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A GRAMMAR
OF THE
HEBREW LANGUAGE.

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INSTITUTION AT ANDOVER.**

**THE FIFTH EDITION, CORRECTED AND ENLARGED, REPRINTED WITH THE
CONCURRENCE OF THE AUTHOR.**



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THE
PUBLISHER 'T' THE READER.

THE principal reasons that have induced me to reprint the following work, are the high encomiums which have been bestowed upon it by all acquainted with its usefulness; the difficulty of obtaining a sufficient supply from America to meet the demand; and the high price at which it must be sold when procured, in consequence of the expensiveness of importation.

Among those most conversant with the subject in this University, whom I may particularise as approving of this Grammar, are Dr. Nicol, the late Regius-professor of Hebrew, who regretted that he could not constantly recommend it to his pupils from the difficulty they found in obtaining it; and Dr. Pusey, the present Regius-professor, who recommends its employment to beginners; and Dr. Lee, the Regius Professor at Cambridge, says, "Dr. Gesenius is closely followed by Professor Stuart, in *the very excellent Hebrew Grammar* which he has published. To these names I might add a host of others, if they were not in themselves quite sufficient. Neither is it a slight recommendation of this work, that it has passed through three editions in America*; where it has been adopted in all the principal seminaries, and where the study of Hebrew is made an object of much greater importance than it is with us. This leads me to mention that this reprint is made with the full sanction and approbation of the learned Author.

The following paragraphs are extracted from a letter received by the Publisher from Professor Stuart:—

"Justice and propriety oblige me to say, that the manner in which you have executed my Hebrew Grammar, (two copies

* The present edition is printed from the fifth American one.

of which have come to hand, and for which I sincerely thank you,) is very attractive to me, and a pretty good pledge that you would fulfil my expectations in the manner in which I could wish my book to be presented to the British public. Your reprint is certainly a book that neither you nor the correctors need to be ashamed of. ~~You~~ You outdo you in Hebrew type—that is no fault of yours; you outdo us in paper, in ink, in the general neatness of the whole thing—and I believe there are fewer errors of the press in your edition than in the American one.

“I hope you have found encouragement to print my Chrestomathy^b also; without which the Grammar will have but an imperfect circulation; and with which it has had a large one in this country.”

^b This, which is a selection of easy lessons adapted to this Grammar, has now been published at Oxford uniformly with it; where has also appeared, **AN INTRODUCTION TO WRITING HEBREW**: containing a Series of Progressive Exercises for Translation into Hebrew. With an English-Hebrew Lexicon, and an Appendix on the Pause. From the German of A. GRAEFENHAN. With references throughout to the Grammars of Professors STUART and LEE, 8vo. 9s.

PREFACE TO THE FIFTH EDITION.

I HAVE revised the present edition of my Hebrew Grammar throughout, and made a considerable number of additions and corrections of a subordinate kind. Most of the section on the *quantity* and *quality* of the vowels I have written over again, and given the whole a shape, which, I, hope, will render it more intelligible to beginners. It is the most difficult part of the grammar, so far as a satisfactory mode of representation is concerned. The dubious appearance of so many vowels makes the subject obscure to a tyro; and scarcely any labour which a grammarian can bestow upon it, will make it explicit at first. The numbering of paragraphs, in a few cases, has necessarily undergone some change in the remodelling of this section, and to these the references in the Chrestomathy will not exactly correspond. Still, the student who is advertised of this, will experience no serious difficulty in finding the principles that correspond to his references, although they may now bear a name different from the former one, or be designated by a different number.

I have availed myself, in the present edition, of the corrections and of some additions, which my friend Mr. J. Seixas, in a very obliging manner, has suggested to me. For his attention bestowed on this subject, and the labour which he has performed in making the suggestions just noticed, I return him my most sincere thanks and acknowledgments. A fuller catalogue still of irregular forms, according to a desire which he has expressed, would have been made out, had the limits of my work permitted.

I have added a *Synoptical View of all the Conjugations of the Hebrew Verbs*, at the close of the Paradigms; for which I doubt not I shall receive the thanks of the beginner, and even of the proficient in Hebrew.

The reader will perceive by comparison, that the present edition is somewhat enlarged. This is owing in part to the

mode of printing adopted, which is designed to render the different paragraphs and sections more conspicuous to the eye.

The author has often been asked, whether he intended to publish an *abridged* form of this Grammar. As a friend to the radical study of the Hebrew, he must answer in the *negative*. The phenomena of the Hebrew language he is not able to state in a shorter compass than he has done, and make them explicit and intelligible to learners. Any Grammar that professes to do so, must either be obscure, or leave many of the phenomena of the language untouched. Of what ultimate and solid use can the study of Hebrew be, when one half, or any considerable proportion, of forms and idioms are left unexplained and unnoticed? Those who wish a "royal road" to the Hebrew, may publish such grammars or study them, if they are content to acquire the name of Hebrew scholars without the reality. More than this cannot be acquired, while a considerable part of forms and idioms are unnoticed and unknown. With the right of others to publish *abridged* grammars, the writer of this does not expect or wish in any way to interfere. His own full conviction, after teaching Hebrew for a quarter of a century, is, that all *abridged* methods of studying it will of course *abridge* any good ground for expecting ~~real~~ and solid profit from the undertaking. "Drink deep, or taste not," is his most serious advice to all theological students; but he does not say this, in reference to his own Hebrew Grammar. Whatever Grammar the student may use, let him not expect solid improvement without extensive and accurate study.

MOSES STUART.

Andover Theol. Seminary,
March, 1835.

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PART I.

ORTHOGRAPHY AND ORTHOEPEY.

I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew	which are represented by	and sounded as	Signification of the names.
א	א	'	אַלֶּפֶּה	nālēph	Aw'-lēf	ox.
ב	bh, h	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּמֶּל	Gīmēl	Geé-mēl	camel.
ד	dh, d	{ th, in, d that, d	דָּלֶת	Dālēth	Daw'-lēth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זָיִן	Zāyīn	Zāyin	armour.
ח	hh	hh	חֵית	Hhēth	Hhaith	travelling-scrip
ט	t	t	טֵט	Tēt	Tait	serpent.
י	y	y	יֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כָּף	Kāph	Kāf	hollow-hand.
ל	l	l	לָמֶד	Lāmēdh	Law'-mēdh	ox-goad.
מ	m	m	מֶם	Mēm	Maim	water.
נ	n	n	נּוּן	Nūn	Noon	fish.
ס	s	s	סָמֶךְ	Sāmēkh	Saw'-mēkh	prop.
ע	ע	"	עָיִן	yāyīn	A-yīn	eye.
פ	ph, p	f, p	פָּא	Pē	Pay	mouth.
צ	ts	ts	צָדִי	Tsādhē	Tsaw-dhéy	screech-locust.
ק	q	q	קוֹף	Qōph	Qoaf	ear.
ר	r	r	רֵישׁ	Rēsh	Raish	head.
ש	sh, s	sh, s	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

II. LATER HEB. ALPHABET.

III. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphabet.	Heb.
א	א	'	Nālēph	ا	ܐ	פּ	א	א
ב	ב	v	Bēth	ב	ܒ	צ	ב	ב
ב	ב	b				צ	ב	ב
ג	ג	g	Gīmēl	ג	ܓ	כּ	ג	ג
ג	ג	g				כּ	ג	ג
ד	ד	{th in that,	Dālēth	ד	ܕ	ק	ד	ד
ד	ד	d				ק	ד	ד
ה	ה	h	Hē	ה	ܚ	ח	ה	ה
ו	ו	v	Vāv	ו	ܘ	ו	ו	ו
ז	ז	z	Zāyīn	ז	ܝ	ז	ז	ז
ח	ח	hh	Hhēth	ח	ܚ	ח	ח	ח
ט	ט	t	Tēt	ט	ܬ	ט	ט	ט
י	י	y	Yōdh	י	ܝ	י	י	י
ך, כ	כ	kh, 'h	Kāph	כ	ܟ	כ	כ	כ
ך, כ	כ	k				כ	כ	כ
ל	ל	l	Lāmēdh	ל	ܠ	ל	ל	ל
מ, מ	מ	m	Mēm	מ	ܡ	מ	מ	מ
נ, נ	נ	n	Nūn	נ	ܢ	נ	נ	נ
ס	ס	s	Sāmēkh	ס	ܣ	ס	ס	ס
ע	ע	"	yāyīn	ע	ܥ	ע	ע	ע
פ, פ	פ	ph, f	Pē	פ	ܦ	פ	פ	פ
פ	פ	p				פ	פ	פ
צ, צ	צ	ts	Tsādhē	צ	ܥ	צ	צ	צ
ק	ק	q	Qōph	ק	ܩ	ק	ק	ק
ר	ר	r	Rēsh	ר	ܪ	ר	ר	ר
ש	ש	sh	Shīn	ש	ܫ	ש	ש	ש
ש	ש	s	Sīn	ש	ܫ	ש	ש	ש
ת	ת	th	Tāv	ת	ܬ	ת	ת	ת
ת	ת	t				ת	ת	ת

IV. TABLE OF THE VOWELS.

I. Class; A sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmēts	מָ מַ מֵ	= <i>a</i> in <i>all</i>	ā
פַּתַּח Pättāhh <i>long</i>	מֶ	= <i>a</i> in <i>father</i>	â
.... Pättāhh <i>short</i>	מִ	= <i>a</i> in { <i>faring</i> <i>man</i> }	ă
סֶגוֹל Sēghōl <i>long</i>	מִי מֶה מֶ	= <i>a</i> in <i>hate</i>	ê
.... Sēghōl <i>short</i>	מִי מֶה מֶ	= <i>a</i> in { <i>hated</i> <i>climate</i> }	ě

II. Class; E and I sound, corresponding vowel-letter, *Yodh*.

צֵרִי Tsērī	מֵי מֵי מֵי	= <i>ey</i> in <i>they</i>	ē
סֶגוֹל Sēghōl <i>long</i>	מִי מֶה מֶ	= <i>ey</i> in <i>purvey</i>	ê
.... Sēghōl <i>short</i>	מִי מֶה מֶ	= <i>e</i> in { <i>preying</i> <i>men</i> }	ě
חִירֶק Hhīrēq <i>long</i>	מִי מֵי מֵי	= <i>i</i> in <i>machine</i>	ī
.... Hhīrēq <i>short</i>	מִי מֵי מֵי	= <i>i</i> in { <i>estimate</i> <i>pin</i> }	ȳ

III. Class; O and U sound, corresponding vowel-letter, *Vav*.

חֹלֶם Hhōlēm	מֹ מוּ מוּ	= <i>o</i> in <i>go</i>	ō
חֶמֶץ { Qāmēts Hhā- tēph <i>short</i> .	מֶ מֶ מֶ	= <i>o</i> in { <i>holiday</i> <i>not</i> }	ö
שׁוּרֶק Shūrēq	מֹ מוּ מוּ	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ Qıbbûts { <i>vicarious</i> <i>and long</i>	מֹ מוּ מוּ	= <i>oo</i> in <i>moon</i>	ū
.... Qıbbûts <i>long</i>	מֶ מֶ מֶ	= <i>ue</i> in <i>rue</i>	û
.... Qıbbûts <i>short</i>	מִ מִ מִ	= <i>u</i> in <i>full</i>	ü

IV. [Half-vowels] Sheva, *simple* and *composite*.

שְׁוָה Shēvā (<i>simple</i>)	מְ	= <i>e</i> in <i>begin</i>	ε
חֶמֶץ Hhātēph Pättāhh	מֶ	= <i>a</i> in <i>litany</i>	â
סֶגוֹל Hhātēph Sēghōl	מִ	= <i>e</i> in <i>begin</i>	ě
קָמֶץ Hhātēph Qāmēts	מֵ	= <i>o</i> in <i>ivory</i>	ô

Remarks on the Alphabet.

§ 1. *The ancient number of letters was only 22*; which is clear from the *alphabetic* Psalms, viz. Ps. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv; also from *alphabetic* compositions in Prov. xxxi. 10 seq.; Lam. i—iv. But in Ps. xxv, xxxiv, cxlv, one letter is omitted; in Ps. xxxvii, ז is repeated and ו is omitted. All the other Shemitish alphabets, (and probably the ancient Greek one also), had originally the same number of letters, viz. 22.

Note. The present *square* form of the Hebrew letters is not the most ancient one. This is evident from inscriptions on Hebrew coins stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramæan forms of letters, and probably originated some time *after* the birth of Christ. This Kopp has recently shown, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. p. 95 seq., particularly p. 156 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions in the Hebrew Scriptures, which are noted above. Most of the arrangement seems to have been originally accidental; yet not all of it. For example, the Liquids ל, מ, נ, are ranged together. Ză-yîn (י) meaning *shield*, and Hhêth (ח) probably meaning *travelling-scrip*, are associated. So Yôdh (ד) *hand*, and Kâph (כ) *hollow-hand*; Mêm (מ) *water*, and Nûn (נ) *fish*; also Văyîn (ע) *eye*, Pê (פ) *mouth*, Qôph (ק) *ear*, Rêsh (ר) *head*, and Shîn (ש) *tooth*. In Lam. i—iv., ע stands ranged after פ; which shows that the arrangement of the alphabet was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the alphabetic names* seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramæan, e. g. צִיִּית, רִישׁ, חִם; two seem to be of appropriate Hebrew stamp, viz. יֵיִן, יֵיִן; but חִיִּיִן, לִיִּיִן, מִיִּיִן, נִיִּיִן, with וי, and וי (instead of וי) are manifestly *exotics*, derived from a kindred language which is now no more, but which, as the more simple forms of the words show, was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases (not in all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them is not to be traced in many of the *present* Hebrew letters, which differ much from the form of the corresponding *ancient* ones. Alphabet No. I. col. 7, shows the most probable original significations. For an admirable exhibition of the very ancient forms of Shemitish letters, Kopp's *Bilder und Schriften der Vorzeit* II. 157, may be consulted.

§ 5. *The pronunciation of the names* is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of

the same, are sounded as directed in the table of the vowels under No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty-nine* letters, as given in No. II. Six of these, as the alphabet shows, have two sounds each, but retain only the ancient single name; one (שׁ *Sin*, pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, שׁ), and also with a different name, in order to distinguish it. The modern Arabians have twenty-eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arabic alphabet in No. III.

§ 7. *The final forms* of five of the letters appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent in their origin to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for that purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. חַי (for חַיִּי), Job xxxviii. 1, לְמַרְכָּה (for לְמַרְכָּהּ), Is. ix. 6; Neh. ii. 13.

§ 8. *The sounds of the letters* are given according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it at all, at least not perceptibly. In *theory* it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible in most cases.

Beth (ב), *bh*=v. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alphabets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ג) like our *j*; just as in English, we

sound *g* soft before *e* and *i*. I follow the general usage, and sound it as *g* hard, because the other sound is unknown to us.

Daleth (ד), *dh* = *th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their *δ*.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which, more probably, was the Hebrew usage. I conform to general European usage.

Hheth (ח) *hh*, i. e. a strong aspirate. Yet it was not *always* so in practice, among the Hebrews; for at the *end* of words it appears to have been very much softened. E. g. the Seventy represent חַדָּשׁ, by Θάδρα; and חַדָּשׁ, by Σαλά. But they translate חַדָּשׁ, by Χάμ; and חַדָּשׁ, by Παχγάλ. The Arabians have two gradations of sound for this letter.

Tet (ט) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like '*h*', i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כָּדָשׁ, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully; or it may be read *be-kaw*, by giving to כ the same sound as כּ = *k*.

Samekh (ס) is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly in sound from the letter שׁ, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as סָפַר and שָׁפַר *to divide*.

The sound of Ayin (ע) is represented by ("), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמָלָה Γόμορρα, עֲמָלָה Γάζα; but עֲמָלָה חֲלִיל, Ἑμάληκ. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עָל for עָלָה; also from its commutation with *h*; see in the Hebrew lexicon under *h*. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in Ἑμάληκ, the sound of this. The vowel accompanying it should have a strong

impetus of the voice in pronouncing it; and this will bring the sound near to that which the Arabians give.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *k*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek *ρ*. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are כ, ה, ל, מ, נ, i. e. כ, ה, ל, מ, נ.

[§ 10. *Unusual letters*. These are, (1) *Literæ majusculæ*; as נֶפֶשׁ, Ps. lxxx. 16. (2) *Minusculæ*; as בְּהֵרָאֵם, Gen. ii. 4. (3) *Suspensæ*; as מִי־עַר, Ps. lxxx. 14. (4) *Inversæ*; as עֲבָצִי, Num. x. 35. The Rabbins find mysteries in these; the considerate critic will find only mistakes in copying, or conceits of the copyists.

§ 11. *Similar letters*. These are numerous in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

1. Beth	ב	כ	Kaph	8. Zayin	ז	ז	Nun
2. Gimel	ג	נ	Nun	9. Hheth	ה	ה	He
3. Daleth	ד	ך	Kaph	10. Hheth	ה	ת	Tav
4. Daleth	ד	ר	Resh	11. Mem	מ	ט	Tet
5. Vav	ו	י	Yodh	12. Mem	ם	ס	Samekh
6. Vav	ו	ן	Nun	13. Tsadhe	צ	ע	Ayin
7. Zayin	ז	י					

Explanations.

(1) כ is distinguished from ב, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; ב is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2) נ is distinguished from ב, by having the stroke at the bottom united to the perpendicular only by a small point at the corner; in ב, the bottom stroke is united without any variation of its magnitude. (3) ך *final* descends below the line; ד does not. (4) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5) י descends to the bottom of the line; ו does not. (6) ך *final* falls below the line; ו does not. (7) The top of ז is continued a little to the right of the perpendicular, while that of ו is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ו. (8) ז descends only to the line; ך *final* falls below it. (9) ם has no space between its

left side and the top; ף exhibits a small chasm. (10) ף has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ף has not this mark. (11) ן is open at the top; ן at the bottom. (12) ן is almost round; ן *final* is a square or parallelogram. (13) ן is angular on the right side of it, and the bottom is parallel with the line; ן turns to the left only. Final ן, in its falling stroke, either turns a little to the right, or descends perpendicularly; it also falls below the line.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice *writing* them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure, and their names familiarly recalled. In this way the student learns to *write* Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the consonants.* This has been usually made agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א	ח	ח	ע	technically called	אֶחָדָע
(b) Labials	ב	ו	מ	פ		בּוֹמֶף
(c) Dentals	ז	ס	צ	ר	ש (שׁ)	זֶסְצֶרֶשׁ
(d) Linguals	ד	ט	ל	נ	ת	דֶטֶלֶת
(e) Palatals	ג	י	כ	ק		יֶכֶקֶ

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some special peculiarity. This is as follows, viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called Bēghādh-kēphāth (בֶּגֶד כֶּפֶת).

They are named *Aspirates*, because, when there is no point (Daghes) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *mollēs* and *raphatā*; with it, *durā* and *dagesatā*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named neh·vī (אֶחָדָי). The reason of this is, that the sound of these letters, being in itself somewhat feeble, often coalesces with the vowel sound which *precedes*; so that these letters are said to *quiesce*, i. e. to lose their separate sound as consonants, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or ă-h'hhăy (אֶחָחַע), as stated above.

Besides these four letters, Resh (ר) has a claim occasionally to be reckoned with the Gutturals, because it is treated in the same way as they are; see § 111, seq. Aleph and He, moreover, often become Quiescents, (see b above): so that they are to be reckoned as *Gutturals*, only when they have a distinctive consonant sound, or (in technical language) are *moveable*.

(d) *Liquids*; viz. ל, מ, נ, ר; of which ר is to be regarded only as a kind of half-liquid. Sometimes it is a kind of Guttural, according to the statement above. Technically these may be called, *lîmnâr* (לִּמְנָר).

N. B. The student should impress these classes, particularly the *three first*, deeply on his memory.

VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of *consonants*. Some learned men have maintained the contrary, and averred that א, ל, נ were originally designed to be *vowels*. But the fact that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel-sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sound of א, ל, נ, was feeble, and often in *practice* was made to coalesce with the vowel which preceded them, it was natural that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ל, נ, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldæo-Rabbinic Hebrew employs these three letters very often, merely for the purpose of designating vowels. For these reasons, these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ח) are called *Ehevi* (אֶחָוִי) or *Quiescents*; see § 13. b.

The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, i. e. small dots or over a letter, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents exist to show. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the whole system of diacritical signs, vowel-points, and accents, was not completed.

so as to exist in its present form, until several centuries after the birth of Christ; almost certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the Table, No. IV.) א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א more rarely) to designate more or less of the vowel-sounds, which are associated with them.

§ 17. In the same Table, in column 2nd, the letters א ו ח ז י ט are so arranged as to form syllables by the help of the vowels. They are so used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters or consonants with which they are associated, i. e. whether they are written *above, below, or in* them.

§ 18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other in respect to the sound, but *for the most part are often commuted for each other*. Seldom does commutation take place without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT—Patahh, Seghol, Hhireq parvum, Qamets Hhateph and Qibbut. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.]

Ewald, in his Hebrew grammar (1827), has attempted to reduce the vowels to two classes; with much ingenuity, but not satisfactorily.

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. (a) IN REGARD TO QUALITY, they may be considered as *pure* or *impure*.

The *quality* of vowels, with respect to the kinds of sound which they represent and the relations of those sounds to each other, is represented in Table No. IV. The quality of *purity* or *impurity* remains to be considered here.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.

§ 24. An *impure* vowel is one with which a consonant sound coalesces.

E. g. in דָּאֵהָ *dā-bhār*, both vowels are pure; the first in דָּ, because no consonant follows; the second in אֵהָ, because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּאֵהָ *bā*, the ב has no distinct sound, because it coalesces with the Qamets; and in אֵהָרָהָ, (so written instead of אֵהָרָהָ, § 111. § 112.), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghes in the ר; in both which cases Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them; see § 58, § 59.

§ 25. (b) IN REGARD TO QUANTITY, vowels are divided into *long* and *short*. *

This classification cannot always be made out by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often very doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels may be divided into two classes. (1) *Those long by nature and form*; i. e. such as are always long. (2) *Those long by position*; i. e. long as to quantity in consequence of a peculiar position, while their form or appearance is the same as that of short vowels. These last may be named (in regard to their appearance only) *doubtful*.

It is difficult to find appropriate technical terms for the designation of all the different sorts of Hebrew vowels. The meaning (as here given) of a vowel *long by nature and form*, is, that such vowel has a form which always designates a quantity that may properly be called *naturally long*.

§ 27. *Long by nature and form* are Qamets, Tseri, Hhireq *long* or *magnum*, Hholem, and almost always Shureq.

Note. Hhireq is called *magnum*, when a Yodh quiescent, either expressed or implied, immediately follows it. For exceptions to the length of Shureq, see § 31. Note 3.

§ 28. *Long by peculiar position*, (elsewhere short and always short in *appearance*,) may be Pattahh, Seghol, Hhireq, and Qibbut.

In this respect, these vowels correspond with the doubtful or double timed Greek vowels, α, ι, υ.

Division of vowels long by nature and form.

§ 29. These are naturally divided into *pure* and *impure*.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

But these, let it be particularly noted, are pure only when no consonant coalesces with them, i. e. when they contain neither a Quiescent nor a Daghesth'ā letter; see § 23, § 53, and § 58. E. g. דָּבָר *dā-bhār*, שֶׁנִּי *shēn*, יִיק־טֹל *yīq-tōl*.

Hhireq magnum and Shureq are *always impure*, because Yodh or Vav, either expressed or implied, always follows them and coalesces with them; § 53.

§ 31. *The impure long vowels* may be distributed into two classes, not essentially different in nature, but differing merely as to the methods in which they are formed.

(a) Such as are formed by coalescence with one of the *Ehevi* (א, ה, ו, י, § 13. b), either expressed or implied; § 53.

These may be called QUIESCENT LONG VOWELS, for the sake of distinction.

E. g. Qamets, as in בָּא *bā*; Tseri, as in בֵּן *bēn*; גֵּל *gelē*; Hhireq magnum, as in נִיר *nīr*; Hholem, as in לֹ *lō*; קֹל *qōl*; and Shureq, as in קִמֹּ *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the original vowel, by coalescing with it. See § 55.

Note 1. *Appearance merely* will not determine whether a vowel long by nature and form is pure or impure; inasmuch as the quiescent letter which coalesces with it, is often omitted in the writing; e. g. קָמֹ *qām* (impure) stands for קָמֹ *qavam*, נִיר *nīr* for נִיר *nīr*, קֹל *qōl* for קֹל *qōl*, etc.; see § 63. In a multitude of cases the student can distinguish whether

vowels of this kind are impure, only by obtaining a knowledge of etymology and the analogies of the Hebrew language.*

Note 2. *Vice versâ*, the Quiescents are sometimes inserted after vowels long by nature and form, without mixing with them and rendering them impure; in which case they are merely a kind of *fulcrum* for the vowel; e. g. יִלְמוֹד *yil-mōdh* with Hholem pure, = יִלְמֹד; סִבְבֵּי *sō-bhēbh* with Tseri pure, = סִבְבִּי; see § 64, and comp. §§ 14—16, which exhibit the grounds of introducing such anomalies.

Anomalies.

[Note 3. There are a few cases also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz, even when it seems to coalesce with Vav. These are when it stands before a *daghesh'd* letter; e. g. חֲזָקָה *hhūq-qā*, זֶנֶּן *zūn-nā*, מַעֲזִי *mā-ʿūz-zī*, etc. In Chaldee, Syriac, and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that they seem to result merely from the use of a vowel-letter by transcribers as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, inasmuch as they amount only to different modes of orthography and pronunciation in respect to the same word; e. g. זִקְלָה *zīq-lāgh* and זִיקְלָה *zī-qelāgh*, קִמֹּשׁ *qīm-mōsh* and קִימֹשׁ *qī-mōsh*, פִּלְלֶה־גְּהֶשׁ *pīl-lē-ghēsh* and פִּילְלֶה־גְּהֶשׁ *pī-lē-ghēsh*, מֹרִיגִים *mō-rīg-gīm* and מֹרִיגִים *mō-rī-ghīm*; see § 64, respecting Yodh *fulcrum*.]

(b) Vowels that would otherwise be short, when followed by a *daghesh'd* letter which is merely *implied* (not expressed), sometimes become long in respect to both nature and form.

E. g. בֶּרֶךְ *bē-rēkh*, so written instead of בֵּרֶךְ *bīr-rēkh*; בָּרָךְ *bā-rēkh*, instead of בִּרָךְ *bīr-rēkh*, etc. In all such cases, the sign of the *daghesh'd* letter, (i. e. the point or dot in the middle of the consonant) is omitted, because its sound coalesces with that of the vowel which precedes, and prolongs it. In this respect, the present cases under *b* differ often, in regard to *orthography*, from those under *a* above; inasmuch as those under *a* may insert or omit the *quiescent* letter which coalesces (see Note 1), but those under *b* regularly demand the *omission* of the *Daghesh* which would stand for a letter. For the sake of distinction, this class of vowels may be called *DAGHESH'D LONG VOWELS*.

Note 1. Here, as in the class *a* above, the mere *form* of the impure vowel will not distinguish it from a pure vowel; for the form of

both is the same. Nothing but a knowledge of Hebrew etymology and forms will enable the student to make the appropriate distinction.

[Note 2. It is far from being the case, that all the impure long vowels, which are formed by the coalescence of daghesh'd letters with them, take the *form* of vowels long by nature and form, like those above designated. In a majority of instances, *vowels long merely by position* are formed, in such cases, by the suppressed daghesh'd letter; as may be seen by consulting the examples under § 33, § 58. Why the Hebrews at one time wrote פֶּהָרֶה for פֶּהָרֶה , פֶּהָרֶה for פֶּהָרֶה , i. e. employed long vowels in point of *form* as well as nature, and yet at another time, (and indeed in far the greater number of instances,) used in such cases vowels long merely by *position*, as גֶּחֶם for גֶּחֶם , פֶּהָרֶה for פֶּהָרֶה , (not גֶּחֶם , פֶּהָרֶה , etc.) it is impossible for us to say. The *fact* we know; but as to this variety of sound and orthography, we can only say: *Sic*

[§ 32. *Remarks.* I have intimated above, that the two different classes of impure vowels, long by nature and form, are *not* essentially diverse in their essence. The fact seems simply to be, that all impure vowels, long by form and nature both, are made so by the coalescence of a consonant with them; and whether this consonant is one of the Quiescents or one of the Gutturals, it matters not, for the effect is the same, viz., the prolongation of the vowel. Most vowels (perhaps all) before they become prolonged by Quiescents, are, i. e. would in their proper nature be, *short*; e. g. מֶזֶץ , originally מֶזֶץ ; בֵּית , originally בֵּית , etc. In the same manner, the vowels long by nature and form, which are made so by the coalescence of a daghesh'd letter, are in their own original nature *short*; e. g. פֶּהָרֶה for פֶּהָרֶה , etc. But whether there was any *practical* difference in the length of the sound, between the *pure* long vowels and the *impure*, is a point which we have no certain means of determining. If the proof could be certain, that to any vowels *originally* long a coalescent letter has been added, (which Gesenius seems to suppose in his large Grammar,) these would be decidedly the longest sort of vowels. But I know of no way in which this can be satisfactorily shown. Original principles show, that *impure* vowels are made (at any rate *mostly*) from vowels originally short.]

Impure vowels long by position.

§ 33. These are formed in the same way as the impure vowels which are long by nature and form both, i

by the coalescence of a daghesh'd letter suppressed, or (in some cases) of a Quiescent either expressed or implied. But the *form* of all such vowels is the same as that of the short vowels; see § 58. § 55.

Of course it is only from a knowledge of etymology and of the analogy of forms, that the student can be enabled, for the most part, to determine when these vowels are actually long.

[Note. Pattahh, Hhireq, and Qibbutz (not vicarious), are made long by position, only by the coalescence of an implied Daghesh'd letter; as בָּהֵל *bá-hēl*, for בַּהֵל *bāh-hēl*; נִחַם *ní-hhām*, for נִחַם *nīhh-hhām*; רוּחַם *rú-hhāts*, for רוּחַם *rūhh-hhāts*. For cases like לְרַחֵם, פָּאֵרָה, where Pattahh and Qibbutz apparently have a quiescent א, see § 118 with the notes, and also the lexicon.—Seghol may be made long, either by a Quiescent, as גִּי, אֵץ, חֵץ, *gē, tsé, mé*; or by the coalescence of a daghesh'd letter, as חֵרֶם *hē-hā-rīm*, פֶּחָה *pé-hhā*, אֵהָב *né-hhāv*, where the Gutturals ר, ח, exclude the Daghesh forte which belongs to them. See §§ 58. 111. 112. 54.—Qamets Hhateph is never long.

Remark. Whether there was any *practical* difference between the length of the sound of vowels long merely by position and having the form of short vowels, and pure vowels long by nature and form, is what we have no certain means of determining. Probably the former were shorter, i. e. somewhat less prolonged; for the form itself of them would seem to intimate this.]

Vowels properly short.

§ 34. These are Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbutz (not vicarious), simply and only when they are *pure*, i. e. have no coalescent letter in them.

[Note 1. The short vowels may stand either in a mixed syllable,* or in a simple one†; e. g. דָּל *dāl*, בֶּן *bēn*, מִקְנֵה *mīq-nē*, חֶקֶם *hhōkh-mā*, מִקְתָּר *mūq-tār*, in mixed syllables; and מֶלֶךְ *mē-lēkh*, נָעַר *nā-yār*, וָיִגֵּל *váy-yī-ghēl*, אֶחָד *āhād*, in simple syllables. This latter class of short vowels is naturally pronounced somewhat longer than the former, as the stress of voice falls almost uniformly on the short vowels when they happen to be in a simple syllable.

Note 2. Some cases are dubious in respect to appearance; e. g. גִּי appears short, but is in fact i. q. גִּיר. So in חֵץ, Qibbutz appears short, but is i. q. חֵצִי, Qibbutz being *vicarious*. In like manner, appearances are frequently dubious in regard to simple syllables; e. g. חֶם with an impure Hhireq long by position (§ 33), and וָיִגֵּל with a Hhireq pure and short; so בָּהֵל with an impure Pattahh long by

* A mixed syllable is one which ends in a *vocal*, i. e. moveable, consonant.

† A simple syllable is one which ends in a *vowel*, either pure or impure.

position (§ 33), but דָּוִד with a pure short one. If the student can discover, whether the vowel is *pure* or not, he of course can determine the *quantity*. Experience only, with a knowledge of etymology and analogy, will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.]

§ 35. The student will see, by Table No. IV., that Seghol is reckoned both to the *first* and *second* class of vowels. The reason is, that it is often put in the place of Qamets and Pattahh, as well as exchanged with Tseri; and so it is treated as belonging to both classes. Compare § 19.

Syllabication as affected by the Vowels.

§ 36. *Pure long vowels* naturally stand in a simple syllable; they are employed in a mixed one, only when it is accented.

E. g. דָּבָר *dā-bhār*, שְׁנָה *shē-nā*; שֶׁן *shēn*, יִקְטֹל *yīq-tōl*.

§ 37. The same is true of the *quiescent long vowels*, § 31, *a*.

E. g. בָּא *bā*, קָאָם *qām*; גֵּלָה *gelē*, בֵּן *bēn*; לִי *lī*, נִיר *nīr*; לוֹ *lō*, קוֹל *qōl*; קוּמִי *qū-mū*, קוּם *qūm*.

§ 38. But *daghesh'd vowels* (§ 31. *b*), long by nature or position, can stand only in a simple syllable.

E. g. בָּרֶכְךָ *bā-rēkh*, נֶחַל *nē-hāl*, בּוֹרֶכְךָ *bō-rākh*; בַּחֵל, נָחַם, רָחַץ; all with the first vowel impure and daghesh'd.

§ 39. *The short vowels* stand either in a mixed or simple syllable; see § 34. Note 1.

§ 40. Much the greater number of syllables not final in Hebrew, end in a vowel. Very few mixed syllables (not final) have long vowels in them.

§ 41. *Qibbutz vicarious* is nothing more than a mere expedient for representing Shureq when the Vav falls out; and it may be either in a simple, or in a mixed syllable.

E. g. קוּמִי *qū-mū*, i. q. קוּמִי; קָטֹל *qā-tūl*, i. q. קָטֹל. In a mixed syllable (e. g. קָטֹל) it appears like Qibbutz short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

REMARKS. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of

this part of Hebrew Grammar as complicated and difficult. It is somewhat so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The relation of *long* and *short* with respect to Hebrew vowels, is for us more a matter of *theory* than of *practice*. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognised the fact, that both *Quiescents* and *suppressed daghesh'd* letters coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. *that a consonant suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length*. That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of *facts* respecting these phenomena, belongs to grammar. But, as before intimated, whether a long vowel (*Qamets* for example) was any longer when it included a *Quiescent*, than when it included a *daghesh'd* letter, (e. g. קָמֶץ, קָמֶץ); or whether *Qamets* in קָמֶץ was any longer than *Patahh* impure and long in קָמֶץ; and many other questions of the like nature; we have no means of certainly determining, nor is it necessary to determine such questions. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that *this belongs to the language*; therefore he should not charge it upon Hebrew grammar, which does no more than to state *facts* as they are.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the end of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a furtive vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for סֵפֶר *sēphr*, they wrote and read סֵפֶר *sē-phēr*. Still they admit, in a few cases, such forms as קָטַלְתָּ *qā-tālt*.

§ 43. When two consonants *begin* a syllable they are not combined in one sound, but a very short vowel, i. e. a kind of half-vowel, is supplied, after the first letter, in order to smooth the transition to the second letter. This is called *Shēvā*, שְׁוָא.

Note. Instead of saying *brā*, *brē*, by one impetus of voice as we do, the Hebrews pronounced *b'rā*, *b'rē*, i. e. with a short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the *beginning* or the *end* of syllables.

Note. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants, as קָטַלְתָּ *qā-tālt*.

§ 45. (a) All syllables *beginning* with two consonants, have a Sheva (either simple or composite) under the first of them. (b) All syllables *ending* with one or two vocal consonants, take a Sheva simple (either expressed or implied) under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. are sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) Such are the *composite* Shevas; because they are always placed at the beginning of a syllable (b) Simple Sheva, after a simple syllable; as לִמְדָּה *lā-medhā*. (c) After another Sheva; as יִלְמְדֻּ *yil-medhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as לִמְדָּה *lā-mādht*; see *i* below. (d) Under a letter at the beginning of a word, as לִמְדָּה *lemōdh*. (e) Under a letter with Dagghesh forte expressed; as לִמְדָּה *lim-medhū* = לִמְדָּה, § 71. (f) Under a letter in which a Dagghesh forte is implied; as חָלְלֵי (= חָלְלֵי) *hāl-lelū* or perhaps *hā-lelū*, not read as חָלְלֵי *hāl-lū*.

[Note. The common maxim of grammarians in regard to the case *f*, is, that "Sheva is always vocal when under a letter which is immediately repeated." This is evidently incorrect; e. g. חָרְרֵי *hār-rē* (not *hār-rerē*), לִבְבִי *libh-bhē* (not *lib-bebhē*), and so חָלְלֵי (plur. const. of חָלְלֵי) is *hāl-lelū*, not *hāl-lelē*. On the contrary, חָלְלֵי reads *hāl-lelū*, because it belongs to a Dagghesh'd form of the verb חָלַל, and the Dagghesh is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel in a mixed syllable; as יִלְמְדָּה *yil-mōdh*.
 (h) After a long vowel in a mixed tone-syllable; as תִּלְמְדָּה *til-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; as לִמְדָּה *lā-mādht*.

§ 47. The *form* of all the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of all the Shevas is, at least in*

theory, the same; i. e. none of them is considered as a proper vowel.

E. g. פֶּקֹדֶה *peqōdh*, זָחָב *zāhābh*, אֵלֵי אֵלֶּה *hēlē hēlē*, are all considered as *monosyllabic*. What *practical* difference between the length of these sounds existed amongst the Hebrews, cannot now be determined.

§ 49. THE *composite* SHEVAS belong *appropriately* to the Gutturals, and are commonly used under them instead of simple Sheva.

Note. No definite rules can be given as to the kind of Sheva under the respective Gutturals, for usage varies them in different words which have the same letters, and in different positions. In general, א, ח, ע, at the beginning of words take (..); but ה takes (...).

§ 50. Gutturals (and other letters) which take a composite Sheva, must always *begin* a syllable. A *Guttural which ENDS a Syllable, must, like the other consonants, take Sheva simple*; for there is no other *silent* Sheva.

E. g. שְׁמַעֲתִי *shā-māy-ti*, יֶחֱדָל *yēhh-dāl*, יֶחֱגֶה *yēh-gē*, יֶשְׁנֶה *yēsh-sōr*.

[§ 51. The composite Shevas (..) and (...) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. זָחָב *zāhābh*, שִׁמְשִׁים *qōdhā-shim*, etc. But (...) is limited to Gutturals.

Note. No uniform rules can be given for such cases. The *general* principle seems plainly to be, *a design to mark the letter which takes a composite Sheva, as having a real vocal Sheva*; and consequently to advertise the reader, that the preceding vowel is not to attach to itself the letter to which the Sheva belongs; e. g. זָחָב *zāhābh*, not *zāhābh*; חָבֵה *hā-bhā-rā-khā*, not *hābh-rā-khā*; חָבֵה *tī-mā-lōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants* not immediately followed by a vowel, must have a Sheva of some kind, either expressed or implied.

At the end of words in general, Sheva is not usually *expressed* but only *implied*; e. g. קָמֻ *qām*, the same as קָמֻ. The exceptions to this

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

rule are, (1) In a final Kaph; as קֶפֶן. (2) When the final syllable ends with two consonants; as לָמַדְתָּ *lā-mādhṭ*; but here, in case the penult consonant is a Guttural, this consonant takes a Pattahh furtive instead of a Sheva simple; see § 233. Note.

Note 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

Note 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find both לֶמַךְ and לֶמֶךְ.

General Remarks. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence too their use in regard to other letters, for the sake of more distinct pronunciation; § 51. Note. But the niceties of living vernacular pronunciation are now lost; most of them no more to be recalled. Present general usage among Hebrew scholars, is all that is aimed at in this grammar.

COALESCENCE OF VOWELS AND QUIESCENTS.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, ה, א, י, י, being feeble, (specially at the end of a syllable,) they always coalesce with the vowel-sound which precedes them, in case they have no vowel of their own, nor any Sheva expressed or implied; i. e. such coalescence takes place, provided that such vowel-sound is *homogeneous* *.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א)	quiesces in Qamets (ֶ) as in	בָּא bā.
	— Tseri (ִ) — —	רֶשֶׁת rēsh.
	— Seghol (ֶ) — —	תִּמְצֵנָה tīm-tsê-nā.
	— Hholem (ֹ) — —	יָמֵר yō-mēr.
Yodh (י)	— — — —	
	— Tseri (ִ) — —	בֵּן bēn.
	— Seghol (ֶ) — —	גֵּה gē.
	— Hhireq (ִ) — —	דִּין dīn.

* That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

Vav (ו) quiesces in Hholem (ֹ) as in	קֹל qōl.
— Shureq (וּ) — —	קֻם qūm.
He (ה) — — Qamets (ָ) — —	גֵּלָה glā.
— Tseri (ֵ) — —	גֵּלֶה glē.
— Seghol (ֶ) — —	גֹּלֶה gō-lē.
— Hholem (ֹ) — —	גֹּלֶה gā-lō.

In English we have a multitude of cases similar to these; e. g. *low*, *show*, etc., with *w* quiescent; *say*, *day*, etc., with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases besides those presented in the above Table, of which *quiescence* has been affirmed by most grammarians; e. g. רִישׁוֹן *rī-shōn*, לִיקְרָאתָ *līq-rāth*, פֻּרְרָה *pū-rā*. But here *ש* is *otiant*, and does not quiesce in Hhireq, Pattahh, and Qibbut; and so elsewhere; see § 118 with the Notes.

Note 2. Although the Hholem is written over the ו, as in וֹ; and the Shureq is written in it, as וּ; yet in both cases these vowels usually belong to the *preceding* consonant; e. g. in וְלֵךְ to the ו, in וְיָם to the ו. Cases like וְיָם *vā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes such vowel protracted.

§ 56. The *Ehevi* (אֵהוּ) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable.

E. g. מָרַר *mā-mār*, חֵם *hēm*, יָלַד *yā-lādh*, וְלַד *vē-lēdh*.

(2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied.

E. g. יָסַר *yēs-sōr*, נֶחֱפַח *nēh-pākh*, שָׁלַח *shā-lāv-tī*, חָדַי *hhāy*, וְיָם *qāv*. In the two last cases, the Sheva is *implied*, i. e. וְיָם = וְיָם, and וְיָם = וְיָם; see § 52.

(3) Usually, when preceded by a *heterogeneous* vowel.

E. g. תָּבַי *tāv*, וְיָם *qāv*, שָׁלַח *shā-lēv*, וְיָם *zīv*, חָדַי *hhāy*, גֹּי *gōy*, וְיָם *gā-lūy*, וְיָם *qāv-yēm*, וְיָם *qāv-vām*, etc. In all cases of this kind, it

is easy to judge whether the *Ehevi* quiesce or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115, seq.

Note 1. In the *middle* of a word, the *Ehevi* are always marked with a Sheva in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 2. In the *middle* of words, all the *Ehevi* not unfrequently resist COALESCENCE, i. e. remain moveable. He (ה) *always* resists it, when in such a condition; and נ sometimes, even when the vowel is adapted to coalescence. At the *end* of words, all the *Ehevi* generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119. *b.* § 120. *b.* 121. *b.*

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio, otiantur*).

This happens in the following cases, viz. (*a*) When preceded by silent Sheva; as חֶטֶת *hhēt*, יִנָּח *ñāt*. (*b*) Preceded by a Quiescent; as חֶבֶת *hē-bhē-thā*, with נ *otiant*. (*c*) Followed by Daghes forte; as מֶזֶז *māz-zē* = מֶזֶז. (*d*) Yodh preceded by Qamets and followed by ו with a Sheva implied, is *otiant*; as דֶּבְרָו *debhā-rāv*, where Sheva is implied under the final ו, § 52.

Note. In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels; as in *honour, hear, moan*, etc.

Coalescence with Vowels of Daghesh'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesh, i. e. reduplication; § 71. § 111. In cases where by analogy they ought to be doubled but are not, the letter omitted by excluding the Daghesh, coalesces with the preceding vowel and lengthens it; § 31 *b.* § 33.

E. g. חֶטֶת *hā-nā-rēts*, instead of חֶטֶת *hān-nā-rēts*; יִנָּח *yē-nā-mēr*, instead of יִנָּח *yān-nā-mēr*; בֶּהֱל *bā-hēl*, with Pattahh impure (§ 33), instead of בֶּהֱל *bāh-hēl*; בִּהֱל *bī-hēl* with Hhireq impure (§ 33), instead of בִּהֱל *bīh-hēl*; חֶחִם *nā-hhīm* with Pattahh impure (§ 33), instead of חֶחִם *nāhh-hhīm*; נֶחֱם *nī-hhām* with Hhireq impure (§ 33), instead of נֶחֱם *nīhh-hhām*; בֶּעֶר *bā-ēc* (§ 33), instead of בֶּעֶר

bāy-yēr; מֵיִם *mē-yīm*, instead of מֵיִם *mīy-yīm*; רֶכֶּךְ *bē-rekh*, instead of רֶכֶּךְ *bir-rēkh*; רֶכֶּךְ *bā-rēkh*, instead of רֶכֶּךְ *bār-rēkh*, etc. Comp. § 111. § 112.

Note. In regard to this usage it is plain, that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as רֶכֶּךְ for רֶכֶּךְ. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 33.

To give reasons why a doubtful vowel is at one time used, and at another a vowel long by nature before the Gutturals excluding Daghes, is out of our power. See § 31. *b*. Note 2.

[§ 59. Some other letters occasionally omit Daghes, with a similar effect (for the most part) on the preceding vowel.

E. g. יֵיִל *vā-yehī*, instead of יֵיִל *vāy-yehī*. But it is doubtful how such cases as יֵיִל (for יֵיִל) were read; i. e. whether they were pronounced *yī-qēhhu* or *yīq-ḥhū*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as יֵיִל (for יֵיִל); some with composite Sheva, as לִיֵּ֫ל *lū-q^ohhā* (for לִיֵּ֫ל); both of which show that the first syllable is to be read as a simple one, *vā-yehī*, *lū-q^ohhā*; and so of others like them. But some words have neither of these marks, e. g. יֵיִל (for יֵיִל); and in such cases they are probably to be read as יֵיִל *yīq-ḥhū*, etc. The omission of Daghes, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words; which niceties the Punctators strove to express. It does not belong to the essential form of words.]

ORTHOGRAPHY OF VOWELS.

§ 60. The two first classes of vowels are all written *under* the consonants; see table No. IV. Of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph.

E. g. קָ *khā*.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. *Shureq* is always written *after* the consonant to which it belongs; i. e. in the bosom of the following י. *Hholem* is commonly written over the right side of the letter next following that to which it belongs, as תֹּם *tōm*, קֹל *qōl*; but sometimes necessity prevents this, e. g. in שֹׁן, where the type will

not admit such a disposition of the Hholem. Hholem, when it follows מ, is commonly written over its left side, as מֵאֵל; but not if followed by ך, as מֵיֶרֶךְ.

§ 62. The diacritical point over װ and ן often *coincides* with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter.

(1) *Sin* (װ) beginning a syllable, is read *sō*; e. g. שֹׁנֶה *so-nē*. (2) ן following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. מֹשֶׁה *mō-shē*. (3) ן with two points *beginning* a syllable, is read *shō*; e. g. שֹׁמֵר *shō-mēr*. (4) ן with two points *ending* a syllable, is read *ōs*; e. g. יִרְפֹּשׁ *yir-pōs*.

Note. Vav (װ) with a Hholem over it and a vowel under it, is joined as a moveable consonant with the vowel under it; e. g. לֹוֹ-װ *lō-vē*, יֶהוֹוֹ-װ *yehō-vā*, the Hholem belonging to the preceding letter.

Vowels in connection with the Quiescents.

§ 63. As the Ehevi or Quiescents drop their distinct consonant-sound in coalescence (§ 53); and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted (§ 31. a. Note 1); so, in practice, they are often omitted.

Note. Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following example will show.

Written fully.	Written defectively.	Read.
מֵלֶתִי	מֵלֶתִי	<i>mā-lē-thī.</i>
נִיר	נִיר	<i>nīr.</i>
קֹל	קֹל	<i>qōl.</i>
קָמוּס	קָמוּס	<i>qā-mūs.</i>

§ 64. There are some cases in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or the nature of the vowel. In all these cases, they are considered as mere orthographic *Fulcra*.

