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A
GRAMMAR
OF THE
HEBREW LANGUAGE.

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New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

Part I.—Orthography and Etymology.

NEW YORK:
JOHN WILEY & SONS, PUBLISHERS,
15 ASTOR PLACE.
1888.

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P R E F A C E .

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed ortho-phonic *Daghesh-forte* excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of *Methegh* are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299–302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, August 22, 1888.

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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 (אֲזֵיזוֹת) and points (נְקֻדָּוֹת). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page 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.

§ 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 following 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

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א —	אַלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּמֶל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָו Vāv (Wāv)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	ך Kh, K	כַּף Kaph	כך	20
12	ל L	לָמֶד Lámédh	ל	30
13	ם M	מֵם Mēm	מס	40
14	ן N	נוּן Nūn	נו	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע —	עֵין Áyin	ע	70
17	פ Ph, P	פֶּא Pē	פפ	80
18	צ Ts	צַדִּי Tsádhē	צז	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֶשֶׁת Rēsh	ר	200
21	ש Sh, S	שִׁין Shīm	ש	300
22	ת Th, T	תַּו Tāv	ת	400

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 ך with a point in its bosom has the sound of *b*, ך unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ם is pronounced as *g*, ם 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*; ן is *d*, ן unpointed is the aspirate *dh*, equivalent to *th* in *the*; ך is *k*, ך unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ם, is commonly neglected in modern reading; ף is *p*, ף unpointed *ph* or *f*; ץ is *t*, ץ unpointed *th* in *thin*. The letter ם with a dot over its right arm is pronounced like *sh*, and called *Shin*; ם with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ך 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 ם is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְלֹֿלֶֿת *shiblōleth* with שִׁבְבֹֿלֶֿת *sibbōleth*. 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. שִׁבְבֹֿלֶֿת *to break*, שִׁבְבֹֿלֶֿת *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. שִׁבְבֹֿלֶֿת *to be*

bereaved, שָׁבֵל to be wise, כָּבֵל to be foolish; שָׁבֵר to be drunken, שָׂבֵר to hire, כָּבֵר to shut up; שָׁוֵר to look, שָׁוֵר to rule, שָׁוֵר to turn back; שָׁפָה a lip, שָׁפָה to destroy. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as שָׁפֵן and שָׁפֵן, שָׁפֵן and שָׁפֵן, שָׁפֵן and שָׁפֵן, and by the fact that ש is in a few instances written for ש, e. g. שָׁפָה Ps. 4 : 7 from שָׁפָה, שָׁפָה Eccles. 1 : 17 for שָׁפָה, שָׁפָה Jer. 19 : 2 from שָׁפָה, שָׁפָה but שָׁפָה Isa. 3 : 17. The original identity of ש and ש is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between שָׁפָה *leaven* and שָׁפָה *a vessel in which bread is leavened*; שָׁפָה to shudder, שָׁפָה horrible, causing a shudder; שָׁפָה to hire, שָׁפָה a recompense. 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.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

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

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

4. For two letters, א and א, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand ש 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 שְׁמִיָּהּ Γόμορρα, שְׁלִי 'Ηλί, שְׁמִיָּהּ Ἀμαλίκη. 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. שְׁמַנְשׁ *Sh'mang*, שְׁמִיָּהּ *gnimodh*.

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

a. The few instances in which final letters are found in the middle of words, as $\aleph \aleph \aleph$ Isa. 9 : 6, or their ordinary forms at the end, as \aleph Neh. 2 : 13, \aleph 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 \aleph Ps. 80 : 16, or smaller, as $\aleph \aleph \aleph$ Gen. 2 : 4, or above the line, as \aleph Ps. 80 : 14, or inverted, as \aleph Num. 10 : 35 (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as \aleph Gen. 33 : 4, \aleph Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended \aleph in \aleph Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In \aleph Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; \aleph 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 correct reading 1 Kin. 15 : 19 is \aleph); 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 interesting 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 \aleph \aleph , etc., which points to the Aramæic form \aleph .

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

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäisches Lehrgebäude*, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ ג ד succeed each other, as in like manner the three liquids ל נ ג. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31: 10—31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ז are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

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

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

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

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

§ 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	ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

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

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

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
	{	א ה ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
	{	ז ס צ ש	Sibilants.
Strong,	{	כ פ ט	Aspirates and Mutes.
	{	ג נ 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 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 כ פ ט and middle forms כּ פּ טּ, which may be either aspirated or unaspirated, the two last have each an additional representative ק כּ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat ע 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 has an additional *p*, as the Greek alphabet has both π and ϕ .

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

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

a. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles laid out by different grammarians as aids to the memory, e. g. **שְׂמֵלֵאכְתִּי בִינָה** for *his work is understanding*; **אֲנִי שְׁלוֹמָה** *I Solomon am writing*; **כֹּוֹהֵב אֶךְ הַבְּנָה** *only build thou my peace*, **כְּשֶׁהֵיל אֵב הַמִּוֶּן** *like a branch of the father of multitude*; **מֹשֶׁה כָּתַב אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֵׁם אֵלִיָּהוּ נִכְתַּב** *the name of Elias is written*; and Nordheimer **שְׂאֵל הֵן בְּכַתְּבִי** *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, **א ה ל ב ת**, 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; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגַרְ** for **וְגַמְרַר** *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-

ation of ה with the letters immediately preceding; thus ד or תק 500, ם or תר 600, ן or תש 700, ף or תה 800, ץ or תזק 900. Thousands are represented by units with two dots placed over them, thus ש 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus תכא 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 Massoretic 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 Massoretic points (מִסֹּפֵּה) *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 pronunciation 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 רבר is in Gen. 12: 4 דָּבָר *he spake*, in Ex. 6: 29 דַּבֵּר *speak* and דְּבַר *speaking*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 דְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 דְּבַר *pestilence*. So וישק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; והשבתי is in Jer. 32: 37 וְהִשְׁבַּתִּיהֶם *and I will bring them again*, and then וְהִשְׁבַּתִּיהֶם *and I will cause them to dwell*; שמים is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals ך was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ך was in like manner made to represent its cognates *ū* and *ō*; and the two weak gutturals ך and ך 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; ך or ך for *ě* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by ך, e. g. לַאֵת *lāt* Judg. 4: 21, דָּאֵג *dāg* Neh. 13: 16 K'thibh, קָאֵם *kām* Hos. 10: 14, זָאֵזֶל "zāzēl Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רָאֵמֹת sometimes for *rāmōth*, צֵאֵר *tsavtār*, אֵמָסָךְ Hos. 4: 5 if not an error in the text perhaps for *emāsāk*; final *ā* which is much more frequently written, is denoted by ך, e. g. גָּלָא *gālā*, מַלְכָא *malkā*, אָתָא *attā*, rarely and only as an Aramæism by ך, e. g. חֲגֹגָא *hhoggā* Isa. 19: 17, קֹרְחָא *korhkhā* Ezek. 27: 31 K'thibh, גְּבַחָא *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִוְיָתָם or צִוְיָתָם *tsivv'ūthēm*, צִוְיָתָר *tsivv'ūthī*; שׁוּבִי or שׁוּבִי *shūbbū*. In the former position ך stands for the first pair of vowels, and ך for the second, e. g. מְנִיָּקָתָא *mēnīkōth*, נְסִיָּגָתָא *n'sūghōthī*; ך for *ē* and *ō* so situated is rare and exceptional, e. g. רֵשׁ *rēsh* Prov. 6: 11, 30: 3, and perhaps יָנֵעַתָּ *yānēts* Eccles. 12: 5; זֹתָא *zōth*, פֹּרֹתָא *pōrōth* Ezek. 31: 8, בִּטְסֹתָאֵר *bitstsōthāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by ך, and *ō* by ך, though ך is frequently and ך rarely employed for the same purpose. e. g. מַלְכָּי *malkhē*, מַלְכֹּי *malkō*; הֵיָה *hēyē*, פֶּרֶשָׁה *parō*; לֹ *lō*. Final *ě* is represented by ך, medial *ě* by ך, though this is only written in a few particular forms, e. g. יְהִיָּה *yih'yē*, הִיָּהֵה or הִיָּהֵנָה *tih'yenā*; מִלְלֵתָם *mīllēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סִבְבָּ or סִבְבָּ, only once סִבְבִּי 2 Kin. 8: 21; *ya^akōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēse* is תְּשֵׁבָה, but in Ex. 25: 31 תְּשֵׁבָה *ēthām* according to the analogy of similar grammatical forms would be תְּשֵׁבָה, but in Ps. 19: 14 it is תְּשֵׁבָה; *hēmūr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיָר and הִמְיָר; *m'lākhīm* is מַלְאָכִים except in 2 Sam. 11: 1, where it is מַלְאָכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבֻלָּה, in Isa. 10: 13 גְּבֻלָּה, in Ps. 74: 17 גְּבֻלָּה; *lō* meaning *not* is לֹ, meaning *to*

him is לו, though these are occasionally interchanged; *zō* is written both זז and זו; and *pō* פז, פי and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. *elō^{ah}* אלה, *elōhim* אלהים; *nāthūn* נתון, *n'thūnīm* נתונים or נתונים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כיה *kō^{ahh}* Dan. 11: 6, always elsewhere כה; קירש *kōdhesh* Dan. 11: 30, for קרש; דויד *dāvīdh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דוד. This must, however, be taken with considerable abatement, as is shown by such examples as *addīrīm* אדירים Ex. 15: 10, ארם Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, ראשון *rīshōn*, § 57, 2.

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

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

<i>Long Vowels.</i>		<i>Short Vowels.</i>	
קָמֶץ Kámets	<i>ā</i> $\overline{\text{—}}$	פָּתַח Páttahh	<i>ǎ</i> —
צֵרֵי Tséré	<i>ē</i> —	סֶגוּל Séghol	<i>ě</i> —
הוֹלֵם Hhólem	<i>ō</i> —	קָמֶץ הַטּוֹף Kámets Hhátúph	<i>õ</i> —

Doubtful Vowels.

חִירֶק Hhírik	—	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shúrek	$\text{—}\cdot\text{—}$	} <i>ū</i> or <i>ũ</i>
קִבּוּץ Kíbbuts	—	

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 ׀ or preceded by ׀ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows ׀ or precedes ׀ it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפֹּס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, ׀ must be *ōsh* and ׀ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, ׀ will be *sō* and ׀ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. יֵשׁ *īsh* not *iyōsh*, רָשָׁם *rāshām*, רִשְׁוֹן *rīshōn*, but בֹּשֶׁת *b'ōsh* where ׀ is a consonant. Shurek is a dot in the bosom of the letter Vav, thus ׀. It will be observed that there is a double notation of the vowel *u*. When there is a ׀ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ׀ 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 ׀ = *ī*, and Hhirik parvum — = *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 massoretic 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 massoretic vowel-sign is not ׀, but —. The punctuators never introduced the letter ׀ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between $\bar{\imath}$ and $\bar{\imath}$, $\bar{\imath}$ and $\bar{\imath}$, is not one of quantity, for $\bar{\imath}$ and $\bar{\imath}$ 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 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 Renschlin 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.

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*; Hholein, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אהרי *Eh'vî*) 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 Dagghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Dagghesh-forte belong only to consonants: thus קֹרֶה *kōreckā*, אָוֹן *āvōn*, מִצְוֹת *mīsvōth* (where ׀ being provided with a separate point, the Hholem must belong after ו), עֲדָת *ēdh'vōth*, רְלִיָּה *r'lv̄yā*, כִּיָּיָם *kiyyām*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Dagghesh-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בַּי *bā*, מַי *mē*, גַּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרַי *sāray*, גּוֹי *gōy*, גַּלְיָי *gālāy*, תָּו *tāv*, שִׁלְוֹ *sh'lv̄v*, זֵו *zīv*; the combination ןוּ is pronounced *āv*, קָנוּ and אָנוּ *ānūv*, סָתְוּ and סָתְוּ *s'thāv*. In consequence of its extreme weakness, ם not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טִיטִי *tit*, רִישׁוֹן *rīshōn*, פִּרְאָה *pīrā*; final ם is always either quiescent or otiant, § 16. 1; 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 ם in Kamets-Ihathuph is very rare, and where it does occur the margin always substitutes a reading without the ם, e. g. רִבְבוֹתָם Jer. 27: 20, רִבְבוֹתָם Ezek. 27: 15, רִבְבוֹתָם Ps. 30: 4, רִבְבוֹתָם Isa. 44: 17, קָבִילֵךְ Jer. 33: 8, וְקָבִילֵךְ Nah. 1: 3. In אָוֹן 2 Chron. 8: 18, and אָוֹן Deut. 32: 13, ן represents or quiesces in the still briefer *ō* of Ihathuph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּדָה־צוּר Num. 1: 10, גְּדָה־אֶל 2 Sam. 2: 19, also written אֶל־גְּדָה 1 Chron. 2: 16. In such words as אֶל־שִׁבְחָה Jer. 22: 6, אֶל־שִׁבְחָה Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings טִשְׁבוּ, טִשְׁבוּ § 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 \check{i} was scarcely ever and \check{u} seldom represented by a vowel-letter, Hhirik with Yodh (י) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for i and u ; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of י and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When י 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. הַקְּמֹתִי *h^ak^mōthī*, קָמֹס *kāmūs*.

a. Hhirik with Yodh is short in וַהֲמִיתִיר *val^amittīr* 1 Sam. 17: 35, בִּיקְרוֹתֶיךָ *bikk'rōthekhā* Ps. 45: 10, לִיקְחֶתֶר *likk'hath* Prov. 30: 17, לִיסֹדֶה *lissōdh* 2 Chron. 31: 7. In יִצְחָק 1 Chron. 12: 1, 20, i is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsīk'lag*, and *tsiklag*. Shurek as \check{u} is of much more frequent occurrence, e. g. הֲחֻקֵּי *hhukkē*, לִמְמִינֵי *l'ummīm*, יוֹלָדִים *yulladh*, חֻקֵּי *hhukkā* Ps. 102: 5, חֻקֵּי 2 Chron. 2: 7, זִנְיָה *zōnīā* 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, שְׁוָא), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesch-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. בְּשִׁמְרֵיכֶם, בְּלִלְפֶךָ, קִשְׁטֹת, אֲמִרָה, אֶחָד, נְתָתָהּ. 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 הַשָּׂאָה, הַבָּאָה Ruth 3: 4; הַהֲיִיתָ Isa. 62: 3, though in this case it is sometimes written, e. g. הַבָּאָה 2 Sam. 14: 3; הַהֲיִיתָ 2 Sam. 14: 2; הַהֲיִיתָ Judg. 13: 3; הַהֲיִיתָ 1 Kin. 17: 13. ם at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הַטָּא, הַיָּרָא, הַבִּיָּא, הַהוּא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. הַיָּרָא y'rū Josh. 24: 14, הַשְּׂמֹל s'mōl Num. 20: 17, הַרִשׁוֹן rishōn Job 15: 7, הַתְּשֵׁנָה tissena Ezek. 23: 49.

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

2. Sh'va may be either silent (הַׁ quiescens), or vocal (הַׁ mobile). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as

in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **פְּקַדְחֵם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **יַאֲבֵדְךָ** *y'abbēdh*, **אֶעֱתֶנָּה** *s'eēth*, **אֶדְוֶנָּה** *d'wū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **סִיֵּאֵוּ** *sīū*, **תִּיְחִי** *tīhī*, **לֹוֹלָם** *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. **בִּיאֵדְךָ** *b'ya'kōbh*, **כִּיְיֹם** *k'iyōm*, and with Methegh was sounded as Hhirik, e. g. **בִּיאֵדְךָ** *b'iyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בִּרְאֵהָ** *b'rākāhā*, **גִּלְיָם** *g'ilīm*, and with Methegh was pronounced as Pattahh e. g. **בְּמִאֲכֵלֶיךָ** *banakhēlōth*.

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 represented 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, **עֲמֹדְךָ** *'mōdh*.

Hhātēph-Seghol ֶֿֿ ; thus, **עֲמֹרֶךָ** *'mōr*.

Hhātēph-Kamets ֶֿֿֿ ; thus, **חֲלִילֶךָ** *hl'li*.

a. Hhātēph (**סֶֿֿֿֿ** *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. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. **רַבְבֵּיֶךָ** Num. 10: 36, or a letter from which Daghesh-forte has been omitted **הַחֲבֵדְךָ** Gen. 27: 38, after initial **יְהוָה** Gen. 2: 12, **אֶשְׁמַעֲךָ** Dan. 9: 18, **אֶשְׁמַעֲךָ** Lev. 25: 34, **אֶשְׁמַעֲךָ** Ezek. 26: 21, after a vowel which has arisen from Sh'va **אֶשְׁמַעֲךָ**, and in certain forms of **אֶשְׁמַעֲךָ** *to eat* and **אֶשְׁמַעֲךָ** *to bless*, e. g. **אֶשְׁמַעֲךָ** Gen. 3: 17, **אֶשְׁמַעֲךָ** Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped (**אֶשְׁמַעֲךָ** Num. 23: 25, **אֶשְׁמַעֲךָ** Job 2: 7, **אֶשְׁמַעֲךָ** Ezek. 41: 4, **אֶשְׁמַעֲךָ** Gen. 41: 5, **אֶשְׁמַעֲךָ** Ps. 104: 17, **אֶשְׁמַעֲךָ** Isa. 27: 3, **אֶשְׁמַעֲךָ** Jer. 31: 33, and in a few other

instances וְהָיָה־הַיּוֹם Gen. 2: 23, וְהָיָה־לְךָ־אֵל Ruth 2: 2, 7, וְהָיָה־לְךָ־אֵל 1 Kin. 13: 7, וְהָיָה־לְךָ־אֵל . Hhateph-Seqhol occurs but once וְהָיָה־לְךָ־אֵל 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. וְהָיָה־לְךָ־אֵל 2 Kin. 2: 1, וְהָיָה־לְךָ־אֵל 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 א , 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. רָאָהֿ *rū'ahh*, שָׁמֹעֿ *shāmō'a*, מַגְלִיבֿ *maghlī'ah*, שָׁמֵעֿ *shāma't*, יִגְלַחֿ *yī'ahhd*.

a. Some grammarians deny that Pattahh furtive (ֿ *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמֵעֿ should accordingly be read *shāma't*, and יִגְלַחֿ *yīlhad*. 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, רָאָהֿ or רָאָהֿ for רָאָהֿ .

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 ה 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. $\text{קָלָה} \text{ } \bar{v}l\bar{h}\bar{u}$, $\text{לֵב} \text{ } \bar{o}l\bar{u}$. (The first syllable of this second example begins, it will be perceived, with the consonant ל , 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 $\text{כַּמ־תֵּם} \text{ } \bar{k}am\text{-}t\bar{e}m$, $\text{לֶחֶלֶקְתָּ} \text{ } \bar{h}\bar{e}\bar{l}\bar{e}k\bar{h}t$. 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. Pattabh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus $\text{ז'רֹא} \text{ } z'r\bar{o}^a$, $\text{נִי} \text{ } n\bar{i}$ are monosyllables.

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

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

אֲדָמָה	עֹל־לִים	בְּרוֹ	בְּיוֹם	אֲדָמָה	תּוֹ-דְחֹוֹת	שֶׁ-פֶהֶר	זֶה
ā-dhām	'lō-hīm	b'rō	b'yo'm	ā-dhām	tō-'dhōth	sé-pher	zé
Gen. 5: 1. $\text{וַיְהִי} \text{ } \bar{o}\text{-}t\bar{h}\bar{o}$ $\text{אֶסָא} \text{ } \bar{a}\text{-}s\bar{a}$ $\text{עֹל־לִים} \text{ } 'l\bar{o}\text{-}h\bar{i}\bar{m}$ $\text{בִּדְחֹוֹת} \text{ } b\bar{i}d\bar{h}\text{-}m\bar{u}t\bar{h}$							

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 $\text{קָלָה} \text{ } k(1) + \bar{a}(2) = 3$, $\text{לֵב} \text{ } l(1) + a(1) + \bar{h}(1) = 3$. 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 mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, אֲפָרָה, אֲפָרָה, אֲפָרָה, אֲפָרָה, אֲפָרָה, and the like are formed after the analogy of אֲפָרָה. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, לֶלְשָׁטְסָר *lél-'shats'sar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. אֲפָרָה; so also in the proper names אֲפָרָה, אֲפָרָה, אֲפָרָה, in which the first member of the compound preserves its segholate form as though it were a separate word. 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.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus חַרְבֹּת *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus חַרְבֹּת in which ח belongs in a measure to both syllables is for חַרְבֹּת, חַרְבֹּת *hahū* is for *hah-hū*, § 23. 3. a, יַחְרֹג *yah^arōg* is for יַחְרֹג *yah-rōg*, נְחֵפְלָח *nehphl'khū* is for נְחֵפְלָח *neh-p'khū*. See also § 20. 2 and § 22. a.

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 Kibbuts, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרַשׁ or יְרַשׁ *yi-rash*, יִבְנוּ or יְבֻנוּ *yibh-nu*, יִבְנוּ or יְבֻנוּ *yibh-nu*, יִבְנוּ or יְבֻנוּ *yibh-nu*.

g'bhū-lō, יֹדֶה or יוֹדֶה *yul-ladh*, כָּלָם or כּוֹלָם *kul-lām*, מְעוּזִי or מְעוּזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-ḥim*, לִי *lī*, גָּבַל or גָּבֹל *g'bhāl* or דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אַם, אֵשׁ, אֵם, אֵן, in בָּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. הָיוּ, הִשָּׁב, הִרְבָּה. 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.

a. The vowel is long or short as the grammatical form may require; thus in הַחַיִּים, הַחַיִּים, הַחַיִּים Gen. 22: 8, which follow the analogy of הַחַיִּים, and in סִבְעִי Isa. 10: 34, הַחַיִּים the first vowel is short; in הַחַיִּים, הַחַיִּים 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, הַחַיִּים *yī-r'ū*, from רָאָה *rā'ā* to fear, and הַחַיִּים *yī-sh'nū* from שָׁנָה *shānā* to sleep; but הַחַיִּים *yir-ū* from רָאָה *rā'ā* to see, and הַחַיִּים *yish-nū* from שָׁנָה *shānā* 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. דְּבָרִי *dā-bhār*, הַחַיִּים *hhoph-shī*. 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. הַחַיִּים *hhokh-mā*, הַחַיִּים *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. בֹּהֲלֵרִי *bo-^hlh^orī*, תֹּבְלֵחֵם *to-ob^hldhēm*. 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-Ihhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus וַיִּגְדֹּל with the prefixed conjunction *vo^oniyyōth*, $\text{וַיִּגְדֹּל$ with the article *hā^oniyyā*; וַיִּגְדֹּל in the Hophal *yo^omadh*, וַיִּגְדֹּל Isa. 44: 13 in the Piel *y^hthā^o-rēhū*. The first vowel is *ō* in וַיִּגְדֹּל from וַיִּגְדֹּל , וַיִּגְדֹּל from וַיִּגְדֹּל , וַיִּגְדֹּל from וַיִּגְדֹּל , וַיִּגְדֹּל from וַיִּגְדֹּל Isa. 38: 14, וַיִּגְדֹּל Num. 22: 11, וַיִּגְדֹּל Num. 23: 7 and the like, and the first two vowels in such words as וַיִּגְדֹּל from וַיִּגְדֹּל , וַיִּגְדֹּל Isa. 30: 12 from וַיִּגְדֹּל , וַיִּגְדֹּל Deut. 20: 2, וַיִּגְדֹּל Hos. 13: 14, וַיִּגְדֹּל 2 Chron. 10: 10, וַיִּגְדֹּל 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in וַיִּגְדֹּל Job 16: 19 from וַיִּגְדֹּל , וַיִּגְדֹּל from וַיִּגְדֹּל , וַיִּגְדֹּל from וַיִּגְדֹּל . The word וַיִּגְדֹּל is in Ps. 86: 2 the imperative *shonrā*, in Job 10: 12 the preterite *shān^orā*. The medial vowel is *ō* in the infinitive וַיִּגְדֹּל Obad. ver. 11, and the future וַיִּגְדֹּל Gen. 32: 18, but *ā* in the preterite וַיִּגְדֹּל 1 Sam. 24: 11. The best authorities decide that וַיִּגְדֹּל should be pronounced *bā^ollīm*, not *bō^ollīm*, as the rule would seem to require.

b. In a very few instances Kamets-Ihhatuph is found in a syllable bearing a conjunctive accent, viz.: וַיִּגְדֹּל Ps. 38: 21 (in some editions), וַיִּגְדֹּל Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald וַיִּגְדֹּל Judg. 19: 5 comp. ver. 8, and וַיִּגְדֹּל Ezek. 41: 25; in Dan. 11: 12 וַיִּגְדֹּל the points belong to the marginal reading וַיִּגְדֹּל , 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.: וַיִּגְדֹּל Ps. 16: 5 (in some editions), וַיִּגְדֹּל Ps. 55: 19, 22, וַיִּגְדֹּל Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-for-te conjunctive, § 24, in the initial letter of the following word, e. g. וַיִּגְדֹּל Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. וַיִּגְדֹּל Ex. 21: 22 *v^onāgh^hplū*, וַיִּגְדֹּל Ex. 21: 35 *ū^omākh^h’ū*, § 45. 5.

c. Inasmuch as וַיִּגְדֹּל is derived from וַיִּגְדֹּל *mā^hhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in וַיִּגְדֹּל 1 Sam. 13: 21, וַיִּגְדֹּל Ecces. 12: 11 and וַיִּגְדֹּל Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gamach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of וַיִּגְדֹּל Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorblān*, etc. In הַיָּסָפֵר *jasper*, and הַיָּמֶרֶת *emerald*, Ezek. 28: 13, which are mentioned by Kimchī in the same connection, the first vowel is Kamets.

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

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as הַיָּסָפֵר , הַיָּמֶרֶת , $\text{הַיָּבִישׁ$ Jer. 22: 20, הַיָּבִישׁ Isa. 27: 4, or to replace it, as הַיָּבִישׁ from הַיָּבִישׁ Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before הַיָּ and הַיָּ , § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'khar-tām*, $\text{זָכַרְתָּ$ *zākhar-t*. 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: זֹכְרֵי *zō-kh'rē*, תִּזְכְּרוּ *tiz-k'rū*, לִבְנֵה *libh-ne*,

תִּכְתּוֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Daghesheforte, § 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: חַז־זְכְּחִים = חַז־זְכְּחִים *haz-z'khō'im*. Inasmuch as no syllable can begin with more than two consonants, § 18.1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: עַז־כְּרָא *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesheforte has been omitted, רַיבְחַשׁוּ *ray'bhak'shū* for *ray-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלוּ *hallū*, קִלְלַת *kill'lat*, צִלְלוּ *tsil'lo*, אִלַּי *al'lay*, חִיקְכֶּם *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (= *long*) after a long vowel; ד (= *the similar*) after Daghesheforte; ה (= *the similar*) under the first of two similar letters.

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, Dagheshe-lene, Dagheshe-forte, Mappik,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דְּגִשׁ קָל) is a point inserted in the six letters ב ג ד כ פ ה (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיְבִיטוּ בָאָרֶץ Ex. 1: 1, וַיִּקְרָא Gen. 3: 22, or ending in a consonant, וְאֵלֶיךָ וְרֵפְיָהּ מִצְלָחָהּ דְרָפָה Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וְהָיָה תְהִיָּה תְהִיָּה Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֲדָנָי, which ends in a consonant. In three instances, however, e. g. אֲדָנָי בָּם Ps. 68: 18, קוֹרְאֵהוּ Isa. 34: 11, שְׁלֵךְ בָּהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

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

a. The primary signification of the name Daghesh is commonly explained from the Syriac דְּגִשׁ (דְּגִשׁ), 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 כִּלְכִּל (כִּלְכִּל). The six letters which receive Dagghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܘܚܟܗ ; softness), being written beneath them when they were to be aspirated, and another called Kushoi (ܟܘܫܝܐ ; 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 Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. $\theta\rho\acute{\iota}\xi$, $\tau\rho\iota\chi\acute{o}\varsigma$; $\tau\rho\acute{\epsilon}\phi\omega$, $\theta\rho\acute{\epsilon}\psi\omega$; $\theta\acute{\iota}\omega$, $\acute{\epsilon}\tau\acute{\iota}\theta\eta\gamma\gamma$; $\sigma\acute{\iota}\kappa$ $\acute{\epsilon}\chi\omega$, $\sigma\acute{\iota}\chi$ $\acute{\epsilon}\xi\omega$; $\mu\acute{\epsilon}\theta'$ $\acute{\iota}\mu\acute{\iota}\nu$.

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

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. קָבַלְו , קָבַלְוּ , קָבַלְוּ , קָבַלְוּ from קָבַל ; yet with occasional exceptions, as בְּאֶסְפָּרָה Lev. 23: 39, where ס necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (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. *הִתְעַבְּרָם* for *הִתְעַבְּרָם*. (3) The construct plural of nouns *מְבַלְּי* from *מְבַלְּי*, *מְבַלְּי* from *מְבַלְּי*, though with occasional exceptions, as *מְבַלְּי* Cant. 8: 6, but *מְבַלְּי* Ps. 76: 4; *מְבַלְּי* Isa. 5: 10, *מְבַלְּי* Ps. 69: 10, *מְבַלְּי* Gen. 50: 23, but *מְבַלְּי* Judg. 7: 6; *מְבַלְּי* from *מְבַלְּי* are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in *ה*, in *מְבַלְּי* from *מְבַלְּי*, *מְבַלְּי* from *מְבַלְּי*, *מְבַלְּי* (only occurring with suffixes) from *מְבַלְּי*, but not *מְבַלְּי*. Also a few other nouns of different forms, viz.: *מְבַלְּי*, but *מְבַלְּי*, *מְבַלְּי*, *מְבַלְּי*, *מְבַלְּי*, *מְבַלְּי*, *מְבַלְּי*. (5) After prefixes, as *ה* interrogative, e. g. *מְבַלְּי* Gen. 29: 5 from *מְבַלְּי*, and inseparable prepositions, e. g. *מְבַלְּי* from *מְבַלְּי*, *מְבַלְּי* from *מְבַלְּי*, *מְבַלְּי* from *מְבַלְּי*. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. *מְבַלְּי*, *מְבַלְּי*, *מְבַלְּי*, *מְבַלְּי*, *מְבַלְּי* Isa. 31: 4, *מְבַלְּי* Num. 4: 23. 8: 24; *מְבַלְּי*, *מְבַלְּי*. (6) The suffixes of the second person *ה*, *ה*, *ה* never receive Daghesh-lene, *מְבַלְּי*, except once after Nun Epenthetic, § 101, 2 (5), *מְבַלְּי* Jer. 22: 24.

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

b. The omission of Daghesh-lene from the final letter of *מְבַלְּי* Prov. 30: 6, abbreviated from *מְבַלְּי* or *מְבַלְּי*, and from the aspirate in the proper names *מְבַלְּי* Josh. 15: 38, 2 *מְבַלְּי* Kin. 14: 7, and *מְבַלְּי* Josh. 15: 56 is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesh-forte conjunctive, § 24, e. g. *מְבַלְּי* Gen. 11: 31 and elsewhere, *מְבַלְּי* Gen. 46: 28, *מְבַלְּי* Ex. 15: 1. 21, *מְבַלְּי* Ex. 15: 13, *מְבַלְּי* Deut. 16: 1 (comp. *מְבַלְּי* Gen. 20: 9), *מְבַלְּי* Deut. 31: 28 (comp. *מְבַלְּי* Isa. 8: 2), *מְבַלְּי* Gen. 35: 29, *מְבַלְּי* Isa. 40: 7, also Ex. 15: 11. 16, Isa. 54: 12, Jer. 20: 9. But Daghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in *מְבַלְּי* followed by *מְבַלְּי* Gen. 39: 12, Jer. 3: 25 or by *מְבַלְּי* Ex. 14: 4. 17, Lev. 25: 53, or by *מְבַלְּי* (in Baer's text) Gen. 32: 11, 40: 7; in *מְבַלְּי* followed by *מְבַלְּי* Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramæic in *מְבַלְּי* followed by *מְבַלְּי* Dan. 3: 3 (in some copies) and in *מְבַלְּי* followed by *מְבַלְּי* Dan. 3: 3. The old strife as to the Daghesh in the word *מְבַלְּי* *two* is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from *מְבַלְּי*; Schultens as Daghesh-forte arising from an assimilated *מְבַלְּי*, contending that it was for *מְבַלְּי* from *מְבַלְּי*; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated *מְבַלְּי* 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 *מְבַלְּי* without the Daghesh, *מְבַלְּי* Judg. 16: 28, and again with the same preposition with it, *מְבַלְּי* 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 Massoretic punctuators have indicated by placing a point called Daghesth-forte (דָּגֵשׁ־פּוֹרֵק) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּיְמָלֵךְ *vayyimmalē*. Daghesth-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. וְרִשְׁאֵלֶיךָ Cant. 5: 2, וְרִיחֶיךָ Prov. 14: 10.

a. For other examples of Resh with Daghesth-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. *b.*

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

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

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive.

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

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-forte which represents such a doubling is called compensative; e. g. בְּרִיָּי, formed by appending the syllable רִי to the root בָּרַח; נְתַחֲמִי composed of the same syllable and the root נָחַן, whose last letter is changed to ח to conform with that which follows; סִבִּי from סָבַב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְהַיָּה, הִתְהַיָּה, and certain forms of nouns, as, גְּבוּר, גְּבוּר. 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 Daghesh-forte conservative; e. g. יִסַּב for יָסַב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. מְהַיָּה, מְהַיָּה, קִרְבֵּי צֵאִי, קִרְבֵּי צֵאִי. 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 Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עֲנִיָּי *inn'bhē* for

יְבִיבִי *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. הַהֲלֹי for הַלֵּי. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Dagghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַמְמָה *rammā*, not *ra^mmā* Gen. 10: 7, יַזְזֵר *yazzēr* Isa. 16: 9. In the first three uses named above Dagghesh-forte is said to be essential, in the last four it is euphonic (לְתַצְאֵת הַקְּרִיאָה).

a. Dagghesh-forte conjunctive occurs regularly after the pronouns הוּא and הִיא followed by Makkeph, e. g. כֹּה־שֵׁבוּ וְהִיהוּ עֲלֵיכֶם Ps. 133: 1, הִרְחַקְתֶּם־נַחֲשֵׁי נֹחַ Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לִקְחֶתְהוּ־זֶאת Gen. 2: 23, וּפְשָׁעֶיךָ־בְּסֹסֶה Gen. 43: 15, or having a conjunctive accent on the penult, זָאת־עֲשֵׂתֶיךָ Gen. 3: 14, אֵלֶיךָ־לֵךְ Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh מְצַאֵה בְּרֵית־מְצַאֵה (for מְצַאֵה) Ps. 84: 4, but מְצַאֵה בָּהּ Deut. 24: 1, לְשֹׁמֵר טוֹב Ezek. 17: 8; this proviso does not attach to the futures and participles of ל"ה verbs שֹׁמֵר־פָּרִי Gen. 1: 11, הַלְשִׁיחַ־בֵּן Ex. 21: 31. Final Kamets before Makkeph is not followed by Dagghesh-forte unless the syllable containing the Kamets begins with two consonants אֲשֶׁר־הִנֵּךְ Gen. 27: 26 or is immediately preceded by Methegh הִבְהִיל־לִי Gen. 30: 1, but וְנִנְיָה־צִדְקָתְךָ Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Dagghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate שֹׁמֵר־פָּרִי Gen. 49: 31, but אֵלֶיךָ־הוֹלֵלוּהָ Gen. 2: 4. The inseparable particles בְּ, לְ, לָ, לָּ, when prefixed without a vowel, do not admit Dagghesh-forte conjunctive, except לָּ which follows the ordinary rule וְעֲשֵׂתֶיךָ־לָּ Deut. 10: 1, and one additional instance וְלִלְלוּהָ־לָּ Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *u* קָיְמוּ צִדְקָה Gen. 19: 14, וַיִּצְדָּקוּ־בָּהּ Gen. 19: 2, 1 Sam. 8: 19. Dagghesh-forte conjunctive is rarely found after an accented vowel, yet הִנֵּה־נָּ Gen. 19: 2, בִּנְיָה־פָּאֲבִיר־ Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. בְּיָהּ Ex. 4: 2 for בְּהַּ יָהּ, so בְּלָבָּם Isa. 3: 15, כְּהֶלְלָהּ Mal. 1: 13, בְּסִמְסָאֵהּ Isa. 27: 8.

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

אָפְרָה Hos. 3: 2.	לִיקָחֶתָּהּ Prov. 30: 17.	עֲנִיבֵרֵי Deut. 32: 32.
בְּיִקְרֹוֹתָיֶךָ Ps. 45: 10.	וַיִּקְרָהָ 1 Sam. 28: 10.	עֲתָתָיִךְ 2 Sam. 23: 27.
הַהֲבִינִים Am. 5: 25.	פְּסֹהוֹתֶיךָ (?) Ezek. 13: 20.	Jer. 29: 27.
הַכֶּפֶז־עֲקֹחַתָּם Gen. 18: 21.	כְּעֹלֹתָיִךְ Isa. 33: 1.	מִצְבֵּרֶיךָ Isa. 58: 3.
הַחֶבֶת־נֶתָּהּ Gen. 37: 32.	כְּמִמְרֹתָּהּ Joel 1: 17.	מִצְבֵּרֶיךָ Am. 5: 21.
הַחֶבֶן Gen. 17: 17.	כְּמִמְרֵיךָ Job 9: 18.	נִקְשָׁרֵי Gen. 49: 17.
הַחֲאִיתָם 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32.	כְּמִזְרֹרֶיךָ Nah. 3: 17.	Judg. 5: 22.
הַחֲמֹרֹתָיִם Job 17: 2.	כְּקֶדֶשׁ Ex. 15: 17.	נִקְבְּוֹתָיִם Ps. 89: 52.
הַחֲצִפְיָנוּ Ex. 2: 3.	כְּקֶדֶד־הַר Deut. 23: 11.	נִקְבֵי־הַיָּם Ps. 77: 20.
הַחֲדָרִי־פְּרֹהֶהּ (?) Judg. 20: 43.	כְּנִגְרָה Ps. 141: 3.	נִשְׁבֹּתִים Prov. 27: 25.
הַחֲגִמָּה 1 Sam. 1: 6.	כְּנִיחָה Prov. 4: 13.	צִמְחֵי־הַיָּבֵשׁ Ps. 119: 139.
הַחֲזִי־רֵי־יִשְׂרָאֵל Isa. 57: 6.	כְּתִקְנִיחֹהּ Judg. 20: 32.	צִמְחֵי־הַיָּבֵשׁ Ps. 88: 17.
הַחֲתָתָּהּ Gen. 49: 10.	כְּסִבָּנוּ Jer. 4: 7.	קִשְׁוֹתָיִם (?) Ps. 37: 15.
	כְּסִבְלֹוֹ Isa. 9: 3, 10: 27, 14: 25.	Isa. 5: 28.
		נִטְבֵּלֹוֹגִים 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. Daghdesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghdesh-forte emphatic occurs only in *הֲרָבִי* Judg. 5: 7. 1 Sam. 2: 5; *רָבִי* Job 22: 12 (Edit. Baer); *וַיִּרְחֹבֵי* Job 29: 21; *וַיִּחַתֵּה* or *וַיִּחַתֵּהּ* Job 21: 13; *רִצְחֵה* Isa. 33: 12, Jer. 51: 58; *מִרְשָׁה* Ezek. 21: 15, 16; *נָקֵה* Ezek. 6: 9; *נִשְׁפָּתֵהּ* Isa. 41: 17; *נִחֵה* Ezek. 27: 19; *קִחְמֵי* (?) Isa. 19: 6; and probably *וַיִּהְיֶה־לִּי* Job 13: 9 (not in pause).

d. Daghdesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has *אֶם־יִמְחִיזֶם* Gen. 14: 23, *בְּאֶדְלֵי־גִזָּחַם* Gen. 31: 54, and some manuscripts have *וַיִּמְשֵׁלֵם* Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. *וַיִּיאָבֵר* (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts *לֵאמֹר* Gen. 3: 17, *כְּלִמְמִיכָהּ* Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final *ת*, e. g. *אֶת־שִׁמְאֵם* probably *esh-sh'mām* Gen. 5: 2, *כְּבִבְרֹתֵהּ צִמְחוּ* Gen. 4: 4, *שְׁבִת־וְרַע* Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghdesh-forte is consequently never written in a final vowelless letter, with the exception of the two words *חַתָּהּ*, *חַתָּהּ*, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghdesh. In every other instance the doubling is

neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָנִי, קָל; סָבִי, סָב; וְיָחַס from וְיָחַסָּה; וְיָצָה from וְיָצָהָה. 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. וְתִאֲלָכֶהוּ, וְקָרוּי for וְקָרוּי, וְפָאֹר for וְפָאֹר, וְעוֹרִים for וְעוֹרִים. Judg. 16: 16, particularly after prefixes, as Vav Conversive, the article and preposition וְ, so וְיָדִי, וְהִמְבִּקֶשׁ, וְיִגְדִּיחֶם. 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. וְיִבְעֹרֶר Judg. 8: 2 for וְיִבְעֹרֶר, וְתִחַצֵּב Isa. 22: 10 for וְתִחַצֵּב, וְזָרְוֹן from וְזָרְוֹן. 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. וְתִעַנְּנָה Ruth 1: 13 for וְתִעַנְּנָה, so וְתִאֲחַזְּנָה Isa. 60: 4.

MAPPĪK.

§ 26. Mappik (מַפְּיֵק *bringing out or uttering*), is a point in one of the letters א ו ר ך, 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 ך, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה

when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ לְקַחְהָ *l'kāhhāh*, לְקַחְהָ לְקַחְהָ *lāk'hhā*. The point four times found in אֲרָצָה Gen. 43: 26, Ezra 8: 18, אֲרָצָה Lev. 23: 17, אֲרָצָה Job 33: 21, though called a Dagghesh in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

RAPHE.

§ 27. Rāphe (רָפֵה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Dagghesh-lene, Dagghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַיְסוּדָה Ex. 9: 18, וְשִׁעְרָהּ Lev. 13: 4, בְּהַטְּאָהּ Num. 15: 28, לָהּ Num. 32: 42, וְשִׁעְרָהּ Job 31: 22 in some copies. In הַיְסוּדָה Ex. 20: 4, Deut. 5: 8, it is the opposite of Dagghesh-forte, and shows that ה may either be doubled agreeably to the point in its bosom or not. In לֹא הָרָפֵה Ex. 20: 13, Deut. 5: 17, it is the opposite of Dagghesh-lene, and shows that the ה may either have its unaspirated sound, as the Dagghesh indicates, or may be aspirated.

ACCENTS.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (מַקְקֵף) 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 (מַגְּדִילִים), and Conjunctives or Servants (מַשְׂבִּיעִים). 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 מַשְׂבִּיעִים. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427—444.

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

CLASS I. *Emperors.*

*1. Sillūk	()	סִלּוּק
*2. Athnāhh	()	אַתְנַחַח

CLASS II. *Kings.*

3. S'ghōlta	()	סִגְלוֹתָ postp.
4. Zākēph Kātōn	()	זָכַר קָטוֹן
5. Zākēph Gādhōl	()	זָכַר גָּדוֹל
*6. Tiphhhā	()	טִפְחָה

CLASS III. *Dukes.*

*7. R'bhī ^a	()	רְבִיזָה
*8. Shalsheleth	()	שְׁלֹשֶׁת
*9. Zarkā	()	זָרְקָה postp.
10. Pashtā	()	פָּשְׁטָה postp.
11. Y'thībh	()	יְתִיב prep.
12. T'bhīr	()	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	()	פָּזֵר
14. Karnē Phārā	()	קָרְנֵי פָרָה
15. T'līshā Gh'dhōlā	()	תְּלִישָׁה גְּדוֹלָה prep.
16. Geresh	()	גֵּרֶשׁ
17. G'rāshayim	()	גֵּרְשָׁיִם
*18. P'sīk	()	פְּסִיק

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

*19. Merkā	()	מֶרְקָה
*20. Mūnāhh	()	מוֹנַחַח

21. Merkā Kh'phūlā	(_„)	מֶרְקָא כְּפִילָא
*22. Mahpakh	(_◁)	מַחְפָּקַח
23. Dargā	(_◁)	דַּרְגָּא
*24. Kadhmā	(_◁)	קַדְחָא
*25. Yerahh ben Yōmō	(_◁)	יֶרַח בֶּן יוֹמוֹ
26. T'lishā K'tannā	(_◁)	תְּלִישָׁא קְטַנָּא <i>postp.</i>

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

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athuahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhha, *palm of the hand*; R'bhī^a, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhīr, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 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. הָרִגְוֹ Gen. 1: 2, or ends with two vowelless letters, e. g. וַיִּשָּׂא Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יִלְגַּל Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word 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. אֲשֶׁר Gen. 1: 7, בְּלֶאֱכוֹ Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in וְרִעְיָהּ Gen. 26: 4, בְּאַתָּהּ Deut. 16: 3, the accent is Pashta, but in וְלִזְרָעָהּ Gen. 17: 8, בְּאַתָּהּ 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. אֲשֶׁבֶב Gen. 1: 11, פִּי 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. הַקְּרָרָה Gen. 2: 14, פִּי 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 הַיָּאֵר 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 אֵיּוֹבִית. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhīr of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctions. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

CLASS I.

1. Sillūk	(,)	סִלּוּק
2. Merkā-Mahpakh or Ōlev'yōrēdh	(, ^)	עוֹלָה יְיָרֵד
3. Atlnāhh	(^)	אַתְנַחֵחַ

CLASS II.

4. R'bhī ^a	(^)	רְבִיבִי
5. R'bhī ^a Mugerāsh	(^ ^)	רְבִיבִי מְגֻרָשׁ
6. Zarka or Tsinnōr	(^)	צַנּוֹר <i>postp.</i>
7. Tiphhhā initial or D'hhī	(^)	דְּחִי <i>prep.</i>
8. Pāzēr	(^)	פָּזֵר
9. Great Shalshleth	()	שְׁלִשְׁלֵת
10. Azlā L'gharmēh	()	אַזְלָא לְגַרְמֵה
11. Mahpakh L'gharmēh	(^)	מַחְפָּקָה לְגַרְמֵה
12. P'sik	()	פְּסִיק

CONJUNCTIVE ACCENTS.

13. Merkā	()	מֶרְקָא
14. Mūnāhh	()	מִינְיַח
15. Mūnāhh superior or Illūy	()	מִינְיַי
16. Tiphhhā or Tarhhā	()	מִרְחָא
17. Yerahh ben Yōmō or Galgal	(v)	גַּלְגַּל
18. Mahpakh	()	מַחְפָּא
19. Kadhmā or Azlā	()	אֲזֵלָא
20. Shalsheleth	()	שַׁלְשֵׁלֶת

Tsinnōrīth (~) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶרְקָא־שֵׁנִי, or in an antecedent monosyllable, in which case it supplies the place of Makkeph הַרְקָא־בִּי, לֹא־אֵל for בִּי־הַרְקָא־לֹא־אֵל. The disjunctive Tsimmor has the same form but is written over the last letter of the word on which it stands, רַב־יָמִים.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, מֶרְקָא־מַחְפָּא; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, מֶרְקָא־מַחְפָּא (Wickes) or מֶרְקָא־מַחְפָּא (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, מֶרְקָא־מַחְפָּא (Wickes) or מֶרְקָא־מַחְפָּא (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written מֶרְקָא־מַחְפָּא or מַחְפָּא־מֶרְקָא for מֶרְקָא־מַחְפָּא. The sign for R'bhī^a Mugrāsh resembles a combination of R'bhī^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, מֶרְקָא־מַחְפָּא, לֹא־אֵל. P'sik is occasionally used as with the prose accents, § 38. 1. a, to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhī^a Mugrāsh, *Gereshed-R'bhī^a*; Tsinnor and Tsinnorith, *a water-course*; D'hhi, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarhha, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphhha and Shalsheleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Daghesh-lene after the former in מֶרְקָא־מַחְפָּא־לֹא־אֵל Prov. 8: 3, and the presence of Daghesh-forte Conjunctive after the latter in מֶרְקָא־מַחְפָּא־לֹא־אֵל Ps. 3: 3.

POSITION OF THE ACCENT.

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

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected 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: וְהִשְׁמָעוּהָ, וְצִדְקָה; שְׂפָרָה, יָרֵב, שְׂפָרָה. But the accent can never fall upon a vocal *Sh'va*, or upon a vowel which has arisen from *Sh'va*.

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

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 בַּיִת, נֹבַח, סֶבֶר, בְּלִלָהּ, רִשְׁתֵּיהֶם, לִגְל, לִגְל, בְּחֻנֵּת, וְתוֹרֵהוּ.

a. גִּנְדָּדָה 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. In גִּנְדָּדָה Ex. 15: 8, a word of the same formation the accent takes the place of Methegh, § 45: 5, comp. תְּעַרְבֶנּוּ Is. 40: 18, וְהִרְפָּנוּ Job 12: 15; הִאֲחַלְתָּהּ and צָרָהּ are the only words in which the principal accent is followed by a compound Sh'va.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as הַ, הֶ, הֵ, יֵ, יִ, יְ, יֹ, יֻ), or begins with one (as הָ, הֶ, הֵ, יָ, יֶ, יֵ, יֹ, יֻ), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as דְּבָרִי, דְּבָרֶיךָ, דְּבָרָיו, דְּבָרֵינוּ, דְּבָרֵיךְ, דְּבָרֵינוּ, דְּבָרֵיךְ, דְּבָרֵינוּ, דְּבָרֵיךְ, דְּבָרֵינוּ from דְּבָר; קָדְשִׁי, קָדְשֵׁינוּ from קָדַשׁ. Such an appendage to a verb, if a suffix, will receive the accent, unless the verb be in the 3 fem. sing. of the preterite, when the accent will retain

its original position unchanged. The accent will also remain in its original position on the verb, if the appendage be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; **הַהָרִים** with a suffix **הַהָרִים**, but with an affix **הַהָרִים** with a suffix **עָבְדוּ**, but with an affix when the vowel is retained **עָבְדוּ**, when it is rejected **עָבְדוּ**; **הָסוּ**, **הָסָה**, **הָסָה**; **קָל** with affixes **קָלָה**, **קָלָה**, **קָלָה**; 3 fem. sing. pret. with suffixes, **בִּקְשָׁתָם** from **אָבְלָה** (primitive form **אָבְלָה**), so **בִּקְשָׁתָם**, **אָהַבְתָּהּ**. It is to be observed, however, that a paragogic **הָ** or **הָ**, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic **י** does not disturb the position of the accent, e. g. **אֲרָץ**, **אֲרָץ**, **נָב**, **נָבָה**; so **הַזֶּמָּה**, **אָזְהָה**, **שָׁמָּה**, **רַבְתִּי** Lam. 1: 1, but **מִלְאָתִי** Isa. 1: 21; neither does the feminine ending **תָּ**, which is a Segholate formation, § 185, e. g. **מִדְבָּר**, **מִדְבָּר**.

a. The affix receives the accent in **תַּעֲבֹדֶיךָ** Ruth 2: 8 from **תַּעֲבֹדֶיךָ**, but not in the corresponding form **הַשְּׂפִיכֵהוּ** Ex. 18: 26 from **הַשְּׂפִיכֵהוּ**; though in the latter instance a monosyllable follows, in consequence of which the accent would have been shifted to the penult by § 35. 1, even though its proper place had been on the ultimate. Paragogic **הָ** receives the accent, though the preceding vowel remains, in the verbal form **וַיִּצְרַחְהָ** 1 Sam. 28: 5.

