* Lev. 11:9; *put* **אֲנִי** *this (fellow) in the prison* 1 Kin. 22:27; **אֲנִי אֲשַׁרְרֶנּוּ** *whom they have cast into the prison* Jer. 38:9; *he knew* **אֲנִי אֲשַׁרְרֶנּוּ** *what his youngest son had done to him* Gen. 9:21; **אֲנִי אֲרַחֵם** *whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter **הוּא**. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character. **כָּל** *all, every*, Gen. 1:29, **אֵישׁ** *any one, each* Ex. 21:28, **אֶחָד** *one* 1 Sam. 9:3. With personal pronouns, **וַיְבָרֵךְ אֹתָם** Gen. 32:1, or **וַיְבָרֵךְ** Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הַבַּיִת מָלֵא הָאָדָמִים** *the house was full (of) men* Judg. 16:27, **שָׂבַעְתִּי עֹלֹת אֵילִים** *I am sated (with) burnt-offerings of rams* Isa. 1:11, **לֹא הָסְרָנוּ** *we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* **הַלְבַּב תִּלְכָּה** *shall run (with) milk* Joel 4:18, *mine eye* **הַיָּדָה מֵיִם** *runneth down (with) water* Lam. 1:16; *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, **וַיֵּלְכוּ אֵת כָּל־הַמִּדְבָּר** *and we went (through) all the wilderness* Deut. 1:19, and figuratively, **וַיֵּלְכוּ הַלֵּל צְדִיקִים** *walking (in) righteousness* Isa. 33:15, **וַיָּבֹאוּ הָעִיר** *and they came into the city* Josh. 8:19, **וַיֵּצְאוּ אֶת־הָעִיר** *they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, **הִלְמַתִּי חֲלֵם** *I have dreamed a dream* Gen. 37:9; **וַיִּסְפְּדוּ שָׁם מִסָּפֵד** *and they lamented there a lamentation* Gen. 50:10; **הַבֵּל תִּהְיֶה** *ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, הָיָה נְדִיבָה קְלָאֲתִי *I have been zealous a great fury* Zech. 8 : 2, אֲשַׁן 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, הָיָה אֲתֵרֶנְלִי *he was diseased in his feet* 1 Kin. 15 : 23 ; *only in the throne will I be greater than thou* Gen. 44 : 40 ; *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, הָיָה אֲתֵרֶה אֶת־הָאָרֶץ *dandum est terram. let the land be given* Num. 32 : 5, נִשְׁמַר לְרֵבְכָה אֲתֵרֶהָ *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 תֵּבֶט אֶת־עֵינֶיךָ *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 הַנְּקִיץ אֲתֵרֶהָ *the city shall be given*, the verb agrees with עִיר notwithstanding its reception of the sign of the object : אֶת is omitted in the parallel passage, Isa. 36 : 15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, אֲתֵרֶה בַּזֶּזֶב *as for the iron, it fell* 2 Kin. 6 : 5 ; אֲתֵרֶה בְּלִאֲלֵה אֲנָשֵׁי הָרֶלֶב *as for all these (they were) men of valour* Judg. 20 : 44 ; אֲתֵרֶה חֻקֵּי *as for my statutes they did not walk in them* Ezek. 20 : 16. Some regard אֶת as the sign of the object in such passages as הָאֵלֶּיךָ יָאֲתֵהוּב *as for the lion* 1 Sam. 17 : 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with* ; more probably, however, אֶת is the preposition *with*, § 238. 2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3 : 26, 1 Sam. 26 : 16, 1 Kin. 11 : 25, etc.

§ 272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another : thus, *they went out from the city* may be expressed by the direct relation, נָצְאוּ אֲתֵרֶהָ *Gen. 44 : 4,*

or by the indirect, מִדְּהַלָּלִיר נָפְאִי Josh. 8 : 22 ; לָלָחֵם *to fight* is followed by עִם *with* Josh. 10 : 29, by בְּ *in* (בְּהָ *in eam*) ver. 31, by עַל *against* ver. 38, by אַחַר 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, שָׁמַר *to save* and *to grant salvation* to any one, שָׁחַת *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with בְּ *with*, thus, הִקְלִטֵי שׁוֹפָרִי *blow the trumpet* Hos. 5 : 8, וַיִּהְיֶה בְּשִׁיפָרִי *and he blew with the trumpet* Judg. 3 : 27 ; פָּרַשׁ הַיָּדָיִם *to spread forth the hands* Ps. 143 : 6, but followed by בְּ *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio praeconans*) 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, פָּתְחוּ אִישׁ אֶל-רֵעֵהוּ *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, מַקְרָאִי רַמִּים עֲנִיתָנִי *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : וְהִאֲכַלְתִּי אֶת-מוֹתָנֶךָ *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; לֹא הִרְאֵנוּ אֶת-קִלְעֹנֵהָ *he would not have caused us to see all these things* Judg. 13 : 23 ; וְנִהְיֶה אֶת-יִשְׂרָאֵל *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, אֲשֶׁר צִוָּה אֱלֹהִים *which God commanded him* Gen. 6 : 22 ; לְהוֹרִית אֶת-בְּנֵי יִשְׂרָאֵל *to teach the children of Israel all the statutes* Lev. 10 : 11 ; הִכִּיתָ *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שָׂאוּ יְדֵיכֶם קִדְשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;
וְהָיָם מְהִימָה *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 ; *וְהִנְחַתָּ אֹהֶם אֲבָגֶט* *and thou shalt gird them with a belt* Ex. 29 : 9 ; *אֲשֶׁר-תִּזְרַע אֶת-הָאָרֶץ* *with which thou shalt sow the ground* Isa. 30 : 23 ; *וַיִּצְרַר אֶת-הָאָדָם עֹפָר* *and he formed the man of dust* Gen. 2 : 7 ; *וַיִּבְרָא לִי אֲשֶׁר שָׁלַחְתִּיו* *for which I have sent it* Isa. 55 : 11 ; *וַיִּבְנֶה 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, *תָּרַחַן הַלְּבָב נְתַתִּנִּי* *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, *וַיִּנְחָתָה לִּי* *they did thee evil* Gen. 50 : 17, comp. *נָמְלֵי לְהָם רָעָה* Isa. 3 : 9 ; *וַיִּשְׁכְּרוּ אֶת-שָׁלֹמֶה מֵצַדִּיקָה* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, *גָּדַלְנִי* *he grew up to me as to a father* Job 31 : 18 ; *צָמַתְתִּנִּי* *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע בְּסֵל* *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, *שָׁמַעְתִּי אֶפְרַיִם* *I have heard Ephraim bemoaning himself* Jer. 31 : 18, *אָתָּה רְאוּתִי צַדִּיק* *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וַיִּמְלְתֶם אֹת בָּשָׂר עֲרֻלְתְּכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1 : 7, *קָרוּעַ כְּתֹנֶתוֹ* *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, *שְׁלֹחַת קָשָׁה* *sent* (or charged) *with a painful message* 1 Kin. 14 : 6.

ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲפֹהֵטִיב מְאֹד* and *behold (it was) very good* Gen. 1:31; *וַיִּצְעַק הַרְבֵּה* and *he was greatly provoked* Neh. 3:33; *I am מְאֹד הַרְבֵּה מְשָׁרָה* thy exceeding great reward prop. thy reward very much Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *בַּבֹּקֶר וּבָעֶרֶב וּבַצֶּהֳרָיִם* evening and morning and noon will I pray Ps. 55:18; *הַלַּיְלָה הַזֶּה* to-night Num. 22:8; *גִּדְעוֹן בָּרַח אֶת הַבְּרִיחַ* at the beginning of the watch. Time how long: *וְהִשָּׁטַח אֶת הַבַּיִת* and he shall shut up the house *שִׁבְעַת יָמִים* seven days Lev. 14:38; *הָאֲרֶץ נָחָה* the land rested *שְׁמֹנֶת־עָשָׂר 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, *בַּדֶּלֶת* at the door of Gen. 18:1. Judg. 9:35; *בַּבַּיִת* at the house of Gen. 38:11. Num. 30:11. and a few proper names, *בְּבֵית לָחֶם* at Bethlehem 2 Sam. 2:32; *בְּבֵית אֵל* at Bethel Hos. 12:4.

