

Parashat Vayera

פְּרַשְׁת וַיֵּרָא

Genesis 18:2

וַיֵּרַץ

י"ח ב'

בְּרֵאשִׁית

וַיֵּרַץ ([and] he ran) is the *inverted form (צורת הפוך) of the future-tense ("imperfect") *Paal* (פעל) verb יָרַץ (Jeremiah 51:31) and its *variant יָרַץ (Job 16:14) from the root רוץ. *Rule 1D*; Explanatory Note 8.

Genesis 19:1

וַיִּקָּם

י"ט א'

בְּרֵאשִׁית

See וַיִּקָּם in Genesis 4:8.

Genesis 19:21

הִפְכִּי

י"ט כ"א

בְּרֵאשִׁית

הִפְכִּי (*I shall overturn*, also translated as *I shall annihilate*) is an *inflection of the *Paal* (פעל) *infinitive הִפֵּךְ (בְּהִפֵּךְ, Genesis 19:29). *Rule 1A Class II*; Explanatory Note 3.

הִפְכִּי has a **dagesh kal* (דגש קל), which is evidence that פ has a שוא-נח. This is the case with some other infinitives, e.g. נִגְפוּ (בְּנִגְפוּ, Exodus 12:27). However, it is actually unusual for a *Paal* infinitive with a בגדכפת as its third root-letter to have a *dagesh*, even though such a *dagesh* is dictated by the *dagesh kal* rules (see Explanatory Notes 38). Examples of words with no *dagesh*: הִפְכָּה (וּלְהִפְכָּה, II Samuel 10:3); פָּקְדִי (Exodus שְׁמוֹת 32:34), and רָדְפִי (Psalms 38:21).

Genesis 19:24

גְּפָרִית

י"ט כ"ד

בְּרֵאשִׁית

גְּפָרִית (translated as *brimstone* or *sulfur*) is a feminine noun believed to be related to the masculine **mil'el* nouns גֹּפֶר and כֹּפֶר (both in Genesis 6:14). *Rule 1A Class I*; Explanatory Note 2.

Comments:

In the *Tanakh*, גְּפָרִית is associated with fire and brimstone, combustibles, pitch, and tar. In modern Hebrew, גְּפָרִית is the name of the flammable chemical element sulfur, גֹּפְרִי (*sulfide*) is an adjective that refers to a compound that contains sulfur, גֹּפְרָתִי (*sulfatic*) is an adjective that refers to a compound that contains a *sulfate* group, and גֹּפְרָה refers to any *sulfate salt*.

גֹּפֶר and כֹּפֶר have the same second and third consonants, and their first consonants are similar, both being palatal. Thus, גֹּפֶר and כֹּפֶר may be related words or even two versions of the same word. They both appear in the same verse (see above), where *Noah* (נֹחַ) is instructed to build the ark from גֹּפֶר (*gopher*) trees, a word that appears in the *Tanakh* only once. The botanical identity of גֹּפֶר is unknown, but some commentators believe it is pine. *Noah* was then instructed to coat the ark with כֹּפֶר (*pitch, tar*), a word mentioned several times with different meanings, but only once as *tar*. For example, הַכֹּפֶר and כְּפָרִים (Song of Songs 1:14 and 4:13) refer to *kopher*, a plant with fragrant flowers used for making the *henna* dye and the medicinal compound *camphor*. The *kopher* plant is believed to be different from the *gopher* tree.

xxxx The following needs another round of revision in order to shorten it.

Genesis 19:34

מִמְהַרְת

י"ט ל"ד

בְּרֵאשִׁית

מִחֶרֶת means *from the morrow*, i.e. *on the day after the previously discussed day*, and is sometimes translated as *on the next day*. מֶחֶרֶת is both a feminine noun and an adverb, and is related to the masculine noun/adverb מָחָר (Genesis 30:33), meaning *tomorrow*, i.e. *the day after the present day*. (Some Hebrew words act as both nouns and adverbs.)

The first קָמֶץ in מִחֶרֶת is a קָמֶץ-קָטָן falling under Rule 2A but with no class designation because the origin of the מֶחֶרֶת is uncertain and its structure is unusual. These issues are discussed here.

The second קָמֶץ in מִחֶרֶת is the vowel of the word's *stressed syllable; hence, it is a קָמֶץ-גָּדוֹל. The Kamatz Katan Rules are reviewed in Explanatory Note 1. For an abbreviated description of Rule 2A see the entry "Rule 2" in the *Glossary*.

מִחֶרֶת and its *inflections appear in the *Tanakh* (תנ"ך) a total of 32 times, each time with a prefix; for example, in addition to מִחֶרֶת, there are also הַמִּחֶרֶת (Numbers 11:32) and לַמִּחֶרֶת (Jonah 4:7, *Haftarat Minhā Yom Kippur*). Inflections of מֶחֶרֶת are the **nismakh* (נִסְמָךְ) form מִחֶרֶת (e.g. מִמִּחֶרֶת, Leviticus 23:11), and the suffixed form מִחֶרֶתָם (לְמִחֶרֶתָם, I Samuel 30:17). Hereafter "מֶחֶרֶת" refers to each occurrence of מִחֶרֶת, מֶחֶרֶת, and מִחֶרֶתָם with any prefix. The post-Biblical form with a *dual ending מִחֶרֶתִּים, meaning *the day after tomorrow*, is used in modern Hebrew, often used without a prefix, whereas מִחֶרֶת is used with a prefix.

