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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

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P R E F A C E .

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

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed 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

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

1*

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus כּ with a point in its bosom has the sound of *b*, כ unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; אּ is pronounced as *g*, א 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*; דּ is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; קּ is *k*, ק unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of אּ, is commonly neglected in modern reading; פּ is *p*, פ unpointed *ph* or *f*; תּ is *t*, ת unpointed *th* in *thin*. The letter שׁ with a dot over its right arm is pronounced like *sh*, and called *Shin*; שׂ with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of שׁ is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְּלֵתִי *shibboleth* with שִׁבְּלֵתִי *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַע *to break*, שָׁפַע *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. לֵבַע *to be*

deceaved, שָׂבִיל to be wise, כִּבְלִי to be foolish; שָׁכַר to be drunken, שָׂכַר to hire, שָׁכַר to shut up; שָׂרָא to look, שָׂרָא to rule, שָׂרָא to turn back; שָׂפָא a lip, שָׂפָא to destroy. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as שָׂפָא and שָׂפָא, שָׂפָא and שָׂפָא, and שָׂפָא and שָׂפָא, and by the fact that ט is in a few instances written for ש, e. g. נִסְחָה Ps. 4 : 7 from נִסְחָה, נִסְחָה Eccles. 1 : 17 for נִסְחָה; Jer. 19 : 2 from נִסְחָה, נִסְחָה but נִסְחָה Isa. 3 : 17. The original identity of ש and ט 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 שָׂפָא leaven and כִּבְלִי a vessel in which bread is leavened; שָׂפָא to shudder, שָׂפָא horrible, causing a shudder; שָׂכַר to hire, שָׂכַר 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.

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

4. For two letters, א and ע, 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 שׁ had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by γ , sometimes by the rough and sometimes by the smooth breathing; thus עֲמִלְיָהּ Γόμορρά, עֲלִי 'Ηλί, קִצְמִלְךָ 'Αμαλίηκ. 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. שׁמַנְךָ *Sh'mang*, עֲמִלְךָ *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; צ פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

letter was continued vertically downward in a sort of terminal flourish thus, ך ך ך ך, or closed up by joining its last with its initial stroke, thus ך.

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

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 נ ט succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (p omitted), 34, 37 (alternate verses, v omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (v 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 v and ב are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

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

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

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

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

§ 7. The letters may be variously divided:

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

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

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

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

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

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

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

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ט and middle forms פ כ ט, which may be either aspirated or unaspirated, the two last have each an additional representative פ ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both π and φ.

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אֲרִיזוֹת שְׂרָשִׁיזוֹת) and serviles (אֲרִיזוֹת הַשְּׂמֵלֶשׁ). 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 **אֵתָן מֹשֶׁה וְכֵלֶב** (Ethan Moses and Caleb); of these, besides other uses, **אֵתָן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הַאֲמִינִינְדִי** 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* (מִקְלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שְׂמֵלֶאֱכֹדִי בִיטוֹ** for *his work is understanding*; **אֵי שְׁלֵמָה** *I Solomon am writing*; **אֶךְ חֲבִנְחָה** *only build thou my peace*; **כְּשֶׁחֵל אֵב חֲמוֹן** *like a branch of the father of multitude*; **שֶׁחַח כָּרַב אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֶׁחַח אֵלֵינוּ נִכְרַב** *the name of Elias is written*; and Nordheimer **שֶׁחַח אֵלֵינוּ נִכְרַבִּי** *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 ל ה ב ר**, occupying the vacant space with some letter, as **פ**, 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. **וְגוֹ** for **וְגַמְרִי** *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 ת with the letters immediately preceding; thus ך or חק 500, ם or חר 600, ן or חש 700, ף or חח 800, ץ or חץ 900. Thousands are represented by units with two dots placed over them, thus ם̇̇ 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus חכא 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 (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true 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 רב is in Gen. 12: 4 הָבָר *he spake*, in Ex. 6: 29 הִבָּר *speak* and הִבְרָר *speaking*, in Prov. 25: 11 הִבְרָר *spoken*, in Gen. 37: 14 הִבְרָר *word*, in 1 Kin. 8: 16 הַבֵּר *the oracle* or most holy place of the temple, in Ex. 9: 3 הִבָּר *pestilence*. So וַיִּשָּׂק is in Gen. 29: 10 וַיִּשְׂקֵן *and he watered*, and in the next verse וַיִּשָּׂק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַיִּשְׁבְּרִים is in Jer. 32: 37 וַיִּשְׁבְּרִים *and I will bring them again*, and then וַיִּשְׁבְּרִים *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 \bar{i} and e of the same organ to which in sound it bears a close affinity; the weakest of the labials ך was in like manner made to represent its cognates \bar{u} and \bar{o} ; and the two weak gutturals ך and ם were written for the guttural vowel \bar{a} , as well as for the compound vowels \bar{e} and \bar{o} of which a is one of the elements. Letters were more rarely employed to represent short vowels; ם or ף for \check{e} is the most frequent case; others are exceptional.

a. Medial \bar{a} when written at all, as it very rarely is, is denoted by ך, e. g. *lāt* לַאֵת Judg. 4: 21, דַּג *dāg* Neh. 13: 16 K'thibh, קָאָם *kām* Hos. 10: 14, זָזַזֵל *zāzēl* Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רָאֵמֹת sometimes for *rāmōth*, צָאֵר *tsavrār*, אָמַאֵסָךְ Hos. 4: 3 if not an error in the text perhaps for *emāsāk*; final \bar{a} which is much more frequently written, is denoted by ך, e. g. גָּלָא *gālā*, מַלְכָא *malkā*, אָלָא *al'ā*, rarely and only as an Aramæism by ך, e. g. חֲגֹגָא *hoggā* Isa. 19: 17, קֹרְחָא *korh'hā* Ezek. 27: 31 K'thibh, גָּבְחָהּ *gābh'hā* Ezek. 31: 5 K'thibh. The writing of \bar{e} and \bar{i} , \bar{o} and \bar{u} is optional in the middle of words but necessary at the end, e. g. צִיּוּתִים or צִיּוּתִים *tsivvūthīm*, צִיּוּתִי *tsivvūthī*; שׁוּבִי or שׁוּבִי *shūbbū*. In the former position ף stands for the first pair of vowels, and ך for the second, e. g. מֵנִיקוֹת *mēnikōth*, נְסֻחֹתֵי *n'sūhōthī*; ך for \bar{e} and \bar{o} so situated is rare and exceptional, e. g. רֵשֶׁת *rēsh* Prov. 6: 11, 30: 8, and perhaps יָנֵעֵת *yānēts* Eccles. 12: 5; זֹתָהּ *zōth*, פֹּרוֹתָהּ *pōrōth* Ezek. 31: 8, בִּצְאֹתָהּ *bitsōthāh* Ezek. 47: 11. At the end of words \bar{e} is commonly expressed by ף, and \bar{o} by ך, though ך is frequently and ך rarely employed for the same purpose, e. g. מַלְכֵי *malkhē*, מַלְכוֹ *malkō*; חַיֵּי *h'yē*, פַּרֹּי *parō*; לֹא *lō*. Final \check{e} is represented by ך, medial \check{e} by ף, though this is only written in a few particular forms, e. g. יִחַיֵּה *yih'yē*, הַחַיֵּנָה or הַחַיֵּנָה *tih'yenā*; מִלְלֵתֵם *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 סֹבֵב or סֹבֵב, only once סֹבֵב 2 Kin. 8: 21; *ya^akōbh* is יַקֵּב except in Jer. 33: 26 where it is יַקֵּב; *thēāsē* is תְּהַאֵסָה, but in Ex. 25: 31 תְּהַאֵסָה; *ēlhām* according to the analogy of similar grammatical forms would be אֵלֵהֶם, but in Ps. 19: 14 it is אֵלֵהֶם; *hēmūr* is in Jer. 2: 11 written in both the usual and an unusual way, וְהִמְרִי and וְהִמְרִי; *m'lāk'hīm* is מַלְאָכִים except in 2 Sam. 11: 1, where it is מַלְאָכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבֻלוֹ, in Isa. 10: 13 גְּבֻלוֹ, in Ps. 74: 17 גְּבֻלוֹ; *lō* meaning *not* is לֹא, meaning *to*

him is לִי, though these are occasionally interchanged; *zō* is written both זז and ז; and *pō* פז, פ, and פפ. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *elōhim*, אֱלֹהִים *elōhim*; נָאֻחִים *nāhūn*, נָאֻחִים *n'āhūnim* or נָאֻחִים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵן *kōhēn* Dan. 11: 6, always elsewhere כֹּהֵן *kōdhesē* Dan. 11: 30, for קֹדֶשׁ *dāvidh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrim* Ex. 15: 10, אֲדִירִים Ezek. 32: 18.

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

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǎ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *õ* as in *not*, *ū* as in *rule*, and *ǔ* 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.

<i>Long Vowels.</i>		<i>Short Vowels.</i>	
קָמֶץ Kámets	<i>ā</i> ֿ	פָּטָח Páttahh	<i>ǎ</i> ֿ
צִירֵי Tsérē	<i>ē</i> ֿ	סֶגוּל Séghol	<i>ě</i> ֿ
חוֹלָם Hhólem	<i>ō</i> ֿ	קָמֶץ חֹטֵף Kámets Hhátúph	<i>õ</i> ֿ

Doubtful Vowels.

חִירִיק Hhírik	ֿ	<i>ī</i> or <i>ĩ</i>
שׁוּרֵק Shúrek	ֿֿ	} <i>ū</i> or <i>ǔ</i>
קִבּוּץ Kibbuts	ֿ	

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'bbhi^a, which is a dot over its centre. When followed by װ or preceded by ן it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows װ or precedes ן it is written over its opposite arm, e. g. שְׁמֹרֶת *shōmēr*, תִּרְפוֹס *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 ן *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, ן 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. יֵשׁ *īsh* not *iyōsh*, רָאשִׁים *rāshīm*, רִישׁוֹן *rīshōn*, but בֹּשֶׁת *b'osh* where ן 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 ם = *ī*, and Hhirik parvum ן = *i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ü*. 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 ם but ן. The punctuators never introduced the letter ם into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between $\bar{\text{v}}$ and v , $\bar{\text{h}}$ and h , is not one of quantity, for $\bar{\text{v}}$ and $\bar{\text{h}}$ 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 וְוֵוֹ (which have been formed into the technical word $\text{וְוֵוֹ} \textit{Eh'vî}$) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Dagghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Dagghesh-forte belong only to consonants: thus קֶוֶקָה *kōvekā*, אָוֹן *āvōn*, מִצְוֹח *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), אֶדְחֵוֹח *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיָּאָם *kīyyām*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Dagghesh-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרַי *sāray*, גּוֹי *gōy*, גַּלְיָי *gālūy*, תָּא *tāv*, שִׁלֵּי *shilēv*, זֵוֹ *zīv*; the combination ןוֹ is pronounced *āv*, עָנִוֹ and אָנָוֹ *ānāv*, סָתָוֹ and סָתָוֹ *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. תִּתֵּי *tītē*, רִישׁוֹן *rīshōn*, פִּרְאָה *pūrā*; 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 ן in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ן, e. g. רִבְנִים Jer. 27: 20, רִבְנִים Ezek. 27: 15, מְקַדְדֵיבֹר Ps. 30: 4, הַסְּאֹדֵיבֹר Isa. 44: 17, לְבָלֵי Jer. 33: 8, וְגִרְוֵיבֹר Nah. 1: 3. In אֲנִיָּוֹת 2 Chron. 8: 18, and לְבָרֵי Deut. 32: 13, ן represents or quiesces in the still briefer *ō* of Hhatuph-Kamets, § 16. 3.

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

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

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

a. Hhirik with Yodh is short in וְהִמְיָתִיר *vah^amīttiv* 1 Sam. 17: 35, בִּיקְרוּתֵיהֶם *bikk'rōthekhā* Ps. 45: 10, לִיקְרוּתֵיךָ *likk'hath* Prov. 30: 17, לִישׁוֹד *lissōdh* 2 Chron. 31: 7. In צִיָּקָלָה 1 Chron. 12: 1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsīk'lag*, and *tsiklag*. Shurek as *ũ* is of much more frequent occurrence, e. g. הַחֻקֵּי *hhukkē*, לְאֻמִּים *l'ummīm*, יוּלָדִים *yulladh*, הַחֻקָּה *hhukkā* Ps. 102: 5, אֲלֻגְזָרִים 2 Chron. 2: 7, אֲזִיזוֹ Ezek. 16: 34.

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

SH'VA.

§ 16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָא), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מִשְׁמֵרְכֶם, מִלְכֶךְ, קָשֶׁט, אֲמִיָּה, אֵת, נְרוֹה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיָקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הַשָּׂאָה, הַבָּאָה Ruth 3: 4; יְהִיִּיחַ Isa. 62: 3, though in this case it is sometimes written, e. g. הַבָּאָה 2 Sam. 14: 3; הַיְיָיִת 2 Sam. 14: 2; הַהִיִּיתַח Judg. 13: 3; הַהוֹצֵאָה 1 Kin. 17: 13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הַשָּׂא, הַיְיָרָא, הַבִּיָּא, הַהוֹא; 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. הַיְיָרָא y'rū Josh. 24: 14, הַשְּׂמֹל s'mōl Num. 20: 17, הַרִשׁוֹן rishōn Job 15: 7, הַתִּסְסֵנָה tissena Ezek. 23: 49.

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

2. Sh'va may be either silent (הַיְיָ *quiescens*), or vocal (הַיְיָ *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. יַאֲבֵד *y'abbēdh*, אֶתְּ *s'ēth*, דֹּ *d'u*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. שִׁי *sūi*, תִּיחִי *tīhī*, לִיֹּלָם *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. בְּיָאֲכֹב *b'ya'kōbh*, כִּיֹּם *k'yōm*, and with Methegh was sounded as Hhirik, e. g. בִּיַּד *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרַחֲא *b'rākhā*, גִּילִים *g'ilim*, and with Methegh was pronounced as Pattahh e. g. בְּמַחְלֵוֹת *bamakhlēōth*.

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 *ä*, or the diphthongal *ě* 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,

Hhâtêph-Pattahh ֶֿ ; thus, עֶמֶד *'mōdh*.

Hhâtêph-Seghol ֶֿֿ ; thus, אֶמֶר *'mōr*.

Hhâtêph-Kamets ֶֿֿֿ ; thus, הֶלִי *hh'li*.

a. Hhâtêph (הֶֿֿֿ *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. רַבְבוֹתִי Num. 10: 36, or a letter from which Daghesh-forte has been omitted הִבְרַחְתָּ Gen. 27: 38, after Initial הַ וְזֶה Gen. 2: 12, הַשִּׁבְעָה Dan. 9: 18, וְזִבְחֶיךָ Lev. 25: 34, וְהִבְקַשְׁתָּי Ezek. 28: 21, after a vowel which has arisen from Sh'va סָבַעְתָּ, and in certain forms of אָכַל *to eat* and בֵּרַךְ *to bless*, e. g. הִאֲמַלְכֶנּוּ Gen. 8: 17, כִּבְרַכְתָּהּ Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped הֶקְבַּלְתִּי (from הֶקַּב) Num. 23: 25, כִּרְכַּבְתִּי Job 2: 7, הֶקְרַשְׁתִּים Ezek. 41: 4, תֶּבֶלְתִּים Gen. 41: 5, אֶצְרִיחַ Ps. 104: 17, אֶצְרִיחַ Isa. 27: 3, אֶהֱבֶנְךָ Jer. 31: 33, and in a few other

instances לְקַחְתֶּם־הוּא Gen. 2: 28, אֶלְעָזָר Ruth 2: 2, 7, וְקִטְצָה 1 Kin. 13: 7, וְנִצְעָרִי. Hhateph-Seghol occurs but once אֶלְעָזָר 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. אֶלְעָזָר 2 Kin. 2: 1, וְקִטְצָה ver. 11.

PATAHH FURTIVE.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When א, ח, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ֿ , which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū^hh*, שִׁמּוֹעַ *shūmō^a*, מַגְבִּיחַ *maghbī^h*, שָׁמַעַתַּי *shāma^t*, יִיחַדַּת *yi^hhd*.

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

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. כָּהֵן *l'khā*, $\text{עֵלֶי$ *ō-lī*. (The first syllable of this second example begins, it will be perceived, with the consonant ע , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמְתֵם *kam-tem*, $\text{חַלְכֹתֵי$ *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 רָוּחַ *r'ō^a*, מִי *mi* are monosyllables.

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

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

אֲדָמָה	$\text{עֵלֶי$	בָּרוּךְ	בְּיוֹם	אֲדָמָה	תְּדַבְּרֶנּוּ	סֵפֶר	זֶה
<i>ā-dhām</i>	<i>ō-hīm</i>	<i>b'rō</i>	<i>b'yōm</i>	<i>ā-dhām</i>	<i>tō-l'dhōth</i>	<i>sé-pber</i>	<i>zē</i>
Gen. 5: 1. $\text{וְזֶה$ $\text{עֵלֶי$ עֵלֶי בְּיוֹם							
<i>ō-thū ā-sū</i> <i>ō-hīm</i> <i>bidh-múth</i>							

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 כָּהֵן *k* (1) + *ā* (2) = 3, *t* (1) + *a* (1) + *lt* (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, בְּשֵׁטַע , בְּרֵאָה , בְּרֵאָה , בְּרֵאָה , בְּרֵאָה , בְּרֵאָה and the like are formed after the analogy of בְּרֵאָה . A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, mixed syllable is found in but one word, and that of foreign origin, בְּלִשְׁטֵטְסַר *bél-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. בְּרֵאָה ; so also in the proper names בְּרֵאָה , בְּרֵאָה , in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

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

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus חַרְבֹּה in which פ belongs in a measure to both syllables is for חַרְבֹּה , חַרְבֹּה *hahû* is for *hah-hû*, § 23. 3. a, חַרְבֹּה *yah-rôg* is for חַרְבֹּה *yah-rôg*, חַרְבֹּה *neheph'khû* is for חַרְבֹּה *neh-p'khû*. See also § 20. 2 and § 22. a.

AMBIGUOUS SIGNS.

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

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרַשׁ or יִרַשׁ *yi-rash*, יִבְחֵנוּ *yibh-nu*, יִבְחֵנוּ or יִבְחֵנוּ

g'bhū-lō, יֹלְדֹר or יוֹלְדֹר *yul-ladh*, כָּלָם or כּוֹלָם *kul-lām*, מְעוּזִי or מְעוּזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hhīm*, לִי *lī*, בָּבֵל or בְּבֵל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אַח, אַש, אַם, אֵן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יָרַב, נִיטְבָּ, נִיטְבָּ. 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 יִרְאוּהוּ, יִרְאוּהוּ, יִרְאוּהוּ Gen. 22: 8, which follow the analogy of יִרְאוּהוּ, and in קִבְּכִי Isa. 10: 34, קִבְּכִי the first vowel is short; in יִשְׁנֶה, יִשְׁנֶה 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, יִרְאוּ *yī-r'ū*, from יִרְאוּ *to fear*, and יִשְׁנֶה *yī-sh'nū* from יִשְׁנֶה *to sleep*; but יִרְאוּ *yir-ū* from יִרְאוּ *to see*, and יִשְׁנֶה *yish-nū* from יִשְׁנֶה *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 Kan. ets. 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

accompanied by Methegh, e. g. בְּהַרִי *bo-hh°ri*, תֹּבְחֵם *to-obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus וְאֵתְּנָהּ with the prefixed conjunction *vo°nnygōth*, הָאֵתְּנָהּ with the article *hā°niyyā*; יַעֲבֹד in the Hophal *yo°madh*, יִצְחָקוּ Isa. 44: 13 in the Piel *y'thā°rehū*. The first vowel is *ō* in צִוְּיָם from צָוָה, קְנִישִׁים from קָנַשׁ, אֲרָדָהּ from אָרַד, אֲרָדָהּ from אָרַד, אֲרָדָהּ from אָרַד Isa. 38: 14, קָבָהּ Num. 22: 11, אֲרָדָהּ from אָרַד Num. 23: 7 and the like, and the first two vowels in such words as פִּצְלָם from פָּצַל, קָבָהּ Isa. 30: 12 from קָבַט, קָבָהּ Deut. 20: 2, קָבָהּ Hos. 13: 14, קָבָהּ 2 Chron. 10: 10, קָבָהּ 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in קָבָהּ Job 16: 19 from קָבַח, קָבָהּ from קָבַח, קָבָהּ from קָבַח. The word שְׂמֵרָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ō* in the infinitive קָבַחְךָ Obad. ver. 11, and the future קָבַחְתָּ Gen. 32: 18, but *ā* in the preterite קָבַחְתָּ 1 Sam. 24: 11. The best authorities decide that קָבָהּ should be pronounced *bāttim*, not *dōttim*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: קָבַחְךָ Ps. 38: 21 (in some editions), קָבַחְךָ Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald קָבַחְךָ Judg. 19: 5 comp. ver. 8, and קָבַחְךָ Ezek. 41: 25; in Dan. 11: 12 the points belong to the marginal reading קָבַחְךָ, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: קָבַחְךָ Ps. 16: 5 (in some editions), קָבַחְךָ Ps. 55: 19, 22, קָבַחְךָ Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-for-te conjunctive, § 24, in the initial letter of the following word, e. g. קָבַחְךָ שָׁמַח (Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. וְנָגַחְתָּ Ex. 21: 22 *v'nāgh'phū*, וְנָגַחְתָּ Ex. 21: 35 *v'mākh'rū*, § 45. 5.

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

their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָשָׁפֵר *jasper*, and עֶמֶרַד *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 Beuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by (ֿ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָבֵץ Ezek. 26: 9 in some editions is an impossible one if (ֿ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as יְהַאֲרִיחַ, בְּפִצְרֹה, וְצִעֲעִי Jer. 22: 20, אֲחַשְׁבֵּלְתָּ Isa. 27: 4, or to replace it, as תִּרְבֶּזוּ from תִּרְבֵּז Ezek. 38: 35, 38, and by the fact that the article undergoes the same euphonic change before ׀ and ׀, § 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, זְכַרְתָּם *z'khartām*, זְכַרְתָּ *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: זֹכְרֵי *zō-kh'rē*, תִּזְכְּרֵי *tiz-k'rū*, לִבְנֵה *libh-ne*,

תִּכְתּוֹל־נָה *tiktōl-nā*. Sh'va under a letter doubled by Daghes-forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הַזְזָרִים = הַזְזָרִים *haz-z'khārīm*. 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: עֶז־רָא *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 Daghes-forte has been omitted, וַיְבַחֶשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלוּ *hal'lū*, קִלְלָה *kil'lath*, תְּסַלֵּל *tsil'lō*, אֲלַי *al'lay*, חִיקְכֶּה *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 (=Daghes-forte) after Daghes-forte; 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, Daghes-lene, Daghes-forte, Mappik,

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

1. Daghesth-lene (דָּגֶשׁ לֵנֶה) 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 Daghesth-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), וַיִּבְרָאוּ אֱלֹהִים Ex. 1: 1, אֶתְהוֹרָה Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי מִצְרָיִם Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי הַיּוֹם הַהוּא פְּנֵי הַרְוֹם Gen. 1: 2. The sacred name יְהוָה is followed by Daghesth-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, קְרוֹרָהוּ Isa. 34: 11, שְׁלֵי בָהּ Ezek. 23: 42, Daghesth-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesth-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. נִשְׁמַעְתָּ, נִשְׁמַעְתָּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. בְּבִרְיָהּ, בְּבִרְיָהּ.

a. The primary signification of the name Daghesth is commonly explained from the Syriac דָּגֶשׁ (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 ܠܟܘܢܐ (ܠܟܘܢܐ). The six letters which receive Dagghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܘܚܘܚ) *softness*, being written beneath them when they were to be aspirated, and another called Kushoi (ܟܘܫܘܝܐ) *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; τρέφω, θρέψω; θύω, θύθημι; οὐκ ἔχω, οὐχ ἔξω; μῆθ' ὑμῖν.*

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

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדֵי, עֲבֹדֵי, עֲבֹדֵי, עֲבֹדֵי from עָבַד; yet with occasional exceptions, as בְּאַסְסִיָּה Lev. 23: 39, where ס necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. תַּעֲבֹדֶיךָ, תַּעֲבֹדֶיךָ for תַּעֲבֹדֶיךָ. (3) The construct plural of nouns עֲבָדֶיךָ from עָבַד, as עֲבָדֶיךָ from עָבַד, though with occasional exceptions, as רִשְׁפֵיךָ from רָשַׁע, but רִשְׁפֵיךָ Ps. 78: 4; צְבָרֶיךָ Isa. 5: 10, חַיִּים Ps. 69: 10, בְּרִיךָ Gen. 50: 23, but בְּרִיחֶיךָ Judg. 7: 8; בְּגָדֶיךָ, בְּגָדֶיךָ from בָּגַד are peculiar in omitting Daghesth in the singular with suffixes. (4) Three feminine nouns ending in הָ, מַלְבֹּשֹׁתַי from מָלַךְ, תְּלִידַי from יָלַד, עֲבָדַי (only occurring with suffixes) from עָבַד, but not מִרְדֵּיךָ. Also a few other nouns of different forms, viz.: אֲבָדָן, מְרַבְּרִים, שְׂרָבִיט, עֲרָבִי, שְׂעָבֹת, חֲרָמַי, תְּרַבְּרִים, but תְּרַבְּרִים, as He interrogative, e. g. חֲרָמַי Gen. 29: 5 from חָרַמְתָּם, and inseparable prepositions, e. g. לְבָרֶיךָ from דָּבַר, הַגִּזְזִי from הִגִּז, מִבְּרֵיךָ from דָּבַר. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. לְכַתּוּב, לְכַתּוּב, בְּקָדוֹב, בְּקָדוֹב, לְנַשֵּׂל, לְנַשֵּׂל, לְצַבָּא Isa. 31: 4, לְצַבָּא Num. 4: 23, 8: 24; לְמַדִּי, לְמַדִּי. (6) The suffixes of the second person הָ, הָ, הָ never receive Daghesth-lene, בְּקָדוֹב, בְּקָדוֹב, except once after Nun Epenthetic, § 101, 2 (5), אֲחַלְסֶנּוּ Jer. 22: 24.

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

b. The omission of Daghesth-lene from the final letter of הוֹסֵף Prov. 30: 6, abbreviated from הוֹסֵף or הוֹסֵף, and from the aspirate in the proper names יִשְׁרָאֵל Josh. 15: 38, 2 Kin. 14: 7, and יִשְׁרָאֵל Josh. 15: 56 is exceptional. The Daghesth occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesth-forte conjunctive, § 24, e. g. אֲרָצוֹת קְנִינֶיךָ Gen. 11: 31 and elsewhere, אֲרָצוֹת אֲרָצוֹת Gen. 46: 28, אֲרָצוֹת אֲרָצוֹת Ex. 15: 1. 21, אֲרָצוֹת אֲרָצוֹת Ex. 15: 13, אֲרָצוֹת אֲרָצוֹת Deut. 16: 1 (comp. אֲרָצוֹת אֲרָצוֹת Gen. 20: 9), אֲרָצוֹת אֲרָצוֹת Deut. 31: 28 (comp. אֲרָצוֹת אֲרָצוֹת Isa. 8: 2), אֲרָצוֹת אֲרָצוֹת Gen. 35: 29, אֲרָצוֹת אֲרָצוֹת Isa. 40: 7, also Ex. 15: 11. 16, Isa. 54: 12, Jer. 20: 9. But Daghesth-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in אַ followed by אַ Gen. 39: 12, Jer. 3: 25 or by אַ Ex. 14: 4. 17, Lev. 25: 53, or by אַ (in Baer's text) Gen. 32: 11, 40: 7; אַ followed by אַ Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramæic in אַ followed by אַ Dan. 3: 3 (in some copies) and in אַ followed by אַ Dan. 3: 3. The old strife as to the Daghesth in the word אֲרָצוֹת two is not yet settled. Kimchi explained it as Daghesth-lene upon the supposition that the word was abridged from אֲרָצוֹת; Schultens as Daghesth-forte arising from an assimilated אַ, contending that it was for אֲרָצוֹת from אֲרָצוֹת; Nordheimer as an anomalous Daghesth-lene, introduced as a euphonic expedient to prevent the combination of an aspirated אַ 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 Daghesth, בְּ אֲרָצוֹת Judg. 16: 23, and again with the same preposition with it, בְּ אֲרָצוֹת Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesth-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesth-forte (דָּגֵשׁ הַקּוֹץ) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּימָלַל *vayyimāl*. Daghesth-forte may be found in any letter with the exception of the gutturals א ה ה ו, which on account of their weakness do not admit of reduplication. The letter ו, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. וְאֵרָאָה Cant. 5: 2, וְרָחַץ Prov. 14: 10.

a. For other examples of Besh 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, וַיִּפְקְדוּ *yippākēdh*. 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 ו may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is 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. בְּרִיָּה , formed by appending the syllable רִי to the root בְּרִח ; נְחִיָּה composed of the same syllable and the root נְחִן , whose last letter is changed to ח to conform with that which follows; סֻבֵּי from סֻב . 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, רִיחֲרֹץ , רִיחֲרֹץ , and certain forms of nouns, as, גְּבִיר . 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. קִימוֹ צִאֵי , רִדְהוֹ לֵךְ , בְּהוֹ אֵה . 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. יְנִיבֵי *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 Daghesh-forte emphatic; e. g. חֲרַלְנִי for חֲרַלְנִי. 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 Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַמְמָה *rammā*, not *ra^amā* Gen. 10: 7, יַצְזֵר *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְחַפְזָאֲרַת הַקְרִיאָה).

a. Daghesh-forte conjunctive occurs regularly after the pronouns הוּ and הִיא followed by Makkeph, e. g. מִדְּיָבוֹב בְּיַד־עֲלִים Pa. 133: 1, וְהִדְקִיחָהּ 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 לְהַחֲדוֹתָאֵל Gen. 2: 23, וּמִשְׁחֵחֲרָבָהּ Gen. 43: 15, or having a conjunctive accent on the penult, זָאת גְּשֵׁתֶיהָ Gen. 3: 14, אֵלֶּה 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 מִצְאָה בְּיַד (for מִצְאָה) Ps. 84: 4, but מִצְאָה Deut. 24: 1, יָדָה טוב, Ezek. 17: 8; this proviso does not attach to the futures and participles of ל"ו verbs עֲשֶׂה קָרָה Gen. 1: 11, יִלְשָׁה Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants אֲשֶׁר־נָא Gen. 27: 26 or is immediately preceded by Methegh הִבְדוּלִי Gen. 30: 1, but רִבְנִי־דָבָרָן Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate שִׁמְחָה קָרָה Gen. 49: 31, but אָנֹכִי חוֹלְדוֹחַ Gen. 2: 4. The inseparable particles ה, ל, ו, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except לֶךְ which follows the ordinary rule לֶךְ וְעֲשִׂיתָ Deut. 10: 1, and one additional instance לְלִלְתָהּ Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final ׀ מִיָּבֵשׁ מֵאֵה Gen. 19: 14, וַיֵּאָכְרֶה לָא Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet הִנְדָה נָא Gen. 19: 2, כִּשְׂהָה לְאֵמֶר 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. מִדָּה Ex. 4: 2 for מִדָּה וְדָה, so מִלְכָם Isa. 8: 15, כְּהַלְאָה Mal. 1: 13, בְּכַסְאָה Isa. 27: 8.

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

אֶבְרָה	Hos. 3: 2.	לִיקְנוֹת	Prov. 30: 17.	עֲבָרִי	Deut. 32: 32.
בְּיִקְרוּחֶיךָ	Ps. 45: 10.	יִקְרֶה	1 Sam. 28: 10.	עֲבָרֶיךָ	2 Sam. 23: 27.
הַיְבֹלִים	Am. 5: 25.	קְשָׁרֹתֶיךָ	(?) Ezek. 13: 20.		Jer. 29: 27.
הַמַּצְצָקוֹת	Gen. 18: 21.			עֲבָרְכֶם	Isa. 58: 3.
הַיְחֹנֹת	Gen. 37: 32.	כְּבֹהֶיךָ	Isa. 33: 1.	עֲבָרֵיכֶם	Am. 5: 21.
הַלֵּבִי	Gen. 17: 17.	כְּמַגְרוֹת	Joel 1: 17.	עֲבָרֶיךָ	Gen. 49: 17.
הַיְאֵזִים	1 Sam. 10: 24,	כְּמִרְיִים	Job 9: 18.		Judg. 5: 22.
	17: 25. 2 Kin.	כְּמִזְרֵיךָ	Nah. 3: 17.	עֲקֹבוֹת	Ps. 89: 52.
	6: 32.	כְּקֹשׁ	Ex. 15: 17.	עֲקֹבוֹתֶיךָ	Ps. 77: 20.
הַמְרוֹזִים	Job 17: 2.	כְּקִרְדֹת	Deut. 23: 11.	עֲשָׂבוֹת	Prov. 27: 25.
הַמַּסִּינֵי	Ex. 2: 3.	נֶאֱרָח	Ps. 141: 3.	עֲמֻלֹתֶיךָ	Ps. 119: 139.
הַיְדִירִימוֹת	(?) Judg. 20: 49.	נֶצְרָח	Prov. 4: 13.	עֲמֻרֹתֶיךָ	Ps. 88: 17.
		הַתְּקַטְרוֹת	Judg. 20: 32.	קְשָׁרוֹת	(?) Ps. 37: 15.
הַיְרִמָּה	1 Sam. 1: 6.	סִבְלוֹ	Jer. 4: 7.		Isa. 5: 28.
הַחֲלָרִי	Isa. 57: 6.	סִבְלוֹ	Isa. 9: 3, 10: 27, 14: 25.	שְׁמֵלֶיךָ	Ps. 58: 9.
הַיְקָרוֹת	Gen. 49: 10.				

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

c. Daghesh-forte emphatic occurs only in חֲרָלֵי Judg. 5: 7. 1 Sam. 2: 5; רָמַח Job 22: 12 (Edit. Baer); יְרִחֵי Job 29: 21; יְרוּחֵי or יְרוּחֵי Job 21: 13; יְרוּחֵי Isa. 33: 12, Jer. 51: 58; מִיָּשָׁח Ezek. 21: 15, 16; נִלְחָמֵי Ezek. 6: 9; נִלְחָמֵי Isa. 41: 17; נִלְחָמֵי Ezek. 27: 19; קָתְעֵי (?) Isa. 19: 6; and probably תְּרוּחֵי 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-מְרוֹחַ Gen. 14: 23, נֶאֱכָלֶינָחֵם Gen. 31: 54, and some manuscripts have חֲלָרֵי Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. לֵאמֹר לֵאמֹר (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לֵאמֹר לֵאמֹר Gen. 3: 17, כְּלִי-מִלְאָכָה Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ר, e. g. אֶדְשָׁמֵם probably *esh-sh'mām* Gen. 5: 2, מְבַרְרוֹת אֵלֶיךָ Gen. 4: 4, שְׁכַבְדֵּי-לֵבֶרֶךְ 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 פֶּחַח, פֶּחַח, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קָלִי; סָבִי, סָבִי; אֲבִירָה from אֲבִירָה; אֲבִירָה from אֲבִירָה. In a medial letter with Sh'va Daghest may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b*.; e. g. עֲוִיִּים for עֲוִיִּים, בָּסֵאוֹ for בָּסֵאוֹ, יָקָרוֹ for יָקָרוֹ, וְהַתְּאֵלָהּ for וְהַתְּאֵלָהּ, Judg. 16: 16, particularly after prefixes, as Vav Conversive, the article and preposition ׀, so הַמְּבַקֵּשׁ, הַמְּבַקֵּשׁ, מִמְּבַרְרָם. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מְבַרְרִיר Judg. 8: 2 for מְבַרְרִיר, הַתְּאֵלָהּ Isa. 22: 10 for הַתְּאֵלָהּ, זְבֻרֹן from זְבֻרֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. הַתְּאֵלָהּ Ruth 1: 13 for הַתְּאֵלָהּ, so הַתְּאֵלָהּ Isa. 60: 4.

MAPPĪK.

§ 26. Mappik (מִפְּיָק *bringing out or uttering*), is a point in one of the letters א ה ו ך, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו ך and ך, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה

when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקָחָהּ *l'kāhhāh*, לְקָחָהּ *lāk'hhā*. The point four times found in אֲרָצָה Gen. 43: 26, Ezra 8: 18, אֲרָצָה Lev. 23: 17, אֲרָצָה Job 33: 21, though called a Daghesch 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 Daghesh-lene, Daghesch-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. הַקָּדוֹה Ex. 9: 18, הַשְּׂעִירָה Lev. 13: 4, בְּהַטָּאָה Num. 15: 28, לֵה Num. 32: 42, הַשְּׂעִירָה Job 31: 22 in some copies. In הַשְּׂעִירָה Ex. 20: 4, Deut. 5: 8, it is the opposite of Daghesch-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא הַקָּדוֹה Ex. 20: 13, Deut. 5: 17, it is the opposite of Daghesch-lene, and shows that the ר may either have its unaspirated sound, as the Daghesch 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 (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (פְּלִגְיִים), and Conjunctives or Servants (פְּקִיָּים). 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 נְגִינָוֹת. 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 Rabbinnica, vol. iv. pp. 427—444.

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

CLASS I. *Emperors.*

*1. Sillūk	(,)	סִלּוּק
*2. Athnāhh	(,)	אַתְנַחַּח

CLASS II. *Kings.*

3. S'ghōlta	(^)	סִגְוֹלְתָא <i>postp.</i>
4. Zākēph Kātōn	(^)	זָכָה קָטוֹן
5. Zākēph Gādhōl	(^)	זָכָה גָּדוֹל
*6. Tiphhhā	(,)	תִּפְחָחָא

CLASS III. *Dukes.*

7. B'bhī	(^)	בְּבִי
*8. Shalshleth	(^)	שַׁלְשֻׁלֶת
*9. Zarkā	(^)	זָרְקָא <i>postp.</i>
10. Pashtā	(^)	פִּשְׁטָא <i>postp.</i>
11. Y'thībh	(^)	יְתִיב <i>prep.</i>
12. T'bhīr	(,)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(^)	פָּזֵר
14. Karnē Phārā	(^)	כַּרְנֵי פָּרָא
15. T'lishā Gh'dhōlā	(^)	תְּלִישָׁא גְּדוֹלָא <i>prep.</i>
16. Geresch	(^)	גֵּרֶשׁ
17. G'rāshayim	(^)	גֵּרֶשַׁיִם
*18. P'sīk	(,)	פְּסִיק

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

*19. Merkā	(,)	מֶרְקָא
*20. Mūnāhh	(,)	מִוְנַחַּח

21. Merkā Kh'phūlā	()	מֶרְכָּא כְּפִיּוּלָא
*22. Mahpakh	()	מַחְפָּךְ
23. Dargā	()	דַּרְגָּא
*24. Kadh mā	()	כַּדְמָא
*25. Yerahh ben Yōmō	(v)	יֵרַח בְּנֵי יוֹמוֹ
26. T'lishā K'tannā	()	תְּלִישָׁא קַטְנָא <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*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphha, *palm of the hand*; B'bhī, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down* (the voice); Y'thibh, *sitting still*; T'bhīr, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. אֶרֶב Gen. 1: 2, or ends with two vowelless letters, e. g. וַיִּשְׁתָּה Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יָדָע 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, מִלְאֲכֹוֹ 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 וְרָצָה Gen. 26: 4, צָאֲתָהּ Deut. 16: 3, the accent is Pashta, but in וְלִזְרָעָהּ Gen. 17: 8, צָאֲתָהּ 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. עָשָׂב Gen. 1: 11, בִּי 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. הִקְדָּרִי Gen. 2: 14, בִּי 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 הָיָא 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 אֲמָלָה. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhvir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the 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. Sillük	(,)	סִלּוּק
2. Merkā-Mahpakh or Ölev'yörēdh	(, ^)	עוֹלָה וְיִזְרֵד
3. Athnāhh	(, ʾ)	אַתְנַחֲחַ

CLASS II.

4. B'bhī*	(^)	רָבִיצַ
5. B'bhī* Mgrāsh	(^ ^)	רָבִיצַ מְגֻרָשׁ
6. Zarka or Tsinnōr	(^)	צָרוּר <i>postp.</i>
7. Tiphhhā initial or D'hhī	(, ^)	יְהִי <i>prep.</i>
8. Pāzēr	(^)	פָּזֵר
9. Great Shalshleeth	()	שְׁלֹשְׁלֵת
10. Azlā L'gharmēh	(^)	אֲזֵלָה לְגַרְמֵהּ
11. Mahpakh L'gharmēh	(^)	מִדְּפַךְ לְגַרְמֵהּ
12. P'sūk	()	פְּסוּק

CONJUNCTIVE ACCENTS.

13. Merkā	(,)	מֶרְקָא
14. Mūnāhh	(,)	מוֹנָח
15. Mūnāhh superior or Illūy	(,)	עֲלִי
16. Tiphhhā or Tarhhā	(,)	תִּפְחָא
17. Yerahh ben Yōmō or Galgal	(v)	גַּלְגַּל
18. Mahpakh	(,)	מַחְפָּא
19. Kadh mā 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, מֶרְקָא, or in an antecedent monosyllable, in which case it supplies the place of Makkeph, בִּי תַרְחָא, לֹא אֵל, לֹא אֵל, בִּי תַרְחָא, לֹא אֵל. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַבִּימֵ.

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 מֶרְקָא or מֶרְקָא for מֶרְקָא. The sign for R'bhī^a Mugrāsh resembles a combination of R'bhī^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, מֶרְקָא. 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 Conjunctions Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhī^a Mugrāsh, *Gereshed-R'bhī^a*; Tsinnor and Tsinnorith, *a water-course*; D'hi, *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 Conjunctions in poetry, hence the absence of Dagheshe-lene after the former in מֶרְקָא, מֶרְקָא Prov. 8: 3, and the presence of Dagheshe-forte Conjunction after the latter in מֶרְקָא Ps. 8: 3.

its original position unchanged. The accent will also remain in its original position on the verb, if the appendage be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; **הִתְחַלֵּם** with a suffix **וְהִתְחַלֵּמְךָ**, but with an affix **וְהִתְחַלֵּמְוֹ**; **עָבַד** with a suffix **וְעָבַדוּ**, but with an affix when the vowel is retained **עָבַדוּ**, when it is rejected **עָבַדוּ**; **חָסַד**, **חָסְדָה**, **חָסְדָה**; **קַל** with affixes **קָלָה**, **קָלִי**, **קָלָתִי**; 3 fem. sing. pret. with suffixes, **בְּקִשְׁתֶּחֱמֶם** from **אִכְלָה** (primitive form **אִכְלַת**), so **אֶהְבְּתֶחֱמָה**. It is to be observed, however, that a paragogic **הַ** or **וְ**, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic **וְ** does not disturb the position of the accent, e. g. **אֶרְצָה**, **אֶרְצֶנּוּ**; **נָבָה**, **נָבְנוּ**; so **רַחֲמָה**, **רַחֲמֶיךָ**, **רַחֲמֵינוּ** Lam. 1: 1, but **מְלִאָה** Isa. 1: 21; neither does the feminine ending **וְ**, which is a Segholate formation, § 185, e. g. **מְדַבֵּרַת**, **מְדַבֵּרַי**.

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

2. The appending of a simple syllable, such as the suffixes **וֹי**, **וֵי**, **וֵי**, **וֵי**, **וֵי**, **וֵי**, or the verbal suffixes **וֹ**, **וֵי**, **וֵי**, **וֵי**, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: **בְּסָדָה**, **בְּסָדְוֹ**, **בְּסָדְוֵי**; **קָלָתִי**, **קָלְוֹתִי**; **מֵאֲחַזְנֵי**, **מֵאֲחַזְנֵי**, **מֵאֲחַזְנֵי**; **קָל**, **קָלוֹתִי**. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix

ף follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. ךַּ, ךָּ, ךֿ, ךֿ׃. 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. מִאֲחֵי, מִאֲחֵי, מִאֲחֵי; יִמְרוּן, יִמְרוּן, יִמְרוּן.

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

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

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

ciples, but *בָּתָּה* Gen. 35: 18, *בָּתָּה* Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So *בָּנוּ* *they built*, from *בָּנָה*, but *בָּנוּ* *in us*; *שָׁבוּ* *they carried captive* from *שָׁבָה*, but *שָׁבוּ* *they returned* from *שָׁבַח*; *אָרַח* *he has seized*, but *אָרַח* Job 23: 9 *I shall see* from *רָחַח*; *יָרַע* *it shall be evil* from *רָעַע*, *יָרַע* *he shall feed* from *רָעָה*; *מָרָה* *he was rebellious*, *מָרָה* *it was bitter* from *מָר*; *קִיְמִי* *arise thou (fem.)*, *קִיְמִי* *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 לְיִלְדָּהּ* Gen. 1: 5, *בָּנָה עִיר* Gen. 4: 17, *אָזְלָהּ יָד* Deut. 32: 36, *וְרָאָהּ בְּרִי* Ps. 2: 12. In a few exceptional cases the secondary accent *Methegh* remains to mark the original tone-syllable, after the principal accent has been thrown back, *לְבַעַר קֶן* Num. 24: 22, *נָבַל צִיץ* Isa. 40: 7, *וְהִשְׁמַע עִם* Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes *הֵם*, *הֵן*, *כֵּם*, *כֵּן*, § 33. 3, *אָבִיכֶם הִי* Gen. 43: 7; nor to a penult which is a mixed syllable, *וַיִּקְרָא לָהּ* Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, *וְהָרִיב לָהּ* Judg. 6: 31, *וְהָרִיב לָהּ* Ps. 94: 16. A mutable *Tsere* or *Hholem* may, however, be shortened and the accent removed *לֵי הָרִיב לָהּ* (for *הָרִיב*) 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 *לְבַעַר קֶן* Num. 24: 22, *נָבַל צִיץ* Isa. 40: 7, 8, 49: 7, 66: 3, Ezek. 22: 25. *Methegh* will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct *וְהִשְׁמַע עִם* Pa. 105: 28, *וְהִשְׁמַע עִם* Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter *ע* preceded by *Pattahh* *וַיִּשְׁבַּע לֵי* 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. עָתָה, אֲתָה, אֲתָה; אֲנִי, אֲנִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיִּלְכֶּה, וַיִּלְכֶּה; so וַיִּבְרָא, וַיִּבְרָא. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. וַיִּרְא Gen. 41: 33 for וַיִּרְא; so וַיִּרְא Zech. 9: 5, Mic. 7: 10, וַיִּשַׁע Ps. 39: 14 for וַיִּשַׁע; 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; וַיִּבְרָא becomes וַיִּבְרָא before ר Ps. 74: 22; so וַיִּבְרָא Gen. 29: 21, וַיִּבְרָא Judg. 4: 18, וַיִּבְרָא Isa. 44: 22.

a. לָמָּה, לָמָּה, לָמָּה are accented on the ultimate before וַיִּבְרָא, which the Jews read וַיִּבְרָא. In like manner הוֹסִיפִי becomes הוֹסִיפִי before וַיִּבְרָא 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 וַיִּבְרָא 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 וַיִּבְרָא Hos. 4: 4, or Pattahh furtive, וַיִּבְרָא Gen. 44: 2.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק) *end of the verse*). The next in power are Athnabh 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 אֱלֹהִים... הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 ... הַקִּיץ. הַקִּיץ. לְרִקִּיעַ. כֵּן: 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'bhi*, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnahh is divided into five sections, בָּי. רָמַיִשׁ... מִפְּיָה... לְיָלֵה... לְעִשׂוֹחַ. בִּי. in 2 Kin. 1: 6 into six, אֲלִיר... יְהוָה... בְּיִשְׂרָאֵל... שִׁלַּח לְרִישׁ... עֲקָרָוֹן. 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. Athnabh 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'bhî* 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 פּ Pashtha פּ, Mahpakh מ, Y'thihb ו.

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

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

	DISJUNCTIVE. CLASS I.	CONJUNCTIVE.	DISJUNCTIVE. CLASS II.	CONJUNCTIVE.	DISJUNCTIVE. CLASS III.	CONJUNCTIVE.	DISJUNCTIVE. CLASS IV.	CONJUNCTIVE.
PRIMARY SECTIONS.	⋮	,	}	, (,)	,	, (,) (,)	}	}
	^	^						
			^	, (,)	^	, (,) (,)		
SECONDARY SECTIONS.			^	, (,)	^	, (,) (,)	}	}
			^					
					.	, (,) (,)	}	}
UNUSUAL SECTIONS.					^		}	}
					^			

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

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'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'bhî*.—The first Conjunctive before *R'bhî* 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'bhî* 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. Shalshelath occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Kai ne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'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 וַיִּמְרוּ Gen. 5: 5; Athnahh וַיִּאֶמֶר Gen. 24: 34; Zakeph Katon וַיִּקְרָא Isa. 1: 30; R'bhî וַיִּהְיֶינָם Gen. 7: 19; Pazer וַיִּאֶמֶר 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 Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

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

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

a. Sometimes an excluded term of the series will take the place of the secondary accent *Methegh*, § 44. *Tiphkha* 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'bhira*, Deut. 26: 2 **וְהָיָה כִּי יִשְׂרָאֵל יֵצֵאוּ מִצִּיפְרָיִם**, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. *Zarka*, 2 Kin. 1: 16 **וְהָיָה כִּי יִשְׂרָאֵל יֵצֵאוּ מִצִּיפְרָיִם**, 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. **מִצְוָה** Ex. 20: 3, i. e. either **מִצְוָה** or **מִצְוָה**. Single words also occur with alternative accents, e. g. with *G'rashayim* or *Geresh* and *T'lisha Gh'dhola* **וַיִּשְׁמַע** Gen. 5: 29, **וַיִּשְׁמַע** Lev. 10: 4, **וַיִּשְׁמַע** 2 Kin. 17: 13, **וַיִּשְׁמַע** Ezek. 48: 10, **וַיִּשְׁמַע** Zeph. 2: 15.

POETIC CONSECUTION.

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

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, Pazer, Great Shalshleth or L'gharmeh.

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

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

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

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	·	· { · } ()	·	· · ·
	^	· } ()	·	· { · }
	· ^	· () } }	· ·	· } · ·
SECONDARY SECTIONS.			·	· } · }
			·	· { · }
			·	· ·
			·	
			·	· } · ·

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 \cdot^4 , 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) *E'lhî^a Mugrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhî^a Mugrash. 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'bhî^a Mugrash, 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'bhî^a Mugrash 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'bhî^a Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhî^a Mugrash 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'ghi, Ps. 2: 7, 3: 2, other-

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'bhî^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghesch 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'bhî^a. R'bhî^a, when governing an independent section of its own, i. e. Great R'bhî^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhî^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 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'hhī before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, גִּמְצוֹתֵיהֶם Ps. 5: 11, הוֹרְנֵי 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 אָנֹכִי אֲנִי Ps. 6: 3, Merka-Tsinnorith הִנֵּנִי בִּי Ps. 22: 9, Mahpakh-Tsinnorith בָּאֵת בִּי Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (מִקְנֵה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְנִלְךָ אִם-תִּצְדָּק-לִי Gen. 30: 31, יִשְׂרָאֵל-כֹּל Gen. 33: 11, עַל-פְּלִדְדֵי-בְרֵאשִׁיעַ Gen. 12: 20, 25: 5, Ex. 20: 11, וְאֶחָד-כָּל-אֲשֶׁר-לוֹ Ex. 22: 8, עַל-פְּלִבְיֵי-שֹׁחֵץ 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. תְּלַשְׁדֵּי-עֲלִים Deut. 19: 15, נִפְשֵׁי-יִלְדָּי 1 Kin. 17: 21, אֲמַרְיֵהוּדָה 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, *הַיְתַהֲלֹךְ־נָה*, *בְּל־עוֹה*, *אֶחָד־שָׁנִי*, otherwise it will commonly receive the secondary accent *Methegh*, *שָׁם־יִלְכֶה*, *הַעֲסֵה־תְּהִיָּה*, *כְּתַב־תְּהִיָּה*, *אִי־יִרְאֶה*.

a. The particles *אֵל*, *אֶל*, *אִם*, *אִי*, *אִן*, *עַל*, *כִּן*, *כִּי*, *כֵּן* are almost invariably followed by Makkeph, so are the nouns *בֵּן*, *בַּר* and *עַל* 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*, *אִן*, *כִּי*, *לֵא* and the pronoun *כִּי*, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. *אִי־לְרָם* Ex. 22:4, *טִי־אָהָה* Gen. 27: 32, *וְשִׁלְחֵה־אֵשׁ* Hos. 8: 14, *וַיִּקְרָא־לֵוִי* Gen. 15: 10. The pronoun *טו* is followed by Makkeph before words whose initial letter admits *Daghesh-forte* Conjunctive, *כִּי־אִם* 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־בְּהוֹרֵחַ* Ps. 1: 1. *אִשְׁרֵי־לֵוִי* are joined by Makkeph but never *לֵא־אִשְׁרֵי*, the *לֵא* being always linked to the following word. *כִּי־לֵא* 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 *לֵא*, thus *כִּי־לֵא־בְּאֵרֶם* but *לֵא־בְּאֵרֶם*.

b. *Tsere* remains before Makkeph in *אֵשׁ*, *בֵּן*, *נִר*, *נִר*, *עַד*, *עַד*, *עַד*; it sometimes remains and is sometimes shortened in *לֵב*, *שֵׁם*, *שֵׁם*, *שֵׁם*, *שֵׁם* e. g. Gen. 16: 13 *שֵׁם־דִּיהוֹנָן*, but ver. 15 *שֵׁם־בְּנֵי*. It once remains according to some editions in *אֵד* Job 41: 26, a word which is three times written *אֵד* without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. *Methegh* remains in the place of the accent on *יָחַף* 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 *נִקְרָא־לְנֶה* Gen. 34: 16, *נִשְׁבַּע־לִי* Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. *יְהוָה־פָּאֵדוֹ* Jer. 46: 20, and perhaps *סִסְחֵה־קִיָּה* Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. *כִּי־עֲלִים* Lam. 4: 3, *בְּחַר־בְּהִיָּהֶם* 2 Chron. 34: 6, and probably *אֶהְיֶה־יְהוָה* Hos. 4: 18, *לְהַשִּׁיר־פְּרִיָּה* 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 *בְּחַר־בְּהִיָּהֶם* and *כִּי־עֲלִים*.

METHEGH.

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

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

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, **וַיִּשְׁאָרֵנוּ** Num. 21: 35, **מִלְּקַח הַתְּבַשְׁתָּן** Num. 21: 33, **קָלָה-קָלָה** 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. **וַיִּזְרְחוּ** Deut. 4: 26, **הַיְיָרוּחֵינָהּ** Josh. 22: 27, where the tone falls on the penult; **וַיִּלְחָצוּ** 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. **וַיִּמְתְּקוּהוּ** Job 1: 7, **וַאֲשַׁחֲמָדָה** 2 Sam. 22: 24, **וַיִּמְתְּקוּהוּ** Ezek. 42: 5, **מִתְחַחֲחֲחֵנוּ** Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. **וַיִּמְתְּקוּ** Jer. 33: 24, **אֶת-בְּלִיתֵיהֶם** 1 Kin. 21: 1, **וַיִּזְרְחוּ** Deut.

6: 25, except in certain cases which require it, e. g. **נְתַחֲמָה** Ex. 1: 10, **וְהִתְהַלַּכְתָּ** 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*), **וַיִּשְׁמַע** Gen. 3: 8, **וַיִּשְׁמַע** Gen. 7: 2, **מִמֶּנּוּ וְיִחַי** Ps. 18: 46, **בְּהַנּוֹסְיוֹ** Zech. 9: 16, but **וַיִּצְאָהוּ** Gen. 24: 11.

(2) On *š*, *ı* or *š* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ı* or *š*, **וַיִּשְׁמַע** Gen. 3: 24, **וַיִּשְׁמַע** Gen. 4: 26, **וַיִּשְׁמַע** Gen. 30: 31. Initial *ı* followed by simple *Sh'va* is reckoned a short mixed syllable in the application of both the foregoing rules **וַיִּשְׁמַע** Gen. 47: 24, **וַיִּשְׁמַע** 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, **וַיִּשְׁמַע** Job 3: 5, but **וַיִּשְׁמַע** Ps. 9: 9.

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

A very few isolated instances are not embraced in the preceding rules, e. g. **וַיִּשְׁמַע** Gen. 17: 20, **וַיִּשְׁמַע** Gen. 50: 16, **וַיִּשְׁמַע** 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, **וַיִּשְׁמַע**, **וַיִּשְׁמַע**, **וַיִּשְׁמַע**, **וַיִּשְׁמַע** Gen. 30: 38, **וַיִּשְׁמַע** Isa. 9: 17, 10: 34, **וַיִּשְׁמַע**; sometimes to other intermediate syllables, § 20. 2, e. g. **וַיִּשְׁמַע** Ex. 12: 21, **וַיִּשְׁמַע** Num. 31: 12 (but **וַיִּשְׁמַע** Deut. 34: 1, where a simple syllable precedes), **וַיִּשְׁמַע** Isa. 63: 7, **וַיִּשְׁמַע** Obad. ver. 11, particularly before the first radical of **וַיִּשְׁמַע** *to be* and **וַיִּשְׁמַע** *to live* when pointed with *Sh'va* **וַיִּשְׁמַע**, **וַיִּשְׁמַע**; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. **וַיִּשְׁמַע** Gen. 1: 11, **וַיִּשְׁמַע** Ex. 12: 7, Zech. 14: 2, **וַיִּשְׁמַע** 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, מִלְּקָה Gen. 19: 12, מִקְרִיבָא Gen. 22: 12, מִלְּשֹׁבָם Gen. 34: 6: With disyllables this is rare and exceptional וּמִיָּאֵן 1 Kin. 1: 19, מִלְּהִיבָה 1 Chron. 28: 9.

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

(1) To the article הַ or the inseparable prepositions בּ, כּ, לַ with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghehsh forte has been omitted, provided they stand in the second place before the accent, הַמִּקְשָׁח Lev. 3: 3, לְמַנְצֵחַ Ps. 4: 1, but הַיְלָלִים Gen. 33: 5, לְקָרֵב Ps. 144: 1.

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

(3) To the first syllable of הַיְדָרִי or הַיְדָרִי before Makkeph or with the accent Pashta, הַיְדָרִי־אֹרִי Gen. 1: 3, הַיְדָרִי Gen. 4: 8, הַיְדָרִי־שָׁחַר Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, הַיְדָרִי־שָׁחַר 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 *a*, *i*, and *u* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *u*, the unemphatic conjunction, is an exception with which it is not written, e. g. הַיְדָרִי Gen. 6: 19, הַיְלָלִים Gen. 31: 4, unless the Sh'va be compound, e. g. הַיְדָרִי־שָׁחַר Gen. 1: 18, הַיְדָרִי־שָׁחַר 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. הַיְדָרִי־שָׁחַר Gen. 32: 22, הַיְדָרִי־שָׁחַר Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִמְצְאוּהוּ 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. וְהַשְׁבֵּחַ, לְיִשְׂרָאֵל, וְאֶחָדָהּ, מִהַכְּהֹנִים.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. וְעַיִן Job 19: 6, נִתְקָה Ps. 2: 3, כְּמִדְּפֹטַח 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'irikh* (מְאִירִיךְ *prolonging*), with a short Hhirik it was called *Hhürük* (חִירִיק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. וְאֶחָדָהּ Isa. 66: 13, לְאֶחָדָהּ Deut. 12: 31, וְאֶחָדָהּ Zech. 7: 14, וְעַל־צִבְאָה Num. 10: 23, וְיִקְרָאֵהוּ 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, וְעַל־צִבְאָה Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, וְאֶחָדָהּ Ps. 79: 10.

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

(3) Words accented with Olev'yörēdh, R'bhī^a or D'hhī 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 וְיִהְיֶה Ps. 1: 3, וְיִהְיֶה Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, **קָרָה־לֵךְ** Ps. 36: 7, **וְאֶתְנִיחַ** Ps. 91: 15.

(4) **אֵי** with Munahh before D'hhī 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), **וְאֵתְנִיחַ** Gen. 10: 14, **וְשִׁקְרִים** 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'bhīr, 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), **וְשִׁקְרִים** 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 (**מִסֹּרֶת** *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (**קְרִי** *read*), and K'thibh (**כְּתִיב** *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word **וַיֹּאמְרוּ** Josh. 6: 7 is connected the marginal note **וַיֹּאמְרוּ קְרִי**. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly **וַיֹּאמְרוּ**. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **וַיֹּאמְרוּ**. Again, in ver. 9, **וַתִּקְרָא** in the text refers to **קָרָא** in the margin; the K'ri is here **וַתִּקְרָא**, and the K'thibh, whose vowels are left to be determined by the reader, **וַתִּקְרָא**. Jer. 42: 6 has **וַתִּקְרָא** where the marginal note is **וַתִּקְרָא קָרָא**; the K'ri is accordingly **וַתִּקְרָא**, and the K'thibh **וַתִּקְרָא**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כַּתּוּב וְלֹא קָרָא**, *written but not read*, placed in the margin, e. g. **וַתִּקְרָא** Ezek. 48: 16, **וַתִּקְרָא** 2 Kin. 5: 18, **וַתִּקְרָא** 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 **כַּתּוּב וְלֹא קָרָא**, *read but not written*, e. g. **וַתִּקְרָא** Judg. 20: 13 in the text, **וַתִּקְרָא** and in the margin **וַתִּקְרָא**, to be read **וַתִּקְרָא**; so Jer. 31: 38 **וַתִּקְרָא**. In 1 Kin. 21: 8 the first letter of **וַתִּקְרָא** is left unpointed as superfluous, and in Job 2: 7 **וַתִּקְרָא** is explained by the margin to stand for **וַתִּקְרָא**: so Jer. 18: 23 **וַתִּקְרָא** for **וַתִּקְרָא**.

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 **וַתִּקְרָא**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **וַתִּקְרָא** Lord, whose points it accordingly receives, **וַתִּקְרָא**, 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 *Kúpioc* 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 רִוּא, which is read רִוּי, though the sound indicated by the letters is רִוּיָא. So יִשְׁשֹׁבֵר read יִשְׁשֹׁבֵר, 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 *ē* or *ī* derived from *ā* is written *ā*, as חָרָה *Chara*, בַּלְאָאִים *Balaaim*, גַּבְעוֹן *Gabaon*, מַרְיָאִים *Mariam*; and on the other hand, *a* is sometimes written *ē*, אֲוֵלִיבְמָא *Olibema*, קֵיז *Keiz*, גֵּב *Geb*, especially before ה as קֹרֶה *Kore*, זָרֶה *Zare*. (2) *ē* is written for *ī* and *ō* for *ū*, חֵטָאִים *Chetaim*, גֵּעֵנָא *Geena*, גֵּדֵעָא *Gedean*, מֵעֵרָאִים *Meeraim*, אֲוֹחֵזָא *Ohozah*, אֲוֵזָא *Ozia*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, קַיָּאִים *Kavian*, נָבָא *Naba*. (4) The vowel letters are softened into their homogeneous vowels אֲוֵקְרָא *oukra*, אֲוֵדָבְרָא *oudabira*. (5) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, אֲוֵבָא *Sabaw*, אֲוֵבָא *Pagouh*, אֲוֵבָא *Xeroubim*, אֲוֵבָא *Sodoma*; the final vowel of Segholates is also written *ō* if *o* precedes, אֲוֵבָא *Moloh*, אֲוֵבָא *gomor*.