2. The appending of a simple syllable, such as the suffixes **נִי**, **נִי**, **הִי**, **הִי**, **נִי**, or the verbal suffixes **תָּ**, **תָּ**, **נִי**, **נִי**, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: **בִּפְסָהוּ**, **בִּפְסָהוּ**, **בִּפְסָהוּ**; **בִּפְסָהוּ**, **בִּפְסָהוּ**; **בִּפְסָהוּ**, **בִּפְסָהוּ**; **קָל**, **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. הַ, הֶהָ, הֵהָ, הִהָ. 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. מִצְאֲתָיו, מִצְאֲתָיוּ, מִצְאֲתָיִם; וְיִבְרָאֵהוּ, וְיִבְרָאֵהוּ.

3. A mixed syllable, whether an affix as הָם, תָּן, or suffix as בָּם, בָּן, הָם, הָן, will attract the accent to itself, מְלִכְיָם from הִלְכָה; מְלִכְיָם from מְלִכָה; מְרַמְתָּם from הִרְמִיתָ. In the unusual form מְלִכְיָם 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, יִאֲבֹר, וְיִאֲבֹר, וְיִשָּׁב, וְיִשָּׁב; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וְיִשָּׁב, וְיִשָּׁב, וְיִשָּׁב.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *pérsonify*, *persónality*, *personifúation*.

§ 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, יִתָּה Gen. 30: 1, בָּתָה Gen. 29: 6, are parti-

ciples, but בָּיְתָה Gen. 35: 18, בָּאָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built*, from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שׁוּב; אָחַז *he has seized*, but אָחַז Job 23: 9 *I shall see* from אָחַז; יָרַע *it shall be evil* from יָרַע, יָרַע *he shall feed* from יָרַע; בָּיְתָה *he was rebellious*, בָּיְתָה *it was bitter* from בָּיַר; קוּמִי *arise thou* (fem.), קוּמִי *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 a simple 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 לְיִלְהָה Gen. 1: 5, בָּנָה לְיָרִד Gen. 4: 17, אָזְלַת יָרִד Deut. 32: 36, וְתֹאבְדוּ יָרִיד Ps. 2: 12. 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 קָנוֹן Num. 24: 22, נָבֵל צִיץ Isa. 40: 7, הִשְׁמַע עִם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הַם, הֵן, הֶן, § 33. 3, אֲרִיבָהּ הֵן Gen. 43: 7; nor to a penult which is a mixed syllable, נִדְבָרָהּ לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, תָּרִיב לָהּ Judg. 6: 31, יָרִיד Ps. 94: 16. A mutable Tseré or Hholem may, however, be shortened and the accent removed לָהּ (לָהּ) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tseré in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לְבַעַר קָנוֹן Num. 24: 22, נָבֵל צִיץ Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct תְּלִיחַת הַשֵּׁהָה Ps. 105: 28, הִשְׁמַע עִם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh לְבַעַר קָנוֹן Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אָנְכִי, אָנְכִי; אָתָּה, אָתָּה; עָתָּה, עָתָּה; בָּלֵךְ, בָּלֵךְ; or from the penult to the ultimate, particularly in the case of forms with *Nay* conversive of the future וַיִּשְׁמַע, וַיִּשְׁמַע; so וַיִּשְׁמַע, וַיִּשְׁמַע. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. יָרָא Gen. 41: 33 for יָרָא; so תָּרָא Zech. 9: 5, Mic. 7: 10, הָשִׁיעַ Ps. 39: 14 for הָשִׁיעַ; or to a final ה, followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus לָמָּה became לָמָּה before א Gen. 27: 45, before ה Num. 20: 4, 5, 21: 5, before ע Judg. 12: 3, 15: 10; רִיבָה becomes רִיבָה before ה Ps. 74: 22; so הָבָה Gen. 29: 21, סִרְהָה Judg. 4: 18, שׁוּבָה Isa. 44: 22.

a. לָמָּה, קִוְיָה, רִיבָה, שׁוּבָה are accented on the ultimate before וְהָיָה, which the Jews read אָדָּנִי. In like manner הוֹסִיפֵי becomes הוֹסִיפֵי before וְהָיָה. Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In אָרְבָּה Gen. 28: 2, 5, 6, 7 the accent cannot be shifted. § 32. 1, but the secondary accent *Methgeh* is given to the final syllable; so frequently to a final guttural preceded by *Pattahh* אוֹשֵׁי Hos. 4: 4, or *Pattahh* furtive, אָרְבָּה Gen. 44: 2.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The *Disjunctives* indicate a greater or less separation between the word on which they stand and the following one; the *Conjunctives* indicate a connection. The greatest separation of all is effected by *Silluk*, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called *Sōph Pāsūk* (סוֹף פְּסוּק) *end of the verse*). The next in power are *Athnahh* and *S'gholta*. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 : אֵלֹהִים... הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 ... הָרְקִיעַ... הָאָרֶץ... הָאֲדָמָה.

a. In Job 1: 8 (except in Baer's edition) 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'bhī^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, בָּרַךְ... מִבְּרַשׁ... מִפִּיךָ... לְיָלֵה... לְעִשׂוֹת. בָּרַךְ, in 2 Kin. 1: 6 into six, אֲלֵי... יְהוָה... בְּיִשְׂרָאֵל... שָׁלַח לְדָוִד... עֲקָרוֹן. 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. Athmahh 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'blī^a is wholly rhythmical.

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

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kaulma ^כ Pashta ^פ, Mahpakh ^מ, Y'thibh ^י.

§ 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,

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	⋮	⋮	}	⋮	⋮	⋮	}	⋮
	⋮	⋮		⋮	⋮	⋮		
	⋮	⋮	⋮	⋮	⋮	⋮		
SECONDARY SECTIONS.			⋮	⋮	⋮	⋮	}	⋮
			⋮	⋮	⋮	⋮		
					⋮	⋮	}	⋮
					⋮	⋮		
UNUSUAL SECTIONS.					⋮		⋮	⋮
					⋮		⋮	⋮

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphhla, in the same section, will be T'blir, Gen. 1: 4. If T'blir be preceded by one Conjunctive, it will be Darga,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhira, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshelath to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

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 Tiphliha, Gen. 1: 1. The accents which precede Tiphliha 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, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may 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. 3: 12, 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. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhoh 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.

6. *Train of R'bhī^a*.—The first Conjunctive before R'bhī^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, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī^a will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

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

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

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

10. Kai ne 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 Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhil is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

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

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. **וַיִּשְׁעַת פָּרִים:** Gen. 9: 20, **וַיִּנְדְּקֵהוּ עֵינָיִם** Gen. 3: 5, **טָרִם וְשִׁבְרֵהוּ** Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent Methleh, § 44. Tiphhiha 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, often stands upon the same word with Zakeph Katon; if the accent stands upon a mixed syllable and upon another than the initial letter Kadhma will take its place, Gen. 18: 20, 44: 24, 45: 14. Kadhma is also joined in this manner with Darga, Job 1: 15, Munahh, Lev. 10: 12, Merka, Judg. 21: 21, Neh. 12: 44, Mahpakh, Lev. 25: 46, and Geresh, Ex. 16: 15, 21: 22, 35. Mahpakh with Munahh, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhir, Deut. 26: 2 **וְיִשְׂרָאֵל יְהוָה יְהוָה**, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. Zarka, 2 Kin. 1: 16 **וְיִשְׂרָאֵל יְהוָה יְהוָה**, 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 a 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. **פָּנֶיךָ** Ex. 20: 3, i. e. either **פָּנֶיךָ** or **פָּנֶיךָ**. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola **וְיִשְׂרָאֵל יְהוָה יְהוָה** Gen. 5: 29, **וְיִשְׂרָאֵל יְהוָה יְהוָה** Lev. 10: 4, **וְיִשְׂרָאֵל יְהוָה יְהוָה** 2 Kin. 17: 13, **וְיִשְׂרָאֵל יְהוָה יְהוָה** Ezek. 48: 10, **וְיִשְׂרָאֵל יְהוָה יְהוָה** 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.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

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, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, 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 Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. 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'bhī^a, Pazer, Great Shalshelath or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhī^a and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhī^a (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bbi^a and L'gharmeh Ps. 5: 11. Great Shalshleth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 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 { ⋮ ⋮ ⁱ } ⋮ } ⋮ ⁽ⁱ⁾ ⋮ }	⋮	⋮ ⋮ ⋮
	⋮	⋮ ⋮ } ⋮ ⁽ⁱ⁾ ⋮ ⋮ } ⋮	⋮	⋮ { ⋮ ⁱ ⋮
	⋮ ⋮	⋮ ⁽ⁱ⁾ } ⋮	⋮ ⋮	⋮ } ⋮ ⋮ ⋮
SECONDARY SECTIONS.			⋮	⋮ ⁱ } ⋮ ⋮
			⋮	⋮ { ⋮ ⋮
			⋮ ⁱ	⋮ ⋮
			⋮ ⁱ	
			⋮ ⁱ	⋮ ⁱ ⋮ ⋮

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus ⁱ, in distinction from Munahh _h.

a. (1) *Train of Silluk*. If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zimmorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhī^a Mugarash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhīⁱ Mugarash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhīⁱ Mugarash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhīⁱ Mugarash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'gharmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī^a Mugarash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhīⁱ Mugarash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnahh*. If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'hhi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarliha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12. or in an antecedent monosyllable, 1 s. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnahh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhī*. If Athnahh be preceded by a Disjunctive in its own section, this will be D'hhī. The section of Athnahh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnahh is sometimes preceded by D'hhī Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6. 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhī may stand on the first word before Athnahh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhī may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnahh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhī occurs before Silluk in place of R'bhī^a Mugarash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī^a Mugarash in verses which have no Athnahh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī^a, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī^a, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī^a, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī^a or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī^a is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī^a*. R'bhī^a, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī^a in distinction from Great R'bhī^a or R'bhī^a proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghhesh either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

d. Train of R'bhī^a. R'bhī^a, when governing an independent section of its own, i. e. Great R'bhī^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 56: 14; though Wickes points differently.

e. Train of Pazer. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. Train of Great Shalsheleth. Shalsheleth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarha Job 32: 6, 37: 12.

g. Train of L'gharmeh. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Atmahh, see *b* (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 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 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhî before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, $\text{בְּיַמֵּינוּ וְיַמֵּי־יְהוָה}$ Ps. 5: 11, הַיּוֹרֵד Ps. 27: 11, וַיִּרְאוּ 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, Olev'yoredh $\text{אֶתְּךָ אֶל־עַלְוֵי־יָרְדֵי}$ Ps. 6: 3, Merka-Tsinnorith כִּי־הָיָה Ps. 22: 9, Mahpakh-Tsinnorith כִּי־הָאֵת Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (מַקְּפָה *joining*) is a horizontal stroke by which two, three, or even four words may be united. $\text{אֶתְּךָ אֶל־עַלְוֵי־יָרְדֵי}$ Gen. 30: 31, וְשִׁלְיָבָל Gen. 33: 11, $\text{וְאֶחָד־עַל־אֶשְׁרֵי־לֹו}$ Gen. 12: 20, 25: 5, Ex. 20: 11, $\text{עַל־עַלְוֵי־יָרְדֵי־פָשֶׁט}$ Ex. 22: 8, $\text{עַל־עַלְוֵי־בְגֵדֵי־שִׁטְחָן}$ 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. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשָׁה־עָרִים Deut. 19: 15, $\text{נִבְשַׁתְּהוּלָלִיד}$ 1 Kin. 17: 21, $\text{אֶבְרַחְיָהוּהָא$ 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, its vowel, if mutable will, by the loss of the accent, be shortened, *בְּלֵעוֹהָ*, *אֶת־שִׁיבִי*, *הִתְתַּלְּחֵנָה*, otherwise it will commonly receive the secondary accent *מֶתֶּחֶף*, *יְיָ־וְיֹהֵב*, *הַיְגִשְׁתֶּנָּה*, *פְּחַבְתֶּנָּה*, *אֲחִי־וְיֹהֵב*.

a. The particles *אֵל*, *אֶל*, *אִם*, *אִי*, *בִּן*, *כֵּן*, *כִּי* are almost invariably followed by Makkeph, so are the nouns *בֵּן*, *בַּר* and *כֵּל* when in the construct state; the particle *אֵן* is commonly preceded by it. Before monosyllables or dissyllables accented on the penult Makkeph is inserted after the particles *אִי*, *אֵל*, *כִּי* and the pronoun *כִּי*, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. *אִי־בְּרָכָה* Ex. 22:4, *כִּי־אֶצְהָא* Gen. 27: 32, *וְיִשְׁלַחְתֶּם־אֵשׁ* Hos. 8: 14, *וְנִקְחֵנוּ* Gen. 15: 10. The pronoun *כִּי* is followed by Makkeph before words whose initial letter admits Daghesh-for-te Conjunctive, *כִּי־יָבוֹא* וְיִתְּנֶנָּה Ps. 133:1. *אִם־כִּי־אֵם* are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages *אִם* is followed but not preceded by Makkeph, *כִּי־אִם־יִתְּנֶנָּה* Ps. 1: 1. *כִּי־אֵל־יְיָ* are joined by Makkeph but never *אֵל־כִּי*, the *אֵל* being always linked to the following word. *כִּי־לֹא* are united by Makkeph before a word bearing the disjunctive accent Tiphkha, provided it has Sh'va under its initial letter; otherwise the Makkeph follows *לֹא*, thus *כִּי־לֹא־בְרָכָה* but *כִּי־לֹא־בְרָכָה*.

b. Tseré remains before Makkeph in *אֵשׁ*, *בֵּן*, *נָר*, *נֶזֶד*, *נֶזֶן*; it sometimes remains and is sometimes shortened in *לֵב*, *שֵׁם*, *שֵׁשׁ* six, *זֶה* e. g. Gen. 16: 13 *שֵׁם־יְרֵחָה*, but ver. 15 *שֵׁם־בְּנֵי*. It once remains according to some editions in *אֶד־אֶד* Job 41: 26, a word which is three times written *אֶד* without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. *MeChegh* remains in the place of the accent on *רָחֵף* and similar words ending in Pattahh and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable *נִקְחֵנוּ* Gen. 34: 16, *נִשְׁבַּעְתֶּלִי* Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. *רַפְּהֵר־פָּהָה* Jer. 46: 20, and perhaps *פְּקַחְתֶּנִּית* Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. *כִּי־עֲלִים* Lam. 4: 3, *בְּחֵךְ־בְּחֵיָם* 2 Chron. 34: 6, and probably *הַחֲבִי־הַחֲבִי* Hos. 4: 18, *לְחַפֵּר־פְּלִיָּת* 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 *בְּחֵךְ־בְּחֵיָם* and *כִּי־עֲלִים*.

METHEGH.

§ 44. *Methegh* (*מֶתֶּחֶף* *brille*), a small perpendicular stroke under the initial letter of the syllable to which it

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. **בְּיַמֵּי מִסְגְּרוֹתֶיךָ**, **בְּפִתּוֹךְ**, **וְזִיאֵי**, **נֶאֱסַף**, **הָאָדָם**, **וּמִתְקַבְּלוֹת**. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. **וְרֵאשִׁי־לֹ** Gen. 22: 8, **בְּיָאֵם־לָהֶם** 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, **הַשָּׂאִי־לֹ** Num. 21: 35, **בְּלֶהֱתַבְּטֵן** Num. 21: 33, **בְּלֶהֱתַבְּטֵן** Jer. 34: 1.

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. **הַתְּעִירֶהָ** Deut. 4: 26, **הִירֹדֶהָ** Josh. 22: 27, where the tone falls on the penult; **הִהְיֶה־עָרָם** Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. **וְאִשְׁתְּמָרָה** 2 Sam. 22: 24, **וַיְהִי־תִהְיֶה** Job 1: 7, **בְּתַתְּתָנֹת** Ezek. 42: 5, **שָׁאֵל־הָאִישׁ** Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. **וַיְבָאֵם** Jer. 33: 24, **הַיְזַרְעֵאֵלִי** 1 Kin. 21: 1, **אֲחִי־בֵלְתֵה־מִצָּהָה** Deut.

6: 25, except in certain cases which require it, e. g. **נְתַחֲמָלָה** Ex. 1: 10, **וְהִתְחַלְּתֶם** Lev. 26: 12.

a. Methegh regularly stands (see Baer in *Merx Archiv* for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent Methegh by both a vowel and a vocal Sh'va (other than Hholem before a guttural with Hhateph Pattahh), **וְהִתְחַלְּתֶם** Gen. 3: 8, **וְהִתְחַלְּתֶם** Gen. 7: 2, **וְהִתְחַלְּתֶם** Ps. 18: 46, **וְהִתְחַלְּתֶם** Zech. 9: 16, but **וְהִתְחַלְּתֶם** Gen. 24: 11.

(2) On *ě*, *ĩ* or *ũ* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ă* or *ě*, **וְהִתְחַלְּתֶם** Gen. 3: 24, **וְהִתְחַלְּתֶם** Gen. 4: 26, **וְהִתְחַלְּתֶם** Gen. 30: 31. Initial *h* followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules **וְהִתְחַלְּתֶם** Gen. 47: 24, **וְהִתְחַלְּתֶם** Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, **וְהִתְחַלְּתֶם** Job 3: 5, but **וְהִתְחַלְּתֶם** Ps. 9: 9.

(4) With the first syllable of **וְהִתְחַלְּתֶם** and **וְהִתְחַלְּתֶם**, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but **וְהִתְחַלְּתֶם** Gen. 17: 12, **וְהִתְחַלְּתֶם** Gen. 9: 9, **וְהִתְחַלְּתֶם** Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. **וְהִתְחַלְּתֶם** Gen. 17: 20, **וְהִתְחַלְּתֶם** Gen. 50: 16, **וְהִתְחַלְּתֶם** Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal Sh'va, whether simple or compound; also to a short vowel followed by compound Sh'va 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, **וְהִתְחַלְּתֶם**, **וְהִתְחַלְּתֶם**, **וְהִתְחַלְּתֶם** Gen. 30: 38, **וְהִתְחַלְּתֶם** Isa. 9: 17, 10: 34, **וְהִתְחַלְּתֶם**; sometimes to other intermediate syllables, § 20. 2, e. g. **וְהִתְחַלְּתֶם** Ex. 12: 21, **וְהִתְחַלְּתֶם** Num. 31: 12 (but **וְהִתְחַלְּתֶם** Deut. 34: 1, where a simple syllable precedes), **וְהִתְחַלְּתֶם** Isa. 63: 7, **וְהִתְחַלְּתֶם** Obad. ver. 11, particularly before the first radical of **וְהִתְחַלְּתֶם** to *be* and **וְהִתְחַלְּתֶם** to *live* when pointed with Sh'va **וְהִתְחַלְּתֶם**, **וְהִתְחַלְּתֶם**; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. **וְהִתְחַלְּתֶם** Gen. 1: 11, **וְהִתְחַלְּתֶם** Ex. 12: 7, Zech. 14: 2, **וְהִתְחַלְּתֶם** Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, הָיָה־לְךָ Gen. 19: 12, אָרְבָּע־יָמִים Gen. 22: 12, מִשְׁבָּע־יָמִים Gen. 34: 6: With dissyllables this is rare and exceptional $\text{וַיִּזְכֹּר־אֱלֹהִים}$ 1 Kin. 1: 19, $\text{וַיִּזְכֹּר־הַלֹּהִים}$ 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in Merx Archiv for 1868):

(1) To the article הַ or the inseparable prepositions בְּ , כִּ , לְ with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghesch forte has been omitted, provided they stand in the second place before the accent, הַחֲבִישָׁה Lev. 3: 3, לְבַנְיָמִן Ps. 4: 1, but הַיְהוָה־יְיָ Gen. 33: 5, לְכָרֶבֶת Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הַחֲבִישָׁה Gen. 18: 17, הַאֲלֵהָ Ex. 2: 7, but הַיְהוָה־יְיָ Gen. 29: 5, הַבְּשִׁיל Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'lhī הַקְּזִיבֶנִי Ps. 85: 6. Before Daghesch-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַחֲבִישָׁה Isa. 27: 7.

(3) To the first syllable of וְהָיָה or וַיְהִי־וְהָיָה before Makkeph or with the accent Pashta, וְהָיָה־אֵלֶיךָ Gen. 1: 3, וַיְהִי־וְהָיָה Gen. 4: 8, $\text{וַיְהִי־וְהָיָה־וְהָיָה}$ Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, $\text{בְּאֵת־הַמְּשֻׁבָּטִים}$ 2 Kin. 9: 11.

c. 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 \bar{a} , \bar{i} , and \bar{u} preceding Sh'va, inasmuch as this will necessarily be vocal. Initial \bar{a} \bar{u} , the unemphatic conjunction, is an exception with which it is not written, e. g. וְהָיָה־לְךָ Gen. 6: 19, וְהָיָה־לְךָ Gen. 31: 4, unless the Sh'va be compound, e. g. $\text{וְהָיָה־לְךָ־וְהָיָה־לְךָ}$ Gen. 1: 18, וְהָיָה־לְךָ Judg. 5: 12, or it be required by the rules under 1. *a.* The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּנָה Gen. 32: 22, וַיִּגְעֹלוּ Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִמְצְאוּךָ Isa. 22: 19 in some editions. 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. וְהִשְׁבַּחְתָּ, לְיִשְׂרָאֵל, מִהַרְפָּזִים.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. הָעֵרֶץ Job 19: 6, נִתְקָה Ps. 2: 3, כְּמִתְפַּלֵּחַ Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Mā'rīkh* (מַרְיָח *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. מִתְּחִלָּה Isa. 66: 13, לֹא לָקְהָהֶם Deut. 12: 31, וְאִסְרֵם Zech. 7: 14, וְעַל־צָרָא Num. 10: 23, וַיִּקְרָאוּ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, וְכִתְּבֵהֶם Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, וְהִרְיָאֵם Ps. 79: 10.

(2) The divine names וְהָיָה, וְאֵלֶיךָ, וְאֵתְּיָם, וְאֵלֶיךָ, when accented with R'bhī^a not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī^a or D'hī not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וְהָיָה Ps. 1: 3, וְכִתְּבֵהֶם Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, **בְּקִרְרִי לְ** Ps. 36: 7, **וְאֵלֶּיךָ יְהוָה** Ps. 91: 15.

(4) **לְךָ** with Munahh before D'hhi takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), **וְאֵלֶּיךָ יְהוָה** Gen. 10: 14, **וְיִשְׁקָרְיָם** Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhī^a, or Kadhma as the second Conjunctive before Pashita or T'blir, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), **וְהָאֱלֹהִים** Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

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

be supplied from a knowledge of the form indicated by the letters, which in this case is **נְוֹאֲמָרֵי**. Again, in ver. 9, **תִּקְעוּ** in the text refers to **ק' תִּקְעֵי** in the margin; the K'ri is here **תִּקְעֵי**, 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 **אֲנֵהוּ קרי**; the K'ri is accordingly **אֲנֵהוּ**, and the K'thibh **אֲנֵי**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כְּתִיב וְלֹא קרי**, *written but not read*, placed in the margin, e. g. **נֹא** Ezek. 48: 16, **נֹא** 2 Kin. 5: 18, **יִדְרֹךְ** 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 וְלֹא כְתִיב**, *read but not written*, e. g. **בְּנֵי** Judg. 20: 13 in the text **בְּנֵי**, and in the margin **בְּנֵי**, to be read **בְּנֵי**; so Jer. 31: 38 **בְּאֵים**. In 1 Kin. 21: 8 the first letter of **הַקְּבָרִים** is left unpointed as superfluous, and in Job 2: 7 **וְעַד** is explained by the margin to stand for **וְעַד**: so Jer. 18: 23 **וְהָיָה** for **וְהָיָה**.

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 *Kúριος* 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 drawn that it was יְהוָה *Yahve*. 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. Other standing K'ris, unnoted in the margin, are יהוה, which is read יהוה, though the sound indicated by the letters is יהוה. So יהוה read יהוה, and יהוה read יהוה.

§ 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 Massoretic 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 Massoretic 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 know-

ledge 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 departed 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. 71. (1) An *ě* or *ÿ* derived from *ā* is written *ā*, as *Θαρα*, *Βαλααμ*, *Γαβαων*, *Μαριαμ*; and on the other hand, *a* is sometimes written *ě*, especially before *h* as *Κορε*, *Ζαρε*, *Ολιβεμα*, *Κενέζ*, *Γεθ*, (2) *ě* is written for *ÿ* and *ō* for *ū*, *Χετταιοι*, *Γεενα*, *Γεδεων*, *Μεσραιμ*, *Οχολαθ*, *Οζια*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *Καιναυ*, *Ναβαν*. (4) The vowel letters are softened into their homogeneous vowels *σικρα*, *σιδαβηρ*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *Σαβαωθ*, *Παγουηλ*, *Χερουβιμ*, *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *Μολοχ*, *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 Massorites is correct,

at least in all essential particulars, and that it is properly to be made 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*; נָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy*; זָנַק *to encircle the neck with an ornament*, חָנַק *to strangle*, חָנָא applied to sounds uttered in strangulation, *to groan*; חָגַל *to go about as a spy*, חָגַל *to go about as a merchant*; חָנַס *to collect*, חָנָוּת *treasures*; חָבֵיט *a cup*, חָבֵיט or חָבֵיט *a helmet* (of similar shape); חָדָה *tender, delicate*, חָדָה *thin*; חָמַק *to make straight*, חָמַק *to straighten the beam of the balance, to weigh*; חָבֵיר *first born*, חָבֵיר *first ripe*, חָבֵיר the first portion of the day, *the morning*; חָלָה *to suspend*, חָלָה applied to a bucket, *to let down*; חָצַר *to cut*, חָצַר *to reap*; חָזָב *gold*, חָזָב *yellow*; חָבֵן *to conceal*, חָבֵן and חָבֵן *to hide away as treasures*, חָבֵן *to cover with boards*; חָרַץ *to destroy* by tearing down, חָרַץ *to destroy* by uprooting; חָטַח *to slay*, חָטַח *to sacrifice*; חָבַל *to bind*, חָבַל *to bound*; חָבַח *to break up, flee*, חָבַח *to break out, blossom*, חָבַח *to break in pieces*; חָצַב *to cut off*, חָצַב *to hew stone*, חָצַב *to cut wood*; חָתַר *to surround*, חָתַר *to encircle the head with a crown*; חָתַר *to pour out*, חָתַר *to pour in libation or in casting metals*; חָתַר *to shine*, חָתַר *to be pure*; חָתַר *to engrave*, חָתַר *to plough*; חָתַר *to prove*, חָתַר *to approve, choose*; חָתַר *to drink*, its causative חָתַר *to break through*, חָתַר *to investigate*; חָתַר *to place*, its reflexive חָתַר.

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

חָתַר *to deal violently*, חָתַר *to urge*; חָתַר *to cut with the sickle, reap*, חָתַר

to cut with the teeth, bite; נָשַׁח to blow, נֶשֶׁם breath; פָּנַם to collect, נָכַם riches, מִסְפָּנוֹת storehouses.

3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר to bind, צָרַר to press together, אָצַר to heap up, רָצַר to be straitened, נָצַר to guard, besiege, הִצִּיר to restrain, הִצִּיר an enclosure; from גז are formed גָּזַר to cut, גָּזַר to cut off, גָּזַר to cut loose, go away, שָׂזַר to shear, גָּזַל to plunder, הִגְזִיר hewn stone; פָּתַח to unfold, make distinct, פָּרְטַח to spread out; פָּרְטַח a vineyard, פָּרְטַח a garden.

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

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

נָצַר to guard, נָצַר poetic; בְּרוֹשׁ cypress, בְּרוֹשׁ once in poetry; שָׁטַח to shut, rarely שָׁטַח poetic; סְטַח storm, שָׁטַח rare and poetic; כָּסַף to cover, once שָׁטַח; הִשָּׁטַח to be quenched, once שָׁטַח; הִשָּׁטַח to abhor, once הִשָּׁטַח; הִשָּׁטַח to be foolish, once הִשָּׁטַח; הִשָּׁטַח iniquity, once הִשָּׁטַח.

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

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

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute **š** for the Hebrew final **ש**, and the corresponding linguals for the Hebrew sibilants, **z** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural **ז**, e. g.:

Heb. הָדָה *to wander*, Aram. הָדָה, Syr. הָדָה; Heb. זָהָב *gold*, Aram. הָדָב, Syr. הָדָב; Heb. צוּר *a rock*, Aram. צוּר, Syr. הָדָב; Heb. שְׁלֹשׁ *three*, Aram. הָלֹשׁ, Syr. הָלֹשׁ, Arab. ثَلَاثٌ; Heb. אֶרֶץ *the earth*, Arab. أَرْضٌ, Aram. אֶרֶץ, Syr. אֶרֶץ. Other consonant changes: Heb. בֵּן *a son*, Arab. ابْنٌ, Aram. בַּר, Syr. بַּר; Heb. הָרַג *to kill*, Arab. قَتَلَ; Heb. הָרַגְלָה, Syr. הָרַגְלָה; Heb. כִּסֵּא *a throne*, Aram. כִּסֵּא, Syr. כִּסֵּא, Arab. كُرْسِيٌّ; Heb. הַלְהָה *a field*, Aram. הַלְהָה, Syr. הַלְהָה, Eth. ḥṣḥ.

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.:

אָרְזָן, אֶרְזָן *purple*; שָׂטָן, שִׂטָן *to hate*; חַמְרָה, חַמְרָה *chamber*; אָחָן, אָחָן *Achan*; נְבוּכַדְרֶצְצַר, נְבוּכַדְרֶצְצַר *Nebuchadnezzar*; דּוֹעַג, דּוֹעַג *Doeg*; אֶלְמָנִים, אֶלְמָנִים *alnuq or alnum trees*; תְּלָמִים, תְּלָמִים *teeth*.

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

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in

their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

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

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

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הַקָּטַל = הִקָּטַל for קָטַל; הִקָּטַל probably for הִקָּטַל comp. Arab. *takattala*. In אֶזְכָּר 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. זְרוּעַת אֶרְצוֹת אֶרְצוֹת *arm*; הַיּוֹם אֶתְמֵינָהּ *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶתְמֵינָהּ אֶתְמֵינָהּ אֶתְמֵינָהּ. So in Chaldee אֶרְצוֹת *blood*, Heb. אֶרְצוֹת; אֶרְצוֹת *garden*, Heb. אֶרְצוֹת. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆμα, ἐχῆμα.

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

a. This occurs regularly in verbs whose first radical is ך or ך, and in nouns derived from such verbs, e. g. רָבּוּל for רִבּוּל, רָעַל for רִעַל, רָבּוּל for רִבּוּל, רָעַל for רִעַל Ezek. 2: 10 for רָעַל, רָעַל Ezek. 1: 4 for רָעַל, and perhaps פָּאָר Am. 8: 8 for פָּאָר.

ס is thus dropped in נָחַם for נִחַם, שָׁן for שָׁן; also in a few instances from the beginning of the second syllable of words, e. g. יָאֲבֹדָה Ezek. 28: 16 for יָאֲבֹדָה; יָאֲבֹדָה Job 32: 11 for יָאֲבֹדָה; יָאֲבֹדָה Eccl. 4: 14 for יָאֲבֹדָה; מִצְרַיִם 2 Chron. 22: 5 for מִצְרַיִם; מִצְרַיִם Ezek. 20: 37 for מִצְרַיִם; מִצְרַיִם 1 Kin. 5: 25 with Daghesch-forte conservative for מִצְרַיִם; מִצְרַיִם Prov. 8: 17 for מִצְרַיִם; מִצְרַיִם Prov. 17: 4 for מִצְרַיִם; מִצְרַיִם 1 Sam. 1: 17 for מִצְרַיִם. 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.

צ is occasionally dropped from the participles of the Pual or fourth conjugation, as לָקַח for לְקַח; ל in קָח for לְקַח; ה in לָחַץ Ex. 3: 2 for לְחַץ; לָחַץ Ex. 7: 22 for לְחַץ; לָחַץ Ex. 7: 11; and perhaps כ in כָּתַב Gen. 49: 11, which appears to be for כָּתַב.

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

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 ך as the final radical of verbs, e. g. לָחַץ for לְחַץ; לָחַץ for לְחַץ; לָחַץ for לְחַץ.

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

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward. e. g. זָרָד for זָרָד; זָרָד Job 29: 6

for הַתְּנַחֵם , הַתְּנַחֵם Ex. 2: 4 for הַתְּנַחֵם and probably הַתְּנַחֵם Ps. 139: 8 with Dagghesh-forte conservative for הַתְּנַחֵם .

§ 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, מָחָה for מִחָה , הַתְּנַחֵם for הַתְּנַחֵם , לִבְיָהוּן for לִבְיָהוּן , but רַב from רָבַב , מִשְׁלַח 1 Kin. 1: 15 for מִשְׁלַח or מִשְׁלַח , מִחָה Ezek. 4: 3 for מִחָה Mal. 1: 14 for מִחָה .

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

a. So perhaps כ in כָּחַד according to Gesenius for כָּחַד and כָּח for כָּח . Compare Greek συγγενής for συγγενής , τέτυμμαι for τέτυμαι , 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 Biblical Aramaic 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. $\aleph\aleph$ for $\aleph\aleph$, $\beth\aleph$ for $\beth\aleph$, $\aleph\aleph$ for $\aleph\aleph$ Isa. 23: 11 for $\aleph\aleph$, $\beth\aleph$ Job 18: 2 in the judgment of some for $\beth\aleph$ *ends*. though others make the \beth a radical, and give the word the sense of *snares*. The conjecture that $\aleph\aleph$ Ps. 64: 7, Lam. 3: 22 is for $\aleph\aleph$ is unnecessary and unwarranted.

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

a. In $\aleph\aleph$ 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, Aram. $\beth\aleph$ for $\beth\aleph$; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is \beth appearing in this conjugation is $\beth\aleph$ Isa. 1: 16, where \aleph is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= $\delta\zeta$) into $\sigma\delta$, as $\sigma\rho\iota\sigma\omega$ for $\sigma\rho\iota\zeta\omega$.

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

1. There are three instances in which it has been doubtfully conjectured that a final \aleph has been assimilated to a following initial \beth ; viz. $\beth\aleph$ Isa. 35: 1 presumed to be for $\beth\aleph$; $\beth\aleph$ Num. 3: 49 for $\beth\aleph$ Ex. 21: 30, Ps. 49: 9; $\beth\aleph$ 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 ך and ם, from the end of a word.

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

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

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

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

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

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

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

a. In one instance after such a change of ו to ׀, a following ׀ suffers the contrary change to ׀ to prevent the triple recurrence of the same letter, אֲרָרָרָרָר Isa. 16: 9 for אֲרָרָרָרָר.

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

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

CHANGE OF CONSONANTS TO VOWELS.

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

1. Occasionally in reduplicated syllables or letters, פּוֹכֵב for פּוֹכֵכֵב; טוֹשָׁעוֹת for טוֹשָׁעֵשׁוֹת; בָּבֶל for בְּבֶלֶל Gen. 11: 9; גְּלִהוֹת 2 Chron. 35: 13 from גְּלִיָּהוֹת Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed ׀ is softened to its homogeneous vowel *ā* before other labials or vowelless letters, e. g. וְדָבַר, וְיָבִיחַ; the softening of an initial ׀ to *ī* only occurs in אִישׁ 1 Chron. 2: 13 for אִישׁ ver. 12, אִשׁ 2 Sam. 14: 19, Mic. 6: 10 for אִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and ׀ following their homogeneous vowels, e. g. הַיְיָ for הַיְיָ § 59, בְּיַהֲיָה, unless they are doubled, as מִיִּשְׁרָיִם, and occasionally even then, e. g. מִיִּשְׁרָיִם for מִיִּשְׁרָיִם. Final ׀ always, and medial ׀ frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּאָה for מִצָּאָה, מִצָּאָה for מִצָּאָה.

a. Medial **x** regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. רָאָהָל in רָאָהָל preceded by ל, thus רָאָהָל; in אָלְהָיִם and certain forms of אָלוֹן preceded by the prefixes ל כ ל כ כ ל, thus, לְאֶלְהָיִם, לְאֶלְהָיִם, לְאֶלְהָיִם. The following examples are of a more individual character, e. g. נָאָהָל for נָאָהָל 1 Kin. 11: 39 for נָאָהָל Num. 11: 4, בָּאָהָל Jer. 40: 1, נָאָהָל Isa. 14: 23. In a few cases this has led to a change of orthography, the **x** which is no longer heard being dropped, or another vowel letter substituted for it, e. g. רִבְּבָה Ezek. 42: 5, and אִיבְּרַל Hos. 11: 4 from אָבְּל Job 8: 8 for רָאָהָל Deut. 32: 32 for רָאָהָל, and the examples cited § 53. 2, *a*.

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

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

a. Thus, **x**: רָאָהָל for רָאָהָל, תְּזַקְרְהִי Ezek. 25: 6 from שְׂעִרְהִי ver. 1. ; שְׂעִרְהִי Ps. 139: 20 for שְׂעִרְהִי, so תְּזַקְרְהִי Jer. 10: 5; רָאָהָל from רָאָהָל Neh. 6: 8 for רָאָהָל Isa. 51: 20, הָאָהָל Dent. 14: 5; הָאָהָל 1 Sam. 14: 33 for הָאָהָל, הָאָהָל Isa. 10: 13 for הָאָהָל Zech. 11: 5 for הָאָהָל; this even occurs after mixed syllables, e. g. מְלָאָהָל for מְלָאָהָל; הָאָהָל for הָאָהָל, particularly in proper nouns הָאָהָל for הָאָהָל Jer. 25: 36 for הָאָהָל Prov. 30: 17 for הָאָהָל. There is no instance of this with ו, on the contrary, קְרִיבְהִי Cant. 5: 2, 12.

(4) At the end of words ו and ׀, when without a vowel of their own and preceded by a vowelless letter, invariably quiesce in their homogeneous vowels, ו in an unaccented *ū*, ׀ in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בְּרִיחַ for בְּרִיחַ, יְשַׁתְּחִי for יְשַׁתְּחִי; יְשַׁתְּחִי for יְשַׁתְּחִי, פְּרִי for פְּרִי, דְּמִי for דְּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ו and ם 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. הוֹצֵק for הוֹצֵק, גָּלָה for גָּלָה, הוֹצֵק for הוֹצֵק, קָם for קָם, הוֹצֵק for הוֹצֵק, הוֹצֵק for הוֹצֵק; מוֹח for מוֹח; הוֹצֵק for הוֹצֵק, הוֹצֵק for הוֹצֵק, מוֹח construct state of מוֹח, בֵּית const. of בֵּית, הוֹצֵק for הוֹצֵק, הוֹצֵק for הוֹצֵק.

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

VOWEL CHANGES.

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

the plural of the demonstrative in the Pentateuch לָאֵלֶּיךָ or לָאֵלֶיךָ, elsewhere, with a single exception, לָאֵלֶיךָ. 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. לָאֵלֶיךָ *to kill*, Aram. לָאֵלֶיךָ, Syr. لَأَيْلَيْكَ, Arab. لَأَيْلَيْكَ, Ethiop. ቀተሎ.

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. בְּשִׁשָּׁהּ, בְּדָבָר. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח from שָׁלַח.

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, שָׁלַח in the imperative but not in the infinitive for שָׁלַח; שָׁלַח for שָׁלַח, but שָׁלַח not שָׁלַח for שָׁלַח. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁלַח always, but שָׁלַח and שָׁלַח but שָׁלַח but שָׁלַח. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שָׁלַח but שָׁלַח; שָׁלַח; שָׁלַח. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁלַח for שָׁלַח; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before *n*, e. g. שָׁלַח from שָׁלַח, שָׁלַח Job 31:24 (in most copies) from שָׁלַח, שָׁלַח from שָׁלַח. (5) *š* in many cases prefers the diphthongal vowels *e* and *o*, thus שָׁלַח, שָׁלַח, שָׁלַח, שָׁלַח but שָׁלַח; שָׁלַח. (6) *r* partakes of this preference for *ā* to a limited extent, e. g. שָׁלַח for שָׁלַח or שָׁלַח; שָׁלַח from שָׁלַח.

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. שָׁלַח, שָׁלַח, שָׁלַח.

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. שָׁלַח and שָׁלַח, or with a slight distinction, as שָׁלַח, in pause: שָׁלַח; שָׁלַח, construct שָׁלַח. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. שָׁלַח 1 Kim. 14:3, and in most editions שָׁלַח Jer. 13:25. As final *š* is always either quiescent or otiant, it never receives Pattahh furtive. The letter *r* never takes it unless it be in a single instance, and that in a penultimate syllable שָׁלַח Ps. 7:6, which is probably to be read *yī'radlōph*; though it might be pronounced *yīradlōph*, which some conceive to be an anomalous form for שָׁלַח, after the analogy of שָׁלַח Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words שָׁלַח Isa. 1:6, and שָׁלַח Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal שָׁלַח and the Piel שָׁלַח.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

אֶתְלִים for אֶתְלִים, אֶתְלִיו, אֶתְלִיו, אֶתְלִים for אֶתְלִים, אֶתְלִיו, אֶתְלִים. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. אֶתְלִים for אֶתְלִים (אֶתְלִים), אֶתְלִים, אֶתְלִים, אֶתְלִים. 2 Kin. 12: 9, אֶתְלִים for אֶתְלִים, אֶתְלִים, also אֶתְלִים Ex. 2: 20 for אֶתְלִים, אֶתְלִים Ruth 1: 20, אֶתְלִים Prov. 1: 22 for אֶתְלִים, אֶתְלִים Job 20: 26 see § 111.2. e, אֶתְלִים Zech. 7: 14 for אֶתְלִים, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. אֶתְלִים for אֶתְלִים from אֶתְלִים, אֶתְלִים, אֶתְלִים, אֶתְלִים Deut. 32: 10; אֶתְלִים, אֶתְלִים.

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

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before *ח*, frequently before *ה*, less often before *ט*, rarely before *ס*, never before *ר*, e. g. אֶתְלִים, אֶתְלִים, אֶתְלִים, אֶתְלִים. (2) It is more likely to occur in the body of a word than after a prefix, e. g. אֶתְלִים Ps. 119: 43 from אֶתְלִים, but אֶתְלִים Job 38: 24 from אֶתְלִים. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. אֶתְלִים Prov. 22: 24 from אֶתְלִים, אֶתְלִים Ps. 141: 8 from אֶתְלִים but אֶתְלִים Deut. 2: 9. There are a very few instances in which Daghesh-forte is found in *ח*, e. g. אֶתְלִים Ezek. 16: 4, אֶתְלִים Prov. 14: 10, אֶתְלִים Prov. 15: 1 (in some editions), אֶתְלִים Cant. 5: 2, see also § 24. *b.*

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

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. אֶתְלִים for אֶתְלִים, אֶתְלִים for אֶתְלִים, אֶתְלִים for אֶתְלִים. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. אֶתְלִים for אֶתְלִים from אֶתְלִים (אֶתְלִים); אֶתְלִים from אֶתְלִים; אֶתְלִים from אֶתְלִים for אֶתְלִים from אֶתְלִים. 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. קָבְדִי for קָבְדִי , הַחֲזִיקִי for הַחֲזִיקִי , לִלְהִי for לִלְהִי , לִלְהִי for לִלְהִי , לִלְהִי for לִלְהִי .

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 וַיִּשְׁמְרוּ , וַיִּשְׁמְרוּ , וַיִּשְׁמְרוּ and וַיִּשְׁמְרוּ , וַיִּשְׁמְרוּ .

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

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

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. קָבְדִי , the 2 fem. sing. pret. of verbs קָבְדִי , certain jussive and Vav Conversive forms of לִי verbs §§ 174. 4, 177. 3, קָבְדִי § 153. 2, the nouns קָבְדִי , קָבְדִי and forms with otiant Aleph.

b. When the penultimate letter is ה or ח , it in a few instances takes Seghol, as קָבְדִי , קָבְדִי , קָבְדִי . When the final letter is ס , it either remains otiant, § 16. 1, or requires Seghol, קָבְדִי , קָבְדִי ; a penultimate ס either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, קָבְדִי , קָבְדִי or קָבְדִי . The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. קָבְדִי for קָבְדִי , קָבְדִי for קָבְדִי (Daghesh-forte disappearing at the end of the word), קָבְדִי for קָבְדִי , Job 31: 15 for קָבְדִי .

in the absolute; and all of them to the feminine ending ך. Examples of ך: בָּנוּ Num. 23: 18, 24: 3, 15, הָיָה several times, בִּקְרָבֶיךָ Ps. 114: 8. Examples of ך: אֶל־הַיָּם Hos. 10: 11, אֶל־רֵיךְ Gen. 49: 11, בְּרֵיךְ ibid., מִן־בְּרֵיךְ Gen. 31: 39, הִדְרֵךְךָ Ps. 110: 4, הִדְרֵךְךָ Ps. 114: 8, הַיָּם־יָךְ Ps. 123: 1, מִן־בְּרֵיךְךָ Ps. 113: 5, מִן־שֶׁבֶרֶךָ ver. 6, מִן־הַיָּם־יָךְ ver. 7, הַיָּם־יָךְ ver. 8, מִן־שֶׁבֶרֶךָ ver. 9, מִן־בְּרֵיךְךָ Isa. 1: 21, נֶאֱדָרְךָ Ex. 15: 6, מִן־בְּרֵיךְךָ Zech. 11: 17, רַב־יָךְ Lam. 1: 1, שֶׁבֶרֶךָ ibid., שֶׁבֶרֶךָ Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מִן־בְּרֵיךְךָ, מִן־בְּרֵיךְךָ, to certain particles, as בְּרֵיךְךָ, וְהַיָּם־יָךְ, and perhaps to such participial forms as יִשְׁבְּרֵךְךָ Jer. 22: 23. Of הַיָּם־יָךְ Ex. 15: 16, אֶל־רֵיךָ Isa. 8: 23, Job 34: 13, 37: 12, מִן־בְּרֵיךְךָ Judg. 14: 18, מִן־בְּרֵיךְךָ Ps. 3: 3, 80: 3, Jon. 2: 10, לֵיךְ almost constantly, מִן־בְּרֵיךְךָ Ps. 116: 15, מִן־בְּרֵיךְךָ Num. 34: 5, Ps. 124: 4, מִן־בְּרֵיךְךָ Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, מִן־בְּרֵיךְךָ Job 5: 16, מִן־בְּרֵיךְךָ Ps. 44: 27, 63: 8, 94: 17, מִן־בְּרֵיךְךָ Job 10: 22, מִן־בְּרֵיךְךָ Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לִי verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. e.

§ 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. הַשְּׂפִירָה Neh. 3: 13 from הַאֲשְׂפִירָה after the rejection of *א* by § 53. 2. *b*; בֵּית after the softening of *י* to *i* becomes בֵּית; קָטְלָהּ by the rejection of *ה* becomes קָטְלָהּ; נְהוּ prefixed to proper names is from נְהוּ for נְהוּ, § 57. 2 (4), an abbreviation of נְהוּהָ, § 47.

2. One of them may be hardened into its corresponding semi-vowel; *i* י with *i* י may form *ī* י, or the first *ī* may be changed to *iy*, which, upon the reduplication of the *י* to preserve the brevity of the antecedent vowel, § 24. 3, becomes *יֵי*, e. g. עָבְרֵי with ים becomes עָבְרֵיִם or עָבְרֵיִם. So, י before ה forms הֵה, and before ו forms הוּ, e. g. עָבְרֵיִהּ; in like manner ו is changed before ו into *ūw*, forming הוּוּ, which, by § 56. 3, becomes הוּוּ, e. g. בְּלִבְהוּוּ, by the substitution of וּת for ת, בְּלִבְהוּוּת. *ī* י followed by *ū* ו forms *īw*, קָטְלָהּוּוּ, קָטְלָהּוּוּ; פִּיחֵוּוּ, פִּיחֵוּוּ; הַמִּשְׁוּוּוּ, הַמִּשְׁוּוּוּ; for הַמִּשְׁוּוּוּהָ Josh. 14: 8. *ē* י before *i* י or *ū* ו is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes וַ and וי, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סוּיִטְ with וַ becomes סוּיִטְ, and with וי, סוּיִטְוּ. The same resolution of וַ occurs before final ה, forming הַ, and by § 61. 2 הַ, thus נְעוּרָה with הַ becomes נְעוּרָהַ.

a. Grammarians have disputed whether in such words as נְבֻרִים, בְּלָבוֹת the point in ו is Daghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm, malkhuyyōth*, or *ibhriyīm, malkhūyōth*. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. פָּנִים, פָּנִים.

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

c. In words of ל'ה formation, such as עֲשֵׂה, עֲשֵׂה from עֲשֵׂה and ה, י, ים, it might appear as though one vowel were rejected before another. But the correct explanation is that ו is the true final radical, and the forms above given are for עֲשֵׂה, עֲשֵׂה (like קְטַלִּים) from which ו is rejected by § 53. 3. In the same way עֲשֵׂה, etc., from עֲשֵׂה are for עֲשֵׂה. In such alternate forms as פָּרִי from פָּרִי, the radical ו 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. חָג for חָג; חָגָה, חָגָה Prov. 21: 22, חָגָה (also when ח has Hhateph Kamets, e. g. חָגָה, חָגָה Judg. 9: 9), often before ח and ט, particularly if it receives the secondary accent, e. g. חָגָה for חָגָה but חָגָה, חָגָה, חָגָה, rarely before א and ר, חָגָה Gen. 14 10, חָגָה Neh. 9: 18, 26 but חָגָה Ezek. 35: 12.

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

c. In הָאֵלֹהִים 1 Sam. 28: 15 and the combination הָאֵלֹהִים a similar change takes place after a guttural to prevent the repetition of the vowel \bar{a} ; so in הָאֵלֹהִים Ps. 20: 4, and הָאֵלֹהִים after the liquid ג .

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

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

b. The assimilation to (.) occurs in a few cases after a guttural with ה prefixed, e. g. הָאֵלֹהִים for הָאֵלֹהִים , הָאֵלֹהִים for הָאֵלֹהִים ; and in הָאֵלֹהִים (from הָאֵלֹהִים) uniformly after Kamets הָאֵלֹהִים , הָאֵלֹהִים , הָאֵלֹהִים .

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

§ 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. הָאֵלֹהִים , הָאֵלֹהִים ; הָאֵלֹהִים , הָאֵלֹהִים ; הָאֵלֹהִים , הָאֵלֹהִים .