Note: Pronouncing מחרת with three *ah* vowel-sounds, as if it were [מֶחֶרֶת] (*ma-ha-RAT*), is a mispronunciation often heard in informal spoken Israeli Hebrew and sometimes even in **Torah*-reading, and is incorrect in any *Pronunciation, including traditional *Sephardi Pronunciation, in which any קָמֶץ of an *open syllable is a קָמֶץ-גָּדוֹל (*ah*), regardless of the etymology of the קָמֶץ, but a קָמֶץ-חֶטֶף is always *oh*, hence מֶחֶרֶת (*ma-ho-RAT*), but never [מֶחֶרֶת] (*ma-ha-RAT*). In *Israeli Pronunciation, מחרת is מֶחֶרֶת (*mo-ho-RAT*). *Ashkenazi and *Yemenite Pronunciations use the same **aw* vowel-sound (akin to the American-English *aw* in *awesome*) for every קָמֶץ and חֶטֶף-קָמֶץ, hence מחרת is (*maw-haw-RAT*). (Note that some versions of Ashkenazi Pronunciation use different vowel-sounds for some קָמֶץ vowels.)

The following is a discussion of (a) the class designation of the קָמֶץ-קָטָן in מִחֶרֶת, (b) theories explaining the origin of the קָמֶץ-קָטָן in מִחֶרֶת, (c) the disagreement between *Israeli and *Sephardi Pronunciations over the identity of the קָמֶץ of מ in מחרת, (d) the *secondary accent (טַעַם מְשֻׁנֵּי) in מִחֶרֶת, and (e) the vowel-sign *Tanakh Simanim*, **tikkunim* (תִּקּוּנִים), and prayerbooks employ for the קָמֶץ of מ in מחרת.

Note: The following discussion applies equally to every occurrence of מִחֶרֶת, מֶחֶרֶת, מִחֶרֶתָם, and the post-Biblical מִחֶרֶתִּים.

(a) The class designation of the קָמֶץ-קָטָן in מִחֶרֶת

The first קָמֶץ in מִחֶרֶת complies with Rule 2A, which dictates that a קָמֶץ followed by a חֶטֶף-קָמֶץ is a קָמֶץ-קָטָן, but the uncertain origin and unusual structure of מֶחֶרֶת makes it difficult to explain why מ has a קָמֶץ-קָטָן. Nevertheless, the first קָמֶץ in מִחֶרֶת is unquestionably a קָמֶץ-קָטָן in *normative Hebrew (hence, Israeli Pronunciation).

Comment: The only exceptions are the קָמֶץ of the *definite article (הַ הַיְדִיעָה) and the *composite בכ"ל prepositions (אוֹתִיּוֹת הַשְּׂמוּשׁ בְּכ"ל עִם הַ הַיְדִיעָה). The קָמֶץ of these prefixes is a קָמֶץ-גָּדוֹל even when it precedes a חֶטֶף-קָמֶץ. Examples: הַאֲנִיָּה and הַאֲנִיָּה (Jonah 1:4 and 1:5, *Haftarat Minhā Yom Kippur*).

A review of Rule 2A קָמֶץ-קָטָן (see "Rule 2" in the *Glossary*) makes it evident that Class III,

which applies to *Hophal* (הִפְעַל) verbs, and Class IV, which applies to prefixes, do not apply to מְחַרֵּת. Whether Class I or Class II can be assigned is uncertain because מְחַרֵּת has no evident *underlying, *counterpart, *variant, or *analogous word or *older form (together hereafter "underlying") whose מ has a חולם or קבוץ / שריוק (which are interchangeable vowel-signs in the *Tanakh*). Thus, it is uncertain whether the first קמץ in מְחַרֵּת has the *uh/oh-etymology typical of a קמץ-קטן. In fact, if מְחַר (whose first vowel is a קמץ-גדול) is the masculine counterpart of מְחַרֵּת, it can be argued that the vowel of מ is a קמץ-גדול and not a קמץ-קטן. Explanatory Note 19 discusses rare instances of a קמץ-קטן lacking uh/oh-etymology, none of which applies to מְחַרֵּת.

Support for pronouncing the first vowel in מַחֲרַת as an *oh* vowel-sound is garnered from the **Judean Desert Scrolls*, where מַחֲרַת is sometimes spelled מוּחַרַת, e.g. מוּחַרַת in Exodus 32:6 and 32:30 and הוּמַחַרַת in Numbers 11:32, apparently attesting to the *oh* vowel-sound of the vowel of מ. These unvowelized scrolls, which predated the vowelized *Masoretic manuscripts by several centuries, provide insight into the pronunciation of the vowel to which the *Masoretes assigned a קמץ in instances when such a קמץ complies with the *post-Masoretic *Kamatz Katan* Rules (see Explanatory Note 1). Additional examples of words with ו following a letter with a קמץ that complies with the *Kamatz Katan* Rules are listed in the "Judean Desert Scrolls" entry in the *Glossary*.

(b) Theories explaining the origin of the קמץ-קטן in מְחַרֵּת

Grammarians have proposed several different theories for the origin of the vowel of מ in מְחַרֵּת and its masculine counterpart מְחַר. Each of these theories has some weaknesses and each has been disputed. Three theories are discussed here. Regardless of whether any of these or other theories has merit, מְחַרֵּת has a קמץ-קטן in Israeli Pronunciation.