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; *קָנַס* to collect, *קָנְזִים* treasures; *קָבֵעַ* a cup, *קָוֵבַע* or *קֹוֵבַע* a helmet (of similar shape); *רָךְ* tender, delicate, *רַק* thin; *תָּקַן* to make straight, *תָּקַן* to straighten the beam of the balance, to weigh; *בְּכוֹר* first born, *בְּמֵר* first ripe, *בֹּקֵר* the first portion of the day, the morning; *הִלִּיחַ* to suspend, *הִלִּיחַ* applied to a bucket, to let down; *זָרַח* to cut, *קָצַר* to reap; *זָהָב* gold, *זָהָב* yellow; *סָפַן* to conceal, *סָפַן* and *סָפַן* to hide away as treasures, *סָפַן* to cover with boards; *נָחַץ* to destroy by tearing down, *נָחַץ* to destroy by uprooting; *נָחַץ* to slay, *נָחַץ* to sacrifice; *חָבַל* to bind, *חָבַל* to bound; *בָּרַח* to break up, flee, *פָּרַח* to break out, blossom, *פָּרַח* to break in pieces; *קָצַב* to cut off, *הִצִּיב* to hew stone, *חָצַב* to cut wood; *פָּרַח* to surround, *קָצַר* to encircle the head with a crown; *נָחַץ* to pour out, *נָחַץ* to pour in libation or in casting metals; *פָּרַח* to shine, *פָּרַח* to be pure; *חָרַח* to engrave, *חָרַח* to plough; *תָּקַן* to prove, *תָּקַן* to approve, choose; *שָׁחַח* to drive, its causative *הִשָּׁחַח* to break through, *חָקַר* to investigate; *נָצַב* to place, its reflexive *וַחֲנִיב*.

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

פָּרַץ to deal violently, *פָּצַר* to urge; *קָצַר* to cut with the sickle, reap, *פָּרַץ*

to cut with the teeth, bite; נָשָׂה to blow, נֶשֶׁם breath; קָנַם to collect, נֶכֶס riches, מִסְקָנִים 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, יָצַר to be straitened, נָצַר to guard, besiege, כָּצַר to restrain, חָצַר 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, גָּזַל heaven stone; פָּרַשׁ to unfold, make distinct, פָּרַשׁוּ to spread out; כָּרַם a vineyard, כָּרְמֵל 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, נֶצֶר poetic; אֶרֶץ cypress, אֶרֶץ once in poetry; שָׁטַח to shut, rarely שָׁטַח; סְעָרָה storm, שָׁעָרָה rare and poetic; שָׁכַח to cover, once שָׁכַח; נֶחַם to be quenched, once נֶחַם; אָבַח to abhor, once אָבַח; חָכַל to be foolish, once חָכַל; עֲוֹלָה iniquity, once עֲוֹלָה.

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

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

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 **Ṣ** for the Hebrew final **ה**, and the corresponding linguals for the Hebrew sibilants, **צ** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural **ע**, e. g.:

Heb. **הָפַד** *to wander*, Aram. **פָּפַד**, Syr. **פָּפַד**; Heb. **זָהָב** *gold*, Aram. **זָהָב**, Syr. **זָהָב**; Heb. **צָר** *a rock*, Aram. **צָר**, Syr. **צָר**; Heb. **שְׁלֹשׁ** *three*, Aram. **שְׁלֹשׁ**, Syr. **שְׁלֹשׁ**, Arab. **ثَلَاث**; Heb. **אָרֶץ** *the earth*, Aram. **אָרֶץ**, Syr. **אָרֶץ**. Other consonant changes: Heb. **בֵּן** *a son*, Arab. **بَن**, Aram. **בֵּן**, Syr. **בֵּן**; Heb. **רָצַח** *to kill*, Arab. **رَقَعَ**; Heb. **רָשָׁע**, Syr. **רָשָׁע**; Heb. **כִּסֵּא** *a throne*, Aram. **כִּסֵּא**, Syr. **כִּסֵּא**, Arab. **كُرْسِي**; Heb. **שָׂדֵה** *a field*, Aram. **שָׂדֵה**, Syr. **שָׂדֵה**, Eth. **ሰላ**.

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.:

אַחַז *Achan*; **אַחַז** *purple*; **שָׂטָן** *to hate*; **חֲבֵר** *chamber*; **עֵבֶר** *Doeg*; **נְבוּזַרְדַּנְשַׁר** *Nebuchadnezzar*; **אַלְמוֹג** *almug or algum trees*; **שֵׁן** *teeth*.

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

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

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

CONSONANT CHANGES.

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

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

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הַתְּקַטֵּל = הִתְקַטֵּל for תְּקַטֵּל; הִתְרַקֵּט probably for תְּרַקֵּט comp. Arab. *takattala*. In אֶזְכֶּרְךָ 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. אֶרֶב, אֶזְרִיב, אֶרְבֵּיב *arm*; אֶמָּחַ, אֶמָּחַל, אֶמָּחַל *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶמָּחַר, אֶמָּחִים, אֶמָּחִים, אֶמָּחִים. So in Chaldee אֶמָּחַ *blood*, Heb. מָחַ; אֶמָּחַן *garden*, Heb. מָחַן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek *χθίς*, *ἐχθίς*.

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

a. This occurs regularly in verbs whose first radical is ו or כ, and in nouns derived from such verbs, e. g. רָבַב for רָבַב, רָדַעַה for רָדַעַה, רָבַבַה for רָבַבַה, רָבַבַה for רָבַבַה, רָבַבַה Ezek. 2: 10 for רָבַבַה, רָבַבַה Ezek. 1: 4 for רָבַבַה, and perhaps רָבַבַה Am. 8: 8 for רָבַבַה.

א is thus dropped in רָבַבַה for רָבַבַה, אָנַחַה for אָנַחַה; also in a few instances from the beginning of the second syllable of words, e. g. רָבַבַה Ezek. 28: 16 for רָבַבַה; רָבַבַה Job 32: 11 for רָבַבַה; רָבַבַה Eccl. 4: 14 for רָבַבַה; רָבַבַה 2 Chron. 22: 5 for רָבַבַה; רָבַבַה Ezek. 20: 37 for רָבַבַה; רָבַבַה 1 Kin. 5: 25 with DagHesh-forte conservative for רָבַבַה; רָבַבַה Prov. 8: 17 for רָבַבַה; רָבַבַה Prov. 17: 4 for רָבַבַה; רָבַבַה 1 Sam. 1: 17 for רָבַבַה. These examples likewise admit of a different explanation; א may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to § 57. 2 (2), after which it may readily be dropped altogether.

ב is occasionally dropped from the participles of the Pual or fourth conjugation, as רָבַבַה for רָבַבַה; ל in רָבַבַה for רָבַבַה; ל in רָבַבַה Ex. 3: 2 for רָבַבַה; רָבַבַה Ex. 7: 22 for רָבַבַה Ex. 7: 11; and perhaps ב in רָבַבַה Gen. 49: 11, which appears to be for רָבַבַה.

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

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with ה of the article and of verbal prefixes, and י as the final radical of verbs, e. g. רָבַבַה for רָבַבַה; רָבַבַה for רָבַבַה.

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

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

for **הַמַּלְאָכִים** **הַמַּלְאָכִים** Ex. 2: 4 for **הַמַּלְאָכִים** and probably **מַלְאָכִים** Ps. 139: 8 with Daghesh-forte conservative for **מַלְאָכִים**.

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

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, **מִן** for **מִינֵה**, **הַחַמְלָם** for **הַחַמְלָםִים**, **לְבַרְכָּךְ** for **לְבַרְכָּךְךָ**, but **רַב** from **רַבְב**, **מְשִׁירָה** 1 Kin. 1: 15 for **מְשִׁירָה** or **מְשִׁירָהִים**, **מְהַרְהֵרָה** Ezek. 4: 3 for **מְהַרְהֵרָהִים** Mal. 1: 14 for **מְשִׁירָהִים**.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid **נ**, rarely with **ל** and **ר** and only in particular words; so **נ** of the Hithpael of verbs before **ד** and **ט**, and in a few instances before sibilant and other letters, and **ד** at the end of a few words before **ח**. Thus, **יִתֵּן** for **יִתֵּןִים**, **מִנְתֵּה** for **מִנְתֵּהִים**; **יִלְקַח** for **יִלְקַחִים** Ezek. 27: 23 for **יִלְקַחִים** Am. 6: 2; **אֶשֶׁר לִי** for **אֶשֶׁרִים**; **יִתְדַבְּרֵי** for **יִתְדַבְּרֵיִים**, **יִתְשַׁמְּא** for **יִתְשַׁמְּאִים**, **הַחֲזֹכִי** for **הַחֲזֹכִים**, **הַחֲזֹכִים** for **הַחֲזֹכִיםִים**, **הַחֲזֹכִים** for **הַחֲזֹכִיםִים**, **לָח** for **לָחִים**, **אֲחִי** for **אֲחִיִים**.

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

3. A few isolated cases occur of the reverse process more common in 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 נ, e. g. מְכַבֵּל for מְכַבֵּל, דְּרַמְשֵׁק for דְּרַמְשֵׁק, מְעִזָּה for מְעִזָּה, דְּמַשְׁקָה for דְּמַשְׁקָה, Isa. 23: 11 for מְעִזָּה, קַצֵּי Job 18: 2 in the judgment of some for קַצֵּי ends, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תָּמַרְנִי Ps. 64: 7, Lam. 3: 22 is for תָּמַרְנִי is unnecessary and unwarranted.

4. When ר 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, מְסַחֵר for מְסַחֵר, יִשְׁחַר for יִשְׁחַר, יִשְׁחַר for יִשְׁחַר, נִצְטָק for נִצְטָק.

a. In יִשְׁחַרְחֵרְךָ 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 ר is likewise transposed with ר and changed to ר: thus, Aram. חֲרַחֲרֵן for חֲרַחֲרֵן; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ר appearing in this conjugation is חֲרַחֲרֵן Isa. 1: 16, where ר is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δρ) into σ, as σπιόμεν for σπιζόμεν.

§ 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. יִשְׁחַרְחֵרְךָ Isa. 35: 1 presumed to be for יִשְׁחַרְחֵרְךָ; פְּרִיֹן Num. 3: 49 for פְּרִיֹן Ex. 21: 30, Ps. 49: 9; כְּסֵם 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. וְיָדַעְתָּ דֵּעֶיךָ Deut. 8: 16, but mostly יָדַעְתָּ; וְיָדַעְתָּ אֶת־בְּרִיךָ Gen. 32: 20, commonly וְיָדַעְתָּ אֶת־בְּרִיךָ Ruth 3: 4, commonly וְיָדַעְתָּ. So, too, in some proper nouns, כְּגַדְיוֹן Zech. 12: 11, כְּגַדְיוֹ Josh. 12: 21; שְׂרִילָה, whose original ך is shown in the derivative שְׂרִילָה 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, אֲזַנְיָם from אֲזַנְיָם, בְּהַיִּים from בְּהַיִּים.

c. If the feminine endings ך and ך have, as is probable, a common origin, this may be best explained by the assumption that ך 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 וְכִפְתִּיחַ, absolute וְכִפְתִּיחַ, but with a suffix וְכִפְתִּיחַי (comp. וְכִפְתִּיחַי Deut. 32: 38), וְכִפְתִּיחַי. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ך and ך, because ך 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, יַעֲבֹדְנָהוּ Jer. 5: 22, or § 53. 3. *a* יַעֲבֹדְנָהוּ Isa. 33: 21 for יַעֲבֹדְנָהוּ, יַעֲבֹדְנָהוּ Ex. 15: 2 for יַעֲבֹדְנָהוּ. Comp. Gr. *ánōstos* and the English indefinite article *an*.

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

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

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

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

a. In like manner ו is changed to ׀ before ׀ in the word נָאוֹר from נָאוֹר; it is consequently unnecessary to assume, as Gesenius does, a singular נָאוֹר 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, כּוֹכַב for כּכּכּבּ; טוֹטְפוֹר for טטְטְפוֹר; בָּבֶל for בּבּלּ Gen. 11: 9; צִלְחוֹת 2 Chron. 35: 13 from צִלְחֹת Prov. 19: 24.

2. Much more frequently with the quiescents.

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

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

a. Medial *κ* regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. ראָלֵל; in אָמַר preceded by ל, thus לאָמַר; in אָלְפִים and certain forms of אָרוֹן preceded by the prefixes כּוּכּוּ, thus, כּוּכּוּ-אָלְפִים, but לאָלְפִי but כּוּכּוּ-אָלְפִי; כּוּכּוּ-אָרְזִי, but לאָרְזִי, כּוּכּוּ-אָרְזִי, but לאָרְזִי. The following examples are of a more individual character, e. g. נִאֲדוּ for נִאָדוּ 1 Kin. 11: 39 for נִאָעִלוּ, וַאֲנִסְטֶה Num. 11: 4, בְּאִזְקִים Jer. 40: 1, נִאֲטִיחֶנּוּ Isa. 14: 23. In a few cases this has led to a change of orthography, the *κ* for it, e. g. יִקְלֵי Ezek. 42: 5, and אִיכִיל Hos. 11: 4 from אִיכִיל Job 8: 8 for רִאשֹׁן, רִאשׁ Deut. 32: 32 for ראשׁ, and the examples cited § 53. 2, a.

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

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

a. Thus, *κ*: רִאשִׁים for ראשִׁים, חֲטָאִים for חטָאִים, שְׁאֵבֶיךָ Ezek. 25: 6 from שְׁאֵבֶיךָ ver. 1.; שְׁאֵבֶיךָ Pa. 139: 20 for שְׁאֵבֶיךָ Jer. 10: 5; רִאשִׁים from ראשִׁים; בּוֹדֵאִים Neh. 6: 8 for בּוֹדֵאִים; חֲטָאִים Isa. 51: 20, חֲטָאִים Deut. 14: 5; רִאשִׁים 1 Sam. 14: 33 for רִאשִׁים; חֲטָאִים Isa. 10: 13 for חֲטָאִים; זֶחֶךְ Zech. 11: 5 for זֶחֶךְ; this even occurs after mixed syllables, e. g. מְלֵאכֶיךָ for מְלֵאכֶיךָ; רִאשִׁים for רִאשִׁים; לְקַרְאִים for לְקַרְאִים, particularly in proper nouns לְקַרְאִים for לְקַרְאִים; רִאשִׁים for רִאשִׁים. So, יִרְדֵּי Eccles. 2: 13 for יִרְדֵּי; רִאשִׁים Jer. 25: 36 for רִאשִׁים; וְיִלְכֵדוּ Prov. 30: 17 for וְיִלְכֵדוּ. There is no instance of this with *י*, on the contrary, קָוָיו Cant. 5: 2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably quiesce in their homogeneous vowels, ו in an unaccented *u*, י in *i*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה; יִרְדֵּי for יִרְדֵּי; יִפְרֵי for יִפְרֵי; יִהְיֶי for יִהְיֶי.

(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. הוֹיָצַק for הוֹיָצַק, בָּלָה for בָּלָה, בָּלִי for בָּלִי, קָם for קָם, הִקָּים for הִקָּים, מָת for מָת, הוֹשִׁיב for הוֹשִׁיב, נָדוּשׁ for נָדוּשׁ, מוֹחַ construct state of מוֹחַ, בֵּית const. of בֵּית, הוֹלִיל for הוֹלִיל, יָגָלָה for יָגָלָה.

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

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*, גְּדוּלָה *greatness*, גָּדוּל *great*; קָטַל *he killed*, קָטוּל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטוּל *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; נַעֲרָה in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הוּיָא in the Pentateuch *he* or *she*, in other books *she* is always הוּיָא; 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 אֵלֶּם or הֵאֵלֶּם , elsewhere, with a single exception, הֵאֵלֶּם . The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל to *kill*, Aram. קַטַּל , Syr. مَب , Arab. قَتَلَ , Ethiop. ቀተለ .

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִקְרָבֵךְ , מִשְׁפָּחָה . Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

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

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שָׁמַע; שָׁמַע for שָׁמַע, 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 שָׁמַע and שָׁמַע; שָׁמַע but שָׁמַע; שָׁמַע but שָׁמַע. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שָׁמַע but שָׁמַע; שָׁמַע; 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 ה, e. g. שָׁמַע from שָׁמַע, שָׁמַע Job 31:24 (in most copies) from שָׁמַע, שָׁמַע from שָׁמַע. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus 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.

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; 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 א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable שָׁמַע Ps. 7:6, which is probably to be read *yirādōph*; though it might be pronounced *yirādōph*, 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 Dagshesh, 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

אָהֳלִים for אֲהֳלִים, אֲהוֹרֹר, אֲהוֹרֹר, אָבִים for אֲבִים, אָזֹר for אֲזֹר, אָסֵר for אֲסֵר. 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. זָרַע for זֶרַע (זָרַע), הִשָּׁע, הִשָּׁע, נִשָּׁע, נִשָּׁע, 2 Kin. 12: 9, בָּאֵשׁ for בְּאֵשׁ, בָּאֵר, also קָרְאֵן Ex. 2: 20 for קָרְאֵן Ruth 1: 20, הָאֲחֵרִי, הָאֲחֵרִי Prov. 1: 22 for הָאֲחֵרִי, הָאֲחֵרִי Job 20: 26 see § 111. 2. c, וְאֲסַעְלָם Zech. 7: 14 for וְאֲסַעְלָם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאֵי for מוֹצֵאֵי from מוֹצֵא, מוֹצֵאֵי, מוֹצֵאֵי, מוֹצֵאֵי Deut. 32: 10; מְעַלָּה, מְעַלָּה.

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

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. נָחַם, נָחַם, נָחַם, נָחַם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הִלָּלְתָּ Ps. 119: 43 from הִלָּל, but הִלָּלְתָּ Job 38: 24 from הִלָּל. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הִתְרַעַב Prov. 22: 24 from הִתְרַעַב Ps. 141: 8 from הִתְרַעַב but הִתְרַעַב Deut. 2: 9. There are a very few instances in which DagHesh-forte is found in ר, e. g. כָּלֵל מְהֵרָה Ezek. 16: 4, כָּלֵל Prov. 14: 10, מְבַגְדֵי־הָרֵף Prov. 15: 1 (in some editions), מְבַגְדֵי־הָרֵף 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. הִבְרִי for הִבְרִי, הִבְרִי for הִבְרִי, הִזְקִי for הִזְקִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִי for מִלְכִי from מִלְכֵה (מִלְכֵה); מִלְכִי from מִלְכֵה; מִלְכִי from מִלְכֵה, מִלְכִי from מִלְכֵה. 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. קָבֵלִי for קָבֵלִי , הַזְזִיקֵי for הַזְזִיקֵי , לְהִלִּי for לְהִלִּי , לְהַפֵּר for לְהַפֵּר , פְּלִלְיָהּ for פְּלִלְיָהּ .

a. Vav before a guttural follows the rule just given; before ו , and sometimes before ח or כ 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 וַיְהִי , וַיִּזְכֹּר , וַיִּזְכֹּר and וַיִּזְכֹּר , וַיִּזְכֹּר , וַיִּזְכֹּר .

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

c. In קָהָה Gen. 32: 20 for קָהָה 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. יָרָה for יָרָה , לָכְתָּה for לָכְתָּה . If either letter is a guttural, Pattahh is mostly used instead, e. g. יָהָה , פָּעַל , גָּבַה . 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. בָּיִת , בָּיִת , but בָּיִת .

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

b. When the penultimate letter is ח or כ , it in a few instances takes Seghol, as אָהָל , בָּהָה , בָּהָה . When the final letter is א , it either remains otiant, § 16. 1, or requires Seghol, שָׂרָה , יָרָה , יָרָה ; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, יָרָה , יָרָה or יָרָה . 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. יָסַבְוּ for יָסַבְוּ , יָסַבְוּ for יָסַבְוּ (Daghesh-forte disappearing at the end of the word), יָבֹב for יָבֹב , יָבֹב Job 31: 15 for יָבֹבְוּ .

in the absolute; and all of them to the feminine ending ך. Examples of ך: גַּנִּי Num. 23: 18, 24: 3, 15, תִּיחֹזֵן several times, מִעֲרֵנִי Ps. 114: 8. Examples of ך: אֶתְּבַחֲרִי Hos. 10: 11, אֶתְּכִי Gen. 49: 11, בְּנִי *ibid.*, וְגַבְרִי Gen. 31: 39, הִבְרַחֲרִי Ps. 110: 4, הִזְכִּירִי Ps. 114: 8, יִשְׁבֵּרִי Ps. 123: 1, מִנְבַּחֲרִי Ps. 118: 5, מִשְׁפִּילִי *ver.* 6, מִמְקַיִי *ver.* 7, הוֹשִׁיעֵנִי *ver.* 8, מוֹשִׁיעֵנִי *ver.* 9, מִלְּאֲחֵרִי Isa. 1: 21, מִשְׁפִּירִי Ex. 15: 6, עֲזָבֵנִי Zech. 11: 17, רִבֵּנִי Lam. 1: 1, שְׁפִירִי *ibid.*, שִׁכְנִי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מְלִכֵי-צֶדֶק, גְּבֻרֵי-אֵל, to certain particles, as בְּלֵחֵי, וּזְלֵחֵי, בְּלֵחֵי, and perhaps to such participial forms as יִשְׁבַּחֲרִי Jer. 22: 23. Of ך: אֶתְּבַחֲרִי Ex. 15: 16, אֶתְּצַחֲרִי Isa. 8: 23, Job 34: 13, 37: 12, תִּיחֹזֵן Judg. 14: 18, יִשְׁבַּחֲרִי Ps. 8: 3, 80: 3, Jon. 2: 10, לִיֵּלֵחֵן almost constantly, מִשְׁפִּירֵחֵן Ps. 116: 15, מִזְלֵחֵן Num. 34: 5, Ps. 124: 4, עֲזָבֵחֵחֵן Ps. 92: 16 (K'ri), 125: 3, Ezech. 28: 15, Hos. 10: 13, הִבְרַחֲרֵחֵן Job 5: 16, עֲזָבֵחֵחֵן Ps. 44: 27, 63: 8, 94: 17, עֲשָׂרֵחֵן Job 10: 22, הִבְרַחֲרֵחֵן Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לִיחֵ verbs. In modern Persian ך 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. c.

§ 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. הִשְׁפִּירֵחֵן Neh. 3: 13 from הִשְׁפִּירֵחֵן after the rejection of ך by § 53. 2. *b*; בֵּיחֵ after the softening of ך to *i* becomes בֵּיחֵ; קִשְׁלֵחֵן by the rejection of ך becomes קִשְׁלֵחֵן; יְדֵחֵ prefixed to proper names is from יְדֵחֵ for יְדֵחֵן, § 57. 2 (4), an abbreviation of יְדֵחֵחֵן, § 47.

2. One of them may be hardened into its corresponding semi-vowel; *i* ך with *i* ך may form *i* ך, or the first *i* may be changed to *iy*, which, upon the reduplication of the ך to preserve the brevity of the antecedent vowel, § 24. 3, becomes *יײ*, e. g. עֲבֵרִי with ך becomes עֲבֵרֵיִם or עֲבֵרֵיִם. So, ך before ך forms יְדֵחֵ, and before ך forms יְדֵחֵ, e. g. עֲבֵרֵיִחֵן, עֲבֵרֵיִחֵן; in like manner ך is changed before ך into *uw*, forming ךּ, which, by § 56. 3, becomes יְדֵחֵ, e. g. מְלִכֵיחֵן, by the substitution of ך for ך, מְלִכֵיחֵן. *I* ך followed by *u* ך forms *w*, קִשְׁלֵחֵחֵן, קִשְׁלֵחֵחֵן; פִּירֵחֵן, פִּירֵחֵן; הִמְשִׁירֵחֵן for הִמְשִׁירֵחֵן Josh. 14: 8. *E* ך before *i* ך or *u* ך is resolved

into *ăy*, 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 כּוּיִט with י becomes כּוּיִטִי, and with וּוּי כּוּיִטִי. The same resolution of יַ occurs before final ה, forming הַיִּי, and by § 61. 2 הַיִּי, thus נְעִירֵי with ה becomes נְעִירֵיהֶּ.

a. Grammarians have disputed whether in such words as עֲבִירִים, פִּלְקִיּוֹת the point in י is Dagheesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyim*, *malkhuyyōth*, or *ibhriyim*, *malkhuyōth*. If the explanation given above be correct, it is Dagheesh-forte Conservative. Comp. קָיִם, קָיִם.

b. Such forms as מְרִיָּהּ, מְרִיָּהּ, מְרִיָּהּ from מְרִיָּה are only apparent exceptions to the above rules. The word is properly מְרִיָּה, 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 עֲרִבָאִים 2 Chron. 17: 11 from עֲרִבָה and ים, the vowels are kept separate by an interposed א.

c. In words of לִ"ו formation, such as עָשָׂה, עָשָׂה, and עָשָׂה from עָשָׂה, 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 עָשָׂה, עָשָׂה, עָשָׂה (like קָטְלִים) from which י is rejected by § 53. 3. In the same way עָשָׂה, עָשָׂה, etc., from עָשָׂה are for עָשָׂה. In such alternate forms as מְרִיָּהּ from מְרִיָּה, the radical י is retained by preserving the antecedent vowel, which, before Dagheesh-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. וְחָגְגוּ מִבְּחֹדֶיךָ Prov. 21: 22, וְחָגְגוּ (also when ח has Hhateph Kamets, e. g. וְחָגְגוּ לְחֵלֶב Judg. 9: 9), often before ה and כ, particularly if it receives the secondary accent, e. g. וְחָגְגוּ for וְחָגְגוּ but לְחֵלֶב, וְחָגְגוּ, rarely before א and י, וְחָגְגוּ Gen. 14: 10, וְחָגְגוּ Neh. 9: 18, 28 but וְחָגְגוּ Ezek. 35: 12.

b. When (.) before a guttural is followed by another consonant with (.) or (,) וְחָגְגוּ but וְחָגְגוּ, וְחָגְגוּ but וְחָגְגוּ, once before the liquid ל, e. g. וְחָגְגוּ Ex. 38: 3 for וְחָגְגוּ, and once before נ, e. g. וְחָגְגוּ for וְחָגְגוּ.

c. In וַאֲזַק־אֶת 1 Sam. 28: 15 and the combination וְעָרַי a similar change takes place after a guttural to prevent the repetition of the vowel \bar{a} ; so in וַיִּשְׁלַח Ps. 20: 4, and וַאֲנִי וְאַנְחִי 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, מְלֶכֶךְ for מֶלֶךְ, רָרֵב for רֵב, אֲרֵץ for אָרֶץ, but מְרִיחַ, מְרִיחַ; only before ו, which can combine with \bar{a} and not with \bar{e} , \bar{a} is retained and lengthened to (.) by § 59, מְרִיחֵהוּ. Rarely in other cases מְרִיחֵהוּ for מְרִיחֵהוּ, where the change is facilitated by the preceding ו.

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

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

§ 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. מְרִיחֵהוּ, מְרִיחֵהוּ; מְרִיחֵהוּ, מְרִיחֵהוּ; מְרִיחֵהוּ, מְרִיחֵהוּ.

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

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

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

These are (1) lengthening short vowels, viz., (.) and not infrequently (.) which has arisen from (.) to (.), e. g. אָמֵר, אָמַר; בָּתְּבֹהַת, בְּתַבְּחָת; אָרֵץ, אַרְצָה; עָבַד, עָבְדָה, and bringing back Kamets Hhatuph shortened from Hholem to its original length וְיִימֶת, וְיִימְתָה. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עָבְדִי, עָבְדוּ; דָּבַרְתִּי, דָּבַרוּ; עָמַדְתִּי, עָמַדוּ. (3) Changing simple Sh'va in trilateral syllables and before the suffix הָ to Seghol, e. g. בִּיחָדָה, בִּיחְדָה; יָחִיד, יַחֲדָה. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אֲנִי, אָנִי; חָלִי, חֵלִי; חָצִי, חֵצִי (חַצְיֹה); אָנִי.

a. Patah sometimes remains without change, פָּה Ps. 132: 12, הִפְתָּה 2 Sam. 2: 27, נָצַלְתָּ Jer. 7, 10, נִגְבַּחְתִּי Prov. 30: 9, צָרְקֹתַי Job 34: 5, אֶתְּלֹחֵתִי Neh. 5: 14, and once restored in a simple syllable הַזֶּשֶׁת 2 Sam. 3: 34. Seghol more frequently, כָּלָה, צָדֵק, סָדָה, סָדָה and סָדָה. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Patah, הַזֶּה Isa. 18: 5 for הַזֶּה, so: הַשֶּׁבֶט Isa. 42: 22, הַחֵץ Gen. 17: 14, הַיַּבֵּל Gen. 21: 8, הַלֵּךְ Gen. 25: 34; in one word of Segholate formation it is converted to Seghol, הַשָּׁעַר, הַשָּׁעַר, and in another to Kamets, הַשָּׁעַר, הַשָּׁעַר. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus הַשָּׁעַר, הַשָּׁעַר; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ; הַחֵץ, הַחֵץ. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh and Olev'yoredh almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bbi' and Shalshleth, e. g. וְנִבְרָאָה Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha הַלְכֵה Deut. 13: 5, Pashta הַשְׁמֵר ibid., Geresch הַשְׁמֵר Ezek. 40: 4, and even with Conjunctives, e. g. אָנִי Isa. 49: 18, הַרְצֵלָה Ezek. 17: 15, וְגַשְׁ 2 Chron. 23: 31.

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

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

This occurs only with (.) or (..) in certain forms of ל"ה verbs, e. g. **הַגָּל** from **הַגְּלֵת** for **הַגְּלֵת**, **וַיִּצְדָּק** for **וַיִּצְדָּק**, **וַיִּרְדָּף** 1 Sam. 21: 14 for **וַיִּרְדָּף**, **וַיִּשְׁפֹּךְ** for **וַיִּשְׁפֹּךְ**. 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. **וַיִּרְדָּף** for **וַיִּרְדָּף**.

(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), **מִקְדָּשׁ**, **מִקְדָּשׁ**; **מִלְכָּה**, **מִלְכָּה**; **דָּבָר**, **דָּבָר**.

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 *i*, **מִרְיָץ** const. **מִרְיָץ**, **מִרְיָץ** const. **מִרְיָץ** but **מִרְיָץ**; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (**חֹסֶק** 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. **שָׁמַע**, **שָׁמַע**; **מָנָה**, **מָנָה**; **סוּחַ**, **סוּחַ**; **רָדַי**, **רָדַי**.

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. **וַיִּבְרָא**, **וַיִּבְרָא**; **וַיִּשְׁבַּע**, **וַיִּשְׁבַּע**; **וַיִּשְׁבַּע**, **וַיִּשְׁבַּע**; **וַיִּשְׁבַּע**, **וַיִּשְׁבַּע**.

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. דָּבַר, דְּבָרִים, דְּבָרִיכֶם, 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. תִּקְטְלֶנָּה from תִּקְטֵיל; קָמְנָה from קָיִם; דְּקָטְלֵתִי from דְּקָטֵיל; קָטְלֵתִי from קָטֵיל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

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

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

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטֵיל, שָׁמַיִם from שָׁמַיִם, or retained either unaltered, as הִקְיִמוּהָ from הִקְיִם, מִשְׁכָּנִי from מִשְׁכָּן, or with a change of quality from pure to diphthongal or the reverse, בְּתוֹקָהּ from בְּתוֹק, נְכוֹנֵי from נְכוֹנֵי, הִקְמַנְוּ from הִקְיִם, פְּלִיטִים from פְּלִיטִים.

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}
		\bar{i}	\check{i}
	<i>pure</i>		
Labial, . . .	<i>diphthongal</i>	\bar{o}	\check{o}
		\bar{u}	\check{u}
	<i>pure</i>		

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, קָטַלָּהּ. 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. טָרַחַם *to lay waste* comp. טָרַחַם; וָלַעַה *to burn* comp. וָלַעַה; סָרְעָפָה *a branch* comp. סָרְעָפָה; טָרְעָפָם *thoughts* comp. טָרְעָפָם; סֵפֶרֶט *a sceptre*, comp. סֵפֶרֶט; טָרְעָנִי *tranquil* comp. טָרְעָנִי; שָׂרַעַה *to spread* comp. שָׂרַעַה; or by blending two different roots, e. g. רִעַשׁ *to be fresh* composed of רָעַשׁ and רָעַשׁ; קָטַנִּי *a certain one* = קָטַנִּי; אֶלְמִינִי *a frog* from אֶלְמִינִי *to leap* אֶלְמִינִי (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזַח, גָּזַי, גָּזַח, have in common the two letters גַּז with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב *father*, אָח *brother*, אָמ *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and

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

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

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

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

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

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

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

a. The classification usual with the Jewish grammarians is into verbs (מעשים *actions*), nouns (שמות *names*), and particles (דברים *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, אָנֹכִי	We	אֲנֵנוּ, אַתְּנוּ, אַתְּנוּ
2. { Thou m.	אַתָּה	Ye m.	אַתֶּם
{ Thou f.	אַתְּ, אַתְּךָ	Ye f.	אַתְּנָן, אַתְּנָן
3. { He	הוא	They m.	הֵם, הֵמָּה
{ She	היא	They f.	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 אָנֹכִי with the accent on the penult except Job 33: 9), and אָנֹכִי (in pause אַתְּךָ) 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 אַתָּה; אַתָּה occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 5: 42; אַתָּה though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibb, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַתָּה without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתָּה without the final vowel Num. 11: 15, Dent. 5: 24, Ezek. 28: 14. The feminine אַתָּה is occasionally written אַתָּה Judg. 17: 2, 1 Kiu. 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 אַתָּה occurs only Ezek. 34: 31, where a few manuscripts read אַתָּה; the alternate form אַתָּה occurs Gen. 31: 6, Ezek. 18: 11, 34: 17; in Ezek. 13: 20 most editions have אַתָּה.

(3) The third person fem. sing. אַתָּה 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 אַתָּה a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that אַתָּה *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read אַתָּה *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi אַתָּה Ruth 1: 13 and אַתָּה 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 אַתָּה or אַתָּה §§ 85. 1. a (1), 201. c. In the first person the nasal is omitted אַתָּה, אַתָּה. The plurals of the second and third persons were originally אַתָּה, אַתָּה, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. אַתָּה אַתָּה. The vowel *ū* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* אַתָּה or *ē* אַתָּה. 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 אַתָּה 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 אַתָּה *cognomina*; the first person is אַתָּה *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	ם
{ <i>Fem.</i>	ה	ה	ן	ן

In the first person singular י is attached to nouns, and ך to verbs. In the second person the palatal כ is substituted for the lingual ך of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms ם, ך, ן are used with plural nouns; ם, ך with verbs and singular nouns.

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

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

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

The poetic form זֶה is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final 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 or that</i>	ךְׁמֶיךָ	מֶיךָ	מֶיךָ

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 םׁ is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is םׁ, 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 שְׁלָחוֹ *who he sent him*, i. e. whom he sent, וְרֵעוֹ אֲשֶׁר *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, מִשָּׁם — אֲשֶׁר *whence*.

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

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

INTERROGATIVE AND INDEFINITE PRONOUNS.

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

The vowel of מַה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed מַה and the following letter is doubled, e. g. מַה שְׂמֹנוֹ Ex. 3: 13. Before the stronger gutturals ה and ח it also commonly receives (), e. g. מַה הָיָה Ps. 39: 5, מַה הַשָּׂמַיִם Gen. 31: 36. Before the weaker gutturals א, ע and ר, it commonly takes (), e. g. מַה אָנֹכִי Zech. 1: 9, מַה עֲבַדְתָּ 2 Kin. 8: 13, מַה רָאִיתָ Judg. 9: 48. Before ה, ח and ע with Kamets it takes (), § 63. 1. a, e. g. מַה הָיָה לָּךְ Ex. 32: 1, מַה הִקְטַנְתָּ Gen. 20: 9, מַה עָשִׂיתָ ib.; and occasionally before other letters especially when it has a disjunctive accent מַה קוֹל 1 Sam. 4: 14,

מִשְׁפָּט גֵּדָה 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4: 2, מִלְּכָם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהם Ezek. 8: 6 K'thibh.

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

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

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנֵי יָמִים *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.	פִּיעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	" passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעַל	Hophal	" passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

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

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

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כִּבְיָדִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from לַעֲשֶׂה *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 לַעֲשֶׂה becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (פִּי"וּ); one in which He takes the place of the third radical, a Lamedh He (פִּי"ל); one whose second and third radicals are alike an Ayin Doubled (פִּי"פ), 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, נִבְנָה *to steal*, Ni. *to be stolen*; כָּתוּב *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, הִתְבַּחַשׁ *to hide*, Ni. *to hide one's self*; שָׁמַר *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; הִתְנַחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, *יָצַץ* to counsel, Ni. to take counsel together; *לָחַם* Ni. to fight, *μάχσθαι*, 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; *רָחַב* to write, Pi. to write much with the implication that it is to little purpose, to scribble; *קָבַר* to bury, Pi. to bury great numbers.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to perish, Pi. to make to perish, to destroy; *לָמַד* to learn, Pi. to teach, i. e. cause to learn. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to be very near and to bring near; *שָׁדַח* 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, אָפַּן to sin, Pi. to free from sin, expiate, סָבַל 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; בָּאוּ 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, נָחַת perhaps permit to suffer Ex. 22: 21, קָדַם 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, קָשַׁב Hi. to be attentive, prop. to make (one's ear) attend; מִתְּקַן Hi. to be sweet, prop. to cause sweetness; מִתְּנַחֵל Hi. to be wise, prop. to act wisely, exhibit wisdom; מִתְּנַחֵץ 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, שָׂרַח Hi. to cause to bud and to put forth buds; אָרַךְ Hi. to prolong and to be long; עֲשִׂירַח Hi. to enrich and to grow rich; שִׂמְךָ 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, נָקַח K. to extend or to bend, trans. and intrans., Hi. id, trans. In Job 23: 11, Ps. 125: 5, Isa. 80: 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, מָצַח Pi. *to deliver*, Hith. *to escape, deliver one's self*; צָדַק Pi. *to justify*, Hith. *to justify one's self*; שָׁחַח Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; חָלַח 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*; חָכַח 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)*; חָנַח 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, קָשַׁח 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*; נָפַח Pi. *to atone*, Hith. *to be atoned*; פָּרַח Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַח 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, שָׁחַח Pi. and Hi. (rare) *to send*, שָׁחַח 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, חָצַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, חָלַח Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁח Pi. *to cook* (food), Hi. *to ripen* (fruit); בָּרַח 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, שָׁחַח Pi. *to burn incense* (to idols), Hi. *to burn*

incense (to God); חִלְצָהּ Hi. *to change*, Pi. *to change* (the clothes); חָטַם 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, חָשַׁף Ni. and Hith. *to be poured out*; דִּבְרָה Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; חָשַׁר 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); בָּסַח *to be pale*, נָנַח *to draw near*, נָחַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; קָטַל *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָהַח *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; יָסַף *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּרַל *to separate* and שָׁמַד *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and יָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

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

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, שָׁרַף K. *to break the neck* (שָׂרֵף); שָׂרַף K. *to tithe* (שָׂרֵף ten); לָבַן *to make bricks* (לְבָנִים); נָלַב Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (לֵבָב heart); כָּהֵן Pi. *to act as priest* (כֹּהֵן); בָּנָה Pi. *to build a nest* (בֵּן); מָרָבָה Pu. part. *square* (מָרָבָה four); מְשָׁרָף Pu. *almond-shaped* (שָׁרָף); מְרָבָה Pu. *dyled scarlet* (מְרָבָה); הִשְׁלִיךְ Hi. *to snow* (שָׁלַךְ); הִשְׁאִיף Hi. *to give ear* (שָׁאִף); הִשָּׂה Hi. *to snare* (שָׁה); הִשָּׂה Ho. *to be salted* (שָׂה); הִשְׁתַּיֵּת Hith. *to make one's self a Jew* (הִשְׁתַּיֵּת).

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

PERFECT VERBS.

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

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

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

(1) The following have Tsere, viz.:

זָקַן	to be old.	הִטָּב	to be <i>heav.</i>	נִטָּא	to be <i>unclean.</i>
נִחָאָהַ	to delight.	נִחָאָהַ	to be <i>clean.</i>	נִחָאָהַ	to be <i>dry.</i>

יָרָא <i>to fear.</i>	מָלֵא trans. or intrans. (Esth. 7:5 מָלֵא trans.) <i>to fill</i>	צָמָא <i>to thirst.</i>
כָּבֵד (Isa. 24: 20 עֲבִיר) <i>to be heavy.</i>	7:5 מָלֵא trans.) <i>to fill</i>	קָפַל (Isa. 33: 9 קָפַל) <i>to wither.</i>
יָשָׁר <i>to be right.</i>	מָוָה <i>to die.</i>	שָׂנֵא <i>to hate.</i>
לָגַשׁ 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.

אַהֲבָה <i>to love.</i>	חָסַר <i>to lack.</i>	קָדַשׁ <i>to be holy.</i>
אָשָׁם <i>to be guilty.</i>	חָשַׁב <i>to blush</i> (distinguished from חָשַׁב <i>to dig</i> .)	קָרַב <i>to come near.</i>
בָּצָח <i>to swell.</i>	חָשַׁב <i>to dig.</i>	רָעַב <i>to be hungry.</i>
בָּצָח <i>to prevail.</i>	יָעַב <i>to be weary.</i>	שָׂעַע <i>to be sated.</i>
גָּבַל <i>to be or become great.</i>	רָשָׁה <i>to possess.</i>	שָׂמַח <i>to rejoice.</i>
דָּבַח <i>to cleave to.</i>	רָגַע <i>to be pleasant.</i>	שָׁכַח <i>to forget.</i>
הָשָׁן <i>to grow fat.</i>	רָגַע <i>to be pleasant.</i>	שָׁכַן <i>to dwell.</i>
חָלַל <i>to cease.</i>	רָגַע <i>to be strong.</i>	שָׁמַם <i>to be desolate.</i>
הִזְקִין <i>to be leavened.</i>	צָלַח <i>to come upon, to prosper.</i>	שָׁמַע <i>to hear.</i>
חָלַל <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 :

אָרַח <i>to shine.</i>	יָכַל <i>to be able.</i>	רַב (Ps. 18: 15 רַב) <i>to shoot.</i>
בוֹשָׁם <i>to be ashamed.</i>	רָקַשׁ <i>to snare.</i>	
טוֹב <i>to be good.</i>	זָלוּ (see § 86. a) <i>to flow.</i>	שָׁכַל (Gen. 43: 14 שָׁכַל) <i>to be bereaved.</i>
יָרַח <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 הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִתְשַׁמֵּן, הִתְשַׁמֵּן. If the first radical be צ, the ת will be transposed,

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

a. In one instance הִתְאַשְׁרֵם Jer. 49: 8 ה remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to ש, Eccl. 7: 16 רִשְׁוֹתֶיךָ, elsewhere רִשְׁוֹתֶיךָ; ה is likewise assimilated to the sibilant ר in the only Hithpael form in which that letter is the initial of the root הִתְאַחַזְרֵם Isa. 1: 16; in the Aramæan הִתְאַחַזְרֵם the ה is transposed and changed to ג. In one instance הִתְאַחַזְרֵם Judg. 19: 22 ה remains without assimilation before ג. The ה may either be assimilated or not to the initial ה of two verbs אֶחָזֵק, אֶחָזֵק, and the initial ה of two אֶחָזֵק, אֶחָזֵק. It is assimilated to the ה of אֶחָזֵק, which occurs but twice in the Hithpael, to the ה of אֶחָזֵק, which only occurs once and in one instance to ה, viz. אֶחָזֵק Isa. 33: 10 but אֶחָזֵק 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 ה (with ה prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ה have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ה merely supporting the vowel, like the corresponding ה in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutilla*, *kutilla* 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, אֶחָזֵק and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *ī* 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 | קֻטַּל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

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

b. The verb *קָטַל* is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model *קָטַל*, § 76. 2, is objectionable on account of its weak letter *ס*, and on account of the twofold sound of its initial radical *ק*, which, with its Daghesh-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. שָׁרַץ to *uproot* and שָׁרַץ to *take root*; Pi. עָמַד to *cause to stand*, applied to covenants and oaths, to *ratify*, and עָמַד, in a physical sense, to *raise up*; Hi. נָחַץ to *cause to rest, to set down*, and נָחַץ 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 מְצַלֵּץ Isa. 59: 3, Lam. 4: 14, to be *exceedingly defiled*, stronger than the simple Niphal מְצַלֵּץ; Niphal of Hithpael מְצַלֵּץ Ezek. 23: 48, מְצַלֵּץ Deut. 21: 8, מְצַלֵּץ 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 מְצַלֵּץ, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, מְצַלֵּץ, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the פ in order to give full effect to the reduplication; thus מְצַלֵּץ, which is the form written in the paradigm.

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

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

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

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

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

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

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

נָחַץ <i>to deal treacherously.</i>	הָחֵם <i>to be hot.</i>	נָחַץ <i>to bite.</i>
נָחַץ fut. \bar{o} , <i>to tear, fut. a, to resolve.</i>	הָחֵן <i>to be gracious.</i>	עָלַל <i>to do.</i>
הָלַךְ (mostly fut. \bar{o}) <i>to go.</i>	*הָרַשׁ fut. \bar{o} , <i>to plough, fut. a, to be silent.</i>	פָּטַח <i>to strip off.</i>
וָלַח <i>to curse.</i>	הָרַח <i>to tear.</i>	חָסַם <i>to use divination.</i>
*הָבִישׁ <i>to bind.</i>	הָצַר <i>to form.</i>	קָצַר fut. \bar{o} , <i>to cut off, fut. a, to be short.</i>
*הָשַׁב fut. \bar{o} , <i>to subdue, fut. a, to be weak.</i>	הָעֵל <i>to trespass.</i>	שָׁחַח <i>to rest.</i>
	הָרַח <i>to flee.</i>	הָסַח <i>to be finished.</i>
	הָרַח <i>to vow.</i>	

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

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 קָטִיל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing הָ to the construct infinitive, rejecting הָ 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 ר , which, appended to the masculine, would give רָבָרָב , 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 ר is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, רָבָרָב .

2 *masc.* The appended ר is derived from רָבָרָב .

2 *fem.* ר from רָבָרָב .

1 *com.* רָב changed from רָב of רָבָרָב ; compare the similar relation of the suffixes ר , בָ to the pronouns רָבָב , בָּבָב § 72. The Ethiopic retains the *k* unaltered, *kataalku*.

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

2 *masc.* בָּבָב from בָּבָבָב .

2 *fem.* בָּבָב from בָּבָבָב .

1 *com.* בָּב from בָּבָבָב .

Future or Imperfect (רָבָרָב).

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

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

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

1 *com.* The prefixed בָּ is from בָּבָב .

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

1 *com.* The prefixed בָּ is from בָּבָב .

Imperative (צִוְיָ), etc.

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

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

(5) The *Participle* (מְבֹרָךְ *intermediate* between the preterite and the future) shares the inflections of nouns and adjectives. The ו prefixed in several of the species is from the indefinite pronouns וְאִי or וְאִי.

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 ו which is rejected, and its vowel given to the prefix, § 53. 3, e. g. מְבֹרָךְ for מְבֹרָךְ, 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. מְבֹרָךְ for מְבֹרָךְ. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. מְבֹרָךְ, מְבֹרָךְ.

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

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

(4) Terminations consisting of a mixed syllable םהַ, ךהַ 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, מְבֹרָךְ from מְבֹרָךְ.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a.* **PRETERITE.** Verbs with middle Tseré 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, **הָתָה**, **הָתָה**, **הָתָה**, **הָתָה**, **הָתָה**. 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. **הָתָה**, **הָתָה**, **הָתָה**. The words **הָתָה** Judg. 5: 5, **הָתָה** Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from **הָתָה** *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, § 24. *c*, by Gesenius as Niphal preterites from **הָתָה** *shook*, comp. **הָתָה** Gen. 11: 7, **הָתָה** Am. 3: 11 from **הָתָה**, **הָתָה**.

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

2 masc. The vowel letter **הָתָה** is sometimes appended as in the pronoun **הָתָה** from which the termination is taken, **הָתָה** Mal. 2: 14, **הָתָה** Jer. 17: 4; so in other species besides Kal, **הָתָה** Gen. 31: 30, **הָתָה** Job 38: 12 *K'thibh*, **הָתָה** Ps. 78: 27. In the last example the **הָתָה** of the root is united by Daghesh-forte with the **הָתָה** of the personal affix; this union regularly occurs between roots ending with **הָתָה** and affixes beginning with the same letter **הָתָה** Job 23: 17, **הָתָה** Ps. 89: 45, **הָתָה** Isa. 16: 10, **הָתָה** Ex. 5: 5, **הָתָה** Ezek. 28: 8, **הָתָה** Gen. 19: 19, **הָתָה** Jer. 49: 37.

2 fem. The full termination **הָתָה** of **הָתָה** is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, **הָתָה** Ezek. 16: 22, and repeatedly in the same chapter, **הָתָה** Ruth 3: 3; so in other species **הָתָה** Jer. 3: 5, **הָתָה** Jer. 18: 21. See also Jer. 4: 19, 22: 23, 46: 11.

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

PLUR. 3 com. The full ending **הָתָה** only occurs in **הָתָה** Deut. 8: 3, 16, **הָתָה** Isa. 26: 16, and **הָתָה** Isa. 29: 21 from **הָתָה**, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb **הָתָה** which nowhere else occurs. An otiant **הָתָה**, § 16. 1, is twice added to this person, as is regularly the case in Arabic, **הָתָה** Josh. 10: 24, **הָתָה** Isa. 28: 12. The forms of similar

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

1 *com.* When the last radical is **ן** it combines with the **ו** of this person by Daghash-forte, **נָחַן** Gen. 34: 16, **נָשַׁחַן** 2 Chron. 14: 10, **נָשַׁחַן** Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without **ו**, **בָּנִי** Isa. 38: 1, though not invariably, **שָׁבֵן** and **שָׁבֵן** and **בָּנִי** and **בָּנִי** and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, **בָּנִי** Gen. 36: 31, **קָסַח** Ezek. 21: 26. 28. 34, **עָבְרוּ** Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with **ו**, e. g. **בָּנִי** Isa. 48: 8 but **שָׁבֵן** Lev. 15: 24, and is immutable. The construct infinitive has Patahh in place of Hholem in **בָּנִי** 1 Kin. 1: 21 *et passim* and **שָׁבֵן** 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. **הָרָה** Deut. 11: 22, **הָרָה** Ex. 29: 29, **הָרָה** Ex. 36: 2, **הָרָה** Ezek. 21: 16, **הָרָה** Lev. 20: 16, **הָרָה**, **הָרָה**, **הָרָה** Jer. 31: 12, **הָרָה** Ezek. 16: 5, **הָרָה** Lev. 15: 32. The prep. **ל** is invariably prefixed to infinitives of this description with the exception of **הָרָה** Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

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

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: **הָרָה** Deut. 38: 16, **הָרָה** Job 22: 21, paragogic **ו** 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 **הָרָה** 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending **הָרָה**, comp. §§ 168. 1, 171. 1.

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

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

PLUR. 2 *masc. and 3 masc.* The full plural termination ך is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, הַרְבֵּיָךְ Ruth 2: 9, הַרְבֵּיָךְ Josh. 24: 15, הַרְבֵּיָךְ Ex. 9: 29, הַרְבֵּיָךְ Josh. 4: 6, הַרְבֵּיָךְ Ps. 104: 28, הַרְבֵּיָךְ 1 Sam. 2: 22, Josh. 2: 8, הַרְבֵּיָךְ Deut. 11: 22, הַרְבֵּיָךְ Jer. 21: 3; so in other species, הַרְבֵּיָךְ Job 19: 23, הַרְבֵּיָךְ Job 21: 24, הַרְבֵּיָךְ Gen. 32: 20 and הַרְבֵּיָךְ Ps. 58: 2, הַרְבֵּיָךְ 2 Kin. 6: 19, הַרְבֵּיָךְ Mic. 2: 8, הַרְבֵּיָךְ 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 הַרְבֵּיָךְ 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 הַרְבֵּיָךְ Dan. 8: 22, הַרְבֵּיָךְ Gen. 30: 38, הַרְבֵּיָךְ 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 הַרְבֵּיָךְ Jer. 49: 11, הַרְבֵּיָךְ Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. הַרְבֵּיָךְ Hos. 14: 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in הַרְבֵּיָךְ Ex. 1: 10, הַרְבֵּיָךְ Job 17: 16, הַרְבֵּיָךְ Isa. 28: 8, הַרְבֵּיָךְ Isa. 27: 11, הַרְבֵּיָךְ Judg. 5: 26, is unnecessary; in the first passage הַרְבֵּיָךְ, 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 הַרְבֵּיָךְ may be the suffix with Nun epenthetic in place of the more usual form הַרְבֵּיָךְ *her hand—she puts it forth*. Comp. Obad. ver. 18.

2 and 3 *fem.* The vowel letter ו is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination הַרְבֵּיָךְ, particularly when there are other vowel letters in the word, הַרְבֵּיָךְ Gen. 27: 1, הַרְבֵּיָךְ Gen. 30: 38, הַרְבֵּיָךְ Gen. 33: 6, הַרְבֵּיָךְ Ezek. 3: 20, הַרְבֵּיָךְ, 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-forse with the affix הַרְבֵּיָךְ Ezek. 17: 23, הַרְבֵּיָךְ Ezek. 32: 16, or without Daghesh, § 25, הַרְבֵּיָךְ Ruth 1: 13, הַרְבֵּיָךְ Isa. 60: 4, הַרְבֵּיָךְ Ps. 71: 23 in most editions. So in the fem. plur. imperative, הַרְבֵּיָךְ 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. **קָחָה**, yet not always, **קָחָה** and **קָחָה**; before Makkeph it is shortened to Kamets Hhatuph **קָחָה** Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in **קָחָה** 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 Hhrik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, **קָחָה** Judg. 9: 10, **קָחָה** Ezek. 32: 20 (but **קָחָה** Ex. 12: 21, for the Methegh see § 45. 2), **קָחָה** Zeph. 8: 14, **קָחָה** Mic. 1: 16, and (with ו retained in the K'thibh) **קָחָה** 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, **קָחָה** Zech. 7: 9, **קָחָה** 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 **קָחָה** Isa. 47: 2, **קָחָה** Jer. 10: 17, are exceptional.

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

§ 90. **PARTICIPLES. Active.** The Hholem of the first syllable is written indifferently with or without Vav, **קָחָה** and **קָחָה**, mostly without when additions are made to the word. In **קָחָה** 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 **קָחָה** 2 Kin. 8: 21; it is shortened to Seghol in **קָחָה** Isa. 41: 7, upon the recession of the accent, and to Pattahh in **קָחָה** Deut. 32: 28. **קָחָה** Ps. 16: 5 and **קָחָה** Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhrik in place of Tsere. The former is the Hiph. fut. of the verb **קָחָה**, 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 **קָחָה**, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet **קָחָה** *fading*, **קָחָה** *desolate*, **קָחָה** *strong*; verbal adjectives of the same form with the preterites middle *e* and *o* being mostly used instead, **קָחָה** *full*, **קָחָה** *old*, **קָחָה** *afraid*.

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

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

2 *masc. plur.* חָרַתְּוּ Ezek. 8: 16, the Hithpael participle of חָרַתְּ. 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 חָרַתְּוּ the proper plural of the participle.

3 *plur.* חָרַתְּוּ *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלַח *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle חָרַתְּוּ and the preterite חָרַתְּוּ; and Ewald changes the text to חָרַתְּוּ, 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 חָרַתְּוּ. It has been plausibly suggested that the initial ח 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 חָרַתְּ Jer. 50: 23 with Seghol under the prefixed Nun for חָרַתְּ.

ב. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute חָרַתְּ Gen. 31: 30, נָחַתְּ Judg. 11: 25, נָחַתְּ 1 Sam. 2: 27, נָחַתְּ 2 Sam. 1: 6; of the longer form given in the paradigm חָרַתְּוּ Jer. 32: 4, which once appears with prosthetic ׀ in place of ׀ Ezek. 14: 3 שָׂחַ, § 53. 1. a. The construct infinitive usually has Tsere חָרַתְּוּ Ezek. 16: 36, but is in one instance חָרַתְּוּ 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 חָרַתְּוּ 1 Kin. 20: 39, חָרַתְּוּ Deut. 4: 26. The prosthetic ׀ is commonly retained after prefixed prepositions חָרַתְּוּ which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in חָרַתְּוּ Prov. 24: 17, comp. חָרַתְּוּ Dan. 11: 34, three times in חָרַתְּוּ Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point חָרַתְּוּ) but חָרַתְּוּ 2 Sam. 17: 17, and in חָרַתְּוּ Ex. 10: 8. 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.

וְהָיָה Job 34: 22, הַיָּזֵם Judg. 9: 38, יָלַךְ Eccles. 7: 26, rarely to Pattahh, תִּפְּלוּ Job 18: 4. In the Imperative הִצַּדְתָּ 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. הוֹדְבָרְיָם Ezek. 21: 29, יִקְרָאוּ Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אֶפְשָׁא Ezek. 20: 36, 1 Sam. 12: 7, אֶפְרָשׁ Ezek. 14: 3, אֶפְרָיִם but אֶפְרָיִם.

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

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

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

PIEL.

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

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹרְרֵתִי 1 Sam. 21: 3, שָׁרַשׁ Isa. 40: 24, זָרַזְתִּי Ps. 77: 18, שׁוֹשְׁרֵי Isa. 10: 13 *fut.* הִסְלִיחַ Hos. 13: 3 *inf. abs.* הִלִּיחַ and הִלִּיחַ Isa. 59: 13, *inf. const.* הִשְׁפָּטֵנִי Am. 5: 11, *part.* הִשְׁפָּטֵנִי Job 9: 15, מְלִישֵׁי 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 נִפְּדֵי Gen. 41: 51. The second syllable has

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

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. קָרָר Ps. 118: 18, קָרָר 1 Kin. 19: 10, קָרָר Ex. 21: 19, קָרָר Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, קָרָר Jer. 12: 17, קָרָר Jer. 32: 33, קָרָר Jer. 39: 18, קָרָר Mic. 2: 12, קָרָר Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite קָרָר 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in קָרָר Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, קָרָר Isa. 59: 13, or on the recession of the accent קָרָר Gen. 39: 14, 17, and in one instance besides, קָרָר Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, קָרָר Lev. 28: 18, קָרָר Ps. 147: 1, קָרָר Isa. 6: 13, קָרָר Ezek. 16: 52.

e. FUTURE SING. 1 com. *א* is commonly prefixed with Hhataph-Pattahh; it has, however, the diphthongal Hhataph-Seghol in קָרָר Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding *ו*, in קָרָר Zech. 7: 14 for קָרָר, § 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, קָרָר Isa. 13: 18, but קָרָר 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 קָרָר, § 81. 5, and Hophal *o* before concurrent consonants קָרָר. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, קָרָר Ezek. 16: 4, קָרָר Nah. 3: 7, קָרָר Ps. 72: 20, קָרָר Ps. 80: 11, Prov. 24: 31, קָרָר Ps. 94: 20, קָרָר *passim*. This seems to furnish the best explanation of the disputed words קָרָר or קָרָר Ps. 62: 4, קָרָר Ps. 101: 5 K'ri, קָרָר Job 20: 28. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Daghesh forte, § 59. *a*; but the absence of Methagh, which Gesenius inserts without authority, shows the vowel to be *o* not *u*. Others think that קָרָר is the Kal future for קָרָר, 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 קָרָר 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'thithb is קַלְוֹשְׁתִּי an active Poel form, *slandering*.

b. The vowel \ddot{a} of the first syllable is occasionally written with Vav, וְקָלַח Ezek. 16: 34, וְקָלַח Pa. 78: 63, וְקָלַח Judg. 18: 29, 13: 8, Job 5: 7, וְקָלַח Ezek. 27: 19, but mostly without it.

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

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

e. PARTICIPLE. As וְקָלַח, וְקָלַח, וְקָלַח; in a few instances the initial ה is omitted, וְקָלַח Ex. 8: 2 for וְקָלַח, וְקָלַח 2 Kin. 2: 10 for וְקָלַח (with Daghesh-forte euphonic) Ezek. 21: 15, 16, וְקָלַח Eccles. 9: 12 for וְקָלַח, § 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. וְקָלַח 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, וְקָלַח Isa. 63: 3; in Isa. 19: 6 וְקָלַח is not a double Hiphil with both א and ה prefixed, but is a denominative from וְקָלַח, a derivative of וְקָלַח, which does not indeed occur in its simple form but is justified by the analogy of וְקָלַח from וְקָלַח. ה takes the place of ה in וְקָלַח Hos. 11: 3; so likewise the future וְקָלַח Jer. 12: 5, and participle וְקָלַח Jer. 22: 15, though the corresponding preterite is וְקָלַח Neh. 3: 20.

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

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

Construct. The second vowel is commonly Hhirik written with ה, וְקָלַח rarely and as an exception without ה, וְקָלַח Isa. 23: 11, or with Tsere וְקָלַח Deut. 32: 8, וְקָלַח Deut. 26: 12, Neh. 10: 39, וְקָלַח Jer. 44: 19, וְקָלַח Dan. 11: 85. In a few instances the first vowel is Hhirik as in the preterite וְקָלַח Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, וְקָלַח Jer. 50: 34, וְקָלַח Jer. 51: 38, וְקָלַח Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

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

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

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

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

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

HOPHAL.

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

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

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

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

HITHPAEL.