c. Measures of space: *שְׁלֹשָׁת אַמּוֹת גְּבוּהָ* three cubits high Ezek. 41:22; *הִלְכָה יוֹם הַיָּרֵךְ* a day's journey 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* return seven times 1 Kin. 18:43; *הִלְכָה לְפָנָיו כְּמִסְפַּר כָּל־הֵמָּה* according to the number of them all Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *וְהָיָה לְךָ בְּיָמֶיךָ* in security Deut. 12:10; *וְלֹא תֵלֵךְ לְפָנָיו* loftily Mic. 2:3; *וְהָיָה לְךָ לְפָנָיו* according to a law of Israel Ps. 122:4; *וְלֹא תֵלֵךְ לְפָנָיו* for fear of briars Isa. 7:25; *וְהָיָה לְךָ* 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-נָשָׂא אֹתָם הָאָרֶץ *the land could not bear them* Gen. 13:6, רְחוֹק בְּרִשְׁתֵּימָם הָשׂוּקָה *salvation is far from the wicked* Ps. 119:155, תִּרְדְּרִי שְׂאֵלָנוֹת *tremble ye careless women* Isa. 32:11. The singular for the plural: יָבֹא דְבָרֶיךָ *let thy words come to pass* Judg. 13:12, מִשְׁפָּטֶיךָ יָשָׁר *upright are thy judgments* Ps. 119:137. אֲנִישָׁתָהּ מִכּוּחֶיהָ *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1:9. The masculine singular for the feminine plural: לֹא יִסָּג בְּלִמּוֹתַי *reproaches cease not* Mic. 2:6, וַיְהִי-לֶו נָשִׁים *and there were to him wives* 1 Kin. 11:3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, יְהִי מְאֹרֹת *let there be lights* . . . וַיְהִי לְאֵתֹת *and let them be for signs* Gen. 1:14, וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים *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 רָלְדוּ-לִי *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35:26, comp. Gen. 4:18. 46:22. 27, לִי הָיָה בֵּיתָהּ *there was to me (i. e. I had) house-born servants* Eccles. 2:7, comp. Gen. 47:24, Ex. 12:49, 28:7, Num. 9:14, 15:29, Deut. 18:2, 1 Chron. 24:28, 2 Chron. 17:13, הָיָה הַלַּיְלָה *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. רַיַח גְּדוֹלָהּ הַזֶּה *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2. בְּאַרְצוֹצִיחָהּ נֶחֱסֵה quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun. דָּדְשִׁילִי *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, וַיִּמְחֲרוּ הָעָם וַיַּעֲבִירוּ *and the people hastened and passed over* Josh. 4:10, צֹאן אֲבֵרֶהָ *lost sheep* Jer. 50:6, כָּלֵם 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־הַעֲוָה וַתִּתְנֶנּוּ אֶת־קוֹלֵם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֶרֶץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural. 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural. Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, הַשָּׂאת עָשָׂה *thy people has done wrong* Ex. 5:16, הָעָם הַיֹּשֵׁבִת *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעֹלְיוֹ יוּמָת *its owner shall be put to death* Ex. 21:29, אֶרְלוֹם קָשָׁה *a hard master* Isa. 19:4, תִּתְחַלֵּשׁ נַעַמְרוֹבִי *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. אֵלֵה אֱלֹהֵיךָ *these are thy gods* Ex. 32:4, 8, סַח־עֲשׂוּ 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-

eific 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, *תַּעֲרוֹג אֲלֵיהָ בְּהֵמוֹת שָׂדֵה תִּשְׁטַף סִפְיֹתֶיהָ* *the beasts of the field pant for thee* Joel 1:20, *תִּשְׁטַף סִפְיֹתֶיהָ* *its floods wash away* Job 14:19, *אֶחָזְתָּה אֶחְבָּלִים* *pangs have taken her* Jer. 49:24, *תַּיִם רַבִּצָּה* *wild beasts, their lair* Isa. 35:7.

α. 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, *וַיִּתְהַלְּלוּ* *and they* (queens and concubines) *praised her* Cant. 6:9; *the Lord deal kindly עִמָּךְ* *with you* (Ruth and Orpah) *as עֲשִׂיתֶם* *ye have dealt* Ruth 1:8; *מֵי* *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, *מְבַרְכֵיהָ בְּרִידָה* *they that bless thee shall each be blessed* Num. 24:9; *מִחַלְלֵיהָ* *they who profane it shall every one be put to death* Ex. 31:14; *צָדִיקִים נִטְרוּ מֵאֵינֵי* *they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וּנְצָא מֵהֶם תּוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וַיִּשְׁמְעוּ מִשָּׁהוּ וַיִּתְהַלְּלוּ*

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 אִמָּה וְאֲבֹתָיִךָ thou and thy fathers have not known Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָוֹתַי אֲצִיִּים I with my maidens will fast prop. and my maidens Est. 4 : 16, אָסַף עֲבָדַי הַרְדּוּ וַיֵּצֵא בָּאָס the servants of David and Joab came 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבְרָהָם וְשָׂרָה זָקְנִים Abraham and Sarah were old Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וַיְהוֹנָתָן בְּנִי נִהְיֶה I and Jonathan my son will be 1 Sam. 14 : 40, אִמָּה וְאַהֲרֹן וְאַחֶיךָ תְּדַבְּרֻם 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 הַחֲשְׁבֹן אֶמְצְאֵי דָם נַפְשֹׁתַי נִמְצְאוּ the fields of Heshbon languish Isa. 16 : 8, נִמְצְאוּ דַם אֲבִיּוֹתַי 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, וְיָמֵי כָל־יְמֵי־שֵׁת וְנָחָדָו and all the days of Seth were Gen. 5 : 8, וְנָחָדָו כָּל־הַנְּשִׂאִים וְנָחָדָו and all the women went out Ex. 15 : 20, מִבְּחַר שַׁלְשָׁרֵי נַבְלָו the choice of his captains were drowned ver. 4.

§278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַבִּיחַ the eyes of Leah were tender Gen. 29 : 17.

§279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1 : 29, Ps. 81 : 17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְיִי הַיְדִי behold I (am he who) has laid Isa. 28 : 16, הִנְיִי יוֹסֶה 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, בִּבְקֵר בִּבְקֵר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13 : 4, אִישׁ־אֶחָד אִישׁ־אֶחָד לְשֵׁבֶט *one man for each tribe* Josh. 3 : 12 ; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7 : 2, and adverbs, מֵעַט מֵעַט *little by little* Ex. 23 : 30.

2. Plurality, הַר־דָּרֹר generation and generation i. e. *many generations* Deut. 32 : 7, לֵצֵי צֵי לֵצֵי קוֹ לֵצֵי קוֹ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14 : 10 ; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25 : 13, לֵב לֵב *a double heart* Ps. 12 : 3.

3. Emphasis or intensity, צְדָק צְדָק *justice, justice* i. e. *nothing but justice* Deut. 16 : 20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7 : 24 ; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7 : 19, and even a conjunction, לְעַן וּבְלָעַן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מִשְׁעָנִים וּמִשְׁעָנִים *all kinds of support* Isa. 3 : 1, comp. Jer. 48 : 19, or a different number, הַחִיּוֹר הַחִיּוֹרִים *a heap, two heaps* Judg. 15 : 16. טִיְהָה וְטִיְהָה *waste and desolate* Ezek. 6 : 14, טִיְהָה וְטִיְהָה *waste and desolate* Lev. 23 : 3.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy*, Isa. 6:3. אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32. Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מִיָּמִי אֲזָרִי *my dying, mine* 2 Sam. 19:1, אֲתֶם יִרְדּוּהָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גְּבַהֲהִיא *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, הֲקִלָּה הֲקִלָּה *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 וַיֵּצֵא *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ וַיֵּלְכוּ *they went on loving as they went* 1 Sam. 6:12, וַיִּשְׁמַע וַיִּשְׁמַע *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niph'al רָסַקְל רָסַקְל Ex. 19:13. Piel נִדְבַחָה בְּיָהָה Josh. 24:10. Pual טָרַח טָרַח Gen. 37:33, Hiphil מָצַח מָצַח 1 Sam. 23:22, Hophal מָרַח מָרַח Ex. 19:12. Hithpa'el הִתְחַיֵּטֵה הִתְחַיֵּטֵה Isa. 24:19; or one derivative species with another of like signification, לֹא נִשְׁתַּחֲוֶה לֹא הִתְחַלַּל Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַח אָסַח Zeph. 1:2 (אָסַח and אָסַח), אָרוּשׁ אָרוּשׁ Isa. 28:28 (אָרוּשׁ and אָרוּשׁ).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, תִּבְלַל תִּבְלַל Neh. 1:7. הִתְחַיֵּטֵה Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, בְּהִתְחַלַּל 2 Sam. 6:20. The finite verb is repeated, וַיִּשְׁמַע וַיִּשְׁמַע 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, תִּלְוֶה תִּלְוֶה 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 וּבִיבַח... הָיָר עָלָה 2 Sam. 15:30. הִלָּה הִלָּה וּבִיבַח Jer. 41:6; an adjective may even take the place of the second, נִלְוֶה הִלָּה Gen. 26:13, הִלָּה... נִלְוֶה Judg. 4:24; the finite verb is

omitted in *וְגִדּוּל מִרְרָבִי הַלֵּךְ* Est. 9:4, the substantive verb takes its place, *וְהָיָה הַלֵּךְ הַגָּבֹל* 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, *הֲלֹכִים הָיוּ וְהָקִי* Josh. 6:13, *הֲלֹכָה ... תִּלְוֶהָ* 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle *הֲ*, *הֲתִלְכִי* *wilt thou go?* Gen. 24:58, *הֲתַחַת אֲנִי* *am I in the place of God?* Gen. 50:19; an indirect question by *הֲ* or *אִם* *if, to know* *הֲאֵהֱבִים* *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*, *הֲתַתָּה בְנֶהָ* *is this thy son's coat or not?* Gen. 37:32; *הֲחֵפֶץ* *is it any pleasure to the Almighty that thou art righteous* *וְאִם-יִצְעַע* *or is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by *אִם* *or, who knoweth* *הֲיִהְיֶה אִם סָבִל* *whether he shall be a wise man or a fool* Eccl. 2:19, or by *הֲ* repeated *הֲהִיזוּ הֵיחָזֵק הִיא הַרְפָּה* *whether they be strong or weak* Num. 13:18, *הֲלֹא הִלְוֵנוּ קְרָאתָם לָנוּ הֲלֹא* *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-תִּחְשָׁב אֶת-הַחֵמָר הַיָּצֵר* *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, *אִם אֲנִי* *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, *בֹּאֲהָ* *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 שָׁלַחְוּ *whom he has sent* 2 Kin. 19 : 4 ; *the ground* אֲשֶׁר אָרַרְתָּה *which he has cursed* Gen. 5 : 29 ; *whose seed* אֲשֶׁר זָרַעַי Gen. 1 : 11 ; *houses of clay* אֲשֶׁר בְּקִנְיָם הַסִּידָם *whose foundation is in the dust* Job 4 : 19 ; *the place* אֲשֶׁר . . . עָלָיו *upon which* Ex. 3 : 5 ; *thou* אֲשֶׁר בָּחַרְתִּיךָ *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 את 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*, וַיֹּצֵר אֶת־אֲשֶׁר עַל־בֵּיתוֹ *and he commanded him who was over his house* Gen. 44 : 1 ; *to make thee understand* אֵת אֲשֶׁר־יִקְרָה *what shall befall* Dan. 10 : 14.

a. The only exception is אֲשֶׁר עִם *with whom* Gen. 31 : 32. Gesenius finds another in אֲשֶׁר־בָּאֲשֶׁר Isa. 47 : 12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, *into the pit* (which) *they have made* Ps. 9 : 16, but also when it is the subject, *and he forsook God* אֲשֶׁר־הוּא (who) *made him* Dent. 32 : 15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשֵּׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאֵיל הַטָּאִי *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זִי is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסֵּדֶת *the place that thou hast founded* Ps. 104 : 8, מְצוּמוֹת זֵי הַשָּׁבִי *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* וּמִצֵּיץ *but of the tree of the knowledge*, etc., Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשִׁוּא *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבֵי *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* וְרָבְרִי *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 ; ותקוהו ותם תקויה *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, "לָא" verb, § 162. 2, the preterite denoting past time absolutely, § 262. 1, lack of formal agreement with its subject, § 275. 3, order of words, § 270. *a.*, position of accent, § 32. 2.