E. g. יֵלְמוּד, the same as יְלְמוּד *yīl-mōdh*; סוֹבֵב, the same as סֹבֵב *sō-bbēh*; חֲחֻץ, the same as חֻץ *hhūq-qē*; comp. § 31. a. Notes 2. 3.

In all probability such forms sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases from those where Vav and Yodh are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקִים, צִדִּיק. But instances of a contrary usage also exist; e. g. קִלְלוֹת = קִלְלוֹת; and sometimes both Quiescents are omitted, as שְׁלִישִׁים for שְׁלִישִׁים; so גֵּר for גֵּר, etc. Even the same word is variously written; e. g. הַקִּמְוִתִּי, הַקִּמְוִתִּי, all pronounced *h^aqī-mō-thī*.

Orthography of Qamets Hhateph.

From No. IV. in the Table of Vowels it appears, that Qamets Hhateph (short o) has the same form with Qamets, viz. (◌). It is important, therefore, to point out how they may be distinguished.

I. Qamets Hhateph in a *mixed* syllable.

§ 66. (a) The figure (◌) followed by simple Sheva without any Methegh between, is short *O*, if in a syllable not accented.

E. g. חֲזָקָה *hhökh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, חֲזָקָה *hhā-khemā*. With an accent it reads as Qamets; e. g. מָוֶת *māv-tā*, שָׁוֶה *shāv*, לָיָהּ *lāy-lā*. For an account of the Methegh, see § 85.

[Note. There are some few cases where Methegh does not distinguish Qamets from short *O*; e. g. דְּרִבּוֹנוֹת *dör-bhō-nōth*, not *dhā-rebhō-nōth*; so גֹּרְבָן *gör-bān*, not *qā-rebhān*; שֹׁמְרָא *shöm-rā*, not *shd-merā*. But in these and the like cases, manuscripts and editions vary as to the Methegh, which must be considered as irregular here. Of course, etymology only can settle the true pronunciation in doubtful cases.]

(b) When followed by a letter with a Daghesth forte, in a syllable not accented (◌) is short *o*.

E. g. בֹּתִים *böt-tim*, חֲסֹן *hhōn-nē-nī*. If the syllable is accented, it is read as long *A*; e. g. יָאֵם *yām-mā*, לָאֵם *lām-mā*, etc.

[Note. A *euphonic* Daghesth (§ 75, seq.) at the *beginning* of a word, does not make short *O* of the (◌) belonging to the last syllable of the preceding word; it remains long *A* still; e. g. שְׁכַחְתָּ *shā-khān-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.

Note 2. A Methegh after (◌) does not in this case *always* denote long *A*; e. g. בֹּתִי-תֵּה *böt-tē-khēm*, not *bā-tē-khēm*. See the note under *a* above, where the principle is the same. Etymology only can determine such cases.]

(c) The figure (,) in a final mixed syllable *unaccented*, is short *O*.

E. g. vāy-yā-qōm , with accent on the penult. With accent on the ultimate, as in hā-nā-dhām , the (,) ultimate is long *A*.

Remark. All the cases, *a*, *b*, *c*, are virtually one and the same, i. e. they are all cases of (,) in a *mixed unaccented* syllable; e. g. hkh-mā , bōt-tīm , vāy-yā-qōm , all virtually the same as the case exhibited under the letter *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (,) is short *O* in a simple syllable, (a) When Qamets Hhateph, i. e. short *O*, immediately follows.

E. g. pō-ṣōl-khā , qō-tōbh-khā . Here a *Methegh al-ways* stands after the first short *o*.

Note. But there are cases here, where etymology only can distinguish the true vowel; e. g. qā-tōn-nī (with *Methegh* according to § 87. e); not qā-tōn-nī , because the root is qā-tōn .

(b) When the composite Sheva, Hhateph Qamets (,) immediately follows.

E. g. pō-ṣōl , bō-kh-rī . *Methegh* always stands after the (,) here also.

[*Note.* Etymology alone can determine the reading in some of these cases. E. g. ha-nōnīy-yā , because נ is the article (§ 162. § 152. a. 2); bā-nōnīy-yā , because ב has the article included in it (§ 152. Note); bō-nōnīy-yā , because ב is the simple preposition ב , § 139.

§ 68. The nouns shō-rā-shīm (from שֶׁרֶשֶׁת), and qō-dhā-shīm (from קֶדֶשֶׁת) are altogether anomalous in their reading.]

PATAHH FURTIVE.

§ 69. This is a short Pattahh, employed for the sake of ease and euphony, when a word has either of the Gutturals, ה , ח , ע , at the end of its final syllable, preceded by a long vowel *not* of the *A* class.

E. g. gā-bhōh , ruhh , rēah . In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as *ā* in the English words *trial*, *vial*, etc. The

furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its relative position; e. g. רִיחַ *rū^ahh*, plur. רוּחִים *rū-hhōth*.

Note. Aleph, when at the end of a word, never takes Pattahh furtive. Pattahh furtive is seldom employed unless the vowel that immediately precedes it is of an *immutable* nature. When it is mutable, the usual method is to exchange it for a common Pattahh, in which case Pattahh furtive is superseded; comp. § 113. notes 1, 2.

DAGHESH.

§ 70. Dāghesh (דָּגֶשׁ) is a point in the bosom of a letter. It serves two purposes; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesh serves to double the letter in which it is written, it is called *Daghesh forte*. When it only removes aspiration, it is called *Daghesh lene*.

Note. For another peculiar kind of Daghesh forte, called *Daghesh euphonic*, see § 75.

I. Daghesh forte.

§ 72. (a) *Daghesh forte distinguished from Daghesh lene*. The former is never written in the *final* letter of a word, unless such letter has a vowel; nor in the *first* letter, (although Daghesh *euphonic* appears here); and it is always *immediately preceded by a vowel-sound*.

Note. This last circumstance separates it entirely from Daghesh *lene*; which is preceded immediately by a *silent Sheva*. If at any time a vowel immediately precedes a Daghesh *lene*, that vowel must be at the end of a preceding word, and this word have a *disjunctive* accent (§ 93). Comp. § 79. 3.

§ 73. (b) *Orthography of Daghesh forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point Daghesh forte; e. g. קָטַל = קָטַל qīt-tēl.

[Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. טָלַל *tsil-lō*, instead of טָלַל; יִשְׁרָאֵל.

for יֵשׁוּדֹד *yeshōd-dēm*, etc.; particularly in derived forms of words, as קִלְלָה (not קִלְלִי) from קִלְלָה, etc., in which cases Daghesth forte is not used.

Note 2. If the *first* of the two letters must have a Sheva vocal, Daghesth forte is excluded; e. g. עֹלֶלִים *ō-lēlim*, not עֹלִים *ōl-lim*.]

Note 3. *Practice not unfrequently omits Daghesth forte, when it would be immediately followed by a vocal Sheva, in case it were inserted; e. g. יִקְהָהוּ *yīq-qēhhū*, instead of יִקְהָהוּ *yīq-qēhhū*. Particularly is Daghesth omitted in such cases, if another letter of the same kind immediately follows; as הֶלְלִי *hā-lēlū* (not *hāl-lū*) because the word stands for הֶלְלִי; which can be known, however, only by etymology. Comp. § 46. f. Note.*

[Note 4. Shureq is written in the same manner as Daghesth forte, in the letter י; e. g. י. But is easily distinguished. *When the preceding letter has no vowel*, the point stands for Shureq; when it has one, it stands for Daghesth forte; e. g. קִיּוּם is read *qūm*, but קִיּוּם is sounded *qiv-vām*.]

[§ 74. (c) *Division of Daghesth forte*. (1) It is *compensative*, i. e. it merely supplies a letter omitted in the writing.

E. g. נִתְנָה *nū-thān-nū* for נִתְנָה, יִגְשׁ *yīg-gāsh* for יִגְשׁ. (§ 107. a), where נ is assimilated.

(2) *Characteristic*, i. e. it distinguishes the particular form of a word.

E. g. קִיּוּם, the form of the conjugation *Piel*, in distinction from קִיּוּם the form in *Kal*.

Note. In אֶת *āt*, probably for אֶתְ; שֶׁתִּי *shetū-yīm*, for שֶׁתִּי; and such cases as קָרָא *kā-rāt*, for קָרָא; the Daghesth in the Tav is properly *compensative*, although in a peculiar way.]

forte Euphonic.

§ 75. All those kinds of Daghesth forte which are merely *occasional*, and have respect only to peculiar *modes of reading* in particular cases, are thus named.

Of these there are three kinds; (a) *Daghesth conjunctive*. So the first species of euphonic Daghesth may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a *vowel unaccented*. E. g. קָרִי-תָהֵל-לִי *qā-ri-thāl-lī*, מַאֲז-זֶה *māz-zé* = מַאֲז, *yē-hk'sēb-bō*. The vowels Qamèts, Pattah, and Seghōl, are

almost the only ones employed before Daghesth *conjunctive*. Sometimes examples are found like קִרְמִי צִמָּי, *qū-mūts-tseñū*. Daghesth *conjunctive* is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesth affectuosum*. This is a euphonic Daghesth, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חֲדָלְךָ *hhā-dhēl-lū*, instead of חָדְלֵךְ *hhā-dhelū*; יְחַתֵּךְ *yē-hhāt-tū*, instead of יַחְדֵּךְ. It were better to call this, *Daghesth accented*. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghesth acuting*. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. אֶכְרַע *Āk-kerē-hā*, instead of אֶכְרַע *Āekh-rē-hā*; חֲצִינִי for חֶצִינִי, Ex. ii. 3.

Remark. In all cases of *euphonic* Daghesth, the manner of *reading* only is concerned; not the essential forms of words. The Daghesth of this kind is merely an attempt to preserve some niceties of pronunciation.]

II. Daghesth lene.

§ 78. *Daghesth lene* belongs only to the Aspirates בִּנְר (Bēghādh kēphāth); and when inserted, it is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. בּ is *bh*, but בֿ = *b*; כּ = *kh*, כֿ = *k*, etc. See Alphabet, No. II.

Note 1. *Daghesth forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from *Daghesth lene*; for *Daghesth forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the *Daghesth* is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it (§ 93), and belongs to a preceding word; § 79. 3.

Note 2. *Daghesth forte* in an Aspirate, not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. אֶפֶי *Āp-pī*, not *Āph-pī*, although when written out in full it would seem to be the latter, as אֶפֶי. Ease of enunciation demands the doubling of the letter without the aspiration.

General rules for the insertion of Daghesth lene.

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. i. 1, in בְּרֵאשִׁית the Beth takes Daghesth lene; so at the beginning of a verse, Gen. iii. 5, כִּי *kī* (not כִּי *khī*), etc.

(2) In all cases, after a *silent* Sheva either expressed or implied.

E. g. in תָּבַע, Tav has a Daghesth lene after a silent Sheva *expressed*; in עָלָה, Pe has one after a Sheva *implied* under the ל, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesth lene*.

E. g. Ps. i. 3, וְיִתְּנָהּ, where the Kaph must be aspirated, were it not that the disjunctive accent (*Rebhi*ע) is on the preceding syllable יִתְּ. And so of all the other Disjunctives; see the accents, § 92, seq.

General rules for the rejection of Daghesth lene.

[§ 80. It is rejected, (a) When the Aspirates stand next after a *vocal* Sheva. (b) After a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. i. 2, הָיָה תוֹרָה, where the Tav in הָיָה follows a *vocal* Sheva (יֵי); and in תוֹרָה תוֹרָה (*thō-hū* (not *tō-hū*), the ת follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (*Merka*), and consequently ת remains aspirated. So after a composite Sheva; e. g. יְבֹדָה, *yābhōdh* (not *yābōdh*), because such Sheva is always *vocal*, § 46. a.

Note. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Daghesth lene; e. g. לָאֶחָדָה *lā-qaʿhht*, so written instead of לָאֶחָדָה; § 233, Note.]

Usual Exceptions to the general rules.

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which is *derived by inflection* from a form of the same word that excluded Daghesth lene, also excludes it.

E. g. רִידָה *ridh-phū* (not רִידָה) because the ground-form is רִידָה,

where the Pe, being immediately preceded by a *Hholem*, cannot take a Dagghesh lene, § 80. So מַלְכֵּי *māl-khē*, ground-form מְלָכִים, in which כ is preceded by a vowel; יַעֲזֹבֵי *yā-āz-bhū*, ground-form יַעֲזֹב, where ב, having a vowel before it, cannot receive Dagghesh lene; Infinitive mode בְּגֹד *beghōdh*, and with suffix בְּגָדוֹ *bigh-dhō*, because ד in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Dagghesh lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בְּתָב with the preposition ב prefixed, is written בִּכְתָב *bikk-thābh* (not בְּכְתָב); בְּפִיר with פ prefixed, is written כִּכְפִּיר *kikk-phīr*, (not בְּכְפִיר); לְגָבִיל with ל prefixed, is written לִכְגָּבִיל (not לְכְגָּבִיל), etc.

• Note 1. The Inf. mode with such a loose prefix, varies in its usage. E. g. קָפַד, Inf. לְקַפֹּד *lis-pōdh*; and such is the more common usage. But we find also קָפַל, Inf. לְקַפֹּל *lin-pōl*; with prefix ב, בִּנְפֹל *bin-phōl*; with כ, כִּנְפֹל *kin-phōl*; but with ל, לִנְפֹל *lin-pōl*. Usage therefore is variable in regard to this mode.

Note 2. But when the prefix is *closely* united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יִסְפֹּד *yis-pōdh* (not יִסְפֹּד) Fut. of Kal from the root סָפַד *sā-phādh*; or (if you please) from the Inf. form סִפֹּד *sephōdh*. So in Hiphil, הִשִּׁיפִיל *hish-pīl* (not הִשִּׁפִּיל), from שָׁפַל. In all such cases, the prefix is considered and treated as an *essential* and *formative* part of the word.]

Particular Exceptions to the general rules.

[§ 82. (1) *Rejection of Dagghesh lene.* (a) The suffix pronouns, ה, כ, ל, reject it (b) Generally, an Aspirate preceding the final syllable, as מְלָכִית, עֲבָדִית, יְלָדִית, etc.; but not always, as תִּרְבֻּת *tār-būth*. (c) The various forms of בָּגָד; e. g. בְּגָדוֹ, etc.

(2) *Admission of it contrary to the general rules.* (d) Some words beginning with two Aspirates, viz. ככ, בב, etc. e. g. Jerem. iii. 25, לֹא בָכְרָמִישׁ, Ex. xiv. 17, וַיִּקְבְּרוּ בְּפִרְעֹה; Is. x. 19, לֹא בָכְרָמִישׁ. In all such cases manuscripts and editions differ; some extending the rule so as to begin with Dagghesh lene in most cases where a word commences with two Aspirates, others scarcely observing such a rule at all (e. g. Michaelis' Hebrew Bible). (e) A few words which *usage* only has excepted from the general rule; e. g. שָׁפַל from שָׁפַל, from שָׁפַל. (f) An apparent exception is an Aspirate after יָחִיד, which takes Dagghesh lene. But the Hebrews read this word יָחִיד *Yādhō-nāy*, which ends in the consonant *y* having a silent Sheva.]

Remark. The detail of Daghesh lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbin, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of Daghesh in such cases, the student need not be perplexed if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphê (רָפֶה) means *soft*. It is a small parallel stroke of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כְּבֹדֶה khā-bhādhā; and so it is directly the opposite of Daghesh lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. xvi. 16. 28; Num. xxxii. 42, in Van der Hooght. In ancient manuscripts it was very common; and it was sometimes employed, moreover, to show that Daghesh forte was omitted; sometimes, that Mappiq did not belong to ׀; and sometimes, to note that ׀ and ׀ at the end of words were quiescent.

MAPPIQ.

§ 84. Mäppiq (מִפִּיק) is a point in the bosom of a final ׀, (which is almost always quiescent,) denoting that it is moveable.

E. g. יָאֵחַ yāh (יָאֵ would read yā); גַּאֲבַחַּח gā-bhāh, (גַּבַּח must be written גַּאֲבַחַּח, and read gā-bhā).

Note. Mappiq is now used only in final ׀; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Mēthēgh (מֶתֶגֶח) is a small perpendicular mark (,) preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words un'dertāke, nōmīnātion, etc.

The word *Methegh* (*frænum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (,) on the *last* or on the *penult* syllable of a verse, is always the accent Silluq, not Methegh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew Bibles.]

Uniform or general use of Methegh.

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and is technically called in this case מְאֲרִיךְ *mă-ārikh*, i. e. *prolonger*); e. g. מְאֲרִיךְ, מְאֲרִיךְ, מְאֲרִיךְ, etc. (b) *Almost uniformly*, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. מְאֲרִיךְ, by inflection מְאֲרִיךְ, preserving the Methegh; (or this case may be ranked with *e* below). (c) After a long vowel next before the tone-syllable, and followed by a Sheva vocal; e. g. מְאֲרִיךְ, מְאֲרִיךְ, מְאֲרִיךְ, with Qibbutz vicarious. (d) The verbs מְאֲרִיךְ and מְאֲרִיךְ, when they take formative or other prefixes with a short vowel, employ Methegh after such vowel; e. g. מְאֲרִיךְ, מְאֲרִיךְ Imp. with ו Gen. xii. 2, מְאֲרִיךְ, etc., nearly without exception in good editions. In principle, this may be classed with *h* below.

VERY GENERALLY EMPLOYED, (e) On the second syllable before the tone, where it is a simple one; as מְאֲרִיךְ, מְאֲרִיךְ. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. מְאֲרִיךְ, מְאֲרִיךְ. (g) After a short vowel made long by position (§ 33), before a letter which excludes Dagghesh forte either necessarily or arbitrarily; as מְאֲרִיךְ, מְאֲרִיךְ, מְאֲרִיךְ, etc. 2 K. ii. 11, etc. But this is sometimes neglected, as מְאֲרִיךְ; specially when Yodh with Sheva follows the vowel made long by omitting the Dagghesh, e. g. מְאֲרִיךְ, מְאֲרִיךְ, etc.; and commonly so, in regard to Hhireq, as Piel מְאֲרִיךְ, מְאֲרִיךְ, etc., without Methegh.]

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student that he is not to expect *uniformity* in the cases ranged under them.

Occasional use of Methegh.

[(h) After a short vowel in a mixed syllable (not made by Dagghesh forte), especially after Pattahh and short Hhireq, Methegh is placed,

sometimes on the *first*, and sometimes on the *second* syllable before the tone; e. g. on the *first*, as עֲרֹכֹת, תְּדַשֵּׁא, Is. x. 34, נָדָרָה, Ps. lxxvi. 12, וַיִּזְבְּחוּ, וַיִּקְרְבוּ; with other short vowels, וְהִלַּח (*d* above), וְהִלָּח, שְׁמֹרָה, qōrbān, dōrbān, עֲמֹדֶה, etc.; on the *second*, as וְהִתְפַּלֵּא, וְהִתְפַּלֵּא, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a daghesh'd letter; e. g. וְהִתְפַּלֵּא, וְהִתְפַּלֵּא, etc.; especially when the first letter is Vav conversive, Mem prefix, or He article.]

Rare use of Methegh.

[*(j)* Very seldom, after a Vocal Sheva under the first letter; as וְהִתְפַּלֵּא, וְהִתְפַּלֵּא; more rarely still, even before Sheva initial, as וְהִתְפַּלֵּא, Est. ix. 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it מְטֵיג, *mugitus*; a name afterwards extended to Methegh generally.]

Methegh before Maqqeph.

[*(l)* The general principle is the same as if the two words joined by Maqqeph were one, (they being read as one); so that the above rules generally apply; e. g. וְהִתְפַּלֵּא, *e*; וְהִתְפַּלֵּא, *h*; וְהִתְפַּלֵּא, *e*; וְהִתְפַּלֵּא, *e*, etc. (*m*) In many cases long monosyllables before Maqqeph take a Methegh (often otherwise), although a tone-syllable follows immediately, e. g. וְהִתְפַּלֵּא; and even when it does not, and the monosyllable is a mixed one, as וְהִתְפַּלֵּא, etc. contrary to *e*. Short vowels before Maqqeph commonly reject Methegh; as וְהִתְפַּלֵּא, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of Methegh. No wonder that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

Note 1. The conjunction *ו* (*and*) does not generally receive Methegh.

Note 2. Several Metheghs may appear on the same word, if the different rules for writing it should require them; e. g. וְהִתְפַּלֵּא, for the Methegh on פֶּ, see *e* above; for that on תֶּ, see *a*.

Note 3. Instead of Methegh, the *conjunctive* accents (especially Munahh, Qadma, and Merka, § 93) are frequently used, when a word has a *distinctive* upon it; e. g. וְהִתְפַּלֵּא with Munahh under מ, instead of וְהִתְפַּלֵּא with Methegh; and so in very many cases.

MAQQEPH.

§ 88. Mäqqēph (מקף), somewhat like our hyphen, connects two words together, and makes them as one in respect to interpunction and reading.

E. g. אֶת־הַשָּׁמַיִם. Usually either the former or latter word in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable is for the most part shortened, if pure.

E. g. וְעַל־הָאָרֶץ, where וְעַל has no accent, Gen. i. 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators were not uniform; for we have לֵב־דָּוִד *lēbh-Dāvidh* (not לֵב־דָּוִד), and without Methegh too, in 1 Sam. xxiv. 6; but also לֵב־נִישׁ *lēbh-Nish*, 2 Kings, xii. 5; and thus in other cases.

[Note 1. Maqqeph sometimes appears between several words in succession, as אֶת־כָּל־אֲשֶׁר־לֹ. Mostly it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and it is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as הָיָה־לְהַדְרִיחַ, Gen. vi. 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, respecting the answer to the question, whether a Maqqeph or Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that *it usually causes the preceding long mutable vowel to be shortened*. In like manner Pesiq, inserted between words, is reckoned a *disjunctive* accent, § 93. No. 20.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the learner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (וּ) in the beginning of words is the only exception, and is sounded *ū*=*oo* in English. In נֶאֱמַר *nā-mār*, עֲמַד

yā-mādh, etc., the א and ע are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Daghesch forte; e. g. בָּרֶזֶל *bār-zēl*, in which the first syllable has a Sheva expressed, the second a Sheva implied; so לִמְדָּה *līm-mēdh* = לִמְדָּה.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghesch forte, provided such vowel be in a *tone-syllable*. E. g. קָמָה, *qām*; יִיקְטֹל־נָה, where the Hholem is in a mixed tone-syllable; יָאֻמָּה *yām-mā* = יָאֻמָּה; נֶתַח *nēth*, where Sheva is implied under the ר.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָטֵלָה *qā-telā*, בֹּגְדֵימָה *bō-gēdhīm*; but not always so before a Maqqeph, as לֶבְדֵּי *lēbh-Dāvidh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֶשֶׁת־אֵשׁ *rē-shēth*, הַ is a simple syllable, because the שׁ which comes next after it has a vowel of its own; in בָּרָא *bā-rā*, הַ is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֶשֶׁת־אֵשׁ *rē-shēth*; אֵשׁ is a mixed syllable because הַ has no vowel of its own. But such syllables must always be *tone-syllables*; excepting the very few cases where quiescent ה is irregularly used in short syllables; see § 31. Note 3.

9. Short vowels make a simple syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. The vowels long by position, i. e. the doubtful vowels having a daghesch'd letter in them, always stand in a simple syllable.

Exemplification of reading Hebrew.

§ 91. (1) Genesis i. 1, בֶּרֶשֶׁת־אֵשׁ *berē-shēth*; אֵ with Daghesch lene,

79. 1* ; with Sheva under it, 45, and with Sheva *vocal*, 46.—רֵעַ *rē*, with a quiescent long vowel, 31. *a*, quiescent in Aleph, 54. שִׁיחַ *shīth*, with a quiescent vowel followed by quiescent Yodh, 54, י ; ר without any Sheva expressed, having one implied, 52 ; also without a Daghes lene because it follows a vowel, 80.—שִׁי is a mixed syllable, 90. 8.

(2) רָאָה *bā-rā* ; אָ with Daghes lene because the preceding letter has a silent Sheva implied, 79. 2, אָ a simple syllable, 90. 3.—רָא *rā*, vowel protracted and impure, 31, *a*, א quiescent, 54.

(3) אֶלֶם *ēlō-hīm* ; א with composite Sheva, 49, which is moveable 46. *a*.—לֹ *lō*, simple syllable, 90. 3.—הִים *hīm*, with Yodh quiescent, 54, and Hhireq impure and protracted, 31. *a*, and in a mixed syllable, 90. 8.

(4) אֶשׁ *ēth*, 90. 5.—שָׁמַיִם *hāsh-shā-mā-yīm* ; שׁ *hāsh*, this syllable comprising the *sh* which is made by the Daghes forte in the שׁ, 71 and 73, also, 90. 4.—שָׁ *shā*, 90. 3.—מָ *mā*, with Pattahh pure and short, 34, also with accent upon it, 100. *b*, and in a simple syllable, 90. 9.—יִם *yīm*, with short Hhireq, 141 and 100 *a*, mixed short syllable, 90. 4.

(5) וְעַתָּה *veēth* ; Vav moveable, 56. 1, וְ as above in No. 4.

(6) וְעַתָּה *hā-nā-rēts* ; וְ 90. 3.—נָ 90. 3, and with א moveable, 56. 1.—רֵטְס *rēts*, with short Seghol, 34, and in a mixed syllable, 90. 4.

(7) VERSE 2. וְעַתָּה *vehā-nā-rēts* ; וְ *ve*, in No. 5.

(8) וְעַתָּה *hā-yethā* ; וְ with Qamets long, 66. *a*, under e. g., יֵ *yē*, Yodh moveable, 56. 1.—תָּה *thā*, ת without Daghes lene, 80. *a*, and followed by ה quiescent, 54 ה.

(9) תְּהִי *thō-hū* ; ת without Daghes lene, 80. *b*.—הִי *hū* with ה moveable, 56. 1, and with י quiescent, 54 י.

(10) וְהִי *vā-bhō-hū* ; וְ *vā*, 56, 1, simple syllable, 90. 3.—בִּי *bhō*, ב without Daghes lene, 80. *b* ; simple syllable, 90. 3.—הִי *hu*, as before.

(11) וְהִי *vehhō-shēkh* ; וְ *ve*, 56. 1.—הִי *hhō*, Hholem in a pure syllable ; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh*, 62. 2 ; read as a simple syllable *hhō*, 90. 3.—שֶׁכָּה *shēkh*, short Seghol and mixed syllable, see in No. 6 ; Sheva silent in the final Kaph, 52. 1.

(12) עַל *āl*, 90. 4 ; the ע is *moveable* here, although we do not

* Note. In this exemplification, the first number in any reference stands for a section (§) in the Grammar ; others which follow this, stand for the subdivisions under the section.

sound it, because we know not how to sound it.—פֶּנֶּה *penē*; Pe with Daghesth lene, 79. 2, Sheva vocal, 46. d.—נֶה *nē*, 54 י.

(13) תְּהוֹם *thehōm*; ת without Daghesth lene, 80. b.—הוֹם *hōm*, 90. 8.

(14) וְרִיחַ *verū^ahh*; ו *ve*, in No. 5.—רִיחַ *rū^ahh*, with Pattahh furtive, 69.

(15) מֵלֶחֶם *lō-hīm*, see No. 3.—מֵרָחֶץ *merā-hhē-phēth*; ר with Pattahh long, 33 and 90. 11.—חֶץ *hhē*, with Seghol pure and short, 34, also accented, 100. a.

(16) אֶל־פָּנֶי *āl penē*, see No. 12. חָמֵץ *hām-mā-yīm*, the letter signified by Daghesth forte in Mem attaches to the first syllable, *hām*, 90. 4.—מָה *mā*, 90. 3.—יֵץ *yīm*, with short י, 328.

(17) VERSE 3. *Vāy-yō-mēr lō-hīm yehī, Nōr* (with N moveable, 56. 1, although we do not sound it); *vā-yehī Nōr*, (in *vā* the Pattahh has a Daghesth implied in it, and is to be regarded as long, 59).

(18) VERSE 4. וַיַּךְ *vāy-yār* (with N otiant at the end, 57. a) *lō-hīm ēth hā-Nōr kī-tōbh, vāy-yābh-dēl lō-hīm bēn hā-Nōr ū-bhēn* (*ū* 90. 1, Note) *hā-hhō-shēkh* (ך, 33 and 58; see also in No. 11).

(19) VERSE 5. *Vāy-yiq-rā lōhīm lā-Nōr yōm, velā-hhō-shēkh* (לָה, 33) *qā-rā lāy-lā* (לָי *lāy*, 66. a. under e. g.) *vā-yehī* (*vā* in No. 17) *ē-rēbh vā-yehī bhōqēr yōm ē-hhādh* (עָ 33 and 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. (a) Such as separate words, or parts of sentences, from each other; which are called DISJUNCTIVES. (b) Such as serve to show that words are to be closely connected, either in the reading or in the sense; which are called CONJUNCTIVES.

§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *euphonic* accent.

(*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically אמת (truth), these being the three initials of the Hebrew names of these books.

Note. The reader will observe, that the parallel blank line within the parentheses which stands next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to the letters over or under which they stand, is thus marked.

I. DISJUNCTIVES.

(1) *Pause accents or Disjunctives of the first class.*

1. (:—) *Silluq*, סלוק, i. e. stop, pause. In connection with the two large points that always follow it, it is named סלוק בסיף פסוק, *pause at the end of a verse*. Elsewhere this same mark stands for Methegh; § 85. *Note.*

2. (^—) *Athnahh*, אֲתַנַּח, i. e. respiration.

* 3. (—) *Merka Mahpakh*, מֶרְקָא מַחְפָּקָא, a composite accent, see Nos. 23. 25.

(2.) *Occasional Pause accents, or Disjunctives of the second class.*

† 4. (—) *Tiphkha*, טִפְחָא (posterior), i. e. palm of the hand, so called from the shape. It is also named מִדְּחָא *retardation*, and (when next before Silluq and Athnahh) מִדְּחָא *strong*. In poetry, it is merely a Conjunctive; see No. 30.

* 5. (—) *Tiphkha* (anterior); præpositive, § 95. a.

† 6. (—) *Zaqeph Qaton*, זָקֵף קָטָן, elevator minor.

† 7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.

† 8. (—) *Segholta*, סֶגְוֹלְתָא, i. e. cluster of grapes; postpositive, § 95. a.

(3.) *Lesser Disjunctives, or Disjunctives of the third class.*

† 9. (,—) *Tebhir*, תִּבְחִיר, i. e. interruption.

10. (—) *Rebhi^a*, רִבִּי, i. e. resting or lying over.

* 11. (—) *Rebhi^a Geresh*, a composite accent, with the Geresh præpositive, comp. Nos. 10, 15; also § 95. a.

† 12. ('—) *Pashta*, פַּשְׁטָא, i. e. expansion (of the voice); postpositive, § 95. a.

13. (~—) *Zarqa*, זָרְקָא, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere Conjunctive; see No. 31, also § 95. a.

- †14. (—) *Yethibh*, יְתִיב, i. e. sitting; praepositive. It is also called מִקֶּדֶם *tuba anterior*, and מִשְׁפָּל *tuba inferior*; see § 95. a.
- *15. (—) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called מָרֶם *shield*, (Arabic, قُرْصٌ *clypeus*), and מְזָלָה *retention* (أَمْرٌ *cohibuit*).
- †16. ("—) *Garshäyim*, גֶּרֶשִׁים, i. e. double Geresh. Also called מְרָסִין, מְרָסִים, dual and plural of מָרֶם *shield*.
- †17. (—°) *Telisha Gedhola*, תְּלִישָׁה גְּדוּלָה, i. e. evulsio major; also מְרָסָה; praepositive, § 95. a.
- †18. (°—) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
19. (°—) *Pazer*, פָּזֵר, i. e. disperser. Also מְזָלָה.
20. (|) *Pesiq*, פְּסִיקָה, i. e. cessation, written in the line between words, and placed (as here) perpendicularly. Also called מְפָקָה, *separation*. Always preceded by a Con-junctive on the word after which it is placed.

II. CONJUNCTIVES.

21. (—'—) *Munahh*, מוֹנַחַח, i. e. joined. Also מִשְׁפָּר יָשָׁר *tuba recta*, and מִשְׁפָּר חֲלָף *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnahh, Zargā, or Zaqeph Qaton, it is called עֲלִיָּה, *Illūy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְכַרְבֵּל *mekharbel*, sieve, i. e. agitation (of the voice).
22. (—) *Qudhma*, קִדְמָה, i. e. before.
23. (—) *Merka*, מְרַבָּה (apoc. form of מִמְרַבָּה), i. e. prolonging; also מְרִיָּה, מְרִיָּה id.
- †24. (—) *Merka Khephula*, מְרַבָּה כְּפוּלָה, i. e. Merka doubled. Also חֲוִטָּיִן, חֲוִטָּיִן, two rods.
25. (—'—) *Mahpakh*, מַחְפָּף, i. e. inversion. Also מִשְׁפָּר מְחֻפָּף *crooked trumpet*, מִשְׁפָּר חֲמוּפָף *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (—) *Shalsheth*, שְׁלֹשֶׁת, i. e. chain.
7. (—) *Darga*, דִּרְגָּה, i. e. steps, gradation.

- †28. (°—) *Telisha Qetanna*, תְּלִישָׁא קֶטַנָּה, i. e. *evulsio minor*. Also תְּלִישָׁא (*eradicator*?) postpositive, § 95. *a*.
29. (✓—) *Yerahh*, יָרַח (properly יָרֵחַ), i. e. *moon*. Also יָרַח בְּיוֹמוֹ, *the moon a day old*; עֲרָבָה, *round*; גְּלָגַל, *wheel*.
- *30. (—) *Tiphhha* (*posterior*), in poetry a *Conjunctive*; compare No. 4.
- *31. (—~) *Zarqa*, in poetry a *Conjunctive*, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[*(a)* Eight of them are always confined to the same position, let the tone be where it may; e. g. Segholta, Pashta, Zarqa (No. 13), and *Telisha Qetanna*, must always be put over the *last* letter of a word, and are therefore called *POSTPOSITIVE*; while *Tiphhha anterior*, *Yethibh*, *Telisha Gedhola*, and *Geresh* in the composite accent *Rebhi^a Geresh* (No. 11), belong only to the *first* letter of a word, and are therefore called *PRÆPOSITIVE*; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student then can never depend on the accents as universal and safe guides, in respect to the *tone* of words. He must therefore resort to the *general principles* which regulate the tone, in all doubtful cases.

(*b*) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. תָּהוֹרִי, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. וְלִמְיוֹצִיִּים, where לִיִּים is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as מִן־בֵּרֶךְ, Lev. x. 4; and sometimes even two on the same monosyllable, as אֶרֶץ, Gen. v. 29. Very often, two *Conjunctives* are put upon one and the same word, as אֶרֶץ, Ps. xcvi. 1.

Remark. All this shows an utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *præpositive*

and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is merely a *secondary* and not a *primary* object of these signs. If we say it is a primary one, how are we to explain it, that one and the same syllable has *two* tones at the same time? For so we must conclude from this principle, and from the occurrence of such examples as $\overset{\circ}{\text{פ}}\overset{\circ}{\text{ח}}$. But if the *cantillation* is marked by the accents (§ 97), then two accents may both be expressed by variations of the voice, when on the same syllable; but how are they to be accounted for on any other ground?

§ 96. (2) Accents mark in part the *interpunction*.

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of $\sigma\tau\acute{\iota}\chi\omicron\iota$; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense. So obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it.

E. g. in Gen. i. 1, we have $\text{אֵלֹהִים בְּרֵאשִׁית}$, i. e. a pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb with its subject, and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to show, that the use of the accents by way of *interpunction* is only secondary.

[Note. The *pause-accents* are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the *Disjunctives* of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a half comma); so that a verse is broken up into very small portions, of one, two, or three words each, rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a verse, and its respective Conjunctives (showing what words are to be joined together) being regularly attached to it, i. e. preceding it. The manner and order of this *consecution* belongs properly to a treatise of the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Instit. Accentuum*, Abicht's *de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains were bestowed.]

§ 97. (3) Accents also mark the *cantillation*.

The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii, *Præf. ad Bib. Heb.* § 24, and Bartolorciii *Bibliotheca Rabbin.* iv. p. 341.

§ 98. The *proper* place of an accent (neither præpositive nor post-positive), is over or under *the left side* of the letter which begins a syllable. The imperfection of types, however, sometimes prevents the printed books from following this rule.

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctives often shew what words should be *connected* in sense; the Disjunctives, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the form of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents. Let him therefore attend, in a moderate degree at first, but still without intermission, to this subject until he is master of the whole.

TONE-SYLLABLE.

§ 99. The general rule is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an oxytone, i. e. a word with the tone on the ultimate, is called מִלְרָע *Milrāʿ* (*from below*); a word with the tone on the *penult*, is called מִלְעֵל *Milʿēl* (*from above*).

Exceptions.

Several classes of words have the tone on the *PENULT*, viz.

§ 100. (a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq, § 34. In a few cases, Shureq appears to be *furtive*, and consequently employed as a short vowel; e. g. in מְדוּרָה and בְּדוּרָה, which stands for מְדוּרָה and בְּדוּרָה. In proper names ending with יָדוּרָה, the *penult* syllable is accented, as מִיכָאֵלִיחַ *Micaiah*; so also in וַיִּשְׁתַּחֲוֶה, where the ה is *quasi* furtive, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tones syllables are not marked, except for special purposes.

E. g. dual, רָגַלְיִם; plurals like the dual, מַלְיִם, שָׂמְיִם; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָהּ, which take a furtive vowel; as יִגַּל, יִגְלֶה, § 283. 3. γ. § 288.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have תָּם and תָּן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted*, in case of accession at the end, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עָע, the tone rests on the *penult* in all the persons which have formative suffixes *beginning* with a vowel, i. e. wherever הָ, י, י', is added to the root. See Par. XII.

But sometimes the tone is *Milra*; as רָבִי, Imper. רָבִי. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes תָּם and תָּן), the tone rests on the epenthetic ו or י (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as יִלְוֶהוּ, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עָע, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הָ, י, י'.

In a few cases, the tone here is on the last syllable; as שָׂמְרִי, Imper. שְׁמֹרְךָ. This is very rare, except in Kal. Comp. above under *f*; see Par. XIII.

Note. As in the case of verbs עָע above (*f*, Note), so here all the persons of those verbs which have an epenthetic ו or י (§ 268. c) before formative suffixes *beginning* with a consonant, (excepting the suf-

fixes **מִן** and **לִי**) have the tone on the epenthetic syllable, i. e. on the *penult*.

N. B. All the other parts of the verbs פִּעַל are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative syllabic suffixes beginning with consonants and not preceded by an epenthetic syllable (וֹ or וֹי); as פִּתְּחִיל, etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under f.

(h) The paragogic endings $\Pi_{\overline{\tau}}$ and $\Pi_{\overline{\tau}^*}$, when suffixed to verbs, affect the tone in the same manner as the *formative* suffixes $\Pi_{\overline{\tau}}$, γ , and γ^* .

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under *e, f*, and *g*, where it is *penacut* with these paragogics.

E. g. *Milra*, מִלְרָה for מִלְרָה, Imp. Piel of מִלַּךְ. *Milel*, מִלֵּל for מִלֵּל, 1 pers. Fut. of מָלַךְ; מִלְרָה for מִלְרָה, from מָלַךְ; מִלְרָה for מִלְרָה, from מָלַךְ.

Note. $\Pi_{\ddot{\tau}}$ and $\Pi_{\ddot{\tau}}$ paragoric are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Præter, only the 3rd pers. feminine, in a very few cases, receives a paragoric $\Pi_{\ddot{\tau}}$ or $\Pi_{\ddot{\tau}}$, (all other apparent cases of paragoge in the Præter being quite doubtful); and this 3rd pers. feminine retains, like a paragoric noun, the accent on the *penult*, contrary to *h* above.

E. g. **הַחֲבִלָּה**, Josh. vi. 17; **נִפְלְאָה**, 2 Sam. i. 26, with Patahh under **א**, where we might expect Qamets.

(i) Nouns, pronouns, adverbs, and (in a few cases) participles, are *penacuted*, when they have $\bar{\text{ṛ}}$ or $\bar{\text{ṛ}}$ *paragogic* or *local*.

E. g. **לִמְחָה, הִלְחָה, שִׁמְחָה, בִּעְרָה** masc. In a few instances, the accent in such cases is found on the *ultimate*.

Note. Yodh paragodic always draws down the accent upon itself, unless there are special causes to counteract this.

(j) Verbs, nouns, etc., are *penacuted* with the following suffix-pronouns; viz. $\text{אֲנִי} \text{אַתָּה} \text{הוּא} \text{אֲנִי} \text{אַתָּה} \text{הוּא}$ and some others; also with $\text{אֲנִי} \text{אַתָּה} \text{הוּא}$ shortened from $\text{אֲנִי} \text{אַתָּה} \text{הוּא}$; which latter suffixes are *Milra* or acuted on the *ultimate*.

The suffix pronoun ך, preceded by a Sheva vocal, is *Milra*; preceded by a vowel, *Milel*; e. g. ךְּרִיבֵּל, but ךְּרִיבֵּי.

(*k*) Nun *epenthetic* always makes the tone *penult*; e. g. קָחָנָה, יִסְרֵנִי. Nun *paragogic* always brings it to the final syllable; as תְּמוֹתָיו, but with Nun, תְּמוֹתָיו.

(*l*) Pause-accents frequently, (sometimes other accents,) occasion the tone to stand upon the *penult*, when its regular place would be on the ultimate; and *vice versa*.

E. g. וַיִּבְרָא, וַיִּזְכֹּר, וַיִּתֵּן. This properly belongs to the next head; but it is well here to advertise the student, that there is a class of *penacuted* words, which are made so as it were *accidentally*, their proper accent being on the ultimate.]

Shifting of the tone-syllable.

[§ 101. The rules in § 99. § 100, constitute the *regular* and *usual* principles of accentuation. But the tone-syllable is often shifted from its natural place; e. g.

(*a*) *Vav* prefixed to the Præter of verbs, commonly makes the word *Milra*.

E. g. וַיִּשְׁבְּרֵתִי, וַיִּשְׁבְּרֵתָּ; Hiph. וַיִּחַבְּדֵיךָ, וַיִּחַבְּדֵיךָ. So too in verbs עָלַע and עָלַע, § 100. *f*, *g*, and also in *h*.

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וַיִּשְׁבְּרֵנוּ. (2) *Generally*, verbs whose third radical is a Quiescent; as וַיִּהְיֶה, וַיִּהְיֶה. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וַיִּשְׁבְּרֵתִי וַיִּתֵּן.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(*b*) *Vav conversive* prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וַיִּמְכֹּר, וַיִּמְכֹּר. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

Note 1. Apocopated verbs with a *furtive* final vowel, are all accented on the *penult* in the Future. See § 182. 2. *γ*. § 288.

Note 2. Futures with *Vav conversive* remain *Milra*, (*a*) In the first pers. sing.; as וַיִּמְכֹּר. (*b*) In verbs לָא; as וַיִּיכֹל. (*c*) With a pause accent on the final syllable.

(c) The particle **אֵל** (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. **אֵל-תִּכְבֹּד** *do not reprove*, **אֵל-תוֹסֵף** *you must not add*, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs **לִי** preceded by **אֵל**, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. **וְהוֹסִיף**, regularly accented **וְהוֹסִיף**; **נִבְנָה**, standing alone, **נִבְנָה**. But as the penult syllable is often *not adapted* to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is *often* neglected.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, *commonly* (not always) throw back the accent.

E. g. **וְהִשְׁמַרְךָ** *keep thyself*, for **וְהִשְׁמַרְךָ**; **וְיֵרָא** *let him see*, for **וְיֵרָא**; **וְיִהְיֶה** for **וְיִהְיֶה**. The Future always does this, when it has a *furtive* vowel.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards; see above, § 100. l.]

CRITICAL MARKS, AND MASORETIC NOTES.

[§. 102. In the common editions of the Bible with Masoretic notes, etc., a small circle over any word, e. g. **וְיִהְיֶה**, shows that the margin is to be consulted, either for a different reading (as Gen. viii. 17, **וְיִהְיֶה** in the case above), or for *literæ majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc., refers to a marginal note.]

[§ 103. *Qerî* and *Kethibh*. There are a considerable number of marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called **קֵרִי** *Qerî*, which means *read*; i. e. this

word is to be read instead of the word in the text to which it relates, and which is called **קְתִיב** *Kethibh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as in Judg. xx. 13. This is called **קְרִי וְלֹא בְּתִיב**, *read but not written*. If a word is superfluous in the text, it is left unpointed; as in Ezek. xlviii. 16. This is called **בְּתִיב וְלֹא קְרִי**, *written but not read*.]

§ 104. *Literæ majores et minores* distinguish themselves, § 10. *Pisqā* (פִּסְקָא) means *separation*, i. e. a space left in the text in the middle of a verse; as in Gen. xxxv. 22.

Puncta extraordinaria are marked thus, **וַיִּשְׁקֹחַ**. See Gen. xviii. 9; xxxiii. 44, where are examples of points over the letters which are *extraordinaria*.

The Rabbins regard these as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bibles, see the preface to Van der Hooght's Hebrew Bible, §§ 23—25. See also the like explanations, at the close of Hahn's edition of the Hebrew Bible.

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בַּי, בָּי, בֵּי, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

[(1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מִזֶּה for מִזֵּה *from this*, שֶׁבֶּי for שֶׁבֵּי. This is very common in verbs פִּי (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הַל in all cases (§ 163), as הַלְשֵׁם for הַלְשָׁם, etc. Also in the verb הִלָּק; as Fut. יִלָּק for יִלְק. (c) *Resh* very seldom; in הִשָּׁר, as הִשְׁרִי instead of יִשְׁרִי *who will be*; פִּסָּה for פִּרְסָה, which is the form of the word in Syriac and Arabic. (d) *Tav*; as in the præformative הִת (in Hithpael), where it often assimilates itself to the first radical of the verb, e. g. הִתְהַלֵּךְ for הִתְהַלֵּךְ, etc.; see § 187. b. 2. 3. (e) *Mem*; but only in a few foreign words, as מִלִּי for מִלְּמִי, in Greek λαμπάδες. (f) *Yodh*; in some verbs פִּי, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the letter with respect to which such assimilation takes place. But assimilation occasionally happens at the *end* of words, where a Daghesh forte cannot be written, § 72. This takes place in cases where a *furtive* vowel would stand in the final syllable of a word, provided its full form were given to it; e. g. הִתָּה for הִתְהַלֵּךְ, הִתָּה for הִתְהַלֵּךְ, הִתָּה for הִתְהַלֵּךְ, etc.

So also לַת for לֶדֶת, אַחַת for אֶחָדָה, מְשַׁחַח for מְשַׁחֲחֶתָּה, מְשַׁרַּח for מְשַׁרְחֶתָּה.

Note. A long vowel in such cases of assimilation and contraction (as הַת for הֶתֶּה), is rather unusual. The other examples here exhibit only Pattahh, as the vowel appropriate to the contracted form.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek, συλλαμβάνω instead of συναλαμβάνω; and so at the end of words, ὁδοῦς for ὁδόντ (Gen. ὁδόντος), Κλημής for Κλημήντ (Gen. Κλημήντος). In Latin, illustris for inlustris, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur; viz.

[*(a) At the beginning of words*, by *APHÆRESIS*, when a Sheva would be under the first letter. E. g. (1) *Aleph*; as אֶחָדָה for אֶחָדָהּ, and so not unfrequently. (2) *Yodh*; as יֶדֶד for יָדָד, בּוֹל for יְבוֹל. (3) *Mem*; as מֶלֶךְ for מֶלֶךְ. (4) *Nun*; as נֶחֱלֵי for נֶחֱלֵי. It is doubtful whether any letter which has a proper vowel, suffers *aphæresis*. It seems to be limited to cases where Sheva is used under a letter.

(b) *In the middle of words*, by *SYNCOPE*. This happens, when a Sheva immediately precedes the letter dropped. In cases of syncope, the vowel of the letter syncopated takes the place of this Sheva; e. g. מֶלֶךְ for מֶלֶךְ, מֶלֶךְ for מֶלֶךְ, קָרִים for קָרִים, יֶלְמֵד for יֶלְמֵד, לֶפֶלֶל for לֶפֶלֶל; עֵי for עֵי, פֵּי for פֵּי, גֵּלִי for גֵּלִי; בָּעַל for בָּעַל, etc. Syncope of מ is pretty frequent; of נ, very common; of ו and י, more seldom, except in verbs לַח; of ע very rare; see § 118, seq.

(c) *At the end of words*, by *APOCOPE*. (1) *Mem* and *Nun* at the end of all plural nouns, etc., in the construct state; see § 332. (2) Perhaps *Nun* at the end of some proper names; as בְּגֵדִי for בְּגֵדִי. (3) נ final is usually dropped when words receive suffixes, etc.