(1) מְחַר, the presumed underlying word of מְחַרֵּת, may have evolved from מְחַרֵּת

According to this theory, the noun מְחַר originated from the present-tense ("participle") masculine singular *Pual* (פְּעַל) verb מְחַרֵּת, whose root is אחר, and whose *Piel* (פְּעַל) counterpart is מְחַרֵּת (e.g. מְחַרֵּת in Proverbs 23:30). This meanings of this root include *after, behind, afterward, late, another*. The verb מְחַרֵּת, whose structure is analogous to that of מְשַׁלַּח (Isaiah 16:2), is used in post-Biblical Hebrew as an adjective or an adverb. A possible alternative form of מְחַרֵּת is מְחַרֵּת, where ח has a קמץ-קטן. The structure of מְחַרֵּת is analogous to that of the *Pual* verb מְחַרֵּת (Nahum 2:4), whose plural is מְחַרֵּתִים (Exodus 25:5). The second root-letter of *Pual* verbs normally takes a **dagesh hazak* (דָּגֶשׁ חֲזָק). However, because ח is a *guttural consonant (עצור גרוני) it does not take a *dagesh*, leaving the ח syllable in מְחַרֵּת open.

If so, מְחַר may have evolved from מְחַרֵּת when the vowel of ח moved over to מ, replacing its שווא, thus creating [מְחַר], whose vowelless ח was then lost, resulting in [מְחַר]. This process created ראשִׁים (Genesis 2:10) from [רְאִשִׁים], רַמִּים (Psalms 22:22) from [רְאִמִּים] (Isaiah 34:7), and חֲמָה (Job 29:6) instead of חֲמָה (Genesis 18:8). A more detailed explanation and additional examples are listed in the entry "*Aleph*" in the *Glossary*.

Comment: Another word listed in this book that may have a קמץ-קטן for the same reasons described above is לְבָרִים (Ecclesiastes 3:18), which may be לְבָרִים if it originated from לְבָרִים.

Because the first קמץ in מְחַר does not comply with either Rule 1 or Rule 2, it is a קמץ-גדול in both Sephardi and Israeli Pronunciation; hence, מְחַר. Unlike Israeli and Sephardi Pronunciations, in which the vowel-sound of any given קמץ vowel-sign depends on whether the קמץ is a קמץ-גדול (*ah*, like a פְּתַח) or a קמץ-קטן (*oh*, like a חולם), the *Masoretes who developed the vowel system (*nikkud* (נִקּוּד)) used the same *aw* vowel-sound for every קמץ. Therefore, in *Masoretic Pronunciation, מְחַר and [מְחַר] would have been pronounced identically. If [מְחַר] is the underlying

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word of **מְחַרַּת**, the **קִמְצֵ-קָטָן** is etymological.

(2) **מְחַרַּת** may be an older form of what would eventually be [**מְחַרָּה**] had the word continued to develop

According to this theory, **מְחַרַּת** has the **ת** ending that existed in nouns and verbs and was eventually lost during language development and replaced with a silent **ה** ending, e.g. **נִחַלַת** (Psalms 16:6) vs. **נִחַלָה** (Numbers 18:23), and **עֲזַרַת** (Psalms 60:13) vs. **עֲזָרָה** (Psalms 46:2). Section (iii) in the entry "older form" in the *Glossary* lists examples of older forms of verbs and nouns ending in **ת**.)

If so, **מְחַרַּת** may be an older form of [**מְחַרָּה**], with the more common **ה** ending, by analogy to the feminine noun **טְהִרָה** (Leviticus 12:4) and the feminine name **אַהֲלָה** (Ezekiel 23:4). The Rule 2A **קִמְצֵ-קָטָן** in these two words has undisputed *uh/oh*-etymology. [**מְחַרָּה**] seems to be similar to the **תְּהִלָּה**-pattern feminine noun **תְּהִלָּה** (Job 4:18), whose etymology is also uncertain (see Explanatory Note 17).

(3) The vowels of **מְחַרַּת** and **מְחַרָּה** may be explained by their relation to other words. According to this theory, **מְחַרַּת** is a contraction of **יּוֹם אַחֵר** or **יּוֹם אַחֵר**, meaning *the other day* or *another day*, where the **ah*-vowel **גְּדוּל** in **מְחַרַּת** replaces the *ah*-vowel **פְּתַח** in **אַחֵר** or **אַחֵר**. **מְחַרַּת** could also be a contraction of Aramaic words or Hebrew words related to such Aramaic words. For example, the Biblical Aramaic adjective **אַחֲרִין** (Daniel 2:44) and its feminine counterpart **אַחֲרִי** (Daniel 2:39) have the same meaning as the Hebrew **אַחֵר** (Genesis 4:25) and **אַחֲרַת** (Genesis 26:21), which are the masculine and feminine adjectives meaning *another*. The Talmudic Aramaic **אוּחְרָא** and **אוּחְרָא** have the same meaning as the Hebrew **אַחֵר**, and **יּוֹמָא אוּחְרָא** means **יּוֹם אַחֵר**, i.e. *another day*. An etymological relationship is possible between the *oh*-vowels in these words and **מְחַרַּת**.