אֱלֹהִים a monosyllabic noun of class I., § 183, plural, § 199, of majesty, § 201. 2, without the article, § 246. 1.

אֵת sign of the definite object, § 270.

הַשָּׁמַיִם the article, § 229. 1, § 245. 4, and noun of the second form of class I., § 185. 2. *a.*, only used in the plural, § 201. 1, § 203. 5. *c.*

וְעַתָּה the conjunction ו, § 234, and אַתָּה.

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.

הַיָּמִתָּה, לֵה verb הָיָה, § 169. 1, with Methegh, § 45. 2, Kamets distinguished from Kamets-Ithathuph, § 19. 2.

בְּהֵל, הֵלֵל Segholate nouns of class I. from הָלָה roots, § 184. *b*, abstracts used instead of adjectives, § 254. 6. *a*, assonance or paronomasia. Double accent, § 30. 1.

עַלְיָי Makkeph, § 43, הָיָה noun of class I., form 2, § 185. 2. *d*, only used in the plural, § 201. 1, § 209. 1; here in the construct state, § 214. 2, § 216. 1, with its possessive sense, § 254. 1.

פְּנֵי הַיָּם noun of class III from פָּנָה 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*.

מְרַחֵם Piel participle of the Ayin Guttural verb רָחַם, § 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.

הַיָּמִתָּה 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 Athmahh is subdivided by Zakeph Katon and R'bhia, § 36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, § 38. 4, Athmahh by Mumahh and Tiphilha, § 38. 2. The clause of Silluk is subdivided by Zakeph Katon: this is preceded by Mumahh, § 38. 4, and Silluk by Merka and Tiphilha, § 38. 1.

VERSE 3.

יִשְׁמַר Kal future of Pe Aleph verb שָׁמַר, § 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 לָּהֵ verb הָיָה, § 171. 1, § 177. 1, with a jussive sense, § 264.

וַיִּהְיֶה future with Vav Conversive ; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיִּקְרָא Kal future of קָרָא verb קָרָא with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיְבַרֵךְ Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb קָרָא, § 162. 2.

אֲשֶׁר P'sik, § 38. 1. *a.*

לְאוֹרֵי preposition ל with the vowel of the article, § 231. 5.

יָוֵם noun, whose plural is יָמִים, § 207. 1. *f.*

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לְלֵלָה paragogic הָ, § 61. 6, § 219. 2, with the noun לֵלָה, a Segholate of class I. from an ע"י root, § 184. *b.*, having a pause accent, § 65. 1.

אֶחָד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ noun of class I. form 2, § 185. 1.

בְּתוֹכָהּ preposition ב, § 231. 1, with the construct of תוֹכָהּ, § 216. 1. *d.*, in a partitive sense, § 254. 2.

מְבַלֵּל Hiphil participle of בָּלַל, § 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.

וְנִקְשָׁה שׁ guttural and לָהּ verb נִקְשָׁה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתַּחַת composed of the prepositions מִן and תַּחַת, § 237. 2 (1).

מִיָּד composed of the prepositions מִן and יָד.

VERSE 8.

שָׁמַר with pause accent, § 65 (1).

בְּקָרְבֵךְ, בְּקָרְבֵךְ class I. Segholates, § 183.

שֵׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

VERSE 9.

תִּקְרֵה Niphil future of לָהּ verb תִּקְרֵה, § 169. 1, with an imperative sense, § 263. 1.

מִקְרִיבֵיךְ noun of class III. from an לָהּ root, § 190. *b.*

תִּרְצֶה Niphil future of רָצָה, § 109. 4, § 168.

VERSE 10.

וְלִמְקַוְיָה conjunction וְ, § 234, preposition לְ, § 231. 1, and noun of class III. from לָהּ root, § 190. *b.*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

רַמִּים plural, § 207. 2, of רָמַי, a noun of class I. from an רָמַי root, § 186. 2. *c.*

VERSE 11.

אֲשֶׁר אֶפְשָׁא apocopated Hiphil future of אָפַשׂ, § 97. 2, § 264, governing its cognate noun אֲשֶׁר, § 271. 3. Methegh by § 45. 2.

מִזְקֵרֶיֶת the participle expresses what is constant and habitual, § 266. 1.

עַי 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.

פָּרִי noun from לָהּ root class I. form 1, § 184. *b*.

נִשָּׂה 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 Daghesht-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִינֵהוּ preposition ל, § 231. 1, noun מִין from an ע" 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.

וְהוֹצֵא Hiphil future of פָּי and לָא verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינָהּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

VERSE 14.

יָהִי lack of agreement with subject, § 275. 1.

מֵאֲרִיר masculine noun in the plural, § 200. *c*, class III. from an ע"ר root, § 190. *b*.

לְהַבְהִיל the construct form of the infinitive used with prepositions, § 267. *b*.

יָהִי preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. *b*.

VERSE 15.

לְהִאָרֵר Hiphil infinitive construct of אָרַר verb, § 153. 1.

VERSE 16.

שָׁנִי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַקָּטָן . . . הַגְּדֹל class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמְשָׁלָה noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

הַקְּדוֹבִים : noun of class II. from an ע"ב root, § 187. 1. *e*.

VERSE 17.

יָהִי from יָהֵן verb פָּחַ, § 129. 1.

אֲתָם sign of the definite object with a pronominal suffix, § 238. 2.

VERSE 18.

לְהַבְהִיל . . . לְהַבְהִיל construct infinitive with the preposition, § 267. *b*; Methegh with ו, § 45. 2. *a*.

VERSE 20.

וְעָפָה Piel future of עָ" verb, § 154. 2.

VERSE 21.

הַתַּיִתִּים plural of תַּיִת, § 199; the Hhirik of the ultimate is long, § 19. 1.

הַרְמִיָּה Kal feminine participle, § 205, with the article, § 249. 1.

אֲשֶׁר the object of the verb שָׁרְצוּ though without the appropriate pronominal suffix, § 285. 1. *a.*

לְמִינֵהֶם plural noun with plural suffix, § 220. 2. *b.*

VERSE 22.

וַיְבָרֶךְ Piel future of בָּ" Guttural verb, § 116. 4, § 121. 1, with Vav conversive, § 99. 3. *a.* no Daghesht-leue in ב since the preceding Sh'va is vocal, § 25.

לְאֵמֹר the preposition with Tsere, § 231. 3. *a.* so as to say i. e. *in saying.*

רָבִי, פָּרִי Kal imperatives of רָבָה, פָּרָה, § 169. 1.

יָרֶב Kal apocopated future, § 171. 1, Hhirik short though accented, § 19. 1.

VERSE 24.

וְהִחִיזוּ construct of חָזָה, § 214. 1, with וי paragogic, § 218. Methegh, § 45. 2, Daghesht-forte omitted, § 25.

VERSE 26.

תַּעֲשֶׂה Kal future of עָשָׂה, § 109. 1, § 168, in the plural number, § 275. 3. *a.*

בְּבִלְמִיני preposition, § 231. 1, Segholate noun, class I., § 183, and pronominal suffix, § 221. 5.

וְנִרְדָּה from רָדָה, § 169. 1.

בְּרֵנִת preposition, § 231. 2, construct of the collective noun רֵנָה, § 198, § 214. 1, § 216. 1; no Daghash-lene in ר, § 22. *a* (5).

VERSE 27.

וְנִקְבָה זָכָר predicates, § 273. 4, and consequently indefinite.

: אֲתָם pronoun, referring to both genders put in the masculine, § 276. 3.

VERSE 28.

וְכַבֵּשְׁהָ conjunction ו, § 234, imperative Kal of כָּבַשׁ, § 84. 4, and pronominal suffix, § 101. Kibbuts is long, § 19. 1.

VERSE 29.

נִתְחַי from נָתַחַן, § 130. 1, preterite in the sense of the present, § 262. 1. *b*.

יִהְיֶה singular, referring formally to the nearest collective subject, § 276. 1, or taken distributively, § 275. 6.

VERSE 30.

אֲתִּי-כָל־יָנֹקָא, אֲתִּי before כָּל without the article, § 270. *c*.

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מֵאֵד position of adverb, § 274. 1.

: הַיּוֹם הַזֶּה article omitted before the noun, § 249. 1. *c*.

