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A  
GRAMMAR  
OF THE  
HEBREW LANGUAGE.

BY  
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*New Edition.*

CAREFULLY REVISED THROUGHOUT  
AND THE SYNTAX GREATLY ENLARGED.

Part I.—Orthography and Etymology.

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## PREFACE.

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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 orthophonic 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 (אֲלִפְבָּאִים) and points (נִקְּוֹת). 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                      | —      | אַלֶּפֶּה Áleph | א                    | 1                 |
| 2      | ב                      | Bh, B  | בֵּית Bēth      | ב                    | 2                 |
| 3      | ג                      | Gh, G  | גִּימֶל 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 (Wāw)   | ו                    | 6                 |
| 7      | ז                      | Z      | זַיִן Záyin     | ז                    | 7                 |
| 8      | ח                      | Hh     | חֵית Hhēth      | ח                    | 8                 |
| 9      | ט                      | T      | טֵית Tēth       | ט                    | 9                 |
| 10     | י                      | Y      | יּוֹד Yōdh      | י                    | 10                |
| 11     | כ                      | Kh, K  | כָּף Kaph       | כ                    | 20                |
| 12     | ל                      | L      | לָמֶד Lámédh    | ל                    | 30                |
| 13     | מ                      | M      | מֵם Mēm         | מ                    | 40                |
| 14     | נ                      | N      | נוּן Nūn        | נ                    | 50                |
| 15     | ס                      | S      | סָמֶךְ Sámekh   | ס                    | 60                |
| 16     | ע                      | —      | עַיִן Áyin      | ע                    | 70                |
| 17     | פ                      | Ph, P  | פֶּא Pē         | פ                    | 80                |
| 18     | צ                      | Ts     | צָדִי Tsádhē    | צ                    | 90                |
| 19     | ק                      | K      | קוֹף Kōph       | ק                    | 100               |
| 20     | ר                      | R      | רֶשֶׁשׁ Rēsh    | ר                    | 200               |
| 21     | ש                      | Sh, S  | שִׁין Shīn      | ש                    | 300               |
| 22     | ת                      | Th, T  | תָּו 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*; ן is *k*, ן unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ן, is commonly neglected in modern reading; ן is *p*, ן unpointed *ph* or *f*; ן is *t*, ן unpointed *th* in *thin*. The letter ן with a dot over its right arm is pronounced like *sh*, and called *Shin*; ן 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 ן 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 ן is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְּלֹלֶת *shibbōlēth* with שִׁבְּלֹלֶת *sibbōlēth*. 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. שִׁבְּלֹלֶת *to break*, שִׁבְּלֹלֶת *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. שִׁבְּלֹלֶת *to be*

*bereaved*, שָׁבֵל *to be wise*, כָּבֵל *to be foolish*; שָׁבֵר *to be drunken*, שָׂבֵר *to hire*, סָבֵר *to shut up*; שֹׁר *to look*, שֹׁר *to rule*, שֹׁר *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 ס is in a few instances written for ש, e. g. נָסָה Ps. 4 : 7 from נָשָׂא Eccles. 1 : 17 for סָבָלָה Jer. 19 : 2 from סָבָח but שָׁפָח 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 שָׁבֵר *leaven* and שָׁבֵר *a vessel in which bread is leavened*; שָׁבֵר *to shudder*, שָׁבֵר *horrible, causing a shudder*; שָׁבֵר *to hire*, שָׁבֵר *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 ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter 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 ז, 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  $\gamma$ , sometimes by the rough and sometimes by the smooth breathing; thus שְׁמִיָּה  $\Gamma\omicron\mu\omicron\rho\acute{\alpha}$ , שְׁלִי  $\text{Ἡλί}$ , שְׁמִיָּה  $\text{Ἀμαλῆκ}$ . 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. שְׁמַנְג  $Sh'mang$ , שְׁנַמֹּד  $gnāmodh$ .

§ 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, ך ן ף ץ, or closed up by joining its last with its initial stroke, thus ם.

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



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 ס. 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 (ס 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 ס 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  | (כ) | ל מ נ    |
| Rough  | ע           | ק פ    |     |          |

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

*b.* It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped 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 ז, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel 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 | נ |
| 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 | י | Vowel-Letters,       |
|         | { | א ה ח ע |   | Gutturals.           |
| Medium, | { | ל מ נ ר |   | Liquids,             |
|         | { | ז ס צ ש |   | Sibilants.           |
| Strong, | { | ב פ     |   | Aspirates and Mutes. |
|         | { | ג כ ק   |   |                      |
|         | { | ד ת ט   |   |                      |

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that 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 ת and middle forms כּ פּ תּ, which may be either aspirated or unaspirated, the two last have each an additional representative כּ פּ 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  $\pi$  and  $\phi$ .

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



words אֶתָּן מֹשֶׁה וְכָלֵב (Ethan Moses and Caleb); of these, besides other uses, אֶתָּן are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הָאֵלֶּיךָ 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 ח in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִיכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שְׂמֵלַכְתִּי בִינָה for *his work is understanding*; אֲנִי שְׁלֹמֶה כוֹחַב *I Solomon am writing*; אֶךְ חֲבִנָה שְׁלֹמִי *only build thou my peace*, כִּשְׁחִיל אֵב הַמּוֹן *like a branch of the father of multitude*; מֹשֶׁה כָּתַב אֵלֵינוּ *Moses has written to us*. To which Elias Levita added שֵׁם אֵלִיָּהוּ נִכְתָּב *the name of Elias is written*; and Nordheimer שָׂאל חֵן מִכְתָּבִי *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, א ה ל ב ח, 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. וְגו' for וְגַמְרָא *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, מ or תר 600, נ or תש 700, ק or תת 800, ר or תתק 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 (פְּסוּקֵי הַמִּסְפָּרִים *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 דָּבַר is in Gen. 12: 4 דָּבַר *he spake*, in Ex. 6: 29 דָּבַר *speak* and דָּבַר *speaking*, in Prov. 25: 11 דָּבַר *spoken*, in Gen. 37: 14 דָּבַר *word*, in 1 Kin. 6: 16 דָּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 דָּבַר *pestilence*. So נִשָּׂק is in Gen. 29: 10 נִשָּׂק *and he watered*, and in the next verse נִשָּׂק *and he kissed*; וּבֵא occurs twice in Gen. 29: 23, the first time it is וּבֵא *and he brought*, the second וּבֵא *and he came*; וַהֲשִׁבְרִים is in Jer. 32: 37 וַהֲשִׁבְרִים *and I will bring them again*, and then וַהֲשִׁבְרִים *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

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

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals ף 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 ב was in like manner made to represent its cognates *u* and *o*; and the two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or ף 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 א, e. g. לַאֵת *lāt* Judg. 4: 21, דָּאֵג *dāg* Neh. 13: 16 K'thibh, קָאֵם *kām* Hos. 10: 14, זָזֵל *zāzēl* Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רָאֵם sometimes for *rāmōth*, צִאֲרָר *tsavtār*, אֲמָסָאֵךְ Hos. 4: 5 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גָּלָה *gālā*, מַלְכָּה *malḵā*, אֲתָה *attā*, rarely and only as an Aramæism by א, e. g. חֲגָא *hoggā* Isa. 19: 17, קֹרְחָה *korhḥā* Ezek. 27: 31 K'thibh, גָּבְחָה *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *i*, *ō* and *u* is optional in the middle of words but necessary at the end, e. g. צִוְיָהִם or צִוְיָהִים *tsivvīthīm*, צִוְיָהִי *tsivvīthī*; שׁוּבִי or שׁוּבִי *shūbbū*. In the former position ף stands for the first pair of vowels, and ב for the second, e. g. מְנִיִּקְיָה *mēnīḱī*, נִסְגְּחִי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֵשׁ *rēsh* Prov. 6: 11, 30: 5, and perhaps יָנֵעַ *yānēts* Eccles. 12: 5; זֹתָ *zōth*, פֹּרֹתָ *pōrōth* Ezek. 31: 8, בִּצְטֹתָ *bitstsōthāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by ף, and *ō* by ב, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכִּי *malḵhē*, מַלְכִּי *malḵō*; הֵי *hēyē*, פֶּרֶה *parō*; לֹ *lō*. Final *ě* is represented by ה, medial *ě* by ף, though this is only written in a few particular forms, e. g. יִהְיֶה *yih'yē*, תִּהְיֶנָּה or תִּהְיֶנָּה *tih'yenā*; מִלְלֶתְהֶם *millēthēm* 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 סִבֵּב or סִבֵּב, only once סִבֵּב 2 Kin. 8: 21; *ya<sup>a</sup>kōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēāse* is תִּהְיֶה, but in Ex. 25: 31 תִּהְיֶה according to the analogy of similar grammatical forms would be תִּהְיֶה, but in Ps. 19: 14 it is תִּהְיֶה; *hēmūr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיֵר and הִמְיֵר; מִלְלֶתְהֶם is מִלְלֶתְהֶם except in 2 Sam. 11: 1, where it is מִלְלֶתְהֶם; *g'bhūlōth* is in Deut. 32: 8 גְּבֻלָּת, in Isa. 10: 13 גְּבֻלָּת, in Ps. 74: 17 גְּבֻלָּת; *lō* meaning *not* is לֹ, meaning *to*

*him* is לו, though these are occasionally interchanged; *zō* is written both זה and זו; and *pō* פה, פו and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. <sup>ע</sup>לֹהִים *ēlōhīm*, אֱלֹהִים *ēlōhīm*; נְתֻנִים *n'thūnīm*, נְתֹן *nāthūn*, נְתִינִים or נְתִינִים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּחַ *kō<sup>h</sup>h* Dan. 11: 6, always elsewhere כֹּחַ *kōdhesh* Dan. 11: 30, for קֹדֶשׁ *dāvīdh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲרָם *arām* 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 מַסָּא *mātsā*, רִשְׁוֹן *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ǝ* 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 (תְּנוּעוֹת *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

| Long Vowels.  |            | Short Vowels.                |            |
|---------------|------------|------------------------------|------------|
| קָמֶץ Kámets  | <i>ā</i> — | פָּתַח Páttahh               | <i>ǣ</i> — |
| צֶרֶךְ Tséré  | <i>ē</i> — | סֶגוֹל Séghol                | <i>ě</i> — |
| הוֹלֶם Hhólem | <i>ō</i> — | קָמֶץ הָטוּחַ Kámets Hhātúph | <i>ǝ</i> — |

#### Doubtful Vowels.

|                 |     |                        |
|-----------------|-----|------------------------|
| חִירֶק Hhírik   | —   | <i>ī</i> or <i>ĩ</i>   |
| שׁוּרֶק Shúrek  | —•— | } <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'bhi<sup>a</sup>, which is a dot over its centre. When followed by װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows װ or precedes װ 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, װ must be *ōsh* and װ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, װ will be *sō* and װ *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. אִשׁ *īsh* not *īyōsh*, רָאשִׁים *rāshīm*, רִישׁוֹן *rīshōn*, but בֹּשֶׁת *b'ōsh* where ך is a consonant. Shurek is a dot in the bosom of the letter Vav, thus ם. It will be observed that there is a double notation of the vowel *u*. When there is a ם in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ם it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum ך = *ī*, and Hhirik parvum ך = *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 ך but ך. The punctuators never introduced the letter ך 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  $\bar{u}$  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 Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

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

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אהרי *Eh'vi*) 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 Daghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesh-forte belong only to consonants: thus קֹוֶקָה *kōvekā*, אָוֹן *āvōn*, מִצְוֹת *mitsvōth* (where ץ being provided with a separate point, the Hholem must belong after ו), עֲדָתָה *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיָּם *kiyyam*. 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 Daghesh-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 בִּי *bī*, מֵי *mē*, גֵּץ *gě*, בּוֹ *bō*, לוֹ *lū*, but שָׂרִי *sūray*, גּוֹי *gōy*, גָּלוּי *gālūy*, תָּו *tāv*, שָׁלֵוֹ *shūlēv*, זֵו *zīv*; the combination וי is pronounced *āv*, וְיָוֹ *ānāv*, and וְיָוֹ *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. טִית *tit*, רִשְׁוֹן *rīshōn*, פִּירָה *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-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ם, e. g. רִבְוֹתָה Jer. 27: 20, רִבְוֹתָה Ezek. 27: 15, קִיָּוֹרִיבֹוֹר Ps. 30: 4, רִסְוֹרִיבֹוֹ Isa. 44: 17, לְבִילִי Jer. 33: 8, וְקִדְוֹלִיבֹוֹ Nah. 1: 3. In אִוִּיָּוֹת 2 Chron. 8: 18, and לְבִוִּיָּוֹת Deut. 32: 13, ם represents or quiesces in the still briefer *ō* of Hhateph-Kamets, § 16. 3.

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

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (י) is almost invariably long and Shurek (ו) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מִוּת *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקִּמּוֹתִי *h<sup>a</sup>kīmōthī*, כָּמוּס *kāmūs*.

*a.* Hhirik with Yodh is short in וַהֲמִיטִי *vah<sup>a</sup>mittiv* 1 Sam. 17: 35, בִּיקְרוֹתֶיךָ *bikk'rōthekhā* Ps. 45: 10, לִיקְחֶתָּהּ *likk'hath* Prov. 30: 17, לִיסוֹדֶהּ *lissōdh* 2 Chron. 31: 7. In צִיָּצִי *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 *tsikklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, לִמְמִינִים *l'ummīm*, יוּלָדָהּ *yulladh*, חֻקָּהּ *hhukkā* Ps. 102: 5, אֲנִי־נִי־אֵלֶיךָ *2 Chron. 2: 7*, זִוְיָהָ *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 (שְׁוָה emptiness, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָה), 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 Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. בְּשִׁמְרָם, בִּלְפָּנָי, קִשְׁטִי, אֶמְרָה, אֶתְּ, נִתְּ. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הִי־יָקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הַשָּׂאָה, וְבָאָה Ruth 3: 4; יְהִי־יִי Isa. 62: 3, though in this case it is sometimes written, e. g. וְבָאָה 2 Sam. 14: 3; וְהִי־יִי 2 Sam. 14: 2; וְהִי־יִי Judg. 13: 3; הוֹצֵאֵה 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. הָטָא, נִיָּרָא, רַבִּיָּא, דְּהוּא; 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. יְרֹא y'rū Josh. 24: 14, שְׂמֹל s'mōl Num. 20: 17, רִישׁוֹן rīshōn Job 15: 7, תִּשְׁנֵנָה 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 ځ in Arabic. In such forms as רִגְלֵי Sh'va is omitted with the closing letters because the ך is not sounded.

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

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

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. יַאֲבֹד *y<sup>a</sup>abbēdh*, אֶעֱשֶׂה *s<sup>e</sup>ēth*, דָּוִד *d<sup>u</sup>ū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. סִיּוּ *sūū*, תִּיחִי *tīkhī*, לֹלָם *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. בִּיָּאֵד *b<sup>i</sup>ya<sup>a</sup>kōbh*, כִּיּוֹם *k<sup>i</sup>yōm*, and with Methegh was sounded as Hhirik, e. g. בִּיָּאֵד *bīyadh*. (3.) Before any other letter it inclined to *a*, e. g. בִּרְאֵה *b<sup>a</sup>rākhā*, גִּלְגִּלִּים *g<sup>a</sup>lilim*, and with Methegh was pronounced as Pattahh e. g. בַּמַּכְלֶלֶת *bamakhēlōth*.

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

Hhātēph-Seghol —; thus, עֲמֹר *a<sup>a</sup>mōr*.

Hhātēph-Kamets —; thus, חֲלִיל *h<sup>a</sup>l<sup>i</sup>l*.

a. Hhātēph (חֲטָפֶה *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. רַבְּבוֹת Num. 10: 36, or a letter from which Daghesh-forte has been omitted חֲבֵרָה Gen. 27: 38, after initial וַיְהִי Gen. 2: 12, וַיִּשְׁלַח Dan. 9: 18, וַיִּשְׁלַח Lev. 25: 34, וַיְהַבֵּשׁ Ezek. 26: 21, after a vowel which has arisen from Sh'va וַיִּבְרַח, and in certain forms of אָכַל *to eat* and בֵּרַךְ *to bless*, e. g. אֲכַלְתֶּם Gen. 3: 17, וַיִּבְרַךְ Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholeh has been dropped חֲמִצֵּה (from חֶמֶץ) Num. 23: 25, תִּקְרֶה Job 2: 7, חֲקַרְשִׁים Ezek. 41: 4, שִׁבְלִים Gen. 41: 5, צִפְרִים Ps. 104: 17, אֲצַרְנָה Isa. 27: 3, אֲצַרְנָה Jer. 31: 33, and in a few other



instances לְהַחֲזִיקָה Gen. 2: 23, וְהָיָה לְךָ רֵעַ Ruth 2: 2, 7, וְהָיָה לְךָ 1 Kin. 13: 7, וְהָיָה לְךָ. Hhateph-Seghol occurs but once וְהָיָה לְךָ 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. בְּשֵׁנִיָּה 2 Kin. 2: 1, בְּשֵׁנִיָּה 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 ׀, ה, or the consonantal ם at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive —, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū'ahh*, שָׁמוֹ׃ *shāmō'*, מַגְלִבָּ׃ *maghbī'ah*, שָׁמַ׃ *shāma't*, יִיחַד׃ *yī'ahhd*.

*a.* Some grammarians deny that Pattahh furtive (גִּנְיָב *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַ׃ should accordingly be read *shāmaat*, and יִיחַד׃ *yīhhad*. But both the Sh'va under the final letter, § 16, and the Daghes-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, רָרִי׃ or רָרִי׃ for רָרִי׃.

### 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.  $\text{קָהָה}$  *l'khā*,  $\text{לִי}$  *ō-lī*. (The first syllable of this second example begins, it will be perceived, with the consonant  $\text{ל}$ , 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  $\text{קַמ־תֵּם}$  *kan-tem*,  $\text{הִלַּח־תָּ}$  *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus  $\text{זִרְוֹ}$  *z'rō<sup>a</sup>*,  $\text{נִי}$  *ni* 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,

|                  |                   |                 |                  |                  |                      |                |              |
|------------------|-------------------|-----------------|------------------|------------------|----------------------|----------------|--------------|
| $\text{אֲדָמָה}$ | $\text{עֹל־הִימ}$ | $\text{בְּרוֹ}$ | $\text{בְּיוֹם}$ | $\text{אֲדָמָה}$ | $\text{תּוֹ-לְדוֹת}$ | $\text{סֶפֶר}$ | $\text{זֶה}$ |
| ā-dhām           | ēlō-hīm           | b'rō            | b'yōm            | ā-dhām           | tō-l'dhōth           | sé-pher        | zé           |

Gen. 5: 1.  $\text{אֶת־תּוֹלְדוֹת}$   $\text{אֲדָמָה}$   $\text{בִּידְהֵם}$   $\text{בִּידְהֵם}$   
 ē-thōl' a-sā ēlō-hīm bidh-mūth

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  $\text{קָהָה}$  *k* (1) + *ā* (2) = 3, *t* (1) + *a* (1) + *h* (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system



*g'bhū-lō*, יָדָה or יוּדָה *yul-ladh*, כָּלָם or כוּלָם *kul-lām*, מְעוּזִי or מְעוּזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hhīm*, לִי *lī*, גָּבִיל or גָּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, אֵם, אֵן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. הָיוּ, הָיוּ, הָיוּ. 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 יְהִיָּה, יְהִיָּה, יְהִיָּה Gen. 22: 8, which follow the analogy of יְהִיָּה, and in קָמְצוּ Isa. 10: 34, the first vowel is short; in יְהִיָּה, יְהִיָּה 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 יְהִיָּה *yī-r'ū*, from יְהִיָּה *to fear*, and יְהִיָּה *yī-sh'nū* from יְהִיָּה *to sleep*; but יְהִיָּה *yir-ū* from יְהִיָּה *to see*, and יְהִיָּה *yish-nū* from יְהִיָּה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפְזִי *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. חֶפְזִי *hhokh-mā*, חֶפְזִי *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and





their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסָפֶר *jasper*, and יָמַרְדֵּן *emerald*, Ezek. 28: 13, which are mentioned by Kimchi 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 (וְ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh: none of which ever immediately succeed Hhateph-Kamets. Such a form as וְיָמַרְדֵּן Ezek. 26: 9 in some editions is an impossible one if (וְ) 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 וְיָסָפֶר, וְיָמַרְדֵּן, וְיָמַרְדֵּן Jer. 22: 20, וְיָמַרְדֵּן Isa. 27: 4, or to replace it, as וְיָמַרְדֵּן from וְיָמַרְדֵּן Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before וְ and וְ, § 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, וְיָמַרְדֵּן *z'khartām*, וְיָמַרְדֵּן *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: וְיָמַרְדֵּן *zō-kh'rē*, וְיָמַרְדֵּן *tiz-k'rū*, וְיָמַרְדֵּן *libh-ne*.

תִּקְטֹל־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: הִזְזִימ־ *haz-z'khāwīm*. 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: עִז־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, וַיִּבְחַשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלֵנוּ *hal'lū*, קִלְלַת *kil'lath*, צִלְלוּ *tsil'lō*, 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 (=Daghesheforte) 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 (דָּגֶשׁ קל) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, 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), וַיִּבְרָא בָּאֵי Ex. 1: 1, עָתָה וּפָן Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי מִצְרָיִם וְרָפָי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי חֹדֶשׁ חֹדֶשׁ וּפָנִי חֹדֶשׁ 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 אֲדֹנָי, which ends in a consonant. In three instances, however, e. g. אֲדֹנָי בָּם Ps. 68: 18, קוֹרְאֵהוּ Isa. 34: 11, שָׁלַח 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. נִסְתַּחֲרָהּ, שָׁמַעְתָּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְבַרְכֵהָם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܝܫ (דָּגֶשׁ), 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  (ܦܪܥܝܢܐ). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh ( softness), being written beneath them when they were to be aspirated, and another called Kushoi ( 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. *θρίξ*, *τριχός*; *τρέφα*, *θρέψω*; *θύω*, *ἐτύθη*; *ὄκ* *ἔχω*, *ὄχ* *ἔξω*; *μεθ'* *ἵμην*.

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

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.  *kakh*; yet with occasional exceptions, as  *bakh* Lev. 23: 39, where  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. *הִתְעַבְדָּם* for *הִתְעַבְדוּם*. (3) The construct plural of nouns *עֲבָדִי* from *עָבָד*, *פְּהָשִׁי* from *פָּהַשׁ*, *תַּרְבִּיּוֹת* from *תָּרַב*, though with occasional exceptions, as *רַעֲשֵׁי* Cant. 8: 6, but *רַעֲשֵׁי* Ps. 76: 4; *מַעֲבָדִי* Isa. 5: 10, *חַיִּיּוֹת* Ps. 69: 10, *בְּרָכִי* Gen. 50: 23, but *בְּרָכִי* Judg. 7: 6; *בְּגָדִי* from *בָּגַד* are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in *הָ*, *בְּרָכָה* from *בָּרַךְ*, *חַיָּה* from *חָיָה*, *עֲבָדָה* (only occurring with suffixes) from *עָבַד*, but not *בְּרַחֲמֶיךָ*. Also a few other nouns of different forms, viz.: *אֲבָדָן*, *פְּרַחֲמִים*, *נִזְרָה*, *עָרָה*, *שָׁמָּה*, *הָרָה*, but *הָרָה*, *הָרָה*, *הָרָה*. (5) After prefixes, as He interrogative, e. g. *הֲרָחֵקֶנָּה* Gen. 29: 5 from *רָחַק*, and inseparable prepositions, e. g. *לְהִיבִיר* from *הִבִּיר*, *בְּרָה* from *רָהַת*, *פְּרָה* from *הִבִּיר*. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. *לְהַחֲיוֹת*, *לְהַחֲיוֹת*, *לְהַחֲיוֹת*, *לְהַחֲיוֹת* Isa. 31: 4, *לְהַחֲיוֹת* Num. 4: 23, 8: 24; *לְהַחֲיוֹת*, *לְהַחֲיוֹת*. (6) The suffixes of the second person *הָ*, *הָ*, *הָ* never receive Daghesh-lene, *בְּרָכָה*, *בְּרָכָה*, except once after Nun Epenthetic, § 101, 2 (5), *בְּרָכָה* Jer. 22: 24.

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

b. The omission of Daghesh-lene from the final letter of *הוֹכֵחַ* Prov. 30: 6, abbreviated from *הוֹכֵחַ* or *הוֹכֵחַ*, and from the aspirate in the proper names *יִשְׂרָאֵל* Josh. 15: 38, 2 Kin. 14: 7, and *יִשְׂרָאֵל* 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. *אֲרָצָהּ* Gen. 11: 31 and elsewhere, *אֲרָצָהּ* Gen. 46: 28, *אֲרָצָהּ* Ex. 15: 1, 21, *אֲרָצָהּ* Ex. 15: 13, *אֲרָצָהּ* Deut. 16: 1 (comp. *אֲרָצָהּ* Gen. 20: 9), *אֲרָצָהּ* Deut. 31: 28 (comp. *אֲרָצָהּ* Isa. 8: 2), *אֲרָצָהּ* Gen. 35: 29, *אֲרָצָהּ* 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 *בָּ* followed by *בָּ* Gen. 39: 12, Jer. 3: 25 or by *בָּ* Ex. 14: 4, 17, Lev. 25: 53, or by *בָּ* (in Baer's text) Gen. 32: 11, 40: 7; in *בָּ* followed by *בָּ* Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramæic in *בָּ* followed by *בָּ* Dan. 3: 3 (in some copies) and in *בָּ* followed by *בָּ* Dan. 3: 3. The old strife as to the Daghesh in the word *שְׁנֵי* two is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from *שְׁנֵי*; Schultens as Daghesh-forte arising from an assimilated *שְׁנֵי*, contending that it was for *שְׁנֵי* from *שְׁנֵי*; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated *שְׁ* with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition *בְּ* without the Daghesh, *בְּשֵׁנִי* Judg. 16: 28, and again with the same preposition with it, *בְּשֵׁנִי* 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 (דָּגֶשׁ הָזֶה) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּימָלַךְ *vayyimmalāh*. 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. שָׁרָאֲשָׁר Cant. 5: 2, מִיָּרֵחַ 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, יִפְקְדֶה *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. בְּרִיתִי, formed by appending the syllable יִתִּי to the root בְּרִית; נִתְּתִי composed of the same syllable and the root נָתַן, whose last letter is changed to ת to conform with that which follows; סָבִי from סָבַב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְהַלֵּךְ, הִתְהַלְּקָה, and certain forms of nouns, as, גִּבּוֹר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. יִסָּב 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. לְקוֹמֵי צִאִי, הִתְהַלְּקָה, מִהֲרִיָּה. 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. עֲנִיִּי *inn'bhē* for

עֲנִי 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 Daghesht-forte emphatic; e. g. הָהֵלֵךְ for הָהֵלֵךְ. 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 Daghesht-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַמְמָה rammā, not ramā Gen. 10: 7, יַזְזֵר yazzēr Isa. 16: 9. In the first three uses named above Daghesht-forte is said to be essential, in the last four it is euphonic (לְתַפְאֶרֶת הַקְּרִיאָה).

a. Daghesht-forte conjunctive occurs regularly after the pronouns הָאֵל and הָאֵל followed by Makkeph, e. g. הָאֵל הַזֶּה וְהָאֵל הַזֶּה Ps. 133: 1, הָאֵל הַזֶּה וְהָאֵל הַזֶּה 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 לְקַחְתָּהּ זֶה Gen. 2: 23, וְהָיָה בְּיָמֶיךָ Gen. 43: 15, or having a conjunctive accent on the penult, זֶה Gen. 3: 14, זֶה 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 בְּרַחֲמֶיךָ (for בְּרַחֲמֶיךָ) Ps. 84: 4, but בְּרַחֲמֶיךָ Deut. 24: 1, שְׁמִי עִלֶּיךָ Ezek. 17: 8; this proviso does not attach to the futures and participles of ל"ה verbs עֲשֶׂה פָרִי Gen. 1: 11, הִלְשֵׁה עֵד Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesht-forte unless the syllable containing the Kamets begins with two consonants וְהָיָה Gen. 27: 26 or is immediately preceded by Methegh הָיָה Gen. 30: 1, but וְהָיָה Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesht after a final unaccented Kamets or Seghol, unless they begin with an aspirate שְׁמִי עִלֶּיךָ Gen. 49: 31, but אֵלֶיךָ הוֹלְדוֹת Gen. 2: 4. The inseparable particles וְ, לְ, בְּ, when prefixed without a vowel, do not admit Daghesht-forte conjunctive, except לְ which follows the ordinary rule וְהָיָה Deut. 10: 1, and one additional instance וְהָיָה Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *u* וְהָיָה Gen. 19: 14, וְהָיָה Gen. 19: 2, 1 Sam. 8: 19. Daghesht-forte conjunctive is rarely found after an accented vowel, yet וְהָיָה Gen. 19: 2, בְּרַחֲמֶיךָ 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. בְּרַחֲמֶיךָ Ex. 4: 2 for בְּרַחֲמֶיךָ, so בְּרַחֲמֶיךָ Isa. 3: 15, בְּרַחֲמֶיךָ Mal. 1: 13, בְּרַחֲמֶיךָ Isa. 27: 8.

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

|                                                 |                                       |                               |
|-------------------------------------------------|---------------------------------------|-------------------------------|
| אֶבְרָהָה Hos. 3: 2.                            | לִיקָחָהּ Prov. 30: 17.               | עֵבֶר־ Deut. 32: 32.          |
| בְּיִקְרֹהֶיךָ Ps. 45: 10.                      | רָקֹבֶה 1 Sam. 28: 10.                | עֲבָרִיךָ 2 Sam. 23: 27.      |
| הַיְבֻלִּים Am. 5: 25.                          | פְּסֹחֵהֶרֶלְכָּנָה (?) Ezek. 13: 20. | Jer. 29: 27.                  |
| הַכֶּצֶּעֲחָהָם Gen. 18: 21.                    |                                       | עֲבָרִיכֶם Isa. 58: 3.        |
| הַבְּהֵמָה Gen. 37: 32.                         | פְּלֹוֹהֶיךָ Isa. 33: 1.              | עֲבָרִיכֶם Am. 5: 21.         |
| הַגִּבּוֹר Gen. 17: 17.                         | כְּמִגְרוֹת Joel 1: 17.               | עֲבָרֶךָ Gen. 49: 17.         |
| הַהֲרָאִים 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32. | כְּמִיָּרִים Job 9: 18.               | Judg. 5: 22.                  |
| הַמְרוֹתָם Job 17: 2.                           | הַקְּדָשׁ Nah. 3: 17.                 | עֲבָבוֹת Ps. 89: 52.          |
| הַנְּעִינִי Ex. 2: 3.                           | הַקְּדָשׁ Ex. 15: 17.                 | עֲבָבוֹתָיךָ Ps. 77: 20.      |
| הַדְּרִיכָהוּ (?) Judg. 20: 43.                 | הַקְּדָשׁ Deut. 23: 11.               | נִשְׁבֹּתָם Prov. 27: 25.     |
| הַדְּרִיכָהוּ 1 Sam. 1: 6.                      | נִבְרָה Ps. 141: 3.                   | נִשְׁבֹּתָיךָ Ps. 119: 139.   |
| הַדְּרִיכָהוּ Isa. 57: 6.                       | נִבְרָה Prov. 4: 13.                  | נִשְׁבֹּתָיךָ Ps. 88: 17.     |
| הַדְּרִיכָהוּ Gen. 49: 10.                      | נִבְרָה Judg. 20: 32.                 | נִשְׁבֹּתָיךָ (?) Ps. 37: 15. |
|                                                 | סִבְבוֹ Jer. 4: 7.                    | Isa. 5: 28.                   |
|                                                 | סִבְבוֹ Isa. 9: 3, 10: 27, 14: 25.    | נִשְׁבֹּתָיךָ Ps. 58: 9.      |

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

c. Daghesh-forte emphatic occurs only in הִרְבֵּה Judg. 5: 7. 1 Sam. 2: 5; Job 22: 12 (Edit. Baer); וְיִרְבֶּה Job 29: 21; וְיִרְבֶּה or וְיִרְבֶּה Job 21: 13; וְיִרְבֶּה Isa. 33: 12, Jer. 51: 58; מִרְבֵּה Ezek. 21: 15, 16; נִרְבֵּה Ezek. 6: 9; נִרְבֶּה Isa. 41: 17; נִרְבֶּה Ezek. 27: 19; קִרְבֵּה (?) Isa. 19: 6; and probably וְיִרְבֶּה Job 13: 9 (not in pause).

d. Daghesh-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-מִחִיטָּה Gen. 14: 23, אֶם-לִי-גִּתָּה Gen. 31: 54, and some manuscripts have הִמְשִׁיחָה Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. וְיִאֲכָלוּ (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לֹא-יִאֲכָלוּ Gen. 3: 17, כִּלְמִלְכָּה Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ר, e. g. אֶרֶץ-שָׁמַיִם probably *esh-sh'mām* Gen. 5: 2, כִּבְרֹת צִאֲנוֹ Gen. 4: 4, שִׁבְתִּי-לְרֹעַ 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. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶתָּה, אֶתָּה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is





when it retains its consonantal power; e. g. אָרְצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לָקַחְהָ *lāk'hā*. The point four times found in אָ, וְיָבִיאוּ Gen. 43: 26, Ezra 8: 18, תָּבִיאוּ Lev. 23: 17, רָאָה Job 33: 21, though called a Daghes 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 Daghes-lene, Daghes-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. הִנֵּסְתָּהּ Ex. 9: 18, וְשַׁעֲרָהּ Lev. 13: 4, בְּהִטָּאָה Num. 15: 28, לָהּ Num. 32: 42, וְיִשְׁכְּנֶהּ Job 31: 22 in some copies. In תַּעֲשֶׂה-לָּךְ Ex. 20: 4, Deut. 5: 8, it is the opposite of Daghes-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20: 13, Deut. 5: 17, it is the opposite of Daghes-lene, and shows that the ר may either have its unaspirated sound, as the Daghes 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 (טֶגֶם) 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 (פְּזֻזִּים), and Conjunctives or Servants (פְּזֻזִּים). 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 קַנְיָנִים. 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  | ( <sub>1</sub> ) | סִלּוּק   |
| *2. Athnāhh | ( <sub>2</sub> ) | אַתְנַחֲח |

CLASS II. *Kings.*

|                  |                  |                  |
|------------------|------------------|------------------|
| 3. S'ghōlta      | ( <sup>3</sup> ) | סִגְלוֹתָ postp. |
| 4. Zākēph Kātōn  | ( <sup>4</sup> ) | זָקֵף קָטוֹן     |
| 5. Zākēph Gādhōl | ( <sup>5</sup> ) | זָקֵף גָּדוֹל    |
| *6. Tiphhhā      | ( <sub>6</sub> ) | טִפְחָא          |

CLASS III. *Dukes.*

|                        |                   |                   |
|------------------------|-------------------|-------------------|
| *7. R'bhī <sup>a</sup> | ( <sup>7</sup> )  | רְבִיז            |
| *8. Shalsheleth        | ( <sup>8</sup> )  | שְׁלִשְׁלֵת       |
| *9. Zarkā              | ( <sup>9</sup> )  | זָרְקָא postp.    |
| 10. Pashtā             | ( <sup>10</sup> ) | פֶּשְׁתָּא postp. |
| 11. Y'thībhh           | ( <sub>11</sub> ) | יְתִיב prep.      |
| 12. T'bhīr             | ( <sub>12</sub> ) | תְּבִיר           |

CLASS IV. *Counts.*

|                      |                   |                           |
|----------------------|-------------------|---------------------------|
| *13. Pāzēr           | ( <sup>13</sup> ) | פָּזֵר                    |
| 14. Karnē Phārā      | ( <sup>14</sup> ) | קַרְנֵי פָרָה             |
| 15. T'līshā Gh'dhōlā | ( <sup>15</sup> ) | תְּלִישָׁא גְדוֹלָה prep. |
| 16. Geresh           | ( <sup>16</sup> ) | גֶּרֶשׁ                   |
| 17. G'rāshayim       | ( <sup>17</sup> ) | גֶּרֶשִׁים                |
| *18. P'sīk           | ( <sub>18</sub> ) | פְּסִיק                   |

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

|             |                   |         |
|-------------|-------------------|---------|
| *19. Merkā  | ( <sub>19</sub> ) | מֶרְקָא |
| *20. Mūnāhh | ( <sub>20</sub> ) | מוֹנַח  |

|                      |       |                                  |
|----------------------|-------|----------------------------------|
| 21. Merkā Kh'phūlā   | ( )   | מֶרְקָא כְּפִילָה                |
| *22. Mahpakh         | ( < ) | מַחְפָּךְ                        |
| 23. Dargā            | ( , ) | דַּרְגָּא                        |
| *24. Kadh mā         | ( ' ) | קַדְמָא                          |
| *25. Yerahh ben Yōmō | ( v ) | יֶרַח בֶּן יוֹמוֹ                |
| 26. T'līshā K'tannā  | ( ^ ) | תְּלִישָׁא קִטְנָא <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*; Athnabh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhha, *palm of the hand*; R'bhi<sup>a</sup>, *square or reposing*; Shalshleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down* (the voice); Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'līsha, 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'līsha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'līsha 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. חֲרֹהֵי Gen. 1: 2, or ends with two vowelless letters, e. g. וַיֵּשֶׁה Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יִלְלֵ 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, מִלְאָכֹוֹ 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 וְרָעָה Gen. 26: 4, צִאֲתָהּ Deut. 16: 3, the accent is Pashta, but in וּלְוִרְעָה Gen. 17: 8, צִאֲתָהּ 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. עֲשֹׁב 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. הִקְהִיר 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 הִוֵּא 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 אֲזַיִת. 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'bhîr 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<br>or Ōlev'yōrēdh | (, ^) | עוֹלָה וְיֹרֵד |
| 3. Athnāhh                         | (, ^) | אַתְנַחֲחַ     |

## CLASS II.

|                               |         |                       |
|-------------------------------|---------|-----------------------|
| 4. R'bhī <sup>a</sup>         | ( ^ )   | רְבִיז                |
| 5. R'bhī <sup>a</sup> Muḡrāsh | ( ^ ^ ) | רְבִיז מְגֻרָשׁ       |
| 6. Zarka or Tsinnūr           | ( ^ )   | צִנּוּר <i>postp.</i> |
| 7. Tiphhhā initial or D'hhī   | ( ^ )   | דְּחִי <i>prep.</i>   |
| 8. Pāzēr                      | ( ^ )   | פָּזֵר                |
| 9. Great Shalshleth           | (   )   | שְׁלִשְׁלֵת           |
| 10. Azlā L'gharmēh            | (   ^ ) | אֲזֵלָה לְגַרְמֵה     |
| 11. Mahpakh L'gharmēh         | (   ^ ) | מַחְפֵּךְ לְגַרְמֵה   |
| 12. P'sīk                     | (   )   | פְּסִיק               |

## CONJUNCTIVE ACCENTS.

|                               |     |             |
|-------------------------------|-----|-------------|
| 13. Merkā                     | (,) | מֶרְקָא     |
| 14. Mūnāhh                    | (,) | מִנְנָה     |
| 15. Mūnāhh superior or Illūy  | (,) | מִנְנָה     |
| 16. Tiphhhā or Tarhhā         | (,) | מִרְחָא     |
| 17. Yerahh ben Yōmō or Galgal | (,) | גִּלְגָּל   |
| 18. Mahpakh                   | (,) | מַחְפָּה    |
| 19. Kadhīmā 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, or in an antecedent monosyllable, in which case it supplies the place of Makkeph **הַרְהָא**, לֹא־אֵל, בִּי־הַרְהָא, לֹא־אֵל, for **הַרְהָא**, בִּי־הַרְהָא, לֹא־אֵל. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַב־יֵשׁ.

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; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, מֶרְקָא (Wickes) or מֶרְקָא (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 (Wickes) or מֶרְקָא (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֵל־הָא or אֵל־הָא for אֵל־הָא. The sign for R'bhīa Muḡrāsh resembles a combination of R'bhīa and Geresh, the former on the tone syllable, the latter on the initial letter of the word, מֶרְקָא. 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'bhīa Muḡrāsh, *Gereshed-R'bhīa*; 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 Dagheshe-lene after the former in מֶרְקָא, פְּהָרִים Prov. 8: 3, and the presence of Dagheshe-forte Conjunctive after the latter in מֶרְקָא Ps. 3: 3.









ה follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. הָרָה, הָרָהּ, הָרָהוּ, הָרָהוּ. 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. הָרָהוּ, הָרָהוּ, הָרָהוּ, הָרָהוּ.

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

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*, *personálicity*, *personifícation*.

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

ciples, but בָּתָּה Gen. 35: 18, בָּאָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנִי *they built*, from בָּנָה, but בָּנִי *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שׁוּב; אָחִי *he has seized*, but אָחִי Job 23: 9 *I shall see* from אָחָה; יָרַע *it shall be evil* from רָעַע, יֵרַע *he shall feed* from רָעָה; בָּרָה *he was rebellious*, מֵרָה *it was bitter* from מֵר; 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 לְיִלָּה Gen. 1: 5, בָּנָה לֵיר Gen. 4: 17, אָזַלְתָּ יָדְךָ Deut. 32: 36, וְחָאֲבָדוּ יָדְךָ 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, לִבְעֵיר אֶקָּן Num. 24: 22, נִבְּלָה גִּיּוֹן Isa. 40: 7, הִשְׁמַע עִם דֵּעַ Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הָם, יָהֵם, כֵּם, בָּם, § 33. 3, אֲדִירָם־הִי Gen. 43: 7; nor to a penult which is a mixed syllable, נִדְּבָרָא לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, זָקִיב לָהּ Judg. 6: 31, רִקְנָם לִי Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed לָהּ (for רָלָה) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere 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 לִבְעֵיר אֶקָּן Num. 24: 22, נִבְּלָה גִּיּוֹן 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 שָׁלַח הַשֶּׁן Ps. 105: 28, הִשְׁמַע דָּם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ׀ preceded by Pattahh נִשְׁעַבַּע לִי 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. עֲתָהּ; אֲתָהּ; אֲנִי; אֲנִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיֵּלֶךְ; וַיֵּלֶךְ; so וַיֵּלֶךְ; וַיֵּלֶךְ. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. וַיֵּלֶךְ Gen. 41: 33 for וַיֵּלֶךְ; so וַיֵּלֶךְ Zech. 9: 5, Mic. 7: 10, וַיֵּלֶךְ Ps. 39: 14 for וַיֵּלֶךְ; or to a final ה, followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus לָמָּה becomes 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 ר Ps. 74: 22; so הָבָה Gen. 29: 21, סִיבָה Judg. 4: 18, שִׁיבָה Isa. 44: 22.

*a.* לָמָּה, רִיבָה, קִיבָה, לָמָּה are accented on the ultimate before רִיבָה, which the Jews read אֲרִיבָה. In like manner הִסְרִיבָה becomes הִסְרִיבָה before וַיֵּלֶךְ 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 פִּתְּחָה אֲזָרְחָה Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Pattahh וַיֵּלֶךְ Hos. 4: 4, or Pattahh furtive, וַיֵּלֶךְ 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 Pāsuk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 אֵלֹהִים...הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 הָרָקִיעַ...הָאָרֶץ...הָאֲדָמָה. 23: 16, 24: 30, 26: 28.

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<sup>a</sup>, Pazer, and T'līshā 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, רָבִיּוֹשׁ...מִפִּיךָ...לְיָלֶה...לְעִשׂוֹת...בִּי, in 2 Kin. 1: 6 into six, אֶלְיֹהִי...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. Athnahh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī<sup>a</sup> is wholly rhythmical.

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

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

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

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphkha, Gen. 1: 1. If there be a Conjunctive before Tiphkha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,



|                        | DISJUNCTIVES,<br>CLASS I. | CONJUNCTIVES. | DISJUNCTIVES,<br>CLASS II. | CONJUNCTIVES. | DISJUNCTIVES,<br>CLASS III. | CONJUNCTIVES. | DISJUNCTIVES,<br>CLASS IV. | CONJUNCTIVES. |
|------------------------|---------------------------|---------------|----------------------------|---------------|-----------------------------|---------------|----------------------------|---------------|
| PRIMARY<br>SECTIONS.   | ⋮                         | ⋮             | }                          | ⋮             | ⋮                           | ⋮             | }                          | ⋮             |
|                        | ⋮                         | ⋮             |                            | ⋮             | ⋮                           | ⋮             |                            |               |
|                        | ⋮                         | ⋮             |                            | ⋮             | ⋮                           | ⋮             |                            |               |
| SECONDARY<br>SECTIONS. | ⋮                         | ⋮             | ⋮                          | ⋮             | ⋮                           | ⋮             | }                          | ⋮             |
|                        | ⋮                         | ⋮             | ⋮                          | ⋮             | ⋮                           | ⋮             |                            |               |
|                        | ⋮                         | ⋮             | ⋮                          | ⋮             | ⋮                           | ⋮             |                            |               |
|                        | ⋮                         | ⋮             | ⋮                          | ⋮             | ⋮                           | ⋮             |                            |               |
|                        | ⋮                         | ⋮             | ⋮                          | ⋮             | ⋮                           | ⋮             |                            |               |
| UNUSUAL<br>SECTIONS.   | ⋮                         | ⋮             | ⋮                          | ⋮             | ⋮                           | ⋮             | ⋮                          | ⋮             |
|                        | ⋮                         | ⋮             | ⋮                          | ⋮             | ⋮                           | ⋮             | ⋮                          | ⋮             |

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphhlā, in the same section, will be T'bhīr, Gen. 1: 4. If T'bhīr 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'bhîr, 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 Shalsheth 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 Tiphha, Gen. 1: 1. The accents which precede Tiphha 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 Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī<sup>a</sup>*.—The first Conjunctive before R'bhī<sup>a</sup> will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī<sup>a</sup> will

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

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

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like 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. Shalsheleth 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. Ka'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'bhîr 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: וַיִּקְרָא Gen. 5: 5; Athnahh וַיִּשְׁמַח Gen. 24: 34; Zakeph Katon וַיִּבְרָךְ Isa. 1: 30; R'bhî וַיִּהְיֶה Gen. 7: 19; Pazer וַיִּשְׁמַח Gen. 22: 2; T'lisha Gh'dhola וַיִּקְרָא Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalshleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and 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. **וְנִשְׁכַּח** Gen. 9: 20, **וְנִשְׁכַּח** Gen. 3: 5, **וְנִשְׁכַּח** Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiplihh 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'bhîr, Deut. 26: 2  $\text{אֲנִי וְעַמִּי יִשְׂרָאֵל}$ , so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. Zarka, 2 Kin. 1: 16  $\text{וְעַמִּי יִשְׂרָאֵל}$ , so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. Pashta, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. Pashta, Pashta and Y'thibh, 2 Kin. 10: 30, Ezr. 7: 25. Geresh and G'rashayim, Gen. 28: 9.

a. There is a double accentuation of 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'raṣhayim or Geresh and T'lisha Gh'dhola תִּשְׁבֵּעַ Gen. 5: 29, קָרָבָה Lev. 10: 4, שָׁבָה 2 Kin. 17: 13, וְלֹא־יָדָע Ezek. 48: 10, וְאֵין זֶפְחָה 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<sup>a</sup>, Pazer, Great Shalsheleth or L'gharmeh.

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



*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 <sup>i</sup>, in distinction from Munahh.