(c) The disagreement between Israeli and Sephardi Pronunciations over the identity of the **קִמְצֵ** of **מְחַרַּת** and the rationale for identifying this **קִמְצֵ** as a **קִמְצֵ-קָטָן**

As with every **קִמְצֵ** that complies with Rule 2, Israeli and Sephardi Pronunciations disagree over the identity and pronunciation of the **קִמְצֵ** in **מְחַרַּת**, which is a **קִמְצֵ-קָטָן** in Israeli Pronunciation (hence, **מְחַרַּת**), but a **קִמְצֵ-גְדוּל** in Sephardi Pronunciation (hence, **מְחַרָּה**). This difference in pronunciation is audible because both Israeli and Sephardi Pronunciations pronounce a **קִמְצֵ-קָטָן** *oh* and a **קִמְצֵ-גְדוּל** *ah*.

The disagreement over the identity of a **קִמְצֵ** that complies with Rule 2A is described in Explanatory Note 10 and discussed in more detail in Explanatory Note 22.

Applying the rationale for identifying a **קִמְצֵ** that meets the requirements of Rule 2 as a **קִמְצֵ-קָטָן** to **מְחַרַּת** is not straightforward because, as discussed in sections (a) and (b) above, the origin of the **קִמְצֵ-קָטָן** in **מְחַרַּת** is uncertain. This is unlike the rationale for a Rule 2A Class I **קִמְצֵ-קָטָן** in **אַהֲלָה**, which clearly has *uh/oh*-etymology because **אַהֲלָה** is an inflection of **אָהַל**; see section (c) in the entry **אַהֲלָה** (Genesis 9:21). The rationale for identifying a **קִמְצֵ** as a Rule 2A Class II, III, or IV, Rule 2B, or Rule 2C **קִמְצֵ-קָטָן** also do not apply to **מְחַרַּת** because its features do not fall under these designations.

Even though the rationale for identifying the **קִמְצֵ** in **מְחַרַּת** as a **קִמְצֵ-קָטָן** is not as straightforward as it is for other instances of Rule 2 **קִמְצֵ-קָטָן**, the **קִמְצֵ** of **מְחַרַּת** meets the requirements of Rule 2A, which dictates that a **קִמְצֵ** followed by a **קִמְצֵ-קָטָן** is a **קִמְצֵ-קָטָן**; hence, it is unquestionably a **קִמְצֵ-קָטָן** in Israeli Pronunciation.

The fact that the **קִמְצֵ** in **מְחַרַּת** is a **קִמְצֵ-קָטָן** and not another type of **קִמְצֵ** supports the

identity of the קמץ of מ as a קמץ-קטן, both being *oh*-vowels. If מ had a קמץ-גדול, ח would ordinarily have a קמץ-קטן, both being **ah*-vowels, e.g. מְחַלֵּת (Psalms 53:1) and מְחַתֵּה (Proverbs 30:20). A קמץ that follows a קמץ is a קמץ-קטן only when the קמץ has *uh/oh*-etymology unless the קמץ is the vowel of a prefix, in which case the קמץ may be either a קמץ-קטן or a קמץ-גדול, depending on the prefix.

The uncertain origin of מַחֲרַת and the disagreement discussed above does not affect Pronunciations that use the same vowel-sound for every קמץ vowel-sign. This is the case with Ashkenazi and Yemenite Pronunciations, in which the same *aw* vowel-sound is used for each קמץ. Determining the identity of any given קמץ was also not an issue for the Masoretes who used the same *aw* vowel-sound for each קמץ vowel-sign, which is why they assigned the same vowel-sign to two etymologically distinct *oh* and *ah* vowels that merged in Masoretic Pronunciation, creating the *aw* vowel-sound. These Pronunciations do not differentiate between two types of קמץ vowels.

(d) The secondary accent in מְחַתֵּה

In addition to the *stress (נְחִיץ) on its last syllable, מְחַתֵּה sometimes has a secondary accent, either a **meteg* (מְחַתֵּה) or a *munaḥ* (מְחַתֵּה). *Masoretic manuscripts, *tikkunim*, and *Tanakh* editions differ on the presence, type, and location of this secondary accent, which is usually a *meteg*. (Explanatory Note 35 is an overview of the role and occurrences of a *meteg* next to a קמץ.)

Note: Because the secondary accent is usually a *meteg*, and also because a *munaḥ* appears sometimes in מְחַתֵּה in *tikkunim* but not in the two Masoretic manuscripts, the **Leningrad Codex* or the **Aleppo Codex*, the secondary accent in מְחַתֵּה is hereafter usually referred to as "*meteg*" unless a *munaḥ* is specifically discussed. Note also that some Biblical sections are missing from the *Aleppo Codex* as it is currently available, in which case only the *Leningrad Codex* is mentioned.

The *meteg* in מְחַתֵּה is discussed because there seems to be a widespread misconception that a קמץ "accompanied" by a *meteg*, is always a קמץ-גדול, and some even believe that a *meteg* is intended to mark a קמץ-גדול. While a קמץ accompanied by a *meteg* is often a קמץ-גדול, this is neither always the case nor was this the intention of the Masoretes in placing a secondary accent. Specifically, a קמץ that meets the conditions of Rule 2 is a קמץ-קטן whether or not it is "accompanied" by a *meteg*.