Note. The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens,

[*(a) At the beginning of words*, by *PROSTHESIS*; e. g. תְּמוּל and תְּמוּל; עֶזֶר, אֶזֶר; (so Greek χέε, ἐχέε). (b) *In the middle of words*, by *EPENTHESIS*; e. g. אֶמְסַחֲמֵךְ, אֶמְסַחֲמֵךְ for אֶמְסַחֲמֵךְ. (c) *At the end of words*, by *PARAGOGE*; as יֶקְמִלֵּי, יֶקְמִלֵּי. Also מֶּ and מֶּ are frequently added by paragoge; so יֶ and יֶ sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition of letters* is

limited principally to the conjugation Hithpael, when it begins with a sibilant letter; § 187. *b*.

[In lexicography there are a considerable number of transpositions; e. g. *לָמֶבֶק* and *בֶּקֶלָם*, a *lamb*; *שָׂמְלִיחַ* and *חֲמִלָּה*, a *garment*; *עֲלִיָּה* and *חֲלִיָּה*, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter for one of the corresponding class which may fill its place, is not an unfrequent thing in lexicography; as *עָלִי*, *עָלָה*, and *עָלָם*, to *exult*; *שָׁטַח* and *שָׁטַח*, to *shut up*. But these changes belong not to grammar. In Hithpael only is the transposition in question a *grammatical* one; § 187. *b*.]

PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghesh forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh.

A few cases only occur of *Daghesh forte* in Resh; as *רָשָׁה*, *רָשָׁה*, etc.

§ 112. As a compensation for *Daghesh forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened; § 58. and comp. § 59.

E. g. *רָשָׁה* instead of *רָשָׁה*, *רָשָׁה* instead of *רָשָׁה*, *רָשָׁה* instead of *רָשָׁה*, etc. But *ח* and *ח* commonly take impure Pattahh before them (§ 33); as *חָח* instead of *חָח*; *חָח* instead of *חָח*.

[Note. In a great number of cases, Pattahh impure and long is employed as a *compensative* vowel; almost always before *ח* and *ח*, when the *A* sound is required. In other cases, impure Hhireq (§ 33) is sometimes adopted instead of Tseri; e. g. *חָח* (not *חָח*) instead of *חָח* *bi-ye-er*; so *חָח* (not *חָח*) for *חָח*; also Qibbuts long and impure instead of Hholem, as *חָח* (not *חָח*) instead of *חָח*. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; for impure long Pattahh and Hhireq are frequently used instead of Qamets and Tseri; § 33. The use of impure Qibbuts (except as being vicarious for Shureq) is unfrequent.]

§ 113. The Gutturals usually take the *A* sound before them; most frequently in a *final* syllable, but not unfrequently in a *penult* one.

E. g. שָׁמַע (Imp.) instead of שָׁמַע, אָרַע instead of אָרַע. In a *penult* syllable; נָעַר instead of נָעַר, יָחַמַּד instead of יָחַמַּד.

[Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Patahh*; as Kal Imp. שָׁמַע, instead of שָׁמַע; Piel שָׁמַע, instead of שָׁמַע, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, *Patahh* furtive is put under the Guttural, as חָשַׁמִּיעַ, גָּבִיחַ, etc. See § 69.

Note 3. Resh never takes a *Patahh* furtive; and in this respect is not like the Gutturals.]

§ 114. Instead of simple Sheva vocal, the Gutturals usually take a composite Sheva; comp. § 49.

E. g. אֱלֹהִים, אֱלֹהִים, אֱלֹהִים. But Sheva *simple* stands under the Gutturals, at the *end* of a mixed syllable and after a short vowel, i. e. whenever a *silent* Sheva is required; as אֱלֹהִים, אֱלֹהִים; comp. § 50.

PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו י (Ehevi), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which they quiesce. But a more particular notice of the various phases and powers of these letters is demanded; and such an one is proper here.

Principles which regulate Quiescence.

§ 115. The letters א, ו, י (Evi) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the *end* of a mixed syllable, and take a simple Sheva silent either expressed or implied; § 56. 2.

E. g. אֱלֹהִים instead of אֱלֹהִים = אֱלֹהִים, אֱלֹהִים instead of אֱלֹהִים; instead of אֱלֹהִים, אֱלֹהִים instead of

Note. If the preceding vowel be naturally *heterogeneous*, yet in many cases this does not exclude *quiescence*, because a peculiar expedient is often adopted in order to effect it; see § 117. 1. Comp. with this, § 56. 3.

is the *general* rule for cases of *quiescence*, subject however to many exceptions. But *quiescence* is not limited to this case only; for,

§ 116. *Quiescence sometimes happens, when the Evi*

would (by analogy) have a *vowel*; specially when they would take a *furtive* one; comp. § 119. c. 3. § 120. c.

E. g. קוים instead of קוים, קוים instead of קוים; נמנמאת instead of נמנמאת, ראש instead of ראש, גלות instead of גלות, שבת instead of שבת; and so often, when the vowel preceding the *furtive* one is homogeneous. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected in cases when such preceding vowel would be naturally *heterogeneous*. This happens in two different ways:

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הושיב (which would be the regular analogous form), is substituted הושיב, i. e. the heterogeneous short Hhireq in the syllable הו, conforms to, or becomes homogeneous with, the Vav in הו. So עולה for עולה, גלית for גלית, etc.

(2) The Quiescent may conform to the vowel, so as to become homogeneous with it.

E. g. קאם for קאם, גלי for גלי, שלי for שלי, etc.

Practice only can teach the student what cases come within these rules.

Special usage in regard to א, ה, ו, י.

§ 118. The letters א, ו, י, and likewise ה, having a vowel of their own, and being preceded by a consonant with Sheva, *oftentimes* remit their vowel to the place of the preceding Sheva, and become either *otiant* or *quiescent*.

E. g. ראשם for ראשם, ראשון for ראשון, באר for באר, פארה for פארה; פוא for פוא (*bevo*), קום for קום, עי for עי, פוי for פוי; גלי for גלי, גלית for גלית, גלית for גלית (with Yodh omitted) for גלית, etc. So in respect to ה; e. g. להלך for להלך, להלך for להלך, etc.; see Note 3 below.

[Note 1. This has been usually named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together)

as to show that it is a property of the dialect, and not the result of error in *Syriazing* transcribers. Usage only can determine the cases in which it is admitted.

Note 2. Such instances have also been represented by all the grammarians as mere *quiescence*, in respect to *Ṣ*. That they are not so, however, but cases of *otium*, seems to be plain from the following examples; viz. לְקַרְחַת (instead of לְקַרְחַת), which with a sing. suffix makes לְקַרְחַתִּי, with a plural one לְקַרְחַתְּכֶם; so מְלַאכָּה (instead of מְלַאכָּה), construct state מְלַאכָּת, with suffix מְלַאכָּתִי; showing that the Pattahh is not affected by the *Ṣ* in such cases, but still remains short (as it plainly is) in the syllables רִאֲכָ, רִאֲכָ. Aleph then appears to have no effect on the *mutability* or *quantity* of the vowel which precedes it, in such cases; and consequently it is *otiant*. Instances of Vav, Yodh, and He, do not occur in the same way as those above of Aleph; but such cases as פִּי for פִּי, עִי for עִי; יִגְלִי for יִגְלִי, יִגְלִי for יִגְלִי, etc., show that Vav, Yodh, and He, do become *quiescent* or *otiant*, and in the like way with *Ṣ*. Yodh and Vav are usually retained in such words as יִמָּח (for יִמָּח), בּוֹא (for בּוֹא); and in these cases they appear to be *quiescent*. The principle is extensive in regard to Vav and Yodh in the so-called verbs לָחַץ, which are properly לָחַץ and לָחַץ; and it will account for a great part of the abridged forms of these verbs; see § 281.

Note 3. *Ṣ*, *ו*, *י*, *ה*, being *quiescent* or *otiant*, are frequently omitted in writing; e. g. מִלָּח for מִלָּח, יִגְלִי for יִגְלִי; בּוֹא for בּוֹא, יִגְלִי for יִגְלִי, etc.; see § 57. § 63. Vav and Yodh are usually dropped when *otiant*, and He *always* when it is in the middle of a word.]

Peculiarities of Aleph.

[§ 119. These are so many, that they need a separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in יִמָּח. (2) A Quiescent; as in יִמָּח, יִמָּח. (3) It is sometimes treated as a common moveable consonant; as in יִגְלִי, plur. יִגְלִי, plur. יִגְלִי. Usage only can determine all the respective cases of these different powers.

(b) *Aleph* at the end of a word has no guttural power (comp. § 69, Note), but is either quiescent, *otiant*, or employed like other consonants; e. g. quiescent, as in יִמָּח; *otiant*, as in יִמָּח, יִמָּח, see § 57. b. a; or it retains a common consonant power, as in Segholates,

(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops such Sheva, and quiesces in the preceding vowel and lengthens it; e. g. **לְאִמֹר** instead of **לְאִימֹר**, **לְאִלְהִים** instead of **לְאִלְלִים**, **מִמֶּנִּי** instead of **מִמֵּנִי**, **מִמֶּנִּי** for **מִמֵּנִי**, etc.; comp. § 152. c. 2. These may be called *cases of contraction*. In **לִיחַדֵּן** the points are not appropriate; for the Jews read **לְחַדְנִי** = **לְחַדְנִי**, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114. Note), Aleph usually becomes *quiescent*, e. g. **מִצְאֵתִי**; but with another Guttural, as **שְׂמִיחָתִי**. (3) Aleph *penult*, in words that would regularly be Segholates and where **א** would have a *furtive* vowel, more usually (not always) rejects such *furtive* vowel, and quiesces in the *preceding* vowel (if homogeneous) and lengthens it if it is short; e. g. **רָאֵשׁ** for **רֹאשׁ**, **נִמְצָאֵת**, **נִמְצָאֵת** for **נִמְצָאֵת**; § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. **אִמֵּן** instead of **אִמֵּן**, **אִסְעָרִים** for **אִסְעָרִים**, **אִתְּלִי** for **אִתְּלִי**. The student should remember, that this happens only at the *beginning* of words.]

Peculiarities of Vav and Yodh.

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva and are preceded by *homogeneous* vowels, uniformly *quiesce*; § 115. (b) They *quiesce* at the end of words, also, when analogically they would be preceded by a *silent* Sheva or by a *furtive* vowel; e. g. **פָּרִי** instead of **פָּרִי** or **פָּרִי**, **יָדִי** for **יָדִי** or **יָדִי**, **בָּחוּ** instead of **בָּחוּ**, **יִשְׁתַּחֲוּ** for **יִשְׁתַּחֲוּ** with Pattahh *furtive*. To this principle there are a few exceptions in respect to Vav; e. g. **וָעִיר**.

Note. With **א** the case is different; e. g. **הָיָא** (instead of **הָיָא**) with **א** *otiant*; on the other hand, **פָּלָא** with **א** moveable like other consonants.

(c) *Vav and Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. **גְּלוּת** instead of **גְּלוּת** *ge-lō-vēth*, **רְעוּת** instead of **רְעוּת** *re-ēō-vēth*, **שְׂבִית** instead of **שְׂבִית**; comp. § 119. c. 3.]

Peculiarities of He.

[§ 121. (a) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. Apparent exceptions are some compound proper names (as *פִּדְיוֹן צִיר* with quiescent ה), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as *גָּלָה* *gā-lā*, § 54. When moveable it is marked with *Mappiq*; as *גָּבַהּ* *gā-bhāh*, § 84. (c) Like א, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. *פֶּכֶח*, *הֶחָה*, *פֶּכֶח*, etc.; for it must in such cases be considered as moveable; comp. א in § 119. *ḥ*, in *פֶּחָל*, etc. (d) *He ה* is frequently made *otiant*, at the end of a word, by a Dagghesh forte euphonic; e. g. *מַחֲזִיק* = *מָחָה*, *מַחֲזִיק* *māt-tōbh*, *עֵשָׁה פְּרִי* *ēśā-sēp-perī*. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

Commuation, Apocope, and Paragoge of Quiescents.

§ 122. COMMUTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

אֵ	is put for	הֵ	as	אָרְחָה	for	קָרְחָה
אֵ	. . .	הֵ	..	מִקְנָה	..	מִקְנָה
אֵ	. . .	הֵ	..	יִשְׁכָּה	..	יִשְׁכָּה
אֵ	. . .	הֵ	..	כָּה	..	פָּה
הֵ	. . .	אֵ	..	מִקְשָׁה	..	מִקְשָׁה
הֵ	. . .	אֵ	..	פֶּרָה	..	פֶּרָה
רֵ	. . .	אֵ	..	רֹשׁ	..	רֹשׁ
רֵ	. . .	הֵ	..	עֶשׂוּ	..	עֶשׂוּ
רֵ	. . .	אֵ	..	רִים	..	רִים
רֵ	. . .	אֵ	..	רִישׁוֹן	..	רִישׁוֹן

(2) Sometimes in the middle of words; as *אֲבָיִים* for *אָבָיִים*, *הָיִים* for *הָיִים*, *הָיִים* for *הָיִים*.

§ 124. APOCOPE. Not only are Quiescents frequently omitted in writing words (§ 63), but *apocope* in certain cases is even a law of the language.

[(a) In verbs *לָחַץ*, in the apoc. Fut. and Imper., and when they have suffixes: § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase; derived from the same class of verbs; § 378. b.]

§ 125. PARAGOGÉ. The Quiescents (with a vowel preceding them) often constitute a *paragogic* ending.

[(a) *Aleph* is sometimes paragogic, after the syllables ה, י, ו; e.g. נָקִיָּהּ = נָקִי, רַבָּהּ = רַב, הִלְכָּהּ = הִלַּךְ they go. This last form with *n* paragogic, is a usual one in Arabic.

(b) Also חָזַח חָזַח; e.g. אָקטל, אָקטל; ידען, ידען; חזן, חזן; עשרה, עשרה.

(c) More seldom ו; e.g. pronoun suffix ׁ, parag. ׁ; so the noun חַיִּית, parag. חַיִּיתוּ.

(d) Rarely יִי; as מְקַיֵּי, מְקַיִּים; but *Yodh* is often inserted between two words united to form a proper name; e. g. מְנַבֵּר אֱלֹהִים *man, God*, united מְנַבֵּר אֱלֹהִים *Gabriel*, i. e. man of God.]

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connection of the word with the context must determine whether such doubtful forms are pronouns or paragogic letters.

CHANGES OF THE VOWELS.

§ 126. The changes which words in the Hebrew undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

Vowels Mutable and Immutable.

§ 127. GENERAL PRINCIPLE. Pure vowels are mutable; impure ones immutable. See § 23, seq.

[EXCEPTIONS. *Long impure vowels are sometimes exchanged, (1) For each other; as מְנוּסִים plur. מְנוּסִים, where ה is exchanged for ו. (2) For long pure ones; as Imp. 2nd pers. masc. הוּם, 2nd pers. plur. fem. הוּמָה, with Hholem pure; Niph. Fut. 3rd. masc. sing. יִהְיֶה with Hholem impure and protracted, 3rd plur. fem. יִהְיֶינָה with Hholem pure and mutable; Hiph. Imper. 2nd. pers. plur. masc. הִתְקַלְּלוּ, plur. fem. הִתְקַלְּלוּ with Tseri pure. (3) For short pure ones; as קָדוֹל, const. קָדוֹל *gedhöl*; חֲדָמָה, constr. חֲדָמָה. (4) For Shevas; e. g. בָּלָה, fem. בָּלָה. All long PURE vowels are from their very nature mutable.*

All these changes, excepting No. 1, and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by prac-

tics. Nor can one avoid the conclusion above, by saying that the different persons, genders, etc., require *in themselves* different vowels, as pure, impure, etc.; for these changes are in the *usual* course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

Note 1. The *composite* Shevas, in the like way, are frequently exchanged for each other, in the course of declension; e. g. נֶעֱלָם masc. part., fem. נֶעֱלָמָה; נֶאֱסַר, נֶאֱסַרְתִּי, with suffix נֶאֱסַרְתִּי. The *A* sound appears to be shorter than the *E* sound.

Note 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbuts, short and pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

Gesenius says, that the *quiescent long* vowels are immutable always and in all circumstances, Heb. Gramm. 9th edit. § 16. But surely there are a multitude of exceptions to this rule, as the cases above presented show. He also states, that short vowels before a Daghesh forte are immutable; but he must have overlooked such instances as נֶאֱסַרְתִּי, in pause נֶאֱסַרְתִּי, etc.

General principles of Vowel-changes.

§ 128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong; § 19.

Note. A few seeming exceptions appear; e. g. מִדְּרִים plur. מִדְּרִים; מִדְּרִים plur. מִדְּרִים. So Hiph. דִּקְטָלְתִּי, 2 pers. דִּקְטָלְתִּי. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure Vowels.	Corresponding short ones.
Qamets (ֹ)	Pattahh (ַ)
Tseri (ֵ)	{ Pattahh (sometimes) (ַ)
	{ Seghol (ִ)
	{ Hhireq (ִ)
Hholem (ֶ)	{ Qibbuts (ִ)
	{ Qamets Hhateph . . . (ֶ)

Long mutable Vowels exchanged for corresponding short ones.

[§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for

some special cause, has been removed either forward or backward.

(1) *Forwards*; e. g. דָּ, יִדְּ, שֵׁ, יִשְׁ, יִנְ, יִקְ, יִקְלִי, יִקְלִי, yīq-tōl-khā; יִבְ, יִבְ, יִבְ, before Maqqeph, as בִּל, בִּל, kōl-shēr, § 89. (2) *Backwards*, i. e. towards the right hand; as יִלְ, יִלְ, יִלְ, יִלְ, vāy-yā-qōm; יִלְ, יִלְ, יִלְ, יִלְ. The reason of such changes is, that long vowels cannot stand in mixed syllables unless they are tone-syllables, § 36. Of course, when the tone is removed they must be *shortened*.

[Note 1. A few solitary cases are found of *apparent* exception to this principle; e. g. 1 Sam. xvii. 35, יִדְּ, יִדְּ, in the Kethibh. But the first Yodh here is merely a *fulcrum*, § 64; the word is read *vā-hāmīt-tiv*, with the first *ī* short.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דָּ, דָּ, word, but יִדְּ, יִדְּ, the word of Jehovah; where the original syllable דָּ is shortened to דָּ; see § 342. b.

(c) Long vowels before a Dagghesh forte latent in a final letter (not a Guttural), when a change in them is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) Tseri goes into Hhireq parvum; as דָּ (Dagghesh forte being implied in the דָּ), with suffix יִדְּ. (b) Hholem into Qibbuts short; as יִלְ, יִלְ, but sometimes into *Qamets Hhateph*, as יִלְ, יִלְ, ōz-zī.

Note. If the tone remains, the vowel continues long in such cases; e. g. יִלְ, יִלְ, shām-mā, יִלְ, יִלְ, hēm-mā.

(d) A pause accent falling on final Tseri, not unfrequently changes it into Pattahh; see § 145.]

Short Vowels in mixed syllables made long.

§ 130. (a) This happens, when the form of the word is so changed that they come to stand in a *simple* syllable.

E. g. יִלְ, יִלְ; יִלְ, יִלְ; יִלְ, יִלְ. So of course before a Quiescent; as יִלְ instead of יִלְ, יִלְ instead of יִלְ = יִלְ.

[(b) When a Daghesch forte is omitted in writing, a short vowel placed before it becomes long, either by nature and form, or by position; see § 112. § 58. § 59. § 33.

E. g. בִּרְהוֹ instead of בִּרְהוּ, בִּרְהוֹ instead of בִּרְהוּ, בִּרְהוֹ instead of בִּרְהוּ, long by nature and form; בִּרְהוֹל for בִּרְהוֹל, בִּרְהוֹ for בִּרְהוֹ, etc., long by position; see § 33.

Note 1. Daghesch forte *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes; e. g. יִגְלִי instead of יִגְלִי, אִם instead of אִם, יִרְמְזוּ for יִרְמְזוּ, *yith-avv*; but sometimes the vowel remains short, as יִגְלִי for יִגְלִי, סֶב (not סֶב) for סֶבֶב; and often so in verbs עֵל.

Note 2. In the case *b* above, the syllable with the short vowel becoming a *simple* one by the coalescence of the implied daghesch'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ה and ח, the vowel Pattahh usually remains in such cases, and becomes of course long; § 33.

(c) The *article* prefixed to a few words, lengthens the short vowel in them.

E. g. עֵם, הָעֵם, חָר, חָחָר; צֵר, חָצֵר; פֵּר, חָפֵר; חָאֵר, חָאֵר. Usage only can distinguish such cases; and they are not numerous.]

[§ 131. A pause-accent falling on Pattahh or Seghol pure, commonly (not always) lengthens them.

E. g. מֵיִם, מֵיִם; חָבֵל, חָבֵל. Occasionally other accents do the same; see § 149.]

Falling away of the vowels.

§ 132. Vowels are said *to fall away*, when they are dropped and a Sheva takes their place.

E. g. דָּבָר, דָּבָר, where the vowel under the ה in the first word, falls away in the second.

Note. *Apocope* of vowels is dropping them at the end of a word; as יִבְקָה, יִבְקָה, where the Seghol of the first word is dropped.

Falling away by change of Tone-syllable.

§ 133. (a) *When the tone is moved forward ONE syl-*

lable, i. e. moved toward the left hand, the penult vowel of the ground-form * falls away, if pure and mutable.

E. g. דָּבָר, דְּבָרִי, עֶבֶד, עֲבָדִי. If the tone is not shifted, the vowel remains; e. g. יָסַב, יֹסֵב.

(b) *If the tone is moved forward two syllables*, both the ultimate and penult vowels, when mutable, fall away.

E. g. דָּבָר, דְּבָרִי, וְהָיָה, וְהָיָה; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

Falling away on account of Regimen.

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult vowels to fall away, if they are pure and mutable.

Note 1. (a) Regimen in the *singular* usually causes the *penult* mutable vowel to fall away; as דָּבָר, in reg. דְּבָרִי וְהָיָה, where the first vowel falls away and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. דְּבָרִי. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דְּבָרִי וְהָיָה. In like manner *grave* suffixes affect both vowels; e. g. דְּבָרִיכֶם. Comp. § 342. b. c.

Note 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. שֵׁ is in reg. שָׁ, but בָּ in reg. makes בֶּ, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. שָׁמִי, בָּנִי.

Note 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See paradigm of Dec. VI.]

Falling away on account of Accession.

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which requires its *ultimate* and *penult* consonants to be

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

united in the same syllable with such accession, then the *final* vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַל, fem. הִקְטִילָהּ, plur. יִקְטְלוּ; קָבַד, fem. הִקְבִּידָהּ; part. pres. הֹטֵל, fem. הֹטֵלָהּ, plur. הֹטְלִים; in Piel, מָלַךְ, fem. הִמְלִיכָהּ; so also in nouns of Dec. VII., as אָב, plur. אֲבוֹתַיִם.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a Sheva *silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטַלְי (not קָטְלִי), ground-form קָטַל; קָטַלְי (not קָטְלִי), ground-form קָטַל.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבַר, with suffix דְּבַרְי; פָּוֶכֶב, plur. פְּוִכְבִּים.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said דְּבַרְי as well as דָּבַרְי, (especially since they say קָטַלְי, etc.); except that in this way the *suffix-forms* are distinguished from those of simple declension which mark person and number.]

Rise of New Vowels.

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. one with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבַר, constr. plur. דְּבַרְי *dbhrē*. But this is inadmissible; see § 42. So אֲנָשִׁים, constr. אֲנָשִׁי (with one composite Sheva), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דָּבַר, plur. constr. דְּבַרִּי instead of דְּבַרְי.

§ 138. But if one of the two letters that have been

deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. מְנַשֵּׂי, constr. מְנַשֵּׂי instead of מְנַשֵּׂי; מְנַשֵּׂי, constr. מְנַשֵּׂי.

[§ 139. If an accessory letter with a Sheva be prefixed to a Guttural having a composite Sheva, such accessory letter takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix לְ, לְעָבַד; מְנַשֵּׂי, מְנַשֵּׂי; מְנַשֵּׂי, מְנַשֵּׂי. But the Fut. of the verbs מְנַשֵּׂי and מְנַשֵּׂי makes מְנַשֵּׂי, מְנַשֵּׂי; and analogous to this is the pointing of the prefixes, as מְנַשֵּׂי, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. מְנַשֵּׂי instead of מְנַשֵּׂי, which would make an impossible syllable. So מְנַשֵּׂי *pō-ōl-khā* instead of מְנַשֵּׂי; מְנַשֵּׂי instead of מְנַשֵּׂי. The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*; except at the end of a word. But in the case above, the *first* is vocal, i. e. it is a composite Sheva, § 46. a.; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

Rise of Furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. מְנַשֵּׂי instead of מְנַשֵּׂי, מְנַשֵּׂי for מְנַשֵּׂי, מְנַשֵּׂי for מְנַשֵּׂי, מְנַשֵּׂי for מְנַשֵּׂי. See on Dec. VI. § 359, also § 283. 3. γ. on Segholate forms of verbs.

[Note 1. The 2nd pers. fem. sing. Præter. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתָּ instead of שָׁמַעְתְּ, in order to ease the pronunciation; § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. בָּרַחְלִי, בָּרַחְלִי, etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a Seghol; e. g. הִתְחַרְרִים instead of הִתְחַרְרִים, אֶחָיו for אֶחָיו; פָּחַח for פָּחַח, מִחְמָחֵכִי for מִחְמָחֵכִי, etc.

Note. The rule is not uniform. Such cases occur as חָאֲרָץ, חָאֲרָץ, etc. The word וָעַד is anomalous, being put for וָעַד or וָעַד. The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as עֲדֵימָה כְּבוֹדִי, where עֲדֵימָה stands for עֲדֵימָה; also to Gutturals not pointed with Qamets, as הִתְחַרְרִים for הִתְחַרְרִים, *hā-h°dhā-shim*.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָם, יָדָם for יָדָם; אֶבְלָהּ for אֶבְלָהּ. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. זָלוּ, const. זָלוּ and not זָלוּ. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. Qamets, as חוֹלְמָת instead of חוֹלְמָת; Pattahh, as מְלִיחָה for מְלִיחָה; Tseri, as גְּבֻרָת for גְּבֻרָת. So in verbs; e. g. וָגֵל for וָגֵל, חָרַף for חָרַף. In Gutturals, מוֹדַעַת for מוֹדַעַת, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as חֲעֲלָהּ for חֲעֲלָהּ, חֲעֲלָהּ for חֲעֲלָהּ, and perhaps חֲחֲלָהּ for חֲחֲלָהּ. (2) Short vowels for long ones; as אֶחָיו for אֶחָיו, יָחַמוּ for יָחַמוּ. (3) Long vowels are put for short ones arising out of composite Shevas; as חֲחֲלָהּ for חֲחֲלָהּ, חֲחֲלָהּ for חֲחֲלָהּ.]

N. B. All these cases under *e* are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels*; changing Pattahh, and Seghol when used for Pattahh (§ 142. *d*), into *Qamets*, and *Qamets* Hhateph into *Hholem*.

E. g. מַיִם, מֵיִם; קָמֵל, קֶמֶל; מֶלֶךְ (for מֵלֶךְ, § 142. *d*), מֶלֶךְ. So where they shift the tone also; as מֶלֶךְ, מֶלֶךְ; עֶמֶת, עֶמֶת. So וַיָּמָת *vāy-yā-mōth*, וַיָּמָת.

Note. The *præpositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מֶלֶךְ (instead of מֵלֶךְ) with Tiphha *anterius*, Ps. xcvi. 1; יִשְׁעָבֶד (instead of יִשְׁעָבֶד) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels*. Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. חָפַר, חָפַר; חָפַל, חָפַל; יָצַל, יָצַל; יָצַל, יָצַל. So with verbs taking suffixes; as יָמִילִם, יָמִילִם; יָחִיטוּ, יָחִיטוּ. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary euphony*.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (*a*) When such accent falls on the *restored* vowel; as יָרָאָה, יָרָאָה, ground-form יָרָא; שָׁמְנִי, שָׁמְנִי, ground-form שָׁמֵן; יִקְטֹלֵהוּ, יִקְטֹלֵהוּ, ground-form יִקְטֹל; יִשְׁמְעֵהוּ, יִשְׁמְעֵהוּ, ground-form יִשְׁמַע. (*b*) When it falls on the succeeding syllable; as, יִרְקְדוּן instead of יִרְקְדוּן, Joel ii. 5; יִדְּחֻקוּן instead of יִדְּחֻקוּן, Joel ii. 8; יִלְכְּדוּן instead of יִלְכְּדוּן, Joel ii. 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.

[§ 147. Pause accents, when they fall on those persons of verbs לָה (properly לִי, § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. גָּזַרְתִּי, גָּזַרְתָּ, ground-form גָּזַרְתָּ = גָּזַרְתָּ; בָּעֵי, בָּעֵי, from בָּעֵי = בָּעֵי, § 280. Note.]

[§ 148. Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e. g. שָׁכַם, שָׁכַם; מִלְכָּךְ, מִלְכָּךְ.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g. חָלִי, חָלִי; חָלִי, חָלִי; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e. g. יָצַדְתִּי, יָצַדְתִּי; יָצַדְתִּי, יָצַדְתִּי.]

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctive* ones, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; רָאָהְךָ, רָאָהְךָ; מָנָהְךָ, מָנָהְךָ; שָׁמַעְךָ, שָׁמַעְךָ; בָּעֵי, בָּעֵי; יָצַדְתִּי, יָצַדְתִּי, Ps. v. 12, etc. (b) *Conjunctives*; as יָצַדְתִּי, יָצַדְתִּי; שָׁמַעְךָ, שָׁמַעְךָ; בָּעֵי, בָּעֵי; etc. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shows very clearly that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the *essential* mutations of the language itself.

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ו, receiving an accessory pronoun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַבְתִּי, plur. עָזַבְתִּי, with suffix עָזַבְתִּי; so יָמַצְתִּי, יָמַצְתִּי; שָׁמַעְתִּי, שָׁמַעְתִּי.]

[§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of the language. Instances of it are such as the following, viz. הָיָה for הָיָה , הָיָה for הָיָה , etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels according to their position and the nature of the words to which they are attached.

(a) THE ARTICLE ה (for ה , § 16. 2) has, (1) Usually, Pattahh followed by Daghesth forte; e. g. הָיָה = הָיָה . (2) Before the Gutturals א , ע , and also ר , it takes Qamets; as הָאֵשׁ , הָעֵץ , הָרֶמֶשׁ . (3) Before ח and צ , Pattahh long is the more usual vowel; as הָחַל , הָצִי . (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghesth after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with ב and ק having a simple Sheva; e. g. הַמִּכָּסֶּה for הַמִּכָּסֶּה , הַיָּאֵר for הַיָּאֵר .

Note. When the article is preceded by the particles, אֵל , אֶל , לֵאלֹהִים , it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as אֵלֶיךָ for אֵלֶיךָ , אֶלֶיךָ for אֶלֶיךָ , לֵאלֹהִים for לֵאלֹהִים . On the contrary, it sometimes resists syncope; as אֵלֶיךָ , etc.

(b) THE PARTICLES אֵל , אֶל , לֵאלֹהִים , are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the corresponding short vowel; e. g. אֵלֶיךָ , אֶלֶיךָ , etc. (2) Before accented syllables they usually take Qamets; as לֵאלֹהִים , לֵאלֹהִים . But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take short Hhireq; comp. § 137.

(c) THE CONJUNCTION ו is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding short vowel; as וְעַבְדִּי . (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces, as וְיִלְחָחֵם for וְיִלְחָחֵם ; comp. § 119. c.1. (3) Before a *tone-syllable* it frequently takes Qamets; as וְיִלְחָחֵם , וְיִלְחָחֵם . The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one, ו retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a

Guttural, also before ב, מ, פ it takes Shureq; as וְיִצְעָקִי, וְיִזְחַב, וְיִלְכַּל, וְיִפְרֹעֶה, וְיִגְלֶה, וְיִבְרֹחַ. (5) Before Yodh which analogically would have a Sheva, it takes long Hhireq and makes the Yodh quiescent (comp. § 53); as וְיִחַי, וְיִחַי. (6) Before the verbs וְיִחַי and וְיִחַי, it sometimes takes short Hhireq or Seghol; as וְיִחַי וְיִחַי, וְיִחַי וְיִחַי.

(d) THE INTERROGATIVE וְ changes its usual punctuation; (1) Before Sheva simple, where it takes Pattahh: as וְיִזְכֹּרְהָ. (2) Before Gutturals with Qamets, it takes Seghol; as וְיִחְכֶּם, *is he wise?* comp. § 142. a. (3) Before Gutturals without Qamets, it takes Pattahh, and sometimes Qamets; as וְיֵאָלֶהָ *shall I go?* וְיִשְׁנֶה *vosne?* (4) It sometimes imitates the punctuation of the articles before a letter with a Sheva; e. g. וְיִתְּנָהּ *an tunica?* וְיִתְּנֶנּוּ *viæne meæ?* And even before a letter with a vowel it sometimes does the same, although very rarely; as וְיִיטֵב *an bonum erit?*]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are *verbs*, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively in Hebrew is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral-roots. Thus אִם by inflection becomes אִמָּה = אִמָּי, as if derived from אִמָּה; although אִם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel letters, or the semi-vowel Nun:

E. g. טוֹב and טוֹבָה *to be good*, common root טב; נָפַח and נִפְחָה *to blow*, common root פח; הֵרִיד, הִרִיד, הִרְדָּה, הִרְדָּה, *to thrust down*, common root דר.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals

are the same, while the third is quite different, and yet the meaning of each word exhibiting the same two radicals, remains the same in all.

E. g. the verb signifying *to lick*, is either לָעַץ, לָעַב, לָעַט, לָעַם, לָעַץ, לָעַב, or לָעַץ, the letters ל ע being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *triliteral* forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quineliteral roots* are very rare in the Hebrew; such as פְּרִיָּמָל *a fruitful field*, דָּבַרְסָם *to devour*, שָׁמְרָאֵלָן *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as trilaterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots* in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc., are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, etc., may be expressed in any language: (1) By the inflection of the general words or ground-forms. (2) By affixing other words, i. e. particles, which serve to express relation. The Hebrews, as the sequel will show, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of

its personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc., to which they belong, or on which they depend, so as to form with them but one word.

THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written הָ with a Daghesh forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article הַ is always *assimilated* to the first letter of the noun to which it is prefixed, and expressed by a Daghesh *forte* in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הַל מָטָר; הַאָדָם *the man*, instead of הַל אָדָם, etc. § 107. 1. b. § 112. For the various pointing of the article, see § 152. a.

Note. That the original form of the article was הָ, seems probable from the form of the Arabic article اَل, whose ל is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

PRONOUNS.

I. *Pronouns personal.*

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2nd and 3rd persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

Nominative case, or Ground-form, of all the personal Pronouns.

	Singular.	Plural.	
com. <i>I</i>	אֲנִי	אֲנַחְנוּ	אֲנִי נַחְנוּ
mas. <i>thou</i> ,	אַתָּה	אַתֶּם	ye,
fem. <i>thou</i> ,	אַתְּ	אַתֵּן	ye, (אַתֵּן) אַתְּנָה
mas. <i>he (it)</i> ,	הוּא	הֵם	they, הֵמָּה
fem. <i>she (it)</i> ,	הִיא	הֵן	they, הֵנָּה

Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אָנִי, אַתָּה, הוּא, etc., § 144. (b) The ה in הוּא, הִיא (הִי *hī*), is *paragogic*, § 125. a, and *otiant*, § 57. (c) The form הוּאִי occurs only six times; אָנִי, only in Jér. xlii. 6. (d) In אַתָּהִי (in some Codd. אַתָּהִי), אַתָּהִי, אַתָּהִי, the הִי is *paragogic*, § 125. b. (e) The forms אַתָּהִי, אַתָּהִי, אַתָּהִי (*āt*), אַתָּהִי, אַתָּהִי, are probably for אַתָּהִי, אַתָּהִי, אַתָּהִי, אַתָּהִי, § 107. 1. a; for the full forms, i. e. those with ה, are found in Syriac and Arabic. (f) הִיא (hī) is anomalous, (the older form of the pronoun was הוּאִי, which was both masc. and fem.); the marginal reading or Keri (§ 103) often supplying the form הִיא (הִיא), as a correction. It is found only in the Pentateuch.

N. B. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are made by *fragments* of primitive pronouns suffixed to verbs, nouns, and particles, so as to constitute one word instead of being written separately as in the western languages.

N. B. For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309, seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410 Note.

II. Pronouns demonstrative.

§ 167. Of these there are but few in the Hebrew, viz.

Singular.			Plural.
Masc. הַזֶּה	fem. זֹאת	com. הַזֶּה <i>this</i>	com. אֵלֶּה <i>these</i>
הַזֶּה	זֹאת (זֶה)	הַזֶּה <i>this</i>	אֵלֶּה <i>these</i>

The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form הַזֶּה is once employed, Ezek. xxxvi. 35.

Note. The pronouns of the 3rd pers., i. e. הוּא, הִיא, הוּא, הִיא, are also frequently employed as *demonstratives*; in which case they usually prefix the article, as הַזֶּה on that day.

III. Pronouns relative.

§ 168. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[Note. This pronoun is contracted, mostly in the later Hebrew, by dropping the ם (§ 108. a), and assimilating the ך (§ 107. c); as *לֹאֶשְׁרֵי* instead of *לֹאֶשְׁרֵיִם*. The ׁ (the *apocopate* form) has various vowels, according to the nature of the word which follows; e. g. *שֶׁ* as in *שֶׁהָיָה*; *שֶׁ* followed by a Daghesch; *שֶׁ*, as in *שֶׁאֵתָּה*, Judg. vi. 17; *שֶׁ*, as in *שֶׁהָיָה*, Eccl. iii. 18. In this last case, there is no compensation by a vowel for the ך which is cast away.

§ 169. The *demonstratives* *זֶה* and *הַזֶּה*, are occasionally employed as *relatives*.

IV. Pronouns interrogative.

§ 170. These are two; viz. *מִי* *who*, and *מָה* (*מַה*) *what*.

Note. Before a Daghesch *euphonic* the form *מִי* is used, as *מִי־לֵךְ*; also before *ה*, *ו*, *ע*, not having Qamets, and usually before Maqqeph; before a Guttural with Qamets, *מִי*, as *מִי־אֵלֶיךָ* § 142. a; but sometimes *מִי* also before such Gutturals, as in Ex. xii. 26, *מִי־תִבְרָחָה*.

VERBS.

§ 171. CLASSIFICATION. They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. *מָלַךְ* *to reign*,* *יָשַׁב* *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denominative*, i. e. those which are formed from nouns (*de nomine*); e. g. *נָחַל* *to live in a tent*, from *נֶחֱל* *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class b, while very few belong to the class c.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into *regular* and *irregular*. REGULAR VERBS are those which are analogous in their inflection, and preserve through all their changes their original triliteral root. VERBS IRREGULAR are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

certain peculiar characteristics of form or inflection. Such verbs are therefore said to belong to the first, second, third, etc. conjugation. In this sense the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, the word *conjugation* is applied to different forms of the SAME verb, and it corresponds in some degree with the word *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices in Greek exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, to vary the primary meaning of the verb, by uniting with it an accessory signification. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

Usual Conjugations.

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
§ 174. 1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קָטַל	4. Pual	{ קָטַל קָטַל
5. Hiphil	הִקְטִיל	6. Hophal	{ הִקְטַל הִקְטַל
7. Hithpael	הִתְקַטַּל		

Peculiar Conjugations.

§ 175. (a) 1 Poel סִיבַּב, active. 2 Poal סִיבַּב, passive. 3 Hithpoel הִסְתִּיבַּב; without a sibilant letter, as הִתְגַּלַּל (from גָּלַל).

These conjugations are found in the class of verbs named *Ayin doubled* (עֲצֵ), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קִימַם, active. 2 Polal קִימַם, passive. 3 Hithpolel הִתְקִימַם.

In Verbs *Ayin Vav* (ע" § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpael.

Note. Although the *appearance* of these two classes (*a* and *b*) is the same, yet the mode of formation is very different; e. g. סִיבֵּב, etc., comes from the root סִבֵּב, and is formed by inserting י between the two first radicals; while קוּחֵם, etc., comes from קוּם, and is formed by doubling the last radical. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קִטְלֵל, קִטְלָל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

Unusual Conjugations.

[§ 176. Most of them are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הִתְקַטְּל, both passive forms of Hithpael; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pual* passive, קִטְלֵל, קִטְלָל (comp. § 175. *b* Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs ע"ע and ע"פ, by repeating the first and last radicals; e. g. from קָטַל comes קִטְלֵקָל, קִטְלָקָל; from פָּוַל comes פִּקְלֵפָל, פִּקְלָפָל. These are equivalent to the forms from the same verbs, described in § 175. *a. b*.

(4) A form *Tiphel* seems to have been in existence; e. g. הִתְקַחַר from קָחַר, הִתְקַחֵל a denominative (§ 171. *c*) from קָחַל. Once we have a *Paoel* form; e. g. in הִצִּיאוּרָא, in all respects a *παξ λεγόμενον* in Hebrew.

Note. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of more than three letters, take the following forms; viz. שִׁמְעוּ, שִׁמְעוּ, שִׁמְעוּ, active; שִׁמְעוּ, שִׁמְעוּ, שִׁמְעוּ, passive.

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the *usual* ones in § 174.

Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant usage* directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb קָדַל , which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָדַל *Qāl*, or (as it is usually written) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְּחַל *Nîph-yāl*; פִּיּוּל *Pî-yēl* Daghesth forte being excluded by the Guttural; פִּאּוּל *Pâ-yāl*, Daghesth being excluded; חִפּוּל *Hîph-yil*; חֹפּוּל *Hôph-yāl*; חִיּוּל *Hîth-pâ-yēl*, Daghesth excluded; and so of the unusual conjugations.

§ 180. The third person singular of the præter tense in *Kal*, is regarded as the root of all verbs; one class (verbs עָ) excepted, whose root is the trilateral Infinitive, e. g. קָרַח .

Form and Signification of the usual Conjugations.

§ 181. (a) *KAL* is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, *Pattahh*, *Tseri*, and *Hholem*.

E. g. בָּרַךְ *to visit*, זָקֵן *to be old*, and יָרַח *to fear*.

Note 1. The form with final *Pattahh* is generally *active* and *transitive*; but sometimes it is *intransitive*, as גָּדַל *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

Note 2. Some verbs in *Kal* have a *passive* meaning; e. g. יָשַׁב *to inhabit* and *to be inhabited*; רָוַח *to elevate* and *to be elevated*.

§ 182. (a) *FORM OF NIPHAL*. It is formed by prefixing *Nun* to the ground-form of the verb, and dropping the first vowel of the same.

E. g. נִחַם , נִחַמַּת .

Note. The real prefix seems to be $\text{נִ$, (in Arabic it is نَ). In the Infinitive this develops itself; e. g. נִחַמַּת = נִחַמַּת , *Nun* being *assimilated* in the first form, § 107, a. The appropriate pointing of the prefix *Nun*, in the *Præter*, would be *Sheva* (ִ); but short *Hhireq* is necessarily substituted for it, inasmuch as the vowel under the first radical

falls away, § 137; or an equivalent vowel must be substituted, in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as וַיִּשְׁמַר watch thyself, וַיִּשְׁאַל he asked for himself. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as וַיִּחַל he was sick, in Kal וַיִּחַל with the same sense; וַיִּנָּחַם to sigh. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. וַיִּכְבֵּד to show one's self honourable, נָנַע (= נִנְנָע) to exhibit one's self as smitten, וַיִּעַר to suffer one's self to be entreated. (6) To express reciprocal action; as וַיִּשְׁפֹּט to contend, viz. with another; וַיִּלָּחֶם to fight, viz. with an enemy; וַיִּנְדֹּב to confer, viz. with another. (7) Sometimes simply as Kal; e. g. וַיִּשְׁבַּע juravit.

Note. It is often used in such a connection that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc., before it; e. g. Genesis vi. 21: xvi. 10: xx. 9, etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as קָטַל.

Note. In case the middle radical is a Guttural, and cannot take a Dagghesh forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. וַיִּבְרַח for וַיִּבְרַח, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. וַיִּאָּבֵד to perish, וַיִּאָּבֵד to cause to perish. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him as being or doing thus or so; e. g. וַיִּחַי to let one live; וַיִּצְדֵּק to show or pronounce one to be just; וַיִּטְמֵא to pronounce one unclean. (3) It is *intensive* of Kal: e. g. וַיִּשְׁאַל to ask, וַיִּשְׁאַל to beg; וַיִּשְׁבַּר to break, וַיִּשְׁבַּר to dash in pieces. (4) It has a *privative* sense; e. g. וַיִּדָּבַר to know, וַיִּדָּבַר to misapprehend; Hiph. וַיִּשְׁרֵשׁ to take root, Piel. וַיִּשְׁרֵשׁ to root out. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a *reflexive* sense; e. g. Gen. xli. 14, וַיִּגְדַּח and he shaved himself.

§ 184. PUAL. This is simply the *passive* of Piel, and is characterized by a Dagghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable.

E. g. קָטַל or קָטַל qōt-tāl.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh between the two last radicals.

E. g. קָטַל, Hiph. הִקְטִיל.

(b) SIGNIFICATIONS OF HIPHIL. (1) It is *causative* of Kal; as קָדַשׁ *to be holy*, הִקְדִּישׁ *to make holy*. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחִית *to corrupt*, הִשְׁקִיט *to be quiet*, הִלְבִּין *to be white*.

Note. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כִּבְדַּר *to honour*, הִקְבִּיר *to render powerful*.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, accompanied by the vowel Qamets Hhateph or short Qibbutz.

E. g. הִקְטַל or הִקְטַל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכָּל *he shall be able*, from יָכַל; sometimes an active one, as הִלַּךְ *ye shall not serve them*, Exod. xx. 5; Deut. v. 9; xiii. 3; which, however, is capable of being rendered, *that ye may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הָ the Inf. form of Piel.

E. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הָ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ה changes place for it; as in the following examples, viz.

ס	Kal	סָבַל	Hithpa.	הִסְתַּבֵּל	הִסְתַּבֵּל
שׁ	—	שָׁבַב	—	הִשְׁתַּבֵּב	הִשְׁתַּבֵּב
שׁ	—	שָׁמַר	—	הִשְׁתַּמֵּר	הִשְׁתַּמֵּר
צ	—	צָרַח	—	הִצְתַּחַח	הִצְתַּחַח

In the latter case (צ) the ה is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in cognate languages.

(2) Before a cognate letter the ה is more commonly *assimilated*; e. g.

הַנִּבְרָר	instead of	הַחֲנִבְרָר	from	נִבְרָר
הַמִּמְחָר	—	הַחֲמִמְחָר	—	מִמְחָר
הַתִּמְחָר	—	הַחֲתִמְחָר	—	תִּמְחָר

(3) The same usage of assimilation is *occasionally* extended to some other letters; e. g.

ז	as	הַזִּנְכָּר	instead of	הַחֲזִנְכָּר	from	זָנָח
כ	as	הַכִּפְסָח	—	הַחֲכִפְסָח	—	כָּסַח
נ	as	הַנִּכְנָא	—	הַחֲנִכְנָא	—	נָכָא
ר	as	הַרְוֹמִם	—	הַחֲרְוֹמִם	—	רוֹם (§ 112)
ש	as	הַשְׁוֹמִם	—	הַחֲשְׁוֹמִם	—	שָׁמִם

(c) SIGNIFICATIONS OF HITHPAEL. (1) It is *reflexive* of Piel; as *קִדְּשׁ* to sanctify, *הִתְקַדְּשׁ* he sanctified himself. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. *הִתְחַיֵּם* to show one's self cunning, from *חָכַם* to be wise; *הִתְגַּבַּל* to behave one's self proudly, from *גָּבַל* to be great; *הִתְחַלַּל* to represent one's self as sick, from *חָלַל* to be sick. Also with some slight modifications, as *הִתְחַכֵּם* to think one's self wise, from *חָכַם* to be wise; *הִתְחַפֵּשׂ* to make one's self to be sought, i. e. to conceal one's self, from *חָפֵשׂ* to seek; *הִתְחַנֵּן* to ask favour for one's self, properly to make one gracious, from *חָנַן* to be gracious. These are the leading significations.

(3) It is sometimes the passive of Piel; as *פָּקַד* to number, *הִתְפַּקַּד* to be numbered. (4) It is also intransitive; as *הִתְאַפַּח* to be angry. (5) It is not unfrequently active and transitive; as *הִשְׁתַּמֵּר* to keep or observe, viz. laws, statutes, etc.

Signification of the unusual Conjugations.

[§ 188. POEL, POAL, and HITHPOEL, are merely substitutes for the daghesh'd conjugations (§ 175, a); as are also Polel, Polal, and Hithpolel (§ 175, b); and likewise Pilel and Pulal (§ 176, 2).