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 Zinnorith 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<sup>a</sup> Muqrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī<sup>a</sup> Muqrash. 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'bhī<sup>a</sup> Muqrash, 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'bhī<sup>a</sup> Muqrash 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<sup>a</sup> Muqrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī<sup>a</sup> Muqrash 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, Tarlha, 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'hhi*. If Athnahh be preceded by a Disjunctive in its own section, this will be D'hhi. 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'hhi 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'hhi 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'hhi 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'hhi occurs before Silluk in place of R'bhī<sup>a</sup> Mugrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī<sup>a</sup> Mugrash 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<sup>a</sup>, 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<sup>a</sup>, 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<sup>a</sup>, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī<sup>a</sup> 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<sup>a</sup> 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<sup>a</sup>*. R'bhī<sup>a</sup>, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī<sup>a</sup> in distinction from Great R'bhī<sup>a</sup> or R'bhī<sup>a</sup> 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<sup>a</sup> 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 Dagbesh 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<sup>a</sup>*. R'bhī<sup>a</sup>, when governing an independent section of its own, i. e. Great R'bhī<sup>a</sup> 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<sup>a</sup> 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 Shalshleth*. Shalshleth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha 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 Athnahh, 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'hhi before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, **בְּמִצְוֹתֵיהֶם** 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 **אֶלְלֵי אֶלְלֵי** Ps. 6: 3, Merka-Tsinnorith **בִּי הִנֵּנִי** Ps. 22: 9, Mahpakh-Tsinnorith **בְּהָאָהָרָה** Prov. 6: 3.

## MAKKEPH.

§ 43. Makkeph (**מַקֵּפֶה** *joining*) is a horizontal stroke by which two, three, or even four words may be united. **אֶתְּחַלֵּק אֶתְּחַלֵּק** Gen. 30: 31, **וְשִׁלֵּי-בָל** Gen. 33: 11, **וְאֶחָד-קִלְ-אֶשְׁרֵי-לֹ** Gen. 12: 20, 25: 5, Ex. 20: 11, **עַל-קִלְ-דֶּבֶר-פָּשַׁע** Ex. 22: 8, **זֶל-פִּלְבִּי-שִׁחִי** 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. **נִשְׁתַּחֲוִיָּלֵךְ** Deut. 19: 15, **נִשְׁתַּחֲוִיָּלֵךְ** 1 Kin. 17: 21, **אֶמְרֵיהֶנָּה** 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, **אֶתְּשִׁי**, **בְּלֵעוֹךְ**, **הִתְהַלֵּלְנָה**, otherwise it will commonly receive the secondary accent Methegh, **יָיִם-יִלְכֶּה**, **הַגִּסְתִּיהָה**, **פָּחַבְתִּיהָה**, **אֵין-רָאָה**.

a. The particles **אֵל**, **אֶל**, **אִם**, **וְאִם**, **כֵּן**, **כִּי**, **כִּי־כֵן** are almost invariably followed by Makkeph, so are the nouns **בֶּן**, **בַּר** and **כֹּל** when in the construct state; the particle **נָא** is commonly preceded by it. Before monosyllables or disyllables accented on the penult Makkeph is inserted after the particles **אִי**, **כִּי**, **לֹא** and the pronoun **כִּי**, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. **אִי-תִּפְּעֶם** Ex. 22:4, **כִּי-אֶתְּשִׁי** Gen. 27:32, **וְשִׁפְתֵי-אִשׁ** Hos. 8:14, **נִקְרָאֵלֹו** Gen. 15:10. The pronoun **כִּי** is followed by Makkeph before words whose initial letter admits Daghes-for-te Conjunctive, **כִּי-יִשְׁלַח וְיַחַד-נָלִיךְ** Ps. 133:1. **כִּי-אִם** 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-יִבְרָחֶיךָ** Ps. 1:1. **אִם-וְאִם** are joined by Makkeph but never **לֹא** **וְאִם**, the **לֹא** 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 בְּכֶתֶב** but **כִּי לֹא-בְּאֵתָם**.

b. Tseré remains before Makkeph in **אֵשׁ**, **בֶּן**, **גֵּר**, **זֶר**, **זָרָה**; it sometimes remains and is sometimes shortened in **לֵב**, **שֵׁם**, **שֵׁשׁ** six, **זֶר** e. g. Gen. 16:13 **שָׁם-יִהְיֶה**, but ver. 15 **שָׁם-בְּלוֹ**. It once remains according to some editions in **אֶתְּ** Job 41:26, a word which is three times written **אֶתְּ** without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Methegh remains in the place of the accent on **יָפֶה** 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 **נִקְרָאֵלֹו** Gen. 34:16, **נִשְׁבַּעְתִּי** Gen. 24:7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. **רִפְּהִי-פִּיָּה** Jer. 46:20, and perhaps **פָּקַדְתִּי-קִוִּיָּה** Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. **כִּי גָלִים** Lam. 4:3, **בְּתֶר בְּתִיָּהם** 2 Chron. 34:6, and probably **הָלִי אֶתְּבִי הָלִי** Hos. 4:18, **לְחַפֵּר פִּלִּית** 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 **בְּתֶר בְּתִיָּהם** and **כִּי גָלִים**.

## METHEGH.

§ 44. Methegh (**מֶתֶגֶח** *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. **בְּמִסְגְּרוֹתֵיהֶם**, **בְּפִתְּוֹתָם**, **וְזִי־אֵי**, **וְנָאֵסָה**, **הָאָדָם**, **וּמִתְקַוֵּנוֹת**. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. **וְרָאֵה-לָּו** Gen. 22: 8, **בְּ-אֵם-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, **הַשְּׂאִיר-לָּו** Num. 21: 35, **כְּלֶגְתִּיהֶבְשָׁן** Num. 21: 33, **כְּלֶגְתִּי-בְּכָל** 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. **תִּקְרִיחִי** Deut. 4: 26, **הַדּוֹרֹתֶינָה** Josh. 22: 27, where the tone falls on the penult; **יְהוֹנָדָּאִים** 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. **וְיִמְהַרְתֶּינָה** Job 1: 7, **וְאִשְׁתִּמְרָה** 2 Sam. 22: 24, **שָׁאֵל-הָאִישׁ** Ezek. 42: 5, **וּבְמִתְקַוֵּנוֹת** Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. **וּבְמִנְאֵסָם** Jer. 33: 24, **אֶת-כָּל-הַמִּצְוָה** 1 Kin. 21: 1, **הַיְזַרְעֲאֵלִי** Deut.

6: 25, except in certain cases which require it, e. g. נְתַחֲמָה Ex. 1: 10, וְהָיָה לְכָהֵן 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), נִשְׁמָעָה Gen. 3: 8, הִקְדִּירָהּ Gen. 7: 2, קָמַטְצִירֵיהֶם Ps. 18: 46, בְּהַנִּסְסִיֹּת Zech. 9: 16, but הִשְׁמָעָה 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*, הִמְחִירָהּ Gen. 3: 24, רִדְדִינִי Gen. 4: 26, אֶתְנִינִי Gen. 30: 31. Initial *א* followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules וְלֹאֲכַלְכֶּם Gen. 47: 24, וְהָיָה 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, הִשְׁמָעְנוּ Job 3: 5, but הִשְׁמַעְתֶּם Ps. 9: 9.

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

A very few isolated instances are not embraced in the preceding rules, e. g. וְלִישְׁמָעָל Gen. 17: 20, בְּנֵי־הַשָּׂדֶה Gen. 50: 16, עַל־יְהוֹמָת 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, וְיִשְׁמְרוּ, וְיִשְׁמְרוּ, וְיִשְׁמְרוּ Gen. 30: 38, וְיִשְׁמְרוּ Isa. 9: 17, 10: 34, וְיִשְׁמְרוּ; sometimes to other intermediate syllables, § 20. 2, e. g. מִשְׁכּוֹ Ex. 12: 21, עֲרֻבוֹת Num. 31: 12 (but מִשְׁכּוֹת Deut. 34: 1, where a simple syllable precedes), חֲסִדִּי Isa. 63: 7, עֲבֹדְךָ Obad. ver. 11, particularly before the first radical of הָיָה to be and הָיָה to live when pointed with Sh'va וְהָיָה, וְהָיָה; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תִּדְרֹשָׁה Gen. 1: 11, הִבְרִיתִם Ex. 12: 7, Zech. 14: 2, אֶפְהָה 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, *קִי־יָבֹלֶה* Gen. 19: 12, *פִּי־יָרֵא* Gen. 22: 12, *אֶרֶץ־יִשְׂרָאֵל* Gen. 34: 6. With dissyllables this is rare and exceptional *וַיִּבְרָא־וַיִּצְאָן* 1 Kin. 1: 19, *שִׁלְחָה־בָּנֶי* 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 *ה* or the inseparable prepositions *ב*, *כ*, *ל* with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghesht forte has been omitted, provided they stand in the second place before the accent, *הַמִּצְבָּה* Lev. 3: 3, *לְבָנָיִה* Ps. 4: 1, but *הַיְדֵרִים* Gen. 33: 5, *לְקָרֵב* 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, *הַמִּצְבָּה* Gen. 18: 17, *הָאֵלֶּיךָ* Ex. 2: 7, but *הַיְדֵרִיָּהֶם* Gen. 29: 5, *הַיְשִׁיבֵל* Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hî *הַלְיִזֵּלֶם* Ps. 85: 6. Before Daghesht-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, *הַמִּצְבָּה* Isa. 27: 7.

(3) To the first syllable of *וְהָיָה* or *וְהָיָה* before Makkeph or with the accent Pashta, *וְהָיָה־אֵר* Gen. 1: 3, *וְהָיָה* Gen. 4: 8, *וְהָיָה־שִׁטָּר* Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, *בְּאֵר־הַמַּיִתָּה* 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 *ā*, *ī*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *ו* *ū*, the unemphatic conjunction, is an exception with which it is not written, e. g. *וַיִּבְרָא* Gen. 6: 19, *וַיִּלְלָא* Gen. 31: 4, unless the Sh'va be compound, e. g. *וַיִּלְחַבְהוּ* Gen. 1: 18, *וַיִּשְׁבֶּה* 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, *וַיַּעֲלֵה* 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. וְהִשְׁבֵּתָּ, לְיִשְׂרָאֵל, וְהִקְרִיתָּ, מִהַרְפֵּה לֵימִם.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. הָעֵרֶץ Job 19: 6, נִתְקָה Ps. 2: 3, כִּמְהַפֵּחַ 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'arikh* (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֻק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. אֶתְּחַבֵּץ Isa. 66: 13, לֹא־תִהְיֶה Dent. 12: 31, וְאֶסְתַּרם Zech. 7: 14, וְעַל־צֶבֶא Num. 10: 23, וַיִּקְנֶה־לוֹ 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, נִכְחַדְּעֵינִי Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֶתְּחַבֵּץ Ps. 79: 10.

(2) The divine names יהוה, יהוה, יהוה, when accented with R'bhī<sup>a</sup> 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<sup>a</sup> or D'hhi 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, מִהַרְפֵּה Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, כְּהִרְרִי־לֵל Ps. 36: 7, וְאֶת־הַיָּהוּהִי Ps. 91: 15.

(4) אֶת־ 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 Con-junctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), וְאֶת־פִּתְחֵי־רֹסִים Gen. 10: 14, מִנְּשִׁקָּיִם Ex. 25: 33.

(2) When the word has Darga as the second Con-junctive before R'bhī, or Kadhma as the second Con-junctive before Pashta or T'bhix, or Munahh as the third Con-junctive before T'lisha, provided a vowel precedes the tone-syllable and is without Methegh, (see rule (3) above), וְהָאֵלֶּיךָ הָאֵלֶּיךָ 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 (מִסְכָּרָה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קְרִי *read*), and K'thīb (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6: 7 is connected the marginal note וַיֹּאמְרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **נִזְאָמְרוּ**. Again, in ver. 9, **תִּקְעוּ** in the text refers to **ק' תִּקְעוּ** in the margin; the K'ri is here **תִּקְעוּ**, and the K'thibh, whose vowels are left to be determined by the reader, **תִּקְעוּ**. Jer. 42: 6 has **אֲנִי** where the marginal note is **אֲנַחְנוּ קרי**; the K'ri is accordingly **אֲנַחְנוּ**, and the K'thibh **אֲנִי**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כְּתִיב וְלֹא קרי**, *written but not read*, placed in the margin, e. g. **נֹא** Ezek. 48: 16, **נֹא** 2 Kin. 5: 18, **יִדְדָךְ** 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. **בְּנִי** in the text, and in the margin **בְּנִי**, to be read **בְּנִי**; so Jer. 31: 38 **בְּאֵים**. In 1 Kin. 21: 8 the first letter of **הַכְּבָרִים** is left unpointed as superfluous, and in Job 2: 7 **עַד** is explained by the margin to stand for **וְעַד**: so Jer. 18: 23 **וְיִהְיֶה** for **וְיִהְיֶה**.

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

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name **יהוה**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **אֲדֹנָי** Lord, whose points it accordingly receives, **יהוה**, 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 *Kúrys* 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 דְּהוּא, which is read דְּהוּא, though the sound indicated by the letters is דְּהוּא. So יִשְׁשַׁכָּר read יִשְׁשַׁכָּר, and יְרוּשָׁלַם read יְרוּשָׁלַם.

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



the grammatical or exegetical comment of a steadfast tradition.

#### ACCURACY OF THE POINTS.

§ 49. 1. All the 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 *ĩ* derived from *ă* is written *ă*, as *תָּרָו* *Θαρα*, *בָּלָאֵם* *Βαλααμ*, *גָּבַעֵן* *Γαβαων*, *מָרְיָם* *Μαριαμ*; and on the other hand, *a* is sometimes written *ě*, *אֶחָד־בְּרָחָה* *Ολιβεμα*, *קֵנִי* *Κενέζ*, *גֵּזֶל* *Γεθ*, especially before *ח* as *קִי־חָה* *Kore*, *זָרַח* *Zare*. (2) *ě* is written for *ĩ* and *ō* for *ũ*, *פְּתַיִם* *Χετταιοι*, *גֵּי־חַנַּן* *Γεεννα*, *גִּדְעֹנָה* *Γεδεων*, *מֶסְרַיִם* *Μεσραιμ*, *אֶחָד־בְּרָחָה* *Οχόζαθ*, *אֶחָד־בְּרָחָה* *Οζία*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *קָרִי־חָה* *Karivan*, *נָבִי* *Ναβαν*. (4) The vowel letters are softened into their homogeneous vowels *אֵ* *οικρα*, *אִ* *οιδαβηρ*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *אֶחָד־בְּרָחָה* *Σαβαωθ*, *אֶחָד־בְּרָחָה* *Παγουηλ*, *אֶחָד־בְּרָחָה* *Χερουβιμ*, *אֶחָד־בְּרָחָה* *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *מֶלֶךְ* *Μολοχ*, *אֶחָד־בְּרָחָה* *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; *נָנַק* to encircle the neck with an ornament, *חָנַק* to strangle, *אָנַק* applied to sounds uttered in strangulation, to groan; *רָגַל* to go about as a spy, *רָכַל* to go about as a merchant; *בָּנַס* to collect, *בְּנוֹת* treasures; *גָּבִישׁ* a cup, *בּוֹבֵעַ* or *קוֹבֵעַ* a helmet (of similar shape); *רַךְ* tender, delicate, *רָק* thin; *חָסַן* to make straight, *חָסַן* to straighten the beam of the balance, to weigh; *בְּבוֹר* first born, *בְּבוֹר* first ripe, *בֹּקֶר* the first portion of the day, the morning; *חָלָה* to suspend, *חָלָה* applied to a bucket, to let down; *חָטַר* to cut, *חָטַר* to reap; *זָהָב* gold, *זָהָב* yellow; *חָפַן* to conceal, *חָפַן* and *חָפַן* to hide away as treasures, *חָפַן* to cover with boards; *חָתַן* to destroy by tearing down, *חָתַן* to destroy by uprooting; *חָתַן* to slay, *חָתַן* to sacrifice; *חָבַל* to bind, *חָבַל* to bound; *חָבַר* to break up, flee, *חָבַר* to break out, blossom, *חָבַר* 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*; *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, נֶפֶשׁ breath; כָּבַשׁ to collect, נָכַס riches, מִסְכָּנוֹת 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, חָצַר to restrain, חֲצִיר an enclosure; from גז are formed גָּזַר to cut, גָּזַר to cut off, גָּזַר to cut loose, go away, גָּזַר to shear, גָּזַל to plunder, גָּזַר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרְשָׁה to spread out; כָּרַת a vineyard, כֶּרֶת 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, בְּרוֹת once in poetry; שָׁטַח to shut, rarely שָׁטַח storm, שָׁטַח rare and poetic; כָּבַהּ to cover, once כָּבַהּ; דָּעַה to be quenched, once דָּעַה; אָבַח to abhor, once אָבַח; כָּבַל to be foolish, once כָּבַל; עוֹלָה iniquity, once עוֹלָה.

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

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

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

Heb. **הָדָה** *to wander*, Aram. **הָדָה**, Syr. **הָדָה**; Heb. **זָהָב** *gold*, Aram. **הָדָב**, Syr. **הָדָב**; Heb. **צֹר** *a rock*, Aram. **צֹר**, Syr. **צֹר**; Heb. **שְׁלֹשׁ** *three*, Aram. **הָלֹשׁ**, Syr. **הָלֹשׁ**, Arab. **ثَلَاث**; Heb. **אֶרֶץ** *the earth*, Arab. **أَرْض**, Aram. **אֶרֶץ**, Syr. **אֶרֶץ**. Other consonant changes: Heb. **בֶּן** *a son*, Arab. **ابْن**, Aram. **בֶּן**, Syr. **בֶּן**; Heb. **הָרַג** *to kill*, Arab. **قَتَلَ**; Heb. **רָקִיעַ**, Syr. **רָקִיעַ**; Heb. **כִּסֵּא** *a throne*, Aram. **כִּסֵּא**, Syr. **כִּסֵּא**, Arab. **كُرْسِي**; Heb. **חֲדָשָׁה** *a field*, Aram. **חֲדָשָׁה**, Syr. **חֲדָשָׁה**, Eth. **ሐዋል**.

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.:

**אַרְצֵי צוּר** *purple*; **שָׂטָן** *to hate*; **בֵּית־חַמֶּרֶת** *chamber*; **אֶחָד** *Achan*; **נְבוּכַדְרֶזְצַר** *Nebuchadnezzar*; **דּוֹעַג** *Doeg*; **אַלְמוֹנִים** *almug or alqum trees*; **מַלְחָמָה** *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. **לֵא** occasionally for **לֵב** and *vice versâ*, probably **לֵב** for **לֵב**, 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. הִתְקַטֵּל = הִתְקַטֵּל for הִתְקַטֵּל; הִתְקַטֵּל probably for הִתְקַטֵּל 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. יָדְאֵר, אֶרְאֵר *arm*; אֶמְאֵר, אֶמְאֵר *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶמְאֵר, אֶמְאֵר, אֶמְאֵר. So in Chaldee אֶמְאֵר *blood*, Heb. דָּם; אֶמְאֵר *garden*, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχθς.





3. A few isolated cases occur of the reverse process more common in Biblical Aramæic 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 ר or ג, e. g. מְקַבֵּל for מְקַבֵּל, דְּרָאֵשֶׁק for דְּרָאֵשֶׁק, מִצְוֹתָיִהּ Isa. 23: 11 for מִצְוֹתָיִהּ, קִנְיָ Job 18: 2 in the judgment of some for קִנְיָ *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תִּנְיָ Ps. 64: 7, Lam. 3: 22 is for תִּנְיָ is unnecessary and unwarranted.

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

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

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

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

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

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

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

c. If the feminine endings הַ and הָ 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 וְדָבַרְתָּ, absolute וְדָבַרְתָּ, but with a suffix וְדָבַרְתָּ (comp. וְדָבַרְתָּ Deut. 32: 36), וְדָבַרְתָּ. 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, וְדָבַרְתָּ Jer. 5: 22, or § 53. 3. a וְדָבַרְתָּ Isa. 33: 21 for וְדָבַרְתָּ, וְדָבַרְתָּ Ex. 15: 2 for וְדָבַרְתָּ. Comp. Gr. *ἀνόςιος* and the English indefinite article *an*.

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

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



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

4. Yodh before the plural termination ים is in a few cases changed to ך to prevent the conjunction of like sounds, תְּלִיזִים Hos. 11: 7 for תְּלִיזִים Josh. 10: 26; צְבוֹאִים Hos. 11: 8 for צְבוֹיִם Gen. 10: 19; הַיְדִיזִים from הַיְדִי (also הַיְדִיזִים) for הַיְדִיזִים; בְּלוֹיִם Jer. 38: 12 for בְּלוֹיִם (or as some read, בְּלוֹיִם) ver. 11.

a. In like manner ו is changed to ך before ו in the word נְאוֹת for נְוֹת from נְוֹת; it is consequently unnecessary to assume, as Gesenius does, a singular נְוֹת 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, פִּזְקָב for פִּזְקָב; טֹשֶׁשׁוֹת for טֹשֶׁשׁוֹת; בָּבֶל for בָּבֶל Gen. 11: 9; צִלְחֹת 2 Chron. 35: 13 from צִלְחֹת Prov. 19: 24.

2. Much more frequently with the quiescents.

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

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



(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הַיִּצֵּק for הוֹצֵק, בָּלָה for בָּלִי, בָּלָה for בָּלִי, קָם for קָם, הַקָּוִים for הַקָּוִים, מִית for מִית, הוֹשִׁיב for הוֹשִׁיב, נָדָשׁ for נָדָשׁ, מוֹת construct state of מוֹת, בֵּית const. of בֵּית, הַלֵּיל for הַלֵּיל, יָגֵל for יָגֵל.

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

### VOWEL CHANGES.

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

the plural of the demonstrative in the Pentateuch לָאֵלִים or לָאֵלִים, elsewhere, with a single exception, לָאֵלִים. 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. לָאֵלִים *to kill*, Aram. לָאֵלִים, Syr. لَمَّ، Arab. لَمَّ، Ethiop. ቀጠለ.

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

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַתֵּל, הַתֵּלָה; הַתֵּלָה, הַתֵּלָה; בַּת, בַּת; בַּת, בַּת; רַם, רַם; comp. נַר, נַר.

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

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

*a.* Daghesh-forte is thus resolved by the prolongation of the previous vowel in קָמָה, קָמָה; הֵרָם, הֵרָם; הֵרָם, הֵרָם; הֵרָם, הֵרָם; הֵרָם, הֵרָם; Eccles. 9: 12 for הֵרָם § 53. 2. *a*; הֵרָם for הֵרָם; Lam. 1: 8, if this is for נָהָה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 הֵרָם for הֵרָם.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accom-



panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח; פָּנָם for פָּנָם; רָגַבָה for רָגַבָה; שָׁמַע for שָׁמַע; שָׁנָה from שָׁנָה.

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

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. שָׁמַע, שָׁמַע, שָׁמַע, שָׁמַע.

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

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

gutturals are more readily made audible at the beginning than at the close of a syllable, and the hiatus accompanying them assumes more of the complexion of a vowel than is usual with stronger consonants.

*a.* The gutturals occasionally retain simple Sh'va when silent. This is regularly done by a final radical ה, ח or ע, followed by a servile letter, e. g. מְשַׁמְחֶהוּ, מְשַׁמְחֶהוּ, מְשַׁמְחֶהוּ, with few exceptions as הִנֵּנִיךָ Hos. 8: 2, נִגְזְלֶנִיךָ Gen. 26: 29, הוֹקֵעֶנִיךָ 2 Sam. 21: 6. Other cases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ח, הַחֲפֹץ, הַחֲפֹץ, הַחֲפֹץ, הַחֲפֹץ but מְהַשְׁבִּיחַ, מְהַשְׁבִּיחַ but הַחֲפֹץ, הַחֲפֹץ *a possession*, but נַחַל from נַחַל *a brook*; more rarely with א and ע, נֶעְלָם Lev. 4: 13, בְּעֵשָׂא 1 Kin. 15: 16, בְּעֵשָׂא Isa. 11: 15, לִשְׁעָרָה Dent. 25: 7 but in pause: לִשְׁעָרָה Isa. 28: 6, נֶאֱדָרָה Ex. 15: 6; ר has for the most part simple Sh'va רְבוֹת, רְבוֹת, though in a few instances it has compound הִרְבֵּהוּ, הִרְבֵּהוּ.

*b.* (1) Among the compound Sh'vas the preference, unless there is some reason for choosing another, is ordinarily given to Hhateph Pattahh, as the simplest and most in accordance with the nature of the gutturals, and to this an antecedent Hhirik, when unessential to the form, is commonly made to correspond, e. g. הַמֵּד, הַמֵּד for הַמֵּד. Sometimes, particularly with א (see 1. *a.* 5.) Hhateph Seghol is taken אֲחִיָּה, אֲחִיָּה, אֲחִיָּה, אֲחִיָּה, אֲחִיָּה, אֲחִיָּה Joel 2: 5, אֲחִיָּה Jer. 13: 21, which not infrequently becomes Hhateph Pattahh upon the prolongation of the word אֲחִיָּה Prov. 25: 7, אֲחִיָּה, אֲחִיָּה Judg. 10: 2, or the carrying forward of its accent הַמֵּד, הַמֵּד, הַמֵּד, הַמֵּד.

(2) If, however, *é* or *õ*, characteristic of the form, precede, this commonly determines the Sh'va to be selected, e. g. הַמֵּד, הַמֵּד for הַמֵּד, הַמֵּד; though sometimes Hhateph Pattahh is retained and the intermediate syllable, § 18. 3, resolved into a simple one by prolonging the vowels, e. g. הַמֵּד Josh. 7: 7, הַמֵּד Isa. 1: 31. Hhirik may, however, remain short, e. g. הַמֵּד, הַמֵּד Job 6: 22, particularly if a Dagshesh-forte has been omitted from the guttural, e. g. הַמֵּד Jer. 3: 8, though even in this case the assimilation sometimes takes place, e. g. הַמֵּד Gen. 30: 39 for הַמֵּד, הַמֵּד Judg. 5: 28 for הַמֵּד. If a vowel has been rejected from the form, the corresponding Hhateph is generally preferred, e. g. הַמֵּד from הַמֵּד, הַמֵּד Ezek. 16: 33, הַמֵּד Gen. 16: 13; הַמֵּד 1 Kin. 13: 20 from הַמֵּד, הַמֵּד Gen. 37: 22 from הַמֵּד. There are occasional instances of the same word being variously written in this respect, e. g. הַמֵּד Ruth 3: 15, הַמֵּד Cant. 2: 15; הַמֵּד and הַמֵּד Isa. 44: 13; הַמֵּד Job 16: 16 (K'ri in some copies), הַמֵּד Lam. 1: 20, הַמֵּד Isa. 52: 14, הַמֵּד 1 Sam. 28: 14.

*c.* Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הַמֵּד for הַמֵּד, הַמֵּד for הַמֵּד, הַמֵּד for הַמֵּד; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagshesh, e. g.

אָתְּלִים for אֶתְּלִים, אֶתְּלִיו, אֶתְּלִים for אֶתְּלִים, אֶתְּלִים for אֶתְּלִים. 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. וָרֶעַ for וָרֶעַ (וָרֶעַ), הָשֵׁט, נָקַט, מָלֵט 2 Kin. 12: 9, בָּאֵר for בָּאֵר, בָּאֵר, also בָּרָאָן Ex. 2: 20 for בָּרָאָן, Ruth 1: 20, הָאֶתְּלִים Prov. 1: 22 for הָאֶתְּלִים, Job 20: 26 see § 111.2. e, וָאֶתְּלִים Zech. 7: 14 for וָאֶתְּלִים, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מִזְּאֵר for מִזְּאֵר from מִזְּאֵר, מִזְּאֵר, מִזְּאֵר, מִזְּאֵר Deut. 32: 10; מִזְּאֵר, מִזְּאֵר.

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

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ח, less often before ע, rarely before א, never before ר, e. g. מִזְּאֵר, מִזְּאֵר, מִזְּאֵר, מִזְּאֵר. (2) It is more likely to occur in the body of a word than after a prefix, e. g. מִזְּאֵר Ps. 119: 43 from מִזְּאֵר, but מִזְּאֵר Job 38: 24 from מִזְּאֵר. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. מִזְּאֵר Prov. 22: 24 from מִזְּאֵר, מִזְּאֵר Ps. 141: 8 from מִזְּאֵר but מִזְּאֵר Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. מִזְּאֵר Ezek. 16: 4, מִזְּאֵר Prov. 14: 10, מִזְּאֵר Prov. 15: 1 (in some editions), מִזְּאֵר 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. מִזְּאֵר for מִזְּאֵר, מִזְּאֵר for מִזְּאֵר, מִזְּאֵר for מִזְּאֵר. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִזְּאֵר for מִזְּאֵר from מִזְּאֵר (מִזְּאֵר); מִזְּאֵר from מִזְּאֵר; מִזְּאֵר from מִזְּאֵר for מִזְּאֵר from מִזְּאֵר. 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.  $\text{נְהַלְכִי}$  for  $\text{נְהַלְכִי}$ ,  $\text{הִנֵּנִי}$  for  $\text{הִנֵּנִי}$ ,  $\text{לִהְיוֹת}$  for  $\text{לִהְיוֹת}$ ,  $\text{לִהְיוֹת}$  for  $\text{לִהְיוֹת}$ ,  $\text{לִהְיוֹת}$  for  $\text{לִהְיוֹת}$ .

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  $\text{וַיְהִי}$ ,  $\text{וַיְהִי}$ ,  $\text{וַיְהִי}$  and  $\text{וַיְהִי}$ ,  $\text{וַיְהִי}$ .

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.  $\text{בְּרָא}$  for  $\text{בְּרָא}$  construct of  $\text{בְּרָא}$ ,  $\text{בְּרָא}$  for  $\text{בְּרָא}$ , the Seghols being liable to be changed to Pattahhs by the presence of a guttural  $\text{בְּרָא}$  for  $\text{בְּרָא}$ .

c. In  $\text{וַיְהִי}$  Gen. 32: 20 for  $\text{וַיְהִי}$  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.  $\text{וְיָרֵב}$  for  $\text{וְיָרֵב}$ ,  $\text{וְיָרֵב}$  for  $\text{וְיָרֵב}$ . If either letter is a guttural, Pattahh is mostly used instead, e. g.  $\text{וְיָרֵב}$ ,  $\text{וְיָרֵב}$ . 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.  $\text{וְיָרֵב}$ ,  $\text{וְיָרֵב}$ , but  $\text{וְיָרֵב}$ .

a. The only instances in which two vowelless consonants concur at the end of a word are the pron.  $\text{וְיָרֵב}$ , the 2 fem. sing. pret. of verbs  $\text{וְיָרֵב}$ , certain jussive and Vav Conversive forms of ל"ה verbs §§ 174. 4, 177. 3,  $\text{וְיָרֵב}$ , § 153. 2, the nouns  $\text{וְיָרֵב}$ ,  $\text{וְיָרֵב}$  and forms with otiant Aleph.

b. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as  $\text{וְיָרֵב}$ ,  $\text{וְיָרֵב}$ . When the final letter is א, it either remains otiant, § 16. 1, or requires Seghol,  $\text{וְיָרֵב}$ ,  $\text{וְיָרֵב}$ ; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c,  $\text{וְיָרֵב}$ ,  $\text{וְיָרֵב}$  or  $\text{וְיָרֵב}$ . 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.  $\text{וְיָרֵב}$  for  $\text{וְיָרֵב}$ ,  $\text{וְיָרֵב}$  for  $\text{וְיָרֵב}$  (Daghesh-forte disappearing at the end of the word),  $\text{וְיָרֵב}$  for  $\text{וְיָרֵב}$ , Job 31: 15 for  $\text{וְיָרֵב}$ .

(see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel ךֿ or ם may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, כפּוֹתֵי, חספּוֹתֵי.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *ī* and *ū*, e. g. תִּשְׁבֵּב, תִּשְׁבָּבָה, תִּשְׁבָּבוּ, קוּם; קָמָה, תִּקְשֵׁל, תִּקְשָׁלָה, so הִלָּכְתִּי, קָשָׁף, וְלָכָף. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיָּנָה. פָּעַל, חָסַר, וְלָכָף. מִיָּנָה from מִיָּנָה, or the reduplication of the doubled letter is no longer heard and the Daghesth-forte does not appear, § 25, e. g. הִלָּכְתִּי comp. הִקְשָׁל.

a. The vowel *e* is in like circumstances often reduced to one of its constituents *a*, e. g. הַבְּרִיָּה from הַבְּרִיָּה, הַבְּרִיָּה, הַבְּרִיָּה, הַבְּרִיָּה, הַבְּרִיָּה, and occasionally to its other constituent *i*, e. g. הַבְּרִיָּה from הַבְּרִיָּה, הַבְּרִיָּה from הַבְּרִיָּה. In קָטָה from קָטָה and הַבְּרִיָּה from הַבְּרִיָּה, *a* is the original vowel of the second syllable, of which *e* and *i* are modifications. The only example of Shurek in a Segholate form is הַבְּרִיָּה Lev. 5: 21.

5. In unaccented syllables *ĩ* and *ũ* are preferred to *ẽ* and *õ* before doubled letters, **חֲחִי**, **חֲחִי**, **חֲחִי**, **חֲחִי**, **חֲחִי** from **חֲחִי**; **חֲחִי**, **חֲחִי**, **חֲחִי**, **חֲחִי**, **חֲחִי** comp. **חֲחִי**, **חֲחִי**, though such forms as **חֲחִי**, **חֲחִי**, **חֲחִי** likewise occur; so **חֲחִי** but **חֲחִי**.

6. A vowel is occasionally given to a final consonant  
to soften the termination of the word, and make the  
transition easier to the initial consonant of that which  
follows; thus, לְלֵילָה, גַּלְתָּהּ for גַּלְתָּם; אֶחָדָא,  
אַיְנָהוּ; חֲמִשָּׁה, הָעֹסָרָה; מִגְבֻיהָ, מִגְבֵּיהֶם;  
פָּקֳדֹנוּ, תְּכִילוֹתָיו Ex. 15: 10; רִבְסֵינוּ Ex. 15: 5.

a. These paragogic vowels have established themselves in the current forms of certain words, as בְּרָאָה, מִצָּה, אֶלֶּם, אֶלֶּם, אֶלֶּם, אֶלֶּם. But, with these exceptions, they are chiefly found in poetry. The vowels ו and י are mostly attached to words in what is called the construct state, ה, to words



in the absolute; and all of them to the feminine ending **ת**. Examples of **י**: **בנו** Num. 23: 18, 24: 3, 15, **היהו** several times, **מקדתי** Ps. 114: 8. Examples of **י**: **אחבתי** Hos. 10: 11, **אשר** Gen. 49: 11, **בני** *ibid.*, **גנבתי** Gen. 31: 39, **הקדתי** Ps. 110: 4, **הקדתי** Ps. 114: 8, **השתי** Ps. 123: 1, **מנבתי** Ps. 113: 5, **משפתי** ver. 6, **מקדתי** ver. 7, **הושיתי** ver. 8, **מושיתי** ver. 9, **מלאתי** Isa. 1: 21, **נאדתי** Ex. 15: 6, **קדתי** Zech. 11: 17, **רפתי** Lam. 1: 1, **שתי** *ibid.*, **שפתי** Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. **נבראאל**, **מלכיהזק**, to certain particles, as **בתי**, **התי**, **והתי**, and perhaps to such participial forms as **יטבתי** Jer. 22: 23. Of **ה**: **אמרתה** Ex. 15: 16, **ארצתה** Isa. 8: 23, Job 34: 13, 37: 12, **חזקתה** Judg. 14: 18, **רשתתה** Ps. 3: 3, 80: 3, Jon. 2: 10, **לילתה** almost constantly, **מרתה** Ps. 116: 15, **נחלתה** Num. 34: 5, Ps. 124: 4, **עזלתה** Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, **עלתה** Job 5: 16, **עזלתה** Ps. 44: 27, 63: 8, 94: 17, **נפלתה** Job 10: 22, **הנחתה** Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of **ל"ה** verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. 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. **השפית** Neh. 3: 13 from **האשפית** after the rejection of **א** by § 53. 2. *b*; **בית** after the softening of **י** to *i* becomes **בית**; **קטלתו** by the rejection of **ה** becomes **קטלו**; **יהו** prefixed to proper names is from **יהוה** for **יהוה**, § 57. 2 (4), an abbreviation of **יהוה**, § 47.

2. One of them may be hardened into its corresponding semi-vowel; **י** with **י** may form **י**, or the first **י** may be changed to *iy*, which, upon the reduplication of the **י** to preserve the brevity of the antecedent vowel, § 24. 3, becomes **יי**, e. g. **עברי** with **ים** becomes **עבריים** or **עבריים**. So, **י** before **ה** forms **יה**, and before **ו** forms **יו**, e. g. **עבריה**, **עבריו**; in like manner **ו** is changed before **ו** into *uv*, forming **וו**, which, by § 56. 3, becomes **וו**, e. g. **מלכיהוה**, by the substitution of **וה** for **ת**, **י** followed by *u* forms **י**, **קטלתו**, **קטלתו**; **פיהו**, **פיו**, **הקטיו** for **הקטיו** Josh. 14: 8. **י** before **י** or **ו** is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes יַ and יִ, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סוּיִ with י. becomes סוּיִ, and with הוּי, סוּיִ. The same resolution of י. occurs before final ה, forming הַיִ, and by § 61. 2 הַיִ, thus נְעוּרִי with ה becomes נְעוּרִיִּה.

a. Grammarians have disputed whether in such words as עֲבָרִיִּים, עֲבָרִיִּים the point in י is Daghesth-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm*, *malikhuyyōth*, or *ibhriyīm*, *malikhūyōth*. If the explanation given above be correct, it is Daghesth-forte Conservative. Comp. חָנִּים, חָנִּים.

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 עֲבָרִיִּים 2 Chron. 17: 11 from עָרְבִי and ים, the vowels are kept separate by an interposed א.

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

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

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

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

a. The assimilation to (ֿ) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מִלֵּךְ for מֶלֶךְ, לִרְבִּי for לֶרֶב, אֶרֶץ for אֶרֶץ, but בִּרְיָה, שִׁפְטָה; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (ֿ) by § 59, אֶרֶץ, אֶרֶץ. Rarely in other cases מִלֵּךְ for מֶלֶךְ, 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. הַלֵּם for הֶלֶם, הַחֵר for הֶחֶר; and in אֶרֶץ (from אֶרֶץ) uniformly after Kamets הַאֶרֶץ, הַאֶרֶץ, הַאֶרֶץ.

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

§ 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. הַשְּׁמֵר, הַשְּׁמֵר; הַשְּׁבִי, הַשְּׁבִי; הַשְּׁבִי, הַשְּׁבִי.

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 *ā*, e. g. קָטַל, קָטַל; לָקַח, לָקַח; occasionally *ē*, e. g. קָטַל, קָטַל; לָקַח, לָקַח; rarely *ō*, e. g. קָטַל. 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, מִלֵּלִים from מִלֵּל, מִלֵּלִים from מִלֵּל.

§ 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.



This occurs only with (,) or (..) in certain forms of ל' verbs, e. g. תִּגְלַל from תִּגְלֵל, תִּרְצֵא for תִּרְצֶה, 1 Sam. 21: 14 for תִּירְצֶה, תִּשְׁתַּחֲוֶה for תִּשְׁתַּחֲוֶה. 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. תִּקְרֶה for תִּקְרֶה.

(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), דָּבַר, דָּבַר; מִלָּךְ, מִלָּךְ; בִּקְדָּשׁ, בִּקְדָּשׁ.

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 *ɔ̄*, מִרְבֵּץ const. מִרְבֵּץ const. מִרְבֵּץ but מִרְבֵּץ; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (תִּחַסֵּף 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. שְׁמִיעַ, שְׁמִיעַ; מִזָּה, מִזָּה; יָדִי, יָדִי.

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

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. תִּקְטֹלְנָה from תִּקְטֹל; קָמְנָה from קָמְנָה; קָטְלָה from קָטְלָה; קָטְלָה from קָטְלָה. 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 מִלְּפֹ, סִתְּיוֹ from סִתְּיוֹ.

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

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטְלוּ, יִקְטְלוּ from יִקְטְלוּ, or retained either unaltered, as חֲקִיבוֹת from חֲקִיבוֹת, מִשְׁכָּן from מִשְׁכָּן, or with a change of quality from pure to diphthongal or the reverse, מִתּוֹק from מִתּוֹק, נִסְכּוֹת from נִסְכּוֹת, חֲקִיבוֹת from חֲקִיבוֹת, פָּלֵט from פָּלֵט.

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

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

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## 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. בָּרַסַּם to lay waste comp. בָּרַס; וָעָלַה to burn comp. וָעַל; סָרְפָה a branch comp. סָרַף; שִׁנְיָהם thoughts comp. שִׁנְיָה; שִׁנְיָהם a sceptre, comp. שִׁנְיָה; שִׁנְיָהם tranquil comp. שִׁנְיָה; שִׁנְיָהם to spread comp. שִׁנְיָה; or by blending two different roots, e. g. רָחַץ to be fresh composed of רָחַץ and רָחַץ; פָּקֵדִי a certain one = פָּקֵד; אָקַח a frog from אָקַח to leap (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

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

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

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

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

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

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

(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 הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hi* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hi* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is הִם or הֵן §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted, אֲנִי, אַתָּה. The plurals of the second and third persons were originally אַתְּ, הֵן, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. יִקְרָא, יִקְרָא. The vowel *u* however, which in the plurals of masculine nouns has been converted into *i*, has in the pronouns undergone a still further modification into the diphthongal *ē* הֵן or *ē* הֵן. 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־אֵימָן *cognomina*; the first person is אֲנִי *the speaker*, the second אַתָּה *present*, the third אַתָּה *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 ח of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms הם, הן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural ך, ן, 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, | זה           | זאת         | this. | PLURAL, אלה    |
|           |              |             |       | אלה            |
|           |              |             |       | these.         |

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 ם or ם. The plural, coming from a different root, is sufficiently distinguished without the usual termination; ם 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 ך.

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 ך prefixed)—

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

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

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

#### RELATIVE PRONOUN.

§ 74. The relative *who, which* is םה, which may be employed as a separate word, or may be shortened to a prefix ם with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ם takes the vowel (ֿ) followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (ֿ) before ם Judg. 6: 17, and twice (ֿ) Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. *אֲשֶׁר שָׁלְחוֹ* *who he sent him*, i. e. whom he sent, *אֲשֶׁר וָרָעוֹ* *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—שָׁמָּה* *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 *הַשֶּׁנִּים* 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 *נִם* *for that also*; but the most recent interpreters derive it from the verb *שָׁנָה* *to err*, and translate *in their erring*.

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

## INTERROGATIVE AND INDEFINITE PRONOUNS.

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

The vowel of *מָה* is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed *מַה* and the following letter is doubled, e. g. *מַה-שֶּׁבִּי* Ex. 3: 13. Before the stronger gutturals *ה* and *ח* it also commonly receives (ֿ), e. g. *מַה-הָיָא* Ps. 39: 5, *מַה הַטָּאֲחִי* Gen. 31: 36. Before the weaker gutturals *א*, *ע* and *ר*, it commonly takes (ֿ), e. g. *מַה-אֵלֶּה* 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-הָיָא* Ex. 32: 1, *מַה-הַטָּאֲחִי* Gen. 20: 9, *מַה-עָשִׂיתָ* ib.; and occasionally before other letters especially when it has a disjunctive accent *מַה קֹּל* 1 Sam. 4: 14,



מִשְׁפָּט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּדָה Ex. 4: 2, מִיָּלָם 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 יָהּ, זֶה, thus אֵי יָהּ *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, אֵי זֶה *for what? why?* Jer. 5: 7.

3. The words פְּלִנִי אֶלְמִנִי 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 δέσιν*; 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 (בְּנִינִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

|    |            |          |                   |
|----|------------|----------|-------------------|
| 1. | קָל        | Kal      | Simple active.    |
| 2. | נִפְעַל    | Niphal   | „ passive.        |
| 3. | פִּעַל     | Piël     | Intensive active. |
| 4. | פֻּעַל     | Pual     | „ passive.        |
| 5. | הִפְעִיל   | Hiphil   | Causative active. |
| 6. | הִפְעַל    | Hophal   | „ passive.        |
| 7. | הִתְפַּעַל | Hithpaël | Reflexive.        |

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

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

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

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנּוּ), or Pe Yodh (פִּיּוּ) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עִיּוּ); one in which He takes the place of the third radical, a Lamedh He (לִּיּוּ); one whose second and third radicals are alike an Ayin Doubled (עִיּוּ), etc.

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

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

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, חָבֵץ *to hide*, Ni. *to hide one's self*; שָׁמַר *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נָחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, יִצְוּ *to counsel*, Ni. *to take counsel together*; לָחֹם Ni. *to fight*, ἀσθλάει, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. *to be sold* and *to sell one's self*; רָאָה Ni. *to be seen* and *to let one's self be seen, to appear*.