§ 96. a. PRETERITE. In two instances הִ is prefixed instead of הִ, viz., הִקְרָא 2 Chron. 20: 35, הִקְרָא Ps. 76: 6. In the verb הִקְרָא Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הִקְרָא, הִקְרָא Judg. 20: 15. 17, הִקְרָא Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *o* in הִקְרָא 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 *š*, § 61. 5, *וְהִשְׁתַּחֲוִּיתָ* (the accentuation is unusual) Isa. 34: 6, *וְהִשְׁתַּחֲוִּיתָ* Deut. 24: 4 (but in the future always *וְהִשְׁתַּחֲוִּיתָ* Lev. 21: 1 and repeatedly elsewhere), *וְהִשְׁתַּחֲוִּיתָ* (*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 *וְהִשְׁתַּחֲוִּיתָ* and *וְהִשְׁתַּחֲוִּיתָ*, 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.* (9). In *וְהִשְׁתַּחֲוִּיתָ* Jer. 25: 16, *וְהִשְׁתַּחֲוִּיתָ* Jer. 46: 8 (elsewhere *וְהִשְׁתַּחֲוִּיתָ*), and *וְהִשְׁתַּחֲוִּיתָ* Isa. 52: 5, *ō* prolonged from *ū* on account of the absence of Daghash-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, *וְהִשְׁתַּחֲוִּיתָ* Isa. 30: 29, *וְהִשְׁתַּחֲוִּיתָ* Gen. 6: 9, *וְהִשְׁתַּחֲוִּיתָ* Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, *וְהִשְׁתַּחֲוִּיתָ* *pret.*, *וְהִשְׁתַּחֲוִּיתָ* *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), *וְהִשְׁתַּחֲוִּיתָ*, *וְהִשְׁתַּחֲוִּיתָ*, *וְהִשְׁתַּחֲוִּיתָ* Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, *וְהִשְׁתַּחֲוִּיתָ* Zech. 6: 7 but *וְהִשְׁתַּחֲוִּיתָ* Lam. 4: 1, where some copies have *וְהִשְׁתַּחֲוִּיתָ*. Hhirik occurs instead of Pattahh in the preterites, *וְהִשְׁתַּחֲוִּיתָ*, *וְהִשְׁתַּחֲוִּיתָ* Ezek. 38: 23, *וְהִשְׁתַּחֲוִּיתָ* 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 *וְהִשְׁתַּחֲוִּיתָ* 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 *וְהִשְׁתַּחֲוִּיתָ* 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, *וְהִשְׁתַּחֲוִּיתָ* *I shall keep*, *וְהִשְׁתַּחֲוִּיתָ* *I will surely keep* or *let me keep*, Ps. 39: 2; *וְהִשְׁתַּחֲוִּיתָ* *let us break*, *וְהִשְׁתַּחֲוִּיתָ* *let us cast away*, Ps. 2: 3; *וְהִשְׁתַּחֲוִּיתָ* *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 *תבואה* *let it come* Isa. 5: 19, *תקטור* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *תקטור* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Pa. 20: 4, *תקטור* Prov. 1: 20, 8: 3, and after Vav conversive *תקטור* Esak. 23: 20, and ver. 16 K'ri. It has also been suspected in *תקטור* Lev. 21: 5 K'thibh.

b. Instead of *תקטור*, *תקטור* is appended in *תקטור* 1 Sam. 28: 15, *תקטור* Pa. 20: 4, § 68. 1. c; so in the imperative *תקטור* or *תקטור* 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 (*..*), *תקטור* *he will cause to cleave*, *תקטור* *may he or let him cause to cleave*; *תקטור* *thou wilt understand*, *תקטור* *thou mayest understand* or *understand thou*, Dan. 9: 25, *תקטור* *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 *תקטור*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9, 11, Isa. 41: 23 K'thibh, 28.

b. The paragoric and apocopated futures, which have been aptly denominated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *י*. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragoric futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *תקטור* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragoric future. The appended *תקטור* 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, שָׁמַעְךָ hear (thou), שְׁמַעְךָ oh, hear! or pray, hear! הִשְׁמַעְךָ listen, הִשְׁמַעְךָ pray, listen! The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where ם remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, שְׁמַעְךָ Jer. 49: 11; שְׁמַעְךָ 2 Chron. 6: 42, שְׁמַעְךָ Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away; יִשְׁמַעְךָ Deut. 33: 23, שְׁמַעְךָ 1 Kin. 13: 7; so in the א"ל form יִשְׁמַעְךָ Ps. 41: 5. In the Hiphil הִשְׁמַעְךָ becomes הִשְׁמַעְךָ.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִוְּיָהוּ K'thibh, צִוְּיָהוּ K'ri Ps. 26: 2, מְלִיכָה K'thibh, מְלִיכָה K'ri Judg. 9: 8; וְאִשְׁקִינָה K'thibh, וְאִשְׁקִינָה K'ri Ezr. 8: 25; אִשְׁקִינָה K'thibh, אִשְׁקִינָה K'ri Isa. 18: 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. a, which is likewise attested by the occasional appearance of Hhatuph Kamets, אִשְׁקִינָה 1 Kin. 19: 20, וְאִשְׁקִינָה Dan. 8: 13 (in some copies) or Hhatuph Pattahh וְאִשְׁקִינָה Ezr. 8: 26, Jer. 32: 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. a. (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָרַב Lev. 9: 7, קָרַבָּה Ps. 69: 19, and on the contrary, נִקְרָה Gen. 25: 31, fut. יִקְרָה Ex. 21: 7, נִקְרָה (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, שָׁמַעַן Gen. 4: 23 for שָׁמַעְתֶּנּוּ, § 61. 2, קָרְאֵן Ex. 2: 20 for קָרְאתֶנּוּ, § 60. 3. c, and in Lamedh He verbs of final ה, of the masculine singular, וָקַח 2 Kin. 6: 18 for וָקַחְתָּ Ezek. 6: 11, וָלַל Ps. 119: 18 for וָלַלְתָּ; וָדָרָה Deut. 9: 14 for וָדָרְתָּ 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 (וָהִפְתִּיחַ) 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* **וְהָיְתָה** *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, **וַיַּבְדֵּל** *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 ו is an abbreviation of the verb **וַיֹּאמֶר** *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 ו 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 **וַיֹּאמֶר** *and he was*; Ewald of **וַיֹּאמֶר** *and then*. Schultens, *Instit.* p. 424, conjectured that **וַיֹּאמֶר** may be for **וַיֹּאמֶר**, by § 58. 3; ו 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, *τύπτε, 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 ׀ for ׀ consecutive might seem to lend confirmation to this theory of its derivation. But as ׀ stands with equal frequency for ׀ copulative, and ׀ for the article ׀, 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 Daghesth-forte in the following letter, וַיִּפְרֹד, וַיִּחַמְלֵיכִי, וַיִּקְבֹּץ. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be ׀, and never if it be ׀, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּסְפֵּר, וַיִּדְבֹּר but וַיִּסְפֵּר, וַיִּדְבֹּר. Before ׀ of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַיִּאֲמַר, וַיִּאֲמַר. In the Hiphil ׀ is, with few exceptions, e. g. וַיִּרְשָׁה Ps. 105: 28, compressed to (.) as in the apocopated future, וַיִּקְשֹׁב, וַיִּתְקַל, and before Makkeph it is shortened to (.) וַיִּפְגַּד. In the first person singular, however, ׀ remains in the Hiphil, and a paragogic ׀ is not infrequently appended in all the species, e. g. וַיִּשְׁלֵיכָהּ, וַיִּשְׁלֵיכָהּ or וַיִּאֲמַר or וַיִּאֲמַר; וַיִּשְׁמַד or וַיִּשְׁמַד; וַיִּאֲמַר or וַיִּאֲמַר; paragogic ׀ also occurs though more rarely in the first pers. plur. וַיִּתְקַלְמָה Gen. 41: 11, וַיִּבְקַשְׁתָּהּ Ezr. 8: 23, וַיִּפְסְלוּ ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ׀ is rejected from ל' verbs as in the apocopated future וַיִּגְלֵהּ, וַיִּגְלֵהּ, וַיִּגְלֵהּ; 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, וַיִּקְטַב, וַיִּקְטַב, וַיִּאֲמַל, וַיִּאֲמַל, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב. 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 ׀, וַיִּדְרֹשׁ, וַיִּדְרֹשׁ but not in וַיִּתְקַלְמָה; so in וַיִּשְׁמַד Hab. 3: 6, and the Hithpael וַיִּתְקַשְׁבָּה Dan. 2: 1. It oc-

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

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 וְהָלַכְתָּ , וְהָלַכְתָּי , וְהָלַכְתְּהוּ , though וְהָלַכְתְּהוּ Zeph. 1: 17, except in ל' and ל"ו verbs, where the accent usually remains in its original position although the usage is not uniform, וְהָלַכְתְּהוּ Lev. 26: 9, וְהָלַכְתְּהוּ 1 Kin. 18: 12, וְהָלַכְתְּהוּ 1 Chron. 4: 10, וְהָלַכְתְּהוּ 1 Sam. 15: 30, וְהָלַכְתְּהוּ Isa. 8: 17 but וְהָלַכְתְּהוּ Lev. 24: 5, וְהָלַכְתְּהוּ Gen. 6: 18, וְהָלַכְתְּהוּ Lev. 26: 9, וְהָלַכְתְּהוּ Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וְהָלַכְתֶּם Ex. 8: 23, וְהָלַכְתֶּם 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-Yav and Ayin-doubled verbs, וְהָלַכְתְּהוּ Ex. 26: 33, וְהָלַכְתְּהוּ Lev. 15: 29, וְהָלַכְתְּהוּ Isa. 11: 2, וְהָלַכְתְּהוּ Hab. 1: 8 but וְהָלַכְתְּהוּ Ezek. 43: 24, וְהָלַכְתְּהוּ 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 וָהָיָה , § 85. 1. a (1), takes the place of וָהָיָה .

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

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

PLUR. 2 *masc.* וָהָיָה from the old pronominal ending וָהָיָה , § 71. b, takes the place of וָהָיָה . 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, קָטַלְתָּ for קָטַלְתְּ .

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

2. (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 , כֶּן , and the second masc. sing. הִי , 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 א before the suffixes of the third pers. plural, and ע before the second fem. singular; when it stands before the third sing. suffixes הִי , הִי , there is frequently an elision of הִי , requiring Dag-hesh-forte conservative in the verbal ending הִי to preserve the quantity of the previous short vowel, קָטַלְתְּהִי for קָטַלְתְּהִי , קָטַלְתְּהִי for קָטַלְתְּהִי , see § 57. 2. b.

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

(4) When the third fem. suffix הִי is preceded by הִי , final Kamets is omitted to prevent the recurrence of the same sound, קָטַלְתְּהִי for קָטַלְתְּהִי .

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

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

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, 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. Dagghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלְנוּ for יִקְטֹלוּנוּ; or it may be Dagghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Dagghesh, § 54. 8, instead of the Dagghesh having arisen from the assimilation of Nun, so that יִקְטֹלְנוּ may be for יִקְטֹלוּנוּ 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, יִקְטֹלוּ but יִקְטֹלוּב, § 22. a. Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹלוּ but יִקְטֹלוּב.

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, יִקְטֹלוּ, יִקְטֹלוּנִי, יִקְטֹלוּנִי, יִקְטֹלוּנִי; but ך of the Hiphil species is almost always preserved, יִקְטֹלוּנִי, יִקְטֹלוּנִי.

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

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּ, נָ, וְ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּ and נָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before וְ, 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, קָטַלְתָּ, קָטַלְתְּ, קָטַלְתָּ, קָטַלְתְּ, קָטַלְתָּ, קָטַלְתְּ, קָטַלְתָּ, קָטַלְתְּ but קָטַלְתָּ, קָטַלְתְּ, קָטַלְתָּ.

§ 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 שֵׁנִי *soul, self*, as אֲנִי *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, אֲנִי 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, *צָמַדְתִּי לִי ye fasted for me* Zech. 7: 5, *תִּשְׁכַּחְתִּי תוֹשָׁכְתִי 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, *רָאֵנִי seeing me* Isa. 47: 10, *שָׂנְאֵנִי hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בָּשׂוּרְתִי at my returning* Ezek. 47: 7, or a nominal suffix the object *תִּתְּנֵנִי to permit me* Num. 22: 13, *רָבִבְתִי* 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, **יָשַׁלְתִּי** Isa. 8: 11, **שָׁאַלְךָ** 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesh-forde euphonic is twice inserted in the suffix of the first pers. sing., **יָשַׁלְתִּי** Ps. 118: 18, **הִנֵּנִי** Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally **יָ**, in pause: **וַיִּשְׁמַעְךָ** Isa. 55: 5, so with the infinitive, **וַיִּשְׁמַעְךָ** Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 **וְאִנְכִּיחֶנּוּ**, § 11. 1. a, where the K'ri has **וְאִנְכִּיחֶנּוּ**. With **לִי** and **לְךָ** verbs this form of the suffix is of frequent occurrence, **וְיָנִיחֶנּוּ** Isa. 30: 19, Jer. 23: 37, **וְיָנִיחֶנּוּ** Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter **ו**, and the suffix is written **וּ**, **וְיָנִיחֶנּוּ** 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 **יָ**, **וְיָנִיחֶנּוּ** Isa. 54: 6, **וְיָנִיחֶנּוּ** Isa. 60: 9, except after the third fem. sing. of the verb, when it is **יָ**, **וְיָנִיחֶנּוּ** Ruth 4: 15, **וְיָנִיחֶנּוּ** Isa. 47: 10; sometimes, especially in the later Psalms, it has the form **יָ** corresponding to the pronoun **אָנֹכִי**, **וְיָנִיחֶנּוּ** Ps. 187: 6, **וְיָנִיחֶנּוּ** Ps. 103: 4.

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

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

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

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

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tserē of the Piel species is mostly shortened to Seghol before ה, כס, כר, קפצו, Deut. 30: 3, יקפצו ver. 4, but occasionally to Hhirik, אפצו (the Methēg in most editions is explained by § 45. 2) Job 16: 5, אפצו Isa. 25: 1, אפצו Ex. 31: 13, אפצו Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected, אפצו Gen. 49: 25, אפצו 2 Sam. 11: 12. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, אפצו 1 Sam. 17: 25, Ps. 65: 10; in אפצו Deut. 32: 7, the verb has the form of the apocoped future.

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

j. The second masc. sing. preterite usually takes Pattahh before ו except in pause, אפצו Pa. 139: 1, אפצו Job 7: 14, אפצו Pa. 22: 2. It takes the third masc. sing. suffix either in its full form, אפצו Ezek. 43: 20, or contracted, אפצו 2 Kin. 5: 6, אפצו Hab. 1: 12, אפצו (accent thrown back by § 35. 1) Num. 23: 27, אפצו Pa. 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, אפצו Jer. 15: 10, אפצו Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes (), אפצו Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, אפצו Josh. 2: 17, 20, Cant. 5: 9, אפצו Jer. 2: 27 K'ri, אפצו 2 Sam. 14: 10.

l. The plural endings of the verb may be written fully ו or defectively (), thus, in the third person, אפצו Ps. 18: 6, אפצו Hos. 12: 1; the second אפצו Zech. 7: 5, אפצו Num. 20: 5, 21: 5; and the first אפצו 1 Chron. 13: 8.

FUTURE.

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

Ps. 118: 10; וְ, יִשְׁלַחְנָה Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יִשְׁלַחְנָה, while the K'thibb has the vowel letter ך representing the ordinary e, וְשִׁלְחָנָה. The union vowel ā is also occasionally found with the imperative, וְשִׁלְחָנָה Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

b. The suffixes with Dagheesh inserted occur chiefly in pause; thus וְיִשְׁלַחְנָה Jer. 50: 44; וְיִשְׁלַחְנָה Gen. 27: 19, Job 7: 14, 9: 34; וְיִשְׁלַחְנָה (1st plur.), וְיִשְׁלַחְנָה Job 31: 15; וְיִשְׁלַחְנָה Isa. 48: 5, 44: 2, Ps. 30: 13; וְיִשְׁלַחְנָה (3 masc. sing.), וְיִשְׁלַחְנָה Job 7: 18, 41: 2 K'ri, Hos. 12: 5; וְיִשְׁלַחְנָה Pa. 65: 10, (once with an infinitive וְיִשְׁלַחְנָה Gen. 30: 41), or without Dagheesh, וְיִשְׁלַחְנָה Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagheesh occur in conjunction, וְיִשְׁלַחְנָה וְיִשְׁלַחְנָה Isa. 26: 5. There are a very few examples, found only in poetry of ך inserted between the verb and the suffix without further change, וְיִשְׁלַחְנָה Ps. 50: 23, וְיִשְׁלַחְנָה Jer. 22: 24, וְיִשְׁלַחְנָה Jer. 5: 22, וְיִשְׁלַחְנָה Ps. 72: 15, וְיִשְׁלַחְנָה Deut. 32: 10, וְיִשְׁלַחְנָה Ex. 15: 2.

c. The plural ending ך is in a few instances found before suffixes, chiefly in pause, וְיִשְׁלַחְנָה וְיִשְׁלַחְנָה Prov. 1: 28, וְיִשְׁלַחְנָה Ps. 63: 4, וְיִשְׁלַחְנָה Ps. 91: 12, וְיִשְׁלַחְנָה Isa. 60: 7, 10, וְיִשְׁלַחְנָה Jer. 5: 22, וְיִשְׁלַחְנָה Jer. 2: 24: twice it has the union vowel a, וְיִשְׁלַחְנָה Job 19: 2, וְיִשְׁלַחְנָה 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, וְיִשְׁלַחְנָה Hos. 10: 10, וְיִשְׁלַחְנָה Num. 35: 20, וְיִשְׁלַחְנָה Isa. 27: 3, וְיִשְׁלַחְנָה Isa. 62: 2, וְיִשְׁלַחְנָה Ezek. 35: 6, וְיִשְׁלַחְנָה Jer. 31: 33; once the vowel remains, but is changed to Shurek, וְיִשְׁלַחְנָה Prov. 14: 3; a, on the other hand, is retained as a pretonic vowel, § 64. 2, וְיִשְׁלַחְנָה Job 29: 14, וְיִשְׁלַחְנָה Ex. 29: 80, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, וְיִשְׁלַחְנָה Isa. 62: 5, וְיִשְׁלַחְנָה Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative וְיִשְׁלַחְנָה Gen. 23: 11, Ps. 6: 8, וְיִשְׁלַחְנָה Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before ך, וְיִשְׁלַחְנָה, though the vowel letter ך is occasionally written in the K'thibb, וְיִשְׁלַחְנָה Jer. 1: 5.

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

INFINITIVE AND IMPERATIVE.

§ 106. a. Kal infinitive. Before ך, ך, ך, Hholem is shortened to Kamets Hhatuph, וְיִשְׁלַחְנָה Gen. 2: 17, וְיִשְׁלַחְנָה (Methegh by § 45. 2) Obad. ver. 11, וְיִשְׁלַחְנָה Gen. 3: 5, וְיִשְׁלַחְנָה Mal. 1: 7. Pattahh remains in the single example, וְיִשְׁלַחְנָה 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, וְיִשְׁלַחְנָה Deut. 29: 11, וְיִשְׁלַחְנָה 2 Kin. 22: 19, וְיִשְׁלַחְנָה Deut. 27: 4, rarely Kibbuts, וְיִשְׁלַחְנָה Lev. 19: 9, 23: 23, sometimes Hhirik, וְיִשְׁלַחְנָה Gen. 19: 38. 85 but וְיִשְׁלַחְנָה Ruth 8: 4, וְיִשְׁלַחְנָה Zech. 8: 1, וְיִשְׁלַחְנָה 2 Sam. 1: 10, וְיִשְׁלַחְנָה Neh. 8: 5, and occasionally Pattahh, וְיִשְׁלַחְנָה

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

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

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

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, יַעֲמֹד for יִעֲמֹד; 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, יִחַדְּךָ, יִעֲמֹדְךָ, יִהְיֶהְךָ. 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, עֲמֹדֵי.

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 יִתֵּן, apocopated future of יִתְּנֶה, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhatheph 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, **יַעֲמִדוּ, עֲמַדְתֶּם**. 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 Hhatheph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יָחִי, יָחִי, יָחִי**, and after Kamets Hhathuph it becomes Hhatheph Kamets as in the Hophal species, **יָעֲמֵד**. 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, **יָעֲמְדוּ, יָעֲמְדוּ, יָעֲמְדוּ**.

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 **יָעֲמְדוּ** *yaam'dhū*, not **יָעֲמְדוּ** *yaamdū*, § 22. a. In like manner the Kal imperative has **עֲמְדוּ**, **עֲמְדוּ** not **עֲמְדוּ**, **עֲמְדוּ**, showing that even in the perfect verb **קָטְלוּ**, **קָטְלוּ** were pronounced *ki'lū*, *ki'lū*, not *ki'llū*, *ki'llū*.

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, **יָעֲמֵד** for **יָעֲמֵד**.

§ 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 עָמַד 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 פִּיץ to be strong in the same Paradigm.

3. Certain verbs, whose first radical is \aleph , receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph ($\aleph^{\text{פ}}$) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	יֵאָכְלוּ	תֵּאָכְלוּ	יֵאָכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלוּ	יֵאָכְלוּ	תֵּאָכְלוּ	יֵאָכֵל

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

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future α has (.) in one instance, הִקְיֹב Ezek. 23: 5. That of the Kal future δ has (.) in הִקְיֹבָה Prov. 10: 3, הִקְיֹבָה Ps. 29: 9. Three verbs with future δ , הָלַם , הָלַס , $\text{הָלַס$ have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, הִלַּסְתָּ Job 12: 14, הִלַּסְתָּ 2 Kin. 3: 25 but הִלַּסְתָּ Ex. 19: 21, 24; so with suffixes, הִלַּסְתָּנִי Ps. 141: 5, הִלַּסְתָּהּ Isa. 22: 19, הִלַּסְתָּהּ Isa. 53: 2. הִקְיֹב has הִקְיֹבִי but הִקְיֹבִי .

2. α . If the first radical be \aleph , the preformative takes Seghol in most verbs in the Kal future, whether α or δ , יֵאָכֵל , יֵאָכְלוּ , תֵּאָכֵל , תֵּאָכְלוּ as well as יֵאָכֵל , יֵאָכְלוּ , תֵּאָכֵל , תֵּאָכְלוּ ; in a few with future α , § 110. 3, it takes Hholem, the (.) of the second syllable usually becoming (.) in pause, and in a few

instances without a pause accent, **יִאָמַר**, **יִאָמְרֵי**, **יִאָמְרוּ**, **יִאָמְרוּ**, but **יִאָמְרָה**; in two verbs it becomes (,) after Vav conversive, **וַיִּאָמְרוּ**, **וַיִּאָמְרָה**, but with a pause accent **וַיִּאָמְרוּ**, **וַיִּאָמְרָה** or in the first verses of several chapters of Job: **וַיִּאָמְרוּ**. Hholem in these verbs is probably modified from *ā*, so that **יִאָמְרָה** is for **יִאָמְרָה** from **יִאָמְרָה**, § 201. e.

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

c. A like quiescence or omission of *κ* occurs in **וַיִּאָמְרוּ** Num. 11: 25 Hi. fut. for **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ** Ezek. 21: 33 Hi. inf. for **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ** Job 32: 11 Hi. fut. for **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ** Prov. 17: 4 Hi. part. for **וַיִּאָמְרוּ**, § 53. 2. a, **וַיִּאָמְרוּ** Job 35: 11 Pi. part. for **וַיִּאָמְרוּ**, § 53. 3, **וַיִּאָמְרוּ** 2 Sam. 22: 40 Pi. fut. for **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ** 1 Sam. 15: 5 Hi. fut. for **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ** Isa. 21: 14 Hi. pret. for **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ** Isa. 18: 20 Pi. fut. for **וַיִּאָמְרוּ**, and after prefixes **וַיִּאָמְרוּ** for **וַיִּאָמְרוּ**, the Kal infinitive of **וַיִּאָמְרוּ** with the preposition *ל*, **וַיִּאָמְרוּ** Ezek. 28: 16 Pi. fut. with Vav conversive for **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ** Zech. 11: 5 Hi. fut. with Vav conjunctive for **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ** Eccles. 4: 14 Kal pass. part. with the article for **וַיִּאָמְרוּ**.

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

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

3. a. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as **וַיִּאָמְרוּ**, **וַיִּאָמְרוּ**, being rarely changed to Pattahh, as in **וַיִּאָמְרוּ** Prov. 30: 16, or Seghol, as **וַיִּאָמְרוּ** Num. 11: 16, **וַיִּאָמְרוּ** Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, חָטְטִי Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, חָטְטִי Zeph. 3: 14 but חָטְטִי Ps. 68: 5, חָטְטִי Jer. 2: 12 but חָטְטִי Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חָטְטִי Isa. 44: 27. Ewald explains חָטְטִי Ex. 20: 5, 23: 24, Deut. 5: 9, and חָטְטִי 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 חָטְטִי has (,) חָטְטִי Ezek. 16: 5, חָטְטִי 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, חָטְטִי, חָטְטִי, חָטְטִי but חָטְטִי חָטְטִי Ps. 89: 8, חָטְטִי 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 חָטְטִי 2 plur. pret., חָטְטִי inf., חָטְטִי imper. of חָטְטִי, the initial חָטְטִי has (,) under the influence of the following חָטְטִי; חָטְטִי receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, חָטְטִי, חָטְטִי, חָטְטִי, חָטְטִי, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* חָטְטִי imper., חָטְטִי and חָטְטִי inf., חָטְטִי and חָטְטִי inf., חָטְטִי imper., חָטְטִי inf. and imper. (but חָטְטִי Job 34: 18 with חָטְטִי interrogative), חָטְטִי (with חָטְטִי, paragogic חָטְטִי), and in a very few instances the long vowel (,) § 60. 3. *c.* חָטְטִי Ex. 16: 23 for חָטְטִי, חָטְטִי 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 Hhatuph. The succession is, therefore, usually (,) (,) or (,). In a very few instances this correspondence is neglected; thus, in חָטְטִי 3 fem. fut. of חָטְטִי *to go* (comp. חָטְטִי from חָטְטִי *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhatuph Pattahh; in חָטְטִי (once, viz., Hab. 1: 15 for חָטְטִי) and חָטְטִי Hiphil and Hophal preterites of חָטְטִי *to go* *wp*, and חָטְטִי (once, viz., Josh 7: 7 for חָטְטִי) Hi. pret. of חָטְטִי *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חָטְטִי, חָטְטִי, חָטְטִי, חָטְטִי from חָטְטִי *to be*, and like forms from חָטְטִי *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, חָטְטִי 2 Kin. 5: 3, חָטְטִי Ex. 4: 29, חָטְטִי Ps. 27: 10, חָטְטִי Josh. 2: 18; חָטְטִי Isa. 59: 5, חָטְטִי Judg. 16: 13; the Niphal, חָטְטִי 1 Kin. 10: 3, חָטְטִי Nah. 3: 11, חָטְטִי Ps. 26: 4;

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

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

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

אָרַם Hi. <i>to be red.</i>	*הָיַר K. <i>to injure, wound.</i>	הָסַר K. <i>to spare.</i>
אָרַר Ni. Hi. <i>to be illustrious.</i>	הָאָר Ni. Hi. Ho. <i>to hide.</i>	הָסַס K. Ni. <i>to do violence to.</i>
אָסַם Hi. <i>to close.</i>	הָבַם K. <i>to beat off.</i>	
*אָסַר K. <i>to shut.</i>	הָבַר Hi. <i>to join together.</i>	הָסַץ K. <i>to be leavened.</i>
אָלַם K. <i>to learn.</i>	הָוַר K. <i>to gird.</i>	הָסַר K. <i>to ferment.</i>
אָמַר K. <i>to gird on.</i>	הָוַל K. (not Ho.) <i>to cease.</i>	הָנַם K. <i>to dedicate.</i>
אָסַם K. Ni. (not Hi.) <i>to be guilty.</i>	הָנַב K. <i>to cut.</i>	הָסַל K. <i>to devour.</i>
הָבַל K. Hi. <i>to be vain.</i>	הָוַה K. (not HL) <i>to live.</i>	הָסַם K. <i>to muzzle.</i>
הָוַר K. Hi. <i>to meditate.</i>	הָוַם K. Hi. <i>to be wise.</i>	הָסַה Ni. <i>to cover.</i>
הָוַם K. <i>to thrust.</i>	*הָוַם K. meaning doubtful.	הָסַו K. Ni. <i>to be panic-struck.</i>
הָוַר K. Ni. <i>to honour.</i>	הָוַר K. Ni. <i>to desire.</i>	הָסַץ K. <i>to delight.</i>
הָוַר K. Ni. <i>to be.</i>		הָסַר K. <i>to dig.</i>

* ἀπαξ λογίζεσθαι.

הָאָר K. Hi. to <i>blush</i> .	הָחַם K. Ni. Hi. to <i>seal</i> .	עָבַל Hi. to <i>be presumptuous</i> .
הָאָט K. Ni. to <i>search</i> .	הָחָה K. to <i>seize</i> .	
הָאָב K. (not Hi.) to <i>hew</i> .	הָחַר K. to <i>break through</i> .	עָשָׂה K. Ni. to <i>pervert</i> .
† הָאָר K. Ni. to <i>investigate</i> .	עָבַב K. to <i>love, dote</i> .	עָשָׂה K. Hi. to <i>tithe</i> .
הָלַי K. to <i>tremble</i> .	עָרַח K. to <i>put on as an ornament</i> .	עָרַם Ni. to <i>be burnt up</i> .
הָחַח K. to <i>take up</i> .	עָרַח Hi. to <i>gather much</i> .	עָרַח K. Hi. to <i>be removed</i> .
הָחַח Ni. to <i>be destined</i> .	עָרַח Ni. to <i>be wanting</i> .	עָרַח K. Ni. Hi. to <i>en-treat</i> .
הָחַח Ho. to <i>be swaddled</i> .	עָרַח K. Ni. to <i>trouble</i> .	

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

אַבַּר to <i>bind</i> .	הָחַח to <i>trust</i> .	עָבַל to <i>wear</i> .
הָאָר to <i>turn</i> .	הָאָר to <i>withhold</i> .	עָבַר to <i>encircle</i> .
הָבַל to <i>take in pledge</i> .	הָאָר to <i>uncover</i> .	עָבַם to <i>conceal</i> .
הָבַשׁ to <i>bind</i> .	הָאָב to <i>think</i> .	עָבַר to <i>shut up, restrain</i> .
הָבַק to <i>be strong</i> .	הָאָר to <i>be dark</i> .	עָבַב to <i>supplant</i> .
הָבַח to <i>be sick</i> .	עָבַר to <i>pass over</i> .	עָבַח to <i>smoke</i> .
הָבַח to <i>divide</i> .	עָבַר to <i>help</i> .	עָבַר to <i>be rich</i> .

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

אַבַּר 2 Chr. 19: 2, Pr. 15: 9, to <i>love</i> .	הָרַר Ezek. 26: 18, to <i>tremble</i> .
אַר Ps. 65: 7, to <i>gird</i> .	הָאָר Hi. part. to <i>be silent</i> .
אַר Ps. 47: 10, to <i>gather</i> .	הָרַח Jer. 49: 37, to <i>be dismayed</i> .
הָבַח Ps. 109: 28, to <i>go</i> .	עָבַר Eccl. 5: 8, to <i>serve</i> .
הָרַי 2 Kin. 10: 9, to <i>slay</i> .	עָבַר Jer. 15: 17, Ps. 149: 5, and
הָבַח Job 39: 4, Jer. 29: 8, to <i>dream</i> .	עָבַר Ps. 5: 12, to <i>exult</i> .
הָבַח Job 20: 24, to <i>change, pierce</i> .	עָבַר Isa. 44: 7, to <i>set in order</i> .

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

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

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

* ἀπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, וַיִּחַןק 2 Sam. 17: 23, which is in one instance expressed by the vowel letter ך, וַיִּשְׁטֹחַ Ex. 25: 31. The only exception is בָּרַחַג (two accents explained by § 42. a) Ezek. 26: 15 for בָּרַחַיג; Baer's edition has גָּרַחַג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אָעַנַח Job 19: 7, וַיִּשְׁטֹחַו Ezek. 43: 18, וַיִּהְיֶהלָקַט 1 Chron. 24: 3, וַיַּעֲטֶה Lam. 2: 11. In Job 34: 31 וַיִּצְאֵר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָצַר with He Interrogative, § 232. 4.

2. The initial ך of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לַחֲלֹק Jer. 37: 12 for לְחֲלֹק; Eccles. 5: 5, לַעֲבֹד 2 Sam. 19: 19, לַעֲשֹׂר Deut. 26: 12, לַעֲשֹׂר Neh. 10: 39, לַעֲבֹד 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphil infinitive, וַיַּעֲטֶה Lam. 2: 11 for וַיַּעֲטֶהוּ, וַיִּשְׁטֹחַו Ezek. 26: 15.

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

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

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

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 הַתְּאַלְלָה for הַתְּאַלְלִי ; הַתְּאַלְלֵנָּה for הַתְּאַלְלֵנָּי .

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, הַתְּאַלְלֵנָּי for הַתְּאַלְלֵנָּי .

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, הַתְּאַלְלֵנָּי , הַתְּאַלְלֵנָּי .

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

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

REMARKS ON AYIN GUTTURAL VERBS.

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

winter, חָרַץ to sharpen, עָדב (עַדב) to be sweet, קָרַב to come near, קָרַם to cover; טָרַח to tear in pieces, has either Hholem or Pattahh; שָׂרַח 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, בָּרַח to curse, טָעַל to trespass, and פָּעַל to do, have either Pattahh or Hholem; the future of חָזַח to grasp, is חָזְחוּ or חָזְחָה.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָרְבֵּיחַ Prov. 4: 6; אֲשַׁרְיָם 2 Kin. 10: 14; אֲשַׁתְּחָם 2 Sam. 22: 48; שְׁאֲלֵנִי Isa. 45: 11; אֲרַעְלֵנִי Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ׀ or another guttural, תִּפְחֲלֵנָה Ezek. 7: 27; תִּשְׁחֲלֵנָה Prov. 6: 27; תִּחְרֲגֵנָה Ezek. 16: 6; תִּנְחֲמֵנָה Hos. 4: 18, but Tsere occasionally in pause, תִּפְחֲרֵנָה 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* אָדַב: Gen. 27: 9; אָרְבָּה Deut. 15: 16; infinitive וְעָס 1 Sam. 7: 8; אָרַב Jer. 15: 3, with Makkeph, אָרַד 1 Kin. 5: 20; Niphal infinitive, וְחָלַח Ex. 17: 10, with suffixes, וְחָלַחְתָּ 2 Chron. 16: 7, 8, with prefixed ׀, וְחָלַחְתָּ Judg. 11: 25; אָשַׁל 1 Sam. 20: 6, 28, and once anomalously with prefixed ׀, אָשַׁלְתָּ Ezek. 14: 3 (a like substitution of ׀ for ח occurring once in the Hiphil preterite: אָשַׁלְתָּ Isa. 68: 3); future יִחָלַח Ex. 14: 14, with Vav conversive, וְיִחָלַח Job 7: 5, וְיִשְׁחַלְתָּ Ex. 32: 1; וְיִחָלַחְתָּ Judg. 6: 34; וְיִחָלַחְתָּ Ex. 9: 15; וְיִחָלַחְתָּ Num. 22: 25, or with the accent on the penult, וְיִחָלַחְתָּ Ex. 17: 8; וְיִחָלַחְתָּ Gen. 41: 8; imperative, וְחָלַחְתָּ 1 Sam. 18: 17, or with the accent thrown back, וְחָלַחְתָּ Gen. 18: 9; Hiphil infinitive, וְחָלַחְתָּ 1 Sam. 27: 12; וְחָלַחְתָּ Gen. 21: 16; וְחָלַחְתָּ Deut. 7: 2, apocopated future, וְחָלַחְתָּ 1 Sam. 2: 10; וְחָלַחְתָּ Dent. 9: 26; וְחָלַחְתָּ Ps. 12: 4, with Vav conversive, וְיִחָלַחְתָּ 1 Kin. 22: 54; וְיִחָלַחְתָּ Zech. 11: 8; imperative, וְחָלַחְתָּ Ex. 28: 1, with Makkeph, וְחָלַחְתָּ Ps. 81: 11; וְחָלַחְתָּ 2 Sam. 20: 4; וְחָלַחְתָּ Dent. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, וְחָלַחְתָּ Job 13: 21; וְחָלַחְתָּ Ps. 69: 24, though not always, וְחָלַחְתָּ Lev. 8: 8. Hophal infinitive, וְחָלַחְתָּ 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, וְחָלַחְתָּ Lev. 5: 22; וְחָלַחְתָּ Hos. 9: 2; וְחָלַחְתָּ Gen. 39: 14; וְחָלַחְתָּ Ps. 104: 26; וְחָלַחְתָּ 74: 10; וְחָלַחְתָּ Gen. 39: 4; וְחָלַחְתָּ Dan. 2: 1; וְחָלַחְתָּ 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, וְחָלַחְתָּ Isa. 1: 15; וְחָלַחְתָּ (fem. form for וְחָלַחְתָּ, § 61. 5) 1 Sam. 16: 15 but וְחָלַחְתָּ Isa. 30: 18; וְחָלַחְתָּ Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, וְחָלַחְתָּ Mal. 3: 19; וְחָלַחְתָּ Ps. 103: 13; וְחָלַחְתָּ Isa. 6: 12; וְחָלַחְתָּ Deut. 20: 7; וְחָלַחְתָּ Gen. 24: 1 (וְחָלַחְתָּ rarely occurs except in pause), וְחָלַחְתָּ Isa. 25: 11, and more rarely still in the imperative, וְחָלַחְתָּ Ezek. 37: 17, and future וְחָלַחְתָּ Prov. 14: 10; וְחָלַחְתָּ Dan. 1: 8.

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

1 Sam. 12: 13 שָׁאֵלְתִּי; 1 Sam. 1: 20, שָׁאֵלְתִּי Judg. 13: 6, שָׁאֵלְתִּי
1 Sam. 1: 28.

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

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

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

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

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

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

§ 122. 1. **רָעַנְוּ** and **שָׂאֲנִי** are Piel forms with the third radical reduplicated in place of the second; **רָחַרְחַר** doubles the second syllable; and **אָרָבִי** 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. **רָעַר** and **רָעַרְוּ** have two forms of the Piel, **רָעַרְוּ** and **רָעַרְוּ** Jer. 46: 7. 8; § 92. *b*.; and **רָעַרְוּ** two forms of the Hithpael, **רָעַרְוּ** and **רָעַרְוּ** Jer. 46: 7. 8; **רָעַרְוּ** Isa. 52: 5, follows the analogy of the latter; **רָעַרְוּ** Eccl. 12: 5, is sometimes derived from **רָעַרְוּ** to *despise*, as if it were for **רָעַרְוּ**; such a form would however be unexampled. The vowels show it to be the Hiphil future of **רָעַרְוּ** or rather **רָעַרְוּ** to *flourish* or *blossom*, the *N* being inserted as a vowel letter, § 11. 1. *a*, **רָעַרְוּ** Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). **רָעַרְוּ** Ezra 10: 16 is an anomalous infinitive from **רָעַרְוּ**, 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, **רָעַרְוּ**.

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. **רָעַרְוּ** or **רָעַרְוּ**.

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, **רָעַרְוּ**, **רָעַרְוּ**.

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, הַחֲלִיטְךָ , הַחֲלִיטְנִי .

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, הַחֲלִיטְיִי .

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 81. 2, and accordingly pronounce הַחֲלִיטְיִי *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. a.

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

§ 124. The inflections of Lamedh guttural verbs may be represented by לִּשְׁלֹחַ 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 ל , § 91. b, is given in the paradigm, לִּשְׁלֹחַ being in actual use.

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except בְּנִי Gen. 48: 16; in one instance the K'thibh inserts י , אִסְרוּהוּ Jer. 5: 7, where the

K'ri is אָפֵּלֹת. The vowel *a* is retained before suffixes, remaining short in אָפֵּלֹת Am. 9: 1, but usually lengthened to Kamets, אָפֵּלֹתָ 2 Chron. 21: 17, אָפֵּלֹתָ Gen. 28: 11. It is also retained in pause before paragogic וָ, אָפֵּלֹתָ Pa. 77: 2, אָפֵּלֹתָ, אָפֵּלֹתָ Dan. 9: 19; elsewhere it is rejected אָפֵּלֹתָ 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, אָפֵּלֹתָ Job 32: 10, אָפֵּלֹתָ Gen. 43: 8. Hhirik appears in אָפֵּלֹתָ Gen. 25: 31, but verbs whose last radical is ל commonly take Kamets Hhatuph like perfect verbs both before paragogic וָ, and suffixes, אָפֵּלֹתָ 1 Chron. 29: 18, אָפֵּלֹתָ Prov. 3: 8.

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

3. Most verbs with final ל have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָפֵּלֹתָ to shut, אָפֵּלֹתָ to say, אָפֵּלֹתָ to honour, אָפֵּלֹתָ to grow pale, אָפֵּלֹתָ to shake, אָפֵּלֹתָ to be rich, אָפֵּלֹתָ to entreat, אָפֵּלֹתָ to slip away, אָפֵּלֹתָ to press, אָפֵּלֹתָ to drink or be drunken. The following have Pattahh or Hholem, אָפֵּלֹתָ to decree, אָפֵּלֹתָ to vow, אָפֵּלֹתָ fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tserē 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: infn. constr., אָפֵּלֹתָ Esth. 2: 8, אָפֵּלֹתָ Isa. 51: 14, future, אָפֵּלֹתָ Pa. 9: 19, אָפֵּלֹתָ Job 17: 3, imperative, even in pause, אָפֵּלֹתָ. Piel: preterite, אָפֵּלֹתָ Lev. 14: 8, אָפֵּלֹתָ 2 Chron. 34: 4, infn. constr., אָפֵּלֹתָ Hab. 1: 13, אָפֵּלֹתָ Lam. 2: 8, future, אָפֵּלֹתָ Job 16: 13, אָפֵּלֹתָ 2 Kin. 8: 12, אָפֵּלֹתָ Deut. 7: 5, imperative, אָפֵּלֹתָ Ex. 4: 23. Hiphil: apocopated future, אָפֵּלֹתָ 2 Kin. 18: 30, fut. with Vav consecutive, אָפֵּלֹתָ Judg. 4: 23, fem. plur., אָפֵּלֹתָ Pa. 119: 171, imperative, אָפֵּלֹתָ Ps. 86: 2, and even in pause, אָפֵּלֹתָ 1 Kin. 22: 12. Hithpael: אָפֵּלֹתָ Prov. 17: 14, אָפֵּלֹתָ Dan. 11: 40, אָפֵּלֹתָ Ps. 106: 47; this species sometimes has Kamets in its pausal forms, אָפֵּלֹתָ Josh. 9: 18, אָפֵּלֹתָ Pa. 107: 27. On the other hand, the absolute infinitives: Piel, אָפֵּלֹתָ Deut. 22: 7, Hiphil, אָפֵּלֹתָ Isa. 7: 11, Hophal, אָפֵּלֹתָ Ezek. 16: 4. Participles: Kal, אָפֵּלֹתָ Deut. 28: 52, but occasionally in the construct state with Pattahh, אָפֵּלֹתָ Pa. 94: 9, אָפֵּלֹתָ Isa. 51: 15, אָפֵּלֹתָ Isa. 42: 5, אָפֵּלֹתָ Lev. 11: 7, Piel, אָפֵּלֹתָ 1 Kin. 3: 3, Hithpael, אָפֵּלֹתָ 1 Sam. 21: 15. Tserē 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. אָפֵּלֹתָ Deut. 15: 18, fut. אָפֵּלֹתָ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., אָפֵּלֹתָ Job 6: 26, and one before a grave suffix אָפֵּלֹתָ Ezek. 21: 29, comp. fut. אָפֵּלֹתָ Isa. 35: 4; אָפֵּלֹתָ 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 85. *a*.

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

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

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

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

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

PE NUN (נ') VERBS.

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

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, שָׁפַחְתֶּם becomes שָׁפַחְתֶּם, written שָׁפַחְתֶּם, so נָשַׁחְתֶּם for נָשַׁחְתֶּם, written נָשַׁחְתֶּם. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, ; נָשַׁחְתֶּם for נָשַׁחְתֶּם.

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, שַׁבּ for שַׁבֵּן, § 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 ך; thus, רַשְׁׁוּׁךְ for רַשְׁׁוּׁךְ (by § 63. 2. a), the primary form being רַשְׁׁוּׁךְ.

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. *ἔγγράφω, ἐμβάλλω, συστρίφω*.

§ 130. 1. The inflections of Pe Nun verbs may be represented by שַׁבֵּן *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 שַׁבֵּן 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, נָתַן Num. 34: 18, נָתַן 2 Kin. 4: 24, נָתַן Gen. 24: 48, נָתַן Ex. 15: 2. It is, however, always assimilated in נָתַן the Niphal preterite of נָתַן *to repent*, and occasionally in נָתַן *to descend*, e. g. נָתַן Jer. 21: 13, נָתַן Prov. 17: 10, נָתַן Ps. 38: 3 but נָתַן *ibid.*, נָתַן Joel 4: 11.

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

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

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

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: **וַיָּשׁוּב** (with suffix, **וַיָּשׁוּב**) from **וַיָּשׁוּב**, **וַיָּשׁוּב** from **וַיָּשׁוּב**, **וַיָּשׁוּב** (twice) and **וַיָּשׁוּב** from **וַיָּשׁוּב**, **וַיָּשׁוּב** (once) and **וַיָּשׁוּב** from **וַיָּשׁוּב**, **וַיָּשׁוּב** has **וַיָּשׁוּב** (by § 60. 3. c), with the preposition **ו**, **וַיָּשׁוּב** by § 57. 2. (8), once **וַיָּשׁוּב** (§ 53. 3) Job 41: 17, once without the feminine ending, **וַיָּשׁוּב** Ps. 89: 10, and twice **וַיָּשׁוּב**; **וַיָּשׁוּב** has commonly **וַיָּשׁוּב** (for **וַיָּשׁוּב**), with suffixes **וַיָּשׁוּב**, but **וַיָּשׁוּב** Num. 20: 21, and **וַיָּשׁוּב** Gen. 38: 9.

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

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

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

2. The peculiarities of Pe Nun verbs are shared by **וַיָּשׁוּב** *to take*, whose first radical is assimilated or rejected in the same manner as **ו**, Kal inf. const. **וַיָּשׁוּב** (with prep. **ו**, **וַיָּשׁוּב**, *to be distinguished from* **וַיָּשׁוּב** 2 fem. sing. pret.), once **וַיָּשׁוּב** (by § 60. 3. c) 2 Kin. 12: 9, with suffixes **וַיָּשׁוּב**, fut. **וַיָּשׁוּב**, imper. **וַיָּשׁוּב**, **וַיָּשׁוּב** rarely **וַיָּשׁוּב**, **וַיָּשׁוּב**, Hoph. fut. **וַיָּשׁוּב**, but Niph. pret. **וַיָּשׁוּב**. In Hos. 11: 8 **וַיָּשׁוּב** is the masculine infinitive with the suffix for **וַיָּשׁוּב**; the same form occurs without a suffix, **וַיָּשׁוּב** Ezek. 17: 5, or this may be explained with Gesenius as a preterite for **וַיָּשׁוּב**.

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

AYIN DOUBLED (פ"ע) VERBS.

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

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

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

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

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

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

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

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

In the Hiphil and Hophal species the vowels of the prefixed *n* are characteristic and essential. They must, therefore, either be retained by inserting Dagghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, יֹצֵב for הִצָּב, יֹצֵב or יֹצֵב for הִצָּב, הִצָּב (Kibbuts before the doubled letter by § 61. 5) or הִצָּב for הִצָּב.

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, יִפְּבֹב, יִפְּבֹב; הִפְּבֹב, הִפְּבֹב (comp. קִפְּבֹב, קִפְּבֹב) 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, הִפְּבֹב, הִפְּבֹב (comp. הִפְּבֹב, הִפְּבֹב).

§ 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 Daghest-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, יִפְּבֹב, יִפְּבֹב.

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, *o* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הִפְּבֹב, הִפְּבֹב; הִפְּבֹב, הִפְּבֹב.

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, הִפְּבֹב, הִפְּבֹב.

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

Gen. 11: 7 K. fut. for נִבְּלָהוּ נִבְּלָחוּ Isa. 19: 8 Ni. pret. for נִבְּקָחוּ or נִבְּקָחוּ, נִבְּקָחוּ Ezek. 41: 7 Ni. fut. for נִבְּסָמוּ נִבְּסָמוּ Judg. 5: 5 according to Gesenius for נִזְּבָה Ni. pret. of זָבַל to shake, according to others K. pret. of זָבַל to flow; נִזְּעָלוּ Ezek. 36: 8 for נִזְּעָלוּ (Ewald) from זָעַל to enter, or for נִזְּעָלוּ Ni. fut. of זָעַל to go up, נִזְּחָלוּ Ezek. 7: 24 Ni. pret. for נִזְּחָלוּ Cant. 1: 6 Ni. pret. of נִזְּרָה. Once instead of doubling the last radical י is inserted, הִלְיָהוּ Prov. 26: 7 for הִלְיָהוּ comp. הִרְיָהוּ Ezr. 10: 16 for הִרְיָהוּ; or it may be for הִלְיָהוּ from הִלְיָהוּ § 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, קָמְטָהוּ וְאָרְוָהוּ (Kamets before ר which cannot be doubled), עֲפֹחָהוּ בְּלוּיָהוּ וְנִקְלָהוּ, נִמְקָחָהוּ הַרְוָהוּ (the vowel remaining long before ר), הַחֲוָהוּ (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), הַרְוָהוּ, once with *u*, נִשְׂדָּחָהוּ Mic. 2: 4; with *e* in the future, הַתְּחַלְיָהוּ הַתְּחַלְיָהוּ. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, הַמְּלַכָּהוּ הַמְּלַכָּהוּ; other cases are rare and exceptional, הַמְּלַכָּהוּ הַמְּלַכָּהוּ, הַמְּלַכָּהוּ הַמְּלַכָּהוּ which is first plur. pret. for הַמְּלַכָּהוּ not third plur. for הַמְּלַכָּהוּ (Ewald), § 54, 3; הַמְּלַכָּהוּ Deut. 32: 41, הַמְּלַכָּהוּ Isa. 44: 16, הַמְּלַכָּהוּ 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, הַמְּלַכָּהוּ הַמְּלַכָּהוּ from הַמְּלַכָּהוּ הַמְּלַכָּהוּ, הַמְּלַכָּהוּ הַמְּלַכָּהוּ from הַמְּלַכָּהוּ הַמְּלַכָּהוּ, הַמְּלַכָּהוּ הַמְּלַכָּהוּ from הַמְּלַכָּהוּ הַמְּלַכָּהוּ; in הַמְּלַכָּהוּ הַמְּלַכָּהוּ Gen. 43: 29, Isa. 30: 19, from הַמְּלַכָּהוּ הַמְּלַכָּהוּ Lev. 26: 15 from הַמְּלַכָּהוּ הַמְּלַכָּהוּ, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, הַמְּלַכָּהוּ Prov. 8: 29 for הַמְּלַכָּהוּ ver. 27, הַמְּלַכָּהוּ Isa. 33: 1 for הַמְּלַכָּהוּ Ezek. 14: 8 for הַמְּלַכָּהוּ Lam. 1: 8 for הַמְּלַכָּהוּ Hi. pret. of הַמְּלַכָּהוּ Hab. 2: 17 for הַמְּלַכָּהוּ Hi. fut. of הַמְּלַכָּהוּ with 3 fem. plur. suf., הַמְּלַכָּהוּ 2 Sam. 22: 48 in a few editions for הַמְּלַכָּהוּ. Nun is once inserted before the suffix in place of doubling the radical, הַמְּלַכָּהוּ Num. 23: 13 for הַמְּלַכָּהוּ.

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

אָרַר to curse.	רָבַח to cry.	קָנָה to make a nest.
בָּזַז to plunder.	שָׂחַח to smite, break.	קָצַץ to cut off.
בִּיַּר to purify.	לָבַח to take away the heart.	רָבַח to be many.
בָּשַׁשׁ to grope.	לָלַח to lick.	רָכַח to be tender.
פָּאָס to refine.	פָּשַׁשׁ to feel, to grope.	שָׂחַח to harrow.
הִשָּׁח to warm.	קָפַץ to leap.	שָׂרַח to rule.
חָצַץ to divide.	פָּלַח to judge, to intercede.	שָׁרַח to sharpen.
הִשָּׁח to be broken.		תָּמַח to be perfect.
קָבַח to cover.		

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

הָרַר to burn.	מָוָה to linger.	שָׂעַע to sport, delight.
מָרַר to dance.	מָרַר to excite.	קָמַק to run.
מָרַר to be mad.	מָרַר to chirp.	מָרַר to mock.

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

מָאָן to complain.	נָוַד to fly.	רָעַע to break.
מָבַל to mix.	נָסַס to lift up.	רָחַח to sink.
מָבַק to empty.	מָסַח to occupy the three-	שָׂלַל to spoil.
מָוַד to cut.	hold.	שָׂמַם to be desolate or
מָוַד to sweep away.	מָוַד to bind.	amazed.
מָוַם to be still.	מָוַם to cut off.	מָוַם to beat.
מָוַם to break loose.	מָוַם to gather.	

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

מָוַל and מָוַל to roll.	מָוַל to gather clouds, מָוַל to prac-
מָוַל to praise, מָוַל to make mad.	tise sorcery.
מָוַל to profane, מָוַל to wound.	מָוַר to burst, מָוַר to shake to pieces.
מָוַל to make gracious, מָוַל to be	מָוַל to curse, מָוַל to whet.
gracious.	מָוַץ and מָוַץ to crush.
מָוַל to speak, מָוַל to mow.	מָוַד and מָוַד to treat with violence.
מָוַב to change, מָוַב to surround.	

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

מָוַק Pi. to decree, Pu. מָוַק.	מָוַל Pi. to shout, Hith. מָוַל.*
מָוַד Pi. to measure, Hith. מָוַד.	מָוַשׁ Pi. to break, Pu. מָוַשׁ.
מָוַר Pi. to make bitter, Hith. מָוַר.	מָוַל Pi. to inculcate, Hith. מָוַל
מָוַס Pi. to exalt, Hith. מָוַס.	to pierce.
מָוַל Pi. to maltreat, Hith. מָוַל	
and מָוַל,	

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

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

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

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

3. **הִלָּל** and **הִלְלֵה**. The prefixed **ח** remains in the Hiphil future of **הִלָּל**, e. g. **הִלְלֵה**, **הִלְלֵה**, **הִלְלֵה** and in the derivative nouns **הִלְלוּת**, **הִלְלוּת**, whence these forms are in the lexicons referred to the secondary root **הִלָּל**.

PE YODH (י) VERBS.

§ 144. In quiescent verbs one of the original radicals is **ק**, **ך** or **כ**, which in certain forms is converted into or exchanged for a vowel. As **ק** 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 **ך** or **כ** 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. מָלַח, מָלַחַ and are quite distinct from the quiescent verbs מָלַח in which ה always represents a vowel, e. g. מָלַחַ, מָלַחַ.

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

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, יִישַׁב, יִישַׁב.

§ 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 Dagghesh-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, **רָצַיעַ, רָצַיעַי, רָצַיעַי**.

3. In the Hophal Vav quiesces in Shurek, **רָוַשׁב, רָוַשׁב**; occasionally the short vowel is preserved and Daghesh-forfe inserted in the second radical, **רָוַשׁבַּ**.

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

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

REMARKS ON PE YODH VERBS.

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

רָבַח <i>to be dry.</i>	רָסַח <i>to be poured.</i>	רָאָה <i>to fear.</i>
רָצַע <i>to toil.</i>	רָצַעַר <i>to appoint.</i>	רָחַח <i>to cast.</i>
רָחַח <i>to delay.</i>	רָעַה <i>to be weary.</i>	רָשַׁב <i>to possess.</i>
רָחַח <i>to oppress.</i>	רָצַעַר <i>to counsel.</i>	רָשַׁב <i>to put.</i>
רָצַע <i>to suck.</i>	רָצַעַר <i>to be beautiful.</i>	רָשַׁח <i>to sleep.</i>

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

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

רָדַע <i>to know.</i>	* רָבַר <i>to bear.</i>	רָבַע <i>to be dislocated.</i>
רָדַע <i>to be joined.</i>	* רָבַעַר <i>to go out.</i>	* רָדַר <i>to go down.</i>
רָדַע <i>to conceive.</i>	רָבַר <i>to be straitened.</i>	* רָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in תָּרַד Jer. 18: 17, Lam. 3: 48, and in the feminine plurals, תִּלְקַח, תִּרְדְּנָה, תִּתְאַנְחֶנּוּ has Seghol after the analogy of Lamedh Aleph verbs; רִישְׁבֹנָה (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 יִרְדֶּעַ Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

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

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, וְיִרְדֶּעַ, וְיִרְדֶּעַ, וְיִרְדֶּעַ. Pattahh in the ultimate becomes Seghol in וְיִרְצַח, וְיִרְצַח (with a postpositive accent) Gen. 2: 7, 19, וְיִרְצַח Gen. 50: 26; but וְיִרְצַח, וְיִרְצַח, only once before a monosyllable, § 85. 1, וְיִרְצַח Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form וְיִרְצַח, unless the following word begins with an accented syllable, e. g. וְיִרְצַח Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, וְיִרְצַח Ruth 4: 1, וְיִרְצַח Ps. 139: 1, וְיִרְצַח Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: רָבַב and with a feminine ending רָבַבְתִּי, רָבַבְתִּי, רָבַבְתִּי with suf. רָבַבְתִּי, once with prep. לִירְסוֹד 2 Chron. 31: 7, Daghesh conservative after י, § 14. a; וְיִרְצַח, § 87, once וְיִרְצַח Josh. 22: 25 and with prep. לִירְצַח 1 Sam. 18: 29 from וְיִרְצַח; וְיִרְצַח once וְיִרְצַח 2 Chron. 26: 15 from וְיִרְצַח, רָצַח.

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

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

§ 150. 1. The Niphal of **הָלַח** has *h* instead of *h̄*, **הָלַח** Zeph. 3: 18, **הָלַח** Lam. 1: 4; **הָלַח** 1 Chron. 3: 5, 20: 8 has *h̄* followed by Dagheah. **הָלַח** which according to Gesenius is from **הָלַח**, has *h̄*; 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 Dagheah 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 *h̄* always has Hhirik, **הָלַח**, **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, *change*, **הָלַח** to suck. Yodh is likewise found in **הָלַח** Judg. 16: 26 K'thibh, and in the following instances in which 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**), **הָלַח** Gen. 8: 17 K'ri (K'thibh **הָלַח**), **הָלַח** 1 Chron. 12: 2.

2. In **הָלַח** Job 24: 31 (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 Dagheah in the second radical in the Hiphil, viz.: **הָלַח** to set, **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 *h̄* followed by Dagheah, **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, וַיִּשְׁמְרוּ Nah. 1: 4 for וַיִּשְׁמְרוּ Lam. 3: 33, וַיִּשְׁמְרוּ Lam. 3: 53, וַיִּשְׁמְרוּ 2 Chron. 32: 30 K'ri (K'thibh וַיִּשְׁמְרוּ).

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

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

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

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

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

וַיִּתְחַבְּרוּ Pa. 16: 5, see § 90.

AYIN VAV (ו"ו) AND AYIN YODH (ו"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 Hithpael of two, § 163. 1, the Niphal of *הָיָה* to be, and the Hiphil of *הָיָה* to live.

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

Kal preterite: קָם for קָוֹם where *ā*, which arises from blending *ǎ* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָרָה for מָרוּרָה, בָּשָׂה for בָּשׂוּרָה, רָבָה for רָבִיבָה. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָוֹם, מָרָה for מָרוּרָה, בָּשָׂה for בָּשׂוּרָה, רָבָה for רָבִיבָה, 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: הִקְוִים for הִקְוִים, הִקְוִים for הִקְוִים, הִקְוִים for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָוִים, רָבִיב; in the future the preformative commonly takes the simplest of the long vowels *ā*, יִקְוִים, יִרְבִּיב, comp. יִטָּב.

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 *ō*, § 57. 2. (5), קוֹם (kōm = kāūm) for קוּוֹם; קוּוֹם for קוּוֹם, the prefix usually taking the simplest of the long vowels *ā*; יִקְוִים for יִקְוִים.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (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 \ddot{e} (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְרָאוּ, נִקְרָאוּ, נִקְרָאוּ. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to י, e. g. נִקְרָאוּ.

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

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

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

a. In the Pual \bar{o} is the passive vowel here adopted in preference to \bar{u} : in the Piel and Hithpael it arises from the combination of \bar{u} , to which י is softened, with the antecedent \bar{a} , נִשָּׁב for נִשָּׁב, § 82. 5. *b* (8).

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

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 נִשָּׁב to *stand* or *rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by נִשָּׁב 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. **רָחַץ**, **נָחַץ**; so likewise in the following guttural verbs and forms, **נָפַח** to *expire*, **רָחַץ** Isa. 29: 22, **יָצַר** Isa. 42: 11, **אָיַב** to *be an enemy*, **עָיַן** 1 Sam. 18: 9 K'ri (K'thibh עָיַן), **עָרַף** Jer. 4: 31, which are confined to the Kal species, and in **רָחַץ** 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, **נָפַח** Zech. 4: 10, **נָחַח** Isa. 44: 18 but **נָחַח** Lev. 14: 42. It has Tsere in **נָחַח** to *die*, **נָחַח** Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but **נָחַח** Jer. 50: 3, and Hholem in **אָוַר** to *shine*, **נָחַח** to *be ashamed*, **טוֹב** to *be good*, § 82. 1. a, and in **בָּאָר** Jer. 27: 18, elsewhere **נָחַח** Isa. 1: 6, Ps. 58: 4, elsewhere **נָחַח**. Hhirik once occurs instead of Pattahh in the second person plural, **נָחַח** Mal. 3: 20. The following participles have Tsere, **נָחַח**, **נָחַח**, **נָחַח**; the following have Hholem, **נָחַח**, **נָחַח**, **נָחַח** 2 Kin. 16: 7 (comp. קִטְרִים Ex. 32: 25 in the Samaritan copy), elsewhere **נָחַח** Jer. 4: 31 if from **נָחַח** and not from **נָחַח**.

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

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. **נָחַח** Lev. 18: 28, **נָחַח** Gen. 26: 22, **נָחַח** Gen. 40: 15, **נָחַח** Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, **נָחַח** Obad. ver. 16, **נָחַח** Am. 3: 15, **נָחַח** Isa. 11: 2, **נָחַח** Isa. 7: 19 but **נָחַח** *ibid.*, **נָחַח** Zech. 5: 4, **נָחַח** *ibid.*, where the feminine ending is **ה**, instead of **ה**; so in the passive participle, **נָחַח** Isa. 59: 5 for **נָחַח**.

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

where שׁיב, and with suf. רִמַּם Ezek. 10: 17, אָרַח Pa. 71: 6, which is not the participle from גָּזַח (Gesenius), אָרַח *my breaking forth*, i. e. the cause of it Pa. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, בּוֹשׁ, בּוֹא, אֲרִיחַ Isa. 60: 1, אֲרִיחַ Mic. 4: 10, אֲרִיחַ Mic. 4: 13. With paragogic הוּ קִבְּרָה or קִבְּרָה, שִׁבְרָה or שִׁבְרָה. Examples of the feminine plural, קִבְּרָה, קִבְּרָה.

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

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

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

might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: **הָבֵן**, **הָבֵל** and **הָבֵל**; **הָבֵל** and **הָבֵל**. With Vav consecutive: **וַיִּבְנֶה**, **וַיִּבְנֶה**, **וַיִּבְנֶה**, **וַיִּבְנֶה**, **וַיִּבְנֶה**, **וַיִּבְנֶה**. With paragogic Nun and suffixes: **וַיִּבְנֶה**. Feminine plural: **וַיִּבְנֶה**.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives; **בֵּין** Prov. 23: 1, **גִּיל** and **גִּיל** Prov. 23: 24 K'ri (טל K'thibb), **רִיב** Jer. 50: 34, elsewhere **רִיב**. Construct infinitives: **בֵּין**, **לֵין** Gen. 24: 23, elsewhere **לֵין** once **רִיב** Judg. 21: 22 K'thibb, **שָׂרָה** and **שָׂרָה** Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere **שָׂרָה** 1 Sam. 18: 6 K'ri (K'thibb שָׂרָה), also with suf. **שָׂרָה** Deut. 25: 4 elsewhere **שָׂרָה**. In the difficult verse Hos. 7: 4 **שָׂרָה** has been variously explained, as the Kal infinitive preceded by the preposition **עַן** or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is **שָׂרָה** 2 Sam. 13: 32 K'ri (K'thibb שָׂרָה); some explain **שָׂרָה** 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. **בָּטָרָה**, **נָבֹן**, **יְבוֹנְנָה**, **וַיִּבְנֶה**; **רִיבָה** *cooked*, i. e. *pottage*, is the only instance of a Niphal participle with Yodh.

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

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

3. Future: **נָטָה**, **נָטָה**, **נָטָה** Ps. 72: 17 K'ri (K'thibb **נָטָה**), **נָטָה**. Participle: **נָטָה**, **נָטָה**.

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

2. Hiphil preterite inflected: **הָיָה** and **הָיָה**; with syllabic affixes: **הָיָה** and **הָיָה**, or when the first radical is a guttural, **הָיָה** and **הָיָה**, or without the inserted Hholem, **הָיָה** and **הָיָה**, § 61. 4. *a*. With suffixes, **הָיָה**.

3. Hiphil future inflected: **הָיָה**, feminine plural **הָיָה**, Apocopated future: **הָיָה**. With Vav consecutive: **וַיִּבְנֶה**, **וַיִּבְנֶה**, **וַיִּבְנֶה** and **וַיִּבְנֶה**, if the last radical be a guttural, **וַיִּבְנֶה**, **וַיִּבְנֶה**, or **וַיִּבְנֶה**.

LAMEDH ALEPH (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, **לְמַצְאָה**, **לְמַצְאֵי**.

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

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

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 אָ verbs, between which and אָ verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by **לְמַצְאָה** 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, יָרָאָה (but יָרָאָה Josh. 4: 24), שָׁלַחַה, שָׁלַחַה.

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

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

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

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

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

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

3. Sometimes the ל"ה form is adopted both in consonants and vowels, כָּלַי Ezek. 28: 16 for כָּלָי, כָּלְי 1 Sam. 6: 10, נָשָׂי Ezek. 39: 26, כָּלְיָנִי 1 Sam. 25: 33 for כָּלְיָנִי, כָּלְיָנִי Ruth 2: 9 for כָּלְיָנִי, רָבְלָה Gen. 23: 6 for רָבְלָה, קָיָי Job 5: 18 for קָיָי comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קָיָי Jer. 25: 27 is 2 pl. imp. of קָיָי, נָשָׂי Ps. 32: 1 for נָשָׂי, נָשָׂי Jer. 26: 9 for נָשָׂי, נָשָׂי 1 Sam. 10: 6, נָשָׂי 1 Sam. 10: 13, נָשָׂי 2 Sam. 3: 8, נָשָׂי Isa. 29: 7 for נָשָׂי; צָבָאָה Ezek. 8: 3 is by some interpreters thought to be for צָבָאָה *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 הָ, § 86. *b.* in קָרָאָה Ex. 5: 16 for קָרָאָה, קָרָאָה Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, קָרָאָה Gen. 33: 11 Hoph. from קָרָאָה, נָשָׂאָה Ps. 118: 23 (נָשָׂאָה Deut. 30: 11 is the feminine participle), to which the customary ending הָ is further added in קָרָאָהָה 2 Sam. 1: 26, קָרָאָהָה Josh. 6: 17 for קָרָאָהָה.