Note. When the regular Piel, Pual, etc., of verbs עָל and עוֹ are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note].

[§ 189. PILPAL and POLPAL are only another form for Piel and Pual, § 176. 3.]

[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hithpaël, when it is used in a *passive* sense.

Note. The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive; the tenses are the Præter and Future.

§ 192. The *number*, *person* and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Præter*, 3rd pers. sing. masc.; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally regarded as the ground-form of the Future and Imperative.

Note. But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly; which seems to be at variance with this principle; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations; and even the Participles in Piel, Pual, Hiphil, Hophal, and Hithpaël, are derived from the Infinitive form in the same conjugations.

§ 194. *The Præter* is declined by adding to the root (the 3rd pers. sing. masc.) fragments of pronouns, in order to designate person and gender; e. g.

Singular.

3 mas.	הָיָה	ground-form.				
3 fem.	הָיָהּ	by adding הָ	fragment of	הִיא		
2 mas.	הָיָהְךָ	—	הָ	הָיָהְךָ	—	הָיָהְךָ
2 fem.	הָיָהְךָ	—	הָ	הָיָהְךָ	—	הָיָהְךָ
1 com.	הָיָהְנוּ	—	הָ	הָיָהְנוּ	prob. from obs.	הָיָהְנוּ

Plural.

3 com.	קָטְלוּ	by adding ו	אָ	derivation unknown
2 mas.	קָטְלוּם	—	אָם	fragment of אָתָם
2 fem.	קָטְלוּהֶן	—	הֶן	אָתָהּ — — אָהֶן
1 com.	קָטְלוֹ	—	וֹ	— — אָנֹכִי

§ 195. *The Inf. construct* in Kal (the usual ground-form of the Fut. and Imp. mood) has, like the Præter Kal (§ 181. *b*), three forms; viz. קָטַל, שָׁכַב, נָתַן. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinitive absolute* takes Qamets in the first syllable, and Hholem impure in the last.

E. g. קָטוֹל.

Note. This form is preserved even in most of the irregular verbs. In verbs עָ, however, we have קָוֹם for קָוִים. The *derived* conjugations preserve, for the most part, the final Hholem impure in the Inf. absolute; e. g. Niph. דִּקְטַל, Piel קָטַל, Pual קָטַל. Hiphil has Tseri; as דִּקְטִיל or דִּקְטִיל. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by *prefixing* fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by *suffixing* them, in some cases, in order to mark the gender, or number, or both.

Compare the Præter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const.	קָטַל	ground-form.		
3 masc.	יִקְטַל	by prefixing	— י	{prob. from וְיָ, י for י to begin a word.
3 fem.	תִּקְטַל		— ת	deriv. uncertain.
2 masc.	תִּקְטַל		— ת	from אָתָהּ.
2 fem.	יִתְקַטַּל	by suff. and pref., י	— ת	{pref. from אָתָהּ; suff. from וְיָ to mark the fem.
1 com.	אִתְקַטַּל	by prefixing	— א	from אָנֹכִי.

Plural.

3 masc.	יִקְטְלוּ by suff. and pref., וּ	— י	deriv. of וּ uncertain.
3 fem.	תִּקְטְלֶנָּה	ן נָה — ת	{ deriv. of ת uncertain; נָה from תִּקְטֹן.
2 masc.	תִּקְטְלוּ	וּ — ה	pref. from. אֲהֵם.
2 fem.	תִּקְטְלֶנָּה	ן נָה — ת	{ prefix from אֲהֵן; נָה from תִּקְטֹן.
1 com.	יִקְטֹל by prefixing	— נ	from אֲנִי.

[§ 198. *The formative prefixes or præformatives* of the Fut. would appropriately have a Sheva for their vowel-pointing, (as in Piel and Pual they have); but the vowel here receives various modifications according to the pointing of the letter which follows; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *præformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel points to themselves, § 118; e. g.

Fut. Niphal	יִקְטֹל instead of	יִקְטֹל from Inf.	יִקְטֹל
— — in verbs	יָקוּם עוֹ	— יִקְוֹם	— יָקוּם
— Hiphil	יִקְטִיל	— יִקְטִיל	— יִקְטִיל
— — in verbs	יָקוּם עוֹ	— יִקְוֹם	— יָקוּם
— Hophal	יִקְטֹל	— יִקְטֹל	— יִקְטֹל
— — in verbs	יִקְוֹם עוֹ	— יִקְוֹם	— יָקוּם
— Hithpael	יִתְקַטֵּל	— יִתְקַטֵּל	— יִתְקַטֵּל

§ 200. *The final vowel of the Fut.* may be (like that of the Præter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem*; which is by far the most usual form, as יִקְטֹל. *Pattahh*; which is common in *intransitive* verbs having a Præter with Tseri, and also in verbs with a Guttural in the final syllable, and some others, as יִכְבֵּד, יִשְׁמַע, יִמְצָא=יִמְצֹא, יִפֹּל=יִפְּל, etc. *Tseri*, as יִמְרָא, יִשָּׁב, יִהְיֶה=יִהְיֶה, etc.

§ 201. *The Imperative* follows the same analogy as the Future, usually taking the same vowels in its final syllable, and for the like reasons. It is declined by means of *suffix-fragments*, like those in the Præter and Future.

Note. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3rd persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. *The participles in Kal are both active and passive; in the other conjugations there is but one form, which follows the respective conjugations with regard to its meaning.*

E. g. Kal פֹּרֶטֶב *scribens*, פֻּרְטֵב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Præter, as Præt. מָלַח, part. מִלָּח; Præt. יָגַר, part. יֹגֵר; so in verbs עָר, Præt. עָרָה, part. עָרָה. In Niphal the same principle prevails, with a slight variation; as Niph. בִּקְטַל, part. בִּקְטָל, i. e. with final Pattahh prolonged.

Note 1. *Intransitive verbs* usually have but one form of the participle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. Piel מְקַטֵּל, Pual מְקַטָּל, Hiphil מְקַטִּיל, Hophal מְקַטָּל, Hithpael מְקַטֵּל. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense.*

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldec, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of הָ and sometimes הֵ; e. g. Fut. יִהְיֶה, with paragoge יִהְיֶה־הָ; so יִהְיֶה־הֵ, with paragoge יִהְיֶה־הֵהָ; יִהְיֶה־הֵהָ.

(b) *By a kind of apocope*; which generally consists in rendering shorter the final long vowel; and in some cases, in casting away the

final letter and vowel; e. g. יִהְיֶה, apoc. יִהְיֶה; יָמוּת, apoc. יָמוּת with Hholem pure, (which is shorter than ה); יִגְלֶה, apoc. יִגְלֶה.

§ 205. *The Paragogic Future* is, for the most part, confined to the 1st person, singular and plural; the 2nd and 3rd persons rarely exhibiting it. It is employed in all the conjugations; but it is very rare in the *passive* ones and in verbs לָה. It is used,

(a) As an *Optative*; e. g. אֲמָרְתָּ let me die. (b) To express excitement, urging, assurance, strong determination; as אֵלֶכָה I must go, אֲרִיֶּזְתָּ let me rise up, אֲדַבֵּרְךָ I am resolved to speak, גִּלְכָּה let us go, etc. (c) After the particles לְמַעַן, וְ (that), it expresses the latter part of conditional sentences; as לְמַעַן אֲסַפְּרָךָ, so that I may declare; וְנִאֲכָלָהּ that we may eat. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note 1. Examples of paragoqe in respect to the *third* and *second* persons of verbs, may be found in Is. v. 19: Ezek. xxiii. 20; Ps. xx. 4.

Note 2. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb in the first person to be adopted, particularly in the later Hebrew; but not with any speciality of meaning, as וְאָמַרְתָּ and I said, Gen. xli. 11, וְנִפְחָלְמָה and we dreamed; comp. § 206. Note 1.

§ 206. *The apocopate Future*, on the other hand, is mostly confined to the 2nd and 3rd persons, rarely making its appearance in the first; e. g.

Reg. verb Hiph.	יִהְיֶה	apoc.	יִהְיֶה	תִּהְיֶה	apoc.	תִּהְיֶה
Verbs עוֹ Kal	יָמוּת	—	יָמוּת	תָּמוּת	—	תָּמוּת
Hiph.	יָמִית	—	יָמִית	תָּמִית	—	תָּמִית
Verbs לוֹ Kal	יִגְלֶה	—	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—	תִּגְלֶה (תִּגְלֶה)
Piel	יִגְלֶה	—	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—	תִּגְלֶה (תִּגְלֶה)
Hiph.	יִגְלֶה	—	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—	תִּגְלֶה (תִּגְלֶה)
Hithp.	יִתְגַּלֶּה	—	יִתְגַּלֶּה	תִּתְגַּלֶּה	—	תִּתְגַּלֶּה

This Future is employed, (a) To express command, wish, prohibition; e. g. יִכְרֶת let him destroy; אַל תִּסְתֵּר hide not. (b) After וְ in a conditional sentence; as וְיִגְדֵּךָ that he may tell. (c) After the particles of negation, לֹא, אַל; as לֹא תוֹסֵף thou shalt not add; אַל תִּרְוַתָּ thou shalt not be preferred.

[Note 1. *Vav conversive* (§ 208) connects itself very often with

such apocopate forms, but frequently without any speciality of meaning; e. g. וַיִּדְּבֵל and *he divided*. Comp. § 205. Note 2; also § 101. *b*.

Note 2. The proper apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it, in all the conjugations; nor do all classes of verbs admit it; nor does any verb admit it in cases where it has a formative suffix.

Note 3. The apocopate Futures, specially in poetry and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

N. B. The Fut. with retracted accent and final syllable shortened because of this retraction, does not always and of course belong to the Fut. apocopate; for not the apocopate forms only, but also others, occasionally suffer such retraction and shortening of the final syllable; see § 101. *b. d*.

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שְׁמַר, שְׁמָרָה, קוּם, קוּמָה, סֵפֶר, סֵפְרָה. *Apocopate*; as הִקְטִיל (for הִקְטִילָה); so בָּלַח, apoc. בָּל; מוּל, apoc. מִל; שְׂמַעְנָה apoc. of שְׂמַעְנָה, הִרְאֵן apoc. of הִרְאֵנָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Future tense, and followed by a Daghesth forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Præter, in respect to meaning.

E. g. אָמַר *he said*, also וַיֹּאמֶר *he said or and he said*. If the præformative letter of the Fut. be א, the Daghesth is omitted and the vowel is lengthened; as וַיִּקְטֹּל, § 112. If the præformative letter of the verb have a Sheva simple, Daghesth forte is usually omitted after the Vav; e. g. וַיִּקְטֹּל, § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note 2; also with the apocopate 2nd and 3rd pers. Fut., § 206. Note 1; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. *b*.

Note 3. *Vav conversive* is probably a fragment of the verb וַיִּקַּח *to be*. The first letter is dropped (as it commonly is in Syriac), and the

fragment ׀ is united to the Future by assimilating the ׀, (as in מָזַח = מַחֲזִיחַ); so that וַיִּקְטַל = וַיִּקְטֹּל it was [that] he killed, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.

Note 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. i. 6, וַיְהִי, but with Vav conversive וַיְהִי; so וַיִּקְטַל, but with Vav conversive וַיִּקְטֹּל.]

Præter with Vav.

§ 209. Vav præfixed to the Præter is merely a *conjunction*. But it often gives to the Præter the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the *Præter* usually throws the tone *forward*, as וַיִּשְׁבְּרֵהוּ, § 101 *a*.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the *Syntax*, § 503. § 504.

Occasional peculiarities in the forms of Verbs.

[§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(*a*) Paragogic letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in ך or ך׳; as יִרְקְדִין instead of יִרְקְדִי, יִרְקְדִין instead of יִרְקְדִי; rarely to the Præter, as יִרְקְדִין instead of יִרְקְדִי; see § 109. c. § 146. *b*. (2) (*a*) ף, usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Præter, as יִרְקְדִין instead of יִרְקְדִי; Niph. Præt. fem. יִרְקְדִין, with ף parag. יִרְקְדִין; Hiph. fem. יִרְקְדִין, with parag. יִרְקְדִין. (*b*) Sometimes ף is used instead of ף; e. g. 1 Sam. xxviii. 15, יִרְקְדִין. (3) *Aleph* paragogic or otiant, rarely; as יִרְקְדִין, the same; so יִרְקְדִין for יִרְקְדִין, § 125. *a*. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as יִרְקְדִין לְרִמְיָהוּ. (5) Sometimes the Inf. mood takes it; as יִרְקְדִין. (6) Also the Præter 2nd pers. fem., as יִרְקְדִין.

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. לִּי אֶמְרָה for לִּי אֶמְרִי , וְיִזְכֶּרְךָ for וְיִזְכֶּרְךָ (comp. § 122. 1); but this usage is rare. Oftener ךָ is written for כָּךְ ; as וְתִשָּׁאֲךָ for וְתִשָּׁאֲכָךְ . Sometimes לִי- for לִי- ; as וְיִזְכֶּרְךָ for וְיִזְכֶּרְךָ , וְעִשְׂתָּךְ for וְעִשְׂתָּךְ . So וְיִזְכֶּרְךָ for וְיִזְכֶּרְךָ , etc.

(c) The prepositions בְּ , לְ , מִן , prefixed to the Inf. of Niphal, often (not always) expel the ח characteristic, and stand in its place; as בְּהִקְטִיל for בְּהִקְטִיל ; comp. § 199.

(d) *Mem præformative* in participles is sometimes (rarely) omitted; as לִקְחָהּ for לִקְחָהּ , בְּמִתְקַיֵּם for בְּמִתְקַיֵּם , etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

Kal.

[§ 212. (1) *Præter*. The unusual forms are 3 fem. sing. in לָ , e. g. לָאֵל from לָאֵל ; also 2 pers. masc. וְיִזְכֶּרְךָ for וְיִזְכֶּרְךָ (ח parag.), § 211. 2; וְיִזְכֶּרְךָ for וְיִזְכֶּרְךָ 2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example וְיִזְכֶּרְךָ exhibits the Fut. with *Pattahh*, (familiarily called Fut. *A*); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the *Præter*; § 181. *b*. The Inf. of וְיִזְכֶּרְךָ is וְיִזְכֶּרְךָ ; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (a) Inf. absolute, וְיִזְכֶּרְךָ , Vav omitted; Inf. construct וְיִזְכֶּרְךָ , Vav *fulcrum* only; also as וְיִזְכֶּרְךָ . (b) The Inf. has *feminine* forms also, though rarely; e. g. like וְיִזְכֶּרְךָ , וְיִזְכֶּרְךָ , וְיִזְכֶּרְךָ ; (מְיִזְכֶּרְךָ , like the Chaldee, is doubtful).

* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise; and so, a *potiori nomen sit*.

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. const. it is pure and mutable. Hence it is shortened before Maqqeph; as *יִהְיֶה* *qelöl*. Before suffixes it is shortened and transposed; see the Inf. with suffixes in Par. XXII.

(d) *Less usual forms of the Future.* These are *יִהְיֶה* (*Vav fulcrum*), rarely as *יִהְיֶה* except in verbs with a Guttural in the final syllable, or verbs intransitive having a Præter with Tseri; still more seldom as *יִהְיֶה*. First pers. parag. as *אֶהְיֶה* very rare. In pause *יִהְיֶה*, *יִהְיֶה*, § 146; with 1 parag. the latter form (*יִהְיֶה*) becomes *יִהְיֶה*. Three times the 3rd plur. fem. has a præformative י instead of ה; e. g. *יִהְיֶה* instead of *הִיִּהְיֶה*, Dan. viii. 22, also the like forms in Gen. xxx. 38; 1 Sam. vi. 12.

(5) *Imperative*; *יִהְיֶה* (*Vav fulcrum*), sometimes as *יִהְיֶה*. Paragogic, *יִהְיֶה*, *יִהְיֶה*, rarely as *יִהְיֶה*, *יִהְיֶה*. Imp. 2nd pers. fem. sing. seldom as *יִהְיֶה*, *יִהְיֶה*, 1 Sam. xxviii. 8. Second pers. masc. plur. (seldom) *יִהְיֶה*; in pause, sometimes as *יִהְיֶה*. The Hholem here is pure; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural; e. g. *יִהְיֶה* with final furtive Pattahh, instead of *יִהְיֶה*.

Note 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off; e. g. before Maqqeph, *יִהְיֶה* *yiq-töl*, so before a suffix, *יִהְיֶה*; Inf. and Imp. *יִהְיֶה* *qelöl*.

Note 2. Some verbs have both Fut. *O* and *A*; e. g. such as *יִהְיֶה*, *יִהְיֶה*, *יִהְיֶה*, etc., (see Lex.) without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. *יִהְיֶה*, *יִהְיֶה*, *יִהְיֶה*, etc. (see Lexicon).

(6) *Participles active.* Frequently written *יִהְיֶה*, although the Hholem is *impure*, § 63; very seldom as *יִהְיֶה*, *יִהְיֶה*, or *יִהְיֶה*, which are doubtful forms. With Yodh parag., *יִהְיֶה*, fem. *יִהְיֶה* (from the fem. form *יִהְיֶה*). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms; see parad. XXI.

(7) *Participles passive.* Sometimes written *יִהְיֶה* (§ 41), seldom as *יִהְיֶה*. The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.]

Niphal.

[§ 213. (1) The *Præter* has no variations from the paradigm. (2) Inf. abs. *יִהְיֶה* for *יִהְיֶה*, Ezek. xiv. 3; *יִהְיֶה* for *יִהְיֶה*, Ps. lxxviii. 3.

(3) The final Tseri, in the forms of the Inf. const., Fut., and Imp.,

is *pure*, and of course shortened when the accent is thrown off; e. g. *חָשַׁמְרָה*, *יִלְכְּדֶה*, Inf. *חִפְּרָה*. A *disjunctive* accent often changes the Tseri to Pattahh; as *וַיִּנָּמַל*, § 129. *d.* § 145. The actually occurring plur. fem. 2nd and 3rd persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as *תִּנְאֲכְלֶנָּה*, Jer. xxiv. 2; so that *as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they were the predominant ones in the language.*

(4) *Future* 1st pers. sing. often takes Hhireq under the præformative; e. g. as *אֶתְקַל*, *אֶתְרַשׁ*, etc.]

Piel.

[§ 214. (1) *Præter* sometimes with Seghol, as *יִדְבֹּר*; oftener with Pattahh, as *לָפַד*, specially before Maqqeph, as *מִלְטִידָהּ*. (2) *Infinitive* fem. forms rather frequent, as *וַיִּמְרָה*; with suffix, as *וַיִּדְבֹּרָהּ*. (3) *Imperative A*, as *פִּלֵּג*. (4) *Participle* sometimes without *ה*, as *עֲשֵׂה* for *עֹשֶׂה*, Eccl. iv. 2. § 108. *a.* 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. *תִּתְקַלְכֶּנָּה* instead of *תִּתְקַלְכֶּנָּה*; comp. § 213. 3.

Note 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. *קִנְיָהּ*. *Nun* parag. usually retains it, as *יִחְלֹכֶינָה*.

Note 2. *Daghesh forte* in the middle radical is not unfrequently omitted in writing, when the middle radical has a Sheva; as *יִבְקְשׁוּ* for *יִבְקֹשׁוּ*, § 73. Note 3.]

Pual.

[§ 215. (1) *Præter* very rarely, as *קִיטַל*, a mere orthographic variation. Once *לִקְחָהּ* for *לִקְחָהּ*. (2) *Participle* sometimes omits *ה*; as *לִקֵּחַ* for *מִלְקֵחַ*, *מִבְרֵחַ* for *מִבְרֵחַ*, etc. § 108. *a.* 3.]

Note. *Daghesh* is sometimes omitted in writing here, as in Piel; see Note 2 above.

Hiphal.

[§ 216. (1) *Præter* sometimes with Seghol under the *ה*, as *חִקְלִמְנוּ* instead of *חִקְלִמְנוּ*. Rarely *נ* is put for *ה*, as *חִנְאִלְתִּי* (Is. lxiii. 3) 1st pers. sing. for *חִנְאִלְתִּי*.

(2) *Infinitive absolute* frequently as *חִקְלַל*, (once *חִשְׁבִּים* Jer. xxv. 3, Chaldee form *נ* for *ה*), or *חִקְטִיל*. (3) *Inf. construct* seldom as *חִקְטִיל*. With preposition, as *לְחִקְטִיל* and *לְקִטִּיל*, § 108. *b.* In a few instances the præformative has *Hhireq*; as *חִרְבִּי*, like the *Præter*.

(4) *Future apocopate* *חִקְטִיל*, and specially with *ו* as *וַיִּקְטֵל*, having a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3rd pers. plur. here, is

וַיִּדְרֹכּוּ, וַיִּדְרֹכוּ, וַיִּדְרֹכוּ, 1 Sam. xiv. 22; xxxi. 2; Jer. ix. 2. This is after the manner of the Aramæan.

(5) *Imperative* takes the apocopate form with Tseri, in the 2nd pers. sing. masc. and 2nd plur. fem.; but it sometimes has the form חֲקַטִּיל here; and with parag. הָ, and with suffix pronouns, it always follows this model; e. g. חֲקַטִּילְהוּ, חֲקַטִּילֶיךָ.

(6) The apoc. form of the Part. (מִקְטֵל) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur; e. g. מִקְטְלִים as from מִקְטֵל, Jer. xxix. 8; מִקְטְלִים as from מִקְטֵל, 2 Chron. xxviii. 23.

REMARKS. In the Præter the ך is generally held fast, not being exchanged, in the persons where it is used at all, for any other vowel; but in the Inf., Fut., and Imp., the apoc. forms, and those with ׀ prefixed, or preceded by לָ, take Tseri instead of ך, which Tseri is for the most part pure and mutable. Instead of this, Pattahh is employed when the final syllable of the verb has a Guttural in it, § 236. § 230.]

Note. Respecting the tone-syllable in this conjugation, see § 100.

Hophal.

[§ 217. Some verbs have both forms, i. e. as חֲקַטֵּל and חֲקַטִּיל; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the præformative, e. g. מִקְחָצְעוֹת for מִקְחָצְעוֹת; so in Hiph. יְחַדְּדֵה for יְחַדְּדֵה, verb לָחַד. Instances of Hoph. Inf. abs. occur in Ezek. xvi. 4 (bis); Josh. ix. 24.]

Hithpael.

[§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause; as חֲתַקְתָּשׁ, חֲתַקְתָּשׁ. (2) In the second and first person of the Præter, (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; as חֲתַקְתָּשׁ, חֲתַקְתָּשׁ. (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable; e. g. חֲתַקְתָּשׁ. (4) *Nun* parag. usually retains and prolongs the *Pattahh*, when that vowel is used; as חֲתַקְתָּשׁ. (5) *Daghesh forte* in the middle radical is sometimes omitted here, as in Piel and Pual; e. g. חֲתַקְתָּשׁ (for חֲתַקְתָּשׁ), Judg. xx. 15, the *Pattahh* being prolonged as a compensation.

(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. הִתְפַּקֵּד, Num. i. 47; Deut. xxiv. 4; so הִתְפַּחַם (for הִתְפַּחֵם), הִתְפַּחֵם (for הִתְפַּחֵם), with Qibbuts instead of Qamets Hhateph; comp. §. 184.]

Special Forms.

[§ 219. Besides the conjugations of the *regular* verbs here noted, Poel and Poal, also Pilel and Pulal, sometimes occur in them; but such cases are exceedingly rare. E. g. of the former, are שׁוּרַר and שׁוּרַרְתִּי, part. מְשׁוּרָר Job ix. 15, מְלֻוֹשֵׁן (for so it should be pointed) Ps. ci. 5, יוֹדְעָרְתִּי 1 Sam. xxi. 3; of the latter, נִפְלַל, נִפְלַלְתִּי, נִפְלַלְתֶּם.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3rd pers. sing. Præter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; יָגַר from יָגַרְתִּי, יָבַל from יָבַלְתִּי; but not always, as שָׁחַל from שָׁחַלְתִּי *shā-khāl-ti* from שָׁחַל. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as יִגְרֹר *veyā-għōr-tā*.

§ 222. In the same manner, those few verbs which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol when the tone is removed; e. g. יָלַד, יָלַדְתִּי; שָׁחַל, שָׁחַלְתִּי.

[Note 1. All the futures are with *Pattahh*, unless the Præter has *two* forms, *A* and *E*; as יִשְׁכֹּן and יִשְׁכֹּן, Fut. only יִשְׁכֹּן, as in the paradigm.

Note 2. *In pause* the Tseri of verbs intransitive most frequently makes its appearance; e. g. יָבַלְתִּי, and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as יִשְׁכֹּן, יִשְׁכֹּן only in pause.

Note 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need not separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. I., are comparatively very few.

Note 4. The verbs called *intransitive*, are in some cases *transitive*. As before, a *potiori nomen fit*.]

VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb פָּעַל, (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, פ the second, and ל the third; so verbs with Gutturals may be denominated פ *guttural*, פ *guttural*, ל *guttural*, whose first, or second, or third *radical* letter is a Guttural.

Verbs Pe Guttural; Par. III. IV.

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called *the smooth enunciation*.

E. g. וַעֲמַד, וַאֲחָף, וַחֲזוֹק, וַעֲמַד, וַאֲחָף, וַחֲזוֹק, etc.

Note 1. The *præformative* letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. נִעְמַד, Hiph. הִעְמַד; Hoph. הֻעְמַד, etc.

Note 2. When the final vowel is Hholem, the preceding vowels are generally (ֿ); but when it is Pattahh, they are usually (ֿֿֿ); e. g. וַעֲמַד, וַחֲזוֹק. Yet such forms as וַחֲזוֹקִים do sometimes occur.

Note 3. As (ֿֿֿ) seems to be shorter than (ֿֿֿֿֿ), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. וַחֲזוֹקִי, but with וַחֲזוֹקִי.

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the præformative, etc., is still the same as it would be in case a composite Sheva had been employed; i. e. verbs Pe Guttural do *not* employ the regular short Hhireq under præformatives in the Fut., etc., but some other short vowel. This may be called *the rough enunciation*.

E. g. וַאֲחָפֵז, וַעֲזוֹר, וַחֲזַפֵּז, instead of וַאֲחָפֵז, וַעֲזוֹר, וַחֲזַפֵּז. Only the verbs חָזַק and חָזַק in Pe Guttural make such forms as וַחֲזַקֵּי and וַחֲזַקֵּי.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יַעֲמֹד, not יַעֲמֹדִי, which would make an impossible syllable, § 42. § 140. So יֵאָסֵף, not יֵאָסֵפִי; יִקְעֹד, not יִקְעֹדִי.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the paradigms shows.

Note. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g. יִתְרַם instead of יִתְרַםִּי.

Notes on the Paradigm.

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *præformatives* in the Future are; e. g. לַעֲמֹד, לְאָכַל, also לְאָכַלִּי. Inf. fem. like אֲשַׁמְּדָה, חֲזַקְתִּי, which last form is very unusual.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *præformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms אֶ and אֵ are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יֵאָסֵף, plur. יֵאָסְפִי. The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivâ voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as יִחַלֵּל, יִחַלֵּל, usually having Pattahh in the first syllable when the last is *O*, and Seghol when the last is *A*; which last is probably an expedient in order to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the *præformative* may take, and sometimes does take, Pattahh; as יִחַסֵּר, while the plural is יִחַסְרִי.

(3) *Imperative* with א, as אֲסֹף, אֲחֹז. With ה parag., as אֲסַפֶּה. Imp. fem. sing. חֲשִׁפִּי, Ruth iii. 15, a peculiar form.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. יִנָּמֵד, or (according to the rough enunciation) יִנָּשֵׁב. But in the Inf. absolute with Hholem final, it is Pattahh (comp. a. 2. above), as יִנְחַמֶּה; very seldom with Pattahh in other cases, yet sometimes so, as יִנְחַמֶּה Gen. xxxi. 27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased

forms of the Part. also receive it; as נִעְלָמָה, נִעְלָמִים, נִעְלָמָם. In Esth. viii. 8, we find נִחְתָּם, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as נִחְזָקִיר. Peculiar is הִנְעִלָה, § 142. *e. 1*. Vav prefixed changes the composite Sheva to the *A* class; e. g. יִחְזָקִרְמָתִי, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224. Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. הִנְעִבִיר (Josh. vii. 7) for Inf. absolute הִנְעִבִיר; לִעְשֹׂר, Inf. abs. (Deut. xxvi. 12) for Inf. const. לִעְשֹׂר. (3) *Future* with rough enunciation יִחְזָקִיר; and so the Part. מִחְזָקִיר. (4) *יִחְזִין* is for מִחְזִין, § 119. *c. 1*; for the omission of the *א*, see § 118. Note 3.

(4) HOPHAL. With rough enunciation, הִחְזַפֵּן; also (rarely) הִנְעִלָה, § 142. *e. 1*; הִחְזַתֵּל, Inf. abs. *sui generis*, Ezek. xvi. 4.

Note. The Daghesth'd conjugations (i. e. Piel, Pual, and Hithpael) are *regular*, because they can never have a Sheva under their first radical.]

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final-syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But still, the Inf. const. in Kal takes Hholem; comp. § 244. *b*. Note 2.

E. g. Fut. יִנְעֵק, rarely as יִנְהֵם; Piel נָהַק, נָהֵם (see § 33); Hiphil Imp. הִנְדִּיקָה, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesth in the middle radical, they prolong the preceding vowel as a compensation, in cases where analogy would require such a Daghesth. Verbs Ayin Resh imitate them in this; § 111. § 112.

Notes on Paradigm V.

[§ 232. (a) KAL. (1) *Inf. fem.* as שִׁחְזָלָה, אִחְזָלָה; also as רִחְזָקָה. (2) *Future* anomalous יִחְזָקִין, § 142. *e. 1*.

(b) **PIEL.** Præter with middle **ס**, takes either *Tseri* or *Hhireq* impure before it; as **מָשַׁן**, **פָּשַׁן**. Middle **ז** prefixes impure *Hhireq*; as **זָשַׁן**. Middle **ז** and **ע**, *Hhireq* impure and rarely *Tseri*; as **שָׁשַׁן**, **זָשַׁן**, **פָּשַׁן**. Resh demands *Tseri*; as **רָשַׁן**.

Future, Inf., Imp., and Part. with middle **ס** and **ר**, *usually* require Qamets before them; as **יִשְׁאָר**, **יִבְרָר**, **יִמְבְּרָר**. But **ז**, **ח**, **ע**, most commonly prefix *Pattahh*; as **יִבְרָח**, **יִרְחֹם**, etc. Yet Qamets is sometimes used here; and even in the same verb, the Inf. may have one of these vowels, and the Fut. another; e.g. Inf. **יִבְרָר**, Fut. **יִבְרֹר**, etc.

(c) **PUAL.** Here compensation is usually made for Dagghesh excluded, by *Hholem*, e. g. **יִבְרָח**, **יִרְחֹם**; but sometimes by *Qibbuts* impure, as **יִבְרֹח**, **יִרְחֹם**; see § 33.

(d) **HITHPAEL.** Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under *b*. The accent affects *Pattahh* here in a peculiar way; e. g. **יִתְבַּרְכֵּהוּ**, instead of **יִתְבַּרְכֵּהוּ**, which is explained by § 142, *a*, and 144. **יִתְבַּרְכֵּהוּ** = **יִתְבַּרְכֵּהוּ** (§ 187. *b*. 3) is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

Note. The 2nd pers. sing. fem. takes a furtive *Pattahh* under the Guttural; e. g. **יִשְׁמַעְתְּ** instead of **יִשְׁמַעְתְּ**, § 52. 2. If the *Pattahh* under **ע** here was a proper vowel, the pointing would be **יִשְׁמַעְתְּ**, i. e. with *Raphē*. Punctuation like **יִשְׁמַעְתְּ** is very rare.

§ 234. Where the Guttural is preceded by **י**, **י**, **י**, immutable, it takes a *Pattahh* furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of *Kal*; in *Hiph.* throughout, where **י** is usually retained. The Inf. const. in *Kal* commonly follows the same usage, as **יִשְׁמַעְתְּ**; compare (§ 230) a similar punctuation as it respects the *Hholem*.

§ 235. In *Kal*, the Fut. and Imp. nearly always take *Pattahh*; also the fem. Part. Segholate; as **יִשְׁמַעְתְּ**.

Note. The Imp. appears to have *Hholem* sometimes; e. g. **יִשְׁמַח**, Gen. xliii. 16.

§ 236. All the forms with pure final *Tseri* may retain

it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh instead of these vowels.

E. g. שָׁחַד or שִׁחַד.

Note 1. *Prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

Note 2. Verbs לָר frequently imitate this class of guttural verbs, by taking Pattahh as their final vowel.

IRREGULAR VERBS.

§ 237. Under this class are included all those in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular פָּ, i. e. in the first radical (§ 223). (b) Those which are irregular שָׁ, i. e. in their second radical. (c) Those which are irregular לָ, i. e. in their third radical. (d) Those which are irregular פָּ and לָ, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פָּא, פָּי, and פָּו, i. e. whose first radical is either א, י, or ו.

VERBS PE ALEPH; PAR. VII.

§ 240. In most cases, verbs with א for their first radical belong to the class Pe Guttural, above described, א being treated as a Guttural. The verbs which really belong to the class now in question, are those in which א as first radical is quiescent.

[Note. Of these there are only *five*, viz. אָבַד, אָבַח, אָכַל, אָמַר, אָפַח. Three more, viz. אָחַב, אָחַז, אָסַף, sometimes exhibit a *quiescent* א, and sometimes a *guttural* one; e. g. אָחַז, אָחַז. For other explanations, see under paradigm VII.]

Notes on the Paradigm.

[§ 241. (a) KAL. (1) *The Future* drops א quiescent of the root in the 1st pers. sing., and retains only the א præformative which designates the first person; e. g. אֶמַר instead of אֲאֶמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a Tseri instead of a Hholem; as אֶתְּחַבֵּה (not אֲתְּחַבֵּה); in אֶחָד the Fut. has both forms, e. g. 1st pers. sing. אֶחָד and אֶחָה. The last syllable in these verbs usually exhibits Tseri, specially when it has a *disjunctive* accent; e. g. יֵאָכֵל; with a *conjunctive* one, Pattahh is very common in the same syllable, e. g. יֹאכֵל.

Note. Quiescent א here is not unfrequently omitted in writing; as יִסַּף for יִסְאֵף, יִמְרֵי for יִמְרֵי, etc.; see § 63.

(3) *Inf. construct* from אָמַר, אֶמְרֵי for אֶמְרֵי, § 119. c. 1. *Imperative* once אֶמַּר for אֶמַּר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נִחְזַק. (2) PIEL admits contraction; as מִלֵּף for מִלֵּף, מִלֵּף for מִלֵּף; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. חָבֵל for חָבֵל. —*Future*, חָבֵל (with accent retracted § 129) instead of חָבֵל, חָבֵל for חָבֵל; see § 119. c. 1. Fut. once with Hholem, as אֶבְיֵחַ, Jer. xvi. 8.—*Imperative*, חָבֵל for חָבֵל, § 119. c. 1. (4) HOPHAL, יִבְלֵי (ו for א § 122. 2) for יִבְלֵי, like the contractions in § 119. c. 1.]

VERBS PE YODH; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. יָלַד=יָלַד. (2) Those whose first radical is properly Yodh; as יָטַב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical in the Future, etc.

FIRST CLASS OF VERBS PE YODH; PAR. VIII.

§ 243. (a) In Inf., Fut., and Imp. of Kal, the Yodh is for the most part *dropped*; the Præter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original ו ap-

pears; but it is *quiescent*, except in the Inf., Fut., and Imp. of Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יָשַׁב, etc., as in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1st pers. sing. Fut. parag. אֵילְכָה (from יָלַךְ), יֵיָלֵךְ (from יָלַךְ), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course usually takes the place of Tseri; as יָדַע, not יֵדַע. In the Inf. const. and Imp. of Kal, Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *But the forms with final Pattahh* more usually retain the Yodh in Inf., Imp., and Fut. of Kal; and the Fut. takes Hhireq magnum in the first syllable; as יֵשֶׁן, יֵרֵשׁ, יֵיֵרֵשׁ; see in Par. VIII.

[Note 1. Yodh quiescent is sometimes omitted here in writing; as יֵשֶׁב for יֵיֵשֶׁב, Ps. cii. 5, § 63. So יֵיֵרָאִי for יֵרָאִי.]

Note 2. The Inf. construct of the masc. form, is not analogical here with that of the forms with final Tseri in the Future. It takes Hholem; as יֵשֶׁן, יֵשֶׁן. One would naturally expect Pattahh.]

§ 245. *The derived conjugations* of both these classes of verbs are alike; the model is exhibited in the paradigms of Niphal, Hiphil, and Hophal.

[§ 246. Some verbs פִּי take both the forms above noted.

E. g. יֵצֵק, Imp. יֵצֵק and יֵצֵק; יֵקֵר, Fut. יֵיֵקֵר, also יֵיֵקֵר or יֵקֵר. The lexicons note such.]

Notes on the Paradigm.

[§ 247. KAL. (a) The Inf. of the class. Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used; e. g. יֵלַעַת (not יֵלַעַת) from יָלַע, § 113. But sometimes the apocopate masc. form is used; as יֵלַע from יָלַע. Another fem. form of the Inf. is as יֵלֵךְ from יָלַךְ. The suffix Inf. fem. is as יֵשְׁבִי (שְׁבִי) from יָשַׁב; so יֵרֵבִי, יֵרֵבִי from יָרַב, etc.

(b) The Inf. of the class Fut. Pattahh is regular; see § 244. b.

Note 2. The feminine forms are as יִבְלֶת, from יָבַל; יִרְאֶה from יָרָא. Forms with Vav *fulcrum*, as יִשְׁוֶן.

(c) *The Future, which has Tseri final*, is pure, so that it may be shortened; as it is in וְאֵשֶׁב, with tone retracted, § 129. With ח *parag.*, as יִבְעֶה, יִבְעֶה. Altogether anomalous is the Fut. יִירָע.

(d) *The Imperative*; (1) Where the Future is Tseri, commonly takes a *paragogic* letter; as יִרְדֵּה, לִכְחַ (לִּי), from יָרָד, לָהֶּ masc. forms; so with ח *parag.*, as יִדְעֶה, masc. דָּעַ, § 125. b. (2) The Imp. of the verbs Fut. Pattahh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. יִיָּרֶה, יִיָּחַל with retracted tone, § 129.

Note. It is peculiar also, that the first pers. sing. here (like the other persons) retains Hhireq in its first syllable, as אֶחָשֶׁב, אֶחָרַשׁ, אֶחָסֶר, etc.; not אֶחָשֶׁב, etc., as in most other analogous cases.

(2) Part. plur. const. כֹּהֲנֵי (instead of כֹּהֲנֵי) from יָנַח; also כֹּהֲנֵי with Tseri, instead of כֹּהֲנֵי, from יָנַח.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghesth in the second; e. g. וַיִּבְשֵׁ instead of וַיִּבְשֵׁ, וַיִּדֹּב for וַיִּדֹּב, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as וַיִּזְלֹד. Sometimes the characteristic ח is retained in the Future, as יִהְיוּשִׁיעַ for יִשְׁעִי; so יִהְיוּדָה, יִהְיוּסָף, from יָדָה, יָסָף; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as חוֹנֵנֵי for חוֹנֵנֵי, Gen. viii. 17; so חוֹשֵׁר for חוֹשֵׁר, Ps. v. 9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. וַחֲתָנָה, וַחֲתָנָה, וַחֲתָנָה.]

SECOND CLASS OF VERBS PE YODH; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Paradigm IX.

Note. Only seven verbs belong to this class; viz. יָמַר, יָלַל, יָטַב, יָמַר, יָמַר, יָמַר, יָמַר Hiph.

§ 249. *The Future Kal* here is sometimes with Pat-

tahh, and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. יִצַּח, as in the paradigm; but also, יִצַּח, יִצַּח, יִצַּח. Of course this class of verbs agrees with the preceding one as to the final vowel in the Fut. of Kal, i. e. it has both Tseri and Pat-tahh. No Infin. form occurs here.

Notes on the Paradigm.

[§ 250. HIPHIL, as the paradigm shows, may be written either *plene* or *defective*. (1) *The Future* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; יִשְׁרֵי, Prov. iv. 25; מִיִּסְרֵם, Hos. vii. 12. Comp. § 247. g. 2, and h.

Note. Two Futures are altogether anomalous; e. g. יִשְׁרֵי, Job xxiv. 21; also יִשְׁלֵי. The like to this is יִדְעֵי, in Kal Future, Ps. cxxxviii. 6: § 247. c.

(2) *Imperative* once retains a moveable Yodh in the Qeri, דִּישְׁרֵי, Ps. v. 9. So the Part. of Hiphil, as מִיִּסְרֵי 1 Chron. xii. 2.]

THIRD CLASS OF VERBS PE YODH; PAR. X.

§ 251. The peculiarity here is, that Yodh is assimilated in the Fut. of Kal, in Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. יִצַּח, יִצַּח, יִצַּח, יִצַּח. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. יִסְדֵּי, יִסְדֵּי, יִצַּח, יִצַּח, יִצַּח.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פִּן. The question is one of etymology. It matters not for the student, which way it is decided. I follow the *Lexicon* of Gesenius, for convenience' sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

VERBS PE NUN; PAR. XI.

§ 252. The peculiarities of these verbs are, (a) That whenever נ (their first radical) would analogically take Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[Note. In this case, the Imper. more commonly takes the parag. form, as *נָשָׂא*, *נָשָׂה*; *נָתַן*, *נָתַח*. The Inf. commonly has a Segholate form, in cases of aphæresis, i. e. where the first radical is dropped; as *נָשָׂה* in the paradigm. But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all. These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf. and Imp. *נָתַח*, Fut. *נָתַח*; Inf. and Imp. *נָשָׂה*, Fut. *נָשָׂה*.]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, excludē the peculiarities of verbs פִּי.

Note. The reason is, that the Daghes (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage commonly preserved the Nun before them. But in Niphal Præter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as *נָתַח*, not *נָתַח*, the vowel in the first syllable being prolonged as usual, § 112. Note. § 33. The verb *נָתַח* more usually drops נ in the Fut. of Kal; as *נָתַח*, but also *נָתַח* 3rd person, Ps. lxxviii. 3. In other respects, the verbs just named are regular in respect to Nun.

Notes on the Paradigm.

[§ 254. (a) KAL. (1) Inf. const. like *נָשָׂה*, occurs only in six verbs. Once Inf. *נָשָׂה*, from *נָשָׂה*, Ps. lxxxix. 10. The reg. form *נָשָׂה*, *נָתַח*, *נָתַח*, is most frequent. Some verbs have both forms; as *נָשָׂה* and *נָשָׂה*. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as *נָשָׂה*, *נָשָׂה*.

(2) Future Hholem is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in *נָתַח*. Some verbs have both Fut. O and A; as *נָתַח*, *נָתַח*. Some at one time retain נ, and at another omit it, in different examples of the Fut.; as *נָתַח*, *נָתַח*, etc.

(3) Imperative, like the Inf., seldom drops the radical נ, § 252. b. The abridged forms are like *נָשָׂה*, *נָשָׂה* (before Maqqeph *נָשָׂה*), *נָשָׂה*, *נָשָׂה*; *נָתַח* from *נָתַח*.

(b) NIPHAL. (1) Præter appears like Piel, because it drops the נ of the root, and inserts a Daghes or prolongs the vowel; as *נָשָׂה*, Piel and Niph. *נָשָׂה*; *נָתַח*, Pi. and Niph. *נָתַח*, § 253. Once with Hho-

lem, as גְּמֹול. (2) *Infinitive abs.* sometimes as גְּמֹולָה, חֲזָקָה Ps. lxxviii. 3, חֲזָקָה Jer. xxxii. 4. (3) *Participle* once as חֲזָקָה, with suffix ה'.

(c) HIPHIL very rarely retains the ה; as חֲזָקָה, לְחַפֵּל. So in Hophal, חֲזָקָה. The usual vowel in Hophal is *short* Qibbutz, as in the paradigm.

Note. The verb חֲזָקָה imitates חֲזָקָה in Kal; see Lexicon. The verb חֲזָקָה assimilates its final ה also, before suffixes beginning with ה or ח; as חֲזָקָה, instead of חֲזָקָה, חֲזָקָה, etc. The Inf. is חֲזָקָה for חֲזָקָה (§ 157. 2), with suff. חֲזָקָה, Tseri being shortened, § 129. a.]

REMARK. The great variety of usage in verbs of this class, shows that the sound of ח was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph., Hiph., Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, but a minute examination of all these verbs, will show that he is mistaken. The daghesh'd conjugations are regular throughout; so that no paradigm is needed.

II. CLASS OF IRREGULAR VERBS.

(*Verbs irregular* §.)

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such whose middle radical either falls out, or becomes quiescent.

VERBS AYIN DOUBLED (עָע); PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection; as עָבַב, Præt. עָבַב, Inf. עָבַב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

First law of contraction.

§ 257. This is, that the second radical is dropped, and with it the point or vowel of the preceding letter (whether a proper vowel or a Sheva), and the vowel

belonging to the second radical is then *transferred* to the first radical.

E. g. סָבָב, סָבָבָה; סָבָבָה, יִסְבֵּב, יִסְבֵּבָה, etc. The alterations occasioned in the formative præfixes, etc., by this, will be considered in the sequel.

N. B. All the forms, which have an *impure* vowel in them, or a Dagghesh forte in the middle radical, are incapable of contraction; e. g. סָבָב, סָבָבָה, סָבָבָה, סָבָבָה, etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), causes the second radical to reappear by a Dagghesh forte, but does not restore to the first radical its original vowel.

E. g. סָבָב, contr. סָב, with accession סָבָבָה *sāb-bū* (not סָבָבָה), יִסְבֵּב, יִסְבֵּבָה, etc. In all such cases, the middle radical, having lost its vowel, is written by a Dagghesh in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables וּ and יִ (with the tone) are inserted before suffixes *beginning with a consonant*.

E. g. in the Præter וּ, as סָבָבָה, סָבָבָה; in the Fut. and Imp. יִ, as סָבָבָה, סָבָבָה. The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The præformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. סָבָבָה instead of סָבָבָה.

Note. In most cases the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of regular verbs; e. g. Kal Fut. סָבָבָה appears to come from a full Fut. יִסְבֵּבָה (like the Arabic Future); so that when ס is thrown, by contraction, into the second syllable, and Pattahh under the Yodh præformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have סָבָבָה apparently for יִסְבֵּבָה, and in the Fut. יִסְבֵּבָה for יִסְבֵּבָה; in Hiph.,

חִקְּבָה from חִקְּבָה, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יִמַּר, apparently from יִמְרַר; so Niph. בָּחַל as from בָּחַל; Inf. הִחָל, as from הִחָל, etc.

Second law of Contraction.

§ 261. This is, to insert a Daghesth in the *first* radical after præformatives, to give those præformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic ו and י are also omitted in this case.

E. g. Kal Fut. יִפֹּב, etc.; Hiph. יִתֵּם (from יָתַם) instead of יָתַם; Hoph. יִפֹּר (from יָפַר) instead of יָפַר.

Note. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel, *usually* take the place of the regular daghesth'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with some shades of difference, § 188. § 175. a.

§ 263. Verbs עֵ with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Daghesth forte should be inserted but is excluded by the *Guttural*, § 112.

E. g. שָׁחַד, contracted שָׁחַד, 3rd pers. fem. שָׁחַדָּה, 1st pers. שָׁחַדְתִּי.

Note 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

Note 2. The student must not fail to note, that in Kal verbs עֵ often retain the *regular* form; specially in the Præter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will show. An instance of conformity to both models in the Fut. is חָכַן, Fut. יִחָכֵן and יִחָכֵן; so רָכַן, Hiph. יִרְכֵן regular.

Notes on the Paradigm.

[§ 264. (a) KAL. (1) The Præter of verbs final Hholem conforms to the law of contraction in § 257; e. g. רָבַם, 3 plur. רָבְּמוּ; and so רָבַי, etc. Once, הִמְנוּ = הִמְנוּ, Ps. lxiv. 7; comp. § 266.

(2) *Infinitive const.* sometimes with Pattahh; as שָׁבֵי, Inf. fem. רָעָה from רָעָה. The Inf., in a considerable number of cases, is written with a Vav fulcrum, § 64; e. g. בָּרֵךְ, הָיָה, צִוֶּה. So Imp., even when it has a Daghesth, as קוֹלֵשׁ, הָרָמִי. Rarely has the Inf. a Shureq, as בָּרֵךְ, Ecc. ix. 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it, as חָקֵךְ, חָקֵךְ; חָם, חָם-חָם.

(3) (a) *The Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum (§ 64); as יָעִזוּ for יָעִזוּ. This Hholem is shortened by losing the tone: as יָחִי, יָחִי Ps. lxxvii. 2, or יָחִי Is. xxvii. 11; יָחִי.