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

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מָעַט *to be few*, Pi. *to be very few*; רָדַף *to follow*, Pi. *to follow ardently, to pursue*; פָּחַד *to fear*, Pi. *to fear constantly, to be timid*; 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, *חָטָא* to *sin*, Pi. to *free from sin*, *עָפָא* 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*; *בֹּא* 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, *נָחָה* perhaps permit to *suffer* Ex. 22: 21, *הִפְדָּה* 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*; *מָתַק* Hi. to *be sweet*, prop. to *cause sweetness*; *שָׂבֵל* Hi. to *be wise*, prop. to *act wisely*, *exhibit wisdom*; *אָזַץ* 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*; *עָשִׂיר* Hi. to *enrich* and to *grow rich*; *שָׁבֵן* 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, *נָחָה* 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*; *הִשָּׁח* Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; *הִלָּח* 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*; *הִבָּח* 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)*; *הִנָּח* 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 *שָׁחַח* *to forget*, Hith. *to be forgotten*; *כָּפַר* 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, *שָׁלַח* Pi. and Hi. (rare) *to send*, *שָׁמַע* Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, *נָמַח* Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, *כָּלַל* 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), *שָׁחַח* Pi. *to break the bones* (שָׁחַח), Hi. *to render strong*; or by restricting them to special applications, *קָטַר* Pi. *to burn incense* (to idols), Hi. *to burn*



*incense* (to God); *הָלַךְ* Hi. *to change*, Pi. *to change* (the clothes); *פָּלַט* 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*; *דָּבַר* Ni. and Hith. *to talk with one another*; *בָּרַךְ* Ni. *to be blessed*, Hith. *to bless one's self*; *הָלַט* Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; *קָשַׁר* Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסָה* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *פָּטַל* *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); *לָהַךְ* *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); *קָוָה* *to wait for* is used in the Piel except the participle which is Kal; *רָסָה* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּרַל* *to separate* and *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 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *פָּצַע* *to cleave asunder*, *גָּלָה* *to uncover*, *הָלָה* *to be sick*, *יָדַע* *to know*, *רָבַר* *to bring forth*, *בָּקַד* *to visit*, *רָוַם* *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* (נֶחֱךָ); *נָטַח* K. *to tithe* (נֶטֶח ten); *לָבַן* *to make bricks* (לֶבֶן); *נָחַב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (נֶחֱב heart); *בָּחַן* Pi. *to act as priest* (בֹּחֵן); *נָחַץ* Pi. *to build a nest* (נֶחֱץ); *רָבָע* Pu. part. *square* (רָבַע four); *רָבַד* Pu. *almond-shaped* (רָבַד); *רָבַע* Pu. *dyed scarlet* (רָבַע); *הִלֵּךְ* Hi. *to snow* (הִלֵּךְ); *הָאֵזַן* Hi. *to give ear* (הָאֵזַן); *הָשַׁח* Hi. *to snare* (פֶּחַ); *הִקְלַח* Ho. *to be salted* (הִקְלַח); *הִתְחַבַּר* Hith. *to make one's self a Jew* (הִתְחַבַּר); *הִתְחַבַּר* Hith. *to*

*supply one's self with provision* (צִידָה). A verbal form may occasionally arise even from an adverb, נִהַלְצָה Ni. part. *removed far away* (הִלָּצָה), or an interjection, הִיָּהּ Hi. and *he stilled* (הָסִיחַ *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, קָיַד, 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>     | הָצִיב <i>to hew.</i>     | טָמֵא <i>to be unclean.</i> |
| הִשָּׂחַ <i>to delight.</i> | טָהַר <i>to be clean.</i> | יָבֵשׁ <i>to be dry.</i>    |

|                                          |                                                      |                                      |
|------------------------------------------|------------------------------------------------------|--------------------------------------|
| יָרָא <i>to fear.</i>                    | רָבִיא trans. or intrans. (Esth. 7:5) <i>to fill</i> | צָמָא <i>to thirst.</i>              |
| כָּבֵד (Isa. 24: 20) <i>to be heavy.</i> | מָלֵא trans. <i>to fill</i>                          | קָבַל (Isa. 33: 9) <i>to wither.</i> |
| יָשָׁר <i>to be right.</i>               | מָת <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 Tsere 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 Tsere.

|                                      |                                                                  |                               |
|--------------------------------------|------------------------------------------------------------------|-------------------------------|
| אַהֵב <i>to love.</i>                | חָסַר <i>to lack.</i>                                            | קָדַשׁ <i>to be holy.</i>     |
| אַשָׁם <i>to be guilty.</i>          | חָפַז <i>to blush</i> (distinguished from חָפַר <i>to dig</i> ). | קָרַב <i>to come near.</i>    |
| בָּצָק <i>to swell.</i>              |                                                                  | רָעַב <i>to be hungry.</i>    |
| בָּצָר <i>to prevail.</i>            |                                                                  | שָׂבַע <i>to be sated.</i>    |
| גָּבַל <i>to be or become great.</i> | יָעַף <i>to be weary.</i>                                        | שִׂמְחָה <i>to rejoice.</i>   |
| דָּבַק <i>to cleave to.</i>          | רָשַׁשׁ <i>to possess.</i>                                       | שָׁכַח <i>to forget.</i>      |
| הִשָּׁן <i>to grow fat.</i>          | נָחַם <i>to be pleasant.</i>                                     | שָׁוַן <i>to dwell.</i>       |
| חָלַל <i>to cease.</i>               | קָצַח <i>to be strong.</i>                                       | שָׁמַם <i>to be desolate.</i> |
| חֲמִין <i>to be leavened.</i>        | צָלַח <i>to come upon, to prosper.</i>                           | שָׁמַע <i>to hear.</i>        |
| חֲנִיף <i>to be profaned.</i>        |                                                                  |                               |

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

(3) The following have Hholem:

|                             |                                     |                                             |
|-----------------------------|-------------------------------------|---------------------------------------------|
| אֹרַח <i>to shine.</i>      | יָכֵל <i>to be able.</i>            | רָב (Ps. 18: 15) <i>to shoot.</i>           |
| בוֹשׁ <i>to be ashamed.</i> | רָקַשׁ <i>to snare.</i>             |                                             |
| טוֹב <i>to be good.</i>     | זָלַח (see § 86. a) <i>to flow.</i> | שָׁבַל (Gen. 43: 14) <i>to be bereaved.</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 ה of the prefixed syllable will be transposed with it, הִשְׁתַּשְׁבַּח, הִשְׁתַּשְׁבַּח. If the first radical be צ, the ה will be transposed,

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

a. In one instance הִצְטִיֵק Jer. 49: 3 ה remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to ש, Eccl. 7: 16 רִשְׁתִּיֵם, elsewhere רִשְׁתִּיֵם; ה is likewise assimilated to the sibilant ר in the only Hithpael form in which that letter is the initial of the root הִצְטִיֵק Isa. 1: 16; in the Aramæan הִצְטִיֵק the ה is transposed and changed to ר. In one instance מִתְחַבֵּרִים Judg. 19: 22 ה remains without assimilation before ר. The ה may either be assimilated or not to the initial נ of two verbs נִגָּא, נִשָּׂא, and the initial כ of two בָּקַר, בָּקַר. It is assimilated to the כ of כָּבֵם, which occurs but twice in the Hithpael, to the נ of נִאָץ, which only occurs once and in one instance to ר, viz. אֲרוֹמָם Isa. 33: 10 but יִהְיוּ־לָם 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 נ 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, קָטַל and קָטַל

הִקְטִיל 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 Dagheshe-lene, might prove perplexing to beginners.

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



e. g. Pi.  $\text{שָׁחַט}$  to uproot and  $\text{שָׁחַט}$  to take root; Pi.  $\text{קָמַח}$  to cause to stand, applied to covenants and oaths, to ratify, and  $\text{קָמַח}$ , in a physical sense, to raise up; Hi.  $\text{הָלַח}$  to cause to rest, to set down, and  $\text{הָלַח}$  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  $\text{הִתְאַבֵּל}$  Isa. 59: 3, Lam. 4: 14, to be exceedingly defiled, stronger than the simple Niphal  $\text{הִתְאַבַּל}$ ; Niphal of Hithpael  $\text{הִתְפַּחֵח}$  Ezek. 23: 48,  $\text{הִתְפַּחֵח}$  Deut. 21: 8,  $\text{הִתְפַּחֵח}$  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 Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive  $\text{הִתְאַבֵּל}$ , which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed  $\text{נ}$ , § 82. 2, thus,  $\text{הִתְאַבֵּל}$ , a prosthetic  $\text{ה}$  will be required in order to its pronunciation, § 53. 1. *a*, after which  $\text{נ}$  will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the  $\text{פ}$  in order to give full effect to the reduplication; thus  $\text{הִתְאַבֵּל}$ , 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 פ, 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 מָצַח, מָצַח, מָצַח take Hholem, and two מָצַח and מָצַח take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three מָצַח, מָצַח and מָצַח 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.

|                               |                                      |                                  |
|-------------------------------|--------------------------------------|----------------------------------|
| אָבַל <i>to mourn.</i>        | נָגַשׁ <i>to come near.</i>          | *קָשָׁב <i>to be attentive.</i>  |
| *אָלַף <i>to learn.</i>       | נָפַל (intrans.) <i>to fall off.</i> | רָבַץ <i>to lie down.</i>        |
| *אָמַץ <i>to be strong.</i>   | קָשַׁק <i>to kiss.</i>               | רָגַז <i>to rage or tremble.</i> |
| *אָנַף <i>to be angry.</i>    | *קָהַף <i>to be poured.</i>          | *רָטַב <i>to be wet.</i>         |
| *הָבַל <i>to become vain.</i> | כָּלַךְ (§ 86. b.) <i>to ascend.</i> | רָבַד <i>to ride.</i>            |
| הָזַק <i>to be strong.</i>    | אָהַב <i>to love.</i>                | *רָפַד <i>to spread.</i>         |
| הָכַם <i>to be wise.</i>      | אָנַח <i>to smoke.</i>               | *רָאָב <i>to rot.</i>            |
| הָשָׁךְ <i>to be dark.</i>    | *עָרַק <i>to be removed.</i>         | שָׁבַב <i>to lie down.</i>       |
| *כָּסַל <i>to be foolish.</i> | צָדַק <i>to be righteous.</i>        | שָׁלַט <i>to rule.</i>           |
| לָמַד <i>to learn.</i>        | קָלַל <i>to be lightly esteemed.</i> | *שָׁלַם <i>to be complete.</i>   |
| רָחַק <i>to be sweet.</i>     |                                      | *שָׁמַן <i>to grow fat.</i>      |

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

|                                                                                |                                                                                 |                                                                                |
|--------------------------------------------------------------------------------|---------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| בָּגַד <i>to deal treacherously.</i>                                           | הָיָם <i>to be hot.</i>                                                         | נָשָׂה <i>to bite.</i>                                                         |
| נָזַר fut. $\bar{o}$ , <i>to tear</i> , fut. <i>a</i> , <i>to resolve.</i>     | חָנַן <i>to be gracious.</i>                                                    | פָּעַל <i>to do.</i>                                                           |
| הָלַךְ (mostly fut. $\bar{e}$ ) <i>to go.</i>                                  | *חָרַט fut. $\bar{o}$ , <i>to plough</i> , fut. <i>a</i> , <i>to be silent.</i> | פָּשַׁט <i>to strip off.</i>                                                   |
| וָעַם <i>to curse.</i>                                                         | נָחַר <i>to tear.</i>                                                           | קָסַם <i>to use divination.</i>                                                |
| *חָבַט <i>to bind.</i>                                                         | הָצַר <i>to form.</i>                                                           | קָצַר fut. $\bar{o}$ , <i>to cut off</i> , fut. <i>a</i> , <i>to be short.</i> |
| *חָפַשׁ fut. $\bar{o}$ , <i>to subdue</i> , fut. <i>a</i> , <i>to be weak.</i> | חָעַל <i>to trespass.</i>                                                       | נָחַר <i>to rest.</i>                                                          |
|                                                                                | נָחַר <i>to flee.</i>                                                           | הָמַם <i>to be finished.</i>                                                   |
|                                                                                | נָחַר <i>to vow.</i>                                                            |                                                                                |

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

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 נָ 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-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

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

2 *masc.* The appended  $\text{הַ}$  is derived from  $\text{הַהַ}$ .

2 *fem.*  $\text{הַ}$  from  $\text{הַהַ}$ .

1 *com.*  $\text{הַ}$  changed from  $\text{הַ}$  of  $\text{הַהַ}$ ; compare the similar relation of the suffixes  $\text{הַ}$ ,  $\text{הַ}$  to the pronouns  $\text{הַהַ}$ ,  $\text{הַהַ}$  § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 2 *com.* The original plural termination § 71. *b.* is a nasal  $\text{ם}$  or  $\text{ן}$  preceded by the vowel  $\text{הַ}$ . The full ending  $\text{הַן}$  is still found in a very few instances, § 86. *b.* generally the  $\text{ן}$  is dropped § 55. 2. *a.*

2 *masc.*  $\text{הַם}$  from  $\text{הַהַם}$ .

2 *fem.*  $\text{הַן}$  from  $\text{הַהַן}$ .

1 *com.*  $\text{הַן}$  from  $\text{הַהַן}$ .

### *Future or Imperfect (הַתִּי).*

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3*rd pers. masc.* The prefixed  $\text{הַ}$  is from  $\text{הַהַ}$ ; the vowel  $\text{הַ}$ , which distinguishes the masculine pronoun, is changed to the corresponding semivowel  $\text{הַ}$ , and this at the beginning of words becomes  $\text{הַ}$ , § 56. 2.

3 *fem.*  $\text{הַ}$ , the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed  $\text{הַ}$  is from  $\text{הַהַ}$ ,  $\text{הַהַ}$ , from the latter of which is derived the appended  $\text{הַ}$  of the feminine.

1 *com.* The prefixed  $\text{הַ}$  is from  $\text{הַהַ}$ .

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns  $\text{הַהַן}$ ,  $\text{הַהַן}$ , denoted by  $\text{הַן}$  appended to the singular, the 2 *fem. sing.* termination  $\text{הַ}$  being dropped as superfluous.

1 *com.* The prefixed  $\text{הַ}$  is from  $\text{הַהַ}$ .

*Imperative (צִוִּי), etc.*

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

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

(5) The *Participle* (מְצַוֵּה *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 הָ or הֵּ.

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

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

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

(4) Terminations consisting of a mixed syllable ה, ו, י 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, מְצַוֵּה from מְצַוֵּה.



## 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, רָבַלְתִּי, רָבַלְתָּ, רָבַלְתָּ, רָבַלְתָּ, רָבַלְתָּ. 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. פָּקַדְתִּי, פָּקַדְתָּ, פָּקַדְתָּ. The words נָזַלְתָּ Judg. 5: 5, נָזַלְתָּ Isa. 63: 19, 64: 2, are by Kinchi, Mikhlol fol. 5 regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Dagghesh-forfe emphatic, § 24. *c.* by Gesenius as Niphal preterites from נָזַל *shook*, comp. נָזַלְתָּ Gen. 11: 7, נָזַלְתָּ Am. 3: 11 from נָזַל.

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

2 *mas.* The vowel letter ה is sometimes appended as in the pronoun אָתָּה from which the termination is taken, אָתָּה Mal. 2: 14, אָתָּה Jer. 17: 4; so in other species besides Kal, אָתָּה Gen. 31: 30, אָתָּה Job 38: 12 *K'thibh*, אָתָּה Ps. 73: 27. In the last example the ה of the root is united by Dagghesh-forfe with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter אָתָּה Job 23: 17, אָתָּה Ps. 89: 45, אָתָּה Isa. 16: 10, אָתָּה Ex. 5: 5, אָתָּה Ezek. 28: 8, אָתָּה Jer. 19: 19, אָתָּה Jer. 49: 37.

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

1 *com.* The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רָבַחְתָּ Ps. 140: 13, Job 42: 2, רָבַחְתָּ 1 Kin. 8: 48, רָבַחְתָּ Ezek. 16: 59; and perhaps אָזַחְתָּ Ps. 16: 2 may in like manner be for אָזַחְתָּ.

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

appearance  $\text{נָשָׂא}$  Ps. 139: 20,  $\text{רָגַשְׂתָּא}$  Jer. 10: 5, are in reality of different character as the  $\aleph$  is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter  $\text{י}$  from the K'thibh, e. g.  $\text{אָחִי}$  1 Sam. 13: 19,  $\text{קָדֶךְ}$  Esth. 9: 27,  $\text{נִשְׁפָּחָה}$  Deut. 21: 7,  $\text{הָיָה}$  Josh. 18: 12. 14. 19,  $\text{נִשְׁפָּחָה}$  Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing  $\text{אָחִי}$  etc.  $\text{נִשְׁפָּחָה}$  etc.; the K'ri has substituted  $\text{אָחִי}$ ,  $\text{נִשְׁפָּחָה}$  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  $\text{הִשְׁתַּחֲוִּיתָ}$  Am. 4: 3,  $\text{הָ}$  is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is  $\text{י}$  it combines with the  $\text{נ}$  of this person by Daghesh-forte,  $\text{נָתַנִּי}$  Gen. 34: 16,  $\text{נִשְׁפָּחָה}$  2 Chron. 14: 10,  $\text{לָנִי}$  Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without  $\text{י}$ ,  $\text{בָּגַד}$  Isa. 33: 1, though not invariably,  $\text{נִשְׁבֹּן}$  and  $\text{נִשְׁבֹּן}$   $\text{בָּבֶשׂ}$  and  $\text{בָּבֶשׂ}$  and before Makkeph is shortened to Kamets Hhatuph, § 64. 1,  $\text{קָלָה}$  Gen. 36: 31,  $\text{קָרַס}$  Ezek. 21: 26. 28. 34,  $\text{נָבֹר}$  Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with  $\text{י}$ , e. g.  $\text{בָּגֹד}$  Isa. 48: 8 but  $\text{נִשְׁבֹּן}$  Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in  $\text{נִשְׁבֹּן}$  1 Kin. 1: 21 *et passim* and  $\text{נִשְׁבֹּן}$  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.  $\text{דָּבָרָה}$  Deut. 11: 22,  $\text{נִשְׁבָּהָה}$  Ex. 29: 29,  $\text{קָרַבָה}$  Ex. 36: 2,  $\text{נִשְׁבָּהָה}$  Ezek. 21: 16,  $\text{רָבָעָה}$  Lev. 20: 16,  $\text{נִשְׁבָּהָה}$ ,  $\text{נִשְׁבָּהָה}$ ,  $\text{נִשְׁבָּהָה}$  Jer. 31: 12,  $\text{נִשְׁבָּהָה}$  Ezek. 16: 5,  $\text{נִשְׁבָּהָה}$  Lev. 15: 32. The prep.  $\text{ל}$  is invariably prefixed to infinitives of this description with the exception of  $\text{נִשְׁבָּהָה}$  Hos. 5: 2. In Pe Yodh and Lamedh the verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it  $\text{רָבִיבָה}$ ,  $\text{רָבִיבָה}$  and  $\text{רָבִיבָה}$ , and before Makkeph is shortened to Kamets Hhatuph, § 64. 1,  $\text{רָבִיבָה}$  Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g.  $\text{אֶתְהַיֵּב}$  Hos. 8: 12; in  $\text{יִגְבֹּל}$  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,  $\text{רָבִיבָה}$  Prov. 8: 15,  $\text{תִּלְחָדִי}$  Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek  $\text{הִשְׁפִּיטִי}$  Ex. 18: 26,  $\text{תִּשְׁבִּינִי}$  Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16  $\text{רִבְשִׁינִי}$ .

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.:  $\text{תִּשְׁבֹּחָהּ}$  Deut. 33: 16,  $\text{הִבְוֹאָתָהּ}$  Job 22: 21, paragogic  $\text{הָ}$  being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in  $\text{תִּבְלָתִי}$  1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending  $\text{רִבְלָתִי}$ , comp. §§ 168. 1, 171. 1.

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

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

PLUR. 2 *masc. and 3 masc.* The full plural termination הן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, *תְּצַדִּיק* Ruth 2: 9, *תְּצַדִּיק* Josh. 24: 15, *תְּצַדִּיק* Ex. 9: 29, *תְּצַדִּיק* Josh. 4: 6, *תְּצַדִּיק* Ps. 104: 28, *תְּצַדִּיק* 1 Sam. 2: 22, Josh. 2: 8, *תְּצַדִּיק* Deut. 11: 22, *תְּצַדִּיק* Jer. 21: 3; so in other species, *תְּרַבְּתָן* Job 19: 23, *תְּרַבְּתָן* Job 21: 24, *תְּרַבְּתָן* Gen. 32: 20 and *תְּרַבְּתָן* Ps. 58: 2, *תְּרַבְּתָן* 2 Kin. 6: 19, *תְּרַבְּתָן* Mic. 2: 8, *תְּרַבְּתָן* 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 *תְּצַדִּיק* 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 *תְּצַדִּיקָה* Dan. 8: 22, *תְּצַדִּיקָה* Gen. 30: 38, *תְּצַדִּיקָה* 1 Sam. 6: 12; or, on the other hand, the termination ך of the masculine is retained, the gender being sufficiently indicated by the prefixed ה *תְּצַדִּיקְהוּ* Jer. 49: 11, *תְּצַדִּיקְהוּ* Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. *תְּצַדִּיק* Hos. 14: 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in *תְּצַדִּיקָה* Ex. 1: 10, *תְּצַדִּיקָה* Job 17: 16, *תְּצַדִּיקָה* Isa. 28: 3, *תְּצַדִּיקָה* Isa. 27: 11, *תְּצַדִּיקָה* Judg. 5: 26, is unnecessary; in the first passage *תְּצַדִּיקָה* 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 *תְּצַדִּיקָה* may be the suffix with Nun epenthetic in place of the more usual form *תְּצַדִּיקָה* *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 *תְּצַדִּיקָה*, particularly when there are other vowel letters in the word, *תְּצַדִּיקָה* Gen. 27: 1, *תְּצַדִּיקָה* Gen. 30: 38, *תְּצַדִּיקָה* Gen. 33: 6, *תְּצַדִּיקָה* Ezek. 3: 20, *תְּצַדִּיקָה*, nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

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

§ 89. *IMPERATIVE. Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. בָּקֹר, yet not always, בָּשֹׁב and בָּשֹׁבִי; before Makkeph it is shortened to Kamets Hhatuph בָּקֹרֶה Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in בָּקֹרֶה Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

*Fem. sing. and masc. plur.* The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, בָּקֹרֶה Judg. 9: 10, בָּשֹׁבֶה Ezek. 32: 20 (but בָּשֹׁבֶה Ex. 12: 21, for the Methegh see § 45. 2), בָּקֹרֶה Zeph. 3: 14, בָּקֹרֶה Mic. 1: 16, and (with ו retained in the K'thibh) בָּקֹרֶה 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, בָּשֹׁבֶה Zech. 7: 9, בָּשֹׁבֶה Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshele in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as בָּשֹׁבֶה Isa. 47: 2, בָּשֹׁבֶה Jer. 10: 17, are exceptional.

*Fem. plur.* The final vowel ו is dropped in בָּשֹׁבֶה Gen. 4: 23, § 61. 2; occasionally ו is not written though the vowel remains, בָּשֹׁבֶה Ruth 1: 9, בָּשֹׁבֶה Ruth 1: 20.

§ 90. *PARTICIPLES. Active.* The Hholem of the first syllable is written indifferently with or without Vav, בָּקֹר and בָּשֹׁב, mostly without when additions are made to the word. In בָּשֹׁבֶה Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without ו except סָבִיר 2 Kin. 8: 21; it is shortened to Seghol in בָּשֹׁב Isa. 41: 7, upon the recession of the accent, and to Pattahh in בָּשֹׁב Deut. 32: 28. בָּשֹׁב Ps. 16: 5 and בָּשֹׁב Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb בָּשֹׁב, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of בָּשֹׁב, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet בָּשֹׁב *fading*, בָּשֹׁב *desolate*, בָּשֹׁב *strong*; verbal adjectives of the same form with the preterites middle ē and ō being mostly used instead, בָּשֹׁב *full*, בָּשֹׁב *old*, בָּשֹׁב *afraid*.

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, בָּשֹׁב and בָּשֹׁב *wearing*, בָּשֹׁב and בָּשֹׁב *dwelling*, בָּשֹׁב *trusting*; there are occasional instances of the same thing in transitive verbs, בָּשֹׁב *remembering*, בָּשֹׁב *holding*. The last vowel is with few exceptions as בָּשֹׁב Deut. 32: 34, בָּשֹׁב, written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramæic, occurs in Hebrew only in the following examples.



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

2 *masc. plur.* יִבְרָהוּ Ezek. 8: 16, the Hithpaël participle of יִבְרָה. 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 יִבְרָהוּ the proper plural of the participle.

3 *plur.* יִבְרָהוּ they are cursing me, Jer. 15: 10. Kimchi explains this word as a compound of the roots בָּרַךְ to curse, and תָּרַב to treat as vile; Gesenius, as a confusing of two distinct readings, the participle יִבְרָהוּ and the preterite יִבְרָהוּ; and Ewald changes the text to יִבְרָהוּ, though his conjecture is unsustained 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 יִבְרָהוּ. 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 יִבְרָה Jer. 50: 23 with Seghol under the prefixed Nun for יִבְרָה.

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



הִסְתִּיר Job 34: 22, הִתְחַסַּח Judg. 9: 38, וְלָבַד Eccles. 7: 26, rarely to Pattahh, הִצִּיל Job 18: 4. In the Imperative הִצֵּץ the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִזְכֵּרְתָּם Ezek. 21: 29, רָבִירָה Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אֶשֶׁב Ezek. 20: 36, 1 Sam. 12: 7, אֶהְיֶה Ezek. 14: 3, אֶבְבֶּרְהָ, אֶנְקֶהָ, but אֶבֶר.

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

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

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

#### PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in נִקְלַל Ezek. 28: 23, and the passive form אֶקְלַל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְצִמְתִּי Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in כָּתַרְתִּי Ps. 38: 11, הִמְרִדְתִּי Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in הִתְבַּהֲלִיתִי Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הִתְבַּ is a separate word, and is the imperative of הָבַ to *give*, though this is always elsewhere pointed הָבֵה. In יִפְתָּחַרְתִּי 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 *ō* under the first letter) of יִפְתָּח, which reduplicates the last syllable of יִפְתָּח = יָפִי § 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, *pref.* יוֹרְדָהָר 1 Sam. 21: 3, שָׁרַח Isa. 40: 24, זָרַח Ps. 77: 18, שִׁוִּיתִי Isa. 10: 13 *fut.* רָסַח Hos. 13: 3 *inf. abs.* הִלֹּו and הִלִּו Isa. 59: 13, *inf. const.* בִּישְׁתִּיב Am. 5: 11, *part.* מְשִׁשְׁתִּי Job 9: 15, בִּלוֹשִׁי 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 *mas.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in נִשְׁכַּר Gen. 41: 51. The second syllable has

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

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

*e. FUTURE SING. 1 com.* *א* is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in חָבֵר Lev. 26: 33, § 60. 3. *ב*, and draws to itself the full vowel which has hence arisen to a preceding *ו*, in חָבֵר Zech. 7: 14 for חָבֵר, § 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, חָבֵר Isa. 13: 18, but חָבֵר 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 חָבֵר, § 61. 5, and Hophal *o* before concurrent consonants חָבֵר. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, חָבֵר Ezek. 16: 4, חָבֵר Nah. 3: 7, חָבֵר Ps. 72: 20, חָבֵר Ps. 80: 11, Prov. 24: 31, חָבֵר Ps. 94: 20, חָבֵר *passim*. This seems to furnish the best explanation of the disputed words חָבֵר or חָבֵר Ps. 62: 4, חָבֵר Ps. 101: 5 K'ri, חָבֵר 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 *ā*. Others think that חָבֵר is the Kal future for חָבֵר, 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 חָבֵר 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 מְלַשֵּׁי an active Poel form, *slandering*.

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

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

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

*e.* PARTICIPLE. As מְשַׁקֵּר, מְשַׁחֵךְ, מְשַׁדֵּן; in a few instances the initial מ is omitted, אָבַל Ex. 3: 2 for מְאָבַל, לָקַח 2 Kin. 2: 10 for מְלָקַח (with Daghash-forte euphonic) Ezek. 21: 15, 16, יוֹקְנָשִׁים Eccles. 9: 12 for מְיוֹקְנָשִׁים, § 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. הִכְלִיכֵנִי 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶנְאָלְהִי Isa. 63: 3; in Isa. 19: 6 הֶאֱזַלְהִי is not a double Hiphil with both א and ה prefixed, but is a denominative from אָזַלְה, a derivative of זָלַח, which does not indeed occur in its simple form but is justified by the analogy of אָזַב from כָּזַב. ה takes the place of ה in הִרְגֵּלְהִי Hos. 11: 3; so likewise the future תִּהְרָגְהִי Jer. 12: 5, and participle מִתְהַרְגֶּה Jer. 22: 15, though the corresponding preterite is הִרְגָה Neh. 3: 20.

SING. 3 *masc.* The *ē* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגְדִּיל 1 Sam. 12: 24, but in every other place הִגְדִּיל. So inf. const. הִרְעַמְתָּ 1 Sam. 1: 6; fut. יִרְאֵשׁ Lev. 27: 14, נִמְלֵךְ 2 Kin. 10: 5, הִכְנַסְתָּה 1 Sam. 1: 7; part. מְגַדֵּל Ps. 18: 51, מְכַלֵּם Job 11: 3.

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

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

לְשֹׁבֵית Am. 8: 4 but לְהַשְׁבִּית Ps. 8: 3, לְשֹׁבֵר once but לְהַשְׁבִּיר fifteen times, לְמִדּוּחַ Isa. 3: 8.

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

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

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

e. PARTICIPLE. In מוֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; מוֹצֵא Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, מְהַלְכִים Zech. 3: 7 for מְהַלְכִים, מְהַלְכִים Jer. 29: 8, מְהַלְכִים 2 Chron. 28: 23, מְהַלְכִים 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. מְהַלְכִין Dan. 3: 25.

#### HOPHAL.

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

b. PRETERITE. In הִשְׁלֵךְ *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, הִשְׁלֵךְ Ezek. 16: 4, הִשְׁלֵךְ Josh. 9: 24. The construct has Pattahh, הִשְׁלֵךְ Ezr. 3: 11.

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

e. PARTICIPLE. In מְהַלְכִים Ezek. 46: 22 הִ remains after the preformative מ.

#### HITHPAEL.

§ 96. a. PRETERITE. In two instances הִ is prefixed instead of הִ, viz., הִשְׁלֵךְ 2 Chron. 20: 35, הִשְׁלֵךְ Ps. 76: 6. In the verb הִשְׁלֵךְ Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הִשְׁלֵךְ, הִשְׁלֵךְ Judg. 20: 15. 17, הִשְׁלֵךְ Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *ē* הִשְׁלֵךְ 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 *ʾ*, § 61. 5, הָיָה (the accentuation is unusual) Isa. 34: 6, הָיָה דֵּעָה Deut. 24: 4 (but in the future always יִהְיֶה Lev. 21: 1 and repeatedly elsewhere), הָיָה (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 פָּלַח and נָחַץ, 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 הָיָה Jer. 25: 16, הָיָה Jer. 46: 8 (elsewhere הָיָה), and יִהְיֶה Isa. 52: 5, *ō* prolonged from *ū* on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

*b.* The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, 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*), הָיָה, הָיָה, הָיָה Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, הָיָה Zech. 6: 7 but הָיָה Lam. 4: 1, where some copies have הָיָה. Hhrik 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 הָיָה 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, אֶשְׁמֹר I shall keep, אֶשְׁמְרָה I will surely keep or let me keep, Ps. 39: 2; נִנְתָּקָה let us break, נִנְתָּקֵי let us cast away, Ps. 2: 3; יִהְיֶה 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 הָבוֹאָה *let it come* Isa. 5: 19, הֵלֶךְ *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, יִרְשָׁהּ *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, הִרְשָׁהּ Prov. 1: 20, 8: 3, and after Vav conversive וְהִרְשָׁהּ Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in יִקְרָהּ Lev. 21: 5 K'thibh.

b. Instead of הָ, הֵ, is appended in וְאֶקְרָא 1 Sam. 28: 15, יִרְשָׁהּ Ps. 20: 4, § 63. 1. c; so in the imperative הִקְהָ or הִקְהָ 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 (.), יִדְבִּק, *he will cause to cleave*, יִדְבֵּק, *may he or let him cause to cleave*; תִּשְׁבֹּל, *thou wilt understand*, תִּשְׁבֵּל, *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 paragogic and apocopated futures, which have been aptly designated 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 ך. See Ruth 2: 8 and comp. Dent. 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 paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in ל"י verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended הָ, 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!* הִשְׁמַע *listen*, הִשְׁמַעְהָ *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 יִ 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, עֲזֹב *Jer. 49: 11*; וְזָרָה *2 Chron. 6: 42*, שְׁכַב *Gen. 39: 7. 12*. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away: יִרְשֶׁהָ *Deut. 33: 23*, סִגְרָה *1 Kin. 13: 7*; so in the ל"א form רַפְּאֵה *Ps. 41: 5*. In the Hiphil הִקְטִיל becomes הִקְטִילָה.

*a.* In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִרְפָּה *K'thibh*, צִרְפָּה *K'ri Ps. 26: 2*, מְלוּכָה *K'thibh*, מְלוּכָה *K'ri Judg. 9: 8*; וּשְׁקִילָה *K'thibh*, וּשְׁקִילָה *K'ri Ezr. 8: 25*; אֲשִׁקֹּנָה *K'thibh*, אֲשִׁקֹּנָה *K'ri Isa. 18: 4*. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a.*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשִׁקֹּנָה *1 Kin. 19: 20*, וּשְׁקִילָה *Dan. 8: 13* (in some copies) or Hhateph Pattahh וּשְׁקִילָה *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, קָטַב *Lev. 9: 7*, קָטַבָּה *Ps. 69: 19*, and on the contrary, קָטַבָּה *Gen. 25: 31, fut.* וְקָטַב *Ex. 21: 7*, נָצַחָה (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 ה, of the feminine plural, שִׁבְעִיָּה Gen. 4: 23 for שִׁבְעִיָּה, § 61. 2, קָרָאָן Ex. 2: 20 for קָרְאָה, § 60. 3. *c*, and in Lamedh He verbs of final ה, of the masculine singular, הָקֵד 2 Kin. 6: 18 for הָקֵה Ezek. 6: 11, גָּל Ps. 119: 18 for גָּלָה; הָרָה Deut. 9: 14 for הָרִיפה 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 (וְהַפְּוֶה) 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, וַיְבָרֵל *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 ׀ is an abbreviation of the verb הָוָה *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 ׀ 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 וְאָז *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וְהִיאָמֶר, by § 53. 3; ׀ 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 Daghash-forte in the following letter, וַיֵּלֶךְ, וַתִּמְלִיכוּ, וַיִּקְבָּץ. If the first letter of the future be Yodh with Sh'va, Daghash is commonly omitted, § 25, but rarely if it be נ, and never if it be ת, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּדְבֹּר, וַיִּסְפֹּר but וַתִּסְפֹּר, וַתִּדְבֹּר. Before א of the first person singular, which cannot receive Daghash, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲדַבֵּר, וַאֲלַךְ. In the Hiphil י. is, with few exceptions, e. g. וַיַּחֲשֵׁךְ Ps. 105: 28, compressed to (.) as in the apocopated future, וַתִּגְלַל, וַיִּקְטֹב, and before Makkeph it is shortened to (.) וַנִּפְדֶּה. In the first person singular, however, י. remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲנִי or וַאֲשַׁלֵּכָה; וַאֲשַׁלֵּךְ or וַאֲשַׁלֵּךְה; וַאֲשַׁמֵּד; וַאֲמַלְטָה; וַאֲדַבֵּר or וַאֲדַבֵּרה; paragogic ה also occurs though more rarely in the first pers. plur. וַנַּחֲלִמָה Gen. 41: 11, וַנִּבְקֶשֶׁה Ezr. 8: 23, וַנִּסְפָּעָה 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 וַיִּגְלַל, וַיִּנָּח, וַיִּנְחַל; 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, וַיִּקְטֹב, וַיִּלְכַּד, וַיִּלְכַּד, וַיִּלְכַּד, וַיִּלְכַּד. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְבֶּה, וַיִּרְבֶּה, וַיִּרְבֶּה but not in וַיִּרְבֶּה; so in וַיִּמְדֹּר Hab. 3: 6, and the Hitlpael וַיִּתְפַּח Dan. 2: 1. It oc-



curs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּזְכֹּר, וַיִּלְחָם, וַיִּזְכֹּר, וַיִּזְכֹּר or וַיִּזְכֹּר, וַיִּזְכֹּר but וַיִּזְכֹּר, וַיִּזְכֹּר, וַיִּזְכֹּר, etc. The first person singular is mostly exempted from shortening or change of accent, וָאֲנִי, וָאֲנִי, or וָאֲנִי, though it sometimes suffers apocopation in ל"ה verbs וָאֲנִי. The prolonged plural ending וְנִי is very rarely used after Vav Consecutive; it does, however, occur, e. g. וַתִּקְרָבֵנִי Deut. 1: 22, וַתִּקְרָבֵנִי Deut. 4: 11, וַתִּקְרָבֵנִי 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. וַאֲנִי Judg. 6: 9, וַאֲנִי 2 Sam. 1: 10, וַאֲנִי Ezek. 16: 10 but וַאֲנִי ver. 8, וַאֲנִי Job 30: 26, וַאֲנִי Ps. 73: 16.

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

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

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

(1) It occurs with great regularity in the first and second persons singular of every species, *הָלַכְתָּ* *thou hast gone*, *וְהָלַכְתָּ* *and thou shalt go*, *וְהָלַכְתִּי* *and I will go*, so *וְדַבַּרְתָּ*, *וְהִשְׁבַּחְתָּ*, *וְהִתְהַלַּכְתָּ*, though *וְהִצַּדְתָּ* 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, *וַיִּצְיֹרֵי* Lev. 26: 9, *וַיִּבְאֲתִי* 1 Kin. 18: 12, *וְהִרְבִּיָּה* 1 Chron. 4: 10, *וְהִשְׁתַּחֲוִיתִי* 1 Sam. 15: 30, *וְהִתְיַחֲתִי* Isa. 8: 17 but *וְאֶפְרָיִם* Lev. 24: 5, *וַיִּבְאֵהוּ* Gen. 6: 18, *וְהִפְרִיחֵהוּ* Lev. 26: 9, *וְהִבְיֵאָה* Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, *וַיִּבְרָכֵנוּ* Ex. 8: 23, *וְהִלַּכְנוּ* 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, *וְהִבְדִּילָהּ* Ex. 26: 33, *וְהִבְיָאָהּ* Lev. 15: 29. Isa. 11: 2, *וְקָבְעִי*, *וְחָלְדִּי* Hab. 1: 8 but *וְהִשְׁלִיכֵהוּ* Ezek. 43: 24, *וְהִשְׁלֵחַ* Hab. 1: 8,

## VERBS WITH SUFFIXES.

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

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

### *Preterite.*

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

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

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

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

*Future.*

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

*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. *כֶּן, כָּם*, and the second masc. sing. *ה*, a vocal *Sh'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 *ā* before the suffixes of the third pers. plural, and *ě* before the second fem. singular; when it stands before the third sing. suffixes *הוּה, ה*, 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, *קִטְלֹתוּ* for *קִטְלֹתיהוּ*, *קִטְלֹתָהּ* for *קִטְלֹתֶיהָ*, see § 57. 2. *b.*

(3) When the third masc. sing. suffix *הוּה* is preceded by (*ו*), the *ה* may be elided and the vowels coalesce into *וּה*, *קִטְלוּהוּ* for *קִטְלוּהוּה*; when it is preceded by *י*, *Shurek* may be hardened to its corresponding semi-vowel *ו*, *קִטְלוּהוּי* for *קִטְלוּהוּי* § 62. 2.

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

(5) When *הוּה, ה* 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 Daghesh-forte inserted in the Nun, יִקְטֹלְנוּ for יִקְטֹלוּ. The same shortening of the (.) and insertion of Daghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

*a.* The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כּ, נ, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Daghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלְנוּ for יִקְטֹלְנוּ; or it may be Daghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesh, § 54.3, instead of the Daghesh having arisen from the assimilation of Nun, so that יִקְטֹלְנוּ may be for יִקְטֹלְנוּ 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, יִקְטֹלְנוּ but יִקְטֹלְנוּ, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹלְנוּ but יִקְטֹלְנוּ.

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



(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ but קָטַלְתָּ, קָטַלְתָּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

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

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִי לִּי *I have made for me*, Ezek. 29: 3.



2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, *צָמַתְתָּ לִּי* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּחַנְתָּ מֵעַי* *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, *רֹאֶהְתִּי* *seeing me* Isa. 47: 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בָּשִׁיבְתִּי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *הֵרַחְתִּי* *to permit me* Num. 22: 13, *יָבִיטִי* 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, נִשְׁאַלְנִי 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesheforte euphonic is twice inserted in the suffix of the first pers. sing., רָסַלְנִי Ps. 118: 18, הִנֵּנִי Gen. 30: 6.

*b.* The suffix of the second masc. sing. is occasionally הָ, in pause פָּאָרְהָ Isa. 55: 5, so with the infinitive, הִשְׁתַּחֲוֶהָ Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲבִיאָסְךָ, § 11. 1. *a*, where the K'ri has אֲבִיאָסְךָ. With ל' and ל' verbs this form of the suffix is of frequent occurrence, הִנֵּנִי Isa. 30: 19, Jer. 23: 37, הִבְרַאָה Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, הִבְרַאָהּ 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 הָ, קָרְאַתָּה Isa. 54: 6, פָּאָרְתָּה Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, אֶתְּקַדְּתָה Ruth 4: 15, תִּשְׁכַּבְּתָה Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֵתְּ, אֶתְּקַדְּכִי Ps. 137: 6, הִתְעַצְּבְתִּי Ps. 103: 4.

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

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

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

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

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

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כ, ק, ת, פ, צ, ב, ג, ד, but occasionally to Hhirik, אָ, אָ (the Methegh in most editions is explained by § 45. 2) Job 16: 5, אָרְוֹמֶךָ Isa. 25: 1, בְּמִשְׁכָּנֶיךָ Ex. 31: 13, פְּרִשְׁתָּם Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected, הִרְבֵּיתָ Gen. 49: 25, אֶשְׁלַחְךָ 2 Sam. 11: 12. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, יִשְׁלַחְנִי 1 Sam. 17: 25, Ps. 65: 10; in הִרְבֵּיתָ Deut. 32: 7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, אָבְרַחְתְּ Prov. 31: 12, Ezek. 15: 5, so in pause: אֶבְרַחְתְּ 1 Sam. 18: 28, אֶכְלַחְתְּ Gen. 37: 20, אֶכְרַחְתְּ Isa. 59: 16, and sometimes contracted by the exclusion of ה, אֶבְרַחְתְּ 1 Sam. 1: 24, אֶכְלַחְתְּ Ruth 4: 15, אֶכְרַחְתְּ Job 21: 18. The third fem. suffix is always contracted, אֶבְרַחְתְּ Jer. 49: 24, אֶכְלַחְתְּ Isa. 34: 17, אֶכְרַחְתְּ 1 Sam. 1: 6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult, אֶבְרַחְתְּ Gen. 31: 32, אֶכְרַחְתְּ Ex. 18: 8, אֶכְרַחְתְּ Ps. 119: 129, אֶכְרַחְתְּ Isa. 47: 14. In the intermediate syllable before ה the vowel is usually short in this person, אֶבְרַחְתְּ Jer. 22: 26, אֶכְרַחְתְּ Ezek. 28: 18, though it is sometimes long, אֶבְרַחְתְּ Cant. 8: 5, as it regularly is in pause: אֶבְרַחְתְּ *ibid.*; so before נִי and נָה of the first person, אֶבְרַחְתְּ Ps. 69: 10, אֶכְרַחְתְּ Num. 20: 14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, אֶבְרַחְתְּ Ps. 139: 1, אֶכְרַחְתְּ Job 7: 14, אֶבְרַחְתְּ Ps. 22: 2. It takes the third masc. sing. suffix either in its full form, אֶבְרַחְתְּ Ezek. 43: 20, or contracted, אֶכְרַחְתְּ 2 Kin. 5: 6, אֶכְרַחְתְּ Hab. 1: 12, אֶכְרַחְתְּ (accent thrown back by § 35. 1) Num. 23: 27, אֶכְרַחְתְּ Ps. 89: 44.

k. The second fem. sing. preterite assumes ( ), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, אֶבְרַחְתְּ Jer. 15: 10, אֶכְרַחְתְּ Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes ( ), אֶבְרַחְתְּ Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, אֶבְרַחְתְּ Josh. 2: 17, 20, Cant. 5: 9, אֶכְרַחְתְּ Jer. 2: 27 K'ri, אֶבְרַחְתְּ 2 Sam. 14: 10.

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

#### FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus אֶבְרַחְתְּ Gen. 19: 19, אֶכְרַחְתְּ Gen. 29: 32, Ex. 33: 20, Num. 22: 33, Isa. 56: 3, Job 9: 18; אֶכְרַחְתְּ Isa. 63: 16; וּ (for הוּ) Hos. 8: 3, Ps. 35: 8, Eccles. 4: 12, 1 Sam. 21: 14, so in the K'thibh, 1 Sam. 18: 1 אֶבְרַחְתְּ, where the K'ri has אֶכְרַחְתְּ (for הוּ) Gen. 37: 33, 2 Chron. 20: 7, Isa. 26: 5; אֶכְרַחְתְּ Ex. 29: 30, Deut. 7: 15, Num. 21: 30, Ps. 74: 8.

Ps. 118: 10;  $\text{וְיִשְׁלַח}$  Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has  $\text{וְיִשְׁלַח}$ , while the K'thibh has the vowel letter  $\text{י}$  representing the ordinary  $e$ ,  $\text{וְיִשְׁלַח}$ . The union vowel  $\bar{a}$  is also occasionally found with the imperative,  $\text{וְיִשְׁלַח}$  Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

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

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

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

#### INFINITIVE AND IMPERATIVE.

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



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

*b. Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְהִבֵּי, וְהִתְּבִי Jer. 15: 15, but occasionally it takes Hhirik, וְהִבֵּי (with Daghesth-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes הִזְבִּירָהּ 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, **יַעֲמֹד** for **יְעֲמֹד**; 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 *ı̇* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, **יִחַיֶּה**, **יִחַיֶּה**, **יִחַיֶּה**. 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, **עֲמֹדִי**, **עֲמֹדִי**.

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 **יִחַיֶּה**, apocopated future of **יָחַיֶּה**, 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 espec-

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, עֲמִידָהּ**. 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 **אֵ**, the Niphal preterite and participle, and the Hiphil preterite, **יַחֲזִיק, הִעֲמִיד**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **הִעֲמִיד**. 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, **הִעֲמִיד, נִעֲמִידָהּ, הִעֲמִידָהּ**.

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 **יַעֲמִידָהּ** *yaam'dhū*, not **יַעֲמִידָהּ** *yaamdū*, § 22. a. In like manner the Kal imperative has **עֲמִיד, יַעֲמִיד** not **עֲמִיד, יַעֲמִיד**, showing that even in the perfect verb **קָטַל, קָטַלְתָּ** 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, **הִעֲמִיד** for **הִעֲמִיד**.

§ 110. 1. The verb **עָמַד** *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 Niphal of עָנָה 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 הִזֵּק *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"פ) mode.

#### FUTURE OF PE ALEPH VERBS.

|       | 3 masc.   | 3 fem.        | 2 masc.    | 2 fem.        | 1 com.  |
|-------|-----------|---------------|------------|---------------|---------|
| SING. | יֵאָכֵל   | תֵּאָכֵל      | תֵּאָכֵל   | תֵּאָכְלִי    | אֵכֵל   |
| PLUR. | יֵאָכְלוּ | תֵּאָכְלֶנָּה | תֵּאָכְלוּ | תֵּאָכְלֶנָּה | נֵאָכֵל |

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד *to perish*, אָבַה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפַה *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, וְהִקְנִיב Ezek. 23: 5. That of the Kal future *ō* has (.) in יִהְיֶה Prov. 10: 3, יִהְיֶה Ps. 29: 9. Three verbs with future *ō*, הָלַם, הָרַם, חָמַר have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יִהְיֶה Job 12: 14, יִהְיֶה 2 Kin. 3: 25 but יִהְיֶה Ex. 19: 21, 24; so with suffixes, יִהְיֶה לִּי Ps. 141: 5, יִהְיֶה לָּךְ Isa. 22: 19, יִהְיֶה לָּהּ Isa. 53: 2. יִהְיֶה has יִהְיֶה but יִהְיֶה.

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, יֵאָכֵל, יֵאָסֵף, יֵאָמַר, יֵאָרַז as well as יֵאָנֵחַ, יֵאָבֵד, יֵאָכֵל, יֵאָפַה; 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, רָאָה, רָאָה, רָאָה, but רָאָה; in two verbs it becomes (,) after Vav conversive, נִרְאָה, נִרְאָה, but with a pause accent נִרְאָה, נִרְאָה or in the first verses of several chapters of Job: נִרְאָה. Hholem in these verbs is probably modified from *ā*, so that רָאָה is for רָאָה from רָאָה, § 201. *c*.

*b*. As *ā* 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 *ā* 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 *ā* gives up its consonantal character after (,) which is then lengthened to (..), הִתְאַחֵר Mic. 4: 8. When thus quiescent after either Tsere or Hholem, *ā* is always omitted in the first person singular after the preformative *ā*, אָחַר Gen. 32: 5 for אָחַר, אָחַר Prov. 8: 17 for אָחַר, אָחַל Gen. 24: 33 for אָחַל, and occasionally in other persons, תִּתְאַחֵר Jer. 2: 36 for תִּתְאַחֵר; so תִּתְאַחֵר Deut. 33: 21, תִּתְאַחֵר Prov. 1: 10, תִּתְאַחֵר Ps. 104: 29, תִּתְאַחֵר 2 Sam. 19: 14, תִּתְאַחֵר 2 Sam. 20: 9, תִּתְאַחֵר 1 Sam. 28: 24; in a few instances the vowel letter *ī* is substituted for it, תִּתְאַחֵר Ezek. 42: 5 for תִּתְאַחֵר, תִּתְאַחֵר Neh. 2: 7, Ps. 42: 10.