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 \bar{a} , e. g. הָאֵלֹהִים , הָאֵלֹהִים , occasionally \bar{e} , e. g. הָאֵלֹהִים , הָאֵלֹהִים , rarely \bar{o} , e. g. הָאֵלֹהִים . 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, הָאֵלֹהִים from הָאֵלֹהִים , הָאֵלֹהִים from הָאֵלֹהִים .

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.

These are (1) lengthening short vowels, viz., (◌) and not infrequently (◌) which has arisen from (◌) to (◌), e. g. אָמַר, אֶמַר; פָּחַדְתָּ, פִּחַדְתָּ; אָרַץ, אֶרֶץ; עָבַד, אֶבֶד, and bringing back Kamets Hhathuph shortened from Hholem to its original length וַיִּמְחַח, וַיִּמְחַח. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עָבְדוּ, עָבְדוּ; דָּבְרוּ, דָּבְרוּ; גָּמְדוּ, גָּמְדוּ. (3) Changing simple Sh'va in trilateral syllables and before the suffix הָ to Seghol, e. g. בִּיחָדְךָ, בִּיחָדְךָ; יָדָי, יָדָי; שָׁפָם, שָׁפָם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אָנֹכִי, אָנֹכִי; חָלִי, חָלִי; הָיָי, הָיָי; אָנֹכִי, אָנֹכִי.

a. Patahh sometimes remains without change, עָר Ps. 132: 12, הִבְרַתָּה 2 Sam. 2: 27, וַיִּזְכְּרֵנִי Jer. 7, 10, וַיִּזְכְּרֵנִי Prov. 30: 9, אֶתְחַלֵּתָה Job 34: 5, אֶתְחַלֵּתָה Neh. 5: 14, and once restored in a simple syllable הִזְכֵּנִי 2 Sam. 3: 34. Seghol more frequently, בָּלַדְתָּ, בָּלַדְתָּ; יָבִיטָהּ, יָבִיטָהּ and הִבְרַתָּה. Long vowels are mostly unaltered; only Tseré is in mixed syllables occasionally changed to Patahh, הָרָהוּ Isa. 18: 5 for הָרָהוּ, so הָשִׁיבָה Isa. 42: 22, הָשִׁיבָה Gen. 17: 14, הָשִׁיבָה Gen. 21: 8, וַיִּזְכְּרֵנִי Gen. 25: 34; in one word of Segholate formation it is converted to Seghol, הָשִׁיבָה, and in another to Kamets, הָשִׁיבָה. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus הָשִׁיבָה, הָשִׁיבָה; הָשִׁיבָה, הָשִׁיבָה; הָשִׁיבָה, הָשִׁיבָה Gen. 43: 14; הָרַבְּנוּ Ecl. 12: 11, הָרַבְּנוּ 1 Sam. 13: 21; הָשִׁיבָה, הָשִׁיבָה Gen. 49: 3, הָשִׁיבָה, הָשִׁיבָה Lev. 26: 34, 35; הָשִׁיבָה, הָשִׁיבָה. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus הָשִׁיבָה, הָשִׁיבָה; אָנֹכִי, אָנֹכִי, and in Ex. 29: 35 אָנֹכִי. 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, Athnakh and Olev'yoredh almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhī^a and Shalsheth, e. g. וַיִּזְכְּרֵנִי 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, Tiphbha הָשִׁיבָה Deut. 13: 5, Pashta הָשִׁיבָה ibid., Geresh הָשִׁיבָה Ezek. 40: 4, and even with Conjunctives, e. g. אָנֹכִי Isa. 49: 18, הָשִׁיבָה Ezek. 17: 15, הָשִׁיבָה 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 ל' verbs, e. g. תִּגְלַל from תִּגְלֵלָה, תִּנְצֵי for תִּנְצֵיָה, וְנִחַי for וְנִחַיָּה 1 Sam. 21: 14 for וְנִחַיָּה, וְנִשְׁמָתָה for וְנִשְׁמָתָה. 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. הִתְקַדְּהוּ for הִתְקַדְּהוּ.

(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), הִבְרַח, הִבְרַח; מִלֵּךְ, מִלֵּךְ; מִקְנֵשׁ, מִקְנֵשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ā* and *ē* are in a very few instances attenuated to *ǎ*, מְרַבֵּץ const. מְרַבֵּץ const. מְרַבֵּץ but מְרַבֵּץ; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הוֹדֵקָה 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. שְׁמֵי, שְׁמֵי; מוֹד, מוֹד; דָּר, דָּר.

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

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, דְּבָרִים, דְּבָרִיכֶם for דְּבָרֵיכֶם 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. תִּקְטְלוּהָ from תִּקְטְלוּ; קָמְנוּ from קָמוּ; הִקְטַלְתִּי from הִקְטַלְתָּ; קָטַלְתִּי from קָטַלְתָּ. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

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

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

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטְלוּהוּ, יִשְׁמְרוּ from יִשְׁמְרוּהוּ, or retained either unaltered, as הִקְטַלְתָּהּ from הִקְטַלְתָּהּ, מִשְׁפָּחָהּ from מִשְׁפָּחָהּ, or with a change of quality from pure to diphthongal or the reverse, מִתְּחִילָהּ from מִתְּחִילָהּ, נִסְוֵגְתִּי from נִסְוֵגְתִּי, הִקְטַלְתָּהּ from הִקְטַלְתָּהּ, פָּלְטִים from פָּלְטִים.

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

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



PART SECOND.

E T Y M O L O G Y.

ROOTS OF WORDS.

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

§ 68. There are in Hebrew, as in most languages, two

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

a. The few quadrilaterals and quinquilaterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. עָרַס to *lay waste* comp. עָרַס; בָּרַח to *burn* comp. בָּרַח; כָּרַע a *branch* comp. כָּרַע; שָׂרַע thoughts comp. שָׂרַע; שָׂרַע a *sceptre*, comp. שָׂרַע; שָׂרַע tranquil comp. שָׂרַע; שָׂרַע to *spread* comp. שָׂרַע; or by blending two different roots, e. g. רִעַח to *be fresh* composed of רָחַח and רָעַח; כָּרַע a *certain one* = כָּרַע; אָרַח a *frog* from אָרַח (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates בָּרַח, בָּרַח, בָּרַח, בָּרַח, בָּרַח, have in common the two letters בָּ with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב father, אָח brother, אָם mother, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and

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

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

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

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

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

their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

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

a. The classification usual with the Jewish grammarians is into verbs (מְעָלִים *actions*), nouns (שְׁמוֹת *names*), and particles (כְּבָרִים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

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

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

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

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

plural of this person is אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אֲנִי 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. הוּא (in pause occasionally הוֹא Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly הוֹא) is in five instances written הוֹא 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 הוֹא without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine הִיא is occasionally written הוֹיא Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous ה, though it is probable that the original pronunciation proper to this orthography was הוֹיא. The feminine plural הֵנּוּ occurs only Ezek. 34: 31, where a few manuscripts read הֵנּוּ; the alternate form הֵנּוּ occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have הֵנּוּ.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10, 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הוֹיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הוֹיא *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 הוֹיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הוֹיא Ruth 1: 13 and הוֹיא 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. 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 הוֹ or הֵ §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted אֲנִי, אֲנִי. The plurals of the second and third persons were originally הוֹא, הוֹיא, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. הוֹא, הוֹיא. The vowel *ū* 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* הוֹ or *ē* הוֹ. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה, is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called בְּנֵי יָדַי *cognomina*; the first person is הוֹא *the speaker*, the second הוֹיא *present*, the third הוֹיא *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: (See Paradigm I, at the end of the volume.)

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ך		ם
2. { <i>Masc.</i>		ך		ם
{ <i>Fem.</i>		ך		ן
3. { <i>Masc.</i>		ה	ם	הם
{ <i>Fem.</i>	ה	ה	ן	הן

In the first person singular י is attached to nouns, and ך to verbs. In the second person the palatal כ is substituted for the lingual ך 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, 222. The third plural forms םה, ןה are used with plural nouns; ם, ן with verbs and singular nouns.

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

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

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

The poetic form זה 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 ך and with a different vowel letter םִי or םִי. The plural, coming from a different root, is sufficiently distinguished without the usual termination; םִי 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 םִי.

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

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

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 םִי is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is םִיִּםִי, which may be employed as a separate word, or may be shortened to a prefix םִי 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 םִי takes the vowel (ִ) followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (ִ) before םִי 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 שָׁלַחֵוּ *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרְעוֹ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. אֲשֶׁר—שָׁם *where*, אֲשֶׁר—שָׁמָּה *whither*, אֲשֶׁר—מִשָּׁם *whence*.

a. The prefix שֶׁ occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in 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 הַשֶּׁלֶם Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition שֶׁ, the relative שֶׁ and the particle שֶׁלֶם *for that also*; but the most recent interpreters derive it from the verb שָׁלַם *to err*, and translate *in their erring*.

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

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and 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־שָׁבִיִּוֹ Ex. 3: 13. Before the stronger gutturals ה and ח it also commonly receives (ֶ), e. g. מַה־הָיָא Ps. 39: 5, מַה־הַטְּאָתִי Gen. 31: 36. Before the weaker gutturals א, ע and ר, it commonly takes (ֶ), e. g. מַה־אֵלֶיךָ Zech. 1: 9, מַה־עֲבָדְךָ 2 Kin. 8: 13, מַה־רָאִיתָם Judg. 9: 48. Before ה, ח and ע with Kamets it takes (ֶ), § 63. 1. a, e. g. מַה־הִקְוֶה לִּי Ex. 32: 1, מַה־הִטְאָתִי Gen. 20: 9, מַה־עָשִׂיתָ ib.; and occasionally before other letters especially when it has a disjunctive accent מַה־קוֹל 1 Sam. 4: 14,

מִשְׁפָּט מִיָּה 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, מִיָּהְכֶם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהם Ezek. 8: 6 K'thibh.

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

3. The words **פְּלִנִי אֲלֵמִנִי** which are always used in combination, or contracted into one **פְּלִמִנִי**, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δέσιννα*; 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 (**בְּנֵינִים** *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.	פְּעַל	Piël	Intensive active.
4.	פְּעַל	Pual	„ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעַל	Hophal	„ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

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

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

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

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פ"נ), or Pe Yodh (פ"י) verb, Pe as the initial of לעבד becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (א"ו); one in which He takes the place of the third radical, a Lamedh He (ל"ה); one whose second and third radicals are alike an Ayin Doubled (א"א), 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, נִבְזַב *to steal*, Ni. *to be stolen*; נִחַב *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 reflexive signification, נִחַב *to hide*, Ni. *to hide one's self*; נִחַב *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נִחַב Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, יָצַץ to counsel, Ni. to take counsel together; לָחַם Ni. to fight, $\mu\acute{\alpha}\chi\eta\sigma\theta\alpha\iota$, lit. to devour one another. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. to be sold and to sell one's self; רָאָה Ni. to be seen and to let one's self be seen, to appear.

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

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

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

a. If the action be directed to the removal of its object, the Piel becomes privative, סָפַר to *sin*, Pi. to *free from sin, expiate*, לָבַן to *stone*, Pi. to *free from stones*.

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*; בָּרָא to *come*, Hi. to *bring*; רָאָה to *see*, Hi. to *show*.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, חָיָה permit to *live* Ex. 22: 17, Deut. 20: 16, עָנָה perhaps *permit to suffer* Ex. 22: 21, הִפְדָּיָהּ permit to *be redeemed* Ex. 21: 8.

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*; שָׁבַל Hi. to *be wise*, prop. to *act wisely, exhibit wisdom*; אִמַּץ Hi. to *be brave*, prop. to *act bravely*; זָקַן Hi. to *grow old*, prop. to *acquire age*. In a few instances both senses are found united in the same verb, פָּרַח Hi. to *cause to bud* and to *put forth buds*; אָרַךְ Hi. to *prolong* and to *be long*; עִשְׂרֵה Hi. to *enrich* and to *grow rich*; שִׁמַּן 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, קָנָה 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, מִצֵּט Pi. *to deliver*, Hith. *to escape, deliver one's self*; צָדַק Pi. *to justify*, Hith. *to justify one's self*; הִשָּׂא Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִשָּׂיחַ 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*; הִשָּׂהבֵם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִנָּחֵן 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 Pi. *to see*, Hith. *to look upon one another*.

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

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

incense (to God); הִלַּח Hi. *to change*, Pi. *to change* (the clothes); פָּטַח Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דַּבַּר Ni. and Hith. *to talk with one another*; בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִלַּח Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; רָבַח Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus יָכַל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); פָּסַח *to be pale*, קָרַב *to draw near*, נָחַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; פָּטַח *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָהַךְ *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); יָחַךְ *to wait for* is used in the Piel except the participle which is Kal; וָרַח *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּרַח *to separate* and $\text{בָּרַח$ *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and זָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible. 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּעַט *to cleave asunder*, בָּעַט *to uncover*, הִקָּה *to be sick*, יָדַע *to know*, הִרְבִּיחַ *to bring forth*, $\text{בָּרַח$ *to visit*, רָחַץ *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, נָחַךְ K. *to break the neck* (נַחֲךָ); נָחַךְ K. *to tithe* (נַחֲךָ ten); לָבַן *to make bricks* (לְבָנָה); נָחַךְ Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (לְבָב heart); נָחַךְ Pi. *to act as priest* (נַחֲךָ); נָחַךְ Pi. *to build a nest* (נַחֲךָ); נָחַךְ Pu. part. *square* (אַרְבַּע four); נָחַךְ Pu. *abnon-l-shaped* (נַחֲךָ); נָחַךְ Pu. *dyed scarlet* (הַדְּמָיִם); נָחַךְ Hi. *to snow* (נַחֲךָ); נָחַךְ Hi. *to give ear* (אָזְנוֹ); נָחַךְ Hi. *to snare* (פֶּה); נָחַךְ Ho. *to be salted* (מֶלַח); נָחַךְ Hith. *to make one's self a Jew* (יְהוּדִי); נָחַךְ Hith. *to*

supply one's self with provision (צִיָּרָה). A verbal form may occasionally arise even from an adverb, נִהְלָצָהּ Ni. part. *removed far away* (הִלָּצָהּ), or an interjection, הִיָּהּ Hi. *and he stilled* (הִשָּׁקֵט *hush!*).

PERFECT VERBS.

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

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

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

(1) The following have Tsere, viz.:

זָקַן <i>to be old.</i>	הִצִּיב <i>to hew.</i>	נִמְאָה <i>to be unclean.</i>
הִשָּׂיַן <i>to delight.</i>	נִהַרַּךְ <i>to be clean.</i>	הִשָּׁבַח <i>to be dry.</i>

רָחַם	<i>to fear.</i>	מָלֵא	trans. or intrans. (Esth. 7:5)	מָלֵא	<i>to thirst.</i>
כָּבֵד	(Isa. 24: 20) <i>to be heavy.</i>	מָלֵא	trans.) <i>to fill or be full.</i>	הָקַל	(Isa. 33: 9) <i>to wither.</i>
יָשָׁר	<i>to be right.</i>	מָוֵת	<i>to die.</i>	שָׂנֵא	<i>to hate.</i>
לָבַשׁ	and לָבַשׁ <i>to put on.</i>	נָבַל	<i>to fade.</i>	שָׁפַל	<i>to be brought low.</i>

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

אַהַב	<i>to love.</i>	חָסַר	<i>to lack.</i>	קָדַשׁ	<i>to be holy.</i>
אָשָׁם	<i>to be guilty.</i>	חָפַז	<i>to blush</i> (distinguished from חָפַז <i>to dig</i>).	קָרַב	<i>to come near.</i>
בָּצַח	<i>to swell.</i>	יָעַל	<i>to be weary.</i>	רָעַב	<i>to be hungry.</i>
בָּרַח	<i>to prevail.</i>	יָרַשׁ	<i>to possess.</i>	שָׂעַד	<i>to be sated.</i>
גָּבַל	<i>to be or become great.</i>	יָשָׁם	<i>to be pleasant.</i>	שָׂמַח	<i>to rejoice.</i>
הִבַּח	<i>to cleave to.</i>	יָצַח	<i>to be strong.</i>	שָׁכַח	<i>to forget.</i>
הִשָּׁן	<i>to grow fat.</i>	יָצַח	<i>to come upon, to prosper.</i>	שָׁוַן	<i>to dwell.</i>
תָּלַל	<i>to cease.</i>	יָצַח	<i>to come upon, to prosper.</i>	שָׁמַם	<i>to be desolate.</i>
תָּלַח	<i>to be leavened.</i>	שָׁמַע	<i>to hear.</i>		
תָּלַח	<i>to be profaned.</i>				

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

(3) The following have Hholem:

אָזַר	<i>to shine.</i>	יָכַל	<i>to be able.</i>	רָב	(Ps. 18: 15) <i>to shoot.</i>
בוֹשׁ	<i>to be ashamed.</i>	יָקַח	<i>to snare.</i>	שָׁבַל	(Gen. 43: 14) <i>to be bereaved.</i>
טוֹב	<i>to be good.</i>	זָוַל	(see § 86. a) <i>to flow.</i>		
יָגַר	<i>to dread.</i>	קָטַן	<i>to be small.</i>		

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

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

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

5. The Hithpael is formed by prefixing הִ 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, הִשְׁתַּפֵּחַ, הִשְׁתַּפֵּחַ, הִשְׁתַּפֵּחַ. If the first radical be ז, the ת will be transposed,

and in addition changed to ט, e. g. הִצַּטִּינֶק. If the first radical be one of the linguals ר, ט or ת, the ה will be assimilated or united to it by Daghesh-forte, הִצַּטִּינֶק, הִצַּטִּינֶק, הִצַּטִּינֶק.

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

(2) The idea of causation in the Hiphil and Hophal, 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, the weak letter ה merely supporting the vowel, like the corresponding ה in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutilla*, *kuttilla* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, הִצַּטִּינֶק and

בִּזְרָקָה being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

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

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

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

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

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,

e. g. Pi. שָׁחַט to *uproot* and $\text{שָׁחַט$ to *take root*; Pi. קָמַן to *cause to stand*, applied to covenants and oaths, *to ratify*, and קָמַן , in a physical sense, *to raise up*; Hi. רָחַץ to *cause to rest*, *to set down*, and רָחַץ 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 שָׁחַט Isa. 59: 3, Lam. 4: 14, *to be exceedingly defiled*, stronger than the simple Niphal שָׁחַט ; Niphal of Hithpael שָׁחַט Ezek. 23: 48, שָׁחַט Deut. 21: 8, שָׁחַט Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, 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 or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhrik 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 שָׁחַט , which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ , § 82. 2, thus, שָׁחַט , a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the פ in order to give full effect to the reduplication; thus שָׁחַט , which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect 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. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. a. (1) and (2) but three אָבַד, הָבַד, וָבַד take Hholem, and two הָיָה and אָמַד take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three אָבַד, הָבַד, וָבַד 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.

אָבַד to mourn.	בָּיַט to come near.	*הִשָּׁבַח to be attentive.
*אָלַח to learn.	נָפַל (intrans.) to fall off.	רָחַץ to lie down.
*אָמַד to be strong.	קָשַׁק to kiss.	רָעַד to rage or tremble.
*אָנַח to be angry.	*רָחַץ to be poured.	*רָטַב to be wet.
*הָבַד to become vain.	סָלַח (§ 86. b.) to ascend.	רָכַב to ride.
הִזָּק to be strong.	אָהַב to love.	*רָפָד to spread.
הִכִּים to be wise.	אָשַׁן to smoke.	*רָאָב to rot.
הִשְׁחַךְ to be dark.	*שָׁחַח to be removed.	שָׁבַט to lie down.
*קָטַל to be foolish.	*צָדִיק to be righteous.	שָׁלַט to rule.
לָמַד to learn.	קָלַח to be lightly esteemed.	*שָׁמַח to be complete.
דָּחַק to be sweet.		*שָׁמַן to grow fat.

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

בָּגַד <i>to deal treacherously.</i>	הָיָה <i>to be hot.</i>	נָנֵה <i>to bite.</i>
נָרַד <i>fut. ḡ, to tear, fut. a, to resolve.</i>	הָיָה <i>to be gracious.</i>	פָּעַל <i>to do.</i>
הָלַךְ (mostly fut. ē) <i>to go.</i>	*הָשַׁט <i>fut. ḡ, to plough, fut. a, to be silent.</i>	פָּטַח <i>to strip off.</i>
וָעַס <i>to curse.</i>	הָרַה <i>to tear.</i>	הָסַק <i>to use divination.</i>
*הָבִיט <i>to bind.</i>	הָצַיַר <i>to form.</i>	קָצַר <i>fut. ḡ, to cut off, fut. a, to be short.</i>
*הָפִיט <i>fut. ḡ, to subdue, fut. a, to be weak.</i>	הָעֵל <i>to trespass.</i>	שָׁבַח <i>to rest.</i>
	הָרַח <i>to flee.</i>	הָמַיַם <i>to be finished.</i>
	הָרַו <i>to vow.</i>	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. הָיָה, הָיָה.

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

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

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

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

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

Preterite or Perfect (עָבַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

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

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

(5) The *Participle* (צֹוֵהּ intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The ה prefixed in several of the species is from the indefinite pronouns הַ or הָ.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the 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. מְצַוֵּהּ for הַמְצַוֵּהּ, 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. מְצַוֵּהּ for הַמְצַוֵּהּ. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. *a* (5), e. g. מְצַוֵּהּ, מְצַוֵּהּ.

(2) Terminations consisting of a vowel, viz., הַ and הָ, of the feminine singular and ה 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 ה is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הַמְצַוֵּהּ, הַמְצַוֵּהּ but הַמְצַוֵּהּ. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הַמְצַוֵּהּ, הַמְצַוֵּהּ for הַמְצַוֵּהּ, הַמְצַוֵּהּ from הַמְצַוֵּהּ, § 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 הַ to (..) in the future, הַמְצַוֵּהּ, הַמְצַוֵּהּ, § 61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, הַמְצַוֵּהּ.

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

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Pattahh 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, רָבַלְתָּ, רָבַלְתִּי, רָבַלְתָּהּ, רָבַלְתֶּם, רָבַלְתֶּן, רָבַלְתֵּם, רָבַלְתֵּן. 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. שָׁקַדְתָּ; רָבַלְתָּהּ; רָבַלְתָּהּ. The words נָזַלְתָּ Judg. 5: 5, נָזַלְתָּ Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from נָזַל *flowed*, 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 נָזַל *shook*, comp. נָזַלְתָּ Gen. 11: 7, נָזַלְתָּ Am. 3: 11 from בָּלַל *was wet*.

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

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

2 fem. The full termination הָתָה of הָתָה is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, הָתָה Ezek. 16: 22, and repeatedly in the same chapter, הָתָה Ruth 3: 3; so in other species הָתָה Jer. 3: 5, הָתָה 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*, הָתָה Ps. 140: 13, Job 42: 2, הָתָה 1 Kin. 8: 48, הָתָה Ezek. 16: 59; and perhaps הָתָה Ps. 16: 2 may in like manner be for הָתָה.

PLUR. 3 *com.* The full ending הָתָה only occurs in הָתָה Deut. 8: 3, 16, הָתָה Isa. 26: 16, and הָתָה Isa. 29: 21 from הָתָה, 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 הָתָה which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הָתָה Josh. 10: 24, הָתָה Isa. 28: 12. The forms of similar

appearance אָנָּן Ps. 139: 20, אָנָּן Jer. 10: 5, are in reality of different character as the אָ is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter אָ from the K'thibh, e. g. אָנָּן 1 Sam. 13: 19, אָנָּן Esth. 9: 27, אָנָּן Deut. 21: 7, אָנָּן Josh. 18: 12. 14. 19, אָנָּן Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָנָּן etc. אָנָּן etc.; the K'ri has substituted אָנָּן, אָנָּן 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 \bar{o} in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In אָנָּן Am. 4: 3, אָ is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is אָ it combines with the אָ of this person by Daghesh-forte, אָנָּן Gen. 34: 16, אָנָּן 2 Chron. 14: 10, אָנָּן Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without אָ, אָנָּן Isa. 33: 1, though not invariably, אָנָּן and אָנָּן, אָנָּן and אָנָּן, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, אָנָּן Gen. 36: 31, אָנָּן Ezek. 21: 26. 28. 34, אָנָּן Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with אָ, e. g. אָנָּן Isa. 48: 8 but אָנָּן Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in אָנָּן 1 Kin. 1: 21 *et passim* and אָנָּן Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. אָנָּן Deut. 11: 22, אָנָּן Ex. 29: 29, אָנָּן Ex. 36: 2, אָנָּן Ezek. 21: 16, אָנָּן Lev. 20: 16, אָנָּן, אָנָּן, אָנָּן Jer. 31: 12, אָנָּן Ezek. 16: 5, אָנָּן Lev. 15: 32. The prep. אָ is invariably prefixed to infinitives of this description with the exception of אָנָּן Hos. 5: 2. 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, אָנָּן, אָנָּן and אָנָּן, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, אָנָּן Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אָנָּן Hos. 8: 12; in אָנָּן 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, אָנָּן Prov. 8: 15, אָנָּן Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek אָנָּן Ex. 18: 26, אָנָּן Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 אָנָּן.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: אָנָּן Deut. 33: 16, אָנָּן Job 22: 21, paragogic אָ, 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 אָנָּן 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending אָנָּן, comp. §§ 168. 1, 171. 1.

2 *fem.* ך is sometimes added to the long vowel with which this person ends תִּרְבֶּהְךָ Ruth 2: 8, תִּקְשֶׁיךָ Ruth 3: 4, הַשְׁתַּפְּרִיךָ 1 Sam. 1: 14, תִּחַרְלֶיךָ Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תִּהְרַרְךָ Isa. 57: 8.

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

PLUR. 2 *masc. and* 3 *masc.* The full plural termination הֵן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, תִּקְבְּרוּךָ Ruth 2: 9, תִּקְבְּרוּךָ Josh. 24: 15, תִּתְדַבְּרוּךָ Ex. 9: 29, רִשְׁאֲלֶיךָ Josh. 4: 6, תִּקְבְּלוּךָ Ps. 104: 28, תִּשְׁבְּבוּךָ 1 Sam. 2: 22, Josh. 2: 8, תִּשְׁתַּבְּרוּךָ Dent. 11: 22, תִּחַרְבוּךָ Jer. 21: 3; so in other species, תִּתְדַבְּבוּךָ Job 19: 23, תִּתְפַּצְּצוּךָ Job 21: 24, תִּתְבַּרְבוּךָ Gen. 32: 20 and תִּתְבַּרְבוּךָ Ps. 58: 2, תִּתְבַּשְׂטוּךָ 2 Kin. 6: 19, תִּתְבַּשְׂטוּךָ Mic. 2: 8, תִּתְפַּצְּצוּךָ 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 תִּשְׁבְּבוּךָ Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ך has been assimilated to the initial ך of the following word, § 55. 1; possibly however, ך may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

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

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

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

2 *fem. sing.* יִבְרָחָהּ Gen. 16: 11, Judg. 13: 5, 7; and with the fuller ending יִבְרָחָהּ, יִבְרָחָהּ, יִבְרָחָהּ Jer. 22: 23, יִבְרָחָהּ 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 יִבְרָחָהּ Gen. 17: 19, and with ׀ paragogic יִבְרָחָהּ Hos. 10: 11 or in the K'thibh יִבְרָחָהּ Ezek. 27: 3.

2 *masc. plur.* יִבְרָחוּהֶם Ezek. 8: 16, the Hithpael participle of יִבְרָחָהּ. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, and *they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for יִבְרָחוּהֶם the proper plural of the participle.

3 *plur.* : יִבְרָחוּנִי *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots בָּרַח *to curse*, and יָרָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle יִבְרָחוּנִי and the preterite יִבְרָחוּנִי; and Ewald changes the text to יִבְרָחוּנִי, though his conjecture is unsustainable by a single manuscript, and Nun epenthetic never occurs with participles. 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 יִבְרָחוּנִי. It has been plausibly suggested that the initial ׀ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

§ 91. a. PRETERITE SING. 3 *masc.* Some copies have יִבְרָחָהּ Jer. 50: 23 with Seghol under the prefixed Nun for יִבְרָחָהּ.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute יִבְרָחָהּ Gen. 31: 30, יִבְרָחָהּ Judg. 11: 25, יִבְרָחָהּ 1 Sam. 2: 27, יִבְרָחָהּ 2 Sam. 1: 6; of the longer form given in the paradigm יִבְרָחוּהֶם Jer. 32: 4, which once appears with prosthetic ׀ in place of הּ Ezek. 14: 3 יִבְרָחוּהֶם, § 53. 1. a. The construct infinitive usually has Tsere יִבְרָחוּהֶם Ezek. 16: 36, but is in one instance יִבְרָחוּהֶם 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 יִבְרָחוּהֶם 1 Kin. 20: 39, יִבְרָחוּהֶם Deut. 4: 26. The prosthetic הּ is commonly retained after prefixed prepositions יִבְרָחוּהֶם which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in יִבְרָחוּהֶם Prov. 24: 17, comp. יִבְרָחוּהֶם Dan. 11: 34, three times in יִבְרָחוּהֶם Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point יִבְרָחוּהֶם) but יִבְרָחוּהֶם 2 Sam. 17: 17, and in יִבְרָחוּהֶם Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.

הִסְתַּר Job 34: 22, הִקְטַח Judg. 9: 38, וְלָבַד Eccles. 7: 26, rarely to Pattahh, הִתְצַב Job 18: 4. In the Imperative הִתְצַבְּר 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. הִזְדַּבְּרָם Ezek. 21: 29, וְהִזְדַּבְּרוּ Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אֲשַׁשׁ Ezek. 20: 36, 1 Sam. 12: 7, אֲהַרְשׁ Ezek. 14: 3, אֲהַבְּרָה, אֲהַקְּרָה but אֲבַבְּרָה.

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

d. IMPERATIVE. Ewald regards הִתְצַבְּרָה Isa. 43: 9, Joel 4: 11, הִתְצַבְּרוּ Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precativé sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 הִתְצַבְּרָה *contemptible*, is in form a Niphal participle from the noun הִתְצַבְּרָה *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in הִקְטַח Ezek. 28: 23, and the passive form הִקְטַחְתָּ the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְדָהּ־הִי Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in הִתְרַמְּסָה Ps. 38: 11, הִתְרַמְּסָה Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in הִתְבַּהֲבֵנִי Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הִתְבַּהֲבֵנִי is a separate word, and is the imperative of הִתְבַּהֲבֵנִי *to give*, though this is always elsewhere pointed הִתְבַּהֲבֵנִי. In הִתְרַמְּסָה Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence *š* under the first letter) of הִתְרַמְּסָה, which reduplicates the last syllable of הִתְרַמְּסָה = רִמְסָה § 170.

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.* הִתְצַבְּרָה 1 Sam. 21: 3, שָׁחַט Isa. 40: 24, זָרַח Ps. 77: 18, שִׁיטְתִּי Isa. 10: 13 *fut.* הִתְצַבְּרָה Hos. 13: 3 *inf. abs.* הִלְוֵה and הִלְוֵה Isa. 59: 13, *inf. const.* הִתְצַבְּרָה Am. 5: 11, *part.* הִתְצַבְּרָה Job 9: 15, בִּלְשׁוֹנִי Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pulal, Pealal, etc. to denote their peculiar formation. 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 הִתְצַבְּרָה Gen. 41: 51. The second syllable has

Seghol in הָבֵר (in pause הָבֵר), קָפַס , בָּבַס (twice בָּבַס), Pattahh in גָּלַל , גָּלַל (גָּלַל in pause), תָּוַח , תָּוַח , תָּוַח , תָּוַח , תָּוַח (in pause תָּוַח Isa. 19: 21), תָּוַח , and before Makkeph in לְמַר־ , לְמַר־ (לְמַר־ in pause); *a* appears likewise in the pausal form תָּוַח Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of פָּלַג Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, תָּוַח Deut. 30: 3, תָּוַח Ex. 13: 2, תָּוַח Deut. 7: 10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. רָשָׁר Ps. 118: 18, קָנָא 1 Kin. 19: 10, רָפָא Ex. 21: 19, $\text{בָּרָחַ$ Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, אָבַר Jer. 12: 17, לָמַד Jer. 32: 33, בָּיַט Jer. 39: 18, קָבַץ Mic. 2: 12, שָׁבַט Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite נָצַח 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in תָּוַח Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הָבַר Isa. 59: 13, or on the recession of the accent תָּוַח Gen. 39: 14, 17, and in one instance besides, תָּוַח Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, תָּוַח Lev. 26: 18, תָּוַח Ps. 147: 1, תָּוַח Isa. 6: 13, תָּוַח Ezek. 16: 52.

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

PLUR. 2 and 3 fem. Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תָּוַח Isa. 13: 18, but תָּוַח 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 u , which is preferred before a doubled consonant תָּוַח , § 61. 5, and Hophal o before concurrent consonants תָּוַח . This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, תָּוַח Ezek. 16: 4, תָּוַח Nah. 3: 7, תָּוַח Ps. 72: 20, תָּוַח Ps. 80: 11, Prov. 24: 31, תָּוַח Ps. 94: 20, תָּוַח *passim*. This seems to furnish the best explanation of the disputed words תָּוַח or תָּוַח Ps. 62: 4, תָּוַח Ps. 101: 5 K'ri, תָּוַח Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Daghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be o not a . Others think that תָּוַח is the Kal future for תָּוַח , 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 תָּוַח 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?* In Ps. 101: 5 the K'thibh is מִלְשָׁנִי an active Poel form, *slandering*.

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

c. PRETERITE SING. 3 *masc.* An instance of paragogic הַ appended to the preterite is found in מְלַפְּהָה Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

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

e. PARTICIPLE. As מִשְׁקָר, מִמְשָׁה, מִמְשָׁן; in a few instances the initial *m* is omitted, אָבָל Ex. 3: 2 for מִמְשָׁל, לָקַח 2 Kin. 2: 10 for מִלְקָח, מִרְשָׁה (with Daghash-forte euphonic) Ezek. 21: 15, 16, מִרְשָׁתִּים Eccles. 9: 12 for מִרְשָׁתִּים, § 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. הִבְלִיחַ 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, הִאֲנִיחָהּ Isa. 63: 3; in Isa. 19: 6 הִאֲנִיחֶהּ is not a double Hiphil with both א and ה prefixed, but is a denominative from אָנַח, a derivative of אָנַח, which does not indeed occur in its simple form but is justified by the analogy of אָנַח from אָנַח. ה takes the place of ה in הִאֲנִיחָהּ Hos. 11: 3; so likewise the future הִאֲנִיחֶהּ Jer. 12: 5, and participle מִהֲאִיחָהּ Jer. 22: 15, though the corresponding preterite is הִאֲנִיחָהּ Neh. 3: 20.

SING. 3 *masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִקְהִיל 1 Sam. 12: 24, but in every other place הִקְהִיל. So inf. const. הִקְהִילָהּ 1 Sam. 1: 6; fut. יִקְהִיל Lev. 27: 14, נִקְהִיל 2 Kin. 10: 5, הִקְהִילָהּ 1 Sam. 1: 7; part. מִקְהִיל Ps. 18: 51, מִקְהִיל Job 11: 3.

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

Construct. The second vowel is commonly Hhirik written with י, הִקְהִיל, הִקְהִיל rarely and as an exception without י, הִקְהִיל Isa. 23: 11, or with Tsere הִקְהִיל Deut. 32: 8, הִקְהִיל Deut. 26: 12, Neh. 10: 39, הִקְהִיל Jer. 44: 19, הִקְהִיל Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite הִקְהִיל Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, הִקְהִיל Jer. 50: 34, הִקְהִיל Jer. 51: 33, הִקְהִיל Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְהַשְׁבִּיחַ Am. 8: 4 but לְהַשְׁבִּיחַ Ps. 8: 3, לְהַשְׁבִּיחַ once but לְהַשְׁבִּיחַ fifteen times, קְמָרוֹת Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הִתְהַיָּר Ex. 19: 3, הִתְהַיָּר 2 Chron. 5: 2, and without Yodh הִתְהַיָּר 1 Kin. 8: 1, יִסָּה Num. 22: 19, נִשְׁאַר 1 Sam. 14: 36, אֶחָזק Isa. 42: 6.

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

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

e. PARTICIPLE. In מִשְׁבִּיחַ Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; מִשְׁבִּיחַ 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, מִשְׁבִּיחִים Zech. 3: 7 for מִשְׁבִּיחִים, מִשְׁבִּיחִים Jer. 29: 8, מִשְׁבִּיחִים 2 Chron. 28: 23, מִשְׁבִּיחִים 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. מִשְׁבִּיחִין Dan. 3: 25.

HOPHAL.

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

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

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

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

e. PARTICIPLE. In הִתְהַיָּר Ezek. 46: 22 הִ remains after the preformative בִּ.

HITHPAEL.

§ 96. a. PRETERITE. In two instances הִ is prefixed instead of הִ, viz., הִתְהַיָּר 2 Chron. 20: 35, הִתְהַיָּר Ps. 76: 6. In the verb הִתְהַיָּר Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הִתְהַיָּר Judg. 20: 15, 17, הִתְהַיָּר Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *ö* in הִתְהַיָּר Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of הִ to the first radical,

the prefix takes *h*, § 61. 5, הָיָה (the accentuation is unusual) Isa. 34: 6, הָיָה Deut. 24: 4 (but in the future always יִהְיֶה Lev. 21: 1 and repeatedly elsewhere), יִהְיֶה (*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 יָצַח and נָצַח , 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 יִהְיֶה Jer. 25: 16, יִהְיֶה Jer. 46: 8 (elsewhere יִהְיֶה), and יִהְיֶה Isa. 52: 5, *ō* prolonged from *ū* on account of the absence of Dagghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, which before Makkeph is shortened to Seghol, הָיָה Isa. 30: 29, הָיָה Gen. 6: 9, הָיָה Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הָיָה *pret.*, הָיָה *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), יִהְיֶה , יִהְיֶה , יִהְיֶה Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, יִהְיֶה Zech. 6: 7 but יִהְיֶה Lam. 4: 1, where some copies have יִהְיֶה . Hlirik occurs instead of Pattahh in the preterites, הָיָה , הָיָה Ezek. 38: 23, הָיָה Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending יִהְיֶה Dan. 11: 23, comp. § 128.

PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination הָ to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֶשְׁמֵר הָ *I shall keep*, אֶשְׁמְרֶה הָ *I will surely keep* or *let me keep*, Ps. 39: 2; נִנְתְּקָה הָ *let us break*, נִשְׁלִיכָה הָ *let us cast away*, Ps. 2: 3; יָהֲרֵשׁ הָ *let him hasten*, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs

besides the example just given, in *הָבִינָהּ* *let it come* Isa. 5: 19, *הַלְעֵפָה* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *יִרְשָׁנָהּ* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *הִרְנָהּ* Prov. 1: 20, 8: 3, and after Vav conversive *וְהִרְנָהּ* Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in *יִקְרָהּ* Lev. 21: 5 K'thibh.

b. Instead of *הָ*, *הַ* is appended in *וְנִאֲקָרָא* 1 Sam. 28: 15, *יִרְשָׁנָהּ* Ps. 20: 4, § 63. 1. *c*; so in the imperative *הִקְהָ* or *הִקְהָהּ* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the *י* of the ultimate being changed to (*..*), or before Makkeph to (*..*), *יִרְבִּיץ* *he will cause to cleave*, *יִרְבִּץ* *may he or let him cause to cleave*; *תִּשְׁבֹּל* *thou wilt understand*, *תִּשְׁבֹּל* *thou mayest understand or understand thou*, Dan. 9: 25, *אַל-תִּשְׁלֹט* *may it not or let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with *אַל*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragoric and apocopated futures, which have been aptly denominated voluntatives, 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 *ן*. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. 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 paragoric 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 *ה'ל'* 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 paragoric future. The appended *הַ* 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 הַ is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַע *hear* (thou), שְׁמַעְהָ *oh, hear!* or *pray, hear!* הַשְׁמַע *listen*, הַשְׁמַעְהָ *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 ם 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 Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, שְׁמַעְהָ Jer. 49: 11; וְזָכַרְהָ, וְזָכַרְהָ 2 Chron. 6: 42, שְׁמַעְהָ Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away: יִרְשָׁהּ Deut. 33: 23, סִנְיָהּ 1 Kin. 13: 7; so in the א"ל form רָפְאָהּ Ps. 41: 5. In the Hiphil הַשְׁמַעְהָ becomes הַשְׁמַעְהָ.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צְרוּפָה K'thibh, צְרָפָה K'ri Ps. 26: 2, כְּלוּבָה K'thibh, כְּלֻבָה K'ri Judg. 9: 8; וְאִשְׁקִילָהּ K'thibh, וְאִשְׁקִלָהּ K'ri Ezr. 8: 25; אִשְׁקִיבָהּ K'thibh, אִשְׁקִיבָהּ 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 Hhatuph Kamets, אִשְׁקִיבָהּ 1 Kin. 19: 20, וְאִשְׁקִיבָהּ Dan. 8: 13 (in some copies) or Hhatuph Pattahh וְאִשְׁקִיבָהּ 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, קָרַבְהָ Lev. 9: 7, קָרַבְהָ Ps. 69: 19, and on the contrary, בְּרָהָהּ Gen. 25: 31, fut. יִבְרָהּ Ex. 21: 7, נָצְרָהּ (with Daghesh separative) Ps. 141: 3, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final הַ of the feminine plural, שָׁבַעְתָּ Gen. 4: 23 for שָׁבַעְתְּהוּ, § 61. 2, קָרַעְתָּ Ex. 2: 20 for קָרַעְתְּהוּ, § 60. 3. *c*, and in Lamedh He verbs of final הַ of the masculine singular, קָרַעְתָּ 2 Kin. 6: 18 for קָרַעְתָּהוּ Ezek. 6: 11, בָּלַל Ps. 119: 18 for בָּלַלְתָּ; קָרַעְתָּ Deut. 9: 14 for קָרַעְתָּהוּ Judg. 11: 37, but without any evident change of meaning.

VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהַפְּוֹקֵה) or Vav Consecutive. 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 Consecutive 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 standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיִּרְא *and he saw*; and so on, וַיִּבְרָךְ *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed 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, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַי is an abbreviation of the verb הָיָה *was*, hence וַיֹּאמֶר *he was* or *it was* (so that *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וַי evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of וְהָיָה *and he was*; Ewald of וַיֹּאמֶר *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וְהָיָה וַיֹּאמֶר, by § 53. 3; וַי prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be 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 would upon this hypothesis be analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τύπτω, ἔτυπτον; τύψω, ἔτυψα, and which is traced by Bopp to

a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו consecutive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Dagghesh-forte in the following letter, וַיִּקְרַץ, וַתִּמְלִיכוּ, וַיִּפְרֹד. If the first letter of the future be Yodh with Sh'va, Dagghesh is commonly omitted, § 25, but rarely if it be וּ, and never if it be וָ, since its removal in this case would change the sound of the letter by restoring its aspiration, וּוְדַבֵּר, וּוְיִסְפֵּי but וַתִּדְבַּר, וַתִּסְפֵּי. Before א of the first person singular, which cannot receive Dagghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲדַבֵּר, וַאֲלֶךְ. In the Hiphil וּ is, with few exceptions, e. g. וַיִּהְיֶה Ps. 105: 28, compressed to (.) as in the apocopated future, וַתִּגְדַּל, וַיִּקְטַב, and before Makkeph it is shortened to (.) וַיִּפְדֵּי. In the first person singular, however, וּ remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲמַלֵּךְ, וַאֲשַׁלֵּךְ, וַאֲמַלֵּךְ or וַאֲשַׁלֵּכְהָ; וַאֲמַלֵּךְ or וַאֲשַׁלֵּכְהָ; וַאֲמַלֵּךְ or וַאֲשַׁלֵּכְהָ; paragogic ה also occurs though more rarely in the first pers. plur. וַתִּהְיֶינָה Gen. 41: 11, וַתִּבְקַשְׁהָ, וַתִּבְזַמְינָה Ezr. 8: 23, וַתִּפְסְלֶנָּה ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַתִּגְדַּל, וַתִּגְדַּל, וַתִּגְדַּל; 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, וַתִּבְקַשְׁהָ, וַתִּבְקַשְׁהָ, וַתִּבְקַשְׁהָ; וַתִּבְקַשְׁהָ, וַתִּבְקַשְׁהָ, וַתִּבְקַשְׁהָ. 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 וּ, וַתִּבְקַשְׁהָ, וַתִּבְקַשְׁהָ, וַתִּבְקַשְׁהָ but not in וַתִּבְקַשְׁהָ; so in וַתִּבְקַשְׁהָ Hab. 3: 6, and the Hithpael וַתִּבְקַשְׁהָ Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, *וַיִּשְׁקָה*, *וַיִּשְׁלַח*, *וַיִּשְׁמַח*, *וַיִּשְׁמַח* or *וַיִּשְׁמַח* but *וַיִּשְׁמַח*, *וַיִּשְׁמַח*, *וַיִּשְׁמַח*, *וַיִּשְׁמַח*, etc. The first person singular is mostly exempted from shortening or change of accent, *וַיִּשְׁמַח*, *וַיִּשְׁמַח* or *וַיִּשְׁמַח*, though it sometimes suffers apocopation in ל"ה verbs *וַיִּשְׁמַח*. The prolonged plural ending וַיִּנְּ is very rarely used after Vav Consecutive; it does, however, occur, e. g. *וַיִּתְּרֵבֶנּוּ* Deut. 1: 22, *וַיִּתְּרֵבֶנּוּ* Deut. 4: 11, *וַיִּתְּרֵבֶנּוּ* 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. *וַיִּשְׁמַח* Judg. 6: 9, *וַיִּשְׁמַח* 2 Sam. 1: 10, *וַיִּשְׁמַח* Ezek. 16: 10 but *וַיִּשְׁמַח* ver. 8, *וַיִּשְׁמַח* Job 30: 26, *וַיִּשְׁמַח* 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 וַיִּ 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, *וַיִּבְרַחְךָ* upon thy departing, and then proceeds with preterites with Vav prefixed, *וַיִּמְצְאֶתְךָ* thou shalt find, *וַיִּאמְרוּ* and they shall say, ver. 3, *וַיִּחַלְּפֶתְךָ* 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 *לֵךְ* (imper.) go, *וַיִּפְּרֹחַ* (pret.) and turn, *וַיִּנְסֶתְךָ* (pret.) and hide, *וַיִּהְיֶה* (pret.) and it shall be.

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

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*, וְהָלַכְתִּי *and I will go*, so וְדַבַּרְתָּ , וְהִשְׁבַּחְתִּי , וְהִתְהַלַּכְתִּי , though וְהִצִּיִּתִּי Zeph. 1: 17, except in ל"ו and ל"ה verbs, where the accent usually remains in its original position although the usage is not uniform, וַיִּבְרָאֵהוּ Lev. 26: 9, וַיִּבְרָאֵהוּ 1 Kin. 18: 12, וְהִרְבִּיתָּ 1 Chron. 4: 10, $\text{וְהִשְׁתַּחֲוִיתִי}$ 1 Sam. 15: 30, וְהִתְבַּיַּתִּי Isa. 8: 17 but וְאֶשְׂרִיתָ Lev. 24: 5, וַיִּבְרָאֵהוּ Gen. 6: 18, וְהִפְרִיתִי Lev. 26: 9, וְהִבְרָאֵהוּ Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וַיִּבְרָאֵהוּ Ex. 8: 23, וְהִלַּכְנִי 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, וְהִבְרִיִּלָּהּ Ex. 26: 33, וְהִבְרִיאָהּ Lev. 15: 29. Isa. 11: 2, וְקָבְלֵי , וְחָלְלֵי Hab. 1: 8 but וְהִשְׁלִיכֵהוּ Ezek. 43: 24, וְהִשְׁלִיכוּ 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 וְ , § 85. 1. a (1), takes the place of וְ .

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

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

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

Future.

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

a. In several of these cases it would be more correct to say that it is the uncompound 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. (1) 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. **כֶּם**, **כֶּן**, and the second masc. sing. **הִי**, a vocal *Shi'va*, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ǎ* before the suffixes of the third pers. plural, and *ě* before the second fem. singular; when it stands before the third sing. suffixes **הִי**, **הָ**, there is frequently an elision of **ה**, requiring Daghesh-forte conservative in the verbal ending **ת** to preserve the quantity of the previous short vowel, **קִטְלֵתִי** for **קִטְלֵתִי**, **קִטְלֵתֶהּ** for **קִטְלֵתֶהּ**, see § 57. 2. *b.*

(3) When the third masc. sing. suffix **הִי** is preceded by (**ו**), the **ה** may be elided and the vowels coalesce into **וִי**, **קִטְלֵוֹ** for **קִטְלֵהוּ**; when it is preceded by **י**, Shurek may be hardened to its corresponding semi-vowel **ו**, **קִטְלֵוֹי** for **קִטְלֵהוּי** § 62. 2.

(4) When the third fem. suffix **הָ** is preceded by (**ו**), final Kamets is omitted to prevent the recurrence of the same sound, **קִטְלֵוָּהּ** for **קִטְלֵהָ**.

(5) When **הִי**, **הָ** of the third pers. singular are preceded by (**ו**), the vowel of union for the future, a **נ**, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (**ו**) being at the same time shortened to

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

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

3. Changes in the body of the verb:

(1) 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, יִקְטֹלְנִי, יִקְטֹלְנִי, יִקְטֹלְנִי; but י of the Hiphil species is almost always preserved, יִקְטֹלְנִי, יִקְטֹלְנִי.

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, *צָמַתְּ לִי* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּחְתְּ* *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, *דַּבַּרְתִּי* *my speaking*, *שָׁלַחְתִּי* *my sending*, *הָרַגְתִּי* *to kill me*, *נִחַמְתִּי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֵתִי* *seeing me* Isa. 47: 10, *שֹׂנְאֵי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בֹּשְׂתִי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *תִּתְּנֵה* *to permit me* Num. 22: 13, *יִבְשֵׁי* Deut. 25: 7, *קָצַבְתִּי* 1 Chron. 4: 10.

§ 103. Paradigm III. 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.

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are a few examples of (.) as the union vowel of the preterite, רָסַלְנִי Isa. 8: 11, וְיִצְאֶנְךָ 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesh-force euphonic is twice inserted in the suffix of the first pers. sing., רָסַלְנִי Ps. 118: 18, וְנִנְיָ Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הַ, in pause :פָּאָרְךָ Isa. 55: 5, so with the infinitive, הַיִּשְׁתַּחֲוֶהָ Deut. 28: 24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲמַאֲסֶאךָ, § 11. 1. *a.*, where the K'ri has אֲמַאֲסֶאךָ. With ל' and ל' verbs this form of the suffix is of frequent occurrence, :הַיָּדָיָה Isa. 30: 19, Jer. 23: 37, הַיְהוֹדָה Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter הַ, and the suffix is written כָּה, וְיִצְאֶנְךָ 1 Kin. 18: 10, 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

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

d. The suffix of the third masc. sing. is written with the vowel letter הַ instead of וּ in פָּרַעְתָּהוּ Ex. 32: 25, קָבַהּ Num. 28: 8, and in some copies אֲכַלְתָּהוּ 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 הַ of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, וְיִצְאֶנְךָ (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הַיָּדָיָה Ex. 9: 18, הַיָּדָיָה Jer. 44: 19, and the future, הַיָּדָיָה Ex. 2: 3.