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 25: 13....24. *a*
 26: 30....246. 3. *b*
 62....96. *a*
 28: 4....249. 1. *b*
 6....254. 6. *b*
 8....104. *d*
 26....39. 3. *b*
 29: 15....251. 1
 30: 11....274. 2. *b*
 31: 2....131. 3
 12....45. 5. *a*
 32: 5....271. 4. *a*
 7....113. 1
 21....254. 9. *b*
 33....71. *a* (1), 246.
 1. *a*
 42....27
 33: 30....111. 2. *d*
 34: 5....61. 6. *a*
 6, 7, 9....24. *a*
 18....131. 1
 28....57. 2. (2) *b*
 35: 4....251. 2. *a*
 19....125. 2
 20....105. *d*

DEUTERONOMY.

1: 2....\$ 38. 1. *a*
 14....259. 2
 15....225. 1. *a*
 19....271. 2
 22....99. 3. *a*
 28....38. 1. *a*
 35....38. 1. *a*, 249. 1
 38....273. 1
 44....245. 5. *d*
 45....112. 3
 2: 9....60. 4. *a*
 12....203. 5. *a*
 24....131. 3
 35....139. 1
 3: 4....250. 2. (1)
 13....246. 1. *a*
 17....216. 2. *a*
 26....21. 1, 151. 2
 4: 10....119. 1
 11....99. 3. *a*
 26....44. *b*, 91. *b*
 30....265. *b*
 33....35. 1
 41....219. 1. *b*,
 256. *d*
 66....177. 3
 5: 6-21....39. 4. *a*
 8....27
 9....111. 3. *a*
 14....249. 1. *c*
 17....27
 24....71. *a* (2)
 6: 4....4. *a*
 25....45. 1

7: 2....\$ 119. 1
 5....126. 1
 10....92. *c*
 13....104. *h*
 15....165. *a*
 17....254. 9. *b*
 23....273. 2
 24....94. *b*, 112. 3
 8: 3....86. *b* (3 pl.)
 9....207. 2. *a*
 16....55. 2. *a*, 86.
b (3 pl.)
 9: 3....112. 3
 6....38. 4. *a*, 249. 2
 14....98. 2
 25....251. 4
 26....119. 1
 10: 15....119. 3
 17....30. 2
 11: 12....247. *a*
 14....270. *b*
 18....249. 2. *b*
 22....87. 88. (pl.)
 12: 6....270. *b*
 10....274. 2. *e*
 31....45. 5
 13: 3....111. 3. *a*
 4....283. 1
 5....65. *b*
 7....276. 1
 14....254. 6. *a*
 5....57. 2. (3) *a*
 7....196. *c*
 17....229. 4. *b*
 23....280. 1
 15: 16....119. 1
 18....126. 1
 16: 1....22. *b*
 3....30. 2
 20....280. 3
 17: 2, 3....265. *a*
 18: 2....275. 1. *c*
 19: 6....114
 15....43
 20: 2....19. 2, 119. 3
 7....119. 1
 21: 7....13. *b*, 86. *b*.
 (3 pl.)
 8....83. *c* (2)
 11....214. 1. *b*
 22: 7....126. 1
 24....255. 2
 23: 5....253. 2. *b*
 11....24. *b*
 24: 3....104. *h*
 4....96. *a*
 25: 4....158. 3
 7....60. 3. *a*
 13....280. 2
 26: 2....39. 4
 5....254. 6. *b*
 12....94. *b*, 113. 2
 27: 4....106. *a*
 7....24. *a*
 25: 24....104. *b*
 45....104. *b*
 48....94. *b*
 52....126. 1
 57....164. 2
 58....249. 1
 59....165. 2, 220.
 2. *a*
 66....177. 3
 29: 11....106. *a*
 30: 3....92. *c*
 3, 4....104. *h*
 11....166. 1, 205. *c*
 20....39. 4, 87
 31: 28....22. *b*
 29....166. 1
 32: 1....245. 2

- 32: 6....5 228. 2. *a*
7....104 *b*, 280. 2
8....11. 1. *b*, 91. *b*
10....63. *c*, 105. *b*
13....13. *a*
15....25. 3
18....172. 4
21....111. 2. *b*
22....147. 4
26....104. *f*, 172. 3
28....216. 1. *b*
29....262. 1
32....24. *b*, 57. 2
(2) *a*
34....90 (pass.)
36....35. 1. 86. *b*
37....172. 1
37, 38....220. 2. *c*
41....141. 2
33: 16....61. 6. *a*, 88
(3 *f*), 167. 3
21....177. 3
- JOSHUA.
- 1: 1....5 265. *a*
8....26. 2
14....266
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*
23....246. 2. *a*
9: 4....161. 1
6....119. 4
8....262. 2. *a*
12....161. 1, 249.
2. *a*
17....126. 1
24....95. *c*, 172. 3
10: 11....38. 4. *a*, 39.
1. *a*
20....22. *b*
24....86. *b* (3 pl.),
245. *a*, *b*
26....51. 4
29....272. 2
30....21. 1
31, 38....272. 2
11: 8....21. 1
14....94. *b*
- 12: 21....5 55. 2. *a*
13: 13....196. *b*
23....247. *a*
14: 8....62. 2, 175. 1
15: 36....263. 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....5 265. *a*
15....273. 3. *a*
2: 7....256
3: 15....246. 3. *b*
24....140. 5
25....157. 1
27....272. 2. *b*
30....274. 2. *a*
4: 19....164. 2, 262. 2
20....104. *a*, 127. 2
21....11. 1. *a*, 156. 3
22....266
23....126. 1
24....282. *c*
5: 5....86. *a*, 141. 1,
249. 2. *a*
7....24. *c*, 74, 74. *a*
8....92. *d*, 121. 1
12....45. 2. *a*
13....148. 3
15....199. *c*, 207.
2. *a*
26....88 (3 *f* pl.),
105. *b*
28....60. 3. *b* (2),
121. 2
31....263. 1
6: 9....99. 3. *b*
11....246. 3. *b*
14....249. 2. *b*
15....250. 2 (2) *a*
17....74, 74. *a*
20....73. 2. *a*
25....249. 1. *c*
31....230. 3. *a*
34....119. 1
36....258. 3. *b*
7: 6....22. *a*
12....74. *a*
19....268. 1
8: 1....166. 2
2....25
10....224. *a*
11....229. 4. *b*
19....111. 3. *b*
26....74. *a*
9: 2....230. 2. *a*
8....98. 1. *a*
9....53. 2. *b*, 63. 1.
a, 95. *b*
10....89 (f. s. &
m. pl.)
- 9: 11....5 53. 2. *b*,
95. *b*
12....89 (f. s. &
m. pl.)
13....95. *b*
14....89
24....220. 1. *b*
25....174. 5
29....164. 5, 172. 3
35....274. 2. *b*
38....91. *b*
48....75. 1
53....140. 5
10: 2....60. 3. *b* (1)
4....207. 1. *f*
9....243. 3
14....119. 4
11: 1....254. 6
18....99. 3. *a*
25....91. *b*, 119. 1
37....98. 2
40....250. 2 (2),
263. 4
12: 4....272. 2
5....230. 3. *a*
6....3. 1. *a*
13: 2....248. *a*
3....16. 1
5, 7....90 (2 *f* s.)
6....119. 2
8....93. *b*, 245. 5.
b, 266. 3
12....275. 1. *a*
23....273. 1
14: 1....61. 6. *a*
6....245. 5. *d*
11....251. 2. *b*
15....283. 2. *a*
18....61. 6. *a*
15: 16....280. 3. *a*
16: 5....130. 1. *b*
13....112. 3
14....246. 3. *a*
16....27
25....51. 2
26....150. 1
27....271. 1
28....22. *b*, 27, 223.
1. *a*
17: 2....71. *a*, 2
2. *b*
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*, *b*
21....39. 3. *b*
22....158. 3
25....258. 3. *b*
- * RUTH.
- 1: 8....5 275. 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....5 88, 88 (2 *f* s.)
127. 1
9....88 (pl.), 165.
3
14....150. 3
16....139. 2
3: 3....86. *b* (2 *f* s.)
4....16. 1, 55. 2. *a*,
88 (2 *f* s.), 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....5 265. *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* s.)
17....63. 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....265. 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...248. 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
15: 56...249. 2. a
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, 269.
3. a
32...165. 3
34...88 (3f), 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. c, 97.
15...63. 1. b, 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
20...282. c
32...273. b
34...287. 3
37...215. 1. e
16: 1...250. 2 (1)
16...213. 1. e
17: 9...243. 2. a
10...140. 4
12...71. a (1)
22...223. 1. a
23...113. 1, 275.
3. a
18: 3...113. 2
18...270. b
19: 1...281
14...111. 2. b
18...224. a
19...113. 2
20: 1...257. 2
4...119. 1
5...111. 2. d
9...111. 2. b
21: 2...166. 2
6...60. 3. a, 127.
2
9...160. 5, 223. 1.
a, 250. 2 (2) a