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

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

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

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



once instead of Hhirik, הִשְׁפִּיר Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, שָׁלוֹם Zeph. 3: 14 but שָׁלוֹם Ps. 68: 5, חֶרֶב Jer. 2: 12 but חֶרֶב Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, הִרְבֵּי Isa. 44: 27. Ewald explains הִשְׁפִּיר Ex. 20: 5, 23: 24, Deut. 5: 9, and נִשְׁפָּר 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 (,) הִמְצִיחַ Ezek. 16: 5, הִמְצִיחַ 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, נִשְׁפָּח, נִשְׁפָּח, נִשְׁפָּח but נִשְׁפָּח, נִשְׁפָּח Ps. 89: 8, הִתְרַחַם Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In הִרְיָחַם 2 plur. pret., הִיָּחַ inf., הִיָּחַ imper. of הִיָּחַ, 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.* אֲבָרְחָם imper., אֲבָרְחָם inf. and אֲבָרְחָם imper., אֲבָרְחָם inf. and imper. (but הִתְאַמַּר Job 34: 18 with ה interrogative), אֲבָרְחָם (with ה paragogic אֲבָרְחָם), and in a very few instances the long vowel (,) § 60. 3. *c.* אֲבָרְחָם Ex. 16: 23 for אֲבָרְחָם, אֲבָרְחָם Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by 'the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) (,) or (,). In a very few instances this correspondence is neglected; thus, in הִתְהַלַּךְ 3 fem. fut. of הִתְהַלַּךְ *to go* (comp. הִתְהַלַּךְ from הִתְהַלַּךְ *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הִתְהַלַּךְ (once, viz., Hab. 1: 15 for הִתְהַלַּךְ) and הִתְהַלַּךְ Hiphil and Hophal preterites of הִתְהַלַּךְ *to go up*, and הִתְהַלַּךְ (once, viz., Josh 7: 7 for הִתְהַלַּךְ) Hi. pret. of הִתְהַלַּךְ *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms הִתְהַלַּךְ, הִתְהַלַּךְ, and הִתְהַלַּךְ from הִתְהַלַּךְ *to be*, and like forms from הִתְהַלַּךְ *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, הִתְהַלַּךְ 2 Kin. 5: 3, הִתְהַלַּךְ Ex. 4: 29, הִתְהַלַּךְ Ps. 27: 10, הִתְהַלַּךְ Josh. 2: 18; הִתְהַלַּךְ Isa. 59: 5, הִתְהַלַּךְ Judg. 16: 13; the Niphal, הִתְהַלַּךְ 1 Kin. 10: 3, הִתְהַלַּךְ Nah. 3: 11, הִתְהַלַּךְ Ps. 26: 4;

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

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 ח, 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.:

|                                      |                                |                                   |
|--------------------------------------|--------------------------------|-----------------------------------|
| אָחַד Hi. to be red.                 | *הָבִיחַ K. to injure, wound.  | הָבִיחַ K. to spare.              |
| אָחַד Ni. Hi. to be illustrious.     | הָבִיחַ Ni. Hi. Ho. to hide.   | הָבִיחַ K. Ni. to do violence to. |
| אָחַד Hi. to close.                  | הָבִיחַ Hi. to join together.  | הָבִיחַ K. to be leavened.        |
| *אָחַד K. to shut.                   | הָבִיחַ K. to gird.            | הָבִיחַ K. to ferment.            |
| אָחַד K. to learn.                   | הָבִיחַ K. (not Ho.) to cease. | הָבִיחַ K. to dedicate.           |
| אָחַד K. to gird on.                 | הָבִיחַ K. to cut.             | הָבִיחַ K. to devour.             |
| אָחַד K. Ni. (not Hi.) to be guilty. | הָבִיחַ K. (not Hi.) to live.  | הָבִיחַ K. to muzzle.             |
| הָבִיחַ K. Hi. to be vain.           | הָבִיחַ K. Hi. to be wise.     | הָבִיחַ K. Hi. to lack.           |
| הָבִיחַ K. Hi. to meditate.          | הָבִיחַ K. meaning doubtful.   | הָבִיחַ Ni. to cover.             |
| הָבִיחַ K. to thrust.                | הָבִיחַ K. to honour.          | הָבִיחַ K. Ni. to be panicked.    |
| הָבִיחַ K. Ni. to honour.            | הָבִיחַ K. to desire.          | הָבִיחַ K. to delight.            |
| הָבִיחַ K. Ni. to be.                | הָבִיחַ K. to dig.             |                                   |

\* ἀπαξ λεγόμενον.

|                               |                                    |                               |
|-------------------------------|------------------------------------|-------------------------------|
| חָפַר K. Hi. to blush.        | חָתַם K. Ni. Hi. to seal.          | עָלַל Hi. to be presumptuous. |
| חָפַשׁ K. Ni. to search.      | חָתַף K. to seize.                 |                               |
| חָצַב K. (not Hi.) to hew.    | חָתַר K. to break through.         | עָשָׂה K. Ni. to pervert.     |
| חָפַר† K. Ni. to investigate. | עָלַב K. to love, dote.            | עָשָׂר K. Hi. to tithe.       |
| *חָתַג K. to tremble.         | עָלָה K. to put on as an ornament. | עָהָם Ni. to be burnt up.     |
| חָתַה K. to take up.          | עָתָה Hi. to gather much.          | עָחַק K. Hi. to be removed.   |
| חָתָה Ni. to be destined.     | עָתָר Ni. to be wanting.           | עָתָר K. Ni. Hi. to en-       |
| חָתַל Ho. to be swaddled.     | עָתָר K. Ni. to trouble.           | treat.                        |

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.           | חָסַה to trust.     | עָטָה to wear.              |
| הָפַה to turn.           | חָשָׁה to withhold. | עָטָר to encircle.          |
| חָבַל to take in pledge. | חָשַׁה to uncover.  | עָלַם to conceal.           |
| חָבַשׁ to bind.          | חָשַׁב to think.    | עָצַר to shut up, restrain. |
| חָזַק to be strong.      | חָשָׁה to be dark.  | עָגַב to supplant.          |
| חָלָה to be sick.        | עָבַר to pass over. | עָשָׂן to smoke.            |
| חָלַק to divide.         | עָזַר 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. | חָרַד Ezek. 26: 18, to tremble.    |
| אָזַר Ps. 65: 7, to gird.               | הָשָׁה Hi. part. to be silent.     |
| אָסַף Ps. 47: 10, to gather.            | חָתַה Jer. 49: 37, to be dismayed. |
| הָלַךְ Ps. 109: 23, to go.              | עָבַד Eccl. 5: 8, to serve.        |
| חָרַג 2 Kin. 10: 9, to slay.            | עָלָז Jer. 15: 17, Ps. 149: 5, and |
| חָלַם Job 39: 4, Jer. 29: 8, to dream.  | עָלָץ Ps. 5: 12, to exult.         |
| חָלַה Job 20: 24, to change, pierce.    | עָבַה 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 Daghesch-forte in the first radical, רָאָהְךָ, רָאָהְךָ, Isa. 23: 18, רָאָהְךָ (the retrocession of the accent by § 35. 1) Isa. 28: 27, רָאָהְךָ Job 38: 24, נָהַלְךָ Num.

\* ἄπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, יִתְחַנֵּק 2 Sam. 17: 23, which is in one instance expressed by the vowel letter ר, הִתְחַנֵּק Ex. 25: 31. The only exception is בִּהְרֹג (two accents explained by § 42. a) Ezek. 26: 15 for בִּהְרָג; Baer's edition has בִּהְרֹג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֶעֱנֶה Job 19: 7, הִעֲשׂוּהוּ Ezek. 43: 18, וַיִּהְיֶה לָּם 1 Chron. 24: 3, בִּעֲשֵׂה Lam. 2: 11. In Job 34: 31 הִאֲמַר 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 לְהַחֲלֹק Jer. 37: 12 for לְהַחֲלִיחַ Eccles. 5: 5, לְעֲבֹד 2 Sam. 19: 19, לְהִשָּׁר Deut. 26: 12, בְּעִשְׂרֵי Neh. 10: 39, לְעוֹר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בְּעִשְׂתָּה Lam. 2: 11 for בְּהִעֲשִׂתָּה Ezek. 26: 15.

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

הִחַל is a secondary root, based upon the Hiphil of הִחֵל. See חִי verbs.

For the peculiar forms of אָסַח and הִחֵף see the חִ verbs, יָסַח and יָחַף.

## 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  $\text{תַּצִּילָנָה}$  for  $\text{תַּצִּילָה}$ ;  $\text{תַּצִּילְנָה}$  for  $\text{תַּצִּילָה}$ .

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,  $\text{בִּצְאָה־}$  for  $\text{בִּצְאָה־}$ .

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,  $\text{בִּצְאָה־}$ ,  $\text{בִּצְאָה־}$ .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of  $\text{בִּצְאָה־}$ , (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  $\text{ר}$ , the Kal future and imperative commonly have Hholem; but the following take Pattahh,  $\text{אָרְךָ}$  *to be long*,  $\text{כָּרְךָ}$  *to kneel*,  $\text{תָּרַב}$  *to be dried or desolate*,  $\text{תָּרַד}$  *to tremble*,  $\text{תָּרַח$  *to reproach*, *to*



winter, חָלַץ *to sharpen*, צָרֵב (צָרֵב) *to be sweet*, קָרַב *to come near*, קָרַם *to cover*; שָׁרַף *to tear in pieces*, has either Hholem or Pattahh; תָּלַשׁ *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, וָעַל *to curse*, וָעַל *to trespass*, and עָלַל *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, אָהָה Prov. 4: 6, הָשִׁיחוּ 2 Kin. 10: 14, אָשְׁתַּחֲוֶה 2 Sam. 22: 43, שָׁאֲלוּנִי Isa. 45: 11, רָאָהְבִנִי 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, הִפְחִיזָה Ezek. 7: 27, הִשְׁרִיפָה Prov. 6: 27, הִקְדִּינָה Ezek. 16: 6, הִנְאָפָה Hos. 4: 13, but Tsere occasionally in pause, הִפְחִיזָה Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָהָב Gen. 27: 9, אָהָבָה Deut. 15: 16; infinitive וָעַל 1 Sam. 7: 8, סָחַב Jer. 15: 3, with Makkeph, כָּרַח 1 Kin. 5: 20; Niphal infinitive, הִלָּחַם Ex. 17: 10, with suffixes, הִשְׁעִיזָה 2 Chron. 16: 7, 8, with prefixed ו, נָלָחַם Judg. 11: 25, נָשָׂאָל 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אָהָדָשׁ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite: אָנְאָלְהִי Isa. 63: 3); future רָחַם Ex. 14: 14, with Vav conversive, וַיִּמָּאֵס Job 7: 5, וַיִּקְחָל Ex. 32: 1, וַיִּנְעֹץ Judg. 6: 34, וַיִּהָבֵחַר Ex. 9: 15, וַיִּתְּחִין Num. 22: 25, or with the accent on the penult, וַיִּלָּחֶם Ex. 17: 8, וַיִּתְּפָאֵם Gen. 41: 8; imperative, הִפְחִיזָה 1 Sam. 18: 17, or with the accent thrown back, הִפְחִיזָה Gen. 13: 9; Hiphil infinitive, הִבְאָשׁ 1 Sam. 27: 12, הִרָחֵק Gen. 21: 16, הִתְחַם Deut. 7: 2, apocopated future, וַיִּרָחֵם 1 Sam. 2: 10, וַיִּתְּחִיזָה Deut. 9: 26, וַיִּתְּחִיזָה Ps. 12: 4, with Vav conversive, וַיִּתְּחִיזָה 1 Kin. 22: 54, וַיִּתְּחִיזָה Zech. 11: 8; imperative, הִקְדִּינָה Ex. 28: 1, with Makkeph, הִרָחֵב Ps. 81: 11, הִנְעֹץ 2 Sam. 20: 4, הִתְחַל־ Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, הִרָחֵק Job 13: 21, הִמָּצֵד Ps. 69: 24, though not always, הִתְחַל־ Lev. 8: 3. Hophal infinitive, הִתְחַל־ 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, הִתְחַל־ Lev. 5: 22, הִתְחַל־ Hos. 9: 2, הִתְחַל־ Gen. 39: 14, הִתְחַל־ Ps. 104: 26, הִתְחַל־ 74: 10, הִתְחַל־ Gen. 39: 4, הִתְחַל־ Dan. 2: 1, הִתְחַל־ 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, הִתְחַל־ Isa. 1: 15, הִתְחַל־ (fem. form for הִתְחַל־) § 61. 5) 1 Sam. 16: 15 but הִתְחַל־ Isa. 30: 18, הִתְחַל־ Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, הִלָּחַם Mal. 3: 19, הִלָּחַם Ps. 103: 13, הִלָּחַם Isa. 6: 12, הִלָּחַם Deut. 20: 7, הִלָּחַם Gen. 24: 1 (הִלָּחַם rarely occurs except in pause), הִלָּחַם Isa. 25: 11, and more rarely still in the imperative, הִלָּחַם Ezek. 37: 17, and future הִלָּחַם Prov. 14: 10, הִלָּחַם Dan. 1: 8.

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

1 Sam. 12: 13 הַשְּׂאֵלְהִירוּ 1 Sam. 1: 20, הַשְּׂאֵלְהִירוּ Judg. 13: 6, הַשְּׂאֵלְהִירוּ  
1 Sam. 1: 28.

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

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

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

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

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevaillingly before ע, but rarely before ח or ה. The previous vowel remains short in בִּעַר to terrify, פָּעַס to provoke, בָּעַט to be few, נָעַר to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאָר to make plain, נָאָם to commit adultery, נָאָץ to despise, נָאָר to reject, שָׁאָל to ask; בָּעָר to consume, שָׁעָר to sweep away by a tempest, הָעַב to abhor; בָּהָל to affright, בָּהָה to be dim, נָהָל to lead. It is also lengthened in קָהָה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are קָהָם Pi. inf. Judg. 5: 8, בָּחָן Pu. pret. Ezek. 21: 18, הָחָה Pu. pret. Ps. 36: 13, הָרַחֲצָה Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in פָּלַח Ezek. 16: 4, רָאָה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, שִׁחֲלוּ Job 15: 18, שִׁחֲלוּ Jer. 12: 10,

though it is in two instances changed to Seghol, אָחַרְיִי Judg. 5: 28, רָחַץְמִי 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*, רָחַץְמִי Ezek. 5: 13, רָחַץְמִי Num. 23: 19, רָחַץְמִי Num. 8: 7.

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

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

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. רָחַץְמִי or רָחַץְמִי.

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, רָחַץְמִי, רָחַץְמִי.

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, שְׁלַחְתָּהּ.

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 *shāla<sup>a</sup>hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

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

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

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

#### REMARKS ON LAMEDH GUTTURAL VERBS.

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



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

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

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *ē* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָפֶלֶת to shut, אָפֶלֶת to say, אָפֶלֶת to honour, אָפֶלֶת to grow pale, אָפֶלֶת to shake, אָפֶלֶת to be rich, אָפֶלֶת to entreat, אָפֶלֶת to slip away, אָפֶלֶת to press, אָפֶלֶת to drink or be drunken. The following have Pattahh or Hholem, אָפֶלֶת to decree, אָפֶלֶת to vow, אָפֶלֶת 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., אָפֶלֶת Esth. 2: 8, אָפֶלֶת Isa. 51: 14, future, אָפֶלֶת Ps. 9: 19, אָפֶלֶת Job 17: 3, imperative, even in pause, אָפֶלֶת. Piel: preterite, אָפֶלֶת Lev. 14: 8, אָפֶלֶת 2 Chron. 34: 4, infin. constr., אָפֶלֶת Hab. 1: 13, אָפֶלֶת Lam. 2: 8, future, אָפֶלֶת Job 16: 13, אָפֶלֶת 2 Kin. 8: 12, imperative, אָפֶלֶת Deut. 7: 5, imperative, אָפֶלֶת Ex. 4: 23. Hiphil: apocopated future, אָפֶלֶת 2 Kin. 18: 30, fut. with Vav consecutive, אָפֶלֶת Judg. 4: 23, fem. plur., אָפֶלֶת Ps. 119: 171, imperative, אָפֶלֶת Ps. 86: 2, and even in pause, אָפֶלֶת 1 Kin. 22: 12. Hithpael: אָפֶלֶת Prov. 17: 14, אָפֶלֶת Dan. 11: 40, אָפֶלֶת Ps. 106: 47; this species sometimes has Kamets in its pausal forms, אָפֶלֶת Josh. 9: 13, אָפֶלֶת Ps. 107: 27. On the other hand, the absolute infinitives: Piel, אָפֶלֶת Deut. 22: 7, Hiphil, אָפֶלֶת Isa. 7: 11, Hophal, אָפֶלֶת Ezek. 16: 4. Participles: Kal, אָפֶלֶת Deut. 28: 52, but occasionally in the construct state with Pattahh, אָפֶלֶת Ps. 94: 9, אָפֶלֶת Isa. 51: 15, אָפֶלֶת Isa. 42: 5, אָפֶלֶת Lev. 11: 7, Piel, אָפֶלֶת 1 Kin. 3: 3, Hithpael, אָפֶלֶת 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. אָפֶלֶת Deut. 15: 18, fut. אָפֶלֶת Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., אָפֶלֶת Job 6: 26, and one before a grave suffix אָפֶלֶת Ezek. 21: 29, comp. fut. אָפֶלֶת Isa. 35: 4; אָפֶלֶת 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 Hithpaël (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, הָבַר (in pause, הָבַר) and בָּבַר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁבַת Ruth 2: 8, שָׁבַת Ezek. 16: 28, הָבַת Esth. 4: 14, הָבַת Ezek. 16: 4, scarcely ever simple Sh'va, לָבַת 1 Kin. 14: 3, שָׁבַת Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָבַת Gen. 30: 15, and בָּבַת 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, שָׁבַת Gen. 4: 23 for שָׁבַת.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, מָנַח Num. 24: 11, מָנַח Prov. 25: 17, but also in the first plural of the preterite, שָׁבַת Ps. 44: 18 (שָׁבַת 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, אָבַד Judg. 4: 20, אָבַד Mal. 1: 7, אָבַד Josh. 4: 23.

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

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

### PE NUN (פ') 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, הָלַשׁ becomes הָלַשׁ, written הָלַשׁ, so נָשַׁב for נָשַׁב, הָנַחַשׁ. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, הָנַחַשׁ for הָנַחַשׁ.

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 נִשָּׁ, § 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, נִשְׁתִּי for נִשְׁתִּי (by § 63. 2. a), the primary form being נִשָּׁ.

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

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

## 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 Daghesheh-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 נַשְׁי 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נַשׁ Josh. 3: 9,

1 Sam. 14: 38), שֵׁלֵךְ Ex. 3: 5, גַּעַץ Job 1: 11, סָעֵה Deut. 2: 24, פָּהַר Ezek. 37: 9, וְשָׁקַד Gen. 27: 26, though it is occasionally retained, נָשַׁע 2 Kin. 19: 29, נָשַׁא Ps. 10: 12, or by a variant orthography, נָסָה Ps. 4: 7 but always elsewhere נָשָׂא. In imperatives with *ō*, and in Lamedh He verbs which have *ē* in the imperative, Nun is invariably retained, נָשׂוּשׁ Prov. 17: 14, נָצַר Ps. 24: 14, נָחַם Num. 31: 2, נָחַץ Ps. 58: 7, נָחַדָּה Gen. 30: 27, נָשָׂה Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָשָׂא (with suffix, נָשְׂאוֹ) from נָשַׁשׁ, נָפַח from נָפַחַת (twice) and נָגַע from נָגַעַת (once) and נָטַע from נָטַעַת, נָשָׂא has נָשְׂאוֹ (by § 60. 3. c), with the preposition לְ, לְנָשְׂאוֹ by § 57. 2. (3), once נָשָׂה (§ 53. 3) Job 41: 17, once without the feminine ending, נָשָׂה Ps. 89: 10, and twice נָשָׂה; נָחַן has commonly נָחַן (for נָחַת), with suffixes נָחַתִּי, but נָחַן Num. 20: 21, and נָחַךְ Gen. 38: 9.

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

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

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

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

3. In Isa. 64: 5 וְנָבֵל has the form of a Hiphil future from נָבַל, but the sense shows it to be from נָבַל for נָבַל, 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 סבב, סב for סבב § 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 סבב, סב, סבב, סב; הסבב, הסב; הסבב, הסב.

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 יִכָּטֵב becomes יָטֵב with *i* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִטֵּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמְרֶה for יִמְרֵה; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָטֵב. The three possible forms of this tense are consequently יִטֵּב, יִטֵּב, and יִמְרֶה.

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

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, הִכָּטֵב for הִכָּטֵב, or יָטֵב for יָטֵב, הִכָּטֵב (Kibbutz before the doubled letter by § 61. 5) or הִכָּטֵב for הִכָּטֵב.

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 Tsere is compressed to Pattahh, **יִפְּבֹה**, **יִפְּבֹה**; **יִפְּבֹה**, **יִפְּבֹה** (comp. **קִטֵּל**, **קִטֵּלְהָ**) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, **יִפְּבֹה**, **יִפְּבֹה** (comp. **יִפְּבֹה**, **יִפְּבֹה**).

§ 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, **יִפְּבֹה**, **יִפְּבֹה**.

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* (י) 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, **יִפְּבֹה**, **יִפְּבֹה**; **יִפְּבֹה**, **יִפְּבֹה**.

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, **יִפְּבֹה**, **יִפְּבֹה**.

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

serve the regular form, as הִלֵּל, הִלֵּל, הִתְהַלֵּל. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as סִבֵּךְ, הִתְקַלֵּל. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as הִתְגַּבֵּל.

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

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

## REMARKS ON AYIN DOUBLED VERBS.

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

2. The following are examples of the contracted infinitive absolute, כָּב Num. 23: 25. שָׁל Ruth 2: 16, פֹּר Isa. 24: 19, רָכָה (with a paragogic termination) *ibid.*; of the uncontracted, אָרָר, אָנֹן, חָנוּן, טָפֹחַ, פְּחֹז, פְּחֹז, פְּחֹז, שָׁרָר; of the infinitive construct, גָּזַז and גָּזַז, כָּבַב and כָּב, מָסַס, שָׁרָר, בֹּו, הֹם, once with *u* as in Ayin Vav verbs, בִּיר Eccles. 9: 1, and occasionally with *a*, רָר Isa. 45: 1, שָׁר Jer. 5: 26, בָּרָם (with 3 plur. suf.) Eccl. 3: 18, הִנְנָם Isa. 30: 18 (הִנְנָם Ps. 102: 14); לָחֶם Isa. 17: 14, though sometimes explained as the noun לָחֶם with the suffix *their bread*, is the infinitive of חָם *to grow warm*; בָּשָׁם Gen. 6: 3 Eng. ver. *for that also*, as if compounded of the prep. בָּ, the abbreviated relative and שָׁם, is by the latest authorities regarded

as the infinitive of שָׁגַע *in their erring*; הָצִי Job 29: 3 has Hhirik before the suffix. The feminine termination וֹה is appended to the following infinitives, הָנֹחַ Ps. 77: 10. Job 19: 17, שָׁנֹחַ Ezek. 36: 3, וְהָרָה Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem, כֹּחַ, הֹחַ and הָחַ but sometimes Pattahh, כֹּחַ Ps. 119: 22 (elsewhere הָחַ), כֹּחַ Ps. 80: 16. First regards הָחַ as a contracted participle from הָחַח, analogous to the Ayin Vav form קָח.

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

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesht-forte in the first radical, יִחַח, יִחַח, יִחַח; or with *a* as the second vowel, יִחַח, יִחַח, יִחַח. (2) With Tsere under the personal prefix, יִחַח, יִחַח, יִחַח, *e* being once written by means of the vowel letter י, יִחַח. (3) With Kamets under the personal prefix, יִחַח, יִחַח, יִחַח; this occurs once with fut. *a*, יִחַח 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, יִחַח, יִחַח, יִחַח. There are a few examples of *u* in the future as in Ayin Vav verbs, יִחַח Prov. 29: 6, יִחַח Isa. 42: 4, Eccles. 12: 6, יִחַח Ezek. 24: 11 and perhaps יִחַח Gen. 49: 19, Hab. 3: 16, יִחַח Ps. 91: 6, though Gesenius assumes the existence of יִחַח and יִחַח as distinct roots from יִחַח and יִחַח.

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

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





Gen. 11: 7 K. fut. for נָבְקָה, נָבְקָה Isa. 19: 3 Ni. pret. for נָבְקָה or נָבְקָה, נָבְקָה Ezek. 41: 7 Ni. fut. for נָבְקָה; נָבְקָה Judg. 5: 5 according to Gesenius for נָבְקָה Ni. pret. of נָבְקָה to shake, according to others K. pret. of נָבְקָה to flow; נָבְקָה Ezek. 36: 3 for נָבְקָה (Ewald) from נָבְקָה to enter, or for נָבְקָה Ni. fut. of נָבְקָה to go up, נָבְקָה Ezek. 7: 24 Ni. pret. for נָבְקָה, נָבְקָה Cant. 1: 6 Ni. pret. for נָבְקָה. Once instead of doubling the last radical *h* is inserted, הָלִיז Prov. 26: 7 for הָלִיז, comp. הָלִיז Ezr. 10: 16 for הָלִיז; or it may be for הָלִיז from הָלִיז § 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, קָמִית, קָמִית (Kamets before *h* which cannot be doubled), קָמִית, קָמִית (the vowel remaining long before *h*), קָמִית (Patahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), קָמִית, once with *u*, קָמִית Mic. 2: 4; with *e* in the future, קָמִית, קָמִית. If the first radical be doubled, Daghash is omitted from the last, and the customary vowel is in consequence not inserted, קָמִית, קָמִית; other cases are rare and exceptional, קָמִית, קָמִית, קָמִית, קָמִית which is first plur. pret. for קָמִית not third plur. for קָמִית (Ewald), § 54, 3; קָמִית Deut. 32: 41, קָמִית Isa. 44: 16, קָמִית 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, קָמִית from קָמִית, קָמִית from קָמִית, קָמִית from קָמִית, קָמִית from קָמִית; in קָמִית Gen. 43: 29, Isa. 30: 19, from קָמִית Lev. 26: 15 from קָמִית, 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, Daghash being omitted from the last radical and the preceding vowel lengthened in consequence, קָמִית Prov. 8: 29 for קָמִית ver. 27, קָמִית Isa. 33: 1 for קָמִית, קָמִית Ezek. 14: 8 for קָמִית, קָמִית Lam. 1: 8 for קָמִית Hi. pret. of קָמִית Hab. 2: 17 for קָמִית Hi. fut. of קָמִית with 3 fem. plur. suf. קָמִית 2 Sam. 22: 43 in a few editions for קָמִית. Nun is once inserted before the suffix in place of doubling the radical, קָמִית Num. 23: 13 for קָמִית.

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

|                     |                                |                       |
|---------------------|--------------------------------|-----------------------|
| אָרַר to curse.     | רָבַב to cry.                  | קָנַן to make a nest. |
| בָּזַז to plunder.  | פָּתַח to smite, break.        | קָצַץ to cut off.     |
| בָּהַר to purify.   | לָבַב to take away the heart.  | רָבַב to be many.     |
| גָּשַׁשׁ to grope.  |                                | רָבַב to be tender.   |
| זָקַק to refine.    | לָלַק to lick.                 | שָׂרַר to harrow.     |
| חָמַם to warm.      | חָשַׁשׁ to feel, to grope.     | שָׁרַר to rule.       |
| חָצַץ to divide.    | פָּזַז to leap.                | שָׁרַר to sharpen.    |
| חָתַח to be broken. | פָּלַל to judge, to intercede. | חָמַם to be perfect.  |
| חָבַב to cover.     |                                |                       |



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

|                     |                     |                           |
|---------------------|---------------------|---------------------------|
| הָרַחַר to burn.    | בָּהַחַח to linger. | שָׂחַח to sport, delight. |
| דָּבַדַּב to dance. | סָבַסַב to excite.  | שָׂחַח to run.            |
| מָחַח to be mad.    | צָחַח to chirp.     | מָחַח to mock.            |

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

|                       |                              |                          |
|-----------------------|------------------------------|--------------------------|
| אָנַח to complain.    | נָרַח to fly.                | רָחַח to break.          |
| בָּלַח to mix.        | נָסַח to lift up.            | שָׁחַח to sink.          |
| בָּאָח to empty.      | כָּפַח to occupy the thresh- | שָׁחַח to spoil.         |
| גָּרַח to cut.        | hold.                        | שָׁחַח to be desolate or |
| גָּרַח to sweep away. | צָרַח to bind.               | amazed.                  |
| הָחַח to be still.    | קָחַח to cut off.            | הָחַח to beat.           |
| הָחַח to break loose. | קָחַח to gather.             |                          |

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

|                                                |                                                      |
|------------------------------------------------|------------------------------------------------------|
| גָּלַח and גִּלַּח to roll.                    | עָנַח to gather clouds, עִנְיָן to practice sorcery. |
| הָלַח to praise, הִלַּח to make mad.           |                                                      |
| הָלַח to profane, הִלַּח to wound.             | פּוֹחַח to burst, פָּרַח to shake to pieces.         |
| הָנַח to make gracious, חוֹנֵן to be gracious. | קָלַח to curse, קָלַח to whet.                       |
| הָנַח to speak, מוֹלַח to mow.                 | רָצַח and רִצְחָן to crush.                          |
| סָבַח to change, סוֹבֵחַ to surround.          | שָׂדַח and שִׂדַּח to treat with violence.           |

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

|                                           |                                            |
|-------------------------------------------|--------------------------------------------|
| חָלַח Pi. to decree, Pu. חָלַח.           | רָנַח Pi. to shout, Hith. חִתְרוֹנָן.*     |
| מָדַח Pi. to measure, Hith. חִתְמוֹד.     | רָשַׁח Pi. to break, Pu. רָשַׁח.           |
| מָרַח Pi. to make bitter, Hith. חִתְמוֹר. | שָׁנַח Pi. to inculcate, Hith. חִתְמוֹנָן. |
| סָלַח Pi. to exalt, Hith. חִסְלוֹל.       | to pierce.                                 |
| עוֹלַח Pi. to maltreat, Hith. חִתְעוֹל.   |                                            |
| and חִתְעוֹל,                             |                                            |

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׂחַח Isa. 11: 8; Infinitive, לְהַחַח Prov. 26: 21, חִתְמוֹחַ Ex. 12: 39; Future, אֶשְׂחַח Ps. 119: 47, חִתְעוֹחַ Ps. 94: 19; Imperative, חִתְעוֹחַ Isa. 29: 9; Participle, מְחַח Gen. 27: 12, מְחַח Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדַּח Nah. 3: 17, עוֹלַח Lam. 1: 12, the future חִתְעוֹחַ Isa. 66: 12, and the participles, מְחַח Isa. 9: 4, מְחַח Isa. 53: 5.

\* חִתְרוֹנָן Ps. 78: 65 is not from רון (Gesenius) but from רָנַח, 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 : הִתְפַּלְּל Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

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

### PE YODH (י") 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. הָגַז, הָמַז and are quite distinct from the quiescent verbs ל"ה in which ה always represents a vowel, e. g. הָגַה, הָמַה.

§ 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, הִתְיַשֵּׁב, יִשָּׁב, יִשְׁבּ, הִתְיַשְׁבּ. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

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

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, יִשָּׁב, יִשָּׁב.

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

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

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

3. In the Hophal Vav quiesces in Shurek, *הוֹשִׁיב*, *הוֹשִׁיב*; occasionally the short vowel is preserved and Dagghesh-forde inserted in the second radical, *הִצִּב*.

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

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

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent *יָבֵשׁ*, *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 *יָשַׁן*, § 45. 2.

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

|                                   |                                       |                                       |
|-----------------------------------|---------------------------------------|---------------------------------------|
| <i>יָדַע</i> <i>to know.</i>      | * <i>יָבַר</i> <i>to bear.</i>        | <i>יָרַע</i> <i>to be dislocated.</i> |
| <i>יָיַח</i> <i>to be joined.</i> | * <i>יָצַח</i> <i>to go out.</i>      | * <i>יָרַח</i> <i>to go down.</i>     |
| <i>יָחַם</i> <i>to conceive.</i>  | <i>יָצַר</i> <i>to be straitened.</i> | * <i>יָשַׁב</i> <i>to sit, dwell.</i> |

The second syllable has Pattahh in הָרַר Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, הַלְרִנָּה, הַלְרִנָּה; הַלְרִנָּה has Seghol after the analogy of Lamedh Aleph verbs; הַרְשִׁיבָנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In 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 Daghesht-forte in the second radical, viz.: יָרַר *to chastise, instruct*, יָרַר *to burn*. In תָּרַו Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יָרַר 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: יָרַב *to be good* fut. יָרַב, once יָרַב Nah. 3: 8; יָרַק *to pour* יָרַק, once יָרַק 1 Kin. 22: 35; יָרַר *to form*, יָרַר and יָרַר יָרַר *to burn*, יָרַר Isa. 10: 16, and יָרַר Deut. 32: 22; יָרַק *to awake*, יָרַק once יָרַק 1 Kin. 3: 15; יָרַר *to be precious*, יָרַר and יָרַר, or with a vowel letter for ē, יָרַר *to be desolate*, יָרַר once יָרַר Ezek. 6: 6; יָרַר *to be right*, יָרַר, once יָרַר (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יָרַר Isa. 40: 30 for יָרַר.

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, יָרַר, יָרַר, יָרַר. Pattahh in the ultimate becomes Seghol in יָרַר (with a postpositive accent) Gen. 2: 7, 19, יָרַר Gen. 50: 26; but יָרַר, יָרַר, יָרַר, only once before a monosyllable, § 35. 1, יָרַר Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form יָרַר, unless the following word begins with an accented syllable, e. g. יָרַר Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, יָרַר Ruth 4: 1, יָרַר Ps. 139: 1, יָרַר Ps. 18: 10, § 35. 2.

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

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

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



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

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

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

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

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

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

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

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

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

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

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. הִלָּךְ and הִלָּךְ. הִלָּךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הִלָּךְ. Thus, Kal inf. const. הִלָּךְ, with suf. הִלָּךְ (לָכֵת) rarely הִלָּךְ; fut. הִלָּךְ (once with the vowel letter ו for *e*, אֶלְכֶּה Mic. 1: 8, fem. pl. הִלָּכְנָה), occasionally in poetry הִלָּךְ (3 fem. sing. הִלָּכְתָּ); imper. הִלָּךְ (with ה, parag. הִלָּךְ, or without the vowel letter הִלָּךְ, fem. pl. הִלָּכְנָה and הִלָּכְנָה) once הִלָּכְנָה Jer. 51: 50. Hiphil: הִלָּכְתָּ once in the imper. הִלָּכְתָּ Ex. 2: 9, and once in the participle הִלָּכְתָּ Zech. 3: 7 for הִלָּכְתָּ, § 94. *e*.

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

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

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

הִלָּכְתָּ Ps. 16: 5, see § 90.

## AYIN VAV (ע"ו) AND AYIN YODH (ע"י) 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 Hithpaël 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  $\tilde{a}$  with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, בָּשָׁה for בָּשָׁה, בָּשָׁה for בָּשָׁה, רָבָה for רָבָה. For an exceptional formation, see § 160. 1.

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

Hiphil and Hophal: הָקִים for הָקִים, הָקִים for הָקִים, הָקִים for הָקִים, 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, קָם, רָבָה; in the future the preformative commonly takes the simplest of the long vowels  $\bar{a}$ , קָם, רָבָה, comp. קָם.

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

4. In the first and second persons of the Niphal and Hiphil preterites  $\bar{o}$  (ו) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, *הַקְיִימֶנָּה*, *הַקְיִימוּהָ*, *הַקְיִימוּהֶם*. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ה, e. g. *הַקְיִימוּהָ*.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 66. 1. (2) *b*, thus *יָשָׁב*, *יָשְׁבָה*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *וַיָּשָׁב*, *וַיָּשְׁבָה*.

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

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

*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*, *קָיָם* for *קָיָם*, § 82. 5. *b* (3).

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

*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, אָזַח to *expire*, יָחַד Isa. 29: 22, יָחַד Isa. 42: 11, אָזַח to *be an enemy*, יָחַד 1 Sam. 18: 9 K'thi (כֹּתִיב), יָחַד Jer. 4: 31, which are confined to the Kal species, and in רָחַח to *be airy or refreshing*, which is besides found in the Pual participle.

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

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

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





might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: יָבֹן, תְּבַן, וְתָבֵן, תִּבֶּן, תִּבְּנָה, תִּבְּנֶיךָ, תִּבְּנוּ, תִּבְּנֵיכֶם, תִּבְּנֵיהֶם. With Vav consecutive: וְיָבֹן, וְתִבֶּן, וְתִבְּנָה, וְתִבְּנֶיךָ, וְתִבְּנוּ, וְתִבְּנֵיכֶם, וְתִבְּנֵיהֶם. With paragogic Nun and suffixes: יִבְּנוּ, תִּבְּנוּ, וְתִבְּנוּ, וְתִבְּנֵיכֶם, וְתִבְּנֵיהֶם. Feminine plural: תִּבְּנֵיכֶם, תִּבְּנֵיהֶם.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: בִּיץ Prov. 23: 1. גָּזַל and גָּזָה, גָּזַל Prov. 23: 24 K'ri (גֹּזַל K'thibh, Jer. 50: 34, elsewhere רָב. Construct infinitives: הֵיטֵן, לֵהֵן Gen. 24: 23, elsewhere לֵקַח once רִיב, לֵקַח רִיב, 22 K'thibh, לֵהֵטֵן, לֵהֵטֵן Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere יִשָּׂא 1 Sam. 18: 6 K'ri (K'thibh יִשָּׂא), also with suf. יִשָּׂא Deut. 25: 4, elsewhere יִשָּׂא. In the difficult verse Hos. 7: 4 קִמְצֵר has been variously explained, as the Kal infinitive preceded by the preposition מִן or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is שִׁמְצָה 2 Sam. 13: 32 K'ri (K'thibh שִׁמְצָה); some explain שִׁמְצָה Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

4. Ayin Yodh verbs adopt the Vav forms in all the derivative species, e. g. נָבִילָהוּ, נָבֵן, רְחַמְלָהוּ, תְּרַבְּנָהוּ, יִרְשָׁתָהוּ, נֶזְדָּר cooked, i. e. pottage, is the only instance of a Niphal participle with Yodh.

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

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

3. Future: רִבּוֹן, רִבּוֹנָה, רִבּוֹנִים, רִבּוֹנוֹתָם. Ps. 72: 17 K'ri (K'thibh רִיבֵן, רִיבֵנָה, רִיבֵנִים, רִיבֵנוֹתָם). Participle: נִבְרָא, נִבְרָאָה, נִבְרָאִים, נִבְרָאוֹתָם. נִבְרָא, נִבְרָאָה, נִבְרָאִים, נִבְרָאוֹתָם.

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

2. Hiphil preterite inflected: חָלַעוּ, חָלְיוּ, חָלִיטוּ; with syllabic affixes: הֶחְלִיתוּם, הֶחְלִיטוּם, הֶחְלִיטוּתָם, הֶחְלִיטוּתָם, or when the first radical is a guttural, הֶחְלִיטוּהָם, הֶחְלִיטוּהָם, הֶחְלִיטוּהָם, or without the inserted Hholem, הֶחְלִיטוּהָם, הֶחְלִיטוּהָם, הֶחְלִיטוּהָם, § 61. *a.* With suffixes, הֶחְלִיטוּהָם, הֶחְלִיטוּהָם, הֶחְלִיטוּהָם.

3. Hiphil future inflected: תְּלִינָה, תְּלִינָה, feminine plural תְּלִינָה. With Nun paragoric and suffixes: תְּלִינָה. Apocopated future: תְּלִינָה. With Vav consecutive: תְּלִינָה, תְּלִינָה, or תְּלִינָה, if the last radical be a guttural, תְּלִינָה, or תְּלִינָה.



## LAMEDH ALEPH (א"ל) VERBS.

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

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

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

*a.* This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of א"ל verbs, between which and א"ל 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 **הִמְצִיאַתְּ** *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

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



## REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, רָאָה (but רָאָה Josh. 4: 24), שָׁאַר, שָׁאַר.

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

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

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

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

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



3. Sometimes the ל"ה form is adopted both in consonants and vowels, מְלָאֵה Ezek. 28: 16 for מְלָאֵי 1 Sam. 6: 10, נָשָׂה Ezek. 39: 26, בְּלֹאֲחֵי 1 Sam. 25: 33 for בְּלֹאֲחֵי Ruth 2: 9 for צִבְאָה Gen. 23: 6 for רִכְבָּא Job 5: 18 for תְּרַפְּאָה comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קָיו Jer. 25: 27 is 2 pl. imp. of קָוָה נָשָׂה Ps. 32: 1 for נָשָׂה Jer. 26: 9 for נִבְאָה 1 Sam. 10: 6, הִזְנִיבָהּ 1 Sam. 10: 13, הִמְצִיחָהּ 2 Sam. 3: 8, צִבְיָה Isa. 29: 7 for צִבְיָה Ezek. 8: 3 is by some interpreters thought to be for מְקִינָה *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 הִטָּא Ex. 5: 16 for הִטָּא Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, הִטָּא Gen. 33: 11 Hoph. from בּוֹא נִפְלְאָה Ps. 118: 23 (נִפְלְאָה Deut. 30: 11 is the feminine participle), to which the customary ending הָ is further added in נִפְלְאָהּ 2 Sam. 1: 26, הִחְבִּיאָהּ Josh. 6: 17 for הִחְבִּיאָהּ.

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

3. There are two examples of the Niphal infinitive absolute, נִקְרָא 2 Sam. 1: 6 and הִמְצָא 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: קָנָה, רָפָה, בָּרָא. Hiphil inf. abs.: הִשָּׂא, הִפְסָה.

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

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

§ 169. 1. The following are the only Pual forms which occur. Pret.: הִפָּא, הִפָּא, הִפָּא. Fut.: הִפָּא. Part.: מִפָּא, מִפָּא, מִפָּא, מִפָּא, with suf. מִפָּאָה.

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

3. For the anomalous forms, תְּבוֹאָהּ Deut. 33: 16, תְּבוֹאָהּ Job 22: 21, תְּבוֹאָהּ 1 Sam. 25: 34 (K'thibh (הִבְאִיר), 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. בָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

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

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

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

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הֶ, in the Hiphil and Hophal הֶֿ, in the Niphal and Piel הֶ or הֶֿ. 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 ו 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, שָׁבַחְתָּ Job 3: 25, the reduplicated forms of three verbs, נָאֲחָה, מִטְחָה, הִשְׁתַּחֲוָה, and the peculiar form, אֶרְבֶּנָּה 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, גָּלָה for גָּלָה. 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 ו, will again form *e*. In the future this becomes *ě* (ֶֿ) in distinction from the ending *ē* (ֶֿ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

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

the antecedent consonant, גָּלִי for גָּלִי, תִּגְלִי for תִּגְלִי; so in the preterite 3 fem., which in these verbs retains the primary characteristic ה, § 86. *b*, גָּלָה for גָּלָה, to which is further appended the softened ending ה, thus גָּלָהּ, in pause גָּלָהּ.

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

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

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

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

#### SHORTENED FUTURE AND IMPERATIVE.

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













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

a. Thus, נָצַף means *to shut up or restrain*, and הָצַף *to be finished*: yet a few ה"ל forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from נָצַף, but assimilated in inflection to the ה"ל paradigm. On the other hand, נָקַח means *to call*, and קָהַח *to meet*; but so many נ"ל forms are found with this latter signification that

it seems necessary to assume a second root קָרָא having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוּא Ezek. 1: 14 is too remote from an ר"ו form to be referred to that root; hence it is traced to another verb רָצָה 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: נָזַב *to be good*, used in the Kal species only in the preterite, the corresponding future is from נָזַב; יָרָה Kal pret. *to fear*, the fut. and imper. from יָרַח; יָרַח Kal pret. and inf. *to spit*, fut. from יָרַח; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פָּצַח; נָפַח Kal pret. *to be alienated*, fut. from נָפַח; נָפַח Kal pret. *to be a prince*, fut. from נָפַח; שָׂרַב Kal pret. and inf. *to be many*, fut. from שָׂרַב which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from רָחַם, which is also used in the future; רָצַח *to counsel*, borrows its Kal imper. from רָצַח; רָצַח Kal fut. *to awake*, pret. from the Hiphil of רָצַח, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב from נָצַב; שָׂתַה *to drink*, the causative is שָׂתַה from הִשְׁתַּה; שָׂתַה from הִשְׁתַּה; שָׂתַה is used as the causative of בּוֹשׁ *to be ashamed*, as well as הִשְׁתַּה; הִשְׁתַּה *to go*, derives many of its forms from רָצַח; רָצַח *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 Pattahh of the

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

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

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קָטַל, קָטִיל, קָטוּל, or to the first, קָטַל, קָטִיל, קָטִל; 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*, קָטַל, קָטִל, קָטִל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

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

*b.* As *i*, *o* and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ä*, קָטַל *a little* prop. *paucity*, קָטַל *honey*, קָטַל *man*; *ā*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ē*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*, קָטַל *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 קָטַל *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל, קָטַל.

*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*, קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *bell*, קָטַל and קָטַל *arm*, קָטַל and קָטַל *yesterday*.

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

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

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

ג" Guttural and ז" Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, בְּטִיחַ *confidence*, שִׁמְעַת *hearing*, גִּבְהַת *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh אֶבֶר *young man*, נֶבֶר *youth*, פֶּחַר *fear* but אֶתֶר *tent*, בֶּחֶם *bread*.

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

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

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

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

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in עָז verbs they have superseded the regular formation, § 155. 1, קָם for קָמוּ. Kal passive participles are verbals with  $\bar{u}$ . This formation with  $\bar{i}$  in the ultimate is adopted in several names of seasons, אֲבִיב *Abib, the time of ears of corn*, אֲסָרָה *ingathering* prop. *the being gathered*, בִּצְרִי *vintage*, זָבִיר *pruning-time*, חֲרִישׁ *ploughing-time*, קָצִיר *harvest*, Comp. § 203. 1. b.

b. Adjectives with  $\bar{o}$  commonly express permanent qualities, those with  $\bar{e}$  variable ones, גָּדוֹל *great*, גֹּדֵל *growing great*; חָזָק *strong*, חֹזֵק *becoming strong*; קָרוֹב *near*, קֹרֵב *approaching*; רָחוֹק *remote*, רֹחֵק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָדָם *long*, גָּדָל *round*, עָמֵק *deep*, גָּבֹהַּ *high*; אָדָם *red*, בִּדָּד *spotted*, נֶקֶד *speckled*, יָרוֹק *green*, מְקַד *striped*, צָהָר *white*, שָׁדֵק *bay*, שָׁחֹר *black*; מְחֹדָק *sweet*, מְחֹדָר *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמֵא *thirsty*, רָעֵב *hungry*, שָׂבֵעַ *sated*, רָעָה *weary*, אֲבֵל *grieving*, חָפֵץ *desiring*, חָרָר *fearing*, גָּלוּ *exulting*.