Unlike *tikkunim* and some *Tanakh* editions, in which many occurrences of מְחַתֵּה and its inflection have a *meteg* or a *munaḥ* under the root-letter מ, this is seldom the case in the *Leningrad Codex* or the *Aleppo Codex*, as follows:

First, no occurrence of מְחַתֵּה, מְחַתֵּה, or מְחַתֵּה has a *munaḥ* in the *Leningrad Codex* or the *Aleppo Codex*.

Second, both the *Leningrad Codex* and the *Aleppo Codex* show a *meteg* almost always under the prefixes ה, ל, or מ preceding מְחַתֵּה. The only exceptions are: (i) מְחַתֵּה in Leviticus 23:15, which has no *meteg* at all in the *Leningrad Codex*; and (ii) מְחַתֵּה in Joshua 5:11 (*Haftarat First Day Pesah*) and לְמְחַתֵּה in I Samuel 30:17, which have a *meteg* only under the root-letter מ in the *Leningrad Codex*, and no *meteg* at all in the *Aleppo Codex*.

Some *tikkunim* and *Tanakh* editions follow the Masoretic manuscripts in showing a *meteg* only when this codex shows a *meteg*, whereas other *tikkunim* and *Tanakh* editions show either a *meteg* or a *munaḥ* under the root-letter מ in some occurrences of מְחַתֵּה and its inflections even when no *meteg* appears in Masoretic manuscripts and even though no *munaḥ* appears in these manuscripts. Some *tikkunim* and *Tanakh* editions sometimes show a *meteg* under the prefix in addition to the *meteg* under the root-letter מ, but some show no *meteg* under the prefix even though a *meteg* appears in a Masoretic manuscript.

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For example, the *Leningrad Codex* shows a *meteg* under the prefix ה in מְתַרְתֵּן in Numbers 11:32, as does *Tikkun Kor'im* "*Horev*", whereas *Tikkun LaKor'im* "*Kestenbaum*" shows a *meteg* only under ם, and *Tikkun Simanim* shows one *meteg* under the prefix ה and a second *meteg* under ם. In another example, מְתַרְתֵּן in Genesis 19:34, the *Leningrad Codex* shows a *meteg* under the first ם (which is a prefix), as does *Tikkun Kor'im* "*Horev*", whereas *Tikkun LaKor'im* "*Kestenbaum*" shows a *munaḥ* under the second ם and no *meteg* under the first ם, and *Tikkun Simanim* shows a *meteg* under the first ם and a *munaḥ* under the second ם.

Investigating the origin and purpose of the *munaḥ* that appears in some *tikkunim* is beyond the scope of this book. It is, however, worth noting that Rabbi Norzi's treatise *Minḥat Shai* (see the *Bibliography*) states that the second ם in מְתַרְתֵּן should not have a *galgal* (גַּלְגַּל), which is the term *Minḥat Shai* uses for a *munaḥ*, and the *Torah*-reading guide *Masoret HaKri'ah* (which is included in *Tikkun Simanim*) indicates that the second ם in מְתַרְתֵּן should have a *meteg* but not a *munaḥ*. Nevertheless, some *tikkunim* do have a *munaḥ* under the second ם in מְתַרְתֵּן.

The presence or absence of a *meteg* or a *munaḥ* next to a קָמֶץ that meets the requirements of Rule 2 has, in fact, no bearing on the identity of the קָמֶץ or on the vowel-sound used for such a קָמֶץ in any Pronunciation. Regardless of the presence or absence of a *meteg* next to the קָמֶץ, a קָמֶץ that complies with Rule 2 is a קָמֶץ-קָטָן in Israeli Pronunciation, but a קָמֶץ-גָּדוֹל in Sephardi Pronunciation simply because it is the vowel of an open syllable.

In summary, מְתַרְתֵּן has a קָמֶץ-קָטָן in Israeli Pronunciation regardless of the presence or absence of a *meteg* or *munaḥ* in any *tikkun* or *Tanakh* edition and, as stated in section (e) below, regardless of the type of קָמֶץ vowel-sign in any *tikkun*, *Tanakh* edition, or prayerbook.

(e) The vowel-sign used for the first קָמֶץ in מְתַרְתֵּן in *Tanakh Simanim*, *tikkunim*, and prayerbooks *Tanakh Simanim* and *tikkunim* that employ different signs for the two different קָמֶץ vowels (see the *Bibliography*), show a קָמֶץ-קָטָן vowel-sign only when a קָמֶץ meets the conditions of Rule 1. Following traditional Sephardi Pronunciation, any קָמֶץ that does not comply with Rule 1 is a קָמֶץ-גָּדוֹל.

This does not apply to Israeli Pronunciation, as is attested to by *Siddur Koren*, which follows normative Hebrew (*i.e.* Israeli Pronunciation), showing a קָמֶץ-קָטָן in מְתַרְתֵּן in the *Counting of the Omer* (סְפִירַת הָעֹמֶר), whereas *Siddur Rinat Yisrael*, which follows traditional Sephardi Pronunciation, shows a קָמֶץ-גָּדוֹל in מְתַרְתֵּן.

Readers who use Israeli Pronunciation should pronounce a קָמֶץ that complies with Rule 2 as a קָמֶץ-קָטָן regardless of the vowel-sign any *tikkun*, *Tanakh* edition, or prayerbook shows.