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

g. The suffix of the third fem. plur. הַ is seldom used, וְיִצְאֶנְךָ Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine הַ is substituted for it, הַיָּדָיָה Gen. 26: 15, 18, וְיִצְאֶנְךָ Ex. 2: 17, וְיִצְאֶנְךָ 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הַ is never used with verbs. When attached to infinitives a paragogic הַ is sometimes added to הַ, וְיִצְאֶנְךָ Ruth 1: 19, וְיִצְאֶנְךָ Job 39: 2.

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

Ps. 118: 10; וְ, וְיִשְׁעֶךָ Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has וְיִשְׁעֶיךָ, while the K'thibh has the vowel letter ׀ representing the ordinary *e*, רִישִׁיבִינִי. The union vowel *a* is also occasionally found with the imperative, אֲנַלְמֵה Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

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

c. The plural ending ׀ is in a few instances found before suffixes, chiefly in pause, וְיִשְׁעֶיךָ וְיִשְׁעֶיךָ Prov. 1: 28, וְיִשְׁעֶיךָ Ps. 63: 4, וְיִשְׁעֶיךָ Ps. 91: 12, וְיִשְׁעֶיךָ Isa. 60: 7, 10, וְיִשְׁעֶיךָ Jer. 5: 22, וְיִשְׁעֶיךָ Jer. 2: 24: twice it has the union vowel *a*, וְיִשְׁעֶיךָ Job 19: 2, וְיִשְׁעֶיךָ 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, וְיִשְׁעֶיךָ Hos. 10: 10, וְיִשְׁעֶיךָ Num. 35: 20, וְיִשְׁעֶיךָ Isa. 27: 3, וְיִשְׁעֶיךָ Isa. 62: 2, וְיִשְׁעֶיךָ Ezek. 35: 6, וְיִשְׁעֶיךָ Jer. 31: 33; once the vowel remains, but is changed to Shurek, וְיִשְׁעֶיךָ Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, וְיִשְׁעֶיךָ Job 29: 14, וְיִשְׁעֶיךָ Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, וְיִשְׁעֶיךָ Isa. 62: 5, וְיִשְׁעֶיךָ Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative וְיִשְׁעֶיךָ Gen. 23: 11, Ps. 6: 3, וְיִשְׁעֶיךָ Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before ׀, וְיִשְׁעֶיךָ, though the vowel letter ׀ is occasionally written in the K'thibh, וְיִשְׁעֶיךָ Jer. 1: 5.

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

INFINITIVE AND IMPERATIVE.

§ 106. *a. Kal infinitive.* Before ׀, ׀, ׀, Hholem is shortened to Kamets Hhatuph, וְיִשְׁעֶיךָ Gen. 2: 17, וְיִשְׁעֶיךָ (Methegh by § 45. 2) Obad. ver. 11, וְיִשְׁעֶיךָ Gen. 3: 5, וְיִשְׁעֶיךָ Mal. 1: 7. Pattahh remains in the single example, וְיִשְׁעֶיךָ 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, וְיִשְׁעֶיךָ Deut. 29: 11, וְיִשְׁעֶיךָ 2 Kin. 22: 19, וְיִשְׁעֶיךָ Deut. 27: 4, rarely Kibbutz, וְיִשְׁעֶיךָ Lev. 19: 9, 23: 22, sometimes Hhirik, וְיִשְׁעֶיךָ Gen. 19: 33. 35 but וְיִשְׁעֶיךָ Ruth 3: 4, וְיִשְׁעֶיךָ Zech. 3: 1, וְיִשְׁעֶיךָ 2 Sam. 1: 10, וְיִשְׁעֶיךָ Neh. 8: 5, and occasionally Pattahh, וְיִשְׁעֶיךָ

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ך is substituted for ה, וְנִבְרָאָהּ Isa. 30: 19, וְהִתְפָּאֵרָהּ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, וְנִבְרָאָהּ Ezek. 21: 29, Deut. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in וְנִבְרָאָהּ Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְנִבְרָאָהּ, וְנִבְרָאָהּ Jer. 15: 15, but occasionally it takes Hhirik, וְנִבְרָאָהּ (with Daghesh-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes וְנִבְרָאָהּ Isa. 43: 26.

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 a quiescent 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, **הַעֲמִיר** for **הַעְמִיר**; 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, **הַעֲמִירָה**, **הַעֲמִירָה**. 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, **עֲמִירָה**, **עֲמִירָה**.

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 **הַעֲמִירָה**, apocopated future of **הַעֲמִירָה**, 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 especi-

ally 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, **יַעֲמֹד, עֲמֹדְהוּם**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative **ā**, the Niphal preterite and participle, and the Hiphil preterite, **יַחֲמֹד, יַחֲמֹדְהוּ**, and after Kamets Hhateph it becomes Hhateph Kamets as in the Hophal species, **יַחֲמֹד**. 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, **יַחֲמֹדְהוּ, יַחֲמֹדְהוּ, יַחֲמֹדְהוּ**.

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

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

§ 110. 1. The verb **עֲמַד** *to stand*, whose inflections are shown in Paradigm IV, 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 Niph'al of עָבַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

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

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 (א"ע) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכְלִי	תֵּאָכְלִי	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָּה	תֵּאָכְלוּ	תֵּאָכְלֶנָּה	נֵאָכְלוּ

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

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has () in one instance, וְהִתְקַבֵּב Ezek. 23: 5. That of the Kal future *ō* has () in יהִדְהֶהָ Prov. 10: 3, וְהִחֲסֶהָ Ps. 29: 9. Three verbs with future *ō*, הָלַם, הָרַם, הָמַד have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יִהְיֶה־וּ Job 12: 14, יִהְיֶה־וּ 2 Kin. 3: 25 but יִהְיֶה־וּ Ex. 19: 21, 24; so with suffixes, יִהְיֶה־וּ Ps. 141: 5, יִהְיֶה־וּ Isa. 22: 19, יִהְיֶה־וּ Isa. 53: 2. יִהְיֶה has יִהְיֶה־וּ but יִהְיֶה־וּ.

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, יֵאָכֵל, יֵאָכְלוּ, יֵאָכְלִי, יֵאָכְלֶנָּה, יֵאָכְלוּ, יֵאָכְלֶנָּה, יֵאָכְלוּ, יֵאָכְלֶנָּה; in a few with future *a*, § 110. 3, it takes Hholem, the () of the second syllable usually becoming () in pause, and in a few

instances without a pause accent, רִאֲבֹד, רִאֲבֹד, רִאֲבֹד, רִאֲבֹד, but רִאֲבֹד; in two verbs it becomes (,) after Vav conversive, נִיאֲבֹד, נִיאֲבֹד, but with a pause accent נִיאֲבֹל, נִיאֲבֹר or in the first verses of several chapters of Job נִיאֲבֹר. Hholem in these verbs is probably modified from *ā*, so that רִאֲבֹל is for רִאֲבֹל from רִאֲבֹל, § 201. *e*.

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

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

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

e. *א* draws the vowel to itself from the preformative in אֶחָר Prov. 1: 22 Kal fut. for אֶחָר in pause אֶחָר Zech. 8: 17, Ps. 4: 3, § 60. 3. *c*. Some so explain אֶחָר Job 20: 26, regarding it as a Kal future for אֶחָר with the vowel attracted to the *א* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, § 93. *a*, as אֶחָר Nah. 2: 4, אֶחָר Ps. 94: 20.

3. *a*. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as אֶחָר, אֶחָר, אֶחָר, being rarely changed to Pattahh, as in אֶחָר Prov. 20: 16, or Seghol, as אֶחָר Num. 11: 16, אֶחָר Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, חִירִיק Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, חִלּוֹי Zeph. 3: 14 but חִלּוֹי Ps. 68: 5, חִרְבֵי Jer. 2: 12 but חִרְבֵי Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חִרְבֵי Isa. 44: 27. Ewald explains חִרְבֵי Ex. 20: 5, 23: 24, Deut. 5: 9, and חִרְבֵי 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 (,) חִלְּהָ Ezek. 16: 5, חִמְצָהּ Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, חִמְצָהּ, חִמְצָהּ, חִמְצָהּ but חִמְצָהּ חִמְצָהּ חִמְצָהּ Ps. 89: 8, חִמְצָהּ 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 חִרְיָהּ 2 plur. pret., חִרְיָהּ inf., חִרְיָהּ imper. of חִרְיָהּ, the initial ה has (,) under the influence of the following י; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבָרְחָם, אֲבָרְחָם, אֲבָרְחָם, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אֲבָרְחָהּ imper., אֲבָרְחָהּ and אֲבָרְחָהּ inf., אֲבָרְחָהּ and אֲבָרְחָהּ inf., אֲבָרְחָהּ imper., אֲבָרְחָהּ inf. and imper. (but חִמְצָהּ Job 34: 18 with חִמְצָהּ interrogative), אֲבָרְחָהּ (with חִמְצָהּ paragogic אֲבָרְחָהּ), and in a very few instances the long vowel (,) § 60. 3. *c.* אֲבָרְחָהּ Ex. 16: 23 for אֲבָרְחָהּ, אֲבָרְחָהּ 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 Hhataph. The succession is, therefore, usually (,) (,) or (,). In a very few instances this correspondence is neglected; thus, in חִרְיָהּ 3 fem. fut. of חִרְיָהּ *to go* (comp. חִרְיָהּ from חִרְיָהּ *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhataph Pattahh; in חִרְיָהּ (once, viz., Hab. 1: 15 for חִרְיָהּ) and חִרְיָהּ Hiphil and Hophal preterites of חִרְיָהּ *to go up*, and חִרְיָהּ (once, viz., Josh 7: 7 for חִרְיָהּ) Hi. pret. of חִרְיָהּ *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חִרְיָהּ, חִרְיָהּ, חִרְיָהּ from חִרְיָהּ *to be*, and like forms from חִרְיָהּ *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, חִרְיָהּ 2 Kin. 5: 3, חִרְיָהּ Ex. 4: 29, חִרְיָהּ Ps. 27: 10, חִרְיָהּ Josh. 2: 18; חִרְיָהּ Isa. 59: 5, חִרְיָהּ Judg. 16: 13; the Niphal, חִרְיָהּ 1 Kin. 10: 3, חִרְיָהּ Nah. 3: 11, חִרְיָהּ Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, **וַיִּזְכֹּרְךָ** Job 14: 19, **וַיִּזְכֹּרְךָ** Deut. 7: 24, **וַיִּזְכֹּרְךָ** Deut. 9: 3 (comp. **וַיִּזְכֹּרְךָ** Ps. 80: 6), **וַיִּזְכֹּרְךָ** Lev. 23: 30; **וַיִּזְכֹּרְךָ** Isa. 49: 26; **וַיִּזְכֹּרְךָ** Neh. 5: 16, **וַיִּזְכֹּרְךָ** Ezek. 30: 25; **וַיִּזְכֹּרְךָ** Isa. 43: 23, **וַיִּזְכֹּרְךָ** Jer. 17: 4; **וַיִּזְכֹּרְךָ** Deut. 1: 45, **וַיִּזְכֹּרְךָ** Ex. 15: 26, **וַיִּזְכֹּרְךָ** Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, **וַיִּזְכֹּרְךָ** 1 Sam. 17: 35, **וַיִּזְכֹּרְךָ** Ps. 50: 21, Neh. 10: 33, Ezek. 37: 2. The change from (וּ) to (ו) after Vav conversive occurs once in the third person of the Hiphil preterite, **וַיִּזְכֹּרְךָ** Ps. 77: 2, but is not usual, e. g. **וַיִּזְכֹּרְךָ** . . . **וַיִּזְכֹּרְךָ** Lev. 27: 8. There is one instance of (וּ) instead of (ו) in the Hiphil infinitive, **וַיִּזְכֹּרְךָ** 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, **וַיִּזְכֹּרְךָ**; **וַיִּזְכֹּרְךָ**; **וַיִּזְכֹּרְךָ**.

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 מ, 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. <i>to be red.</i>	*אָרַם K. <i>to injure, wound.</i>	אָרַם K. <i>to spare.</i>
אָרַח Ni. Hi. <i>to be illustrious.</i>	אָרַח Ni. Hi. Ho. <i>to hide.</i>	אָרַח K. Ni. <i>to do violence to.</i>
אָרַם Hi. <i>to close.</i>	אָרַם Hi. <i>to join together.</i>	אָרַם K. <i>to be leavened.</i>
*אָרַם K. <i>to shut.</i>	אָרַם K. <i>to gird.</i>	אָרַם K. <i>to ferment.</i>
אָרַם K. <i>to learn.</i>	אָרַם K. (not Ho.) <i>to cease.</i>	אָרַם K. <i>to dedicate.</i>
אָרַם K. <i>to gird on.</i>		אָרַם K. <i>to devour.</i>
אָרַם K. Ni. (not Hi.) <i>to be guilty.</i>	אָרַם K. <i>to cut.</i>	אָרַם K. <i>to muzzle.</i>
אָרַם K. Hi. <i>to be vain.</i>	אָרַם K. (not Hi.) <i>to live.</i>	אָרַם K. Hi. <i>to lack.</i>
אָרַם K. Hi. <i>to meditate.</i>	אָרַם K. Hi. <i>to be wise.</i>	אָרַם Ni. <i>to cover.</i>
אָרַם K. <i>to thrust.</i>	*אָרַם K. meaning doubtful.	אָרַם K. Ni. <i>to be panic-struck.</i>
אָרַם K. Ni. <i>to honour.</i>		אָרַם K. <i>to delight.</i>
אָרַם K. Ni. <i>to be.</i>	אָרַם K. Ni. <i>to desire.</i>	אָרַם K. <i>to dig.</i>

* ἀπαξ λησίζμενον.

תָּפַח K. Hi. to blush.	תָּחַם K. Ni. Hi. to seal.	עָלַל Hi. to be presumptuous.
תָּשַׁח K. Ni. to search.	תָּחַח K. to seize.	
תָּצַב K. (not Hi.) to hew.	תָּחַר K. to break through.	עָשָׂה K. Ni. to pervert.
† תָּחַר K. Ni. to investigate.	עָלַב K. to love, dote.	עָשָׂר K. Hi. to tithe.
* תָּחַג K. to tremble.	עָרָה K. to put on as an ornament.	* עָהַם Ni. to be burnt up.
תָּחַה K. to take up.	עָרַה Hi. to gather much.	עָחַק K. Hi. to be removed.
תָּחַה Ni. to be destined.	עָרַר Ni. to be wanting.	עָחַר K. Ni. Hi. to entertain.
תָּחַל Ho. to be swaddled.	עָרַר K. Ni. to trouble.	

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

אָסַר to bind.	חָסַח to trust.	עָטָה to wear.
הָפַח to turn.	חָשַׁח to withhold.	עָטַר to encircle.
תָּבַל to take in pledge.	חָשַׁח to uncover.	עָלַם to conceal.
תָּבַשׁ to bind.	חָשַׁב to think.	עָצַר to shut up, restrain.
תָּזַק to be strong.	חָשַׁךְ to be dark.	עָגַב to supplant.
תָּחַה to be sick.	עָבַר to pass over.	עָשָׂן to smoke.
תָּלַק to divide.	עָרַח to help.	עָשָׂר to be rich.

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

אָהַב 2 Chr. 19: 2, Pr. 15: 9, to love.	חָרַר Ezek. 26: 18, to tremble.
אָזַר Ps. 65: 7, to gird.	חָשָׁה Hi. part. to be silent.
אָסַח Ps. 47: 10, to gather.	חָחַח Jer. 49: 37, to be dismayed.
הָלַךְ Ps. 109: 23, to go.	עָבַר Eccl. 5: 8, to serve.
הָרַג 2 Kin. 10: 9, to slay.	עָלַז Jer. 15: 17, Ps. 149: 5, and
תָּלַם Job 39: 4, Jer. 29: 8, to dream.	עָלַץ Ps. 5: 12, to exult.
תָּלַח Job 20: 24, to change, pierce.	עָרַח Isa. 44: 7, to set in order.

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

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

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of DagHesh-forte in the first radical, רָחַקְךָ, רָחַקְךָ, Isa. 23: 18, רָחַקְךָ (the retrocession of the accent by § 35. 1) Isa. 28: 27, רָחַקְךָ Job 38: 24, נָהַלְךָ Num.

* ἄπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, וַיִּתְחַנֵּן 2 Sam. 17: 23, which is in one instance expressed by the vowel letter ר, הִתְחַנֵּן Ex. 25: 31. The only exception is בָּהֲרִיג (two accents explained by § 42. a) Ezek. 26: 15 for בְּהִרְרִיג; Baer's edition has בִּהֲרִיג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֲנַנְהוּ Job 19: 7, הִנְשׂוּחָיו Ezek. 43: 18, וַיִּדְהֶלֶם 1 Chron. 24: 3, בִּבְעִטָּה Lam. 2: 11. In Job 34: 31 הִיאָמַר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

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

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

§ 115. The verb אָמַל reduplicates its last instead of its second radical in the Pual, אָמַלְלָה; אָמַר reduplicates its last syllable, אָמַרְמַר Lam. 2: 11, § 92. a.

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

For the peculiar forms of אָמַל and אָמַר see the חָנַן verbs, חָנַן and חָנַן.

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 תָּצַלְלֵי for תָּצַלְלֵי ; תִּצְלַלְנָה for תִּצְלַלְנָה .

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, תִּצְלַלְנָה for תִּצְלַלְנָה .

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, תִּצְלַלְנָה , תִּצְלַלְנָה .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of תִּצְלַל , (Paradigm V.) 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.

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ך , the Kal future and imperative commonly have Hholem; but the following take Pattahh, אֶרְכָּה *to be long*, כָּרַךְ *to kneel*, חָרַב *to be dried or desolate*, חָרַד *to tremble*, חָרַה *to reproach*, *to*

winter, חָרַץ to sharpen, עָרֵב (עֲרֵב) to be sweet, קָרַב to come near, קָרַם to cover; נָחַה to tear in pieces, has either Hholem or Pattahh; תָּחַשׁ to plough has fut. *ō*, to be silent has fut. *a*.

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

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָחַזָּה Prov. 4: 6, הִשְׁתַּחֲוִים 2 Kin. 10: 14, אֲשַׁתְּתָּקָם 2 Sam. 22: 43, אֲשַׁלְּלֶנּוּ Isa. 45: 11, אֲרַדְבֶּנּוּ 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, הִשְׁחַחְנָה Ezek. 7: 27, הִשְׁרַחְפְּנָה Prov. 6: 27, הִדְהַרְגְּנָה Ezek. 16: 6, הִתְנַאֲפְּנָה Hos. 4: 13, but Tsere occasionally in pause, הִתְחַחְחְנָה 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* אָחַזָּה Gen. 27: 9, אָחַזְתָּ Deut. 15: 16; infinitive אָחַז 1 Sam. 7: 8, סָחַב Jer. 15: 3, with Makkeph, אָחַזְתָּ 1 Kin. 5: 20; Niphal infinitive, הִלְחֵם Ex. 17: 10, with suffixes, הִשְׁחַחְנָה 2 Chron. 16: 7, 8, with prefixed נ, הִלְחֵם Judg. 11: 25, נִשְׁאָל 1 Sam. 20: 6, 28, and once anomalously with prefixed ס, אֲשַׁלְּלֶנּוּ Ezek. 14: 3 (a like substitution of ס for ה occurring once in the Hiphil preterite: אֲנַאֲלֶהְרָה Isa. 63: 3); future אָחַזָּה Ex. 14: 14, with Vav conversive, אֲחַזְּסָם Job 7: 5, נִשְׁאָלָה Ex. 32: 1, נִשְׁאָלָה Judg. 6: 34, וְהִשְׁחַחְדָּה Ex. 9: 15, וְהִשְׁחַחְדָּה Num. 22: 25, or with the accent on the penult, וְהִשְׁחַחְדָּה Ex. 17: 8, וְהִשְׁחַחְדָּה Gen. 41: 8; imperative, הִשְׁחַחְדָּה 1 Sam. 18: 17, or with the accent thrown back, הִשְׁחַחְדָּה Gen. 13: 9; Hiphil infinitive, הִשְׁחַחְדָּה 1 Sam. 27: 12, תִּרְחַחְקָה Gen. 21: 16, תִּרְחַחְקָה Deut. 7: 2, apocopated future, תִּרְחַחְקָה 1 Sam. 2: 10, תִּשְׁחַחְדָּה Deut. 9: 26, תִּשְׁחַחְדָּה Ps. 12: 4, with Vav conversive, תִּשְׁחַחְדָּה 1 Kin. 22: 54, תִּשְׁחַחְדָּה Zech. 11: 8; imperative, תִּשְׁחַחְדָּה Ex. 28: 1, with Makkeph, תִּרְחַחְבָּה Ps. 81: 11, תִּשְׁחַחְדָּה 2 Sam. 20: 4, תִּשְׁחַחְדָּה Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, תִּרְחַחְקָה Job 13: 21, תִּשְׁחַחְדָּה Ps. 69: 24, though not always, תִּשְׁחַחְדָּה Lev. 8: 3. Hophal infinitive, תִּשְׁחַחְדָּה 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, תִּשְׁחַחְדָּה Lev. 5: 22, תִּשְׁחַחְדָּה Hos. 9: 2, תִּשְׁחַחְדָּה Gen. 39: 14, תִּשְׁחַחְדָּה Ps. 104: 26, תִּשְׁחַחְדָּה Gen. 74: 10, תִּשְׁחַחְדָּה Gen. 39: 4, תִּשְׁחַחְדָּה Dan. 2: 1, תִּשְׁחַחְדָּה 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, תִּשְׁחַחְדָּה Isa. 1: 15, תִּשְׁחַחְדָּה (fem. form for תִּשְׁחַחְדָּה, § 61. 5) 1 Sam. 16: 15 but תִּשְׁחַחְדָּה Isa. 30: 18, תִּשְׁחַחְדָּה Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, תִּשְׁחַחְדָּה Mal. 3: 19, תִּשְׁחַחְדָּה Ps. 103: 13, תִּשְׁחַחְדָּה Isa. 6: 12, תִּשְׁחַחְדָּה Deut. 20: 7, תִּשְׁחַחְדָּה Gen. 24: 1 (תִּשְׁחַחְדָּה rarely occurs except in pause), תִּשְׁחַחְדָּה Isa. 25: 11, and more rarely still in the imperative, תִּשְׁחַחְדָּה Ezek. 37: 17, and future תִּשְׁחַחְדָּה Prov. 14: 10, תִּשְׁחַחְדָּה Dan. 1: 8.

2. תִּשְׁחַחְדָּה, which has Kamets in pause, תִּשְׁחַחְדָּה, but most commonly Tsere before suffixes, תִּשְׁחַחְדָּה, exhibits the peculiar forms, תִּשְׁחַחְדָּה

1 Sam. 12: 13 שְׁאֵלְתֵיךָ; 1 Sam. 1: 20, שְׁאֵלְתֵיךָ וְהוּא Judg. 13: 6, הַשְׁאֵלְתֵיךָ וְהוּא
1 Sam. 1: 28.

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

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

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

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

§ 121. 1. Upon the omission of Dagshesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevalingly before ע, but rarely before ה or ח. The previous vowel remains short in אָהָבָה to terrify, אָהָבָה to provoke, אָהָבָה to be few, אָהָבָה to shake, and אָהָבָה to cry. It is sometimes lengthened, though not always, in אָהָבָה to make plain, אָהָבָה to commit adultery, אָהָבָה to despise, אָהָבָה to reject, אָהָבָה to ask; אָהָבָה to consume, אָהָבָה to sweep away by a tempest, אָהָבָה to abhor; אָהָבָה to affright, אָהָבָה to be dim, אָהָבָה to lead. It is also lengthened in אָהָבָה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ה are אָהָבָה Pi. inf. Judg. 5: 8, אָהָבָה Pu. pret. Ezek. 21: 18, אָהָבָה Pu. pret. Ps. 36: 13, אָהָבָה Job 9: 30, the first two of which may, however, be regarded as nouns. Dagshesh-forte is retained and the vowel consequently remains short in אָהָבָה Ezek. 16: 4, אָהָבָה 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, אָהָבָה Job 15: 18, אָהָבָה Jer. 12: 10,

though it is in two instances changed to Seghol, אָחַרְרִי Judg. 5: 28, הִתְחַזְּקִי Ps. 51: 7.

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

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

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

LAMEDH GUTTURAL VERBS.

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

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

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

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

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

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

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתְּ *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Dagghesh-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 Dagghesh-forte from the gutturals.

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

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

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kai future and imperative have Pattahh except שְׁלַחְתְּ Gen. 43: 16; in one instance the K'thibh inserts ו, וְשַׁלַּחְתְּ Jer. 5: 7, where the

K'ri is **אָלְחָח־**. The vowel *a* is retained before suffixes, remaining short in **אֲלַחֲחֵנִי** Am. 9: 1, but usually lengthened to Kamets, **אֲלַחֲחֵנִי** 2 Chron. 21: 17, **אֲלַחֲחֵנִי** Gen. 23: 11. It is also retained in pause before paragogic ה, **אֲלַחֲחֵנִי** Ps. 77: 2, **אֲלַחֲחֵנִי** Dan. 9: 19; elsewhere it is rejected **אֲלַחֲחֵנִי** 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, **אֲלַחֲחֵנִי** Job 32: 10, **אֲלַחֲחֵנִי** Gen. 43: 8. Hhirik appears in **אֲלַחֲחֵנִי** Gen. 25: 31, but verbs whose last radical is ל commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, **אֲלַחֲחֵנִי** 1 Chron. 29: 18, **אֲלַחֲחֵנִי** Prov. 3: 3.

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

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

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., **אֲלַחֲחֵנִי** Esth. 2: 8, **אֲלַחֲחֵנִי** Isa. 51: 14, future, **אֲלַחֲחֵנִי** Ps. 9: 19, **אֲלַחֲחֵנִי** Job 17: 3, imperative, even in pause, **אֲלַחֲחֵנִי**. Piel: preterite, **אֲלַחֲחֵנִי** Lev. 14: 8, **אֲלַחֲחֵנִי** 2 Chron. 34: 4, infin. constr., **אֲלַחֲחֵנִי** Hab. 1: 13, **אֲלַחֲחֵנִי** Lam. 2: 8, future, **אֲלַחֲחֵנִי** Job 16: 13, **אֲלַחֲחֵנִי** 2 Kin. 8: 12, **אֲלַחֲחֵנִי** Deut. 7: 5, imperative, **אֲלַחֲחֵנִי** Ex. 4: 23. Hiphil: apocopated future, **אֲלַחֲחֵנִי** 2 Kin. 18: 30, fut. with Vav consecutive, **אֲלַחֲחֵנִי** Judg. 4: 23, fem. plur., **אֲלַחֲחֵנִי** Ps. 119: 171, imperative, **אֲלַחֲחֵנִי** Ps. 86: 2, and even in pause, **אֲלַחֲחֵנִי** 1 Kin. 22: 12. Hithpael: **אֲלַחֲחֵנִי** Prov. 17: 14, **אֲלַחֲחֵנִי** Dan. 11: 40, **אֲלַחֲחֵנִי** Ps. 106: 47; this species sometimes has Kamets in its pausal forms, **אֲלַחֲחֵנִי** Josh. 9: 13, **אֲלַחֲחֵנִי** Ps. 107: 27. On the other hand, the absolute infinitives: Piel, **אֲלַחֲחֵנִי** Deut. 22: 7, Hiphil, **אֲלַחֲחֵנִי** Isa. 7: 11, Hophal, **אֲלַחֲחֵנִי** Ezek. 16: 4. Participles: Kal, **אֲלַחֲחֵנִי** Deut. 28: 52, but occasionally in the construct state with Pattahh, **אֲלַחֲחֵנִי** Ps. 94: 9, **אֲלַחֲחֵנִי** Isa. 51: 15, **אֲלַחֲחֵנִי** Isa. 42: 5, **אֲלַחֲחֵנִי** Lev. 11: 7, Piel, **אֲלַחֲחֵנִי** 1 Kin. 3: 3, Hithpael, **אֲלַחֲחֵנִי** 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. **אֲלַחֲחֵנִי** Deut. 15: 18, fut. **אֲלַחֲחֵנִי** Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., **אֲלַחֲחֵנִי** Job 6: 26, and one before a grave suffix **אֲלַחֲחֵנִי** Ezek. 21: 29, comp. fut. **אֲלַחֲחֵנִי** Isa. 35: 4; **אֲלַחֲחֵנִי** 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

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

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁבַר Ruth 2: 8, שָׁבַר Ezek. 16: 28, שָׁבַר Esth. 4: 14, שָׁבַר Ezek. 16: 4, scarcely ever simple Sh'va, שָׁבַר 1 Kin. 14: 3, שָׁבַר Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in שָׁבַר Gen. 30: 15, and שָׁבַר 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 *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁבַר Gen. 4: 23 for שָׁבַר.

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

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

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

PE NUN (נ') 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 following 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, שָׁבַר becomes שָׁבַר, written שָׁבַר, so שָׁבַר for שָׁבַר, שָׁבַר for שָׁבַר. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, שָׁבַר for שָׁבַר.

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

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 נִשֵּׁשׁ to *approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

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

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

REMARKS ON PE NUN VERBS.

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

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

3. Nun is commonly rejected from the Kal imperative with *a*, נַשׁ 2 Sam. 1: 15 (once before Makkeph, נַשׁ Gen. 19: 9, in plural נַשׁ 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נַשׁ Josh. 3: 9,

1 Sam. 14: 38), שָׁלַח Ex. 3: 5, שָׁלַח Job 1: 11, שָׁלַח Deut. 2: 24, שָׁלַח Ezek. 37: 9, שָׁלַח Gen. 27: 26, though it is occasionally retained, שָׁלַח 2 Kin. 19: 29, שָׁלַח Ps. 10: 12, or by a variant orthography, שָׁלַח Ps. 4: 7 but always elsewhere שָׁלַח . In imperatives with \bar{o} , and in Lamedh He verbs which have \bar{e} in the imperative, Nun is invariably retained, שָׁלַח Prov. 17: 14, שָׁלַח Ps. 24: 14, שָׁלַח Num. 31: 2, שָׁלַח Ps. 58: 7, שָׁלַח Gen. 30: 27, שָׁלַח Ex. 8: 1.

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

5. The absolute infinitive Niphal appears in the two forms שָׁלַח Jer. 32: 4, and שָׁלַח Judg. 20: 39.

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

§ 132. 1. The last radical of שָׁלַח is assimilated in the Niphal as well as in the Kal species, שָׁלַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, שָׁלַח , שָׁלַח . In 2 Sam. 22: 41 שָׁלַח is for שָׁלַח which is found in the parallel passage Ps. 18: 41. שָׁלַח 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (שָׁלַח) prolonged by reduplication, which is the case with some other short words, e. g. שָׁלַח from שָׁלַח ; שָׁלַח for שָׁלַח ; others regard it as the infinitive שָׁלַח with the 3 fem. plur. suffix or with שָׁלַח paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. שָׁלַח is the imper. with parag. שָׁלַח except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending שָׁלַח instead of שָׁלַח , comp. שָׁלַח Gen. 46: 3.

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

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

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

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

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

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

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

1. When the first radical has a 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 סָבַב , סב , סָבֹיב , סב ; הָסָבַב , הָסֹיב ; הָסָבִיב , הָסִיב .

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִצְבֹּב becomes יִצֹב with î 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 יִצֹב ; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. a , יִצֹר for יִצְרֹר ; 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 \bar{a} , the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִצֹב . The three possible forms of this tense are consequently יִצֹב , יִצֹב and יִצֹר .

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

In the Hiphil and Hophal species the vowels of the prefixed 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, הִצֹב for הִצְבִּיב or הִצֹב for הִצְבִּיב , הִצֹב (Kibbutz before the doubled letter by § 61. 5) or הִצֹב for הִצְבִּב .

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 appear-

ance, 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, **הִצַּב**, **הִצֵּב**; **הִצַּב**, **הִצֵּב** (comp. **קִטַּל**, **קִטֵּל**) 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, **הִצַּב**, **הִצֵּב** (comp. **הִקַּטַּל**, **הִקֵּטַל**).

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

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

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, **הִצַּבְתָּ**, **הִצֵּבְתָּ**.

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, **הִצַּבְתָּ**, **הִצֵּבְתָּ**.

§ 137. The Piel, Pual, and Hithpael sometimes pre-

as the infinitive of שָׁגָה *in their erring*; הִחִיר Job 29: 3 has Hhirik before the suffix. The feminine termination וֹר is appended to the following infinitives, חָלוּחַ Ps. 77: 10. Job 19: 17, שָׁלוּחַ Ezek. 36: 3, וְזָחַר Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem, כֹּב, הִוּם, סֹב but sometimes Pattahh, גַּל Ps. 119: 22 (elsewhere גַּל), כָּזָה Ps. 80: 16. First regards תָּר as a contracted participle from תָּרַח, analogous to the Ayin Vav form תָּרָם.

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

§ 140. 1. Examples of different forms of the Kal future: (1) With Dagghesh-forte in the first radical, חָלוּחַ, חָלוּחַ, חָלוּחַ; or with *a* as the second vowel, חָלוּחַ, חָלוּחַ. (2) With Tserē under the personal prefix, חָלוּחַ, חָלוּחַ, חָלוּחַ, *ē* being once written by means of the vowel letter י, חָלוּחַ. (3) With Kamets under the personal prefix, חָלוּחַ, חָלוּחַ; this occurs once with fut. *a*, חָלוּחַ Prov. 27: 17. With Vav Consecutive the accent is drawn back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, חָלוּחַ, חָלוּחַ. There are a few examples of *ū* in the future as in Ayin Vav verbs, חָלוּחַ Prov. 29: 6, חָלוּחַ Isa. 42: 4, Eccles. 12: 6, חָלוּחַ Ezek. 24: 11 and perhaps חָלוּחַ Gen. 49: 19, Hab. 3: 16, חָלוּחַ Ps. 91: 6, though Gesenius assumes the existence of חָלוּחַ and חָלוּחַ as distinct roots from חָלוּחַ and חָלוּחַ.

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

3. The Niphal future preserves the Tserē of perfect verbs in one example, חָלוּחַ, Lev. 21: 9, but mostly compresses it to Pattahh, חָלוּחַ, חָלוּחַ, חָלוּחַ; like the preterite it sometimes has Hholem, חָלוּחַ Isa. 24: 3, חָלוּחַ ibi. If the first radical is a guttural and incapable of receiving Dagghesh, the preceding Hhirik is lengthened to Tserē, חָלוּחַ, חָלוּחַ. 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,

רָבַל, רָפַף, רָפַח 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: הִבִּיזוּ Isa. 24: 3, the infinitive ibid. or with Tsere in the last syllable, הִבִּיט 2 Sam. 17: 10. The infinitive construct: הִבִּיט Ps. 68: 3, הִחִל Ezek. 20: 9, and once with Pattahh before a suffix, הִחִיב Lev. 21: 4. The imperative: הִבְרֵי Isa. 52: 11, הִשְׁמֵו Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הִפֵּר (in pause הִפֵּר, so הִשְׁמֵו: הִשְׁמֵוּ), or even to Pattahh, הִפִּיל. Both infinitives have Tsere, thus the absolute: הִפִּיל, הִפֵּר, הִפְּחַח, הִפְּחַח; the construct: הִפֵּר, הִפִּיל, הִפְּחַח (הִפְּחַח Zech. 11: 10), הִפֵּר, הִפְּחַח. The imperative: הִפֵּר, הִפִּיל, הִפְּחַח. הִפְּחַח Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagshesh-forte in the first radical: הִפֵּר, הִפִּיל, הִפְּחַח; with a long vowel, הִפֵּר, הִפִּיל, הִפְּחַח, הִפֵּר, הִפִּיל, הִפְּחַח, הִפֵּר, הִפִּיל, הִפְּחַח (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 Consecutive or any other cause, Tsere is shortened to Seghol, הִפֵּר, הִפִּיל, הִפְּחַח, and in one instance to Hhirik, הִפִּיר Judg. 9: 53 (הִפִּיר would be from הִפִּיר) before a guttural it becomes Pattahh, הִפִּיר, הִפִּיר. Participles: הִפִּיר, הִפִּיר, הִפִּיר Ezek. 31: 3, הִפִּיר 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, הִפִּיר Judg. 3: 21, הִפִּיר Jer. 49: 20, הִפִּיר Num. 21: 30.

6. Hophal preterites: הִפְּחַח, הִפְּחַח, הִפְּחַח; futures: הִפִּיר, הִפִּיר, הִפִּיר; participles: הִפִּיר, הִפִּיר, הִפִּיר; 2 Sam. 23: 6; infinitive with suffix, הִפִּיר Lev. 26: 34, with prep., הִפִּיר ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Dagshesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, הִפִּיר, הִפִּיר (distinguished from the fem. part. הִפִּיר); if the last radical does not admit Dagshesh-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, הִפִּיר (100. 2), הִפִּיר and הִפִּיר. When the first radical is doubled, Dagshesh is omitted from the last in the Kal fut. הִפִּיר, הִפִּיר, and occasionally elsewhere הִפִּיר Hi. fut. הִפִּיר Ho. pret. Other cases are exceptional, whether of the shifting of the accent, הִפִּיר Ps. 3: 2, הִפִּיר Ps. 55: 22, הִפִּיר Jer. 4: 13, and consequent shortening of the vowel, הִפִּיר Jer. 7: 29 for הִפִּיר, הִפִּיר for הִפִּיר, הִפִּיר Jer. 49: 28 (with the letter repeated instead of being simply doubled by Dagshesh, so likewise in הִפִּיר Jer. 5: 6, הִפִּיר Ps. 9: 14) for הִפִּיר; the omission of Dagshesh, הִפִּיר 1 Sam. 14: 36, הִפִּיר Prov. 7: 13, הִפִּיר Cant. 6: 11, 7: 13, הִפִּיר Job 19: 23, הִפִּיר Num. 22: 11, 17 (Kal imper. with ה, parag. for הִפִּיר, shortened by Makkeph from הִפִּיר, so הִפִּיר orā Num. 23: 7), or in addition, the rejection of the vowel, הִפִּיר K. fut. Gen. 11: 6 for הִפִּיר.

Gen. 11: 7 K. fut. for נָבִיחָה, נָבִיחָה Isa. 19: 3 Ni. pret. for נָבִיחָה or נָבִיחָה, נָבִיחָה Ezek. 41: 7 Ni. fut. for נָבִיחָה; נָבִיחָה Judg. 5: 5 according to Gesenius for נָבִיחָה Ni. pret. of נָבִיחָה to shake, according to others K. pret. of נָבִיחָה to flow; נָבִיחָה Ezek. 36: 3 for נָבִיחָה (Ewald) from נָבִיחָה to enter, or for נָבִיחָה Ni. fut. of נָבִיחָה to go up, נָבִיחָה Ezek. 7: 24 Ni. pret. for נָבִיחָה, נָבִיחָה Cant. 1: 6 Ni. pret. for נָבִיחָה. Once instead of doubling the last radical י is inserted, נָבִיחָה Prov. 26: 7 for נָבִיחָה, comp. נָבִיחָה Ezr. 10: 16 for נָבִיחָה; or it may be for נָבִיחָה from נָבִיחָה § 174. 1.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, נָבִיחָה, נָבִיחָה (Kamets before ר which cannot be doubled), נָבִיחָה, נָבִיחָה, נָבִיחָה (the vowel remaining long before ר), נָבִיחָה (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), once with *a*, נָבִיחָה Mic. 2: 4; with *e* in the future, נָבִיחָה, נָבִיחָה, נָבִיחָה. If the first radical be doubled, Dagghesh is omitted from the last, and the customary vowel is in consequence not inserted, נָבִיחָה, נָבִיחָה; other cases are rare and exceptional, נָבִיחָה, נָבִיחָה, נָבִיחָה, נָבִיחָה which is first plur. pret. for נָבִיחָה not third plur. for נָבִיחָה (Ewald), § 54, 3; נָבִיחָה Deut. 32: 41, נָבִיחָה Isa. 44: 16, נָבִיחָה 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, נָבִיחָה from נָבִיחָה, נָבִיחָה from נָבִיחָה, נָבִיחָה from נָבִיחָה, נָבִיחָה from נָבִיחָה; in נָבִיחָה Gen. 43: 29, Isa. 30: 19, from נָבִיחָה Lev. 26: 15 from נָבִיחָה, 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, Dagghesh being omitted from the last radical and the preceding vowel lengthened in consequence, נָבִיחָה Prov. 8: 29 for נָבִיחָה ver. 27, נָבִיחָה Isa. 33: 1 for נָבִיחָה, נָבִיחָה Ezek. 14: 8 for נָבִיחָה, נָבִיחָה Lam. 1: 8 for נָבִיחָה Hi. pret. of נָבִיחָה Hab. 2: 17 for נָבִיחָה Hi. fut. of נָבִיחָה with 3 fem. plur. suf., נָבִיחָה 2 Sam. 22: 43 in a few editions for נָבִיחָה. Nun is once inserted before the suffix in place of doubling the radical, נָבִיחָה Num. 23: 13 for נָבִיחָה.

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

נָבִיחָה to curse.	נָבִיחָה to cry.	נָבִיחָה to make a nest.
נָבִיחָה to plunder.	נָבִיחָה to smite, break.	נָבִיחָה to cut off.
נָבִיחָה to purify.	נָבִיחָה to take away the heart.	נָבִיחָה to be many.
נָבִיחָה to grope.	נָבִיחָה to lick.	נָבִיחָה to be tender.
נָבִיחָה to refine.	נָבִיחָה to feel, to grope.	נָבִיחָה to harrow.
נָבִיחָה to warm.	נָבִיחָה to leap.	נָבִיחָה to rule.
נָבִיחָה to divide.	נָבִיחָה to judge, to intercede.	נָבִיחָה to sharpen.
נָבִיחָה to be broken.		נָבִיחָה to be perfect.
נָבִיחָה to cover.		

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

הָרַר to burn.	זָהַר to linger.	שָׂעַע to sport, delight.
קָרַר to dance.	סָזַז to excite.	פָּרַפַּר to run.
לָהַה to be mad.	זָחַח to chirp.	תָּחַח to mock.

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

אָנַן to complain.	נָרַד to fly.	רָעַע to break.
בָּלַל to mix.	זָסַס to lift up.	שָׁחַח to sink.
פָּבַב to empty.	כָּפַח to occupy the thresh-	שָׁלַל to spoil.
גָּרַר to cut.	hold.	שָׁמַמ to be desolate or
גָּרַר to sweep away.	צָרַר to bind.	amazed.
הָרַם to be still.	קָטַט to cut off.	הָפַח to beat.
הָרַח to break loose.	קָטַש to gather.	

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

גָּלַגַּל and גִּילַגַּל to roll.	עָנַן to gather clouds, עִוְנַן to practise sorcery.
הָלַל to praise, הוֹלַל to make mad.	פּוֹרַר to burst, פָּרַפַּר to shake to pieces.
הָלַל to profane, הוֹלַל to wound.	קָלַל to curse, קָלַח to whet.
הָנַן to make gracious, חוֹנַן to be gracious.	רָצַץ and רוֹצֵץ to crush.
מָלַל to speak, מוֹלַל to mow.	שָׂדַד and שִׁדַּד to treat with violence.
סָבַב to change, סוֹבֵב to surround.	

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

הִלְקַח Pi. to decree, Pu. הִלְקַח.	רָנַן Pi. to shout, Hith. הִתְרַוְוֵן.*
מָדַד Pi. to measure, Hith. הִתְמַדְד.	רָשַׁשׁ Pi. to break, Pu. רָשַׁשׁ.
מָרַר Pi. to make bitter, Hith. הִתְמַרְמַר.	שָׁנַן Pi. to inculcate, Hith. הִשְׁתַּוְוֵן.
סָלַסַּל Pi. to exalt, Hith. הִסְתַּוְוֵל.	to pierce.
עוֹלַל Pi. to maltreat, Hith. הִתְעוֹלַל.	
and הִתְעוֹלַל,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׂעַע Isa. 11: 8; Infinitive, לְחַרְחַר Prov. 26: 21, הִתְחַרְחַח Ex. 12: 39; Future, אֲשַׂעְשַׁע Ps. 119: 47, הִשְׁעַשַׁע Ps. 94: 19; Imperative, הִשְׁתַּעַשַׁע Isa. 29: 9; Participle, מִתְעַעַע Gen. 27: 12, מִתְחַחַח Prov. 26: 18.

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

* הִתְרַוְוֵן Ps. 78: 65 is not from רוֹן (Gesenius) but from רָנַן, see Alexander in loc.

2. **הִתְבַּר** 2 Sam. 22: 7 is contracted for **הִתְבַּרְר** Ps. 18: 27; in regard to **הִתְפַּל** in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of **פָּלַל** *thou wilt show thyself a judge*, but as it answers to **הִתְפַּתַּל** Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with **ת** of the prefix.

3. **הִלַּל** and **הִלֵּל**. The prefixed **ה** remains in the Hiphil future of **הִלַּל**, e. g. **וְהִלַּלְתָּ**, **וְהִלֵּלְתָּ**, **וְהִלֵּלְתֶּם** and in the derivative nouns **הִלְיָוָה**, **הִלְיָוָה**, whence these forms are in the lexicons referred to the secondary root **הִלַּל**.

PE YODH (״פ״) VERBS.

§ 144. In quiescent verbs one of the original radicals is **א**, **ו** 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 (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. הִזַּח, הִזַּח and are quite distinct from the quiescent verbs ל"ה in which ה always represents a vowel, e. g. הִזַּח, הִזַּח.

§ 145. 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, הִזַּח, הִזַּח, הִזַּח, הִזַּח. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הִזַּח, הִזַּח, הִזַּח.

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. הִזַּח; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, הִזַּח, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c.* e. g. הִזַּח; in a few instances Hhirik is preserved by giving Daghesth-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahlh or Hholem, הִזַּח, הִזַּח.

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, הִזַּח, הִזַּח.

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

2. In the Hiphil Vav quiesces in Hholem, הִזַּח, הִזַּח; a few verbs have Yodh quiescing in Tsere, הִזַּח, הִזַּח; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, **הִצִּיעַ, הִצִּיעַ**.

3. In the Hophal Vav quiesces in Shurek, **הוֹשִׁיב, הוֹשִׁיב**; occasionally the short vowel is preserved and Daghesheforte inserted in the second radical, **הִצִּיב**.

a. The Hholem or Tseré of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. **נָחַם, נָחַם**), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of **יָשַׁב** *to sit* or *dwelt*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of **יָבֵשׁ** *to be dry*.

REMARKS ON PE YODH VERBS.

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

יָבֵשׁ <i>to be dry.</i>	יָפַק <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָבֵט <i>to toil.</i>	יָצַד <i>to appoint.</i>	יָרָה <i>to cast.</i>
יָחַר <i>to delay.</i>	יָעַה <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָרָה <i>to oppress.</i>	יָעַץ <i>to counsel.</i>	יָרַם <i>to put.</i>
יָצַק <i>to suck.</i>	יָרָה <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

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

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

יָדַע <i>to know.</i>	* יָבַר <i>to bear.</i>	יָבַע <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצָא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָרָם <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwelt.</i>

The second syllable has Pattahh in תָּרַר Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, תִּלְלָנָה, תִּרְדָּנָה, תִּצְאָנָה has Seghol after the analogy of Lamedh Aleph verbs; תִּרְשַׁבְנָה (with the vowel-letter ך for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יִרְדֶּה: 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.: יָכַר *to chastise, instruct*, יָצַח *to burn*. In תָּרַרְוּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יִרְבְּנִי 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: יָטַב *to be good fut.* יָטַב, once יָטַבְתִּי Nah. 3: 8; יָצַק *to pour* יָצַק, once יָצַקְתִּי 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יָצַרְתִּי, יָצַרְתִּי *to burn*, יָצַרְתִּי Isa. 10: 16, and תִּיבַרְתִּי Deut. 32: 22; יָשָׁן *to awake*, יָשָׁן once יָשָׁן 1 Kin. 3: 15; יָקָר *to be precious*, יָקָר and יָקָרְתִּי, or with a vowel letter for ē, יָקָרְתִּי *to be desolate*, יָקָרְתִּי once תִּיבַרְתִּי Ezek. 6: 6; יָשָׁר *to be right*, יָשָׁר, once יָשָׁרְתִּי (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יָשָׁרְתִּי Isa. 40: 30 for יָשָׁרְתִּי.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive 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, וְיָדַעְתָּ, וְיָדַעְתָּ, וְיָדַעְתֶּם. Pattahh in the ultimate becomes Seghol in וְיָצַרְתִּי, וְיָצַרְתֶּם, וְיָצַרְתֶּם (with a postpositive accent) Gen. 2: 7, 19, וְיָרַשְׁתֶּם Gen. 50: 26; but וְיָרַשְׁתָּ, וְיָרַשְׁתָּ, וְיָרַשְׁתֶּם, only once before a monosyllable, § 35. 1, וְיָרַשְׁתָּ Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form וְיָצַחְתִּי, unless the following word begins with an accented syllable, e. g. וְיָצַחְתִּי Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, וְיָשָׁרְתִּי Ruth 4: 1, וְיָתַדְתֶּם Ps. 139: 1, וְיָרַרְתִּי Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יָבֵשׁ and with a feminine ending יָבֵשׁתִּי, יָבֵשׁתֶּם, יָבֵשׁתֵּי with suf. יָבֵשׁתִּי, once with prep. לִיכֹדֵר 2 Chron. 31: 7, Daghesh conservative after ך, § 14. a; יָרָאָה, § 87, once יָרָא Josh. 22: 25 and with prep. לִרְאֵה 1 Sam. 18: 29 from יָרָא; once יָרָא 2 Chron. 26: 15 from יָרָא, יָרָא, יָרָא.

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

3. Imperatives with Yodh: יָדַע, יָרָא, יָרָה. Without Yodh: יָדַע (with הַּ parag. יָדַעְתָּ Prov. 24: 14), יָדַע (with הַּ parag. יָדַעְתָּ Hos. 4: 18, see § 92. a), יָצָא (יָצָאתִי, fem. plur. יָצָאתֶם Cant. 3: 11), יָטַב (יָטַבְתָּ, יָטַבְתֶּם). With both forms: יָצַק and יָצַקְתִּי (יָצַקְתֶּם, יָצַקְתֵּי), twice יָרַר Judg. 5: 13, יָרַשׁ and יָרַשׁתִּי.