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



nouns but absolute infinitives of Kal, בָּחוֹן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); חֲלוּץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עֹשֹׁק 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*, עָלִי *afflicted*, נָחִי or נָחִיא with otiant א, § 16. 1, *pure*, or with *a* which combines with it to form *ē*, חָי, טָיִר and טָיִרָה *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרַק *mark* for מָרָק, עֵץ *tree* for עֵצָה, בֶּן *son* for בֶּנָה, פֶּה *mouth* for פִּיָה, unless, indeed, these and the like are to be regarded as primitive bilaterals. Vav, as a final radical, may be preceded by *ā*, מְעִי *meek*, or *ē*, שְׁמִי *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, קִטֵּל, קִטֵּל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוּטֵם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׁוֹיָגֵל *fox* prop. *digger*, בִּיטֵּן *hammer* prop. *pounder*, מוֹרֵגֵל *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*, חוֹלֵל *sailor* prop. *rope-handler*, חוֹלֵט *ploughman*, יוֹצֵר *potter* prop. *former*, מוֹלֵב *fuller*, כּוֹהֵן *priest*, כּוֹסֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹבֵל *trafficker*, רֹעֶה *shepherd*, רֹפֵא *physician*, רֹבֵחַ *dealer in unguents*, רֹבֵם *embroiderer*, שֹׁמֵר *watchman*, שׁוֹמֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

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

c. ע" roots. The contraction of ע" and the quiescence of ע" roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ע" roots are כֵּב, כֵּב, כֵּב, כֵּב, § 185. b. Of these כֵּב = כֵּבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, בֵּר *purity*, רֵב *multitude*, חֵם *integrity*, עֵל *yoke*; and כֵּב = כֵּבֵב to the first species of dissyllables, embracing adjectives and concrete nouns, חֵם *perfect*, חֵג *feast*; while כֵּב and כֵּב may arise indifferently from either, בֵּק *rottenness* is an abstract noun for בֵּקָה, but רֵךְ *tender* is an adjective for רֵךְה, Kamets being compressed to



Pattahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבֵב, and פֶּתַח *fat* for פֶּתִיחַ, but חֵן *favour* for the monosyllable חִנֵּן.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, קָם, קָם; רָב, רָב; קוֹם, קוֹם; רִיב, רִיב. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רִיב *strife*, טוֹב *goodness*; the first pair to the first species of dissyllables, רָשׁ *poor*, יָדָר *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רֵשׁ = רָשָׁשׁ *poverty*, רֵיק = רֵיקָא *empty* אֵין = אֵינָא *strength*, טוֹב = טוֹבָא *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 *a* 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, חַלְשָׁא *very weak*, פִּסְיָא *seeing* prop. (having eyes) *wide open*, צַדִּיקָא *righteous*, גִּבּוֹרָא *mighty man*, חֲסִידָא *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *o*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. a, אֶבְרָא *husbandman*, דִּישָׁא *fisherman*, שֹׁפֵט *judge*, חֲרָשׁ (= חֲרָשׁ) *workman*, טַבָּח *cook*, סֵפֶח *seaman* (from סָלַח *salt*), נֹשֵׂא *bearer of burdens*, צַיִד *hunter*, קַשָּׁת *bowman*, גַּנָּב *thief*, not a mere equivalent to גּוֹנֵב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קִטְל is applied to deformities and defects, physical or moral, גִּבְרָא *dumb*, גִּבְרָא *hump-backed*, חֵרֵשׁ (= חֲרָשׁ) *deaf*, עִוְרָא *blind*, פִּסְיָא *lame*, קַלְחָא *bald*, זִקְנָא *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קַטְיוֹשׁ and קַטְיוֹשׁ *nettle* prop. *badly pricking*, קַטְיוֹר *smoke*, שִׁחֲוֹר *the Nile* prop. *very black*, צִיּוֹן *prison*, סְפָרָא *spark*, בִּרְיוֹר *battle*, בִּרְיוֹר *spark*.

d. The following double the third radical in place of the second, פִּרְרָח *brood*, רִגְרָג *green*, נִינָא *quiet*, נִינָא *comely* from נִינָא, the last radical ap-

pearing as ר, § 170, אַבְּלָל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ו" and more rarely ו" roots reduplicate the biliteral formed by their contraction, אָבָל *wheel* prop. *roller*, תַּהֲרֹחַ *frightful*, גִּירָה *girt*, קֶדְקֶד *crown of the head* prop. *dividing* (the hair); so fem. תִּלְחָחָה *severe pain*, הִטְלִיחָה *casting down*, אֶלְלָחָה *skull*, and plur. סִלְכָּיוֹת *baskets*, תּוֹרְגִים *turning upside down* from תָּרַג = תָּרַג, לִלְאָה (sing. לִלְיָה) *loops* and לִלְיָה (sing. probably לִלְיָה = לִלְיָה) *winding stairs* from לָרַג = לָרַג; a root לִוַּח is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצִל (const. צִלְצִל) *cymbal* prop. *tinkling*, עֲרֵבָר and עֲרֵבָר *stark naked, totally destitute*, קִלְקִל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, קִרְקִין *star* for קִרְקִב *bands* worn on the forehead for קִרְקִבֹּת *bands* worn on the forehead (with the ending ון added) *ignominy* for קִרְקִבֹּת, בָּבֶל *Babylon* for בָּבֶלֶת, or its assimilation to the succeeding consonant, בְּבֶר *something circular, a circuit* for בְּרֶבֶר. The second member of the reduplication suffers contraction or change in תִּרְשָׁתָה *chain* for תִּרְשָׁתָה and תִּרְשָׁתָה *floor* for תִּרְשָׁתָה.

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*, שְׂכָר *retribution*, שְׂקָר *abomination*, and in the plural בְּשָׂרִים *atonement*, פְּקֻדִּים *commandments*, שְׂדֻדִּים *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 הִחְלִיף *melting* from חָלַף, נִחְלָה *cessation* from the ו" root נִחַל, Niphal נִחְלָה *wrestlings*; נִחְלָה when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. ו" roots reduplicate the biliteral to which they are contracted, תַּרְחָה *inflammation*, תַּרְחָה *delight*.

c. A few roots, which are either ו" or ו" guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נֶצְרִיךְ *thorn-hedge*, פָּארוּר (= פָּארוּר) *ruddy glow*, תְּמִירָה *upright columns* designed for way-marks, שְׂרִירָה *horror*, נֶאֱשָׂרִים *adulteries*, גִּבְרָה *ridges*, also with *ō* or *ī* in the last syllable, נִחְלָה *acquiescence*, נִחְלָה *pasture*, שִׁוָּר *shower*, בְּמָרִי *obscuration*, תְּפִירָה (K'thibh תְּפִירָה) *tapestry*, תְּחִלָּה *whence* תְּחִלָּה *dark*. The concurrence of consonants is relieved in שְׂבָלִיל (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*, יְפִיפִיָּה *very beautiful*, or more particularly repetition, תְּפִיפִיָּה *twisted* prop. *turning again and again*, חֲלִפְפִיָּה *slippery*, עֲקִלְפִיָּה *crooked*, פְּתִילָה *pervasive*, מִצְבָּעִים *mixed*

*multitude* prop. *gathered here and there*, מְבָרָכִים *spots or stripes*, חַבְרֵרוֹת *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 חֲצִצְרָה *trumpet* for חֲצִצְרָה, and probably מְזַאֵל Lev. 16: 8 for מְזַלֵּל.

b. "פ" roots drop their initial radical, מְתֻבָּחִים *gifts* from תָּבַח, מְצַצְאִים *offspring*, issue from צָצַא.

### 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, אֲבִיב *utterly deceitful*, אֲבִיר *violent*, אֲרִיז (= אֲרִיז) *perennial*, אֲרִיז (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁמָר *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהָרָה *declaration*.

a. This form corresponds with أَفْتَل 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 מְרִכָּל (= מְרִכָּל) *palace, temple* prop. *very capacious* from רָכַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, מְשִׁמְעָה Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, מְצַלָּה *deliverance* from צָלַל, מְנַחָה *grant of rest* (= מְנוּחָה) from נָחַח, מְנַחָה *aspect* from נָחַח; מְפָרֶסֶת *praises* from פָּרַס 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 Aramaic, מְשִׁלָּה *flame* from שָׁלַח, מְשִׁלָּה *snail* from שָׁלַח, מְשִׁרְרוֹת *depressions* from שָׁרַר.

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 י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מְסוּיָב, הַבֵּל, הַאֲשׁוּר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מְסוּיָב.

*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, מִאֲכָל *food*, מִנְּטָה *planting*, מִשׁוּר *saw*, הַחֵסֶם *a species of bird*, יֶחֱלֵם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b.* מְחֹקֵר *depth*, מְרֻבָּב *chariot*, מְלֻחָה *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזוּבָּה, מְכֻבָּן, מְכֻפָּד, מְלֻחָשׁ, מְשֻׁקָּה. A few words have *ā* in the ultimate, מְחֻלָּה *harp*, מְחֻלָּק *strangling*. The insertion of Dagheshe-forte separative in the first radical is exceptional, מְקֻדָּשׁ Ex. 15: 17, מְמֻרָּדִים Job 9: 18, מְמֻגָּרוֹת Joel 1: 17.

*b.* *roots.* The first radical appears as י resting in Hhirik or Tsere, מִישׁוּר and מִישֹׁר *rectitude*, מִיֶּרֶד *new wine*, מִיָּמִן *south*, or as ו resting in Hholem or Shurek, מְוֻנָּה *appointed time*, מְוֻסָּר *correction*, מְוֻשָּׁב *sojourner*, מְוֻגָּה *sorrow*. In a few instances it is rejected, הַבֵּל *world*, or assimilated to the following radical, מְצֻבָּה *bed*, מְדָעָה *knowledge*.

כֹּף and כֹּף *roots.* The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מְצֻדָּה *citadel*, מְכוֹחַ *sound place*, הַחוֹם *ocean*, מְכֻיָּה *living thing*, or more commonly a pretonic Kamets or Tsere, מְלוֹחַ *luminary*, מְדֻוֹן, מְדֻוֹן and מְדֻוֹן *strife*, מְרוֹדֵן *race*, מְרֻיב *adversary*. The feminine form is almost always adopted after ה, מְשֻׁבָּה *salvation*, מְרוּבָּה *oblation*.

כֹּף *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.* מְכֻסָּה *tribute* for מְכֻסָּה *bitterness* for מְכֻסָּה, מְכֻסָּה *defilement* for מְכֻסָּה, מְכֻסָּה *fear* for מְכֻסָּה, מְכֻסָּה *mast* for מְכֻסָּה; more frequently it receives a pretonic Kamets or Tsere, מְכֻסָּה *covering*, מְכֻסָּה *shield*, מְכֻסָּה *fortress*, מְכֻסָּה *anguish*. In מְכֻסָּה *running*, the short vowel of the perfect root is preserved by means of Dagheshe-forte in the first radical. ח is almost always followed by the feminine ending, מְחֻלָּה *folly*, מְחֻלָּה *beginning*, מְחֻלָּה *prayer*.

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



§ 193. The letter **ב** 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 **ב**, and a few substantives, **בִּשְׁבִּיל** *didactic psalm* prop. *instructor*, **בִּפְל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפְתֵּחַ** *key* from **פָּתַח** *to open*, **בִּלְבִּיד** *goad* from **לָמַד** *to learn*, **בִּישׁוֹר** *saw* from **יָשׂוּי** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **בְּרִיבָן** *lair*, **בִּזְמַנְךָ** *period of residence*.

a. Several denominatives are formed by prefixing **ב** in a local sense, **מִרְאשֹׁתָא** *place at the head* from **רָאשׁ**, **מִרְגְּלֵתָא** *place at the feet* from **רָגַל**, **בְּרִיבָנָא** *dunghill* from **רִיבָנָא**, **בְּרִיבְלָנָא** *brickkiln* from **רִיבָנָא**, **מִמְגְּרָתָא** *storehouse* from **מִגְרָה**, **מִמְגְּרָתָא** *wagon* from **מִגְרָה**, **מִמְגְּרָתָא** *place of fountains* from **מִגְרָה**, **מִמְגְּרָתָא** *field of cucumbers* from **מִגְרָה**, **מִמְגְּרָתָא** *heap of straw* from **מִגְרָה**.

4. The action or the quality *which* is expressed by the root, **בִּישְׁבִּיחַ** *slaughter*, **בִּישְׁבִּיחַ** *mourning*, **מִרְגָּה** *sickness*, **בִּישְׁבִּיחַ** *error*, **בִּישְׁבִּיחַ** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, **מִשְׁאֲרֵי** Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִקְטֵל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִמְגְּרָתָא** *food* from **מִגְרָה** *to eat*, **בִּישְׁבִּיחַ** *psalm* from **זָמַר** *to sing*, **מִמְגְּרָתָא** *booty* from **לָקַח** *to take*, **בִּישְׁבִּיחַ** *fat things* from **שָׁמַן** *to be fat*, **מִמְגְּרָתָא** *that which is small*, **מִמְגְּרָתָא** *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, **מִמְגְּרָתָא** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִמְגְּרָתָא** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִמְגְּרָתָא** means both a *holy thing* and a *holy place*; **מִמְגְּרָתָא** *sale* and *something sold* or *for sale*; **מִמְגְּרָתָא** *royal authority* and *kingdom*; **מִמְגְּרָתָא** *the*



*act, place, and time of going forth and that which goes forth; בִּזְזִיב the place and time of sitting or dwelling as well as they who sit or dwell.*

§ 194. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֶפְתָּה *Jephthah*, but rarely in forming appellatives, אֶדְיָב *adversary prop. contender*, אֶפְסָר *apostate prop. departer*, אֶבְלָג *bag prop. gatherer*, אֶחָיָה *living thing prop. that (which) stands*, אֶחָדָה *fresh oil prop. that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, אֶחָדָה *oak prop. that (which) endures*, אֶבְרִיָה *cloak prop. that (which) wraps up*, אֶבְרִיָה *furnace prop. that (which) burns*, אֶפְרִיָה *apple prop. that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, אֶבְרִיָה *understanding*, אֶבְרִיָה *bitterness*, אֶבְרִיָה *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, אֶבְרִיָה *learner*, אֶבְרִיָה *one dwelling on another's lands, tenant, vassal*.

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

b. The few nouns formed by prefixing Nun are originally Niphal participles, אֶבְרִיָה *handle of a dagger from the crop of a bird from אֶבְרִיָה*, אֶבְרִיָה *turn, course of things from אֶבְרִיָה*.

#### CLASS IV.—Nouns formed by affixes.

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

1. Adjectives, *אַחֲרֹן* last from *אַחַר* after, *רִאשׁוֹן* first from *ראש* head, *תִּיכוֹן* middle from *תָּוֶךְ* midst, *נְחֹשֶׁתָן* brazen from *נְחֹשֶׁת* brass. A very few are formed directly from the root, *אֲבָיוֹן* poor, *עֵלְיוֹן* most high, *אַלְמָן* widowed.

2. Abstract substantives, the most common form of which is *קִשְׁלוֹן*, e. g. *עִוְיוֹן* blindness, *בִּטְחוֹן* confidence, *עֲצָבוֹן* pain, *יָרָקוֹן* paleness, though various other forms likewise occur, e. g. *אַבְדּוֹן* and *אַבָּדָן* destruction, *פְּרִזּוֹן* dominion, *בִּשְׂרֹן* success, *קֶרְבָּן* offering.

a. In a few words the termination *וֹן* has been thought to be intensive, *שַׁבָּת* sabbath, *שַׁבְּחָוֹן* a great sabbath, *זָד* proud, *זִידוֹן* exceedingly proud, and once diminutive *אִישׁוֹן* man, *אִישְׁוֹן* 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. *זִבְלִיָּה*. See Alexander on Isaiah 44: 2.

b. *ן* is occasionally affixed with the vowel *ē*, *גִּרְעָן* axe, *צַפְעָן* nail.

c. A few words are formed by appending *ם*, e. g. *פְּרִיָּם* and *פְּרִיָּום* ransom, *סֻלָּם* ladder from *סָלַל* to lift up, *חֲרָטָם* sacred scribe from *חָרַט* stylus, *דְּרוֹם* south from *דָּהַר* to shine; or *ל*, e. g. *פְּרָמֶל* garden from *פָּרַם* vineyard, *גְּבֵעַל* calyx or cup of a flower from *גָּבַיַּע* cup, *כְּרָסֶל* ankle from *כָּרַם* joint, *חֲרָגֶל* locust from *חָרַג* indicative of tremulous motion, *עָרְפָּל* thick darkness from *עָרַף* cloud, *פְּרָזֶל* iron probably from *פָּרַז* 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, *עִבְרִי* Hebrew, *יְבוּסִי* Jebusite, *פִּלְשְׁתִּי* Philistine, *אַרְמִי* Aramæan, *מִצְרִי* Egyptian, *יִשְׂרָאֵלִי* Israelitish, an Israelite, *דָּנִי* Danite, *קֹהַתִּי* Kohathite, *גֵּרְשֹׁנִי* Gershonite.

2. It is also added to other substantives, *צַפּוֹנִי* northerner, *נָכְרִי* foreigner, *פְּרָדִי* villager, *רֶגֶלִי* footman, *עֵתִי* timely, *פְּנִימִי* inner from the plural *פְּנִיִּם*; to a few adjectives, *אֲבָדָנִי* and *אֲבָדָרִי* violent, *אֲוִלִּי* and *אֲוִילִי* foolish, and even to prepositions, *תַּחְתִּי* lowest from *תַּחַת*, *לְפָנִי* front from *לִפְנֵי*, § 62. 2.

a. The feminine ending *ה* is dropped before this ending, *יְהוּדִי* Jew from *יְהוּדָה*, *בִּרְיִילִי* Berite from *בִּרְיָה*, or the old ending *ה* takes its place, *מַאֲחַתִּי* Maachathite from *מַאֲחָה*, or *נ* is inserted between the vowels,

שֵׁלָנִי *Shelanite* from שֵׁלָנִי. Final י combines with the appended י into י, § 62. 2, לֵוִי *Levite* and *Levi*, שִׁמְוִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. הָזֵה *white stuffs*, הַבָּרִי *basket*, לֹפֶי *loop*, and perhaps הַמְּזִיזִי, in a collective sense *wind-ows*, הַמְּשִׁיבִי *uncovered*, בְּרִי (for בְּרִי) *crafty*.

### MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָבִי *scorpion*, בִּזְרָא *treasurer*, הָרִמָּשׁ *sickle*, בָּלְמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, הַמְּשִׁיבִי *damask*, הַמְּשִׁיבִי *frost*, קִנְיָן *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲלָמִישׁ *flint*, עֲבָבִישׁ *spider*, פִּלְגֶשֶׁת and פִּלְגֶשֶׁת *concubine*. Occasionally the third radical has Daghesh-forte, עֲטָלָה *bat*, כִּנְפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרֶמֶץ *purple*, צַבְרָה *frog*, שֵׁטָם *cloth*, אֲחֻשָׁתָן *mule*, אֲחֻשָׁתָן *satrap*.

3. Compound words are few and of doubtful character, צֶלֶמֶת *shadow of death*, מְאוֹמָה *anything prop. what and what*, בְּלִימָה *nothing prop. no what*, בְּלִיָּה *worthlessness prop. no profit*, מְאֻשְׁלָה *darkness of Jehovah*, שְׁלֵהֲבִתָּה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *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 הָ, or ת, e. g. קֵטֵל *masc.*, קֵטְלָה or קֵטְלָת *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, קָנָהּ which, by § 61. 2, becomes קָנָהּ, or added by means of the vowel *a*, קָנָהּ or קָנָהּ, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes קָנָהּ. The termination ה or ה is still found in a very few words, מַרְכָּה, *emerald*, קַאֲה, *pelican*, שְׂפָחָה, *company* 2 Kin. 9: 17, מָחָרָה, *tomorrow*, מֶלֶךְ, *portion*, קֶצֶר, *end*, מַעֲבָה, Josh. 13: 13, and the poetic forms, זִמְרָה, *song*, נַחֲלָה, *inheritance*, עֲזָרָה, *help*, פְּרִיָּה, *fruitful*, שְׁנָה, *sleep*. Two other words, חַיָּה, Ps. 74: 19 and נְגִינָה, Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ה final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, רְשִׁימָהּ, רְשִׁימָהּ, חַיָּהּ.

*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. בִּרְרָה, *burning* Hos. 7: 4, גָּלִילָה, *Galilee* 2 Kin. 15: 29, קִפְּזָה, *destruction* Ezek. 7: 25, רְחֻמָּה, *vulture* Deut. 14: 17, שְׁפָלָה, *low* Ezek. 21: 31.

*d.* The vowel letter א, which is the usual sign of the feminine in Aramaic takes the place of ה in הָטָא *threshing* Jer. 50: 11, תִּהְיָא, *terror* Isa. 19: 17, חֲרָא, *wrath* Dan. 11: 44, לִיִּיא, *lioness* Ezek. 19: 2, מַרְרָא, *mark* Lam. 3: 12, מְרָא, *bitter* Ruth 1: 20, קַרְחָא, *baldness* Ezek. 27: 31, שְׁנָא, *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be אֲרָא *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root אֲרָא cognate to אָרָא. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָ; an intermediate form in *e* appears in וְיָרָה Isa. 59: 5 and תִּשְׁתַּיָּה 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:

אִם *mother*.      אִתּוֹן *she-ass*.      פִּילֶגֶשׁ *concubine*.      מַלְכָּה *queen*.

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

|                           |                       |                           |                     |
|---------------------------|-----------------------|---------------------------|---------------------|
| אָזֶן <i>ear</i> .        | זְרוֹעַ <i>arm</i> .  | פֶּה <i>palm</i> .        | קֶרֶן <i>horn</i> . |
| אֶצְבֶּעַ <i>finger</i> . | יָד <i>hand</i> .     | כַּתֵּף <i>shoulder</i> . | רֶגֶל <i>foot</i> . |
| בִּמָּה <i>thumb</i> .    | רֶגֶל <i>thigh</i> .  | עֵין <i>eye</i> .         | שֵׁן <i>tooth</i> . |
| בֶּרֶךְ <i>knee</i> .     | כַּנֵּף <i>wing</i> . | צִדֵּי <i>side</i> .      | שׁוֹק <i>leg</i> .  |

The following nouns are also feminine:

|                          |                             |                                |                           |
|--------------------------|-----------------------------|--------------------------------|---------------------------|
| אֵת <i>brazier</i> .     | חֶרֶב <i>sword</i> .        | עִיר <i>city</i> .             | פֶּתַח <i>morsel</i> .    |
| אֲשֵׁר <i>footstep</i> . | כּוֹס <i>cup</i> .          | עֲרֵשׁ <i>Great Bear</i> .     | זֶהָר <i>light</i> .      |
| בְּאֵר <i>well</i> .     | גִּידָה <i>brightness</i> . | כֶּשֶׁת <i>couch</i> .         | רַבּוּאָה <i>myriad</i> . |
| בֶּטֶן <i>belly</i> .    | נֶעֱל <i>shoe</i> .         | מְעֻשָּׂה <i>workmanship</i> . | עוֹלָם <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> .          | *בִּמְצֹר <i>fortress</i> .   | †פְּעָמַי <i>time (repetition)</i> . |
| *אֹר <i>light</i> .              | *הֵיכָל <i>temple</i> .       | *בְּזֻזָּה <i>altar</i> .     |                                      |
| אוֹת <i>sign</i> .               | *הַמִּוֶּן <i>multitude</i> . | בִּמְחֵלָה <i>camp</i> .      | *צֹהֵל <i>host</i> .                 |
| אֲרֵי <i>fleet</i> .             | זָקֵן <i>beard</i> .          | *בִּמְצָה <i>rod</i> .        | צָפוֹן <i>north</i> .                |
| אֲרוֹן <i>ark</i> .              | חַלּוֹן <i>window</i> .       | *בִּמְקוֹם <i>place</i> .     | קֶשֶׁת <i>bow</i> .                  |
| אֶרֶץ <i>path</i> .              | תֵּצֵר <i>court</i> .         | נְחֹשֶׁת <i>brass</i> .       | †רוּחַ <i>spirit</i> .               |
| †אֶרֶץ <i>earth</i> .            | יֹבֵל <i>jubilee</i> .        | נֶפֶשׁ <i>soul</i> .          | †רֹחֶב <i>street</i> .               |
| †אֵשׁ <i>fire</i> .              | †יְמִין <i>right hand</i> .   | כִּיר <i>pot</i> .            | *רֶחֶם <i>womb</i> .                 |
| *בִּגְד <i>garment</i> .         | רֹדֶג <i>peg</i> .            | †סֹלֶת <i>flour</i> .         | *רֶחֶם <i>juniper</i> .              |
| *בֵּית <i>house</i> .            | *כְּבוֹד <i>glory</i> .       | עָב <i>cloud</i> .            | שְׂאוֹל <i>Sheol</i> .               |
| גֶּזֶר <i>wall</i> .             | פֶּה <i>pail</i> .            | *עֲבֹת <i>cord</i> .          | *שֵׁבֶט <i>sceptre</i> .             |
| גִּיא <i>valley</i> .            | †כְּבִיר <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> . | תְּהוֹם <i>ocean</i> .               |
| †דֶּלֶת <i>door</i> .            | †לְשׁוֹן <i>tongue</i> .      | *פָּנִים <i>face</i> .        | *תֵּימָן <i>south</i> .              |
|                                  | *מִאֲכָל <i>food</i> .        |                               | *תֵּזֶל <i>razor</i> .               |



Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12: 25; so מִצְּלָה fem. Hab. 1: 16, מִבְּצָר fem. Hab. 1: 10, מִצְּחָה fem. Ezek. 43: 13, מִצְּחָה 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, בֶּזֶל calf, fem. מְעֻלָּה lamb, fem. מְבֻשָּׁה, or being represented by a word of different radicals, חֲמִיר ass, fem. אֲחִירָה. 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 בָּקָר camel, בָּקָר cattle, צֶמֶר bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כָּלֶב dog, זָאֵב wolf, שׂוֹר ox, are masculine, אֲרָנָה hare, יוֹנָה dove, חֶמֶל sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם Edom, מוֹאָב Moab, יְהוּדָה Judah, מִצְרַיִם Egypt, כַּשְׁדִּים 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*), פֶּהַח governor, בָּנָח colleague, קֹהֵל preacher, and of collectives (comp. *humanity for mankind*), דָּג a fish, דִּגְהָ fish, עָנָן a cloud, עֲנָנִים clouds, עֵץ a tree, עֵצָה timber, אֹרֵחַ a traveller, אֲרָחָה caravan, חֲלָלָה Zeph. 3: 19 the halting, פְּלִיטָה the escaped.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רָשָׁעָה wickedness, distinguished by Ewald as τὸ ἁδικόν and ἁδικία, חֶרֶף shame, עֲצָלָה 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, צְדָק rightness, אֲפָלָה darkness, equivalent to אֲפֵל (= נֶגֶה) brightness, רְשׁוּעָה (= רָשָׁע) 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, אֲפָל dark, אֲפָלָה the dark, τὸ σκοτεινόν, רְשׁוּעָה the being saved from רָשָׁע, רְשׁוּעָה justice from

פָּלִי 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, עִוְרָה blind, עִוְרוּת blindness, גִּבְהָה having a bald forehead, גִּבְהוּת baldness in front, חַטָּא sinner, חַטָּאת and חַטָּאה sin, בְּיָהוּהָ terror, בְּיָהוּהָה scoffing, חֲנֻכָּהה anguish, or to those which have a prefixed letter מ, מַחְסָה overthrow, מְדִינָהה dominion, בְּהִיָּהה confusion, or particularly ה, הַשְׁלִיכָה salvation, תְּשׁוּבָהה testimony, הֶקֶהה hope, הֶמְאָהה weariness.

(4) It is likewise added to forms in י, פְּלִיגָה judgment, עֲלִיגָה work-ing, רֵאשִׁית beginning, אַחֲרִית end, שְׂאֵרִית remnant, the termination הָ being often found in place of ית, חֲפְזִית 2 Chron. 26: 21 K'ri, חֲפְזִית K'thibh, disease prop. freedom from duty, חֲפְזִי free; חֲבֻלָה redness, חֲבֻלִי red; בִּרְרִית bitterness, בִּרְרִי bitter; כְּבִדָּה heaviness, כְּבִידָה widowhood. In a very few instances the termination הָ is superimposed upon י viz.: אֲבִירָהה, קִינְיָהה. The termination ית or הָ 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 ה is there the final radical softened to a vowel, § 170, as תְּבִיחָה or תְּבִיחָהה captivity from תָּבַח to lead captive.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי fleet, אֲנִיָּה ship, שֵׁנֶר hair, שֵׁנֶרָה a hair, זָבִי swarm, זָבוּרָה 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, אִמָּהה metropolis, יָרֵךְ thigh, יָרֵךְה hinder part, extremity, כַּף palm of the hand, כַּףה palm-branch, מִצְחָה forehead, מִצְחָהה greave, פֶּה mouth, פֶּהה edge.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוּס horse, סוּסִים horses, צַדִּיק righteous (man), צַדִּיקִים or צַדִּיקָם righteous (men). The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כַּף cup, כַּפּוֹת cups, בְּתוּלָה virgin, בְּתוּלוֹת and בְּתוּלוֹתָה virgins, חַטָּא sin, חַטָּאוֹת sins; in two instances the vowel-

letter **א** takes the place of **ו**, § 11. 1. *a*, פִּי־אֵחָז Ezek. 31: 8, בִּצְחָח Ezek. 47: 11.

*a.* The masculine plural sometimes has יָן instead of יִם, e. g. מִלֵּין oftener than מִלִּים in the book of Job, מִלֵּין Prov. 31: 3, רִצֵּין 2 Kin. 11: 13, מִלֵּין Mic. 3: 12, שׁוֹמְרֵין Lam. 1: 4, חֲזָין Ezek. 4: 9, נָלִין Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

*b.* Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כָּרִי 2 Kin. 11: 4, כְּהֲרִי 2 Sam. 8: 18, שְׁלֵרִי 2 Sam. 23: 8, and חֲצִי 1 Sam. 20: 38 K'thibh (K'ri חֲצִיִּים), are singulars used collectively; נֶמְרִי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רְמוֹנִי Cant. 8: 2, are in the singular with the suffix of the first person; מִלִּי Ps. 45: 9 is not for מִלִּים *stringed instruments*, but is the poetic form of the preposition מִן *from*; כְּאֲרִי Ps. 22: 17 is not for כְּרִיִּים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, § 158. 3.

*c.* There are also a few words which have been regarded as plurals in י. But חֲרִי Zech. 14: 5 and שְׁרִי Judg. 5: 15, are plurals with the suffix of the first person. In חֲרוּרִי 2 Chron. 33: 19, which is probably a proper name, and גִּלְרִי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final י is a radical as in שְׁרִי = שְׁרִיה = חֲרוּרִי Isa. 19: 9 is a singular with the formative ending י, § 196. *b.* חֲנֻנִי Jer. 22: 14 and חֲשׁוֹנִי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲנֻנִיִּם *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׁוֹנִיִּם; the diphthongal ē being resolved into *ay*, comp. § 57. 2 (5). רְרִי Ezek. 13: 18 is commonly regarded as an absolute dual for רְרִיִּים, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שְׁרִי *Almighty* is best explained as a singular; the name אֲרִיִּי *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, דֶּלֶת pl. דְּלָתוֹת. So, כִּסֵּי *pillow*, מִשְׁבֵּה *bow*, שֵׁבֶת *trough*, הֵקֵר *spear*, אֶלְמָנָה *widowhood*, בְּרִיחָה *divorcee*, תְּוֹנָה *whoredom*, שֵׁפָה *lip* pl. שֵׁפָהוֹת. To these must be added מִשְׁחָה, provided it be derived from מִשְׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root מִשְׁחָה, when the final ה 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. *i*, 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 ה or ם 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. וָן; the latter corresponds to the Hebrew

plural in ים. In Arabic the fem. sing. ending is *at*, plur. *āt* = וֹת, *ā* as in the Kal part. (*kātil* = קָטֵל), the Piel of עָצַר verbs (סוֹבֵב = Arab. 3 conj. *kā-tala*) and the פָּס fut. (*yakul* = יֹאכֵל) 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 וֹת in the plural, some feminines take ים, and some of each gender take indifferently ים or וֹת.

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

|                       |                          |                   |                  |
|-----------------------|--------------------------|-------------------|------------------|
| אָב father.           | *גֶּרֶן threshing-floor. | לַיְלָה night.    | פֶּהֶר leader.   |
| אֶבֶן bowl.           |                          | *מִזְבֵּחַ altar. | צִנּוֹר tube.    |
| אוֹב familiar spirit. | הֶרֶבֶן goad.            | מָטָר rain.       | צִוּוּר bundle.  |
| אֹצֵר treasure.       | זָנָב tail.              | מַעֲשֵׂר tithe.   | קוֹל voice.      |
| *אוֹת sign.           | חַיִּץ street.           | *מַצֵּד summit.   | קִיר wall.       |
| *אֶרֶץ path.          | חֶזֶה breast.            | *מְקוֹם place.    | קָרָב war.       |
| אֶרְמוֹן palace.      | חֲזִיוֹן vision.         | בֶּקֶל staff.     | *רְחוֹב street.  |
| אֶשְׁכָּל cluster.    | חֲלוֹם dream.            | בּוֹטֵל bottle.   | רְחוּק chain.    |
| בּוֹר pit.            | חֲשָׁבוֹן invention.     | נֵר lamp.         | שִׁלְחָן table.  |
| גֹּג roof.            | יָד hand.                | עוֹר skin.        | שֵׁם name.       |
| גֻּלְלָה lot.         | כֶּסֶף breadth.          | עָפָר dust.       | שׁוֹפָר trumpet. |
|                       | כִּסֵּא throne.          | *עָרֶב evening.   | שָׁטָה pillar.   |
|                       | לִחַת tablet.            | יֶשֶׁב herb.      | *חֲדָהִים deep.  |

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

|                       |                    |                        |                      |
|-----------------------|--------------------|------------------------|----------------------|
| אֶבֶן† stone.         | דֶּרֶךְ way.       | פֶּסֶחַ spelt.         | פִּשְׁתָּה flax.     |
| אֶלֶה terebinth.      | דָּת law.          | לִבְנָה brick.         | פֶּחַ morsel.        |
| אַלְמָנוּת widowhood. | זְמוּנָה branch.   | מִנָּה word.           | רֹחֵל sheep.         |
| אִשָּׁה woman.        | זְנוּת whoredom.   | נִמְלָה ant.           | שֶׁבֶר barley.       |
| בְּחֹלֶת coal.        | חֶטָּה wheat.      | סָאָה measure.         | שִׁבְלָה ear of corn |
| †גֶּפֶן vine.         | חֹשֶׁךְ darkness.  | עֵז she-goat.          | שִׁטָּה acacia.      |
| דְּבִילָה fig-cake.   | יוֹנָה dove.       | עִיר city.             | תְּאֵנָה fig.        |
| דְּבוּלָה bee.        | †כִּדְרָה pitcher. | פְּלִגְשָׁה concubine. |                      |

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



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

MASCULINE NOUNS.

|                    |                    |                       |                      |
|--------------------|--------------------|-----------------------|----------------------|
| פֶּרֶץ porch.      | לֵב heart.         | בִּשְׂבִּיל delicacy. | פְּרִיץ breach.      |
| לֵאָו lion.        | בְּאֹר light.      | בְּעֵינַן fountain.   | צֵוֶק neck.          |
| דּוֹר generation.  | מִגְדָּל tower.    | בֵּשֶׁבֶד bed.        | קֶבֶר grave.         |
| זֶבֶח sacrifice.   | מוֹסָד foundation. | בִּשְׂבָּן dwelling.  | קָנָה reed.          |
| זִכְרוֹן memorial. | מוֹסָד bond.       | נָהָר river.          | פְּרִיִּם axe.       |
| יוֹם day.          | מִיִּשֵׁב seat.    | כֶּסֶה basin.         | שָׂדֶה field.        |
| יַעַר forest.      | מִזְרָק bowl.      | כִּנְיָן iniquity.    | שָׁבִיעַ week.       |
| לָוֶה laver.       | מַכְאוֹב pain.     | קָעַל heel.           | הַתְּעִלָּה delight. |
| קֶזֶר harp.        | כִּסְמֵר nail.     |                       |                      |

FEMININE NOUNS.

|                |                          |               |                 |
|----------------|--------------------------|---------------|-----------------|
| אַיָּה terror. | אַשְׁרִישָׁה grape-cake. | נֶעַל shoe.   | פְּרִיָּה hoof. |
| אֶלְיָה sheaf. | אַשְׁרִיָּה Astarte.     | הֶחָמָה heap. | שָׁנָה year.    |
| אַמָּה people. | חֲנִית spear.            |               |                 |

NOUNS CONSTRUED IN EITHER GENDER.

|                    |                   |               |              |
|--------------------|-------------------|---------------|--------------|
| אֶהָלִים aloes.    | חַצֹּן window.    | מַטֵּה rod.   | לָצֶם bone.  |
| בִּגְדָּר garment. | חֹצֵר court.      | נַפֶּשׁ soul. | עֵת time.    |
| גֶּב rim.          | כֶּבֶר circle.    | סִיר thorn.   | פֶּה foot.   |
| הֵיכָל temple.     | מִבְצָר fortress. | עָב cloud.    | אֶחָא host.  |
| זְרוֹעַ arm.       | בִּחְנִיָּה camp. | עֶבֶד cord.   | צִדָּה side. |

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus פְּרִיִּם is used of round masses of money, *talents*, בִּרְיָוֹת of bread, round *loaves*; סִרְיָוִים *thorns*, כִּרְיָוִים *hooks*; עֵקֶבֶת *heels*, עֵקֶבֶת *foot-prints*; פְּרִיִּם *footsteps* of men, פְּרִיִּם *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus יָמִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being רֵיכִים, רֵיכִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נְשִׁים *women* Gen. 7: 13, מִלִּים *words* Job 4: 4, נְבִלִים *ants* Prov. 30: 25, and masculine nouns in יו are construed as feminines, e. g. מִשְׁבָּתִּים *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*, אֶרֶץ *ground*; collectives, בָּנִים *children*, עוֹף *fowl*, עֲרֵב *birds of prey*, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*);



many abstracts, יְשׁוּעָה *salvation*, עִוְיוֹת *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face* or *faces*, שָׁמַיִם *heaven*, מְעֵיִם *bowels*, מְנַחֵם *men*, מְרִאשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אֲהָבָה *love*, רַחֲמִים *mercy*, מְהֻלָּלוֹת *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 ἁρῶτα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאֻלִּים *redemption*, חַיִּים and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְצֻאָה and מְצֻאוֹת *setting of gems*.

b. The form קְטֻבוֹת is adopted by certain words which denote periods of human life, יְעוּבוֹת *childhood*, יְלָחוּת *youth*, בְּחָרוֹת *adolescence*, בְּתוּלוֹת *virginity*, פְּלוּלוֹת *period of espousals*, זָקֻנוֹת *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, גְּבוּרוֹת *might*, גְּבוּרוֹת *deeds of might*, חֲכָמוֹת *exalted wisdom*, הוֹלָלוֹת *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, בּוֹרְאוֹת Eccles. 12: 1, גְּבוּרוֹת Eccles. 5: 7, עֲשָׂה Isa. 54: 5, קְדוּשִׁים Hos. 12: 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בָּעָלִים (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 ך reverting to its original form ך, § 198. *b*, יד *hand* du. יָדַיִם *door* du. דְּלָתַיִם *lip* du. שְׁפָתַיִם.

*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, אָזְנוֹתַיִם *ears*, אֶפְסָיִם *nostrils*, קַרְנֵיִם *horns*, כַּנְּפָיִם *wings*.

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

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

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

5. A few abstracts, in which it expresses intensity, כְּבִדּוּתַיִם *double-slothfulness*, מְרִיבַתַיִם *double-rebellion*, צְהָרַיִם *double-light*, i. e. noon, רְשָׁעִתַיִם *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 כְּנָפִים Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפִים Isa. 6: 2 *six wings*, שְׁבַע עֵינַיִם Zech. 3: 9 *seven eyes*, כָּל-יָדָיו וְכָל-רַגְלָיו *all the hands and all knees* Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*, כַּרְנוֹת קֶרֶן *horns*, קֶרֶן *horns* of the altar, כְּנָפִים *wings*, כְּנָפֹת *extremities*, כְּתָפִים *shoulders*, כְּתָפֹת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, עֲרוֹת *fountains*, רַגְלִים *feet*, רַגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שִׁפְתָּיִם and שִׁפְתוֹת *lips*, רַגְלִים and רַגְלוֹת *sides*, יָרְכָאִים *extremities*.

*b*. The dual ending is in a very few words superadded to that of the plural, *חומות* *walls* of a city, חומַיִם *double walls*, לוחות *boards*, לחמַיִם *double boarding* of a ship, גִּדְרַתַּיִם 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 שְׁלִיחַ Dan. 5: 9 from the singular שִׁלְיָא. 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 וּת, 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 *Moabitess*, מוֹצֵא *finding*, fem. מוֹצֵאת, חָפֵץ

*sinner*, הַשָּׂמֶה *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 *ā* or *ă* to *ě*, § 63. 2. *a*, from *ē* or *ī* to *ě*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. נִשְׁבֵּר *broken* fem. נִשְׁבְּרָה *reddish* fem. אֲדָמָה *going* fem. הֹלֵכָה *master*, גִּבּוֹר *mistress*, חֲמִשׁ *five* fem. אִשָּׁה *man*, אִשָּׁה *woman*, § 216. 1. *b*, נִשְׁוֹץ *scattered* fem. נִשְׁוָצָה and נְחוֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שֹׁמֵעַ *hearing* fem. מַגֵּעַ *touching* fem. מַגֵּעָה.

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

*b*. A final ה, ו or ח is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בִּתּוֹת *daughter*, מִתָּה for מִתָּה *gift*, אֵלָה for אֵלָה *truth*, אֶחָד for אֶחָד *one*, מִשְׁבַּח 1 Kin. 1: 15 for מִשְׁבַּח *ministering*, מִשְׁבַּח Mal. 1: 14 for מִשְׁבַּח *corrupt*, מִשְׁבַּח for מִשְׁבַּח *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

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

§ 208. The changes which result from appending the feminine termination הָ, the plural terminations ים and וּ, 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, *מת* *dead* fem. *מיתה*, pl. *מתים*. *ירך* *thigh* du. *ירכים*, *שלם* *complete* fem. *שלמה*, pl. *שלמים*, f. pl. *שלמות*; *הלך* *going* fem. *הלכה*, pl. *הלכים*, f. pl. *הלכות*.

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 *שְׁלִישִׁים*, *שְׁלִישִׁים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּגֵדָה* Jer. 3: 8. 11, *כִּשְׁפָּלָה* Ex. 23: 26, *נֶזֶדָה* Cant. 1: 6, *שְׁוֹמְרָה* Isa. 54: 1, and frequently with the pause accents, § 65, e. g. *רוֹכְבָה* Isa. 21: 3, *שְׁוֹמְרִים* Lam. 1: 16, *שְׁוֹמְרוֹת*: Isa. 49: 8, *אֲבִנְיִים* Ex. 28: 40, *סִנְיָרִים* Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphha), *עֲשִׂיפָה* Isa. 2: 20, *פְּרִדָּסִים* Eccles. 2: 5, *כִּזְמוֹת* Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. *מִתְפַּלֶּה* *overthrow*, *מוֹעֲצוֹת* *counsels*, *תּוֹעֲבָה* *abomination*, *מִשְׁעָנָה* *staff*, *בִּשְׁמָלָה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, the following feminines reject it though preceded by Kamets, *רִיבָה* *wild-goat*, fem. *רִיבָה*, *רִיבָה* *ostrich*, fem. *רִיבָה*, *רִיבָה* *thigh*, fem. *רִיבָה*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בת* for *בִּתָּה*, § 207. b; so *מִזְלָה* *fork* pl. *מִזְלוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לְבָנָה*, pl. *לְבָנִים*, f. pl. *לְבָנוֹת*, *מִבְצָר* *fortress*, pl. *מִבְצָרִים* and *מִבְצָרוֹת*, only disappearing in a few exceptional cases, *שֵׁנָה* *hair*, fem. *שֵׁנָה*, *טְוִי* *quail*, pl. *טְוִיִּם*, *מִתְפַּלֶּה* and *מִתְפַּלֶּה* *fords*, *כֶּפֶר* *talent* du. *כֶּפֶרִים* but in pause *כֶּפֶרִים*, *נָחַר* *river* du. *נָחָרִים*, *מִנְיָשׁ* *pasture*, pl. *מִנְיָשִׁים* once *מִנְיָשׁוֹת* (with Hholem). So in the *לָא* participles *נִבְּאָה* *propheying* pl. *נִבְּאָהִים*, *נִבְּאָה* *polluted* pl. *נִבְּאָהִים*, *נִבְּאָה* *found* pl. *נִבְּאָהִים*; but with the pause accents Kamets returns, *נִבְּאָהִים*: Ezek. 13: 2, *נִבְּאָהִים*: Ezr. 8: 25. The foreign word *פְּרִיָּה* *suburbs* forms its plural irregularly *פְּרִיָּהִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), *מִדָּוָר* *terror* pl. *מִדָּוָרִים*, *מִדָּוָר* *habitation* pl. *מִדָּוָרִים*, *מִדָּוָר* *sweet* fem. *מִדָּוָרָה* pl. *מִדָּוָרִים*, *מִדָּוָר* *distress* fem. *מִדָּוָרָה*, *מִדָּוָר* *lodging* fem. *מִדָּוָרָה*, *מִדָּוָר* *flight* fem. *מִדָּוָרָה*, *מִדָּוָר* *rest* fem. *מִדָּוָרָה*, *מִדָּוָר* *fortification* fem. *מִדָּוָרָה*, *מִדָּוָר* *deep* fem. *מִדָּוָרָה* Prov. 23: 27 and *מִדָּוָר* *chain* pl. *מִדָּוָרִים* 1 Kin. 6: 21 K'ri; *פָּלִיט* *escaped* pl. *פָּלִיטִים* or *פָּלִיטִים* fem. *פָּלִיטָה* or *פָּלִיטָה*.



*d.* Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus קַלְבֶּלֶת *skull*, by the substitution of the plural ending וֹת for ה, § 201, becomes קַלְבֶּלֶת, מַתְלָקָה *course*, pl. מַתְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. *b.* בָּתָּנָה *coat* pl. בָּתָּנוֹת, *ear of corn*, pl. שִׁבְלִים; in two instances a pretonic Kamets is inserted, בַּצֵּרֶת, בַּצֵּרוֹת pl. אֶשְׁתָּרֶת, אֶשְׁתָּרוֹת *Astarte* pl. אֶשְׁתָּרוֹת.

*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, יוֹזֶקֶת *sucker* (from יוֹזֵק pl. יוֹזְקוֹת), אֶפֶסֶת *epistle* (from אֶפֶס pl. אֶפֶסוֹת), כַּאֲכָלָה *knife* (from כָּאֲכַל pl. כָּאֲכָלוֹת), אֶדְמָדֶמֶת *reddish* (from אֶדְמָדֶם pl. אֶדְמָדֶמוֹת), מִיִּנְקָה *nurse* (from מִיִּנֵק pl. מִיִּנְקוֹת), מִשְׁקָלָה *scale* pl. מִשְׁקָלוֹת and מִשְׁקָלוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טֶבֶלֶת *ring* pl. טֶבֶלוֹת, נִגְעָה (from נִגַּע) *touching* pl. נִגְעוֹת.

*f.* A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus חֵית for חֵיתָה, § 57. 2 (5), *thorn*, has its plural חֵיתִים or חֵיתָיִם; יוֹם (יוֹמֶם) *day*, pl. יָמִים (יָמָיִם); מִדּוֹן (מִדּוֹנִי) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹרִי) *ox*, pl. שׁוֹרִים; דָּד for דָּדִי or דָּדִיךָ, § 188. 2. *c.* פֹּת, pl. פֹּתִים or פֹּתִים, § 210. 3; שׁוּק (שׁוּקִי or שׁוּקִיךָ) *street*, pl. שׁוּקִים; עִיר (עִירִי or עִירִיךָ) *city*, pl. once עִירִים Judg. 10: 4 usually contracted to עָרִים; רֹאשׁ (רֹאשִׁי) *head*, pl. רֹאשִׁים (רֹאשֵׁים). So מֶאָזָה *measure* becomes in the dual מֶאָזָהִים for מֶאָזָהִים and מֶאָזָה *one hundred*, du. מֶאָזָהִים; מֶאָזָהִים, § 57. 2 (3)), *work*, probably had in the absolute plural מֶאָזָהִים, whence the construct is מֶאָזָהִים.