(b) *The Fut. with Pattahh* also occurs, which usually gives a Tseri to the præformative; as יָחֵם, יָחֵם, יָחֵם 1st pers. with Yodh fulcrum (§ 64) from יָחֵם; but יָחֵם in Amos v. 24 seems also to be Fut. Kal.

(c) *The Fut. also has Shureq* in a few cases; as יָחֵץ, יָחֵץ. So the second kind of contracted Future; as יָחֵץ (= יָחֵץ) instead of יָחֵץ, from יָחֵץ.

(4) *Imperative* also has Pattahh sometimes, as יָחֵץ; with ח parag. as יָחֵץ; with Resh, as יָחֵץ. It also has Vav fulcrum, as יָחֵץ, Josh. x. 12, (No. 3 above.) The Imp. with Hholem pure of course shortens this vowel when the tone is removed; as יָחֵץ, יָחֵץ.

Niphal.

[(b) (1) *Præter* sometimes with Tseri, as יָחֵץ; also with Hholem, as יָחֵץ, Is. xxxiv. 4. The præformative has sometimes other vowels besides Qamets; e. g. יָחֵץ from יָחֵץ; יָחֵץ from יָחֵץ; יָחֵץ from יָחֵץ; where the vowel under י is long, because the Daghesth forte is omitted in the second radical. This conforms to the *second* mode of contraction described above, § 261; comp. 260. Note, at the end; also § 111. § 112. According to these forms, we find יָחֵץ (from יָחֵץ), Ezek. xxii. 16; יָחֵץ (from יָחֵץ), Jer. xxii. 23.

(2) *Infinitive abs.* with Hholem; as יָחֵץ, יָחֵץ. *Inf. const.* with Tseri; as יָחֵץ, יָחֵץ, § 261. § 112.

(3) *Future* with Hholem as יָחֵץ; with Resh, יָחֵץ 2nd pers., יָחֵץ 3rd pers. plur., from יָחֵץ.

(4) *Imp.* with Hholem; as יָחֵץ. (5) *Part.* with Tseri, as יָחֵץ.]

Hiphil.

[(c) This conj. has a pure Tseri throughout, in both syllables;

which is therefore liable to change, as is usual with all pure vowels ;
e. g. חִקֵּב Hiph., 2nd pers. חִקְּבִי, etc.

(1) It should be noted here, that Hiphil not only takes a ПАТТАНН *final*, in case it has a Guttural or a Resh in the last syllable, as חִשֵּׁב, חִמֵּר ; and in pause, as חִשְׁבִּי, § 145 ; but also (not unfrequently) without either of these reasons ; as חִחֵב, חִחֵבִּי, Part. חִחֵבֵּל.

(2) *Præter* once חִזֵּל = חִזַּל, § 261. *Sui generis* is חִתִּי for חִתִּית, Prov. xxiv. 28 ; unless it may come from חִתִּי, which is more probable. (3) *Future* with tone retracted, חִיָּב, etc.

(d) HOPHAL has no special anomalies except the manner in which the præform. is pointed, חִיָּב for חִיָּבֵּב.]

§ 265. *Resemblance between verbs עָ and עֵ.* This is great. Hophal is the same in both ; and the præformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs עָ exhibit the same appearance as verbs עֵ.

E. g. Inf. בִּיר from בָּרַר, בִּרְחִיקוֹ (instead of בִּרְחִיקוֹ) from בָּרַח. Fut. יִרְדּוּ, יִרְדּוּ, etc. Hiph. Inf. חִתִּיָּמָה (for חִתִּיָּמָה) from חִתָּם. Fut. יִשִּׁים, from שָׁמָם ; יִחִיָּנוּ (for יִחִיָּנוּ) from יָחַד. It may be justly doubted, however, whether the root is not עָ in all such cases ; see § 298. § 299. I merely conform to the lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs עָ, with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesth forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. נִבְלָח for נִבְלָח, יִזְמֵר for יִזְמֵר ; Inf. לִחְמָם for לִחְמָם ; Niph. נִבְלָחוּ for נִבְלָחוּ, Is. xix. 3 ; Fut. נִדְמָח for נִדְמָח, Jer. viii. 14 ; Ezek. xli. 7 ; Job x. 1. But these anomalies are by no means frequent.

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpupal, are declined regularly ; the final Tseri etc. in them being pure, are subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms ; 20 have only Poel etc. forms ; 10 have only Pilpel etc. forms ; 11 have both Piel etc., and Poel etc. ; 2 have Piel etc. with Pilpal etc. ; and 3, Poel etc. with Pilpel etc. The other 58 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The lexicons are very irregular in designating the conjugations Poel, Poal, etc.

The student must accommodate the designation to the actual form. The Vav usually accompanying the Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark 3. Almost all the anomalies perplexing to the student, arising from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

VERBS AYIN VAV; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

Note. This species of verbs might also be justly called *contracted*, so that verbs ע"ע may be named the *first* class of *contracts*, and verbs ע"ע the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs ע"ע; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָנַח, contracted קָנַח=קָנַח; the original ו conforms to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted א and therefore becomes *Qamets*. So Præter *E* and *O*; e. g. קָנַח, contr. קָנַח=קָנַח, Vav conforming to the final vowel Tseri (§ 117. 2); בָּשָׁה, contr. בָּשָׁה=בָּשָׁה. In Hiph. Fut. יִקְנֹחַ, contr. יִקְנֹחַ, the Vav, after conforming to the vowel, i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the præformative being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. חִקְנֹחַ, there seems to be a transposition of the Vav to the first syllable, as if חִקְנֹחַ were put for חִקְנֹחַ. But see and comp. Hoph. of verbs ע"ע, § 260. *Note.* § 264. *d.*

N. B. All the forms where Vav takes a Daghest forte, and also where it is immediately followed by ו as a third radical, are incapable of contraction; e. g. עָנַח, עָנַח, etc.

(b) The præformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear

to have differed from the common regular forms; like those in verbs עָע, § 260 with the Note.

E. g. Kal Fut. יִקְרֶה, as if from יִקְרֶה (comp. the Arabic Fut יִקְרֶה); Part. קָרָה, as if from קָרָה, an old Part. form; Imp. and Inf. קָרָה, as if from קָרָה. So in Niph. יִקְרֶה, as if from יִקְרֶה; Hiph. יִקְרֶה, as from יִקְרֶה, etc.

(c) In like manner as verbs עָע (§ 259), these verbs in some cases insert י and י (with the tone) in the Præter and Future, *before suffixes beginning with a consonant*.

E. g. Niph. Præter, יִקְרֶה, יִקְרֶה; Hiph. יִקְרֶה; Kal Fut. יִקְרֶה. So far as the principle extends, it is developed in the same manner as in verbs עָע. But in verbs עָע it extends only to the Præter of Niph. and Hiphil as to the epenthetic י, and only to the Fut. of Kal as to י; while in verbs עָע it extends throughout the four contracted conjugations, Kal, Niphil, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs עָע; see § 100. g.

§ 269. Piel, Pual, and Hithpael, are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are עָע, קָרָה. Most instances of Piel assume Yodh; as קָרָה, קָרָה, for קָרָה, etc. In regard to the difference between עָע in verbs עָע and קָרָה here, see § 175. b. Note.

Remark 1. The 2nd and 1st persons in Kal Præter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a *short* vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Præt. 3rd persons, and in Niphil throughout.

Remark 2. The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. יִקְרֶה (instead of יִקְרֶה which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for aught that we can see; but its present form distinguishes it more clearly from the Fut. of verbs עָע. So in Niph. Præt., יִקְרֶה (instead of יִקְרֶה) the vowel having conformed to the

Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the vowel becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

Notes on the Paradigm.

[§ 270. (a) KAL. (1) *Præter* rarely as קָמַם, Hosea x. 14. Fem. 3rd pers. once with ת, as תָּמַת (like the Chald., Syr., and Arab.) for תָּמַת, Ezek. xlv. 17. In Mal. iii. 20, תָּמַתָּ comes from תָּמַת = תָּמַת, comp. § 181. b. Very seldom is the 3rd person with Pattahh; e. g. תָּמַת, as if from תָּמַת, תָּמַת.

The parad. exhibits a verb *final Tseri*. The final ת of תָּמַת, (and of other verbs ending with ת), before a suffix beginning with ת is designated by a Daghes in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class עו. They retain the ו in the 3rd pers. *Præter*, because it is homogeneous, and the third person is protracted; e. g. תָּמַת, תָּמַת. But in the other persons (which are commonly shorter), they usually omit the Vav; e. g. תָּמַת, תָּמַת, תָּמַת, תָּמַת, תָּמַת, תָּמַת. Inf., Imp., Part. also תָּמַת. The Hholem must be short in the unaccented syllables.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as תָּמַת, תָּמַת, etc. The Vav is sometimes omitted, as תָּמַת, etc. § 63.

(3) *Future* sometimes with O instead of U; as תָּמַת, תָּמַת, תָּמַת. Forms *defectively* written are תָּמַת, תָּמַת, etc. Fem. plur. sometimes without the epenthetic ו, as תָּמַת, or תָּמַת, instead of תָּמַת.

Fut. apoc. as תָּמַת, with Hholem pure and mutable; e. g. תָּמַת *vdy-yā-qōm*, תָּמַת *tā-shōbbā-nā*, where the Hholem has been shortened. It is sometimes written as תָּמַת (*Vav fulcrum*); sometimes it appears with *Qibbuts*, as תָּמַת. With a Guttural or Resh, the apoc. Fut. usually takes Pattahh; as תָּמַת, תָּמַת.

(4) *Imperative* also is sometimes *defectively* written, as תָּמַת, תָּמַת, etc.; § 63. *Paragogic* forms; תָּמַת, תָּמַת, etc. *Imp. apoc.* as תָּמַת; like the Fut. with O pure.

(5) *Participle* with O, as תָּמַת; with E, as תָּמַת, § 202. With N retained, as תָּמַת, תָּמַת = תָּמַת.]

Niphal.

[(b) (1) *Præter* rarely with Tseri penult, as גָּעֹר. Out of the 3rd pers. Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter; and to be shorter is required, because the accent is thrown forward upon the epenth. י. Hholem rarely remains; as נִבְצֹלָהּ.

(2) *Infinitive const.* rarely with U; as חָדַשׁ. (3) *Participle* also has rarely U; נִבְרָכִים for נִבְרָכִים = נִבְרָכִים.]

Hiphal.

[(c) (1) *Præter* written defectively is rare; חָצַד = חָצִיד. Sometimes the epenthetic י is omitted; as וְחָטְלָתִי, חָנְפָהּ = חָנְפָהּ, חָנְפָהּ, instead of חָמִילוֹת, חָמִילוֹת. So also, not unfrequently in the 2nd and 1st pers., the forms are contracted; e. g. חָנְפָהּ for חָמִילוֹת, חָמִילוֹת for חָמִילוֹת, etc. Sometimes Tseri is used instead of Hhireq; as חָמִילוֹת, חָמִילוֹת, etc. Hhateph Seghol sometimes stands under the præform. instead of Hhateph Pattahh; as חָמִילוֹת.

Peculiar is חָרַע, חָרַע, and חָרַר, as if from roots עָר; see Lexicon. Once חָרַר (from חָרַר), like verbs עָר in the second form of contraction, § 261. The præform. ח (in the derivatives of עָר and עָר) takes Pattahh instead of a comp. Sheva; e. g. חָרַר, חָרַר, and thus in respect to the other verb.

(2) *Infinitive fem.* once חָרַר, apoc. form of masc. חָרַר. *Infinitive abs.* once חָרַר because of the Guttural. (3) *Future* חָרַר; comp. forms in § 261, which this imitates. The plur. fem. is חָרַר (instead of חָרַר), because a mixed syllable with Yodh and Hhireq magnum cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. חָרַר, חָרַר. With a Guttural or Resh: as חָרַר, חָרַר.

(4) *Imperative* once with Tseri; as חָרַר, 2 Kings viii. 6. (5) *Participle* rarely as חָרַר, חָרַר (for חָרַר), imitating verbs עָר; see § 261.]

Other Conjugations.

[(d) HOPHAL is sometimes written with *Qibbutz vicarious*; as חָרַר, חָרַר, instead of חָרַר, חָרַר, § 41.

(c) POLEL, POLAL, and HITHPOLEL, are declined in all respects like Poel etc. in verbs עָר, i. e. like Piel, Pual, etc. in regular

verbs, as the former stand in the place of the latter. Polal occurs in only *four* verbs.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattahh in the final syllable; which in pause becomes Qamets, as *חָתַבְתִּי*. Once the ם of the præform. is omitted in the Part., as *בְּתַקְוָתָם* for *בְּתַקְוָתָם*, Ps. cxxxix. 21.

(g) PILPEL etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in *פָּלַל*; Hithpalpal only in *חָלַל*.]

§ 271. *General remarks on verbs ע*. (a) The great similarity of them to verbs ע is very manifest, from § 263. a. b. c. d.; and indeed from many of the forms produced under § 270, specially under § 270. c. 1. It might, however, be doubted whether more or less of these forms, so much like ע, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

[(b) The number of verbs ע is about 141. Of these 13 are *לָחַץ*, and incapable of contraction, § 268. a. N. B.; 6 resist contraction, viz. *פָּנַע*, *דָּוַר*, *עָנַת*, *עָנַח*, *רָנַח*, and *שָׁנַע*; the rest are contracted. Five only have the conj. Piel.]

VERBS AYIN YODH; PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

§ 273. Out of Kal, verbs ע in all respects are like those ע.

Notes on the Paradigm.

[§ 274. KAL. (1) *Præter* retains the Yodh only in three verbs, viz. *עָיַן*, *רָיַע*, *דָּיַע*; and where this is retained in declining, the epenth. ה is inserted before the formative suffixes beginning with a consonant, as the paradigm shows. All the other cases of the *Præter* conform to that of verbs ע.

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. *יִעָיֵן*, *יִרָיַע*, *יִדָּיַע*. (3) *Participle* in one case is regular, viz. *עֹיֵץ*, from *עָיַץ*.

Note. Very few verbs are exclusively ע; most being also ע in Kal. The older grammarians and lexicographers admitted no class ע; but ranked such forms as *עָיַץ* under Hiphil, with an *aphæresis* of the

17. But as this is without other example, and as the kindred languages exhibit verbs ע, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

VERBS LAMEDH ALEPH; PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*, § 119. *b*. Throughout verbs ל, Aleph is either *quiescent* or *otiant*, when it *ends* a word or a syllable.

§ 277. The general laws of quiescence are, (*a*) In the Præter of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, ל quiesces in Tseri. (*b*) In the Fut. and Imp. of all the conjugations, before formative suffixes beginning with a *consonant*, ל quiesces in Seghol. (*c*) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with Pattahh, it lengthens it into Qamets. .

E. g. לָמַדְתִּי, לָמַדְתְּ, לָמַדְתָּ, לָמַדְתֶּם, etc. In Kal the Fut. לָמַדְתִּי with Pattahh becomes לָמַדְתִּי, by reason of ל quiescent; in Niph. we have לָמַדְתָּ instead of לָמַדְתָּ; Pual, לָמַדְתָּ instead of לָמַדְתָּ, etc., § 115.

Note. But the vowels made long by such quiescence, do not remain *immutable*. The laws of declension supersede the laws of quiescence; and Qamets, etc., (made by quiescence) fall away like any mutable pure vowels; e. g. לָמַדְתִּי, fem. לָמַדְתִּי; Fut. לָמַדְתִּי, 2nd fem. לָמַדְתִּי, etc. See § 127. Exc. 4. So Piel לָמַדְתִּי, fem. לָמַדְתִּי, etc.

Notes on the Paradigm.

[§ 278. (*a*) KAL. (1) Præter of verbs final Tseri usually retains the Tseri here; as לָמַדְתִּי, לָמַדְתְּ, לָמַדְתָּ, etc. The 3rd pers. sing. fem. sometimes takes ת (like the Aramæan); as לָמַדְתָּ, Is. vii. 14. Sometimes these verbs are written *defectively*; as לָמַדְתִּי for לָמַדְתִּי, § 63.

(2) Infinitive fem. לָמַדְתִּי, לָמַדְתִּי; also with ת, as לָמַדְתָּ = לָמַדְתָּ,

קראו (with ו fulcrum merely) = קראו; see § 119. c. 3; or this may be considered as mere conformity to the forms of the Inf. in verbs לרא. *Infinitive masc.* sometimes as קראו = קראו, § 63.

(3) *Imperative* יראי *yerū* = יראי, see § 118. In plur. fem., קראו apoc. for קראו; קראו for קראו (from קרא) is *sui generis*, Cant. iii. 11; comp. § 118. Or is the root קרא?

(4) *Participle fem.* מראת for מראת, מראת for מראת, § 119. c. 3. With suff. בראם, בראם, § 118.

(b) NIPHAL. (1) *Præter fem.* נראת; see under a. 1. above. *Forms defective*, נראת for נראת. (2) *Infinitive abs.* נרא. (3) *Participle* sometimes as נראת, seemingly from נרא.

(c) PIEL. Inf. sometimes as מראת, מראת; comp. a. 2. above.

(d) HIPHIL. *Præter defectivè*, as נראת = נראת; Inf. also נראת Jer. xxxii. 35.]

Interchange of forms between verbs לרא and לרא.

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לרא imitate verbs לרא:

(1) As to vowels.

(2) As to consonants.

[KAL	קראי for	קראי	KAL Imp.	קרא for	קרא
Part.	מרא for	מרא		קרא for	קרא
PIEL	מרא for	מרא	Fut.	קראי for	קראי
	קראי for	קראי	NIPH.	קרא for	קרא
Fut.	קרא for	קרא		קרא for	קרא
Inf.	מראת for	מראת	Inf. const.	קרא for	קרא
NIPH.	קראת for	קראת	PIEL	קרא for	קרא

(3) As to both vowels and consonants. KAL קרא for קרא, קרא for קרא, see § 118. Part. act. קרא for קרא, § 118. קרא for קרא, § 118. Pass. קרא for קרא, Ps. xxxii. 1.

NIPH. קרא for קרא. Fut. קרא for קרא. § 118.

PIEL. קרא for קרא, § 118.

HIPH. קרא for קרא. Part. קרא for קרא.

HITH. קרא for קרא.

Compare with these resemblances to verbs לָהֵךְ, the similarities of those verbs to לָהֵךְ, in § 290. See on the general principle of such interchanges, § 122.]

VERBS LAMEDH HE ; PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav ; both of which coming at the end of a word after a heterogeneous vowel (Patahh), conform to the vowel, i. e. become ה and quiesce in it, § 117. 2.

Note. Verbs originally לָהֵךְ are few ; e. g. as חָשַׁף for חָשַׁף, 1st pers. Præter. חָשַׁפְתִּי ; most verbs לָהֵךְ are originally לָהֵךְ. Only the *derivate* forms develop the original root ; e. g. חָשַׁף from חָשַׁף = חָשַׁף ; חָשַׁף from חָשַׁף = חָשַׁף. Verbs with ח Mappiq, i. e. ח moveable, are verbs which originally have a final ח, and belong to the class of ח Gutturals.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Præter* 3rd pers. fem., where the final radical is exchanged for ח ; as חָשַׁפְתָּ, חָשַׁפְתָּ, etc. (2) *Participle pass.* ; as חָשַׁף גָּלִי *gā-lūy* ; where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows :

(a) *The Præter* 3rd masc. sing. in all the conjugations, requires ח quiescent in Qamets ; see paradigm.

(b) The other forms without accession at the end, take ח throughout ; excepting the Imp. 2 masc. sing. which has ח, and the Inf. abs. which has ח.

(c) Before sufformatives beginning with a *consonant*, (1) The *Præter* of Kal has ח. (2) The *Præter* of all the derived conjugations, has ח. (3) The Fut. and Imp. throughout have ח ; see paradigm.

(d) Before sufformatives beginning with a *vowel*, the Quiescent falls away.

E. g. **יָגִלָּה** instead of **יָגִלְיָה**, **יָגִלִּי** for **יָגִלְיָי**, etc.; § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which precedes it; e. g. **יָגִלְיָהּ** instead of **יָגִלָּה** or **יָגִלְיָהּ**, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

Notes on the Paradigm.

[§ 283. (a) KAL. (1) *Præter* sometimes has the Chaldee form, as **עָשָׂתָּ** for **עָשִׂיתָ**, comp. § 278. a. 1. With Vav moveable once, **עָשִׂיתִי**, Job iii. 26. Forms written *defectively* are rather unusual; as **בָּנִיתִי** for **בָּנִיתִי**.

(2) *Infinitive abs.* sometimes drops the **ח**, and takes the form **יָגִל** for **יָגִלֵּחַ**, etc. Twice it takes **ת**; as **יָגִלְתָּ**, **יָגִלְתִּי**. *Infinitive constr.* (rarely) as **יָגִלְתָּ**, **יָגִלְתִּי**. Fem. form. **יָגִלְתָּ** (**יָגִלְתָּ**), retaining the Vav, Ezek. xxviii. 17. Once **יָגִלְתָּ**, in Ezek. xxi. 15.

Note. The usual Inf. constr., as **יָגִלְתָּ** is a fem. Segholate form, and is merely a contraction of **יָגִלְתָּ**; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (a) **יָגִלְתָּ**, **יָגִלְתִּי**, (instead of **יָגִלְתָּ**, **יָגִלְתִּי**), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as **יָגִלְתָּ** for **יָגִלְתָּ**; and sometimes it becomes *otiant* by reason of a Dagh. euphonic, as **יָגִלְתָּ**, and even falls out here also, as **יָגִלְתָּ**.]

Apocopate Future of Kal.

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final **ח** with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

		(1) Forms with a furtive vowel.		(2) Third pers. without a furt. vowel.		
		full form.	apoc. usual form.	full form.	apoc. nude form.	
Sing.	3	יָגִלָּה	יָגִלְתָּ (יָגִלְתָּ)	יָגִלְתָּ	יָגִלְתָּ (יָגִלְתָּ)	<i>i</i>
—	2	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ (יָגִלְתָּ)	<i>j</i>
—	1	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ (יָגִלְתָּ)	<i>k</i>
(Plural)	1	יָגִלְתָּ	יָגִלְתָּ	...	יָגִלְתָּ (with Pattahh furt.)	<i>l</i>
ע gutt.	3	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ Job xxxi. 27.	<i>m</i>
—	2	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ in otio (§ 57 a)	<i>n</i>
ע gutt.	3	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ Ps. lxxii. 8.	<i>o</i>
	3	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ	יָגִלְתָּ	<i>p</i>

Note 1. *The Segholate forms* in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take Hhireq short and pure for a *penult* vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h* have short Hhireq for a penult vowel.

Note 2. In the apoc. forms of the 2nd and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not וְהִגַּלְתִּי, וְהִגַּלְתֶּם, etc. On the other hand, the third person very rarely has a Tseri in the penult, like וְהִגַּלְתָּ from וְהִגַּלְתָּ, under *a*.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ו and ו may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as וְהִגַּלְתִּי, וְהִגַּלְתֶּם, etc. The learner will observe, that the Hhireq under the præform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in וְהִגַּלְתָּ (*yî-hhäd?*) is only *furtive*, as the Daghes lene in ו shows.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words, which have a final Yodh; e. g. וְהִגַּלְתִּי instead of וְהִגַּלְתִּי or וְהִגַּלְתִּי, etc. See the ground of this, in § 120. *b*. So also וְהִגַּלְתִּי (written once וְהִגַּלְתִּי § 125. *a*.), from וְהִגַּלְתִּי.

Note 6. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does *not* always occasion apocope, e. g. וְהִגַּלְתָּ 2 K. i. 10, וְהִגַּלְתָּ 2 K. vi. 23.

REMARK. The student will observe, that none of the Segholates in Kal have the common form of two Seghols, like וְהִגַּלְתָּ. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative*. For the forms of וְהִגַּלְתָּ, וְהִגַּלְתָּ, instead of וְהִגַּלְתִּי, וְהִגַּלְתֶּם, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is וְהִגַּלְתִּי (for וְהִגַּלְתִּי § 118). Sometimes it assumes the form וְהִגַּלְתִּי, plur. וְהִגַּלְתֶּם, as if from וְהִגַּלְתִּי, of the form וְהִגַּלְתִּי, § 212. 6.

(6) *The passive Part.* rarely as וְהִגַּלְתָּ for וְהִגַּלְתָּ, וְהִגַּלְתָּ for וְהִגַּלְתָּ. In Kethibh, וְהִגַּלְתָּ *netû-vôth*, Qeri וְהִגַּלְתָּ.]

Restoration of the Yodh Radical.

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, יָרָבִי, יָרָבִיִּי and יָרָבִיִּי. Emphasis יָרָבִיִּי Ps. lvii. 2. Imp. יָרָבִי, Is xxi. 12. With ה parag. also, Fut. יָרָבִי.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לִי have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

Niphal.

[§ 285. (1) *Præter* sometimes with Hhireq before י; as בָּלִיתַּ from בָּלִיתִּי. In pause בָּלִיתִּי from בָּלִיתִּי.

(2) *Infinitive abs.* rarely as בָּלִיתִּי. *Infinitive const.* very rarely as בָּלִיתִּי, Judg. xiii. 21.

(3) *The Future apoc.* merely drops the final ה with the preceding vowel.]

Piel.

[§ 286. (1) *Præter* sometimes with Hhireq before י, as בָּלִיתַּ. (2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Daghesth forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as בָּלִיתִּי = בָּלִיתִּי.

When the middle radical is a ה (as in בָּלִיתַּ, בָּלִיתִּי), the apocopate forms require a Mappiq to be inserted, in order to make the He mutable when it comes to be final; e. g. בָּלִיתִּי, בָּלִיתִּי.

(3) With Yodh restored; Imp. בָּלִיתִּי (for בָּלִיתִּי, § 73. Note 3). Fut. with suff. בָּלִיתִּי.

Hiphil.

[§ 287. (1) *Præter* sometimes with Hhireq; as בָּלִיתַּ. Sing. fem. 3rd pers. sometimes as בָּלִיתָ; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as בָּלִיתָ, בָּלִיתָ. Also the Chaldee, בָּלִיתָ for בָּלִיתָ; comp. § 283. 3. a.

(2) *Infinitive abs.* once as בָּלִיתִּי. *Infinitive const.* once בָּלִיתִּי for בָּלִיתִּי, Lev. xiv. 43. (3) *Præter* 3rd pers. plur. once בָּלִיתִּי *hîm-siv*, like the Chaldee בָּלִיתִּי, etc. Fut. once בָּלִיתִּי for בָּלִיתִּי, Jer. xviii. 23.]

[§ 288. FUTURE APOCOPATE. Like those in Kal, they are divided

into two kinds. (1) With a furtive vowel; e. g. וַיֵּצֵל, וַיֵּחַד, וַיֵּבֶל. Here the penult vowel is Seghol, or Pattahh when the first radical is a Guttural. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 124.

(2) With nude apocope; as יִפְתָּח, יִרְדָּה, יִפְתָּח, etc.

Note. The Imp. follows the analogy of No. 1; e. g. with a furtive vowel, always as הִרְבָּה, הִתְרַבָּה, instead of חִרְבָּה, חִתְרַבָּה, etc. With a Guttural, as הִעֲלָה for הִעֲלֵה, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (..) in the Infin., and Future; e. g. Inf. Kal, הֵיחַ to be; Piel עֲצָה oppressing; Hoph. הִפְחֵחַ. In Kal Fut. הִתְחַיָּה for הִתְחַיָּה; Piel הִתְגַּלָּה. In Syriac and Chaldee, the Fut. ends in ܐ or ܐ in these verbs.]

[§ 290. IMITATIONS OF VERBS לָא; comp. § 279. (a) Imitation in respect to consonants; e. g. רָצִיתִי for רָצִיתִי; נָשָׂא Inf. abs. for נָשָׂא, Imp. הִנָּח. So יִשְׁנֶה, יִחַלֶּה, for יִשְׁנֶה, יִחַלֶּה; שָׁפָא for שָׁפָא Piel; יִשְׁפָּא for יִשְׁפָּא, Ecc. viii. 1. (b) As to vowels; e. g. הִתְבַּלָּה for הִתְבַּלָּה, הִתְשַׁעָּה for הִתְשַׁעָּה; Piel. Inf. עָנָה for עָנָה, Fut. הִתְגַּלָּה for הִתְגַּלָּה; Part. Niph. נִחַלָּה for נִחַלָּה.]

§ 291. General remark on the usage described in § 279, § 290. The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in לָא and in לָה, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[§ 292. Pilel appears only twice, viz. in נִחָח (contract. נִחָח § 119. c. 1) from נָחַח; and in מִתְחַיֵּי Part. const. plur., from חָיָה, Pilel מִתְחַיֵּי.

Hithpalel appears only in שָׁחַח, Hith. הִתְשַׁחַח, Fut. apoc. יִשְׁחַח instead of יִשְׁחַח, § 120. b. Inf. with ה parag. הִתְשַׁחַח, 2 Kings v. 18.]

VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ת, the ת final of the root is inserted by a Dagheesh forte in the suffix letter; e. g. קָרַת, קָרַתָּה, קָרַתָּה, etc. So also, מָת he died, מָתָה māt-lā, מָתָה, etc., as in the paradigm.]

VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped, or assimilated, or may become quiescent; as **נָשָׂא**, **יָרָה**, **יָצָא**, **אָתָה**, **נָטָה**, etc.

Note. Very few cases occur like **בּוֹא**, where two irregular letters come together. Two cases only occur of verbs irregular **בּ** and **ע**; e. g. **נָכַס**, and **נָדַד**; for which see Lexicon. The verbs **נָדַד** and **נָיַע**, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular **בּ**; and in regard to the *third* radical all the phases of verbs irregular **ל**; see Par. XVII—XX.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs **פָּא** and **לָה**.

אָלָה, Hiph. fut. apoc. **וַיֵּלֶל** 1 Sam. xiv. 24, for **וַיֵּלֶלָה**.

אָפַח, Imp. **אָפֵי** Ex. xvi. 23, by Syriasm for **אָפֵי** (119. d. 2); Fut. with suff. **וַתֵּפְחֵהי** 1 Sam. xxviii. 24, for **וַתֵּפְחֵהי**, § 241. Note.

אָתָה, Præt. in Pause, **אָתָהי** Jer. iii. 22; Imp. in pause, **אָתָהי** for **אָתָהי** (§ 119. d. 2. § 147); Fut. **וַיֵּתָה** Deut. xxxiii. 21, for **וַיֵּתָה**, a change being made in both the final vowel and consonant; § 290. a. b; **וַיֵּתָה** Is. xli. 25, for **וַיֵּתָה**; see § 118. Note 2. Hiph. Imp. in pause, **וַתֵּתָהי** for **וַתֵּתָהי**, § 119. c. 1. § 147.

(b) Verbs **פָּי** and **לָא**.

אָפַי, Inf. fem. **אָפַת** for **אָפַת**, § 119. c. 1. Imp. **אָפַי**, § 243. a.

(c) Verbs **פִּי** and **לָה**, Par. XVII.

וַיִּדָּה; not found in Kal; Piel Fut. **וַיִּדָּה** Lam. iii. 53, for **וַיִּדָּהי**, § 247. 2. f. Hiph. Fut. with **ה** retained, **וַיִּדָּהי** Neh. xi. 17, § 247. g. 1. 1st pers. with suffix **וַיִּדָּהי** Ps. xxxv. 18, and in pause **וַיִּדָּהי** Ps. xxx. 13.

וַיִּנָּח, Fut. 1st pers. plur. with suff., **וַיִּנָּח**, Ps. lxxiv. 8.

וַיִּפָּח, Fut. apoc. **וַיִּפָּח**, Ezek. xxxi. 7, nude apoc. form; *Popaal*, **וַיִּפָּח**, Ps. xlv. 3.

יָרַד, Fut. 1st pers. with suff. יָרִיד, Num. xxi. 30. Hiph. Fut. with suff. יֵרֵם, 2 K. xvii. 27; יֵרֵד Ps. xlv. 5, etc.

(d) Verbs פָּו and לָה, Par. XVIII.

The paradigm exhibits in Kal and Niphal the forms of פָּוּ; in Hiphil those of לָהּ, because the former does not occur in Hiphil.

Infinitive construct, פָּוֶה for לָהֵה, § 119. c. 1. Fut. הִלָּח Ruth i. 14, Aleph omitted in writing. Hiph. Fut., יִלָּח, Ps. lv. 16, Kethibh for יִלָּח.

(e) Verbs פָּו and לָה, Par. XIX.

The three verbs נָזַח, נָזַח, נָזַח, are all of this form. Kal Fut. apoc. with Vav, וְנָזַח, וְנָזַח 2 K. ix. 33. Niphal of נָזַח Præt. 3rd pers. plur. in pause, נָזַח, Num. xxiv. 6; Fut. 3rd pers., וְנָזַח, Zech. i. 16; 3rd pers. plur. וְנָזַח, Jer. vi. 4.—נָזַח, Præt. Niphal נָזַח 2 Sam. xi. 15; נָזַח, Job xxx. 8 (with נ for ה § 290), or perhaps the root is נָזַח.

Hiph. Fut. with suff. יִנָּח, 2 Sam. xiv. 6; יִנָּח, Job xxxvi. 18, etc. Fut. apoc. with Vav, וְנָזַח, וְנָזַח, etc. The Imp. also suffers apocope, and takes the forms נָזַח, נָזַח, which are of frequent occurrence.]

[§ 297. The verb פָּו has all the common inflections exhibited in paradigm XX. But it has many forms *sui generis* besides these; e. g. with suff., פָּוֶה, פָּוֶה; Fut. וְנָזַח for וְנָזַח. Fem. 3rd plur. תִּנָּח, with epenth. תִּ. Also תִּנָּח Deut. xxxiii. 16, for תִּנָּח; and תִּנָּח 1 Sam. xxv. 34, for תִּנָּח. Hiphil sometimes takes epenth. תִּ; as תִּנָּח, תִּנָּח, תִּנָּח. Defectively תִּנָּח for תִּנָּח.

Note. The verbs נָזַח and נָזַח are used only in *Hiphil*; where they are declined like פָּו.]

RELATION OF IRREGULAR VERBS TO EACH OTHER.

§ 298. In the irregular verbs in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral דָּ, have been formed דָּ, דָּ, דָּ, דָּ, דָּ, all of the same meaning. So also, נָזַח and נָזַח; נָזַח, נָזַח, and נָזַח; נָזַח and נָזַח; נָזַח and נָזַח; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same mean-

ing, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from יָזַח *ivit*, is derived the Præt. and Part.; while its equivalent $\text{יָזַח$ furnishes the Inf., Fut., and Imp. So יָזַח , as a verb עָל in Kal; but Pual יָזַח , and Hith. יָזַח , come from יָזַח .

Compare in Latin, *fero, tuli, latum*; Greek, $\phi\acute{\epsilon}\rho\omega$, $\acute{o}\tau\omega$, $\eta\gamma\epsilon\gamma\kappa\alpha$. It were to be wished that lexicographers would make a more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

PLURILITERAL VERBS.

[§ 300. These are properly very few; and they are declined like the conjs. Pilel and Pulal. The following list comprises the whole number that actually appear; viz.

(1) אָמַט , 1st pers. with suff. אָמַטִּי , Is. xiv. 23. (2) בָּרַבֵּל , participle בָּרַבֵּלִי , 1 Chron. xv. 27. (3) בָּרַבֵּל , Fut. with suffix, יִבְרַבֵּלְךָ , Ps. lxxx. 14. (4) פָּרַשׁוּ , Job xxvi. 9. (5) רָצַח , Job xxxiii. 25. (6) רָצַח , 2nd pers. fut. תִּרְצַחְךָ , Jer. xii. 5; participle רָצַחְךָ , Jer. xxii. 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3rd pers. fem. in pause רָצַחְךָ , Job xv. 32; Cant. i. 16, from רָצַח .]

PARTICIPLES.

§ 301. Participles are treated as adjectives, and therefore they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All /f them in the fem. may form Segholates, except the ground-form /as an *immutable penult* vowel; e. g. קָמַח , מָסַח , מָסַח , etc. are incapable of a Segholate form, because the *penult* vowels cannot be so changed as to conform to the laws of Segholates; see § 142. d. But in Hiphil the fem. Segholates seem to be derived from an apocopate fem. form like מָסַחְךָ , which resembles the apoc. Fut. יָמַח , and has a Tseri pure and mutable.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. הָרַגְתִּי לִי instead of $\text{הָרַגְתִּי אֶתְּכִי}$, *he killed me*; הָרַגְתֶּם אֹתָם instead of $\text{הָרַגְתֶּם אֶתְּהֶם}$, *thou didst kill them*. Comp. Latin *eccum* for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix; see § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not, when neuter, govern words after them.

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs are employed to express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb; but a verbal suffix, the *object* of the action implied by the verb. E. g.

Inf. פָּקַדְנִי , with noun suffix יָנִי *my punishment*, viz. that which I inflict; with a verbal suffix לִפְקֹדֵנִי , *to punish me*.

§ 307. *Different forms of pronouns suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel*; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is *prefixed* a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant* usually in the *Præter only*.

(c) To the same forms are *prefixed* a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the *Fut.* and *Imp.* which end with a *consonant*.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, this same vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Daghest forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the *sing. number* of the pronouns, and to the *Fut. tense* of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a *vowel*, in all the modes and tenses. (b) To those ending with a *consonant*, in the *Præter*. (c) To those ending with a *consonant*, in the *Fut.* and *Imperative*. (d) It exhibits also those suffixes which receive an *epenthetic Nun*.

(a)	(b)	(c)
Sing. common.	<i>Præter.</i>	<i>Fut. and Imper.</i>
1. אָנִי	אָנִי in pause אָנִי	אָנִי
2 m. אָנִי-כָּה	אָנִי in pause אָנִי כָּה	אָנִי etc. אָנִי-כָּה
2 f. אָנִי	אָנִי אָנִי (אָנִי) (אָנִי)	אָנִי אָנִי אָנִי
3 m. אָנִי וְ	אָנִי וְ	אָנִי וְ
3 f. אָנִי	אָנִי אָנִי	אָנִי
Pl. 1. אָנִי	אָנִי	אָנִי
2 m. אָנִי כָּם	אָנִי כָּם	אָנִי כָּם
2 f. אָנִי כֵּן	אָנִי כֵּן	אָנִי כֵּן
3 m. אָנִי poet. אָנִי מֹ	אָנִי אָנִי poet. אָנִי מֹ	אָנִי אָנִי poet. אָנִי מֹ
3 f. אָנִי וְ	אָנִי וְ	אָנִי

Future with epenthetic Nun.

(d)
Sing. 1. אָנִי אָנִי for אָנִי etc.
— 2 m. אָנִי אָנִי for אָנִי etc.
— 3 m. אָנִי for אָנִי, also אָנִי
— 3 f. אָנִי for אָנִי
1st Plur. אָנִי for אָנִי]

Notes on the table of suffixes. Unusual forms.

[§ 310. (1) In a very few instances, the Future has the suffixes אָנִי אָנִי like the Præter; and *vice versâ* the Præter very rarely takes suffixes like the Future, viz. אָנִי, and a few times אָנִי.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in אָנִי, which in pause becomes אָנִי.

(3) The 2nd pers. sing. fem. אָנִי in *b*, occurs but seldom; the more common form in the Præter is אָנִי (without tone אָנִי), as in the Future. The form with paragogic Yodh (אָנִי) occurs often in the later Psalms.

(4) The suffixes בָּ , כָּ , never take a *union-vowel*; nor does the suffix וְ or וֹכָּ , except in pause. The 3rd pers. sing. fem. of the Præter also takes suffixes either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms מִי־מִי־מִי־ with a parag. יְ , are common in poetry. The form מִי is found as a suffix once, Ex. xv. 5; so in Ethiopic. The form מִי־ occurs in Deut. xxxii. 26.

(6) Instead of the fem. suffix ָ of the 3rd pers. plural fem., the masc. form ִ appears, specially after the sufformatives ֶ and ֵ ; perhaps in order that the fem. suffix may not be confounded with the parag. ִ ; as $\text{וַיִּהְיוּ־שָׁמָיִם}$ Ex. ii. 17, for $\text{וַיִּהְיוּ־שָׁמָיִם}$; 1 Sam. vi. 10; Gen. xxvi. 15; Numb. xvii. 3, 4; Josh. iv. 8; Hos. ii. 14; Prov. vi. 21. But ָ is used in Is. xlvi. 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Præter; see No. 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a union-vowel, it always takes the tone. The suffixes ֹכָּ and ֹכָּ always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix ֹכָּ or ֹכָּ when appended to verbs ending in a *consonant*, usually takes the tone. The 3rd pers. sing. fem. of the Præter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ֹכָּ , ֹכָּ , from אֶתְּ , אֶתְּ , etc. Others would seem to come from forms which are now obsolete in Hebrew; as ֹכָּ from $\text{אֶתְּ}=\text{אֶתְּ}$ *thou*, like אֶתְּ *I*; ֹכָּ , from אֶתְּ etc. The form ֹכָּ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

Note. Verbal suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. *Changes made by suffixes, in the vowels and consonants of the Heb. verb.* The changes of the *vowels* are seen in the paradigm. In respect to the *consonants*, the following changes take place; viz. Præt. 3rd fem. כָּ becomes כָּ (כָּ); the fem. כָּ (כָּ) becomes כָּ ; 2nd plur. masc. כָּ becomes כָּ ; as the paradigm shows. The forms ending with כָּ - receive ֶ in its room.

Notes on the Paradigm.

[§ 312. KAL, *Præter 3rd person masc. singular.* In קָטַלְתִּי, as the tone is moved forward, the first vowel falls away, § 133; the second vowel of the original word being thrown into a simple syllable, becomes long, § 130; but where the syllable remains *mixed*, Pattahh continues, as קָטַלְתָּ. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final *Tseri* retain it, when a long vowel is required in the last syllable of the verb; as קָטַלְתָּ.

(2) *Præter 3rd fem.* substitutes ת for the final ה, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a *vowel*, (which for the fem. sing. occurs only in הָן מָן לָן) that the final ת is taken away from this syllable (§ 90. 1), which of course, as it then becomes simple, prolongs the Pattahh, § 130. E. g. with suff. הָן, קָטַלְתְּהָן, where the *Tseri* of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129. a. So מָן לָן make, by the same rules, קָטַלְתְּמָן לָן.

Note. The suffix הָן and מָן sometimes assimilate their ה to the final ה of the verb; e. g. קָטַלְתְּהָן = קָטַלְתְּהָן 1 Sam. i. 24; קָטַלְתְּמָן = קָטַלְתְּמָן, Jer. xlix. 24.

(3) *Præter 2nd fem.* exhibits the form קָטַלְתְּי before a suffix, (as stated in § 311); and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3rd pers. sing. and plural. The student will remark that here, and in the 2nd pers. plural, a *union-vowel* is provided for the verb by adopting such forms as קָטַלְתְּי, קָטַלְתְּי.

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI.; i. e. *the final vowel is thrown back upon the first radical and shortened.* If the verb be ^g Guttural, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes הָ, כָּ, לָ, may also there be seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes; as קָטַלְתְּ in the paradigm; but sometimes Pattahh, as קָטַלְתְּ, קָטַלְתְּ, etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable; as קָטַלְתְּ, Ps. cii. 14.

The Infinitive fem. Segholate takes suffixes like nouns of Dec. XIII.

Hhireq is the usual vowel in the first syllable, e. g. רָשָׁתִּי, רָשָׁתָּהּ; but sometimes Pattahh, as שָׁבָתִּי, שָׁבָתָּהּ.

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. הָ, כֶּם, כֶּן, these vowels are retained, and *shortened* because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as יִלְכְּצֶם from יִלְכֹּץ.

(6) *The Imperative* follows the analogy of the Future throughout; and this in regard to verbs final Pattahh, as well as others.

(7) *Participles* follow the manner of the *nouns* to whose declension they belong, in receiving suffixes.

(8) *PIEL* usually drops its final Tseri before a union-vowel, as in the paradigm; but before הָ, כֶּם, כֶּן, it commonly shortens it into Seghol or short Hhireq, as הִרְשָׁעָהּ, הִרְשָׁעָהּ; rarely into Pattahh, as הִרְשָׁעָהּ, Deut. ii. 7. Pattahh final here remains, as הִרְשָׁעָהּ.

(9) *POEL, POLEL*, etc., imitate Piel in their suffixes.

(10) *HIPHIL* appends suffixes to its *full forms*, not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in יִשְׁמְרֶנּוּ instead of יִשְׁמְרֶנּוּ.]

Verbs Lamedh He with suffixes.

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Præter 3rd sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs as to the ה before the suffix.

Note 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as הִלְחִימוּ, הִלְחִימוּ, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns differs much from declension

and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun and shifts the place of its tone, occasions a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative*; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from *participles*, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. פֶּרֶם a vine dresser, from the primitive פָּרַם a vineyard; מִזְּמִין eastern, from the verbal מָזַם the east. All forms of these resemble those of the other classes.

[*Note.* *Denominatives* are usually formed, (1) By adding to verbals the masc. derivation יָ, or the fem. יָה; e. g. שֵׁשׁ six, שֵׁשִׁית sixth; מוֹאבִּי a Moabite, from מוֹאָב; יִשְׂרָאֵלִי an Israelite, from יִשְׂרָאֵל, etc. Several adjectives also are formed in this manner; e. g. זָרָה fem. זָרָה strange, from זָרָה a stranger; מִזְּמִין first, from מִזְּמִין, etc.

(2) By adding **יָ**, which is usually of the fem. gender. E. g. *princeps*, **רִאשִׁית** *principium*. Words of this form are sometimes fectively written, as **צִיצִית** for **צִיצִית**, etc.

(3) Rarely by adding the terminations **יָ** **יָ** **יָ** or **יָ**. E. g. **אֲרִיִּי** *a lion*, from **אֲרִי**; **אֶשֶׁתִּי** *fire-offering*, from **אֵשׁ**; **בִּזְיוֹ** *a deceiver*, from **בָּיַל**; **בְּנֵי־אֵזֶן** *a treasury*, from **בָּנָה**.]

[§ 317. *Nouns composite and proper*. Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle; e. g. **צֶל־מָוֶת** = **מָוֶת** **צֶל** *shade of death*; **בְּזֵלִי־עַל** *worthless*, from **בָּלִי** *not* and **עַל** *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. *b*. Very many of them are *composite*, and consist usually of two nouns, or a noun and a verb. E. g. **בֶּנְיָמִין** *Benjamin*, i. e. *son of my right hand*; **יְהוֹיָכִים** *Jehoiakim*, i. e. *Jehovah will exalt*.

Note 2. To the first word in composite proper names a Yodh is usually added, as **גַּבְרִיאֵל** *Gabriel* or *man of God*, from **גָּבַר** and **אֵל**; sometimes a Vav, as **שְׁמוּאֵל** *Samuel* or *name of God*, from **שָׁם** and **אֵל**. The name of God (**אֵל** or **יְהוָה** abridged) forms the beginning or the termination of a great multitude of Hebrew proper names.]

Gender of Nouns.

§ 318. The Hebrew has only *two* genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form*. (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to masculine, either **הָ**, **ת**, **תָּ**, or **תַּ**.

E. g. **מֶלֶךְ** *a king*, **מַלְכָּה** *a queen*; **חַטָּאִי** *a sinner*; **חַטָּאת** *sin*, **עֶבְרִי** *a Hebrew man*, **עֶבְרִיָּה** *a Hebrew woman*; **קְטוֹרֶת**, fem. **קְטוֹרֶת** *incense*; **מוֹדַעַת**, fem. **מוֹדַעַת** *acquaintance*. The fem. **תַּ** is appropriate to words with Gutturals at the end, § 141.

Note 1. Besides these, the following terminations of the

actually occur, although they are rare; viz. (1) אֶלֶף ; as אֶלֶף־בָּנִים , for אֶלֶף־בָּנִים , § 122. 1. (2) אֶלֶף ; as אֶלֶף־בָּנִים , poetic for אֶלֶף־בָּנִים . (3) אֶלֶף with the proper vowel Pattahh, and with the tone on the ultimate; as אֶלֶף־בָּנִים *emerald*, אֶלֶף־בָּנִים *pelican*, Ps. cii. 6.

Note 2. The endings אֶלֶף and אֶלֶף are also *feminine*. They are contracted forms, and stand for the full fem. אֶלֶף־בָּנִים and אֶלֶף־בָּנִים , neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, although they have a feminine termination.

(1) Names of men; as יְהוּדָה *Judah*. (2) Offices of men; as מֶלֶךְ *a governor*. (3) Nations; as יְהוּדָה the nation of *Judah*. (4) Rivers; as אֲמָנָה *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, although they have a masc. termination.