§ 150. 1. The Niphal of הָגִיר has \ddot{u} instead of \bar{o} , הָגִיר Zeph. 3: 18, הָגִיר Lam. 1: 4; הָגִיר 1 Chron. 3: 5, 20: 8 has \ddot{u} followed by Dagghesh. הָגִיר , which according to Gesenius is from הָגִיר , has \ddot{z} ; Ewald assumes the root to be הָגִיר , and refers to it likewise the Kal future and the Hiphil ascribed to הָגִיר , § 148. 3. and § 151. 4. In that case the Dagghesh in הָגִיר Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh הָגִיר 2 Sam. 14: 30 will be unexplained. הָגִיר Ps. 9: 17 is not the Niphal preterite or participle of הָגִיר , but the Kal participle of הָגִיר .

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

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tseré, viz.: הָגִיר to be good, הָגִיר to howl, הָגִיר to go to the right, הָגִיר to change, הָגִיר to suck. Yodh is likewise found in the following instances in which the prefix has Pattahh as in perfect verbs, הָגִיר Hos. 7: 12, הָגִיר Prov. 4: 25, הָגִיר Ps. 5: 9 K'ri (K'thibh הָגִיר , comp. Isa. 45: 2 K'thibh הָגִיר , K'ri הָגִיר , הָגִיר Gen. 8: 17 K'ri (K'thibh הָגִיר), הָגִיר 1 Chron. 12: 2.

2. In הָגִיר Job 24: 21 (elsewhere הָגִיר and הָגִיר (once הָגִיר Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in הָגִיר Isa. 52: 5, הָגִיר Neh. 11: 17, Ps. 28, 7, הָגִיר 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, הָגִיר , הָגִיר , and once the vowel Tseré is dropped before a suffix, הָגִיר Ex. 2: 9 for הָגִיר .

3. Vav consecutive draws the accent back to the penultimate Tseré or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, הָגִיר , הָגִיר , הָגִיר ; but with a pause accent: הָגִיר Ruth 2: 14.

4. The following verbs insert Dagghesh in the second radical in the Hiphil, viz.: הָגִיר to set, place, הָגִיר to spread, הָגִיר to pour, except: הָגִיר 2 Kin. 4: 5 K'ri (K'thibh הָגִיר , הָגִיר to burn, except הָגִיר 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of \ddot{u} followed by Dagghesh, הָגִיר Ex. 10: 24, הָגִיר Isa. 14: 11, Esth. 4: 3, הָגִיר Isa. 28: 16, הָגִיר Job 11: 15 and a few of Hholem, הָגִיר Lev. 4: 23, 28, הָגִיר Prov. 11: 25 for הָגִיר from הָגִיר . The construct infinitive: הָגִיר Ezr. 3: 11, and with the feminine termination הָגִיר Ezek. 16: 4, הָגִיר Gen. 40: 20, Ezek. 16: 5.

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

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, נִבְשָׁהוּ Nah. 1: 4 for וְנִבְשָׁהוּ, נִבְשָׁהוּ Lam. 3: 33, נִבְשָׁהוּ Lam. 3: 53, נִבְשָׁהוּ 2 Chron. 32: 30 K'ri (K'thibh וְנִבְשָׁהוּ).

3. Three verbs have Vav in the Hithpael, הִתְנַחֵם, הִתְנַחֵם, הִתְנַחֵם; הִתְנַחֵם is assimilated to the following ו 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.

§ 153. 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 (לָלַךְ, with suf. לָלַךְ) rarely הָלַךְ; fut. הָלַךְ (once with the vowel letter ו for *ē*, אָלַךְ Mic. 1: 8, fem. pl. הָלַכְנָה), occasionally in poetry הָלַךְ (3 fem. sing. הָלַכְתָּ); imper. הָלַךְ (with ה, parag. הָלַךְ, or without the vowel letter הָלַךְ, fem. pl. הָלַכְנָה and הָלַכְנָה) once הָלַכְנָה Jer. 51: 50. Hiphil: הָלַךְ once in the imper. הָלַכְנָה Ex. 2: 9, and once in the participle הָלַכְתָּ Zech. 3: 7 for הָלַכְתָּ, § 94. e.

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

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

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

הָשִׁבוּהֶם Ps. 16: 5, see § 90.

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

§ 154. 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, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

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

Kal preterite: קָם for קָמָה where \bar{a} , which arises from blending \check{a} with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, בָּשָׁ for בָּשָׂה, בָּשָׁ for בָּשָׂה, רָבָ for רָבָה. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָמָה, בָּשָׁ for בָּשָׂה, רָבָ 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: הִקָּיַם for הִקָּיַם, הִקָּיַם for הִקָּיַם, הִקָּיַם for הִקָּיַם, 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, קָיַם, קָיַם; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , קָיַם, קָיַם, comp. קָיַם.

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

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (וֹ) 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 \ddot{e} (יֵ) 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, נִקְרִימוֹתַי, נִקְרִימוֹתֶיךָ, נִקְרִימוֹתֶיהָ. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. נִקְרִימוֹתַי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels \bar{o} and \bar{e} in distinction from the ordinary future, which has the pure vowels \bar{u} and \bar{i} , § 66. 1. (2) *b*, thus קָשַׁב, קָשְׁבָה. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, קָשַׁב, קָשְׁבָה.

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

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קָוַיַם, Pu. קָוַיַם, Hith. קָוַיַיַם.

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

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

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.

§ 157. The inflections of Ayin Vav verbs are shown in those of קָם to *stand* or *rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רָיב 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.

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. הָיָה, הָיָה; so likewise in the following guttural verbs and forms, אָבַד *to expire*, יָחַד Isa. 29: 22, יָצָח Isa. 42: 11, אָבַד *to be an enemy*, שָׁחַד 1 Sam. 18: 9 K'ri (K'thibh טָחַד), אָבַד Jer. 4: 31, which are confined to the Kal species, and in רָחַח *to be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, מָדַד Zech. 4: 10, נָחַח Isa. 44: 18 but נָחַח Lev. 14: 42. It has Tsere in מָדַד *to die*, נָחַח Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but נָחַח Jer. 50: 3, and Hholem in אָרַח *to shine*, אָשַׁח *to be ashamed*, טוֹב *to be good*, § 82. 1. a, and in בָּאָה Jer. 27: 18, elsewhere אָרַח Isa. 1: 6, Ps. 58: 4, elsewhere אָרַח. Hhirik once occurs instead of Pattahh in the second person plural, אָרַחְתָּ Mal. 3: 20. The following participles have Tsere, מְנַחֵם, מְנַחֵם, מְנַחֵם; the following have Hholem, מְנַחֵם, מְנַחֵם, מְנַחֵם 2 Kin. 16: 7 (comp. מְנַחֵם Ex. 32: 25 in the Samaritan copy), elsewhere מְנַחֵם, מְנַחֵם Jer. 4: 31 if from הַיָּחַח and not from הַיָּחַח.

3. The vowel letter א is written for \bar{a} , § 11. 1. a, once in the preterite, אָחַח Hos. 10: 14, and occasionally in the participle, אָחַח Judg. 4: 21, רָאָח Prov. 24: 7, רָאָח 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, אָחַח *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from אָחַח *rowing* Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ו, אָחַח Zech. 14: 10 for אָחַח; the ancient versions favour the assumption, that אָחַח Ps. 22: 17 is in like manner for אָחַח *piercing*, though the most recent and ablest expositors take it to be a preposition and noun like *the lion*.

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. אָחַח Lev. 18: 28, רָבַח Gen. 26: 22, אָחַח Gen. 40: 15, אָחַח Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, אָחַח Obad. ver. 16, אָחַח Am. 3: 15, אָחַח Isa. 11: 2, אָחַח Isa. 7: 19 but אָחַח *ibid.*, אָחַח Zech. 5: 4, אָחַח *ibid.*, where the feminine ending is אָחַח instead of אָחַח; so in the passive participle, אָחַח Isa. 59: 5 for אָחַח.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, אָחַח, אָחַח Judg. 3: 25, אָחַח, אָחַח and אָחַח Isa. 7: 2, elsewhere אָחַח, אָחַח Isa. 30: 2, which is not from אָחַח, אָחַח Josh. 2: 16, else-

where שׂיב and with suf. רוֹמֵם Ezek. 10: 17, גִּזְרִי Ps. 71: 6, which is not the participle from גָּזַר (Gesenius), גִּזְרִי *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, בּוֹשׂ Isa. 60: 1, בּוֹשׂ Mic. 4: 10, הִוֵּשׂ Mic. 4: 13. With paragogic ה, קוֹמְהָ or קוֹמְהָ, שׁוּבְהָ, שׁוּבְהָ. Examples of the feminine plural, לְמִתְנַחֵם, לְמִתְנַחֵם.

3. The following futures have Hholem, רָבִיחַ Gen. 6: 3, elsewhere רָבִיחַ Ps. 80: 19, רָחִים and רָחִים where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: הַמְבַאֲנָה and הַמְבַאֲנָה and Zech. 1: 17 הַמְשַׁבְּרָה (in Baer's edition without Dagghesh), הַשְׁבִּיבָה and הַשְׁבִּיבָה Ezek. 13: 19 (Baer no Dagghesh). The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future, רָשָׁעוֹת, רָשָׁעוֹת, רָשָׁעוֹת, רָשָׁעוֹת, רָשָׁעוֹת Ezek. 4: 12, with Dagghesh euphonic in the ג and נ which Baer omits. Apocopated future: רָמַחַת and רָשָׁבַת, רָמַחַת and רָשָׁבַת with the accent thrown back to the penult רָמַחַת. Future with Vav consecutive: וְנָחַת (in pause וְנָחַת), וְנָחַת, וְנָחַת, וְנָחַת, וְנָחַת; the last vowel is changed to Pattahh before a final guttural, וְנָחַת, and sometimes before ר or after an initial guttural וְנָחַת but וְנָחַת *he was weary*, וְנָחַת *he flew*; the vowel of the preformative is likewise changed to Pattahh in וְנָחַת Job 31: 5, וְנָחַת 1 Sam. 14: 32, וְנָחַת 1 Sam. 15: 19 but וְנָחַת 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, רִיבִיתָ Job 33: 13 (רִיבָה Lam. 3: 58), בִּינִיתָ Dan. 9: 2 (בִּינִיתָ Ps. 139: 2) הִיגַתָּ Jer. 16: 16; בִּין Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have י in the Kal future and imperative, בִּין *to understand*, גָּתַח (once גָּתַח Mic. 4: 10) *to break forth*, גִּיל (once יגול Prov. 23: 24 K'thibh) *to exult*, דָּן (once דָּן Gen. 6: 3) *to judge*, לָוִן *to lodge*, רִיב *to contend*, שָׂיחַ *to muse*, שָׂיחַ (once שָׂיחַ Ex. 4: 11) *to put*, שָׂיחַ (once שָׂיחַ Isa. 35: 1) *to rejoice*, שָׂיחַ (once שָׂיחַ Job 33: 27) *to sing*, שָׂיחַ *to place*; שָׂיחַ or חִיל *to twist, writhe*, has both Yodh and Vav. To these are to be added לָוִן Jer. 4: 3, Hos. 10: 12, חִיבָה Ps. 71: 12 K'thibh, K'ri חִיבָה as always elsewhere; וָרָגַח *to urge*, וָרָגַח *to flourish*, וָרָגַח *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

once נִקְבִּיאַ and once נִקְבִּיאַ; upon the reception of a suffix the vowel is restored to its original length, נִקְבִּיאַהוּ, נִקְבִּיאַיִם.

4. Hiphil infinitive absolute: הַשֵּׁב, הַחַיֵּה, הַחַיֵּם, once הַחַיֵּם Jer. 44: 25; construct, הַחַיֵּיב, הַחַיֵּיחַ, הַחַיֵּיב, הַחַיֵּיחַ, with suffix הַחַיֵּיבִי, הַחַיֵּיחִי, הַחַיֵּיבִים, הַחַיֵּיחִים, הַחַיֵּיבִים, הַחַיֵּיחִים, and once with a feminine termination הַחַיֵּיבַהּ Isa. 30: 28.

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

§ 163. 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.: הַחַיֵּב to *render liable*, הַחַיֵּב to *do wickedly*, הַחַיֵּב to *blind*, הַחַיֵּב to *pervert*, הַחַיֵּב to *cry for help*, הַחַיֵּב Josh. 9: 12, הַחַיֵּב Josh. 9: 4; so also קָמַם fut. קָמַמְ and קָמַמְ, קָמַמְ fut. קָמַמְ, which have quiescent Vav in other species, and הַחַיֵּב, which has consonantal Vav likewise in the Kal.

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

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

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

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

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

LAMEDH ALEPH (ל"ב) VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, **לְמַצְאֵהוּ**, **לְמַצְאֵהוּ**.

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

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

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

§ 165. This class of verbs is represented in Paradigm XI by **לְמַצְאֵהוּ** *to find*; the Piel and Hithpaél, 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.

REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tseré as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *הִרְאָה* (but *הִרְאָהֶם* Josh. 4: 24), *שָׁמְעָה*, *שָׁמְעָהֶם*.

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

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

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

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

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

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

3. Sometimes the ל"ה form is adopted both in consonants and vowels, מָלַח Ezek. 28: 16 for מָלַחַה 1 Sam. 6: 10, נָשָׂה Ezek. 39: 26, פָּלַחַה 1 Sam. 25: 33 for פָּלַחַתִּי, בָּלַחַתִּי Ruth 2: 9 for בָּלַחַתָּה Gen. 23: 6 for הִכְלַחַתָּה, הִכְלַחַתְּהוּ Job 5: 18 for הִרְפַּחַתְּהוּ comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קָוַה Jer. 25: 27 is 2 pl. imp. of קָוָה נְשָׂוִי Ps. 32: 1 for נְשָׂוִיָה Jer. 26: 9 for נְשָׂוִיָה 1 Sam. 10: 6, הִרְנַחַתְּהוּ 1 Sam. 10: 13, הִמְצִיחַתְּהוּ 2 Sam. 3: 8, צָבִיחַתְּהוּ Isa. 29: 7 for צָבִיחַתְּהוּ Ezek. 8: 3 is by some interpreters thought to be for מְצַחַתְּהוּ *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending תָּ, § 86. *b.* in הִטָּתָה Ex. 5: 16 for הִטָּתָהּ, תָּרָתָהּ Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, הִטָּתָהּ Gen. 33: 11 Hoph. from בָּוֵאת, נָפְלָתָהּ Ps. 118: 23 (הִטָּתָהּ Deut. 30: 11 is the feminine participle), to which the customary ending הָ is further added in הִטָּתָהּ 2 Sam. 1: 26, הִחַבְּרָתָהּ Josh. 6: 17 for הִחַבְּרָתָהּ.

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

3. There are two examples of the Niphal infinitive absolute, נִקְרָהּ 2 Sam. 1: 6 and הִמְצִיָּהּ 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: קָנָהּ, רָפָהּ, בָּרָהּ. Hiphil inf. abs.: הִפְעִלָּהּ.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs וְהִקְרָהּ, וְהִנָּחָהּ, וְהִחַבְּרָהּ and וְהִיחָהּ, וְהִחַבְּרָהּ, once וְהִבְרָהּ Ezek. 40: 3, and once וְהִבְרָהּ Neh. 8: 2.

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

§ 169. 1. The following are the only Pual forms which occur. Pret.: הִפְעַלְתָּהּ, הִפְעַלְתָּהּ, הִפְעַלְתָּהּ. Fut.: הִפְעַלְתָּהּ. Part.: מְפַעֵלָהּ, מְפַעֵלָהּ, מְפַעֵלָהּ, with suf. הִתְפַּחַתְּהוּ.

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

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

LAMEDH HE (ל"ה) VERBS.

§ 170. 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. גָּלְיָי; 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 *ō* or *ē*; in the Kal it is pointed ה, 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 הִ.

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 ה, occurring in all the species, is best explained by assuming י to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רָאָה) and to a few other sporadic cases, viz.: a single Kal preterite, נִבְיָה Job 3: 25, the reduplicated forms of three verbs, נָאָה, מָנָה, הִשָּׁתָּה, and the peculiar form, אָרָה 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, גָּלְיָ for גָּלְיָ. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *ě*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species 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 *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particularly in prolonged or pausal forms, הַיָּהּ, הַיָּהּ; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלַי for גָּלִי, תָּגַלְתִּי for תָּגַלִּי; so in the preterite 3 fem., which in these verbs retains the primary characteristic הַ, § 86. *b*, גָּלְתָּ for תָּגַלְתָּ, to which is further appended the softened ending הַ, thus גָּלְתָּהּ, in pause גָּלְתָּהּ.

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

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

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

§ 172. The Lamedh He verbs will be represented in Paradigm XII by תָּגַלְתִּי to *uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel הַ is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

sulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Pattahh is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Future.	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
Apoc. Fut.	יִגְלֶה or יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
Vav Consec.	יִגְלֶה or יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה

2. The final vowel הֿ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. יִגְלֶה for יִגְלֶה, Hiph. יִגְלֶה for יִגְלֶה, Hith. יִתְגַּלֶּה for יִתְגַּלֶּה.

REMARKS ON LAMEDH HE VERBS.

§ 174. 1. Kal preterite: The third person feminine rarely occurs with the simple ending הֿ, יִגְלֶה Lev. 25: 21, הִירָה 2 Kin. 9: 37 K'thibh; so in the Hiphil, הִלְאָה Ezek. 24: 12, הִרְצָה Lev. 26: 34, and Hophal, הִגְלָה Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, הִקְרָה Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, הִסְרָה Deut. 32: 37, נִטְרָה Ps. 73: 2 K'ri, and perhaps הִלְרָה Prov. 26: 7, see § 141. 1; so in the imperative, אֲהִירָה, אֲהִירָה Isa. 21: 12; future, הִשְׁלִירָה, הִרְוִיָה, הִרְבִּיָה, הִבְשִׁיָה, הִחְמִיָה, הִשְׁתִּיָה, הִחְסִיָה, הִחַזְקִיָה, הִרְבִּיָה, הִבְשִׁיָה, הִחְמִיָה, הִשְׁלִירָה, Niphal preterite, נִטְרָה, Piel future, הִתְרַמִּיָה, Hiphil future, הִתְרַמִּיָה, imperative, הִתְרַמִּיָה for הִתְרַמִּיָה.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of הֿ, הִבֹּו, הִגֹּו, הִהֹו, הִדֹו, הִרֹו, הִשֹּו, הִקֹו, הִלֹו, הִמֹו, הִנֹו, הִסֹו, הִפֹו, הִצֹו, הִחֹו, הִטֹו, הִקֹו, הִלֹו, הִמֹו, הִנֹו, הִסֹו, הִפֹו, הִצֹו, הִחֹו, הִטֹו, and in a few instances the feminine termination is added, אֲהִירָה, אֲהִירָה, אֲהִירָה. There are also examples of the omission of this termination from the construct infinitive, הִשֹּו and הִשֹּו (with suf. הִשֹּו Ex. 18: 18), הִקֹו, הִלֹו, הִמֹו, הִנֹו, הִסֹו, הִפֹו, הִצֹו, הִחֹו, הִטֹו, once it has the form הִרְוִיָה Ezek. 28: 17.

3. Future: There are a very few examples of Tsere as the last vowel of the future, הִרְצָה Dan. 1: 13, הִתְנַשְׁנָה Josh. 7: 9, 9: 24, 2 Sam. 13: 12, הִתְהַיְהִיָה Jer. 17: 17; so in the Piel, הִתְנַשְׁנָה Lev. 18: 7 ff., Nah. 1: 3; and, on the other hand, there is one instance of an imperative ending in Seghol, viz., the Piel, הִרְבֶּה Judg. 9: 29. The radical ר remains and rests in Hhirik in הִתְרַמִּיָה (3 fem.) Jer. 3: 6, in the Hiphil, הִתְרַמִּיָה (2 masc.) Jer. 18: 23, and in the Kal imperative, הִרְבֶּה (2 masc.) Isa. 26: 20. Yodh appears once as a consonant before a suffix, הִתְרַמִּיָה Job 3: 25, and once before הֿ paragogic,

hered 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. רָצַחְתֶּם Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. *b*, שִׁוְיָהוּ Isa. 10: 13 from שִׁוְיָה, the ו being an orthographic equivalent for ס, § 3. 1. *a*, and in the infinitive, הָיוּ הָיוּ Isa. 59: 13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גָּלִיתִי and גָּלִיתָ, קָוִיתִי, once קָוִיתִי, קָוִיתָ and קָוִיתָ, קָוִיתָ, קָוִיתָ.

3. Infinitive absolute: קָוִיתָ and קָוִיתָ, נָקָה, נָקָה, עָנָה, עָנָה, הָיוּ, הָיוּ, קָוִיתָ. The construct always ends in הוּ with the exception of פָּקָה also פָּקָה, and פָּקָה Hos. 6: 9.

4. Future: in אָרְוֶנָּה Isa. 16: 9 from רָוָה, the second radical is doubled as ו, § 156. 1, and the third appears as ו, § 170. *a*; אָרְוֶנָּה Ex. 33: 3 is for אָרְוֶנָּה, § 63. 1. *b*. With Vav consecutive: וְרָגַל, וְרָגַל, וְרָגַל, וְרָגַל, וְרָגַל, so in the first person singular, וְרָגַל, וְרָגַל; once Pattahh is lengthened to Kamets, וְרָגַל 1 Sam. 21: 14; so in pause, וְרָגַל Prov. 25: 9.

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

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

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

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

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

4. The imperative is sometimes abbreviated, הִקְלָה and הִקְלָה, הִקְלָה and הִקְלָה, הִקְלָה and הִקְלָה, הִקְלָה and הִקְלָה (accent on the

ultimate) Ps. 39: 14 is for הַשְׁלִיחַ, the same word Isa. 6: 9 is from שָׁלַח, § 140. 5.

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

§ 178. 1. Hithpael: One verb שָׁחָה reduplicates its third radical, which appears as וּ, הַשְׁתַּחֲוֶה *to worship*, fut. הִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחֲוֶה for וַיִּשְׁתַּחֲוֶה, § 61. 2, plur. וַיִּשְׁתַּחֲוּוּ, infin. הִשְׁתַּחֲוֶה, and once with suf. הִשְׁתַּחֲוֶה־י 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, מִשְׁתַּחֲוֶה־י Ezek. 8: 16, see § 90, page 126.

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

3. The future apocopated and with Vav consecutive: וַיִּשְׁלַח, וַיִּשְׁלַח־י, or with Kamets in the accented syllable, וַיִּשְׁלַח־יָ, וַיִּשְׁלַח־יָ, so always in pause, וַיִּשְׁלַח־יָ, וַיִּשְׁלַח־יָ Gen. 24: 65.

4. The shortened imperative: הִשְׁלַח־יָ, הִשְׁלַח־יָ.

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

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

3. In a few instances א is substituted for the third radical in Lamedh He verbs, רָצָא־י Ezek. 43: 27, אָרָא Isa. 21: 12, נָשָׂא Jer. 23: 39, רָוָא 2 Chron. 26: 15, תָּבָא Prov. 1: 10 from אָבָה Deut. 33: 21 from אָבָה, וַיִּחַלֵּא 2 Chron. 16: 12, רָשָׂא Lam. 4: 1, שָׂנָא 2 Kin. 25: 29, הָשָׂא Eccl. 8: 1, תָּפָא־י 2 Sam. 21: 12 K'ri for תָּפָא־י Hos. 11: 7, Deut. 28: 66 for תָּפָא־י, § 56. 4, וַיִּרְאֵה הַמַּזְרָאִים 2 Sam. 11: 24 from רָרָה; the vowels are those of Lamedh Aleph verbs in אָרָא־י Jer. 3: 22 for אָרָא־י 1 Kin. 17: 14 for תָּבָא־י, תָּבָא־י Dan. 10: 14 for רָרָה; and the full Lamedh Aleph form is adopted in וַיִּשְׂרָא Hos. 13: 15 for רָרָה.

DOUBLY IMPERFECT VERBS.

§ 180. 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 נ"ב and ה"ב 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 ו"ב and ה"ב the ו is invariably treated as a perfect consonant, and the ה"ב peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 181. 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 נ"ב verb may appear with a ה"ב form, or an ו"ב verb with an ז"ב 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, נִצְּבָ means *to shut up or restrain*, and הִצְּבָ *to be finished*: yet a few ה"ב forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from נִצְּבָ, but assimilated in inflection to the ה"ב paradigm. On the other hand, אָרָבָ means *to call*, and הִרָבָ *to meet*; but so many נ"ב forms are found with this latter signification that

it seems necessary to assume a second root אָרָץ having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוּחַ Ezek. 1: 14 is too remote from an ר"ו form to be referred to that root; hence it is traced to another verb אָרָץ 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 טוֹבֵב Kal pret. *to fear*, the fut. and imper. from פָּחַד; חָרַק Kal pret. and inf. *to split*, fut. from חָרַק; נָשַׁן Kal pret. *to be alienated*, fut. from נָשַׁן; מַלְאָךְ Kal pret. *to be a prince*, fut. from מַלְאָךְ; שָׂרַב Kal pret. and inf. *to be many*, fut. from שָׂרַב which is used throughout the species; חָם Kal fut. *to be hot*, pret. and inf. from חָם, which is also used in the future; נָסַח *to counsel*, borrows its Kal imper. from נָסַח; נָסַח Kal fut. *to awake*, pret. from the Hiphil of נָסַח, which is also used in inf. imper. and fut.; נָסַח *to place*, the reflexive is expressed by הִתְנַסַּח from נָסַח; שָׂרַב *to drink*, the causative is הִשְׂרַב from הִשְׂרַב; הִשְׂרַב is used as the causative of הִשְׂרַב *to be ashamed*, as well as הִשְׂרַב; הִשְׂרַב *to go*, derives many of its forms from הִשְׂרַב; הִשְׂרַב *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

QUADRILITERAL VERBS.

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

a. The only examples of quadriliteral verbs are the following, viz. Piel pret. פָּרְשָׁה *he spread*, Job 26: 9, where the original Pattahl of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. רָבַרְבָּתָהּ *he shall waste it*, Ps. 80: 14. Pual pret. רָבַרְבָּתָהּ *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 רָבַרְבָּתָהּ; part. מְרַבְּרֵב מְרַבְּרֵב *scaled off* or *resembling scales*, Ex. 16: 14, מְרַבְּרֵב *clothed*, 1 Chron. 15: 27. Hiphil pret. הִרְבִּיבוּ *they stank*, Isa. 19: 6 for הִרְבִּיבוּ as נִתְרַבְּוּ for נִתְרַבְּוּ, derived from רָבַרְבָּתָהּ *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from רָבַרְבָּתָהּ, § 94. *a*, comp. Alexander in loc.; fut. אֶרְבֹּב *I will turn to the left*, Gen. 13: 9; תִּרְבֹּב *Isa. 30: 21*, part. מְרַבְּוֹב *1 Chron. 12: 2* from יְמִינֵךָ *the left hand*, elsewhere reduced to a trilateral by the rejection of א, מְרַבְּוֹב *2 Sam. 14: 19*; הִרְבִּיבוּ *Ezek. 21: 21*. To these may be added the form, which occurs several times in the K'thibh מְרַבְּוֹב *1 Chron. 15: 24*, etc., and מְרַבְּוֹב *2 Chron. 5: 12*, for which the K'ri substitutes מְרַבְּוֹב or מְרַבְּוֹב. As it is a denominative from הִרְבִּיבוּ *a trumpet*, it has been suspected that the form first mentioned should be pointed מְרַבְּוֹב; the other, if a genuine reading, is probably to be read מְרַבְּוֹב.

NOUNS.

THEIR FORMATION (See Paradigm XIII).

§ 183. 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 preexisting 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, § 189. 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.*

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

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

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטול, or to the first, קטל, קטל, קטל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קטל, קטל, קטל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קטל *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 *ä*, קטל *a little prop. paucity*, קטל *honey*, קטל *man*; *ā*, קטל *strength*, קטל *writing*, קטל *residue*; *ē*, קטל *shoulder*, קטל *bush*; *ē*, קטל *howling*, קטל *grief*, קטל *a wolf*; especially *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קטל *a valley*, קטל *vanity*, קטל *sin*, קטל *spikenard*, קטל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קטל, and in pause, § 65, קטל, קטל.

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

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קטל *emptiness*, קטל *bereavement*, קטל *strength*, קטל *righteousness*, קטל *help*, קטל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קטל *lord* from קטל *to be mighty*, קטל *man* from קטל *to be sick*, קטל *boundary*, קטל *libation prop. pouring out*, קטל *valley prop. depth*, קטל *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. אָמֵן and אָמֵן *man*, אָמֵן and אָמֵן *plant*, אָמֵן and אָמֵן *prison*, אָמֵן and אָמֵן *thumb*, אָמֵן and אָמֵן *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive אָמֵן and אָמֵן, § 87, אָמֵן and אָמֵן. (4.) The fact that Segholates may arise alike from אָמֵן and אָמֵן, § 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. אָמֵן *servant*, Aram. אָמֵן, Arab. عَبْدٌ.

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

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

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

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

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

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

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קָטֵל, קָטִיל, קָטִיל, קָטִיל, קָטִיל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קָטַן and קָטִין *small*, קָטַן *fat*, קָטַן *made of brass*, בְּחֹרֵר *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, יָרֵק *herbs prop. green*, יָשָׁר *strong drink prop. intoxicating*, נִמְלֵר *leopard prop. spotted*, מְצַיֵּה and מְצַיֵּה *turban prop. wound around*, מְבֹרָךְ *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in כָּזְבָה verbs they have superseded the regular formation, § 155. 1, קָזַם for קָזַם. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, אֲבִיב *Abib, the time of ears of corn*, אֲסֹף *ingathering prop. the being gathered*, בְּצִיר *vintage*, זְבִיר *pruning-time*, חֲרִישׁ *ploughing-time*, קַצִּיר *harvest*, Comp. § 203. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, גָּדוֹל *great*, גָּדֹל *growing great*; חָזַק *strong*, חָזֵק *becoming strong*; קָרִיב *near*, קָרֵב *approaching*; רְחוֹק *remote*, רְחֹק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָרֶךְ *long*, מְגֹל *round*, מְעֵם *deep*, מְגֵה *high*; אָדָם *red*, מְבֹרָךְ *spotted*, מְבֹרָךְ *speckled*, יָרוֹק *green*, מְבֹרָךְ *striped*, מְבֹרָךְ *white*, מְבֹרָךְ *bay*, מְבֹרָךְ *black*; מְבֹרָךְ *sweet*, מְבֹרָךְ *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, מְבֹרָךְ *thirsty*, מְבֹרָךְ *hungry*, מְבֹרָךְ *sated*, מְבֹרָךְ *wearry*, מְבֹרָךְ *grieving*, מְבֹרָךְ *desiring*, מְבֹרָךְ *fearing*, מְבֹרָךְ *exulting*.

c. The active signification asserted for the form קָטַל in a few instances cannot be certainly established; אֲמִין *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is מְבֹרָךְ or מְבֹרָךְ *owler*, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, בְּחֹן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); וְהִטְוִין Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even נְשׂוֹק Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with *i*, in which the radical י quiesces, טָרִי *fresh*, צָלִי *afflicted*, נָקִי or נָקִיא with otiant א, § 16. 1, *pure*, or with *a* which combines with it to form *ē*, הָרִי, טָרִי and טָרִיה *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרַק *mark* for מָרַקָה, עֵץ *tree* for עֵצָה, בֵּן *son* for בְּנֵיהַ, פֶּה *mouth* for פִּיהַ, unless, indeed, these and the like are to be regarded as primitive bilaterals. Vav, as a final radical, may be preceded by *ā*, נָנִי *meek*, or *ē*, נָנִי *secure*.

3. *The main vowel in the penult.*

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

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוֹתֶמֶת *signet-ring* prop. *sealer*, אוֹיֵב *enemy, one practising hostility*, שׂוֹדֵד *fox* prop. *digger*, בִּיחָד *hammer* prop. *pounder*, הַיָּלֵל *morning star* prop. *shining one*.

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

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

c. ע"ו roots. The contraction of ע"ו and the quiescence of ע"ו roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ע"ו roots are סָב, סָב, סָב, סָב, § 185. b. Of these סָב = סָבָב belongs to the monosyllabic formation, and is chiefly used of abstracts, בֵּר *purity*, רַב *multitude*, הַם *integrity*, עַל *yoke*; and סָב = סָבָב to the first species of dissyllables, embracing adjectives and concrete nouns, הַם *perfect*, הַג *feast*; while סָב and סָב may arise indifferently from either, בָּק *rotteness* is an abstract noun for בָּקָה, but רֵךְ *tender* is an adjective for רֵךְהַ, Kamets being compressed to

Patahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבֵב, and פֵּתַח *fat* for פֵּתֵחַ, but תֵּן *favour* for the monosyllable תֵּן.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, קָם, קָם; רָב, קָם; קָם, קָם; רָיב, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רָיב *strife*, טֵיב *goodness*; the first pair to the first species of dissyllables, רָשׁ *poor*, יָד *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רָשׁ = רָשׁ *poverty*, רֵיק = רֵיק *empty* אוֹן = אוֹן *strength*, טֵיב = טֵיב *good*.

CLASS II.—Nouns with reduplicated radicals.

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

a. As a general though not an invariable rule, the first syllable has Patahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *o*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. a, אֶבֶר *husbandman*, דִּיָּן *fisherman*, שֹׁפֵט *judge*, תַּחַשׁ (= תַּחַשׁ) *workman*, טַבַּח *cook*, בַּיִת *seaman* (from מַלַּח *salt*), כְּבִיל *bearer of burdens*, צַיִד *hunter*, קַשִּׁי *bowman*, גַּנָּב *thief*, not a mere equivalent to גֹּנֵב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטַל is applied to deformities and defects, physical or moral, גֵּבֶן *dumb*, גֵּבֶן *hump-backed*, חֵרֵשׁ (= חֵרֵשׁ) *deaf*, עִוֵּר *blind*, פֶּסֶחַ *lame*, קַדַּח *bald*, יָקָשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the pre-vowel Hhirik is prolonged, § 59. a, קַבֵּז *and* קַבֵּז *nettle* prop. *badly pricking*, קַיִט *smoke*, שֵׁחֶר *the Nile* prop. *very black*, צַיִת *prison*, בִּירוֹד *spark*, בַּיִד *battle*, בַּיִד *spark*.

d. The following double the third radical in place of the second, פְּרֻחַ *brood*, רֵאָז *green*, שָׁאָן *quiet*, נְאֻה *comely* from נְאֻה, the last radical ap-

pearing as ר, § 170, אֶבֶלֶל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ט"ו and more rarely ט"ז roots reduplicate the biliteral formed by their contraction, אֶבֶלֶל *wheel* prop. *roller*, תַּהֲתָה *frightful*, גִּירָה *girt*, קִרְוֹן *crown of the head* prop. *dividing* (the hair); so fem. תַּלְתָּלָה *severe pain*, נִצַּבְתָּלָה *casting down*, אֶבְלָלָה *skull*, and plur. סַלְכֵי־סִימָן *baskets*, תְּוֹרֵי־מָוֶה *turning upside down* from ט"ו = ט"ז, לֶלְאָה (sing. לֵילֵי) *loops* and לֵילֵי (sing. probably לֵילָה = לֵילָה) *winding stairs* from ט"ז = ל"ו; a root ל"ו is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִבְצִבַל (const. צִבְצִבֶל) *cymbal* prop. *tinkling*, נֶרְדָּבֶר and נֶרְדָּבֵר *stark naked, totally destitute*, תַּלְתָּלָה *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, כִּיבֶלֶן *star* for כִּיבֶלֶב, כִּיבֶלֶת *bands worn on the forehead* for כִּיבֶלֶת, or (with the ending ון added) *ignominy* for כִּיבֶלֶתוֹן, בָּבֶלֶן *Babylon* for בָּבֶלֶב, or its assimilation to the succeeding consonant, מְצַבֶּה *something circular, a circuit* for מְצַבֶּר. The second member of the reduplication suffers contraction or change in מְצַבֶּה *chain* for מְצַבֶּה and מְצַבֶּה *floor* for מְצַבֶּר.

2. Abstracts are formed with a doubled middle radical by giving *ā* to the second syllable and *ī* to the first, חֲבֹק *folding the hands*, שְׂכָרָם *retribution*, שְׁקִיזָן *abomination*, and in the plural כְּפָרִים *atonement*, פְּקֻדִים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חֲלוּתָהּ *melting* from חָלָה, נְחִיָּה *cessation* from the ט"ו root פָּנַח Niphal means *repentings*, when from the Piel *consolations*.

b. ט"ז roots reduplicate the biliteral to which they are contracted, חֲרָרָה *inflammation*, מְדַלֶּה *delight*.

c. A few roots, which are either ט"ו or ט"ז guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נֶצְהָרִין *thorn-hedge*, פֶּאֲרוּר (= פֶּאֲרוֹר) *ruddy glow*, תְּבִירֹתִים *upright columns* designed for way-marks, שִׁשְׁרֹרֹתָה *horror*, נֶאֱשׁוּפִים *adulteries*, נֶבֶזִים *ridges*, also with *ō* or *ī* in the last syllable, נִיחָת *acquiescence*, נֶהֱלָה *pasture*, שִׁוָּר *shower*, מְבֹרָר *obscuration*, טֶפֶרֶר (K'thibh טֶפֶרֶר) *tapestry*, תְּבִילָה *whence* תְּבִילָה *dark*. The concurrence of consonants is relieved in טֶפֶלֶל (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פְּקֻדָּה *complete opening*, יְפֹהֶפְהָה *very beautiful*, or more particularly repetition, הֶשְׁבַּעֲבָה *twisted* prop. *turning again and again*, הֶלְקַלְקַל *slippery*, עֶקְלַקְלַל *crooked*, פְּתִלְתִּיל *perverse*, אֶסְסַסָּה *mixed*

multitude prop. *gathered here and there*, הַבְּרִבְּרוֹחַ *spots or stripes*, הַבְּרִשְׁרוֹחַ *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, אֲדָמִים *reddish*, יִרְקָק *greenish*, שְׁחָחָר *blackish*.

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

b. "ע" roots drop their initial radical, הַתְּחִיבִים *gifts* from תְּחִיבָה, אֲצִצָּאִים *offspring, issue* from אֲצִצָּא.

CLASS III.—Nouns formed by prefixes.

§ 191. 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, אֲבִיבִי *utterly deceitful*, אֲבִירִי *violent*, אֲרִיזִי (= אֲרִיזָה) *perennial*, אֲרִיזָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשִׁמֵּךְ *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזַכְּרָה *memorial*, אֲחָרָה *declaration*.

a. This form corresponds with أَفْتَلَّ 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 הֲרַבֵּל (= אֲרַבֵּל) *palace, temple* prop. *very capacious* from רַבֵּל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הֲשִׁמְעֵנָה Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הֲצִלָּה *deliverance* from נָצַל, הֲנַחָה *grant of rest* (= הֲנַחָה) from נָחַח, הֲבַרָה *aspect* from בָּרַח; הֲדַוָּה *praises* from דָּוָה may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaeic, שִׁלְהָבָה *flame* from לָהַב, שִׁנַּיִלָה *snail* from שִׁנַּיִל, שִׁתְּרִירָה *depressions* from שִׁתְּרָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are מ, ה, and ו. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטָל, מְסוּיָב, תְּבִלָּה, הַאֲשׁוּר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטָל, מְקָטָל.

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 Nun when Pattahh is again preferred, מִאֲזָל *food*, מְבַטֵּה *planting*, מְשׁוּר *saw*, הַחֲמִס *a species of bird*, רִהֲלֵם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b.* מְתַקֵּר *depth*, מְרַבֵּב *chariot*, מְקַלְחִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְבַטֵּה, מְבַטֵּן, מְבַטֵּר, מְבַטֵּשׁ, מְבַטֵּשׁ, מְבַטֵּשׁ. A few words have *ā* in the ultimate, in the first radical is exceptional, מְבַטֵּר *strangling*. The insertion of Daghesh-forte separate in the first radical is exceptional, מְבַטֵּר Ex. 15: 17, מְבַטֵּר Job 9: 18, מְבַטֵּר Joel 1: 17.

b. *roots.* The first radical appears as ו resting in Hhirik or Tsere, מְשׁוּר and מְשׁוּר *rectitude*, מְשׁוּר *new wine*, מְשׁוּר *south*, or as ו resting in Hholem or Shurek, מְבַטֵּר *appointed time*, מְבַטֵּר *correction*, מְבַטֵּר *sojourner*, מְבַטֵּר *sorrow*. In a few instances it is rejected, מְבַטֵּר *world*, or assimilated to the following radical, מְבַטֵּר *bed*, מְבַטֵּר *knowledge*.

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

ע *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.* מְבַטֵּר *tribute* for מְבַטֵּר *bitterness* for מְבַטֵּר, מְבַטֵּר *defilement* for מְבַטֵּר, מְבַטֵּר *fear* for מְבַטֵּר *mast* for מְבַטֵּר; more frequently it receives a pretonic Kamets or Tsere, מְבַטֵּר *covering*, מְבַטֵּר *shield*, מְבַטֵּר *fortress*, מְבַטֵּר *anguish*. In מְבַטֵּר *running*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ה is almost always followed by the feminine ending, מְבַטֵּר *folly*, מְבַטֵּר *beginning*, מְבַטֵּר *prayer*.

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

§ 193. The letter **מ** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **מ**, and a few substantives, **בְּשׂוּבֵיל** *didactic psalm* prop. *instructor*, **מִפֵּל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפְתִּיחַ** *key* from **פָּתַח** *to open*, **מִלְּמִיד** *goad* from **לָמַד** *to learn*, **מִישׁוֹר** *saw* from **נִשְׂוִי** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְיָוֶן** *lair*, **מִזְמַת** *period of residence*.

a. Several denominatives are formed by prefixing **מ** in a local sense, **מִרְאשֵׁית**, **מִרְאשֵׁית** *place at the head* from **רָאשׁ**, **מִרְגְּלֵיתָא** *place at the feet* from **רָגַל**, **מִדְּמִישׁ** *dunghill* from **דָּמַשׁ**, **מִבְּרִיקָא** *brickkiln* from **בָּרַק**, **מִמְּגָרָא** *storehouse* from **מָגַר**, **מִמְּרָמָא** *wagon rampart* from **מָרַם**, **מִמְּמַתָּא** *place of fountains* from **מָתַן**, **מִמְּמַתָּא** *field of cucumbers* from **מָמַת**, **מִמְּמַתָּא** *heap of straw* from **מָמַת**.

4. The action or the quality *which* is expressed by the root, **מִמְּטִיבָא** *slaughter*, **מִמְּסִיבָא** *mourning*, **מִמְּרָוָה** *sickness*, **מִמְּשָׁגָה** *error*, **מִמְּשָׁרָה** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִמְּפִלְתָא** *overturning*, Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִמְּקַטֵּל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִמְּאָכְלָא** *food* from **אָכַל** *to eat*, **מִזְמִוִר** *psalm* from **זָמַר** *to sing*, **מִמְּלָקוּחָא** *booty* from **לָקַח** *to take*, **מִמְּמִישְׁתָּא** *fat things* from **שָׁמַן** *to be fat*, **מִמְּמִישְׁתָּא** *that which is small*, **מִמְּרִחֶק** *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, **מִמְּמִישְׁתָּא** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִמְּמִישְׁתָּא** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִמְּמִישְׁתָּא** means both a *holy thing* and a *holy place*; **מִמְּמִישְׁתָּא** *sale* and *something sold* or *for sale*; **מִמְּמִישְׁתָּא** *royal authority* and *kingdom*; **מִמְּמִישְׁתָּא** *the*

act, place, and time of going forth and that which goes forth; בִּזְמַנּוֹ the place and time of sitting or dwelling as well as they who sit or dwell.

§ 194. Nouns formed by prefixing ׀ or ׀ denote persons or things to which the idea of the root is attached.

1. ׀ 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*, יֶפְתָּה *Jephthah*, but rarely in forming appellatives, אֲדֵרְבָּי *adversary prop. contender*, אֲפֹסֵת *apostate prop. departer*, אֲבָקֵשׁ *bag prop. gatherer*, אֲכֹמֵד *living thing prop. that (which) stands, (which) stands, אֲכֹמֵד fresh oil prop. that (which) shines.*

2. ׀, 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, אֲדָרְבָּי *oak prop. that (which) endures*, אֲבָרְבָּי *cloak prop. that (which) wraps up*, אֲבָרְבָּי *furnace prop. that (which) burns*, אֲבָרְבָּי *apple prop. that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, אֲבָרְבָּי *understanding*, אֲבָרְבָּי *bitterness*, אֲבָרְבָּי *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, אֲבָרְבָּי *learner*, אֲבָרְבָּי *one dwelling on another's lands, tenant, vassal.*

a. The great majority of nouns with ׀ prefixed have likewise a feminine ending, אֲבָרְבָּי *deep sleep*, אֲבָרְבָּי *salvation*, אֲבָרְבָּי *beauty*, אֲבָרְבָּי *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, אֲבָרְבָּי *handle of a dagger* from אֲבָרְבָּי, אֲבָרְבָּי *excrement* from אֲבָרְבָּי, אֲבָרְבָּי *turn, course* of things from אֲבָרְבָּי.

CLASS IV.—Nouns formed by affixes.

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

1. Adjectives, אַחֲרֹן *last* from אַחֲרַי *after*, ראשון *first* from ראש *head*, תִּיכוֹן *middle* from תִּיכוֹה *midst*, נְחֹשֶׁתָן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבָיון *poor*, עֵלְיוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִטְלוֹן, e. g. עִבְרוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, יַרְקוֹן *paleness*, though various other forms likewise occur, e. g. אֲבָלוֹן and אֲבָלוֹן *destruction*, פְּרִזּוֹן *dominion*, בְּשָׂרוֹן *success*, קֶרְבָּן *offering*.

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

b. וֹן is occasionally affixed with the vowel *ě*, גַּרְוֹן *axe*, צַפְלוֹן *nail*.

c. A few words are formed by appending ם, e. g. פְּדוּיִם and פְּדוּיָן *ransom*, מַלְאָכָה *ladder* from מָלַח *to lift up*, סוֹפֵר *sacred scribe* from סָפַר *stylus*, דְּלוּם *south* from דָּלַח *to shine*; or ל, e. g. פְּרִמָּל *garden* from פָּרַם *vineyard*, נֶבֶל *calyx or cup of a flower* from נָבַע *cup*, אֲנָלוֹ *ankle* from אָנַל *joint*, חֲרָל *locust* from חָרַג *indicative of tremulous motion*, עָרְסָל *thick darkness* from עָרַס *cloud*, בְּרִזָּל *iron* probably from בָּרַז *to pierce*.

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

1. It is added to proper names to denote nationality or family descent, עִבְרָי *Hebrew*, יְבוּסָי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramæan*, מִצְרָי *Egyptian*, יִשְׂרָאֵלִי *Israelitish*, אִשְׂרָאֵלִי *an Israelite*, דָּנִי *Danite*, קֹהַתִּי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צַפְרָי *northernner*, נֹכְרִי *foreigner*, פְּרָדִי *villager*, רֶגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲבָרוֹלִי and אֲבָרוֹלִי *violent*, אֲוִלִי and אֲוִלִי *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לְפָנַי *front* from לְפָנַי + י, § 62. 2.

a. The feminine ending הַ is dropped before this ending, יהוּדִי *Jew* from יהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending תַּ takes its place, מַאֲחַתִּי *Maachathite* from מַאֲחַת, or נ is inserted between the vowels,

שֵׁלָנִי *Shelanite* from שֵׁלָה. Final ך combines with the appended ך into ך, § 62. 2, לֵוִי *Levite* and *Levi*, שִׁמּוֹנִי *Shumite* and *Shumi*.

b. In a very few instances ך takes the place of ך, e. g. הַזָּהָבִית *white stuffs*, הַבַּרְזֵית *basket*, הַלֵּילִית *loop*, and perhaps הַזָּהָבִית, in a collective sense *wind-ows*, הַשִּׁמּוֹנִית *uncovered*, הַיָּדֵית (for הַיָּדֵית) *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, זַקְרָב *scorpion*, גְּזָזָר *treasurer*, הַרְרִישׁ *sickle*, גְּבָלָה *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, הַדַּמַּשְׁקִית *damask*, הַחֲנֻכָּלִית *frost*, הַסְּמִיָּרִית *vine blossom*, or preserved by the insertion of Daghesth-forte, הַתְּלַמִּישׁ *flint*, הַעֲפָבִישׁ *spider*, הַפְּלִגָּשׁ and הַפְּלִגָּשׁ *concubine*. Occasionally the third radical has Daghesth-forte, הַעֲטָבָה *bat*, הַסְּפִירָה *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, הַפְּרַפְרִיָּת *purple*, הַצְּבָרָה *frog*, הַשֵּׁטָלִית *cloth*, הַחֲשִׁיבֻלִית *mule*, הַחֲשִׁיבֻרָה *satrap*.

3. Compound words are few and of doubtful character, הַצֵּלְמִוִּית *shadow of death*, הַיְהוֹמָה *anything* prop. *what and what*, הַבְּלִיָּה *nothing* prop. *no what*, הַבְּלִיָּה *worthlessness* prop. *no profit*, הַחֲשִׁיבֻרָה *darkness of Jehovah*, הַשֵּׁטָלִית *flame of Jehovah*, except in proper names, הַמֶּלְכִיזְדֵּקִית *Melchizedek, king of righteousness*, הַעֲבָדִיהִית *Obadiah, serving Jehovah*, הַיְהוֹיָקִיִּית *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ or ת, e. g. קֵטֶל *masc.*, קֵטְלָה or קֵטְלַת *fem.*

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

b. The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ה, which was either attached directly to the word, קָנְיָהּ which, by § 61. 2, becomes קָנְיָהּ, or added by means of the vowel *a*, קָנְיָהּ or קָנְיָהּ, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes קָנְיָהּ. The termination ה or ת is still found in a very few words, בְּרִיָּה *emerald*, קָנְיָהּ *pelican*, שְׂפִיָּה *company* 2 Kin. 9: 17, מוֹרָהּ *morrow*, מְנוּחָהּ *portion*, קֵצֵהּ *end*, מְנַעֲמָהּ Josh. 13: 13, and the poetic forms, זְמִירָהּ *song*, נַחְלָהּ *inheritance*, עֲזָרָהּ *help*, פְּרִיָּהּ *fruitful*, שְׁנָהּ *sleep*. Two other words, תְּהִיָּהּ Ps. 74: 19 and נְגִינָהּ Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ה final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, רְשִׁימָהּ, רְשִׁימָהּ, רְשִׁימָהּ.

c. The feminine ending ה receives the accent and is thus readily distinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּזְרָהּ *burning* Hos. 7: 4, גְּלִילָהּ *Galilee* 2 Kin. 15: 29, קִשְׁרָהּ *destruction* Ezek. 7: 25, רְחֻמָּהּ *vulture* Deut. 14: 17, שְׁפָלָהּ *low* Ezek. 21: 31.

d. The vowel letter א, which is the usual sign of the feminine in Aramaic takes the place of ה in אֲרִיָּהּ *threshing* Jer. 50: 11, אֲרִיָּהּ *terror* Isa. 19: 17, אֲרִיָּהּ *wrath* Dan. 11: 44, אֲרִיָּהּ *lioness* Ezek. 19: 2, אֲרִיָּהּ *mark* Lam. 3: 12, אֲרִיָּהּ *bitter* Ruth 1: 20, אֲרִיָּהּ *baldness* Ezek. 27: 31, אֲרִיָּהּ *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be אֲרִיָּהּ *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root אֲרִיָּהּ cognate to אֲרִיָּהּ. The feminine ending in pronouns of the second and third persons, and in verbal futures is אֲרִיָּהּ; an intermediate form in *e* appears in אֲרִיָּהּ Isa. 59: 5 and אֲרִיָּהּ 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 § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *γ*, 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*.