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, תָּם *perfect* fem. תָּמָה, יָם *sea* pl. יָמִים (from יָמִין) *shield*, pl. מִגְבֵּלִים and מִגְבֵּלוֹת; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אָה for אָהֶה du. אָהִים *nose*; עֵז for עֵזֶה *she-goat* pl. עֵזִים; עֵת for עֵתֶה *time* pl. עֵתִים and עֵתוֹת; אִשׁ for אִשָּׁה *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, חַל *weak* pl. חַלִּים fem. חַלָּה pl. חַלּוֹת, or receiving Dagghesh-forte conservative in order to preserve the

short vowel, *pool* pl. *אֲנָמִים*; so *wheel*, *הָרִם* *myrtle*, *כַּעַט* *few*, *תַּחַת* *frightful*, *יִרְקָק* *greenish*, *כָּאֵר* *desire*. Before ה Pattahh may be retained in an intermediate syllable, *כָּר* *fresh* pl. *כָּרִים*; before other gutturals it is lengthened to Kamets, § 60. 4, *prince* pl. *נָסִיר*; *קָרָה* fem. *קָרָה*; so *אֶצְבָּעוֹת* *fingers*, *אָרְבָּעָה* *four*, *כִּוְזָנִים* *helmets*, *קִצְרִים* *straits*, *סַבְּסָתִים* *baskets*, *לִלְּוֹת* *loops*, which do not occur in the singular, but are commonly referred to *הַיָּדִי*, § 196. *b*, י being changed to א as in § 210. 3. *d*; also *נֶסֶד* *breast*, which omits Dagghesh du. *שִׁירָם*. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, *prey* fem. *בָּזָה*, *תַּחַת* *fear* fem. *תַּחַתָּה*, *גֶּת* *wine-press* pl. *גִּתֹּת*, *כֹּד* *garment* pl. *כֹּדִים* and *כִּדִּים*, *כַּס* *tribute*, *בַּסִּין* *basin*, *פַּת* *morsel*, *צָר* *side*, *גָּלְגַל* *wheel*, *סַבְּסָתִים* *baskets*, *סַבְּסָתִים* *palm-branches*, *מִזְרָג* *threshing-sledge* pl. *מִזְרָגִים* or by the resolution of Dagghesh-forte, § 59. *a*, *כִּוְזָנִים*. It is rejected from *צִמְצִמָּה* *cymbal* pl. *צִמְצִמִּים*, *זֶרֶן* *sort* pl. *זֶרֶנִּים*, *בֵּרִיָּה* *berries*, probably from *בָּרִיָּה* and *מֵנִים* *men*, from the obsolete singular, *מֵן*. The plural of *עָם* *people* is *עָמִים* and in a very few instances with the doubled letter repeated, *עָמְמִים*; so *הָרִם* *mountain* pl. *הָרִים* and *הָרָרִים* Deut. 8: 9, *צֶל* *shadow* pl. *צִלְלִים*, *חֹק* *statute* pl. *חֻקִּים*, and twice in the construct, *חֻקְהֶם* Judg. 5: 15, Isa. 10: 1, which implies the absolute form *חֻקָּהֶם*.

*b*. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, *אֹרְכִים* *porch* pl. *אֹרְכִים*; so *אֶהָרֶן* *hire*, *גָּמֶל* *camel*, *זָמַן* *time*, *חֹשֶׁךְ* *darkness*, *מִרְקָח* *distance*, *קָטָן* *small*, *רִנָּה* *green*, *שָׁקֵט* *quiet*, *שִׁשְׁוֹן* *lily*, *שִׁשְׁוֹן* *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 *נִהְיָר* *honored* has in the plural both *נִהְיָרִים* and *נִהְיָרִים*. 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. *אֲחִים*, *חֹק* *hook*, *מִבְּטָח* *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, *גִּבְעָה* *peak* pl. *גִּבְעָהִים*, *קָדֵשׁ* *sacred scribe*, *חֶבֶל* *band*, *לָאָה* *nation*, *עָרִים* *naked*, and several adjectives of the form *קָטָן*, which are mostly written without the vowel-letter ו, § 14. 3, e. g. *אָדָם* *red* fem. *אֲדָמָה*, *אֲדָמָה*, *אֲדָמָה* *terrible*, *אָרָה* *long*, etc.; *אֲדָמָה* *dunghill* takes the form *אֲדָמָהִים* in the plural.

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

*e*. *אִישׁ* (אִישׁ) *man* is not contracted in the plural *אִישִׁים* *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, *נָשִׁים* *women*, which is used as the plural of *אִשָּׁה* *woman*; *אִישִׁים* *men* and *אִשָּׁה* *women* are rare and poetic. *אִשָּׁה* *ploughshare* has either *אִשָּׁהִים* or *אִשָּׁהִים* 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. חֶפְזָה (חֶפֶז) fem. חֶפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king*, מַלְכָּה *queen*, טָבַח *slaughter* fem. טַבְחָה.

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

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

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בִּטְנוֹת *pistachio-nuts*, הֶבְנוֹת *ebony*, צִצְצִים 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 הֶבְנוֹת. The plural of הֶבְנוֹת *wisdom* is not הֶבְנוֹת but הֶבְנוֹת. Quadriliteral Segholates also receive pretonic Kamets in the plural קִנְזִים pl. קִנְזִים *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, צַפֵּר *nail* pl. צַפֵּר.

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 אַרְחַי way pl. אַרְחַיִּים, so אֶרֶץ month, אֶרֶץ thicket, אֶרֶץ sheaf, אֶרֶץ fawn; but as Hhateph-Kamets or Kamets-Hhatuph in אֶרֶץ threshing-floor pl. with art. אֶרֶץ שָׂרִים holiness pl. קִדְּשִׁים and with art. אֶרֶץ שָׂרִים root pl. שָׂרִים, § 19. 2. *a*, or as a long vowel in אֶהָל tent pl. אֶהָלִים, אֶהָל stall pl. אֶהָלִים, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in אֶהָל thumb pl. אֶהָלִים, אֶהָל brightness pl. אֶהָלִים, § 186. *a*. Comp. אֶהָל graven image pl. אֶהָלִים. In the other nouns it is rejected, אֶהָל morning pl. אֶהָלִים; so אֶהָל threshing-floor, אֶהָל cypress, אֶהָל handful, אֶהָל spear, אֶהָל juniper, אֶהָל hollow of the hand.

*c*. Middle Vav quiesces in the plural of the following nouns: מָוֶת death pl. מָוֶתִּים, עֲוֹנָה iniquity pl. עֲוֹנֹת. Gesenius regards אֲוִנִים Prov. 11: 7, Hos. 9: 4, as the plural of אֲוִן, while others derive it from אֲוִן, 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 אֲוִן ram pl. אֲוִנִים, אֲוִן olive pl. אֲוִנִים, אֲוִן night pl. אֲוִנֹת, but not in אֲוִן strength pl. אֲוִנִים, אֲוִן fountain pl. אֲוִנֹת, אֲוִן ass-colt pl. אֲוִנִים, אֲוִן goat pl. אֲוִנִים. The plural of אֲוִן valley is אֲוִנֹת by transposition from the regular form אֲוִנֹת which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בֵּית house has as its plural בָּתִּים bātīm § 19. 2. *a*, whether this be explained as for בָּתִּים from בָּתִּים to build or for בָּתִּים from בָּתִּים to lodge. Middle Yodh always quiesces before the feminine and dual endings, אֲוִן provision fem. אֲוִנָה, אֲוִן eye du. אֲוִנִים.

*d*. Monosyllables in י from ל"ו roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine תְּלִי (תְּלִי) necklace fem. תְּלִי, and the plural אֲוִן lion pl. אֲוִנִים and אֲוִנִים kid pl. אֲוִנִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, תְּלִי necklace pl. תְּלִיִּים, simple pl. אֲוִנִים and אֲוִנִים, אֲוִנִים gazelle pl. אֲוִנִים, אֲוִנִים and אֲוִנִים branches, אֲוִנִים lions are referred to אֲוִן and אֲוִן though these singulars do not occur; אֲוִן utensil does not receive Kamets in the plural אֲוִנִים. No absolute plurals occur of Segholates with final Vav, only the construct forms אֲוִן, אֲוִן.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, אֲוִן door du. אֲוִן, אֲוִן way du. אֲוִן, אֲוִן horn du. אֲוִן and אֲוִן, אֲוִן cheek du. אֲוִן, אֲוִן knee du. אֲוִן, so אֲוִן, אֲוִן.

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

1. Final י is rejected before the feminine and plural



endings, יָפָה *beautiful* fem. יָפָה f. pl. רַפּוֹת *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רַפּוֹת is for רַפְּיָה and מַעֲשִׂים for מַעֲשִׂיִּים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1: 7 from עָטָה (עָטָה) Isa. 25: 6 from מַחֲהָה (מַחֲהָה) and is even strengthened by Daghesh-forte, § 209. 2, בּוֹכָה Lam. 1: 16 from בּוֹכָה, בּוֹכָה and פָּרָה, § 196. b, fem. of פָּרָה, פָּרָה Hos. 14: 1, elsewhere חֲרִיִּית Hos. 14: 1, elsewhere טָהָה (טָהָה) *young lamb* טָהָה (טָהָה), so that it is not necessary to assume a singular טָהָה which no where occurs; חֲלָכָה Ps. 10: 8 has as its plural חֲלָכִים ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָה., יִים., יוֹת., or it may in the masculine plural be contracted to ים., § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרִיָּה f. pl. עֲבָרִיּוֹת *ship* pl. צִי and צִים *free* pl. חֲפְשִׁים *pure* pl. טָהָר and טָהָרִים. So nouns in יוֹת upon the exchange of the feminine singular for the plural termination עֲמוֹנִיָּה *Ammonitess* pl. עֲמוֹנִיּוֹת *Hittitess* חֲתִית.

a. In עֲבָרִים 2 Chron. 17: 11 *Arabians* from עֲרָבִי an א is interposed, elsewhere עֲרָבִים *branches* עֲרָבִים *corners* עֲרָבִים and עֲרָבִים *boulders*, which do not occur in the singular, are assumed to be from עֲרָבִי and עֲרָבִיָּה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, קִיד *kid* fem. קִידָה *lion* לֵבִי *lioness*, § 198. d, צִבִּי *gazelle* fem. צִבִּיָּה (צִבִּיָּה and צִבִּיָּה are used as proper names), שָׁתִּי *drinking* fem. שָׁתִּיָּה.

3. There are few examples of final ו or ו with added endings. The following are the forms which they assume: שָׁקוּ *drink* pl. שָׁקוּים *kingdom* pl. מַלְכוּת *testimony* pl. עֲדוּת *sister* pl. אָחוֹת and אָחוֹת for אָחוֹת and רַבּוֹת *myriad* pl. רַבּוֹת and רַבּוֹת; the dual רַבִּיתִּים inserts the sign of the feminine, or as others think of the plural § 205. b.

a. תְּחִיָּה or תְּחִיָּה Jer. 37: 16 *cells* is referred to the assumed singular תְּחִיָּה; תְּחִיָּה Isa. 3: 16 K'thibh and תְּחִיָּה 1 Sam. 25: 18 K'thibh are formed from תְּחִיָּה 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 א may be regarded as terminating



in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. נִבְצָאָה found fem. נִבְצָאָה, נִבְצָאָה *wild ass* pl. פְּרָאִים.

§ 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. בָּרָךְ *word* pl. בְּרָכִים, זָכוֹן *memorial* pl. זְכוֹנוֹת, מְשִׁיבָה *wing* du. מְשִׁיבִים, מְשִׁיבָה *restoring* pl. מְשִׁיבִים fem. מְשִׁיבָה, מְשִׁיבָה *distress* pl. מְשִׁיבִים, לֵוִי *Levite* pl. לְוִיִּם, except from nouns in הּ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, יָפֵה *beautiful* fem. יָפֵה pl. יָפֵה, שָׂדֶה *field* pl. שָׂדֵה, קָשָׁה *hard* pl. קָשִׁים, מִלֵּה *bowels*, מִלֵּה *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 Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרָשׁ for חָרֵשׁ, § 189. 1, *workman* pl. חָרָשִׁים, so חֹרֵשׁ *horseman*, בָּרִית *fugitive*, סָרִיס (const. סָרִיסִים) *eunuch*, טְרִיפִין *terrible*, פְּרִיץ *violent*, חֲרִיץ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בָּחֹר *young man* pl. בָּחֹרִים. Kamets is also retained in certain עֵצ, עוֹ, and לוֹ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגֵּן *shield* pl. מִגְנִים and מְגִנִּים, מְצֻדָּה *fortress* pl. מְצֻדִּים, עֵצָה *branch* pl. עֵצִים, חֲרִית *corner* pl. חֲרִיתִים, רָמָה *height*, du. רָמָה. Other instances of its retention are rare and exceptional, בָּגָד *treacherous* fem. בָּגָדָה, שָׁבִיעַ (const. שָׁבִיעַ) *week* pl. שָׁבִיעִים and שָׁבִיעִים but du. שָׁבִיעִים, שָׁבִיעַ *warrior* pl. שָׁבִיעִים.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חֲזִיוֹן *vision* pl. חֲזִיוֹנוֹת, חֲזִיוֹן *a tenth* pl. חֲזִיוֹנוֹת, but חֲזִיוֹן *memorial* pl. חֲזִיוֹנוֹת.

c. Tseré is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, חָרָשׁ for חָרֵשׁ, § 189. 1. b, *deaf* pl. חָרָשִׁים, or if it is commonly represented by ר, § 14. 3, בִּרְעָה or בִּרְעָה, § 188, *hammer* pl. בִּרְעָה, or a radical ר quiesces in it, חֲרִיץ or חֲרִיץ (from חֲרִיץ, § 191) *perennial* pl. חֲרִיץִים or חֲרִיץִים, חֲרִיץ *temple* pl. חֲרִיץִים and חֲרִיץִים, חֲרִיץִים and חֲרִיץִים *rectitude*, חֲרִיץִים (from חֲרִיץ or חֲרִיץ) *proud*. Other cases are rare and exceptional, e. g. אֲבִלְעָם *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: אֲשֶׁדּוּדִית *Ashdodites* pl. אֲשֶׁדּוּדִיִּים Neh. 13: 23 K'ri (K'thibh אֲשֶׁדּוּדִיִּים), אֲמִימוֹנִית *Ammonites* pl. אֲמִימוֹנִיִּים id. (K'thibh אֲמִימוֹנִיִּים, 1 Kin. 11: 1 אֲמִימוֹנִיִּים), סִדוֹנִיָּה *Sidonian* f. pl. סִדוֹנִיָּה 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. אֲשֶׁבֶלִים Cant. 7: 8, מִרְכָּבָה *chariot* fem. מִרְכָּבוֹת pl. מִרְכָּבוֹת *distance* pl. מִרְכָּקִים and מִרְכָּקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זֶפֶת *fury* pl. זֶפֶתִּים *fork* pl. מִזְלָה *dish* pl. צִלְחָה by the resolution of Daghesth-forte for אֶחָדָה, § 59. *a.* אֶחָד *other* has in the plural אֶחָדִים as if from אֶחָדָה, אֶחָדָה *coal* has pl. אֶחָדִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in ה, 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 מִלְכָּה *queen* from מִלְכָּה, pl. by § 210. 3. מַלְכוֹת. Nouns in ת, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֶפְתָּה *epistle* (from אֶפְתָּה) pl. אֶפְתָּה, מִשְׁמֶרֶת *observance* (from מִשְׁמֶרֶת) pl. מִשְׁמֶרֶת. 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 ת takes the place of ה, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנָתַיִם *door* by § 210. 4, du. נְחֹשֶׁת, דְּלָתַיִם *brass* du. נְחֹשֶׁתַיִם.

*a.* In the following examples a radical, which has been rejected from the singular is restored in the plural, אֶמְסָה (אֶמְסָה) *maid-servant* pl. אֶמְסָה, קֵלָה (for מִקְלָה from קֵלָה) *portion* pl. קֵלָה and קֵלָה, comp. § 210. 3. *d.*

קָצָה (for קָצָוֹת from קָצָה) pl. קָצָוֹת; in like manner קָצָוֹת *colleagues* is referred to the assumed singular קָצָה. פֶּהָרָה (פֶּהָרֹת) *governor* has in the plural both פֶּהָרֹת (const. פֶּהָרֹת) and פֶּהָרָה.

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

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

§ 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 ת, שֶׁפָּהָרָה *handmaid* const. שֶׁפָּהָרַת; the ending ת remains unchanged, בִּשְׁמֶרֶת *observance* const. בִּשְׁמֶרַת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ת, 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, כְּמֶלֶךְ *kingdom* const. מְלִכָּה instead of מְלִכָּה § 61. 1. *b*, דְּמִשְׁלָה *dominion* const. מְשָׁלָה, מְלֶאכֶה *work* const. מְלָאכָה, מְרִקְבָה *chariot* const. מְרִקְבָה, כְּתֹרֶת *crown* const. תְּתֹרֶת, לֶהָרֶה *flame* const. לְהָרֶה, עֶשְׂרֵה *ten* const. עֶשְׂרֵה, or with the Seghols changed to Pattahhs under the influence of a guttural, מִשְׁפָּחָה *family* const. מִשְׁפַּחַת, אַרְבָּעָה *four* const. אַרְבַּעַת, שֶׁם *fig-cake* const. שֶׁמֶלֶךְ, אִשָּׁה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, חֶבֶר *bottle* has in the construct חֶבֶרָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֶבֶרָה; מִשְׁאָר *portion* const. מִשְׁאָרָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים *nations* const. עַמִּי, קַרְנִים *horns* const. קַרְנִי; וְ 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 בְּמִתֵּי (the accent invariably thrown back by § 35. 1), commonly in the K'thib בְּמִתֵּי const. of בְּמִתֵּי *high-places*, מְרִאשֵׁי 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, מוֹשֵׁב *seat* const. מוֹשֵׁב, צִנְאָר *neck* const. צִנְאָר, זָקֵן *old* const. זָקֵן, לֵב *heart* const. לֵב, גִּבּוֹר *mighty man* const. גִּבּוֹר.

*a.* Kamets remains in the construct of אֹרֶךְ *porch*, כָּתֹב *writing*, מִתֵּן *gift*, עָבֹד *cloud* (once const. עָבֹד Ex. 19: 9), יָם *sea*, e. g. יָם־הַמֶּלֶךְ *sea of salt*, except in the phrase יָם־הַכֶּתֶם *sea of weed*, i. e. *Red Sea*; so too in מִלָּה *portion*, and קֵצֶה *end*, which are contracted from לָה roots, § 213. *a*; חֵלֶב *milk* becomes חֵלֶב, and לָבָן *white* לָבָן Gen. 49: 12 in the construct.

*b.* Tsere remains in חֵמֶשׁ *five* const. חֵמֶשׁ, מִרְיָן *mire* const. מִרְיָן, רֵפָח *breathing* const. רֵפָח, עֵקֶב *heel* const. עֵקֶב, in the 3<sup>d</sup> derivative מִגֶּן *shield* const. מִגֶּן and in אֶבֶל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֶבֶל *mourning* const. אֶבֶל, עֵת *time* const. עֵת, עֵתֶּר and עֵתֶּר, שֵׁם *name* const. שֵׁם, בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן־ or בֶּן־. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: בֶּן־ *nest* const. בֶּן־, מִגֶּן *rod* const. מִגֶּן, and מִגֶּן Deut. 32: 28 *perishing* const. of מִגֶּן, 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*, תִּתֵּה *tithe* const. מָשַׁח מִסָּפֵר *mourning* const. מִסָּפֵר מִפְּתָח *key* const. מִפְּתָח and מִפְּתָח מִרְבֵּץ *lair* const. מִרְבֵּץ מְרוֹחַ *clamour* const. מְרוֹחַ מִשְׁבֵּר *matrix* const. מִשְׁבֵּר מִשְׁחָה *corruption* const. מִשְׁחָה מִזְבֵּחַ *altar* const. מִזְבֵּחַ.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from שׁט roots, חק *statute* const. חק and חק- rarely in other words קדר- Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גדרו), כתר- Job 17: 9, Prov. 22: 11, קנך- Ex. 30: 23, שש- Ex. 21: 11; this becomes Pattahh before the guttural in גבה for גבה construct of גבה *high*. כל *köl* construct of כל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. b; it must not be confounded with כל *kāl* Isa. 40: 12 *he comprehended* pret. פול.

d. The termination י\_ becomes י\_ in the construct, § 57. 2 (5), י\_י\_ *enough* const. י\_י\_ *life* const. י\_י\_.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אָבִי Gen. 17: 4, 5, elsewhere אָבִיךָ, אָבִיךָ *brother* const. אָבִיךָ, אָבִיךָ *friend* const. אָבִיךָ 2 Sam. 15: 37, 1 Kin. 4: 5, or אָבִיךָ 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 אָבִי roots, § 187. 2. d.

2. In a simple final syllable הָ is changed to הַ, שֶׁהַ *sheep* const. שֶׁהַ *shepherd* const. רִשְׁתָּהַ *field* const. שֶׁהַ; 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 מִן 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. פה *mouth* has פֿ in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, יִרְאֵא *fearing* const. יִרְאֶה, צֶבֶא *host* const. צֶבֶה.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מִקֹּדֶם *place* const. מִקֹּדֶם שָׁנָה *year* const. שָׁנִים, שָׁנִי *years* const. אוֹצְרוֹת, שְׁנֵי אוֹצְרוֹת *treasures* const. אוֹצְרוֹת יָדַי *hands* const. יָדַי לֵב, יָדַי *heart* const. לֵב, חֲמַת חֲמַת *wrath* const. חֲמַת.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesch-forte, חָרֵשׁ (for חֲרֵשׁ) *workman* const. חֹרֵשׁ, פָּרֵשׁ (פָּרֵשׁ) *horseman*



const. פָּלֵשׁ, פָּלֵחַ, פָּלֵחַ (פָּלֵחַ) *vail* const. פָּלֵחַ, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ט"ו and ט"ו roots, עָרִים (from עָרִי) *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 (from מָגֵן) *fortress* const. מָגֵן; (4) in ל"ה derivatives of the form מָלֵחַ (from מָלֵחַ) *exile* const. מָלֵחַ, מִדְּוָה *meditation* const. מִדְּוָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָיִי) *cheeks* const. לְחָיִים, גְּדִיִּים (from גְּדִי) *kids* const. גְּדִיִּי, תְּנָאִים (from תְּנָא) *sins* const. תְּנָאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. *c*, אָלָה *curse*, מְדָה *cave*, מְדָה *conduit*, and the plurals, הִדְּרָא, תְּרָשִׁי, קִרְבָּנִי Lev. 7: 38, צִאצָּאִי, מִדְּוָה, מִדְּוָה, מִדְּוָה 2 Kin. 12: 8, מִדְּוָה Ezek. 27: 9, מִדְּוָה Job 34: 25, מִדְּוָה Eccles. 9: 1, הוֹשִׁיעַ.

*b.* Tsere is retained in words in which it quiesces in the vowel-letters א or י, רָאשִׁית *beginning* const. רָאשִׁית, תֵּימָנִי *temple* const. תֵּימָנִי, and in addition in the following, אֲבִים *crib*, אֲזוּר *girdle*, אֲזוּר *thread*, נָכָר *foreign land* const. נָכָר, גְּבֻרָה *loss* const. גְּבֻרָה, so אֲפֹלָה Isa. 58: 10 *darkness*, בְּרִיחַ *pool*, גְּבֻלָּה *robbery*, גְּבֻלָּה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מִדְּוָה *overthrow*, מִדְּוָה Gen. 49: 5 *sword*, מִדְּוָה *molten-image*, מִדְּוָה Job 16: 13 *gall*, עֲרִיבָה *heap*, צָאָה *excrement*, תְּאֵנָה *fig-tree*, תְּרַבְבָּה *deep sleep*, and the plurals אֲבֵלִי *mourning* from אֲבֵלָה (אֲבֵל), so תַּשְׁתִּי *desiring*, שָׁנִי *sleeping*, שָׁמִי and שָׁמִי *rejoicing*, שָׁחִי *forgetting*, וְאֵבִי *wolves* from וְאֵבִי, וְאֵבִי *weariness* becomes וְאֵבִי in the construct, and פָּלֵחַ *escaped* פָּלֵחַ. Tsere also remains in the const. זְעֵר *sweat*, מֵתָה *dead*, עֵדִי *witness*, which are from ע"ו roots, רֵעִי *friend*, root רֵעַ.

*c.* Hholem is rejected from the syllable before the accent in the vowel-letters const. pl. of אֲרָמִי *palace*, אֲרָמִי const. pl. of אֲרָמִי *cluster*, אֲרָמִי Cant. 4: 5 and אֲרָמִי Cant. 7: 4 *twins*, אֲרָמִי *high-places*, see § 216. 2. *a*; it is changed to *u* in מִדְּוָה from מִדְּוָה *treasures*, comp. § 88.

*d.* Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, תְּנָחִי *midst* const. תְּנָחִי, תְּנָחִי *cups* const. תְּנָחִי, תְּנָחִי *house* const. תְּנָחִי, תְּנָחִי *fountains* const. תְּנָחִי, תְּנָחִי *valley* const. תְּנָחִי, pl. תְּנָחִי, § 210. 3. *c*, const. תְּנָחִי Ezek. 35: 8. Exceptions are rare, תְּנָחִי (according to Kimchi and Baer עֵינִי) Ezek. 28: 18 *iniquity*, מִדְּוָה Prov. 19: 13 *contentions*, צְנָחִי *neck* const. צְנָחִי and צְנָחִי *iniquity* const. צְנָחִי.

*e.* A few nouns of the forms תְּנָחִי, תְּנָחִי, תְּנָחִי have תְּנָחִי or תְּנָחִי in the construct instead of תְּנָחִי, § 61. 1. *b*, תְּנָחִי *wall* const. תְּנָחִי, תְּנָחִי *robbery* const. תְּנָחִי, תְּנָחִי *thigh* const. תְּנָחִי, תְּנָחִי *heavy* const. תְּנָחִי and תְּנָחִי, תְּנָחִי *shoulder* const. תְּנָחִי, תְּנָחִי *uncircumcised* const. תְּנָחִי and תְּנָחִי, תְּנָחִי *smoke* const. תְּנָחִי and תְּנָחִי, תְּנָחִי *side* const. תְּנָחִי and תְּנָחִי; תְּנָחִי *long* is only found in the construct, the corresponding absolute was probably אֲרָחִי; אֲרָחִי *helmet* simply shifts its accent in the construct, בִּדְּוָה. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form תְּנָחִי, תְּנָחִי *chamber* const. תְּנָחִי, תְּנָחִי *seed* const. once תְּנָחִי Num. 11: 7 else-

where זָרַע *plant* const. נֶטֶב *fœtus* const. שִׁבְרָה *seven* const.  
 טֹבַע *nine* const. הַשִּׁשִּׁי; in like manner הָבֵל *vanity* const. הֶבֶל.

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, *תִּכְלֹל* *tinkling* const. *תִּכְלֹל* for *תִּכְלֹל*, *דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרִי*, *צְדָקָה* *righteousness* const. *צְדָקָה*, pl. *צְדָקוֹת* const. *צְדָקוֹת*, *בְּהֵמָה* *beast* const. *בְּהֵמָה*, *חֲכָמִים* *wise* const. *חֲכָמֵי*. 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* from *מֶלֶךְ* (*מֶלֶךְ*) *kings* const. *מְלִיכֵי*, *שְׁבָטִים* (*שְׁבָט*) *tribes* const. *שְׁבָטֵי*, *גִּרְנוֹת* (*גֶּרֶן*) *threshing-floors* const. *גִּרְנוֹת*, *חֲרָפוֹת* (*חֲרָפָה*) *reproaches* const. *חֲרָפוֹת*, *דְּלָתִים* (*דֶּלֶת* or *דֹּלֶת*) *folding doors* const. *דְּלָתֵי*; yet not invariably *שְׁעָרִים* (*שַׁעַר*) *handfuls* const. *שְׁעָרֵי*, *שִׁקָּה* (*שִׁקָּה*) const. *שִׁקָּה*.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagheshe-lene, thus, מְלָכִי, מְלָכִי, מְלָכִי not מְלָכִי etc. § 22. a. 3. Exceptions are infrequent as אֲשֶׁרֶת Deut. 3: 17, חֲסִידֵי Lam. 3: 22 (in some editions) but חֲסִידֵי Ps. 89: 2, תְּרַפּוּת Ps. 69: 10, שְׂרָפֵי Ezek. 17: 9, צְמִיחֵי Isa. 5: 10, רִשְׁשֵׁי Cant. 8: 6 but רִשְׁשֵׁי Ps. 76: 4; so with grave suff. בְּסִיחָם Gen. 42: 25, 35, בְּסִיחָם Lev. 23: 18 and in some editions כְּשֵׁתֵיהֶם Neh. 4: 7. In a few instances Dagheshe-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲבָלָם Isa. 57: 6, מְנָבֵי Lev. 25: 5, מְצָבֵי Isa. 58: 3, מְקָבֵי Gen. 49: 17, מְגָבֹת Ps. 89: 52, מְשָׁבֹת Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, מְשָׁבֹת Gen. 30: 38. The presence or absence of Dagheshe-lene in the dual construct depends upon the form of the absolute, thus שְׁפָתָי from שְׁפָתָי *lips* but בְּרִיָּה from בְּרִיָּה *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, מְשָׁבֹת but מְשָׁבֹת. In the opinion of Ewald מְשָׁבֹת Ezek. 7: 24 is from מְשָׁבֹת, and מְשָׁבֹת Ex. 26: 23, 36, 28 for מְשָׁבֹת; 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.* מִרְכָּבָה *chariot* const. מִרְכָּבָה. The changes in לֶהֱבִיחַ *flame* const. לֶהֱבִיחַ pl. לֶהֱבִיחִים const. לֶהֱבִיחִים, מִרְכָּבָה *coals* const. מִרְכָּבָה are due to the influence of the proximate vowels, § 63. 1; those in חֲזוֹן *vision* const. חֲזוֹן, מִרְכָּבָה *coats* const. מִרְכָּבָה are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אֶהָלִים (from אֶהָל) *tents* const. אֶהָלִים 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*, יָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הָ, כֶּם, כֶּן 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 Tsere, and הוּ, הָ, מֶ, ךֶּ of the third person by Kamets; הוּ is invariably contracted to וּ, rarely written הוּ, § 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 הָרִא *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, מִרְכָּבָה Ruth 3: 2, מִרְכָּבָה Job 22: 20.

*Second person.* The final vowel of הָ is occasionally expressed by the vowel letter הָ, מִרְכָּבָה Ex. 13: 16, מִרְכָּבָה Jer. 29: 25. In pause the Sh'va before הָ becomes Seghol, § 65, מִרְכָּבָה Gen. 33: 5, מִרְכָּבָה 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, מִרְכָּבָה Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written הָ, מִרְכָּבָה Ezek. 5: 12; הָ, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, מִרְכָּבָה Jer. 11: 15, מִרְכָּבָה Ps. 116: 19, מִרְכָּבָה 2 Kin. 4: 7 K'thibh, where the K'ri has מִרְכָּבָה. Sometimes the distinction of gender is neglected in the plural and כֶּם is used in place of the feminine כֶּן, מִרְכָּבָה Gen. 31: 9, מִרְכָּבָה Jer. 9: 19; הָ is sometimes added to the feminine suffix as to the full pronoun, מִרְכָּבָה Ezek. 23: 49.

*Third person.* The connecting vowel before הוּ and הָ is occasionally *e*, מִרְכָּבָה Gen. 1: 12, מִרְכָּבָה Judg. 19: 24, מִרְכָּבָה Nah. 1: 13, מִרְכָּבָה Job 25: 3, so מִרְכָּבָה from מִרְכָּבָה and מִרְכָּבָה from מִרְכָּבָה and frequently with nouns in הָ,

מִרְאָה and מִרְאָתָה from מִרְאָה, שְׂדֵה from שָׂדֶה, בְּתֻלָּתוֹ from בְּתוּלָה, קִנְיָנוֹ from קִנְיָנוֹ; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מִצְבָּחוֹתָם 2 Chron. 34: 5 K'thibh, where the K'ri has מִצְבָּחוֹתָם; it is once found in the fem. plural קִנְיָנָה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, אֶתְּלָה Gen. 12: 8, שִׁירָה Ps. 42: 9, כֶּלֶה Jer. 2: 21, so several times in the K'thibh עִירָה, סוּרָה Gen. 49: 11, בְּעִירָה Ex. 22: 4, כְּסִירָה Ex. 22: 26, נִסְכָּה Lev. 23: 13, שְׂלִשָּׁה 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, שְׂעִירָה Lev. 13: 4, תְּשֻׁלָּה Num. 15: 28, or by a Massoretic note in the margin, אֶתְּנָה Isa. 23: 17. 18 for אֶתְּנָה; once נ is substituted for ה, כֶּלֶה Ezek. 36: 5. The longer forms of the plural suffixes הָ, הֵ, are rarely affixed to nouns in the singular, לְבָרְהֶן Gen. 21: 28, מִלְּבָרְהֶן Ezek. 13: 17, שְׂבִירְהֶן Ezek. 16: 53, or with the connecting vowel Kamets, בְּרָהֶם 2 Sam. 23: 6, or with ה appended, מִלְּבָרְהֶנָּה 1 Kin. 7: 37, מִלְּבָרְהֶנָּה Ezek. 16: 53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָרְהֶנָּה Gen. 21: 29, בְּרָהֶנָּה Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or הָ being used for the feminine, כֶּלֶם Cant. 4: 2, 6: 6 for כֶּלֶן יְרִיחָם Job 1: 14 for יְרִיחָן.

*c.* The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י. before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; so too הָם *father-in-law* הָלִיךָ, הָכִירָה; י. of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִירָהוּ, אָחִירָהוּ, פִּירָהוּ. In וָי Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine י, and with ה the third masculine י, § 62. 2.

*a.* In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, מִתְּנָתִי 2 Kin. 6: 8 for מִתְּנָתִי, תְּרָחִי Ps. 132: 12 for תְּרָחִי, מִכְּתִירָה Deut. 28: 59 for מִכְּתִירָה, אֶתְּנָה Ezek. 16: 52 for אֶתְּנָה, אֶתְּנָה and אֶתְּנָה Ps. 74: 4, חֲסָאָם, חֲסָאָם, חֲסָאָם. 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, *הַמִּשְׁחָלִי* Lev. 5: 24, *הַחֲפָצִי* Ps. 9: 15, *שְׂאֲחָרִי* Ezek. 35: 11, *עֲצָתִי* Isa. 47: 13.

b. The vowel-letter *י* is not infrequently omitted after plural and dual nouns, *הַרְבֵּי* Ex. 33: 13 for *הַרְבֵּי*, *הַרְבֵּי* Ps. 134: 2 for *הַרְבֵּי*, *יְרִידוֹ* Ex. 32: 19 *K'thibh* (*K'ri* *הַרְבֵּי*), *עֲבָדוֹ* 1 Sam. 18: 22 *K'thibh* (*K'ri* *הַרְבֵּי*) Gen. 10: 5 for *הַרְבֵּי*, *הַרְבֵּי* Gen. 4: 4 for *הַרְבֵּי*.

c. *Second person.* The vowel *י* remains unchanged before the fem. sing. *יָ* in *יָשָׁרִי* Eccl. 10: 17 and with *יָ* appended: *מְלֹאכָה* Nah. 2: 14. Sometimes, as in the full pronoun, *י* is appended to the fem. sing. suffix and *יָ* to the plural, *הַחֲלִיפָה* Ps. 103: 3, *הַחֲלִיפָה* ver. 4, *הַחֲלִיפָה* Ezek. 13: 20.

*Third person.* The uncontracted form of the masc. sing. *יָהוּ* occurs in *נְבוֹלָהוּ* Nah. 2: 4 for *נְבוֹלָהוּ*, *רְחִיבֵהוּ* Hab. 3: 10, *עֲרִיבֵהוּ* Job 24: 23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ōhī* *יָהוּ* which is found once *הַנְּבוֹלָהוּ* 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*, *אֲחִיָּהָ* Ezek. 41: 15. In a few instances *יָ* is appended to the plural of either gender, *נְבוֹלָהוּ* Ezek. 40: 16, *נְבוֹלָהוּ* Ezek. 1: 11, and *יָ* to the abbreviated masc. *אֲחִיָּהָ* Deut. 32: 37, *נְבוֹלָהוּ* ver. 38, *פְּרִיָּהוּ* Job 27: 23, *פְּרִיָּהוּ* 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         | יָ  | יָ  | יָ  | יָ  | יָ      | יָ  | יָ  | יָ  | יָ  |
| Dual and }<br>Plur. Nouns } | י         | יָ  | יָ  | יָ  | יָ  | יָ      | יָ  | יָ  | יָ  | יָ  |

§ 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, *כֶּם*, *כֶּן*, *הֶם*, *הֶן* 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*, *לֵבָבְךָ* *your heart*, *לֵבָבְהֶם* *their hearts*; *שִׁפָּה* *lip* du. *שִׁפְתֵיהֶם* *pl. their lips*.

a. *דָּם* *blood* becomes *דָּמְכֶם* and *יָד* *hand*, §§ 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  $\text{ל}$  becomes  $\text{לִ}$  in consequence of the change from a mixed to a simple syllable, § 59,  $\text{לִּיפ}$  *lip*,  $\text{לִּיפּוֹ}$  *his lip*,  $\text{לִּיפָּהֶם}$  *their lip*,  $\text{לִּיפָּהֶיךָ}$  *thy lips*,  $\text{לִּיפָּהֶיךָ}$  *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5,  $\text{מִשְׁלָל}$  const.  $\text{מִשְׁלָלִי}$  suf.  $\text{מִשְׁלָלִי}$ . If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6,  $\text{בָּהוּ}$  from  $\text{בַּה}$ ,  $\text{אַמְהוּ}$  from  $\text{אַמֶּה}$ ,  $\text{מִבְּעַתְּהוּ}$  1 Sam. 16: 15 from the fem. of  $\text{מִבְּעִית}$ , § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes,  $\text{נִבְּלָהִי}$  Isa. 26: 19 from  $\text{נִבְּלָה}$  but  $\text{נִבְּלָהִי}$ ,  $\text{נִבְּלָהִי}$  Cant. 2: 10 from  $\text{רָפָה}$  const.  $\text{רָפָה}$ , so  $\text{אַלְהִי}$ ,  $\text{גִּרְהִי}$ ,  $\text{וְהִרְהִיבֵם}$  but const.  $\text{שִׁבְעָה}$ , comp.  $\text{מִשְׁלָלִי}$  const.  $\text{מִשְׁלָלִי}$ .

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination,  $\text{לֵבָב}$  *heart*,  $\text{לֵבָבִי}$  *my heart*,  $\text{לֵבָבְךָ}$  *thy heart*,  $\text{לֵבָבֵינוּ}$  *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before  $\text{י}$ ,  $\text{בָּן}$ , e. g.  $\text{בָּן}$ ,  $\text{בָּנִים}$ ,  $\text{בָּנִים}$ , or with a guttural to Pattahh,  $\text{אֲחֵיךָ}$ ,  $\text{אֲחֵיךָ}$ , though with occasional exceptions,  $\text{אֲחֵיךָ}$  Isa. 22: 21,  $\text{אֲחֵיךָ}$  1 Sam. 21: 3,  $\text{בָּנִים}$  and  $\text{בָּנִים}$ . Before other suffixes it is rejected from some monosyllables, which retain it in the plural,  $\text{שָׁמוֹ}$  from  $\text{שָׁם}$  plur.  $\text{שָׁמוֹת}$ ,  $\text{בָּן}$  from  $\text{בֶּן}$  plur.  $\text{בָּנִים}$  but  $\text{בָּנִים}$ ,  $\text{רָגֵל}$ ,  $\text{רָגְלֵי}$ ,  $\text{רָגְלֵי}$ ,  $\text{רָגְלֵי}$  Ezek. 5: 7 from  $\text{רָגֵל}$  is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination,  $\text{לִּיפָּי}$  *my lips*,  $\text{לִּיפָּיִינוּ}$  *our lips*,  $\text{אָזְנִי}$  *my ears*,  $\text{אָזְנֵינוּ}$  *our ears*;  $\text{קַרְנֵי}$  and  $\text{קַרְנֵי}$  *horns*,  $\text{קַרְנֵי}$  and  $\text{קַרְנֵי}$  *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending  $\text{הָ}$ , § 210,  $\text{מֶלֶךְ}$  *king*,  $\text{מֶלֶכִּי}$  *my king*,  $\text{מֶלֶכְךָ}$  *your king*;  $\text{אָזֶן}$  *ear*,  $\text{אָזְנִי}$  *my ear*; in like manner  $\text{יֹזֶמֶת}$  *sucker*,  $\text{יֹזֶמֶתוֹ}$  *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  $\text{ח}$  or  $\text{ע}$  it usually becomes Seghol e. g.  $\text{חָלָב}$ ,  $\text{חָלָבִי}$  and  $\text{חָלָבִי}$  retain the Seghol of the first syllable. Hholem is commonly shortened to  $\text{ֹ}$ , but in a few instances to  $\text{ֹ}$ ,  $\text{קָדְשׁוֹ}$ ,  $\text{קָדְשׁוֹ}$  and  $\text{קָדְשׁוֹ}$  irregularly take Hhirik before  $\text{י}$  3 pers. suf.  $\text{קָדְשׁוֹ}$  but  $\text{קָדְשׁוֹ}$ . When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before הָ and כֶּם is changed into the corresponding short vowel, נֶגְדָה, נֶגְדָה. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, פָּגְלוּ and פָּגְלוּ from פָּגַל Hos. 13: 14, with Daghesht-forte separative, קָבְצוּ Ezek. 26: 9, קָבְצוּ 1 Kin. 12, 10, קָבְצוּ Isa. 9: 3, קָבְצוּ Jer. 4: 7; *garment* has בָּגְדִי, בָּגְדִי instead of בָּגְדִי, בָּגְדִי.

b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, עֵינִי from עֵין *eye*, מוֹתִי from מוֹת *death*; but עֵינִי Gen. 49: 11 from עֵינִי *young ass*, שִׁירִי Isa. 10: 17 from שִׁיר *thorn*, עֲוֹנוֹ Ezek. 18: 26, 33: 13 from עֲוֹן *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּרִי from פָּרָה, חָלִי from חָלָה; so Vav שָׁלִי, מְדַבֵּר.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, הָבִישׁ from הָבִישׁ, שָׁכַח from שָׁכַח, but פָּרַשׁ from פָּרַשׁ, פָּלַח from פָּלַח; פָּרַח from פָּרַח, פָּרַח from פָּרַח, פָּרַח from פָּרַח, פָּרַח from פָּרַח, פָּרַח from פָּרַח. By a like transposition עֲנַפְכֶם Ezek. 36: 8 is for עֲנַפְכֶם from עֲנַח.

d. The noun אֲשֵׁר *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרִי, אֲשֵׁרֵי not אֲשֵׁרִי, אֲשֵׁרֵי.

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, אֲחִנֹּף and אֲחִי from אֲחַ (root אֲחַ), בָּתָּם from בַּת (בָּתָּה), אֲחִנֹּף from אֲחִנֹּף (pl. אֲחִנֹּפִים).

a. אֲשֵׁב *lattice*, בָּרְקִי *garden*, מְשֻׁב *refuge*, which do not occur in the plural, take Daghesht-forte before suffixes; שָׁבַת has in the plural שָׁבָת but before suffixes שָׁבָתִי, שָׁבָתֶם, שָׁבָתָם (root שָׁבַת) *base* has בָּנִי, בָּנֵי. Pattaliḥ becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from עָשׂ roots, חָת *fear*, מָד *garment* (מָדִי and מָדֵי), סָה *basin*, מָסַר *morsel*, צָד *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesht, comp. § 209. 2. a, הָרָרִי Jer. 17: 3, הָרָרִי Ps. 30: 8, הָרָרִי Gen. 14: 6 from הָרָר, צָלָלִי Job 40: 22 and צָלָלִי from צָלָל, צָלָלִי Ezek. 16: 4 and צָלָלִי Cant. 7: 3. Once Daghesht-forte is resolved by the insertion of ה, מְצַלֵּחַ Isa. 23: 11 for מְצַלֵּחַ, § 54. 3.

7. Nouns ending in הָ drop this vowel before suffixes as before the plural terminations, § 211. 1, שְׂדֵי *field*, שְׂדֵי, שְׂדֵי; מִקְנֵי *cattle*, מִקְנֵי, מִקְנֵי.

a. The vowel e commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical ׀ is restored, giving to singular nouns the appearance of being plural, עֲשִׂיָּה Isa. 22: 11, קִפְּצֵיָּהּ Hos. 2: 16, קִוְּיֵהָם Isa. 42: 5, טֵה *sheep* becomes טֵיָּה or טִיָּהוּ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

### A. MASCULINE NOUNS.

#### DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before הָ, כֶּם, becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

#### DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as קִפְּצֵיָּהּ.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

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 מְזִיחַ. The few words in which Kamets in the ultimate is unchangeable as בָּהֶב, מְזִחַ, קָצֵחַ § 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, כּם and כֶּן, § 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 הֶ 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 קְטָלָה, קְטָלָה, קְטָלָה, קְטָלָה, 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 הָ have הַ in the const. sing., § 216. 1, and הִ 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 הָ 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 יִ or יְ is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּנָה, מִלְאָהִי Isa. 1:21 for מִלְאָהִי Lam. 1:1 for רִבְּתִי Ps. 113:6 for מִשְׁפִּילִי Gen. 1:24 for הֵיחִי. 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 מֶלְכִּי־זֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הָ, added to nouns indicates motion or direction towards a place, § 201. *e*, צִוְנוֹה northward, נִגְבּוֹה southward, שָׁמַיְמָה heavenward, הַבֵּיתָה to the house, οἱ ὄρη 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 גֵּרָן, אֶרְצָה from אֶרֶץ, מִדְּבָרָה from מִדְּבָר 1 Kin. 19:15 from the construct state מִדְּבָר.

*a*. He directive is appended to the adverb שָׁם *there*, תִּימָה *thither*, and to the adjective הָלֵל *profane* in the peculiar phrase הָלֵלָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, הַיּוֹמָה 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, לְמַעַלָּה upwards, לְמַטָּה downwards, לְמִזְרָחָה 2 Chron. 31: 14 *to the east*, לְשֵׁאוֹלָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

*b*. The ending הָ, rarely receives the accent מִזְרָחָה Deut. 4: 41; in פְּתִיחָה אֲרָם 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 פְּתִיחָה *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. Paragodic הָ 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 הַמִּסְפָּרִים) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

|       | MASCULINE.    |                | FEMININE.     |                |
|-------|---------------|----------------|---------------|----------------|
|       | <i>Absol.</i> | <i>Constr.</i> | <i>Absol.</i> | <i>Constr.</i> |
| One   | אֶחָד         | אֶחָד          | אַחַת         | אַחַת          |
| Two   | שְׁנַיִם      | שְׁנֵי         | שְׁנַיִם      | שְׁנֵי         |
| Three | שְׁלֹשָׁה     | שְׁלֹשָׁה      | שְׁלוֹשׁ      | שְׁלוֹשׁ       |
| Four  | אַרְבָּעָה    | אַרְבַּעַת     | אַרְבַּע      | אַרְבַּע       |
| Five  | חֲמִשָּׁה     | חֲמִשָּׁה      | חֲמִשׁ        | חֲמִשׁ         |
| Six   | שֵׁשׁ         | שֵׁשׁ          | שֵׁשׁ         | שֵׁשׁ          |
| Seven | שִׁבְעָה      | שִׁבְעַת       | שִׁבַּע       | שִׁבַּע        |
| Eight | שְׁמֹנֶה      | שְׁמוֹנֶה      | שְׁמוֹנֶה     | שְׁמוֹנֶה      |
| Nine  | תְּשֵׁעָה     | תְּשֵׁעַת      | תְּשֵׁעַ      | תְּשֵׁעַ       |
| Ten   | עֲשָׂרָה      | עֲשֶׁרֶת       | עֲשֶׁר        | עֲשֶׁר         |

*a.* אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָד, § 54. 2, but in pause אֶחָד; אַחַד 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*.