21: 11...\$271. 4. a
12...177. 3
22: 7...142. 2
24...45. 1
33...160. 1
37, 40...238. 1. b
40...53. 3. a, 111.
2. c
41...53. 2. b, 132.
1
43...118. 3, 141. 3
44...199. b
48...238. 1. b
23: 1...160. 5
6...33. 3, 140. 6,
221. b
8...199. b
27...24. b
24: 12...268. 2
13...253. 2
1 KINGS.
1: 6...\$243. 1
14...259. 2. a
15...54. 1, 205. b
21...87
27...283. 2. b
2: 24...105. a
31...254. 6. b
3: 3...126. 1
7...267. b
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. 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
43...175. 3
43...254. 9. a,
274. 2. d
44...104. b
19: 2...275. 3. a
4...274. 2. c
7...58. 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...220. 1. b
27...96. a, 161. 4
35...172. 3
39...91. b
21: 1...45. 1
8...46
29...164. 2
22: 12...126. 1
23...249. 2. b
25...165. 1
27...253. 2. a,
270. c
35...147. 4
54...119. 1
2 KINGS.
1: 2...\$249. 2. c,
283. 1
6...36. 2, 39. 4
7...75. 1
10...172. 4
10, 14...250. 2
(2) a
16...39. 4
2: 1...16. 3. b
10...93. c
11...16. 3. b
16...208. 3. c
21...165. 2
22...165. 3
24...251. 2. b
3: 4...253. 2. a
23...119. 1
25...65. b, 111. 1
27...263. 1
4: 7...220. 1. b
16, 23...71. a, 2
24...131. 1
25...73. 2. a
32...95. a
5: 1...39. 1. a
3...112. 3
6...104. j
7...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...229. 1. *b*
 37...172. 1
 10: 14...118. 3
 30...329. 4
 11: 4...199. *b*
 13...199. *a*
 12: 1...252. 2. *b*
 8...216. 1. *a*
 9...264. 3. *c*, 132. 2
 10...251. 1. *a*
 13: 6...184. 2
 14...263. 1
 15: 1...252. 2. *a*
 10...19. 2
 16...216. 2. *a*
 16: 7...156. 2
 17...253. 2
 17: 13...39. 4. *a*
 17...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...199. 2. *a* (1)
 5: 20...74. *a*
 12: 1...14. *a*
 2...150. 1, 180. *a*
 14...299. 2 (2)
 20...14. *a*
 3: 3...194. *l*
 12...51. 2
 15: 24...94. *c*, 180. *a*
 27...180. *a*, 246.
 3. *a*
 17: 4...266. 3. *a*
 29: 2...254. 5
 8...73. *a*, 149. 1
 21: 13...259. 2
 22: 14...259. 2 (3)
 23: 6...59. *a*
 24: 3...59. *a*, 113. 1
 28...275. 1. *c*
 25: 19...251. 1. *a*
 26: 28...245. 5. *b*
 27: 15...251. 4. *a*
 27...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. *c*
 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*
 15: 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
 28: 23...94. *e*
 29: 31...95. *b*
 39...245. 5. *b*
 31: 7...148. 1
 14...219. 1. *a*
 32: 15...256. *c*
 30...150. 2 (p.
 182)
 33: 19...199. *c*
 34: 4...126. 1
 5...229. 1. *b*
 6...43. *b*
 35: 13...57. 1

EZRA.

- 3: 11...\$95. *c*, 150. 5
 7: 25...39. 4
 8: 18...26
 23...99. 3
 25...98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26...98. 1. *a*
 29...246. 3. *a*
 31...99. 3
 10: 14...245. 5. *b*
 16...122. 2, 141. 1
 17...245. 5. *b*

NEHEMIAH.

- 1: 4...\$125. 2
 7...282. *b*
 2: 4...111. 2. *c*
 7...111. 2. *b*
 12...39. 4
 13...4. *a*, 164. 5
 3: 13...53. 2. *b*, 62. 1
 20...34. *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...\$236. *a*
 7: 34...251. 3
 8: 2...196. 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...219. *d*

ESTHER.

- 2: 8...\$126. 1
 9...297. 2. *d*
 4: 3...150. 5
 4...161. 2
 14...127. 1
 16...276. 2
 7: 5...82. 1. *a* (1)
 8: 6...269
 15...256
 9: 4...282. *c*
 27...86. *b* (3 pl.)

JOB.

- 1: 3...\$250. 2 (2),
 269. 2 (1)
 5...263. 4, 274.
 2. *d*
 6...245. 3. *b*
 7...45. 1
 10...71. *a* (2)
 11...45. 4, 131. 3
 14...229. 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...299. *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. *b*, 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*
 20...121. 1
 24...105. *b*
 10: 12...19. 2
 22...61. 6. *a*
 11: 3...94. *a*
 12...139. 3
 15...150. 5
 17...97. 1. *a*, 260.
 2 (2) *c*
 12: 14...111. 1
 21...282. *c*
 13: 9...24. *c*
 15...83. *b*
 21...119. 1
 27...264. *a*
 14: 1...254. 9. *b*
 19...112. 3, 275. 4
 15: 7...227. 1. *a*
 11...299. 2 (2) *b*
 18...121. 2
 22...172. 5
 16: 5...104. *b*
 15...117. 3
 12...161. 2
 15...126. 1, 216.
 1. *b*
 16...49. 3. *b* (2)
 19...19. 2
 17: 2...24. *b*
 5...126. 1
 10...215. 1. *c*
 16...88 (3 f. pl.)
 18: 2...54. 3
 19: 4...91. *b*, 230. 2
 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. *f*
 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
 23...139. 1
 23...264. *a*
 33...220. 2. *c*
 25: 3...220. 1. *b*
 26: 9...189. *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
 30: 8....24. b
 26....99. 3. b
 31: 5....157. 3
 15....61. 3, 105. b,
 161. 3.
 18....213. 3. a
 22....27
 24....60. 1. a
 32: 2....269. b
 10....125. 1
 11....53. 2. a, 111.
 2. c
 18....164. 2
 33: 5....111. 3. a
 9....71. a (1)
 13....158. 1
 21....26, 121. 1
 25....180. a
 27....158. 2
 30....159. 2
 34: 5....65. a
 13....61. 6. a
 18....112. 1
 22....91. b
 25....216. 1. a
 35: 11....53. 3. a, 111.
 2. c
 37: 6....177. 1
 12....61. 6. a
 24....104. h
 38: 1....4. a
 12....86. b (2 m.)
 24....60. 4. a, 113. 1
 35....230. 2. a
 39: 2....104. g
 3....161. 2
 4....112. 5. c
 24....165. 2
 40: 2....268. 1. a
 21, 22....208. 3. a
 23....221. 6. b
 41: 1....160. 5
 2....165. b
 17....131. 4, 164. 2
 25....172. 5
 26....43, 43. a
 42: 2....86. b (1 c.)
 13....223. 1. a

PSALMS.

1: 1....\$245. 2
 2: 2....247
 3....45. 4, 97. 1
 7....71. a (2)
 12....35. 1, 271. 4
 3: 2....141. 1
 3....61. 6. a
 8....273. 2
 4: 3....111. 2. 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

9: 17....\$149. 1
 18....219. 1. a
 19....126. 1
 10: 2....31. a, 286
 5....31. b
 8. 10....209. 1. a
 12....131. 3
 13. 14....31. b
 11: 1....257. 1
 7....220. 2. c, 275.
 3. a
 12: 3....286. 2
 4....119. 1
 8....73. 1, 249. 2. b
 13: 4....271. 3
 5....104. h
 16: 5....19. 2. a, 90,
 151. 3
 17: 3....139. 2
 9....263. 5. a
 18: 6....104. i
 10....147. 5
 15....82. 1. a (3)
 21....21. 1
 27....142. 2
 41....132. 1
 19: 6....249. 1
 8....254. 9. b
 14....11. 1. b
 20: 4....63. 1. c, 97.
 1. a, b
 9....243. 1
 22: 2....104. j
 9....42
 10....157. 1
 17....156. 3, 199. b
 22....272. 3
 32....266. 3
 23: 6....148. 2, 267. d
 24....14....131. 3
 25: 1....6. 7. 2. a
 27....71. a, 2
 26: 2....98. 1. a
 4....112. 3
 27: 10....112. 3
 13....4. a
 28: 7....150. 2
 29: 9....111. 1
 30: 4....113. a
 8....221. 6. b
 13....105. b
 31: 10....31. a
 14....31. b
 24....119. 4
 32: 1....165. 3
 10....249. 1. a
 33: 5....266. 1
 34: 6....6. 7. 2. a
 35: 8....105. a
 10....19. 2. a, 22.
 b, 215. 1. c
 19....102. 3
 25....127. 2
 36: 13....121. 1
 37: 6....6
 9....91. b
 15....24. b
 23....161. 4
 38: 3....131. 1
 11....92. a
 21....19. 2. a
 39: 2....97. 1
 5....75. 1
 14....35. 2, 175. 4
 40: 18....71. a (2)
 41: 5....119. 3, 164. 5
 42: 9....220. 1. b
 10....111. 2. b
 44: 5....258. 2
 18, 21....127. 2
 27....61. 6. a

45: 3....\$92. a
 9....199. b
 10....14. a, 24. b
 47: 5....43. a
 10....112. 5. c
 49: 9....55. 1
 50: 21....112. 3, 282. b
 23....165. b
 51: 6....263. 1
 7....121. 2
 53: 6....220. 1. b
 55: 10....92. c
 16....164. 2
 18....274. 2. a
 19, 22....19. 2. a
 22....141. 1
 57: 2....172. 1, 275.
 1. a
 9....247. b
 58: 2....88. (r.)
 4....156. 2
 7....131. 3
 8....139. 3
 9....24. b, 214.
 1. b
 12....275. 3. a
 60: 2....43. a
 4....165. 1
 5....253. 2. a
 13....287. 1
 61: 1....196. b
 62: 4....93. a, bis
 10....260. 2 (2 c.)
 12....252. 4
 63: 2....275. 1. c
 4....105. c
 8....61. 6. a
 64: 7....54. 3
 65: 7....112. 5. c
 16....104. b, 105. b
 66: 4....275. 2. b
 12....114
 68: 3....91. b, 131. 2,
 5, 140. 4
 5....111. 3. a
 8....119. 3
 18....21. 1
 21....231. 3. a
 69: 10....22. a, 104. i,
 216. 2. a
 19....98. 1. a
 24....119. 1
 70: 6....71. a, 2
 71: 6....157. 1
 7....256. b
 12....158. 2
 23....88. (f. pl.)
 72: 15....105. 3
 17....159. 3, 247
 20....93. a
 73: 2....172. 1
 10....254. 6. b
 16....99. 3. b
 27....86. b (2 m.)
 74: 4....220. 2. a
 5....19. 2. a
 8....105. a
 10....119. 1
 17....11. 1. b
 19....196. b
 75: 11....161. 4
 76: 3....203. 5. c
 4....22. a, 126. 2,
 216. 2. a
 6....96. a
 77: 2....112. 3
 4....172. 3
 10....139. 2
 18....92. b
 20....24. b
 78: 9....255. 3. a