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

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

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

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

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

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

3. For the anomalous forms, קָרָאָהָה Deut. 33: 16, קָרָאָהָה Job 22: 21, קָרָאָהָה 1 Sam. 25: 34 (K'thibh קָרָאָהָה, 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 **הַ**.

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

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

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

The construct infinitives have the feminine ending **וֹ**.

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 **וֹ**, occurring in all the species, is best explained by assuming **ו** to be radical (comp. **רָאוּ** Ezek. 28: 17 as an alternate of **רָאוּ**) and to a few other sporadic cases, viz.: a single Kal preterite, **שָׁבַחְתָּ** Job 3: 25, the reduplicated forms of three verbs, **נָאֵחַ**, **נָאֵחַ**, **נָאֵחַ**, and the peculiar form, **אֶרְיֶנָּה** 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, **גָּחַח** for **גָּחַי**. 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 *ī*) 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 *ī* latent in **י**, will again form *e*. In the future this becomes *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

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

the antecedent consonant, בָּלִי for בָּלִי, תִּגְלִי for תִּגְלִי; so in the preterite 3 fem., which in these verbs retains the primary characteristic רַ, § 86. b, תִּגְלִי for תִּגְלִי, to which is further appended the softened ending הַ, thus תִּגְלִיהַ, in pause תִּגְלִיהַ.

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

2. Before personal endings beginning with a consonant the third radical ׀ 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, תִּגְלִיהַ, תִּגְלִיהַ, תִּגְלִיהַ.

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

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

SHORTENED FUTURE AND IMPERATIVE.

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

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

	KAL.		HIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Future.	יִגְלוֹ		יִגְלוּ	יִגְלוֹ	יִגְלוּ	יִתְגַּלוּ
Apoc. Fut.	יִגְלֹ or יִגְלוּ		יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
Vav Consec.	וַיִּגְלוּ or וַיִּגְלוּ		וַיִּגְלוּ	וַיִּגְלוּ	וַיִּגְלוּ	וַיִּתְגַּלוּ

2. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. גַּל for גַּלוּ, Hiphil. הִגְלוּ for הִגְלוּ, Hith. הִתְגַּלוּ for הִתְגַּלוּ.

REMARKS ON LAMEDH HE VERBS.

§ 174. 1. Kal preterite: The third person feminine rarely occurs with the simple ending הַ, עָשָׂה Lev. 25: 21, דיִּיר 2 Kin. 9: 37 K'thibh; so in the Hiphil, הִלְאָה Ezek. 24: 12, הִרְצָה Lev. 26: 34, and Hophal, הִנְלָה Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, הִתְרַוּהוּ Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, הִוָּהוּ Deut. 32: 37, נִשְׂרָה Ps. 73: 2 K'ri, and perhaps הִלְוִהוּ Prov. 26: 7, see § 141. 1; so in the imperative, הִלְאֵה, אִלְאֵה Isa. 21: 12; future, הִלְוִיָּהּ, הִרְצִיָּהּ, הִתְרַוִּיָּהּ, הִנְלִיָּהּ, הִלְאִיָּהּ, הִרְצִיָּהּ, הִתְרַוִּיָּהּ, הִנְלִיָּהּ, הִלְאִיָּהּ, הִרְצִיָּהּ, הִתְרַוִּיָּהּ, Hiphil future, הִלְוִיָּהּ, הִרְצִיָּהּ, הִתְרַוִּיָּהּ, Hiphil future, הִלְוִיָּהּ, imperative, הִלְוִיָּהּ for הִלְוִיָּהּ.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of הַ, בָּבוּ, גָּלוּ, הָלוּ, יָרוּ, קָרוּ, עָשׂוּ, קָנוּ, קָנוּ, and in a few instances the feminine termination is added, הִלְוִיָּהּ, הִרְצִיָּהּ, הִתְרַוִּיָּהּ, הִנְלִיָּהּ, and in a few instances the omission of this termination from the construct infinitive, עָשׂוּ and קָנוּ (with suf. עָשׂוּהוּ Ex. 18: 18), קָנוּהוּ, קָנוּהוּ, Hiphil future, הִלְוִיָּהּ, imperative, הִלְוִיָּהּ for הִלְוִיָּהּ.

3. Future: There are a very few examples of Tsere as the last vowel of the future, הִתְרַוִּיָּהּ Dan. 1: 13, הִתְרַוִּיָּהּ Josh. 7: 9, 9: 24, 2 Sam. 13: 12, הִתְרַוִּיָּהּ Jer. 17: 17; so in the Piel, הִתְרַוִּיָּהּ Lev. 18: 7 ff., Nah. 1: 3; and, on the other hand, there is one instance of an imperative ending in Seghol, viz., the Piel, הִתְרַוִּיָּהּ Judg. 9: 29. The radical ר remains and rests in Hhirik in הִתְרַוִּיָּהּ (3 fem.) Jer. 8: 6, in the Hiphil, הִתְרַוִּיָּהּ (2 masc.) Jer. 18: 23, and in the Kal imperative, הִתְרַוִּיָּהּ (2 masc.) Isa. 26: 20. Yodh appears once as a consonant before a suffix, הִתְרַוִּיָּהּ Job 3: 25, and once before הַ paragogic,

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

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

§ 178. 1. Hithpael: One verb **שָׁמַח** reduplicates its third radical, which appears as **ו**, **וְשָׁמַחוּ** *to worship*, fut. **וְשָׁמְחוּ**, with Vav conv. **וְשָׁמְחוּ** for **וְשָׁמְחוּ**, § 61. 2, plur. **וְשָׁמְחוּ**, infn. **וְשָׁמְחוּ**, and once with suf. **וְשָׁמְחוּ** 2 Kin. 5: 18, the accent being thrown back by a following mono-syllable. For the inflected participle, **וְשָׁמְחוּ** Ezek. 8: 16, see § 90, page 126.

2. In the preterite **ו** mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, **וְשָׁמַחְתִּי**, **וְשָׁמַחְתְּ**, **וְשָׁמַחְתֶּם**, **וְשָׁמַחְתִּי**, **וְשָׁמַחְתְּ**, **וְשָׁמַחְתֶּם**.

3. The future apocopated and with Vav consecutive: **וְשָׁמַחְתִּי**, **וְשָׁמַחְתְּ**, or with Kamets in the accented syllable, **וְשָׁמַחְתִּי**, **וְשָׁמַחְתְּ**, so always in pause, **וְשָׁמַחְתִּי**; **וְשָׁמַחְתִּי** Gen. 24: 65.

4. The shortened imperative: **וְשָׁמַחְתִּי**.

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

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

3. In a few instances **א** is substituted for the third radical in Lamedh He verbs, **וְשָׁמַחְתִּי** Ezek. 43: 27, **וְשָׁמַחְתִּי** Isa. 21: 12, **וְשָׁמַחְתִּי** Jer. 23: 39, **וְשָׁמַחְתִּי** 2 Chron. 26: 15, **וְשָׁמַחְתִּי** Prov. 1: 10 from **וְשָׁמַחְתִּי** Deut. 33: 21 from **וְשָׁמַחְתִּי**, **וְשָׁמַחְתִּי** 2 Chron. 16: 12, **וְשָׁמַחְתִּי** Lam. 4: 1, **וְשָׁמַחְתִּי** 2 Kin. 25: 29, **וְשָׁמַחְתִּי** Eccl. 8: 1, **וְשָׁמַחְתִּי** 2 Sam. 21: 12 K'ri for **וְשָׁמַחְתִּי**, **וְשָׁמַחְתִּי** Hos. 11: 7, Deut. 28: 66 for **וְשָׁמַחְתִּי**, § 56. 4, **וְשָׁמַחְתִּי** 2 Sam. 11: 24 from **וְשָׁמַחְתִּי**; the vowels are those of Lamedh Aleph verbs in **וְשָׁמַחְתִּי** Jer. 3: 22 for **וְשָׁמַחְתִּי** 1 Kin. 17: 14 for **וְשָׁמַחְתִּי** Dan. 10: 14 for **וְשָׁמַחְתִּי**, and the full Lamedh Aleph form is adopted in **וְשָׁמַחְתִּי** Hos. 18: 15 for **וְשָׁמַחְתִּי**.

DOUBLY IMPERFECT VERBS.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both נ"ב and ה"ב will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ו"ב and ה"ב the ו is invariably treated as a perfect consonant, and the ה"ב peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a נ"ב verb may appear with a ה"ב form, or an ו"ב verb with an ע"ב form or *vice versa*. 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, נָבַע means *to shut up or restrain*, and הָבַע *to be finished*: yet a few ה"ב forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from נָבַע, but assimilated in inflection to the ה"ב paradigm. On the other hand, נָבַע means *to call*, and הָבַע *to meet*; but so many נ"ב forms are found with this latter signification that

it seems necessary to assume a second root קר"א having that meaning. The verb *to run* is ordinarily רודן; but רצו"א Ezek. 1: 14 is too remote from an ר"ו form to be referred to that root; hence it is traced to another verb מצר 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: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from נטב; יגר Kal pret. *to fear*, the fut. and imper. from גיר; רסק Kal pret. and inf. *to spit*, fut. from סקס; נפץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פץ; נסע Kal pret. *to be alienated*, fut. from סעס; שריו Kal pret. *to be a prince*, fut. from שר; רבב Kal pret. and inf. *to be many*, fut. from רב; which is used throughout the species; רחם Kal fut. *to be hot*, pret. and inf. from חם; חשב Kal fut. *to counsel*, borrows its Kal imper. from חש; רעץ Kal fut. *to awake*, pret. from the Hiphil of רעץ, which is also used in inf. imper. and fut.; נצב *to place*, the reflexive is expressed by ונצב from צב; רצו"א *to drink*, the causative is ורצו"א from רצו"א; רש"א is used as the causative of רש *to be ashamed*, as well as רש"א; רצו"א *to go*, derives many of its forms from רצו"א; רצו"א *to give*, is only used in the Kal imperative, it is supplemented by נתן 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. פתל 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. **יִרְסָקָהּ** *he shall waste it*, Pa. 80: 14. Pual, pret. **שִׁרְסָהּ** *it freshened*, Job 33: 25, the Methagh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to **רָסַקָהּ**; part. **רְסָקָהּ** *scaled off* or *resembling scales*, Ex. 16: 14, **מְרָבֵל** *clothed*, 1 Chron. 15: 27. Hiphil pret. **רָאִוּוּ** *they stank*, Isa. 19: 6 for **רָאִוּוּ** as **נִקְרָוּ** derived from **רָאִוּ** *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from **רָאִוּ**, § 94. *a*, comp. Alexander in loc.; fut. **אֶשְׂרָאֵלָהּ** *I will turn to the left*, Gen. 13: 9; **הִשְׂרָאֵלָהּ** Isa. 30: 21, part. **מְשָׂרָאֵל** 1 Chron. 12: 2 from **שָׂרָאֵל** *the left hand*, elsewhere reduced to a trilateral by the rejection of *א*, **לְרָאֵל** 2 Sam. 14: 19, **הִשְׂרָאֵלָהּ** Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh **מְרָצָרִים** 1 Chron. 15: 24, etc., and **מְרָצָרִים** 2 Chron. 5: 12, for which the K'ri substitutes **מְרָצָרִים** or **מְרָצָרִים**. As it is a denominative from **רָצָרָה** *a trumpet*, it has been suspected that the form first mentioned should be pointed **מְרָצָרִים**; the other, if a genuine reading, is probably to be read **מְרָצָרִים**.

NOUNS.

THEIR FORMATION (See Paradigm XIII).

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

whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

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

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

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. a, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

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

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

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

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קָטַל, קָטִיל, קָטוּל, קָטִיל, or to the first, קָטַל, קָטָל, קָטֵל; 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, קָטָל, קָטֵל. 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 *ī*, *ō* and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, קָטַל a little prop. paucity, שֶׁבַע honey, גִּבּוֹר man; *ā*, אֶלֶל strength, כָּתוּב writing, שְׁאֵר residue; *ē*, שֶׁכַם shoulder, שֹׁשַׁבּוֹשׁ bush; *ē*, הוֹלֵל howling, קִיָּב grief, זֶבֶד a wolf; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol גִּיאַל a valley, שְׂוֹא vanity, חֶסֶד sin, נֶרְדֵּי spikenard, קֶשֶׁת truth. Kamets is only found before Vav, § 63. 2. *a*, שְׂוֹי, and in pause, § 65, אֶבֶן, פֶּרֶם.

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*, אֶצְבַּע finger for אֶצְבָּע, אֶשְׁתָּבֶל lattice, אֶבֶןֶטֶט belt, אֶזְרִיעַ and אֶזְרִיעַ arm, אֶתְרִיבֶל and אֶתְרִיבֶל yesterday.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶלְיָלִי emptiness, שְׂבֻלָה bereavement, עֶזְרָה strength, צְדָקָה righteousness, עֶזְרָה help, גְּדֻלָּה greatness, or as it is realized in some person or object which may be regarded as its embodiment or representative, גִּבּוֹרִי lord from גִּבּוֹר to be mighty, אֶנְשִׁי man from אֶנְשׁ to be sick, גְּבֻלָּה boundary, יֶצֶק libation prop. pouring out, עֶמֶק valley prop. depth, חֶמְצָה 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. מַנְיָן and מְנַיָן *man*, נִצְּתָה and נִצְּתָה *plant*, מַגְּבֵל and מְגַבֵּל *prison*, אֶצְבֵּן and אֶצְבֵּן *thumb*, נִצְּתָה and נִצְּתָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive מְנַיָּן and מְנַיָּן, § 87, מְנַיָּן and מְנַיָּן. (4.) The fact that Segholates may arise alike from מְנַיָּן and מְנַיָּן, § 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 Aramaean, and both to the Hebrew Segholates, e. g. מְנַיָּן *servant*, Aram. מְנַיָּן, Arab. مَنِيَان.

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

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

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

ו' and ז' roots. A vowelless ו or ז is in a few instances rejected from the beginning of a word, § 58. 2. a, אֶמֶן *produce* for אֶמֶן, אֶמֶן *familiarity* for אֶמֶן, אֶמֶן *elevation* for אֶמֶן, אֶמֶן *lamentation* for אֶמֶן, particularly in feminines and secondary derivatives; thus, אֶמֶן, אֶמֶן, אֶמֶן drop an initial Yodh, and אֶמֶן, אֶמֶן an initial Nun. Nun may also experience assimilation when it is a second radical, אֶמֶן *anger* for אֶמֶן, אֶמֶן *cup* for אֶמֶן.

ז' and ח' roots. In Segholates ו is preceded by Kamets אֶמֶן (according to Baer אֶמֶן in Ezek. 28: 18) *wickedness*, אֶמֶן *midst*, unless the last radical is a guttural, אֶמֶן *space*; ו is preceded by Pattahh and followed by Hhirik, אֶמֶן *night*, אֶמֶן *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as אֶמֶן *brand* for אֶמֶן, אֶמֶן *island* for אֶמֶן, אֶמֶן *watering* for אֶמֶן, § 58. 3.

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

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 Kameta, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל.

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

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

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, גָּדוֹל *great*, גָּדוֹל *growing great*; חָזָק *strong*, חָזָק *becoming strong*; קָרוֹב *near*, קָרוֹב *approaching*; רָחוֹק *remote*, רָחוֹק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָרוֹךְ *long*, צָבֵן *round*, עָמֵק *deep*, גְּבוּהָה *high*; אָדָם *red*, מְקוֹר *spotted*, מְקוֹר *green*, מְקוֹר *striped*, מְקוֹר *white*, שָׁחָד *bay*, שָׁחָד *black*; טָהוֹר *sweet*, טָהוֹר *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמָא *thirsty*, רָעֵב *hungry*, שָׂבֵעַ *sated*, רָעָה *wearry*, אָבֵל *grieving*, חָפֵץ *desiring*, חָרֵד *fearing*, צָלוֹ *exulting*.

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

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

d. ל"ו roots are restricted to forms with *i*, in which the radical *i* quiesces, טָרִי *fresh*, עָרִי *afflicted*, נָקִי or נָקִיא with otiant א, § 18. 1, *pure*, or with *a* which combines with it to form אֵ, חַ, שָׂרִי and שָׂרֵה *field*, חָפַי *fair*, גָּאֵה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מַרְקָה *mark* for מַרְקוֹה, עֵץ *tree* for עֵצוֹה, בֵּן *son* for בְּנֵהוֹה, פֶּה *mouth* for פִּיּוֹה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *ā*, מֵעֵי *meek*, or *ē*, שֵׁעֵי *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 קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חוֹתֵם *signet-ring* prop. *sealer*, אֹיֵב *enemy*, one *practising hostility*, שׂוֹדֵל *fox* prop. *digger*, מַיֵּלֶה *hammer* prop. *pounder*, יוֹדֵלֶל *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, מוֹטֵר *herdsman*, הַיָּלֵל *sailor* prop. *rope-handler*, רוֹטֵשׁ *ploughman*, רוֹטֵר *potter* prop. *former*, מוֹטֵם *fuller*, מוֹטֵן *priest*, מוֹטֵם *vine-dresser*, מוֹטֵר *merchant*, סוֹטֵר *scribe*, רוֹטֵל *trafficker*, רוֹטֵה *shepherd*, רוֹטֵא *physician*, רוֹטֵה *dealer in unguents*, רוֹטֵם *embroiderer*, שׂוֹטֵר *watchman*, שׂוֹטֵר *porter* prop. *gate-keeper*, שׂוֹטֵם *judge*.

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

c. *ע"ל roots.* The contraction of *ע"ל* and the quiescence of *ע"ל* roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from *ע"ל* roots are טָב, קָב, קָב, טָב, טָב, § 185. b. Of these טָב = טָבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, טָב *purity*, רַב *multitude*, טָב *integrity*, עֵל *yoke*; and קָב = קָבֵב to the first species of dissyllables, embracing adjectives and concrete nouns, טָב *perfect*, טָב *feast*; while טָב and טָב may arise indifferently from either, טָב *rotteness* is an abstract noun for טָבֵב, but טָב *tender* is an adjective for טָבֵב, Kamets being compressed to

Pattahh before the doubled letter, comp. § 185. 3; לֵב *heart* is for the dissyllable לֵבֶב, and פֶּחַח *fat* for פֶּחַחָה, but *favour* for the monosyllable פָּחַח.

ט and פ roots. Nouns from quiescent ט and פ roots may be divided into three pairs of forms, קָם, רָב, קוּם; קָם, רָב, קוּם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רָב *strife*, טָב *goodness*; the first pair to the first species of dissyllables, רָשׁ *poor*, וָד *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רָשׁ = רָשׁ *poverty*, רָק = רָק *empty* רָק = רָק *strength*, טָב = טָב *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 *ä* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חַלְשׁ חַלְשׁ *very weak*, עֵינָי עֵינָי *seeing* prop. (having eyes) *wide open*, צַדִּיק צַדִּיק *righteous*, גִּבּוֹר גִּבּוֹר *mighty man*, מְלֵי מְלֵי *full of grace*, רַחוּם רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. *a*, אָבִיר *husbandman*, דִּיג *fisherman*, דָּן *judge*, חָלֵשׁ (= חָלֵשׁ) *workman*, טָבָח *cook*, מַלְיָח *seaman* (from מַלְיָח *salt*), מְשָׂל *bearer of burdens*, צַיִד *hunter*, קַמָּח *bowman*, גַּלְב *thief*, not a mere equivalent to גָּלַב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטַל is applied to deformities and defects, physical or moral, גִּבּוֹן *dumb*, גִּבּוֹן *hump-backed*, חָלֵשׁ (= חָלֵשׁ) *deaf*, עִבְרִי *blind*, מַלְיָח *lame*, קַרְחָה *bald*, עָבָשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *a*, קָבוֹשׁ and קָבוֹשׁ *nettle* prop. *badly pricking*, קִישׁוֹר *smoke*, שֵׁחֹרֵד *the Nile* prop. *very black*, צִיּוֹן *prison*, בִּישׁוּק *spark*, בִּישׁוּק *battle*, בִּישׁוּק *spark*.

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

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

e. ע and more rarely ט roots reduplicate the biliteral formed by their contraction, אָלַל and אָלַל *wheel* prop. *roller*, חָרַח וְחָרַח *frightful*, גִּיר וְגִיר *girt*, קוֹרֶת *crown of the head* prop. *dividing* (the hair); so fem. חִלְחָלוּ *severe pain*, סָלַטְוּ *casting down*, אָלְגָלוּ *skull*, and plur. סָלְטוֹת *baskets*, טוֹרְנוֹת *turning upside down* from טוֹרָה = טוֹרָה, לִלְאוֹ (sing. לוֹלֵי) *loops* and לוֹלֵים (sing. probably לוֹלֵה = לוֹלֵה) *winding stairs* from לוֹחַ = לוֹחַ; a root לול is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צָלְצַל (const. צָלְצַל) *cymbal* prop. *tinkling*, עָרְעָר and עָרְעָר *stark naked, totally destitute*, קָלְקַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, קוֹקְבוֹת *star* for קוֹקְבָה, בָּנִים *bands worn on the forehead* for בָּנִים (with the ending ון added) *ignominy* for בָּנִים, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, מְבַר *something circular, a circuit* for מְבַר. The second member of the reduplication suffers contraction or change in שְׁשָׁרְשָׁר *chain* for שְׁשָׁרְשָׁר and פְּרָשָׁר *floor* for פְּרָשָׁר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ĩ* to the first, תָּבַק *folding the hands*, תְּשִׁיבָה *retribution*, תְּקוּפָה *abomination*, and in the plural תְּשִׁיבוֹת *atonement*, תְּקוּפוֹת *commandments*, תְּשִׁיבוֹת *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 מִלְתָּה *melting* from מָלַח, נִשְׁמַתָּה *cessation* from the ט root טָמַח, Niphal נִשְׁמַתָּה *wrestlings*; נִשְׁמַתָּה when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. ט roots reduplicate the biliteral to which they are contracted, חָרַח *inflammation*, שִׂשְׁיָה *delight*.

c. A few roots, which are either ט or ט guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נִצְצָה *thorn-hedge*, פָּאֲרָה (= פָּאֲרָה) *ruddy glow*, תְּמוֹנִים *upright columns* designed for way-marks, טְרָפוֹת *horror*, נִשְׁמַתָּה *adulteries*, גְּבָעִים *ridges*, also with *ō* or *ĩ* in the last syllable, נִדְחָה *acquiescence*, מְרִיָּה *pasture*, שִׁיָּה *shower*, מְבַר *obscuration*, מְבַר (K'thibh *tapestry*), חֲבִילֵי *whence* חֲבִילֵי *dark*. The concurrence of consonants is relieved in שְׁבִילֵי (in some editions) *mail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, מְבַר *complete opening*, יְפִיפִיָּה *very beautiful*, or more particularly repetition, תְּפִיפִיָּה *twisted* prop. *turning again and again*, חֲלִיפָה *slippery*, עֲקָלָה *crooked*, פְּחִילָה *perverse*, מְבַר *mixed*

multitude prop. *gathered here and there*, תְּבַרְבְּרוֹחַ *spots* or *stripes*, תְּשַׁפְּרוֹחַ *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, אֶדְמָמִים *reddish*, יֶרְקֶק *greenish*, שְׁחָחֹר *blackish*.

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

b. ה' roots drop their initial radical, יִצְאוֹת *gifts* from יָצַב, יִצְאוֹת *offspring, issue* from יָצָא.

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, אֲכֹב *utterly deceitful*, אֲכֹד *violent*, אֲתָן (אֲתָן) *perennial*, אֲזוֹחַ (only represented by a derivative, § 94. a) *very foul, fetid*, אֲטָמָן *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכְרָה *memorial*, אֲחָרָה *declaration*.

a. This form corresponds with أَقْتَل 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; ח is substituted for it in חֲדָל (= אֲחָל) *palace, temple* prop. *very capacious* from חָלַל in the sense of its cognate חָלַל *to contain*. So, likewise, in a few verbals with feminine terminations, חָשַׁבְתִּי Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, חָנְנוּ *deliverance* from חָנַל, חָנְנוּ *grant of rest* (= חָנְנוּ) from חָנַח, חָנְנוּ *aspect* from חָנַח; חָנְנוּ *praises* from חָנַח may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Dagheesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of *א* or *ח*, as in the Shaphel species in Aramaic, חָשַׁבְתִּי *flame* from חָשַׁב, חָשַׁבְתִּי *snail* from חָשַׁב, חָשַׁבְתִּי *depressions* from חָשַׁב.

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, נ, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מַקְטָל, מְסוּבָּב, תְּבַלְלֵל, תְּאַשְׁשֹׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מַקְטָל, מְקַטֵּל.

a. Pattahh commonly stands before *ā*, *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*, מְטַע *planting*, מִשׁוֹר *saw*, מְתוּסָם *a species of bird*, מִיֵּזֶם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 68. 1. *b*. מְהַלְקֵר *depth*, מְרֻבֵּב *chariot*, מְלֻקָּתַיִם *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזוּבָּח, מְזוּבָּעַן, מְטַעַר, מְטַעֵר, מְלֻקָּשׁ, מְלֻקָּה. A few words have *ā* in the ultimate, מְהַלְקֵר *harp*, מְהַלְקֵר *strangling*. The insertion of Dagheesh-forte separative in the first radical is exceptional, מְקַטֵּלָּה Ex. 15: 17, מְקַטֵּלָּיִם Job 9: 18, מְקַטֵּלָּהוּ Joel 1: 17.

b. י roots. The first radical appears as י resting in Hhirik or Tsere, מִישׁוֹר and מִישׁוּר *rectitude*, מִישׁוּר *new wine*, מִישׁוּר *south*, or as י resting in Hholem or Shurek, מְיוֹצֵר *appointed time*, מְיוֹצֵר *correction*, מְיוֹצֵר *sojourner*, מְיוֹצֵר *sorrow*. In a few instances it is rejected, מְיוֹצֵר *world*, or assimilated to the following radical, מְיוֹצֵר *bed*, מְיוֹצֵר *knowledge*.

י and י roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מְיוֹצֵר *citadel*, מְיוֹצֵר *sound place*, מְיוֹצֵר *ocean*, מְיוֹצֵר *living thing*, or more commonly a pretonic Kamets or Tsere, מְיוֹצֵר *luminary*, מְיוֹצֵר, מְיוֹצֵר and מְיוֹצֵר *strife*, מְיוֹצֵר *race*, מְיוֹצֵר *adversary*. The feminine form is almost always adopted after ה, מְיוֹצֵר *salvation*, מְיוֹצֵר *oblation*.

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

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

§ 193. The letter **מ** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **ב**, and a few substantives, **מְשִׁבֵּל** *didactic psalm* prop. *instructor*, **מִפֵּל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפְתֵּיחַ** *key* from **פָּתַח** *to open*, **מִלְמַד** *good* from **לָמַד** *to learn*, **מִשׂוֹר** *saw* from **נָשַׁו** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּיחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְבֵּץ** *lair*, **מִוֶּשֶׁב** *period of residence*.

a. Several denominatives are formed by prefixing **מ** in a local sense, **מִרְאשֵׁית**, **מִרְאשֵׁית** *place at the head* from **רָאשׁ**, **מִרְגְּלוֹת** *place at the feet* from **רָגַל**, **מִדֻּנְהִיל** *dunghill* from **דָּחַן**, **מִכִּלְנִי** *storehouse* from **כָּנָה**, **מִמְגִּירָח** *wagon* from **מָגַרַח**, **מִמְצֵדָה** *place of fountains* from **מָצַד**, **מִמְשָׁה** *field of cucumbers* from **מָשָׂה**, **מִמְשָׁה** *heap of straw* from **מָשָׂה**.

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

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

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

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

1. ׀ is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפְתָח *Jephthah*, but rarely in forming appellatives, אֲדֵרְבֵי *adversary* prop. *contender*, אֲפֹסֵת *apostate* prop. *departer*, אֲגַדְרֵי *bag* prop. *gatherer*, אֲחַיִּים *living thing* prop. *that (which) stands*, אֲצִדֵּי *fresh oil* prop. *that (which) shines*.

2. ת, 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, תֹּדֶרֶת *oak* prop. *that (which) endures*, תְּכָרִית *cloak* prop. *that (which) wraps up*, תַּפְרִיר *furnace* prop. *that (which) burns*, תַּפְחִיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תְּמָרִיר *bitterness*, תְּעִנֵּנִי *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תּוֹשָׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תְּרֵדָה *deep sleep*, תְּשׁוּבָה *salvation*, תְּשׁוּבָה *beauty*, תְּפִילָה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶחֱבֵט *handle of a dagger* from נָחַב, נֶעְצֵר *excrement* from the crop of a bird from נָצַח, נֶסְבֵּחַ *turn, course* of things from סָבַב.

CLASS IV.—Nouns formed by affixes.

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

1. Adjectives, אַחֲרוֹן *last* from אַחַר *after*, רִאשׁוֹן *first* from ראש *head*, תְּכוּן *middle* from תָּחַת *midst*, נְחֹשֶׁתַן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבָיוֹן *poor*, עֲלִיוֹן *most high*, אֵלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִטְלוֹן, e. g. עִבְרוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, יִרְקָוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדוֹן and אֲבָדָן *destruction*, פְּרִזּוֹן *dominion*, בְּשָׂרוֹן *success*, קָרְבָן *offering*.

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

b. ון is occasionally affixed with the vowel ז, גְּרִיזָן *axe*, צַוָּן *nail*.

c. A few words are formed by appending ם, e. g. פְּרִזּוֹם and פְּרִזּוֹן *ransom*, מִלְּמָם *ladder* from מָלַל *to lift up*, חֹרֵם *sacred scribe* from חָרַם *stylus*, הַדוֹם *south* from הָרַר *to shine*; or ל, e. g. עֵרְמָל *garden* from עָרַם *vineyard*, גִּבְעָל *calyx* or *cup of a flower* from גָּבַרַע *cup*, מְקָל *ankle* from מָקַל *joint*, חֲרָל *locust* from חָרַג *indicative of tremulous motion*, עֲרָקָל *thick darkness* from עָרַף *cloud*, בְּרִזָּל *iron* probably from בָּרַז *to pierce*.

§ 196. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramæan*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish*, אִשְׂרָאֵלִי *an Israelite*, דָּנִי *Danite*, קְהַתִּי *Kohathite*, גֵּרְשׁוֹנִי *Gershonite*.

2. It is also added to other substantives, צַפּוֹרִי *north-erner*, נְכָרִי *foreigner*, פְּרָדִי *villager*, רַגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲכֹזֵרִי and אֲכֹזֵר *violent*, אֲוִילִי and אֲוִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לְפָנַי *front* from לְפָנַי, § 62. 2.

a. The feminine ending ה is dropped before this ending, יהוּדִי *Jew* from יהוּדָה, בְּרִיעִי *Berite* from בְּרִיעָה, or the old ending ת takes its place, מַאֲחַתִּי *Maachathite* from מַאֲחַת, or נ is inserted between the vowels,

שֶׁלָנִי *Shelanite* from שֶׁלָּח. Final ך combines with the appended ך into ך, § 62. 2, לֵוִי *Levite* and *Levi*, שֹׁנִי *Shunite* and *Shuni*.

b. In a very few instances ך takes the place of ך, e. g. חוֹרֵי *white stuffs*, הַגִּידִי *basket*, לולֵי *loop*, and perhaps חוֹרֵי, in a collective sense *wind-ows*, חֲשׂוּפֵי *uncovered*, עֲרֵי (for עֲרֵי) *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָב *scorpion*, בְּזָבֵר *treasurer*, הַרְבֵּשׁ *sickle*, בְּלֵמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דַּמָּשֶׁק *damask*, חֶמֶל *frost*, קִמְרֵר *vine blossom*, or preserved by the insertion of Dagghesh-forte, חֶמְלִישׁ *flint*, עֲבָבִישׁ *spider*, פִּלְגֻשׁ and פִּלְגֻשׁ *concubine*. Occasionally the third radical has Dagghesh-forte, עֲבַתָּה *bat*, כִּנְפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְבָּעָן *purple*, צַפְרֵיָה *frog*, שַׁעֲטָנִים *cloth*, אֲחֻשְׁתָּרִים *mule*, אֲחֻשְׁתָּרָפִים *satrap*.

3. Compound words are few and of doubtful character, צִלְמֹות *shadow of death*, מְאִמָּה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיעַל *worthlessness* prop. *no profit*, מְאֵשֶׁלֶה *darkness of Jehovah*, שֶׁלֶה־בְּתוֹרָה *flame of Jehovah*, except in proper names, מֶלְכִי־צְדֵק *Melchizedek, king of righteousness*, לְבַדְיָהוּ *Obadiah, serving Jehovah*, יְהוֹיָאִכִּים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (אָרִי) and the feminine (אִרְיָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הָ, or ת, e. g. קַיִל *masc.*, קַטְלָה or קַטְלָת *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, קָטְלוּהָ which, by § 61. 2, becomes קָטְלוּהָ, or added by means of the vowel a, קָטְלוּהָ or קָטְלוּהָ, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטְלוּהָ. The termination ה or ה is still found in a very few words, מַרְיָם *emerald*, קָטְלוּהָ *pelican*, חֶבְרֹן *company* 2 Kin. 9: 17, מָחָר *morrow*, חֵצֵי חֵן *portion*, קֵץ *end*, מַצֵּחַ Josh. 13: 13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שֵׁנָה *sleep*. Two other words, חַיִּים 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, וְשֹׁמְרוֹ, וְשֹׁמְרוֹ, וְשֹׁמְרוֹ.

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. בִּנְיָהוּ *burning* Hos. 7: 4, גַּלִּילָה *Galilee* 2 Kin. 15: 29, חֲרָבָה *destruction* Ezek. 7: 25, רִבְוֹתָהּ *vulture* Deut. 14: 17, שָׁלָה *low* Ezek. 21: 31.

d. The vowel letter א, which is the usual sign of the feminine in Aramaeic takes the place of ה in חֲרָבָה *threshing* Jer. 50: 11, חֲרָבָה *terror* Isa. 19: 17, חֲרָבָה *wrath* Dan. 11: 44, לִיֹּנִיָּה *lioness* Ezek. 19: 2, מַרְיָה *mark* Lam. 3: 12, מַרְיָה *bitter* Ruth 1: 20, קַרְוֹתָהּ *baldness* Ezek. 27: 31, שֵׁנָה *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be וְיָהּ *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root וְיָהּ cognate to וְיָהּ. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָהּ; an intermediate form in e appears in וְיָהּ Isa. 59: 5 and וְיָהּ the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has a, the Greek α or γ, the Sanskrit ī. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with t, the sign of the neuter in certain Sanskrit pronouns, represented by d in Latin, *id, illud, istud, quid*; in English *it, what, that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

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

אם *mother.* אָחוּן *she-ass.* מַיִלְנֶט *concubine.* מַלְכָּה *queen.*

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

אָזֵן <i>ear.</i>	זְרוּעַ <i>arm.</i>	כַּף <i>palm.</i>	קַרְנֵי <i>horn.</i>
אֶצְבַּע <i>finger.</i>	יָד <i>hand.</i>	כַּתְּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
אֶבְטָן <i>thumb.</i>	רֶגֶל <i>thigh.</i>	עֵינַיִם <i>eye.</i>	שֵׁן <i>tooth.</i>
בְּרֵךְ <i>knee.</i>	כַּנְף <i>wing.</i>	צִדָּה <i>side.</i>	שֵׁק <i>leg.</i>

The following nouns are also feminine:

אָח <i>brasier.</i>	חֶרֶב <i>sword.</i>	עִיר <i>city.</i>	מִוֶּלֶת <i>morsel.</i>
אֶשְׁתֵּי <i>footstep.</i>	כּוּפַיִם <i>cup.</i>	בְּרִישׁ <i>Great Bear.</i>	צֶהַר <i>light.</i>
בְּאֵר <i>well.</i>	נֹהַם <i>brightness.</i>	בֶּרֶשׁ <i>couch.</i>	רִבּוּא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעֱל <i>shoe.</i>	מְשָׁה <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>	דֶּגֶל <i>way.</i>	*מְבִצָּה <i>fortress.</i>	†זְמַן <i>time (repetition).</i>
*אֵר <i>light.</i>	*מִדְּבַר <i>temple.</i>	*מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	*מִסְפָּר <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	*מַחֲנֶה <i>host.</i>
אֵלֵי <i>fleet.</i>	זָקָן <i>beard.</i>	*מַטֵּה <i>rod.</i>	צָפוֹן <i>north.</i>
אֵרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	*מְקוֹם <i>place.</i>	קֶשֶׁת <i>bow.</i>
אֶתֶר <i>path.</i>	חֲצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	†רוּחַ <i>spirit.</i>
†אֶרֶץ <i>earth.</i>	יְהוּבֵל <i>jubilee.</i>	†נֶפֶשׁ <i>soul.</i>	†רֹחֵב <i>street.</i>
†אֵשׁ <i>fire.</i>	†יְמִינֵי <i>right hand.</i>	פֶּה <i>pot.</i>	*רֵחַם <i>womb.</i>
*בְּגָד <i>garment.</i>	יָתֵד <i>peg.</i>	†סֹלֶת <i>flour.</i>	*רֵחַם <i>juniper.</i>
*בַּיִת <i>house.</i>	*קְבוֹד <i>glory.</i>	עָב <i>cloud.</i>	שֵׂאוֹל <i>Sheol.</i>
גֹּרֵר <i>wall.</i>	קַדַּיִם <i>pail.</i>	*עֲבֹת <i>cord.</i>	*שֵׁבֶט <i>sceptre.</i>
נָא <i>valley.</i>	†קֵוֶץ <i>circuit.</i>	*עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גַּן <i>garden.</i>	*קֶרֶם <i>vineyard.</i>	†עֶצֶם <i>bone.</i>	שֶׁשׁ <i>sun.</i>
†גֵּזֶן <i>vine.</i>	*לֵב <i>heart.</i>	בֶּרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
*גֹּרֵן <i>threshing-floor.</i>	לֶחֶם <i>bread.</i>	†עֵת <i>time (duration).</i>	הַיָּם <i>ocean.</i>
†דְּלָת <i>door.</i>	†לְשׁוֹן <i>tongue.</i>	*פָּנִים <i>face.</i>	*מִזְרָן <i>south.</i>
	*מַאֲכָל <i>food.</i>		*מַלְרָז <i>razor.</i>

Gesenius ascribes only one gender to a few of these words, but לָב is once fem. Prov. 12: 25; so בָּאֵל fem. Hab. 1: 16, בָּבִיבָר fem. Hab. 1: 10, בָּבִיבָר fem. Ezek. 43: 13, לָבָד 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, בָּר bullock, כֵּפִירָה heifer, לָבֵלָה calf, fem. בָּבִיבָר, or being represented by a word of different radicals, חֲמוֹר ass, fem. אֲזוּדָה. 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 בָּבִיבָר camel, בָּבִיבָר cattle, צִוִּי bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, בָּבִיבָר dog, זָבַב wolf, זָבַב ox, are masculine, אֲזוּדָה hare, יוֹדָה dove, רִחֵל 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, כַּלְדָּאִים 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*), מְשֻׁלָּה governor, בְּרִיבָה colleague, קְהִלָּה preacher, and of collectives (comp. *humanity for mankind*), דָּג a fish, דָּגָה fish, עָנָן a cloud, עָנָנִים clouds, עֵץ a tree, עֵצָה timber, אֲרִיב a traveller, אֲרִיבָה caravan, חֲלִיפָה 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 *to ädixov* and *ädixia*, חָרָם shame, חָרָמָה slothfulness.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צְדָקָה rightness, אֲפֵלָה darkness, equivalent to אֲפֵל (= נֶחֱם) brightness, יְשׁוּעָה (= יְשׁוּעַ) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֲפֵל dark, אֲפֵלָה the dark, *to skorinón*, יְשׁוּעָה the being saved from יְשׁוּעָה, יְשׁוּעָה justice from

לִּי *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלִיכָה *kingly office or sway*, נָבִיא *prophet*, נְבִיאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנָה *priesthood or priestly duty*, סוֹמֵךְ *merchant*, רֶבֶלֶת *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרָה *blind*, עִוְרוּת *blindness*, גְּבוּחָה *having a bald forehead*, גְּבוּחוּת *baldness in front*, חַטָּאת *sinner*, חַטָּאוֹת *sin*, בְּיָחוּד *terror*, סִפְחוּת *scoffing*, חֲלָחִלָה *anguish*, or to those which have a prefixed letter מ, מְדַבְּרָה *overthrow*, מְדַבְּרָה *dominion*, מְדַבְּרָה *confusion*, or particularly חוֹשֶׁת *salvation*, חֲעוּדָה *testimony*, חֲקוּוֹה *hope*, חֲלָאָה *weariness*.

(4) It is likewise added to forms in י, עֲלֵיגָה *judgment*, עֲלֵיגָה *work-*
ing, הַתְּחִלָּה *beginning*, אַחֲרֵיכֵן *end*, שְׁאֵרִית *remnant*, the termination הָה being often found in place of הִי, 2 Chron. 26: 21 K'tibh, חֲפִשְׁתִּי *freedom from duty*, חֲפִשִׁי *free*; חֲכָלָה *redness*, חֲכָלִי *red*; חֲמִידָה *bitterness*, חֲמִידִי *bitter*; חֲבִילוֹת *heaviness*, חֲבִילוֹת *widowhood*. In a very few instances the termination הָה is superimposed upon י, viz.: אֲחִירָהּ. The termination הִי or הָה in abstracts derived from ל' roots is of a different origin from that just explained and must not be confounded with it; הִי or הָה is the final radical softened to a vowel, § 170, as שְׁבוּרָה *captivity* from שָׁבַח *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי *fleet*, אֲנִיָּה *ship*, שֵׁנָה *hair*, שֵׁנָה *a hair*, שֵׁנָה *swarm*, שֵׁנָה *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*, אֲמֹתָי *metropolis*, יָרֵךְ *thigh*, יָרֵכֶיךָ *hinder part*, יָרֵכֶיךָ *extremity*, כַּף *palm of the hand*, כַּף *palm-branch*, מִצְחָה *forehead*, מִצְחָה *grave*, פֶּה *mouth*, שֵׁפָרֶיךָ *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, כּוֹס *horse*, כּוֹסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקָם *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ם, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **ס** takes the place of **ר**, § 11. 1. *a*, פִּיִּיִּי Ezek. 31: 8, בִּצְאֵר Ezek. 47: 11.

a. The masculine plural sometimes has **ר** instead of **ים**, e. g. מְלָךְ oftener than מְלָכִים in the book of Job. מְלָכִיִּי Prov. 31: 3, רָצִיךְ 2 Kin. 11: 13, עֵצִי Mic. 3: 12, שׁוֹמְרֵיךְ Lam. 1: 4, חֲזֵרֶךְ Ezek. 4: 9, רִבִּיךְ 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 **ר** without the final **ס**, but the instances alleged are capable of another and more satisfactory explanation. Thus, קָרִי 2 Kin. 11: 4, קִרְרִי, מְלָכִי 2 Sam. 8: 18, מְלָכֵיךְ 2 Sam. 23: 8, and רֹצֵר 1 Sam. 20: 38 K'th'ibh (K'ri רֹצֵרִים), are singulars used collectively; עֲצָר 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רְעוּלֵיךְ Cant. 8: 2, are in the singular with the suffix of the first person; מְלֵי Ps. 45: 9 is not for מְלָיִם *stringed instruments*, but is the poetic form of the preposition מִן *from*; מְפָרֵיךְ Ps. 22: 17 is not for מְפָרֵיךְ *piercing*, but is the noun מְפָרֵיךְ with the preposition כִּי *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in **ר**. But חֲרִי Zech. 14: 5 and טְרִי Judg. 5: 15, are plurals with the suffix of the first person. In רְעוּרִי 2 Chron. 33: 19, which is probably a proper name, and גִּבִּי Am. 7: 1, Nah. 8: 17, which is a singular used collectively, final **ר** is a radical as in שְׁרִי = שְׁרִי. שְׁרִי Isa. 19: 9 is a singular with the formative ending **ר**, § 196. *b*; חֲרִי Jer. 22: 14 and חֲרִי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲרִיִּים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲרִיִּיךְ; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). חֲרִי Ezek. 13: 18 is commonly regarded as an absolute dual for חֲרִיִּים, 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 אֲדֹנָי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת דְּלָתֵךְ pl. דְּלָתוֹת. So, כֶּצֶף *pillow*, קֶשֶׁף *bow*, שֶׁפָּח *trough*, הֶשֶׁרֶת *spear*, אֶלְמָנָה *widowhood*, טְרִיָּה *divorce*, חֲרִיָּה *whoredom*, מִשְׁפָּח *lip* pl. מִשְׁפָּחוֹת. To these must be added שְׁחָרֹה, provided it be derived from שְׁחָרֹה in the sense of *pit*; it may, however, signify *destruction*, from the root שְׁחָרֹה, 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 **וֹ** or **וּ** 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. *una*, gen. *ina*. The former is identical with the plural ending in verbs, in Heb. **וּן**; the latter corresponds to the Hebrew

plural in ם׳. In Arabic the fem. sing. ending is *at*, plur. *āt* = רִי, *ā* as in the Kal part. (*kātil* = קָטֵל), the Piel of כָּטַל verbs (כֹּטֵב = Arab. 3 conj. *kātala*) and the נִבֵּל fut. (*yakul* = יֵאָכֵל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take רִי in the plural, some feminines take ם׳, and some of each gender take indifferently ם׳ or רִי.

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

אב father.	*תֵּרֵן threshing-	לַיִל night.	מְנַבֵּל leader.
אֶבֶן bowl.	פֶּלֶא floor.	*מִזְבֵּחַ altar.	צִנְיָה tube.
אוֹב familiar	הֶרְגֵן goad.	מָטָר rain.	צִבּוּר bundle.
spirit.	זָנָב tail.	מַעֲשֵׂה tilth.	קוֹל voice.
אֹצֵר treasure.	הַדָּרַץ street.	*סֻמִּית summit.	קִיר wall.
*אוֹר sign.	חֶזֶן breast.	*מְקוֹם place.	קָרָב war.
*אֶרֶץ path.	הַדְּיוּן vision.	מַטְּל staff.	*רְחוֹב street.
אֶרְמוֹן palace.	חֶלֶם dream.	בּוֹטְל bottle.	רְחוּץ chain.
אֶשְׁתֵּל cluster.	הַשְּׂבִיבִין invention.	נֵר lamp.	שֻׁלְחָן table.
בּוֹר pit.	יָד hand-	עוֹר skin.	שֵׁם name.
גַּג roof.	בְּרֵית breadth.	עָפָר dust.	שׁוֹפָר trumpet.
לוֹת lot.	קִסֵּא throne.	*עֶרֶב evening.	שֹׁף pillar.
	לִיחַ tablet.	עֵשֶׂב herb.	*הַדְּמִים deep.

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

אֶבֶן stone.	† הַדָּרַץ way.	קִסְמָה spell.	פֶּלֶא flax.
אֶלֶף terebinth.	הַחַו law.	לִבְנָה brick.	פֶּרֶס morsel.
אַלְמָנָה widowhood.	זְרוֹחַת branch.	מִלָּה word.	רְחֵל sheep.
אִשָּׁה woman.	זָנוּת whoredom.	הַמְּלִיחַ ant.	רְחֵלִי barley.
בְּחֵלֶה coal.	הַחֵטָה wheat.	הַמְּאָזָה measure.	שֵׁבֶעַר ear of corn
† עֵנָב vine.	חֹשֶׁךְ darkness.	עֵז she-goat.	שִׁיחַ acacia.
הַבֵּקָה fig-cake.	יוֹנָה dove.	עִיר city.	הַתְּאֵנָה fig.
הַבִּיָּהּ bee.	† יָדִית pitcher.	שִׁפְטָה concubine.	

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

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

MASCULINE NOUNS.

אֵילָן porch.	לֵב heart.	מַדְלָח delicacy.	צַוֵּן breach.
לֵיֹן lion.	מִאֹר light.	מַעְיָן fountain.	צַוֵּן neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קָנֶה reed.
זִכְרוֹן memorial.	מוֹסָד bond.	נָהָר river.	קַרְנֵי axe.
יוֹם day.	מוֹשָׁב seat.	סֵף basin.	שָׂדֶה field.
יַעַר forest.	מִזְרָק bowl.	שָׂוֶן iniquity.	שָׁבִיעַ week.
מַעֲוֵר laver.	מַכְאוֹב pain.	עֵקֶב heel.	הַמְנַגֵּג delight.
מַעֲוֵר harp.	מַסְמָר nail.		

FEMININE NOUNS.

אֵילָן terror.	אֵשְׁרָעוֹת grape-cake.	נֶעֱלַל shoe.	פְּרוֹסוֹף hoof.
אֵילָן sheaf.	אֵשְׁרָעוֹת Astarte.	עֲרֵמָה heap.	שָׁנָה year.
אֵילָן people.	חֲלִיבָה spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אֵילָן aloes.	חַלּוֹן window.	מַטֵּה rod.	עֵצָה bone.
בְּגָד garment.	חֲצֵר court.	נַפְשׁ soul.	עַתָּה time.
גֵּב rim.	מִקְרָא circle.	סִיר thorn.	פֶּה foot.
הַיְמִינִי temple.	מִבְצָר fortress.	עָבַל cloud.	אֲחָא host.
זְרֹעַ arm.	מַחֲנֶה camp.	עֵבֶר cord.	צִדָּה side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus מַעְיָנִים is used of round masses of money, *talents*, מַעְיָנוֹת of bread, round loaves; סִירֵיחַ thorns, סִירֵיחוֹ hooks; עֵקֶבֵי heels, עֵקֶבֵיחוֹ foot-prints; מַעְיָנֵי men, מַעְיָנֵיחוֹ feet of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus יָמֵי days, שָׁנֵי years, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

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

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ fire, זָהָב gold, אֲדָמָה ground; collectives, בָּנִים children, כֹּהֵן fowl, עֵימֵי birds of prey, בְּקָרִי large cattle (noun of unity שׁוֹר an ox), צֹאֵן small cattle (noun of unity שֶׁה a sheep or goat);

many abstracts, *יְשׁוּעַ* *salvation*, *עִוְרָה* *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, *מַיִם* *water*, *פְּנִים* *face* or *faces*, *שָׁמַיִם* *heaven*, *מְעֵיִם* *bowels*, *גְּבוּרִים* *men*, *מְרִאשׁוֹת* *adjacent to the head*, and abstracts, which have a plural form, *חַיִּים* *life*, *אַהֲבָה* *love*, *רַחֲמִים* *mercy*, *תְּהוֹבֵלוֹת* *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια right*, *τὰ ἀδίκαια wrong*. Some abstracts adopt indifferently the feminine or the plural form, *אֱמוּנָה* and *אֱמוּנִים* *fidelity*, *גְּאוּלָּה* and *גְּאוּלִּים* *redemption*, *חַיָּה* and *חַיִּים* *life*, *חֹשֶׁךְ* and *חֹשְׁכִים* *darkness*, *מְנַאָּה* and *מְנַאָּים* *setting of gems*.

b. The form *קטנולים* is adopted by certain words which denote periods of human life, *נְעוּרִים* *childhood*, *עַלְמָיִם* *youth*, *בְּתוּרִים* *adolescence*, *זָרוּעִים* *virginity*, *קְלוֹנָה* *period of espousals*, *זָקֵנִים* *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, *גְּבוּרָה* *might*, *גְּבוּרוֹת* *deeds of might*, *חֲכָמוֹת* *exalted wisdom*, *דוֹלְלוֹת* *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, *בְּוֹרְאֵיךָ* Eccles. 12: 1, *גְּבוּרִים* Eccles. 5: 7, *עֲשֵׂיךָ* Isa. 54: 5, *קְדוֹשִׁים* Hos. 12: 1; also, *אֲדֹנָיִם* (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*, ך *hand* du. יָדִים, ך *door* du. דְּלָתִים, ך *lip* du. שְׂפָתִים.

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 Aramaic 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, אָזְנִים *ears*, אֶפְסִים *nostrils*, קַרְנִים *horns*, כַּנְפִים *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלִים *pair of shoes*, מֵאזְנִים *pair of scales*, מְלַקְחִים *pair of tongs*, דְּלָתִים *folding doors*.

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

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאָתַתַּיִם *two hundred*, אֲלָפַיִם *two thousand*, רְבוּעֵיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּפָלַיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִלְתָּיִם *double-slothfulness*, מְרִיבָתַיִם *double-rebellion*, נְהָרֵיִם *double-light*, i. e. noon, רְשָׁעֵיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ יָמֵיִם 1 Sam. 2: 13 *the three*

teeth, אֲרֵבַע כְּנָפַיִם Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפַיִם Isa. 6: 2 *six wings*, שֶׁבַע עֵינַיִם Zech. 3: 9 *seven eyes*, כָּל-יָדָיוּ וְכָל-בְּרָעֵיָם *all the hands and all the 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*, כַּרְנֵיִם *horns*, קַרְנֵיִת *horns* of the altar, כְּנָפַיִם *wings*, קְנָפוֹת *extremities*, בְּרָחֵצִים *shoulders*, בְּרָחֵצֵיִת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, עַיִנוֹת *fountains*, רַגְלָיִם *feet*, רַגְלָיִם *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׁפָתַיִם and שְׁפָתוֹת *lips*, הַרְיִים and הַרְיוֹת *sides*, הַרְכָּבַיִם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, הַמְּוֹת *walls* of a city, הַמְּוֹתַיִם *double walls*, לַחֲזוֹת *boards*, לַחֲזוֹתַיִם *double boarding* of a ship, וְדִרְתָּיִם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as שְׁמַיִן Dan. 5: 9 from the singular שָׁמַיָא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh הַיְרוּשָׁלַיִם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from הַיְרוּשָׁלַיִם, 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 ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאָבִיָּת *Moabite*, מוֹאָבִיָּת *Moabites*, מוֹצֵאָת *finding*, fem. מוֹצֵאָת.

sinner, חַטָּאָה *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ך, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from \bar{a} or \bar{a} to \bar{e} , § 63. 2. *a*, from \bar{e} or \bar{i} to \bar{e} , or in a few words to \bar{e} , and from \bar{o} or \bar{u} to \bar{o} , § 61. 4. נִשְׁבְּרָה *broken* fem. נִשְׁבְּרָה reddish fem. אֲדֹרְיָהּ going fem. הַלְלֵכָה master, גְּבִירָה mistress, חֲמֵשׁ five fem. אִישׁ man, אִשָּׁה woman, § 216. 1. *b*, נִפְּרָץ scattered fem. נִפְּרָצָה, נְחוּשָׁה and נְחוּשָׁה brass. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעָה hearing fem. שֹׁמֵעָה touching fem. מַגִּיעָה.

a. In many cases the feminine is formed indifferently by ך or by ך; 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 ך almost always receive ך; active participles, except those of כָּל, כָּל and כָּל verbs, oftener take ך than ך; ך is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ך, ך or ך is sometimes assimilated to the feminine characteristic ך and contracted with it, § 54, בַּת for בָּתָה daughter, מַחֵה for מַחֵתָה gift, אֵמֶה for אֵמֶתָה truth, אֶחָה for אֶחָה one, מְשַׁחָה 1 Kin. 1: 15 for מְשַׁחָה ministering, מְשַׁחָה Mal. 1: 14 for מְשַׁחָה corrupt, מַחְבֵּתָה for מַחְבֵּתָה pan. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel \bar{u} remains in תְּשׁוּבָה Lev. 5: 21 deposit, and the proper name תַּנְחֻמֶתָה Tanhumeth. From אָחָה brother, חָמָה father-in-law are formed אָחָה sister, חָמָה mother-in-law, the radical ך, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִקְּלָה difficult Deut. 30: 11 is for נִקְּלָה from נִקְּלָה.

§ 208. The changes which result from appending the feminine termination ך, the plural terminations ך and ך, and the dual termination ך, 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, מַדּוּ *dead fem.* מַדְּוּ, pl. מַדְּוִים; יָרֵךְ *thigh du.* יָרְכִים, יְשֵׁלֵם *complete fem.* יְשֵׁלְמָה, pl. יְשֵׁלְמִים, f. pl. יְשֵׁלְמוֹת; שָׁלְחָה *going fem.* שָׁלְחָה, pl. הַשְּׁלָחִים, f. pl. הַשְּׁלָחוֹת.

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 שְׁלֵשִׁים, שְׁבַעִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגִדָּה Jer. 8: 3, 11, קִשְׁעָה Ex. 23: 26, מַצְרָה Cant. 1: 6, שְׁוִמְכָה Isa. 54: 1, and frequently with the pause accents, § 65, e. g. הַלְּרֹחַ Isa. 21: 3, שְׁוִמְכִים Lam. 1: 16, שְׁוִמְכֹהוּ Isa. 49: 8, אֲבָנִים Ex. 28: 40, סְנוּרִים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphtha); עֲשֵׁלְחָה Isa. 2: 20, פְּרִיָּסִים Eccles. 2: 5, כְּזָמִירֹה Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מְבַשְׁשָׁה *overthrow*, מְבַשְׁשָׁה *counsels*, הוֹשֵׁבָה *abomination*, מְבַשְׁשָׁה *staff*, מְבַשְׁשָׁה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, הַצֵּן *wild-goat*, fem. יַצְנָה, הַצֵּן *ostrich*, fem. יַצְנָה, הַצֵּן *thigh*, fem. יַצְנָה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בְּתָרָה, § 207. b; so כְּזָמִיר *fork* pl. כְּזָמִירוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבָן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מְבַצְרָה *fortress*, pl. מְבַצְרִים and מְבַצְרֹת, only disappearing in a few exceptional cases, שֵׁנִי *hair*, fem. שֵׁנִיָּה, שֵׁנִי *quail*, pl. שֵׁנִים, מְעַבְרִיָּה and מְעַבְרִיֹת *fords*, תַּלְמֵת *talent du.* תַּלְמֵת but in pause accents, נְהַרֵּם *river du.* נְהַרֵּם, נְהַרֵּם *pasture*, pl. מְנַרְטֵם once מְנַרְטָה (with Hholem). So in the ל"א participles נְבִיאָה *prophesying* pl. נְבִיאִים, נְבִיאָה *polluted* pl. נְבִיאִים, נְבִיאָה *found* pl. נְבִיאִים; but with the pause accents Kamets returns, נְבִיאָה Ezek. 18: 2, נְבִיאָה Ezr. 8: 25. The foreign word סְוִרְבֵּר *suburbs* forms its plural irregularly סְוִרְבֵּרִים.

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), מְנוֹרָה *terror* pl. מְנוֹרִים, מְנוֹרָה *habitation* pl. מְנוֹרִים, מְנוֹרָה *sweet* fem. מְנוֹרָה pl. מְנוֹרִים, מְנוֹרָה *distress* fem. מְנוֹרָה, מְנוֹרָה *lodging* fem. מְנוֹרָה, מְנוֹרָה *flight* fem. מְנוֹרָה, מְנוֹרָה *rest* fem. מְנוֹרָה, מְנוֹרָה *fortification* fem. מְנוֹרָה, מְנוֹרָה *chain* pl. מְנוֹרָה, מְנוֹרָה *deep* fem. מְנוֹרָה Prov. 23: 27 and מְנוֹרָה, מְנוֹרָה 1 Kin. 6: 21 K'ri; מְנוֹרָה *escaped* pl. מְנוֹרָה or מְנוֹרָה fem. מְנוֹרָה or מְנוֹרָה.

short vowel, **אָגַם** *pool* pl. **אָגָמִים**; so **אָוֶן** *wheel*, **מִרְיָס** *myrtle*, **פָּעַס** *few*, **רָחֹף** *frightful*, **רִנְקֹלֶס** *greenish*, **רָצוֹן** *desire*. Before פּ *Pattahh* may be retained in an intermediate syllable, **לֶחֶם** *fresh* pl. **לֶחָיִים**; before other gutturals it is lengthened to *Kamets*, § 60. 4, **שׁוֹר** *prince* pl. **שׁוֹרִים** fem. **שׁוֹרָה**; so **אֶצְבָּעוֹת** *fingers*, **אַרְבָּעָה** *four*, **קַוְבָּעִים** *helmets*, **מַצְרִים** *straits* and **הַדְּבָאִים** *baskets*, **לִלְאוֹת** *loops*, which do not occur in the singular, but are commonly referred to **לִלְאוֹת**, § 196. *b*, **י** being changed to **א** as in § 210. 3. *d*; also **שֵׁד** *breast*, which omits *Daghesh du*. **שׁוֹרִים**. *Pattahh* is in the following examples changed to *Hhirik* before the doubled letter, § 58. 2, **פַּחַד** *prey* fem. **פַּחֲדָה** *fear* fem. **תַּחַד** *wine-press* pl. **תַּחֲדוֹת**, **בִּגְדוֹת** *garment* pl. **בִּגְדִים** and **מְדִים** *tribute*, **סָבָא** *basin*, **מַרְסֵל** *morsel*, **צַד** *side*, **גַּלְגַּל** *wheel*, **סַבְלָטוֹת** *baskets*, **קַנְסָנִים** *palm-branches*, **מִזְרֵג** *threshing-sledge* pl. **מִזְרָגִים** or by the resolution of *Daghesh-forte*, § 59. *a*, **מִזְרָגִים**. It is rejected from **צִלְצָל** *cymbal* pl. **צִלְצָלִים**, **זֶרְעֵי** *sort* pl. **זֶרְעִים**, **תְּבִישִׁים** *berries*, probably from **מְנַיִם** and **מְנַיִם** *men*, from the obsolete singular, **מֵנָה**. The plural of **עַם** *people* is **עַמִּים** and in a very few instances with the doubled letter repeated, **עַמְמִים**; so **רִמְטָיִם** *mountain* pl. **רִמְטָיִם** and **רִמְטָיִם** *Deut. 8: 9*, **צֶלֶל** *shadow* pl. **צֶלְצֵלִים**, **חֻק** *statute* pl. **חֻקִּים**, and twice in the construct, **חֻקֵּי־הַקָּדוֹשׁ** *Judg. 5: 15*, **יִשָּׂא** *Isa. 10: 1*, which implies the absolute form **חֻקֵּי־הַקָּדוֹשׁ**.

b. The final letter is doubled after *Kamets* in the following words besides those from **עַב** roots, **אֵיגָל** *porch* pl. **אֵיגָלִים**; so **אֶרְנָן** *hire*, **גַּמֶּל** *camel*, **לִימָה** *lime*, **חֹשֶׁךְ** *darkness*, **מַרְדָּח** *distance*, **קָטָן** *small*, **רֵעֵנָה** *green*, **שָׁקֵט** *quiet*, **שִׁשְׁפָּן** *lily*, **שִׁשְׁפָּן** *coney*, to which should perhaps be added **שִׁשְׁפָּן** *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 **שִׁשְׁפָּיִם**, § 65. The Niphal participle **נִכְבָּר** *honored* has in the plural both **נִכְבָּרִים** and **נִכְבָּרִים**. Several other words, which only occur in the plural, are in the lexicons referred to singulars with *Kamets* in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been *Pattahh*. *Kamets* is shortened to *Pattahh* before פּ, which does not admit *Daghesh-forte*, in the plurals of **אָח** *brother* pl. **אָחִים**, **הֹוֶה** *hook*, **מִבְטָחָה** *confidence*, § 60. 4. *a*.

c. The following nouns with *Hholem* in the ultimate fall under this rule, in addition to those derived from **עַב** roots, **גִּבְעוֹת** *peak* pl. **גִּבְעוֹתִים**, **חֹתֵם** *sacred scribe*, **חַבֵּב** *band*, **לְאָה** *nation*, **עָרִים** *naked*, and several adjectives of the form **קָטָל**, which are mostly written without the vowel-letter; **ו**, § 14. 3, e. g. **אֵים** *red* fem. **אֵרְמִיָהוּ**, **אֵרְמִיָהוּ** *terrible*, **אֵרְמִיָהוּ** *long*, etc.; **אֵרְמִיָהוּ** *dunghill* takes the form **אֵרְמִיָהוּ** in the plural.