(1) Names of women; as רָחֵל *Rachel*. (2) Offices or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns; as צֵידָה *Tyre*. (5) Female beasts; as אֶרְסֵי *a she-ass*. (6) Members of the body by nature double; as אָזְנוֹ *the ear*.

Note 1. The same word may be masc. in one meaning, and fem. in another; as יְהוּדָה *Judah* or *the Jews*, masc.; יְהוּדָה , *the country of Judea*, fem.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification; as בְּאֵר *a well*; בְּכֹרֶת *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only by practice. What is of the *neuter* gender in the present western languages, is generally designated in the Hebrew by the *feminine*; as בִּתּוֹ *daughter of Tyre*, i. e. city of Tyre.

Note 2. Nouns of the *dual* number are universally of the *common* gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases

dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אבֹּת *a father*, plur. אֲבוֹת. Fem. תַּבֵּן *wheat*, plur. תַּבְנִים, etc.

Note. The GENDER of the plural, let the FORM be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. forms of the plural, but the gender of both forms is the same, viz. it is the same as that of the singular.

Formation of fem. nouns from masc. ones.

[§ 323. The addition of fem. terminations (§ 319. b) to the masc. forms, usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) (1) The ending תֵּן draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dagħ. forte, or in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segholates receiving תֵּן fem. assume the suffix-form in order to take it; see par. Dec. VI. (5) Nouns of Declension IX. drop their final ת and its preceding vowel, in order to receive the fem. תֵּן. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. תֵּן to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סֹס	סוֹסָה	VI.	מֶלֶךְ	מַלְכָּה (4)		עֵץ	עֵצָה
	תַּחְתָּן	תַּחְתָּנָה		נָבֵעַ	נִבְעָה (4)	VIII.	תָּם	תַּמָּה (3)
II.	מוֹצֵא	מוֹצְאָה		אָמַר	אִמְרָה (4)		גֶּחַל	גִּחָל (3)
III.	גִּדּוּל	גִּדּוּלָה (1)		עָגַל	עִגְלָה (4)		כֶּן	כִּנָּה (3)
	מְרוֹק	מְרוֹקָה (1)		אָכַל	אִכְלָה (4)		חֶקֶן	חִקְנָה (3)
	עָצוּם	עִצּוּמָה (1)		חָזַק	חִזְקָה (4)		בֵּז	בִּזָּה (3)
	בְּרִיא	בְּרִיאָה (1)		עָלָה	עִלְיָה (4)		נָזַח	נִזְחָה (3)
	מְקוּם	מְקוּמָה (1)		צִיד	צִידָה (4)		שָׂר	שִׁרָּה (3)
IV.	נָקַם	נִקְמָה (1)	VII.	אֲרַח	אִרְחָה (2)	IX.	יָפַח	יִפְחָה (5)
V.	זָמַן	זִמְנָה (1)		מוֹקֵד	מוֹקְדָה (2)		מְרָאָה	מִרְאָה (5)
	יָעַן	יִעְנָה (irreg.)		דָּע	דִּיעָה			

Note. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.) so among the *feminines* derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. יְרֵכָה fem. יְרֵכָה , יַעֲלָה fem. יַעֲלָה . For the form מְרוֹלָה fem. מְרוֹלָה , under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ָה makes no change in the original word; e. g. חַטָּאת , חַטָּאת ; עֲבָרִית , עֲבָרִית , etc.

(c) The Segholate endings ָה , ִה , (1) Affect the *penult* vowel in the like manner with ָה ; see above, a. They change the *ultimate* mutable vowel, according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ , אִשָּׁה ; שָׁלוֹשׁ , שָׁלוֹשִׁה ; נָחֵשׁ , נָחֵשִׁית , נָבִיר , נָבִירִית , etc.; § 127, Exceptions.

Note. The Fem. Segholate form is usually chosen for the *construct* state; while ָה is more common in the *absolute* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Decs. VI. and IX. are not susceptible of fem. Segholate endings. *Nouns in Dec. VIII. omit the Daghesch in the double letter and lengthen the preceding vowel, when they assume the Segholate form; e. g. שָׁשׂוּחַ , שָׁשׂוּחִית .]

Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) ִים . (2) ִם simply, in some words ending in ִי .

E. g. (1) סוּסִים plur. סוּסִים . (2) נָבָרִים , נָבָרִים ; also as לְוִיִּם , לְוִיִּים . But the plural ending, as might be expected, is sometimes written *defectively*; as מַתְּנִיָּם , also מַתְּנִיָּם , § 63.

(b) The *unusual forms of the plural*, are (1) ִין ; e. g. מַלְאָכִין , plur. מַלְאָכִין , Prov. xxxi. 3. (2) ִי ; e. g. חֲלוּצֵי , חֲלוּצֵי , Jer. xxii. 14: גֹּבֵי , Nah. iii. 17. (3) Perhaps ִי ; e. g. מַעֲבֵי , מַעֲבֵי , Ps. xlv. 9. The forms 1 and 2 coincide with the Chald. and Syriac plurals.

§ 326. *Plural feminine.* The plural of fem. nouns

is formed, (a) By changing the terminations תִּתְּ, תִּתְּ, תִּתְּ of the fem. sing. into וֹת, and by corresponding vowel changes.

E. g. תִּתְּ, plur. תִּתְּ; תִּתְּ, plur. תִּתְּ; תִּתְּ, plur. תִּתְּ. The ת of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. masc. דָּל, fem. דָּלָה, fem. plur. דָּלוֹת.

(b) By annexing וֹת simply to those feminines which in the singular have a masc. form; as בָּאֵר, plur. בְּאֵרוֹת, § 320. Note 2.

(c) By changing יִית into יִיֹּת, as עֲבֵרִית plural עֲבֵרִיֹּת; and וֹת into יִיֹּת, as מַלְכוּת plur. מַלְכוּתֵי.

Note 1. The plurals under *c* appear to be derived from obsolete forms of the sing. in יִית and יִיֹּת. Nouns of these classes sometimes also form their plural after the usual manner; as חֲבִירִית, plur. חֲבִירִיִּים and חֲבִירֹת; זָנוּת plur. זָנוּתִים.

Note 2. The plural ending of the fem. form is not unfrequently written *defectively*; as קָלוֹת for קָלוֹת, etc.

HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. אָב, plur. אֲבוֹת, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. לְבָנָה, plur. לְבָנִים. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face*. (4) Some are found only in the singular; e. g. עוֹף *fowl*, יָלְדָּה *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. גִּבְעָה *a high place*, plur. גִּבְעוֹת, *pluralis pluralium* גִּבְעוֹתִים.]

Formation, use, etc., of the Dual.

§ 328. The dual is usually formed by adding the termination דִּי (דִּי) to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in הָ, after changing the final ה into ת.

E. g. (a) יוֹמִים, יוֹמִים. (b) יֶרֶךְ, יֶרֶךְ. In nouns of Dec. VI. the dual ending is appended to the suff. form, as רִגְלֵי, רִגְלֵי; see paradigm.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. יָדַי for יָדַי, יֶרֶךְ, יֶרֶךְ; יָדַי for יָדַי. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g. יָדַי the two hands; נַעֲלָיִם a pair of shoes, etc. The names of members of the human body which by nature are double, have also a plural as well as a dual form; but the dual is generally taken in a literal, and the plural in a figurative sense; as כַּפַּי hands, כַּפּוֹת handles.

Note 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g. שֵׁשׁ כְּנָפַיִם six wings; שְׁלֹשׁ שִׁנָּיִם three teeth. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as צֶהְרָא mid-day, etc. Perhaps it is intensive.

Note 2. The words שָׁמַיִם heavens and מַיִם waters, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of common gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. חוֹמוֹת walls, dual חוֹמָיִם two walls, etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

Construct state.

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

Changes of Consonants in declension of Nouns.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all cases of masc. nouns sing. (not having a fem. form, § 320), the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in ה־ change this ending into ת־; as יִרְאֶה, const. יִרְאֶת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending יִם and the dual יַיִם become יֵי; as סוּסִים, const. סוּסֵי; יְדִים, const. יְדֵי.

Note. Plurals in וֹת suffer no change in their consonants in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state; see § 341 seq.

Suffix state.

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסי *his horse*, etc. So קוּל *vox ejus*.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the Gen. case, and putting the noun to which they are suffixed into a kind of regim or const. state. Frequently the suff. state requires the same vowel changes as to the const. state, *but not always*; as may be seen by the paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) The second form of suffixes prefixes a *union-vowel*, in which shape they are appended to nouns *singular* ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here *all* the suffixes take a *union-vowel*; and all of them, except that of the 1st person sing., insert a *Yodh* between the *union-vowel* and the *suffix*.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column, (a) Containing those which are attached to nouns *singular* ending with a *vowel*; the second, (b) Those which are attached to nouns *singular* ending with a *consonant*; the third, (c) Those which are attached to nouns *plural*. Several unusual forms of suffixes are also subjoined.]

	(a)	(b)	(c)
Sing.	Simple form.	With un. vowel, etc.	Suff. to nouns plural.
1. <i>my</i>	יְ	יְ	יְ (יָ)
2 m. <i>thy</i>	יָ, יְ	יָ יְ	יָ (יָ)
2 f. <i>thy</i>	יָ	יָ יְ	יָ יְ יְ
3 m. <i>his</i>	יָ	יָ יְ	יָ יְ poet. יָ
3 f. <i>her</i>	יָ	יָ יְ	יָ
Pl. 1. <i>our</i>	יָ	יָ	יָ
2 m. <i>your</i>	יָ	יָ	יָ
2 f. <i>your</i>	יָ	יָ	יָ
3 m. <i>their</i>	יָ	יָ poet. יָ	יָ poet. יָ
3 f. <i>their</i>	יָ יָ	יָ יָ יָ	יָ]

Notes.

[Note 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. יָ, Ps. cxxxix. 5, יָ, Ps. x. 14.—2 fem. sing. יָ, Ezek. v. 12, יָ, Ezek. xxiii. 28, יָ (for יָ) with יָ parag. Nah. ii. 14, יָ, Ps. ciii. 3.—3 fem. יָ without Mappiq, Numb. xv. 28, יָ, Ezek. xxxvi. 5 for יָ. PLURAL; 1 pers. יָ, Ruth iii. 2; Job xxii. 20.—2 fem. יָ, Ezek. xxiii. 48, 49.—3 masc. יָ, 2 Sam. xxiii. 6.—3 fem. יָ, 1 K. vii. 37.

Note 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. יָ, Ps. cxvi. 12, Chaldaic.—3 fem. יָ, Ezek. xli. 15, for יָ. PLURAL; 2 fem. יָ, Ezek. xlii. 20.—3 masc. יָ, Ezek. xl. 16.—3 fem. יָ, Ezek. i. 11; all with יָ paragogic.

Note 3. The suff. יָ joined to a noun ending with י, usually coalesces with it; e. g. גִּי a nation, גִּי (gōy) my nation; but sometimes as יָ my fruit.

Note 4. The sing. forms 3 pers., יָ יָ are appended to nouns in Dec. IX.; יָ is parag. for יָ, § 125. c.

Note 5. ANOMALIES. (1) Yodh in the plur. suff. is often omitted in writing; as יָ for יָ, יָ for יָ, etc. (2) Sometimes a sing. suff. is appended to the noun to

plur. noun; עֲדָתִי for עֲדָתִי, Ps. cxxxii. 12; מִפְתֵּי for מִפְתֵּי, Deut. xxviii. 59; מִבְּתֵי for מִבְּתֵי, etc. (3) *Vice versâ*, plur. suffixes are sometimes appended to the singular; e. g. מִבְּתֵי for מִבְּתֵי, בְּנֵי, thy building, for בְּנֵי, Inf. noun from בָּנָה Ezek. xvi. 31. Nos. 2 and 3 are doubtless oversights of transcribers.

REMARK. The suffixes כֶּ, כָּ, חֶ, חָ, are called *grave*, because they always bring down the *tone* upon them; while other suffixes are called *light*, because they do not affect the *tone* uniformly in this manner. With nouns *singular*, the grave suffixes take no union-vowel. With nouns *plural*, they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the *tone* upon itself. The sing. הָ takes the *tone* when preceded by a consonant; and loses it when preceded by a vowel.]

§ 337. Feminines in הָ, in order to receive suffixes, change the final הָ into הֶ.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. בָּרַךְ, plur. בָּרַכְיָם, with suff. בָּרַכְיָהּ, where the ending יָם is dropped, and the suffix יָהּ taken in its room. So בָּרַךְ; dual בָּרַכְיָם, with suff. בָּרַכְיָהּ, dropping יָם and taking יָהּ.

Notes on nouns with suffixes, Par. XXIV.

[§ 340. This paradigm shows the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אֶל in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The past. and suff. state has a Yodh, as if from a form אֶלְיָ ending with a quiescent. The suffixes are of course of the simple form, i. e. *without* union-vowel. The plur. of אֶל is אֱלֹהִים; which takes suffixes like אֱלֹהֵיךָ.

* exhibits suffixes in connection with a fem. noun. For feminine and הֶ with suffixes, see § 390 and Dec. XMI. in the nouns. For anomalies as to suffixes appended to fem.

nouns, see Rosenm. Comm. in Zach. iv. 2, where is a large list of them.

Changes of vowels in the declension of Nouns.

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. VOWEL CHANGES. (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away; but in nouns, etc., of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים; with suff. דְּבָרַי, דְּבָרֶיךָ; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֲנִי, אַתָּה, אֵינוּ, etc. See paradigm of nouns, Dec. VII.

Note 1. Nouns of Dec. VI., i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. מֶלֶךְ, with suff. מְלָכִי, dual מְלָכִים.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the *ultimate* one is usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דָּבָר, דְּבָרְךָ. (2) In the const. state; as דְּבַר יְהוָה, the word of God. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged; see par. of Dec. VII.

Note 2. The suff. ךּ allows of two different forms in the noun to

which it is appended; e. g. (1) It shortens the ultimate vowel; as שם *name*, שְׁמִי *thy name*. (2) It places it in a simple syllable by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long; as שְׁמִי *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as שְׁמֵי. (2) By const. state; as שְׁמֵי *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in הֶ. (1) Before a suffix beginning with a *vowel*, merely change הֶ into ת. (2) Before a suffix beginning with a consonant they not only change the הֶ into ת, but also shorten the vowel immediately preceding the ת.

E. g. (1) שְׁמֵי, with suff. שְׁמֵי. (2) שְׁמֵי. Fem. plurals and Segholates follow the analogy of masculine nouns, as to their vowel changes.

General rule respecting plural suffixes.

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

DECLENSION OF NOUNS MASCULINE.

First declension.

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, *whose vowels are all immutable*.

E. g. עֵיר, קָם, נֵר, נֶחֱבֵב, אֶבְיֹן, מְלָכִים, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. Of course not a few nouns

that are *feminine* belong here also; e. g. those ending in *יָרָה*, *יָרָה*, etc., and many others. Whether a noun is masc. or fem., it belongs here if the vowels are *immutable*. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in *לְבוּשׁ*, *קוֹל*, etc., the vowels are obviously immutable; but the vowels in *פָּרָשׁ*, *פָּאָרָה*, etc., can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[§ 346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. *שָׂרָה*, const. *שָׂרָה*, Dec. II.; but plur. const. *שָׂרָהִים*, Dec. I. The lexicons note such. (3) Some few nouns having *י* in the abs. state, exchange it for *י* in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., *d* presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

Second declension.

§ 347. This includes nouns *with final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before *ה*, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

REMARKS. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance; e. g. *מִוֶּשֶׁת*, plur. const. *מִוֶּשֶׁתִּים*, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VIII.; e. g. *בֵּר* plur. *בְּרִים*, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under *a*, *דְּמָקָה* (for *דְּמָקָהִים*) is *sui generis*. So from *דָּ* hand, we have both *דְּמָקָה* and *דְּמָקָהִים*. (2) Cases like *c* and *d* (with final Pattahh) are rare. Only the forms of the

plural determine the declension, to which they belong. (3) Some participles in Niphal from verbs נָלַם, seem at first view to belong here; but they drop their Qamets in the plural, e. g. נִלְמָאִים instead of נִלְמָאִים; and such forms of participles as נִלְמָאִים probably have a ground-form like נִלְמָא of Dec. VII.]

Third declension.

§ 350. This comprises all nouns which have *an immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult.*

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

REMARKS. (a) Polysyllabic nouns, like פְּלִיין, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. פְּרִיץ = פְּרִיץ, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in בְּלִיָּה, בְּלִיָּה, etc., with Qamets impure, and so belonging to Dec. I.

[§ 352. *Notes on the paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghes forte in the const. state, etc., as in the Par.; but they sometimes retain it, as the nouns in smaller print show. (2) The Seghol under ר in const. רִיזִין, is occasioned by the Guttural; so עֲשִׂרִים, etc. But ע also takes Hhireq short, as const. עֲשִׂרִים. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under נ in the sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d*. 2; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (גֶּדְחֹל) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as מִדְּנָה plur. מִדְּנָה, it is probable that the ground-form of the plural is מִדְּנָה; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. קָרִים const. קָרִים, as of Dec. III.; but plur. קָרִים, as of Dec. I.]

Fourth declension.

§ 353. This includes *all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ʔ, the *final* Qamets shortens into Pattahh, § 342. b. (c) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342 c), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples *c, d, e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the vowels under Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of ʔ in *f*, with a Pattahh for the first vowel. (4) Nouns of the form *g*, derivatives of ʔ, belong in general to Dec. III., having the final ʔ immutable. But in some few cases, like ʔ, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.]

Fifth declension.

§ 356. This comprehends dissyllabic nouns, *with Tseri pure in the ultimate and Qamets pure in the penult.*

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., except that the singular const., and the form before the grave suffixes, differ more sensibly from the sing. absolute; see § 358. 3.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to the present usage. (2) The Segholate forms of the sing. const. in *c* and *d*, are like those in *h, i*, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension; but it may be accounted for by the near relation of the vowels Pattahh and Seghol, and from the fact, that Seghol is very rarely employed as the final vowel of nouns, except in cases of Dec. VI., where it is merely

furtive. We should naturally expect short Hhireq before the grave suffixes; but the regimen form is adopted. Comp. Dec. VII., where the endings are in Tseri likewise. (4) Derivates of לָחַץ (like מָלַץ) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. יָנַץ, יָחַץ, יָשַׁן, יָחַץ, יָחַץ, יָחַץ, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. עָקַב, const. עָקַב, Dec. III.; but plur. const. עָקַב, Dec. V.]

Sixth declension.

§ 359. This comprises dissyllabic nouns, *which have the tone on the penult and a furtive vowel in the final syllable*.

In other words, this declension includes all Segholate nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings לָחַץ, לָחַץ, which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants; as מָלַץ, original form מָלַץ, with suff. מָלַץ, etc.

§ 360. *Changes*. (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-form is *pure in all cases*, and mostly short. It is either of the A, E, or O class; as (1) מָלַץ. (2) מָפַץ, מָפַץ, מָפַץ.

(3) קָדַשׁ, קִדְּשׁ, קִדְּשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original-vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their *original* vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b, c*, show the manner in which the Gutturals influence the form of these Segholates, § 141.

(4) A few words belonging here, retain the *original* ground-form; e. g. מִיָּד, שָׁמַיִם, מִדְּבַר (not מִדְּבָר), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d, f, h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*; but Tseri often appears in the first syllable. (2) The examples *f, g*, exhibit the influence of ה Guttural; the example *h*, that of a *final* Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like מְחַקְרֵי from מְחַקֵּר. (3) The student must not fail to note, that although such nouns as מְחַקֵּר, מְחַקֵּר, etc., exhibit in the abs. state the same appearance as those of the *A* class, viz. מְחַקֵּר, yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. מְחַקְרֵי, מְחַקְרֵי, but מְחַקְרֵי, מְחַקְרֵי, etc.

(4) *Original* forms are sometimes found here; as מְחַקֵּר, מְחַקֵּר, etc.

REMARK. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. מְחַקֵּר, מְחַקֵּר, etc., see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i, j*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state. This Hholem, long and pure, is probably the vowel of the original form; as in קֹשֶׁט *qōsht*. (2) In *k*, the influence of ה Guttural is seen. For the form of the suff. state פֶּעֶלְכֶם *pō-ēl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קֹשֶׁט, from קֹשֶׁט, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns מְחַקֵּר, מְחַקֵּר, מְחַקֵּר, exhibit some anomalies

in regard to their vowels; plur. שִׁמְשִׁים *shō-rā-shīm*, קִדְשִׁים *qō-dhā-shīm*, אֱחָדִים, etc. Also בָּרוּךְ, נִבְרָא, נִבְרָא, have anomalous plurals; see the Lex. on these words.

An *original* form here is קִשְׁטִי.]

[§ 366. *Segholates of verbs ע" and ע".* (a) Those of the *A* class have two forms, viz. with middle ו (as in *m*, *n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o*, *p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like בָּרוּךְ, נִבְרָא, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו in proper Hebrew nouns. Some of the forms, like עֲלִיר, have a regular plural.

(b) Those of the *E* class all belong to Dec. I., and quiesce in Tseri or Hhireq; as עֲלִיר, עֲלִיר, etc., the Segholate form not being admissible here.

(c) Those of the *O* class all quiesce in Hholem or Shureq in the *singular*, which belongs to Dec. I.; as *q*, *r*. But the plur. is occasionally regular; as in these examples. The form דָּוִד is equivalent to דָּוִדִּי, and שָׁרָה = שָׁרָה. The same words sometimes have regular and irregular forms in the plural; e. g. דָּוִד, דָּוִדִּים and דָּוִדִּים.]

[§ 367. *Segholates derived from verbs ל"ה*, imitate the Inf. Segholates. The root of verbs ל"ה is properly ל"ה or ל"ו, § 280. Hence, as neither י nor ו at the end of a word will bear a furtive vowel before them (§ 120 *b*), so that we cannot write לָהֶרֶץ, לָהֶרֶץ, the form of the word is changed so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s*—*w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u*, *v*, *w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent י and ו here, do *not* make their vowel *immutable*. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like עֲלִיר = עֲלִיר, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates.* So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often

employed as a mere noun. The class of simple nouns with such forms as *שָׁבֵעַ*, *שָׁבָעַם*, *בָּיָר*, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as *קָמַל*. The examples *x*, *y*, *z*, exhibit the modes of declining *nouns* of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct; e. g. *עָשָׂר*, *עָשָׂרִים* instead of *עֶשְׂרִים*; so *שָׁבַע*, *שָׁבַעִים*, *שָׁלַח*, *שָׁלַחִים*; *דָּלָה* for *דִּלְהִי*. Forms like *שְׁקָמִים* for *שְׁקָמִי*; *חֲבָנִים* for *חֲבָנִי*, etc., sometimes occur.

Note.- In the plur. construct, Daghesch forte *euphonic* is not unfrequent; as *חֲלָהִי* for *חֲלָהִי*, *עֲשָׂבוֹת* for *עֲשָׂבוֹת*, § 77. Some other singularities of particular words are noticed in the Lexicons.]

[§ 370. *Segholates with a paragogic הָ.* This is appended, like the light suffixes, to the original form of the word; e. g. *אֶרֶץ*, *אֶרֶצְהָ*; *גֶּחֱזִי*, *גֶּחֱזִיהָ*; *לֵיל*, *לֵילָהָ*, etc., the tone uniformly remaining on the penult.]

Seventh declension.

§ 371. This comprises *nouns with Tseri pure in the ultimate*, (in a few cases with Hholem pure), *which are either monosyllabic, or have the preceding vowels immutable.*

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the Hholem also) *generally* falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the paradigm.* (1) This declension includes most of the *active* participles in their masc. forms, which are declined

like *b*, *c*. The Part. of verbs ל Gutt., are declined like *d*. (2) The forms like *d*, *e*, with Pattahh final (instead of Tseri) in the const. state, are not confined to nouns ל Guttural, but appear in several other nouns; e. g. מִסְפָּר, const. מִסְפָּר. It is peculiar here, that a number of nouns which take a final Pattahh in regimen, throw away the preceding Pattahh in such a case, and take a Hhireq; e. g. מִפְתָּח, מִפְתָּח; מִרְצֵי, מִרְצֵי, etc. Probably this is in order to avoid two Pattahhs in mixed syllables and in immediate succession, neither of which is furtive. (3) The example *e* presents Seghol before the consonant-suffix כֶּם, etc.; as in some few cases is the usage. (4) The final Tseri in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in *monosyllabic* words; as in the examples *a* and *g*. Comp. § 358. 4.

(5) Some nouns, as בֵּר, זֶן, מֵר (obs. root). lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, זָנִים, מְרִים.

(6) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. מִשְׁפָּל, plur. מִשְׁפָּלוֹת; קִרְקָד, suff. קִרְקָדִי. Peculiar is plur. בָּמוֹת, plur. pluralium בָּמֹתִים.]

Eighth declension.

§ 374. This includes all nouns, *which insert Daghesh forte in the final letter of the ground-forms when they receive an accession.*

§ 375. *Changes.* (*a*) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (*b*) Any accession causes the Daghesh forte of the final letter to appear; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (*c*) Penultimate vowels, if mutable, conform to the rules in § 132 seq.

The following classes of words fall under this declension.

(*a*) Nouns derived from verbs עָצ, as חֵץ, עֵץ, חֶץ, etc.; and also the participles of these verbs in Niphal, Hiphil, and Hophal. (*b*) Other words in which the penult letter is dropped, or assimilated to the final one; as לָבַב for לָבָב; Inf. הָתַר for הִתְתַּר, etc. (*c*) Some

words which are primitive or are derived from a Pilel form of verbs; as **בָּמֶלֶךְ**, **בָּמֶלֶךְ**, etc.

[§ 376. *Notes on the paradigm.* (1) In *a*, *b*, *c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as **בָּ**, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. **בְּמֶלֶךְ**, **בְּמֶלֶךְ**, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh, as **בְּמֶלֶךְ**; **בְּמֶלֶךְ** with suffix pronoun makes **בְּמֶלֶךְ**, but with **בְּמֶלֶךְ** parag. **בְּמֶלֶךְ**. In like manner Seghol final goes into Hhireq short: as **בְּמֶלֶךְ**, **בְּמֶלֶךְ**. (4) In *e*, *f*, the short vowels may be either *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g*, *h*, the former with a pure penult vowel, the latter with an impure one. (6) Nouns of the form in *i*, make the const. in **בְּ**, except in the phrase **בְּמֶלֶךְ**. Nouns in **בְּ** double the Yodh when accession is made; as **בְּמֶלֶךְ**, **בְּמֶלֶךְ**.

Note 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Daghesth excluded is as usual; see § 112. This brings the words in question within other declensions; e. g. **בְּמֶלֶךְ**, const. **בְּמֶלֶךְ** with light suff. **בְּמֶלֶךְ** (for **בְּמֶלֶךְ** § 112), plur. **בְּמֶלֶךְ**, const. **בְּמֶלֶךְ** etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c*, *d*, and the plur. to Dec. I. But nouns like **בְּמֶלֶךְ**, const. **בְּמֶלֶךְ**, with suff. **בְּמֶלֶךְ** plur. **בְּמֶלֶךְ** (for **בְּמֶלֶךְ** § 112), belong to Dec. I., inasmuch as the vowel throughout is immutable.

Note 2. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. **בְּמֶלֶךְ**, **בְּמֶלֶךְ**, etc.; for which, see the Lexicons.]

General Remark. Nouns of various declensions as to their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles adopted respectively in other declensions.

Ninth declension.

§ 377. This comprises all those words ending in **בְּ** which are derived from verbs **בְּ**.

§ 378. *Changes.* (*a*) In the const. singular, final Seghol is changed to Tseri. (*b*) With suffixes, etc., the ending **בְּ** is dropped. (*c*) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the paradigm.* (1) It is only the final ending **בְּ**.

which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

Tenth declension.

§ 380. This includes *all nouns with the feminine ending* פִּתְּ *and the preceding vowels immutable.*

§ 381. *Changes.* In the const. state פִּתְּ becomes פִּתְּ; before suffixes it becomes פִּתְּ or פִּתְּ. The plural is usually פִּתְּ.

[§ 382. *Notes on the paradigm* (1) In regard to the fem. ending פִּתְּ in the abs. state; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

Eleventh declension.

§ 383. This comprehends *all nouns with the fem. ending* פִּתְּ *and a mutable Qamets or Tseri in the penult syllable.*

§ 384. *Changes.* These are the same as in Dec. X.; except that here the vowel of the penult, being mutable, falls away in the const. state and before suffixes.

[§ 385. *Notes on the paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand.

(2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to § 137, § 138. (3) Many nouns of Dec. XI. as to the *absolute* state, out of this state conform altogether to Dec. XIII.; so that only the *abs.* state belongs to Dec. XI., and all the rest to Dec. XIII. Such are *f*, *g*; and such are many words which are noted in the lexicons.]

[§ 386. REMARKS. (1) Many fem. nouns apparently belong here, but in reality to Dec. X., because the *penult* vowel is immutable; e. g. אֵלָה, אֵלָה, אֵלָה, אֵלָה, etc.; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI.; e. g. אֵלָה const. אֵלָה, with suff. אֵלָהי, Dec. X.; so אֵלָה, with suff. אֵלָהי, Dec. X., but commonly the const. is as אֵלָה, with suff. אֵלָהי, etc., of Dec. XI. The lexicons should designate such.]

Twelfth declension.

§ 387. This includes *all those fem. nouns in הָ which are derived from Segholates of Dec. VI.*

Note. The feminine ending is attached to the *original* masc. form of the Segholate, as אֵלָה, original form אֵלָה, fem. אֵלָה; so that these nouns have the *appearance* of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the paradigm.* (1) The example *a* is a derivative of the *A* class of Segholates; *b*, *c*, of the *E* class; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

REMARK. There is a number of nouns which in appearance belong to this declension, e. g. אֵלָה, אֵלָה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. אֵלָה, not אֵלָה, etc., as it would be in Dec. XII.]

Thirteenth declension.

§ 390. This includes all fem. Segholates in תָּ and תָּ; i. e. *all those which have the tone on the penult and a furtive vowel in the final syllable.*

abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in לָ and לָ) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of the *compound* form, i. e. they are made up by joining the word עָשָׂר in the *masc.*, and עָשְׂרָה in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

Note. The words עָשָׂר and עָשְׂרָה are found only in the above connections, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *-teen* for *ten* in the English *thirteen, fourteen, etc.*

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no construct state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens; as $\text{שִׁבְעִים וְשֵׁבַע}$ = $\text{שִׁבְעִים וְשֵׁבַע}$ = 77.

(d) *Hundreds* are expressed by the plural of the word מֵאוֹת preceded by the nine units; *thousands*, by the plural of אֲלָפִים with the same units; *ten thousands* in a similar manner by the forms of עֶשְׂרֵת אֲלָפִים , רֶבֶב , רֶבֶבֶת ; see in the Par. under D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as $\text{שְׁנַיִם וְשִׁבְעִים וְשֵׁשׁ מֵאוֹת}$ = 162 *years*, Gen. v. 18; or $\text{שְׁשִׁים וְשִׁבְעִים וְשְׁנַיִם מֵאוֹת}$ = 372, Ezra ii. 4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with intervening smaller numbers, the former are placed first; as $\text{שְׁמוֹנֶת אֲלָפִים וְרִמָּה מֵאוֹת}$ = 8580, Num. iv. 48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as ordinals.

The ordinals are derived from the cardinals by annexing to them the termination ִי . Most of them likewise insert ִי before the final letter of the ground-form.

Note. The ordinals sometimes have a *fem. form* in ִי , and some-

times in יָרֵי . In this shape, they are commonly employed to denote a numeral part; as עֶשְׂרִי , the tenth part.]

[§ 397. Notes on the paradigm. (1) The class *A* exhibits the usual forms of the cardinals from one to ten. The fem. אֶחָדָה is for אֶחָד . The form שְׁנַיִם is dual, as if from שֵׁן ; the fem. שְׁנָיִם (for שְׁנַיִם) is also dual, as from an obsolete root שָׁנָה . The Dagghesh in שְׁנָיִם is regarded as Dagghesh lene, or rather as a Dagghesh compensative for the נ which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתַיִם sevenfold, Gen. iv. 15, 24, etc.; אַרְבַּעָתַיִם fourfold, 2 Sam. xii. 6. (3) The plurals of some of these forms likewise appear; as אַחָדִים , Gen. xxvii. 44; עֶשְׂרֹת tens, Ex. xviii. 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ , both of us; שְׁלֹשָׁתֵּם , ye three, quasi *trias vestrum*.

(5) The class *B* presents the forms of cardinals from eleven to nineteen. Those for eleven and twelve have two forms; and שְׁנָיִם and שְׁתַּיִם coincide with the Aramæan dual. The form שְׁמוֹנֶה עָשָׂר , eighteen, occurs once, Judg. xx. 25.]

[§ 398. Method of notation. The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denotes *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed, as in the paradigm. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Gurshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as קכט =429; דףצח =4898; אףלה =1835.

Note. *Fifteen* is denoted by טז =9+6=15; never by יח , because this last is the contraction for the word יחיד .]

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine, in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*, so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יִשְׁרָרֶלֶב *the upright of heart*, Ps. vii. 11.

PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivatives some have an ending appropriated solely to the form of particles, as אֱמֶנֶם *truly*, אֱמֶן *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc., which consist of only one letter, being doubtless apocopated words; as לְ for לֵאל, מְ for מֵן, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In כֵּן; as אֱמֶנֶם *truly*, from אֱמֶן *truth*. (b) In כֵּן; as כֵּן פְּתוּחָם *suddenly*, from פָּתַח *the wink of an eye*. (c) In כֵּן; as שְׁנִייתָ *a second time*. (d) In כֵּן; אֲזַי, from אֵיזָן *then*.]

[§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as לְפָנֶיךָ *before*, מֵעַלָּה *upwards*, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. בְּיָמֶיךָ *securely*, plur. מֵיִשְׁרָרִים *uprightly*. Some of these forms are no longer used as nouns; as אֵין *not*. (c) Of adjectives; as masc. מְּוֹל *well*, fem. מְּוֹלָה *quickly*, plur. מְּוֹלָה *fearfully*, in the const.

state **רַבֵּן** *much*. These are used in a neuter sense, like *multum*, *πολλά*, etc. (d) Of the Inf. absolute, especially in Hiphil; as **עוֹד** *again*, literally *rédeundo*; **חִזְקוּ** *much*, literally *multiplicando*; **עֲשֶׂהְם** *early*. Sometimes with a preposition; as **לְרֹב** *abundantly*. (e) Of pronouns; as **הֵן** *here*; **כֵּן** *how*, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as **עַל־כֵּן** *wherefore*, **עַד־מָה** *how long*? (b) Of two adverbs; as **מֵימַח** *where, from מֵי* and **מָח**, etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; e. g. **עוֹדְכִי** *I [am] yet*, **עוֹדְכֶּה** *he [is] yet*; **אֵינֶכֶּה** *he [is] not*; **מֵי** *where [is] he*? Gen. iii. 9, **מֵי** *(for מֵיךָ) where [art] thou*? The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.]

PREPOSITIONS.

[§ 406. Four prepositions, **בְּ**, **לְ**, **מִ**, **מִן** (**מִן**), consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to **מִן** (which comes from **מִן**), and probable as to the others; see the articles in the Lexicon. For the various vowel pointing of these prepositions, see § 152. b.

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as **עַלֵּן** *causd, on account of*, **לְפָנֶיךָ** *before*, **תַּחַת** *under*, etc. (b) Of nouns plural in the const. or suff. state; as **אֵל** *to, for*, **לְאֵלֵי** poetic; **בָּן**, **בָּנֵי**, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as **תַּחַת**, **תַּחְתָּי**, **תַּחְתֵּי**, but also with sing. suff. **תַּחְתָּיָם**; so **מֵהֶם**, *to him*, etc. In like manner **עַל** *upon*, plur. const. **עַלֵּי** poetic, with suff. **עַלֵּי**, **עַלֵּיךָ**, **עַלֵּיכֶם**. (c) Of nouns in the const. state with prefix-prepositions; as **בְּיָד** *by*, **לְפָנֵי** *before*, etc. (d) Of adverbs with prefix-prepositions; as **מֵהֵן** *without*, **מֵמָּה** *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as **לְ** *מַעַל* *above*, **בְּן** *חִוּץ* *without*, etc. (f) Of a double preposition; as **מֵמֶם** *from* *with*, **מֵבֵינִן** *between*, **מֵתַּחַת** *under*; like the French *d'aupres*, *de chez*. (g) Of a paragogic letter or suffix, viz. **כִּי** *towards, to*; as **כִּי־מֵמָּה** *towards Sodom*, **כִּי־מֵמָּה** *to the ground*, etc. So also **כִּי** and **כִּי**,

in a few cases; as בְּסֹנְיָה to *Syene*, Ezek. xxix. 10; בְּנוֹב to *Nob*, 1 Sam. xxi. 2.

Note. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like בְּיָמָי , בְּיָמֶיךָ , בְּיָמֵינוּ , etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

בְּ	לְ	בְּ (פְּמוֹ)	מִן
בִּי	לִי	פְּמֹכִי	מִמֶּנִּי } מִמֶּנִּי
בְּךָ (אֲנִי)	לְךָ (אֲנִי)	פְּמֹכְךָ	מִמֶּךָ (אֲנִי) } מִמֶּךָ
בָּךְ	לָךְ	...	מִמֶּךָ } מִמֶּךָ
בּוֹ	לוֹ	פְּמֹחוֹ	מִמֶּחֱוֹ } מִמֶּחֱוֹ
בָּהּ	לָהּ	פְּמֹחָהּ	מִמֶּחָהּ
בָּנוּ	לָנוּ	פְּמֹנוּ	מִמֶּנוּ
בְּכֶם	לְכֶם	פְּכֶם (פְּמֹכֶם)	מִכֶּם
בְּכֻן	לְכֻן	...	מִכֻּן
בָּם	לָהֶם, לָמוֹ	פְּמוֹהֶם פְּכֶם פְּחֶם	מִמֶּנִּים (מִמֶּנִּים)
בְּהֶן (אֲנִי)	לָהֶן	...	מִמֶּהֶן

אֶת of the Acc.	אֶת with.
אֶתִּי, אֶתְּךָ	אִתִּי, אִתְּךָ
אֶתְּךָ, אֶתְּכֶם (אֲנִי)	אִתְּךָ, אִתְּכֶם (אֲנִי)
אֶתְּךָ	אִתְּךָ
אֶתְּךָ, אֶתְּכֶם	אִתְּךָ, אִתְּכֶם
אֶתְּךָ, אֶתְּכֶם	אִתְּךָ, אִתְּכֶם
אֶתְּךָ, אֶתְּכֶם	אִתְּךָ, אִתְּכֶם

Notes on the paradigm. (1) The suff. אֶת sometimes takes the parag. אֶת ; e. g. $\text{בְּךָ} = \text{אֶתְּךָ}$, $\text{לְךָ} = \text{אֶתְּךָ}$, etc. (2) Before suffixes, בְּ requires the parag. מִן as a union-syllable; as in the table. (3) מִן becomes מִמֶּן (= מִמֶּן i. e. מִן doubled) before most of the pronouns; not before all, e. g. $\text{מִכֶּם} = \text{מִכֶּכֶם}$, etc. (4) אֶת the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, always assumes the form אִת , or (as it is often written *plene*) אִתִּי . (5) אִת (*with*) appears to be derived from אֶתְּךָ , which is a derivate of

נִקְרָא to approach; see Ges. Lex. It is imitated throughout, in its Daghesh and its mode of taking suffixes, by **עִם** with; as **עִמִּי**, **עִמָּךְ**, etc.

Note. The parag. forms, **הִנֵּה**, **הִנֵּךְ**, take prepositions without change; as **בְּהִנֵּךְ**, **בְּהִנֵּה**, **מִהִנֵּה**, etc.]

CONJUNCTIONS.

[§ 409. Of *primitive* conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as **יְשׁוּעַ** (שׁ) because, that, like *ὅτι*, *quod*, etc. (b) Of pronouns preceded by prepositions; as **יְשׁוּעַ** because, **עַד־יְשׁוּעַ** until, etc. (c) Of a double conjunction; as **כִּי גַם** although; **כִּי אִם** but, unless.]

INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as **הָרָבֵךְ** age! plur. **הָרְבִי**, from **וָרָב**; **הָרֵם** hush, be still! plur. **הָרִמִּי** in Piel, from **הָרָם**; **הִנֵּה** *idē*, ecce! (b) Of nouns; as **הַנְּשִׂאִי** O the blessedness of! **הַלֵּלֵי** far be it from, God forbid! **שִׁמְעִי** O hear; **כֹּחֵךְ** enough, hold!

Note. The interjection **הִנֵּה** takes after it *verbal* suffixes in the Nom. case; as **הִנֵּהנִי**, **הִנֵּהנִי** ecce ego! **הִנֵּהךָ** ecce tu! etc.]

PART IV.

SYNTAX.

In the syntax *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

ARTICLE.

The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is occasionally employed in our present Hebrew Scriptures; see § 412. Note 1.

Insertion of the Article.

§ 411. In general the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. מֶלֶךְ the king; Gen. ii. 7, אָדָם the man before mentioned; הַשֶּׁמֶשׁ the sun; הָאָרֶץ, etc. But in *poetry*, definite objects are often designated without the article; as Ps. xlviii. 3, 'the city מֶלֶךְ of the great king;' Ps. lxxii. 1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article.

E. g. מְלָכֵי הָאָרֶץ the kings of the land; אֲנָשֵׁי הַמִּלְחָמָה the men of war, i. e. the warriors.

(b) Before a noun of multitude in the singular.

E. g. הָרָשָׁע the wicked, הַצְדִּיק the righteous, הַכְּנַעֲנִי the Canaanite.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. **הַנָּהָר** *the river*, i. e. the Euphrates; **הַמִּדְבָּר** *the desert*, i. e. the Arabian desert; **הַיָּשׁוּן** *the adversary*, i. e. Satan, ὁ διάβολος.

(d) Often before the Votive.

E. g. **הַשָּׁמַיִם** *O heavens!* **הַיָּם** *O sea!* Frequently omitted in poetry.

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. **הַיּוֹם** *this day*, **הַלַּיְלָה** *this night*, **הַיָּמִים** *this time*. So also Josh. x. 24, 'the warriors **הַהוֹלֵכִים אִתּוֹ** *who accompanied him*;' Judg. xiii. 8, 'the child **הַיָּיֵלֵד** *which is born*;' etc.

Note 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a* or *an*); e. g. 1 Sam. xvii. 34, **הַלֵּוֹי** *a lion*; Numb. xi. 27, **הַנַּעַר** *a youth*; Ex. ii. 15, **הַבְּיֵרָה** *a well*, etc. So in Is. vii. 14, **הַדֹּלֶלֶת** may, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked, however, that we can hardly believe the Hebrew article to have been employed, in cases where to the mind of the writer the object was wholly *indefinite*. E. g. Gen. xix. 11, 'he smote them **בְּחֹסֶת עֵינַיִם** (for **בְּחֹסֶת עֵינַיִם**) *with blindness*; not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness; just as we say, *the pestilence*, *the plague*, etc. So in those cases where we employ the *indefinite* article *a*, in translating Hebrew words with the article **הַ**, it seems quite probable that circumstances rendered the object *definite* in the mind of the writer. Such may have been the case in regard to the prophet's mind, in Is. vii. 14.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted; as Job i. 1, 'there was **אִישׁ** *a man*.'

Note 3. The indefinite article *a* or *an*, is sometimes expressed by **אֶחָד** *one*; as 1 Sam. i. 1, 'there was **אִישׁ אֶחָד** *a man*,' etc.; 1 Sam. xvi. 18: xxv. 14; Job ii. 10; Ex. xxix. 3; 1 Kings xix. 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. xxi. 19, *συκῇ μία, a fig-tree*; Mark xiv. 51, *εἰς τις νεανίσκος, a certain young man*, etc.

Omission of the article.

§ 413. (1) Proper names, especially those of persons, countries, rivers, mountains, and places, frequently omit it, although they might have it.

There are so many exceptions to the omission, that it can by no

means be regarded as a general principle of the language. Thus פַּרְתִּי *the Euphrates*, always omits the article, but הַיַּרְדֵּן *the Jordan*, almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc., are always without it; but הַלְבָּנוֹן *Lebanon*, חַרְמֶל *Carmel*, etc., usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive.

E. g. הַדְּבָר יְהוָה *the word of Jehovah*, instead of יְהוָה הַדְּבָר. But there are some exceptions here, which show that the usage is variable. Thus (a) When the following Gen. is a proper name which excludes the article, the first noun may take it; as Gen. xxxi. 13, הָאֵל בֵּיתֵאל, *the God of Bethel*; Gen. xxiv. 67, הָאֹהֶל שָׂרָה, *to the tent of Sarah*. (b) So where two Genitives come together; as Ezek. xlv. 16, כָּל הָעָם, הָאֲרָץ, *all the people of the land*. (c) In some other cases also, it is used without any such reasons; e. g. הַכֹּתֶנֶת טָשׁ, *the coat of fine linen*, Ex. xxviii. 39; הַמִּזְבֵּחַ הַבְּרָזָה, *the altar of brass*, 2 K. xvi. 14; Jer. xxxii. 12 (comp. ver. 11; Ps. cxxiii. 4. In most cases, of such nature, the Genitive relation that follows is designated by לְ, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc.; as Josh. vii. 21, לִּי בְּתוֹךְ הַאֲהֵלִי, *in the midst of my tent*, Mic. ii. 12; Lev. xxvii. 23. Before participles with a suff. pronoun, the article is very common; Deut. xiii. 6. 11; viii. 14—16; xx. 1, etc.

Note. Before the predicate of a sentence, it is more usually omitted; but still, it is often inserted when definiteness is required.

General Remark. In all the cases where the article is omitted, and in which the object still is definite, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a proper name makes the noun definite; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are definite. The reader will see, moreover, that there are scarcely any cases in which the omission of the article is uniformly a matter of necessity.

Article before adjectives.

§ 414. (1) In general where a noun has the article, the adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. x. 12, הַעִיר הַגְּדוֹלָה *the great city*; Numb. xi. 34, מְקוֹמָם הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as

Gen. xxix. 2, חֲמָכֵן הַדֹּלֶה, *the great stone*; 2 Sam. vi. 3, הַדֶּשֶׁח הַנֶּחָדָשׁ, *the new wagon*.

(2) The article is usually *omitted* before adjectives,
(a) When the noun to which the adjective belongs, omits the article; i. e. כֶּבֶשׂ אֱלֹהִים, *a tame lamb*, etc.

Note. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. vi. 32, שְׁמֵךְ הַגָּדוֹל, *thy great name*; Deut. xi. 7, מַעֲשֵׂה הַגָּדוֹל יְהוָה, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence, the article is usually omitted.

E. g. טוֹב הָאֱלֹהִים, *God is good*, יְהוָה הֵשֵׁם בְּרִיךְ הָשֵׁם, *the name of Jehovah be blessed*. Compare § 413. 3. Note.

N. B. Practice is *not uniform* in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it; e. g. 1 Sam. xix. 22, בּוֹר הַגָּדוֹל, *the great cistern*; Jer. xxxviii. 14; xlv. 16; l. 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. קָרַר הַיָּדָהָרִית, [like] 'a wall *which* is tottering.'

NOUNS.

Case absolute.

§ 415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.

§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job xxxvi. 26, מִסְפַּר שָׁנָיו וְלֹא חֶקֶר, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes used where the sense requires an oblique case, and then the oblique case is most com-

monly made by a pronoun; e. g. Ps. xviii. 31, *חַמֵּל תְּהִי הַדָּרֶכַּי*, 'as to God, perfect is the way of him,' i. e. the way of God is perfect, where as to the sense the Gen. of *חַמֵּל* is required; for the Accusative, Ps. lxxiv. 17, *חָנַץ וְחָרַף וְאַתָּה יִצְרָתָם*, 'as to summer and winter, thou hast made them.' So Jer. vi. 19, *הִתְרַחֲסוּ לִי חֻמֵּי דָבָר*, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute; as 1 Sam. ii. 13, *זָבַח כָּל־אִישׁ*, 'any man offering a sacrifice, the servant of the priest came,' etc. 1 Sam. ix. 11; Gen. iv. 15.

Note. *Pronouns* are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc.; as Gen. xlvii. 21, *אֶת־הָעָם*, 'as to the people, he led them from one town to another.' So in Ezek. x. 22, *מֵרֵאִיהֶם וְאֶת־הֶעָרִים*, 'as to their appearance and themselves.' (b) By the Dat.; as Ps. xvi. 3, *לְקִדְוֹשִׁים*, 'as to the saints who are in the land, all my delight is in them.' See the same, or at least the like sense to ל before nouns, in Ezek. x. 13; Gen. xxxi. 43; 1 Sam. ix. 20. (c) By the Abl.; as Gen. ii. 12, *מִעֵץ הַדַּעַת טוֹב*, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

CASES RELATIVE.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject, object*, etc.; or by its relation to some specific part of it, as *regimen* or *const. state*; or by prepositions connected with it, either expressed or understood.