(f) The correctness and authenticity of the classification and pronunciation of the קָמֶץ vowels in today's Pronunciations

The fact that *tikkunim* and some *Tanakh* editions follow Sephardi Pronunciation in always identifying a קָמֶץ followed by a קָמֶץ-קָטָן as a קָמֶץ-גָּדוֹל does not imply that Sephardi Pronunciation is more correct or more authentic than other Pronunciations in their classification or pronunciation of the קָמֶץ vowels. Each Pronunciation has its own merits and accepted way of pronouncing the קָמֶץ vowels. *Torah*-readers are advised to be consistent in following one of the established Pronunciations and to refrain from using different features of different Pronunciations, as doing so may distract and confuse *Torah*-readers and listeners.

It should be noted, however, that Israeli Pronunciation has certain advantages over other

current Pronunciations. Briefly, Israeli Pronunciation, which is dictated by normative Hebrew and based on centuries of modern-era Biblical Hebrew scholarship, is the only Pronunciation that consistently preserves the etymological differences between the two different *קמץ* vowels and maintains word-structure consistency. Furthermore, Israeli Pronunciation is the only current Pronunciation dictated by *normative Hebrew, which has been widely accepted as the written and spoken Hebrew since the early 20th century. This plays an important role in listeners' ability to follow and understand *Torah*-reading easily and without distractions.

Genesis 19:35 וַיִּתְקַם י"ט ל"ה בְּרֵאשִׁית
 וַיִּתְקַם ([and] she got up) is the *inverted form (צורת הפוך) of the future-tense ("imperfect")
Paal (פָּעַל) verb תִּקְוֹם (I Samuel 13:14) from the root קוּם. *Rule 1D*; Explanatory Note 8.

Genesis 20:1 וַיֵּגֶר כ' א' בְּרֵאשִׁית
 וַיֵּגֶר ([and] he sojourned, lived [in a place], dwelt, resided) is the *inverted form (צורת הפוך)
 of the future-tense ("imperfect") *Paal* (פָּעַל) verb יָגֵר (Exodus 12:48) from the root גּוּר. *Rule 1D*; Explanatory Note 8.

Comment: All five occurrences of וַיֵּגֶר in the *Tanakh* (תנ"ך) have the same root, grammatical form and spelling, and are pronounced identically. However, the meaning of וַיֵּגֶר in Genesis 21:34 and Deuteronomy 26:5 is identical to that of וַיֵּגֶר in the verse discussed here, whereas the meaning of וַיֵּגֶר in Numbers 22:3 and I Samuel 18:15 is [and he] was afraid, became frightened, was alarmed.

Genesis 20:5 בְּתָם-לִבִּי כ' ה' בְּרֵאשִׁית
 בְּתָם in בְּתָם-לִבִּי (in the innocence of my heart) is the *makkafed form of the noun תָּם (תָּם,
 Proverbs 2:7), meaning *innocence, integrity*. *Rule 1C*; Explanatory Note 8.

XXXX Anything here that should be added to this entry? it used to be in EN 39, which is now gone

תָּם (תָּם): Inflections of תָּם (Proverbs 2:7) include the *makkafed* form בְּתָם-לִבִּי (בְּתָם-לִבִּי and בְּתָם-לִבִּי, Genesis 20:5 and 20:6), and the inflections תָּמָם (Isaiah 47:9) and תָּמוּ (Job 21:23). The feminine counterpart of תָּם is תָּמָה, whose inflections include תָּמַת (Proverbs 11:3) and תָּמֹתוּ (Job 2:3).

Explanatory Note 43 describes *geminate (כפולים) nouns whose structure (pattern) is פֶּל, and whose *inflections have a קמץ-קטן or קבוץ. Briefly, the root of תָּם is תָּמָם. Aside from תָּם, which has a קמץ-קטן, inflections of תָּם have a קבוץ, e.g. תָּמָם (Isaiah 47:9) and תָּמוּ (Job 21:23). The feminine *counterpart of תָּם is תָּמָה, whose inflections include תָּמַת (Proverb 11:3) and תָּמֹתוּ (Job 2:3). (Explanatory Note 20 reviews the origin of vowels in the Hebrew language.)

The effect of mispronouncing the קמץ-קטן is described in Explanatory Note 66. Briefly, pronouncing a קמץ-קטן *ah* instead of *oh* makes the noun תָּם sound like (i) the adjective תָּם (Genesis 25:27), whose meanings include *innocent, simple, honest, whole, perfect, and complete*, or (ii) the *Paal* (פָּעַל) verb תָּם (Genesis 47:18), meaning *it was finished, it was completed*. Thus, the mispronounced תָּם-לִבִּי would sound like תָּם לִבִּי, possibly making the phrase sound like a metaphor for trauma, fear or death, none of which is relevant to בְּתָם-לִבִּי. Even though [בְּתָם] does not exist, reading [בְּתָם-לִבִּי] instead of בְּתָם-לִבִּי may cause listeners to misunderstand the reading.

Genesis 20:6 בְּתָם-לִבִּי כ' ו' בְּרֵאשִׁית
 בְּתָם-לִבִּי means *in the innocence of your heart*. See בְּתָם-לִבִּי in Genesis 20:5, immediately

above.