78: 63....\$93. b
 65....141. 5*
 80: 3....61. 6. a
 5, 8....253. 2. b
 6....112. 3
 11....98. a
 14....4. a, 180. a
 15....253. 2. b
 16....4. a, 130. 2
 19....157. 3
 20....253. 2. b
 61: 3....45. 5. a
 11....119. 1, 246.
 2. b
 17....279
 84: 2....200. e
 86: 2....19. 2, 126. 1
 88: 17....24. b, 92. a
 89: 2....216. 2. a
 8....111. 3. b
 9....253. 2. b
 10....131. 4
 40....272. 3
 44....104. j
 45....24. b, 86. b
 51....249. 1. a
 52....24. b, 216.
 2. a
 90: 2....263. 1. b
 10....22. a
 91: 6....146. 1
 12....105. c
 92: 2....242. b
 16....61. 6. a
 93: 1....126. 2
 5....174. 1
 94: 1....94. d
 9....126. 1
 17....61. 6. a
 19....141. 6
 20....93. a, 111.
 2. c
 101: 5....92. b, 93. a
 102: 5....14. a
 14....139. 2
 19....266. 3
 103: 3, 4....220. 2. c
 4....104. c, 246.
 2. b
 5....275. 3
 7....263. 5
 13....119. 1, 262. 3
 104: 8....286
 18....249. 1. c
 26....119. 1
 28....88. (pl.)
 29....111. 2. b,
 151. 2
 105: 15....264
 28....99. 3
 106: 25....114
 47....126. 1
 107: 20....199. d
 27....126. 1
 109: 13....173. 3
 23....112. 5. c
 110: 4....61. 6. a
 111: 6
 112: 6
 113: 5-9....61. 6. a
 6....218
 114: 8....61. 6. a
 115: 17....242
 116: 6....141. 2, 150. 3
 12....220. 2. c
 15....61. 6. a
 19....270. 1. b
 118: 10....165. a
 11....139. 1
 18....92. d, 104. a

- 118: 23....\$166. 1
 119:6
 18....98. 2
 22....139. 2
 43....60. 4. *a*
 47....141. 6
 71....126. 1
 101....165. 2
 117....172. 3
 129....194. *i*
 133....97. 2
 137....275. 1. *a*
 139....24. *b*
 155....275. 1. *a*
 122-124:74. *a*
 122: 4....274. 2. *e*
 123: 1....61. 6. *a*
 4....246. 3. *a*
 124: 4....61. 6. *a*
 125: 3....61. 6. *a*
 5....79. 3. *a*
 127: 2....196. *d*, 254.
 9. *b*
 129:74. *a*
 3....243. 2. *a*
 86....114
 132: 1....174. 6
 6....127. 2
 12....65. *a*, 220.
 2. *a*
 133: 1....24. *a*
 134-137....74. *a*
 134: 2....220. 2. *b*,
 273. 2
 135: 7....94. *e*, 165. 2
 137: 6....104. *c*
 138: 6....147. 2
 139: 1....104. *j*, 147. 5
 2....158. 1
 5....220. 1. *b*
 8....53. 3. *b*, 88
 (1. *c*), 161. 2
 19....83. *b*
 20....57. 2 (3) *a*,
 86. *b* (3 pl.),
 164. 3
 140: 10....172. 3
 13....86. *b* (1. *c*)
 141: 3....24. *b*, 98. 1. *a*
 5....111. 1, 164. 2
 8....60. 4. *a*
 143: 3....165. 2
 6....272. 2. *b*
 144:74. *a*
 2....199. *b*
 145:6
 8....215. 1. *c*
 10....104. *b*
 147: 1....92. *d*
 149: 5....112. 5. *c*
- PROVERBS.
 1 10....\$111. 2. *b*,
 177. 3
 20....97. 1. *a*
 22....31. *b*, 60. 3.
c, 111. 2. *e*
 28....105. *c*
 2 11....104. *b*
 3 3....125. 1
 12....43. *a*
 17....238. 1
 4 6....118. 3
 13....24. *b*, 106. *b*
 16....88
 25....150. 1
 5 22....105. *c*
 6 3....49
 6 11....\$11. 1. *a*
 21....104. *g*
 27....118. 4
 7 13....141. 1
 14....53. 2. *a*
 8 3....31. *a*, 97. 1. *a*
 11....260. 1
 13....166. 2
 15....88
 17....53. 2. *a*, 111.
 2. *b*
 25....263. 1. *b*
 27, 29....141. 3
 10 3....111. 1
 4....11. 1. *a*, 156. 3
 11....249. 1
 11 7....208. 3. *c*
 25....150. 5
 12 25....197. *b*
 13 23....156. 3
 14 3....165. *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. 4
 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*
 8....95. *a*
 17....14. *a*, 24. *b*,
 57. 2 (3) *a*
- 30 25....\$200. *e*
 31....229. 1. *a*
 31 3....199. *a*
 10-31....6
 12....104. *i*
 31....247. *a*
- ECCLESIASTES.
 1 4....\$266. 1
 9....256. *c*
 15....161. 4
 17....3. 1. *a*
 18....90
 2 5....207. 1. *a*
 7....275. 1. *c*
 8....280. 3. *a*
 13....57. 2 (3) *a*,
 231. 3. *b*
 15....260. 2 (2) *a*
 19....230. 4, 283.
 2. *a*
 22....74, 177. 1
 3 2. 4....267. *b*
 17....245. 5. *a*
 18....74, 139. 2
 4 2....268. 1. *a*
 9....251. 4
 12....105. *a*
 14....53. 2. *a*, 111.
 2. *c*
 5 5....113. 2
 7....38. 1. *a*, 201. 2
 8....112. 5. *c*
 7 16....82. 5. *a*
 22....71. *a* (2)
 24....280. 3
 25....273. 4
 26....91. *b*, 165. 2
 8 1....177. 3
 9....268. 1
 12....165. 2
 9 1....139. 2, 216.
 1. *a*
 12....59. *a*, 93. *e*
 18....165. 2
 10 5....164. 3
 10....121. 2
 17....220. 2. *c*
 11 3....177. 1
 6....75. 2
 12 1....201. 2
 4....87
 5....11. 1. *a*, 122.
 2, 140. 5
 6....140. 1, 2
 11....19. 2. *b*, 65. *a*
- SONG OF SOLOMON.
 1 6....\$105. *c*, 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....230. 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....297. 2. *a*,
 247. *b*
 9....23. *b*
 10....260. 2 (2) *c*
 12....255. 3
 13....11. 1. *b*, 57. 2
 (3) *a*, 92. *b*, 174.
 1, 231. 3. *b*

10 : 14....\$ 245. 5. *d*
 16....147. 4
 17....221. 5. *b*
 27....24 *b*
 34....19. 1, 45. 2
 11 : 2....100. 2. *a* (2),
 156. 4
 8....141. 6
 15....60. 3. *a*
 13 : 8....65. *b*
 16....91. *c*
 18....92. *e*
 20....53. 3. *a*, 111.
 2. *c*
 14 : 6....114
 11....150. 5
 19....95. *a*
 23....57. 2 (2) *a*,
 94. *b*, 161. 2
 31....119. 4
 15 : 5....142. 2, 161. 2
 16 : 8....277
 9....168. *a*, 174. 4
 10....86. *b* (2 m.),
 161. 4
 17 : 8....229. 3. *a*
 11....156. 2, 161. 2
 14....139. 2
 18 : 2....139. 3
 4....98. 1. *a*
 5....65. *a*
 19 : 3....141. 1
 4....275. 3
 6....24. *c*, 94. *a*,
 180. *a*
 9....199. *c*
 17....11. 1. *a*, 196. *d*
 21....92. *c*
 20 : 4....199. *c*
 21 : 3....207. 1. *a*
 9....262. 4
 12....112. 1, 172. 1,
 177. 3, 247
 14....111. 2. *c*
 22 : 1....254. 6
 5....161. 2
 10....25
 11....221. 7. *a*
 17....161. 2
 19....45. 3, 111. 1
 21....221. 3. *a*
 24....254. 6. *b*
 23 : 9....254. 2
 11....54. 3, 94. *b*,
 221. 6. *b*
 13....249. 2. *a*
 17, 18....220. 1. *b*
 18....113. 1
 24 : 2....165. 2, 246.
 2. *a*
 3....140. 3, 4
 19....139. 2, 282. *a*
 20....82. 1. *a* (1)
 25 : 1....104. *h*
 6....209. 1. *a*
 10....159. 2
 11....119. 1
 26 : 5....105. *a*, *b*
 11....254. 9. *a*
 16....86. *b* (3 pl.)
 19....221. 2. *b*
 20....172. 3
 27 : 3....105. *d*
 4....127. 3
 8....24. *a*
 11....88 (3 f. pl.)
 12....223. 1. *a*
 28 : 3....88 (3 f. pl.),
 91. *c*
 6....60. 3. *a*