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

e. **אִישׁ** (**אִישׁוֹת**) *man* is not contracted in the plural **אִנְשִׁים** *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*; **אִנְשִׁים** *men* and **נָשִׁים** *women* are rare and poetic. **אִשָּׁה** *ploughshare* has either **אִשָּׁהוֹת** or **אִשָּׁהוֹת** 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 \bar{o} or more rarely \bar{u} , \bar{e} becomes \bar{i} or more rarely \bar{e} ; \bar{e} may be restored to \bar{a} from which it has commonly arisen, § 185, or like \bar{e} it may become \bar{i} or \bar{e} , לְצַחַם (לְצַחַם) *strength* fem. חַפְּזָה (חַפְּזָה) fem. חַפְּזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמַרָה and אָמַרָה , מֶלֶךְ (מֶלֶךְ) *king*, מַלְכָּה *queen*, טְבַחַה *slaughter* fem. טְבַחָה .

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

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מַלְכִים , מַלְכִים *queen* pl. מַלְכוֹת , מַלְכוֹת *saying* pl. אָמַרִים , אָמַרִים *id.* pl. אָמַרוֹת , אָמַרוֹת *work*, pl. פְּעָלִים , פְּעָלִים *sin* pl. חַטָּאִים .

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from לֶשֶׁן *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תְּשַׁעִים *ninety* from תֵּשַׁע *nine*. The words בְּטָחִים *pistachio-nuts*, הֶבְרִים *ebony*, צְדָאִים Job 40: 21. 22, רַחֲמִים *mercies*, 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 בְּטָחַת , and the second by Gesenius from הֶבְרִי . The plural of הַכְּבוֹד *wisdom* is not הַכְּבוֹרוֹת but הַכְּבוֹרוֹת . Quadriliteral Segholates also receive pretonic Kamets in the plural קַנְנָנִים pl. קַנְנָנִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּזִזָּה *concubine* pl. פְּזִזָּהִים , צַוָּרִים *nail*, צַוָּרִים .

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

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

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

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

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

1. Final אָ is rejected before the feminine and plural

endings, יפה *beautiful* fem. יפה f. pl. יפוח, יפוחה *work* pl. מַעֲשֵׂים; so מַחֲנֶה *camp* du. מַחֲנֵים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רָחַח is for רָחִיחַ and מַעֲשֵׂים for מַעֲשִׂים. In a very few instances the radical י remains, e. g. לֶחֶם Cant. 1: 7 from עֵלֶה (עָלִי) מִסְתַּחֲחִים Isa. 25: 6 from מִסְתַּחֲחִיחַ and is even strengthened by Daghesh-forte, § 209. 2, מִכְּבִּידָה Lam. 1: 16 from כִּבִּידָה, חֲרִיבָה and חֲרִיבָה, § 196. b, fem. of חֲרִיבָה, חֲרִיבָה Hos. 14: 1, elsewhere חֲרִיבָה חֲרִיבָה *moult, edge* pl. חֲרִיבָה and חֲרִיבָה, or changed to א, § 56. 4, חֲרִיבָה (חֲרִיבָה) *young lamb* pl. חֲרִיבָה (חֲרִיבָה), so that it is not necessary to assume a singular חֲרִיבָה which no where occurs; חֲרִיבָה Ps. 10: 8 has as its plural חֲרִיבָה ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יָיִם, יָיִת, or it may in the masculine plural be contracted to יָ, § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִיִּים fem. עֲבָרִיָּה f. pl. עֲבָרִיּוֹת צִי *ship* pl. צִים and צִיִּים and חֲפְשֵׁי *free* pl. חֲפְשֵׁים, חֲפְשֵׁי *pure* pl. חֲפְשֵׁים. So nouns in יָהּ upon the exchange of the feminine singular for the plural termination עֲמוֹנִיָּה *Ammonitess* pl. עֲמוֹנִיּוֹת, חֲתִיבָה *Hittitess* pl. חֲתִיבָה.

a. In עֲרַבְיָאִים 2 Chron. 17: 11 *Arabians* from עֲרַבִּי an א is interposed, elsewhere עֲרַבִּים *branches*, עֲרַבִּים *corners* and עֲרַבִּים *bowls*, which do not occur in the singular, are assumed to be from עֲרַבִּי, עֲרַבִּי and עֲרַבִּיָּה.

b. A few monosyllables in יָ form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, גִּיד *kid* fem. גִּידָה, לֵבִי *lion*, לֵבִיָּה *lioness*, § 198. d, גַּזֵּל *gazelle* fem. גַּזֵּלָה (גַּזֵּל and גַּזֵּלָה are used as proper names), שָׁחַח *drinking* fem. שָׁחַחָה.

3. There are few examples of final ה or ו with added endings. The following are the forms which they assume: שָׁקַח *drink* pl. שָׁקַחִים, מַלְכוּת *kingdom* pl. מַלְכוּתִים, § 62. 2, עֵדוּת *testimony* pl. עֵדוּתִים, אָחוּת *sister* pl. אָחוּתִים and אָחוּתִים for אָחוּתִים, רַבִּי and רַבִּיָּה *myriad* pl. רַבִּיָּה and רַבִּיָּה; the dual רַבִּיָּה inserts the sign of the feminine, or as others think of the plural § 205. b.

a. חֲבִיבָה or חֲבִיבָה Jer. 37: 16 *cells* is referred to the assumed singular חֲבִיבָה; חֲבִיבָה Is. 3: 16 K'thibh and חֲבִיבָה 1 Sam. 25: 18 K'thibh are formed from חֲבִיבָה: חֲבִיבָה 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

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֶׁדוּרִית *Ashdodites* pl. אֲשֶׁדוּרִיִּים Neh. 13: 23 K'ri (K'thibh אֲשֶׁדוּדִיִּים), אֲמוֹנִית *Ammonites* pl. אֲמוֹנִיִּים id. (K'thibh אֲמוֹנִיִּים, 1 Kin. 11: 1 אֲמוֹנִיִּים), סִדוֹנִי *Sidonian* f. pl. סִדוֹנִיִּים 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. *ב.* אֲשָׁבֶל *cluster* pl. אֲשָׁבֶלִים Cant. 7: 8, מְרִיבָה *chariot* fem. מְרִיבָה pl. מְרִיבֹתוֹת *distance* pl. מְרִיבֹתִים and מְרִיבֹתִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זֶעַזְזָה *fury* pl. זֶעַזְזוֹת *fork* pl. מְזַלְזָלִים, § 192. *a.* צִדְדָה *dish* pl. צִדְדוֹת by the resolution of Daghesh-forte for מְזַזְזָה, § 59. *a.*; אֲחֵרַת for אֲחֵרֹת *other* has in the plural אֲחֵרִים, אֲחֵרֹת as if from אֲחֵרֹת, מְחַלְחֵל *coal* has pl. מְחַלְחֵלִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ, become plural with no further change than that of their termination מְמַלְכֹת *kingdom* pl. מְמַלְכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted מְמַלְכָה *queen* from מְמַלְכָה, pl. by § 210. 3. מְמַלְכוֹת. Nouns in תַ, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֶפְתָּרָה *epistle* (from אֶפְתָּר) pl. אֶפְתָּרוֹת, אֲשֶׁרְיָה *observance* (from אֲשֶׁרְיָה) pl. אֲשֶׁרְיָהוֹת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending תַ, takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנַתַּיִם, דֶּלֶתַּיִם *door* by § 210. 4, du. דְּלֶתַּיִם, הַבִּישָׁתַּיִם *brass* du. הַבִּישָׁתַּיִם.

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

קָצָוּ (for קָצְוּ from קָצָוּ pl. קָצְוִים; in like manner קָצְוִים *colleagues* is referred to the assumed singular קָצָוּ. מְשֻׁלָּח (מְשַׁלְּחִים) *governor* has in the plural both מְשַׁלְּחִים (const. מְשַׁלְּחִים) and מְשֻׁלָּחִים.

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

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

§ 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 הָ, שְׂפֵחוֹתָ *handmaid* const. שְׂפֵחוֹתָ; the ending ת remains unchanged, מִשְׁמָרְתָּ *observance* const. מִשְׁמָרְתָּ.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תְּ, 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, *מַמְלָכָה* *kingdom* const. *מַמְלֵכָה* instead of *מַמְלִיכָה* § 61. 1. b, *מְדִינָה* *dominion* const. *מְדִינָה*, *מַעֲשֵׂה* *work* const. *מַעֲשֵׂה*, *מַעֲשֵׂה* *chariot* const. *מַעֲשֵׂה*, *מַעֲשֵׂה* *tear* const. *מַעֲשֵׂה*, *מַעֲשֵׂה* *flame* const. *מַעֲשֵׂה*, *מַעֲשֵׂה* *ten* const. *מַעֲשֵׂה*, or with the Seghols changed to Pattahhs under the influence of a guttural, *מִשְׁפָּחָה* *family* const. *מִשְׁפָּחָה*, *מִשְׁפָּחָה* *four* const. *מִשְׁפָּחָה*; so *מִשְׁפָּחָה* *fig-cake* const. *מִשְׁפָּחָה*; *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, *בֹּטְלוֹת* *bottle* has in the construct *בֹּטְלוֹת* Gen. 21: 14 (the accent thrown back by § 35. 1) as if from *בֹּטְלוֹת*; *חֵצְיוֹת* *portion* const. *חֵצְיוֹת*.

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*; ו 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 *בְּמִדְּבָרִים* (the accent invariably thrown back by § 35. 1), commonly in the K'thib *בְּמִדְּבָרִים* *high-places*, *בְּמִדְּבָרִים* 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*, *צַוְנָאֵר* *neck* const. *צַוְנָאֵר*, *זָקֵן* *old* const. *זָקֵן*, *לֵב* *heart* const. *לֵב*, *גִּבּוֹר* *mighty man* const. *גִּבּוֹר*.

a. Kamets remains in the construct of *אֹרְזָה* *porch*, *כְּתָב* *writing*, *מִתְּנָה* *gift*, *עָב* *cloud* (once const. *עָב* Ex. 19: 9), *פְּרִזָּה* *decree* and *יָם* *sea*, e. g. *יָם-הַיָּם* *sea of salt*, except in the phrase *יָם סוּף* *sea of weed*, i. e. *Red Sea*; so too in *חֵצְיוֹת* *portion*, and *קֵצֵה* *end*, which are contracted from לִיז roots, § 218. a; *חֵלֵב* *milk* becomes *חֵלֵב*, and *לָבָן* *white* לְבָן Gen. 49: 12 in the construct.

b. Tsere remains in the construct of *חֵמִישׁ* *five* const. *חֵמִישׁ*, *רֵחַ* *breathing* const. *רֵחַ*, *קַבֵּל* *heel* const. *קַבֵּל*, in the ע derivative *מִגֵּן* *shield* const. *מִגֵּן* and in *אֶבֶל* found in several proper names. It is occasionally shortened to Seghol before Makkeph in *אֶבֶל* *mourning* const. *אֶבֶל*, *עַר* *time* const. *עַר*, *עַר* and *עַר*, *שֵׁם* *name* const. *שֵׁם*, *שֵׁם* and *שֵׁם*, *בֵּן* *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct *בֵּן*, *בֵּן* or *בֵּן*. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: *בֵּן* *nest* const. *בֵּן*, *מַגֵּן* *rod* const. *מַגֵּן* and *מַגֵּן* Deut. 32: 28 *perishing* const. of *אֶבֶר*, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed ו

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מִשְׁכָּב *tith* const. מִשְׁכָּבִי *mourning* const. מִשְׁכָּבִי *key* const. מִשְׁכָּבִי and מִשְׁכָּבִי *lair* const. מִשְׁכָּבִי *clamour* const. מִשְׁכָּבִי *altar* const. מִשְׁכָּבִי *corruption* const. מִשְׁכָּבִי.

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

d. The termination יִ becomes יִ in the construct, § 57. 2 (5), יִ *enough* const. יִ, יִ *life* const. יִ.

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

2. In a simple final syllable הַ is changed to הֶ, שֶׁפָּה *sheep* const. שֶׁפָּה, רֹעֵה *shepherd* const. רֹעֵה, שָׂדֶה *field* const. שָׂדֶה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tseré in לִאָ 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. מִוֶּה *mouth* has מִוֶּה in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, אֲרֵא *fearing* const. אֲרֵא, אֲרֵא *host* const. אֲרֵא.

§ 218. 1. Kamets and Tseré are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִים, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵב *heart* const. לֵב, חֲמָה *wrath* const. חֲמָה.

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

const. שָׁלַח, שָׁלַח, שָׁלַח (שָׁלַח) *vail* const. שָׁלַח, שָׁלַח (שָׁלַח) *dist. ess* const. שָׁלַח; (2) in words from לָא and עָי roots, עָרִים (from עָר) *cities* const. עָרִים, בָּאִים (from בָּא) *coming* const. בָּאִים; so likewise where Kamets quiesces in א, רִאשִׁים *heads* const. רִאשִׁים; (3) under מ prefixed to עָל roots, מָסָה (from מָסָה) *covering* const. מָסָה, מָגֵן (from מָגֵן) *shield* const. מָגֵן, מְצוּדָה (from מְצוּדָה) *fortress* const. מְצוּדָה; (4) in לָא derivatives of the form מְגַלָּה (from מְגַלָּה) *exile* const. מְגַלָּה, מְדַבְּרָה *meditation* const. מְדַבְּרָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from לָא and לָא roots, לְחָיִים (from לְחָיִים) *cheeks* const. לְחָיִים, גְּדִיִּים (from גְּדִי) *kids* const. גְּדִיִּים, חַטָּאִים (from חַטָּא) *sins* const. חַטָּאִים; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, מְצוּדָה *curse*, מְצוּדָה *cave*, מְצוּדָה *conduit*, and the plurals, הַדְּרָאִי, הַרְשִׁי, הַרְשִׁי, הַרְשִׁי Lev. 7: 38, מְצוּדָה, מְצוּדָה, מְצוּדָה 2 Kin. 12: 8, מְצוּדָה Ezek. 27: 9, מְצוּדָה Job 34: 25, מְצוּדָה Eccl. 9: 1, הַרְשִׁי.

b. Tere is retained in words in which it quiesces in the vowel-letters א or ר, רִאשִׁית *beginning* const. רִאשִׁית, מִדְּבַר *temple* const. מִדְּבַר, and in addition in the following, אֲבִים *crub*, אֲזוּר *girdle*, אֲשֵׁן *thread*, זָכָר *foreign land* const. זָכָר, נֶסֶךְ *loss* const. אֲבִירָה, so אֲשֵׁן Isa. 58: 10 *darkness*, בְּרִיחַ *pool*, לְבָבָה *robbery*, גְּנֵבָה Ex. 22: 2 *theft*, מַגָּעָה *plague*, מְצוּדָה *overthrow* Gen. 49: 5 *sword*, מְצוּדָה *molten-image*, מְצוּדָה Job 16: 13 *gall*, מְצוּדָה *heap*, מְצוּדָה *excrescent*, מְצוּדָה *fig-tree*, מְצוּדָה *deep sleep*, and the plurals מְצוּדָה *mourning* from אֲבִירָה (אֲבִירָה), so מְצוּדָה *desiring*, מְצוּדָה *sleeping*, מְצוּדָה and מְצוּדָה *rejoicing*, מְצוּדָה *forgetting*, מְצוּדָה *wolves* from מְצוּדָה; מְצוּדָה *weary* becomes מְצוּדָה in the construct, and מְצוּדָה *escaped* מְצוּדָה. Tere also remains in the const. מְצוּדָה *sweat*, מְצוּדָה from מְצוּדָה *dead*, מְצוּדָה from מְצוּדָה *witness*, which are from עָי roots, and מְצוּדָה, מְצוּדָה from מְצוּדָה *friend*, root מְצוּדָה.

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

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

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

where *נָטַע* *plant* const. *נָטַע* *factus* const. *שֶׁבַע* *seven* const. *תְּהַל* *nine* const. *תְּהַל*; in like manner *תְּהַל* *vanity* const. *תְּהַל*.

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, *צִלְצַל* *tinkling* const. *צִלְצַל* for *צִלְצַל*, *דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרֵי*, *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* (*מְלֶכֶה*) *kings* const. *מְלִכֵי*, *שְׁבָטִים* (*שְׁבֹט*) *tribes* const. *שְׁבֹטֵי*, *גְרֵנוֹת* *threshing-floors* const. *גְרֵנוֹת*, *חֲרָפוֹת* (*חֲרָפָה*) *reproaches* const. *חֲרָפוֹת*, *דְּלָתִים* (*דְּלָת* or *דְּלָתָה*) *folding doors* const. *דְּלָתֵי*; yet not invariably *שְׁעָלִים* (*שְׁעָל*) *handfuls* const. *שְׁעָלֵי*, *שֶׁקֶח* (*שֶׁקֶח* pl. *שֶׁקֶחוֹת*) const. *שֶׁקֶחוֹת*.

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 Daghesth-lene, thus, *הַלְלוּ*, *הַלְלוּ*, *הַלְלוּ* not *הַלְלוּ* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֶׁרֶה* Deut. 3: 17, *הַקְּרִי* Lam. 3: 22 (in some editions) but *הַקְּרִי* Ps. 89: 2, *הַקְּרִי* Ps. 69: 10, *הַקְּרִי* Ezek. 17: 9, *צְדָקָה* Isa. 5: 10, *רְשָׁעִי* Cant. 8: 6 but *רְשָׁעִי* Ps. 76: 4; so with grave suff. *קִסְפֵיָהֶם* Gen. 42: 25, 35, *בְּכֵסֵיהֶם* Lev. 23: 18 and in some editions *קִשְׁתֵיָהֶם* Neh. 4: 7. In a few instances Daghesth-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *הַקְּרִי* Isa. 57: 6, *עֲבָדֵי* Lev. 25: 5, *עֲבָדֵי* Isa. 58: 3, *עֲבָדֵי* Gen. 49: 17, *עֲבָדֵי* Ps. 89: 52, *עֲבָדֵי* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *שֶׁקֶחוֹת* Gen. 30: 38. The presence or absence of Daghesth-lene in the dual construct depends upon the form of the absolute, thus *שְׁעָלֵי* from *שְׁעָלִים* *kips* but *גְרֵנוֹתֵי* from *גְרֵנוֹת* *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, *מְעַרְבֵי*, *מְעַרְבֵי* but *מְעַרְבֵי*. In the opinion of Ewald *מְעַרְבֵי* Ezek. 7: 24 is for *מְעַרְבֵי* from *מְעַרְבֵי*, and *מְעַרְבֵי* Ex. 26: 23, 36: 28 for *מְעַרְבֵי*; 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.* שָׂרָיָה *chariot* const. שָׂרָיָה. The changes in לָהֵב *flame* const. לָהֵב pl. לָהֵבוֹת const. לָהֵבוֹת, לְחַלְמִים *coals* const. לְחַלְמִי are due to the influence of the proximate vowels, § 63. 1; those in רְוִיחַ *vision* const. רְוִיחַ, כֹּסֶט *coats* const. כֹּסֶט are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אֶתֶלֶם (from אֶתֶל) *tents* const. אֶתֶלֶם 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, כָּ, of the second person are connected with nouns in the singular by a vocal Sh'va, וְ of the first person plural and הָ of the second fem. singular by Tseré, and הָ, הָ, of the third person by Kamets; הָ is invariably contracted to הָ, rarely written הָ, § 62. 1, and הָ to הָ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָדֵי הָיָה *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she* has existed.

b. First person: וְ is in a few instances preceded by Kamets, יָדֵי הָ Ruth 3: 2, יָדֵי הָ Job 22: 20.

Second person. The final vowel of הָ is occasionally expressed by the vowel letter הָ, יָדֵי הָ Ex. 18: 16, יָדֵי הָ Jer. 29: 25. In pause the Sh'va before הָ becomes Seghol, § 65, יָדֵי הָ Gen. 33: 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, יָדֵי הָ Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written הָ, יָדֵי הָ Ezek. 5: 12; הָ, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, יָדֵי הָ Jer. 11: 15, יָדֵי הָ Ps. 116: 19, נְשִׁיבֵי 2 Kin. 4: 7 K'thibb, where the K'ri has הָ. Sometimes the distinction of gender is neglected in the plural and כָּ is used in place of the feminine הָ, יָדֵי הָ Gen. 31: 9, יָדֵי הָ Jer. 9: 19; הָ is sometimes added to the feminine suffix as to the full pronoun, יָדֵי הָ Ezek. 23: 49.

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

מְרַאֲוֵי and מְרַאֲוֵי from מְרַאֲוֵי, מְרַאֲוֵי from מְרַאֲוֵי, מְרַאֲוֵי, מְרַאֲוֵי, מְרַאֲוֵי; *e* does not occur before the plural ם unless it is represented by the vowel-letter ם in מְרַאֲוֵי 2 Chron. 34: 5 K'thibh, where the K'ri has מְרַאֲוֵי; it is once found in the fem. plural מְרַאֲוֵי Gen. 41: 21. The form ם in the masc. sing. is commonly reckoned an archaism, אֲחִיָּהוּ Gen. 12: 8, מְרַאֲוֵי Ps. 42: 9, מְרַאֲוֵי Jer. 2: 21, so several times in the K'thibh מְרַאֲוֵי עֲרֵדוּ Gen. 49: 11, מְרַאֲוֵי Ex. 22: 4, מְרַאֲוֵי כְסִיחוּ Ex. 22: 26, מְרַאֲוֵי נִסְכּוּ Lev. 23: 13, מְרַאֲוֵי 2 Kin. 9: 25, מְרַאֲוֵי Ezek. 48: 18, where the K'ri in each instance substitutes ם. In a few instances the consonant is rejected from the feminine, ם being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, מְרַאֲוֵי Lev. 13: 4, מְרַאֲוֵי Num. 15: 28, or by a Massoretic note in the margin, מְרַאֲוֵי Isa. 23: 17. 18 for מְרַאֲוֵי; once ם is substituted for ם, מְרַאֲוֵי Ezek. 36: 5. The longer forms of the plural suffixes ם, ם, ם are rarely affixed to nouns in the singular, מְרַאֲוֵי Gen. 21: 28, מְרַאֲוֵי Ezek. 18: 17, מְרַאֲוֵי Ezek. 16: 53, or with the connecting vowel Kamets, מְרַאֲוֵי 2 Sam. 23: 6, or with ם appended, מְרַאֲוֵי 1 Kin. 7: 37, מְרַאֲוֵי Ezek. 16: 53. The vowel ם is also sometimes added to the briefer form of the fem. plural, מְרַאֲוֵי Gen. 21: 29, מְרַאֲוֵי Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or ם being used for the feminine, מְרַאֲוֵי Cant. 4: 2, 6: 6 for מְרַאֲוֵי, מְרַאֲוֵי Job 1: 14 for מְרַאֲוֵי.

c. The nouns אב father, אח brother, פה mouth take the ending ם before suffixes, as they do likewise in the construct state, אבִּי, אחִּי; so too father-in-law מְרַאֲוֵי, מְרַאֲוֵי; ם of the first person coalesces with this vowel, אבִּי, אחִּי and ם of the third person, commonly becomes ם § 62. 2, מְרַאֲוֵי more frequent than מְרַאֲוֵי, אבִּי. In מְרַאֲוֵי Zeph. 2: 9 the vowel-letter ם of the first person suffix is dropped after the final ם of the noun.

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

a. In a very few instances suffixes are appended to feminine plurals without the vowel ם or its modifications, מְרַאֲוֵי 2 Kin. 6: 8 for מְרַאֲוֵי, מְרַאֲוֵי Ps. 132: 12 for מְרַאֲוֵי, מְרַאֲוֵי Deut. 28: 59 for מְרַאֲוֵי, מְרַאֲוֵי Ezek. 16: 52 for מְרַאֲוֵי, מְרַאֲוֵי and מְרַאֲוֵי, מְרַאֲוֵי Ps. 74: 4, מְרַאֲוֵי, מְרַאֲוֵי, מְרַאֲוֵי. 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, *הַקְּשָׁרִי* Lev. 5: 24, *הַתְּלֹמֵדָה* Pa. 9: 15, *שְׁנֵי אַחֲרָיָהוּ* Ezek. 35: 11, *עֲצָרָתָהּ* Isa. 47: 13.

b. The vowel-letter *י* is not infrequently omitted after plural and dual nouns, *הַרְבֵּה* Ex. 38: 13 for *הַרְבֵּיָהּ*, *הַרְבֵּם* Pa. 134: 2 for *הַרְבֵּיָם* Ex. 32: 19 *K'thibh* (*K'ri* *הַרְבֵּי*), *עֲבָדוּ* 1 Sam. 18: 22 *K'thibh* (*K'ri* *עֲבָדוּ*), *גִּיּוֹרָם* Gen. 10: 5 for *גִּיּוֹרָתָם*, *חֲלָבֵהוּן* Gen. 4: 4 for *חֲלָבֵיהֶן*.

c. *Second person.* The vowel *י* remains unchanged before the fem. sing. *י* in *אֲשֵׁרֶיךָ* Eccl. 10: 17 and with *וּ* appended: *מִלְאֲכֶיכֶם* Nah. 2: 14. Sometimes, as in the full pronoun, *י* is appended to the fem. sing. suffix and *וּ* to the plural, *חֲזַלְאֲלֵיכֶי* Ps. 103: 8, *חֲזַרְוּ* ver. 4, *עֲסֹחוֹתֵיכֶנּוּ* Ezek. 18: 20.

Third person. The uncontracted form of the masc. sing. *יָהוּ* occurs in *גְּבוּרֵיָהּ* Nah. 2: 4 for *גְּבוּרֵיהִי* Hab. 8: 10, *עֵינֵיהִי* Job 24: 23; *āhu* = *aihu* by transposition of the vowels becomes *auhi* = *ōhi* *וְהִי* which is found once *תְּגַמְלֵתֶיהָ* 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*, *אֲתִיקֶיהָ* Ezek. 41: 15. In a few instances *וּ* is appended to the plural of either gender, *אֲלֵיהֶם* Ezek. 40: 16, *גִּיּוֹרֵיהֶנּוּ* Ezek. 1: 11, and *וּ* to the abbreviated masc. *אֵלֶיהֶם* Deut. 32: 37, *וְהֵחִיבוּ* ver. 38, *עֲשִׂימוּ* Job 27: 23, *עֲשִׂימוּ* 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	יָהּ	וּ	וּהָ	יָהּ	יָכֶם	יָכֶן	יָם	יָן
Dual and Plur. Nouns	י	יָהּ	יָהּ	יָהּ	יָהּ	יָהּ	יָכֶם	יָכֶן	יָהֶם	יָהֶן

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, *יָהּ*, *יָכֶם*, *יָכֶן* 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, *לֵבָבְכֶם* your heart, *לֵבָבֵיהֶן* their hearts; *שֵׁפָה* lip du. *שֵׁפֹתֵיהֶם* pl. *שֵׁפֹתֵיהֶם* their lips.

a. *דָּם* blood becomes *הַדָּמָה* and *יָד* hand *הַיָּדָה*, §§ 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 ר becomes ר, in consequence of the change from a mixed to a simple syllable, § 59, שִׁפְתָּהּ *lip*, שִׁפְתָּיו *his lip*, שִׁפְתָּם *their lip*, שִׁפְתֹּתָי *thy lips*, שִׁפְתֹּתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מְשַׁלְּחָה const. מְשַׁלְּחָהּ suf. מְשַׁלְּחָהּ. If two consonants have coalesced in the final letter, it will receive Dagghesh-forte agreeably to 6, מְבַרְּחָה from מְבַרְּחָהּ, מְבַרְּחָהּ from מְבַרְּחָהּ 1 Sam. 16: 15 from the fem. of מְבַרְּחָהּ, § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, מְבַרְּחָהּ Isa. 26: 19 from מְבַרְּחָהּ but מְבַרְּחָהּ; מְבַרְּחָהּ Cant. 2: 10 from מְבַרְּחָהּ const. מְבַרְּחָהּ; so מְבַרְּחָהּ, מְבַרְּחָהּ, מְבַרְּחָהּ but const. מְבַרְּחָהּ, comp. מְבַרְּחָהּ const. מְבַרְּחָהּ.

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

a. Tsere in the ultimate is shortened to Hhirik or Seghol before ה, מֶ, נָ, e. g. מְבַרְּחָהּ, מְבַרְּחָהּ, or with a guttural to Pattahh, מְבַרְּחָהּ, though with occasional exceptions, מְבַרְּחָהּ Isa. 22: 21, מְבַרְּחָהּ 1 Sam. 21: 3, מְבַרְּחָהּ from מְבַרְּחָהּ. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, מְבַרְּחָהּ from מְבַרְּחָהּ plur. מְבַרְּחָהּ but מְבַרְּחָהּ; מְבַרְּחָהּ, מְבַרְּחָהּ, מְבַרְּחָהּ Ezek. 5: 7 from מְבַרְּחָהּ is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שִׁפְתָּי *my lips*, שִׁפְתָּינוּ *our lips*, אָזְנוּי *my ears*, אָזְנוּינוּ *our ears*; קַרְנָי and קַרְנָיִם *horns*, קַרְנָיו and קַרְנָיו *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 210, מֶלֶךְ *king*, מֶלֶכִּי *my king*, מֶלֶכְךָ *your king*; אָזְן *ear*, אָזְנוּי *my ear*; in like manner יוֹנְקָהּ *sucker*, יוֹנְקָתָיו *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 ר or ש it usually becomes Seghol e. g. מְבַרְּחָהּ, מְבַרְּחָהּ; מְבַרְּחָהּ and מְבַרְּחָהּ retain the Seghol of the first syllable. Hholem is commonly shortened to ח, but in a few instances to ח, מְבַרְּחָהּ, מְבַרְּחָהּ, מְבַרְּחָהּ irregularly take Hhirik before ו 3 pers. suf. מְבַרְּחָהּ but מְבַרְּחָהּ. When the middle radical is a guttural it takes

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 **יִצְיָר** or a short vowel in a mixed syllable as **קָמֵץ**. The few words in which Kamets in the ultimate is unchangeable as **קָמֵץ**, **רָמֵץ**, **רָפֵץ** § 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 **ך**, **ם** and **ן**, § 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 **הַ** (accented).

These nouns are from **הֵל** roots; **הַ** becomes **הַ** 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 **שׁשׁ** 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 **הֵל**, and a large proportion of 5 are from **שׁשׁ** 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 קַטְלוֹה, קַטְלוֹה, קַטְלוֹה, קַטְלוֹה, קַטְלוֹה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הַ have הַ in the const. sing., § 216. 1, and הַ in the plur. § 201; before suffixes they take the form of the const. except that they have הַ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הַ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending הַ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סִיט and סִיטָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

PARAGOGIC VOWELS.

§ 222. The termination יַ or יִ is sometimes added to nouns in the construct singular, § 61. 6, בְּיִ Gen. 49:11 for בֶּן, מְלֹאֲהִי Isa. 1:21 for מְלֹאֲהוּ, רִבְרִי Lam. 1:1 for רִבְרָה, מְשַׁפְּלֵי Ps. 113:6 for מְשַׁפְּלֵי, וְדִיִּי Gen. 1:24 for וְדִיִּי. 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 מֶלְכִי־צֶדֶק *Melchizedek*, מְתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הַ, added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, לְנֹכְחָה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, οἰκόνος הַהָרִים *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, גִּרְיָה from גֵּרָן, מְדִבְרָה from מְדַבֵּר, אֶרְצָה from אֶרֶץ 1 Kin. 19:15 from the construct state מְדִבֵּר.

a. *He directive* is appended to the adverb שָׁם *there*, טָמֵךְ *thicker*, and to the adjective הָלֵיל *profane* in the peculiar phrase הָלֵילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, הַיָּמִים הַיְמִינִים 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּהוּ Ezek. 21: 19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעְלָה *upwards*, לְמַטָּה *downwards*, לְמִזְרְחָה 2 Chron. 31: 14 *to the east*, לְשֵׂאוּלָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending הַ, rarely receives the accent מְזוֹרָהוּ Dent. 4: 41; in עֲרֵבָה אֲרָם it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent *Methegh*, § 35. 1. In הָרִים Gen. 14: 10 and עֲרֵבָה *a* is changed to *e* before this ending, § 63. 1, in הָרִים Ezek. 25: 13, לְבָרָה 1 Sam. 31: 2 the vowel of the ending is itself changed to *e*.

2. Paragogic הַ is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּרִים) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	MASCULINE.		FEMININE.	
	Absol.	Constr.	Absol.	Constr.
One	אֶחָד	אֶחָד	אֶחָדָה	אֶחָדָה
Two	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה
Four	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּעָה
Five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה
Nine	תְּשֵׁעָה	תְּשֵׁעָה	תְּשֵׁעָה	תְּשֵׁעָה
Ten	עֲשָׂרָה	עֲשָׂרָה	עֲשָׂרָה	עֲשָׂרָה

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, אֶחָדָה for אֶחָדָה, § 54. 2, but in pause אֶחָדָה; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once אֶחָד 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*.

אֶחָדָה is for אֶחָדָה; for the Daghesth in אֶחָדָה see § 22. b; this is once omitted after Daghesth-forte, אֶחָדָה Judg. 16: 28.

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

אֶחָדָה occurs once with a paragogic syllable, אֶחָדָהּ Job 42: 13, and once with a suffix in the form אֶחָדָהּ 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִים modifications of the numeral *ten* with the several units, those which end in הַ, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	{ אֶחָד עָשָׂר עֶשְׂרִי עָשָׂר	אֶחָת עֶשְׂרִים עֶשְׂרִי עֶשְׂרִים
Twelve	{ שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	שְׁנַיִם עֶשְׂרִים שְׁנֵי עֶשְׂרִים
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרִים
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרִים
Fifteen	חֲמִישָׁה עָשָׂר	חֲמֵשׁ עֶשְׂרִים
Sixteen	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרִים
Seventeen	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרִים
Eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עֶשְׂרִים
Nineteen	תְּשַׁע עָשָׂר	תְּשַׁע עֶשְׂרִים

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

עֶשְׂרִים עֶשְׂרִים *eighteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and עֶשְׂרִים *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	שְׁטִיִּים	Eighty	שְׁמֹנֶה
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. כָּשָׂרָה 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. וְשִׁטִּים וְשִׁשִּׁים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁטִּים וְשִׁשִּׁים *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רִבְבָּה, רִבּוֹ or רִבּוֹא *ten thousand*. These are duplicated by affixing the dual termination מֵאֹתַיִם *two hundred*, אֲלָפִים *two thousand*, רִבּוֹתַיִם or שְׁתַּיִ רִבּוֹ *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רִבְאוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשׁוֹן *first* is derived from ראשׁ *head*.

First	ראשׁוֹן	Sixth	שֵׁשֶׁת
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנֶה
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in יָהּ, occasionally in יָהּ.

a. There are two examples of the orthography ראשׁוֹן Josh. 21: 10; Job 15: 7, and one of רִשׁוֹן Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רִבֵּעַ and רִבְעֵי אֶבֶן *one quarter*, חֲמִשָּׁה *one fifth*, עֲשָׂרֹן *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 הָלָל Deut. 32: 6, though editions vary; three are combined in הָשִׁיל Eccles. 8: 17.

THE ARTICLE.

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

a. As the Arabic article ال is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was הַל and that the Dagghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הִנֵּנִי, whose principal consonant it retains, and that the following Dagghesh is conservative, § 24. 3.

The Arabic article is supposed to be found in the proper name אֶלְכֹרֶדַּי Gen. 10: 26, אֶלְגִּבְיִשׁ *hail*, the equivalent of גִּבְיִשׁ, and possibly in אֶלְקִישׁ Prov. 30: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיא אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 25, הַפְתַּחְתָּ, הַבְרַכְתָּהּ, הַמְדַבֵּר, וְהָאֵר.

a. Daghesh-forte though usually omitted in this case is occasionally retained e. g. הַשְּׁשִׁיעַ 2 Kin. 9: 11, הַזְעַנְנָה Jer. 6: 2, הַצְעִדְהֶלֶם Ex. 8: 1 but הַשְּׁמִירָה ver. 2, הַיַּעֲצִים Judg. 8: 15, הַיַּעֲלִים 1 Sam. 24: 3, and it is always written in הַיְהוּדִי *the Jew* and הַיְהוּדִים *the Jews*.

3. Before gutturals, which cannot receive Daghesh-forte, § 60. 4. Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and הו, and sometimes before ו, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַיְהוּדִי, הַיְהוּדִים, הַיְהוּדִים Gen. 15: 11, הַיְהוּדִים but הַיְהוּדִים, הַיְהוּדִים Jer. 12: 9.

a. The article very rarely has Kamets before ה, הו, הו Gen. 6: 19, הַיְהוּדִים Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַיְהוּדִים Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before הו or ו with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַיְהוּדִים, הַיְהוּדִים, הַיְהוּדִים, הַיְהוּדִים, הַיְהוּדִים.

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

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

receiving the article; so קָרַי Num. 7: 15, but קָרַי 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, בְּהַשְׁמִים for בְּהַשְׁמִים , see § 232. 5.

HE INTERROGATIVE.

§ 231. 1. The letter ה (הֵא הַשְׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, $\text{הֵלֹא דָרִיא הַנְּלֵךְ}$ *shall we go? is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַבְּזוּיָה Gen. 34: 31, הַלְמַעֲנָה Job 18: 4, הַצָּרִי 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 Dagheslene in such forms as הַיְדַבֵּר Gen. 29: 5. In order to render this still more evident recourse is frequently had to Daghesh-forte separate, § 24. 5, הַלְבֵן Gen. 17: 17, הַיְצַדִּיקָה 18: 21, Methagh, § 45. 2, הַמְשֵׁל Judg. 9: 2, הַרְשֵׁמו Job 38: 35, or compound Sh'va, § 16. 3. b. הַבְּרָכָה Gen. 27: 38.

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

3. Before gutturals it likewise usually becomes Pattahh, הַאֵלֶּה Ex. 2: 7, הַאֲשֶׁר 2 Kin. 6: 22, הַיְדַבֵּר Jer. 2: 11, הַעַר Hag. 1: 4, הַיֹּשֶׁעַ Job 22: 3.

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

4. Before gutturals with Kamets it is changed to Seghol, הָאֲמֵר Ezek. 28: 9, הָהִירָה Joel 1: 2, הָהִיבֶם 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, הָרָפוּחַ Num. 13: 18, הָרָאִי 1 Kin. 20: 13.

2 Chron. 10: 7, לְהַגִּיד 25: 10, לְהַמְנוֹחַ 29: 27, לְהַגִּיד Ezek. 47: 22, לְהַגִּיד Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְהַשְׁמִיר Am. 8: 4 for לְהַשְׁמִיר, לְהַשְׁמִיר Prov. 24: 17 for לְהַשְׁמִיר.

§ 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 לְהַגִּיד for מִן לְהַגִּיד. 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 מִן חוּץ, but מִן חוּץ 1 Sam. 12: 23; מִן אֶרֶץ, מִן אֶרֶץ, מִן אֶרֶץ, but מִן אֶרֶץ.

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 לְהַגִּיד Judg. 8: 2, מִן לְהַגִּיד Ezek. 32: 30. Daghesth-forte is twice retained in an initial vowelless Yodh, מִן לְהַגִּיד 2 Chron. 20: 11, מִן לְהַגִּיד Dan. 12: 2, but commonly it is dropped and the Jodh quiesces מִן לְהַגִּיד, מִן לְהַגִּיד, מִן לְהַגִּיד. מִן is sometimes poetically lengthened to מִן, and once has the form of a construct plural, מִן Isa. 30: 11.

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

SINGULAR.

1 c.	בִּי	לִי	מִמֶּנִּי	מִי, מִי, מִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִמֶּךָ	מִיְכָה, מִיְכָה
2 f.	בְּךָ	לְךָ	—	מִיְכָה
3 m.	בּוֹ	לוֹ	מִמּוֹ	מִיְמוֹ, מִיְמוֹ, מִיְמוֹ
3 f.	בָּהּ	לָהּ	מִמּוֹ	מִיְמוֹ

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמֶּנּוּ	מִמֶּנּוּ
2 m.	בְּכֶם	לְכֶם	מִמֶּכֶם, מִמֶּכֶם	מִמֶּכֶם
2 f.	בְּכֶן	לְכֶן	—	מִמֶּכֶן
3 m.	בָּם, בָּהֶם	לָהֶם, לָהֶם	מִמֶּהֶם, מִמֶּהֶם	מִמֶּהֶם, מִמֶּהֶם
3 f.	בָּנָן, בָּנָן	לָנָן	—	מִמֶּנָּן

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

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

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו pre-fixed with Sh'va, וְחֶסֶד, וְחַיִּים. Before one of the labials כ, ג, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וְגִבּוֹן, וְגִלְגָּלִים. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָתָם, וְיָדָי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְנֶאֱמַר, וְרָחֵם. 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, וְהָיָה נְבוֹרָה Gen. 1: 2, וְעַתָּה 2: 9, וְאֵלֶיךָ וְלִלְבָבְךָ 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, וְחֶסֶד Gen. 2: 12, וְחַיִּים Ezek. 26: 21, וְחַיִּים 1 Kin. 18: 7, וְעַתָּה Jer. 22: 20.

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

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

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שׁוּר וְקָטַב וְעָזָה Lev. 7: 23, וְדוּל וְרַב וְרָם Deut. 2: 10. 21, and even the last two הַבַּשׁ הַשֶּׁטֶן וְצָרִי Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וְגַח Gen. 44: 9. 22. 31, וְהִירָה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וְאָרָץ Isa. 26: 19, the first vowel of אָרָץ being as usual assimilated to a preceding Kamets, § 63. 2. b.

SEPARATE PARTICLES.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as לֹא and לָּהּ *not*, אֵשׁ *there*, אֵת *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵלֶּה, 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 לָּהּ the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction *if*. The pronoun הֵן, of which probably אֵת is originally only a modification (comp. the relative use of הֵן, § 73. 1), is plainly connected with אֵת *at that time* and אֵת *in that place*.

2. Derivative adverbs are formed

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

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

(3.) By composition, as מִדָּע *why?* from מִדָּע *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, מְאֹד *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵין *no*

more prop. *cessation*; with a preposition, בְּמֵאֵד *exceedingly*, לְבַד *apart* prop. *to separation*, or a suffix יחדוֹ *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, בְּיָדָם *well* prop. *recte faciendo*, הַרְבֵּה *much*, מְהֵרָה *quickly*.

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

(4.) Pronouns, זֶה *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. כְּכֵן *according to these things*, though others explain it as an adverbial of the participle בֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this (place)*.

§ 237. A few adverbs are capable of receiving nominal 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 נ epenthetic. Thus

1. הֵנָּה. *First person* הֵנִי and הֵנִי; הֵנָּה and הֵנָּה. *Second person* masc. הֵנָּה once; הֵנָּה, fem. הֵנָּה. *Third person* masc. הֵנָּה and הֵנָּה; הֵנָּה.

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

3. אֵי, *Second person* אֵיכָּה. *Third person* אֵיִי, אֵיִם.

4. אֵין. *First person* אֵינִי. *Second person* masc. אֵינְךָ, fem. אֵינְךָ. *Third person* masc. אֵינָם and אֵינָם; fem. אֵינָה.

5. יֵשׁ. *Second person* יֵשְׁךָ, יֵשְׁכֶם and יֵשְׁכֶם. *Third person* יֵשׁוּ.

PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחֲרֵי *behind, after* אֶל- *to, unto*, אֶצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעַד *through*, זֶלְתָּה *except*, יַעַן *on account of*, מִן *from* or מִלְּפָנֶיךָ *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, לְפָנֶיךָ *before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרָיִךְ *from after*, מֵאִתּוֹ *and from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְפָנֶיךָ *from*, לְפָנֶיךָ *and לְפָנֶיךָ before*, אֶל-מִוֶּלֶד *toward*.

(2.) A preposition and a noun לְבַד *and מִלְּבַד besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּגִלְלָה *and בְּעֵבֶר for the sake of*, בְּיַד *by* prop. *by the hand of*, אֶל-עֵבֶר *beyond*, לְ *from beyond*, לְעִמּוּת *in conjunction with*, לְעִקֵּב *and לְעִקֵּב on account of*, לְפִי *and לְפִי according to* prop. *at the mouth of*.

(3.) A preposition and an infinitive, לְקָרְאוֹ *toward* prop. *to meet*.

(4.) A preposition and an adverb, בְּלֵעֵיךָ *and מִבְּלֵעֵיךָ without* from בַּל *not* עַד *unto*, לְ *beyond*, בְּבֵלִי *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זֶלְתָּהּ *except*, אַחֲרָיִךְ *after*, אֶל- *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵינוּ, אַחֲרֵיהֶם, אַחֲרֵיהֶן; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶיךָ, בֵּינֵינוּ and בֵּינֵינוּ.

a. The plural form **וְאֵלֶיךָ** occurs without suffixes more frequently than **וְאֵלֶי**; **וְאֵלֶיךָ**, **וְאֵלֶיךָ**, **וְאֵלֶיךָ** also occur in poetry; **וְאֵלֶיךָ** from the absolute **וְאֵלֶיךָ**, which appears only in this single form, is used as an alternate of **וְאֵלֶיךָ** from **עִם** with and the 1 pers. sing. suffix.

b. **וְאֵלֶיךָ** in a very few instances takes a verbal suffix, **וְאֵלֶיךָ** 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix **וְאֵלֶיךָ** Gen. 2: 21; with the 3 masc. plur. suffix it is **וְאֵלֶיךָ** oftener than **וְאֵלֶיךָ**.

§ 240. The preposition **עִם** with is to be distinguished from **עִם** 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 **ע** of the preposition is doubled and its vowel shortened to Hhirik, thus **עִמָּךְ**, **עִמָּי**, **עִמָּו** (once **עִמָּו** Isa. 54: 10), **עִמָּכֶם**; the sign of the accusative becomes **עִמָּו** before suffixes or before grave suffixes commonly **עִמָּו**, thus **עִמָּוֹךְ**, **עִמָּוֹכֶם** rarely **עִמָּוֹכֶם**, **עִמָּוֹם** (rarely **עִמָּוֹם**) and **עִמָּוֹם**.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form **עִמָּוֹךְ**, **עִמָּוֹכֶם**.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative **וְ**, § 235, the following are the simple conjunctions in most common use, **וְ** or, **כִּי** also, **וְ** and **כִּי** if, **וְ** and **כִּי** that, because, **כִּי** lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions **כִּי** **וְ** but, **כִּי** **כִּי** how much more prop. also that.

(2.) The conjunction **כִּי** or **וְ** with a preposition, as **כִּי** as, **כִּי** in order that, **כִּי** and **כִּי** because, **כִּי** until, **כִּי** because.

(3.) An adverb with a preposition or conjunction, **כִּי** before, **כִּי** or **כִּי** therefore, **כִּי** unless from **כִּי** if **כִּי** not.

INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָה, אָה, אָה, אָה *ah! oh!* אָהָה *aha!* הוֹי *ho! woe!* אוֹי, אוֹיָה, אָבוי, אָבוי *woe! alas!* הָס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, which by frequent use were converted into interjections, אָבוי *come!* prop. *give*, לָבוי *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הַלְלוּ *far be it!* בִּי *pray!* from בְּעִי *entreaty*, נָא *now! I pray thee!*



I. PARADIGM. PERSONAL PRONOUNS, § 71.

SINGULAR.		PLURAL.	
1.	I	אֲנִי, אַנְיָ	We
2.	{ Thou <i>m.</i>	אַתָּה, אַתָּא	Ye <i>m.</i>
	{ Thou <i>f.</i>	אַתְּ, אַתְּי	Ye <i>f.</i>
3.	{ He	הוא	They <i>m.</i>
	{ She	היא, זֵיא	They <i>f.</i>

SUFFIXES, §§ 72, 101, 219.

	Simple	With union Vowels of Verbs	With Sing. Nouns	With Dual and Plur. Nouns
1 <i>c.</i>	י, יָ	יָ, יָ	יָ (יָי)	יָ
<i>pl.</i>	יָ	יָ	יָ	יָ
2 <i>m.</i>	יָ (יָי)	(יָי)	יָ (יָי)	יָ
<i>pl.</i>	יָ	יָ	יָ	יָ
2 <i>f.</i>	יָ (יָי)	יָ, יָ	יָ	יָ
<i>pl.</i>	יָ	יָ	יָ	יָ
3 <i>m.</i>	יָ	יָ, יָ	יָ (יָי)	יָ (יָי, יָי)
<i>pl.</i>	יָ (יָי)	יָ, יָ	יָ	יָ (יָי)
3 <i>f.</i>	יָ	יָ	יָ	יָ
<i>pl.</i>	יָ (יָי)	יָ	יָ	יָ

DEMONSTRATIVE, § 73.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה)	זֵאת (זֵאת)	PLUR. אֵלֶּה, אֵלֶּה
	<i>this.</i>	<i>these.</i>

RELATIVE, § 74.

אֲשֶׁר *who or which*; abbreviated form אֲשֶׁ (אֲשֶׁ, אֲשֶׁ, אֲשֶׁ)

INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever.* מַה (מַה, מַה) *what?* or *whatever.*

II. PARADIGM OF

		KAL.	NIPHAL.	PILUL.	PUAL.	
PRET. (PERF.)	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 a.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	<i>Plur.</i>	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	
INFIN.	<i>absol.</i>	קָטוֹל	הִקְטִיל	קָטַל	קָטַל	
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)	
FUT. (IMPF.)	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	
	1 a.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	<i>Plur.</i>	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.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל		
IMPER.	2 m.	קָטַל	הִקְטִיל	קָטַל		
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי		
	<i>Plur.</i>	2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה	
PART.	<i>act.</i>	קָטֵל		מִקְטֵל		
	<i>pass.</i>	קָטוּל	נִקְטָל		מִקְטָל	

PERFECT VERBS, § 81.

HIPHAL.	HOPHAL.	HITHPAEL.	KAL (mid. θ).	KAL (mid. θ).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְלָהּ	שָׁכְלָהּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטְּלְתָּ	קָטַלְתָּ	שָׁכַלְתָּ
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטְּלִיתִי	קָטַלְתִּי	שָׁכַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְלוּ	שָׁכְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלֶתֶם	קָטַלְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילֻן	הִקְטִילֻן	הִתְקַטְּלֻן	קָטְלוּן	(שָׁכַלְתֻּן)
הִקְטִילְנָה	הִקְטִילְנָה	הִתְקַטְּלְנָה	קָטַלְנָה	שָׁכַלְנָה
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַד	שָׁכִיל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכִיל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִיל	יִשְׁכֵּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיל	תִּשְׁכֵּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיל	תִּשְׁכֵּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטִילִי	תִּשְׁכִּילִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִיל	אִשְׁכֵּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטִילוּ	יִשְׁכְּלוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה	תִּקְטִילְנָה	תִּשְׁכִּילְנָה
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטִילוּ	תִּשְׁכְּלוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה	תִּקְטִילְנָה	תִּשְׁכִּילְנָה
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִיל	נִשְׁכֵּל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטְדִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְדוּ	
הִקְטִילְנָה		הִתְקַטְּלְנָה	קָטְדָה	
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	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהּ קָטַלְתְּוּ	קָטַלְתָּהּ
3 fem.	קָטַלְתְּכִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהָ קָטַלְתְּהָ	קָטַלְתְּהָ
2 masc.	קָטַלְתָּנִי קָטַלְתָּנִי	—	—	קָטַלְתָּהּ קָטַלְתָּהּ	קָטַלְתָּהּ
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהָ קָטַלְתְּהָ	קָטַלְתְּהָ
1 com.	—	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתְּוּ	קָטַלְתְּוּ
PLUR. 3 com.	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INFINITIVE.	קָטַלְנִי קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתְּוּ	קָטַלְתָּהּ
FUTURE OR IMPERFECT.					
SING. 3 masc.	יִקָּטַלְנִי יִקָּטַלְנִי	יִקָּטַלְתָּךְ יִקָּטַלְתָּךְ	יִקָּטַלְתָּךְ	יִקָּטַלְתְּוּ יִקָּטַלְתְּוּ	יִקָּטַלְתָּהּ יִקָּטַלְתָּהּ
PLUR. 3 masc.	יִקָּטַלְתֶּנּוּ	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
PIEL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתְּוּ	קָטַלְתָּהּ
HIFIL PRETERITE OR PERFECT.					
SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּךְ	הִקָּטַלְתָּךְ	הִקָּטַלְתְּוּ	הִקָּטַלְתָּהּ

VERBS WITH SUFFIXES, § 101.

PLURAL.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלני	קטלכם	קטלכן	קטלם	קטלן
קטלחני	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחבני	—	—	קטלחבם	קטלחבן
קטלחביני	—	—	קטלחבים	קטלחבין
—	קטלחביכם	קטלחביכן	קטלחבים	קטלחבין
קטלרני	קטלרכם	קטלרכן	קטלרם	קטלרן
קטלרובני	—	—	קטלרובם	קטלרובן
—	קטלרובכם	קטלרובכן	קטלרובם	קטלרובן
קטלני	קטלכם	קטלכן	קטלם	קטלן
יקטלני } יקטלפני }	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלרני	יקטלרכם	יקטלרכן	יקטלרם	יקטלרן
קטלני	—	—	קטלים	
קטלני	קטלכם	קטלכן	קטלם	קטלן
דקטלני	דקטלכם	דקטלכן	דקטלם	דקטלן

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL (fut. e)	
PRET. (PERF.)	3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמַד	פִּיחַ	
	3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמַדָה		
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ		
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ		
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי		
	Plur.	3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ		הִעְמַדוּ
		2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם		הִעְמַדְתֶּם
		2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן		הִעְמַדְתֶּן
		1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי		הִעְמַדְנִי
INFIN. Absol.		עֹמֵד	הִעְמֵד	הִעְמֵד	הִעְמֵד		
	Constr.	עֹמֵד	הִעְמֵד	הִעְמֵד	הִעְמֵד		
FUT. (IMPF.)	3 m.	יִעַמַּד	יִעַמֵּד	יַעְמִיד	יַעַמַּד	פִּיחַ	
	3 f.	תִּעַמְּדָה	תִּעַמְּדָה	תַּעְמִיד	תַּעַמְּדָה		
	2 m.	תִּעַמְּדוּ	תִּעַמְּדוּ	תַּעְמִידוּ	תַּעַמְּדוּ		
	2 f.	תִּעַמְּדִי	תִּעַמְּדִי	תַּעְמִידִי	תַּעַמְּדִי		
	1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמַד		
	Plur.	3 m.	יַעְמְדוּ	יַעְמְדוּ	יַעְמִידוּ		יַעְמְדוּ
		3 f.	תִּעַמְּדֶנָּה	תִּעַמְּדֶנָּה	תַּעְמִידֶנָּה		תַּעַמְּדֶנָּה
		2 m.	תִּעַמְּדוּ	תִּעַמְּדוּ	תַּעְמִידוּ		תַּעַמְּדוּ
		2 f.	תִּעַמְּדֶנָּה	תִּעַמְּדֶנָּה	תַּעְמִידֶנָּה		תַּעַמְּדֶנָּה
1 c.		נֶעְמַד	נֶעְמַד	נֶעְמִיד	נֶעְמַד		
IMPER.	2 m.	עֹמֵד	הִעְמֵד	הִעְמֵד		פִּיחַ	
	2 f.	עֹמְדִי	הִעְמֵדִי	הִעְמֵדִי	wanting		
	Plur.	2 m.	עֹמְדוּ	הִעְמְדוּ	הִעְמֵדוּ		
		2 f.	עֹמְדֶנָּה	הִעְמְדֶנָּה	הִעְמֵדֶנָּה		
PART.	Act.	עֹמֵד		מַעְמִיד			
	Pass.	עֹמֵד	נֶעְמַד		מַעְמֵד		

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.	
PRET. (1'ERF.)	3 m.	פָּאַל	נִפְּאַל	פָּאַל	פָּאַל	הִתְפָּאַל	
	3 f.	פָּאַלְהַ	נִפְּאַלְהַ	פָּאַלְהַ	פָּאַלְהַ	הִתְפָּאַלְהַ	
	2 m.	פָּאַלְתָּ	נִפְּאַלְתָּ	פָּאַלְתָּ	פָּאַלְתָּ	הִתְפָּאַלְתָּ	
	2 f.	פָּאַלְתְּ	נִפְּאַלְתְּ	פָּאַלְתְּ	פָּאַלְתְּ	הִתְפָּאַלְתְּ	
	1 c.	פָּאַלְתִּי	נִפְּאַלְתִּי	פָּאַלְתִּי	פָּאַלְתִּי	הִתְפָּאַלְתִּי	
	Plur.	3 c.	פָּאַלוּ	נִפְּאַלוּ	פָּאַלוּ	פָּאַלוּ	הִתְפָּאַלוּ
		2 m.	פָּאַלְתֶּם	נִפְּאַלְתֶּם	פָּאַלְתֶּם	פָּאַלְתֶּם	הִתְפָּאַלְתֶּם
		1 c.	פָּאַלְתֶּן	נִפְּאַלְתֶּן	פָּאַלְתֶּן	פָּאַלְתֶּן	הִתְפָּאַלְתֶּן
INFIN. Absol.		פָּאַוֹל	הִפְּאַל	פָּאַל			
	Constr.	פָּאַל	הִתְפָּאַל	פָּאַל		הִתְפָּאַל	
FUT. (IMPF.)	3 m.	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִתְפָּאַל	
	3 f.	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפָּאַל	
	2 m.	תִּפְּאַלְ	תִּפְּאַלְ	תִּפְּאַלְ	תִּפְּאַלְ	תִּתְפָּאַלְ	
	2 f.	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּתְפָּאַלִּי	
	1 c.	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶתְפָּאַל	
	Plur.	3 m.	יִפְּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִתְפָּאַלוּ
		3 f.	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפָּאַלְנָה
		2 m.	תִּפְּאַלְוּ	תִּפְּאַלְוּ	תִּפְּאַלְוּ	תִּפְּאַלְוּ	תִּתְפָּאַלְוּ
		2 f.	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפָּאַלְנָה
		1 c.	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִתְפָּאַל
IMPER.	2 m.	פָּאַל	הִפְּאַל	פָּאַל		הִתְפָּאַל	
	2 f.	פָּאַלִּי	הִפְּאַלִּי	פָּאַלִּי	wanting	הִתְפָּאַלִּי	
	Plur.	2 m.	פָּאַלוּ	הִפְּאַלוּ	פָּאַלוּ		הִתְפָּאַלוּ
		2 f.	פָּאַלְנָה	הִפְּאַלְנָה	פָּאַלְנָה		הִתְפָּאַלְנָה
PART.	Act.	פָּאַל		מִפְּאַל		מִתְפָּאַל	
	Pass.	פָּאַל	נִפְּאַל		מִפְּאַל		

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.	
PRET. (<i>PERF.</i>)	3 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	3 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	2 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	2 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	1 c.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	<i>Plur.</i>	3 c.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
		2 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
		2 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
1 c.		שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
INFIN.	<i>Absol.</i>	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	—	
	<i>Constr.</i>	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
FUT. (<i>IMPF.</i>)	3 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	3 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	2 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	2 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	1 c.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	<i>Plur.</i>	3 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
		3 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
		2 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
		2 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
		1 c.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
IMPER.	2 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	2 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	<i>Plur.</i>	2 m.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
		2 f.	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	שָׁלַחַ
PART.	<i>Act.</i>	שָׁלַחַ		שָׁלַחַ	שָׁלַחַ	שָׁלַחַ	
	<i>Pass.</i>	שָׁלַחַ	שָׁלַחַ				

VII. PARADIGM OF PE NUN VERBS, § 129.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	3 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	2 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	2 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	1 c.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	Plur.	3 c.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ
		2 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ
		2 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ
1 c.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ		
INFIN. Absol.		שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	Constr.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
FUT. (IMPF.)	3 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	3 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	2 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	2 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	1 c.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	
	Plur.	3 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ
		3 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	(שָׁבַטְךָ)
		2 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ
		2 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	(שָׁבַטְךָ)
1 c.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ		
IMPER.	2 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ		שָׁבַטְךָ	
	2 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ	wanting	שָׁבַטְךָ	
	Plur.	2 m.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ		שָׁבַטְךָ
		2 f.	שָׁבַטְךָ	שָׁבַטְךָ	שָׁבַטְךָ		(שָׁבַטְךָ)
PART. Act.		שָׁבַטְךָ		שָׁבַטְךָ		שָׁבַטְךָ	
	Pass.	שָׁבַטְךָ	שָׁבַטְךָ		שָׁבַטְךָ	שָׁבַטְךָ	

VIII. PARADIGM OF AYIN

		KAL.	NIPHAL.	PIEL.	
PRET. (PERF.)	3 m.	בָּבֹהַב	בֹּהַב	בֹּבֵהַב	
	3 f.	בָּבֹהַבָּה	בֹּהַבָּה	בֹּבֵהַבָּה	
	2 m.	(בָּבֹהַבְּךָ)	בֹּהַבְּךָ	בֹּבֵהַבְּךָ	
	2 f.	(בָּבֹהַבְּךָ)	בֹּהַבְּךָ	בֹּבֵהַבְּךָ	
	1 c.	בָּבֹהַבְּתִי	בֹּהַבְּתִי	בֹּבֵהַבְּתִי	
	Plur.	3 c.	בָּבֹהַבּוּ	בֹּהַבּוּ	בֹּבֵהַבּוּ
		2 m.	(בָּבֹהַבְּכֶם)	בֹּהַבְּכֶם	בֹּבֵהַבְּכֶם
		2 f.	(בָּבֹהַבְּכֶם)	בֹּהַבְּכֶם	בֹּבֵהַבְּכֶם
		1 c.	בָּבֹהַבְּנִי	בֹּהַבְּנִי	בֹּבֵהַבְּנִי
INFIN. Absol.		בֹּהֵב	בֹּהֵב	בֹּהֵב	
	Constr.	בֹּהֵבִי	בֹּהֵבִי	בֹּהֵבִי	
FUT. (IMPF.)	3 m.	יִבְהֹבֵךְ	יִבְהֹבֵךְ	יִבְהֹבֵךְ	
	3 f.	יִבְהֹבֵכִי	יִבְהֹבֵכִי	יִבְהֹבֵכִי	
	2 m.	יִבְהֹבֶךָ	יִבְהֹבֶךָ	יִבְהֹבֶךָ	
	2 f.	יִבְהֹבֶיךָ	יִבְהֹבֶיךָ	יִבְהֹבֶיךָ	
	1 c.	יִבְהֹבֵנִי	יִבְהֹבֵנִי	יִבְהֹבֵנִי	
	Plur.	3 m.	יִבְהֹבֻךְ	יִבְהֹבֻךְ	יִבְהֹבֻךְ
		3 f.	יִבְהֹבֻכִי	יִבְהֹבֻכִי	יִבְהֹבֻכִי
		2 m.	יִבְהֹבֶכֶם	יִבְהֹבֶכֶם	יִבְהֹבֶכֶם
		2 f.	יִבְהֹבֶיכֶם	יִבְהֹבֶיכֶם	יִבְהֹבֶיכֶם
		1 c.	יִבְהֹבֵנִי	יִבְהֹבֵנִי	יִבְהֹבֵנִי
IMPER.	2 m.	בֹּהֵב	בֹּהֵב	בֹּהֵב	
	2 f.	יִבְהֹבֵי	יִבְהֹבֵי	יִבְהֹבֵי	
	Plur.	2 m.	יִבְהֹבּוּ	יִבְהֹבּוּ	יִבְהֹבּוּ
		2 f.	יִבְהֹבֵינָה	יִבְהֹבֵינָה	יִבְהֹבֵינָה
PART.	Act.	בֹּהֵבֵב		בֹּהֵבֵבֵב	
	Pass.	בֹּהֵבִי	בֹּבֵהַבֵב		