§ 199. 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:

אם *mother.* אִתּוֹן *she-ass.* פְּרִילָנֶשׁ *concubine.* מַלְכָּה *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>	פַּה <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבֵּיט <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	לֶגֶל <i>foot.</i>
בְּהֵן <i>thumb.</i>	רֵגֵל <i>thigh.</i>	עֵין <i>eye.</i>	שֵׁן <i>tooth.</i>
בְּרֵךְ <i>knee.</i>	כַּנֵּף <i>wing.</i>	צִדָּה <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine:

אֶחָד <i>brazier.</i>	חֶרֶב <i>sword.</i>	עִיר <i>city.</i>	פֶּתַח <i>morsel.</i>
אֶשְׁתֵּי <i>footstep.</i>	כּוֹס <i>cup.</i>	בְּרִישׁ <i>Great Bear.</i>	צִהָר <i>light.</i>
בְּאֵר <i>well.</i>	נֹהַר <i>brightness.</i>	כֹּחַשׁ <i>couch.</i>	רַבּוּאָה <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעַל <i>shoe.</i>	מְשָׁרָה <i>workmanship.</i>	הַעֲלָמ <i>world.</i>

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

אֶבֶן † <i>stone.</i>	דֶּרֶךְ <i>way.</i>	מְצֻדָּה * <i>fortress.</i>	זְמַן † <i>time (repetition).</i>
* אֹר <i>light.</i>	* הַיְכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמִּוֶּן <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	* מַחֲנֶה <i>host.</i>
אֶלֶף <i>fleet.</i>	זָקָן <i>beard.</i>	* מַטֵּה <i>rod.</i>	צָפוֹן <i>north.</i>
אָרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מְקוֹם <i>place.</i>	קַבֵּשׁ <i>bow.</i>
אֶרֶץ <i>path.</i>	תֵּיבָה <i>court.</i>	נְהַשֵּׁת <i>brass.</i>	רוּחַ † <i>spirit.</i>
† אֶרֶץ <i>earth.</i>	יְהוּבִיל <i>jubilee.</i>	נֶפֶשׁ † <i>soul.</i>	† רֹחַב <i>street.</i>
† אֵשׁ <i>fire.</i>	† יְמִינָה <i>right hand.</i>	כִּיר <i>pot.</i>	* רֶחֶם <i>womb.</i>
* בְּגָד <i>garment.</i>	רֵמֶס <i>peg.</i>	† כֹּלֵת <i>flour.</i>	* רֶחֶם <i>juniper.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָב <i>cloud.</i>	שְׂאוֹל <i>Sheol.</i>
קִיר <i>wall.</i>	פַּר <i>pail.</i>	* חֲבֹת <i>cord.</i>	* שֵׁבַע <i>sceptre.</i>
גֵּיא <i>valley.</i>	† כְּבֹד <i>circuit.</i>	* עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גֶּן <i>garden.</i>	* כַּרְם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁשׁ <i>sun.</i>
† גֶּפֶן <i>vine.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
* גֶּרֶן <i>threshing-floor.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	הַיָּם <i>ocean.</i>
† דֶּלֶת <i>door.</i>	† לְשׁוֹן <i>tongue.</i>	* פְּנִים <i>face.</i>	* תְּיָמָן <i>south.</i>
	* מַאֲכָל <i>food.</i>		* תְּזִירָה <i>razor.</i>

Gesenius ascribes only one gender to a few of these words, but לָבָה is once fem. Prov. 12: 25; so בְּנֵי־לֵב fem. Hab. 1: 16, רֵבְבָה fem. Hab. 1: 10, מְנַחֵם fem. Ezek. 43: 13, מְנַחֵם masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פָּר bullock, פָּרָה heifer, בֵּנִי calf, fem. עֵזֶיִךָ lamb, fem. רֵבְבָה, or being represented by a word of different radicals, חֲמֹר ass, fem. אֲחֹרֶיךָ. 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 בִּגְמָל camel, בָּקָר cattle, צִפּוֹר bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב dog, זָאֵב wolf, טוֹר ox, are masculine, אֲרֵבֶת hare, יוֹנָה dove, רֹחֵל sheep, are feminine.

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

§ 200. 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*), פֶּהָרָה governor, בְּנָתְךָ colleague, קְהֹלֶיךָ preacher, and of collectives (comp. *humanity for mankind*), דָּג a fish, דְּגָה fish, עָנָן a cloud, עֲנָנֶיךָ clouds, עֵץ a tree, עֵצָה timber, אֲרִיב a traveller, אֲרִיבָה caravan, חֲלָפָה Zeph. 3: 19 *the halting*, פְּלִיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁעִים and רָשָׁעָה wickedness, distinguished by Ewald as τὸ ἀδικόν and ἀδικία, תְּרָפָה shame, עֲצֻלָּה 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, אֲדָמָה darkness, equivalent to אֲדָמָה (= נֹהָרָה) brightness, רִשְׁוֹתָה (= רִשְׁוֹתָה) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I, the pretonic vowel falling away upon the addition of the feminine ending, אֲדָמָה dark, אֲדָמָה the dark, τὸ σκοτεινόν, רִשְׁוֹתָה the being saved from רִשְׁוֹתָה, פְּלִיטָה justice from

שֹׁפֵט *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*, נְבִיאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנֻת *priesthood or priestly duty*, רֹכֵל *merchant*, רֹכֶלֶת *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, מְבִימָה *blind*, עִוְרָה *blindness*, גִּבְחָה *having a bald forehead*, גִּבְחָה *baldness in front*, תַּשָּׁא *sinner*, תַּשָּׂא and תַּשָּׂאָה *sin*, פְּתָה *terror*, סִפְפָה *scoffing*, מְאִיָּה *anguish*, or to those which have a prefixed letter מ, מְהַפְּזָה *overthrow*, מְדִינָה *dominion*, מְהִיבָה *confusion*, or particularly ה, הַשְּׂמִינָה *salvation*, הַשְּׁמִינָה *testimony*, הַתְּקוּהָה *hope*, הַתְּלָאָה *weariness*.

(4) It is likewise added to forms in י, פְּלִינָה *judgment*, עֲלִילָה *work-
ing*, רֵאשִׁית *beginning*, אֲחֵרִית *end*, שְׂאֵרִית *remnant*, the termination יָה being often found in place of ית, תְּשִׁיבָה 2 Chron. 26: 21 K'ri, חֲפְזִיבָה K'thibh, *disease* prop. *freedom* from duty, תְּשִׁיבָה *free*; תְּכַלְכָּלָה *redness*, תְּכַלְכָּלִי *red*; בִּרְיָרָה *bitterness*, בִּרְיָרִי *bitter*; כְּבִדָּה *heaviness*, אֶלְמָנָה *widowhood*. In a very few instances the termination יָה is superimposed upon י, viz.: אֶמְקַרְיָהּ, קְרִיבָהּ. The termination יָה or יָה in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י, or יָה is there the final radical softened to a vowel, § 170, as תְּשִׁיבָה or תְּשִׁיבָהּ *captivity* from תְּשִׁיבָה *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, אֲנָלִי *fleet*, אֲנָלִיָּה *ship*, שֵׁנִיָּה *hair*, שֵׁנִיָּה *a hair*, עֲרָבָהּ *swarm*, דְּבוּרָהּ *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה *mother*, אֲנָפִיָּה *metropolis*, יָרֵךְ *thigh*, יָרֵךְ *hinder part*, אֲרֵמֶת *extremity*, כַּף *palm* of the hand, כַּף *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

§ 201. There are three numbers in Hebrew, the singular (אֶחָד), dual (אֶשְׁתֵּי), and plural (רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוּס *cup*, כּוּסוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **ס** takes the place of **ר**, § 11. 1. *a*, פִּרְאֵה Ezek. 31: 8, בַּצְּמַח Ezek. 47: 11.

a. The masculine plural sometimes has **רִי** instead of **רִים**, e. g. מְלִיךְ oftener than מְלָכִים in the book of Job. מְלָכִים Prov. 31: 3, רָצִין 2 Kin. 11: 13, מְלִיךְ Mic. 3: 12, מְלִיכֵי Lam. 1: 4, מְלָכִים Ezek. 4: 9, מְלִיךְ Dan. 12: 13. This ending, which is the common one in Aramaic, 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 **ר** without the final **ס**, but the instances alleged are capable of another and more satisfactory explanation. Thus, מְלָכִים 2 Kin. 11: 4, כְּהֹנֵי, כְּהֹנֵי 2 Sam. 8: 18, מְלָכִים 2 Sam. 23: 8, and חֲצֵי 1 Sam. 20: 38 K'thibh (K'ri חֲצֵי), are singulars used collectively; מְלָכִים 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רְמוֹנֵי Cant. 8: 2, are in the singular with the suffix of the first person; מְלָכִים Ps. 45: 9 is not for מְלָכִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; מְלָכִים Ps. 22: 17 is not for מְלָכִים *piercing*, but is the noun מְלָכִים with the preposition כִּי *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in **ר**. But הַרְיֵי Zecl. 14: 5 and שְׂרָיִי Judg. 5: 15, are plurals with the suffix of the first person. In הַרְיֵי 2 Chron. 33: 19, which is probably a proper name, and גְּבִירֵי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final **ר** is a radical as in שְׂרָיִי = שְׂרָיִי. הַרְיֵי Isa. 19: 9 is a singular with the formative ending **ר**, § 196. *b*; חַלְזוֹנֵי Jer. 22: 14 and חַלְזוֹנֵי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַלְזוֹנֵי *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חַלְזוֹנֵי; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). רְחֵי Ezek. 13: 18 is commonly regarded as an absolute dual for רְחֵי, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שְׂרָיִי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 203. 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, הַלְּוֵי *door* pl. הַלְּוֵי. So, מְלָכִים *pillow*, מְלָכִים *bow*, מְלָכִים *trough*, מְלָכִים *spear*, מְלָכִים *widowhood*, מְלָכִים *divorce*, מְלָכִים *whoredom*, מְלָכִים *lip* pl. מְלָכִים. To these must be added מְלָכִים, provided it be derived from מְלָכִים in the sense of *pit*; it may, however, signify *destruction*, from the root מְלָכִים, when the final **ר** will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *ī*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in **ו** and **י** occasionally added to the construct, § 222, and in **הו** or **סו** added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. וְנָ; the latter corresponds to the Hebrew

plural in ים. In Arabic the fem. sing. ending is *at*, plur. *āt* = אוֹת, *ā* as in the Kal part. (*kātil* = קָטֵל), the Piel of עָטַע verbs (סוֹבֵב = Arab. 3 conj. *kā-tala*) and the סָפַע fut. (*yakul* = יֵאָכֵל) answering to *ō* in Heb.

§ 202. 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, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take אוֹת in the plural, some feminines take ים, and some of each gender take indifferently ים or אוֹת.

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

אָב father.	*תְּרֵן threshing-floor.	לַיְלַיְתַי night.	פָּרֵעַ leader.
אָבֶן bowl.	תְּרֵן floor.	*מִזְבֵּחַ altar.	צְנִיָּה tube.
אוֹב familiar spirit.	הַרְבֵּן goad.	מָטָר rain.	צִיּוּר bundle.
אִצְרֵי treasure.	זָנָב tail.	מַטְעָר tithe.	קוֹל voice.
*אוֹת sign.	הַיָּרְדֵן street.	*מַצְדָּה summit.	קִיר wall.
*אֶרֶץ path.	חֶזֶן breast.	*מְקוֹם place.	קָרָב war.
אֶרְמוֹן palace.	חַזְוִיּוֹן vision.	מַטְבֵּל staff.	*רְחוֹב street.
אֶשְׁכָּל cluster.	חֲלוֹם dream.	בּוֹטְלָה bottle.	רְחוּק chain.
בּוֹר pit.	חֲשִׁבוֹן invention.	נֵר lamp.	שֻׁלְחָן table.
גַּג roof.	יָדָא hand-breadth.	עוֹר skin.	שֵׁם name.
גּוֹרֵל lot.	כִּסֵּא throne.	עָפָר dust.	שׁוֹפָר trumpet.
	לִפְתָּה tablet.	*עָרֶב evening.	שֵׁת pillar.
		עֵשֶׂב herb.	*תְּהוֹמוֹת deep.

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

† אֶבֶן stone.	† דֶּרֶךְ way.	פְּסֵמֶת spelt.	פְּשֵׁיָה flax.
אֶלֶה terebinth.	הַת law.	לִבְנֵה brick.	פַּת morsel.
אַלְמָנָה widowhood.	זְמוּרָה branch.	מִנְיָה word.	רְחֵל sheep.
אִשָּׁה woman.	זְנוּת whoredom.	נְמִלָּה ant.	שַׁעֲרָה barley.
בְּחֹלֶת coal.	תֵּשֶׁה wheat.	סִמָּה measure.	שֵׁבֶלֶת ear of corn
† גֶּזֶן vine.	הַשְּׁחָרָה darkness.	עֵז she-goat.	שֵׁשֶׁת acacia.
הַבִּקְלָה fig-cake.	יוֹנָה dove.	עִיר city.	תְּאֵנָה fig.
הַדּוּרְיָה bee.	† כִּרְיָה pitcher.	פְּלִגְשָׁה concubine.	

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

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

MASCULINE NOUNS.

אֵרֶם porch.	לֵב heart.	דֵּלִיקָה delicacy.	פְּרִיעַ breach.
לֵיֹן lion.	מְאִיר light.	מַיִן fountain.	צַוֵּאר neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קָנָה reed.
זִכְרוֹן memorial.	מוֹסָר bond.	נָהָר river.	פְּרָדֶה axe.
יוֹם day.	מוֹיָטֵב seat.	סֵבֶה basin.	שָׂדֶה field.
יַעַר forest.	מִזְרָק bowl.	שֵׁן iniquity.	שָׁבִיעַ week.
לַוֵּי laver.	מַצְאִיב pain.	קָעָב heel.	תִּשְׁמֵגֶה delight.
מְלוֹחַ harp.	מַסְמָר nail.		

FEMININE NOUNS.

אִיָּה terror.	אֶשְׁרֵשָׁה grape-cake.	נֶעַל shoe.	פְּרָסֶה hoof.
אֶלְפָּה sheaf.	אֶשְׁתָּר Astarte.	קְהָה heap.	שָׁנָה year.
אֲמָה people.	חֲנִית spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אֶהְלִים, אֶהְלוֹת aloes.	חַדָּוֶן window.	מַטֵּה rod.	עֵצֶם bone.
בְּגָד garment.	הַחֵץ court.	נֶפֶשׁ soul.	עַת time.
גֵּב rim.	קֶבֶר circle.	סִיר thorn.	פֶּה foot.
הֵיכָל temple.	מִצְדָּה fortress.	עָב cloud.	עֶבֶד host.
זְרוֹעַ arm.	מַחֲנֶה camp.	קֶבֶל cord.	צֵדֶה side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּבָרִים is used of round masses of money, *talents*, בָּרֵחֹת of bread, round *loaves*; סִיחִים *thorns*, סִיחוֹת *hooks*; קַעֲבָיִם *heels*, קַעֲבָיִת *foot-prints*; פְּתָעִים *footsteps* of men, פְּתָעִיִת *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus נְכוֹנִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being יָמִים, יָשָׁרִים.

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

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹף *fowl*, יְרֵב *birds of prey*, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׂה *a sheep or goat*);

many abstracts, **יְשׁוּעָה** *salvation*, **עִוְיָה** *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, **מַיִם** *water*, **פְּנִים** *face* or *faces*, **שָׁמַיִם** *heaven*, **מַעְדָּיִם** *bowels*, **מְנוּחִים** *men*, **מִרְאשׁוֹת** *adjacent to the head*, and abstracts, which have a plural form, **חַיִּים** *life*, **אַהֲבָיִם** *love*, **רַחֲמִים** *mercy*, **תְּהוֹבֵלוֹת** *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. 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*, **הַצְּלָחָה** and **הַצְּלָחִים** *redemption*, **חַיִּים** and **חַיִּים** *life*, **הַשְּׁלֵמָה** and **הַשְּׁלֵמִים** *darkness*, **הַקְּצָאָה** and **הַקְּצָאִים** *setting of gems*.

b. The form **קַטְוִיָּים** is adopted by certain words which denote periods of human life, **יְנוּעִים** *childhood*, **יְלֻבִּיָּים** *youth*, **בְּתוּלָה** *adolescence*, **בְּתוּלָה** *virginity*, **פְּלוּגָה** *period of espousals*, **זְקֵנִים** *old age*.

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

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*, § 201. c, and some other terms referring to the divine being, **בְּרוּךְ אַתָּה** Eccles. 12: 1, **גְּבוּרִים** Eccles. 5: 7, **עֲשֵׂה** Isa. 54: 5, **קְדוֹשִׁים** Hos. 12: 1; also, **אֲדֹנָיִם** (rarely with a plural sense) *lord*, **בַּעֲלָיִם** (when followed by a singular suffix) *master*, **בְּהֵמוֹת** *Behemoth, great beast*, and possibly **תְּרָפִים** *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding **ים** to the sing-

ular of both genders, ך as the sign of the feminine remaining unchanged, and הָ reverting to its original form הַ, § 198. b, יָד *hand* du. יָדַיְךָ *door* du. יָדְךָ *lip* du. שְׁפָתַיְךָ.

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 Aramaeic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. 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, אָזְנוֹתַיְךָ *ears*, אֶפְסוֹתַיְךָ *nostrils*, קַרְנוֹתַיְךָ *horns*, כַּנְּפוֹתַיְךָ *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מְאָזְנוֹתַיְךָ *pair of scales*, מְלִקְחוֹתַיְךָ *pair of tongs*, דְּלָתַיְךָ *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמַיְךָ *period of two days*, *biduum*, שָׁבָעַיְךָ *two weeks*, *fortnight*, שְׁנָתַיְךָ *two years*, *biennium*, סָאתַיְךָ *two measures*, כְּפָרַיְךָ *two talents*, דְּרָבַיְךָ Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיְךָ *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, כַּמֵּתַיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבּוֹתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּפָלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִלּוּתַיְךָ *double-slothfulness*, מְרִיבּוֹתַיִם *double-rebellion*, צְהָרַיִם *double-light*, i. e. *noon*, רְשָׁעוֹתַיִם *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*

teeth, אַרְבַּע כַּנְפֹּת Ezek. 1: 6 *four wings*, שֵׁשׁ כַּנְפֹּת Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָיִם Zech. 3: 9 *seven eyes*, וְכָל-יָדָיוּם וְכָל-יָדָיוּם *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, § 200. *c*, קַרְנֵימ, קַרְנֵימ *horns* of the altar, כַּנְפֹּת *wings*, כַּנְפֹּת *extremities*, כְּתֻפֹת *shoulders*, כְּתֻפֹת *shoulder-pieces* of a garment, עֵינָיִם *eyes*, עֵינָיִם *fountains*, רַגְלֵימ *feet*, רַגְלֵימ *times* prop. beats of the foot. In a few instances this distinction is neglected, שַׁפְתֵימ and שַׁפְתֹּת *lips*, רַגְלֵימ and רַגְלֹת *sides*, רַגְלֵימ *extremities*.

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

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as שְׁמַיִן Dan. 5: 9 from the singular שָׁמַיָא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. 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 ות, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאָבִי *Moabite*, מוֹאָבִית *Moabites*, מוֹצֵא *finding*, fem. מוֹצֵאת.

sinner, חַטָּאִים *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from \bar{a} or \bar{a} to \bar{e} , § 63. 2. *a*, from \bar{e} or \bar{i} to \bar{e} , or in a few words to \bar{o} , and from \bar{o} or \bar{u} to \bar{o} , § 61. 4. קְטָבָה *broken fem.* נִשְׁבָּרָה, נִשְׁבָּרָה reddish fem. נִשְׁבָּרָה, הֹלֵכָה *going fem.* הֹלֵכָה, הַלְכָה *master*, הַלְכָה *mistress*, חֲמֵשׁ *five fem.* חֲמֵשׁ, אִישׁ *man*, אִשָּׁה *woman*, § 216. 1. *b*, נִפְּוֹצָה *scattered fem.* נִפְּוֹצָה, נְהוֹשָׁה and נְהוֹשָׁה *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעָה *hearing fem.* שְׁמִיעָה, מְצַיְעָה *touching fem.* מְצַיְעָה.

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

b. A final ה, ו or ח is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בְּתָה *daughter*, כֶּהֱנָה for כְּהֵנָה *gift*, אִמָּה for אִמָּה *truth*, אֶחָדָה for אֶחָדָה *one*, מְשַׁלְּחָה 1 Kin. 1: 15 for מְשַׁלְּחָה *ministering*, מְשַׁלְּחָה Mal. 1: 14 for מְשַׁלְּחָה *corrupt*, פַּנָּה for פַּנָּה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel \bar{u} remains in תְּשׁוּבָה Lev. 5: 21 *deposit*, and the proper name תַּנְחֻמֶּתֶת *Tanhumeth*. From אָח *brother*, חָמ *father-in-law* are formed אָחוּהָ *sister*, חָמֵהָ *mother-in-law*, the radical ה, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; קָשָׁה *difficult* Deut. 30: 11 is for קָשָׁה from קָשָׁה.

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

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מַתָּה *dead fem.* מַתָּה, pl. מַתָּים; מֵתָהּ *thigh du.* מֵתָהּ, pl. מֵתָהּ; מֵתָהּ *complete fem.* מֵתָהּ, pl. מֵתָהּ; מֵתָהּ *going fem.* מֵתָהּ, pl. מֵתָהּ; מֵתָהּ *f. pl.* מֵתָהּ; מֵתָהּ *f. pl.* מֵתָהּ.

a. The rejection of Tsere 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. Tsere is retained contrary to the rule by a few exceptional forms, e. g. מֵתָהּ *children of the third and fourth generations*, by a few exceptional forms, e. g. מֵתָהּ Jer. 3: 8, 11, מֵתָהּ Ex. 23: 26, מֵתָהּ Cant. 1: 6, מֵתָהּ Isa. 54: 1, and frequently with the pause accents, § 65, e. g. מֵתָהּ Isa. 21: 3, מֵתָהּ Lam. 1: 16, מֵתָהּ Isa. 49: 8, מֵתָהּ Ex. 28: 40, מֵתָהּ Gen. 19: 11, מֵתָהּ Kin. 6: 18 (once with Tiphtha), מֵתָהּ Isa. 2: 20, מֵתָהּ Eccles. 2: 5, מֵתָהּ Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מֵתָהּ *overthrow*, מֵתָהּ *counsels*, מֵתָהּ *abomination*, מֵתָהּ *staff*, מֵתָהּ *witch*. On the other hand, the following feminines reject it though preceded by Kamets, מֵתָהּ *wild-goat*, fem. מֵתָהּ, fem. מֵתָהּ *ostrich*, fem. מֵתָהּ, fem. מֵתָהּ *thigh*, fem. מֵתָהּ. It is also dropped from the plural of the monosyllable מֵתָהּ *son*, and its place supplied by a pretonic Kamets, מֵתָהּ *sons*, מֵתָהּ *daughters*, the singular of the feminine being מֵתָהּ for מֵתָהּ, § 207. b; so מֵתָהּ *fork* pl. מֵתָהּ.

b. Kamets in the ultimate is retained as a pretonic vowel, מֵתָהּ *white*, fem. מֵתָהּ, pl. מֵתָהּ, f. pl. מֵתָהּ; מֵתָהּ *fortress*, pl. מֵתָהּ and מֵתָהּ, only disappearing in a few exceptional cases, מֵתָהּ *hair*, fem. מֵתָהּ, מֵתָהּ *quail*, pl. מֵתָהּ and מֵתָהּ *fords*, מֵתָהּ *talent du.* מֵתָהּ but in pause מֵתָהּ once מֵתָהּ *river du.* מֵתָהּ, מֵתָהּ *pasture*, pl. מֵתָהּ once מֵתָהּ (with Hholem). So in the מֵתָהּ participles מֵתָהּ *prophecy* pl. מֵתָהּ, מֵתָהּ *polluted* pl. מֵתָהּ, מֵתָהּ *found* pl. מֵתָהּ; but with the pause accents Kamets returns, מֵתָהּ Ezek. 13: 2, מֵתָהּ Ezr. 8: 25. The foreign word מֵתָהּ *suburbs* forms its plural irregularly מֵתָהּ.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), מֵתָהּ *terror* pl. מֵתָהּ, מֵתָהּ *habitation* pl. מֵתָהּ, מֵתָהּ *sweet fem.* מֵתָהּ pl. מֵתָהּ, מֵתָהּ *distress fem.* מֵתָהּ, מֵתָהּ *lodging fem.* מֵתָהּ, מֵתָהּ *flight fem.* מֵתָהּ, מֵתָהּ *rest fem.* מֵתָהּ, מֵתָהּ *fortification fem.* מֵתָהּ, מֵתָהּ *deep fem.* מֵתָהּ Prov. 23: 27 and מֵתָהּ *chain* pl. מֵתָהּ 1 Kin. 6: 21 K'ri; מֵתָהּ *escaped* pl. מֵתָהּ or מֵתָהּ fem. מֵתָהּ or מֵתָהּ.

d. Hholem is dropped from the plural of צִוִּיר *bird* pl. צִוִּירִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus קַלְבֵּל *skull*, by the substitution of the plural ending וֹת for ה, § 201, becomes קַלְבֵּלוֹת, קַלְבֵּלוֹת *course*, pl. קַלְבֵּלוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. *b*, בָּתָּנִית *coat* pl. בָּתָּנוֹת, *ear of corn*, pl. שִׁבְעִים; in two instances a pretonic Kamets is inserted, בַּצֵּרֶת *drought* pl. בַּצֵּרוֹת, אֶסְתָּרֶת *Astarte* pl. אֶסְתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 207; 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, יוֹזֵק *sucker* (from יוֹזֵק) pl. יוֹזְקוֹת, אֶפֶסְתָּה *epistle* (from אֶפֶס) pl. אֶפֶסוֹת, כַּאֲבֵלָה *knife* (from כַּאֲבֵל) pl. כַּאֲבֵלוֹת, אֶרְבֵּיחִי *reddish* (from אֶרְבֵּי) pl. אֶרְבֵּיחִי, אֶחָדָה *nurse* (from אֶחָד) pl. אֶחָדוֹת, סָלָה *scale* pl. סָלוֹת and סָלוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, נִגְעָה *ring* pl. נִגְעוֹת (from נִגְעָה) *touching* pl. נִגְעוֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus חֵיָה for חֵיָה, § 57. 2 (5), *thorn*, has its plural חֵיָהִים or חֵיָהִים; יוֹם (יוֹם) *day*, pl. יוֹמִים (יוֹמִים); כְּדוֹן (כְּדוֹן) *strife*, pl. כְּדוֹנִים; שׂוֹר (שׂוֹר) *ox*, pl. שׂוֹרִים; שׂוֹר for שׂוֹר or שׂוֹר, § 188. 2. *c*, פוֹת, pl. פוֹת or פוֹת, § 210. 3; שׂוֹר (שׂוֹר or שׂוֹר) *street*, pl. שׂוֹרוֹת; שֵׁר (שֵׁר or שֵׁר) *city*, pl. once שֵׁרוֹת Judg. 10: 4 usually contracted to שֵׁרוֹת; ראשׁ (ראשׁ) *head*, pl. ראשׁוֹת (ראשׁוֹת). So סָאָה *measure* becomes in the dual סָאָהִים for סָאָהִים and סָאָה *one hundred*, du. סָאָהִים for סָאָהִים; מְלָאָה (מְלָאָה) § 57. 2 (3), *work*, probably had in the absolute plural מְלָאָהִים, whence the construct is מְלָאָהִים.

2. The final consonant sometimes receives Dagghesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted ע"ע roots, תָּפָה *perfect* fem. תָּפָה, יָם *sea* pl. יָמִים (from יָמִים) *shield*, pl. מְגִלִּים and מְגִלּוֹת; חֹק *statute* pl. חֹקִים, fem. חֹקָה, pl. חֹקוֹת, or in whose final letter two consonants have coalesced, אָס for אָס du. אָסִים *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; עַתָּה for עַתָּה *time* pl. עַתָּוֹת and עַתָּוֹת; אִשׁ for אִשׁ *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, חֵל *weak* pl. חֵלִים fem. חֵלָה pl. חֵלִי, or receiving Dagghesh-forte conservative in order to preserve the

short vowel, **אָנָם** *pool* pl. **אָנָמִים**; so **אֵינָן** *wheel*, **הַמִּים** *myrtle*, **פָּעֵט** *few*, **תַּחְתָּה** *frightful*, **רִבְרִבָּה** *greenish*, § 60. 4, **כָּחֵץ** *fresh* pl. **כָּחֵצִים**; before other gutturals it is lengthened to Kamets, § 60. 4, **פְּרִינָה** *prince* pl. **פְּרִינִים** fem. **פְּרִינָה**; so **אֶצְבָּעוֹת** *fingers*, **אַרְבָּעָה** *four*, **בְּרִיגֵטִים** *helmets*, **רֵצְוִים** *straits* and **קַבֵּצִים** *baskets*, **לִלְוֹת** *loops*, which do not occur in the singular, but are commonly referred to **הַיָּד**, § 196. b, being changed to א as in § 210. 3. d; also **בְּרֵשֶׁת** *breast*, which omits Dagghesh du. **שְׂרָרִים**. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, **בַּיָּד** *prey* fem. **בַּיָּדָה**, **חַתָּה** *fear* fem. **חַתָּהּ**, **תַּחְתָּה** *wine-press* pl. **תַּחְתָּהּ**, **בְּגָדִים** *garment* pl. **בְּגָדִים** and **בְּרִיגִים**, **כֶּסֶף** *tribute*, **סָבִין** *basin*, **פַּת מֹרְסֵל** *side*, **גַּד** *wheel*, **גַּבְלֵי** *baskets*, **סָבִין** *palm-branches*, **בִּירְגִים** *threshing-sledge* pl. **בִּירְגִים** or by the resolution of Dagghesh-forte, § 59. a, **בְּיָדֵינוּ**. It is rejected from **צִמְצִמִּים** *cymbal* pl. **צִמְצִמִּים**, **זָרָה** *sort* pl. **זָרָה**, **בְּרִיגִים** *berries*, probably from **בְּרִיגָה** and **מֵנִים** *men*, from the obsolete singular, **מֵן**. The plural of **עַם** *people* is **עַמִּים** and in a very few instances with the doubled letter repeated, **עַמְעַמִּים**; so **הַר** *mountain* pl. **הָרִים** and **הַרְרִים** Deut. 8: 9, **צֶלֶל** *shadow* pl. **צֶלְלִים**, **חֹק** *statute* pl. **חֻקִּים**, and twice in the construct, **חֻקֵּי הַתְּהָרָה** Judg. 5: 15, Isa. 10: 1, which implies the absolute form **חֻקֵּי הָרָה**.

b. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, **אֵינָם** *porch* pl. **אֵינָמִים**; so **אֶהְיֶה** *hire*, **בָּמֶלֶךְ** *camel*, **הַיָּמִין** *time*, **בְּחֹשֶׁךְ** *darkness*, **בְּרִיחַ** *distance*, **קָטָן** *small*, **רִבְרִיבָה** *green*, **שָׁקֵט** *quiet*, **לִילִי** *lily*, **פָּתָן** *coney*, to which should perhaps be added **עַקְרָב** 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 **עַקְרָבִים**, § 65. The Niphal participle **נִתְהַלָּל** *honored* has in the plural both **נִתְהַלָּלִים** and **נִתְהַלָּלִים**. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Dagghesh-forte, in the plurals of **אָח** *brother* pl. **אָחִים**, **חֹךְ** *hook*, **מִבְטָחָה** *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots, **גִּבְעוֹן** *peak* pl. **גִּבְעוֹנִים**, **קָדֵשׁ** *sacred scribe*, **רִבְצָה** *band*, **לָאָה** *nation*, **עָרִים** *naked*, and several adjectives of the form **תָּשֵׁל**, which are mostly written without the vowel-letter ו, § 14. 3, e. g. **אָדָם** *red* fem. **אָדָמָה**, **אָדָמִים**, **אָדָם** *terrible*, **אָרוֹן** *long*, etc.; **אֲדָמָה** *dunghill* takes the form **אֲדָמָה** in the plural.

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

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

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). 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, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which \bar{o} becomes \check{o} or more rarely \check{u} , \bar{e} becomes \check{i} or more rarely \check{e} ; \check{e} may be restored to \check{a} from which it has commonly arisen, § 185, or like \bar{e} it may become \check{i} or \check{e} , עֲצָם (עֲצָם) *strength* fem. עֲצָמָה, חֶפְזָה (חֶפְזָה) fem. חֶפְזָה, חֶפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king*, מַלְכָּה *queen*, טָבַח, טָבַחָה *slaughter* fem. טָבַחָה.

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

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מַלְכָּה (מַלְכָּה) *queen* pl. מְלָכוֹת, אָמַר (אָמַר) *saying* pl. אָמְרִים, אָמְרָה (אָמְרָה) *id.* pl. אָמְרוֹת, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, הָטָא (הָטָא) *sin* pl. הָטָאִים.

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 בַּנְּזִים *pistachio-nuts*, הַבִּנְיָה *ebony*, צַדִּיקִים Job 40: 21. 22, רַחֲמִים *mercies*, שִׁקְמוֹת and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from שִׁקְמוֹת, and the second by Gesenius from הַבִּנְיָה. The plural of הַכְּבוֹד *wisdom* is not הַכְּבוֹדִים but הַכְּבוֹדוֹת. Quadriliteral Segholates also receive pretonic Kamets in the plural מְרַבְּזִים pl. מְרַבְּזִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּזִזָּה pl. פְּזִזָּה *concubine* pl. פְּזִזָּה, נַיִל pl. נַיִל *nail*.

b. The superior tenacity of Hholem, § 60. 1. a (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אֶרֶב way pl. אֶרְבֹּתָהּ, so אֶרֶב month, חֲרִישׁ thicket, טֶמֶר sheaf, טֶפֶר fawn; but as Hhateph-Kamets or Kamets-Hhatuph in חֲרִין threshing-floor pl. with art. הַחֲרִינִים, holiness pl. הַקְּדוּשִׁים and with art. הַתְּקוּשִׁים, root pl. הַשְּׁרִיטִים, § 19. 2. *a*, or as a long vowel in אֹהֶל tent pl. אֹהֶלִים, stall pl. אֹרְוֹת, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in בִּתְּחִיל thumb pl. בְּהִילֵית, brightness pl. נְגִידֹת, § 186. *a*. Comp. פְּסָל (פָּסַל) graven image pl. פְּסָלִים. In the other nouns it is rejected, בֹּקֶר morning pl. בְּקָרִים, so חֲרִין threshing-floor, כֶּפֶר cypress, כַּפְזִין handful, רִמָּח spear, רִחָב juniper, שֵׁבֶל hollow of the hand.

c. Middle Vav quiesces in the plural of the following nouns: מוֹת death pl. מוֹתָיִם, iniquity pl. עֲוֹנוֹת. Gesenius regards אֲנִיָּם Prov. 11: 7, Hos. 9: 4, as the plural of אֲנִין, while others derive it from אֲנִין, 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 אֵילִם ram pl. אֵילִים, olive pl. זֵיתִים, night pl. לַיְלֵית, but not in חֲזַק strength pl. חֲזָקִים, fountain pl. מְצֻלוֹת, ass-colt pl. מְצֻלוֹת, goat pl. הֶשְׁטִים. The plural of גֵּיא valley is גֵּאִיָּת by transposition from the regular form גֵּיאָת which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בַּיִת house has as its plural בָּתִּים bātīm § 19. 2. *a*, whether this be explained as for בָּתִּים from בָּנָה to build or for בָּתִּים from בָּתָה to lodge. Middle Yodh always quiesces before the feminine and dual endings, צִיר provision fem. צִירָה, עֵינַי eye du. עֵינַיִם.

d. Monosyllables in ו from ל"ה roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine הֶלֶי (הֶלֶי) necklace fem. הֶלֶיָהּ, and the plural אֲרִי (אֲרִי) lion pl. אֲרִיִּים and אֲרִיָּוֹת, אֲרִי kid pl. אֲרִיִּים, or with the change of ו to א, § 56. 4, which also occurs in verbs, § 179. 3, הֶלֶי necklace pl. הֶלֶיָאִים, simple pl. פְּתָיִם and פְּתָאִים, אֲרִי gazelle pl. אֲרִיִּים, אֲרִיָּוֹת and אֲרִיָּאִים; in like manner עֲשָׂאִים branches, לְבָאִים lions are referred to אֲרִי and לְבִי though these singulars do not occur; כְּלִי (כְּלִי) utensil does not receive Kamets in the plural כְּלִיָּים. No absolute plurals occur of Segholates with final Vav, only the construct forms חֲזַקִּי, אֲרִיָּי.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דְּלֵת) door du. דְּלֵתָיִם, way du. דְּרֵבָיִם, קֶרֶן (קֶרֶן) horn du. קֶרְנַיִם and קֶרְנִים, חֵיקִי cheek du. חֵיקַיִם, בֶּרֶךְ (בֶּרֶךְ) knee du. בֶּרְכָיִם, so מַחְזִיָּים, עֲרֵבָיִם, נְגִלָּים.

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

1. Final הֶ is rejected before the feminine and plural

endings, יָפָה *beautiful* fem. יָפָה f. pl. נִפְרוֹת, מְעֻשָׂה *work* pl. מְעֻשִׂים; so מַחֲנֶה *camp* du. מִחַנִּים.

a. The last radical in words of this description is properly ׀, which is rejected after a vowelless letter, § 62. 2. c, so that רָפָה is for רָפְּהָ and מְעֻשָׂה for מְעֻשָׂיִם. In a very few instances the radical ׀ remains, e. g. עֲטָה Cant. 1: 7 from עָטָה (עָטָה) Isa. 25: 6 from מְחַחָה (מְחַחָה) and is even strengthened by Daghesh-forte, § 209. 2, מִכְּנֶה Lam. 1: 16 from מִכְּנֶה, בּוֹרָה, fem. of פָּרָה, § 196. b, fem. of פָּרָה, פָּרָה Hos. 14: 1, elsewhere הַרְוִיחַ פֶּה *mouth. edge* pl. פְּרָם and פְּרִיחַ and פְּרִיחַ, or changed to ׀, § 56. 4, עָלָה (עָלָה) *young lamb* נְלָאִים (נְלָאִים), so that it is not necessary to assume a singular נְלָי which no where occurs; חֲלָבָה Ps. 10: 8 has as its plural חֲלָבָיִם ver. 10.

2. Final ׀ may combine with the feminine and plural endings, so as to form יָהּ., יָיִם., יָוֹחַ., or it may in the masculine plural be contracted to יִם., § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרִיחַ; צִי *ship* pl. צִים and צִיִּים, חֲפְּשִׁי *free* pl. חֲפְּשִׁים, נָקִי *pure* pl. נְקָיִים. So nouns in יָח. upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיחַת, חִילִית *Hittitess* חִילִיחַת.

a. In עֲבָרִיִּים 2 Chron. 17: 11 *Arabians* from עֲבָרָה an ׀ is interposed, elsewhere עֲבָרִים; חֲלָבָה *branches*, חֲלָבָה *corners* and חֲלָבָה *boulds*, which do not occur in the singular, are assumed to be from חֲלָבָה, חֲלָבָה and חֲלָבָה.

b. A few monosyllables in יָח. form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, קִיד *kid* fem. קִידָה, לִבִּי *lion*, לִבָּיָה *lioness*, § 198. d, צִבִּי *gazelle* fem. צִבָּיָה (צִבָּיָה and צִבָּיָה are used as proper names), שָׁתִּי *drinking* fem. שְׁתִּיָּה.

3. There are few examples of final ׀ or ׀ with added endings. The following are the forms which they assume: שָׁקוּ *drink* pl. שָׁקוּיִם, מַלְכוּת *kingdom* pl. מַלְכוּתִיחַ, § 62. 2, עֲדוּת *testimony* pl. עֲדוּתִיחַ, אָחוּת *sister* pl. אָחוּתִיחַ and אָחוּתִיחַ for אָחוּתִיחַ, רַבּוּ and רַבּוּת *myriad* pl. רַבּוּתִיחַ and רַבּוּתִיחַ; the dual רַבּוּתִים inserts the sign of the feminine, or as others think of the plural § 205. b.

a. חֲלָיִת or חֲלָיִת Jer. 37: 16 *cells* is referred to the assumed singular חֲלָיִת; חֲלָיִת Isa. 3: 16 K'thibh and חֲלָיִת 1 Sam. 25: 18 K'thibh are formed from חֲלָיִת שָׁשׁ abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical ׀ may be regarded as terminating

in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. פָּרָאָה *found* fem. פָּרָאָה, פָּרָאָה *wild ass* pl. פָּרָאִים.

§ 212. 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. 2. They consist in the rejection of Kamets or Tseré, גָּדוֹל *great* fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. פָּנֶה, זְכוֹרֹת *memorial* pl. זְכוֹרֹת, דְּבָרִים *word* pl. דְּבָרִים, גְּדוֹלוֹת *wing* du. מְשִׁיבָה, פְּנֵיָם *restoring* pl. מְשִׁיבִים fem. מְשִׁיבָה, מִצָּרָה *distress* pl. מִצָּרִים, לֵוִי *Levite* pl. לְוִיִּים, except from nouns in הֿ, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1. יָפֶה *beautiful* fem. יָפֶה pl. יָפֶה, שָׂדֵה *field* pl. שָׂדֵה, שָׂדוֹת *hard* pl. קָשִׁים, מִגָּה *pl.* מִגָּה, מִמֵּן *and* מִמֵּן, מִמֵּן *bowels*, מִמֵּן *smitten* pl. נָלִים. 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 Dagshesh-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרַשׁ for חָרַשׁ, § 189. 1, *workman* pl. חָרָשִׁים, so חָרַשׁ *horseman*, בָּרִית *fugitive*, סָרִיס (סָרִיסִים) *eunuch*, טָרִיף *terrible*, פָּרִיז *violent*, דְּלִיף *diligent*, or shortened to Pattahh before ח, § 60. 1. א (4), בָּחֹר *young man* pl. בָּחֹרִים. Kamets is also retained in certain עֵי, עֵי and לֵה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגָּן *shield* pl. מִגָּנִים and מְגִינָה *fortress* pl. מְגִינִים, קָנֶה *branch* pl. קָנֶה, קָנֶה *corner* pl. קָנֶה, קָנֶה (from רֹם) *height*, du. קָנֶה. Other instances of its retention are rare and exceptional, בָּגָד *treacherous* fem. בָּגָדָה, שָׁבִיעַ (const. שָׁבִיעַ) *week* pl. שָׁבִיעִים but du. שָׁבִיעַ, שָׁבִיעַ *warrior* pl. שָׁבִיעִים.

b. When Kamets following a doubled letter is rejected, and Dagshesh-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, *vision* pl. חִזְיוֹנִים, חִזְיוֹן *a tenth* pl. חִזְיוֹנִים, but חִזְיוֹן *memorial* pl. חִזְיוֹנִים.

c. Tseré is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagshesh-forte, e. g. חָרַשׁ for חָרַשׁ, § 189. 1. b, *deaf* pl. חָרָשִׁים, or if it is commonly represented by ר, § 14. 3, פִּיֶּסֶם or פִּיֶּסֶם, § 188, *hammer* pl. פִּיֶּסֶם, or a radical ר quiesces in it, אֶתֶן or אֶתֶן (from נָתַן, § 191) *perennial* pl. אֶתֶנִּים or אֶתֶנִּים, הַיְכָל *temple* pl. הַיְכָלִים and הַיְכָלוֹת, הַיְכָלִים and הַיְכָלִים *rectitude*, זָדוֹן (from זָדָה or זָדָה) *proud*. Other cases are rare and exceptional, e. g. אֶתֶן *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: אֲשֶׁדוּדֵיט Ashdodites pl. אֲשֶׁדוּדֵיט Neh. 13: 23 K'ri (K'thibh אֲשֶׁדוּדֵיט), אַמֹּנִיט Ammonites pl. אַמֹּנִיט id. (K'thibh אַמֹּנִיט, 1 Kin. 11: 1 אַמֹּנִיט), סִדוֹנִיט Sidonian f. pl. סִדוֹנִיט where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשֶׁבֶל cluster pl. אֲשֶׁבֶלֹת Cant. 7: 8, כַּרְסָבִי chariot fem. כַּרְסָבִי pl. כַּרְסָבִיֹת distance pl. כַּרְסָבִיֹת and כַּרְסָבִיֹת, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זֶפֶת fury pl. זֶפֶתֹת fork pl. מִזְגָּה pl. מִזְגָּהֹת, § 192. *a.* צִדָּה dish pl. צִדָּהֹת by the resolution of Daghesth-forte for אֲחִיזָּה, § 59. *a.* אֲחֵר for אֲחֵרֹת other has in the plural אֲחֵרֹת, אֲחֵרֹת as if from אֲחֵר, אֲחֵר coal has pl. אֲחֵרֹת by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ become plural with no further change than that of their termination מַמְלָכָה kingdom pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכָּה queen from מַלְכָּה, pl. by § 210. 3. מַלְכוֹת. Nouns in תַ, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֲפָרָה epistle (from אֲפָר) pl. אֲפָרוֹת, מִשְׁמֶרֶת observance (from מִשְׁמֶר) pl. מִשְׁמֶרוֹת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending תַ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) year, by § 212, becomes in the dual שְׁנָתַיִם, דֶּלֶת door by § 210. 4, du. דְּשֵׁנַת, דְּשֵׁנַת brass du. דְּשֵׁנַתַיִם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲבָיָה (for אֲבָיָה) maid-servant pl. אֲבָיָהֹת, מְנָה (for מְנָה from מְנָה) portion pl. מְנָהֹת and מְנָהֹת, comp. § 210. 3. *d.*

קָצָר (for קָצָרִים from קָצַר) pl. קָצָרִים; in like manner קָצָרִים *colleagues* is referred to the assumed singular קָצָר. מְשֻׁלָּט (מְשַׁלֵּט) *governor* has in the plural both מְשֻׁלָּטִים (const. מְשַׁלְּטִים) and מְשֻׁלָּטִים.

THE CONSTRUCT STATE.

§ 214. 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 (מְשֻׁלָּט or מְשַׁלְּט *supported*). A noun which is not so related to a following one is said to be in the absolute state (מְשֻׁלָּט *cut off*). Thus, מְשֻׁלָּט *word* is in the absolute state; but in the expression מְשֻׁלָּט מְשַׁלְּט *verbum regis, the word of the king*, מְשַׁלְּט 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*.