Explanatory Note 35 describes deviations from the **dagesh kal* (דגש קל) rules, including the frequent absence of a *dagesh kal* from a *בדכפת* letter at the beginning of a word.

Comment: The *קמץ-גדול* of *ב* in *לִבְבָרְךָ* may be mistakenly *hyper-corrected, *i.e.* pronounced as if it were *קמץ-קטן*. This *קמץ* is a *קמץ-גדול* because *לִבְבָרְךָ* is an *inflection of the noun *לֵב* (Deuteronomy 28:28), meaning *heart, mind, will, inner person*, which is related to the word *לֵב* (Exodus 28:3). The *קמץ* in *לֵב* is clearly a *קמץ-גדול*. Furthermore, the *קמץ* in the *pausal form (צורת הַפְסָקָה) *לִבְבָרְךָ* (Deuteronomy 4:39) and in other inflections of *לֵב*, such as *לִבְבִי* in *בְּתָם-לִבְבִי* (listed in the preceding entry), clearly do not comply with either of the *Kamatz Katan* Rule (see Explanatory Note 1). Hence, the first *ב* in *לִבְבָרְךָ* has a *קמץ-גדול* and the second *ב* has a *שוא-נע*.

Mispronouncing the *קמץ-קטן* makes *בְּתָם-לִבְבָרְךָ* sound like a word with a different meaning.

Because most readers pronounce the *conjunctive prefix *ו* (*and*) identically to the prefix *ב* (*in, with*) when it has no *dagesh* (דגש), pronouncing the *קמץ-קטן* *ah* instead of *oh* makes *בְּתָם* (*in the innocence of*) sound like *וְתָם* (Leviticus 26:20), meaning *and it was finished, and it was completed*. Thus, reading [בְּתָם-לִבְבָרְךָ] might be mistakenly understood to mean *and your heart was finished*, which could be a metaphor for trauma, fear or death, none of which is relevant to *בְּתָם-לִבְבָרְךָ*. See the previous entry for a comment on the grammatical forms of *תָּם*. (Explanatory Note 24 lists words that sound like different words when their *קמץ-קטן* and/or *קמץ-קטן* are mispronounced.)

Comment: *ב* without a *dagesh* and *ו* are pronounced identically (as "v") by readers who use Israeli or Ashkenazi Pronunciation and also by some readers who use Sephardi Pronunciation. Yemenite and some Sephardi Jews pronounce *ו* like the English "w", which is the original pronunciation of *ו*. On the other hand, some Sephardi Jews pronounce *ב* without a *dagesh* as "b" or as a soft "b" (a consonant between "b" and "v"), like in Spanish. Arabic has no "v" and it is believed neither did ancient pre-Masoretic Hebrew.

Genesis 20:8

בְּאָזְנֵיהֶם

כ' ח'

בְּרֵאשִׁית

אָזְנֵיהֶם (*their ears*) is an *inflection of *אָזְנִים* (אָזְנִים), Deuteronomy 29:3), the *dual form (צורה זוגית) of the **mil'el* noun *אָזְן* (II Samuel 22:45), meaning *ear*. *Rule 1A Class I*; Explanatory Note 2.

The first vowel in every *inflection of both the singular form *אָזְן* and the dual form *אָזְנִים* is a *קמץ-קטן*. For example:

Inflections of the singular *אָזְן* include *אָזְנוֹ* (Exodus 21:6), *אָזְנִים* (Leviticus 8:24), *אָזְנֵם* (in several *Haftarot*, *e.g.* Isaiah 55:3 in *Haftarat Noah*), and *אָזְנֶךָ* (Ruth 4:4)

Inflections of the dual form *אָזְנִים* (discussed here) include *אָזְנֵיהֶם* (in this entry), the **nismakh* (נסמך) form *אָזְנֵי* (אָזְנֵי), Genesis 23:10), *אָזְנֵי* (אָזְנֵי), Numbers 14:28), *אָזְנֵיכֶם* (אָזְנֵיכֶם), Deuteronomy 5:1), *אָזְנֵי* (אָזְנֵי), Isaiah 6:10, *Haftarat Yitro*), and *אָזְנֵיךָ* (אָזְנֵיךָ), Isaiah 49:20, *Haftarat Ekev*). The *pausal form (צורת הַפְסָקָה) of *אָזְנֵים* is *אָזְנֵים* (Ezekiel 24:26).

As with other *פֶּעֶל*-pattern *mil'el* nouns, the *חולם* in *אָזְן* and the *קמץ-קטן* in its inflections *originated from an /u/ vowel-sound, which is preserved in the words for *ear* in other Semitic languages, *e.g.* *uznu* in Akkadian, *אוזנא* in Aramaic, and *uzn* in Arabic. Hence, the **oh*-vowels the *חולם* in *אָזְן* and the *קמץ-קטן* in its inflections have **uh*-etymology. (Explanatory Note 15 reviews the development of vowels in the Hebrew language.)