IX. PARADIGM OF AYIN VAV

		KAL.	NIPHAL.	PILL.	PUAL.	
PRET. (PERF.)	3 m.	קָם	נָקַם	קִימָם	קִימָם	
	3 f.	קָמָה	נָקְמָה	קִימְמָה	קִימְמָה	
	2 m.	קָמְתָ	נָקְמְתָ	קִימְמְתָ	קִימְמְתָ	
	2 f.	קָמְתִי	נָקְמְתִי	קִימְמְתִי	קִימְמְתִי	
	1 c.	קָמְתִי	נָקְמְתִי	קִימְמְתִי	קִימְמְתִי	
	Plur.	3 c.	קָמָו	נָקְמָו	קִימְמָו	קִימְמָו
		2 m.	קָמְתֶם	נָקְמְתֶם	קִימְמְתֶם	קִימְמְתֶם
		2 f.	קָמְתֶיךָ	נָקְמְתֶיךָ	קִימְמְתֶיךָ	קִימְמְתֶיךָ
		1 c.	קָמְתֵנוּ	נָקְמְתֵנוּ	קִימְמְתֵנוּ	קִימְמְתֵנוּ
INFIN. Absol.		קוּם	הִקְוּם			
Constr.		קוּם	הִקְוּם	קוּמִים		
FUT. (IMPF.)	3 m.	יִקָּם	יִקָּם	יִקְוּם	יִקְוּם	
	3 f.	תִּקָּם	תִּקָּם	תִּקְוּם	תִּקְוּם	
	2 m.	תִּקָּמְ	תִּקָּמְ	תִּקְוּמְ	תִּקְוּמְ	
	2 f.	תִּקְוּמִי	תִּקְוּמִי	תִּקְוּמִי	תִּקְוּמִי	
	1 c.	אִקָּם	אִקָּם	אִקְוּם	אִקְוּם	
	Plur.	3 m.	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ
		3 f.	תִּקְוּמֵיכֶם	תִּקְוּמֵיכֶם	תִּקְוּמֵיכֶם	תִּקְוּמֵיכֶם
		2 m.	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ
		2 f.	תִּקְוּמֵיכֶם	תִּקְוּמֵיכֶם	תִּקְוּמֵיכֶם	תִּקְוּמֵיכֶם
		1 c.	נִקְוּם	נִקְוּם	נִקְוּם	נִקְוּם
IMPER.	2 m.	קוּם	הִקְוּם	קוּמִים		
	2 f.	קוּמִי	הִקְוּמִי	קוּמִי	wanting	
	Plur.	2 m.	קוּמוּ	הִקְוּמוּ	קוּמוּ	
		2 f.	קוּמֵיכֶם	הִקְוּמֵיכֶם	קוּמֵיכֶם	
PART.	Act.	קָם		מְקוּמָם		
	Pass.	קָם	נָקַם		מְקוּמָם	

X. PARADIGM OF PE YODH VERBS, § 144.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשִׁיב	יָשַׁב	
	3 f.	יָשְׁבָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשִׁיבָה	יָשְׁבָה	
	2 m.	יָשַׁבְתָּ	נִישַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ	יָשַׁבְתָּ	
	2 f.	יָשַׁבְתְּ	נִישַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁיבְתְּ	יָשַׁבְתְּ	
	1 c.	יָשַׁבְתִּי	נִישַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי	יָשַׁבְתִּי	
	Plur.	3 c.	יָשְׁבוּ	נִישְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ
		2 m.	יָשַׁבְתֶּם	נִישַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָשַׁבְתֶּם
		2 f.	יָשַׁבְתֶּן	נִישַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָשַׁבְתֶּן
		1 c.	יָשַׁבְנוּ	נִישַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	יָשַׁבְנוּ
INFIN. Absol.		יָשׁוּב		הוֹשִׁיב		יָשׁוּב	
Constr.		שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב	
FUT. (IMPF.)	3 m.	יִשֵּׁב	יִשְׁבֵּב	יִוָּשֵׁב	יִשֵּׁב	יִשֵּׁב	
	3 f.	תִּשְׁבֵּב	תִּשְׁבֵּב	תוֹשִׁיב	תִּשְׁבֵּב	תִּשְׁבֵּב	
	2 m.	תִּשֵּׁב	תִּשְׁבֵּב	תוֹשִׁיב	תִּשְׁבֵּב	תִּשְׁבֵּב	
	2 f.	תִּשְׁבִּי	תִּשְׁבִּי	תוֹשִׁיבִי	תִּשְׁבִּי	תִּשְׁבִּי	
	1 c.	אֲשַׁב	אֲשַׁב	אֲוָשֵׁב	אֲשַׁב	אֲשַׁב	
	Plur.	3 m.	יִשְׁבוּ	יִשְׁבֻּבּוּ	יִוָּשְׁבוּ	יִשְׁבוּ	יִשְׁבוּ
		3 f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תוֹשִׁיבְנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה
		2 m.	תִּשְׁבוּ	תִּשְׁבֻּבּוּ	תוֹשִׁיבוּ	תִּשְׁבֻּבּוּ	תִּשְׁבוּ
		2 f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תוֹשִׁיבְנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה
1 c.		נִשְׁבֵּב	נִשְׁבֵּב	נִוָּשֵׁב	נִשְׁבֵּב	נִשְׁבֵּב	
IMPER.	2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָשׁוּב	
	2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי		יָשְׁבָה	
	Plur.	2 m.	שְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	wanting	יָשְׁבוּ
		2 f.	שְׁבְנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָשְׁבָה
PART. Act.		יָשׁוּב		מוֹשִׁיב		יָשׁוּב	
	Pass.	יָשׁוּב	נוֹשֵׁב		מוֹשֵׁב	יָשׁוּב	

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

	KAL	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	מָצַח	נִמְצַח	מִצַּח	הִמְצִיחַ	הִתְמַצֵּחַ
(PERF.) 3 f.	מָצְאָהּ	נִמְצְאָהּ	מִצְּאָהּ	הִמְצִיחָהּ	הִתְמַצֵּאָהּ
2 m.	מָצַחְתָּ	נִמְצַחְתָּ	מִצַּחְתָּ	הִמְצִיחְתָּ	הִתְמַצֵּחְתָּ
2 f.	מָצַחְתְּ	נִמְצַחְתְּ	מִצַּחְתְּ	הִמְצִיחְתְּ	הִתְמַצֵּחְתְּ
1 c.	מָצַחְתִּי	נִמְצַחְתִּי	מִצַּחְתִּי	הִמְצִיחְתִּי	הִתְמַצֵּחְתִּי
Plur. 3 c.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	הִמְצִיחוּ	הִתְמַצֵּאוּ
2 m.	מָצַחְתֶּם	נִמְצַחְתֶּם	מִצַּחְתֶּם	הִמְצִיחְתֶּם	הִתְמַצֵּחְתֶּם
2 f.	מָצַחְתֵּן	נִמְצַחְתֵּן	מִצַּחְתֵּן	הִמְצִיחְתֵּן	הִתְמַצֵּחְתֵּן
1 c.	מָצַחְתֵּנִי	נִמְצַחְתֵּנִי	מִצַּחְתֵּנִי	הִמְצִיחְתֵּנִי	הִתְמַצֵּחְתֵּנִי
Infim. Absol.	מִצְּוֹחַ	נִמְצְוֹחַ	מִצַּחַ	הִמְצִיחַ	הִתְמַצֵּחַ
Constr.	מִצְּוֹחַ	הִמְצְוֹחַ	מִצַּחַ	הִמְצִיחַ	הִתְמַצֵּחַ
FUT. 3 m.	יִמְצֵחַ	יִנְמְצֵחַ	יִמְצִיחַ	יִהְיֶה מִצְּוֹחַ	יִתְמַצֵּחַ
(IMPF.) 3 f.	תִּמְצְאֵהּ	תִּנְמְצְאֵהּ	תִּמְצִיחֵהּ	תִּהְיֶה מִצְּוֹחַהּ	תִּתְמַצֵּאֵהּ
2 m.	תִּמְצַחְתָּ	תִּנְמְצַחְתָּ	תִּמְצִיחְתָּ	תִּהְיֶה מִצְּוֹחְתָּ	תִּתְמַצֵּחְתָּ
2 f.	תִּמְצַחְתְּ	תִּנְמְצַחְתְּ	תִּמְצִיחְתְּ	תִּהְיֶה מִצְּוֹחְתְּ	תִּתְמַצֵּחְתְּ
1 c.	אֶמְצַחְתִּי	אֶנְמְצַחְתִּי	אֶמְצִיחְתִּי	אֶהְיֶה מִצְּוֹחְתִּי	אֶתְמַצֵּחְתִּי
Plur. 3 m.	יִמְצְאוּ	יִנְמְצְאוּ	יִמְצִיחוּ	יִהְיֶה מִצְּוֹחַ	יִתְמַצֵּאוּ
3 f.	תִּמְצְאֵנָהּ	תִּנְמְצְאֵנָהּ	תִּמְצִיחֵנָהּ	תִּהְיֶה מִצְּוֹחֵהּ	תִּתְמַצֵּאֵנָהּ
2 m.	תִּמְצַחְתֶּם	תִּנְמְצַחְתֶּם	תִּמְצִיחְתֶּם	תִּהְיֶה מִצְּוֹחְתֶּם	תִּתְמַצֵּחְתֶּם
2 f.	תִּמְצַחְתֵּן	תִּנְמְצַחְתֵּן	תִּמְצִיחְתֵּן	תִּהְיֶה מִצְּוֹחְתֵּן	תִּתְמַצֵּחְתֵּן
1 c.	נִמְצַחְתִּי	נִנְמְצַחְתִּי	נִמְצִיחְתִּי	נִהְיֶה מִצְּוֹחַ	נִתְמַצֵּחְתִּי
IMPER. 2 m.	מִצַּח	הִמְצַח	מִצַּח	הִמְצִיחַ	הִתְמַצֵּחַ
2 f.	מִצְּאֵהּ	הִמְצְאֵהּ	מִצְּאֵהּ	הִמְצִיחֵהּ	הִתְמַצֵּאֵהּ
Plur. 2 m.	מִצְּאוּ	הִמְצְאוּ	מִצְּאוּ	הִמְצִיחוּ	הִתְמַצֵּאוּ
2 f.	הִמְצְאוּנָהּ	הִמְצְאוּנָהּ	הִמְצְאוּנָהּ	הִמְצִיחוּנָהּ	הִתְמַצֵּאוּנָהּ
PART. Act.	מִצְּוֹחַ	מִצְּוֹחַ	מִצְּוֹחַ	מִצְּוֹחַ	מִצְּוֹחַ
Pass.	מִצְּוֹחַ	נִמְצְוֹחַ	מִצְּוֹחַ	מִצְּוֹחַ	מִצְּוֹחַ

XII. PARADIGM OF LAMEDH

		KAL.	NIPHAL.	PIEL.	
PRET. (<i>PERF.</i>)	3 m.	פָּלַח	נָגַלַח	פָּלַח	
	3 f.	פָּלְחָה	נָגַלְחָה	פָּלְחָה	
	2 m.	פָּלַחְתָּ	נָגַלַחְתָּ	פָּלַחְתָּ	
	2 f.	פָּלַחְתְּ	נָגַלַחְתְּ	פָּלַחְתְּ	
	1 a.	פָּלַחְתִּי	נָגַלַחְתִּי	פָּלַחְתִּי	
	<i>Plur.</i>	3 a.	פָּלְחוּ	נָגַלְחוּ	פָּלְחוּ
		2 m.	פָּלַחְתֶּם	נָגַלַחְתֶּם	פָּלַחְתֶּם
		2 f.	פָּלַחְתֶּן	נָגַלַחְתֶּן	פָּלַחְתֶּן
		1 a.	פָּלַחְתֶּם	נָגַלַחְתֶּם	פָּלַחְתֶּם
<i>INFIN. Absol.</i>		פָּלַח	נָגַלַח	פָּלַח	
	<i>Constr.</i>	פָּלַחַת	נָגַלַחַת	פָּלַחַת	
FUT. (<i>IMPF.</i>)	3 m.	יִפְּלַח	יִנְגַּלַח	יִפְּלַח	
	3 f.	תִּפְּלַח	תִּנְגַּלַח	תִּפְּלַח	
	2 m.	תִּפְּלַחְ	תִּנְגַּלַחְ	תִּפְּלַחְ	
	2 f.	תִּפְּלַחִי	תִּנְגַּלַחִי	תִּפְּלַחִי	
	1 a.	אֶפְּלַח	אֶנְגַּלַח	אֶפְּלַח	
	<i>Plur.</i>	3 m.	יִפְּלְחוּ	יִנְגַּלְחוּ	יִפְּלְחוּ
		3 f.	תִּפְּלְכוּ	תִּנְגַּלְכוּ	תִּפְּלְכוּ
		2 m.	תִּפְּלַחוּ	תִּנְגַּלַחוּ	תִּפְּלַחוּ
		2 f.	תִּפְּלַחוּ	תִּנְגַּלַחוּ	תִּפְּלַחוּ
		1 a.	נִפְּלַחוּ	נִנְגַּלַחוּ	נִפְּלַחוּ
IMPER.	2 m.	פָּלַח	נָגַלַח	פָּלַח	
	2 f.	פָּלַחִי	נָגַלַחִי	פָּלַחִי	
	<i>Plur.</i>	2 m.	פָּלְחוּ	נָגַלְחוּ	פָּלְחוּ
		2 f.	פָּלַחוּ	נָגַלְחוּ	פָּלַחוּ
PART.	<i>Act.</i>	פָּלַח		מְפָלַח	
	<i>Pass.</i>	פָּלַחִי	נָגַלַח		

HE VERBS, § 170.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
הִגְלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
הִגְלוֹתָ	הִגְלוֹתָ	הִגְלוֹתָ	הִתְגַּלוֹתָ
הִגְלוֹתִי	הִגְלוֹתִי	הִגְלוֹתִי	הִתְגַּלוֹתִי
הִגְלוֹתֶיךָ	הִגְלוֹתֶיךָ	הִגְלוֹתֶיךָ	הִתְגַּלוֹתֶיךָ
הִגְלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
הִגְלוֹתֶם	הִגְלוֹתֶם	הִגְלוֹתֶם	הִתְגַּלוֹתֶם
הִגְלוֹתְךָ	הִגְלוֹתְךָ	הִגְלוֹתְךָ	הִתְגַּלוֹתְךָ
הִגְלוּנִי	הִגְלוּנִי	הִגְלוּנִי	הִתְגַּלוּנִי
(הִגְלוּ)	הִגְלוּ	הִגְלוּ	(הִתְגַּלוּ)
הִגְלוֹתִי	הִגְלוֹתִי	(הִגְלוֹתִי)	הִתְגַּלוֹתִי
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלוֹתָ	תִּגְלוֹתָ	תִּגְלוֹתָ	תִּתְגַּלוֹתָ
תִּגְלוֹתִי	תִּגְלוֹתִי	תִּגְלוֹתִי	תִּתְגַּלוֹתִי
אִגְלוֹתָ	אִגְלוֹתָ	אִגְלוֹתָ	אִתְגַּלוֹתָ
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלוֹיְכֶם	תִּגְלוֹיְכֶם	תִּגְלוֹיְכֶם	תִּתְגַּלוֹיְכֶם
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלוֹיְכֶם	תִּגְלוֹיְכֶם	תִּגְלוֹיְכֶם	תִּתְגַּלוֹיְכֶם
נִגְלוּ	נִגְלוּ	נִגְלוּ	נִתְגַּלוּ
wanting	הִגְלוּ הִגְלוּ הִגְלוּ הִגְלוּ	wanting	הִתְגַּלוּ הִתְגַּלוּ הִתְגַּלוּ הִתְגַּלוּ
מִגְלוּ	מִגְלוּ	מִגְלוּ	מִתְגַּלוּ

XIII. PARADIGM OF THE

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Roots		עו & עי		עצ & פן & פי		לוח
1st. Radical	2d. Radical	Segholates	Guttural					
גִּיּוֹ	גָּבַר	גָּלַף	גָּעַר		מַק	לִיל		דִּיּוֹ
שָׁוֵה	פָּתַח		לָהֶם			תָּקַף		סָתַח שָׁוֵה
	שָׁפַח	אָדַק	בָּשַׁח	(ו)רָשַׁח		רָנַח		בָּכַי בָּחַה
תָּשַׂא	רָלַל	עָמַק	שָׁמַע	(ו)עָצַה	חַן	רִישׁ		אִי (אִיר)
נָדַף	גָּבַר		אָהַל	(נ)שָׂא		רִיב		בִּי (בִּי)
קָשַׁט	שָׁבַל	חָמַץ	נָעַר	(ו)סוּד	רַב	אֹךְ		
	גָּבַל		גָּבַח	(ו)בוּל		טוּב		

א prosthetic: אֶצְבַּע, אֶשְׁנֹב, אֶבְנִיט, אֶתְבִּיל.

אָ unessential long vowel: אֶזוּר, אֶמְוֶן.

2. Long ultimate with pretonic ־ or ־ .

Adjectives: \bar{a} , \bar{e} , \bar{o} intrans. קָטַן, קָטָן, קָטֵן.

\bar{i} , \bar{u} passive בְּדוּר, קָדֵשׁ, קָטִיל.

טוּב, רִיק, יוֹד, רֵשׁ: עִי and עוֹ. גָּח, תָּם, רָף: עֵצ.

שָׁלוֹ, עָנִי, נָנֵךְ, בָּאָה, יָשָׁה: לֹחַ.

\bar{a} , \bar{o} qualities existing: גָּדוּל, חָזַק, קָרוֹב, קָרוֹב.

\bar{e} " becoming: גָּדַל, חָזַק, אָרַב, רָחַק.

\bar{o} permanent, as figure: אָרַךְ, עָגַל, גָּבַח, עָלַם, עָלַב.

colour: אָלַם, בָּרַד, יָרוֹק, אָחַר, אָחַר.

character: אָיִם, מְרוֹץ, טְהוֹר, קָדוֹשׁ.

\bar{e} variable states of body: רָעַב, צָמָא, רָגַע.

mind: גָּלַל, תָּרַד, תָּפַץ, אָבַל.

Concrete Nouns: שָׁוֵה (שָׁוִי), שָׁטַר, נָמֵר, צָנִיחַ, כָּבוֹד.

Names of seasons: אָבִיב, אָסִיף, בָּצִיר, זָמִיר, חֲרִישׁ, קָצִיר.

3. Long immutable penult, ־ or ־ in ultimate.

Agents: קָטַל, הוֹחֵם, שוֹפֵל, פִּילֵה, שוֹפֵל.

Occupations: פּוֹחֵם, יוֹצֵר, חוֹרֵשׁ, חוֹבֵל, בּוֹנֵן.

FORMATION OF NOUNS, § 183.

CLASS II. Reduplicated.

Intensive: חָלַשׁ, חָפְזוֹן, גְּבוּר, צְלוּיָק, פְּקָח, חָלָשׁ.

Daghesh resolved: נִיצָרָץ, קִישָׁר, קִישָׁרֹשׁ.

do. vowel inserted: קָדָד, חֲחֲחִיחִי, עֵעֵ.

do. consonant softened: פֶּפֶר, קִקְלֹן, פּוּבָב.

נָאָהוּ: לָהּ. (י) צֶאֱצֵאִים, (י) הִבְהִיבִים: פִּי.

Occupations: טָבַח, חָרַשׁ, דָּבַן, דָּבַן, דָּבַן, גָּבַב, אָבָר.

Defects: קָרַח, פֶּסַח, עָקַשׁ, עָרַר, חָרַשׁ, גָּבַב, אָלַם.

Abstracts: שֶׁשְׁשִׁים, חֲרָר: עֵעֵ. שְׁלוּחִים, כְּפָרִים, שְׁלֹמֹם.

Reduplicate 3d. Radical: with *ā* פִּרְחָח, הֶעֱנָן, אֲמַלְלָל.

פֶּאֱרָר, נֶעֱצָעַן *ū*. נִיחַח, נִהַלְלָל *ō*. סִבְרָר, כִּמְרָר *ī*.

Red. two Radicals: פֶּקַדְקַד, הֶצֵּצְצָה, פֶּקַדְקַד.

repetition: הֶשֶׁשֶׁשׁ, הֶלְקַלְקַל, הֶשֶׁשֶׁשׁ.

diminutives of colour: אֲרַמְרָם, וִרְקַרְק, אֲרַמְרָם.

CLASS III. With Prefixes.

א: superlative: אֲבָר, אֲבָר, אֲבָר.

מ: agent: מְשַׁבֵּל, מְשַׁבֵּל, participles with מ.

instrument: מְשַׁבֵּחַ, מְשַׁבֵּחַ, מְשַׁבֵּחַ.

place or time: מְשַׁבֵּחַ, מְשַׁבֵּחַ, מְשַׁבֵּחַ.

action or condition: מְשַׁבֵּחַ, מְשַׁבֵּחַ, מְשַׁבֵּחַ.

object or subject: מְשַׁבֵּחַ, מְשַׁבֵּחַ, מְשַׁבֵּחַ.

י: names: יִצְחָק, יִצְחָק; appellatives: יִצְחָק, יִצְחָק.

ת: abstracts: תִּצְחָק, תִּצְחָק; concrete: תִּצְחָק, תִּצְחָק.

CLASS IV. With Affixes. Denominatives.

עָלִיוֹן, נִחְשָׁתָן, אֲחִירֹן: or ון

abstracts: עֲבִירֹן, נִרְקֹן, עֲבִירֹן.

augmentative: שְׁבִירֹן; diminutive: אֲשִׁירֹן.

בְּרָמָל, חֲרָטָם, סָלָם, בְּרָמָל: or ם, ן

י: relation: עֲבִירֹן, יִבִּירֹן, יִבִּירֹן.

י: בְּרִירֹן, לְבִירֹן, הֲדִירֹן, חֲרִירֹן.

XIV. PARADIGM OF THE

1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֹתֵר	חֹרֵב	נֶעָר
<i>const.</i>	מֶלֶךְ	סֹתֵר	חֹרֵב	נֶעָר
PLUR. <i>abs.</i>	מְלָכִים	סֹתְרִים	חֹרְבִים	נְעָרִים
<i>const.</i>	מְלָכִי	סֹתְרִי	חֹרְבִי	נְעָרִי
SING. <i>l. suf.</i>	מֶלְכִי	סֹתְרִי	חֹרְבִי	נְעָרִי*
<i>gr. suf.</i>	מִלְפָּנֶיךָ	סֹתְרֶיךָ	חֹרְבֶיךָ	נְעָרֶיךָ
PLUR. <i>l. suf.</i>	מְלָכִי	סֹתְרִי	חֹרְבִי	נְעָרִי
<i>gr. suf.</i>	מִלְכֵיכֶם	סֹתְרֵיכֶם	חֹרְבֵיכֶם	נְעָרֵיכֶם
				*But נְעָרָה
	feet	knees	loins	shoes
Du. <i>abs.</i>	רַגְלַיִם	בְּרַפְּיָם	מְתָנִים	נְעָלַיִם
<i>const.</i>	רַגְלִי	בְּרַפְּיִי	מְתָנִי	נְעָלִי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמָה	עֲנָנִים	זִקְנִים	לְבָבִים
<i>const.</i>	אֲדוֹנֵי	נִקְמָה	עֲנָנֵי	זִקְנֵי	לְבָבֵי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמָה		זִקְנֵי	לְבָבֵי
<i>gr. suf.</i>	אֲדוֹנֶיךָ	נִקְמָתְךָ			לְבַבְּךָ
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמָה		זִקְנֵי	לְבָבֵי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמַתְכֶם		זִקְנֵיכֶם	לְבַבֵיכֶם
	great	strong	dry	טו Hiph. part	
SING. <i>mass.</i>	גְּדוֹל	חֹזֵק	יָבֵשׁ	מְקִים	
<i>fem.</i>	גְּדוֹלָה	חֹזְקָה	יָבֵשָׁה	מְקִיָּה	
PLUR. <i>mass.</i>	גְּדוֹלִים	חֹזְקִים	יָבֵשִׁים	מְקִיָּים	
<i>fem.</i>	גְּדוֹלוֹת	חֹזְקוֹת	יָבֵשׁוֹת	מְקִיָּוֹת	

DECLENSION OF MASCULINE NOUNS, § 221 A.

1.

perpetuity	deed	death	olive	sickness
נֶצַח	פֶּעַל	מָוֶת	זֵית	חֲלִי
נָחַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצְחִים	פֶּעַלִים	מוֹתִים	זֵיתִים	חֲלָיִים
נֶצְחִי	פֶּעַלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחִיךָ	פֶּעַלֶיךָ*	מוֹתֶיךָ	זֵיתֶיךָ	חֲלָיֶיךָ
נֶצְחֵיכֶם	פֶּעַלְכֶם	מוֹתְכֶם	זֵיתְכֶם	חֲלָיְכֶם
נֶצְחִי	פֶּעַלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחֵיכֶם	פֶּעַלְכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלָיְכֶם
	*But עֵקֶב			
	noon		eyes	cheeks
	צְהָרִים		עֵינַיִם	לְחָיִים
			עֵינִי	לְחָיִי

3.

tree	name	potter	seal
עֵץ	שֵׁם	יֹצֵר	חוֹתֵם
עֵץ		יֹצֵר	חוֹתֵם
עֵצִים		יֹצְרִים	חוֹתְמִים
עֵצִי		יֹצְרִי	חוֹתְמִי
עֵצֶיךָ	שֵׁמְךָ*	יֹצְרֶיךָ*	חוֹתְמֶיךָ
עֵצֵיכֶם	שֵׁמְכֶם	יֹצְרֵיכֶם	חוֹתְמֵיכֶם
עֵצִי		יֹצְרִי	חוֹתְמִי
עֵצֵיכֶם		יֹצְרֵיכֶם	חוֹתְמֵיכֶם
	*But עֵקֶב	יֹצְרִי	

4. (לוה)

work	field
מַעֲשֵׂה	שָׂדֵה
מַעֲשֵׂה	שָׂדֵה
מַעֲשִׂים	שָׂדִים
מַעֲשִׂי	שָׂדִי
מַעֲשִׂי	שָׂדִי
—	—
מַעֲשִׂי	שָׂדִי
מַעֲשֵׂיכֶם	שָׂדֵיכֶם

dead	Kal act. part.	Niph. part.	לז part.	fair
מת	קָטַל	נִקְטַל	גָּלַח	יָפָה
מָתָה	קָטְלָה	נִקְטְלָה	גָּלְחָה	יָפְתָה
	קָטַלְתָּ	נִקְטַלְתָּ		
מָתָם	קָטְלִים	נִקְטְלִים	גָּלִים	יָפִים
מָתוֹת	קָטְלוֹת	נִקְטְלוֹת	גָּלוֹת	יָפוֹת

XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (עָר) and the like).

	camel	garden	goat	statute
SING. abs.	בָּמֶל	בָּן	עֵז	חֵק
<i>const.</i>	בְּמֶל	בֵּן	עֵז	חֵק
PLUR. abs.	בְּמַלִּים	בְּנִים	עֵזִים	חֻקִּים
<i>const.</i>	בְּמַלֵּי	בְּנֵי	עֵזִי	חֻקֵּי
SING. l. suf.	בְּמַלֵּי	בְּנֵי	עֵזִי	חֻקֵּי
<i>gr. suf.</i>	בְּמַלְכֵם	בְּנֵיכֶם	עֵזְכֶם	חֻקְכֶם
PLUR. l. suf.	בְּמַלֵּי	בְּנֵי	עֵזִי	חֻקֵּי
<i>gr. suf.</i>	בְּמַלְכֵיכֶם	בְּנֵיכֶם	עֵזְכֶם	חֻקְיֵיכֶם
	small	much or many	deep	fresh
SING. masc.	קָטָן	רַב	עֲמֹק	טָרֵף
<i>fem.</i>	קְטַנָּה	רַבָּה	עֲמֻקָּה	טְרֵפָה
PLUR. masc.	קְטַנִּים	רַבִּים	עֲמֻקִּים	טְרֵפִים
<i>fem.</i>	קְטַנּוֹת	רַבּוֹת	עֲמֻקּוֹת	טְרֵפוֹת

NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
Abs.	Se. סוּס	Pl. סוּסִים	Se. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסֵי	סוּסָת	סוּסוֹת
SING. 1 c. my	סוּסִי	סוּסֵי	סוּסָתִי	סוּסוֹתַי
2 m. thy	סוּסְךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
2 f. thy	סוּסֶיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
3 m. his	סוּסוֹ	סוּסָיו	סוּסָתּוֹ	סוּסוֹתָיו
3 f. her	סוּסָהּ	סוּסֵיהָ	סוּסָתֶיהָ	סוּסוֹתֶיהָ
PLUR. 1 c. our	סוּסֵנּוּ	סוּסֵינּוּ	סוּסָתֵנּוּ	סוּסוֹתֵנּוּ
2 m. your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסָתֵכֶם	סוּסוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסָתֵכֶן	סוּסוֹתֵיכֶן
3 m. their	סוּסֵיהֶם	סוּסֵיהֶם	סוּסָתֵיהֶם	סוּסוֹתֵיהֶם
3 f. their	סוּסֵיהֶן	סוּסֵיהֶן	סוּסָתֵיהֶן	סוּסוֹתֵיהֶן

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.

	queen	covert	desert	girl
SING. <i>abs.</i>	מַלְכָּה	סְתָרָה	חַרְבָּה	נַעֲרָה
<i>const.</i>	מַלְכַּת	סְתָרַת	חַרְבַּת	נַעֲרַת
PLUR. <i>abs.</i>	מַלְכוֹת	סְתָרוֹת	חַרְבוֹת	נַעֲרוֹת
<i>const.</i>	מַלְכוֹת	סְתָרוֹת	חַרְבוֹת	נַעֲרוֹת
SING. <i>l. suf.</i>	מַלְכָּתִי	סְתָרָתִי	חַרְבָּתִי	נַעֲרָתִי
<i>gr. suf.</i>	מַלְכַּתְכֶּם	סְתָרַתְכֶם	חַרְבַּתְכֶם	נַעֲרַתְכֶם
PLUR. <i>l. suf.</i>	מַלְכוֹתַי	סְתָרוֹתַי	חַרְבוֹתַי	נַעֲרוֹתַי
<i>gr. suf.</i>	מַלְכַּתֵּיכֶם	סְתָרַתֵּיכֶם	חַרְבַּתֵּיכֶם	נַעֲרַתֵּיכֶם

sides double embroidery

Du. <i>abs.</i>	יְרֵכָיִם	רִקְמָתַיִם
<i>const.</i>	יְרֵכָי	

2.

	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יוֹנְקָה
<i>const.</i>	עֲצַת	נִקְמַת	זַעֲקַת	יוֹנְקַת
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנְקוֹת
<i>const.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנְקוֹת
SING. <i>l. suf.</i>	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יוֹנְקָתִי
<i>gr. suf.</i>	עֲצַתְכֶם	נִקְמַתְכֶם	זַעֲקַתְכֶם	יוֹנְקַתְכֶם
PLUR. <i>l. suf.</i>	עֲצוֹתַי	נִקְמוֹתַי	זַעֲקוֹתַי	יוֹנְקוֹתַי
<i>gr. suf.</i>	עֲצַתֵּיכֶם	נִקְמַתֵּיכֶם	זַעֲקַתֵּיכֶם	יוֹנְקַתֵּיכֶם

3.

Du. <i>abs.</i>	שִׁפְתַיִם	twofold sloth
<i>const.</i>	שִׁפְתַי	עֲצֵלְתַיִם

PART THIRD.

SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as בָּרָא יְלֹהִים *God created* Gen. 1: 1, or a pronoun, as אֲנִי קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, לַצַּדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־טָמֵא *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, **לֹא הַמֵּתִים יְהַלְלוּ־יְהוָה** *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. **בְּכֵן** in a partitive sense, **יָצְאוּ בְּיָמֵיהֶם** *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense **וּבְנֵי כְפָדָה** *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison **כְּנֶגֶד נִרְאָה** (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. **אֲשֶׁר לֹא־הָיָה כְּמֹדֵי** *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or **וְצַד . . . כֵּן** in the sense of *both . . . and* **בְּעוֹף הַשָּׁמַיִם וְצַד־בְּהֵמָה יָגָדוּ** *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition *to*, **טוֹב לְהוֹדוֹת** (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition **טוֹב וּמְרִירָה** (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun **לֹא־טוֹב הָיִיחַ הָאָדָם לְבָדּוֹ** *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, **נָפְלוּ מִרְבֵּיבָה** *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, **הַיְעָרָד עִמָּךְ** *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, **אִתּוֹ יִלְדָה** (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. **אֲלֵיָיִם** in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, *וְהָיָה אֵלַי כַּמֶּלֶךְ* scil. *עָלַי*. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, *וַיֹּאמְרוּ לְסָאֻל* and they told Saul 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, *קָרָא בְּבֵל שְׁמֶיהָ* one called its name Babel, i. e. its name was called Babel Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, *לֹא תַעֲשֶׂה לָּךְ פֶּסֶל* thou shalt not make unto thee a graven image Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., *הַבִּי אֶת לְבָבְךָ לְמִוְצָר לְבָרָה* apply thine heart unto instruction Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes *אִישׁ אִישׁ* man is used as an indefinite subject, *אִישׁ אִישׁ יִסְפֹּר* if a man (i. e. any one) can count Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb *וְשָׁמַע הַשָּׂמַע* and the hearer shall hear 2 Sam. 17: 9, *הַרְשִׁיעוּ הַרְשִׁיעוּ* ploughers ploughed Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun *וַיִּמְלֹךְ מֶלֶךְ* and a king shall reign Jer. 23: 5, Am. 9: 1, comp. *מוֹת הַמֶּלֶךְ* the death of him that dieth Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb *אֲדַבֵּר אֲדַבֵּר אֲדַבֵּר* I shall speak whatever word I shall speak Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular קָרָא, וַיִּקְרָא *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural קָרָאוּ, וַיִּקְרָאוּ *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing קָרָא כַּאֲשֶׁר יִרְדֵּה *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some.....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, לַיְלֵוֹת קָבָלָה לִי וְלַיְלֵוֹת קָבָלָה לִי *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase בָּאֲנֹכִי *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or בָּאֲנֹכִיָּהּ Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law עֲרֵכָה *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections חָבִיבָה Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אֵל-לֹיֵךְ בְּעֵינֶיךָ *let it not be grievous in thy sight* Gen. 21: 12, אָז רָחַל *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, **וַחֲצַר לְיִשְׂרָאֵל** *and Israel was distressed* lit. *it was strait to Israel* Judg 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres **וְהָיְתָה** *and it shall be* or *come to pass* Gen. 4: 14, **וַיְרִי** Gen. 12: 11, **רַב** *it is enough* Deut. 8: 26, **הַקָּשֶׁה** *it is hard* Deut. 15: 18, **וַיֵּאָר** *and it was light* 2 Sam. 2: 32, **חָרַה לְךָ** *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by **לְ** *to*, *so*, **וַיִּצַב לְךָ** Gen. 40: 14, the person affected being preceded by **לְ** *to*, *so*, **וַיִּצַב לְךָ** Gen. 40: 14, Ruth 1: 13, **לֹא יָדוּב לִי** 1 Sam. 16: 23, **חַם לִי** 1 Kin. 1: 1, 2, Job 3: 13, **וַיִּגְמַל לִי** Prov. 24: 25. So in passive verbs **וַיִּדְבַר** Cant. 8: 8, **נְהַיְתָה** *it is done*, all is over Mic. 2: 4, **וַיִּטֵּץ** *it is sifted*, one sifts Am. 9: 9, **וַיִּרְפָּא לָנוּ** *it is healed to us*, we are healed Isa. 53: 5, **וַיִּבָּלַע הַמֶּלֶךְ** *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence **בְּקִבְרֵי הַנֶּשֶׁת** Mal. 1: 11 (though followed by **וַיִּנְחָחוּ**), and so when the object is a clause **וַיִּאֲמַר** Gen. 22: 14, **וַיִּהְיֶה** Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix **וַחֲצַר** *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus **וַחֲצַר לִי** *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while **וַחֲצַר** *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; **וַתְּהַיְתֶה** *it shall be* viz. the act just mentioned Gen. 21: 30; **וַתְּהַיְתֶה חֻס** *and it became a custom* viz. what is immediately added Judg. 11: 39; **וַתִּסָּלַח** 2 Sam. 13: 39, whether **לְ** be supplied *it ceased to David* viz. his hostility to Absalom, or **בְּלִי** he be taken in the sense of **וַתִּסָּלַח** *it withheld David* from his hostility that he was comforted etc.; so **וַחֲצַר** Ps. 69: 32, **וַתִּסָּלַח** Jer. 7: 31, **וַתִּסָּלַח** Ezek. 12: 25, which in ver. 28 takes as its object **וַתִּסָּלַח**; **וַתִּסָּלַח** Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs **וַתִּסָּלַח** *it is tempestuous* Ps. 50: 3, **וַתִּסָּלַח** *it snows* 68: 15, **וַתִּסָּר** *it rains* Am. 4: 7.

THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, **אָמַרְתִּי** *I said*, **אָמַרְתָּ** *thou saidst*, unless with the view of expressing emphasis or opposition, **וַיִּפְּלוּ וַיִּשְׁבְּלוּ** *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context *אתה ידעת thou knowest* (whether others do or not) Ps. 69: 6, 20, *אני אהיה I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, *אני נתתי I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. *אני חטאתי I have sinned* 2 Sam. 24: 17 with *אני הויה אשׁר חטאתי it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle *גם* also Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, *גם* too Lev. 26: 24, or *רק* only Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 8, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with *אל* Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragogic future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, *יהוה הוא האלהים Jehovah, he is the God* 1 Kin. 18: 39, *אדני הוא the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, *אני הוא מכה I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12; *אתה הוא נקה תפקה shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard *והוא* as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am he who blotteth out etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הוּא הַחַיִּים *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בְּתֵי עָרֵי הַלְוִיִּים הוּא אֲחֻזָּתָם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם or הָאָדָם *a man*; the reflexive *self* by נָפֶשׁ with the proper suffix *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶחָדוֹ *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by וְזֶה...וְזֶה Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by עֵצָם *bone* or *substance* as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הַפֶּה lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וְהַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and all their host were finished Gen. 2: 1, וְאֲנִי וְהַיָּצֵר נִלְכְּדָה *and I and the lad will go* Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אַרְיֵה *a lion*, one of the species, Gen. 49: 9; הָאַרְיֵה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, and God said, *Let there be רָקִיעַ a firmament, etc., and God made הַרְקִיעַ the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; עֵקֶן...אֵשׁ Ex. 13: 21, but הָעֵקֶן...הָאֵשׁ ver. 22, first אֶהְיֶה then הָאֶהְיֶה Num. 19: 14; אֵשׁ Judg. 1: 24, but הָאֵשׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, בֵּרַךְ אֱשֶׁר־יֵשְׁרָאֵל אֲשֶׁר לֹא הִלְכָה רַגְלֵהּ וְגו' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְאֹר הַגָּדוֹל *the greater light*, הַמְאֹר הַקָּטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר הַזֶּה *a mountain, this mountain*, הַהַר הַהוּא *that mountain*, or any descriptive phrase הַשְּׁנַיִם הַבְּעָלִים *the two-horned ram* Dan. 8: 6, הַמַּוֶּלֶת עַל-פְּנֵי הַיְכָל הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "the man who has not walked in the counsel of wicked persons" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּקִלְתּוֹ וְגו' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *בְּיָמָיו מָחָר* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֶּׁקֶת the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחַלּוֹן the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הַיָּדוּעָה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּהָרֵי...בְּמַצְרָה in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמְּדַבֵּר the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּבְחָה the thorn-bush* such as grew in the desert Ex. 3: 2, *הַאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַיָּעָר the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַכַּשְׂמִית the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַצִּיִּילָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הַאִשָּׁה the woman* who belonged in the house, *הַמְּכֹסֶה the cover* which she had or which was commonly used for the purpose; *הַמִּצְרַיִם the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצִּרְעָרָה the leprosy* Lev. 13: 2 or *הַצִּבְעָרָה* ver. 12, *with blindness* *בְּפִשְׁתֵּי הַיָּדַיִם* Gen. 19: 11, *בְּעֵינָיו* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *הַשִּׁבְזוֹן* and *הַשִּׁבְזוֹן* *madness*, *הַתְּמַיּוֹן* and *הַתְּמַיּוֹן* *astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַבְּצִיָּה the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַקִּינּוֹר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἔλαμβανε Δαυὶδ τὴν κινύρα*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *to-day* Gen. 4: 14, *הַלַּיְלָה the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַיָּמִים the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַיּוֹם הַזֶּה* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. *כִּזְמַת* at this time, now Judg. 18: 23, but at the time of the action here supposed i. e. then, in that case Judg. 21: 22, at the proper time Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, he offered a bullock and a ram *בַּמִּזְבֵּחַ* on the altar i. e. on each of the seven altars Num. 23: 2, I hid a hundred men fifty by fifty *בַּמְעָרָה* in the cave i. e. in each cave 1 Kin. 18: 13, לְאִישׁ to the man i. e. each man Gen. 45: 22, לְבֵית for the house i. e. each house Ex. 12: 3, לְיּוֹם for the day i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, *אִישׁ* to a man i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, *הַבַּיִת* the house viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, *הַאֲדֹנָי* the Lord Isa. 1: 24, *הָאֱלֹהִים* the (true) God, *הַשָּׁמַיִם* the heavens, *הָאָרֶץ* the earth Gen. 1: 1, *הַשֶּׁשֶׁשׁ* the sun Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, *הַחֶרֶב* the sword devoureth one as well as another 2 Sam. 11: 25; they shall mount up with wings *כַּנְּשָׁרִים* as the eagles Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, where there is *הַזָּהָב* gold Gen. 2: 11 LXX. τὸ χρυσίον; the king made *כֶּסֶף כַּאֲשֶׁר הַבָּשָׂה* silver like stones 1 Kin. 10: 27; swallowed up *מִן־תַּיִן* of wine, led astray *מִן־הַשֶּׁכַר* by strong drink Isa. 28: 7; where shall *הַחֵכְמָה* wisdom be found? Job 28: 12 LXX. ἡ δὲ σοφία; there is a superiority *לְחֵכְמָה* to wisdom above folly like the superiority *לְאוֹר* of light above darkness Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חֵכְמָה denotes *wisdom* in any relation, *multitude of years shall teach wisdom* Job 32: 7, 38: 36, חֵכְמוֹ is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. חֵכְמָהּ *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חֵכְמוֹ *wisdom* to do all work Ex. 36: 1, חֵכְמוֹ *wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמֵּתִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge the righteous and the wicked* Eccl. 3: 17; *the proverb of the ancients* 1 Sam. 24: 14, הַפְּלִיטִים *the escaped* Gen. 14: 13, הַשֹּׁאֲרִים *the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הַאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הַיְעָרִים *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; הַמַּשְׁתַּחֲוִיִּים *the one destroying* i. e. destroyers 1 Sam. 13: 17; כְּבָצִיר *like the sheaf* i. e. sheaves Mic. 4: 12; וְהַאֲהָלִים ... וְהַחֲמוֹר ... הַשֹּׁפֵסִים 2 Kin. 7: 10; תַּעֲרִיץ is contrasted with הַיְעָרִים Ps. 37: 16. So some explain הַנִּצְנֵץ Num. 11: 27 as equivalent to נַקְרִים but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הַיָּצֵר Gen. 2: 9 and elsewhere, הַשָּׂבֵחַ 1 Kin. 10: 19, 2 Chron. 9: 18 and מְהַלְכֵי עֶזְקֵל Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הַיֵּלֵךְ *who went* Josh. 10: 24, הַיֵּיבֵר *that shall be born* Judg. 13: 8, הַמְּקַדֵּשׁ *which he sanctified* 1 Chron. 26: 28, הַנִּכְחָזִים *who are present* 1 Chron. 29: 17, מְהַלְכֵי (the place) *which he prepared* 2 Chron. 1: 4, הַפּוֹלְדֵי־לֵוֹי Gen. 21: 3, הַמְּבָאִים Gen. 18: 21, 46: 27, Job 2: 11, הַשָּׂבֵחַ Ruth 1: 22, 2: 6, 4: 3, הַמְּרַאֲוֶה 1 Kin. 11: 9, הַמְּזַלְזֵלֶה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הַעֲלֵיתָ *what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Dent. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַחֵרְשִׁים *ye deaf*, הַחֵרְשִׁים *ye blind* Isa. 42: 18, הַיּוֹשֵׁבָה *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, הַבָּר *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) הַנְּשִׂים שְׂאֵמֹלוֹת *O careless women* Isa. 32: 9, אֲבִירִים *O ye husbandmen* Joel 1: 11, בָּנִים

ye children Prov. 4: 1, אָרְץ *O land* Eccles. 10: 16, 17, עֲקָרָה *O barren* Isa. 54: 1.

e. Like the Greek *πᾶς*, when followed by a definite noun כל means *the whole* or *all* כְּלֵי-אָרֶץ *the whole earth*, כְּלֵי-יְהוּדִים *all the people*, כְּלֵי-גוֹיִם *all the nations*, so with singular nouns in a collective sense כְּלֵי-אִישׁ *all the men* Deut. 4: 3, כְּלֵי-עָרִיר *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כְּלֵי-בַיִת *every house* Isa. 24: 10, כְּלֵי-דָם *any blood* Lev. 17: 10, or *every sort of*, כְּלֵי-עֵץ *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כְּלֵי-רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כל by *any*, כֹּל הַעֲשׂוּהָ לֹא יִהְיֶה *no work shall be done* Ex. 12: 16, אֵין כְּלֵי-חַדָּשׁ *there is no new thing* Eccles. 1: 9, כֹּל יִהְיֶה כֵּלֵי אֱלֹהִים *neither can any god* 2 Chron. 32: 15. Comp. *ὅτι δὲ καὶ οὐδὲν ἕσται πᾶσα σάρξ* Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּעֵץ *as (the) a nest*, Isa. 10: 14, כְּסֵפֶר *as (the) a scroll* Isa. 34: 4, *like rending* הַיָּגֵרִי (the) *a kid* Judg. 14: 6, *as* הַדְּבָרִים (the) *bees do* Deut. 1: 44, כְּשָׁרֵט *as (the) scarlet*, כְּשֶׁלֶג (the) *snow*, כְּתוֹלֵל *as (the) crimson*, כְּצֹבֵר *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּזִנְזָלִים *like foxes* Ezek. 13: 4, כְּצֹבְאִים *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלְיוֹן הַלְיוֹן *the lion and the bear came* 1 Sam. 17: 34, because he thinks of these as *the* enemies to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich כְּבָרֶכְהָ בְּבָקָרָהּ *in (the) cattle*, כְּבָרֶכְהָ *in (the) silver*, and *in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him* וְזָהָב וְכֶסֶף וְזָהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase הַיּוֹם הַזֶּה *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the* day in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord, Baal*, הַשָּׂטָן *the adversary, Satan*, הַנָּהָר *the river, the Euphrates*, הַיַּרְדֵּן *the descending (stream), the Jordan*, once poetically הַיַּרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׂרֹן *the plain, Sharon*, הַלְבָנוֹן *the white (mountain), Lebanon*, so always in prose, but in poetry with or without the article, הַבַּשָּׁן always in prose, and sometimes in poetry, *Bashan*, הַגִּלְעָד and הַלְעָד *Gilead*, הַחֶרְמֵל *the garden, Carmel*, הַמְּצֻדָה *the circuit of the Jordan*, הַמִּצְפָּה *the watch-tower, Mizpah*, and הָאָדָם and הָאִשָּׁה *the (first) man, Adam*, הָאֱלֹהִים and הָאֱלֹהִים *the (true) God*. In הַצֵּבֶט הַמְּנַשֶּׁה *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article כַּשְׁדִּיִּים *the Chaldeans* Jer. 37: 8, 9, פְּלִשְׁתִּים *the Philistines*, but הַפְּלִשְׁתִּים 1 Sam. 17: 52; אֲרָמִים is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הַרְבָּיִים, § 53. 2. a. Symbolical like real names do not receive the article, בְּגוֹרָד *Treacherous Jer.* 3: 7; אַפְסָתָה *Apostate* ver. 6, בְּלֶךָ הַרֵב Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִי *our father*, שְׁמוֹ *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the (other) half of them* Josh. 8: 33, opposed to a preceding הַחֲצִי *one half of them*; see also כְּבָרְתָהּ Isa. 24: 2, הַחֲצִיָּה Lev. 27: 23, בְּצִירֵי *(in some editions) Ezra* 10: 14; בְּרוּךְ *in the midst of my tent* Josh. 7: 21, בְּרוּךְ *in the midst of its fold* Mic. 2: 12, כְּלֵי-הַחַיִּים *the whole of its women with child* 2 Kin. 15: 16; in לְמַצְנְתֵי Prov. 16: 4 it distinguishes the noun מַצְנֵה from the preposition לְמַצְנֵן. In נְבִיאִים Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּיְבֵּר *the (one) smiting him* Isa. 9: 12, הַמְּבִילָה *the (one) bringing thee up* Ps. 81: 11, הַמְּקַטְרֵת *the (one) crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, הַדָּבָר *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, בְּפִרְיֵי מַעֲשֶׂיךָ *the first-fruits of thy la-*

bours, נְשֵׁי־בָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעֵרַת שֹׁדֵה הַמַּכְפֵּלָה *the cave of the field of Machpelah* Gen. 23: 19, אֲיוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֵׂה מְלֶאכֶת עֲבוֹדַת בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּדְּאִישׁ *a man's hand* 1 Kin. 18: 44, כַּהַיָּד *the hand of the man* 2 Sam. 14: 16; בְּזָבִיחַ חָשָׁשׁ *an altar of brass* 2 Chron. 4: 1, הַזָּבִיחַ הַחָשָׁשׁ *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, הָאִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאָךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָךְ הָאֱלֹהִים *the angel of God* Judg. 6: 20, מַלְאָךְ הַיְהוָה *the angel of God or of Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַשְּׂכֵנִי בְּהַחֲלָמִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הַאֲוֶזֶת שָׂרָה *to the tent viz. Sarah's* Gen. 24: 67, הַיָּרֵד הָאָרֶג *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַקֹּדֶתֶת שֵׁשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַזָּבִיחַ הַחָשָׁשׁ *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקֶּבֶר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲיוֹן הַמְּבִרָה אֲיוֹן קַל־הָאָרֶץ *Josh. 3: 11, Esth. 6: 1; so after* כָּל *Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause* 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַסֵּפֶר הַמִּקְנָה *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בְּנֵי־הַבְּנִימִי *the Benjamite*

Judg. 3: 15, בֵּית הַשֵּׁמִיטִי *the Bethshemite* 1 Sam. 6: 14, בֵּית הַלְחֵמִי *the Bethlehemite* 1 Sam. 16: 18, אֲבִיר הַקְּזוּרִי *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form אֲבִירֵינוּ Num. 26: 80; בֵּית הַאֵלִי *the Bethelite* 1 Kin. 16: 34, הַצִּי הַמְּנַחֵחַר 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלֻכֵי-אֶרֶץ *kings of (the) earth* Ps. 2: 2, לְפָנֵי שֶׁשׁ *in the presence of (the) sun* Ps. 72: 17, אָמַר שֶׁמֶר *(the) watchman says, (the) morning comes* Isa. 21: 12; לְתֹרֵם וְלְחֹבֵט *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶרֶץ וְשָׂרָם Gen. 2: 4, Ps. 148: 13, קָנָה שֶׁבָרִים וְאָרְץ Gen. 14: 19, 22, הַיָּחַד הָאֶרֶץ but הַיָּחַד הָאֶרֶץ, הַיָּחַד הָאֶרֶץ except Ps. 59: 14; or words שָׂרִי but שָׂרִיָּה; several of these seem to have assumed almost the character of proper names אֹהֶל מוֹעֵד *the Tent of meeting*, כְּלוּן *the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God*, כְּלִי־הַיָּחַד *the most High*, קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שָׂרִי *the Almighty*, אֱלֹהֵי צְבָאוֹת, only four times אֱלֹהֵי הַצְּבָאוֹת *the God of hosts*, אֶרֶץ הַמֵּת *the region of the dead*, הַכֹּל *the world*, הַיָּם *the abyss*, צָפוֹן and מְצוּיֹן *the north*, הַיָּם only once הַיָּמִין *the south* Zech. 6: 8 *the south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, לַעֲרֵב לָרֶב *at evening-time* Gen. 24: 11, שֶׁנֶּשֶׁת *sun-rise* Dent. 4: 47, עַד אַחֲרֵית שָׁנָה *to (the) year's end* Dent. 11: 12, שָׂר צָבָא *(the) captain of (the) host* 1 Kin. 16: 16, and such phrases as שָׁקֵה *shake (the) head* Isa. 37: 22, פָּתַח יָד *the hand* Gen. 37: 22, לָגַד עַל-פִּי *the hand upon the mouth* Mic. 7: 16, בְּיָד *with the hand* 1 Sam. 19: 9, פָּגַע *pounce upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, תָּפַח *turn the back and not the face* Jer. 2: 27, לָקַח *lift up the horn* 1 Chron. 25: 5, מִבְּהַר הַרְגֵל הַיָּדָאֵשׁ *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית *in the beginning* Gen. 1: 1, LXX *ἐν ἀρχῇ*, so that it is not necessary to assume that this is in the construct before the following clause, מִבְּרֵאשִׁית *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גְּבוּל *and the border* Josh. 13: 23, רֵחַב *the breadth*, קֵמַח *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases אֶפְרַיִם אֶרְצָה *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So מִן אֶלְמָוֶיט Gen. 32: 31, מִן אֶלְמָוֶיט Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

מֵאִישׁ וְעַד-אִשָּׁה בְּיָמֵי וְעַד-זֶמֶן וְעַד-טוֹר וְעַד-חַמּוֹר *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural רַגְלֵי אִישׁ *footmen* Judg. 20: 2, אִישׁ-חַיִל *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 תָּהֵן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second *וְעַל-הַיְהוּדִים* *the* (persons) *decreeing unrighteous decrees and writing, etc.* Isa. 10: 1, הַנְּבִל וְהַקְּסֵד *O psaltery and harp* Ps. 57: 9, הַבְּרִירָה וְהַסֵּד *Neh. 10: 1: 5 comp. Deut. 7: 9, 12, הַשֶּׁבֶט וְהַלֶּחֶם* (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶל-טוֹב וְאֶל-הַטָּעִי.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2: 10, גַּם-רֶכֶב גַּם-יְרֻסִים *both chariots and horsemen* Gen. 50: 9, שֶׁמֶן וְדָבַשׁ *milk and honey* Ex. 3: 8, עוֹלָם יְבִימָה *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כָּל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אֶחָד מֵהַבְּבוּלוֹת *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נְבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, רֶחֶם אֶחָד *1 Kin. 19: 4, 5, not a cluster but a solitary shrub, פְּרָכֶשׂ אֶחָד a single flea* 1 Sam. 24: 15, 26: 20.

ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֵּן הָחָכָם *a wise son*

Prov. 10: 11, הָתָן יֵצֵא, *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, רַב־מִנְחָה הַרְבֵּימָן *thy manifold mercies* Neh. 9: 19, יְהוָה הַטּוֹב, 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנְּכָבֵד, הַנּוֹרָא וְהַגִּבּוֹרָה *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective *many* רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבְּוֹת צִיּוֹת *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, נִכְרֵיהּ זָר מַעֲשֵׂיהּ, *his strange work*, נִכְרֵיהּ זָר צְדִיק עַבְדֵּיהּ *his strange task* Isa. 28: 21, צְדִיק עַבְדֵּי, *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲבֵל הַנּוֹבֵא *the new card* 2 Sam. 6: 3, הַנֶּחֱטָן הַנִּזְרָה, *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֵר אַחֵרְכֶם *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name הַבְּרָאָה הַרְעָה, *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם הַגָּדוֹל Ps. 104: 25 the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַיְצִיאָה הַנִּבְזָאָה נִבְזָאָה וְרִפְּוּהָ *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֵרָה, *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַצִּדְרֵי הַגְּדוֹלָה *the great court* 1 Kin. 7: 12, הָאִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, הַבּוֹר הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֲשִׂיר *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּרְאָה, *Jehovah, who appeared* Gen. 12: 7, 18: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל-הַבְּהֵמָה הַרְאֵשִׁית *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ הַעֲשִׂיר *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיְשָׁר הַיָּשָׁר *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix **הַנִּלְחָה** *pedes ejus introcuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives **מִנְחָה תָּמִיד** *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), **עֲלוֹת חִנָּם** *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, **מְאֹד מְרִיבוֹת הַרְבֵּיחַ מָאֵר** *very many garments* Josh. 22: 8, Deut. 8: 5, 2 Sam. 8: 8, 12: 2; so **מִשָּׁע** Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive **בְּנֵפֶשׁ אֹיְבֵי אֵלַי** *my enemies in soul* i. e. cordial haters Ps. 17: 9, **אִישׁ מִדְּרֹאֲרָץ** *man of the earth* Ps. 10: 18, **כִּסְפֵיהֶם מִטָּה** *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, **הַיּוֹם הַזֶּה** *this day* Gen. 7: 13, **הַדְּבָרִים הָאֵלֶּה** *these things* Gen. 15: 1, **הָאֲנָשִׁים הָרִפְיָה** *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, **הַשָּׁנִים הַטּוֹבוֹת הַזֹּאת** *Deut. 9: 6, הַשָּׁנִים הַטּוֹבוֹת הָאֵלֶּה *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.*

a. The demonstrative **זֶה** occasionally stands emphatically before its noun, **זֶה מֹשֶׁה** *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, **זֶה לֶחֶמֶנוּ** *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, **זֶה הָעָם** *this people* Isa. 23: 13, Hab. 1: 11; so **הוּא** e. g. **הוּא מֶלֶךְ אַחַז** *that king Ahaz* 2 Chron. 28: 22, **הוּא הַלַּיְלָה הַזֶּה** *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in **הָאֲלֵהּ הַנּוֹשָׁאִים הָאֵלֶּה** *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in **הָעָם הַזֶּה חָרֵב** *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, **הַדּוֹר** *this generation* Ps. 12: 8, **בַּלַּיְלָה הַזֶּה** *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix **זֶה מִנְחָתִי יָהּ** *this my oath* Gen. 24: 8, **זֵאת אִתִּי** *these my signs* Ex. 10: 1, 12: 9, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, **קָצַח דָּבַשׁ**

הַזֶּה *this small quantity of honey* 1 Sam. 14: 29, אִישׁ אֶפְרַתִּי הָיָה *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibh, זֶה הַלֵּי *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מְקוֹם אֶחָד *one place* Gen. 1: 9, הַיְרִיעָה *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִבְּשֵׁט אֶחָד *one law* Lev. 24: 22, אָרוֹן אֶחָד *a chest* 2 Kin. 12: 10, עֲבָדֵי אֶחָד עָבְדוּ אֶת־יְהוָה *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; חַרְרֵי־אֲלָהִים; Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד אֶחָדְכֶם *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַיָּבֵשׁ אֶחָד Num. 28: 4, הָיָא אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד חֹאֵשׁ Num. 16: 22, the numeral is a predicate, not *the one man* but *the man Korah alone* (lit. being one); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive בֶּן, which appears to be redundant אֶבְיוֹן בֶּן־אֶחָד אֶחָד *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבַּעַה מְלָכִים *four kings* Gen. 14: 9, שֵׁטִים עֶרַר *sixty cities* Deut. 3: 4, יָאָהָה

שְׁשֵׁת אַלְפִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אַלְפִים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִים *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֲדָנִים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפִים *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral הַשְׁנַיִם הַלְּלוֹת *not two of the lights but the two lights* Gen. 1: 16, הַשֵּׁשֶׁת הַקָּנִים *the six branches* Ex. 25: 33, but by the preposition בֵּן, e. g. אֶחָד קְדֻמָּה־בָּנִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת מִשְׁמֵהֶם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, כֵּלָנוּ אֲנֵנוּ *we, both of us* 1 Sam. 20: 42, also שְׁנַיִם אֲנֵנוּ *we two* 1 Kin. 3: 18, שְׁתֵּי שְׁתֵּי *they two or both of them* 1 Sam. 25: 43, אַתְּ שְׁלֹשָׁה *ye three*, הֵם שְׁלֹשָׁה *they three* Num. 12: 4, הֵם אַרְבָּעָה *they four* Dan. 1: 17, הֵם שִׁבְעָה *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, הִיא חֲמִשָּׁה *thy fifty*, הָיָה חֲמִשָּׁה *his fifty* 2 Kin. 1: 10, הֵנָּה חֲמִשִּׁים *their fifties* ver. 14, אֲלֵךְ אֲלֵיךְ *my thousand* Judg. 8: 15, אֲלֵיךְ אֲלֵיךְ *your thousands* 1 Sam. 10: 19, רִבְבָּהוּרִי *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שֶׁבַע בְּעֵלְוֹת *seven steps* Ezek. 10: 22, אַתְנֵי עֲשָׂרִים *twenty she-asses* Gen. 32: 16, מֵאָה אֲלָפִים *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלְחוֹת *three leaves* Jer. 36: 23, אַרְבָּעָה סַבִּי חֶרֶב *three baskets of bread* Gen. 40: 16, עֶשְׂרִים אֲרָבָה *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁה נְשֵׁי בָנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, *אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה*, *forty days and forty nights* Gen. 7: 4, *אַרְבַּע וְשָׁלְשִׁים שָׁנָה*, *four and thirty years* Gen. 11: 16, *עֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים*, *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as *אִישׁ* *man*, *נַפְשׁ* *soul*, *רַגְלִי* *footman* and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמְבָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תְּשַׁע כְּאוֹר שָׁנָה* *nine hundred years* Gen. 5: 5, *אַלְפֵה אַמְבָּה* *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, *חֲמֵשָׁה עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang, funfzig Pfund schwer*, and in English *twenty head of cattle, a ten foot pole*. Other nouns are similarly affected, but with less regularity *עֶשְׂרִים עֲשָׂרִים* *twenty planks* Ex. 26: 18, 19 but *עֶשְׂרִים עָרָה* Ex. 36: 23-25, *שְׁלֹשָׁע עָרָה* *thirteen cities* Josh. 21: 33, *אַלְפֵה הַמָּטָה* Cant. 4: 4, *כְּאוֹרִים* 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁנַיִם שָׁנָה* *eight years* 2 Kin. 22: 1, *שְׁלֹשׁ אַמְבָּה* *three cubits* 25: 17 K'thibh where the K'ri has *אַמְבָּה*, *שְׁנַיִם הַבָּרָה* Ex. 16: 22, *שְׁלֹשָׁה אַלְפֵה* Ezek. 45: 1. The tens are occasionally followed by the plural *שְׁלֹשִׁים בְּרֵעִים* *thirty companions* Judg. 14: 11, *שְׁמוֹנֵים עָבְרִימָל* *eighty sons of valour* 2 Chron. 26: 17, *אַרְבָּעִים וּשְׁנַיִם בְּנֵי* *forty-two children* 2 Kin. 2: 24, *אַרְבָּעִים אֶדְוֵי-כֶסֶף* Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 *הַבָּרִים* is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, *שְׁלֹשׁ* excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרִים זָהָב* *ten (shekels) of gold* Gen. 24: 22, *שְׁלֹשׁ כְּאוֹר כֶּסֶף* *three hundred (shekels) of silver* Gen. 45: 22, *שְׁנַיִם חֲמֵשׁ* *two (loaves) of bread* 1 Sam. 10: 4, *שֵׁשׁ עָפָה* *six (ephahs) of barley* Ruth 3: 15. In measurements, the word *אַמְבָּה* *cubit*

is occasionally preceded by the preposition **ב**, thus **אַרְבַּע בְּאַמָּה** *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin. 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, **אַלְפֵי בַּמֵּאוֹת הַמֵּטָיִם** *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, **שִׁבְעֵי וְשָׁלְשִׁים וּבַמֵּאוֹת שָׁנָה** *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, **בַּמֵּאוֹת שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים** *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, **הַשְּׁנַיִם** (*the*) *two are better than* **הָאֶחָד** (*the*) *one* Eccles. 4: 9, **הָאַרְבָּעִים** *the forty* Gen. 18: 29, **הַחֲמִישִׁים הַצְּדִיקִים** *the fifty righteous* ver. 28, **שְׁתֵּי בָנוֹתָיו** *his two daughters* 19: 30, **אַרְבָּעִים הַיּוֹם** *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix **הַחֲמִישַׁת נְשֵׂאֵיהֶּי** *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition **שְׁלֹשִׁים הַכֶּסֶּף** *the thirty shekels of silver* Zech. 11: 13, **שֵׁשׁ הַשְּׂעִירִים הָאֵלֶּה** *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in **הַשְּׁנַיִם הַחֲמִישִׁים** Ex. 28: 10. In a few instances it is given to the numeral and not to the noun **שְׁנַיִם וּמֵאוֹת הַחַמְשִׁים** *the two hundred and fifty men* Num. 16: 35, **שָׁנָה הַחֲמִישִׁים** *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In **הָאַרְבָּעִים הַבָּנִים** *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article **הַחֲמִישַׁת הַיָּמִים** Deut. 19: 9, but more commonly it is given to neither **שְׁבַע־עָשָׂר** Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units **הָאֵלֶּם הַשְּׁבַע הַפְּאוֹת וְהַמֵּשָׁה וְשִׁבְעִים**.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, **הַשְּׁנַיִם עָשָׂר** *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, **הָאֶחָד וְעָשָׂרִים** Ex. 12: 18; or to the second, **אֶשְׁתֵּי עָשָׂר הַנְּעָרִים** *the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in **הַבָּקָר הַשְּׁנַיִם-עָשָׂר** *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, **בֶּן שֵׁנִי** *a second son* Gen. 30: 7, **בַּשָּׁנָה הַשְּׁלִישִׁית** *in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only **הַשְּׁלִישִׁית** *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only **בְּיַד הַשְּׁנַיִם** Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus **שָׁנָה** *year*, **הַרְבִּיעִית** *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; **חֹדֶשׁ** *month*, Ezr. 10: 9; **יוֹם** *day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal **אֶחָד** is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called **הַשֵּׁנִי** *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26 27, 34; **אֶחָד** or **הָאֶחָד** *the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or **הָאֲחֵר** *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, **שְׁנַיִם עָשָׂרִים** *the twenty-seventh year* 1 Kin. 16: 10, **אַרְבָּעִים** *the fortieth year* Num. 33: 38, although this order is not always observed, **שְׁלֹשָׁעֵשְׂרֵה** *thirteenth year* Gen. 14: 4, **עָשָׂר חֳדָשׁ** *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. **שְׁנַיִם עָשָׂרִים**

וּשְׁמֹנֶטֶשׁ *in the thirty-eighth year prop. in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שֶׁבַע שָׁנָה *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, אֶחָד עָשָׂר Ezr. 1: 1, Dan. 9: 1, 2, כָּנִיז שְׁתַּיִם Hag. 1: 1, 15, שָׁנָה שְׁלֹשׁ Dan. 8: 1, but with the article הַשָּׁבַע שָׁנָה *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יְהִי הַיּוֹם הַשְּׁלִישִׁי *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעֵי הַיָּרֵךְ *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֵצִי הָאֶחָד...וְהַחֵצִי *the half of the people...and the other half* 1 Kin. 16: 21; *they read* רְבִיעִית הַיּוֹם *the fourth part of the day*, וּרְבִיעִית *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number בְּיָאֵת הַמֵּצָה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַמְתָּה וְחֵצִי הָאֶחָד *a cubit and the half of a cubit* Ex. 28: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁתֵּי עֲשָׂרִים *two tenths*, שְׁלֹשָׁה עֲשָׂרִים *three tenths* and חֲמִשָּׁה עֲשָׂרִים *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7: 9, שֶׁבַע שֶׁבַע *by sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אֶחָדָּה *once*, שְׁתַּיִם *twice* 2 Kin. 6: 10, Job 40: 5, שֶׁבַע שֶׁבַע *seven times* Lev. 26: 18, 21 or by means of the noun פְּעֻמָּה *stroke or beat*, שְׁנַיִם פְּעֻמָּים *twice* Gen. 27: 36, עָשָׂר פְּעֻמָּים *ten times* Job 19: 3 or רַגְלִים *steps*, שְׁלֹשׁ רַגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשִׂאִים *the two princes* i. e. every two princes Num. 7: 8.