§ 215. 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.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ is changed to תּ, שְׂפָחָה *handmaid* const. שְׂפָחָת; the ending תּ remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרָת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תּ, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מְמַלְכָּה *kingdom* const. מְמַלְכֶּה instead of מְמַלְכָּה § 61. 1. *b.* מְשֹׁלְטָה *dominion* const. מְשֹׁלְטֶה מְלֵאכָה *work* const. מְלֵאכֶה מְרֻבְּבָה *chariot* const. מְרֻבְּבֶה מְקֻיָּה *crown* const. מְקֻיָּה מְלֵאכָה *flame* const. מְלֵאכֶה מְשֻׁלָּה *ten* const. מְשֻׁלָּה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשֻׁפְּחָה *family* const. מְשֻׁפְּחֶה מְאַרְבָּעָה *four* const. מְאַרְבְּעֶה; so מְלֶחֶם *fig-cake* const. מְלֶחֶם מְאֻשָּׁה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְאֻשָּׁה. On the other hand, חֲבִיתָה *bottle* has in the construct חֲבִיתָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֲבִיתָה; מְשֻׁלָּה *portion* const. מְשֻׁלָּה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים *nations* const. עַמִּי, קַרְנֵי *horns* const. קַרְנֵי; רַח of the feminine plural suffers no change קְלוֹת *voices* const. קְלוֹת.

a. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּצִיְהֵי (the accent invariably thrown back by § 35. 1), commonly in the K'thib במִּזְרוֹת const. of בְּצִיְהֵי *high-places*, מְרֻאֲשֵׁי 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 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 מוֹשָׁב *seat* const. מוֹשָׁב צַוְנָאָר *neck* const. צַוְנָאָר זָקֵן *old* const. זָקֵן לֵב *heart* const. לֵב גְּבִיר *mighty man* const. גְּבִיר.

a. Kamets remains in the construct of מִתְּנָה *porch*, מִתְּנָה *writing*, מִתְּנָה *gift*, עָב *cloud* (once const. עָב Ex. 19: 9), מִתְּנָה *decree* and יָם *sea*, e. g. יָם-הַמֶּלַח *sea of salt*, except in the phrase יָם סוּף *sea of weed*, i. e. *Red Sea*; so too in מִזְרָה *portion*, and מִתְּנָה *end*, which are contracted from לָה roots, § 213. *a.* מִתְּנָה *milk* becomes מִתְּנָה, and מִתְּנָה *white* לָהֵן Gen. 49: 12 in the construct.

b. Tsere remains in מִתְּנָה *fire* const. מִתְּנָה *mire* const. מִתְּנָה *breathing* const. מִתְּנָה *heel* const. מִתְּנָה, in the ע"ב derivative מִתְּנָה *shield* const. מִתְּנָה and in מִתְּנָה found in several proper names. It is occasionally shortened to Seghol before Makkeph in מִתְּנָה *mourning* const. מִתְּנָה *time* const. מִתְּנָה and מִתְּנָה *name* const. מִתְּנָה and מִתְּנָה *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct מִתְּנָה or מִתְּנָה. Tsere is shortened to Pattalh in a few cases not embraced in the rule, viz.: מִתְּנָה *nest* const. מִתְּנָה *rod* const. מִתְּנָה and מִתְּנָה Dent. 32: 28 *perishing* const. of מִתְּנָה, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מַשְׁבֵּר *tithe* const. מִשְׁבֵּר *mourning* const. מִשְׁבֵּר *key* const. מִשְׁבֵּר and מִשְׁבֵּר *lair* const. מִשְׁבֵּר *clamour* const. מִשְׁבֵּר *matrix* const. מִשְׁבֵּר *corruption* const. מִשְׁבֵּר *altar* const. מִשְׁבֵּר.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע"ו roots, חַק *statute* const. חַק and חַק, rarely in other words גְּדֹלָה Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גְּדֹלָה, גְּדֹלָה Job 17: 9, Prov. 22: 11, קִנְיָן Ex. 30: 23, שְׁלֵשֶׁת Ex. 21: 11; this becomes Pattahh before the guttural in גְּבֹהָה for גְּבֹהָה construct of גְּבֹהָה *high*. כֹּל *kōl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b*; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), חַי *enough* const. חַי, חַי *life* const. חַי.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אָב Gen. 17: 4, 5, elsewhere אָבִי *brother* const. אָבִי, אָבִי *friend* const. אָבִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעָה 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from ל"ה roots, § 187. 2. *d.*

2. In a simple final syllable הַ is changed to הֵ, שֶׁה *sheep* const. שֶׁה, רֵעָה *shepherd* const. רֵעָה, שֶׁה *field* const. שֶׁה; 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, § 170. *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. מִוּת *mouth* has מִי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, אָרַח *fearing* const. אָרַח, אָרַח *host* const. אָרַח.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, בָּקָרִים *year* const. בָּקָרִים, מְקָרִים *years* const. מְקָרִים, אֲזָרוֹת, שְׁנֵי *treasures* const. אֲזָרוֹת, אֲזָרוֹת *hands* const. אֲזָרוֹת, יָדַי *heart* const. יָדַי, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Dagshesh-forte, חָרַשׁ (for חָרַשׁ) *workman* const. חָרַשׁ, חָרַשׁ (חָרַשׁ) *horseman*

const. פָּלֵשׁ, פָּלֵשׁ, פָּלֵשׁ (פָּלֵשׁ) *vail* const. פָּרְחָה, צָרְחָה (צָרְחָה) *dist. ess* const. צָרְחָה; (2) in words from ט"ו and ט"ו roots, נָרִים (from נָר) *cities* const. עָרִי, בָּאִים (from בָּא) *coming* const. בָּאִי; so likewise where Kamets quiesces in א, רָאשִׁים *heads* const. רָאשִׁי; (3) under מ prefixed to ע"ו roots, מָסָה (from מָסָה) *covering* const. מָסָה, מָגֵן (from מָגֵן) *shield* const. מָגֵן, מְצוּדָה (from מְצוּדָה) *fortress* const. מְצוּדָה; (4) in ל"ה derivatives of the form מְדַבֵּר (from מְדַבֵּר) *exile* const. מְדַבֵּר, מְדַבֵּר *meditation* const. מְדַבֵּר. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָי) *cheeks* const. לְחָיִים, גְּדֵיִם (from גְּדֵי) *kids* const. גְּדֵיִם, תְּנַאֲפִים (from תְּנַאֲפִים) *sins* const. תְּנַאֲפִים; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. *c*, אָלָה *curse*, מְצֻלָה *cave*, מְצֻלָה *conduit*, and the plurals, הַדְּבָרִים, הַרְשָׁעִים, הַרְשָׁעִים Lev. 7: 38, מְצֻלָה, מְצֻלָה, מְצֻלָה 2 Kin. 12: 8, מְצֻלָה Ezek. 27: 9, מְצֻלָה Job 34: 25, הַדְּבָרִים Eccles. 9: 1, הַדְּבָרִים.

b. Tserē is retained in words in which it quiesces in the vowel-letters א or י, רֵאשִׁית *beginning* const. רֵאשִׁית, הַיְבֵל *temple* const. הַיְבֵל, and in addition in the following, אֲבוֹת *crib*, אֲזוּר *girdle*, אֲזוּר *thread*, נָכָר *foreign land* const. נָכָר, נֶבֶל *loss* const. נֶבֶל, so אֲפֵלָה Isa. 58: 10 *darkness*, בְּרִיחַ *pool*, גְּזֻלָה *robbery*, גְּזֻלָה Ex. 22: 2 *theft*, בַּעֲזָה *plague*, בְּרִפְפָה *overthrow*, מִסְכָּה Gen. 49: 5 *sword*, מִסְכָּה *molten-image*, מִרְרָה Job 16: 13 *gall*, עֲרֵפָה *heap*, צָאָה *excrement*, תְּאֵנָה *fig-tree*, תְּרֵמְתָה *deep sleep*, and the plurals אֲבֵלִי *mourning* from אֲבֵלִים (אֲבֵל), so תַּחְצִיר *desiring*, רְשָׁנִי *sleeping*, שְׂכֵחַתִּי and שְׂכֵחַתִּי *rejoicing*, שִׁכְחִיתִי *forgetting*, זְאֵבִים *wolves* from זְאֵבִים (זְאֵב), זְאֵבִים *weary* becomes זְאֵבִי in the construct, and פְּלִטָה *escaped* פְּלִטָה. Tserē also remains in the const. זְעֵת *sweat*, מָוֵת from מָוֵת *dead*, עֵדִי from עֵדִי *witness*, which are from ט"ו roots, רֵעִי from רֵעִי *friend*, root רֵעִי.

c. Hholem is rejected from the syllable before the accent in the vowel-letters א const. pl. of אֲרָמֹן *palace*, אֲשָׁפְלוֹת and אֲשָׁפְלוֹת const. pl. of אֲשָׁפְלוֹת *cluster*, תְּאֵמִי Cant. 4: 5 and תְּאֵמִי Cant. 7: 4 *twins*, מְצֻלָה from מְצֻלָה *high-places*, see § 216. 2. *a*; it is changed to *ū* in מְצֻלָה from מְצֻלָה *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tserē in the construct, תְּחֵן *midst* const. תְּחֵן, תְּשׁוּת *cups* const. תְּשׁוּת, בַּיִת *house* const. בַּיִת, גְּרֵנוֹת *fountains* const. גְּרֵנוֹת, עֵינֹת *valley* const. עֵינֹת, pl. גְּרֵנוֹת, § 210. 3. *c*, const. גְּרֵנוֹת Ezek. 35: 8. Exceptions are rare, תְּנֵל (according to Kimchi and Baer תְּנֵל) Ezek. 28: 18 *iniquity*, מְדַבֵּר Prov. 19: 13 *contentions*, צְנָאָר *neck* const. צְנָאָר and צְנָאָר *iniquity* const. צְנָאָר.

e. A few nouns of the forms תְּנֵל, תְּנֵל, תְּנֵל have תְּנֵל or תְּנֵל in the construct instead of תְּנֵל, § 61. 1. *b*, גְּרֵר *wall* const. גְּרֵר, גְּרֵר *robbery* const. גְּרֵר, תְּנֵל *thigh* const. תְּנֵל, תְּנֵל *heavy* const. תְּנֵל and תְּנֵל, תְּנֵל *shoulder* const. תְּנֵל, תְּנֵל *uncircumcised* const. תְּנֵל and תְּנֵל, תְּנֵל *smoke* const. תְּנֵל and תְּנֵל, תְּנֵל *side* const. תְּנֵל and תְּנֵל; תְּנֵל *long* is only found in the construct, the corresponding absolute was probably תְּנֵל; אֲהַל *helmet* simply shifts its accent in the construct, בּוֹבֵט. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form תְּנֵל, תְּנֵל *chamber* const. תְּנֵל, זֶרַע *seed* const. once זֶרַע Num. 11: 7 else-

where *זָרַע זָרַע* *plant* const. *זָרַע זָרַע* *factus* const. *זָרַע זָרַע* *seven* const. *זָרַע זָרַע* *nine* const. *זָרַע זָרַע*; in like manner *הַבָּל הַבָּל* *vanity* const. *הַבָּל הַבָּל*.

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, *זָרַע זָרַע* *tinkling* const. *זָרַע זָרַע* for *זָרַע זָרַע*, *דְּבָרִים דְּבָרִים* *words* const. *דְּבָרִים דְּבָרִים* for *דְּבָרִים דְּבָרִים*, *צְדָקָה צְדָקָה* *righteousness* const. *צְדָקָה צְדָקָה*, pl. *צְדָקוֹת צְדָקוֹת* const. *צְדָקוֹת צְדָקוֹת*, *בְּהֵמָה בְּהֵמָה* *beast* const. *בְּהֵמָה בְּהֵמָה*, *חֲכָמִים חֲכָמִים* *wise* const. *חֲכָמִים חֲכָמִים*. 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. § 210. 2, *מְלָכִים מְלָכִים* from *מֶלֶךְ (מֶלֶךְ)* *kings* const. *מְלָכִים מְלָכִים* (*שִׁבְטִים שִׁבְטִים*) *tribes* const. *שִׁבְטִים שִׁבְטִים* (*גְּרָנוֹת גְּרָנוֹת*) *threshing-floors* const. *גְּרָנוֹת גְּרָנוֹת* (*הַרְפָּאוֹת הַרְפָּאוֹת*) *reproaches* const. *הַרְפָּאוֹת הַרְפָּאוֹת*, *דְּלָתִים דְּלָתִים* (*דְּלָתִים דְּלָתִים* or *דְּלָתִים דְּלָתִים*) *folding doors* const. *דְּלָתִים דְּלָתִים*; yet not invariably *שְׁעָלִים שְׁעָלִים* (*שְׁעָלִים שְׁעָלִים*) *handfuls* const. *שְׁעָלִים שְׁעָלִים*, *שְׁקָת שְׁקָת* (pl. *שְׁקָחוֹת שְׁקָחוֹת*) const. *שְׁקָחוֹת שְׁקָחוֹת*.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghesh-lene, thus, *הַבְּרָאוֹת הַבְּרָאוֹת*, *הַבְּרָאוֹת הַבְּרָאוֹת* not *הַבְּרָאוֹת הַבְּרָאוֹת* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֶׁר־אֲשֶׁר* Deut. 3: 17, *חֲסִידֵי חֲסִידֵי* Lam. 3: 22 (in some editions) but *חֲסִידֵי חֲסִידֵי* Ps. 89: 2, *הַרְפָּאוֹת הַרְפָּאוֹת* Ps. 69: 10, *טְרַפֵּי טְרַפֵּי* Ezek. 17: 9, *צִיְהִיר־צִיְהִיר* Isa. 5: 10, *רְשָׁעִי רְשָׁעִי* Cant. 8: 6 but *רְשָׁעִי רְשָׁעִי* Ps. 76: 4; so with grave suff. *פְּסָכֵי־הֶם פְּסָכֵי־הֶם* Gen. 42: 25, 35, *נְסִיבֵיהֶם נְסִיבֵיהֶם* Lev. 23: 18 and in some editions *קִשְׁתֵּיהֶם קִשְׁתֵּיהֶם* Neh. 4: 7. In a few instances Daghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *הַבְּרָאוֹת הַבְּרָאוֹת* Isa. 57: 6, *עֲשָׂבוֹת עֲשָׂבוֹת* Lev. 25: 5, *עֲשָׂבוֹת עֲשָׂבוֹת* Isa. 58: 3, *שְׁקָחוֹת שְׁקָחוֹת* Gen. 49: 17, *שְׁקָחוֹת שְׁקָחוֹת* Ps. 89: 52, *עֲשָׂבוֹת עֲשָׂבוֹת* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *שְׁקָחוֹת שְׁקָחוֹת* Gen. 30: 38. The presence or absence of Daghesh-lene in the dual construct depends upon the form of the absolute, thus *שְׁפָתַי שְׁפָתַי* from *שְׁפָתַי שְׁפָתַי* *lips* but *בְּרָכְיָי בְּרָכְיָי* from *בְּרָכְיָי בְּרָכְיָי* *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, *בְּעֲרָבִים בְּעֲרָבִים* but *בְּעֲרָבִים בְּעֲרָבִים*. In the opinion of Ewald *מִתְרַשָּׁעִי מִתְרַשָּׁעִי* Ezek. 7: 24 is for *מִתְרַשָּׁעִי מִתְרַשָּׁעִי* from *מִתְרַשָּׁעִים מִתְרַשָּׁעִים*, and *מִתְרַשָּׁעִים מִתְרַשָּׁעִים* Ex. 26: 23, 36: 28 for *מִתְרַשָּׁעִים מִתְרַשָּׁעִים*; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* מַרְצָבָה *chariot* const. מַרְצָבָה. The changes in לְהַחֲמִיץ *flame* const. לְהַחֲמִיץ pl. לְהַחֲמִיץ const. לְהַחֲמִיץ, מַחְמִיץ *coals* const. מַחְמִיץ are due to the influence of the proximate vowels, § 63. 1; those in חֲזוֹן *vision* const. חֲזוֹן, מַחְמִיץ *coats* const. מַחְמִיץ are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אֶהָלָה (from אָהַל) *tents* const. אֶהָלָה arises from the conversion of a simple into an intermediate syllable, § 18. 3.

NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יְדֵי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הָ, כָּ, כֶּ, of the second person are connected with nouns in the singular by a vocal Sh'va, נוֹ of the first person plural and הָ of the second fem. singular by Tseré, and הָ, הָ, הָ, of the third person by Kamets; הָ is invariably contracted to הָ, rarely written הָ, § 62. 1, and הָ, to הָ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הַיָּמִים *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she has existed*.

b. First person: נוֹ is in a few instances preceded by Kamets, מִנְיַתְנוֹ Ruth 3: 2, מִנְיַתְנוֹ Job 22: 20.

Second person. The final vowel of הָ is occasionally expressed by the vowel letter הָ, הָ, הָ Ex. 13: 16, בְּשִׁמְךָ Jer. 29: 25. In pause the Sh'va before הָ becomes Seghol, § 65, עַבְדְּךָ Gen. 33: 5, עַבְדְּךָ Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in הָ, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הָ, הָ Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written הָ, הָ Ezek. 5: 12; הָ, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, הָ Jer. 11: 15, בְּרוּחֵךְ Ps. 116: 19, נְשִׁיכִי 2 Kin. 4: 7 K'thibh, where the K'tri has הָ. Sometimes the distinction of gender is neglected in the plural and כָּ is used in place of the feminine הָ, הָ Gen. 31: 9, הָ, הָ Jer. 9: 19; הָ is sometimes added to the feminine suffix as to the full pronoun, הָ Ezek. 23: 49.

Third person. The connecting vowel before הָ and הָ is occasionally *e*, לְמִיָּהוָה Gen. 1: 12, פְּרִילְמִיָּהוָה Judg. 19: 24, מִיָּהוָה Nah. 1: 13, אֲיֹהֵהוּ Job 25: 3, so הָ from הָ and מִיָּהוָה from מִיָּהוָה and frequently with nouns in הָ.

מְרַאָהּ and מְרַאָהָּ from מְרַאָהּ, מְרַאָהּ from מְרַאָהּ, מְרַאָהּ; *e* does not occur before the plural ם unless it is represented by the vowel-letter ם in מִזְבְּחוֹתָיִם 2 Chron. 34: 5 K'thibh, where the K'ri has מִזְבְּחוֹתָיִם; it is once found in the fem. plural קָרָבָנָה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, אֶתְלָהּ Gen. 12: 8, שִׁירָה Ps. 42: 9, כָּלָה Jer. 2: 21, so several times in the K'thibh עִירָה, סוּרָה Gen. 49: 11, בְּעִירָה Ex. 22: 4, כְּסִירָה Ex. 22: 26, נֹסְכָה Lev. 23: 13, תְּלִשָּׁה 2 Kin. 9: 25, תְּבוּאָתָה Ezek. 48: 18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שִׁעָרָה Lev. 13: 4, תְּהַלְלָהּ Num. 15: 28, or by a Massoretic note in the margin, אֶתְנַנְּהָ Isa. 23: 17. 18 for אֶתְנַנְּהָ; once א is substituted for ה, אֶתְנַנְּהָ Ezek. 36: 5. The longer forms of the plural suffixes םֵהּ, םֵי, are rarely affixed to nouns in the singular, לְבַרְהֵם Gen. 21: 28, מִנְּבֹרְהֵם Ezek. 13: 17, שְׁבוּרְהֵם Ezek. 16: 53, or with the connecting vowel Kamets, לְבַרְהֵם 2 Sam. 23: 6, or with ה appended, מִנְּבֹרְהֵם 1 Kin. 7: 37, מִנְּבֹרְהֵם Ezek. 16: 53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבַרְהֵם Gen. 21: 29, מִנְּבֹרְהֵם Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or םֵהּ being used for the feminine, מִנְּבֹרְהֵם Cant. 4: 2, 6: 6 for מִנְּבֹרְהֵם, יְרֵיָהֶם Job 1: 14 for יְרֵיָהֶם.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending ם before suffixes, as they do likewise in the construct state, אָבֵיךָ, אָחֵיךָ; so too ם *father-in-law* תְּלָיִךָ, תְּלָיִךָ; ם of the first person coalesces with this vowel, אָבֵי, אָחֵי, פִּי and הוּא of the third person, commonly becomes ם § 62. 2, אָבֵי, אָחֵי, פִּי more frequent than אָבֵי, אָחֵי, פִּי. In גִּיָּה Zeph. 2: 9 the vowel-letter ם of the first person suffix is dropped after the final ם of the noun.

2. The masculine plural termination ם and the dual ם are changed to ם before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This ם remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes ם, and before the remaining suffixes the diphthongal vowel is resolved into ם, which combined with ם the first singular forms ם, with ה the second feminine ם, and with ה the third masculine ם, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel ם or its modifications, מִנְּבֹרְהֵם 2 Kin. 6: 8 for מִנְּבֹרְהֵם, מִנְּבֹרְהֵם Ps. 132: 12 for מִנְּבֹרְהֵם, מִנְּבֹרְהֵם Deut. 28: 59 for מִנְּבֹרְהֵם, מִנְּבֹרְהֵם Ezek. 16: 52 for מִנְּבֹרְהֵם, מִנְּבֹרְהֵם and מִנְּבֹרְהֵם, מִנְּבֹרְהֵם Ps. 74: 4, מִנְּבֹרְהֵם, מִנְּבֹרְהֵם, מִנְּבֹרְהֵם, מִנְּבֹרְהֵם. 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, **הַמַּשְׁאֵלִי** Lev. 5: 24, **הַתְּהַפְּתֵיךְ** Ps. 9: 15, **שֵׁנֵי־אֲחֵיךָ** Ezek. 35: 11, **עַצְמֶיךָ** Isa. 47: 13.

b. The vowel-letter **י** is not infrequently omitted after plural and dual nouns, **הַרְבֵּיךָ** Ex. 33: 13 for **הַרְבֵּי־יְכָם** Ps. 134: 2 for **יְהַרְבֵּם** Ex. 32: 19 **K'thibh** (**K'ri** **הַרְבֵּי**), **עַבְדֵי** 1 Sam. 18: 22 **K'thibh** (**K'ri** **הַרְבֵּי**), **גֹּיִתָּם** Gen. 10: 5 for **גֹּיִתֵיהֶם**, **הַלְלֵבְתֵיךְ** Gen. 4: 4 for **הַלְלֵבְתֵי־יְכָךְ**.

c. *Second person.* The vowel **י** remains unchanged before the fem. sing. **י** in **הַשְׁמֵרְךָ** Eccl. 10: 17 and with **ה** appended: **בְּלֹא־יָנָה** Nah. 2: 14. Sometimes, as in the full pronoun, **י** is appended to the fem. sing. suffix and **ה**, to the plural, **הַתְּחַלְּמֵי־אָרְצֵךְ** Ps. 103: 3, **תַּיְהִי־כִי** ver. 4, **פְּסֵהוּ־תִרְבֶּנָּה** Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. **יְהוּ** occurs in **גְּבוּלֵי־הוּ** Nah. 2: 4 for **גְּבוּלֵי־הוּ** Hab. 3: 10, **עֵרֵי־הוּ** Job 24: 23; *ehū* = *aihu* by transposition of the vowels becomes *aihi* = *ohi* **וְהִי** which is found once **הַמְּבִיטֵהוּ** Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaeic. The final *a* of the fem. sing. is once represented by **א**, **אֲתִקְרֵא** Ezek. 41: 15. In a few instances **ה** is appended to the plural of either gender, **אֲלֵיהֶם** Ezek. 40: 16, **גֹּיִתֵיהֶם** Ezek. 1: 11, and **ו** to the abbreviated masc. **אֲלֵיהֶמוּ** Deut. 32: 37, **זַמְּתֵימוּ** ver. 38, **כַּפֵּימוּ** Job 27: 23, **פְּגַרְמוּ** Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1c.	2m.	2f.	3m.	3f.	1c.	2m.	2f.	3m.	3f.
Sing. Nouns	י	יְ	יָ	וּ	וְ	יְ	יָם	יָן	ם	ן
Dual and } Plur. Nouns }	י	יְ	יָ	יּוּ	יָיְ	יְ	יָם	יָן	יָהֶם	יָהֶן

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, **יָן**, **יָהֶם**, **יָן**, **יָם**, shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, **לֵבָב** *heart*, **לְבַבְכֶם** *your heart*, **לְבַבְהֶם** *their hearts*; **שֵׁפָה** *lip* du. **שֵׁפְתֵיהֶם** pl. **שֵׁפְתוֹתֵיהֶם** *their lips*.

a. **דָּם** *blood* becomes **דְּמָם** and **יָד** *hand* **יָדָם**, §§ 58. 2, 63. 2. a.

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 ל becomes לֹ in consequence of the change from a mixed to a simple syllable, § 59, לִּיפ *lip*, לִּיפּוֹ *his lip*, לִּיפָם *their lip*, לִּיפּוֹתֶיךָ *thy lips*, לִּיפּוֹתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מִלְּשָׁלָה const. מִלְּשָׁלָהּ suf. מִלְּשָׁלָהּ . If two consonants have coalesced in the final letter, it will receive DagHesh-forte agreeably to 6, בָּהוּ from בַּה , אַמָּהוּ from אַמָּה , מִבְּעֵלָה 1 Sam. 16: 15 from the fem. of מְבֵלָה , § 207. 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 נִבְלָה const. נִבְלָתִי ; so אַלְתֵּי , גִּרְתֵּי , וְהִתְרַבֵּם but const. שִׁבְעָתִי , comp. מִיְּעִי const. מִיְּעִי .

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבָב *heart*, לֵבָבִי *my heart*, לֵבָבְךָ *thy heart*, לֵבָבֵינוּ *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before י , כֵּן , e. g. בְּיָדֶךָ , מִמְּדֵיֶךָ , or with a guttural to Pattahh, אֶתְּךָ , אֶתְּכֶם , though with occasional exceptions, אֶתְּךָ Isa. 22: 21, אֶתְּךָ 1 Sam. 21: 3, בְּסִסְאֶךָ from סִסָּא . Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שָׂמוֹ from שָׂם plur. שָׂמוֹת , בֵּן from בָּן plur. בָּנִים but בָּנִי and בָּנֶיךָ . הִמְנַלְמֵם Ezek. 5: 7 from הִמְנַלֵּם is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שִׁפְתָי *my lips*, שִׁפְתָינוּ *our lips*, אָזְנֵי *my ears*, אָזְנֵינוּ *our ears*; קַרְנָי and קַרְנֵינוּ *horns*, קַרְנֵי and קַרְנָיו *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 הָ , § 210, מֶלֶךְ *king*, מֶלֶכִּי *my king*, מֶלֶכְךָ *your king*; אָזֶן *ear*, אָזְנִי *my ear*; in like manner יוֹזֶקֶת *sucker*, יוֹזֶקְתִּי *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be ח or ע it usually becomes Seghol e. g. חֵלֶב , חֵלֶבִי , חֵלֶבְךָ and חֵלֶבֵנוּ retain the Seghol of the first syllable. Hholem is commonly shortened to ו , but in a few instances to י , קָדְצוֹ , קָדְצִי and קָדְצֶיךָ ; בָּסָר , בָּסָרִי and בָּסָרְךָ irregularly take Hhirik before י 3 pers. suf. הָצִי but הָצִי . When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before הַ and כֶּם is changed into the corresponding short vowel, נֶגֶדְךָ, נֶגְדִי. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, שֶׁבַע from שֶׁבַע Hos. 13: 14, with Daghesht-forte separative, חֲבֵצֶתְךָ Ezek. 26: 9, חֲבֵצֶיךָ 1 Kin. 12, 10, סֶבֶבְךָ Isa. 9: 3, סֶבֶבְךָ Jer. 4: 7; *garment* has בְּגָדְךָ, בְּגָדִי instead of בְּגָדְךָ, בְּגָדִי.

b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, עֵינַי from עֵינִי *eye*, מוֹתֵיךָ from מוֹתִי *death*; but עֵצֶיךָ Gen. 49: 11 from עֵצֶר *young ass*, שִׁירָיִךָ Isa. 10: 17 from שִׁירָתִי *thorn*, עֲוֹנוֹךָ Ezek. 18: 26, 33: 13 from עֲוֹנִי *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּרְדֵיךָ from פָּרִי, חֲלֵיךָ from חֵלִי; so Vav שִׁלְיֵיךָ, מִדְּוָיִךָ.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, הַבְּשִׂי from הַבְּשָׁה, הַשְּׂמֵרָה from הַשְּׂמֵרָה, but פָּרְשֵׁיךָ from פָּרִישׁ, פָּלְדֵיךָ from פָּלֵד, שְׂבִיבֵיךָ from שְׂבִיבֵיךָ, שְׂבִיבֵיךָ but שְׂבִיבֵיךָ from שְׂבִיבֵיךָ, שְׂבִיבֵיךָ but שְׂבִיבֵיךָ from שְׂבִיבֵיךָ. By a like transposition עֲנֵפֶיךָ Ezek. 36: 8 is for עֲנֵפֶיךָ from עֲנֵפֶיךָ.

d. The noun אֲשֵׁרָה *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרָהְךָ, אֲשֵׁרָהִי not אֲשֵׁרָהֶךָ, אֲשֵׁרָהִי.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghesht-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, אֲתָנִיךָ and אֲתָנִיךָ from אֲתָנִי (root אֲתָנִי), אֲתָנִיךָ from אֲתָנִי (אֲתָנִי), אֲתָנִיךָ (pl. אֲתָנִיךָ).

a. אֲשֵׁרָה *lattice*, פָּרְדֵיךָ *garden*, מִשְׁבֵּבְךָ *refuge*, which do not occur in the plural, take Daghesht-forte before suffixes; אֲשֵׁרָה has in the plural אֲשֵׁרָהֶךָ but before suffixes אֲשֵׁרָהֶךָ, אֲשֵׁרָהֶךָ; בַּיִת (root בָּנִי) *base* has בַּיִתְךָ, בַּיִתְךָ. Pattahh becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from שֵׁשׁ roots, חַיָּה *fear*, מִדְּוָי *garment* (מִדְּוָי and מִדְּוָי), כַּסָּה *basin*, מִרְסָה *morsel*, צַד *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesht, comp. § 209. 2. a, חֲרָרֶיךָ Jer. 17: 3, חֲרָרֶיךָ Ps. 30: 8, חֲרָרֶיךָ Gen. 14: 6 from חָרַר; צִלְלֵיךָ Job 40: 22 and צִלְלֵיךָ from צָלַל; שְׂבִיבֵיךָ Ezek. 16: 4 and שְׂבִיבֵיךָ Cant. 7: 3. Once Daghesht-forte is resolved by the insertion of ה, חֲזָזְיֵיךָ Isa. 23: 11 for חֲזָזְיֵיךָ, § 54. 3.

7. Nouns ending in הַ drop this vowel before suffixes as before the plural terminations, § 211. 1, שְׂדֵיךָ *field*, שְׂדֵיךָ, שְׂדֵיךָ; מִקְנֵיךָ *cattle*, מִקְנֵיךָ, מִקְנֵיךָ.

a. The vowel e commonly remains as a connecting vowel before suf-

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as יוֹצֵר or a short vowel in a mixed syllable as מְזַבֵּחַ. The few words in which Kamets in the ultimate is unchangeable as בְּהַב, מְזַח, קָצָח § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes ־ or ֿ before ה, כּס and כָּן, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220. 3. *a*.

DECLENSION 4. With final הָ (accented).

These nouns are from ל"ה roots; הָ becomes הֵ in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from ע"ע roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from ל"ה, and a large proportion of 5 are from ע"ע roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קַטְּלָה, קַטְּלָה, קַטְּלָה, קַטְּלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הַ have הַ in the const. sing., § 216. 1, and הַ in the plur. § 201; before suffixes they take the form of the const. except that they have הַ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הַ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending הַ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סוּס and סוּסָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

PARAGOGIC VOWELS.

§ 222. The termination יַ, or יִ is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בְּנֵי, מְלֹאֲתֵי Isa. 1:21 for מְלֹאֲתֵי, רְבֹתֵי Lam. 1:1 for רְבֹתֵי, מְשֻׁפְּלֵי Ps. 113:6 for מְשֻׁפְּלֵי, הַרְחֹוֹ Gen. 1:24 for הַרְחֹוֹ. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּיזֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הַ added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נֹגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, οἰκόμενος *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, גִּרְנָה from גֵּרָה from אֶרְצָה, מְדַבֵּר from מְדַבֵּר from מְדַבֵּר 1 Kin. 19:15 from the construct state מְדַבֵּר.

a. He directive is appended to the adverb שָׁמַ there, הֵמָּה *thither*, and to the adjective הָלֵל *profane* in the peculiar phrase הָלֵל אֲדֹמָ *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים מִיָּמִים 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21: 19 *for the third time*, עַתָּה *now prop. at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַל *upwards*, לְמַטָּה *downwards*, לְמִזְמוֹתָה 2 Chron. 31: 14 *to the east*, לְתַהוֹמֹתָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending הַ rarely receives the accent מְדַבֵּר Deut. 4: 41; in מְדַבֵּר אֶרֶם it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent Methegh, § 35. 1. In הָרָה Gen. 14: 10 and פְּהָרָה *a* is changed to *e* before this ending, § 63. 1, in הָרָה Ezek. 25: 13, נָבָה 1 Sam. 21: 2 the vowel of the ending is itself changed to *e*.

2. Paragogic הַ is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמְּכַבְּרִים) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלוֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֵׁעָה	תְּשֵׁעַת	תְּשֵׁעַ	תְּשֵׁעַ
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂר	עֲשָׂר

a. אֶחָד is for אָחַד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָת for אָחַת, § 54. 2, but in pause אָחַת; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one or the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Dagghesh in ה see § 22. *b*; this is once omitted after Dagghesh-forte, כְּשֵׁלֵי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעַתַּיִם *fourfold*, שִׁבְעַתַּיִם *sevenfold*.

שְׁבַעַת occurs once with a paragogic syllable, שְׁבַעַתָּה Job 42: 13, and once with a suffix in the form שְׁבַעַתָּם 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.

§ 225. 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 הָ, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	{ אָהַר עָשָׂר עֶשְׂרֵי עָשָׂר	אַחַת עֶשְׂרֵה עֶשְׂרֵי עֶשְׂרֵה
Twelve	{ שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	שְׁתַּיִם עֶשְׂרֵה שְׁנֵי עֶשְׂרֵה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עֶשְׂרֵה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
Fifteen	חֲמִישָׁה עָשָׂר	חֲמִשׁ עֶשְׂרֵה
Sixteen	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרֵה
Seventeen	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרֵה
Eighteen	שְׁמוֹנָה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה
Nineteen	תְּשֻׁעָה עָשָׂר	תְּשֻׁעַת עֶשְׂרֵה

a. There have been many vain conjectures as to the origin of עֶשְׂרֵי, the alternate of אָהַר in the number *eleven*. R. Jona thought it to be an abbreviation for עַד שְׁתֵּי עָשָׂר *next to twelve*. Comp. Lat. *undeviginti, nineteen*. Kimchi derived it from עֲשֶׂה *to think, ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin = one*.

עֶשְׂרֵי חֲמִישָׁה *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמוֹנֶה עָשָׂר *eighteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שְׁשִׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. שִׁבְעִים 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 the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁשִׁים וְשִׁשִּׁים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וְשִׁשִּׁים *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאוֹת *one hundred*, אֶלֶף *one thousand*, רִבְבֵּה, רִבּוֹ or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאוֹתַיִם *two hundred*, אֲלָפִים *two thousand*, רִבּוֹתַיִם or שְׁתֵּי רִבּוֹת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשַׁת אֲלָפִים *three thousand*, שֵׁשׁ רִבְאוֹת *sixty thousand*, אֶלְפֵי אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית, occasionally in יתה.

a. There are two examples of the orthography ראשון Josh. 21: 10, Job 15: 7, and one of רישון 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 parts are expressed by the feminine ordinals, *שְׁלִישִׁית* *one third*, *רְבִיעִית* *one fourth*, etc., and by the following additional terms, *חֲצִי* *one half*, *רִבֵּעַ* and *רִבְעִית* *one quarter*, *חֲמִשָּׁה* *one fifth*, *עֲשָׂרִית* *one tenth*.

PREFIXED PARTICLES.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word *הָל* Deut. 32: 6, though editions vary; three are combined in *בְּשָׁל* Eccles. 8: 17.

THE ARTICLE.

§ 230. 1. The Definite Article (*הַ* *הַיְיָדֵי*) consists of *ה* with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, *הַמֶּלֶךְ* *a king*, *הַמֶּלֶךְ* *the king*.

a. As the Arabic article *أَلْ* is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was *הַל* and that the Daghesh-forte has arisen from the assimilation of *ל* and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article *הַ* is related to the personal pronoun *הוּא*, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.

The Arabic article is supposed to be found in the proper name אֶלְמֹדֵד Gen. 10: 26, אֶלְגָּבִישׁ *hail*, the equivalent of גָּבִישׁ, and possibly in אֶלְכִישִׁי 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 אֶנְבִּיאַת *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesheforte may be omitted except from the aspirates, § 25, הַיְאֵל but הַמִּדְבָּר, הַיְאֵל but הַפְתִּיחַ, הַפְתִּיחַ.

a. Daghesheforte though usually omitted in this case is occasionally retained e. g. הַמִּשְׁפָּטֵי 2 Kin. 9: 11, הַמִּשְׁפָּטֵי Jer. 6: 2, הַמִּשְׁפָּטֵי Ex. 8: 1 but הַמִּשְׁפָּטֵי ver. 2, הַמִּשְׁפָּטֵי Judg. 8: 15, הַמִּשְׁפָּטֵי 1 Sam. 24: 3, and it is always written in הַיְהוּדִי *the Jew* and הַיְהוּדִים *the Jews*.

3. Before gutturals, which cannot receive Daghesheforte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַיְאֵל but הַיְאֵל Gen. 15: 11, הַיְאֵל but הַיְאֵל, הַיְאֵל Jer. 12: 9.

a. The article very rarely has Kamets before ה, הַיְאֵל Gen. 6: 19, הַיְאֵל Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַיְאֵל Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַיְאֵל, הַיְאֵל, הַיְאֵל, הַיְאֵל, הַיְאֵל.

a. This change very rarely occurs before א, הַיְאֵל Mic. 2: 7. When ה is followed by Kamets-Hhatuph, Pattahh remains הַיְאֵל.

b. The article does not usually affect the vowels of the word before which it stands; in הַיְאֵל *mountain* and הַיְאֵל *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַיְאֵל, הַיְאֵל, so הַיְאֵל *earth* but הַיְאֵל. The plurals of הַיְאֵל *tent* and הַיְאֵל *holiness* without the article are הַיְאֵל Gen. 25: 27, הַיְאֵל Ex. 29: 37, but with the article הַיְאֵל (for הַיְאֵל) Judg. 8: 11, הַיְאֵל Ex. 26: 33, § 210. 3. b. הַיְאֵל *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed הַיְאֵל Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פָּר Num. 7: 15, but הָפָר Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

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, בַּהֲשִׁימִים for בְּהַשְׁמִים, see § 232. 5.

HE INTERROGATIVE.

§ 231. 1. The letter ה (הֵא הַשְׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵלֹא־הֵיאָה *shall we go?* הֵלֹא־הֵיאָה *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הֵיזְוִיָּה Gen. 34: 31, הֵלִמְעַנְךָ Job 18: 4, הֵצִירִי 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 Daghesh-lene in such forms as הֵהֲעֵבֶה Gen. 29: 5. In order to render this still more evident recourse is frequently had to Daghesh-forte separative, § 24. 5, הֵפִיֶּן Gen. 17: 17, הֵהֲעֵבֶהָ 18: 21, Methegh, § 45. 2, הֵמִשַׁל Judg. 9: 2, הֵהֲשִׁיחַ Job 38: 35, or compound Sh'va, § 16. 3. b. הֵבְרִיָּה Gen. 27: 38.

b. He interrogative has Pattahh and Daghesh-forte in one instance before a letter with a vowel of its own, הֵיָיִב Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, הֵאֱלֶהָ Ex. 2: 7, הֵאֲשִׁיר 2 Kin. 6: 22, הֵהֲדַיְבִיר Jer. 2: 11, הֵהֲתַח Hag. 1: 4, הֵהֲפִיץ Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הֵאִישׁ Num. 16: 22, Neh. 6: 11, הֵאֲתָם Judg. 6: 31, הֵאֲפַרְחִי 12: 5, הֵיָהָה Jer. 8: 19 (in some editions) pointed as if before אָרְנִי: so too most probably הֵאֲדָם Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הֵאֲמַר Ezek. 28: 9, הֵהֲוִיָּה Joel 1: 2, הֵהֲבָם Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, הֵרַפָּה Num. 13: 18, הֵרָאִיתָ 1 Kin. 20: 13.

2 Chron. 10: 7, לְהַגְדִּיר 25: 10, לְהַמְזִיחַ 29: 27, לְהַגְלִיחַ Ezek. 47: 22, לְהַזְקִיחַ Dan. 8: 16. The initial ה of the Hiphil and Niphil infinitives is occasionally rejected in like manner, לְשַׁבְּרִית Am. 8: 4 for לְהַשְׁבִּירִית Prov. 24: 17 for בְּהַשְׁבִּירִית.

§ 233. 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 Dagghesh-forte, מִן הַיָּם for מִן הַיָּם. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן הַיָּם for מִן הַיָּם, but מִן הַיָּם, מִן הַיָּם, מִן הַיָּם, מִן הַיָּם.

a. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted. This is occasionally the case even when it is an aspirate מִן הַיָּם Judg. 8: 2, מִן הַיָּם Ezek. 32: 30. Dagghesh-forte is twice retained in an initial vowelless Yodh, מִן הַיָּם 2 Chron. 20: 11, מִן הַיָּם Dan. 12: 2, but commonly it is dropped and the Jodh quiesces מִן הַיָּם, מִן הַיָּם, מִן הַיָּם. מִן is sometimes poetically lengthened to מִן, and once has the form of a construct plural, מִן Isa. 30: 11.

§ 234. These prepositions are combined with the pronominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	מִנִּי	מִנִּי, מִנִּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִנִּיךָ	מִנִּיךָ, מִנִּיךָ
2 f.	בְּךָ	לְךָ	—	מִנִּיךָ
3 m.	בוֹ	לוֹ	מִנִּיו	מִנִּיו, מִנִּיו
3 f.	בָּהּ	לָהּ	מִנִּיהָ	מִנִּיהָ

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִנֵּנוּ	מִנֵּנוּ
2 m.	בָּכֶם	לָכֶם	מִנֵּיכֶם	מִנֵּיכֶם
2 f.	בָּכֶן	לָכֶן	—	מִנֵּיכֶן
3 m.	בָּם, בָּהֶם	לָהֶם	מִנֵּיהֶם	מִנֵּיהֶם, מִנֵּיהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִנֵּיהֶן

a. The syllable נו 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, בְּבוֹ, כְּכוֹ, לְלוֹ, is commonly thought to be related in its origin to the pronoun מִה *what*, so that כְּמִינִי would in strictness denote *like what I am*, i. e. *like me*. The preposition כִּן, with the exception of some poetical forms, reduplicates itself before the light suffixes, כִּיִּנִי = מִיִּנִי. Comp. a similar reduplication of a short word, מִיִּמִּי or מִיִּי construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהִשָּׁרַץ, וְהִשָּׁרַץ. Before one of the labials ב, ג, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וְיָבִין, וְיָבִין, וְיָבִין. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָבִין, וְיָבִין. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְיָבִין, וְיָבִין. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, וְיָבִין Gen. 1: 2, 2: 9, וְיָבִין וְיָבִין 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְיָבִין Gen. 2: 12, וְיָבִין Ezek. 26: 21, וְיָבִין 1 Kin. 13: 7, וְיָבִין Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וְיָבִין, וְיָבִין, וְיָבִין 2 plur. preterite and imperative of the verbs *to be* and *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְיָבִין, וְיָבִין for וְיָבִין.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וְיָבִין Gen. 32: 16, וְיָבִין Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in וְיָבִין *master* when connected with singular suffixes, וְיָבִין *Lord* and וְיָבִין *God*, וְיָבִין, וְיָבִין, וְיָבִין the Seghol being lengthened to Tsere in the simple syllable. Hence also וְיָבִין when וְיָבִין has the vowels of וְיָבִין. A very few instances occur in which א with Patahh and ׀ with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְיָבִין Zech. 11: 5 for וְיָבִין, וְיָבִין Jer. 25: 36 for וְיָבִין.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שִׁיר וְהַיְבֵיב וְקָנוֹ Lev. 7: 23, אֲדוּל וְרֵב וְרָם Deut. 2: 10. 21, and even the last two הַבֵּשׂ וְהַשֶּׁמֶן וְהַצֵּרִי Ezek. 27: 17; and to Vav converse of the Preterite at or near the end of a clause וְצָר Gen. 44: 9. 22. 31, וְהָיָה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וְאָרָן Isa. 26: 19, the first vowel of אָרָן being as usual assimilated to a preceding Kamets, § 63. 2. b.

SEPARATE PARTICLES.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as לֹא and לָא *not*, שָׁם *there*, אֵיזָא *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative לָא, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֶל *unto*, and which has a remote demonstrative force in הַלְּהָא *yonder, beyond*, may also be the basis of לֹא and לָא the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִלּוּ *if*. The pronoun הָא, of which probably שָׁ is originally only a modification (comp. the relative use of הָא, § 73. 1), is plainly connected with אֵיזָא *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ׀ or ׀, § 201. e, אֲמָנִים and אֲמִינִים *truly* from אֱמֶן *truth*, הַיָּמִים *gratuitously* from הָיָן *grace*, יוֹמָיִם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פְּתָאָם *suddenly* from פְּתַע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַדָּא *surely, only* from אֲדָאָן.

(3.) By composition, as מִדּוּעַ *why?* from מִדָּעָה נִדּוּעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לָ and מִלְּעֵלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵינָם *no*

more prop. *cessation*; with a preposition, **בְּמֵאֵד** *exceedingly*, **לְבַד** *apart* prop. *to separation*, or a suffix **יְהִיּוּ** *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, **וַיֵּטֵב** *well* prop. *recte faciendo*, **הַרְבֵּיה** *much*, **בְּיָהֳרָה** *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, **טוֹב** *well*, **מְלֵא** *fully*, **רֵאשִׁיטָה** *at first*, **שְׁנִיטָה** *the second time*, **רַבָּה** and **רַבַּת** *much*, **יְהוּדִית** *in Jewish* i. e. *Hebrew*, **אַרְמִייתָה** *in Aramaic*, **נִפְלְאוֹת** *wonderfully*.

(4.) Pronouns, **זֶה** *here, now* prop. *this place, this time*, **הִנֵּה** *hither* prop. *to these places*, with a preposition **כִּי** *thus* prop. *according to it*, **כֵּן** *so* perhaps for **כְּהֵן** *according to these things*, though others explain it as an adverbial of the participle **כֵּן** *right, true*, **כִּי** *here* probably for **בֵּן** *in this (place)*.

§ 237. A few adverbs are capable of receiving pronominal suffixes, as **וַיֵּן** or **הִנֵּה** *behold*, **עוֹד** *yet*, **אֵי** *where*, to which may be added **אֵין** *there is not* prop. *non existence* and **יֵשׁ** *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with **נ** epenthetic. Thus

1. **הִנֵּה**. *First person* **הִנֵּנִי**, **הִנֵּנִי** and **הִנֵּנִי**; **הִנֵּנִי** and **הִנֵּנִי**. *Second person* masc. **הִנֵּנְךָ** once **הִנֵּנְךָ**; **הִנֵּנְךָ**, fem. **הִנֵּנְךָ**. *Third person* **הִנֵּנוּ** and **הִנֵּהוּ**; **הִנֵּם**.

2. **עוֹד**. *First person* **עוֹדֵנִי** and **עוֹדֵי**; once with *plur.* **עוֹדֵינוּ** Lam. 4: 17 K'ri. *Second person* masc. **עוֹדְךָ** fem. **עוֹדְךָ**. *Third person* masc. **עוֹדָנִי**, **עוֹדָם** fem. **עוֹדָנָה**.

3. **אֵי**, *Second person* **אֵינְךָ**. *Third person* **אֵינוּ**, **אֵינָם**.

4. **אֵין**. *First person* **אֵינִי**. *Second person* masc. **אֵינְךָ**, **אֵינְךָ**, fem. **אֵינְךָ**. *Third person* masc. **אֵינָם**, **אֵינָם** and **אֵינָמוּ** fem. **אֵינָנָה**.

5. **יֵשׁ**. *Second person* **יֵשְׁךָ**, **יֵשְׁכֶם** and **יֵשְׁכֶם**. *Third person* **יֵשְׁנוּ**.

PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחֵר *behind, after* אֶל *to, unto*, אֶצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעַד *through*, זוּלָּת *except*, עַל *on account of*, בְּיָד *or בְּכַף over against*, נֶגֶד *in presence of*, נֶחֶם *in front of, before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרָי *from after*, מֵאִתּוֹ *and מֵעִם from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְמִן *from*, לְנֶגֶד *and לְנֶחֶם before*, אֶל-מוּל *toward*.

(2.) A preposition and a noun מִלְּבַד *and מִלְּבַד besides* from בַּד *separation*, לְפָנַי *before* and מִפְּנֵי *from before* from פָּנִים *face*, בְּגִלְלָה *and בְּעֵבֹרֵי for the sake of*, בְּיָד *by* prop. *by the hand of*, אֶל-עֵבֶר *beyond*, לְ *from beyond*, לְעִמָּת *in conjunction with*, לְמִעַן *and עַל-יְקָב on account of*, לְפִי *and לְפִי according to* prop. *at the mouth of*.

(3.) A preposition and an infinitive, לְקָרְאָתָא *toward* prop. *to meet*.

(4.) A preposition and an adverb, בְּלֹעֲדַי *and בְּבִלְעֲדַי without* from בַּל *not* עַד *unto*, מִן-הִלְאָהָה *beyond*, בְּבִלְי *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זוּלָּתִי, נֶגְדִי, עִמִּי, *except* אַחֲרֵי *after*, אֶל-י *to, unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אֶצְלֵיהֶם, בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵינוּ *and בֵּינֵינוּ* and בֵּינֵינוּ.

a. The plural form אֲחֵרֵי occurs without suffixes more frequently than אֲחֵרֵי; אֲחֵרֵי, אֲחֵרֵי, אֲחֵרֵי also occur in poetry; אֲחֵרֵי from the absolute אֲחֵרֵי, which appears only in this single form, is used as an alternate of אֲחֵרֵי from אֲחֵרֵי with and the 1 pers. sing. suffix.

b. אֲחֵרֵי in a very few instances takes a verbal suffix, אֲחֵרֵי־י 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix אֲחֵרֵי־נָה Gen. 2: 21; with the 3 masc. plur. suffix it is אֲחֵרֵי־ם oftener than אֲחֵרֵי־ם.

§ 240. The preposition אֶת with is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶת־י, אֶת־ךָ, אֶת־הָ (once אֶת־הָ Isa. 54: 10), אֶת־כֶּם; the sign of the accusative becomes אֹת before suffixes or before grave suffixes commonly אֹת־, thus אֹת־י, אֹת־ךָ rarely אֹת־כֶּם, אֹת־הֶם (rarely אֹת־הֶם) and אֹת־הֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֹת־י, אֹת־ךָ.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative וְ, § 235, the following are the simple conjunctions in most common use, אוּ or, אֲחֵרֵי also, אֲחֵרֵי and לוּ if, אֲחֵרֵי and כִּי that, because, כִּי־לֵאֵל lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אֲחֵרֵי כִּי but, אֲחֵרֵי כִּי how much more prop. also that.

(2.) The conjunction כִּי or אֲחֵרֵי with a preposition, as כִּי־אֲחֵרֵי as, אֲחֵרֵי לְבִיעֵן אֲחֵרֵי in order that, אֲחֵרֵי וְיֵעַן אֲחֵרֵי because, כִּי עַד until, אֲחֵרֵי לְבִיעֵן because.

(3.) An adverb with a preposition or conjunction, אֲחֵרֵי בְּאֲחֵרֵי before, לְבִיעֵן or לְבִיעֵן אֲחֵרֵי therefore, אֲחֵרֵי לֹא־ unless from לוּ if אֲחֵרֵי not.

INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָה, אוֹה, אַה־הוֹ, *ah! oh!* הֵאָה *aha!* הוֹי *ho! woe!* אוֹי, אוֹיָה, אַבֹּי, אַבֹּיָה, *woe!* אַלְלֵי *alas!* הַס־ *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, אָבֹה *come!* prop. *give*, לָבֹה *come!* prop. *go*, הִיָּה *behold!* prop. a demonstrative adverb, הַלֵּיָה *far be it!* בִּי *pray:* from בְּעִי *entreaty*, נָא *now! I pray thee!*

I. PARADIGM. PERSONAL PRONOUNS, § 71.

	SINGULAR.		PLURAL.
1. I	אֲנִי, אַנְלִי	We	אֲנַחְנוּ, נַחְנוּ, אַנְחֵנוּ
2. {	Thou <i>m.</i> אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
	Thou <i>f.</i> אַתְּ, אַתְּ	Ye <i>f.</i>	אַתְּנָה, אַתְּנָה
3. {	He הוּא	They <i>m.</i>	הֵם, הֵמָּה
	She הִיא, הִיא	They <i>f.</i>	הֵנָּה, הֵנָּה

SUFFIXES, §§ 72, 101, 219.

	Simple	With union Vowels of Verbs	With Sing. Nouns	With Dual and Plur. Nouns
1 <i>c.</i>	י, יְיָ	יְיָ, יְיָ	יְיָ (יְיָ)	יְיָ, יְיָ
<i>pl.</i>	נָו	נָו, נָו	נָו	נָו, נָו
2 <i>m.</i>	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)
<i>pl.</i>	כָּם	כָּם, כָּם	כָּם	כָּם, כָּם
2 <i>f.</i>	הָ (הָ)	הָ, הָ	הָ	הָ
<i>pl.</i>	כָּן	כָּן, כָּן	כָּן	כָּן, כָּן
3 <i>m.</i>	הוּא	הוּא, הוּא	הוּא (הוּא)	הוּא (הוּא)
<i>pl.</i>	ם (מִו)	ם, ם	ם	ם, ם (יְמִו)
3 <i>f.</i>	הָ	הָ, הָ	הָ	הָ
<i>pl.</i>	ן (נָה)	ן, ן	ן	ן, ן

DEMONSTRATIVE, § 73.