28 : 10....\$ 280. 2
 12....86. *b* (3 pl.)
 13....280. 2
 16....150. 5, 279. *a*
 21....249. 1. *a*
 27....113. 1
 28....282. *a*
 29 : 1....131. 2
 7....165. 3
 9....141. 6
 14....90. 279. *a*
 16....283. 2. *b*
 21....86. *b* (3 pl.)
 22....156. 1
 30 : 2....157. 1
 5....157. 3
 11....79. 3. *a*, 232. *a*
 12....19. 2, 119. 3
 18....106. *a*, 119. 1,
 139. 2
 19....104. *b*, 106. *a*,
 141. 3
 21....180. *a*, 258. 1
 23....273. 3
 28....160. 4
 29....96. *b*
 31 : 4....22. *a*, 43
 32 : 1....88
 11....275. 1. *a*
 33 : 1....24. *b*, 87, 131.
 2, 141. 3, 258. 3. *a*
 6....255. 2
 7....24. *a*
 9....82. 1. *a* (1)
 10....82. 5. *a*
 12....24. *c*, 149. 1
 15....271. 2
 21....56. 1
 34 : 4....140. 2, 245.
 5. *d*
 6....96. *a*
 11....21. 1, 229. 4. *b*
 17....104. *i*
 35 : 1....55. 1, 88 (pl.),
 158. 2
 7....275. 4
 36 : 8....35. 1, 246. 3. *a*
 9....250. 1. *a*
 15....271. 4. *a*
 37 : 23....270. *c*
 32....254. 9. *a*
 38 : 5....90, 279. *a*
 14....19. 2
 16....256. *c*
 40 : 1....263. 2
 7....22. *b*, 35. 1
 12....215. 1. *c*
 17....290. 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.
 3. *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....59. 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
 33....158. 2
 4 : 3....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*
 5 : 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.), 164.
 3
 15....106. *b*
 17....112. 5. *c*
 16 : 1....158. 1, 249.
 1. *a*

- 17: 3....\$21. 6. *b*
 4....86. *a* (2 m.),
 112. 3
 17....172. 3
 18....91. *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....182. 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.)
 8.), 140. 2
 24....105. *b*
 26....104. *r*
 29....280. 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....245. 3. *a*
 34....161. 5
 36....57. 2 (3) *a*,
 234. *c*
 26: 9....165. 3
 21....41. *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*
 35: 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
 41: 18....\$271. 1
 19....104. *c*
 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 l. pl.),
 98. 1
 15, 17....275. 2. *b*
 18....45. 4
 20....140. 5
 24....104. *r*, 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
 3: 15, 16....74. *a*
 3:6
 3: 12....196. *d*
 14....190. *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....263. 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
 13....239. 1. *b*
 13....121. 3, 131. 6
 16....119. 1
 3....298. 3. *c*
 6: 147. 4
 8....173. 2
 9....24. *c*
 11....98. 2
 14....280. 3. *a*
 16....118. 4
 9....24. *c*
 7: 17....263. 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....297. 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.
 5. *a*, 150. 5
 8, 10....99. 3. *b*
 22....86. *b* (2 f.)
 27....256. *b*
 14....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. 6
 20: 9....140. 4
 16....271. 4. *b*
 21....65. *b*
 27....119. 3
 26....91. *c*
 37....53. 2. *a*
 21: 15....24. *c*, 177. 1
 15, 16....93. *c*
 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*
 35....111. 2. *c*
 34....87
 22: 20....151. 2
 23: 5....111. 1
 16, 20....97. 1. *a*
 19....175. 3
 42....21. 1
 48....83. *c* (2), 150.
 3 (p. 182)
 49....165. 2, 220.
 1. *b*
 24: 10....197. *b*
 11....140. 1
 12....172. 1
 26....128, 189. *b*
 25: 6....57. 2 (3) *a*,
 106. *a*, 125. 2
 13....219. 1. *b*
 15....57. 2 (3) *a*
 26: 2....140. 2
 9....19. 2. *c*, 221.
 5. *a*
 15....113. 1. 2
 18....112. 5. *c*
 21....234. *a*
 27: 3....90. (2 f. s.)
 8....156. 3
 9....24. *c*, 216. 1. *a*
 12....22. *a*
 15....13. *a*
 19....93. *b*
 23....54. 2
 26....156. 3
 30....96. *b*
 31....11. 1. *a*, 196. *d*
 28: 8....86. *b* (2 m.)
 9....230. 4
 13....19. 2. *b*, 161. 4
 14....71. *a* (2)
 15....61. 6. *a*, 104. *b*
 16....53. 2. *a*, 111.
 2. *c*, 165. 3
 17....168. *a*, 172. 3.
 18....104. *r*, 184. *b*,
 216. 1. *d*
 23....92. *a*
 24....139. 3
 24, 26....156. 3
 29: 3....102. 1. *a*
 15....166. 5
 18....95. *a*
 30: 16....254. 6. *b*
 25....112. 3
 31: 3....140. 5
 5....11. 1. *a*, 86. 4
 8....11. 1. *a*, 199
 15....93. *c*
 32: 16....88. (f. pl.)
 18....11. 1. *b*
 19....95. *a*, *d*

32: 20....\$ 89 (f. s. & m. pl.)
 32....95. a
 33: 12....166. 2
 13....221. 5. b
 30....53. 2. b, 223.
 1. a bis
 34: 12....249. 1. b
 17....71. a (2)
 31....71. a (2)
 35: 6....165. d
 8....216. 1. d
 9....147. 2
 11....230. 2. a
 12....63. 1. a
 36: 3....139. 2, 141. 1
 5....230. 1. b
 8....221. 5. c
 11....161. 5
 13....71. a (2)
 28....71. a (1)
 35....73. 2. a
 37: 7....88 (2 f. pl.)
 9....131. 3
 10....131. 6
 17....119. 1, 223.
 1. a
 38: 8....161. 4
 23....96. b
 39: 26....165. 3
 27....249. 1. b
 40: 4....65. b
 16....220. 2. c
 22....250. 2 (3)
 43....19. 2. b
 41: 7....141. 1
 9, 11....160. 5
 15....220. 2. c
 22....274. 2. c
 25....19. 2. a
 42: 5....45. 1, 57. 2
 (2) a, 111. 2. b
 43: 13....197. b
 18....113. 1
 20....104. j
 24....100. 2. a (2)
 27....177. 3
 45: 16....246. 3. a
 46: 17....86. b
 22....93. e
 47: 7....102. 3. a
 8....164. 3
 11....11. 1. a, 199
 15....246. 3. a
 48: 10....39. 4. a
 16....46
 18....220. 1. b

DANIEL.

1: 8....\$ 119. 1
 13....172. 3
 17....250. 2 (2) a,
 251. 4. a
 2: 1....99. 3. a, 119. 1
 3: 3....22. b
 25....94. e
 5: 9....203. 5. c
 11....22. b
 8: 1....245. 5. b
 11....95. a
 13....98. 1. a, 247,
 249. 1. b
 16....73. 2. a
 22....88 (3 f. pl.)
 9: 2....158. 1
 19....119. 3, 125. 1
 23....97. 2, 225. 2

10: 14....\$ 177. 3, 285. 2
 17....51. 2
 11: 6....11. 1. b
 12....19. 2. a
 14....131. 6
 30....11. 1. b
 31....249. 1. b
 34....91. b
 35....94. b
 36....82. 5. a
 40....126. 1
 44....196. d
 12: 13....199. a

HOSEA.

1: 2....\$ 255. 2
 6....269
 2: 14....104. g
 16....221. 7. a
 3: 2....24. b
 4: 2....267. a
 6....11. 1. a, 104.
 b
 13....118. 4
 18....43. b, 92. a,
 122. 1, 148. 3
 5: 2....119. 3
 8....272. 2. b
 11....269
 6: 2....172. 3
 4....269
 9....174. 3
 7: 4....106. a, 111. 3.
 a, 158. 3
 6....22. a
 12....150. 1
 8: 2....60. 3. a, 275.
 2. b
 3....105. a
 6....275. 2. b
 12....88
 9: 2....119. 1
 4....208. 3. c
 10....119. 3
 10: 10....105. d
 11....61. 6. a
 12....358. 2
 13....61. 6. a
 14....11. 1. a, 156.
 3
 11: 3....94. a, 115,
 132. 2
 4....57. 2 (2) a,
 111. 2. d
 7....177. 3
 7. 8....56. 4
 12: 1....104. 1, 201. 2
 4....274. 2. b
 5....105. b
 13: 3....92. b
 14....19. 2, 221. 5.
 a, 275. 2. b
 15....177. 3
 14: 1....88 (3 f. pl.),
 209. 1. a
 3....256. c

JOEL.

1: 2....\$ 230. 4
 8....254. 9. b
 17....24. b, 190. a
 20....275. 4
 2: 5....60. 3. b (1)
 3: 3....263. 5. a
 4: 11....91. d, 131. 1
 18....271. 1

AMOS.

1: 11....\$ 104. e, 275.
 2. b
 13....125. 2
 2: 4....119. 3
 3: 11....86. a, 140. 2
 15....156. 4
 4: 2....165. 2
 3....86. b (2 pl.)
 5: 11....92. b, 161. 3
 15....139. 3
 21, 25....24. b
 6: 2....54. 2, 253.
 2. b
 10....243. 1
 7: 1....199. c
 8: 4....94. b, 231.
 6. a
 8....53. 2. a, 53.
 3. a, 128
 9: 1....125. 1
 8....94. b

OBADIAH.

ver. 4....\$ 158. 3
 9....183. a
 11....45. 2, 106. a
 13....105. b
 16....156. 4

JONAH.