לְכֹבֵד הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, כָּשֶׁלֶטֶת יָמִים *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively קַעֲרִיזוֹן קַעֲרִיזוֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁלֹשָׁה שָׁנִים *two or three* אַרְבָּעָה חֳמִישָׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first or in the first place* Lev. 5: 8, שְׁנִיָּה *in the second place* 2 Sam. 16: 19, or a *second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁית *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

APPPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּיזֶדֶק בֶּלֶךָ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אַלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם בֵּיתְךָ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדֵי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לֵיר פָּרָא *Job 11: 12.*

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הַמֶּלֶךְ הַיְדִיד *king David*, and only exceptionally הַרְבֵּי הַמֶּלֶךְ Hos. 5: 13, 10: 6, and הַמֶּלֶךְ הַהָר *mount Hor* Num. 20: 22, הַנְּהַר אַחַבָּה *the river Ahava* Ezr. 8: 21, הַעָמָּה הַיִּשְׂרָאֵל *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה *I Jehovah* Isa. 45: 19, אֲנִי הָעָם *we thy people* Ps. 79: 13, הוּא הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 8, or a pronominal suffix בּוֹאֵת הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה הָאֱלֹהֵי *Jehovah thy God*, הוּא *he is going over before thee* Deut. 31: 8.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבְּקָר הַיְהוֹשֻׁעַ* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, *שְׁלֹשׁ לֶמֶדָה סְאִים* *three measures (consisting of) meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְעַתְּשָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *טוֹבֵיִם אֲבָן* *rows (of) stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפֵר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲמִתִּים אֲמָתַי* *words (which are) truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *כְּכֶלֶתִים לָסֶה* (instead of *כְּכֶלֶתִים*) *two talents (of) silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנַיִם יָמִים* *two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשָׁה שָׁבָעִים יָמִים* *three full weeks* Dan. 10: 3; *מִקְנֵה בָקָר* *possession consisting in cattle* Eccles. 2: 7; *אֶחָד צִמְדֵי־רִדִים אֲרָמָה* *a pair of mules' burden (of) earth* 2 Kin. 5: 17; *כֵּלָא חֲפָיִים עִמָּל* *double handful (of) toil* Eccles. 4: 6, *מִקְנֵה צֹמֶר טָרָה* *a plowing strip (of) an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַיֵּשֶׁבֶת אֶלְיָזָר* *Damascus (in the person of its citizen) Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַיֵּשֶׁבֶת אֶת־הָאֲבָנִים* *that which was found with each (of) stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *קָרָם... הַיְבֻבֹל* Gen. 7: 6, 14: 12, Ex. 22: 30, *הַבָּרִי רִיבֹחַ... הַבָּר* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַזָּבָח הַזֶּהבֹהוּ* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *הַזָּבָח הַזֶּהבֹהוּ*), *הַיָּמִן הַיְחִיטָה* Jer. 25: 15, *הַיָּבֶן הַבְּרִיל* Zech. 4: 10, but this is not always the case *בְּדָר* *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַחֶמְצָה הַאֶחָד לָסֶה* *the one silver dish* Num. 7: 85, *נְרֵיהֶם זָהָב* *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. *כֻּלָּ* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כֻּלָּם בְּעֵלֵיהֶם* *you and idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "the end of the matter, after the whole has been heard, is etc., nor Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who etc.*

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, מַיִם בְּרַפְּיָם *water reaching the knees* Ezek. 47: 4, הַחֲזוֹן הַזֶּה הַחֲזוֹן *the vision concerning the continual service* Dan. 8: 13, כֶּסֶף לְטָהָר *silver dross (of)* Ezek. 22: 18, אֶבֶן שְׁלֵמָה מִסֶּסֶע *whole stone (from the) quarry* 1 Kin. 6: 7, שְׁלֹשׁ הַפְּזִלִּים *the fork (with) three tines* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state לְשׁוֹן רַמְיָה *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), בָּקָר רֵעִי *pastured cattle* 1 Kin. 5: 3, לֶחֶן מַיִם לְחַיִּים *water (of) affliction i. e. prison fare* 1 Kin. 22: 27, צֹמֵר אֵילָם צֹמֵר *rams (of) wool i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces* 2 Kin. 3: 4, יְהוָה הִרְעֵבָהוּ *Ps. 60: 5, אֶלְדָּם אֶלְדָּהוּ Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression and the second the material, הַנְּחָלִים אֲרִטָּן *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, הַתְּאִיֹן הַבְּרִית *the ark (of) the covenant* Josh. 3: 14, הַמְּרִכְבָּה הַמְּרִכְבִּים *the chariot (of) the cherubim* 1 Chron. 28: 18, הַנְּבִאוֹת כֹּהֵן *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, שְׂנְאֵי טָהָר *my false enemies* Ps. 38: 20, בְּרִיתִי הַיּוֹם *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun צֹמֵן מִצְרַיִם *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, הַיְהוָה צְבָאוֹת *Jehovah (of) hosts* 1 Sam. 1: 3, אֱלֹהֵי צְבָאוֹת *Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct הַמִּשְׁכָּן הַמִּשְׁכָּן הַזֶּה *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun הַיְהוָה אֱלֹהֵי צְבָאוֹת *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In הַרְגָזִי וְהָעָם *2 Kin. 11: 13 a conjunction should be supplied, the guards and the people; this may also be done in עַם אֲדִירִים Judg. 5: 13, though more probably it means nobles (of) the people; in סֵפֶר הַחַיִּים עֲבָדָם Ezer. 2: 62, Neh. 7: 64 the relation may be that of subordination their book (of) the registered or of apposition their book entitled "the registered".***

b. This subordination likewise occurs when a familiar phrase is abbreviated מִן הַשְּׂנֵי שֶׁבַע שָׁנִים *the second bullock seven years (old) for* שֶׁבַע שָׁנִים *Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding מְבֹרָהי וְחַיִּל מְבֹרָהי *men of strength (for) the work of the service of**

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, קְרוֹנֵי שֵׁלֶר בְּתוֹלָהּ *the hairy crown (of) him that goeth etc.*, or the verb may have a double object *smile on his hairy crown him etc.* Ps. 68; 22, Isa. 28: 1, 32: 13; or by the introduction of some other word *two men captains of bands there were (of) the son of Saul* 2 Sam. 4: 2, הָבֵר בְּסֵלֶבֶתָּהּ בְּלִבָּיָהּ *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, גְּדִילֵי חִיטִּים וּבָרִיחַ, כְּרִים גְּדִילֵי חִיטִּים וּבָרִיחַ *great cities (with) walls and bars* 1 Kin. 4: 13, Deut. 8: 5, הָזֶה הָעָם הַזֶּה *this people (of) Jerusalem* Jer. 8: 5.

c. The word כִּשְׁלֵחַ, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun *the second in rank to the king i. e. next to him* 2 Chron. 28: 7, or in apposition with a preceding noun *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness *their brethren of the second rank* 1 Chron. 15: 18.

THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הַיְהוָה הַיְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רְכוּשָׁם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן-אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתֵּי הָאֵלֹהִים *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֲבוֹתֵי עַמְּךָ *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נֹכְבְּרֵי-אֶרֶץ *the honourable of the earth* Isa. 23: 9, חֶמֶת מֵצֹהַר *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So עֵיט צֹמֵר *birds of prey* lit. preying of birds Ezek. 39: 4, אִשָּׁל אָדָם *fool of man* i. e. foolish man Prov. 15: 20, אִשָּׁל אָדָם *wild ass of man* Gen. 16: 12, זֹבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֹל זְרוֹעֶךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְאֹד for the most part with inanimate or irrational objects מְעֻט מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְעֻט הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used יֵרֵק לְשָׁב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, חֶסֶד רַב חֶסֶדְךָ *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 8. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קִיפֵה אֲרָזֶיךָ *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קְדוֹשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, שֶׁבַע שֶׁבַע *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined סְבִירִים סְבִירִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, הוֹלְעֵת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי דְהַתִּיִּים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת בְּתוּלָה *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי בְנֵי בְנֵי *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as קִנְיָן קִנְיָן Num.

84: 2, *הַר הַיְהוָה* Lam. 2: 13; *הוּר הַיְהוָה* is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. a.

4. The *material* of which the preceding noun is composed, *נֶזֶם זָהָב* a *ring of gold* Gen. 24: 22, *כֵּלֵי יַעֲצָן* vessel of wood Lev. 11: 32, *עֶדְרֵי הָעִזִּים* the *flock of goats* Cant. 4: 1, *סָבִיבֵי אֲבָן* rows of stones Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., *שְׁלֹשָׁת יָמִים מַהְלָקָה* a *journey of three days* Jon. 3: 3, *מִשְׁקָל* *כֶּסֶף* the *weight of a talent* 1 Chron. 20: 2, *מְנוּחָה* *מְנוּחָה* men of number i. e. readily numbered, few, Gen. 34: 30, *אֲחֻזָּה* *עוֹלָם* a *possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, *גִּבּוֹר הַיָּד* *mighty man of valour* Judg. 11: 1, *עֵץ פְּרִי* *tree of fruit* Gen. 1: 11, *בְּאֵר הַדְּיוֹן* *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, *צֹאן הַקְּרָבָה* the *flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So *אֱלֹהֵי צוּרִי* *God (who is) my rock* 2 Sam. 22: 3, *הַר מְרוֹם יִשְׂרָאֵל* the *high mountain of Israel* Eze. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it *שָׁנָה* *בְּיַד הַמֶּלֶךְ* the *year of the death of the king* Isa. 6: 1, *עַתַּת רָצוֹן* a *time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. a, § 256. 2 and 2. a. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, *בְּגָדֵי קֹדֶשׁ* *garments of holiness* Ex. 28: 2, *זְבָחוֹת צְדָקָה* *sacrifices of righteousness* Ps. 4: 6, *קָדוֹשׁ* *holy* and *צַדִּיק* *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *וְ* *and* *exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as *אִישׁ* *man*, *בַּעַל* *lord*, *בֵּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ תֹּאמַר* a *man of form* i. e. comely 1 Sam. 16: 18, *אִישׁ הַדְּבָרִים* *man of words* i. e. eloquent Ex. 4: 10, *בַּעַל הַחֲלֻמוֹת* the *possessor of dreams* i. e. dreamer Gen. 37: 19, *בֶּן־שְׁמֹנֶת יָמִים* *son of eight days* i. e. *eight days old* Gen. 17: 12,

בְּנֵי-בְרִיָה *son of death* i. e. *deserting to die* 1 Sam. 20: 31, בְּנֵי-בְרִיָה *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בְּרִיָה-שָׁנָה *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: בְּרִיָה *a fertile hill* lit. *a peak a son of fatness* Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective *בִּי הַמַּיִם הַרְחִיב* *the bitter waters* Num. 5: 18, 19, 23, 24, מַלְאָכֵי רָעִים *evil* i. e. *destructive angels* Ps. 78: 49, חַיִל קָבֵר *a strong force* Isa. 36: 2, כְּדוֹרָה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, מַלְאָכֵי שָׁמַיִם *angels* 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כִּי מֵלֵא קָבֵר הַמַּיִם* *vessels of small (capacity)* Isa. 22: 24, *מֵי מֵלֵא* *waters of fulness* Ps. 73: 10, *בְּכָל-בַּיִת הַגָּדוֹל* perhaps *every house of great (size)*, though others render *every great (man's) house* Jer. 52: 13, Dent. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 8: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, *כְּפִי הָיָה מְעַט* *few men* Dent. 26: 5, *עֲלֵה תָמִיד* *continual burnt-offering* Num. 28: 6, *הַיָּי הַנָּשָׂה* *blood (shed) causelessly* 1 Kin. 2: 31, *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30: 16, *אֶבֶן הַדִּמְיָם* *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, *אֵלֶיךָ בַּלַּיְלָה* *a God nigh at hand*, *אֵלֶיךָ מֵרָחוֹק* *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The source from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13: 9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25: 4, *חֹלֵת אֶרְבָּה* *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The subject by which an action is performed, or in which an attribute inheres, *אֶרְבַּת יְהוָה* *the love of Jehovah* i. e. exercised by him 1 Kin. 10: 9, *הַכְּמֹחַ שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5: 10.

9. The object, upon which an action is directed, *יִרְאָה אֱלֹהִים* *the fear of God* Gen. 20: 11, *מִבְּשֹׁלֵת הַיּוֹם* *the rule of the day* Gen. 1: 16, *אֲבֵל אָבִי* *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended *כֶּסֶף הַשָּׂדֶה* *the silver for the field* Gen. 23: 13, *טָבֵר* *grain for the famine of your houses* Gen. 42: 19, *מַטָּר לְמַטָּר* *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *קִנְיָאֵת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37: 32, *קִנְיָאֵת הָעָם* *zeal of the people*, which is felt for them Isa. 26: 11; *צְעָקַת סֹדֹם* *the cry against Sodom* Gen. 18: 20, *צְעָקַת-רָעֵל* *the cry of the poor* Prov. 21: 13; *הַרְגָּה-הֵם*

the way of the sea i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יַרְבֵּלִים *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חָבְסָו *his wrong* i. e. done by him Ps. 7: 17, חֲמָסָי *my wrong* i. e. done to me Gen. 16: 5; מִלְּכִי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so כְּשִׁנְיָהָ with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; נָגַד subj. Ps. 39: 11, obj. Ps. 38: 12; לָרִי subj. Ps. 116: 14, obj. Ps. 56: 13; הַיְבֵחָה subj. Prov. 3: 11, obj. Ps. 73: 14; יָרָד (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית הַתְּפִלָּה Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, כִּשְׂבוֹחַ נַפְשׁ *restoring the soul* Ps. 19: 8, אֲהַבֵּי נִפְחָה *loving thy name* Ps. 5: 12, בָּאֵי לְבָרֵךְ *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun אֲנִי *serving me* Jer. 33: 22, or an infinitive which they govern, בֹּשֶׁת־בֹּשֶׁת *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession טֹחַחָה אֲכַלֵּי *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition אָרַם זְבַחֵי *Hos. 13: 2 (2 a)*; but צֹרֵרֵי יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object קָשָׁר שׁוֹבֵי מִלְחָמָה Mic. 2: 8, שׁוֹבֵי מִלְחָמָה Mic. 2: 8, מְחַקְוֹמְעֵי Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מִבְּחַרְתִּי אֵלֶיךָ *smitten of God* Isa. 53: 4, יְלֵדָה אִשָּׁה *born of a woman* Job 14: 1, הִשָּׁה *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, הִגְדַּרְתִּי שָׂק *girded with sackcloth* Joel 1: 8, לְבוּשׁ תְּבָרִים *the man clothed with linen* Ezek. 9: 11, בָּלַחְתָּ *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא בְּלִיָּה *on the king's reading* 2 Kin. 5: 7, הוֹרִישֵׁי *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, קָרָא־שְׂמוֹאֵל *to call Samuel* 1 Sam. 3: 8, הוֹרִישֵׁם *to drive them out* Deut. 7: 17; or both subject and object may be expressed אָהָה *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טִמְאֵת־שִׂפְתָיִם *unclean as to lips* Isa. 6: 5, קָשִׁי־לֵב *hard hearted* Ezek. 3: 7, נָהַת־רַגְלִים *rent as to garments* 2 Sam. 13: 31, בְּגָדִים 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, ὀδὸς ἀνάγκη; the English has in certain cases adopted the Hebrew idiom, so that we can say *scif of foot, blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי רֵיבְנֵי *Benjamins* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צָרוּרֵי בְּקִפְיָהֶם צָרוּרֵי בְּקִפְיָהֶם Gen. 42: 35, בְּנֵי קְלָאִים Isa. 42: 22, גְּבוּיָהֶם בֵּיתָם 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּיתָם *their claus* or *fathers' houses* 1 Chron. 7: 4, בֵּיתֵי הַמְּבֹרָחִים *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, רַגְלָם *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הַרְיֵי בְּגִלְבּוֹעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מְלִבָּם *prophets out of their own heart* Ezek. 13: 2, כְּנֵנוּ כְּנֵנוּ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אַחֲרֵי *one*, which is often found before the partitive בֵּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יְמִין *right*, צָפוֹן *north*, קֶצֶה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל־דָּבָר אֲשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד־הַשֵּׁלֶחַ *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּחִלַּת דְּבַר־יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַכְּבִיחַ וְדַעַת *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיַּיִן *drunken and not with wine* Isa. 51: 21.

a. So before עָזָה used as a relative, הַרְיֵנוּ *the mountain that his right hand has acquired* Ps. 78: 54, עָזָה מְקוֹם עָזָה Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יום Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; עַד 2 Chron. 29: 27; מִקְדָּוִם Job 18: 21. Some would so explain בְּרֵאשִׁיתָה Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b.* Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated שְׁבֻתָּה שְׁבֻתָּה *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, ראשי ביהו ראשי אבותם *the heads of the houses of their fathers* Ex. 6: 14, מספרי שבטי בני ישראל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, פרי גדל לבב פרי גדל אשור *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows קורי ברים קורי ישראל *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized ואלהי יסעלה ואלהי אבריקלה Haran *the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אלהי אברהם אלהי יצחק אלהי יעקב *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated ואלהי אברהם יצחק ויעקב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun ראש ערב וזאב *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מלך סדם ומלך גומררה *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בני בני בני Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest רכבי פרעה ופרשיו וחייליו *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun *שְׁלוֹמֵי אֲמוּנֵי יִשְׂרָאֵל* *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, *נְחָלֵי נְחֹלֵי הַבַּשׁ* *rivers, brooks of honey* Job 20: 17, *קֹשֶׁט־רֹמֵי־קֶשֶׁט* Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though *קֹשֶׁט־רֹמֵי* may be in construction not with *קֶשֶׁט* but with *רֹמֵי* *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מַעֲשֵׂה יְהוָה הַגְּדוֹל* *the great work of Jehovah* Judg. 2: 7, *כִּתְרוֹן זָהָב גְּדוֹלָה* *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *גְּבוּרֵי הַחַיִּל* *the mighty men of valour* Josh. 1: 14, *אֱלִילֵי זָהָב* *his idols of gold* Isa. 2: 20, *שֵׁם קֹדְשִׁי* *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; *כַּנְּף אֲחֵרָה* 2 Chron. 3: 11, since *כַּנְּף* is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, *לִפְתָּיִם הַשְּׂמֵינִי* *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 28. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אֶחָד יָשָׁר הַזְּקֵנִים* Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between *כֹּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *קַח אֶת־כָּל־הַמָּצוּא בְּיָדְךָ* *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

noun, *the offerings of Israel* לְעֹלֹתַי *viz. of my people* so 1 Kin. 6: 5; and after a suffix Ezra 9: 1:

2. When the first noun is indefinite and the second definite, בֶּן לֵיֶשֶׁת *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשָּׁשׁוּר 2 Sam. 20: 1 *is the son of Jesse*, § 249. 3), לְעֹד לְטָר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions מְזוֹמָר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, יוֹם לְחָדָשׁ הַחֲמִישִׁי *the fifteenth day of the month* 1 Kin. 12: 32, בְּשָׁנָה הַחֲמִישִׁית לְמַלְכָּה *in the fifth year of the king* 1 Kin. 14: 25, בְּשָׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר הַבְּרִיית הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix לְכָל-הַקְּהָל שָׂרֵינוּ *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל-נַתְיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, עֵץ הַיָּדָע טוֹב הָיָה *the tree (was) good* Gen. 3: 6, הִיא הַדֶּרֶךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הִיא of the third person may be used as a copula, הַנָּהָר הַרְבִּיעִי הוּא כְּרָח *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25.

אֲתֶהְיֶה מַלְכִּי *what are these?* Zech. 4: 5, אֲתֶהְיֶה מַלְכִּי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הַיְאֵלֶה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הַיְתוּמָה תָּהִי *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיָה חֹרְשׁוֹת *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *his eyes began (to be) dim* 1 Sam. 3: 2; וַיִּחַל נֹחַ אִישׁ חֹדֶמַיִם *and Noah began (to be) a husbandman* Gen. 9: 20; כַּחַד הָיָה לְבָן שׁוֹרֵר *when thou ceasest spoiling* Isa. 33: 1, הָיָה לְבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed, etc.*

b. Simple existence is predicated by means of the particle הָיָה, *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין, which retains its absolute form at the end of a clause אֵין רִדָּה *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֵאמֹר *Gen. 11: 30, אֵין רִדָּה* Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it אֵין אִישׁ *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵין תִּשְׁלַח *thou art not letting go* Ex. 8: 17, אֵין תִּשְׁבֵּר *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once אֵין is doubled for a strong affirmation 2 Kin. 10: 15, and הָיָה אֵין occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין פָּקַד *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יִבָּל *the king is not he that can etc.* Jer. 38: 5; in Ex. 3: 2 אֵלֶינוּ *is a participle with* omitted § 93. a.

PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יהוה הוא האלהים *Jehovah is the God* 1 Kin. 18: 39, אבך איש מלחמה *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קטרו חוקבא, *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קירתי עץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בארות *was pits, full of pits, as it were, composed of them,* Gen. 14: 10; *thy shoes shall be* ברזל ונהשת *iron and brass* Deut.

33: 25, Ps. 155: 15; *the camp was בְּטָח security* i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. a and 6. b. Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צְדָקָה righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 הַמָּוֶל אֶתְמֹת we are yesterday i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am נְדָרוֹשׁ peace, they are לְמַלְחָמָה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לֹא to him?* Gen. 29: 6, 2 Sam. 18: 32; thou art אֵינִי הַמְדוּלָה delights i. e. much delighted in Dan. 9: 23, equivalent to אֵינִי הַמְדוּלָה Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, רַבִּים הַחֲמִיר, טובֵּה הַדָּבָר *the word is good* Deut. 1: 14, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם, *his mercies are great* 1 Chron. 21: 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם, *these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: כָּל־לֵבִבִּי הַחָיִי *the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, טִי הַמְדַבֵּר *my mouth is the (one) speaking* Gen. 45: 12, הַיְהוָה הַצְדִיק *Jehovah is the righteous one* i. e. is in the right, and *I and my people are הַרְשָׁעִים in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 8: 22, 23 הַיְהוָה and הַיְהוָה are subjects.

COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה הַכְּמָה מִפְּנִינִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; צְדִיק אַתָּה מִמְּנִי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding לְכֹל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קִדְמוֹת *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, הַיְפֹטָה בְּנָשִׁים *O fairest among women* Cant. 1: 8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12: 14, כּוֹרֵם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶנְהַיֵּךְ מִיָּדָה *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, וַיְהִי וְהָיָה *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb מֵעַתָּה *more*, אָז יָדַעְתִּי אֲנִי מֵעַתָּה *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גְּדוֹל מִיָּדָה *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, מְעַט מִיָּדָה *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,

הַיָּשָׁר הַיָּשָׁר הַיָּשָׁר *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, מְאֵסָה *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, כֵּן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, צַדִּיק כַּמְּלִי הַיְהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; חֲרִירָה אֱלֹהִים 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; עִיר־גְּדוֹלָה לְאַלְהֵיִם Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* מְעִיָּה *more than* their joy at *the time* when etc. Ps. 4: 8, *making my feet* כַּמְּלִי הַיְהוָה *like the feet of the hinds* Pa. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 *הַסְּתֵרִים מִסְּתֵרֵי כֶסֶף טוֹב הַסְּתֵרִים מִסְּתֵרֵי כֶסֶף טוֹב the gain of it is better than the gain of silver.*

VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like* *הָיוּ* *were not before them and* *הָיוּ* *shall not be after them* Ex. 10: 14; *the covenant which* *עָשִׂיתִי* *I made with your fathers* Jer. 31: 32, *which* *אֲבִיִּיר* *I will make after those days* ver. 33; *what* *הָיָה* *has been is that which* *הָיוּ* *shall be, and what* *נַעֲשֶׂה* *has been done is that which* *נַעֲשֶׂה* *shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite קָלַךְ indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites קָרַח , קָרַח . In 1 Kin. 1: 46 קָטַח represents an action not at its termination but its commencement; so קָטַח Ruth 1: 15, קָטַח Dan. 1: 1. In Gen. 11: 5 בָּנִי does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

THE PRIMARY TENSES.

THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God בָּרָא created*, etc., Gen. 1: 1, *God נִסָּה tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3: 13, *thee רָאִיתִי have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2: 2; and they did so as Jehovah צִוָּה had commanded Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah רָחַץ shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יִלְדָה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah of hosts had left unto us a very small remnant וְיִיְיָנִי we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now וְיִרְבֵּיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לִי אָמַרְנוּ O that we had died Num. 14: 2, לִי הָיִינוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִירָאוּ ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִבְּקְטוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הֵלֵךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times הֹלַךְ went about (day after day) Num. 11: 8; שָׁמְרוּ they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so קָטְפוּ Deut. 12: 31 (illustrated by the following frequentative וְרִשְׁרוּם, Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (רִשְׁרוּם embraces the whole series of acts in the verses that follow), ver. 13 שָׁמְרוּ, ver. 23 הֹלַךְ, 2 Chron. 12: 11, קָטְפוּ 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה was perfect in his generations; *Noah* הִלְכוּ walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח he hath taken my blessing Gen. 27: 36; *mine eyes* רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 8: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under a). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 **תִּזְכֹּרְתִי** *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; **קָבַלְתִּי** Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* **אֲשֶׁר יָצַר** *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after **כְּבָאֵר** Gen. 12: 4, 17: 23, 19: 33; after **פִּי** Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after **וַיִּזְדוֹר** Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* **רָאָה** *had risen and Lot* **בָּא** *had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* **עָלָה** *went up* i. e. *was* then going up Gen. 19: 28; **בָּנִי** Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, **וַיֵּרָא** *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after **עַד** *until*, *I will draw until* **פִּי** *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; **אַחֲרָי** *after* Lev. 25: 48; **אִם** *if, if* **זָכַרְתִּי** *thou rememberest me* (lit. shalt have remembered), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 19; in a relative clause Gen. 48: 6, **וְיֵרֵד** Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after **כַּאֲשֶׁר** *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. **וְהִבִּיאֵהוּ** Gen. 43: 9 with **אָבְרָאֵה** 44: 32; also **וְאֶחָזָה** and **וְרָאֵה** in successive clauses of Job 19: 27, **וְרִחַץ** and **וְרִחַץ** Isa. 4: 4, **וְשָׂא** and **וְשָׂא** 6: 11, **וְתִלְוֶהוּ** and **וְתִלְוֶהוּ** Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* **כִּי־בָּנִי** *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *חִירָהוּ there would have been pleasure to me* Gen. 18: 12, *כִּי בְּגַל not merely who ever said but who would have said* (in any supposable case) Gen. 21: 7, *כִּבְיָאֵל כִּבְיָאֵל almost lay i. e. might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *לֵאמֹר הִשְׁמָעְתָּ* Isa. 48: 18 has been rendered *Oh, hearken* and *לֵאמֹר הִשְׁמָעְתָּ* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; *וְצִוִּיתִי* Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *הַרְחֵק מֵעֵינַי* Job 21: 16, 22: 18 *not be far, but has been and is far from me*; *וְהִרְחַבְתָּ* Ps. 4: 2, *פָּתַחְתָּ* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *וְעָרַבְתִּי* Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading *וְהִרְאָתִים* (inf. and suf.) for *וְהִרְאָתִים* Josh. 4: 24; for, though this is the only instance in which a preterite follows *לְבָנָיִם*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *וְהִרְאָתִים* with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *אִם* e. g. *אִם יִפְּצֶנּוּ* lest he may have found 2 Sam. 20: 6, *אִם יִפְּצֶנּוּ* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּבְעֵי מַיִם אֶתְּתֵנִי I am thirsty* Judg. 4: 19 prop. I have been thirsty and (it is implied) I am so still; *הָאֲרֶץ מְלֵאָה is full of violence* prop. has been and still is full Gen. 6: 13; *נִדְבָרָהּ I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. I have known, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *וְקָרָאוּ they call* (have called and still call) Gen. 19: 22, *וְיִשְׂרָאֵל תִּטְּוֶה Jerusalem totters and Judah נָפַל falls* Isa. 3: 8, *וְהִדְבִּירוּ they have declared and still declare* ver. 9, *וְהִשְׁלִטּוּ they have ruled and*

still rule ver. 12, נִחָלְבוּ they have been and are reckoned 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר speaks, Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר thus saith *Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמֵר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה, lo this נִגְסַת toucheth (lit. hath touched) thy lips Isa. 6: 7; and now mine eye רָאִיתָ seeth (lit. hath seen) thee Job 42: 5, 2 Chron. 2: 12; הִרְטֵתִי I lift my hand to *Jehovah* Gen. 14: 22 in the act of swearing what then follows; וְבֵרַכְתֶּם bless you Ps. 129: 8, הִלְצֵתִי I counsel 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִגַּדְתִּי I hereby announce Deut. 26: 3, 30: 18, הִקְדַּמְתִּי I call to witness Deut. 4: 26; הִנָּחֵתִי I swear Gen. 22: 16; מְלִיכָה reigneth 1 Kin. 1: 13; Job 33: 2, 8.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה is (prop. has become) Gen. 3: 22, Judg. 11: 35, הָיוּ have been and are Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 was, were, and the fut. אֶהְיֶה am Ruth 2: 13; הָיָה is like Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 was like; נִחַל ceases Job 3: 17; יָכַל is able, can Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נִחַל it is a light thing 2 Kin. 20: 10, Isa. 49: 6; רַב are many Ps. 3: 2. (2) Denote a physical condition, אֲבַל languishes Isa. 19: 8, גָּבַהּ is high Isa. 55: 9, גָּדוֹל is great Gen. 19: 13, זָקֵן is old (has become old) Gen. 18: 13, Josh. 13: 1, חָשֵׁךְ is dark (has become dark) Isa. 5: 30, טָבִיב are goodly Num. 24: 5, טָהוֹר is clean Prov. 20: 9, יָבֵשׁ is (has become) dry Joel 1: 12, 20, יָפִיחַ is fair Cant. 7: 2, קָבַר has been and is grievous Gen. 18: 20, קָלִיל is full Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), קָדַח is deep Ps. 92: 6, עָשִׂיר is rich Hos. 12: 9, קָרַר has soiled clothing as a mourner Jer. 8: 21, קָטָן is small Gen. 32: 11, רָחַם Deut. 32: 27. (3) Mental states or affections, including even those of an active nature אֲבַל mourns Joel 1: 9, אָהַב loves Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), אִשָּׁמֵה is ashamed Ezr. 9: 8 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח trusts 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר remembers Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), חָכַח waits Ps. 33: 20, חָמַד desires Prov. 1: 22, תָּרַח (anger) burns Gen. 4: 6, חָפְצָה confides Ps. 7: 2, חָפֵץ delights in Isa. 1: 11, הִוָּלַח Hi. hopes Ps. 38: 16, יָדַע knows Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נִלְאָח is weary Isa. 1: 14, נִרְאָס loathes Job 7: 16, עָלֵץ exults 1 Sam. 2: 1, צַדִּיק is righteous Job 34: 5, טָבֵעַ has enough Isa. 1: 11, שָׂחָה rejoices 1 Sam. 2: 1, שָׂנְאָה hates Isa. 1: 14, שָׁנַן is at rest Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed נתתי I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; *גִּירָתְךָ thou drivest me out* (lit. hast driven) Gen. 4: 14, *אֶסְבֵּץ I establish* 9: 17, *אֶקַּח I accept* 19: 21, *אֶפְרֹשׂ I put forth* Ex. 9: 15, *אֶמְכֹּר selleth*, is resolved to *sell* Ruth 4: 3, *אֶמְחֹרֵת I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetual in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 *מֵאַיִן בָּאתֶם whence have ye come*, but in Josh. 9: 8 *מֵאַיִן בָּאתֶם whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future *הֲיָבֵאתִי, הֲיִבְכַּשְׁתִּי*, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* *בֹּרְחָה*, *I am seeking* *מְבַקֶּשֶׁת*, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future *הֲיִפְעֹלָה*, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite *עָשִׂיתָהּ* because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. *בֹּכֵה* 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. *יִתְבַּיֵּשׁ* 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (*Use of the Tenses in Hebrew*, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah רַחַם pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred *הָרַגְתִּי* *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon הָרַגְתִּי* *has fallen* Isa. 21: 9, *he נָשַׁבְתִּי* *hath borne our griefs* Isa. 53: 4, *for I הָרַגְתִּי* *have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, הָרַגְתִּי Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, הָרַגְתִּי *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who הָרַגְתִּי* *was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof *יָמוּת* *he was to die* 2 Kin. 13: 14; or conditionally, (would that I had died) for *אֲשָׁקוּט* *I would be at rest* Job 3: 13; but (if it were my case) *אֶדְרֹשׁ* *I would seek unto God* Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so *יִאָּבְדוּ* *may all thine enemies perish* Judg. 5: 31; *וְעָרְפָה* *O that my grief might be weighed* Job 6: 2; *כֹּל אֲשֶׁר תְּצַוֵּנוּ* *all that thou commandest us we will do* Josh. 1: 16; *לֹא יֵעָשֶׂה* *deeds that ought not to be done* Gen. 20: 9; *לֹא תֹאכְלוּ* *of the fruit of the trees of the garden we may eat* Gen. 3: 2, *לֹא תֹאכְלוּ* *ye shall not eat* ver. 3, *תִּשְׁמְרוּ* *mine ordinances ye shall keep* Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, *יִדְבַּר* *he can speak* (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, *נָמוּת* *we must die* (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) *לְבָרְכָךָ* *in order that my soul may bless thee* Gen. 27: 25, *כִּי חָטָאת* *against thee I sinned that thou mightest be justified* Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, *יִקָּם* *was to be avenged* Gen. 4: 24, as had been promised ver. 15, *תִּסְבְּרֶנּוּ* *subsequently stood around* Gen. 37: 7, *יֵאָמֵר* *was going to say* Gen. 43: 7, *יֵאָכְלוּ* *were to eat* ver. 25, *הָיְתָה* *was about to place* 48: 17, *יִגִּיד* *would tell* 1 Sam. 22: 22, *הָיְתָה* *was then coming or subsequently came* 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, *לֹא הָיָה*

was not heard 1 Sam. 1: 13, where *יִשְׁתַּחֲוֶה* he was worshipping or was on the point of worshipping or indefinitely and in a habitual sense, § 267. 4, where men used to worship 2 Sam. 15: 32, *יִנְחָזְרוּ* they were watching for an omen 1 Kin. 20: 33, *תְּרַחֵץ* was repairing 1 Chron. 11: 8, Job 32: 11, 12 (*אֶזְרִי* and *אֶרְשׁוּנִי* denote his attitude of body and mind while waiting), Isa. 42: 14, he fell into the pit which *יִסְעַל* he was making Ps. 7: 16, *אֶרְאֶה* when I saw 73: 3, *יִבְשֹׁחַ* he was covering (as seen in vision) Isa. 6: 2, the house *תִּמְלֵא* was filling with smoke ver. 4, *וְסִבְרוּ* whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so *יִוָּלֵד* Gen. 11: 6, *יִבְיָא* 15: 4, *יִאֲכַפֵּר* 29: 8, *יִרְצֹחַ* Deut. 4: 42, *יִהְיֶה* 1 Kin. 8: 33, 35, *יִהְיֶה* Isa. 7: 23, *יִשְׁמַע* 42: 4, *יִשְׁמַע* 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, *לֹא יִשְׂנֵאֵנוּ* if Joseph should hate us! Gen. 50: 15, *אֶסְעַל* I should ascend Ps. 139: 8; so after *כִּי*, *לָמָּה יִבְרַח* why should he curse 2 Sam. 16: 9, *מַה אִישׁ הַזֶּה תִּזְכְּרֶנּוּ* thou shouldest remember him Ps. 8: 5, Job 21: 15, or *כִּי־יִכְתִּיב* why should my father hide 1 Sam. 20: 2, Judg. 9: 28; in the apodosi after conditional particles *אֶבְלֵא* Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, *אֶגִּיד* I will inform thee Ruth 4: 4, *אֶלֵּךְ* I will not know Job 9: 21, Ps. 101: 4, *אֶקְוֶה* I will arise Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶחָדָּנָה I shall find (I hope) i. e. *may I find* Gen. 34: 11, רָקָהְרָה let them burn 1 Sam. 2: 16, יִשְׁחָדוּ 20: 13, Jer. 28: 6, רָצָה (joined with imperatives) 1 Kin. 21: 7, הָשִׁיב shall it return, equivalent to *do you wish it to return* 2 Kin. 20: 9, רָחֵם 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לֵב O if יִחַדֵּהוּ he might live Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, הֵאֱכַל thou mayest eat Gen. 2: 16, 14: 24, 42: 37, רָקָהְרָה Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, 20: 5, or with reference to a past transaction לֹא יֵצֵא might not go up i. e. were not allowed to do so 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when shall becomes equivalent to *should or ought, therefore a man* יִשָּׁר shall leave Gen. 2: 24, 9: 6, יִשְׁחָדוּ לֹא it ought not to be done 34: 7, Lev. 4: 2, Num. 23: 8, אָבִיר Judg. 14: 16, 1 Sam. 20: 5, יָבִיחַ should Abner die 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, יִדְרֹשׁ Isa. 8: 19, יִדְרֹשׁ Ezek. 16: 16, Mic. 6: 6. Or to possibility, when shall or shall not means *can or cannot*, הִיָּשָׁר shall be numbered, will be capable of being numbered Gen. 13: 16, יָדָעְנוּ could we know 43: 7, Num. 23: 13, הִאֲכִילֶךָ thou canst be bound Judg. 16: 6, 13, 1 Sam. 13: 19, הִאֲכִילֶךָ 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when shall means *must*, הָשִׁיב thou shalt return Gen. 3: 19, תִּתֵּן thou must give 1 Sam. 2: 16, אָשִׁיב I had to restore Ps. 69: 5, בָּרִיא had to bring Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as לְמַעַן, subj. pres. *in order that* יִיָּבֵחַ it may be well Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* תֵּדָעְיָהּ ye might know Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After בְּהִיָּבֵחַ, pres. *in order that* תִּהְיֶה it may be Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After כִּי, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After עַד imperf. Josh. 10: 13, Jon. 4: 5. After עַד pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After אֲשֶׁר as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כִּי אֲשֶׁר as if it were Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* יִשְׁתַּחֲוֶה that the sea may be quiet (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe* יִתְחַבֵּי עֵינַי that I might hide my eyes (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* יִקְרָא that

I might bless him (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man יְהוָה כִּי יִשְׁכַּב* that he should lie (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, *prea. it shall have a margin etc. לֹא יִקְרָא* that it be not rent Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *יְדַבֵּר־נָא* let thy servant speak, *I pray thee* Gen. 44: 18, *יִקְרָא־נָא* let the wickedness of the wicked cease, *I pray* Ps. 7: 10.

h. The future is idiomatically used with *בְּיָמַי* and *בְּיָמֶיךָ* not yet, before, whether the period referred to is past, present or futura the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all הָבִיאוּ בְּיָמַי* before thou camest Gen. 27: 33, *the lamp of God יָרַבְהָה בְּיָמַי* had not yet gone out 1 Sam. 3: 4; to the present *הֲיָדַעְתָּ דֹּסְתָה דֹּסְתָה* dost thou not yet know Ex. 10: 7; to the future, *that my soul may bless thee בְּיָמַי אֲבִיחָה* before I die Gen. 27: 4, *בְּיָמֶיךָ יִקְרָאוּ* before they call, *I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 8: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where *לֹא* is added to strengthen the particle. The infinitive is once used with *בְּיָמֶיךָ* Zeph. 2: 2 and once with *בְּיָמֶיךָ* Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people יְהוָה יֹאמַר* saith your God Isa. 40: 1, the divine utterance though begun is not yet finished; *הֲיָדַעְתָּ דֹּסְתָה* do ye not know? ver. 21, are you ignorant, and is this ignorance to continue? *why תִּבְכִּי* weepst thou? 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, *וְתִרְאוּ* you see (now, if never before) ... *why תִּבְרִיאוּ* do you persist in bringing 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness תִּרְוֶינָם exalteth a nation Prov. 14: 34, it does so now and always will; *a son יִכְבֵּד honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יַעֲפֹה used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יַעֲשֶׂה did continually* Job 1: 5; *the daughters of Israel יֵלְכֶנָּה were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 29: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. a.

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus *מִהַיְבָרֶיךָ* Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. *מִהַיְבָרֶיךָ* 39: 8 not *what can I hope for*, but *what have I hoped* and *do I hope for*. *מִיְהוָה* 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. *הֲחָלֹתִי* Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to *cease*. *אֵלֶּיךָ* 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. *רַחֲלֵי* 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or sha'! it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, *תֵּבְרִי* *ye shall pass* ... *עָבְרִיתֶם* *ye have passed* Gen. 18: 5, *יִכְסְיוּ* *shall cover them* in all time to come ... *יָרְדוּ* *they went down* Ex. 15: 5, *הִדְלִי* *have ceased* (past) ... *יָנְחוּ* *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, *יָסְדָהּ* *he founded it* (original creation) ... *יִבְנֶנָּהּ* *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא יִזְכְּרוּ *they will not consider and the deed of his hands* לֹא רָאוּ *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future וְלֹא יָדְעוּ וְלֹא יִבְיִינוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 8, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun* זָרְחָה *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אֶתְּבִיא *she has gathered-her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* אֶבְדוּ *have consequently perished* Ps. 146: 4, so after a participle בָּעֵינַי עֹשֶׂה *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* תִּשָּׁחַד *shall perish, yes, hope* אֶבְדָה *has perished* Prov. 11: 7; *is it good that* תִּצְטַק *thou shouldst oppress etc. and that* הוֹרָאָה *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 עֲשׂוּהוּ . . . רִשְׁעִים 44: 15, יִבְיִנוּ . . . יִשְׁעִים Ezek. 33: 15, Joel 2: 6, אֶבְיִר . . . יִשָּׂא Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, תִּכְרְבוּ *they are bending the bow*, and now כִּינּוּ *they have fitted the arrows* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause הִשְׁתַּחֲוּהוּ Isa. 5: 30. (5) Or a sequence from it הִתְחַבְּאוּ *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; יִתֵּן *favour*

may be shown to the wicked, בלֹא־לָמַד he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau subsequently dispossessed them* Deut. 2: 12; *they were both naked and were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, רָשָׁעִים 1 Sam. 2: 25, 3: 2 (*so that he could not see*), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (*so as to be good for nothing*), 52: 7 (*consequently fled*). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations have heard, they will be afraid; pangs have seized upon the inhabitants of Philistia; then the dukes of Edom were troubled, the mighty men of Moab trembling shall seize them, all the inhabitants of Canaan have melted*. So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תשמר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לא תאבד* *ye shall not afflict any widow* 22: 21; *יביא* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *פגד* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *קדש* *there shall be a holy convocation* Lev. 23: 7, but *יהי* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *קדש* Lev. 19: 36 but *יהי* Ezek. 45: 10; or with the counsel of the sage *אל תאבד* Prov. 22: 28; or with the injunction addressed particularly to an individual *לא תשחט* Num. 6: 3 but *אל תשחט* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of יִוֹכֵה in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, אֶזְמַרְהָ *I will celebrate*, I am resolved to do so, Ps. 7: 18, נֵלְכָה *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, נִתְּנָה *let us appoint a head*, and נִשׁוּבָה *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest אֶקְרֶה *let me fetch a morsel of bread* Gen. 18: 5, אֶעֱבְרָה *let me pass through thy land* Num. 21: 22; or an inward desire אֶכְלֶה *I would like to eat* Deut. 12: 20; or simply consent *now* אֶמִּיתָה *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, אֶלְכָה *I must*

go into the gates of Sheol Isa. 38: 10, נִבְטְשָׁהּ we have to grope like the blind Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֲנִיחֵם *I shall be eased of my adversaries* to one of purpose אֲנַקְמָהּ *I will be avenged of my enemies*; אֲנִי אֶדְבַּר אֲלֵי אָבִי *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but אֲבָרְכֶהוּ עַתָּה *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; וְנִבְרַחְתְּ בְּלִי *we shall make a covenant* Ezr. 10: 3 simply declarative, but נִבְרַחְתָּ בְּרִיחַ with urgency *come! let us make a covenant* Gen. 31: 44; שְׂרָא אֶרְעֶה *until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with אֲנִי as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as הֲבֵיהוּ, הֲבֵי, etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with אֲנִי *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֲבַשְׂתִּיהּ *I may atone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 68: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אֵל is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 23: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth bring forth grass* Gen. 1: 11, וַתֵּחַלְתִּי *do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh look out a man*, וַיִּשְׁקֶךָ *and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness be upon us* Ps. 33: 22, וַתִּרְבַּח *do thou increase* Ps. 71: 21; or a wish *may Jehovah establish his word* 1 Sam. 1: 23; or permission וַיֵּלֶךְ *let him go up or he may go up*, וַיִּבְנֶה *and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, וַיִּחַר אֱלֹהִים *who may lay his hand* as I wish he might Job 9: 33, *my eye shall rest or must rest*, a volition determined by constraint 17: 2, *who is wise and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative אַל is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. אַל is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and אַל but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, אַל-לֹא־יִשְׁתָּחֲוּ Gen. 22: 12, אַל-לֹא־יִשְׁתָּחֲוּ Ex 16: 29. The future with אַל and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 24: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and אַל with the jussive may stand, where the thought might have been prosaically expressed by אַל with the simple future, אַל-לֹא־יִשְׁתָּחֲוּ *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל-לֹא־יִפְתָּח *fear not* (thou needst not fear) Prov. 3: 25; אַל-לֹא־יִשְׁחָט *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, אַתָּה

speak unto the children of Israel Lev. 1: 2, **בָּלֵא** *fill the men's sacks* Gen. 44: 1; exhortation or advice **שִׁכַּחְדִּי** *forget thy people* Ps. 45: 10, **שָׁבוּ** *dwell in the land*, **וְעָבַדְךָ** *and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty **תִּתְּנֵה** *give me a possession of a burying-place* Gen. 23: 4, **הִשָּׂא** *incline thine ear to me* **הַצִּילֵנִי** *deliver me* Ps. 31: 3; permission, *where it is good in thine eyes* **שָׁב** *dwell* Gen. 20: 15, **שָׂתֵה** *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, **הַשְׂבִּיךְ** *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, **רְדִי וְשָׁבִי** *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הֵ is appended to the 2 masc. sing. **שָׁבֵהּ וְאָכְלָהּ** *pray, sit, or do sit and eat* Gen. 27: 19, **שָׁמְרֵהּ** *O keep my soul* Ps. 25: 20, **סְלַחְהּ** *O Lord do forgive, O Lord* **שָׁמְעֵהּ** *do hear, O Lord* **הִקְשִׁיבֵהּ** *do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, **אֲלֵהִיבֵהּ** *hide....* **מִתְּהוֹ** *blot out....* **בְּרָא** *create....* **חִלַּשׁ** *renew....* **אַל־תִּשְׁלִיכֵנִי** *cast me not away...* **אַל־תִּקַּח** *take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לֵי Gen. 23: 13 and once by אִם Job 34: 16, unless **לִינְהוּ** notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. **הַשֵּׁח** *make haste*, **עִירֵהוּ** *awake*, **הִרְמֵהוּ** *lift thyself*, **הִשְׁבַּעְהוּ** *swear*, **הִבִּישׁהוּ** *bring near*, **הִקְשִׁיבְהוּ** *attend*, only once **הִקְשֵׁב** Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form הִשְׁמַעְתָּהּ *hearken*, הִסָּפֵה *spare*, הִלְצֵהָ , הִלְצֵהָ , הִלְצֵהָ *deliver*, הִרְוֵהָ *rouse*; הָבֵה , הָבֵה when used as particles of incitement *come!* invariably have the paragogic הָבֵה ; הָבֵה , הָבֵה always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says הִבְרִיאוּהוּ Gen. 27: 7, but Joseph giving direction to his steward הִבְרִיאוּהוּ Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence הִנְיָחוּהוּ *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron הִנְיָחוּהוּ *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive הִנְלֵכִי *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble הִנְלֵכִי *reign thou* ver. 14; Joel persuasively to Sisera הִנְיָחוּהוּ *do thou turn aside* Judg. 4: 18, Abner to Asahel הִנְיָחוּהוּ *thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel הִנְיָחוּהוּ *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook הִנְיָחוּהוּ *give, please, the portion which I bid you* הִנְיָחוּהוּ *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse הִנְיָחוּהוּ *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan הִנְלֵכִי 1 Sam. 20: 31; a messenger to Saul reporting an invasion הִנְלֵכִי *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way הִנְיָחוּהוּ 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily הִרְדֵהוּ *come down!* 2 Kin. 1: 9, 11, the angel calmly הִרְדֵהוּ *go down* ver. 15; Abner to David הִנְיָחוּהוּ *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash הִנְיָחוּהוּ *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God הִנְיָחוּהוּ *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah הִנְיָחוּהוּ *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action הִנְיָחוּהוּ *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak הִנְיָחוּהוּ *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition הִנְיָחוּהוּ *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, הִנְיָחוּהוּ *and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, לֹא with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere לֹא תִקְלָנוּהוּ *thou shalt not curse him* Num. 23: 25, לֹא תִקְלָנוּהוּ *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by אַל with the jussive שִׁמְעֵהוּ 2 Kin. 18: 28 but $\text{אַל תִּשְׁמָעוּהוּ}$ *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle אֲנִי is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; נָא follows the verb, except in negative clauses when it is prefixed with אֵל, אֲשִׁירָה נָא, *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul return, I pray thee* 1 Kin. 17: 21, אֵלֶיךָ יָחַד, *pray let not my lord be angry* Gen. 18: 30, הִבֵּט־נָא, *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אֲנִי or אֲנִי prefixed to the verb or to the person addressed אֲנִי נָא שָׁמַע נָא *ah! forgive, I pray thee* Gen. 50: 17, אֲנִי יְהוָה זְכֹר־נָא, *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. נָא is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 נָא both precedes and follows the imperative. נָא with the simple future, יִשְׁמַע־נָא Gen. 18: 4, אֲלֵי־נָא נִלְוֶה 2 Sam. 13: 25, יִדְהִיר־נָא 2 Sam. 14: 17, יִשְׁמַע נָא Jer. 38: 4, יִדְרִיד־נָא Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of אֲנִי or אֲנִי Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without נָא, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, *הִסִּיר* *he removed*... וְשָׁבַר *and he brake*... וְכָרַח *and he cut down*... וְכָבַח *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, וְאֶנְחָמָה *I shall comfort myself*.... וְאֶנְקָמָה *and will avenge myself*.... וְאֶשְׁיָבָה *and will bring back*.... וְאֶשְׁרָףָהּ *and shall purge*.... וְאֶסְרֶיהָ *and will take away*.... וְאֶשְׁיָבָהּ *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, פְּרֹה *be fruitful*, רַבֵּה *and multiply*, וּמַלֵּא *and fill*.... וּכְבֹּשָׁהּ *and subdue it*, וְרָדָהּ *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וְהָיָה *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 8: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, וְיָדָוּ and it came to pass, if (i. e. whenever) the serpents bit a man, וַיִּבְרִיחַ and he looked ... וַיֵּחֵי then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, they gathered it morning by morning וַיִּחַם and the sun grew hot וַיִּמָּס and it melted, Ex. 16: 21, וַיִּרְחַצוּ Ex. 40: 31 (see the frequentative future וַיִּרְחַצוּ ver. 32), Num. 11: 8, וַיִּתְקַעוּ continued to blow Josh. 6: 8, Judg. 2: 18, וַיֵּלְכוּ used to go up ... וַיִּתֵּן used to give 1 Sam. 1: 3, 4, 7: 18, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, וַיִּקְרָא kept calling ... וַיֵּאמֶר 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, וַיִּשְׁלַחַם and I will send them וַיִּקְרָאוּ and they shall arise וַיִּתְּרֵנִי and shall go ... וַיִּתְּרֵנִי and shall describe ... וַיָּבֹאוּ and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite וַיִּחְדַּקְתִּי and divide it Josh. 18: 4; וַיִּשְׁתַּדֵּל וַיִּקְדֹּם he shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, וַיִּתְּרֵנִי and will thou say וַיִּדְבַּר and will thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, I. a. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, וַיִּרְאוּ וַיִּדְעוּ ... וַיִּרְאוּ and see ... and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Deut. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 16, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וְיִשְׂרָאֵל וְיָעֲשֶׂה* and consequently he made for him a coat Gen. 37: 3; or if its verb be a voluntative (either a paragodic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וְנִדְעָה*, that we may know it Isa. 5: 19, (lit. and let us know), ׀ is here parallel to לְמַעַן in order that in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 18, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וְהִתְרַשְׁטִיתִי* and yet I was silent Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כִּן may be inserted to intimate that the effect is instantaneous כִּן רָאוּ בְּנֵי תְּבַרְוֵי as soon as they saw, they wondered Ps. 48: 6, or invariably repeated כִּן קָרְאוּ לָהֶם כִּן וְהָלְכוּ as often as they called them, they went from them Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וְיִירָאוּ* and shall fear in consequence Deut. 17: 18, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וְהִתְקַדַּשְׁתָּ* and he will give thee etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וְיִכָּזֵב* that he should lie Num. 23: 19; *Thou desirest not sacrifice וְאֶתְקַדַּח* else I would give it Ps. 51: 18; *It is not an enemy that reproached me וְאֶתְעַצֵּב* else I would bear it Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וְאֶגִּיד* to tell or that I may tell Pharaoh (lit. and I will tell) Gen. 46: 81, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וְיָחַי* that my soul may live (lit. and let my soul live) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 8, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me etc. וְאֶתְקַבְּרִי* that I may bury Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וְיִסְרֵי* to remove or that he may remove Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *harken to the voice of Jehovah* וַיִּשְׁמַע יְהוָה that it may be well with thee (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וַיִּחְיֶה and that thy soul may live, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, shall I call thee a nurse וַיִּקְרָא that she may nurse Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, send away the ark וַיִּשְׁלַח that it may return, וְלֹא תִמָּוֶת and that it may not slay 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination put thy hand etc. וַיִּשְׁבַּע that I may make thee swear Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, he used to consecrate whoever would וַיִּהְיֶה that they might be priests 1 Kin. 13: 33, O that my head were waters וַיִּהְיֶה that I might weep Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, bathe in the Jordan וַיִּשְׁבַּח not merely that thy flesh may return, which would leave the issue in doubt, but and thy flesh shall return 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. Plead with your mother וַיִּתְּבַר not merely that she should put away, as though the pleading might prove ineffectual, but and let her put away Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, do this וַיִּחְיֶה and live i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וַיִּצְאֶנּוּ that ye may find (lit. and find ye) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הוּרַד *was brought down* ... וַיִּקְנֶהוּ *and Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיַּרְדֵּי *and Jehovah was* .. וַיְהִי *and he was* וַיִּרְא *and his master saw* ... וַיִּמְצֵא *and Joseph found* ... וַיִּשְׁרָח *and served* וַיַּעֲשֶׂה *and he made him overseer* וַיִּתְּנוּ *and all that he had he gave* (pret.) *into his hand*.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשָׁב *and dwell* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . וַיִּצְרּוּ they were distressed . . וַיִּקָּם and Jehovah raised up judges Judg. 2: 15, 16; a perfect, I have hearkened וַיִּשְׁמָע and heard Jer. 8: 6; pluperfect, had gone down וַיִּרְדּוּ and lain and slept soundly, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, he shall not have taken warning . . וְהִבְיֵאֵהוּ and the sword shall have come and taken him away Ezek. 33: 4; optative, O that we had been content וַיִּשָׁב and dwell Josh. 7: 7; subjunctive, lest the spirit may have taken him up וַיִּשְׁלֶכְהוּ and cast him 2 Kin. 2: 16; a general statement that may be verified at any time, thou chastisest man וַיִּחַס and dissolvest Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַתַּצְמַח and it stood then and still stands Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיִּשָׁב and he has sat and sits king for ever Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּשָׂר וְזָרָה then sang (lit. sings) Moses . . . וַיִּאמְרוּ and they said Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַתִּבְעַסְהָהּ she used to provoke her so that she wept 1 Sam. 1: 7, Judg. 12: 5, וַאֲרַבֵּר I have repeatedly spoken . . וַאֲמַר לוֹ and said to him 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, וַתִּשְׁלַח when Jehovah sent . . וַתִּקְרָה ye rebelled Deut. 9: 23; or to a participle the Philistines וַתִּקְרָה were fighting . . וַיִּנָּסוּ and Israel fled 1 Sam. 31: 1; or to a noun clause Shem (was) one hundred years old וַיִּוָּלֵד and he begat Gen. 11: 10; or a statement of time on the third day וַתִּקְרָא then Abraham lifted Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, now וַתִּבְיֵאֵהוּ it comes to thee וַתִּפְתָּח and thou faintest Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַתִּפְתָּח he prayeth to God וַתִּקְבְּלוּ and he accepteth him Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle וַתִּבְכּוּ the king is weeping and mourning 2 Sam. 19: 2, וַתִּרְדּוּ He brings down . . וַתִּשָּׂא and brings up 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive וַתִּשָׁב

when a wicked man returns ... וַיָּשֶׁב and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who* (art) thou וְהִירָאָה that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, a land of gloom ... וַיִּסְפָּס and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וַיִּשְׁחָק he shall deride every stronghold וַיִּצְבֵּר and shall heap up earth וַיִּלְבְּדוּהָ and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Dent. 17: 2, 3 occurring in simple prose must be differently explained; if וַיִּצְפֹּא there shall be found a man who וַיִּשְׁטֹה shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. וַיִּשְׁטֹה in the sense of the future perfect, shall have done, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וַיִּעֲבֹד וַיִּלְבֵּד and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וַיִּדְבֵּר and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, I will watch to see what he will speak ... וַיִּשְׁמַעְנִי and (after I had thus watched) Jehovah answered me.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham וַיִּאֱבָר and said* i. e. tempted him by saying etc. Gen. 22: 1, *they did so וַיַּשְׁלִיכוּ* that is to say they cast (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful וַיִּרְבּוּ and increased and multiplied and grew strong* Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וַיִּלֵּל Gen. 2: 2, וַיִּשְׁבַּח Ezek. 18: 24, by way of resumption וַיִּלְבֹּט Josh. 18: 8, 9, וַיִּשָּׁב Judg. 17: 3, 4, וַיִּבְרָא 1 Sam. 4: 12, 13, וַיִּנָּח 6: 19, וַיִּאֲשֶׁרְבֵלְהוּ Ezr. 8: 25, 26, וַיִּלְבֵּד 10: 6, or for the sake of adding further particulars וַיִּלְבְּשִׁים 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked וַיִּצָּא but the righteous comes out* Prov. 12: 13, Job 8: 26; or the positive alternative answering to a preceding negative *they walked not in his ways וַיִּשָּׁב but turned aside* 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּרְבּוּ thus were finished Gen. 2: 1, וַיִּרְוֵי so it was 19: 29, וַיִּבְרָם so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned ... וַיִּמְלִכוּ viz. there reigned* Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (answered and spake, besought him and spake), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed וַיִּשְׁמְעוּ ... וַיִּקְבְּעוּ and heard ... and bowed themselves* Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed . . . and brought* is equivalent to *he brought . . . which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיִּצְוֶה and *they took them down* Josh. 10: 27, וַיִּשְׂפֹּתוּ 1 Sam. 19: 5, וַיִּקְטְבוּ and *each one burned incense* not expressive of design as though it were וַיִּקְטֹבֶנָּה, § 275. 2. *c.*, that *he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיִּהְיֶה and *he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַיִּתְּחַלְּתֵנִי and *yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וַיִּשְׁמַעְתִּי or *I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיָּבֹרֵךְ And *it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיִּבֹרֵךְ Deut. 32: 8, וַיִּתְּחַלְּתֵנִי ver. 18, וַיִּרְצֶם 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּרְצֶם לִי), וַיִּשְׁמַעְתִּי Job 33: 21, וַיִּשְׁמַעְתִּי Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּשְׁמַעְתִּי), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. *b.*, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 יָרַדִּי may have its proper jussive force, as the language of the person referred to, *let it be his*.