Nominative case.

§ 419. This is generally known by its being the *subject* of a sentence.

Such a subject may be either one noun or several, either sing. or plural; and the nouns may be of the ground-form, or in the state of regimen which belongs also to all *cases*, § 434. See also § 426. Note 1; § 427. Note 2.

Genitive case.

§ 420. This is most commonly made by a noun or adjective preceding it in the const. state, § 332 seq. The noun itself which is in the Genitive, undergoes no change of form.

Note. The Gen. is nearly always placed immediately *after* its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. vii. 6, מִבַּיִת מֵיֵם הָיָה, *a flood of waters was*, [Heb. a flood was of waters]; Hos. xiv. 3, כָּל-הַפֶּשָׁא עֲוֹן, *thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression]; Is. xl. 12; Job xv. 10; Is. xix. 8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle לְ, *to, belonging to, of*.

In many cases the expression of a Gen. is needed, where no noun preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of לְ. E. g.

(a) Where the preceding noun is omitted; as לְדָוִד, [*a psalm*] of David, (this is called לְ *auctoris*); so where בֶּן (son) is omitted, as לְעִגְלָה, *Ithream*, [the son] of Egla.

(b) Where the first noun is an *indefinite* one, the second a *definite* one; as בֶּן יֵשׁוּעַ, *a son of Jesse*, (בֶּן יֵשׁוּעַ would be, *the son of Jesse*). 2 Sam. ix. 3; 1 K. ii. 39; 2 Sam. ii. 8 לְשָׂאֵל . . . שָׂר, *a leader of Saul's*. Is. xxxvii. 13; Numb. i. 4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put לְ before the second Gen. case; e. g. חֵלְקֵת הַשָּׂדֶה לְבֹאֵז, *a field-portion of Boaz*, (in the const. state it would mean, *a portion of the field of Boaz*), Ruth ii. 3.

Note. In such cases, however, וְ is very often inserted before the לְ, e. g. Ruth iv. 3; Genesis xli. 43; Canticles i. 1; Ezra i. 5;

Judg. iii. 28: xii. 5; 1 Kings xv. 20: xxii. 31, et sæpe. See *General Remark* below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by לְ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. iv. 2, אֵלֶּיָּהּ חֲשָׁרִים אֲשֶׁר לוֹ, *these are the princes which were his* (Solomon's); 1 Chron. xi. 10, חֲגַבְרִים אֲשֶׁר לְדָוִיד, *the heroes who were David's*. 1 Chron. xi. 11: xxvii. 31; Ruth ii. 21; 2 Sam. xiv. 31; Gen. xxiv. 9; xlvii. 4, et alibi sæpe.

Note. In nearly all cases of this nature, the article is expressed before the *preceding* noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by לְ; e. g. Jer. xxii. 4, לְדָוִד עַל כִּסְאוֹ, *lit. of David on his throne*, i. e. on the throne of David.

(f) When an adjective intervenes between the first and second noun; e. g. בֶּן אֲחִימֶלֶךְ, *a son of Ahimelek*; especially after a numeral, as Hag. i. 1, בְּשָׁנָה שְׁתַּיִם לְדָרְיוֹשׁ, *in the second year of Darius*, Gen. vii. 11; 1 K. iii. 18.

(g) In designating time, after a numeral when יוֹם etc. is omitted; Deut. i. 3, בַּאֲחֶדֶד לַחֹדֶשׁ, *on the first [day] of the month*, Ezek. i. 2.

(h) In describing the materials of which a thing consists; e. g. Ezek. i. 11, כִּלִּים לְזָהָב, *vessels of gold*, Lev. xiii. 48.

GENERAL REMARK. It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to be expressed, *without the form of regimen*. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing *possession* or *property*; e. g. ἐστὶν μοι, *est mihi, c'est à moi*. The later Hebrew, which frequently employs לְ אֲשֶׁר to express a Gen. relation, proffers the solution in question. Thus לְדָוִד is an elliptical expression for אֲשֶׁר לְדָוִד; בֶּן לִישִׁי is used instead of בֶּן אֲשֶׁר לִישִׁי; חֲצֹצְרִים לְשָׁאוּל; the *watchers which belonged to Saul*, is used for חֲצֹצְרִים אֲשֶׁר הָיוּ לְשָׁאוּל, etc. The very frequent cases where אֲשֶׁר is actually employed in this way, point us of course to such an obvious solution.

As to the לְ auctoris (*a* above), however, Gesenius solves it by rendering לְ *by, through*, thus designating the efficient cause; which seems to be well supported by analogies. See his *Lex. art.* לְ.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. נְחֶר פְּרָת, *the river of Euphrates*, i. e. the river Euphrates; 1 Kings x. 15, אֲנָשֵׁי חֲמָרִים, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. frequently follows such adjectives or participles, as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. iv. 4, נָהָה רַגְלָיו, *lame of feet*, i. e. in his feet; Ps. xxiv. 4, נָקִי בְּיָדָיו, *pure of hands*, i. e. of pure hands; Prov. vi. 32, חֲסֵר־לֵב, *deficient of [in] understanding*. So in Latin, *integer vitæ scelerisque purus*, etc.

§ 424. *Significations of the Genitive*. This case marks a great variety of relations and dependencies in Hebrew; which are generally comprehended in the expressions, *Gen. of the subject*, and *Gen. of the object*.

Note. These two designations, viz. *the Gen. of the subject and the object*, do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus: viz. (1) *Genitive of the subject*; e. g. אַחַז יְהוָה, *the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This is frequent. (2) *Genitive of the object*; e. g. Prov. i. 7, יִרְאֵת יְהוָה, *the fear of Jehovah*, i. e. the fear of which Jehovah is the object; Prov. xx. 2, אִימַת מֶלֶךְ, *the terror of the king*, i. e. the terror of which the king is the object, (this may be ranked under No. 5); זִכְרִי, *the memory of thee*, i. e. of which thou art the object. This class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc.; e. g. יָד יְהוָה, *the hand of Jehovah*, i. e. which belongs to him; נַפְשׁ דָּוִד, *the soul of David*. (4) *The Genitive of material*; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. made of silver, Ex. xi. 2. (5) *The Genitive of cause (Genativus auctoris)*; 1 Sam. xiv. 15, חֲרִידַת אֱלֹהִים, *the terror of God*, i. e. which God inspires, or of which he is the author; Ezek. xii. 19, חַיִּים חִישְׁבִּים, *the injury of the inhabitants*, the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence*; e. g. Ezek. xxxv. 5, עֲוֹן קֵץ, *the sin of the end*, i. e. the sin which is

followed by consummation or destruction. (7) *The Genitive of special relation**; e. g. Is. liv. 9, מַי נֹחַ, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah; 1 Sam. xvi. 20, אֶחָם לֶחֶם, *the ass of bread*, i. e. the ass, which carries bread. There is a great variety here. (8) *The Genitive of quality*; i. e. אִמְרֵי אֱמֶת, *words of truth*, i. e. true words. This is a widely extended usage; see § 445. Other divisions of meaning conveyed by the Gen., might be added; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case; and indeed, that no formal divisions can reach all the niceties of the examples which now and then occur. In fact, almost every and any kind of relation of one thing to another, is expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. xv. 20: xxi. 20, אֲדָם פְּסִילִי, *the foolish of men*, i. e. foolish men; 1 Sam. xvii. 40, 'five סְלֵטֵי אֲבָנִים, *smooth of stones*,' i. e. smooth stones; Job xli. 7, אֲפִיקֵי קַנָּפִים, *the strong of shields*, i. e. strong shields.

Dative case.

§ 426. This case is marked by לְ signifying *to* or *for*.

Note. In a few cases לְ stands before a Nom.; as 1 Chron. iii. 2, 'the third was אֶבְשָׁלוֹם לְ, *Absalom*.' Sometimes before the Acc.; as Ezra viii. 16, 'I sent אֶלְעִזֶּר לְ, *Eliezer*.' Lam. iv. 5; 2 Sam. iii. 30; Job v. 2. The latter usage is common in Syriac.

Note 2. The Dative case is very common after the verb הָיָה, either implied or expressed, when it signifies *possession*, *belonging to*; like *sum* put for *habeo* in Latin.

Accusative case.

§ 427. This is sometimes designated by אֶת, אֵת; otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns

* All Genitives express *relation*, and this name might therefore be given to all. But as more specific names are here assigned to other Genitives, I have used *special relation* to designate a *qui generic* connection which I can find no other word satisfactorily to express.

with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a *definite* idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes **אֵת** is used before the Nom.; as 2 Kings vi. 5, **וַיִּפֹּל וַיִּתֵּן בַּיָּם**, 'and the iron fell into the water.' Especially before the Nom. of *passive* verbs; as Gen. xvii. 5, **אֵת־שְׁמֹךְ**, 'thy name shall no more be called Abram.' Sometimes before the Nom. of *neuter* verbs; as 2 Sam. xi. 25, **אֵת־הַדָּבָר הַזֶּה**, 'this matter, may it not displease thee;' Ezek. xxxv. 10, **אֵת־שְׁנֵי הַגּוֹיִם**, 'the two nations are mine.' See **אֵת** in the Lex. All these, however, may be solved by the case *absolute*.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand *κατά*, and the Latins, *secundum, quoad*, etc. E.g.

(a) Place whither; as 2 Chr. xx. 36, **לָלֶכֶת תִּרְשִׁישׁ**, *to go to Tarshish*. (b) Place where; as Gen. xviii. 1, **פֶּתַח־הָאֹהֶל**, *at the door of the tent*. (c) Time when and how long; as **עָרָב**, *in the evening*; **בֹּקֶר**, *in the morning*. So Gen. xxvii. 44, **יָמִים אֲחֻדִּים**, *during certain days*. (d) Measure; as Gen. vii. 20, 'the waters rose fifteen **אַמּוֹת** cubits.' (e) The material, from which any thing is made; as Gen. ii. 7, 'God formed man **עָפָר** of dust from the earth;' § 511. Note. (f) Cases where *κατά* is said to be implied in Greek; as 1 Kings xv. 23, 'lame **אֶת־רַגְלָיו** as to his feet;' Ps. iii. 8, 'thou hast smitten all thine enemies **לַחֵי**, as to [on] the cheek bone.' (g) Cases where a noun is taken in an adverbial signification; as Deut. xxiii. 24, **בְּדָבָר**, *voluntarily*; Ezek. xi. 19, **לֵב אֶחָד**, *unanimously*; Ex. xxiv. 3, **קוֹל אֶחָד**, *unanimously*, etc.

N. B. It will be very convenient to name these various cases, *the Acc. of place; of time; of quantity; of material; of manner*. The student has only to recollect that all these are designated by the Acc., and this without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles, or verbals with an active signification, and is governed by them.

E. g. 2 Kings iv. 1, **יָרֵא אֶת־יְהוָה**, *fearing Jehovah*; Is. xi. 9, **דַּעַת**, *the knowledge of Jehovah*; lit. *scire cognoscere Jehovah*.

Vocative and Ablative.

§ 429. The Vocative sometimes has the article to designate it; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes *מן* *from, out of*; *ב* *in, by*; *עם* *with*, etc. In many cases, the preposition is merely implied.

CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits of any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state; see § 333, seq.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before *אשר*. (e) Before *!* copulative.

(a) Before nouns governed by prepositions; e. g. (1) Nouns with *ב*; Is. ix. 2, *שְׂמֵחַת בְּקָצִיר*, *the joy in [of] harvest*; Is. v. 11, *מִשְׁפִּימֵי בַּבֹּקֶר*, *who rise early in the morning*. (2) With *ל*; as Is. lvi. 10, *אֲהַבֵּי לְנוּם*, *lovers of slumber*. (3) With *אֶל*; as Is. xiv. 19, *יֵרְדִי, אֶל-אֲבָגֵר-בוֹר*, *going down to the stones of the pit*. (4) With *אֵת*; as Jer. xxxiii. 22, *מִשְׁפָּרְתִּי אֲהִי*, *who served me*. (5) With *מִן*; as Jer. xxiii. 23, *אֱלֹהֵי מִקְרֹב*, *a God near at hand*. (6) With *עַל*; as Judg. v. 10, *חֲלָבֵי עַל-דֶּרֶךְ*, *who go on the way*.

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns; as 1 Sam. xxv. 15, *כָּל-יְמֵי דְחִתְּחֵלְכֵנוּ אִתָּם*, *all the days of our walking with them*, where *יְמֵי* is in the const. state before the verb that follows. Job xviii. 21, *מָקוֹם לֹא יָדַע אֵל*, *the place of him who knows not God*. Is. xxix. 1, *חֲרִיֶּת דָּוִד דָּוִר*, *the city of David's dwelling*. The like in Lev. xiv. 46; Is. xxx. 29; Hos. i. 2; also in Ex. vi. 28; Lev. vii. 35; Numb. iii. 1; Zech. viii. 9; Jer. xxxi. 2: xlviii. 36.; Lam. i. 14; Ps. lxxxi. 6; Jer. l. 31.

(c) Before adjectives; as 2 Kings xii. 10, *מִרְיֹן אֶחָד*, *one coffer* (comp. § 440. a); Is. xvii. 10, *גִּמְעֵי נֶעְמָקִים*, *pleasant plants*; see § 445. § 440.

(d) Before *אֲשֶׁר*; as Lev. iv. 24, *מִקוֹם אֲשֶׁר*, *the place which*. Gen. xl. 3. See also 1 Sam. iii. 13.

(e) Before *וְ* copulative; as Is. xxxiii. 6, *חֵכְמָה וְדַעַת*, *wisdom and knowledge*. So also, Is. xxxv. 2; Is. li. 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature, as to show that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 Kings ix. 17, 'I see *אֲשֶׁר*, a multitude,' i. e. the multitude of Jehu, as the preceding part of the verse shows. Ps. lxxiv. 19, 'give not *לְחַיִּיתָ*, to the beasts,' i. e. to the beasts of the forests (*לַיַּעַר*) or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in *ל*; see § 319. Note 1. No. 3. So in Ps. xvi. 3, *אֲדִירִי חֲזָאֲרִי* is probably for *חֲזָאֲרִי אֲדִירִי*, which may easily be supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen* has reference solely to the relation of the two nouns, etc., connected together in this state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. xii. 22, *דִּבֶּר הָאֱלֹהִים*, 'the word of God came to Shemaiah.' (b) In the Gen.; as Job xii. 24, *לֵב רָאשֵׁי עַם-הָאָרֶץ*, *the heart of the princes of the people of the land*; where *רָאשֵׁי* is in the Gen. in regard to *לֵב*, and in the const. as it respects *עַם*; while *עַם* in the Gen. with regard to *רָאשֵׁי*, and in the const. as it respects *הָאָרֶץ*. (c) In the 'Dat.'; as Job iii. 20, *לְמַרִּי נָפֵשׁ*, *to those who are grieved in spirit*, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. ix. 27, 'that I may show thee *דִּבֶּר הָאֱלֹהִים*, the word of God,' where *דִּבֶּר* is in the const. state Accusative. (e) In the Voc.; as 2 Kings i. 13, *אִישׁ הָאֱלֹהִים*, *O man of God*. (f) In the Abl.; as Ps. xvii. 4, *בְּדִבֶּר שְׁפָתַיִךְ*, *by the word of thy lips*, where the first noun is the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. xxii. 21, אֱמָרִים אֱמָרָה, *words* [which are] *truth*, i. e. words of truth; Zech. i. 13, דְּבָרִים נְחֻמִּים, *words* [which are] *consolations*, i. e. words of consolation; Ex. xxiv. 5, זִבְחִים שְׁלָמִים, *offerings* [which are] *peace offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above we may render *true words*, *consolatory words*, etc. See § 440 seq.

§ 435 *a*. Nouns are apparently but not really in apposition, which designate *weight, measures, time*, etc.

E. g. 2 Kings vii. 1, סֵאֶה סָלָה, *a seah* [of] *fine meal*; 2 Kings v. 23, שְׁנַתִּים יָמִים, *two talents* [of] *silver*; Gen. xli. 1, שְׁנַתִּים יָמִים, *two years* [of] *time*; 1 Kings vii. 42, שְׁנֵי טוֹרֵיִם רְפָנִים, *two rows* [of] *pomegranates*; Ezek. xxii. 18, כֶּסֶם פָּקֶה, *dross* [of] *silver*. Comp. § 463.

N. B. In these instances the second nouns are all in the Acc. of measure, material, time, manner, etc.; comp. § 428. N. B.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. v. 13, אֲדִירִים עַם, *the nobles* [of, among] *the people*.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably to be considered as in the Gen., by reason of a word implied; e. g. יְהוָה [אֱלֹהֵי] צְבָאוֹת, *Jehovah* [God of] *hosts*. So probably, Is. xxx. 20, מַיִם [הַי] לַחַץ, *water* [water of] *trouble*; אֶפְרוֹחַ [הַי] חֲמָה, *the glow* [the glow of] *his anger*.

Gender of Nouns and Adjectives.

§ 436. The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. *Note 1.*

E. g. Ps. xxvii. 4, 'I have asked אֶחָד, *one thing*;' Ps. xii. 4, גְּדֹלוֹת, *great things*; Gen. xlii. 30, קְשָׁוִים, *hard things*, etc. Less often is the masculine employed; as Prov. viii. 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used also in a *collective* sense, for objects which are properly masculine; as Mic. i. 11, 12, יְיָשָׁבָר, *inhabitant*, i. e. inhabitants; Mic. vii. 8, 10, יְיָבֹאֵי, *enemies*. So עֵץ *a tree*, עֵצִים *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

Number of Nouns.

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. צִיָּן *small cattle*, זָהָב *gold*, כְּנַעֲנִי *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify, *Lord, God*, etc., in the plur. form, but with the sense of the singular. This is called *pluralis excellentiæ*.

Examples. (a) אֲדֹנָי *lord*, is so used in all the forms of the plural, except אֲדֹנָי *my masters*. The form אֱלֹהִים (with Qamets) is always used in the sense of the singular, for *God*. (b) אֱלֹהִים *God*, in all the forms of the plural. (c) אֲדֹנָי *lord*, in all its forms. (d) קְדוֹשׁ יִשְׂרָאֵל, *the most Holy One*, Hos. xii. 1; Prov. ix. 10: xxx. 3; Jos. xxiv. 19. (e) שֶׁפָּאָרַי *the Almighty*, is probably of the plural form, § 325. b. (f) אֱלֹהֵי הַבַּיִת *household god*, as sing. 1 Sam. xix. 13, 16. (g) Occasionally a few other words are used in the like way; as Job xxxv. 10, 'God עֹשֶׂה, *my Maker*;' Ecc. xii. 1, בֹּרֵאֵי, *thy Creator*. See also Isaiah xxii. 11: xlii. 5; Ps. cxlix. 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job vi. 3, 'the sand יָםִים, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judges xii. 7, 'he was buried בְּעָרֵי, *in the towns* of Gilead,' i. e. in a town; Gen. viii. 4, 'the ark rested עַל הָרֵי, *on the mountains* of Ararat,' i. e. on a mountain; Job xxi. 32, הַקְּבֻרֹת, *the graves*, i. e. the grave, Ps. xli. 5.

Peculiar significancy attached to nouns in certain cases.

Repetition of nouns.

§ 438. The Hebrews frequently repeated nouns

without the copula ׀ between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. xiv. 10, בְּאֵרוֹת בְּאֵרוֹת חֶמֶר, *pits pits of bitumen*, i. e. many pits, etc.; see *d* below. (b) To denote distribution; e. g. Gen. xxxii. 17, עֶדְרָה עֶדְרָה לְבֵדּוֹ, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. xiv. 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. xxxii. 7, דֹּר וְדֹר, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. vii. 24, עֲמֹק עֲמֹק, *deep deep*, i. e. very deep; comp. *a* above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by *repetition*.

Note. In order to designate *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound and signification*, is often substituted with the same effect; as Ps. xl. 3, מִיֵּט חִילּוֹן, *clay of mire*, i. e. the miry clay; Job xxx. 3, שִׁוְאוֹ וְהִשְׁאוֹ, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition with the copula ׀ between the words, usually denotes *diversity*.

E. g. Deut. xxv. 13, אֶבֶן וְאֶבֶן, *stone and stone*, i. e. different stones or weights; Ps. xii. 3, לֵב וְלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

Nouns as Adjectives.

§ 440. Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. כֶּסֶף כֶּסֶף, *vessels of silver*, i. e. silver vessels; מְחִיזָה עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. xxiv. 10, קִרְיַת־הַחֵרֶב, *city of desolation*, i. e. desolate city; Gen. xxxiv. 30, מְהִי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second; e. g. קוֹמַת אֲרָזָיו, *the tallness of his cedars*, i. e. his tall cedars; מְשֵׁמֶן בָּשָׂרוֹ, *the fatness of his flesh*, his fat flesh; כָּל־הָאָדָם, *the whole of men*, i. e. all men, Ex. xiii. 3. But this construction is less frequent than the other.

Note. This principle is more or less common to all languages, spe-

cially the one designated under *a*; but the Hebrew having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence כְּלֵי כֶסֶף, *vessels of silver*, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed; e. g. בְּגָדֵי הַקֹּדֶשׁ, *garments of holiness*; כֹּהֵן רֹאשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

§ 441. When two or more nouns are connected by the verb of existence (הָיָה) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. i. 2, 'the earth הָיְתָה תוֹהוּ וָבֹהוּ, *was desolation and emptiness*,' i. e. desolate and empty; Ps. x. 5; מְרוֹם מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight; Job viii. 9, הַיְמָלִי, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*, Levit. xxi. 6.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. lxxvii. 14, בְּקֹדֶשׁ דְּרָכֶךָ, *in holiness [is] thy way*, i. e. thy way is holy; 1 Chr. xxvi. 14, יוֹעֵץ בְּשֵׁקֶל, *a counsellor with wisdom*, i. e. a wise counsellor; Ps. xvii. 9, אֹיְבֵי בְּנֶפֶשׁ, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an adjective.

E. g. Gen. iv. 4, מִבְּכֹרֹתָם וּמִחֵלֶבֶתָם, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc.; Gen. iii. 16, עֲצִיבוֹנָהּ וְהִרְגָּהּ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. cxix. 168. The construction may be called *Hendiadys*, ἑνὶ ᾧ δύο.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בַּעַל, בֵּן, בַּת, followed by a noun expressive of quality.

Examples. (a) אִישׁ man; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man; אִישׁ חֲסִיד, *a man of piety*, i. e. a pious man. (b) מְתִים men; as מְתֵי רָעָב, *men of hunger*, i. e. hungry men. (c) בָּעַל lord, possessor; as בָּעַל שָׁעַר, *possessor of hair*, i. e. hairy; בְּעָלֵי בְרִית, *possessors of a covenant*, i. e. bound together by a covenant. (d) בֶּן son, and בַּת daughter; as בֶּן-חַיִל, *son of strength*, i. e. a hero; בֶּן-מוֹת, *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Eccl. xii. 4; see Lexicon. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job xxxi. 32, אֶרֶץ way, for בֶּן אֶרֶץ, *son of the way*, i. e. a traveller; Prov. xvii. 4, אִשָּׁהר, *falsehood*, for *a man of falsehood*, i. e. a liar. So Gen. xv. 2, בֶּן דָּמָשְׁק, for *son of Damascus*, i. e. a native of Damascus. Job xxxiv. 18.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. xxiv. 14, הִתְמִים, *integrity*, lit. upright, innocent; Job xx. 22, צָמַל, *trouble*, lit. troublesome, etc., Ps. x. 10. So אִשָּׁת רָע, *a woman of evil*, i. e. an evil woman, where רָע is constructed as a noun in the Gen.; מֵי מָלֵא, *waters of fulness*, i. e. full streams, instead of מַיִם מְלֵאִים. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אֲבִיר strong, for 'God'; אֲבִיר strong, for 'bull, horse, hero'; חַמָּה hot, for 'the sun'; לְבָנָה white, for 'the moon,' etc. So for *God*, we say (in English) *the Almighty, the Omnipotent*, etc.; in French, *l'Eternel*, etc. This is called *epitheton ornans*.

Adjectives as predicates of a sentence.

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. iv. 13, גָּדוֹל עֲוֹנִי, *great [is] my iniquity*. In a very few cases the adjective seems to stand *after* the noun; as in Gen. xix. 20; 1 Sam. xii. 17. But in the first of these cases [חַיִּים מְצַעֵר], the word מְצַעֵר is originally and properly a *noun*; in the second, רָצוּ is probably a *verb*. In Hab. i. 16, בְּרִאיוֹ seems to be properly a noun, meaning *pecus pingue*; comp. Zech. xi. 16; Ezek. xxxiv. 3.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as *nouns* of the *neuter* gender; § 445. Thus Ps. lxxiii. 28, מְדַבֵּר לִי טוֹב, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. xxvii. 29, מְרִירָה אֲרִירָה, *the cursers of thee [are] cursed*, lit. an accursed thing; Ps. cxix. 137, יָשָׁר הַשְׁפָּטֶיךָ, *upright [quoddam rectum] are thy statutes*, Ps. lxvi. 3. So Virgil, *Æn.* iv. 569, *varium et mutabile semper femina*; Statius, *Theb.* ii. 399, *blandum potestas*; Achill. Tat. *πονηρὸν μὲν γυνή*. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. xvii. 14, הָיָה דָּוִד הַקָּטָן, *David was the smallest, or as to David, he etc.*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles when used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. iii. 21, עֵינֶיךָ רֹאֵי, *thine eyes see*, lit. *thine eyes are the beholders or they which see*.

Adjectives qualifying nouns.

§ 448. Adjectives used as epithets, i. e. as simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiæ*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. xix. 4, יְהוָה אֱלֹהֵינוּ, *a hard master*. On the contrary, Jos. xxiv. 19, הָאֱלֹהִים קְדוֹשִׁים, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always require a plural adjective*; e. g. Jer. i. 6, צֹאן אֲבֵדוֹת, *a wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַימָה, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, of course admit either a masc. or fem. adjective; or they may have both at the same time.

E. g. 1 Kings xix. 11, רֵיחַ גְּדוֹלָהּ וְרָעָה, *a great and strong wind*.

Position of Adjectives.

§ 452. When they qualify nouns, they are usually put *after* them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. lxxxix. 51, כָּל-יְרֵבִים עַמִּים, *all the numerous people*, or rather *all the multitudes, the nations*. See also Is. liii. 11; Jer. iii. 7, 10: xvi. 16, all which I take to be cases of explicative *apposition*; and so of the like cases elsewhere.

Note. The pronominal adjective הַזֶּה *this*, not unfrequently *precedes* the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. ix. 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. i. 11, פְּנֵיהֶם וּכְנָפֵיהֶם פָּרְדוֹת, *their faces and wings were separated*. Here פָּרְדוֹת, a part. adjective, is fem.; as is the noun also which next precedes it.

* When the concord is directed by the *sense*, as in *a*, *b*, rather than by the grammatical form of the noun, we may call it *constructio ad sensum*.

Construct state of adjectives.

§ 453 *a*. They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. *יָדָהּ תִּמְאֵר*, *clean of hands*; *יָרָא לֵבָב*, *pure of heart*; *יָדָהּ תִּמְאֵר*, *beautiful of form*, etc. This construction is of wide extent in Hebrew, and is often used in respect to participles partaking of the nature of adjectives; e. g. Ps. xix. 8, 9; Jer. ii. 8.

*Comparison of adjectives.**Comparative degree.*

§ 454. (*a*) The comparative degree in adjectives, is made by using *כִּן* (*præ*, *in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. xiv. 18, *מֶרְחֹק מִדְּבַשׁ*, *sweeter than honey*; Ps. xix. 11.

Note. In the same manner also *כִּן* is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. lii. 14, 'his visage *מִשְׁחַח מֵאִישׁ*, *was marred more than any man's*; Gen. xli. 40, *אֶגְדֹּל מִמֶּךָ*, *I will be greater than thou*.

(*b*) But *כִּן* before the Inf. mood, implies a *negative*.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed; e. g. Gen. iv. 13, *גָּדוֹל עֲוֹנִי מִנְּשׂוּאָה*, *my iniquity is great so that it cannot be pardoned, or greater than that it can be pardoned*.

(*c*) Sometimes the adjective necessary to make out fully the comparison, is omitted; as Is. x. 10, 'their gods, *מִיְרֻשָּׁאֵם*, [*were more powerful*] *than those of Jerusalem*.'

Note. In the Rabbinic comparison is made by *יִתְרָא*, *more*. In the N. Test. the *positive* degree of adjectives is not unfrequently used for both the other degrees; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

Superlative degree.

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (*a*) By the article prefixed to an adjective of the positive

degree; as 1 Sam. xvi. 11, 'David was *הַקָּטָן*, the *smallest*.' The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. xxi. 17, *קָטָן בְּנָיו*, the *smallest of his sons*; Mic. vii. 4, *טוֹבָם*, the *best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as *קֹדֶשׁ הַקֳּדָשִׁים*, *holy of holies*, i. e. the most holy place; Ecc. i. 1, *הַבָּל הַבָּלִים*, *vanity of vanities*, i. e. exceedingly vain. So 1 Kings viii. 27, *שָׁמַיִם הַשָּׁמַיִם*, *heaven of heavens*, i. e. the highest heaven; Gen. ix. 25, *עַבְדֵי עַבְדֵי*, *servant of servants*, i. e. a most abject servant; Deut. x. 17, *אֱלֹהֵי אֱלֹהִים*, *God of Gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. iii. 1, 'now the serpent was *חָכָם מִכָּל חַיַּת הַשָּׂדֶה*, *cunning above all the beasts of the field*, i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves; viz. (1) *רֹאשׁ* head, as Ps. cxxxvii. 6, *רֹאשׁ שְׂמֵחָתִי*, the *head of my joy*, i. e. my highest joy. (2) *בְּכֹרִית*, *first born*, as Is. xiv. 30, *בְּכֹרִית דָּלִים*, *first born of the wretched*, i. e. most wretched; Job xviii. 13, *בְּכֹרִית מָוֶת*, the *first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) *מְאֹד* *very*, or *מְאֹד מְאֹד* *very very*; as Gen. vii. 19, 'the waters increased *מְאֹד מְאֹד*, *very exceedingly*,' etc. (b) By repeating the same word; see § 438. d. (c) By two synonymous words; see § 438. Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. x. 15, *רָעַת רָעִיתְכֶם*, the *evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated; see § 438. Note. (e) The name of God placed after a noun sometimes makes it specially intensive; as Jonah iii. 3, 'a great city *לְפָנֵי יְהוָה* *before God*,' i. e. really or truly very great; Gen. x. 9, 'Nimrod was a mighty hunter *לְפָנֵי יְהוָה*, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts vii. 20, 'Moses was *ἀρετὸς τοῦ Θεοῦ*, *fair to God*,' i. e. very fair; Luke i. 6, 'righteous *ἐνώπιον τοῦ Θεοῦ*, *before God*,' i. e. really or eminently pious. The ground of this seems to be, that nothing can, in the sight of God, appear to be different from what it really is.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with

plural nouns, and follow the same gender. They may be put, (*a*) In the const. state with nouns to which they relate; e. g. שלשֶׁת יָמִים, *three days*, lit. a threeness of days. (*b*) In apposition (or perhaps used *adverbially*) with the nouns to which they relate, and either before or after them; e. g. שלשה בָּנִים *three sons*, שלוש בָּנוֹת *three daughters*; see and comp. § 435 and § 535 *a*. The position of the cardinal number *after* the noun, is less common and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather used *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Numb. i. 44, שְׁנָיִם עָשָׂר אִישׁ, *twelve men*; 2 Sam. ix. 10, עָשָׂר בָּנִים, *fifteen sons*; בָּנִים שֶׁשָּׁה עָשָׂר, *sixteen sons*.

§ 459. The tens (20—90) are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. xi. 33, עֶשְׂרִים עָרִי, *twenty cities*; Gen. xxxii. 15, אֵילִים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular*; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is usually the same as that of the noun; e. g. Deut. ii. 14, שְׁלֹשִׁים וְשִׁמּוֹנָה שָׁנָה, *thirty and eight years*; Ezek. viii. 35, שִׁבְעִים וְשֶׁבַע לְבָבָהּ, *seventy and seven lambs*.

§ 461. The numerals מאָה *a hundred* and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. xvii. 17, מֵאָה־שָׁנָה, *a hundred years*; xxv. 7, 17, מֵאָה שָׁנָה, *a hundred of years*; 2 Chr. iii. 16, מֵאָה רְמוֹנִים, *100 pomegranates*; Is. vii. 23, אֶלֶף נָזֵל, *a thousand of vines*; Ezra viii. 27, אֶלֶף וְאֶלֶף, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. xx. 16, אֶלֶף קֶסֶף, *a thousand [shekels] of silver*; Ruth iii. 15, שֵׁשׁ מְעָרִים, *six [measures] of barley*; 1 Sam. x. 4, שְׁתֵּי־לֶחֶם, *two [loaves] of bread*. The word אַמָּה, *cubit*, commonly takes the preposition **בְּ** after the numeral; as Ex. xxvii. 18, אַמָּה בְּאַמָּה, *one hun-*

dred in cubits, i. e. 100 cubits. Gen. viii. 5, בְּאַחַד לַחֹדֶשׁ, *on the first [day] of the month*. Comp. § 551.

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put before the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. vii. 11, בַּשְּׁבַעָה עָשָׂר יוֹם, *on the seventeenth day*; 1 Kings xvi. 10, בְּשָׁנָה עָשָׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 Kings xviii. 10, שֵׁשׁ שָׁנֹת, *the sixth year*, lit. the year of six; Gen. viii. 5, בְּאַחַד לַחֹדֶשׁ, *on the first [day] of the month*; Lev. xxiii. 32, בְּתִשְׁעָה לַחֹדֶשׁ, *on the ninth of the month*, etc., as in English. For the לְ here, comp. § 421. g.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. vii. 8, שְׁנֵי שָׁנִים, *two and two*, or *two by two*; Gen. vii. 3, שֶׁבַע שָׁבָעָה, *seven and seven*, or *by sevens*.

PRONOUNS.

Primitive pronouns.

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shows.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form thus repeated, is in any case required by the nature of the sentence. E. g.

(a) In the Nom.; which is frequent in the way of apposition to the

subject of a sentence. (b) In the Gen., as Ps. ix. 7, *אֲבַד זְכוֹרָם הַזֶּה*, *the memory of them of them has perished*, i. e. the very memory of them, etc. 1 Kings xxi. 19, 'the dogs shall lick *בְּמַתְּחָה בְּמַתְּחָה*, *the blood of thee even of thee.*' (c) In the Dat.; as Hag. i. 4, *הַזֶּה לָכֶם אֲתָם*, *is it a time for you yourselves?* (d) In the Acc.; as Gen. xxvii. 34, *בְּרַכְנִי אֲנִי בְּרַכְנִי*, *bless me even me.* (e) In the Abl.; as 1 Sam. xxv. 24, *בְּיָמֵי אֲנִי*, *with me even me [be] this evil.*

Note 1. The primitive pronoun is sometimes placed first; as Gen. xlix. 8, 'Judah *יִרְדָּה יִרְדָּה אֶחָיו*, *thee thee shall thy brethren praise.*

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. iv. 27, *וְלִשְׁתָּה יָלֵד בְּרַם הוּא*, *and to Seth even to him was born a son.*

§ 469. *Primitive pronouns used for the verb of existence.* When a personal pronoun is the *subject* of a sentence, it implies the verb of existence (הָיָה) along with or after it; the verb itself being usually omitted.

E. g. Gen. xlii. 11, *בְּרַבִּים אֲנִי צְדִיקִים*, *we [are] righteous*; Gen. xxix. 4, *מֵאַיִן אֲתָם*, *whence [are] ye?* Gen. iii. 10, *אֲנִי עָרִים*, *I [am] naked.*

Note. *Personal pronouns of the THIRD person, sometimes stand simply in the place of the verb of existence*; e. g. Gen. ix. 3, 'every thing which moves *הַיֵּשֶׁב חַיָּה*, *which is alive*;' Zech. i. 9, *מָה הַזֶּה אֵלֶּה*, *what are these?* Plainer still is the principle in such cases as follow; viz. Zeph. ii. 12, 'ye Cushites, victims of my sword *הַיֵּשֶׁב אֲנִי* *are ye*;' 2 Sam. vii. 28, *הָאֱלֹהִים אַתָּה אֵלֶּה* *thou art God*;' Ezra v. 11, 'the servants of God *אֲנִי חַמְצָה* (Chaldaic), *are we*,' answering to the Heb. *אֲנִי חַמְצָה*. In Syriac and Arabic, this use of the personal pronoun is very common. Still, in all these cases, the pronoun must be considered simply as the emphatic *self*, *selves*, and the verb of existence be supplied as usual.

§ 469 a. Primitive pronouns of the third person, viz. *הוּא*, *הִיא*, *הֵם*, *הֵן*, are very frequently employed as demonstrative pronouns.

E. g. *בַּיּוֹם הַהוּא*, *in that day*; *הַגּוֹיִם הָהֵם* *those nations*. Compare § 167. Note.

Suffix Pronouns.

§ 470. In general the pronouns suffixed to *verbs* are

in the Acc. case; those suffixed to *nouns* are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Jos. xv. 19, נָתַתָּנִי, *thou hast given to me*; Zech. vii. 5, הָצַמְתָּנִי אֲנִי, *have ye fasted FOR me FOR me*, i. e. on my account; Job x. 14, 'if I sin וְשָׁמַרְתָּנִי *then thou watchest it FOR me*, i. e. on my account; Prov. xiii. 20, שָׁחַרְוּ מוֹסֵר, *he seeks FOR him correction*; Ps. xciv. 20, יִדְבָּרְךָ, *is it bound to thee?* (b) They sometimes denote relations which are usually expressed by particles; as Is. lxxv. 5, קְדוֹשָׁתִיךָ, *I am more holy THAN THOU*; 1 Kings xxi. 10, וַיַּעֲדוּהָ, *and caused them to testify AGAINST him*; Ps. xlii. 5, אָנֹכִי, *I moved along WITH them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. cxv. 7, רַגְלֵיהֶם—יְדֵיהֶם, *they have hands—they have feet*, for יְדֵיהֶם לָהֶם, *hands are to them*, etc. (b) They express the sense of the preposition עַל; as Ex. xv. 7, קָמְיוֹ, *those who rise up AGAINST thee*, instead of the קָמְיָם עָלָיִךָ. So Ps. llii. 6, חֲגָגוֹ, *him who encampeth AGAINST thee*.

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as חֲמָסִי, *my violence*, i. e. that which I do; סִפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. li. 35, חֲמָסִי, *my violence*, i. e. that which is done upon me; Ex. xx. 20, יִיאָרְאוּ, *his fear*, i. e. which he inspires; Is. lvi. 7, תְּפִלָּתִי, *my prayer*, i. e. the prayer offered to me; Ps. lvi. 13, נִדְרֶיךָ, *thy vows*, i. e. vows made to thee; Is. xxi. 2, אֲנָחְתָהּ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. and § 552 seq.

Position of pronouns.

§ 473. (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed *after the second*.

E. g. Dan. ix. 24, עִיר קְדוֹשָׁה, *thy holy city*, lit. the city of thy holiness; Is. ii. 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. iii. 11, עֲלֵי יִי גִּבְוֹתָהּ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is apparently attached to the *first* noun.

E. g. Ps. lxxi. 7, בְּיָסוּדִי עֹזִי, *my strong refuge*, lit. my refuge of strength. Ezek. xvi. 27; Lev. vi. 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of the first noun mentally repeated before the second, or (more obviously still) by *apposition*.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. lxxxvii. 1, יְסֻדָּתִי בְּהַרְרֵי לְחָשׁ, *its foundation* [is] *in the holy mountain*, i. e. Zion's, as appears from ver. 2; Is. viii. 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see ver. 22; Ps. ix. 13, 'when he taketh vengeance for blood זָכַר אֹרְתָם, *he remembereth them*, i. e. the afflicted, as in the second part of the parallelism; Ps. lxxv. 10: lxxviii. 15: xviii. 15, comp. ver. 18; Job xxxvii. 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. xlv. 3, 'by thy hand thou didst drive out the nations, יָצָאתָ וְיָצָאתָ, *and didst plant THEM*,' i. e. the Israelites, as appears from ver. 2. So Ps. lxxxix. 16, comp. ver. 14: cv. 37; Gen. x. 12, where חֲנִיךְ probably refers to *Nineveh* in ver. 11.

Nouns used for pronouns.

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. xlv. 16, 'what shall we say to *my lord*?' i. e. to thee; 'lo, we are servants to *my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc., i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a *reflexive* sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נַפְשִׁי *soul*, most frequently; as Job ix. 21, לֹא אֶדְעָה נַפְשִׁי,

I know not myself; Ps. vii. 3, 'lest like a lion יִטְרֶה נַפְשִׁי, *he rend me*;' Ps. iii. 3, לִנְפָשִׁי, *to me*; Ps. xi. 1: xvi. 10: xxxv. 3; Amos i. 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*. (b) By פָּנִים *person*; as Prov. vii. 15, לִשְׂחֹר פְּנֵיךָ, *to seek thee*; Ezek. vi. 9, בְּהִתְלַחֲמָם, *they abhor themselves*, etc. (c) By לֵב *heart*; as Ex. ix. 14, לִבִּי, *thyself*; Ps. xvi. 9, לִבִּי, *I myself*, etc. (d) Occasionally by several other words; as Ps. vii. 6: xvi. 9, חַיִּים *life*, and שֹׁרֵץ *heart or soul*; Is. xxvi. 9, רוּחַ *spirit*; Ps. vi. 8, עֵין *eye*; Ps. xvi. 9, בָּשָׂר *flesh*; Ps. xvii. 14, בֶּטֶן *belly*; Ps. vi. 3, עֶצְמוֹ *bone*; 1 Sam. xx. 17, יָד *hand*, etc. The same usage prevails very extensively in Aramæan and Arabic; and, I may add, in our own language, i. e. How many *hands* does he employ?

Anomalies of pronouns.

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. xxi. 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God בְּרַחֲמוֹ gives HIM (sing.) into thine hand,' etc. Josh. ii. 4, 'and the woman took the two spies, וְהִתְצַפְּנוּ *and hid him*.' So Deut. xxviii. 48; Ps. v. 10; Mal. ii. 2; Jer. xxxi. 15; Ecc. x. 15; Is. v. 23, et sæpe passim.

Note. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender*. (1) The masc. is used for the feminine; as אִמְּךָ for אִמְּךָ, Ezek. xiii. 20. אִמְּךָ for אִמְּךָ, Ruth i. 22; Cant. vi. 8; Zach. v. 10. So the suff. כֶּם for כֶּן, Ruth i. 8, 11, 13. הֵם for הֵן, Ruth i. 19; Ex. i. 21; Is. iii. 16; Dan. viii. 9, 2; Ezek. i. 6, 7, 8 sæpe. כֶּן for כֶּן, Judg. xix. 24. הֵם for הֵן, 2 Kings xviii. 16; 2 Chr. xxix. 3. (2) The fem. for the masculine; as אִמְּךָ instead of אִמְּךָ, 2 Sam. iv. 6; Jer. l. 5. אִמְּךָ for אִמְּךָ, Deut. v. 24; Ezek. xxviii. 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job xiv. 19, סִפְדִּי יָדָי, where the antecedent of יָדָי is אִם plur. masc. Is. xxxv. 7, רִבְצָהּ [in] *the laier of her*, i. e. of the אִמֵּי, plur. masc.

Relative pronouns.

§ 477. The relative אֲשֶׁר (also וְהַ and וְהַ when used

as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative **אֲשֶׁר** is often joined in sense with other words, merely to give them a *relative* meaning; e. g.

(a) With nouns and pronouns; as Gen. xiii. 16, **אֲשֶׁר** . . . **אֶת־עָפָר**, *which dust*; **לֹו** **אֲשֶׁר**, *to whom*; **אֲשֶׁר** **אֵתָו**, *whom*; Deut. xxviii. 49, **אֲשֶׁר** **תִּדְבַּק רִיחַ**, *whose language*; Ps. i. 4, **אֲשֶׁר** **לִשְׁנוֹ**, *whose language*; Ps. i. 4, **אֲשֶׁר** **תִּדְבַּק רִיחַ**, *which the wind scatters*, etc. (b) With adverbs; as **אֲשֶׁר** **שָׁם**, *where*; **אֲשֶׁר** **מִשָּׁם**, *whence*, etc.

Note. The word **אֲשֶׁר** is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. xxi. 35, 'in the place [בּוֹ] **אֲשֶׁר** **נִבְרָאת**, *where thou wast created*; Ex. xxxii. 34, **אֶל־** [מָקוֹם] **אֲשֶׁר**, *to what [place]*; Is. xliii. 4, [מֵאֲשֶׁר] **אֲשֶׁר**, *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 553.

Note 2. **אֲשֶׁר** not only designates a relative sense, but often includes with it the sense of *these* or *those*; e. g. **אֲשֶׁר** **תָּאָר** **תּוֹשֶׁה** **אֲשֶׁר** **תָּאָר**, *those whom thou shalt curse*, Numb. xxii. 6; **אֲשֶׁר** **לְאֲשֶׁר**, *to those which*, etc.

VERBS.

Usual principles of concord.

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. xxxiii. 13, **וְמָרוּ כָּל־הַצֹּאֵן**, *then all the flock will die*; compare § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing. and proceeds with plur. verbs; e. g. Ex. i. 20: xxxiii. 4; Is. ii. 20; Ps. xiv. 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masculine, or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. xvii. 10, 'and Moses and Aaron and Hur **עָלוּ** *ascended*;'

Ps. lxxxv. 11, **הַסֶּדְרוֹת נִפְגְּשׁוּ**, *mercy and truth are met together* ; Gen. viii. 22, etc.

Note. Exceptions. Cases occur rarely, where a verb sing. is used after several Nominatives ; e. g. Ex. xxi. 4, **וְהָאִשָּׁה וְיֶלְדֶיהָ יִהְיֶה**, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (**יְהִי**), this verb often agrees with the latter.

E. g. Gen. xxvii. 39, **בְּמִשְׁכְּנֵי הָאָרֶץ יִהְיֶה מוֹשְׁבָהָ**, *rich countries shall be thine abode* ; Gen. xxxi. 8 ; Lev. xxv. 33 ; Ezek. xxxv. 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

I. As to number.

§ 484. The *pluralis excellentiæ* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. i. 1, **בָּרָא אֱלֹהִים**, *God created* ; Ex. xxi. 29, **בָּעֲלֹיו יָמָת**, *his owner shall be put to death*. But in a few cases the *pluralis excellentiæ* takes a verb in the plural ; e. g. Gen. xx. 13 : xxxi. 53 : xxxv. 7 ; Ex. xxxii. 4, 8 ; 2 Sam. vii. 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them*.

E. g. Ezek. xxvi. 2, **נִשְׁבְּרָה דְלָתוֹת**, *broken is [are] the gates* ; Joel i. 20, **בְּהִמּוֹת תִּעָרֵב**, *the beasts cry [cries]* ; Gen. xlix. 22 ; Jer. iv. 14 : xlviii. 41 : li. 29, 56 ; Ps. cxix. 98 : lxxxvii. 3 ; Job xxvii. 20, etc.

§ 486. *Vice versâ*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. i. 10, **בִּיִּתְקַרְאָה מִלְחָמָה**, *when there shall happen war* ; Judg. v. 26 ; Job xvii. 16 ; Is. xxviii. 3 ; Obad. xiii.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

* *Note.* This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

E. g. Ex. xxxi. 14, מְחַלְלֵי יוֹמָת, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. xxvii. 16: iii. 18: xxviii. 1; Gen. xlvii. 3; Ex. xxxi. 14.

§ 489. When the verb *precedes* a plural Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. i. 2, וַיְהִי לִפְנֵי הַיָּלְדִים, *and there was to Peninnah children*, i. e. Peninnah had children; Is. xiii. 22, וְנָקַח אֲרָיִם, *the jackals shall howl*; Deut. v. 7; Judg. xiii. 12; 2 Sam. xxi. 6; Ps. cxxiv. 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally even when the verb *follows* a plur. Nom.; as Ecc. ii. 7, בָּנֵי בֵיתִי הָיָה לִי, *there were slaves to me*, i. e. I had slaves; Gen. xlv. 22, 'these were the sons of Rachel וְאֵשֶׁר יָלְדָה לְיַעֲקֹב *which were* [lit. was] *born to Jacob*;' Gen. xxxv. 26; Dan. ix. 24; Is. lxiv. 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. i. 14, וַיְהִי מְאֹרֹת, *let there be lights*, . . . וַיִּזְרִי and *let them be for signs*, etc. Numb. ix. 6; Ezek. xiv. 1; Esth. ix. 23.