1: 5....\$ 114
 2: 1....125. 2
 10....61. 6. a
 3: 3....254. 5
 4: 11....22. b

MICAH.

1: 7....\$ 92. c
 9....275. 1. a
 10....53. 3. a, 96. b
 15....164. 2
 16....89 (f. s. & m. pl.)
 2: 3....274. 2. e
 4....141. 2
 6....275. 1. a
 7....229. 4. a
 8....88 (pl.)
 12....92. d, 246.
 2. a
 3: 12....139. a, 245. 4
 4: 6....151. 2
 8....111. 2. b
 10....158. 2
 10, 13....157. 2
 5: 2....262. 1
 6: 10....57. 2 (1)
 13....139. 3
 7: 4....260. 2 (2),
 260. 2 (2) c
 10....35. 2

NAHUM.

1: 3....\$ 13. a, 215.
 1. c
 4....150. 2 (p.
 182)
 12....140. 2
 13....220. 1. b
 2: 4....220. 2. c

2: 9....\$ 89 (f. s. & m. pl.) 220. 1. a
 14....220. 2. c
 3: 5....114
 7....93. a
 8....147. 4
 11....112. 3
 17....24. b, 142.
 1, 199. c

HABAKKUK.

1: 8....\$ 160. 2. a
 (2) bis
 10....197. b, 265. a
 11....73. 1, 249.
 2. a
 12....164. j
 13....126. 1
 15....112. 2
 16....197. b
 2: 1. 2....268. a
 7....167. 2
 17....104. g, 141. 3
 19....254. 6. b
 3: 6....99. 3. a
 8....256. b
 9....282. 3
 10....220. 2. c
 16....140. 1
 19....47

ZEPHANIAH.

1: 2....\$ 282. 2. a (1)
 17....100. 2. a
 2: 4....126. 2
 9....220. 1. c
 14....229. 4. b
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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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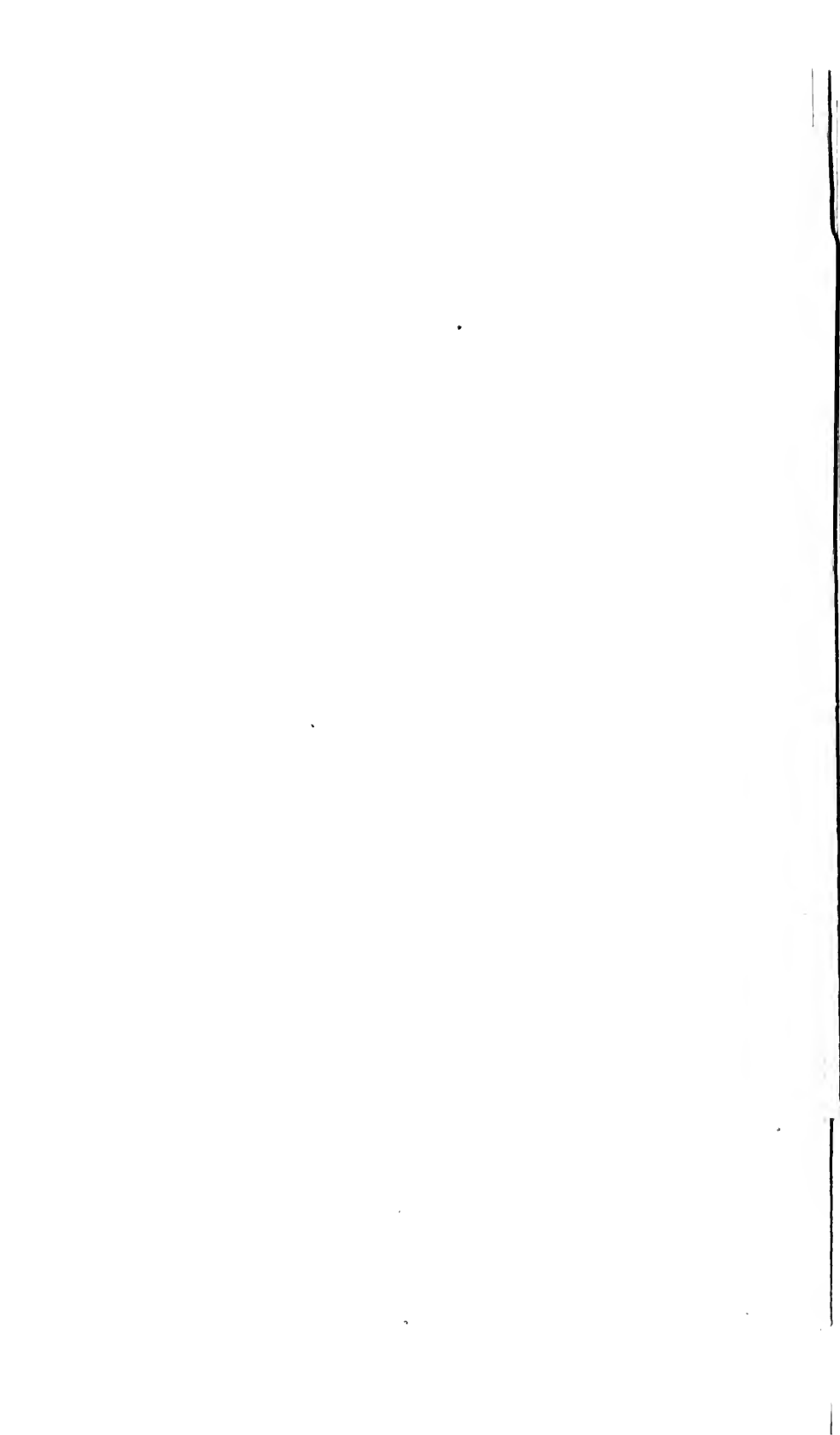
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POSTSCRIPT



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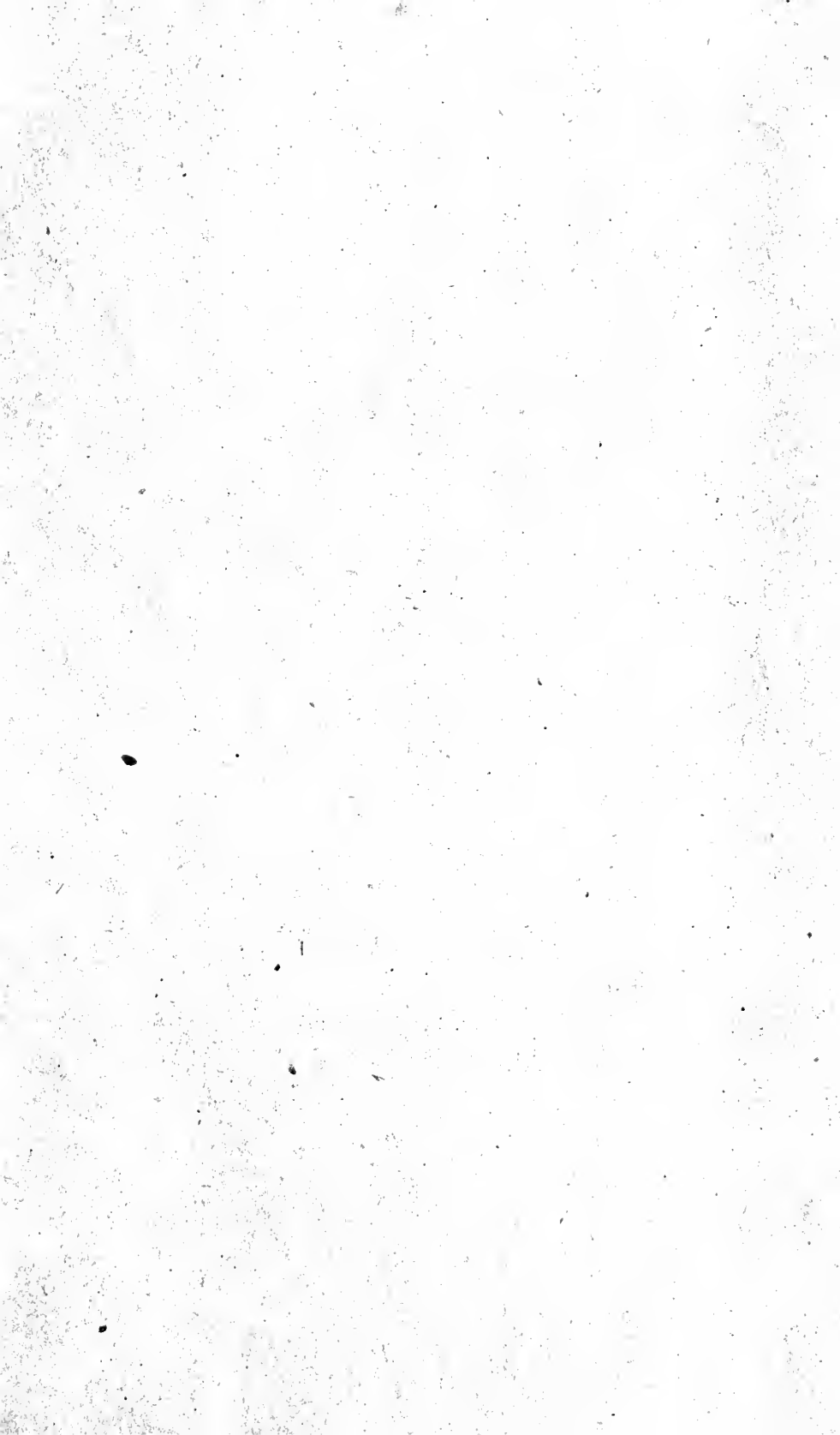
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