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SING.	זֶה (זֶה)	זֹאת	זֶה (זֶה), זֹאת <i>this.</i>	PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE, § 74.

אֲשֶׁר *who* or *which*; abbreviated form אֲשֶׁ (אֲשֶׁ, אֲשֶׁ, אֲשֶׁ)

INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever.* מַה (מַה, מַה, מַה) *what?* or *whatever.*

II. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET. (PERF.)	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
		1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	absol.	קָטוּל	הִקְטַל	קָטַל	קָטַל	
	constr.	קָטֹל	הִקְטֹל	קָטֹל	(קָטֹל)	
FUT. (IMPF.)	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטַל	הִקְטַל	קָטַל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָה	הִקְטְלֶנָה	קָטְלֶנָה	
PART.	act.	קָטֹל		מִקְטֹל		
	pass.	קָטוּל	נִקְטָל		מִקְטָל	

PERFECT VERBS, § 81.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ē</i>).
הִקְטִיל	הִקְטַל	הִתְקַטֵּל	קָטַד	שָׁטַל
הִקְטִילָהּ	הִקְטַלְהָ	הִתְקַטְּלָהּ	קָטְדָהּ	שָׁטְלָהּ
הִקְטִילְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ	קָטַדְתָּ	שָׁטַלְתָּ
הִקְטִילְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי	קָטַדְתִּי	שָׁטַלְתִּי
הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ	קָטְדוּ	שָׁטְלוּ
הִקְטִילְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם	קָטַדְתֶּם	(שָׁטַלְתֶּם)
הִקְטִילְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן	קָטַדְתֶּן	(שָׁטַלְתֶּן)
הִקְטִילֻּם	הִקְטַלֻּם	הִתְקַטְּלֻם	קָטְדוּ	שָׁטְלוּ
הִקְטִיל	הִקְטַל	(הִתְקַטֵּל)	קָטְדוּ	שָׁטְלוּ
הִקְטִיל	הִקְטַל	הִתְקַטֵּל	קָטַד	שָׁטַל
יִקְטִיל	יִקְטַל	יִתְקַטֵּל	יִקְטַד	יִשָּׁטַל
תִּקְטִיל	תִּקְטַל	תִּתְקַטֵּל	תִּקְטַד	תִּשָּׁטַל
תִּקְטִיל	תִּקְטַל	תִּתְקַטֵּל	תִּקְטַד	תִּשָּׁטַל
יִקְטִילֶיךָ	יִקְטַלֶיךָ	יִתְקַטֵּלֶיךָ	יִקְטַדְךָ	יִשָּׁטַלֶיךָ
אִקְטִיל	אִקְטַל	אִתְקַטֵּל	אִקְטַד	אִשָּׁטַל
יִקְטִילוּ	יִקְטַלוּ	יִתְקַטְּלוּ	יִקְטְדוּ	יִשָּׁטְלוּ
תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטַדְנָהּ	תִּשָּׁטַלְנָהּ
תִּקְטִילוּ	תִּקְטַלוּ	תִּתְקַטְּלוּ	תִּקְטְדוּ	תִּשָּׁטְלוּ
תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטַדְנָהּ	תִּשָּׁטַלְנָהּ
נִקְטִיל	נִקְטַל	נִתְקַטֵּל	נִקְטַד	נִשָּׁטַל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילֶיךָ		הִתְקַטֵּלֶיךָ	קָטַדְךָ	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְדוּ	
הִקְטִילְנָהּ		הִתְקַטְּלְנָהּ	קָטַדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטַל			

III. PARADIGM OF THE PERFECT

		SINGULAR.				
		1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE OR PERFECT.						
SING.	3 masc.	קָטַלְנִי	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ קָטַלְתָּו	קָטַלְתָּהּ
	3 fem.	קָטַלְתָּנִי	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ קָטַלְתָּו	קָטַלְתָּהּ
	2 masc.	קָטַלְתָּנִי } קָטַלְתָּנִי }	—	—	קָטַלְתָּהּ קָטַלְתָּו	קָטַלְתָּהּ
	2 fem.	קָטַלְתָּנִי	—	—	קָטַלְתָּהּ קָטַלְתָּו	קָטַלְתָּהּ
	1 com.	—	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּו	קָטַלְתָּהּ
PLUR.	3 com.	קָטַלְתָּנִי	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּו	קָטַלְתָּהּ
	2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּו	קָטַלְתָּהּ
	1 com.	—	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּו	קָטַלְתָּהּ
INFINITIVE.		קָטַלְנִי } קָטַלְנִי }	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּו	קָטַלְתָּהּ
FUTURE OR IMPERFECT.						
SING.	3 masc.	יִקְטַלְנִי } יִקְטַלְנִי }	יִקְטַלְתָּהּ } יִקְטַלְתָּהּ }	יִקְטַלְתָּהּ	יִקְטַלְתָּהּ יִקְטַלְתָּו	יִקְטַלְתָּהּ } יִקְטַלְתָּהּ }
PLUR.	3 masc.	יִקְטַלְתָּנִי	יִקְטַלְתָּהּ	יִקְטַלְתָּהּ	יִקְטַלְתָּו	יִקְטַלְתָּהּ
IMPERATIVE.						
SING.	2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
PIEL PRETERITE OR PERFECT.						
SING.	3 masc.	קָטַלְנִי	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּו	קָטַלְתָּהּ
HIPHL PRETERITE OR PERFECT.						
SING.	3 masc.	הִקְטַלְנִי	הִקְטַלְתָּהּ	הִקְטַלְתָּהּ	הִקְטַלְתָּו	הִקְטַלְתָּהּ

VERBS WITH SUFFIXES, § 101.

		PLURAL.			
1 com.	2 masc.	2 fem.	3 masc.	3 fem.	
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּ	
קָטְלוּהוּ	קָטְלוּתְבָם	קָטְלוּתְכֶן	קָטְלוּתָם	קָטְלוּהָ	
קָטְלוּהוּ	—	—	קָטְלוּתָם	קָטְלוּהָ	
קָטְלוּהוּ	—	—	קָטְלוּתָיִם	קָטְלוּהָיִן	
—	קָטְלוּתְיָכֶם	קָטְלוּתְיָנָהּ	קָטְלוּתָיִם	קָטְלוּתָיִן	
קָטְלוּהוּ	קָטְלוּהוּכֶם	קָטְלוּהוּנָהּ	קָטְלוּהוּם	קָטְלוּהוּ	
קָטְלוּהוּ	—	—	קָטְלוּהוּתָם	קָטְלוּהוּהָ	
—	קָטְלוּהוּכֶם	קָטְלוּהוּנָהּ	קָטְלוּהוּם	קָטְלוּהוּ	
קָטְלוּהוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּ	
קָטְלוּהוּ } קָטְלוּהוּ } קָטְלוּהוּ	קָטְלוּכֶם } קָטְלוּכֶם } קָטְלוּכֶם	קָטְלוּנָהּ } קָטְלוּנָהּ } קָטְלוּנָהּ	קָטְלוּם } קָטְלוּם } קָטְלוּם	קָטְלוּ } קָטְלוּ } קָטְלוּ	
קָטְלוּהוּ	—	—	קָטְלוּם		
קָטְלוּהוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּ	
הִקְטִילוּהוּ	הִקְטִילוּכֶם	הִקְטִילוּנָהּ	הִקְטִילוּם	הִקְטִילוּ	

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL (fut. a)	
PRET. (PERF.)	3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמַד	יָקִים	
	3 f.	עָמְדָה	נִעְמְדָה	הִעְמִינָה	הִעְמְדָה	תִּקְוֶה	
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	תִּקְוֶה	
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ	תִּקְוֶה	
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	אֶקְוֶה	
	Plur.	3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמְדוּ	יִקְמוּ
		2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	תִּקְמוּ
		2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	תִּקְמוּ
		1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הִעְמַדְנוּ	נִקְמוּ
INFIN. Absol.		עָמֹד	הִעְמֹד	הִעְמִיד	הִעְמֹד		
	Constr.	עֹמֵד	הִעְמֵד	הִעְמִיד	הִעְמֵד		
FUT. (IMPF.)	3 m.	יִעְמַד	יִעְמֹד	יִעְמִיד	יִעְמַד	יִקְוֶה	
	3 f.	תִּעְמַד	תִּעְמֹד	תִּעְמִיד	תִּעְמַד	תִּקְוֶה	
	2 m.	תִּעְמַד	תִּעְמֹד	תִּעְמִיד	תִּעְמַד	תִּקְוֶה	
	2 f.	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמְדִי	תִּקְוֶה	
	1 c.	אֶעְמַד	אֶעְמֹד	אֶעְמִיד	אֶעְמַד	אֶקְוֶה	
	Plur.	3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ	יִקְמוּ
		3 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמְדְנָה	תִּקְמוּ
		2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ	תִּקְמוּ
		2 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמְדְנָה	תִּקְמוּ
1 c.		נִעְמִיד	נִעְמֹד	נִעְמִיד	נִעְמֹד	נִקְמוּ	
IMPER.	2 m.	עֹמֵד	הִעְמֵד	הִעְמִיד		יָקִים	
	2 f.	עֹמְדִי	הִעְמִידִי	הִעְמִידִי	wanting	תִּקְוֶה	
	Plur.	2 m.	עֹמְדוּ	הִעְמְדוּ	הִעְמִידוּ		תִּקְמוּ
		2 f.	עֹמְדְנָה	הִעְמְדְנָה	הִעְמִידְנָה		תִּקְמוּ
PART. Act.		עֹמֵד		מִעְמִיד			
	Pass.	עֹמֵד	נִעְמֵד		מִעְמֵד		

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.	
PRET. (PERF.)	3 m.	פָּעַל	נִפְעַל	פָּעַל	פָּעַל	הִתְפַּעַל	
	3 f.	פָּעַלְתָּ	נִפְעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	הִתְפַּעַלְתָּ	
	2 m.	פָּעַלְתָּ	נִפְעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	הִתְפַּעַלְתָּ	
	2 f.	פָּעַלְתְּ	נִפְעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	הִתְפַּעַלְתְּ	
	1 c.	פָּעַלְתִּי	נִפְעַלְתִּי	פָּעַלְתִּי	פָּעַלְתִּי	הִתְפַּעַלְתִּי	
	Plur.	3 c.	פָּעַלְתֶּם	נִפְעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	הִתְפַּעַלְתֶּם
		2 m.	פָּעַלְתֶּם	נִפְעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	הִתְפַּעַלְתֶּם
		2 f.	פָּעַלְתֶּן	נִפְעַלְתֶּן	פָּעַלְתֶּן	פָּעַלְתֶּן	הִתְפַּעַלְתֶּן
1 c.		פָּעַלְתֶּנּוּ	נִפְעַלְתֶּנּוּ	פָּעַלְתֶּנּוּ	פָּעַלְתֶּנּוּ	הִתְפַּעַלְתֶּנּוּ	
INFIN. Absol.		פָּעַל	הִתְפַּעַל	פָּעַל			
Constr.		פָּעַל	הִתְפַּעַל	פָּעַל		הִתְפַּעַל	
FUT. (IMPF.)	3 m.	יִפְעַל	יִפְעַל	יִפְעַל	יִפְעַל	יִתְפַּעַל	
	3 f.	תִּפְעַלְתְּ	תִּפְעַלְתְּ	תִּפְעַלְתְּ	תִּפְעַלְתְּ	תִּתְפַּעַלְתְּ	
	•	2 m.	תִּפְעַלְתָּ	תִּפְעַלְתָּ	תִּפְעַלְתָּ	תִּפְעַלְתָּ	תִּתְפַּעַלְתָּ
		2 f.	תִּפְעַלְתְּ	תִּפְעַלְתְּ	תִּפְעַלְתְּ	תִּפְעַלְתְּ	תִּתְפַּעַלְתְּ
	1 c.	אֶפְעַל	אֶפְעַל	אֶפְעַל	אֶפְעַל	אֶתְפַּעַל	
	Plur.	3 m.	יִפְעַלְתֶּם	יִפְעַלְתֶּם	יִפְעַלְתֶּם	יִפְעַלְתֶּם	יִתְפַּעַלְתֶּם
		3 f.	תִּפְעַלְתֶּן	תִּפְעַלְתֶּן	תִּפְעַלְתֶּן	תִּפְעַלְתֶּן	תִּתְפַּעַלְתֶּן
		2 m.	תִּפְעַלְתֶּם	תִּפְעַלְתֶּם	תִּפְעַלְתֶּם	תִּפְעַלְתֶּם	תִּתְפַּעַלְתֶּם
		2 f.	תִּפְעַלְתֶּן	תִּפְעַלְתֶּן	תִּפְעַלְתֶּן	תִּפְעַלְתֶּן	תִּתְפַּעַלְתֶּן
		1 c.	נִפְעַלְתֶּם	נִפְעַלְתֶּם	נִפְעַלְתֶּם	נִפְעַלְתֶּם	נִתְפַּעַלְתֶּם
IMPER.	2 m.	פָּעַל	הִתְפַּעַל	פָּעַל		הִתְפַּעַל	
	2 f.	פָּעַלִי	הִתְפַּעַלִי	פָּעַלִי	wanting	הִתְפַּעַלִי	
	Plur.	2 m.	פָּעַלְתֶּם	הִתְפַּעַלְתֶּם	פָּעַלְתֶּם		הִתְפַּעַלְתֶּם
		2 f.	פָּעַלְתֶּן	הִתְפַּעַלְתֶּן	פָּעַלְתֶּן		הִתְפַּעַלְתֶּן
PART.	Act.	פָּעַל		פָּעַל		פָּעַל	
	Pass.	פָּעַל	נִפְעַל		פָּעַל		

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.	
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח	
	3 f.	שָׁלְחָה	נִשְׁלַחָה	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	נִשְׁלַחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
		2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
		2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
		1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.		שְׁלַחַח	נִשְׁלַחַח	שְׁלַחַח	הִשְׁלַיַח	—	
	Constr.	שְׁלַחַח	הִשְׁלַיַח	שְׁלַחַח	הִשְׁלַיַח	הִשְׁתַּלַּיַח	
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח	
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח	
	2 m.	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלִיחַ	תִּשְׁתַּלַּחַ	
	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	תִּשְׁלִיחְנָה	תִּשְׁתַּלַּחְנָה
		2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
		2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
		1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַ
IMPER.	2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח	
	2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי	
	Plur.	2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
		2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.		שֹׁלֵחַ		מְשַׁלֵּחַ	מְשַׁלֵּחַ	מְשַׁתַּלֵּחַ	
	Pass.	שְׁלֻחַח	נִשְׁלַחַח				

VII. PARADIGM OF PE NUN VERBS, § 129.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	כָּתַב	כָּתַב	הִכְתִּיב	הִכְתַּב	כָּתַב	
	3 f.	כָּתְבָה	כָּתְבָה	הִכְתִּיבָה	הִכְתְּבָה	כָּתְבָה	
	2 m.	כָּתַבְתָּ	כָּתַבְתָּ	הִכְתַּבְתָּ	הִכְתַּבְתָּ	כָּתַבְתָּ	
	2 f.	כָּתַבְתְּ	כָּתַבְתְּ	הִכְתַּבְתְּ	הִכְתַּבְתְּ	כָּתַבְתְּ	
	1 c.	כָּתַבְתִּי	כָּתַבְתִּי	הִכְתַּבְתִּי	הִכְתַּבְתִּי	כָּתַבְתִּי	
	Plur.	3 c.	כָּתְבוּ	כָּתְבוּ	הִכְתִּיבוּ	הִכְתְּבוּ	כָּתְבוּ
		2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתַּבְתֶּם	הִכְתַּבְתֶּם	כָּתַבְתֶּם
		2 f.	כָּתַבְתֶּן	כָּתַבְתֶּן	הִכְתַּבְתֶּן	הִכְתַּבְתֶּן	כָּתַבְתֶּן
		1 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתַּבְתֶּם	הִכְתַּבְתֶּם	כָּתַבְתֶּם
INFIN.	Absol.	כָּתוּב	הִכְתֹּב	הִכְתֵּב	הִכְתֵּב	כָּתוּב	
	Constr.	כְּתוּב	הִכְתֹּב	הִכְתִּיב		כְּתוּב	
FUT. (IMPF.)	3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	
	3 f.	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	
	2 m.	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	
	2 f.	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	
	1 c.	אִכְתֹּב	אִכְתֹּב	אִכְתֹּב	אִכְתֹּב	אִכְתֹּב	
	Plur.	3 m.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
		3 f.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	(תִּכְתְּבוּ)
		2 m.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ
		2 f.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	(תִּכְתְּבוּ)
1 c.		נִכְתֹּב	נִכְתֹּב	נִכְתֹּב	נִכְתֹּב	נִכְתֹּב	
IMPER.	2 m.	כָּתֹב	הִכְתֵּב	הִכְתֵּב		כָּתֹב	
	2 f.	כָּתְבִי	הִכְתְּבִי	הִכְתְּבִי	wanting	כָּתְבִי	
	Plur.	2 m.	כָּתְבוּ	הִכְתִּיבוּ	הִכְתִּיבוּ		כָּתְבוּ
		2 f.	כָּתְבוּ	הִכְתִּיבוּ	הִכְתִּיבוּ		(כָּתְבוּ)
PART. Act.		כּוֹתֵב		מְכַתֵּב		כּוֹתֵב	
	Pass.	כּוֹתֵב	כּוֹתֵב		מְכַתֵּב	כּוֹתֵב	

VIII. PARADIGM OF AYIN

		KAL.	NIPHAL.	PIEL.	
PRET. (PERF.)	3 m.	סָבַב	סָב	סִבַּב	
	3 f.	סָבְבָה	סָבָה	סִבְבְּהָ	
	2 m.	(סָבַבְתָּ)	סָבַחְתָּ	סִבַּבְתָּ	
	2 f.	(סָבַבְתְּ)	סָבַחְתְּ	סִבַּבְתְּ	
	1 c.	סָבַבְתִּי	סָבַחְתִּי	סִבַּבְתִּי	
	Plur.	3 c.	סָבְבוּ	סָבוּ	סִבְבוּ
		2 m.	(סָבַבְתֶּם)	סָבוּתֶם	סִבַּבְתֶּם
		2 f.	(סָבַבְתֶּן)	סָבוּתֶן	סִבַּבְתֶּן
1 c.		סָבַבְנוּ	סָבוּנוּ	סִבַּבְנוּ	
INFIN. Absol.		סָבֵב	סָב	הִסְבִּיב	
	Constr.	סָבֵב	סָב	הִסְבִּיב	
FUT. (IMPF.)	3 m.	יִסֵּב	יִסֵּב	יִסְבֵּב	
	3 f.	תִּסֵּב	תִּסֵּב	תִּסְבֵּב	
	2 m.	תִּסֵּב	תִּסֵּב	תִּסְבֵּב	
	2 f.	תִּסְבִּי	תִּסְבִּי	תִּסְבְּבִי	
	1 c.	אִסֵּב	אִסֵּב	אִסְבֵּב	
	Plur.	3 m.	יִסְבוּ	יִסְבוּ	יִסְבְּבוּ
		3 f.	תִּסְבְּינה	תִּסְבְּינה	תִּסְבְּבנה
		2 m.	תִּסְבוּ	תִּסְבוּ	תִּסְבְּבוּ
		2 f.	תִּסְבְּינה	תִּסְבְּינה	תִּסְבְּבנה
	1 c.	נִסְבֵּ	נִסְבֵּ	נִסְבֵּב	
IMPER.	2 m.	סָב	הִסְבֵּב	סִבֵּב	
	2 f.	סְבִי	הִסְבִּיב	סִבְבִּי	
	Plur.	2 m.	סָבוּ	הִסְבִּיבוּ	סִבְבוּ
		2 f.	סְבִינה	הִסְבְּבנה	סִבְבְּנה
PART. Act.		סָבֵב		סִבְבֵּב	
	Pass.	סָבִיב	נִסְבֵּב		

DOUBLED VERBS, § 133.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּוֵּב	סָבַסַב
הִסָּבַח	הוּסַבַּח	הִסְתַּוֵּבַח	סָבַסַבַּח
הִסָּבוֹת		הִסְתַּוֵּבוֹת	סָבַסַבוֹת
הִסָּבוֹתָ		הִסְתַּוֵּבוֹתָ	סָבַסַבוֹתָ
הִסָּבוֹתִי		הִסְתַּוֵּבוֹתִי	סָבַסַבוֹתִי
הִסָּבוּ	הוּסַבוּ	הִסְתַּוֵּבוּ	סָבַסַבוּ
הִסָּבוּהֶם		הִסְתַּוֵּבוּהֶם	סָבַסַבוּהֶם
הִסָּבוּתָן		הִסְתַּוֵּבוּתָן	סָבַסַבוּתָן
הִסָּבוּנוֹ		הִסְתַּוֵּבוּנוֹ	סָבַסַבוּנוֹ
הִסָּבַ			סָבַסַבַּ
הִסָּבַב		הִסְתַּוֵּבַב	סָבַסַבַּב
יִסָּב	יּוּסַב	יִסְתַּוֵּב	יִסְבַּסַב
תִּסָּב	תּוּסַב	תִּסְתַּוֵּב	תִּסְבַּסַב
תִּסָּבַח	תּוּסַבַּח	תִּסְתַּוֵּבַח	תִּסְבַּסַבַּח
תִּסָּבוֹת	תּוּסַבוֹת	תִּסְתַּוֵּבוֹת	תִּסְבַּסַבוֹת
אִסָּב	אּוּסַב	אִסְתַּוֵּב	אִסְבַּסַב
יִסָּבוּ	יּוּסַבוּ	יִסְתַּוֵּבוּ	יִסְבַּסַבוּ
תִּסָּבְיָהּ		תִּסְתַּוֵּבְיָהּ	תִּסְבַּסַבְיָהּ
תִּסָּבוּ	תּוּסַבוּ	תִּסְתַּוֵּבוּ	תִּסְבַּסַבוּ
תִּסָּבְיָהּ		תִּסְתַּוֵּבְיָהּ	תִּסְבַּסַבְיָהּ
נִסָּב	נּוּסַב	נִסְתַּוֵּב	נִסְבַּסַב
הִסָּב		הִסְתַּוֵּב	סָבַסַב
הִסָּבִי	wanting	הִסְתַּוֵּבִי	סָבַסַבִי
הִסָּבוּ		הִסְתַּוֵּבוּ	סָבַסַבוּ
הִסָּבְיָהּ		הִסְתַּוֵּבְיָהּ	סָבַסַבְיָהּ
מִסָּב		מִסְתַּוֵּב	מִסְבַּסַב
	מוּסַב		

IX. PARADIGM OF AYIN VAV

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET. (PERF.)	3 m.	קָם	נָקָם	קִוְּיָם	קִוְּמָם	
	3 f.	קָמָה	נָקָמָה	קִוְּמָה	קִוְּמָה	
	2 m.	קָמַתָּ	נָקָמַתָּ	קִוְּמַתָּ	קִוְּמַתָּ	
	2 f.	קָמַתְּ	נָקָמַתְּ	קִוְּמַתְּ	קִוְּמַתְּ	
	1 c.	קָמַתִּי	נָקָמַתִּי	קִוְּמַתִּי	קִוְּמַתִּי	
	Plur.	3 c.	קָמוּ	נָקָמוּ	קִוְּמוּ	קִוְּמוּ
		2 m.	קָמְתֶם	נָקָמְתֶם	קִוְּמְתֶם	קִוְּמְתֶם
		2 f.	קָמְתֶן	נָקָמְתֶן	קִוְּמְתֶן	קִוְּמְתֶן
		1 c.	קָמְנִי	נָקָמְנִי	קִוְּמְנִי	קִוְּמְנִי
INFIN. Absol.		קֹם	הִקָּם			
Constr.		קֹם	הִקָּם	קִוְּיָם		
FUT. (IMPF.)	3 m.	יִקָּם	יִקָּם	יִקְוּיָם	יִקְוּיָם	
	3 f.	תִּקָּם	תִּקָּם	תִּקְוּיָם	תִּקְוּיָם	
	2 m.	תִּקָּם	תִּקָּם	תִּקְוּיָם	תִּקְוּיָם	
	2 f.	תִּקְוּיָי	תִּקְוּיָי	תִּקְוּיָי	תִּקְוּיָי	
	1 c.	אִקָּם	אִקָּם	אִקְוּיָם	אִקְוּיָם	
	Plur.	3 m.	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ
		3 f.	תִּקְוּיָיְנָה	תִּקְוּיָיְנָה	תִּקְוּיָיְנָה	תִּקְוּיָיְנָה
		2 m.	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ
		2 f.	תִּקְוּיָיְנָה	תִּקְוּיָיְנָה	תִּקְוּיָיְנָה	תִּקְוּיָיְנָה
	1 c.	נִקָּם	נִקָּם	נִקְוּיָם	נִקְוּיָם	
IMPER.	2 m.	קֹם	הִקָּם	קִוְּיָם		
	2 f.	קְוּיָי	הִקְוּיָי	קִוְּיָי	wanting	
	Plur.	2 m.	קְוּמוּ	הִקְוּמוּ	קִוְּמוּ	
		2 f.	לְוּיָיְנָה	הִקְוּיָיְנָה	קִוְּיָיְנָה	
PART. Act.	קָם		מִקְוּיָם			
	Pass.	קֹם	נִקָּם		מִקְוָם	

AND AYIN YODH VERBS, § 154.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקָּיַם	הוֹקָם	הִתְקוּמָם	קָבַ
הִקְיָמָה	הוֹקְמָה	הִתְקוּמָמָה	קָבְהָ
הִקְיָמוּתָ	(הוֹקְמָתָ)	הִתְקוּמָמָתָ	קָבְתָ
הִקְיָמוּתָ	(הוֹקְמָתָ)	הִתְקוּמָמָתָ	קָבְתָ
הִקְיָמוּתִי	(הוֹקְמָתִי)	הִתְקוּמָמָתִי	קָבְתִי
הִקְיָמוּ	הוֹקְמוּ	הִתְקוּמוּ	קָבוּ
הִקְיָמוּתָם	(הוֹקְמָתָם)	הִתְקוּמָמָתָם	קָבְתָם
הִקְיָמוּתָן	(הוֹקְמָתָן)	הִתְקוּמָמָתָן	קָבְתָן
הִקְיָמוּנִי	(הוֹקְמָנִי)	הִתְקוּמָמָנִי	קָבְנִי
הִקָּמַם		הִתְקוּמָם	קָוַב
הִקָּמַם			קָוַב
הִקָּיַם	יִוָּקָם	יִתְקוּוּמָם	יִקְוַב
הִקְיָמַם	תוֹקָם	תִּתְקוּוּמָם	תִּקְוַב
הִקְיָמַם	תוֹקָם	תִּתְקוּוּמָם	תִּקְוַב
הִקְיָמַי	תוֹקְמִי	תִּתְקוּוּמָי	תִּקְוַבִּי
הִקְיָמַם	אוֹקָם	אִתְקוּוּמָם	אִקְוַב
הִקְיָמוּ	יִוָּקְמוּ	יִתְקוּוּמוּ	יִקְוַבוּ
הִקְיָמְנָה	(תוֹקְמְנָה)	תִּתְקוּוּמְנָה	תִּקְוַבְנָה
הִקְיָמוּ	תוֹקְמוּ	תִּתְקוּוּמוּ	תִּקְוַבוּ
הִקְיָמְנָה	(תוֹקְמְנָה)	תִּתְקוּוּמְנָה	תִּקְוַבְנָה
הִקָּיַם	נִוָּקָם	נִתְקוּוּמָם	נִקְוַב
הִקָּיַם		הִתְקוּוּמָם	נִקְוַב
הִקְיָמַי	wanting	הִתְקוּוּמָי	נִקְוַבִּי
הִקְיָמוּ		הִתְקוּוּמוּ	נִקְוַבוּ
הִקְיָמְנָה		הִתְקוּוּמְנָה	(נִקְוַבְנָה)
מִקָּיַם		מִתְקוּוּמָם	קָבַ
	מִוָּקָם		קָוַב

X. PARADIGM OF PE YODH VERBS, § 144

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	רָשַׁב	נִרְשַׁב	הִרְשִׁיב	הִרְשַׁב	רָשַׁשׁ	
	3 f.	רָשְׁבָה	נִרְשְׁבָה	הִרְשִׁיבָה	הִרְשַׁבָה	רָשְׁשָׁה	
	2 m.	רָשַׁבְתָּ	נִרְשַׁבְתָּ	הִרְשִׁיבְתָּ	הִרְשַׁבְתָּ	רָשַׁשְׁתָּ	
	2 f.	רָשַׁבְתְּ	נִרְשַׁבְתְּ	הִרְשִׁיבְתְּ	הִרְשַׁבְתְּ	רָשַׁשְׁתְּ	
	1 c.	רָשַׁבְתִּי	נִרְשַׁבְתִּי	הִרְשִׁיבְתִּי	הִרְשַׁבְתִּי	רָשַׁשְׁתִּי	
	Plur.	3 c.	רָשְׁבוּ	נִרְשְׁבוּ	הִרְשִׁיבוּ	הִרְשַׁבוּ	רָשְׁשוּ
		2 m.	רָשַׁבְתֶּם	נִרְשַׁבְתֶּם	הִרְשִׁיבְתֶּם	הִרְשַׁבְתֶּם	רָשַׁשְׁתֶּם
		2 f.	רָשַׁבְתֶּן	נִרְשַׁבְתֶּן	הִרְשִׁיבְתֶּן	הִרְשַׁבְתֶּן	רָשַׁשְׁתֶּן
1 c.		רָשַׁבְנוּ	נִרְשַׁבְנוּ	הִרְשִׁיבְנוּ	הִרְשַׁבְנוּ	רָשַׁשְׁנוּ	
INFIN. Absol.		רָשׁוּב		הִרְשִׁיב		רָשַׁשׁ	
	Constr.	רָשַׁב	הִרְשַׁב	הִרְשִׁיב	הִרְשַׁב	רָשַׁשׁ	
FUT. (IMPF.)	3 m.	יִרְשַׁב	יִרְשַׁב	יִרְשִׁיב	יִרְשַׁב	יִרְשַׁשׁ	
	3 f.	תִּרְשַׁב	תִּרְשַׁב	תִּרְשִׁיב	תִּרְשַׁב	תִּרְשַׁשׁ	
	2 m.	תִּרְשַׁב	תִּרְשַׁב	תִּרְשִׁיב	תִּרְשַׁב	תִּרְשַׁשׁ	
	2 f.	תִּרְשַׁבִי	תִּרְשַׁבִי	תִּרְשִׁיבִי	תִּרְשַׁבִי	תִּרְשַׁשִׁי	
	1 c.	אִירְשַׁב	אִירְשַׁב	אִירְשִׁיב	אִירְשַׁב	אִירְשַׁשׁ	
	Plur.	3 m.	יִרְשְׁבוּ	יִרְשְׁבוּ	יִרְשִׁיבוּ	יִרְשַׁבוּ	יִרְשַׁשוּ
		3 f.	תִּרְשַׁבְנָה	תִּרְשַׁבְנָה	תִּרְשִׁיבְנָה	תִּרְשַׁבְנָה	תִּרְשַׁשְׁנָה
		2 m.	תִּרְשַׁבוּ	תִּרְשַׁבוּ	תִּרְשִׁיבוּ	תִּרְשַׁבוּ	תִּרְשַׁשוּ
		2 f.	תִּרְשַׁבְנָה	תִּרְשַׁבְנָה	תִּרְשִׁיבְנָה	תִּרְשַׁבְנָה	תִּרְשַׁשְׁנָה
		1 c.	נִירְשַׁב	נִירְשַׁב	נִירְשִׁיב	נִירְשַׁב	נִירְשַׁשׁ
IMPER.	2 m.	רְשַׁב	הִרְשַׁב	הִרְשִׁיב		רָשַׁשׁ	
	2 f.	רְשַׁבִי	הִרְשַׁבִי	הִרְשִׁיבִי		רָשַׁשִׁי	
	Plur.	2 m.	רְשַׁבוּ	הִרְשַׁבוּ	הִרְשִׁיבוּ	wanting	רָשַׁשוּ
		2 f.	רְשַׁבְנָה	הִרְשַׁבְנָה	הִרְשִׁיבְנָה		רָשַׁשְׁנָה
PART. Act.		רָשַׁב		מִרְשִׁיב		רָשַׁשׁ	
	Pass.	רָשׁוּב	נִרְשַׁב		מִרְשַׁב	רָשַׁשׁ	

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

	KAL	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m. (PERF.)	לָמַד	לִמַּד	לָמַד	לִמְּדַם	לִמְּדַמְתִּי
	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְּדַמְתָּ	לִמְּדַמְתִּי
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְּדַמְתָּ	לִמְּדַמְתִּי
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמְּדַמְתְּ	לִמְּדַמְתִּי
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְּדַמְתִּי	לִמְּדַמְתִּי
Plur.	3 c.	לָמַדוּ	לִמַּדוּ	לָמַדוּ	לִמְּדַמוּ
	2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמְּדַמְתֶּם
	2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמְּדַמְתֶּן
	1 c.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמְּדַמְתֶּם
INFIN. Absol.	לָמַד	לִמַּד	לָמַד	לִמְּדַם	לִמְּדַמְתִּי
	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְּדַמְתָּ	לִמְּדַמְתִּי
FUT. 3 m. (IMPF.)	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְּדַמְתִּי	לִמְּדַמְתִּי
	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְּדַמְתָּ	לִמְּדַמְתִּי
	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמְּדַמְתְּ	לִמְּדַמְתִּי
	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְּדַמְתִּי	לִמְּדַמְתִּי
	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמְּדַמְתֶּם	לִמְּדַמְתֶּם
	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמְּדַמְתֶּן	לִמְּדַמְתֶּן
	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְּדַמְתִּי	לִמְּדַמְתִּי
	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְּדַמְתָּ	לִמְּדַמְתִּי
	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמְּדַמְתְּ	לִמְּדַמְתִּי
	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְּדַמְתִּי	לִמְּדַמְתִּי
IMPER. 2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמְּדַמְתָּ	לִמְּדַמְתִּי
	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמְּדַמְתְּ	לִמְּדַמְתִּי
	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמְּדַמְתִּי	לִמְּדַמְתִּי
	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמְּדַמְתֶּם	לִמְּדַמְתֶּם
Plur. 2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמְּדַמְתֶּם	לִמְּדַמְתֶּם
	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמְּדַמְתֶּן	לִמְּדַמְתֶּן
PART. Act.	לֹמֵד		לֹמֵד	לֹמֵד	לֹמֵד
	לֹמֵד	לִמְּדָם		לֹמֵד	לִמְּדָם

XII. PARADIGM OF LAMEDH

		KAL.	NIPHAL.	PIEL.	
PRET. (PERF.)	3 m.	גָּלָה	נִגְלָה	גָּלָה	
	3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה	
	2 m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	
	2 f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ	
	1 c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	
	Plur.	3 c.	גָּלוּ	נִגְלוּ	גָּלוּ
		2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
		2 f.	גָּלִיתְּן	נִגְלִיתְּן	גָּלִיתְּן
		1 c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
INFIN. Absol.		גָּלֵה	נִגְלֵה	גָּלֵה	
Constr.		גָּלוֹחַ	הִגְלוֹחַ	גָּלוֹחַ	
FUT. (IMPF.)	3 m.	יִגְלֶה	יִגְלֶה	יִגְלֶה	
	3 f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	
	2 m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	
	2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	
	1 c.	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	
	Plur.	3 m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
		3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
		2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
		2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1 c.		נִגְלֶה	נִגְלֶה	נִגְלֶה	
IMPER.	2 m.	גָּלֵה	הִגְלֵה	גָּלֵה	
	2 f.	גָּלִי	הִגְלִי	גָּלִי	
	Plur.	2 m.	גָּלוּ	הִגְלוּ	גָּלוּ
		2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה
PART.	Act.	גָּלָה		מִגְלָה	
	Pass.	גָּלוּי	נִגְלָה		

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Root's		"פ" פן & פ"	ע"ע	ע" & ע"	ל"ה
1st. Radical	2d. Radical	Segholates	Guttural				
ג"מ	גבר	מלך	נזר	מק	ליל	דיו	דיו
ש"מ	פתח	לחם	לחם				
ח"ש"מ	שכם	צדק	בטח	הן	רוח	פני	פניה
	חש"מ	ליל	לחם				
ק"ש"מ	גביר	אחל	נזר	רב	און	פי	פני
	קש"מ	שגול	חמץ				
	גבול	גבה		(*) ביל	טוב		

א prosthetic: אצבע, אשכנז, אהל, אהול.

א"א unessential long vowel: אזור, אמון.

2. Long ultimate with pretonic ֿ or ֿֿ .

Adjectives: \bar{a} , \bar{e} , \bar{o} intrans. קטן, קטן, קטן.

\bar{i} , \bar{u} passive קטול, קטול, קטול.

טוב, ריק, יזר, קש: ע"ע and ע"ע. ב"ח, תם, רך: ע"ע.

שגול, עגול, נגול, גאה, תגה: ל"ה.

\bar{a} , \bar{o} qualities existing: גדול, קטן, קטן, קטן.

\bar{e} „ becoming: גדול, קטן, קטן, קטן.

\bar{o} permanent, as figure קטן, קטן, קטן, קטן.

colour אדם, קטן, קטן, קטן.

character קטן, קטן, קטן, קטן.

\bar{e} variable states of body קטן, קטן, קטן, קטן.

mind קטן, קטן, קטן, קטן.

Concrete Nouns: קטן (שגול), קטן, קטן, קטן.

Names of seasons: קטן, קטן, קטן, קטן.

3. Long immutable penult, ֿ or ֿֿ in ultimate.

Agents: קטן, קטן, קטן, קטן.

Occupations: קטן, קטן, קטן, קטן.

CLASS II. Reduplicated.

Intensive: רָחוּם, הַזְנוּן, גְּבוּר, צְלוּק, פִּקֵּחַ, הַלָּשׁ.

Daghash resolved: נִצְוֹץ, קִטְוֹר, קִימוֹשׁ.

do. vowel inserted גְּלַזְלַת, טַלְטְלָה, הַלְהַלְהָה, קָקָד, הַתְהַתְחָה: עֵ

do. consonant softened קְלוּקַל, עֲרוּעֵר, צָצַצַל.

do. consonant softened פֶּפֶר, קִקְלֹן, כּוּכָב.

נָאֻה: לֵה. (ִ) צֶאֱצְאִים, (ִ) הַבְּהָבִים: פִּי.

Occupations: טַבָּח, הַלָּשׁ, הַנָּן, הַיָּג, גִּבָּב, אֶפֶר.

Defects: קִרְחָה, שֶׁסֶח, עֲקָשׁ, עֲזָר, הַרָשׁ, גִּבָּן, אֶם.

Abstracts: שְׁעִשְׁעִים, חֲרָר: עֵ. שְׁלוּחִים, פִּסְאִים, שְׁעוּם.

Reduplicate 3d. Radical: with \bar{a} פִּרְחָח, הַנָּן, אֶלֶל.

פִּאֻוֹר, מַעֲוֹץ \bar{a} . יִוָּחַח, מַהֲלֵל \bar{o} . סְבִירִיר, פִּבְיִיר \bar{i} .

Red. two Radicals: מְצֻזֹל, מַצְצָה, פִּקֵּקֹת.

repetition הַשֶּׁשֶּׁשֶּׁשׁ, הַלְקַלֵּל, הַשֶּׁשֶּׁשֶּׁשׁ.

diminutives of colour אֶדְדִּיִם, יֶרֶקֶק, אֶדְדִּיִם.

CLASS III. With Prefixes.

א: superlative אֶתֶן, אֶבֶר, אֶבֶב.

מ: agent מְשִׁיבֵל, מְפַל, מְשִׁיבֵל.

instrument מְשִׁיבֵל, מְפַל, מְשִׁיבֵל.

place or time מְשִׁיבֵל, מְפַל, מְשִׁיבֵל.

action or condition מְשִׁיבֵל, מְפַל, מְשִׁיבֵל.

object or subject מְשִׁיבֵל, מְפַל, מְשִׁיבֵל.

י: names יֶרֶקֶק, יֶלְקִישׁ; appellatives יֶרֶקֶק, יֶפֶתָח.

ח: abstracts תְּעִנְנִי, תְּעִנְנִי; concrete תְּעִנְנִי, תְּעִנְנִי.

CLASS IV. With Affixes. Denominatives.

וּן or וֹן: adjectives אֶתֶוֹן, אֶתֶוֹן.

abstracts עֶוֹוֹן, עֶוֹוֹן, עֶוֹוֹן.

augmentative אֶשׁוֹן; diminutive אֶשׁוֹן.

וּן, ם or ל: פֶּרֶקֶל, הַרְטֵם, סֶם, פֶּרֶקֶן.

י: relation אֶפֶרֶי, אֶפֶרֶי, אֶפֶרֶי.

י: אֶפֶרֶי, אֶפֶרֶי, אֶפֶרֶי.

XIV. PARADIGM OF THE

1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֹחֵר	חֶרֶב	נֶעָר
<i>const.</i>	מֶלֶךְ	סֹחֵר	חֶרֶב	נֶעָר
PLUR. <i>abs.</i>	מְלָכִים	סֹחְרִים	חֶרְבִים	נְעָרִים
<i>const.</i>	מִלְכֵי	סֹחְרֵי	חֶרְבֵי	נְעָרֵי
SING. <i>l. suf.</i>	מִלְכִי	סֹחְרִי	חֶרְבִי	נְעָרִי*
<i>gr. suf.</i>	מִלְכֶם	סֹחְרֶם	חֶרְבֶם	נְעָרֶם
PLUR. <i>l. suf.</i>	מִלְכֵי	סֹחְרֵי	חֶרְבֵי	נְעָרֵי
<i>gr. suf.</i>	מִלְכֵיכֶם	סֹחְרֵיכֶם	חֶרְבֵיכֶם	נְעָרֵיכֶם
				*But נְעָרָה
	feet	knees	loins	shoes
DU. <i>abs.</i>	רַגְלַיִם	בְּרַפְיָם	מִתְנַיִם	נַעֲלָיִם
<i>const.</i>	רַגְלֵי	בְּרַפְיֵי	מִתְנַיֵי	נַעֲלֵי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נִקְמָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נִקְמָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמָיִם	עָנָנִים	זָקֵנִים	לִבְבָיִם
<i>const.</i>	אֲדוֹנֵי	נִקְמָיֵי	עָנָנַי	זָקֵנַי	לִבְבֵי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמָיִי		זָקֵנִי	לִבְבִי
<i>gr. suf.</i>	אֲדוֹנֶיכֶם	נִקְמָיֶם			לִבְבֶיכֶם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמָיֵי		זָקֵנַי	לִבְבֵי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמָיֶם		זָקֵנֵיכֶם	לִבְבֵיכֶם
	great	strong	dry	יִבֵּשׁ	יִבֵּשׁ Hiph. part
SING. <i>masc.</i>	גָּדוֹל	חֲזָק	יָבֵשׁ		מִיָּבֵשׁ
<i>fem.</i>	גְּדוּלָה	חֲזָקָה	יָבֵשָׁה		מִקִּיָּמָה
PLUR. <i>masc.</i>	גְּדוּלִים	חֲזָקִים	יָבֵשִׁים		מִקִּיָּמַיִם
<i>fem.</i>	גְּדוּלוֹת	חֲזָקוֹת	יָבֵשׁוֹת		מִקִּימוֹת

DECLENSION OF MASCULINE NOUNS, § 221 A.

1.

perpetuity	deed	death	olive	sickness
נֶצַח	פֶּעַל	מָוֶת	זֵית	חֲלִי
נֶצַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצְחִים	פֶּעָלִים	מוֹתִים	זֵיתִים	חֲלָיִים
נֶצְחִי	פֶּעְלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחִי	פֶּעְלִי*	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחֵיכֶם	פֶּעְלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלָיֵיכֶם
נֶצְחִי	פֶּעְלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחֵיכֶם	פֶּעְלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלָיֵיכֶם
	*But חֲדָקָה			
	noon		eyes	cheeks
	צָהָרִים		עֵינַיִם	לְחָיִים
			עֵינִי	לְחָיִי

3.

tree	name	potter	seal
עֵץ	שֵׁם	יּוֹצֵר	הוֹחֵם
עֵץ		יּוֹצֵר	הוֹחֵם
עֵצִים		יּוֹצְרִים	הוֹחֲמִים
עֵצִי		יּוֹצְרִי	הוֹחְמִי
עֵצִי	*טוֹמִי	*יּוֹצְרִי	הוֹחְמִי
עֵצֵיכֶם	שֵׁיכֶם	יּוֹצְרֵיכֶם	הוֹחְמֵיכֶם
עֵצִי		יּוֹצְרִי	הוֹחְמִי
עֵצֵיכֶם		יּוֹצְרֵיכֶם	הוֹחְמֵיכֶם
	*But חֲדָקָה	*יּוֹצְרִי	

4. (ל"ה)

work	field
מְעִשָׂה	שָׂדֶה
מְעִשָׂה	שָׂדֶה
מְעִשִׁים	שָׂדִים
מְעִשִׂי	שָׂדִי
מְעִשִׂי	שָׂדִי
—	—
מְעִשִׂי	שָׂדִי
מְעִשֵׁיכֶם	שָׂדֵיכֶם

dead	Kal act. part.	Niph. part.	ל"ה part.	fair
מֵת	קָטַל	נִקְטַל	בָּלָה	יָפָה
מֵתָה	קָטַלְתְּ	נִקְטַלְתְּ	בָּלָה	יָפָתְךָ
	קָטַלְתְּ	נִקְטַלְתְּ		
מֵתִים	קָטַלְתֶּם	נִקְטַלְתֶּם	בָּלִים	יָפִים
מֵתוֹת	קָטַלְתֶּם	נִקְטַלְתֶּם	בָּלוֹת	יָפוֹת

XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (ע"ו and the like).

	camel	garden	goat	statute
SING. <i>abs.</i>	גַּבְלִי	גַּן	עֵז	חֻק
<i>const.</i>	גַּבְלִי	גַּן	עֵז	חֻק
PLUR. <i>abs.</i>	גַּבְלִים	גַּנִּים	עֵזִים	חֻקִּים
<i>const.</i>	גַּבְלֵי	גַּנֵּי	עֵזֵי	חֻקֵּי
SING. <i>l. suf.</i>	גַּבְלִי	גַּנִּי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	גַּבְלֵיכֶם	גַּנֵּיכֶם	עֵזֵיכֶם	חֻקֵּיכֶם
PLUR. <i>l. suf.</i>	גַּבְלֵי	גַּנֵּי	עֵזֵי	חֻקֵּי
<i>gr. suf.</i>	גַּבְלֵיכֶם	גַּנֵּיכֶם	עֵזֵיכֶם	חֻקֵּיכֶם
	small	much or many	deep	fresh
SING. <i>masc.</i>	קָטָן	רַב	עָמֵק	טָרֵף
<i>fem.</i>	קָטָנָה	רַבָּה	עָמִיקָה	טָרִיף
PLUR. <i>masc.</i>	קָטָנִים	רַבִּים	עָמִיקִים	טָרִיפִים
<i>fem.</i>	קָטָנוֹת	רַבּוֹת	עָמִיקוֹת	טָרִיפוֹת

NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
<i>Abs.</i>	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסֵי	סוּסַת	סוּסוֹת
SING. <i>1 c. my</i>	סוּסִי	סוּסֵי	סוּסָתִי	סוּסוֹתַי
<i>2 m. thy</i>	סוּסֶיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
<i>2 f. thy</i>	סוּסֶיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
<i>3 m. his</i>	סוּסָיו	סוּסָיו	סוּסָתּוֹ	סוּסוֹתָיו
<i>3 f. her</i>	סוּסָהּ	סוּסֶיהָ	סוּסָתֶיהָ	סוּסוֹתֶיהָ
PLUR. <i>1 c. our</i>	סוּסֵינוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵנוּ
<i>2 m. your</i>	סוּסֵיכֶם	סוּסֵיכֶם	סוּסָתֵכֶם	סוּסוֹתֵיכֶם
<i>2 f. your</i>	סוּסֵיכֶן	סוּסֵיכֶן	סוּסָתֵכֶן	סוּסוֹתֵיכֶן
<i>3 m. their</i>	סוּסֵיהֶם	סוּסֵיהֶם	סוּסָתֵהֶם	סוּסוֹתֵיהֶם
<i>3 f. their</i>	סוּסֵיהֶן	סוּסֵיהֶן	סוּסָתֵהֶן	סוּסוֹתֵיהֶן

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.

	queen	covert	desert	girl
SING. <i>abs.</i>	מִלְכָּה	סִתְּרוֹת	הַרְבֵּה	נַעֲרָה
<i>const.</i>	מִלְכַּת	סִתְּרוֹת	הַרְבֵּת	נַעֲרַת
PLUR. <i>abs.</i>	מִלְכוֹת	סִתְּרוֹת	הַרְבּוֹת	נַעֲרוֹת
<i>const.</i>	מִלְכוֹת	סִתְּרוֹת	הַרְבּוֹת	נַעֲרוֹת
SING. <i>l. suf.</i>	מִלְכַּתִּי	סִתְּרוֹתִי	הַרְבֵּתִי	נַעֲרַתִּי
<i>gr. suf.</i>	מִלְכַּתְכֶּם	סִתְּרוֹתְכֶם	הַרְבֵּתְכֶם	נַעֲרַתְכֶם
PLUR. <i>l. suf.</i>	מִלְכוֹתַי	סִתְּרוֹתַי	הַרְבּוֹתַי	נַעֲרוֹתַי
<i>gr. suf.</i>	מִלְכַּתְיֶם	סִתְּרוֹתְיֶם	הַרְבֵּתְיֶם	נַעֲרַתְיֶם

sides double embroidery

Du. <i>abs.</i>	יְרֵכָתַיִם	רִקְמָתַיִם
<i>const.</i>	יְרֵכָתַי	

2.

	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יוֹזֵקָה
<i>const.</i>	עֲצַת	נִקְמַת	זַעֲקַת	יוֹזֵקַת
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹזֵקוֹת
<i>const.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹזֵקוֹת
SING. <i>l. suf.</i>	עֲצַתִּי	נִקְמַתִּי	זַעֲקַתִּי	יוֹזֵקַתִּי
<i>gr. suf.</i>	עֲצַתְכֶם	נִקְמַתְכֶם	זַעֲקַתְכֶם	יוֹזֵקַתְכֶם
PLUR. <i>l. suf.</i>	עֲצוֹתַי	נִקְמוֹתַי	זַעֲקוֹתַי	יוֹזֵקוֹתַי
<i>gr. suf.</i>	עֲצַתְיֶם	נִקְמוֹתְיֶם	זַעֲקוֹתְיֶם	יוֹזֵקוֹתְיֶם

3.

Du. <i>abs.</i>	שְׂפָתַיִם	twofold sloth
<i>const.</i>	שְׂפָתַי	עֲצָלַתַיִם