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וְאֵלְלַחֵהּ and *I sent* of my own accord Gen. 32: 6, וְאֶשְׁמְרָהּ and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וְאֶבְיֵינָהּ and *I carefully inspected* Ezr. 8: 15, וְאֶחְרָשָׁהּ and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וְאֶרְשָׁתִּיהָ Ps. 3: 6, וְנִחַלְתִּיהָ Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away, וְאֶנְשָׁהּ I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגֶּה shall err, וְנִחַלְתִּיהָ and it be hid* (strictly 'shall have been hid' at the time)... וְעָשִׂהּ and *they do* וְאֶשְׂמְרוּ and *shall be guilty* ... וְנִדְרָהּ and *it shall become known* וְהִקְרִיבוּ then *they shall offer* וְהֵבִיאוּ and *shall bring* וְסִמְכוּ and *shall lay* וְשָׂחַט and *one shall slay* וְהִבִּיחַ and *the priest shall bring* וְסָבַל and *shall dip* וְהִזָּה and *shall sprinkle* וְיָקַן fut. and *shall put of the blood*; 1 Sam. 15: 3 לָךְ go *thou* וְהִכִּיתָהּ and *smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְחַמְּתָם and devote ye וְלֹא תְחַמְּלֵךְ fut. and thou shalt not spare ... וְהִתְחַמְּתָה pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* וְהָיָה *will be with me* וְשָׁכַנְתִּי and keep me etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man* רְבוּאָה should come to me ... וְהִדְּבַתְּתִי and I would do him justice 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after פֶּן lest Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אֲלֵי־תִרְדְּמֵיךְ go not far away ... וְהָיִיתָּם and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire יֵאָמֵן may thy word be verified ... וְפָנִיתִי and do thou turn ... וְשָׁמַעְתָּ and hearken 1 Kin. 8: 26, 28, 30, permission וְאָכַלְתָּּהּ thou mayest give it and he may eat it Deut. 14: 20, or necessity וְהָיָהּ they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time וְהָיָהּ they have enough ... וְהִלְדוּ and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past vapour רָבְעָה used to ascend ... וְהִשְׁקָהּ and watered Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect אִם־יִזְכְּרֶנִּי if thou remember me (lit. shalt have remembered) ... וְקָשְׁתֶּיךָ then pray shew kindness Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, וְנִשְׁפְּטוּ their judges have been thrown down (i. e. shall surely be thrown down) ... וְשָׁמְעוּ and they shall hear Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently וְהָיָה, I have set my bow in the cloud (i. e. I intend to do so) וְהָיָה and it shall be Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite כָּתַוּ הַיְהוָה הַיּוֹרֵד *Jehovah has now made room for us* and we shall be fruitful Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ... וְלָקַחְתִּי* *that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (וְשִׁירָה connects with וְיָדַעְתָּ ver. 5), וְאֶשְׁלַח *I herewith send ... וְאֶשְׁמְרוּ* *and thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity קָמַלְתָּ לָּבֶטַח *might easily have lain* (lit. almost lay) ... וְהִבֵּאתִי *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְנִשְׁמַרְתֶּם *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. הִשְׁמַרְתֶּם ver. 9) Deut. 4: 15, 29: 8, וְאָמַרְתָּ Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְיָדַעְתָּ Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְיָדַעְתָּ means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נֹפֵל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֹהֵב *loveth righteousness* Ps. 33: 5; *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh* and the earth לְמִדָּה *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* מְזַבֵּחַ וּמִקְטֹרֶת *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נֹרֵא not only *feared* but *worthy to be feared*, מְדַלֵּל *worthy to be praised*, נְהַמֵּד *desirable*, נֹמָל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מֵדַע *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הִיָּה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִיָּה מְבִיא *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נָתַן *given*, מְרִשָּׁב *restored*, מְרִשָּׁה *slain*, מְשִׁיב *kept*, מְשִׁיב *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מָת *dead* more frequently than *dying* or *about to die*, הִיָּצְאוּ *that went forth* Gen. 9: 18, הִבָּאוּ *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* יָצַד *that hath hunted venison* Gen. 27: 33; *these are the gods* הִמְצִיחַ *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לָקַח Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, מְבַחַח *trusting*, § 90, נִלָּחֵם *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came ... and Lot (was) sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ... with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יִרְדּוּם *coming down* 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נוֹלָד (who shall then be) *born* Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּגִּיד *who had told him* 2 Sam. 1: 13 or the relatively future *he did not tell him that he בָּרַח was about to flee* Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses רִעָה הָיָה was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne יִהְיֶה נֹכַח shall be established for ever*, 1 Chron. 17: 4, *let their habitation be יִתְפָּרַח desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ כְּגֵרִים *were already circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense *וַיִּקְרְאוּ נִקְרְאוּם and they were read before the king*. The jussive הָיִי, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרַח, אָרַח and in a few other cases. Jer. 2: 17 *בְּצֵאת בִּזְלִמָּה* seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 24, Gen. 38: 29, 40: 10.

δ. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, *אֵין אֶחָד פֹּתֵר there was no one interpreting* Gen. 41: 8, *אֵין אֶנֶּכִי נֹתֵן I am not giving* Ex. 5: 10, *אֵין חֶבֶן אֶרֶץ straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them *לֹא יִתְפָּרַח* Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and לא תיהיה not saving alive* Ps. 22: 30.

INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מהדיוקתך הולכת תכלה what doth your reproof reprove?* Job 6: 25, *אכל to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness shall be* *השקט והבטח quietness and confidence* Isa. 32: 17; the construct more frequently, either without *ל to do justice is a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *the words of the wicked are* *לצדקת דם to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. a, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *למדו to learn to do well*, *אצרה חסד redress wrong* Isa. 1: 17, *until he knows the evil*, *ויבחר and to choose the good*, 7: 15, *ולא יאבדו בדרךיו הלקה and they would not walk in his ways*, 42: 24, *thou wilt make us offscouring* *ויאוס and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הדרך הטהור the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition *ל to*, *אכל I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עצ ללדת ועת למהר a time to be born and a time to die* Eccl. 3: 2 ff.; *ל* is less frequently omitted in prose than in poetry, *I know not (how) פאתה הבלם thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *עצדים עתיד ready to rouse leviathan* Job 3: 8. *ל* is not prefixed to an infinitive, which is preceded by a noun in the construct state *בשנת תרט"ו in the year of Tartan's*

coming Isa. 20: 1, *עַתַּת כְּסוּד וְעַתַּת רִקְדָּה a time of mourning and a time of dancing* Eccl. 3: 4. Such verbs as *בָּעֵלָה to finish*, *יָרָא to fear*, *לְעַצֵּר to hinder*, and *צִוָּה used negatively to command not to do anything*, may be followed by *מִן* from with the infinitive. Thus *Moses finished speaking lit. from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but לְ ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *הֵסֵיב לְדַבֵּר he finished speaking lit. to speak* Gen. 18: 33, which is the more usual construction. *לֹא יָרָא לְשֹׁבֵת he feared to dwell*, Gen. 19: 30, but *לֹא יִרְדּוּ אֶל־חֵירָא בְּרָדָה fear not to go down* Gen. 46: 3, Ex. 3: 6, 34: 30; *הֵחֵס בְּיָדָהּ מִבְּעָרָה from bearing* Gen. 16: 2; *I shall command בְּרִחַמַיִר not to rain lit. from raining* Isa. 5: 6, though the more usual construction would be *לֹא יִבְרָחַיִר הַמַּיִר not to rain* Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. מִן is also used with the infinitive in other connections in a negative sense *his eyes were dim* *בְּרָאוּ* so as *not to see lit. from seeing* Gen. 27: 1, *בְּעֵינַיִךְ not doing thy ways* *בְּמִצְוֵיֶיךָ not finding thy pleasure* Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future *בְּיָדֶיךָ בְּמִצְוֵיךָ* Deut. 33: 11); or to indicate comparison, § 264, *לֵבְבִי בְּיְהוָה is better* *בְּבָשָׂר than to confide in man* Ps. 118: 8, 9, Eccles. 4: 17, though לְ may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *לְעֵצֵר לְדָוִד too little to be* Mic. 5: 1.

e. The preposition לְ is used with the infinitive to express (1) design or purpose, *הֵלַךְ לְעֹלֹת וּלְזִבְחֹת לְהַשְׁתַּחֲוֹת to worship and to sacrifice* 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 33: 30, Ezek. 17: 14. (2) the result, *תִּשְׁמֹר לְעֵדוֹתַי so as to walk in his ways* *לְשֹׁמֵר לְשֹׁמֵר to keep his statutes* 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *הֵלַךְ עַד לְבָרֶכְתִּי until he knows* Isa. 7: 15; or to the Latin gerund in *דִּבֶּר לְאָמַר he spoke saying lit. so as to say*, Lev. 10: 3 (but Num. 6: 23 *אָמַר* by § 280. 2), *בָּרָא לְעֹשֶׂה created so as to make*, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *לְשֵׁלֶּחַ at Joab's sending i. e. when Joab sent* 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *אֲשֶׁר לְהֵיוֹת that which is to be* Eccles. 3: 15, *כֹּה־לְעֹשֶׂה what is there to do i. e. what shall I do* Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *הָיָה לְהֵיוֹת the sun was about to set* Gen. 15: 12, Josh. 2: 5, *הָיָה לְהֵיוֹת they came to be* 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *לְכַרֵּד one is to cut*, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *אֵין לְהוֹסִיף it is not possible to add to it and לְהוֹסִיף אֵין לְהוֹסִיף there cannot be taken from it* Eccles. 3: 14, 2 Chron. 20: 6; necessity, *לְהוֹצִיא is to bring out i. e. must bring out* Hos. 9: 13, *לֹא לְהוֹצִיא one must not make mention* Am. 6: 10, Job 30: 6; propriety or duty *לֹא לְהוֹרִישׁ is not to be registered* 1 Chron. 5: 1, 9: 25, *לְהוֹצִיא should one help the wicked* 2 Chron. 19: 2, *לְהוֹצִיא you ought to smile* 2 Kin. 13: 19. In some instances it is doubtful whether לְ with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as **ב** *in*, **כ** *like*, **א**, **עד** *until*, **על** *upon*, **לְעֵן** *in order to*, **בְּיַעַן** *because of*, **לְפָנַי** *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. **וַיִּזְחַל** *to be* after a preposition, *he removed her* **מִמֶּנִּי** *from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. **וַיִּבְרָא** *in their being created* i. e. *when they were created*; *in the day* **וַיִּבְרָא אֱלֹהִים** *of Jehovah God's making earth and heaven* Gen. 2: 4; *there was no water* **וְלֹא הָיָה מַיִם** *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, **וְיָשְׁבֵתִי** *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, **וַיִּקְבַּץ** *the accepting of the person of the wicked* Prov. 18: 5, **וַיִּתְּנָה** *to yield its strength* Gen. 4: 12, 1 Kin. 18: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. c, 259.

e. The negative adverb ordinarily used with the infinitive is **לֹא**, *I commanded thee* **לֹא תֹאכַל** *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once **לֹא** 2 Kin. 23: 10; with the prep. **כִּן** *Num. 14: 16*, Ezek. 16: 28, **לֹא** occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; **עַד-לֹא** four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, **וַיִּשָׁחַד וַיִּשְׁחַט וַיִּשְׂתַּח וַיִּשְׂתַּח** *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do* **וְהִסַּח** *take away the hedge*, **וַיִּפְרֹץ** *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* חָרַקְתָּ חֲרִיק *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* וְהָיָל וְנִגְלוּ *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them . . .* וְהָרַקְתָּם *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* וְרָפְאוּ וְרָפְאוּ *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. וְהָרַקְתָּם Josh. 3: 16, וְהָרַקְתָּם, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexions as to tense and other relations from it, וְהִתְקַלְפֵי *and they blew with trumpets* וְנִפְצְרוּ *and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this* וְרָאִיתִי וְנָתַתִּי אֶת־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וְכָתוּב *and write the papers* וְחָתְמוּ *and seal (them)* וְהִזְקִי *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, הִרְיֵב עִבְדֵי יְהוָה (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so הִרְצִיחַ וְהָשׁוּב הַחַיִּים רָצוּחַ הַחַיִּים *the living creatures ran and returned* Ezek. 1: 14, אֲנִי מְבַרַּח אֶת הַיָּם *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, זָכוֹר זְכוֹר *remember the sabbath-day* Ex. 20: 8, הֵלֵךְ הֵלֵךְ *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, בּוֹתַח תָּמוּתָה *thou shalt surely die*, Gen. 2: 17, רָאוּ רָאוּ *we plainly saw* Gen. 26: 28, הִשְׁאֵל שְׂאֵל *asked very strictly* Gen. 43: 7, הִלַּח הִלַּח *I have done very wickedly* 1 Chron. 21: 17, לֹא הִשְׁמִיד אֲשַׁמֵּד *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *thou shalt not conceal him but תִּהְרַגְנִי shall surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 128: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as יֶקֶם אוֹרָה *only sets an act over against every thing beside*, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13, Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

2 Kin. 18: 53, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niph'al יִסְקַל יִסְקוּל Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual טָרַח טָרַח Gen. 37: 33, H phil יָרַם יָרַם 1 Sam. 23: 22, Hoph'al מוֹחַ יִמּוֹחַ Ex. 19: 12, Hithpa'el מוֹחַ יִמּוֹחַ יִמּוֹחַ Isa. 24: 19; or one derivative species with another of like signification, חָתַח חָתַח Lev. 19: 20, חָתַח חָתַח לֹא חָתַח לֹא Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, אָכַל אָכַל Zeph. 1: 2, Jer. 8: 13 (אָכַל and כָּסַח), יָדַע יָדַע Isa. 28: 28 (אָרַשׁ and יָדַע), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future הֵן is sometimes adopted in verbs joined with the abs. inf. שָׁמַר שָׁמַר Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb הֵן הֵן Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, לֹא מוֹחַ יִמּוֹחַ Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, הֵן הֵן Neh. 1: 7, הֵן הֵן Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, כָּהֵן כָּהֵן 2 Sam. 6: 20. The finite verb is repeated, הֵן הֵן 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, הֵן הֵן Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, וַיֵּצֵא וַיֵּצֵא וַיָּשׁוּב and it went out going and returning i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, הֵלְכוּ הֵלְכוּ וַיָּבֵאוּ they went on lowing as they went 1 Sam. 6: 12, וַאֲרַבֵּר אֲלֵיכֶם וַאֲרַבֵּר and I spake to you acting early and speaking i. e. continuously and earnestly Jer. 7: 13.

a. Thus, וַיִּשְׁפֹּט וַיִּשְׁפֹּט he judges, judges i. e. is always judging Gen. 19: 9, וַיֹּאכַל וַיֹּאכַל he is also forever devouring Gen. 31: 15, וַיִּצְרַח וַיִּצְרַח he has gone on refining Jer. 6: 29, וַיָּבֹא וַיָּבֹא and he shall come repeatedly Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus וַיֵּרַד וַיֵּרַד וַיֵּלֶךְ וַיֵּלֶךְ I will go down with thee to Egypt and וַיֵּלֶךְ וַיֵּלֶךְ will also surely bring thee up Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 וַיְבָרֵךְ וַיְבָרֵךְ might mean kept on blessing these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: *שמעו בקול דב'יכם* may mean *hear attentively* Job 18: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb *הלכו וקצרו* *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, *עלם ובוזח ... הוד ענה* 2 Sam. 15: 30, *הלך ובוזח* Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, *והלך חלוקה ונגל* Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, *הלכה ותפסה* ... *הלכה ותפסה* Judg. 4: 24; the finite verb is omitted in *קדחתי ונגדתי* Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, *היה חלוקה ותסור* Gen. 8: 5, *היה והתפאש חנה ונגל* 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, *הלכים הלכה* Josh. 6: 13, *הלכה ויבזל* ... *חנה* 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, *להיות* *in order to widows' being their prey* and *יבזו* *that they may plunder orphans* Isa. 10: 2, *בולו* *leading counsellors away spoiled* and *יהויל* *he maketh judges fools* Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 83, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוֹאִיל הָלַךְ *he was willing, walked* i. e. *he was willing to walk or walked willingly* Hos. 5: 11, לֹא אוֹסֶף עוֹד אַרְחָם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, מְבַרְחִים הֵלֵךְ *being early to go or going early* Hos. 6: 4, הַרְאִיתִי אֶבֶל *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכֵנִי *and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבֵּי דַבְרֵי *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִכְמִיכּוּ שְׂחָרֵי *they have deepened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיִּרְדָּךְ וַיִּרְדָּךְ *and he hastened and ran, ran hastily* 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיִּסֶּה לְשַׁלֵּחַ Gen. 8: 10 *and he added to send or* וַיִּסֶּה וַיִּשְׁלַח 1 Sam. 19: 21 *and he added and sent, for he sent once more*; וַיָּשֹׁב לְרֹאשׁוֹ Job 7: 7 *return to see or* וַיָּבֹרֵךְ וַיֵּרָאָהוּ Eccl. 4: 7 *return and see for see again*; וַיִּקְרֵיב לְבֹא *brought near to come, came near* Gen. 12: 11, וַתִּבְאֵר לְבָרְחָהּ *didst hide thyself to flee, flee secretly* 31: 27, הֲקִשְׁתָּהּ לְשֹׂאִל *thou hast been hard in asking, asked what is hard* 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִפְעִילָהּ לְחַסְדָּו *he was wonderfully helped* 2 Chron. 26: 15 and וַתִּפְעַלְהוּ לְחַסְדָּו *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶבֶל נְכוֹרֵי *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא הוֹסִיפִי וַיִּקְרְאוּ לָךְ *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַזֵּב *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וַיֵּדַעְתִּי וַיִּצְאָהוּ *I knew and might find him* i. e. *how to find him*, Job 23: 3.

OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **אֵל** the sign of the definite object; if a personal pronoun, it is suffixed either to **אֵל** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוָה** ver. 7.

b. A noun, which is the direct object of a verb, may receive **אֵל**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֵל אֱבְרָהָם Alraham* Gen. 22: 1, or is made so by the article, *God saw אֵל הַאֵשׁ the light* Gen. 1: 4, a pronominal suffix, *take, now, אֵל יַעֲקֹב my blessing* Gen. 33: 11, or construction with a definite noun, *Jacob called אֵל הַמָּקוֹם the name of the place* Gen. 35: 15. The particle **אֵל** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **אֵל** may be repeated before each of them, *I have given אֵל אֶרֶץ הַחַיִּץ הַזֶּה this land ... אֵל הַכֵּנִיזִי the Kenite אֵל הַכֵּנִיזִי and the Kenizzite, etc., etc., Gen. 15: 18-21; they stripped אֵל יוֹסֵף Joseph אֵל הַבְּשֵׁם of his coat אֵל הַבְּשֵׁם the full-length coat* Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after **אֵל**, which of itself indicates the definiteness of the noun, *he reared up for himself אֵלֶיךָ אֶת־עַמֻּדָה the pillar* 2 Sam. 18: 18; *and carver strengthened אֶת־עַמֻּדָה gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; *אֵלֶיךָ אֶת־עַמֻּדָה 1 Sam. 26: 20* is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with **אֵל**: *אֵלֶיךָ אֶת־לֶחֶם this ye shall eat* Lev. 11: 9; *אֶת־אֶחָיו אֵלֶיךָ this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; *אֶת־אֲשֶׁר־עָשָׂה אֵלֶיךָ אֶת־בְּנֵי־אִשְׁתֶּךָ whom they have cast into the prison* Jer. 38: 9; *אֵלֶיךָ אֶת־בְּנֵי־אִשְׁתֶּךָ what his youngest son had done to him* Gen. 9: 24; *אֶת־מִי אֵלֶיךָ whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter **כִּי**; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, **אִישׁ** *any one, each* Ex. 21: 28, Num. 21: 9, **אֶחָד** *one* 1 Sam. 9: 3. With personal pronouns, **וַיְבָרֶכֶת אֹתָם** Gen. 32: 1, or **וַיְבָרֶכֶם** Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, **אֶת־הַבַּיִתִּים כָּל־אֲשֶׁר־בָּהֶם** *as for the iron, it fell* 2 Kin. 6: 5; **אֶת־כָּל־אֲנָשֵׁי חַיִּיל** *as for all these (they were) men of valour* Judg. 20: 44; **אֶת־הַחֻקֹּתַי** *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. **לְ** occasionally stands in a similar manner before a noun placed absolutely, **לְיִשְׂרָאֵל** Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard **אֵל** as the sign of the object in such passages as **וַיָּבֵא הַלֵּוִיִּם וְאֶת־הַיְהוּדִים** 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, **אֵל** is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, **וַיִּתֵּן אֶת־הָאָרֶץ** *dandum est terram, let the land be given* Num. 32: 5, **וַיִּגַד לְרֵבֶקָה אֶת־הַדְּבָרִים** *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, **אֵלֶיךָ אֶת־הַדָּבָר** *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, **לְךָ וַיְהִי** *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20, 13, Josh. 22: 17, Neh. 9: 32, so with **אֵין** Hag. 2: 17. In 2 Kin. 18: 30 **וַיִּתֵּן אֶת־הָעִיר** *the city shall be given*, the verb agrees with **עִיר** notwithstanding its reception of the sign of the object (**אֵין**)

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without **נָסַח** by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 18: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With **הָיָה** *there was*, **הָיָה קִלְקִיל** Gen. 5: 23, 31 (but **נִחַדְדִּי** vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, **וַיָּבֵא** and he brought (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, **אֶרְאֶנּוּ** *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether **לֹא אָשִׁיבֶנּוּ** *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is **עָמַד עוֹמֵר** a verb that stands still; a transitive is **עָמַד יוֹצֵא** a verb that goes out; if it has one object, it is **יוֹצֵא לְשֵׁנִי** *going out to a second*, another than its subject; if it has two objects, it is **יוֹצֵא לְשֵׁנֵי** *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, **כַּדְּפַלְתָּ אֱלֹדִים אֲזִיכָרֶם** like God's overthrow of Sodom Isa. 13: 19, **לְשֵׁנֶיךָ אֲזִיכָרֶנּוּ** for the salvation of thine anointed Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הַבַּיִת מְלֵא הָאָנָשִׁים** *the house was full (of) men* Judg. 16: 27, **טִבַּעְתִּי עֲלֹת אֵילִים**, *I am sated (with) burnt-offerings of rams* Isa. 1: 11, **הַכֶּרֶנִּי לֵל** *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: **הַהִלָּה תִלְבְּקָה הַלֵּב** *shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, **מִיַּם הַיָּרְדֵּן** *runneth down (with) water* Lam. 1: 16; **כָּלֵךְ קָמְשׁוֹנִים** *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, **צֹמַח עֲצִים** *growing up with trees* i. e. producing trees Eccles. 2: 6; **רִיב הַכְּבֹהַשׁ** *buddeth forth wis-*

dom Prov. 10: 81; עָבְרוּ דְבַר־רָע *they overflow with deeds of wickedness* Jer. 5: 28; וְשָׂרָץ צְפֹרֵתִים *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, וַלְלֶךְ אֶת כָּל־הַמִּדְבָּר *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, הֹלֵךְ הַיָּשָׁר *walking (in) righteousness* Isa. 33: 15, וַיָּבֹאוּ הָעִיר *and they came into the city* Josh. 8: 19, וַיֵּצְאוּ אֶת־הָעִיר *they went out (of) the city* Gen. 44: 4, וַיֵּשְׁאוּ *they went up (to) the top of the mountain* Ex. 17: 10, וַיֵּרְדוּ שְׂאוֹל *they shall go down (to) Sheol*, Ps. 55: 16, וַיַּחְדְּדוּ *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, הִלֵּמְתִי הַלֵּוֹם *I have dreamed a dream* Gen. 37: 9; וַיִּסְפְּדוּ־שָׁם בְּיַסְפָּד *and they lamented there a lamentation* Gen. 50: 10; וְהָבֵל תְּהַבֵּלוּ *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, הָמְהָה גְּדוּלָּה קְנִיאָתִי *I have been zealous a great fury* Zech. 8: 2, אֵישׁן הַמָּוֶת *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 84, 48: 16, Lev. 28: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, הָלָה אֶת־רַגְלָיו *he was diseased in his feet* 1 Kin. 15: 23; וְהָיָה אֲנִי הַכִּסֵּא *in the throne will I be greater than thou* Gen. 41: 40; וְנִשְׁקָפוּ *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, *קִיַּי אֶת־קוֹלִי I cry as to my voice*, with my voice Ps. 3: 5. *תָּהָא אֶת־יָדְךָ as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand; thou didst tread in the sea אֶת־סוּפְיֹתֶיךָ as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, עֵינַי 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish אֶת־הַדֶּגֶל as to the way* Ps. 2: 12, *impoverished אֶת־הַרְוֵיבֹהוּ in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition לְ 1 Kin. 10: 23, Jer. 30: 12, or אֶ 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of אֶ in (1) after such verbs as אָרַז (also direct object) *to seize or hold*, הִחֲזִיק (also direct object) *to lay hold of or hold fast*, הִצִּיק (also with לְ or אֶ) *to cleave to*, בָּחַר (also direct object) *to choose*, הִיאָחֵז (with לְ to believe) *to believe in*, אָמַן (with אֶ to trust to) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense נָגַע (also with direct object, אֶ, אֶל, עַל or עַד) *to touch*, שָׁמַע (also with direct object, לְ, אֶל or עַל) *to hear, hearken to*; with הִחֲזִיק *to smell*, רָחַח or חָזַח *to see* it suggests that the sense is delightedly fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association with, בָּ בוא *to come with* i. e. *to bring*, Ps. 66: 13, אֶ הֲלִיךָ *to go with* i. e. *to take*, Ex. 10: 9, so אֶ עָבַד *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after אָכַל *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, לָחַם *to eat* Ps. 141: 4, שָׁתָהוּ *to drink* Prov. 9: 5, הִשָּׁתָהוּ *to give to drink* Ps. 80: 6 and the like; אֶ may be similarly used (the part taken from the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), אֶ בָּיַד *to deal treacherously with*, אֶ נִלְחַם *to fight with*, אֶ מָצַל *to trespass against*, אֶ מָרַד (also with direct object) *to rebel against*, אֶ חָרָה (also with אֶל or עַל) *anger burned against*.

b. Verbs denoting fear or shame are followed by מִן from, since one instinctively turns away from that which excites these emotions, so בָּיַד, הִתָּחַן, הִתָּחַן, הִתָּחַן, הִתָּחַן, which also take a direct object, and בּוֹשׁ, הִתָּחַן, הִתָּחַן etc.

c. Any verb may be followed by לְ to indicate the indirect object to which something is done, *he said לָהֶם to them* Gen. 1: 28, *I have given לָכֶם*

to you, ver. 29, or for which something is done (dative of advantage) e. g. *to fear for* or *on behalf of* Hos. 10: 5, *to be zealous for*, *to fight for*, *to pray for*, *to plead for* etc. It is thus used pleonastically with suffixes referring to the subject of the verb *לָךְ לָךְ go for thee* i. e. *go thou*, *לָךְ בָּרַח flee thou*, *לָנוּ נִגְזַרְנוּ we are cut off for us* i. e. so far as we are concerned Ezek. 37: 11. The verb *הָיָה to be* with *לְ* may mean (1) *to be* or *belong to* any person *לָךְ יִהְיֶה it shall be or belong to thee* i. e. thou shalt have it Josh. 17: 18. (2) *to be for* or *serve as* any thing *לָךְ לְאוֹת and it shall be for a sign* Ex. 13: 16, or with *לְ* both of the person and the thing, *it shall be for a sign ver. 9*, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) *to be unto* or *to become* *לְבָנִים יִהְיֶה he shall become a nation*, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *לָךְ נָתַתְּ לִי thou hast given me the land of the south* Judg. 1: 15 for *לִי נָתַתְּ thou hast given to me*, which occurs in the same verse; *לָנוּ אָמַרְנוּ grant them to us* Judg. 21: 22; *אֶגְדֶּלְךָ I would declare to him* Job 31: 37. So in a few instances after intransitive verbs, *גָּדַלְתִּי he grew up to me as to a father* Job 31: 18, *יִגְדֶּלְךָ shall dwell with thee* Ps. 5: 5, 13: 5, *עָמְדָה encamping against thee* 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ מֵעַדְתֵּי הָעִיר* Gen. 44: 4, or by the indirect, *יָצְאוּ מִן־עַדְתֵּי הָעִיר* Josh. 8: 22; *to fight* is followed by *עִם* with Josh. 10: 29, by *בְּ* in (*בַּיה* in *eam*) ver. 31, by *עַל* against ver. 38, by *אֶת* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *לְ* to, in reference to, thus, *אָהַב to love* any one and *to have love* to any one, *רָפָא to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ to save* and *to grant salvation* to any one, *הָרַח to destroy* and *to bring destruction* to any one, *הִשְׁמָע to hear* and *to give ear to*; *הִגִּיד to tell* with or without *לְ*; *הִצְדִּיק to justify* takes a direct object except Isa. 53: 11 where it has *לְ*; *הִצִּיל to deliver* has *לְ* once Jon. 4: 6; so *כָּבֵד to honour* Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *לְ* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* with, thus *הִקְבִּי שׁוֹפָר* *blow the trumpet* Hos. 5: 8, *הִדְבִּיעַ בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3: 27; *בָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143: 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praeagnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּהַלַּלְתָּ לְאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, *פָּתְחוּ אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 *בְּקִרְוֵי הַרְיָיִם עֲנִיתֵנִי* *thou hast answered (by saving) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: *וְהִאֲכַלְתִּי אֹתָם* *and I will make thy oppressors eat their own flesh* Isa. 49: 26; *לֹא הִרְאֵנוּ אֶת־כָּל־אֲלֹהֵי* *he would not have caused us to see all these things* Judg. 13: 23; *יִתְּנָהּ* *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אָמַר אֱלֹהִים אֲחֻזָּה* which God commanded him Gen. 6: 22; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֶת־כָּל־* לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל *to teach the children of Israel all the statutes* Lev. 10: 11; *הִכִּיתָ אֶת־כָּל־אֹיְבֵי לְחֵי* thou hast smitten all my enemies on the cheek Ps. 3: 8; *שָׂאוּ־יְדֵיכֶם לְקֹדֶשׁ* lift up your hands to the sanctuary Ps. 134: 2; *וְהִקְיָם מִזֶּה־הַמָּוֶה* and he shall discomfit them a discomfiture Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל* to ask Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *יָרַר* to instruct Prov. 31: 1, *צִוָּה* to command Ex. 4: 28, Deut. 1: 18, *קָנָה* to answer 1 Sam. 20: 10, Job 9: 3, *גָּזַל* to treat well or ill, Gen. 50: 15, 1 Sam. 24: 18 (comp. *קָבַשׁ* Ps. 21: 4, *שָׂתַר* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *וַיִּרְבְּמוּ אֹתוֹ אֲבָן* and they overwhelmed him with stones Lev. 24: 23; *וַהֲגִירָתָה אֶת־חֶמְדְּךָ* and thou shalt gird them with a belt Ex. 29: 9; *אֶת־הָאֲדָמָה* with which thou shalt sow the ground Isa. 30: 23; *וַיַּצֵּר אֶת־הָאָדָם עֶפֶר* and he formed the man of dust Gen. 2: 7; *אֲשֶׁר שָׁלַחְתִּיו* for which I have sent it Isa. 55: 11; *וַיִּבְנֶה אֶת־הָאֲבָנִים מִזִּבְחָה* and he built the stones into an altar 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *בְּקִשְׁתָּה* Num. 10: 2, *רִקְעֵי* 17: 8, *אֲבִיר* Deut. 15: 14, *אֵלֶּף* 28: 24, *רֵאשִׁיב* Judg. 7: 16, *בְּרִבּוֹת* Pa. 21: 7, *לְבַשׁ* 74: 2, Isa. 37: 26, *קִיר* Ezek. 4: 3. The result: *I will make all thine enemies* *כָּרַח* back, oblige them to turn their backs in flight Ex. 23: 27, Pa. 18: 41, 21: 18; *I will not make you* *עָלַז*

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *ב* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *ל* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע בְּכָל* *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם מִתְנוּדָה* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *רָאִיתִי צְדִיקִים אֶתְהָרָה רְאִיתִי צְדִיקִים* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *תִּשְׁבֹּתוּ אֶת־לְשׁוֹנֵיכֶם כְּשֵׁבֶתוֹם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *eat it alive* *חַיֵּה הַמֶּלֶךְ* Lev. 10: 12, *take the king alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *when he saw* *אָדָּה* *the angel that smote* 2 Sam. 24: 17; *מִסָּמֵחַ* would mean that *he saw the angel smiling*, in the act of so doing, Gen. 21: 9, 27: 8, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *אֶת־רֶכְבִּים אֶת־וָאֶחָה אֶת־רֶכְבִּים* *remember me and thee riding* the pronouns are in their separate form and *אֶת* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַע אֶת־קוֹל* as well as to *שָׁמַע* itself, *קוֹל הוֹרֵר רוֹקֵק* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלְּקֵהָ* *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *אָדָּה הָאוֹר פִּירְכּוֹב* *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *פִּירְכּוֹב הָעֵץ* *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וַיִּמְלְתֶם אֶת־בְּשָׂרְיִי עֵרְלָתְכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שָׁלְחָה קְשָׁה* *sent* (or charged) *with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, *בָּצִירָה* Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* *בָּצִירָה* unleavened Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, *וְהִרְאָה אֹתָהּ וְהִבְרִיךְ* and it shall be shown the priest Lev. 13: 49, but on the other hand *אֲשֶׁר הִרְאָהָ* which thou wast shown Ex. 26: 30.

b. The agent of a passive verb may be indicated by לְ as the one to whom the action belongs, *וְהִשָּׁבְנוּ לָהּ* we are accounted by him strangers Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, *לִי יִהְיֶה* probably shall be held under pledge by it as its debtor Prov. 13: 13, 14: 20, *לְבַדָּי לְבָדָי* kept by its owner, Eccl. 5: 12 (but *לְבַדָּי לְבָדָי* kept for thee 1 Sam. 9: 24), Jer. 8: 3; or less frequently by מִן as the one from whom the action proceeds, *לֹא-נִצְפְּנִי לְאֵלֵי הַשָּׁמַיִם* not reserved by the Almighty? Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהִנֵּה טוֹב מְאֹד* and behold (it was) very good Gen. 1: 31; *וְהִכְעֵס הַרְבֵּי* and he was greatly provoked Neh. 3: 33; *אֲנִי מְאֹד הַרְבֵּה* thy exceeding great reward prop. thy reward very much Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *בֹּקֶר וְצַהֲרָיִם וְעֶרְבַּיִם* evening and morning and noon will I pray Ps. 55: 18; *הַיָּלֵל* to-night Num. 22: 8; *גִּדְעוֹן* came at the beginning of the watch Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase from generation *דֹּר* to generation Ex. 17: 16. Time how long: *וְהִשָּׁטַח הַבַּיִת שֶׁבַע יָמִים* seven days Lev. 14: 38; the land rested *שְׁבַע עֶשְׂרִים שָׁנָה* eighty years Judg. 3: 30, Gen. 5: 3, 14: 4, Lev.

26: 84, 35, Deut. 4: 9, 2 Sam. 20: 4; Ps. 45: 7, sometimes with **אֵל** when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, **בַּדֶּלֶת** at the door of Gen. 18: 1, Judg. 9: 35, **בַּבַּיִת** at the house of Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, **בֵּית-לֶחֶם** at Bethlehem 2 Sam. 2: 32, **בֵּית-אֵל** at Bethel Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, **בְּצִרְיָה** Lam. 5: 6, appear **אֶת-פְּנֵי אֲדֹנָי** at the face of the Lord Ex. 34: 23 (comp. 23: 17 **אֶת-פְּנֵי**). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: **שְׁלֹשׁ אַמּוֹת גְּבוּהַ** three cubits high Ezek. 41: 22; **חֲמִישָׁתַּיִם אַמּוֹת אָרְזָה** five cubits as to (in) length Ex. 27: 1; **הָיָה יוֹם אֶרְבֵּי יוֹם** a day's journey 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: **שֶׁבַע פְּעָמִים** seven times 1 Kin. 18: 43; **הֵעֲרִיב קִרְבָּנִים כְּכֹלם** return according to the number of them all Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: **יָשְׁבוּ בַּבְּטָחָה** in security Deut. 12: 10; **יָשְׁבוּ רִזְזִיָּה** loftily Mic. 2: 3; **הָיָה עֲרִיצָה לְיִשְׂרָאֵל** according to a law of Israel, or this may be in apposition with what precedes, it is a law of Israel Ps. 122: 4; **לֹא תֵלֵךְ לְפָנָיו מִפְּנֵי חֲרָדֵי** for fear of briars Isa. 7: 25; **לְעֹמֵר אֶחָד** with one consent prop. shoulder Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition **לְעֹמֵר אֶחָד** 2 Sam. 18: 5, or not **הֵיכָל הַיְהוָה** Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *תָּבֵא דְבַרְיָהּ* *let thy words come to pass* Judg. 13: 12, *יָשָׁר בְּשִׁפְטֵיָהּ* *upright are thy judgments* Ps. 119: 137, *אֲנִיחָהּ בְּפְרוֹתֶיהָ* *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וַיִּקְרָא וַיִּגְדָּל* *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *בְּבִרְכָהּ בְּרָחָהּ* *they that bless thee shall each be blessed* Num. 24: 9, *כָּהֲלֹקֶיהָ מוֹחַ יוֹבֵחַ* *they who profane it shall every one be put to death* Ex. 31: 14, *צָדִיקוֹת צִדְקָתָם וְחַסְדֵּיהֶם חֲסִידוֹ בְּכָפְנוֹ* *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, *נָתַן* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *בְּרָא אֱלֹהִים* *God created* Gen. 1: 1, *בְּעֹלְמוֹ יוֹבֵחַ* *its owner shall be put to death* Ex. 21: 29, *אֲדֹנָיִם קָשָׁח* *a hard master* Isa. 19: 4, *תְּחַיֶּה* *thy youth is renewed* Ps. 103: 5. When the word *אֱלֹהִים* refers to

false deities, the sense is plural and it is construed accordingly, **כִּי-עֲשׂוּ אֱלֹהִים** *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, **בְּהֵמַת שָׂדֵה תִּבְרִיג** *the beasts of the field pant* Joel 1: 20, **הַיַּבֵּיטָה** *its floods wash away* Job 14: 19, **אֶחָזָהוּ הַבְּלִיַם אֶחֱזָהוּ** *pangs have seized her* Jer. 49: 24, **הַיַּבֵּיטָה רַבְצָה** *jackals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, **τὰ ζῶα τρέχει**.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, **וַיִּזְכְּרוּ הָעָם וַיַּחֲזִיקוּ** *and the people hasted and passed over* Josh. 4: 10, **אֶבְדִּיתָ צֹאן אֲבֹתֶיךָ** *lost sheep* Jer. 50: 6, **כָּל-הַקְּהִלָּה בָּרָם קְדוֹשִׁים** *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, **נָשָׂא תָעַם וַיִּהְיֶה צָרָה לָהֶם** *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, **וַיִּשָׂא וַיִּקְרָא וַיִּשְׁמְעוּ** *and all the congregation lifted up and uttered their voice* Num. 14: 1; **וַיִּאֱמָן הָעָם וַיִּשְׁמְעוּ** *and the people believed and they heard* Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun **אֶרֶץ** *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so *עַם* *people* in the following examples, *חַיְתָא דְּעַמְּךָ* *thy people has done wrong* Ex. 5: 16, *חַיְתָא דְּיִשְׂרָאֵל* *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with *יִשְׂרָאֵל* but with *בְּצַרְבָּדָה*, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, *וַיְהַלְלֶיהָ* *and they* (queens and concubines) *praised her* Cant. 6: 9; *Jehovah deal kindly* *עִמָּךְ* *with you* (Ruth and Orpal) *as* *הָיָה עִיךְ* *ye have dealt* Ruth 1: 8; *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 54, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. e), *שָׂאֵל* 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, *וַחֲכָרְוּ* Isa. 57: 8, *וַהֲרַגְלֵךְ* Jer. 3: 5, *וַהֲבִיאוּ* Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, *לֹא-יָנִישׂא אֲרָם הָאָרֶץ* *the land could not bear them* Gen. 13: 6, *תִּרְדוּ שְׂאֵנִי* *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 18: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: *לְכֶסֶד וְזָהָב הִרְבָּה* *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, *וְהָיָה* 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, אָרַד 1 Sam. 31: 7, even after nouns connected by **וְ** or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* וְהַדְּבָרֵינוּ *have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: אָנֹכִי וְנַשְׂתֵּי אָצִים *I and my maidens will fast* Esth. 4: 16, 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old* Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אָנֹכִי וְיוֹנָתָן בְּנֵי נְהִיָּה *I and Jonathan my son will be* 1 Sam. 14: 40, 20: 23, וְאַהֲרֹן וְאַהֲרָם *thou and Aaron thy brother and ye shall speak* Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, וּבַמִּקְלֹחַ *with staves*, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, בְּנִשְׂתֵּי 46: 15, הַלְדֵּיָהּ Ex. 21: 22, Num. 26: 8, Judg. 12: 7, אֲרִיֹת 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* הָלֵאָם *a dream*, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַחֹת *the eyes of Leah were tender* Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, *שָׂדֵי הַחֶשְׁבוֹן אֶמְלֵל* *the fields of Heshbon languish* Isa. 16: 8, *נִמְצְאוּ לָהֶם נַפְשׁוֹת אֶבְרֹנִים* *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is *כֹּל*, or an abstract expressing a quality of that which follows, *וַיְהִי כָל־יְמֵי שֵׁט* *and all the days of Seth were* Gen. 5: 8, *וַיֵּצְאוּ כָל־הַנְּשִׂאִים* *and all the women went out* Ex. 15: 20, *בַּחֹרֶר תִּלְשְׁדוּ נָקְעוּ* *the choice of his captains were drowned* ver. 4, Job 32: 7, 38: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versa*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *קַרְחוּ וְכַל־עַדְרוֹ* *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, *הִנְיִי רֹאֵה* *behold I (am he who) has laid* Isa. 28: 16, *הִנְיִי רֹאֵה* *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, לְמוֹעֵד אֲשֶׁר שָׁמוּעַל, *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply שָׁם from ver. 9), 63: 18 (or הָאָרֶץ), Dan. 12: 3, Zech. 9: 17.

REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14: 22, בַּבֶּקֶר בַּבֶּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, אִישׁ-אֶחָד לְטִבֵּט אִישׁ-אֶחָד *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, שֶׁבַע שֶׁבַע *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, מֵעַט מֵעַט *little by little* Ex. 23: 30.

a. So also שָׁנָה אַחֲרֵי שָׁנָה *year after year* 1 Sam. 1: 7, שָׁנָה אַחֲרֵי שָׁנָה *year after year* 2 Sam. 21: 1; יוֹם יוֹם Gen. 39: 10, יוֹם בְּיוֹם 1 Chron. 12: 22, יוֹם יוֹם Esth. 2: 11, and once without repetition Jer. 7: 25 *daily, day by day; the breadth* (of the court) חֲמִשִּׁים חֲמִשִּׁים *fifty* (cubits) at each end and so on throughout Ex. 27: 18; אִישׁ אִישׁ *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32: 7, קוֹ לְקוֹ קוֹ לְקוֹ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14: 10; or with the implication of diversity, אֶבֶן אֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, לֵב לֵב *a double heart* Ps. 12: 3.

a. So also דֹּר דֹּר *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, דֹּר דֹּרִים *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 5: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 8: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *וְהוּא* *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, *צֶדֶק צֶדֶק* *justice, justice* i. e. *nothing but justice* Deut. 16: 20, *עֲמֹק עֲמֹק* *exceeding deep* Eccl. 7: 24; so with adverbs, *בְּיָאֵד בְּיָאֵד* *mightily, mightily* Gen. 7: 19, and even a conjunction, *וְיַעַן וְיַעַן* *because even because* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (אֵל), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description *בֵּית הַיהוָה בֵּית הַיהוָה* *the house viz. the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *כָּל־מִשְׁכָּן וְכָל־עֲזָרָהוּ* *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַמְּזִיר הַמְּזִירִים* *a heap, two heaps* Judg. 15: 16, *שָׂדֵה וְשָׂדֵהוּ* Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, *שָׂדֵה וְשָׂדֵהוּ* *waste and desolate* Ezek. 6: 14, 33: 29, *שָׁמֶר וְשָׁמֶר* Lev. 23: 3, Job 30: 8, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *אֶרֶץ וְאֶרֶץ* Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, *קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ* *holy, holy, holy*, Isa. 6: 3, *אֲרֶץ אֲרֶץ אֲרֶץ* *O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, *בְּיָמַי אָנֹכִי* *my dying, mine* 2 Sam. 19: 1, *אֲתָהּ יִדְרְקָהּ* *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁתוֹ* *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 14,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with **בְּ** before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with **כִּי** Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by **וְהָיָה** with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaic, but occurs with less frequency in Hebrew, **וַתִּרְאֶה אֶת־בְּנֵיהֶּן** and *she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* **וַיָּבֹאוּ יְהוֹנָדָב וְיִלְרִיָּה וְיִלְדָּה וְיִלְדָּה** *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle **הֲ**, **הֲתֵלֵךְ** *wilt thou go?* Gen. 24: 58, **הֲאֵלֹהִים אִנִּי** *am I in the place of God?* Gen. 50: 19; an indirect question by **הֲ** or **אִם** *if, to know* **הֲיֹשֶׁבֶם אֶהֱבִים** *whether you love* Deut. 13: 4, **אִם־אֶחְזֶה** *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pends Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether הֲאֵם in Num. 17: 28, Job 6: 13 is equivalent to an emphatic הֲ or to הֲלֵא (אֵם as in oaths § 305. a). The force of the particle הֲ may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. הֲ asks a question, whose answer is uncertain, הֲשֵׁלֵם אֲבִיכֶם *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: הֲשִׁמְרָה אֲנִי אֶנְדָּר *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand הֲלֵא expects an affirmative answer, הֲלֵא הוּא אֶכְרֵלִי *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes הֲ demands an affirmative answer, where any other is obviously inadmissible הֲרָצִיתָ *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, הֲנִגַּל *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances הֲ introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by הֲ and the second by אֵם or וְאֵם; thus direct הֲאֵיךְ *shall I go* אֲחֻדֵּל אֵם *or shall I forbear?* 1 Kin. 22: 6, הֲהֵנֶּהְךָ *is it any pleasure* וְאֵם-רִבְעֵה *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* הֲהִתְאַלְּמָה *whether Jehovah had prospered his way* אֵם-לֵא *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by אִי *or, who knoweth* הֲיִהְיֶה אִי סָבִל *whether he shall be a wise man or a fool* Eccl. 2: 19, or by הֲ repeated הֲהִיא הַחֹזֶק *whether they be strong or weak* Num. 13: 18, הֲלֵא הֲלִרְשָׁנוּ קָרָאתֶם לָנוּ *have ye called us to impoverish us or not?* Judg. 14: 15 or by הֲ הֲנִהְיָה, אִי הֲנִשְׁמָע *hath there been the like* אִי הֲנִשְׁמָע *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אֵם, אֵם-קִדְמוֹת הַיָּצֵר *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, אֵם-מֵאֵי אֲדֹנָי *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry אֵם is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלֵם *thy coming is peaceful?* 1 Sam. 16: 4, לַיָּעַר *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *who* is sometimes strengthened by the addition of a demonstrative, thus *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; *who is he?* Job 13: 19; *who is he that is?* Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. *who* is so invariably used substantively that it is probably to be so construed even in such combinations as *who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; *what* on the other hand is often used attributively, *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. *who* always stands at the beginning of its clause unless preceded by a noun in the construct state, *whose son?* 1 Sam. 17: 56, 58 or by a preposition *after whom?* 1 Sam. 24: 15; the subject may emphatically precede *for what? why?* 2 Sam. 24: 3. *וְ* is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by *הֲ* Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous *thou hast not brought us nor given us* Num. 16: 14, *rebuke me not in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, *ye will not hearken but rebel* 1 Sam. 12: 15, *turn not aside but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, *he hath not despised and hath not abhorred and hath not hidden and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4; 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. לֹא is in poetry sometimes prefixed to nouns forming a sort of negative compound, לֹא-אֱלֹהִים a *not-God*, incapable of being regarded as God, of a nature opposite to his, לֹא-עָמָל a *not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; לֹא and לֹא־אֵל are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus לֹא־רָאָה אֶת־עֵץ הַגָּן Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. c; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in לֹא יִזְוָה לְעוֹלָם Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in לֹא אֶזְכָּר לְעוֹלָם Jer. 3: 12 the negative qualifies לְעוֹלָם it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of לֹא and לֹא־אֵל with the different forms of the future, see §§ 271. b, 272. c, 273, 273. d, 275. 2. c, for אֵין with the participle see § 278. 4. b, for בְּלֹא־אֵין with the infinitive see § 279. e, for לֹא with the emphatic infinitive absolute, see § 281. 1. b.

RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* אֲשֶׁר בְּעִנְיָם

יְסוּדָם *whose foundation is in the dust* Job 4: 19; *the place upon which* Ex. 3: 5; *thou whom I have chosen* Isa. 41: 8; *thou whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר־הוּא *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא בְחֵרְתָּהּ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 הָיָה דְבַר יְהוָה לֵאמֹר *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 48: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר בְּנֵי יִשְׂרָאֵל אֲשֶׁר must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 רְחוּקִים does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֶבְרָךְ is not the relative with the first person pronoun added after the analogy of הוּא in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הַגְּדָה is imper. *which put viz. thy glory*, but not if it is infn. *thou, the putting of whose glory* i. e. *who hast put thy glory*, § 132. 1. אִישׁ when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b. אִישׁ כְּחֻלְמוֹ* according to the dream of each, Gen. 41: 12, *אִישׁ אֶחָד מֵאֶחָיו* from the hand of each one's brother Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, *the silver of each* may be *כֶּסֶף אִישׁ* Gen. 43: 21, 44: 1 as well as *אִישׁ כֶּסֶפוֹ* 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8; but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 *ashes אֲשֶׁר לָאֵשׁ to which the fire shall consume the burnt-offering* Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after *בָּרַךְ*, § 286. 1. a, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after *עָבַר* Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or *אֲשֶׁר* may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by *שָׁם . . . אֲשֶׁר*, § 74) Gen. 35: 13, 14, 39: 20, Dent. 1: 31, or (*to which, whither* after verbs of motion, equivalent to *שָׁמָּה . . . אֲשֶׁר*) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in *אֲשֶׁר*, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* *וַיִּצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ* and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, *to make thee understand אֵת אֲשֶׁר* that which shall befall thy people Dan. 10: 14, *לְאֵשֶׁר* to those who Gen. 47: 24, Ruth 2: 2, *כִּי־אֲשֶׁר שָׂנֵאתָ* into the hand of them whom thou hatest Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun **כִּי** Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) **וְהָיָה נִזְדָּרָה** Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed **וְהָיָה אֲנִי** 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject **אֲשֶׁר** *he that shall come forth* etc. **וְהָיָה** *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where **אֲשֶׁר** is understood in the first clause. The sign of the definite object **אֲשֶׁר** or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause **עַל אֲשֶׁר** not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know* **אֲשֶׁר** *that which shall be* Dan. 8: 19, *we have heard* **אֲשֶׁר** *how* etc. Josh. 2: 10. Exceptions are extremely rare **עִם אֲשֶׁר** *with whom* Gen. 31: 32, **אֲשֶׁר** *whom* Jer. 88: 9, Zech. 12: 10; Gesenius finds another in **אֲשֶׁר** Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, **בַּשְּׂחֹת עָשׂוּ** *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, **אֶלְוָה עָשָׂהוּ** *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent **בְּיַד-הַשְּׁלַח** *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) **שְׂאֵיל רְשָׁאִי** *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with **יָשׁ** Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 **וְהָיָה עִשְׂתוֹ** (but in the

parallel Isa. 15: 7 *וְהָיָה כְּשֶׁיִּשְׁפֹּךְ* (וְהָיָה כְּשֶׁיִּשְׁפֹּךְ), Hos. 1: 2 *וְהָיָה כְּשֶׁיִּשְׁפֹּךְ הַיְהוָה* *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b*. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 *לְקוֹל דְּבָרוֹ* *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns *מָקוֹם* *place* and *יוֹם* *day* are in ordinary prose repeatedly put in the construct before the relative clause even when *אֲשֶׁר* is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where *וְהוּא* is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase *עַל-דִּבְרֵי אֲשֶׁר* *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, *מִמָּוֶת* *from the place* where Gen. 49: 24, *מִמָּוֶת* *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by *Vav* Consec. *וְרֵעַ מְבַנְיָהָ וְהוֹזִינָה* *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where *מִכֶּלֶי* means *from that* which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* *יְעַבְרֵיהֶם* those who *shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render *עַל-פְּתֵי* that which is *upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 81, or by the loose connection of the copulative *and*, *וְשֵׁם* *and her name for whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative *זֶה* or *זוֹ* is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מִקוֹם זֶה יָסְדָתָּהּ *the place that thou hast founded* Ps. 104: 8,
 מִזְמֹרוֹת זֶה תִּשְׁבְּרֵנִי *devices, that they have contrived* Ps. 10: 2.

a. הַזֶּה as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; הָאֵל Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; הָאֵל fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent הַאֲשֶׁר *he whom* i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by לֵל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as כִּי־לֵבָב Lev. 5: 2 or אִישׁ־אֶשׁ Ex. 35: 21, 23, 24; מִי Gen. 19: 12, Ex. 24: 14 and מִי־מָה 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. הָיָה אֲשֶׁר lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some . . . others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes . . . at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus אֲשֶׁר־עִמָּךְ *with whomsoever of thy servants it shall be found* (i. e. if it be found with any one) הָיָה *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 8, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); כִּי Hos. 14: 10, כִּי־אֵל 1 Sam. 20: 4, and the combination כִּי־דָבָר which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, אֲשֶׁר־כִּי *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding כִּי־אֵל is only found in Ecclesiastes, see 1: 9, 3: 15 etc. כִּי is once found in apposition to a vocative אֲשֶׁר־אֵלֶּי *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with אֲשֶׁר, while כִּי has entirely lost its original pronominal character and is only used as a conjunction.

a. After כִּי or אֲשֶׁר *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* כִּי־רָאָה אֱלֹהִים *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by כִּי, *as Jehovah liveth* כִּי (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; *so after* אֲנִי חַיִּים *as I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also כִּי may have the sense of a strong affirmation equivalent to 'it is so that', 'I affirm that', *surely, verily* Job 12: 2. In oaths and protestations אִם *if* has the force of a negative, and לֹא אִם *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, אִם 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; לֹא אִם Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 8, where the affirmation following a negative can best be expressed by *but*. לֹא is substituted for אִם in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause כִּי *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* אֲנִי לֹא־חָלַקְתִּים כִּי *but God* lit. for God did Gen 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently אִם is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* אֲנִי אִם־כִּי *except* (lit. *but when he withheld*) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* אִם כִּי *but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* אִם־יִשְׂכַּח כִּי *no!* *but a wise man benefits himself* Job 22: 2; *who is blind* כִּי־עִוְרִים אִם־עֲבָדִי *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, אִם כִּי *but to-morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present אִם־תִּשְׁלַח כִּי *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* וְאֵם אֶת־עַיִן לִפְנֵי אֲדֹנָי *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return אֲנִי לֹא אָשׁוּב *but* 2 Sam. 15: 21 K'thibh; all are not dead אֲנִי לֹא *but* 2 Sam. 13: 33 K'thibh. In the last two examples אֲנִי is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֲנִי לֹא without a negative Num. 24: 22, Lam. 5: 22. When the particles אֲנִי לֹא belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 82; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲנִי or לֹא, thus אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי.

HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, אֲנִי לֹא אָבִיאוּ אִתּוֹ *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְהָיִיתִי חַיִּינִי *I shall be a sinner* Gen. 43: 9, comp. 44: 32; וְהָיָה אִם עָבַר *if a lion pass through a flock וְהָיָה אִם עָבַר he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with וְהָיָה Gen. 24: 42, 49, Judg. 6: 36,

with **אִם** Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. **וְיַעֲנֵנִי אִם־אֶקְרָא** *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 83: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. **אִם־תִּדְרֹשׁ־נִי** *if thou direct* (lit. shalt have directed) *thine heart* **וַיִּפְרֹשׂ** *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by **כִּי** *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (**וְאִם־יָרָא**), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Consecutive Num. 21: 9, **וַיִּצְדָּק־יְהוָה** (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by **אִם . . . אִם**, or **וְאִם . . . אִם** Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, **וְאִם־זָכָר אִם־נְקִיבָה** *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307: In ordinary usage **כִּי** *when* regards a case as actual, **אִם** *if* as contingent and uncertain, **לִי** *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; **כִּי תָבוֹיא** *when thou comest* (as thou surely wilt) **וְאִם־לֹא יִתְּנוּ** *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא יִחְיֶינָם *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by כִּי vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם אֶרְכָּב *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם סָבְרוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם לִי אֵלֵי Esth. 7: 4, Eccl. 6: 6; לִי Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֵא; לֵא leaves the matter in doubt Gen. 43: 9, לֵא implies the reverse of the negative supposition that is made, לֵא לֹא דָבַדְנוּ *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם יִחַדְוּ *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לִי Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וְדָבְקִים *and if they overdrive them* וְדָבְקִים *all the flock will die* Gen. 33: 13; וְעָזָב *and if he leave his father* וְעָזָב *he will die* 44: 22; שָׁלַחְתִּיךָ *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 33, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb; § 270. 1, may sometimes

suggest a condition; thus the intentional, אֲעֲשֶׂה *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, יִסְתָּר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וְהִמְתָּהוּ הַמַּחֲנֶה *while* (lit. and) *the camp was secure* בְּטוֹחַ Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, וְאַתָּה שֹׂנְאָתָה *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, לֹא תִשְׂרֶפְנָהוּ *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וַיֵּרָא אֵלָיו *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וּפְנֵיהֶם אֲחֻזִּימָה *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with הִשָּׁא *Isa. 43: 8*; with אָחַר *Prov. 17: 16*. Other words may occasionally precede the subject, וְלִי יִקְרָח *Gen. 49: 10*, עוֹדְנוּ חַי *2 Sam. 18: 14*, 2 Kin. 10, 2, *Isa. 6: 6*, Am. 7: 7, *Zech. 2: 5*; or the subject itself may not be expressed, *I have uttered* וְלֹא אֲבִין *without understanding* Job 42: 3, וְשִׁמְעֶיךָ *2 Sam. 13: 20*, וְרָשָׁב *Ps. 55: 20*, וְרוּחָה *Hab. 2: 10*, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spake with you* אָנֹכִי עִמָּךְ *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent having Bethel on the west* בֵּית־אֵל מֵיָמִים פָּרָח *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* מָה תִּשְׁחָדּוּן מֵיָמִים *continuing to revolt* Isa. 1: 5, wine inflaming them 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out stationing themselves at the door* נִצְבִּים בְּעֵצֵם Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. *b.*, either the preterite, *he went there not eating bread* לֹא־אָכַל לֶחֶם there Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device without being able to perform it* בְּלִי־יָכוֹל; Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *a mountain falling wastes away* יָרֵד־נֹגֵל יְבוּל a mountain Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *while he, if he had taken warning, would have saved his life* וְיָדָא כִּי־יִדְרָה *while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver the poor when he cried* עָבִיר בְּשִׁנְעַת הַפְּשִׁיעִים *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *for the child while living* בְּעֵבֶר הַיָּלֵד *for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *lo, when we come into the land, thou shalt bind* וְהָיָה אֲנִיחֵנוּ בְּאֵרֶם lo, when we come into the land, thou shalt bind Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *while one was still speaking, another came* עוֹד זֶה בְּדַבֵּר, הָיָה אֲוֵרָה *while one was still speaking, another came* Job 1: 16; *she sent* הָיָה וְהָיָה *she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אָז־הָיָה אָז־הָיָה

Jacob had only just gone out, אַתָּה בָּרַחְתָּ מִבְּרִיחַ when *Esau came* Gen. 27: 30, Judg. 3: 24, or a future with בָּרַחְתָּ, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 18: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament וְיִיָּדֶה and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, לָמָּחָר Dan. 8: 14, especially in certain familiar phrases, הַיּוֹם הַשֶּׁנִּי *yesterday* and the day before i. e. heretofore Gen. 31: 5, הַיּוֹם הַבָּא *to-morrow* or the day after 1 Sam. 20: 12, שְׁנַיִם שָׁלֹשָׁה *two or three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; in the shepherds' equipment which he had וּבִבְלִקָּיִם *and to speak more precisely in the pouch* 1 Sam. 17: 40; in Ramah וּבְגֵרֵי רָמָה *that is to say, in his city* 1 Sam. 28: 3; thy hand יְרֵמִינָה *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; Jehovah set the sword of each against his fellow וּבְכָל־הַמַּחֲנֶה *and that in all the camp* Judg. 7: 22, וְלִבְעָקֵר 1 Chron. 9: 27, וּבְדַבְרֵי־יוֹם 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלִאֲמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem*, where the second term renders prominent something included in the first, but does not cover all that is intended by it; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even, also*; from Israel was וְהִיא *even this*, other things and this too astonishing it is Hos. 8: 6, וּבְבוֹתָם *even in their death* 2 Sam. 1: 23, וְשָׂאֵל *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּמְקְדוּם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וַיִּצְוּם *with fasting* Esth. 4: 3, וַלִּבִּי *with my heart* Eccl. 7: 25, וַעֲבָרָה *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וַבְּנֵי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand כִּם *with* is used for ׀ 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וְכֹל עֵץ *but of the tree* etc. Gen. 2: 16, 17, וְדַע *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּרְפָּאנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וַשׁוּאָה *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַנְכִי *although I was their husband* Jer. 31: 32; or an inference וְהִשִּׁיבֵי *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשֵׁי *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלִיחוּ *and yet they prosper* (or it may be read *that they the orphans may prosper*) Jer. 5: 29, וַיִּצְדִּקוּ *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יִשֵּׁב *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְיָבִילֵי הַשָּׁמַיִם *as sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וְאֵשׁ *so a man* Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהָיָה מַבְּבִיל *when the flood* Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקֹדֶשׁ וְצִבְיָה *both sanctuary and host* Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by וְאוּ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶלֶד *or spear* (prop. *and there was not found spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וְעֵז *and from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְרִגְזוֹ וְשִׂחָק *not whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with וְ there is a tacit allusion to something that has preceded, or to a thought to be supplied, you rage וְאָנִי *but I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 23-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me*, יְהוָה יְהוָה *then shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם *on the third day* אֶת־עֵינָיו *Abraham lifted up his eyes* Gen. 22: 4; וְהָיָה *thy hope*, (is it not) *the integrity of thy ways?* וְהָיָה *thy hope*, Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, *thy father's servant* וְאֲנִי *I have been so hitherto, but now* וְאֲנִי *I will be thy servant*.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וַיִּשְׁׁ 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

δ. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after וַיִּשְׁׁ), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after וַיִּשְׁׁ), Ezek. 33: 33, Joel 4: 2.

INDEX I

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