שְׁנַיִם is for שְׁנַיִם; for the Dagghesh in ח see § 22. *b*; this is once omitted after Dagghesh-forte, חָשִׁיךְ Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעָּה *fourfold*, שִׁבְעָּה *sevenfold*.

שְׁבָּעָה occurs once with a paragogic syllable, שְׁבָּעָה Job 42: 13, and once with a suffix in the form שְׁבָּעָהּ 2 Sam. 21: 9 K<sup>r</sup>i.

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    | אַחַד עָשָׂר<br>עֶשְׂרֵי עָשָׂר  | אֶחָד עֶשְׂרֵה<br>עֶשְׂרֵי עֶשְׂרֵה  |
| Twelve    | שְׁנַיִם עָשָׂר<br>שְׁנֵי עָשָׂר | שְׁנַיִם עֶשְׂרֵה<br>שְׁנֵי עֶשְׂרֵה |
| Thirteen  | שְׁלֹשָׁה עָשָׂר                 | שְׁלֹשׁ עֶשְׂרֵה                     |
| Fourteen  | אַרְבָּעָה עָשָׂר                | אַרְבַּע עֶשְׂרֵה                    |
| Fifteen   | חֲמִשָּׁה עָשָׂר                 | חֲמִשׁ עֶשְׂרֵה                      |
| Sixteen   | שֵׁשׁ עָשָׂר                     | שֵׁשׁ עֶשְׂרֵה                       |
| Seventeen | שִׁבְעָה עָשָׂר                  | שִׁבַּע עֶשְׂרֵה                     |
| Eighteen  | שְׁמוֹנָה עָשָׂר                 | שְׁמוֹנֶה עֶשְׂרֵה                   |
| Nineteen  | תְּשֻׁעָה עָשָׂר                 | תְּשֻׁעַה עֶשְׂרֵה                   |

a. There have been many vain conjectures as to the origin of עֶשְׂרֵי, the alternate of אַחַד in the number *eleven*. R. Jona thought it to be an abbreviation for עַד שְׁנֵי עָשָׂר *next to twelve*. Comp. Lat. *undeviginti, nineteen*. Kimchi derived it from קִשְׁתָּה *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*.

חֲמִשָּׁה עָשָׂר *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. כִּשְׁמֹנֶה 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 וְשִׁתִּים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וְשָׁנִים *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶבֶה, רֶבִי, or רְבֹוא *ten thousand*. These are duplicated by affixing the dual termination מֵאֹתַיִם *two hundred*, אֲלָפִים *two thousand*, רְבֹואִים or שְׁתַּיִם *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רְבָאוֹת *sixty thousand*, אֶלֶף *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   | שֵׁשִׁי   |
| Second | שֵׁנִי                 | Seventh | שִׁבְעִי  |
| Third  | שְׁלִישִׁי             | Eighth  | שְׁמִינִי |
| Fourth | רְבִיעִי               | Ninth   | תִּשְׁעִי |
| Fifth  | חֲמִישִׁי or חֲמִישִׁי | Tenth   | עֲשָׂרִי  |

The feminine commonly ends in יָה, occasionally in יָהּ.

a. There are two examples of the orthography ראשִׁין Josh. 21: 10, Job 15: 7, and one of רישִׁין 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*, רֶבֶעַ and רִבְעַת *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 בָּשָׁל Eccles. 8: 17.

### THE ARTICLE.

§ 230. 1. The Definite Article (הַ הַיְיָדֵה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ 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 הָל 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 אֲלִמְלִיךָ Gen. 10: 26, אֲלֶנְבִישׁ *hail*, the equivalent of גִּבְרִישׁ, and possibly in אֲלִכְיָהוּ 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 אֶחָדָא *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, הַפְתִּיחַ, הַפְתִּיחַ, הַפְתִּיחַ but הַפְתִּיחַ, הַפְתִּיחַ.

a. Daghesheforte though usually omitted in this case is occasionally retained e. g. הַמִּשְׁפָּחָה 2 Kin. 9: 11, הַמִּשְׁפָּחָה Jer. 6: 2, הַמִּשְׁפָּחָה Ex. 8: 1 but הַמִּשְׁפָּחָה ver. 2, הַמִּשְׁפָּחָה Judg. 8: 15, הַמִּשְׁפָּחָה 1 Sam. 24: 3, and it is always written in הַיְּהוּדִי *the Jew* and הַיְּהוּדִים *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, הַחֲשֵׁה but הַחֲשֵׁה Gen. 15: 11, הַחֲשֵׁה but הַחֲשֵׁה Jer. 12: 9.

a. The article very rarely has Kamets before ה, הַחֲשֵׁה Gen. 6: 19, הַחֲשֵׁה Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַאֲכַפְסֶלָה 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, הַחֲשֵׁה, הַחֲשֵׁה, הַחֲשֵׁה, הַחֲשֵׁה, הַחֲשֵׁה.

a. This change very rarely occurs before א, הַחֲשֵׁה Mic. 2: 7. When ה is followed by Kamets-Hhatuph, Pattahh remains הַחֲשֵׁה.

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and עַם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַחֲשֵׁה, הַחֲשֵׁה, so הַחֲשֵׁה but הַחֲשֵׁה. The plurals of אֶהָלָה *tent* and קֹדֶשׁ *holiness* without the article are אֶהָלָה Gen. 25: 27, קֹדֶשׁ Ex. 29: 37, but with the article אֶהָלָה (בְּהָאֶהָלָה) Judg. 8: 11, קֹדֶשׁ Ex. 26: 33, § 210. 3. b. קֹדֶשׁ *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed קֹדֶשׁ Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פֶּר Num. 7: 15, but הָפֶר 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, בְּהַשְׁמִיעַם for בְּהַשְׁמִיעִים, see § 232. 5.

### HE INTERROGATIVE.

§ 231. 1. The letter ה (הָא הַשְׁאֲלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הֵלֹא־הִיאָ shall we go? *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הֵכֹזְלָהָ Gen. 34: 31, הֵלְמַעֲנֶךָ Job 18: 4, הֵצִיִּי 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 Dagheshe-lene in such forms as הִרְעִיעָם Gen. 29: 5. In order to render this still more evident recourse is frequently had to Daghesh-forte separative, § 24. 5, הִלְכֶּךָ Gen. 17: 17, הִפְצַעְתָּהָ 18: 21, Methegh, § 45. 2, הִמְשַׁלֵּ Judg. 9: 2, הִרְשִׁיעָה Job 38: 35, or compound Sh'va, § 16. 3. b, הִבְרִיחָהָ Gen. 27: 38.

b. He interrogative has Patahh and Daghesh-forte in one instance before a letter with a vowel of its own, הִיָּיִבָּ Lev. 10: 19.

3. Before gutturals it likewise usually becomes Patahh, הֵאֱלָהָ Ex. 2: 7, הֵאֲשִׁיר 2 Kin. 6: 22, הֵהִימִיר Jer. 2: 11, הֵיַחַת Hag. 1: 4, הֵחֲפֹץ Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הָאִישׁ Num. 16: 22, Neh. 6: 11, הָאֲתָם Judg. 6: 31, הָאֲפָרָהִי 12: 5, הִיהִיָּה Jer. 8: 19 (in some editions) pointed as if before אֲרִי: so too most probably הָאֲדָם Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הָאֲמִיר Ezek. 28: 9, הִהִיחָהָ Joel 1: 2, הִהִיבָם 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, הִרְפָּה Num. 13: 18, הִרְאִיהָ 1 Kin. 20: 13.

## INSEPARABLE PREPOSITIONS.

§ 232. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרֵקֵיז for בְּרֵקֵיז, לְמִשְׁל for לְמִשְׁל, כְּדָבָר for כְּדָבָר, in which Yodh quiesces בְּיֹדְהָ, בְּיֹדְהָ.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּאֵרִי, לְאֵכָל, כְּאֵרִי.

*a.* Occasionally ל takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, לְאָסֵר Ps. 105: 22, לְהִנָּחֵם Deut. 19: 5. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) *a.* אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, בְּאֲדֹנָי, בְּאֲדֹנָי, בְּאֲדֹנָי for בְּאֲדֹנָי the Seghol lengthened to Tsere in the simple syllable, לְאֲדֹנָי but לְאֲדֹנָי, בְּאֲמַר but בְּאֲמַר. Before the divine name יְהוָה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4: 3, בְּיְהוָה Ps. 68: 21.

*b.* In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, בְּאֵרִי Isa. 10: 13 for בְּאֵרִי Eccles. 2: 13 for בְּיֹדְהָ, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵלֶּה, בְּזֹאֵת, לְנִפְשׁ.

*a.* This regularly occurs with the Kal construct infinitive of פָּנֵה, פָּנֵה, פָּנֵה, פָּנֵה and פָּנֵה verbs when preceded by ל, e. g. לְנִפְשׁ, לְנִפְשׁ, לְנִפְשׁ; also with different forms of the demonstrative זֶה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun הָ *what* they are commonly pointed בְּהָ, בְּהָ, בְּהָ or followed by a guttural, לְהָ; לְהָ occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its ה is rejected and the vowel given to the preposition, בְּהִדְבָּר for בְּהִדְבָּר, לְהִדְבָּר for לְהִדְבָּר, בְּהִדְבָּר for בְּהִדְבָּר.

*a.* ה remains eight times in בְּהִדְבָּר e. g. Gen. 39: 11; also in such individual instances as בְּהִדְבָּר Ps. 36: 6, בְּהִדְבָּר Neh. 9: 19, בְּהִדְבָּר Eccles. 8: 1, בְּהִדְבָּר Ezek. 40: 25, לְהִדְבָּר 1 Sam. 13: 21, לְהִדְבָּר Neh. 12: 38, לְהִדְבָּר

2 Chron. 10: 7, לְהַגְדִּיר 25: 10, לְהַמְצִיחַ 29: 27, לְהַנְרִיחַ Ezek. 47: 22, לְהַזְחִי Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשַׁבֵּר Am. 8: 4 for לְהַשְׁבִּיר Prov. 24: 17 for בְּהַשְׁבִּיר.

§ 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 Daghesth-forte, מִן יֶרֶךְ for מִיָּרֶךְ. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן חוּץ for מִחוּץ, but מִן חֶטֶא, מִן חֶטֶא 1 Sam. 12: 23; מִן יָד, מִיָּד, מִן יָד, but מִיָּד, מִיָּד, מִן יָד.

a. If the first letter of the word have Sh'va, Daghesth-forte may be omitted. This is occasionally the case even when it is an aspirate מִן בְּרִיחַ Judg. 8: 2, מִן בְּרִיחַ Ezek. 32: 30. Daghesth-forte is twice retained in an initial vowelless Yodh, מִן שָׂרָף 2 Chron. 20: 11, מִן שָׂרָף Dan. 12: 2, but commonly it is dropped and the Yodh quiesces מִן יָד, מִן יָד, מִן יָד, מִן יָד. מִן is sometimes poetically lengthened to מִיָּד, and once has the form of a construct plural, מִיָּד Isa. 30: 11.

§ 234. These prepositions are combined with the nominal suffixes in the following manner:

## SINGULAR.

|      |              |            |           |                      |
|------|--------------|------------|-----------|----------------------|
| 1 c. | בִּי         | לִי        | מִמֶּנִּי | מִמֶּנִּי, מִמֶּנִּי |
| 2 m. | בְּךָ, בָּךְ | לְךָ, לָךְ | מִמֶּךָ   | מִמֶּךָ, מִמֶּךָ     |
| 2 f. | בְּךָ        | לְךָ       | —         | מִמֶּךָ              |
| 3 m. | בוֹ          | לוֹ        | מִמּוֹהוּ | מִמּוֹהוּ, מִמּוֹהוּ |
| 3 f. | בָּהּ        | לָהּ       | מִמּוֹהָּ | מִמּוֹהָּ            |

## PLURAL.

|      |                |              |                      |                      |
|------|----------------|--------------|----------------------|----------------------|
| 1 c. | בָּנוּ         | לָנוּ        | מִמּוֹנוּ            | מִמּוֹנוּ            |
| 2 m. | בָּכֶם         | לָכֶם        | מִמּוֹכֶם, מִמּוֹכֶם | מִמּוֹכֶם            |
| 2 f. | בָּכֶן         | לָכֶן        | —                    | מִמּוֹכֶן            |
| 3 m. | בָּהֶם, בָּהֶם | לָהֶם, לָהֶם | מִמּוֹהֶם, מִמּוֹהֶם | מִמּוֹהֶם, מִמּוֹהֶם |
| 3 f. | בָּהֶן, בָּהֶן | לָהֶן        | —                    | מִמּוֹהֶן            |

a. The syllable מו inserted between כ and the suffixes, and which is in

poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמוֹ, כְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מִה *what*, so that כְּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition כֵּן, with the exception of some poetical forms, reduplicates itself before the light suffixes, כִּמְנֵי = מְנֵי. Comp. a similar reduplication of a short word, מֵיִמִּי or מֵי construct of מַיִם *water*.

### VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו pre-fixed with Sh'va, וְהִשָּׁרַץ, וְהִאָּרַץ. Before one of the labials ב, פ, מ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וַיֵּבֶן, וַיִּמְלֹךְ, וַיִּפְגְּם, וַיִּלְחָבְדָּל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָתָם, וַיִּיָּד. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּנְקָתָם, וַיִּיָּד. 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, וַיִּבְרָא אֱלֹהִים גֵּבְרָה Gen. 1: 2, וַיִּבְרָא 2: 9, וַיִּקָּר וַיִּקָּר 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, וַיִּבְרָא Gen. 2: 12, וַיִּבְרָא Ezek. 26: 21, וַיִּבְרָא 1 Kin. 13: 7, וַיִּבְרָא Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וַיִּהְיֶה, וַיִּהְיֶה, וַיִּהְיֶה 2 plur. preterite and imperative of the verbs הָיָה *to be* and הָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיִּהְיֶה, וַיִּהְיֶה for וַיִּהְיֶה.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וַיִּבְרָא Gen. 32: 16, וַיִּבְרָא Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֲלֹהִים *God*, אֲדֹנָי, אֲלֹהִי, אֲלֹהֵינוּ the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיִּהְיֶה when הָיָה has the vowels of אֲדֹנָי. A very few instances occur in which א with Patahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַיִּבְרָא Zech. 11: 5 for וַיִּבְרָא, וַיִּבְרָא Jer. 25: 36 for וַיִּבְרָא.



d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שִׁיר וְלִשְׁבֹּב וְלִי Lev. 7: 23, וְיִזְכֹּר וְיָרֵב וְיָלֵם Deut. 2: 10. 21, and even the last two וְשָׁמַר וְשָׁמַר Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וְנָתַתָּה Gen. 44: 9. 22. 31, וְנָתַתָּה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וְאֶתְּנָה Isa. 26: 19, the first vowel of וְאֶתְּנָה 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 אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל, *to*, אֶל *unto*, and which has a remote demonstrative force in הֵלָּה *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִם *if*. The pronoun הֵן, of which probably שָׁ is originally only a modification (comp. the relative use of הֵן, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

### 2. Derivative adverbs are formed

(1.) By affixing the terminations ך, or ם, § 201. e, אֲמָנָה and אֲמָנָה *truly* from אֱמֶן *truth*, תָּמָר *gratuitously* from תָּמַר *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פְּתָאִם *suddenly* from פָּתַח *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָז *surely, only* from אֲזַיִן.

(3.) By composition, as מִדּוּעַ *why?* from מַה דּוּעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ and מִלְּמַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, כִּבְיָא *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵינֶם *no*

more prop. *cessation*; with a preposition, בְּמֵאֵד *exceedingly*, לְבַד *apart* prop. *to separation*, or a suffix יוֹדוֹ *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, מִהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, מְלֵא *fully*, ראשֹׁנָה *at first*, שְׁנִיתָ *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramæic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, הֵּן *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּיֵּן *according to these things*, though others explain it as an adverbial of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this (place)*.

§ 237. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *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 ך epenthetic. Thus

1. הֵנָּה. *First person* הֵנָּלִי, הֵנָּנִי and הֵנָּנִי; הֵנָּנִי, הֵנָּנִי and הֵנָּנִי. *Second person* masc. הֵנָּךְ once הֵנָּכָה; הֵנָּכָם, fem. הֵנָּךְ. *Third person* הֵנּוּ and הֵנָּהוּ; הֵנָּם.

2. עוֹד. *First person* עוֹדָנִי and עוֹדִי; once with *plur.* עוֹדֵינוּ Lam. 4: 17 K'ri. *Second person* masc. עוֹדְךָ fem. עוֹדְךָ. *Third person* masc. עוֹדָנִי, fem. עוֹדָהּ.

3. אֵי, *Second person* אֵינְךָ. *Third person* אֵינָהּ, אֵינָם.

4. אֵין. *First person* אֵינָנִי. *Second person* masc. אֵינְךָ, fem. אֵינְךָ. *Third person* masc. אֵינָנִי, אֵינָם and אֵינָמוּ fem. אֵינָהּ.

5. יֵשׁ. *Second person* יֵשְׁכָם, יֵשְׁכָם and יֵשְׁכָם. *Third person* יֵשְׁנוּ.

## PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחֲרֵי *behind, after* אֶל *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעַד *through*, זוּלָּתוֹ *except*, יַעַן *on account of*, מִבּוֹל or מִבּוֹל *over against*, נֶגֶד *in presence of*, נֹכַח *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 *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְנֶגֶד and לְנֹכַח *before*, אֶל-מִבּוֹל *toward*.

(2.) A preposition and a noun מִלְּבַד and מֵלְבַד *besides* from בַּד *separation*, לְפָנַי *before* and מִפְּנֵי, מִלְּפָנַי *from before* from פָּנִים *face*, בְּגִלָּל and בְּעֵבְרִי *for the sake of*, בְּיַד *by* prop. *by the hand of*, אֶל-עֵבֶר *beyond*, לְ *from beyond*, לְעִמָּת *in conjunction with*, לְמִעַן and עַל-שֵׁקֶב *on account of*, לְפָנַי and עַל-פִּי *according to* prop. *at the mouth of*.

(3.) A preposition and an infinitive, לְקָרָאת *toward* prop. *to meet*.

(4.) A preposition and an adverb, בְּלֹעֲדִי and מִבְּלֹעֲדִי *without* from בַּל *not* עַד *unto*, לְ *מִהֲלֹאָה* *beyond*, בְּבִלְי *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֵצֶל *beside me*, זוּלָּתִי, נֶגְדִי, זוּלָּתִי, except אַחֲרֵי *after*, עַד *to, unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרָיו, אַחֲרֵיהֶם, אֵצֶל *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵינוּ and בֵּינֵינוּ.

*a.* The plural form אֲחֵרִי occurs without suffixes more frequently than אֲחֵרִי; אֲחֵרִי, אֲחֵרִי, אֲחֵרִי also occur in poetry; אֲחֵרִי from the absolute אֲחֵרִי, which appears only in this single form, is used as an alternate of אֲחֵרִי from עם *with* and the 1 pers. sing. suffix.

*b.* אֲחֵרִי in a very few instances takes a verbal suffix, אֲחֵרִי 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix אֲחֵרִי Gen. 2: 21; with the 3 masc. plur. suffix it is אֲחֵרִי oftener than אֲחֵרִי.

§ 240. The preposition אֶת *with* is to be distinguished from אֶת 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 אֶתְּךָ, אֶתְּךָ, אֶתְּךָ (once אֶתְּךָ Isa. 54: 10), אֶתְּכֶם; the sign of the accusative becomes אֶת before suffixes or before grave suffixes commonly אֶת, thus אֶתְּךָ, אֶתְּכֶם rarely אֶתְּכֶם, אֶתְּכֶם (rarely אֶתְּכֶם) and אֶתְּכֶם.

*a.* Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֶתְּךָ, אֶתְּךָ.

## CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative וְ, § 235, the following are the simple conjunctions in most common use, אוֹ *or*, אֲחֵרִי *also*, אֲחֵרִי and לוֹ *if*, אֲחֵרִי and כִּי *that*, *because*, כִּי *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אֲחֵרִי כִּי *but*, אֲחֵרִי כִּי *how much more* prop. *also that*.

(2.) The conjunction כִּי or אֲחֵרִי with a preposition, as אֲחֵרִי *as*, אֲחֵרִי לְבִיעַן *in order that*, אֲחֵרִי וְיָעַן *and because*, אֲחֵרִי יָעַן *because*, אֲחֵרִי עַד *until*, אֲחֵרִי כִּי *because*.

(3.) An adverb with a preposition or conjunction, אֲחֵרִי *before*, לְבִיעַן or עַל-לְבִיעַן *therefore*, אֲחֵרִי *unless* from לוֹ *if* אֲחֵרִי *not*.

## INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אַח, אָה, אַחָה, *ah! oh!* אָהָה, *aha!* הוּי *ho! woe!* אוּי, אוּיָה, אַבּוּי, *woe!* אֵלֵי, *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*, הִנֵּה, *behold!* prop. a demonstrative adverb, הֲלֵיָה, *far be it!* בִּי, *pray:* from בְּעִי, *entreaty*, נָא, *now!* I pray thee!

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# I. PARADIGM. PERSONAL PRONOUNS, § 71.

| SINGULAR. |                               |                | PLURAL.                      |  |
|-----------|-------------------------------|----------------|------------------------------|--|
| 1. I      | אֲנִי, אַנְכִּי               | We             | אֲנֵנוּ, בְּנֵנוּ, אֲנֹכְנוּ |  |
| 2. {      | Thou <i>m.</i> אַתָּה, אַתָּה | Ye <i>m.</i>   | אַתֶּם                       |  |
|           | Thou <i>f.</i> אַתְּ, אַתְּ   | Ye <i>f.</i>   | אַתֶּנָּה, אַתֶּן            |  |
| 3. {      | He                            | They <i>m.</i> | הֵם, הֵמָּה                  |  |
|           | She                           | They <i>f.</i> | הֵנָּה, הֵנָּן               |  |

## SUFFIXES, §§ 72, 101, 219.

|             | Simple  | With union Vowels of Verbs |            |             | With Sing. Nouns | With Dual and Plur. Nouns |
|-------------|---------|----------------------------|------------|-------------|------------------|---------------------------|
| 1 <i>c.</i> | י, יְ   | יְ                         | יְ         | יְ (יְ)     | יְ               | יְ                        |
| <i>pl.</i>  | נִי     | נִי                        | נִי        | נִי         | נִי (נִי)        | נִי                       |
| 2 <i>m.</i> | הָ (הָ) | הָ (הָ)                    | הָ (הָ)    | הָ (הָ)     | הָ (הָ)          | הָ (הָ)                   |
| <i>pl.</i>  | כֶּם    | כֶּם                       | כֶּם       | כֶּם        | כֶּם             | כֶּם                      |
| 2 <i>f.</i> | הָ (הָ) | הָ (הָ)                    | הָ (הָ)    | הָ (הָ)     | הָ (הָ)          | הָ (הָ)                   |
| <i>pl.</i>  | כֶּן    | כֶּן                       | כֶּן       | כֶּן        | כֶּן             | כֶּן                      |
| 3 <i>m.</i> | הוּא    | הוּא, הוּא                 | הוּא, הוּא | הוּא (הוּא) | הוּא (הוּא)      | הוּא (הוּא)               |
| <i>pl.</i>  | ם (מִן) | ם, ׀, ׀                    | ם, ׀, ׀    | ם           | ם                | ם (מִן)                   |
| 3 <i>f.</i> | הִיא    | הִיא                       | הִיא       | הִיא        | הִיא             | הִיא                      |
| <i>pl.</i>  | ן (מִן) | ן, ׀, ׀                    | ן, ׀, ׀    | ן           | ן                | ן (מִן)                   |

## DEMONSTRATIVE, § 73.

|       | <i>Masc.</i>   | <i>Fem.</i> | <i>Common.</i>         |
|-------|----------------|-------------|------------------------|
| SING. | זֶה (זֶה)      | זֹאת        | זֶה, זֹאת <i>this.</i> |
| PLUR. | אֵלֶּה, אֵלֶּה |             | <i>these.</i>          |

## RELATIVE, § 74.

אֲשֶׁר *who* or *which*; abbreviated form *שֶׁ* (שֶׁ, שֶׁ, שֶׁ)

## INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever.*      מָה (מָה, מָה) *what?* or *whatever.*

## II. PARADIGM OF

|                  |            | KAL.          | NIPHAL.       | PIEL.         | PUAL.         |
|------------------|------------|---------------|---------------|---------------|---------------|
| PRET.<br>(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        | הִקְטִיל      | קָטַל         | קָטַל         |
|                  | constr.    | קָטֹל         | הִקְטִיל      | קָטֹל         | (קָטֹל)       |
| FUT.<br>(IMPF.)  | 3 m.       | יִקְטֹל       | יִקְטֹל       | יִקְטֹל       | יִקְטֹל       |
|                  | 3 f.       | תִּקְטֹל      | תִּקְטֹל      | תִּקְטֹל      | תִּקְטֹל      |
|                  | 2 m.       | תִּקְטֹל      | תִּקְטֹל      | תִּקְטֹל      | תִּקְטֹל      |
|                  | 2 f.       | תִּקְטְלִי    | תִּקְטְלִי    | תִּקְטְלִי    | תִּקְטְלִי    |
|                  | 1 c.       | אֶקְטֹל       | אֶקְטֹל       | אֶקְטֹל       | אֶקְטֹל       |
|                  | Plur. 3 m. | יִקְטְלוּ     | יִקְטְלוּ     | יִקְטְלוּ     | יִקְטְלוּ     |
|                  | 3 f.       | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה |
|                  | 2 m.       | תִּקְטְלוּ    | תִּקְטְלוּ    | תִּקְטְלוּ    | תִּקְטְלוּ    |
|                  | 2 f.       | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה |
|                  | 1 c.       | נִקְטֹל       | נִקְטֹל       | נִקְטֹל       | נִקְטֹל       |
| IMPER.           | 2 m.       | קָטֹל         | הִקְטִיל      | קָטֹל         |               |
|                  | 2 f.       | קָטְלִי       | הִקְטִילִי    | קָטְלִי       |               |
|                  | Plur. 2 m. | קָטְלוּ       | הִקְטִילוּ    | קָטְלוּ       | wanting       |
|                  | 2 f.       | קָטְלֶנָּה    | הִקְטִילֶנָּה | קָטְלֶנָּה    |               |
| PART.            | act.       | קָטֹל         |               | מִקְטֹל       |               |
|                  | pass.      | קָטָל         | נִקְטָל       |               | מִקְטָל       |

PERFECT VERBS, § 81.

| HIPHIL.        | HOPHAL.        | HITHPAEL.        | KAL ( <i>mid. ē</i> ). | KAL ( <i>mid. ē</i> ).   |
|----------------|----------------|------------------|------------------------|--------------------------|
| הִקְטִיל       | הִקְטִיל       | הִתְקַטֵּל       | קָטַד                  | קָטַל                    |
| הִקְטִילָהּ    | הִקְטִילָהּ    | הִתְקַטְּלָהּ    | קָטַדָּהּ              | קָטַלָּהּ                |
| הִקְטִילֶתָּ   | הִקְטִילֶתָּ   | הִתְקַטְּלֶתָּ   | קָטַדְתָּ              | קָטַלְתָּ                |
| הִקְטִילֶתְּ   | הִקְטִילֶתְּ   | הִתְקַטְּלֶתְּ   | קָטַדְתָּ              | קָטַלְתָּ                |
| הִקְטִילֵּנִי  | הִקְטִילֵּנִי  | הִתְקַטְּלֵנִי   | קָטַדְתִּי             | קָטַלְתִּי               |
| הִקְטִילֻּם    | הִקְטִילֻּם    | הִתְקַטְּלֻם     | קָטַדוּם               | קָטַלוּם (שְׂכָלָתָם)    |
| הִקְטִילְתָּן  | הִקְטִילְתָּן  | הִתְקַטְּלְתָּן  | קָטַדְתֶּן             | קָטַלְתֶּן (שְׂכָלְתֶּן) |
| הִקְטִילֻּנִי  | הִקְטִילֻּנִי  | הִתְקַטְּלֻנִי   | קָטַדוּנִי             | קָטַלוּנִי               |
| הִקְטִיל       | הִקְטִיל       | (הִתְקַטֵּל)     | קָטַד                  | קָטַל                    |
| הִקְטִיל       | הִקְטִיל       | הִתְקַטֵּל       | קָטַד                  | קָטַל                    |
| יִקְטִיל       | יִקְטִיל       | יִתְקַטֵּל       | יִקְטַד                | יִשְׁכַּל                |
| תִּקְטִיל      | תִּקְטִיל      | תִּתְקַטֵּל      | תִּקְטַד               | תִּשְׁכַּל               |
| תִּקְטִיל      | תִּקְטִיל      | תִּתְקַטֵּל      | תִּקְטַד               | תִּשְׁכַּל               |
| תִּקְטִילֵּי   | תִּקְטִילֵּי   | תִּתְקַטְּלֵי    | תִּקְטַדְּי            | תִּשְׁכַּדְּי            |
| אִקְטִיל       | אִקְטִיל       | אִתְקַטֵּל       | אִקְטַד                | אִשְׁכַּל                |
| יִקְטִילוּ     | יִקְטִילוּ     | יִתְקַטְּלוּ     | יִקְטַדוּ              | יִשְׁכַּלוּ              |
| תִּקְטִילְנָהּ | תִּקְטִילְנָהּ | תִּתְקַטְּלְנָהּ | תִּקְטַדְּנָהּ         | תִּשְׁכַּלְנָהּ          |
| תִּקְטִילוּ    | תִּקְטִילוּ    | תִּתְקַטְּלוּ    | תִּקְטַדוּ             | תִּשְׁכַּלוּ             |
| תִּקְטִילְנָהּ | תִּקְטִילְנָהּ | תִּתְקַטְּלְנָהּ | תִּקְטַדְּנָהּ         | תִּשְׁכַּלְנָהּ          |
| נִקְטִיל       | נִקְטִיל       | נִתְקַטֵּל       | נִקְטַד                | נִשְׁכַּל                |
| הִקְטִיל       |                | הִתְקַטֵּל       | קָטַד                  |                          |
| הִקְטִילֵּי    |                | הִתְקַטְּלֵי     | קָטַדְּי               |                          |
| הִקְטִילוּ     | wanting        | הִתְקַטְּלוּ     | קָטַדוּ                |                          |
| הִקְטִילְנָהּ  |                | הִתְקַטְּלְנָהּ  | קָטַדְּנָהּ            |                          |
| מִקְטִיל       |                | מִתְקַטֵּל       |                        |                          |
|                | מִקְטִיל       |                  |                        |                          |

### III. PARADIGM OF THE PERFECT

| SINGULAR.                    |                                  |                                |               |                                      |                                      |
|------------------------------|----------------------------------|--------------------------------|---------------|--------------------------------------|--------------------------------------|
|                              | 1 com.                           | 2 masc.                        | 2 fem.        | 3 masc.                              | 3 fem.                               |
| KAL PRETERITE OR PERFECT.    |                                  |                                |               |                                      |                                      |
| SING. 3 masc.                | קָטַלְנִי                        | קָטַלְתָּ                      | קָטַלְתְּ     | קָטַלְתְּהוּ<br>קָטַלְוּ             | קָטַלְתְּהוּ                         |
| 3 fem.                       | קָטַלְתְּנִי                     | קָטַלְתְּךָ                    | קָטַלְתְּךָ   | קָטַלְתְּהוּ<br>קָטַלְתְּהוּ         | קָטַלְתְּהוּ                         |
| 2 masc.                      | קָטַלְתְּנִי }<br>קָטַלְתְּנִי } | —                              | —             | קָטַלְתְּהוּ }<br>קָטַלְתְּהוּ }     | קָטַלְתְּהוּ                         |
| 2 fem.                       | קָטַלְתְּנִי                     | —                              | —             | קָטַלְתְּהוּ }<br>קָטַלְתְּהוּ }     | קָטַלְתְּהוּ                         |
| 1 com.                       | —                                | קָטַלְתְּךָ                    | קָטַלְתְּךָ   | קָטַלְתְּהוּ                         | קָטַלְתְּהוּ                         |
| PLUR. 3 com.                 | קָטַלְתְּנִי                     | קָטַלְתְּךָ                    | קָטַלְתְּךָ   | קָטַלְתְּהוּ                         | קָטַלְתְּהוּ                         |
| 2 masc.                      | קָטַלְתְּנִי                     | —                              | —             | קָטַלְתְּהוּ                         | קָטַלְתְּהוּ                         |
| 1 com.                       | —                                | קָטַלְתְּךָ                    | קָטַלְתְּךָ   | קָטַלְתְּהוּ                         | קָטַלְתְּהוּ                         |
| INFINITIVE.                  | קָטַלְנִי }<br>קָטַלְנִי }       | קָטַלְתְּ                      | קָטַלְתְּ     | קָטַלְוּ                             | קָטַלְתְּהוּ                         |
| FUTURE OR IMPERFECT.         |                                  |                                |               |                                      |                                      |
| SING. 3 masc.                | יִקְטַלְנִי }<br>יִקְטַלְנִי }   | יִקְטַלְתְּ }<br>יִקְטַלְתְּ } | יִקְטַלְתְּ   | יִקְטַלְתְּהוּ }<br>יִקְטַלְתְּהוּ } | יִקְטַלְתְּהוּ }<br>יִקְטַלְתְּהוּ } |
| PLUR. 3 masc.                | יִקְטַלְנִי                      | יִקְטַלְתְּךָ                  | יִקְטַלְתְּךָ | יִקְטַלְתְּהוּ                       | יִקְטַלְתְּהוּ                       |
| IMPERATIVE.                  |                                  |                                |               |                                      |                                      |
| SING. 2 masc.                | קָטַלְנִי                        | —                              | —             | קָטַלְתְּהוּ                         | קָטַלְתְּהוּ                         |
| PIEL PRETERITE OR PERFECT.   |                                  |                                |               |                                      |                                      |
| SING. 3 masc.                | קָטַלְנִי                        | קָטַלְתָּ                      | קָטַלְתְּ     | קָטַלְתְּהוּ                         | קָטַלְתְּהוּ                         |
| HIPHIL PRETERITE OR PERFECT. |                                  |                                |               |                                      |                                      |
| SING. 3 masc.                | הִקְטִילְנִי                     | הִקְטִילְתָּ                   | הִקְטִילְתְּ  | הִקְטִילְתְּהוּ                      | הִקְטִילְתְּהוּ                      |

VERBS WITH SUFFIXES, § 101.

[illegible]



# IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

|               |            | KAL.          | NIPHAL.       | HIPHIL.       | HOPHAL.       | KAL (fut. a)  |
|---------------|------------|---------------|---------------|---------------|---------------|---------------|
| PRET. (PERF.) | 3 m.       | עָמַד         | נָעַמַד       | הָעָמַד       | הָעָמַד       | הָעָמַד       |
|               | 3 f.       | עָמְדָה       | נָעַמְדָה     | הָעָמְדָה     | הָעָמְדָה     | הָעָמְדָה     |
|               | 2 m.       | עָמַדְתָּ     | נָעַמַדְתָּ   | הָעָמַדְתָּ   | הָעָמַדְתָּ   | הָעָמַדְתָּ   |
|               | 2 f.       | עָמַדְתְּ     | נָעַמַדְתְּ   | הָעָמַדְתְּ   | הָעָמַדְתְּ   | הָעָמַדְתְּ   |
|               | 1 c.       | עָמַדְתִּי    | נָעַמַדְתִּי  | הָעָמַדְתִּי  | הָעָמַדְתִּי  | הָעָמַדְתִּי  |
|               | Plur. 3 c. | עָמְדוּ       | נָעַמְדוּ     | הָעָמְדוּ     | הָעָמְדוּ     | הָעָמְדוּ     |
|               | 2 m.       | עָמַדְתֶּם    | נָעַמַדְתֶּם  | הָעָמַדְתֶּם  | הָעָמַדְתֶּם  | הָעָמַדְתֶּם  |
|               | 2 f.       | עָמַדְתֶּן    | נָעַמַדְתֶּן  | הָעָמַדְתֶּן  | הָעָמַדְתֶּן  | הָעָמַדְתֶּן  |
|               | 1 c.       | עָמַדְנוּ     | נָעַמַדְנוּ   | הָעָמַדְנוּ   | הָעָמַדְנוּ   | הָעָמַדְנוּ   |
| INFIN. Absol. |            | עָמֹד         | הָעָמֹד       | הָעָמֹד       | הָעָמֹד       |               |
|               | Constr.    | עֹמֵד         | הָעֹמֵד       | הָעֹמֵד       | הָעֹמֵד       |               |
| FUT. (IMPF.)  | 3 m.       | יַעֲמֹד       | יַעֲמֹד       | יַעֲמִיד      | יַעֲמֹד       | יַעֲמֹד       |
|               | 3 f.       | תַּעֲמֹד      | תַּעֲמֹד      | תַּעֲמִיד     | תַּעֲמֹד      | תַּעֲמֹד      |
|               | 2 m.       | תַּעֲמֹד      | תַּעֲמֹד      | תַּעֲמִיד     | תַּעֲמֹד      | תַּעֲמֹד      |
|               | 2 f.       | תַּעֲמִידִי   | תַּעֲמִידִי   | תַּעֲמִידִי   | תַּעֲמִידִי   | תַּעֲמִידִי   |
|               | 1 c.       | אֶעֱמֹד       | אֶעֱמֹד       | אֶעֱמִיד      | אֶעֱמֹד       | אֶעֱמֹד       |
|               | Plur. 3 m. | יַעֲמִידוּ    | יַעֲמִידוּ    | יַעֲמִידוּ    | יַעֲמִידוּ    | יַעֲמִידוּ    |
|               | 3 f.       | תַּעֲמִידְנָה | תַּעֲמִידְנָה | תַּעֲמִידְנָה | תַּעֲמִידְנָה | תַּעֲמִידְנָה |
|               | 2 m.       | תַּעֲמִידוּ   | תַּעֲמִידוּ   | תַּעֲמִידוּ   | תַּעֲמִידוּ   | תַּעֲמִידוּ   |
|               | 2 f.       | תַּעֲמִידְנָה | תַּעֲמִידְנָה | תַּעֲמִידְנָה | תַּעֲמִידְנָה | תַּעֲמִידְנָה |
|               | 1 c.       | נֶעֱמִיד      | נֶעֱמִיד      | נֶעֱמִיד      | נֶעֱמִיד      | נֶעֱמִיד      |
| IMPER.        | 2 m.       | עֲמֹד         | הָעֲמֹד       | הָעֲמִיד      |               | חֲזֹק         |
|               | 2 f.       | עֲמִידִי      | הָעֲמִידִי    | הָעֲמִידִי    | wanting       | חֲזִקִי       |
|               | Plur. 2 m. | עֲמֹדוּ       | הָעֲמֹדוּ     | הָעֲמִידוּ    |               | חֲזִקוּ       |
|               | 2 f.       | עֲמִידְנָה    | הָעֲמִידְנָה  | הָעֲמִידְנָה  |               | חֲזִקְנָה     |
| PART. Act.    |            | עֹמֵד         |               | מְעִמֵּד      |               |               |
|               | Pass.      | עֹמֵד         | נֶעֱמֵד       |               | מְעִמֵּד      |               |

# V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

|                  |            | KAL.          | NIPHAL.       | PIEL.         | PUAL.         | HITHPAEL.       |
|------------------|------------|---------------|---------------|---------------|---------------|-----------------|
| PRET.<br>(PERF.) | 3 m.       | בָּאֵל        | נִבְּאֵל      | בִּאֵל        | בָּאֵל        | הִתְבָּאֵל      |
|                  | 3 f.       | בָּאֵלָה      | נִבְּאֵלָה    | בִּאֵלָה      | בָּאֵלָה      | הִתְבָּאֵלָה    |
|                  | 2 m.       | בָּאֵלְתָּ    | נִבְּאֵלְתָּ  | בִּאֵלְתָּ    | בָּאֵלְתָּ    | הִתְבָּאֵלְתָּ  |
|                  | 2 f.       | בָּאֵלְתְּ    | נִבְּאֵלְתְּ  | בִּאֵלְתְּ    | בָּאֵלְתְּ    | הִתְבָּאֵלְתְּ  |
|                  | 1 c.       | בָּאֵלְתִּי   | נִבְּאֵלְתִּי | בִּאֵלְתִּי   | בָּאֵלְתִּי   | הִתְבָּאֵלְתִּי |
|                  | Plur. 3 c. | בָּאֵלוּ      | נִבְּאֵלוּ    | בִּאֵלוּ      | בָּאֵלוּ      | הִתְבָּאֵלוּ    |
|                  | 2 m.       | בָּאֵלְתֶּם   | נִבְּאֵלְתֶּם | בִּאֵלְתֶּם   | בָּאֵלְתֶּם   | הִתְבָּאֵלְתֶּם |
|                  | 2 f.       | בָּאֵלְתֶּן   | נִבְּאֵלְתֶּן | בִּאֵלְתֶּן   | בָּאֵלְתֶּן   | הִתְבָּאֵלְתֶּן |
|                  | 1 c.       | בָּאֵלְנוּ    | נִבְּאֵלְנוּ  | בִּאֵלְנוּ    | בָּאֵלְנוּ    | הִתְבָּאֵלְנוּ  |
| INFIN. Absol.    |            | בָּאוֹל       | הִבְּאוֹל     | בִּאוֹל       |               |                 |
| Constr.          |            | בָּאֵל        | הִבְּאֵל      | בִּאֵל        |               | הִתְבָּאֵל      |
| FUT.<br>(IMPF.)  | 3 m.       | יִבְּאֵל      | יִבְּאֵל      | יִבְּאֵל      | יִבְּאֵל      | יִתְבָּאֵל      |
|                  | 3 f.       | תִּבְּאֵל     | תִּבְּאֵל     | תִּבְּאֵל     | תִּבְּאֵל     | תִּתְבָּאֵל     |
|                  | 2 m.       | תִּבְּאֵל     | תִּבְּאֵל     | תִּבְּאֵל     | תִּבְּאֵל     | תִּתְבָּאֵל     |
|                  | 2 f.       | תִּבְּאֵלִי   | תִּבְּאֵלִי   | תִּבְּאֵלִי   | תִּבְּאֵלִי   | תִּתְבָּאֵלִי   |
|                  | 1 c.       | אֶבְּאֵל      | אֶבְּאֵל      | אֶבְּאֵל      | אֶבְּאֵל      | אֶתְבָּאֵל      |
|                  | Plur. 3 m. | יִבְּאֵלוּ    | יִבְּאֵלוּ    | יִבְּאֵלוּ    | יִבְּאֵלוּ    | יִתְבָּאֵלוּ    |
|                  | 3 f.       | תִּבְּאֵלְנָה | תִּבְּאֵלְנָה | תִּבְּאֵלְנָה | תִּבְּאֵלְנָה | תִּתְבָּאֵלְנָה |
|                  | 2 m.       | תִּבְּאֵלֶיךָ | תִּבְּאֵלֶיךָ | תִּבְּאֵלֶיךָ | תִּבְּאֵלֶיךָ | תִּתְבָּאֵלֶיךָ |
|                  | 2 f.       | תִּבְּאֵלְכֶן | תִּבְּאֵלְכֶן | תִּבְּאֵלְכֶן | תִּבְּאֵלְכֶן | תִּתְבָּאֵלְכֶן |
|                  | 1 c.       | נִבְּאֵל      | נִבְּאֵל      | נִבְּאֵל      | נִבְּאֵל      | נִתְבָּאֵל      |
| IMPER.           | 2 m.       | בָּאֵל        | הִבְּאֵל      | בִּאֵל        |               | הִתְבָּאֵל      |
|                  | 2 f.       | בָּאֵלִי      | הִבְּאֵלִי    | בִּאֵלִי      | wanting       | הִתְבָּאֵלִי    |
|                  | Plur. 2 m. | בָּאֵלוּ      | הִבְּאֵלוּ    | בִּאֵלוּ      |               | הִתְבָּאֵלוּ    |
|                  | 2 f.       | בָּאֵלְכֶן    | הִבְּאֵלְכֶן  | בִּאֵלְכֶן    |               | הִתְבָּאֵלְכֶן  |
| PART.            | Act.       | בֹּאֵל        |               | מִבְּאֵל      |               | מִתְבָּאֵל      |
|                  | Pass.      | בָּאוֹל       | נִבְּאֵל      |               | מִבְּאֵל      |                 |

# VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

|                  |            | KAL.          | NIPHAL.       | PIEL.         | HIPHIL.       | HITHPAEL.         |
|------------------|------------|---------------|---------------|---------------|---------------|-------------------|
| PRET.<br>(PERF.) | 3 m.       | שָׁלַח        | נִשְׁלַח      | שִׁלַּח       | הִשְׁלִיחַ    | הִשְׁתַּלַּח      |
|                  | 3 f.       | שָׁלְחָה      | נִשְׁלְחָה    | שִׁלְּחָה     | הִשְׁלִיחָה   | הִשְׁתַּלְּחָה    |
|                  | 2 m.       | שָׁלַחְתָּ    | נִשְׁלַחְתָּ  | שִׁלַּחְתָּ   | הִשְׁלַחְתָּ  | הִשְׁתַּלַּחְתָּ  |
|                  | 2 f.       | שָׁלַחְתְּ    | נִשְׁלַחְתְּ  | שִׁלַּחְתְּ   | הִשְׁלַחְתְּ  | הִשְׁתַּלַּחְתְּ  |
|                  | 1 c.       | שָׁלַחְתִּי   | נִשְׁלַחְתִּי | שִׁלַּחְתִּי  | הִשְׁלַחְתִּי | הִשְׁתַּלַּחְתִּי |
|                  | Plur. 3 c. | שָׁלְחוּ      | נִשְׁלְחוּ    | שִׁלְּחוּ     | הִשְׁלִיחוּ   | הִשְׁתַּלְּחוּ    |
|                  | 2 m.       | שָׁלַחְתֶּם   | נִשְׁלַחְתֶּם | שִׁלַּחְתֶּם  | הִשְׁלַחְתֶּם | הִשְׁתַּלַּחְתֶּם |
|                  | 2 f.       | שָׁלַחְתֶּן   | נִשְׁלַחְתֶּן | שִׁלַּחְתֶּן  | הִשְׁלַחְתֶּן | הִשְׁתַּלַּחְתֶּן |
|                  | 1 c.       | שָׁלַחְנוּ    | נִשְׁלַחְנוּ  | שִׁלַּחְנוּ   | הִשְׁלַחְנוּ  | הִשְׁתַּלַּחְנוּ  |
| INFIN.           | Absol.     | שְׁלַחַח      | נִשְׁלַחַח    | שִׁלַּח       | הִשְׁלַחַח    | —                 |
|                  | Constr.    | שִׁלַּחַח     | הִשְׁלַחַח    | שִׁלַּח       | הִשְׁלִיחַח   | הִשְׁתַּלַּחַח    |
| FUT.<br>(IMPF.)  | 3 m.       | יִשְׁלַח      | יִשְׁלַח      | יִשְׁלַח      | יִשְׁלִיחַ    | יִשְׁתַּלַּח      |
|                  | 3 f.       | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלִיחַ   | תִּשְׁתַּלַּח     |
|                  | 2 m.       | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלִיחַ   | תִּשְׁתַּלַּח     |
|                  | 2 f.       | תִּשְׁלְּחִי  | תִּשְׁלְּחִי  | תִּשְׁלְּחִי  | תִּשְׁלִיחִי  | תִּשְׁתַּלְּחִי   |
|                  | 1 c.       | אֶשְׁלַח      | אֶשְׁלַח      | אֶשְׁלַח      | אֶשְׁלִיחַ    | אֶשְׁתַּלַּח      |
|                  | Plur. 3 m. | יִשְׁלְּחוּ   | יִשְׁלְּחוּ   | יִשְׁלְּחוּ   | יִשְׁלִיחוּ   | יִשְׁתַּלְּחוּ    |
|                  | 3 f.       | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
|                  | 2 m.       | תִּשְׁלְּחוּ  | תִּשְׁלְּחוּ  | תִּשְׁלְּחוּ  | תִּשְׁלִיחוּ  | תִּשְׁתַּלְּחוּ   |
|                  | 2 f.       | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
|                  | 1 c.       | נִשְׁלַחַח    | נִשְׁלַחַח    | נִשְׁלַחַח    | נִשְׁלִיחַח   | נִשְׁתַּלַּחַח    |
| IMPER.           | 2 m.       | שְׁלַח        | הִשְׁלַח      | שִׁלַּח       | הִשְׁלַח      | הִשְׁתַּלַּח      |
|                  | 2 f.       | שְׁלְּחִי     | הִשְׁלְּחִי   | שִׁלְּחִי     | הִשְׁלִיחִי   | הִשְׁתַּלְּחִי    |
|                  | Plur. 2 m. | שְׁלְּחוּ     | הִשְׁלְּחוּ   | שִׁלְּחוּ     | הִשְׁלִיחוּ   | הִשְׁתַּלְּחוּ    |
|                  | 2 f.       | שְׁלַחְנָה    | הִשְׁלַחְנָה  | שִׁלַּחְנָה   | הִשְׁלַחְנָה  | הִשְׁתַּלַּחְנָה  |
| PART.            | Act.       | שֹׁלֵחַ       |               | מִשְׁלִּיחַ   | מְשַׁלֵּחַ    | מִשְׁתַּלַּחַח    |
|                  | Pass.      | שְׁלֻחַח      | נִשְׁלַחַח    |               |               |                   |