The *oh*-vowel of *א* in inflections of *אָזְן* and *אָזְנִים* is also attested to in the **Judean Desert Scrolls*, in which *ו* sometimes follows *א* in these words. Examples:

אוזנו for *אָזְנוֹ* (Exodus 21:6) and *אוזניו* for *אָזְנֵי* and *אוזניו* for *אָזְנֵיהֶם* (Isaiah 6:10, *Haftarat Yitro*), *אוזנו* for *אָזְנֵי* (Isaiah 11:3, *Haftarat Last (Eighth) Day Pesah*), *אוזנים* for *אָזְנִים* (Isaiah 42:20, *Haftarat B'reshit*), and *אוזנים* for *אָזְנֵיהֶם* (Isaiah 43:8, *Haftarat B'reshit*), *אוזניך* for *אָזְנֵיךָ* (Isaiah 49:20, *Haftarat*

Ekev), and אֶזְנֶכֶם for אֶזְנֵכֶם (Isaiah 55:3, *Haftarat Noah*).

Note: The *Judean Desert Scrolls* preceded *Masoretic manuscripts by many centuries, possibly a millennium. These scrolls are unvowelized, but sometimes show ו as a vowel-letter where Masoretic vowelization has a חוֹלֵם הָסֵר, a חוֹלֵם קָמֵץ, or a קָמֵץ-קָטָן, or a קָבוּץ. See the entry "*Judean Desert Scrolls*" in the *Glossary*.

Genesis 20:12 אֶמְנָה כ' י"ב בְּרֵאשִׁית

The adverb אֶמְנָה (*indeed, in truth, verily*) is related to the more commonly used adverb אֶמְנָם (Ruth 3:12) and its *variant אֶמְנָם (Genesis 18:13), whose **uh*-vowel קָבוּץ preserves the /u/ vowel-sound *origin of the **oh*-vowels קָמֵץ-קָטָן in אֶמְנָה and אֶמְנָם and the חוֹלֵם in the **mil'el* noun אֶמְנָן (Isaiah 25:1), meaning *faithfulness*. (Explanatory Note 20 reviews the origin of vowels in the Hebrew language.) *Rule 1A Class I*; Explanatory Note 2.

Comment: The adverb אֶמְנָה should not be confused with the noun אֶמְנָה (בְּרֵאשִׁית, Esther 2:20), meaning *guardianship*. These two words are identical in their spelling and pronunciation, but they differ in their grammatical form and meaning.

Mispronouncing the קָמֵץ-קָטָן makes אֶמְנָה sound like a word with a different meaning. (Explanatory Note 24 lists words that sound like different words when their קָמֵץ-קָטָן and/or חֵטֶף-קָמֵץ are mispronounced.) Pronouncing a קָמֵץ-קָטָן *ah* instead of *oh* has two unintended consequences that may cause listeners to misunderstand the reading:

(1) The adverb אֶמְנָה would sound like the *Paal* (פְּעֵל) verb אֶמְנָה, meaning *she fostered, she brought up, she educated*, whose structure is *analogous to that of verbs such as אֶקְרָה (Genesis 16:13). The *Tanakh* (תַּנ"ךְ) has two *Paal* verbs whose root is אֶמְנָן (Esther 2:7) and אֶמְנָם (הָאֶמְנָם, Lamentations 4:5).

(2) The adverb אֶמְנָה would sound like the *Piel* (פְּעֵל) *infinitive אֶמְנָה, meaning [*to*] *train her, [to] educate her*. By analogy to דְּבַרְהָ (כְּדַבְּרָהּ, Genesis 39:10), an inflection of the *Piel* infinitive דְּבַר (Genesis 24:50), אֶמְנָה is an inflection of the *Piel* infinitive אֶמְנָן. Even though *Piel* verbs from the root אֶמְנָן are *post-Biblical, listeners are likely to be more familiar with such verbs than with the adverb אֶמְנָה, which may cause listeners to misunderstand the reading.

In addition to differing on the identity of the קָמֵץ of א, אֶמְנָה / אֶמְנָה differ also in the שְׂוֵא, which is a שְׂוֵא-נָח in אֶמְנָה, but a שְׂוֵא-נָע in אֶמְנָה, and אֶמְנָה / אֶמְנָה differ in their שְׂוֵא (a שְׂוֵא-נָח and a שְׂוֵא-נָע, respectively) as well in the **dagesh hazak* (דְּגִישׁ חֲזָק) in מ and the *mappik* (מַפְיָק) in ה in אֶמְנָה, but not in אֶמְנָה. However, these latter differences may not be pronounced or heard clearly, whereas pronouncing a קָמֵץ-קָטָן *ah* instead of *oh* is noticeable and may cause listeners to misunderstand the reading.

Genesis 21:4 וַיִּמָּל כ"א ד' בְּרֵאשִׁית

See וַיִּמָּל in Genesis 17:23.

Genesis 21:32 וַיִּקָּם כ"א ל"ב בְּרֵאשִׁית

See וַיִּקָּם in Genesis 4:8.

Genesis 21:34 וַיִּגַּר כ"א ל"ד בְּרֵאשִׁית

See וַיִּגַּר in Genesis 20:1.

Genesis 22:3 וַיִּקָּם כ"ב ג' בְּרֵאשִׁית

See וַיִּקָּם in Genesis 4:8.

Genesis 22:19 וַיָּשָׁב כ"ב י"ט בְּרֵאשִׁית

וַיָּשָׁב ([*and*] *he returned*) is the *inverted form (צוּרֵת הַפּוּק) of the future-tense ("imperfect") *Paal* (פְּעֵל) verb יָשׁוּב (Leviticus 13:16) and its *variant יָשָׁב (Psalms 146:4), from the root

שוב. *Rule 1D*; Explanatory Note 8.