# VII. PARADIGM OF PE NUN VERBS, § 129.

|                  |            | KAL.          | NIPHAL.       | HIPHIL.          | HOPHAL.          | KAL.          |
|------------------|------------|---------------|---------------|------------------|------------------|---------------|
| PRET.<br>(PERF.) | 3 m.       | כָּתַבְתָּ    | כָּתַבְתָּ    | הִכְתִּיבְתָּ    | הִכְתִּיבְתָּ    | כָּתַבְתָּ    |
|                  | 3 f.       | כָּתַבְתְּהוּ | כָּתַבְתְּהוּ | הִכְתִּיבְתְּהוּ | הִכְתִּיבְתְּהוּ | כָּתַבְתְּהוּ |
|                  | 2 m.       | כָּתַבְתָּהוּ | כָּתַבְתָּהוּ | הִכְתִּיבְתָּהוּ | הִכְתִּיבְתָּהוּ | כָּתַבְתָּהוּ |
|                  | 2 f.       | כָּתַבְתְּהוּ | כָּתַבְתְּהוּ | הִכְתִּיבְתְּהוּ | הִכְתִּיבְתְּהוּ | כָּתַבְתְּהוּ |
|                  | 1 c.       | כָּתַבְתִּי   | כָּתַבְתִּי   | הִכְתִּיבְתִּי   | הִכְתִּיבְתִּי   | כָּתַבְתִּי   |
|                  | Plur. 3 c. | כָּתַבְתֶּם   | כָּתַבְתֶּם   | הִכְתִּיבְתֶּם   | הִכְתִּיבְתֶּם   | כָּתַבְתֶּם   |
|                  | 2 m.       | כָּתַבְתֶּם   | כָּתַבְתֶּם   | הִכְתִּיבְתֶּם   | הִכְתִּיבְתֶּם   | כָּתַבְתֶּם   |
|                  | 2 f.       | כָּתַבְתֶּם   | כָּתַבְתֶּם   | הִכְתִּיבְתֶּם   | הִכְתִּיבְתֶּם   | כָּתַבְתֶּם   |
|                  | 1 c.       | כָּתַבְתֶּם   | כָּתַבְתֶּם   | הִכְתִּיבְתֶּם   | הִכְתִּיבְתֶּם   | כָּתַבְתֶּם   |
| INFIN. Absol.    |            | כָּתוּב       | הִכְתִּיב     | הִכְתִּיב        | הִכְתִּיב        | כָּתוּב       |
| Constr.          |            | כָּתוּב       | הִכְתִּיב     | הִכְתִּיב        | הִכְתִּיב        | כָּתוּב       |
| FUT.<br>(IMPF.)  | 3 m.       | יִכְתֹּב      | יִכְתֹּב      | יִכְתֹּב         | יִכְתֹּב         | יִכְתֹּב      |
|                  | 3 f.       | תִּכְתֹּב     | תִּכְתֹּב     | תִּכְתֹּב        | תִּכְתֹּב        | תִּכְתֹּב     |
|                  | 2 m.       | תִּכְתֹּב     | תִּכְתֹּב     | תִּכְתֹּב        | תִּכְתֹּב        | תִּכְתֹּב     |
|                  | 2 f.       | תִּכְתֹּבִי   | תִּכְתֹּבִי   | תִּכְתֹּבִי      | תִּכְתֹּבִי      | תִּכְתֹּבִי   |
|                  | 1 c.       | אֶכְתֹּב      | אֶכְתֹּב      | אֶכְתֹּב         | אֶכְתֹּב         | אֶכְתֹּב      |
|                  | 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.       | כָּתוּב       | הִכְתִּיב     | הִכְתִּיב        |                  | כָּתוּב       |
|                  | 2 f.       | כָּתוּבִי     | הִכְתִּיבִי   | הִכְתִּיבִי      | wanting          | כָּתוּבִי     |
|                  | Plur. 2 m. | כָּתוּבוּ     | הִכְתִּיבוּ   | הִכְתִּיבוּ      |                  | כָּתוּבוּ     |
|                  | 2 f.       | כָּתוּבוּ     | הִכְתִּיבוּ   | הִכְתִּיבוּ      |                  | (כָּתוּבוּ)   |
| PART. Act.       |            | כָּתוּב       |               | מִכְתִּיב        |                  | כָּתוּב       |
| Pass.            |            | כָּתוּב       | כָּתוּב       |                  | מִכְתִּיב        | כָּתוּב       |

# VIII. PARADIGM OF AYIN

|               |            | KAL.          | NIPHAL.     | PIEL.         |
|---------------|------------|---------------|-------------|---------------|
| PRET. (PERF.) | 3 m.       | סָבַב         | סָב         | סִבֵּב        |
|               | 3 f.       | סָבְבָה       | סָבְה       | סִבְבְּהָ     |
|               | 2 m.       | (סָבְבָתָּ)   | סָבֹתָ      | סִבְבְּתָּ    |
|               | 2 f.       | (סָבְבָתְּ)   | סָבֹתְּ     | סִבְבְּתְּ    |
|               | 1 c.       | סָבְבָתִּי    | סָבֹתִי     | סִבְבְּתִי    |
|               | Plur. 3 c. | סָבְבוּ       | סָבוּ       | סִבְבוּ       |
|               | 2 m.       | (סָבְבָתֶם)   | סָבוּתֶם    | סִבְבְּתֶם    |
|               | 2 f.       | (סָבְבָתֶיךָ) | סָבוּתֶיךָ  | סִבְבְּתֶיךָ  |
|               | 1 c.       | סָבְבָנוּ     | סָבוּנוּ    | סִבְבְּנוּ    |
| INFIN. Absol. |            | סָבֹב         | סָב         | סִבֹּב        |
| Constr.       |            | סָבֵב         | סָב         | סִבֵּב        |
| 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.       | תִּסְבְּנָה   | תִּסְבְּנָה | תִּסְבְּבְנָה |
|               | 2 m.       | תִּסְבוּ      | תִּסְבוּ    | תִּסְבְּבוּ   |
|               | 2 f.       | תִּסְבְּנָה   | תִּסְבְּנָה | תִּסְבְּבְנָה |
|               | 1 c.       | נִסֵּב        | נִסֵּב      | נִסְבֵּב      |
| IMPER.        | 2 m.       | סָב           | הִסֵּב      | סִבֵּב        |
|               | 2 f.       | סְבִי         | הִסְבִּי    | סִבְבִּי      |
|               | Plur. 2 m. | סָבוּ         | הִסְבוּ     | סִבְבוּ       |
|               | 2 f.       | סְבִינָה      | הִסְבְּנָה  | סִבְבְּנָה    |
| PART.         | Act.       | סָבֵב         |             | מִסְבֵּב      |
|               | Pass.      | סָבִיב        | נִסָּב      |               |



DOUBLED VERBS, § 133.

| HIPHIL.       | HOPHAL.    | HITHPAEL.             | PIEL.                 |
|---------------|------------|-----------------------|-----------------------|
| הָסַב         | הוּסַב     | הִסְתַּוְּבַב         | סָבַסַבְּ             |
| הָסַבְּהָ     | הוּסַבְּהָ | הִסְתַּוְּבַבְּהָ     | סָבַסַבְּהָ           |
| הָסַבּוֹתָ    |            | הִסְתַּוְּבַבְּתָּ    | סָבַסַבְּתָּ          |
| הָסַבּוֹתִי   |            | הִסְתַּוְּבַבְּתִּי   | סָבַסַבְּתִּי         |
| הָסַבּוּ      | הוּסַבּוּ  | הִסְתַּוְּבַבּוּ      | סָבַסַבּוּ            |
| הָסַבּוּהֶם   |            | הִסְתַּוְּבַבּוּהֶם   | סָבַסַבּוּהֶם         |
| הָסַבּוּלָךְ  |            | הִסְתַּוְּבַבּוּלָךְ  | סָבַסַבּוּלָךְ        |
| הָסַבּוּנִי   |            | הִסְתַּוְּבַבּוּנִי   | סָבַסַבּוּנִי         |
| הָסַבְּ       |            |                       | סָבַסַבְּ             |
| הָסַבְּ       |            | הִסְתַּוְּבַבְּ       | סָבַסַבְּ             |
| יָסַב         | יּוּסַב    | יִסְתַּוְּבַב         | יָסַבְּיָסַבְּ        |
| תָּסַב        | תּוּסַב    | תִּסְתַּוְּבַב        | תָּסַבְּתָּסַבְּ      |
| תָּסַבְּ      | תּוּסַבְּ  | תִּסְתַּוְּבַבְּ      | תָּסַבְּתָּסַבְּ      |
| תָּסַבִּי     | תּוּסַבִּי | תִּסְתַּוְּבַבִּי     | תָּסַבְּתִּי          |
| אָסַב         | אּוּסַב    | אִסְתַּוְּבַב         | אָסַבְּאָסַבְּ        |
| יָסַבּוּ      | יּוּסַבּוּ | יִסְתַּוְּבַבּוּ      | יָסַבְּיָסַבּוּ       |
| תָּסַבְּיָנָה |            | תִּסְתַּוְּבַבְּיָנָה | תָּסַבְּתָּסַבְּיָנָה |
| תָּסַבּוּ     | תּוּסַבּוּ | תִּסְתַּוְּבַבּוּ     | תָּסַבְּתָּסַבּוּ     |
| תָּסַבְּיָנָה |            | תִּסְתַּוְּבַבְּיָנָה | תָּסַבְּתָּסַבְּיָנָה |
| נָסַב         | נּוּסַב    | נִסְתַּוְּבַב         | נָסַבְּנָסַבְּ        |
| הָסַב         |            | הִסְתַּוְּבַב         | סָבַסַבְּ             |
| הָסַבִּי      | wanting    | הִסְתַּוְּבַבִּי      | סָבַסַבִּי            |
| הָסַבּוּ      |            | הִסְתַּוְּבַבּוּ      | סָבַסַבּוּ            |
| הָסַבְּיָנָה  |            | הִסְתַּוְּבַבְּיָנָה  | סָבַסַבְּיָנָה        |
| מָסַב         |            | מִסְתַּוְּבַב         | מָסַבְּמָסַבְּ        |
|               | מוּסַב     |                       |                       |

# IX. PARADIGM OF AYIN VAV

|               |            | KAL.          | NIPHAL.       | PIEL.         | PUAL.         |
|---------------|------------|---------------|---------------|---------------|---------------|
| PRET. (PERF.) | 3 m.       | קָם           | נָקָם         | קוּמָם        | קוּמָם        |
|               | 3 f.       | קָמָה         | נָקָמָה       | קוּמָמָה      | קוּמָמָה      |
|               | 2 m.       | קָמַתָּ       | נָקָמַתָּ     | קוּמָמַתָּ    | קוּמָמַתָּ    |
|               | 2 f.       | קָמַתְּ       | נָקָמַתְּ     | קוּמָמַתְּ    | קוּמָמַתְּ    |
|               | 1 c.       | קָמַתִּי      | נָקָמַתִּי    | קוּמָמַתִּי   | קוּמָמַתִּי   |
|               | Plur. 3 c. | קָמוּ         | נָקָמוּ       | קוּמָמוּ      | קוּמָמוּ      |
|               | 2 m.       | קָמַתְּם      | נָקָמַתְּם    | קוּמָמַתְּם   | קוּמָמַתְּם   |
|               | 2 f.       | קָמַתְּן      | נָקָמַתְּן    | קוּמָמַתְּן   | קוּמָמַתְּן   |
|               | 1 c.       | קָמַנִּי      | נָקָמַנִּי    | קוּמָמַנִּי   | קוּמָמַנִּי   |
| INFIN. Absol. |            | קוּם          | הִקָּוֶם      |               |               |
| Constr.       |            | קוּם          | הִקָּוֶם      | קוּמָם        |               |
| FUT. (IMPF.)  | 3 m.       | יָקוּם        | יִקָּוֶם      | יִקוּמָם      | יִקוּמָם      |
|               | 3 f.       | תָּקוּם       | תִּקָּוֶם     | תִּקוּמָם     | תִּקוּמָם     |
|               | 2 m.       | תָּקוּם       | תִּקָּוֶם     | תִּקוּמָם     | תִּקוּמָם     |
|               | 2 f.       | תִּקְוָמִי    | תִּקְוָמִי    | תִּקְוָמִי    | תִּקְוָמִי    |
|               | 1 c.       | אָקוּם        | אִקָּוֶם      | אִקוּמָם      | אִקוּמָם      |
|               | Plur. 3 m. | יִקְוָמוּ     | יִקְוָמוּ     | יִקְוָמוּ     | יִקְוָמוּ     |
|               | 3 f.       | תִּקְוָמֶינָה | תִּקְוָמֶינָה | תִּקְוָמֶינָה | תִּקְוָמֶינָה |
|               | 2 m.       | תִּקְוָמוּ    | תִּקְוָמוּ    | תִּקְוָמוּ    | תִּקְוָמוּ    |
|               | 2 f.       | תִּקְוָמֶינָה | תִּקְוָמֶינָה | תִּקְוָמֶינָה | תִּקְוָמֶינָה |
|               | 1 c.       | נָקוּם        | נָקוּם        | נָקוּם        | נָקוּם        |
| IMPER.        | 2 m.       | קוּם          | הִקָּוֶם      | קוּמָם        |               |
|               | 2 f.       | קוּמִי        | הִקְוָמִי     | קוּמָמִי      | wanting       |
|               | Plur. 2 m. | קוּמוּ        | הִקְוָמוּ     | קוּמָמוּ      |               |
|               | 2 f.       | לְמִנָּה      | הִקְוָמֶינָה  | קוּמָמֶינָה   |               |
| PART.         | Act.       | קָם           |               | מִקוּמָם      |               |
|               | Pass.      | קוּם          | נָקָם         |               | מִקוּמָם      |

AND AYIN YODH VERBS, § 154.

| HIPHIL.       | HOPHAL.         | HITHPAEL.        | KAL.       |
|---------------|-----------------|------------------|------------|
| הָקִים        | הוֹקֵם          | הִתְקוּמָם       | קָם        |
| הִקְמִיָּה    | הוֹקְמִיָּה     | הִתְקוּמְיָה     | קָמָה      |
| הִקְמִיּוֹת   | (הוֹקְמִתָּ)    | הִתְקוּמִיּוֹת   | קָמָתָּ    |
| הִקְמִיּוֹת   | (הוֹקְמִתָּ)    | הִתְקוּמִיּוֹת   | קָמָתָּ    |
| הִקְמִיּוֹתִי | (הוֹקְמִתָּנִי) | הִתְקוּמִיּוֹתִי | קָמָתִי    |
| הִקְמִינוּ    | הוֹקְמוּ        | הִתְקוּמוּ       | קָמוּ      |
| הִקְמִינֶם    | (הוֹקְמִנֶתֶם)  | הִתְקוּמִינֶם    | קָמֶתֶם    |
| הִקְמִינֶן    | (הוֹקְמִנֶנּוּ) | הִתְקוּמִינֶן    | קָמֶנּוּ   |
| הִקְמִינוּ    | (הוֹקְמִינוּ)   | הִתְקוּמִינוּ    | קָמוּ      |
| הָקִים        |                 | הִתְקוּמָם       | רָם        |
| הָקִים        |                 |                  | רָם        |
| הָקִים        | יִקְם           | יִתְקוּמָם       | יָרַם      |
| תָּקִים       | תִּקְם          | תִּתְקוּמָם      | תָּרַם     |
| תָּקִים       | תִּקְם          | תִּתְקוּמָם      | תָּרַם     |
| תָּקִימִי     | תִּקְמִי        | תִּתְקוּמִי      | תָּרַמִּי  |
| אָקִים        | אִקְם           | אִתְקוּמָם       | אָרַם      |
| יָקִימוּ      | יִקְמוּ         | יִתְקוּמוּ       | יָרְמוּ    |
| תָּקִימְנָה   | (תִּקְמֶנָּה)   | תִּתְקוּמֶנָּה   | תָּרַמְנָה |
| תָּקִימוּ     | תִּקְמוּ        | תִּתְקוּמוּ      | תָּרַמוּ   |
| תָּקִימְנָה   | (תִּקְמֶנָּה)   | תִּתְקוּמֶנָּה   | תָּרַמְנָה |
| נָקִים        | נִקְם           | נִתְקוּמָם       | נָרַם      |
| הָקִים        |                 | הִתְקוּמָם       | רָם        |
| הִקְמִימִי    | wanting         | הִתְקוּמִימִי    | רָמִי      |
| הִקְמִינוּ    |                 | הִתְקוּמִינוּ    | רָמוּ      |
| הִקְמִינָה    |                 | הִתְקוּמִינָה    | (רָמְנָה)  |
| מִקְם         |                 | מִתְקוּמָם       | רָם        |
| מִקְם         |                 |                  | רָם        |

# X. PARADIGM OF PE YODH VERBS, § 144

|                  |            | KAL.          | NIPHAL.       | HIPHIL.        | HOPHAL.       | KAL.           |
|------------------|------------|---------------|---------------|----------------|---------------|----------------|
| PRET.<br>(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.          |            | רָשַׁבָה      | הִרְשַׁב      | הִרְשִׁיב      | הִרְשַׁב      | רָשַׁשׁ        |
| FUT.<br>(IMPF.)  | 3 m.       | יִרְשַׁב      | יִרְשַׁב      | יִרְשִׁיב      | יִרְשַׁב      | יִרְשַׁשׁ      |
|                  | 3 f.       | תִּרְשַׁב     | תִּרְשַׁב     | תִּרְשִׁיב     | תִּרְשַׁב     | תִּרְשַׁשׁ     |
|                  | 2 m.       | תִּרְשַׁב     | תִּרְשַׁב     | תִּרְשִׁיב     | תִּרְשַׁב     | תִּרְשַׁשׁ     |
|                  | 2 f.       | תִּרְשַׁבִּי  | תִּרְשַׁבִּי  | תִּרְשִׁיבִי   | תִּרְשַׁבִּי  | תִּרְשַׁשִׁי   |
|                  | 1 c.       | אִירְשַׁב     | אִירְשַׁב     | אִירְשִׁיב     | אִירְשַׁב     | אִירְשַׁשׁ     |
|                  | Plur. 3 m. | יִרְשְׁבוּ    | יִרְשְׁבוּ    | יִרְשִׁיבוּ    | יִרְשַׁבוּ    | יִרְשְׁשוּ     |
|                  | 3 f.       | תִּרְשַׁבְנָה | תִּרְשַׁבְנָה | תִּרְשִׁיבְנָה | תִּרְשַׁבְנָה | תִּרְשַׁשְׁנָה |
|                  | 2 m.       | תִּרְשַׁבוּ   | תִּרְשַׁבוּ   | תִּרְשִׁיבוּ   | תִּרְשַׁבוּ   | תִּרְשַׁשְׁוּ  |
|                  | 2 f.       | תִּרְשַׁבְנָה | תִּרְשַׁבְנָה | תִּרְשִׁיבְנָה | תִּרְשַׁבְנָה | תִּרְשַׁשְׁנָה |
|                  | 1 c.       | נִרְשַׁב      | נִרְשַׁב      | נִרְשִׁיב      | נִרְשַׁב      | נִרְשַׁשׁ      |
| IMPER.           | 2 m.       | רָשַׁב        | הִרְשַׁב      | הִרְשִׁיב      |               | רָשַׁשׁ        |
|                  | 2 f.       | רָשְׁבִי      | הִרְשַׁבִּי   | הִרְשִׁיבִי    |               | רָשַׁשִׁי      |
|                  | Plur. 2 m. | רָשְׁבוּ      | הִרְשַׁבוּ    | הִרְשִׁיבוּ    | wanting       | רָשַׁשְׁוּ     |
|                  | 2 f.       | רָשַׁבְנָה    | הִרְשַׁבְנָה  | הִרְשִׁיבְנָה  |               | רָשַׁשְׁנָה    |
| PART. Act.       |            | רָשֹׁב        |               | מִרְשִׁיב      |               | רָשֹׁשׁ        |
| Pass.            |            | רָשׁוּב       | נִרְשָׁב      |                | מִרְשָׁב      | רָשֹׁשׁ        |

# XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

|                       |            | KAL            | NIPHAL.        | PIEL.          | HIPHIL.         | HITHPAEL.        |
|-----------------------|------------|----------------|----------------|----------------|-----------------|------------------|
| PRET. 3 m.<br>(PERF.) |            | כָּתַב         | נִכְתַּב       | כָּתַב         | הִכְתִּיב       | הִתְכַּתֵּב      |
|                       | 3 f.       | כָּתְבָה       | נִכְתְּבָה     | כָּתְבָה       | הִכְתִּיבָה     | הִתְכַּתְּבָה    |
|                       | 2 m.       | כָּתַבְתָּ     | נִכְתַּבְתָּ   | כָּתַבְתָּ     | הִכְתִּיבְתָּ   | הִתְכַּתַּבְתָּ  |
|                       | 2 f.       | כָּתַבְתְּ     | נִכְתַּבְתְּ   | כָּתַבְתְּ     | הִכְתִּיבְתְּ   | הִתְכַּתַּבְתְּ  |
|                       | 1 c.       | כָּתַבְתִּי    | נִכְתַּבְתִּי  | כָּתַבְתִּי    | הִכְתִּיבְתִּי  | הִתְכַּתַּבְתִּי |
| Plur.                 | 3 c.       | כָּתְבוּ       | נִכְתְּבוּ     | כָּתְבוּ       | הִכְתִּיבוּ     | הִתְכַּתְּבוּ    |
|                       | 2 m.       | כָּתַבְתֶּם    | נִכְתַּבְתֶּם  | כָּתַבְתֶּם    | הִכְתִּיבְתֶּם  | הִתְכַּתַּבְתֶּם |
|                       | 2 f.       | כָּתַבְתֶּן    | נִכְתַּבְתֶּן  | כָּתַבְתֶּן    | הִכְתִּיבְתֶּן  | הִתְכַּתַּבְתֶּן |
|                       | 1 c.       | כָּתַבְנוּ     | נִכְתַּבְנוּ   | כָּתַבְנוּ     | הִכְתִּיבְנוּ   | הִתְכַּתַּבְנוּ  |
| INFIN. Absol.         |            | כָּתוּב        | נִכְתֵּב       | כָּתֹב         | הִכְתִּיב       |                  |
| Constr.               |            | כֹּתֵב         | הִכְתֵּב       | כֹּתֵב         | הִכְתֵּב        | הִתְכַּתֵּב      |
| FUT. 3 m.<br>(IMPF.)  |            | יִכְתֹּב       | יִכְתֹּב       | יִכְתֹּב       | יִכְתִּיב       | יִתְכַּתֵּב      |
|                       | 3 f.       | תִּכְתֹּב      | תִּכְתֹּב      | תִּכְתֹּב      | תִּכְתִּיב      | תִּתְכַּתֵּב     |
|                       | 2 m.       | תִּכְתֹּב      | תִּכְתֹּב      | תִּכְתֹּב      | תִּכְתִּיב      | תִּתְכַּתֵּב     |
|                       | 2 f.       | תִּכְתְּבִי    | תִּכְתְּבִי    | תִּכְתְּבִי    | תִּכְתְּבִי     | תִּתְכַּתְּבִי   |
|                       | 1 c.       | אֶכְתֹּב       | אֶכְתֹּב       | אֶכְתֹּב       | אֶכְתִּיב       | אֶתְכַתֵּב       |
| Plur.                 | 3 m.       | יִכְתְּבוּ     | יִכְתְּבוּ     | יִכְתְּבוּ     | יִכְתִּיבוּ     | יִתְכַתְּבוּ     |
|                       | 3 f.       | תִּכְתְּבוּנָה | תִּכְתְּבוּנָה | תִּכְתְּבוּנָה | תִּכְתִּיבוּנָה | תִּתְכַתְּבוּנָה |
|                       | 2 m.       | תִּכְתְּבוּ    | תִּכְתְּבוּ    | תִּכְתְּבוּ    | תִּכְתִּיבוּ    | תִּתְכַתְּבוּ    |
|                       | 2 f.       | תִּכְתְּבוּנָה | תִּכְתְּבוּנָה | תִּכְתְּבוּנָה | תִּכְתִּיבוּנָה | תִּתְכַתְּבוּנָה |
|                       | 1 c.       | נִכְתֹּב       | נִכְתֹּב       | נִכְתֹּב       | נִכְתֹּב        | נִתְכַתֵּב       |
| IMPER.                | 2 m.       | כָּתֹב         | הִכְתֵּב       | כָּתֹב         | הִכְתֵּב        | הִתְכַתֵּב       |
|                       | 2 f.       | כָּתְבִי       | הִכְתְּבִי     | כָּתְבִי       | הִכְתְּבִי      | הִתְכַתְּבִי     |
|                       | Plur. 2 m. | כָּתְבוּ       | הִכְתְּבוּ     | כָּתְבוּ       | הִכְתְּבוּ      | הִתְכַתְּבוּ     |
|                       | 2 f.       | כָּתְבוּנָה    | הִכְתְּבוּנָה  | כָּתְבוּנָה    | הִכְתְּבוּנָה   | הִתְכַתְּבוּנָה  |
| PART. Act.            |            | כֹּתֵב         |                | כֹּתֵב         | כֹּתֵב          | כֹּתֵב           |
| Pass.                 |            | כֹּתֵב         | נִכְתֵּב       |                |                 |                  |



# XII. PARADIGM OF LAMEDH

|               |            | KAL.        | NIPHAL.     | PIEL.       |
|---------------|------------|-------------|-------------|-------------|
| PRET. (PERF.) | 3 m.       | בָּלָה      | נִבְלָה     | בָּלָה      |
|               | 3 f.       | בָּלְחָה    | נִבְלְחָה   | בָּלְחָה    |
|               | 2 m.       | בָּלִיתָ    | נִבְלִיתָ   | בָּלִיתָ    |
|               | 2 f.       | בָּלִיתְ    | נִבְלִיתְ   | בָּלִיתְ    |
|               | 1 c.       | בָּלִיתִי   | נִבְלִיתִי  | בָּלִיתִי   |
|               | Plur. 3 c. | בָּלוּ      | נִבְלוּ     | בָּלוּ      |
|               | 2 m.       | בָּלִיחֻם   | נִבְלִיחֻם  | בָּלִיחֻם   |
|               | 2 f.       | בָּלִיחֻן   | נִבְלִיחֻן  | בָּלִיחֻן   |
|               | 1 c.       | בָּלִינוּ   | נִבְלִינוּ  | בָּלִינוּ   |
| INFIN. Absol. |            | בָּלֶה      | נִבְלֶה     | בָּלֶה      |
| Constr.       |            | בָּלוֹת     | נִבְלוֹת    | בָּלוֹת     |
| FUT. (IMPF.)  | 3 m.       | יִבְלֶה     | יִבְלֶה     | יִבְלֶה     |
|               | 3 f.       | תִּבְלֶה    | תִּבְלֶה    | תִּבְלֶה    |
|               | 2 m.       | תִּבְלֶה    | תִּבְלֶה    | תִּבְלֶה    |
|               | 2 f.       | תִּבְלִי    | תִּבְלִי    | תִּבְלִי    |
|               | 1 c.       | אֶבְלֶה     | אֶבְלֶה     | אֶבְלֶה     |
|               | Plur. 3 m. | יִבְלוּ     | יִבְלוּ     | יִבְלוּ     |
|               | 3 f.       | תִּבְלִינָה | תִּבְלִינָה | תִּבְלִינָה |
|               | 2 m.       | תִּבְלוּ    | תִּבְלוּ    | תִּבְלוּ    |
|               | 2 f.       | תִּבְלִינָה | תִּבְלִינָה | תִּבְלִינָה |
|               | 1 c.       | נִבְלֶה     | נִבְלֶה     | נִבְלֶה     |
| IMPER.        | 2 m.       | בָּלֵה      | הִבְלֵה     | בָּלֵה      |
|               | 2 f.       | בָּלִי      | הִבְלִי     | בָּלִי      |
|               | Plur. 2 m. | בָּלוּ      | הִבְלוּ     | בָּלוּ      |
|               | 2 f.       | בָּלִינָה   | הִבְלִינָה  | בָּלִינָה   |
| PART.         | Act.       | בָּלָה      |             | מִבְלָה     |
|               | Pass.      | בָּלוּי     | נִבְלָה     |             |

THE VERBS, § 170.

[illegible]

## CLASS I.

## 1. Monosyllables and Segholates; Abstract Nouns.

| Vowel with   |             | Perfect Root's |          | “ע” & “פ” |   | “ע” & “ע”   |      | “ע” & “ע” |        | לָהּ   |                 |
|--------------|-------------|----------------|----------|-----------|---|-------------|------|-----------|--------|--------|-----------------|
| 1st. Radical | 2d. Radical | Segholates     | Guttural |           |   |             |      |           |        |        |                 |
| בָּרָא       | בָּרַב      | מָלַךְ         | נָשַׁר   | }         | } | מִן         | לָל  | דִּיר     | סָחַר  | שָׁחַר | תָּנַח          |
| שָׂא         | פָּחַב      | שָׁלַם         | לָחַם    |           |   |             |      |           |        |        |                 |
|              |             | שָׁלַם         | בָּשַׁח  | }         | } | (ר) גָּשַׁח | חָן  | רִישׁ     | בָּרַב | אִיר   | (אִיר) אִיר     |
| חָשַׂא       | וִלַּל      | לָמַן          | שָׁמַע   |           |   |             |      |           |        |        |                 |
| נָשַׂר       | בָּרַב      |                | אָחַל    | }         | } | (נ) שָׂא    | רִיב | אִין      | רִיב   | אִין   | (בָּרַב) בָּרַב |
| קָשַׂט       | שָׁחַר      | חָמַץ          | נָשַׁר   |           |   |             |      |           |        |        |                 |
|              | בָּבֹל      |                | בָּבֹל   | }         | } | (ר) סֹדַר   | טוֹב | טוֹב      | טוֹב   | טוֹב   | טוֹב            |

א prosthetic: אָחַל, אָשַׁח, אָשַׁח.

אִין unessential long vowel: אִין, אִין.

2. Long ultimate with pretonic  $\bar{\text{—}}$  or  $\text{—}$ .

Adjectives:  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{o}$  intrans. קָטַן, קָטַן, קָטַן.

$\bar{e}$ ,  $\bar{u}$  passive בָּחַר, בָּחַר, בָּחַר.

טוֹב, רִישׁ, יָד, קָשׁ: “ע” and “ע”.

שָׁחַר, שָׁחַר, שָׁחַר, שָׁחַר, שָׁחַר.

$\bar{a}$ ,  $\bar{o}$  qualities existing: קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

$\bar{e}$  „ becoming: קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

$\bar{o}$  permanent, as figure קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

colour קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

character קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

$\bar{e}$  variable states of body קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

mind קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

Concrete Nouns: קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

Names of seasons: קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

3. Long immutable penult,  $\bar{\text{—}}$  or  $\text{—}$  in ultimate.

Agents: קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

Occupations: קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.

## FORMATION OF NOUNS, § 183.

### CLASS II. Reduplicated.

Intensive: חָזַח, חָזַח, חָזַח, חָזַח, חָזַח.

Daghash resolved: קָרַח, קָרַח, קָרַח.

do. vowel inserted: חָח, חָח, חָח.

do. consonant softened: חָח, חָח, חָח.

do. consonant softened: חָח, חָח, חָח.

do. consonant softened: חָח, חָח, חָח.

Occupations: חָח, חָח, חָח, חָח, חָח.

Defects: חָח, חָח, חָח, חָח, חָח.

Abstracts: חָח, חָח, חָח, חָח, חָח.

Reduplicate 3d. Radical: with *ā* חָח, חָח, חָח.

חָח, חָח, חָח. חָח, חָח, חָח.

Red. two Radicals: חָח, חָח, חָח, חָח, חָח.

repetition חָח, חָח, חָח, חָח, חָח.

diminutives of colour חָח, חָח, חָח, חָח, חָח.

### CLASS III. With Prefixes.

א: superlative חָח, חָח, חָח.

מ: agent חָח, חָח, חָח, participles with מ.

instrument חָח, חָח, חָח.

place or time חָח, חָח, חָח.

action or condition חָח, חָח, חָח.

object or subject חָח, חָח, חָח.

י: names חָח, חָח; appellatives חָח, חָח.

ח: abstracts חָח, חָח; concrete חָח, חָח.

### CLASS IV. With Affixes. Denominatives.

ן or ן: adjectives חָח, חָח, חָח.

abstracts חָח, חָח, חָח.

augmentative חָח; diminutive חָח.

ן, ם or ל: חָח, חָח, חָח.

י: relation חָח, חָח, חָח.

י: חָח, חָח, חָח.

# XIV. PARADIGM OF THE

## 1.

|                      | king       | covert      | drought    | boy          |
|----------------------|------------|-------------|------------|--------------|
| SING. <i>abs.</i>    | מֶלֶךְ     | סֹתֵר       | חֶרֶב      | נֶעַר        |
| <i>const.</i>        | מֶלֶךְ     | סֹתֵר       | חֶרֶב      | נֶעַר        |
| PLUR. <i>abs.</i>    | מַלְכִּים  | סֹתְרִים    | חֶרֶבִים   | נְעָרִים     |
| <i>const.</i>        | מִלְכֵי    | סֹתְרֵי     | חֶרְבֵי    | נַעְרֵי      |
| SING. <i>l. suf.</i> | מִלְכִּי   | סֹתְרִי     | חֶרְבִּי   | נַעְרִי*     |
| <i>gr. suf.</i>      | מִלְכָּם   | סֹתְרָם     | חֶרְבָּם   | נַעְרָם      |
| PLUR. <i>l. suf.</i> | מִלְכֵי    | סֹתְרֵי     | חֶרְבֵי    | נַעְרֵי      |
| <i>gr. suf.</i>      | מִלְכֵיהֶם | סֹתְרֵיהֶם  | חֶרְבֵיהֶם | נַעְרֵיהֶם   |
|                      |            |             |            | *But נַעְרָה |
|                      | feet       | knees       | loins      | shoes        |
| DU. <i>abs.</i>      | רַגְלַיִם  | בְּרַפְּיִם | מִתְּנִים  | נַעֲלָיִם    |
| <i>const.</i>        | רַגְלֵי    | בְּרַפְּיֵי | מִתְּנֵי   | נַעֲלֵי      |

## 2.

|                      | lord       | vengeance  | cloud     | old man        | heart      |
|----------------------|------------|------------|-----------|----------------|------------|
| SING. <i>abs.</i>    | אֲדֹנָי    | נָקָם      | עָנָן     | זָקֵן          | לֵבָב      |
| <i>const.</i>        | אֲדֹנָי    | נָקָם      | עָנָן     | זָקֵן          | לֵבָב      |
| PLUR. <i>abs.</i>    | אֲדֹנִים   | נִקְמָם    | עָנָנִים  | זָקֵנִים       | לִבְבָיִם  |
| <i>const.</i>        | אֲדֹנֵי    | נִקְמָי    | עָנָנֵי   | זָקֵנֵי        | לִבְבֵי    |
| SING. <i>l. suf.</i> | אֲדֹנִי    | נִקְמָי    |           | זָקֵנִי        | לִבְבִי    |
| <i>gr. suf.</i>      | אֲדֹנֵיהֶם | נִקְמֵיהֶם |           |                | לִבְבֵיהֶם |
| PLUR. <i>l. suf.</i> | אֲדֹנֵי    | נִקְמָי    |           | זָקֵנֵי        | לִבְבֵי    |
| <i>gr. suf.</i>      | אֲדֹנֵיהֶם | נִקְמֵיהֶם |           | זָקֵנֵיהֶם     | לִבְבֵיהֶם |
|                      | great      | strong     | dry       | ע"י Hiph. part |            |
| SING. <i>masc.</i>   | גָּדוֹל    | חֲזָק      | יָבֵשׁ    |                | מִמֵּין    |
| <i>fem.</i>          | גְּדוֹלָה  | חֲזָקָה    | יָבֵשָׁה  |                | מִמֵּינָה  |
| PLUR. <i>masc.</i>   | גְּדֹלִים  | חֲזָקִים   | יָבֵשִׁים |                | מִמֵּיִם   |
| <i>fem.</i>          | גְּדֹלוֹת  | חֲזָקוֹת   | יָבֵשׁוֹת |                | מִמֵּימוֹת |



# DECLENSION OF MASCULINE NOUNS, § 221 A.

## 1.

| perpetuity | deed        | death     | olive     | sickness    |
|------------|-------------|-----------|-----------|-------------|
| נֶצַח      | פֶּעַל      | מָוֶת     | זֵית      | חֲלִי       |
| נֶצַח      | פֶּעַל      | מוֹת      | זֵית      | חֲלִי       |
| נֶצְחִים   | פִּעְלִים   | מוֹתִים   | זֵיתִים   | חֲלִיִּם    |
| נֶצְחִי    | פִּעְלִי    | מוֹתִי    | זֵיתִי    | חֲלִיִּי    |
| נֶצְחִי    | פִּעְלִי*   | מוֹתִי    | זֵיתִי    | חֲלִיִּי    |
| נֶצְחָכֶם  | פִּעְלֵכֶם  | מוֹתְכֶם  | זֵיתְכֶם  | חֲלִיְכֶם   |
| נֶצְחִי    | פִּעְלִי    | מוֹתִי    | זֵיתִי    | חֲלִיִּי    |
| נֶצְחֵיכֶם | פִּעְלֵיכֶם | מוֹתֵיכֶם | זֵיתֵיכֶם | חֲלִיֵּיכֶם |

\*But חֲלִי

noon

צִהָרִים

eyes

עֵינַיִם

cheeks

לְחָיִים

עֵינִי

לְחַיִּי

## 3.

| tree    | name      | potter       | seal        |
|---------|-----------|--------------|-------------|
| עֵץ     | שֵׁם      | יּוֹצֵר      | חוֹתֶם      |
| עֵץ     |           | יּוֹצֵר      | חוֹתֶם      |
| עֵצִים  |           | יּוֹצְרִים   | חוֹתְמִים   |
| עֵצִי   |           | יּוֹצְרִי    | חוֹתְמִי    |
| עֵצִי   | טֹמִי*    | יּוֹצְרִי*   | חוֹתְמִי    |
| עֵצְכֶם | שְׁמֵיכֶם | יּוֹצְרֵיכֶם | חוֹתְמֵיכֶם |
| עֵצִי   |           | יּוֹצְרִי    | חוֹתְמִי    |
| עֵצְכֶם |           | יּוֹצְרֵיכֶם | חוֹתְמֵיכֶם |

\*But שֵׁם

יּוֹצֵר\*

## 4. (ל"ה)

| work        | field     |
|-------------|-----------|
| מַעֲשֵׂה    | שָׂדֶה    |
| מַעֲשֵׂה    | שָׂדֶה    |
| מַעֲשִׂים   | שָׂדִים   |
| מַעֲשִׂי    | שָׂדִי    |
| מַעֲשִׂי    | שָׂדִי    |
| —           | —         |
| מַעֲשִׂי    | שָׂדִי    |
| מַעֲשִׂיכֶם | שָׂדֵיכֶם |

dead

מֵת

Kal act. part, Niph. part.

קָטַל

נִקְטַל

ל"ה part.

גָּלָה

fair

יָפָה

מֵתָה

קָטַלָּה

נִקְטַלָּה

גָּלָה

יָפָה

קָטַלְתָּ

נִקְטַלְתָּ

מֵתִים

קָטַלִּים

נִקְטַלִּים

גָּלִים

יָפִים

מֵתוֹת

קָטַלּוֹת

נִקְטַלּוֹת

גָּלוֹת

יָפוֹת

# XV. PARADIGM OF MASCULINE NOUNS (continued).

| 5 (ע" and the like).  |            |              |            |              |
|-----------------------|------------|--------------|------------|--------------|
|                       | camel      | garden       | goat       | statute      |
| SING. <i>abs.</i>     | בָּמִיל    | בָּן         | עֵז        | חֹק          |
| <i>const.</i>         | בָּמִיל    | בָּן         | עֵז        | חֹק          |
| PLUR. <i>abs.</i>     | בָּמִלִּים | בָּנִים      | עֲזִים     | חֻקִּים      |
| <i>const.</i>         | בָּמִלִּי  | בָּנִי       | עֲזִי      | חֻקִּי       |
| SING. <i>l. suf.</i>  | בָּמִלִּי  | בָּנִי       | עֲזִי      | חֻקִּי       |
| <i>gr. suf.</i>       | בָּמִלְכֶם | בָּנֶיכֶם    | עֲזֵיכֶם   | חֻקֵּיכֶם    |
| PLUR. <i>l. suf.</i>  | בָּמִלִּי  | בָּנִי       | עֲזִי      | חֻקִּי       |
| <i>gr. suf.</i>       | בָּמִלְכֶם | בָּנֶיכֶם    | עֲזֵיכֶם   | חֻקֵּיכֶם    |
|                       | small      | much or many | deep       | fresh        |
| SING. <i>masc.</i>    | קָטָן      | רַב          | עֲמֹק      | טָרֵר        |
| <i>fem.</i>           | קָטָנָה    | רַבָּה       | עֲמֻקָּה   | טָרֵיָה      |
| PLUR. <i>masc.</i>    | קָטָנִים   | רַבִּים      | עֲמֻקִּים  | טָרֵרִים     |
| <i>fem.</i>           | קָטָנוֹת   | רַבּוֹת      | עֲמֻקּוֹת  | טָרֵירוֹת    |
| NOUNS WITH SUFFIXES.  |            |              |            |              |
|                       | horse      | horses       | mare       | mares        |
| <i>Abs.</i>           | Sg. סוּס   | Pl. סוּסִים  | Sg. סוּסָה | Pl. סוּסוֹת  |
| <i>Const.</i>         | סוּס       | סוּסִי       | סוּסָה     | סוּסוֹת      |
| SING. <i>1 c. my</i>  | סוּסִי     | סוּסִי       | סוּסָתִי   | סוּסוֹתִי    |
| <i>2 m. thy</i>       | סוּסְךָ    | סוּסֶיךָ     | סוּסָתְךָ  | סוּסוֹתֶיךָ  |
| <i>2 f. thy</i>       | סוּסְךָ    | סוּסֶיךָ     | סוּסָתְךָ  | סוּסוֹתֶיךָ  |
| <i>3 m. his</i>       | סוּסָיו    | סוּסָיו      | סוּסָתּוֹ  | סוּסוֹתָיו   |
| <i>3 f. her</i>       | סוּסָתָהּ  | סוּסָתָהּ    | סוּסָתָהּ  | סוּסוֹתָהּ   |
| 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>     | סוּסָן     | סוּסֵיהֶן    | סוּסָתָן   | סוּסוֹתֵיהֶן |

# XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

## 1.

|                      | queen          | covert        | desert         | girl          |
|----------------------|----------------|---------------|----------------|---------------|
| SING. <i>abs.</i>    | מִלְכָּה       | סִתְרָה       | הַרְבֵּה       | נַעֲרָה       |
| <i>const.</i>        | מִלְכַּת       | סִתְרַת       | הַרְבַּח       | נַעֲרַת       |
| PLUR. <i>abs.</i>    | מִלְכוֹת       | סִתְרוֹת      | הַרְבּוֹת      | נַעֲרוֹת      |
| <i>const.</i>        | מִלְכוֹת       | סִתְרוֹת      | הַרְבּוֹת      | נַעֲרוֹת      |
| SING. <i>l. suf.</i> | מִלְכָּתִי     | סִתְרָתִי     | הַרְבֵּתִי     | נַעֲרָתִי     |
| <i>gr. suf.</i>      | מִלְכַּתְכֶּם  | סִתְרַתְכֶּם  | הַרְבַּתְכֶּם  | נַעֲרַתְכֶּם  |
| PLUR. <i>l. suf.</i> | מִלְכוֹתִי     | סִתְרוֹתִי    | הַרְבּוֹתִי    | נַעֲרוֹתִי    |
| <i>gr. suf.</i>      | מִלְכַּתְיֶכֶם | סִתְרַתְיֶכֶם | הַרְבַּתְיֶכֶם | נַעֲרַתְיֶכֶם |

## sides double embroidery

|                 |              |             |
|-----------------|--------------|-------------|
| Du. <i>abs.</i> | יִרְכָּתַיִם | רִקְצָתַיִם |
| <i>const.</i>   | יִרְכָּתִי   |             |

## 2.

|                      | counsel     | vengeance     | cry           | sucker         |
|----------------------|-------------|---------------|---------------|----------------|
| SING. <i>abs.</i>    | עֲצָה       | נִקְמָה       | זַעֲקָה       | יוֹנָקָה       |
| <i>const.</i>        | עֲצַח       | נִקְמַח       | זַעֲקַח       | יוֹנָקַח       |
| PLUR. <i>abs.</i>    | עֲצוֹת      | נִקְמוֹת      | זַעֲקוֹת      | יוֹנָקוֹת      |
| <i>const.</i>        | עֲצוֹת      | נִקְמוֹת      | זַעֲקוֹת      | יוֹנָקוֹת      |
| SING. <i>l. suf.</i> | עֲצָתִי     | נִקְמָתִי     | זַעֲקָתִי     | יוֹנָקָתִי     |
| <i>gr. suf.</i>      | עֲצַתְכֶּם  | נִקְמַתְכֶּם  | זַעֲקַתְכֶּם  | יוֹנָקַתְכֶּם  |
| PLUR. <i>l. suf.</i> | עֲצוֹתִי    | נִקְמוֹתִי    | זַעֲקוֹתִי    | יוֹנָקוֹתִי    |
| <i>gr. suf.</i>      | עֲצַתְיֶכֶם | נִקְמַתְיֶכֶם | זַעֲקַתְיֶכֶם | יוֹנָקַתְיֶכֶם |

## 3.

|                 | lips       | twofold sloth |
|-----------------|------------|---------------|
| Du. <i>abs.</i> | שְׁפָתַיִם | עֲצָלָתַיִם   |
| <i>const.</i>   | שְׁפָתִי   |               |