II. As to gender.

§ 490. Feminine Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. xxv. 27, הַבִּיָּאָה שָׁפְחָתִי, *thine handmaid brought*; 1 Chr. ii. 48, פִּיִּלְגֶשֶׁת יָלְדָה, *the concubine bore*; Judg. xxi. 21, וַיֵּצְאוּ בָנוֹת, *if the daughters go out*; Ruth i. 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done to the dead*;' Is. lvii. 8, וַתַּבְרֵת־לִךְ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. ii. 8: xi. 32; 1 Kings xxii. 36; Ecc. vii. 7: xii. 5; Jer. iii. 5; Cant. iii. 5: v. 8: viii. 4; 2 Kings iii. 26; Gen. xv. 17.

Note. In a *very few* cases, a masc. Nominative singular is united to a verb fem.; e. g. Ecc. vii. 27, אֲמָרָה חֲהֵלֶת, *saith the Preacher*, where the verb follows the grammatical *form* of the Nom. rather than the *sense* of it; Judg. xi. 39, וַתִּהְיֶה־עֲדָה, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same* construction.

E. g. Is. xxxiii. 9, וְכָל אֲמֶלֶךְ אֶרֶץ מֵתָה, *the land mourns and is withered*; xiv. 9; Job xx. 26; Lev. iii. 1: v. 1, etc.

Note. There are more nouns of the *common* gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other; comp. § 480.

E. g. Ex. v. 16, וְהָעָם עָשָׂה עֲוֹן, *thy people have sinned*. So the name of a nation, as Ps. cxiv. 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations, countries, and towns*, are of the masc. gender, when they are used to denote the *inhabitants*; but they are fem., when they only designate *place*; comp. § 320. Note 1.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. xxvii. 9, שֶׁמֶן וְהַמִּטְרָה יַשְׂמְחוּ לֵב, *ointment and perfume make [makes] glad the heart*; Hos. ix. 2, etc.

(b) With the nearest noun; as Numb. xii. 1, וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Numb. xx. 11, וַתִּשְׁתַּה הָעֵדָה וּבְעִירָם, *and the multitude and their cattle drank*; Gen. vii. 7; 1 Kings xvii. 15; Esth. ix. 29; 2 Sam. iii. 22. Comp. § 481.

For the *general* rule respecting the composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. xxi. 32: xxiv. 61; xxxi. 14; xxxiii. 7. Comp. § 489. *Note*; § 430.

III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. ii. 33, 'all מִרְבִּית *the increase* of thy house יָמִיתוּ, *shall die*;' Jer. xlv. 12, שְׂאִירֵיהֶם 'the remainder of Judah who שָׂמוּ *set* their faces;' Zeph. ii. 9; Gen. xlviii. 6. This is *constructio ad sensum*, § 449. b. *Note* *.

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versâ*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job xlii. 15, לֹא נִמְצְאוּ נָשִׁים יְפֹתֹת, *there were* [was] *not found women so beautiful*; Jer. xlviii. 15, עָרֶיהָ עָרִיחוּ עָלֶיהָ, *her towns ascended in the flames*; Ex. xiii. 7; 1 Kings xi. 3; Is. xvii. 6; Mic. ii. 6; Hab. iii. 17; Ps. lvii. 2: lxxxvii. 3; Job xxii. 9. Comp. § 489. § 490. (b) לֹא תִמְעַד אַשְׁרֵיוֹ, *his steps totter* [totters] *not*; Job xiv. 19, תִּשְׁטַף סִפְיָהּ, *its floods overflow* [overflows]; also when the verb follows, as Jer. xlix. 24, תִּקְחֶנּוּהָ הַדְּבָלִים, *distresses take* [takes] *hold on her*.

§ 496. *Peculiar Anomaly*. When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. xix. 9, 'and Joab saw that הָיְתָה פָּנָיו מִלְחָמָה, *the front of the battle was* against him;' where the verb agrees with מִלְחָמָה. Is. xxii. 7, מִבְּחֹר עֲמֻנָתְךָ מָלְאִי, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with עֲמֻנָתְךָ. So Job xxix. 10: xxxviii. 21; Is. ii. 11; Jer. x. 21, etc.

Note. The solution of this seems to be the intimate connection or oneness of two nouns in regimen; § 332.

§ 497. *Anomalies as to the Dual*. We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. xvii. 12, וַיְהִי יָדָיו, *his hands* [was] *were*, Josh. viii. 20; Mic. iv. 11. So 1 Sam. iv. 15, וַיְעִיּוּ קָדְחוֹ, *and his eyes* [was] *were dim*; Deut. xxvii. 7, *Kethibh*.

Note. For anomalies of the like character with these in §§ 484—496, in regard to *pronouns*, see § 476.

Impersonal verbs.

§ 498. These are made in Hebrew by the 3rd pers. masc. or fem. sing. of either the Præt. or Fut. tense; and sometimes by the Inf. mood.

E. g. וַיְהִי, *and it happened*; מַר לִי, *it is bitter to me*; יָנִיחַ לִי, *I am quiet*, lit. it is quiet to me; וַיִּנָּצַר לוֹ or צָר לוֹ, *it was grievous to him*; 1 Sam. xxx. 6, וַיִּנָּצַר לְדָוִד, *and it was grievous to David*; Job iv. 5, 'but now תָּבוֹא אֵלַיָּךְ, *it comes upon thee*;' Ps. xviii. 7, Inf. בָּצַר לִי, *when it was ill with me*. In Gen. iv. 26, חִדְּחַל (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ:

E. g. בָּצַר לִי *it is grievous to me*, i. e. I am grieved; בָּצַר לִי, *when it was ill to or with me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. xi. 9, קָרָא [one] *called*; Gen. xlviii. 1, וַיֹּאמֶר, and [one] *told*; 1 Sam. xxvi. 20, יָרִידָה [one] *pursues*; xvi. 23; Is. ix. 5: lxiv. 3, 'from everlasting לֹא שָׁמְעוּ [they] *have not heard*; xlvii. 1, לֹא יִקְרָא לָךְ, [they] *shall not call thee*; etc. Dan. i. 12; Hosea ii. 9. This construction answers to the use of *on*, *tout le monde*, etc., in French, or to the Greek λέγουσι, etc. It is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed by אִישׁ, אֶחָד, etc.; and sometimes the act. Part. of the verb is employed as the Nom., as Is. xvi. 10, יִדְרֹךְ חִדְרֹךְ, *the treader shall tread*, i. e. one shall tread; Is. xxviii. 4, יִרְאֶה חִרְאֶה, *the seer sees*, i. e. one sees; 2 Sam. xvii. 9; Deut. xxii. 8. So plur., Jer. xxxi. 5, קִטְּעוּ חֲלָמְעִים, *the planters shall plant*; i. e. one shall plant; Nah. ii. 3.

Note 2. The 3rd pers. plural, or a Part. plural used as a verb, is often to be rendered *passively* in such cases; as Job xxxiv. 20, יִסִּיר אֶבְיִיר, *the mighty one is removed*, lit. they remove the mighty one; Prov. ix. 11, 'for by me יִרְבּוּ are increased [lit. they increase] thy days, and years יִסִּפוּ are added [lit. they add] to thee;' Gen. xxxix. 22, 'all which עָשׂוּם was done there,' lit. they did or were doing there. Job iv. 19: vii. 3: xvii. 12: xix. 26: xxxii. 15. Comp. Luke xii. 20, ἡ ψυχὴ σου ἀπαιτεῖται, *thy soul do they require*, i. e. thy soul shall be required; xvi. 9, *that when ye die δεξερται, ye may be received*, lit. they may receive you.

(b) Occasionally the *second* person of the verb is employed in a similar way; e. g. Is. vii. 24, לֹא תָבוֹא שָׁמָּה, *one shall not come there*,

lit. thou shalt not come; Job xviii. 4; Lev. ii. 4. Also in the common phrase with the Inf., *וְעַד בֹּאֲתָּא* *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Præter and Future forms can be used indifferently, in a great many cases, to express the same idea. Both of them may be made *Aorists* by prefixing Vav, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Præter is to express *past* time of some shade or other; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. *The Præter tense* of verbs is used to designate the meaning of various tenses.

• (a) For the Perfect tense, which is its appropriate use; e. g. Gen. iii. 13, 'what is this which *עָשִׂיתָ*, thou hast done?' iii. 11, 'who *קִנְיָה* has told thee?' iii. 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. ii. 2, 'God finished the work *עָשָׂה*, he had made;' ii. 5, 'Jehovah *לֹא הִמְטִיר*, had not caused it to rain.'

(c) For the past tense of narration or historic tense; e. g. Gen. i. 1, 'God *בָּרָא* created;' i. 2, 'the earth *הָיְתָה* was;' xxix. 17, 'Rachel *יְפִת־הַמֶּלֶךְ הָיְתָה*, was beautiful in appearance.'

The Fut. with Vav conversive commonly follows the Præter, in the ~~same~~ sentence or in a succeeding one, in order to avoid repeating the Præter. This exchange of forms of tenses is common, where a subsequent narration is connected with a preceding one. Comp. Gen. iv. 2—5; 1 Sam. vii. 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as *גָּדֹל* he is great, *חָכָם* he is wise, etc. (2) When the object of the verb is to express a *state of acting*; as Ps. cxix. 28, 'my soul *הִלָּחַד* weeps for trouble;' cxix. 30, 'the way of truth *בְּחַרְתִּי* I choose;' Is. i. 15, 'your hands *מְלֵאִי* are full of blood.' (3) In general propositions designating action at *any* time; as Ps. i. 1, 'blessed is the man who *לֹא הִלְכָה* walketh not—*לֹא דָרָה* treadeth not—*לֹא יֵשֵׁב* sitteth not; and often so. The Fut. is employed in the same way.

(e) For the Fut. tense; (1) In prophecies, protestations, and assur-

ances; as Is. ix. 1, 'the people who have walked in darkness רָאִי (see) shall see a great light;' Is. ii. 2, וְהָיָה וְיָבֹאוּ and it shall come to pass; ii. 3, 4, 11, 17, 19, et sæpe. (2) When a fut. form (with a future meaning) precedes the Præter in the same construction; as Is. i. 30, 31, וְהָיָה יְהוָה כְּעֵץ וְהָיָה הָאִישׁ כְּאֵילָן ye shall be as an oak—וְהָיָה הָאִישׁ כְּעֵץ וְהָיָה הָאִישׁ כְּעֵץ and the mighty man shall be, etc.; iii. 25, 28, 'thy men יִפְּלוּ shall fall by the sword—and her gates יִבְכּוּ shall mourn and lament;' and so often.

Note 1. The conjunction Vav in such cases may precede the verb itself, as in e. 2; or precede the Nom. when this stands before the verb, e. g. Job xix. 27, 'I shall see רָאִי וְעֵינַי and my eyes shall behold,' where רָאִי is made Fut. in sense by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Præter still designates the sense of a Future.

Note 2. Any word expressive of Future time and standing in connection with any construction, requires the Præter that follows (with a Vav prefixed) to be rendered as a Future, e. g. 1 Sam. ii. 31, 'behold the days בָּרָאִים are coming, וְנִכְרַעְתִּי when I will cut off,' etc. So with an Inf.; as Deut. iv. 30, וְהָיָה לְךָ בְּצָרָה when thou shalt be troubled, וְהָיָה וְהָיָה and [these things] shall overtake thee; Gen. ii. 5. So also, Ex. xvii. 4, מַעַט עוֹד מְעַט yet a little time, וְיִסְּקֶלְנִי and they will stone me; Ex. xvi. 1, 'at evening וְיָדְעֶהְם ye shall know.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Præter. is connected with it by Vav; as Gen. vi. 21, לֵךְ וְקַח take for thyself, וְקַח וְקַח and collect; comp. above in e. 2. (2) Sometimes when Vav is prefixed without a preceding Imp.; as Gen. xxxiii. 10, 'if I have found favour in thine eyes, וְלָקַחְתָּ then take, etc. Ruth iii. 9; Gen. xlvii. 23; Deut. xxix. 7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. e. g. (1) For the Present; as Gen. iii. 22, פָּרַשׁ יָדוֹ lest he put forth his hand, וְלָקַח and [lest he] take, וְאָכַל and [lest he] eat, etc. (2) For the Imperf.; as Is. i. 9, הָיִינוּ כְּסוּדוֹם we should be as Sodom, וְהָיִינוּ כְּגוֹמֹרְרָה we should be like Gomorrha: Gen. xiii. 13, וְהָיָה וְהָיָה should one hurry them—then they would die; Ruth i. 12; Judg. viii. 19. (3) For the Pluperf.; as Is. i. 9, 'unless Jehovah הָיִינוּ had left us a remnant,' etc. 2 Kings xiii. 19, 'then הָיִינוּ thou wouldst have smitten the Syrians.' Job x. 19; Numb. xxii. 33. (4) For the Futurum exactum or Fut. perfect, as it is named; as Ruth ii. 21, וְעָדָה וְעָדָה until they shall have finished; iii. 18; Is. iv. 4; Gen. xxiv. 19.

§ 504. The Future tense of verbs is used with a variety of meaning; viz.

(a) To indicate future time; which is its *appropriate* use.

(b) For the present tense; e. g. *לֹא יָדָע*, *I know not*; *לֹא אֵיכָל*, *I cannot*; *מֵאֵינָן תָּבוֹא*, *whence comest thou?* *מִדָּבָרְךָ תִּבְקֶשׁ*, *what seekest thou?* Also in general propositions; as 'a wise son *יְשִׁמְחֵהוּ* makes gladd his father.' Such a case of the Fut. is very common, and agrees with the common use in Arabic.

(c) To designate *past* time; e. g. (1) Often when preceded by particles that indicate *past* time. (a) By *כֵּן* then; as Jos. x. 12, *כֵּן דִּבֶּר*, *then spake he*. (b) By *עַד*, not yet; as Gen. ii. 5, *וְהָאָדָם עַד הָיָה*, *was not yet, or before it was*. But sometimes the sense is *future* after these particles; as Ex. xii. 48; Job x. 21. (2) Sometimes (not very frequently) it indicates the *past* time of narration, i. e. it is employed as the *historic* tense; e. g. Gen. ii. 6, 'and a mist *יָעָלָה* went up,' etc.; ii. 10, 'and thence *נִפְרְדָה* it was divided,' etc.; ii. 25, *וְלֹא יָתְבוּשָׁשׁוּ*, *and they were not ashamed*. [Is this occasioned by the Vav which precedes?] Comp. § 503. c. 2. Note 1.

(d) With Vav *conversive* the Fut. forms a common historic tense.

Note. Vav does not always stand before the verb itself in such cases, but may stand before some word intimately connected with it; e. g. Gen. ii. 10, *וּנְחָשׁ יָפְרָד*, *and thence it was divided*.

(e) Without such Vav it is sometimes employed to denote *habitual* or *continued* action; 1 Kings v. 25, 'thus much Solomon, *נָתַן* gave to Hiram yearly;' Job i. 5, 'thus *עָשָׂה* did Job continually;' 2 Sam. xii. 31; 2 Chr. xxv. 14.

(f) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. i. 26, *נַעֲשֶׂה אָדָם* *let us make man*; i. 3, *וְהָיָה אִיִּר* *let there be light*, etc. Where excitement, urging, entreaty, etc., is to be expressed, the parag. Fut. is usually employed; as *וְהִתְלַחֵץ*, *let me rejoice now*; *וְהִתְרַחֵץ*, *let me arise now*. (3) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. xx. 15, *לֹא תִגְנוֹב*, *steal not*, lit. thou shalt not steal.

(g) For the Optative; especially when the particle *כִּי* is subjoined; e. g. Ps. vii. 10, *יָגֵר־כִּי* *O that it might come to an end!* Cant. vii. 9, *יְהִי־כֵן* *O may they be!* 1 Kings xvii. 21; Is. xix. 12: xlvi. 13. For the Optative use of the parag. and apoc. Fut., see 203, seq.

(h) For the Subjunctive; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after *אֲשֶׁר* *that*, *בְּעֵבֶר* *that*, *י* *that*, *יְהִי* *that*, *לֵ* *that*, *לִמְעַן* *in order that*, *אֵל* *that not*, *בִּל* *that not*,

לֹא *that not*. Yet the Fut. often follows particles such as the above, when a Subj. sense is not required but a Future one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries *may, can, must, might, could, should, would*, etc. E. g. Gen. iii. 2, נֹאכַל, *we may eat*; xxx. 31, מָה אֶתֶּרְךָ אֶתֶּן, *what must [shall] I give thee?* Judg. xiv. 16, וְלֹא אֶתֶּן, *and should I tell thee?* Prov. xx. 9, מִי יֹאמַר, *who can [will] say?* So Job x. 18, אֶמָּוֶת, *I should have died*; Gen. xxxi. 37, וְשָׁלַחְתִּיךָ, *that I might take my leave of thee*; xxviii. 8, 'until that all יִקָּבְצוּ, *shall have been gathered*; comp. § 503. g. 4.

(j) The Fut. with Vav conversive (which commonly indicates *past time*), is sometimes used as a proper Future, the Vav being rendered merely as a *conjunction*; e. g. Is. ix. 5, 'to us a son shall be given, and the government יִתֵּן *shall be upon his shoulder*,' etc. Is. ix. 10, 13, 15, 17: li. 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the Present Indic.; as 2 Sam. xix. 2, 'behold the king weeps וַיִּתְּנֵם *and mourns*; Ps. cii. 5, 'וַיִּשָּׁבֵר, *and is dried up*. (2) For the present Subj.; as Jos. ix. 21, 'let them live, וַיִּחְיֶי, *and let them be or may they be*,' etc. Job xiv. 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

Note. In respect to the *forms*, etc., of the Fut., comp. § 203, seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other, and often they are used almost indiscriminately; comp. § 504. f. § 201. The Imp., besides its *proper* sense, is employed for the Future; viz.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. xlii. 18, עֲשֵׂה וְחַיִּי, *do this and live*, i. e. do this and ye shall live; Prov. iii. 3, 4, 7: iv. 4: vii. 2: ix. 6; Is. viii. 9: xxxvi. 16: xlv. 22: lv. 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (1) Sometimes when it stands *before* the Fut.; as Is. xlv. 11, וְשָׁאַלְתִּיךָ *will ye inquire of me—and יִפְתָּךְ *will ye prescribe to me?* vi. 9. (2) When it stands *after* the Fut.; as Gen. xlv. 18, וְאֶתֶּן לְךָ *and I will give you . . . וְאֶכְלֶיךָ *and ye shall eat*, lit. eat ye. Gen. xx. 7; Is. liv. 14; Ruth i. 9.**

Use of composite verbs.

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun or pronoun which follows them.

Note. Different prepositions are used in order to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramean, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away, put on, put off, put out*, etc.

E. g. נָפַל *to fall*; עָלַי *to fall over to, to fall away*; מִן *to leave, to depart from*; לְפָנַי *to fall down before any one*. קָרָא *to call*; קָרָא *to call to, to invoke*; לְ *to name*. שָׁאַל *to ask with an Acc. of the person*; דָּמַד *to demand, with an Acc. of the thing demanded*; שָׁאַל *to consult any one*.

§ 507. No definite rules can be made out for the very various usage of prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases; viz.

(a) The preposition לְ is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove*, etc.; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch*, etc.

(b) The preposition אֶל is often put after verbs signifying *to make, to attain to, to become any thing*; as 2 Sam. vii. 14, 'I will be to him אֶל־אָבִי, *for a father* [a father], and he shall be to me לְבֵן, *for a son* [a son]; 1 Sam. iv. 9, לְאִנָּשִׁים, *be ye for men*, i. e. be men, act courageously; Gen. ii. 22, 'and Jehovah made the אִשָּׁה *for a woman*, i. e. a woman. The later Hebrew makes more frequent use of לְ in this way, than the early; e. g. Jon. iv. 6, comp. Ex. xii. 27.

Note. This is the habitual construction after the verb הָיָה signifying *to become*; e. g. Gen. ii. 7, וַיְהִי לְנֶפֶשׁ חַיָּה, *and he became an animated being*.

(c) The particles אֶל, מִן, בֵּין, בְּעֵד, מִחֲרִי, לְפָנַי, etc., are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them: e. g. בָּכָה *to weep*, and *to bemoan*; הָלַךְ *to go*, and *to pass through*, Gen. ii. 14; יָשָׁב *to dwell*, and *to inhabit*; Ps. xxii. 4, זָמַר *to sing*, and *to celebrate with praise*; so רָגַל, שָׁיר, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּשֹׂרָה *to bring good tidings to any one*, מָרָד *to be refractory AGAINST any one*, פָּרַע *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off* and *on*, of *ornamenting*; of *plenty* and *want*; of *dwelling in* or *among*; of *going out*, *coming in*, *coming upon*, *happening to*, etc. Verbs of *overflowing*, *overspreading*, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. iii. 8, 'a land which יִדְבֹּשׁ חֶלֶב זֶבֶת *overflows with milk and honey*; Joel iv. 18; Jer. ix. 17; Lam. iii. 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. חָגַג *to celebrate a feast*; הִצִּיד *to propose an enigma*, etc. Comp. the English, *to run a race*, *to fight a fight*, etc. Gen. xxvii. 34; Neh. ii. 10; Ps. xxv. 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. viii. 16, מָלְאוּ אֶת־הָאָרֶץ חֲמָס, *they filled [caused to be full] the earth with violence*; Gen. xli. 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ, *and he clothed him with [caused him to put on] garments of fine linen*, etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify *to anoint*, *to sow*, *to plant*, *to stone*, i. e. cover with stones, *to nourish*, *to furnish*, *to rob*, *to do good or evil to any one*, *to call or name*, *to command*, *to convert any thing into another*, as Job xxviii. 2, יַצִּיק נְחוֹשֶׁה אֶבֶן, *stone he fuses into brass*; Gen. ii. 7, 'God made man מִן־הָאֲדָמָה עָפָר *with dust [out of dust] from the earth*, where עָפָר is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ,

מן, על, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition implied before the second noun in the Accusative, if the reader chooses this ancient method of construction.

Passive Verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. lxxx. 11, כָּפַר הָרִים צֶלֶה, *the mountains were covered with the shadow of it.* Ex. xxv. 40: xxviii. 11.

Note. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e. g. Job vii. 3, הִנְחַלְתִּי יָרַחַי שָׁוָה, *I have inherited months of vanity*, where the verb is in Hophal; Ex. xx. 5; Deut. xiii. 3.

Infinitive absolute.

§ 514. (1) This is usually put *before* a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. xxiii. 22, עָלָם יַעֲרֹם הוּא, *very subtilely will he deal*; xx. 6, נִשְׁאַל נִשְׁאַל, *he has urgently requested*; Amos ix. 8, לֹא הִשְׁמִיד אֶשְׁמִיד, *I will not utterly destroy.* Gen. xxxi. 30: xliii. 3, 7, הֲיָדוּעַ גִּדַּע, *could we indeed know?* xxxvii. 8, הֲמִלֵּךְ הֲמִלֵּךְ, *shalt thou indeed reign?*

(b) It denotes assurance, certainty; as Gen. ii. 17, מוֹת תָּמוּת, *thou shalt surely die*; iii. 4: xxxvii. 33, טָרַף טָרַף, *he is surely torn in pieces*; Judg. xv. 2, אָמַרְתִּי אָמַר, *surely I thought, or said.*

(c) In general it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the *intensive* particles of the Greek, German, etc., cannot be well expressed in a translation.

(2) Put *after* a finite tense, it marks *continued* action.

E. g. 2 Sam. xv. 30, עָלוּ עָלוּ וַיִּבְכוּ, *they went up continually weeping*; Gen. viii. 7, וַיֵּצֵא וַיָּשׁוּב, *and it continued going and returning*; Gen. xix. 9, 'he is continually acting the part of a judge.'

Is. vi. 9; Jer. xxiii. 17; 1 Sam. vi. 12; 1 Kings xx. 37; 2 Sam. iii. 24: xxvi. 5. In such cases a participle is sometimes used as a second Inf., 2 Sam. xvi. 5: or a noun, Is. xxix. 14.

N. B. Although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position which do not appear to differ from the cases under No. 1; e. g. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; Dan. xi. 10, 13.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job vi. 1, יִשְׁקֹל וְיִשְׁקָל, with Inf. abs. in Kal and finite verb in Niph'al; Ezek. xvi. 4, לֹא תִחַלְתִּי לֹא תִחַלְתִּי, Inf. in Hoph'al and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. xxviii. 28, יִדְרֹשׁ וְיִדְרֹשׁ, *he will thoroughly thresh him*, roots יִדְרֹשׁ and דָּרַשׁ, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הֵיטִיב *bene faciendo*, for *bene*; 1 Sam. iii. 12, הִחַל וְכָלָה, *incipiendo et finiendo*, i. e. *utterly*.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. lx. 14, שָׁחוּךְ *incurvando*, for שָׁחוּךְ; Hab. ii. 10, קִצְוִית for קִצְוִי. (b) With a finite verb; as Num. xxiii. 25, לֹא תִקְרָא, *thou shalt not curse at all*, for קָרַב; Ruth ii. 16, שָׁלֵחַ, for שָׁלַח; Ps. l. 21, הֵייוֹתִי אֶחָדָה for הֵיוֹתִי, etc. Instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb; and this for any mood, tense, or person.

E. g. Deut. v. 12, שָׁמֹר simply, instead of תִּשְׁמָרֶנָּה, as it is in Deut. vi. 17; Ex. xx. 8, זָכַר תִּזְכֹּר for זָכַר, as in Deut. vii. 18; Job xl. 2, הָרִבָּה *an contendendo*? for הָרִבָּה, as in Judg. xi. 25. So Dan. ix. 5, מָרַדְנִי וְנִסְוִי, *we have rebelled and apostatized*; Est. ix. 6; Jer. xiv. 5; Gen. xli. 43; Judg. vii. 19; Ecc. viii. 9: ix. 11; Ezek. i. 14, 'the living creatures רָצוּ וְשָׁבוּ *ran and returned*'; Ecc. iv. 2; Jer. xxxii. 44, 'fields shall they buy, וְכָתוּב *and they shall write bills of sale*, וְחָתְמוּ וְיִתְּנוּ עֵד *and they shall seal them—and take witnesses*,' Numb. xv. 36; Deut. xiv. 21; Is. v. 5; Ezek. xi. 7, 'you תִּבְרָא *will I bring out*,' etc. 1 Kings xxii. 30; 2 Chr. xviii. 29.

For the Imper.; Deut. v. 12, שְׁמֹר keep; i. 16; Jer. ii. 2, חֲלוּךְ go; xiii. 1, etc; Numb. xxv. 17. See the first examples above.

Note. The Inf. abs. is in some cases to be translated in a *passive* sense: as Prov. xii. 7, 'the wicked חֲפוּיךְ, are to be destroyed.' This is elliptical; the full phrase would be חֲפוּיךְ יִחָפֵּךְ. So חֲזָקֶךָ, Prov. xv. 22.

§ 518. The Inf. abs. is also employed in an *energetic sense*, as a kind of *nomen actionis*, or to denote the *practice* of doing any thing.

E. g. חָרַשׁ וְרָצַח וְנָבַח פְּרָצָה, cursing, and dissembling, and murdering, and stealing, break out, Hos. iv. 2; Is. xxi. 5: lix. 4; Jer. vii. 9: xxiii. 14: viii. 15; 2 Kings iv. 43: Prov. xii. 7; Ps. xxii. 9.

Note. As the Inf. abs. has generally an *intensive* sense, whether employed with a finite verb or standing alone, it may be called the *energetic* form of verba. The usage adverted to in § 517, § 518, shows that the Heb. language possesses a most striking power of brevity and energy.

§ 518 a. The Inf. abs. is sometimes employed simply as a verbal noun in the Acc. after an active verb.

E. g. Is. xlii. 24, לֹא אָבִי חֲלוּךְ, they would not go. Is. vii. 15, לְדַעְתּוֹ מָאוֹס, until he know how to refuse. Jer. ix. 4.

Infinitive construct.

§ 519. The Inf. const., being a sort of verbal noun, is used like one in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. ii. 18, הָיִיתָ חֲאָדָם, 'the being of the man alone is not good'; xxix. 19, הָיִיתָ (Inf. of הָיָה) 'my giving is good'; xi. 6: xxx. 15. (b) In the Gen.; e. g. Gen. xxix. 7, עֵת הַתְּאֶסֶף, the time of collecting; ii. 4, יְמֵי עֲשׂוֹת, in the day of making, Num. ix. 15; Ps. cxxviii. 2, et passim. (c) In the Dat.; e. g. Num. vii. 5, לְחַיֵּי, and let them be for serving, i. e. let them serve. viii. 11; Ezek. xxx. 16, לְחַבְּרָהּ, it shall be for being pierced through, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 Kings iii. 7, 'I knew not הֹלֵךְ וְבָא, the going out or coming in;' Jer. v. 3;

Gen. xxi. 6. The Acc. here commonly has ל before it; as Gen. xi. 8; Ex. ii. 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. xxxix. 2, 'I will guard my way מִן־חַטֹּאת from sinning.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With ב; as Gen. ii. 4, בְּהִבְרָאָה, *when they were created*, lit. in the being created of them; Ex. xvi. 7, בְּשָׁמְעוֹ *because he heard*; Is. i. 15. (b) With ל; as Gen. xlv. 30, לְבָאִי, *when I come*; xxxix. 18, לְהִרְיִמִּי, *when I lifted up*. (c) With ל; Gen. ii. 3, לַעֲשׂוֹת, *when he made it*; Is. vii. 15, לְדַעְתּוֹ, *until he know*; 1 Kings xvi. 7, 'to provoke him by his doings, לְחַיִּית, *in that he was, or in respect to his being*. In like manner, with מִן, עַד, עַל, לְמַעַן, מִתְחַר, מִנְחָר, etc.

Note. The preposition מִן has often a *negative sense* in such cases; e. g. Gen. xxvii. 1, 'his eyes were dim מִן־רְאוּת, *so that he could not see*,' lit. from seeing; xvi. 2; Ex. xiv. 5. For מִן before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with ל, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. ii. 5, 'and there was no man לַעֲבֹד, *to till the ground*;' ver. 10, 'and a river went out from Eden לְהַשְׁקוֹת, *to water the ground*;' xi. 6, 'all which they may purpose לַעֲשׂוֹת *to do*,' etc. When לְ (not) comes before an Inf., the ל is put before it; as Gen. iii. 11, 'which I commanded thee לֹא־לֵאמֹר *not to eat*;' i. e. the Inf. is used as a noun in regimen with לְ.

§ 523. The Inf. const. with ל, and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis expressing the meaning of several forms of the finite verb, viz.

(a) Of the Præter; as 2 Chr. xxvi. 5, וַיֵּחָי לְרֹשֶׁת אֱלֹהִים, *and he sought God*, lit. and he was for seeking God; Gen. xv. 12, 'the sun הָיָה לְבֹאֵת וַיֵּחָי *was about to go down*,' lit. was for going down; 2 Chr. xi. 22; Ezra iii. 12.

(b) Of the Present; as Is. xlv. 14, לְכַרְתִּלּוֹ [וַיִּחַר], *he hews down*

for himself, lit. [he is] for hewing down. Prov. xix. 8, 'he that is wise, לְמַצֵּא טוֹב [יְהִי], *findeth prosperity*,' lit. is for finding; Is. xxi. 1.

(c) Of the Future; as Is. xxxviii. 20, יְהוָה יִהְיֶה לִּי הוֹשִׁיעַי, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. xxv. 14, 'Jehovah יְהוָה יִהְיֶה לָנוּ הוֹדִיעַם, *will teach them*,' lit. will be for the teaching of them; xlix. 15 : lxii. 10; Ecc. iii. 14. So Ps. ci. 8, 'soon תִּמְצִית will I destroy the wicked of the land, לְחַכְרִית I will cut off,' etc.

(d) Of the Passive; as Jos. ii. 5, 'and it came to pass חָשַׁעַר לִסְגֹּר when the gate was to be shut,' lit. at the shutting of the gate; Deut. xxxi. 17, וְהָיָה לְאֹכַל, *and they shall be devoured*, lit. and it shall be for devouring; Is. vi. 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall, can, must*, etc.; as 2 Kings iv. 13, מָה [יְהִי] לַעֲשׂוֹת, *what [is] to be done for thee?* 2 Chron. xix. 2, הֲלֹרָשָׁע [יְהִי] לְעֹזֵר, *should one help the wicked?* Judg. i. 19, לֹא [יְהִי] לְחֹרֵשׁ, *he could not dispossess them*; Hos. ix. 13; Amos vi. 10; 2 Chr. xx. 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

Note. The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. xxii. 13, חָרֵג בָּקָר וְשָׂחַט צֹאן וְאָכַל בָּשָׂר, *cædendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. xiii. 20, בַּעֲלֹת הַלֶּהָב, *in the mounting up of the flame*, i. e. when the flame mounted up; 1 Sam. xxiii. 6, בְּבִרְחַי אֲבִיָּתָר, *in the flying of Abiathar*, i. e. when Abiathar fled; Ps. lxvi. 10. Here also belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. construct, it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. ii. 4, בַּיּוֹם עָשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם, *in the day of Jeho-*

vah's making the earth and the heavens, i. e. in the day when Jehovah made, etc. 1 Kings xiii. 4, כְּשֶׁמַּע הַמֶּלֶךְ אֶת־דְּבַר אִישׁ, *when the king heard the word of the man*, etc. Is. lviii. 5, 'a day עֲנֹת אָדָם נִפְשׁוֹ, *when a man will afflict his soul*,' etc. So with the subject and two Accusatives; as Gen. xli. 39, אֶחָדִי חוֹרִיעַ אֵלֶיְהִים אֹתָהּ אֶת־כָּל־זֹאת, *since God's showing you all this*, i. e. since God hath shown, etc.

Note. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. v. 24, כֵּשׁ לִשְׁוֹן אֵשׁ, *as the flame of fire devours the stubble*; xx. 1; Gen. iv. 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. i. 4, 'one generation חֲלָהּ *passeth away*, and another generation בָּרָא *cometh*;' i. 7, 8; Ps. i. 6: iii. 2: iv. 7; Is. i. 7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense; as יִירָא אֲנִכִּי, *I fear*; יִירָא אַתָּה, *thou fearest*; יִירָאִים אֲנִיחֹנִי, *we fear*; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. ii. 10, 'and a river יָצָא *issued* from Eden;' Deut. iv. 3, 'your eyes have רָאוּ *seen*;' Gen. xxxi. 17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. xvii. 19, 'Sarah יֵלֶד *shall bear* a son,' etc. xix. 13, מִשְׁחִירָאִים, *we are about to destroy* the city;' vi. 17, 'behold I מְבִיאָה *will cause to come* a flood;' xlviii. 4; Ex. ix. 18; 1 Kings xi. 31: xiv. 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. iv. 10, קוֹל דָּמִי אֶחָיִךְ צֹעֲקִים, *the voice of thy brother's blood cries* [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. xix. 14, מִשְׁחִית יִהְיֶה חֲצִיר, *Jehovah is about to destroy* the city; Ps. lxxvi. 8, בִּירָא, *metuendus*; Ps. xviii. 4, מְחַלֵּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job i. 14, 'the cattle חֹרְשֹׁת, *were ploughing*;' Neh. i. 4, 'I was fasting and praying;' ii. 13, 15; 2 Chr. xxiv. 14: xxxvi. 16; Gen. iv. 17; Deut. ix. 22, 24.

Note. In like manner הֵי there is, and אֵין there is not, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. vi. 36, 'if thou savest;' Gen. xxiv. 49: xliii. 5, 'if thou dost not send away;' Ex. v. 16, 'straw is not given;' Lev. xxvi. 6.

§ 531. *Active participles* may govern the same cases as their verbs; but it is a more common construction to put them in *regimen* with the noun that follows.

E. g. Ps. lxxxiv. 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. xxviii. 1, יוֹרְדֵי בֹר, *the descenders of*, [i. e. those who go into] *the pit*; v. 12, אֲהַבֵי שְׁמֶךָ, *the lovers of thy name*; xix. 8; Prov. ii. 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. ix. 2, לְבוּשׁ יְבָדִים, *clothed [with] linen garments*; 1 Sam. ii. 18, קֶגֶד אֶפֹד, *girded [with] an ephod*. So in Greek ἀναιδέϊον ἐπειμμένος, IL. α. 149. (b) With the Gen.; as Ezek. ix. 11, לְבוּשׁ חֲבָדִים, *clothed [of] linen garments*; Joel i. 8, קֶגֶד שֵׁשׁ, *girded [of] sackcloth*; Ps. xxxii. 1, נְשִׁיחַ שֵׁשׁ, *pardoned [of] sin*, etc.

Note. When there is but one form of the participle, as מוֹת (from מוֹת to die), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. *Active participles* are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of *agents* actively or passively considered.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the *first* of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. ii. 3, *אֵל תִּרְבִּי תִרְבִּי*, *do not make much* [and] *speak*, i. e. do not say much; Job xix. 3, *לֹא תִבְשֹׁי תִחַרְרֵד־לִי*, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. xxvi. 18, *וַיֵּשֶׁב וַיִּחַדֵּךְ*, *and he returned and dug*, i. e. he again dug; xix. 22: xxvii. 20: xxx. 31: xxxi. 28; Hos. i. 6; Ps. li. 4: lxxi. 20. So *חֵיטִיב* is used for *well, skilfully*, Ps. xxxiii. 3, *חֵיטִיבֵהָ* for *again, once more*, Gen. iv. 2: viii. 12. *בְּרָלָה* for *ad finem, entirely*, Gen. xxiv. 15. *מְהֵרָה* for *hastily, quickly*, Gen. xxvii. 20; Ex. ii. 18. *חֲרָבָה* for *much, often*, 2 Kings xxi. 6; Ps. li. 4. *שׁוּבָה* for *again*, 1 Kings xix. 6; Job vii. 7. The same is true of some other verbs. In some cases the *second* verb is in the Inf. mode; as Gen. xxvii. 20; Ex. ii. 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. xviii. 4, *מַעַט־מַיִם*, *a little water*; Neh. ii. 12, *מְאֵלָנִים*, *few persons*; Is. xxx. 33, *עֲצֵים חֲרָבָה*, *much wood*, etc. (b) In the Gen. after nouns; as 1 Kings ii. 31, *דָּמֵי חֲפָז*, *innocent blood*; Ezek. xxx. 16, *יֹאמְרֵי יוֹמָם*, *daily persecutors*; Deut. xxvi. 5, *מְהֵרָה*, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. vi. 10, *חֶרֶם*, *gratis*; 2 Chr. xix. 36, *בְּמִתְאָה*, *suddenly*; 1 Kings xxii. 20, *בְּכֹחַ*, *so*, [lit. in the so]; Esth. iv. 16, *בְּקֶלֶן*, *so*; Neh. ix. 19, *בְּיוֹמָם*, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. vii. 19, *מְאֹד מְאֹד*, *very much*; Deut. xxviii. 43, *מְעַלָּה מְעַלָּה*, *higher and higher*, *מְאֻף מְאֻף*, *deeper and deeper*; 1 Kings

xx. 40, הֵנָּה וְהֵנָּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 Kings x. 21, אֵין כֶּסֶף לִּי נְחֹשֶׁב, *silver was not at all regarded*. In the parallel verse, 2 Chron. ix. 20, לִי is omitted. Ex. xiv. 11, הָיָה שָׁם קְבָרִים, *because there was no graves at all*. Zeph. ii. 2, etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. xxxii. 6, לֹא חָכָם, *not wise*, i. e. foolish; Ps. xliii. 1, לֹא חַסִּיד, *unmerciful*; Job xxx. 8, בָּלִי גָּם, *disgraced*; Deut. xxxii. 21, לֹא אֱלֹהִים, *no God*; לֹא אֶמְצָא, *not a nation*, i. e. not worthy of this appellation; Is. xxxi. 8, לֹא אִישׁ, *not a mortal*; x. 15, לֹא עֵץ, *no wood at all*, etc. This mode of expression is called *λειτουργία*.

Note. A negative is frequently implied in an interrogative sentence; e. g. 2 Sam. vii. 5, בִּנְיָנָהּ, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. xvii. 4. So Is. xxvii. 7; Prov. xxiv. 28; Ezek. xviii. 23, comp. ver. 32; 1 Kings. viii. 27; Gen. xxx. 20; Job xvi. 6, 'if I keep silence בְּחַיִּי, *what departs from me?* i. e. I am not relieved; Cant. viii. 4; Prov. xx. 24; Dan. i. 10.

PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

Note. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of one part of this composite word, and at another in the sense that each of the prepositions separately used would convey; e. g. מֵהָרִי = מֵהָרִי, מֵעַל = עַל, מִן = מִן, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it; e. g. מִן means *from* [something] *to* [something], an idea different from that conveyed by מִן simply.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative *ו*. But the various uses of this and others, are best learned from the lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. iv. 8, *אוי לנו*, *wo to us*? Ezek. xxx. 2, *והיה ליום*, *wo for the day*!

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. i. 1, *אשרי* with a Gen. after it; xxix. 1, 2, *הרי*, with an Acc., etc.

PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. ii. 6, *וַיַּרְאָהּ אֶת־יְהוָה*, *she saw him the child*; 1 Sam. xxi. 14, *וַיִּשְׁנֶה אֶת־מַעְמֹו*, *he changed it his understanding*; Job xxxiii. 20, *וַיִּבְמַתּוּ דַּחְתּוֹ לֶחֶם*, *his soul abhors it bread*; Ps. lxxxiii. 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. xvii. 6, *בְּסַעֲפֵיהָ פְּרִיָּהּ*, *in the twigs of it the fruit tree*; Prov. xiv. 13, *אֶחְרִיתָהּ שְׂמֵחָהּ*, *the end of it joy*; Cant. i. 6, *בְּרֵמִי שְׂדֵי*, *my vineyard which [is] to me*. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. xii. 1, *לְהֵיטָלָהּ*, *go for thyself*, i. e. go; Cant. ii. 11, *חָלָהּ לָהּ*, *it has gone for itself*, i. e. has gone; Gen. xxvii. 43, *בָּרַחְתָּ לָהּ*, *flee for thyself*, i. e. flee; Is. xxxi. 8, *נָס לָהּ*, *he has fled for himself*, i. e. he has fled; Job xxxix. 4, *לֹא שָׁבוּ לָמוֹ*, *they turned not back for themselves*, i. e. turned not back; Cant. ii. 17, *דָּמַח לָהּ*, *compare for thyself*, i. e. compare; Job xii. 11, 'the palate *יִטְעַם לָהּ*, *relishes for itself*, i. e. relishes; xv. 28, 'houses which *לֹא יִשְׁכְּבוּ לָמוֹ*, *they do not inhabit for themselves*, i. e. which no one inhabits; Prov. xiii. 13, *יִהְיֶה לוֹ*, *he shall perish for himself*, i. e. shall perish; Job xix. 29, *גִּירוּ לָכֶם*, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac; and even in the Greek; see Matth. Gramm. § 389.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. viii. 9, 'a wild ass *לֹדֵד לָהּ*, *lonely for itself*, i. e. alone, or lonely; Amos ii. 13, *מְלֵאָה לָהּ*, *full for itself*, i. e. full; Ps. cxliv. 2, *מִפְּלִטְרִי*, *my deliverer for me*, i. e. my deliverer.

§ 547. OF PREPOSITIONS. The prepositions *בְּ* and *בִּן* are sometimes pleonastic.

(a) *בְּ*; as Ex. xxxii. 22, 'thou knowest this people that *בְּרָעָה רָחָה*, *they are evil*, lit. they that are in evil; Hos. xiii. 9, *פִּירְכִּי בְּעֵזְרִי*, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. xxix. 4; Prov. iii. 26; Is. xxvi. 4: xlv. 14, *אֵלֶּךָ בְּיָחִיד*, *only thou [art] God, or only in thee [is] God*; Job xviii. 8; Ezra iii. 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentialis*.

Note. The name of *Beth essentialis* is also extended to *בִּין* used in cases like the following; as Ps. cxviii. 7, *יְהוָה בְּעֵזְרִי*, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. liv. 6: xcix. 6; Job xxiv. 13; Judg. xiii. 35.

(b) *בִּין*; as Deut. xv. 7, 'a poor man *מֵאַחַד אֶחָיו*, *one of thy brethren*, lit. from one of thy brethren; Lev. iv. 2: v. 13; Ezek. xviii. 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling; e. g. Gen. xxxi. 36, *לִי נִיחָר לֵי* *it was hot to him*, viz. *אֵף* *anger*, i. e. his anger burned; Gen. xxxiv. 7. comp. Gen. xxx. 2; Ex. iv. 14, etc., where *אֵף* is expressed. So 1 Sam. xxiv. 11, *וַתִּחַם עֵינֶיךָ*, *and it pitied thee*, i. e. mine eye (*עֵינֶיךָ*) pitied: comp. Gen. xlv. 20; Deut. vii. 16, etc. where *עֵינֶיךָ* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as *יְהוָה*, *אֱלֹהִים*, e. g. Prov. x. 24, *הַדֶּשֶׁה לַיְהוָה*, *the desire of the righteous*, *יִתֵּן* *he will grant*, i. e. Jehovah will grant; xii. 12; xiii. 21: xxi. 13; Job iii. 20; Ecc. ix. 9; Ps. x. 4, comp. ver. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. *יָלְדָהּ* *she bore*, i. e. children; *פָּרַח* *he concluded*, viz. *בְּרִית* *an agreement*; *נָפַח* *he inclined or spread*, i. e. *אָזֶן* *the ear*, or *אֹהֶל* *the tent*; *נִשָּׂא* *he lifted up*, i. e. *קוֹל* *the voice*; *צָרַח* *he arranged*, i. e. *מִלִּים* *words in prayer*, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. i. 15, *עֵינֵי יְדֵי יְדֵי* *thine eyes [are the eyes] of doves*; Ps. xviii. 34: xlviii. 7: lv. 7; Is. lii. 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them are commonly omitted; days and months, also, are in like manner occasionally omitted.

E. g. *אֶלֶף כֶּסֶף*, *a thousand [shekels] of silver*; *עֶשְׂרֵי זָהָב*, *ten [shekels] of gold*; *שֵׁשׁ סְעִירִים*, *six [ephahs] of barley*; *שְׁנֵי לֶחֶם*, *two [loaves] of bread*; comp. § 463. So in respect to time; as *בַּיּוֹם הַרְּאשִׁון*, *on the first [day] of the month*. Gen. viii. 15; Ex. xii. 18; Ezek. i. 1. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. vi. 19, לְהַחְיֵיתָם, *to preserve [them] alive*, etc., instead of לְהַחְיֵיתָם; Ex. xv. 2, 'Jehovah is my strength, וְיִזְכְּרֵנִי and [my] song,' for וְיִזְכְּרֵנִי; Ps. xl. 10, 11: lxvi. 6, etc. (c) In the Acc. after verbs; as Ex. ii. 25, 'and God וַיִּבְרָא observed them,' for וַיִּבְרָא; so perhaps Ps. cxxxvii. 5, 'let my right hand וְיִזְכְּרֵנִי forget [me];' cxxxix. 1: xvii. 11; Gen. ix. 22, etc.

§ 553. The relative pronoun אֲשֶׁר is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. xv. 13, 'in a land לָאֵם, [which] *is not theirs*;' Is. xl. 20: li. 2: liv. 1: lv. 5: lxi. 10, etc. (b) In the Gen. after a noun in the const. state; Ex. iv. 13, 'send בְּיַד מַלְאָכָא [אֲשֶׁר], *by the hand [of him whom] thou wilt send.*' See § 433. (c) In the Acc.; Prov. ix. 5, 'as wine [which] מְסַכְּתִי *I have mingled*;' Gen. iii. 13, מַה־זֶּה עָשִׂיתָ, *what is this [which] thou hast done?*

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. xviii. 20, 'the way בְּהֵלְכָם [in which] *they go*;' Job iii. 3, 'perish the day בְּוִלְדִּי [אֲשֶׁר], [in which] *I was born*;' Ps. xxxii. 2; Is. i. 30: xxiii. 7, etc.; Ecc. i. 5, זֶה־הוּא מָקוֹם [אֲשֶׁר], [where] *he arose*.

(e) Sometimes even the pronoun which אֲשֶׁר would qualify, is also omitted; as Ps. iv. 8, 'more than in the time בְּתִירוֹשָׁם [אֲשֶׁר] *their corn and new wine increase*, etc. Comp. § 478. Note.

(f) אֲשֶׁר in the sense of *that which, he who, those who*, etc., is often omitted; e. g. Job xxiv. 19, 'Sheol takes away הַמֵּתִים [those who] *have sinned*;' Ps. xii. 6, 'I will place in safety לִי יְהִיָּה [him whom] *one puffs at*,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. xv. 12, אֶל הַכִּינּוֹרִי לִי, *to [the place which] I have prepared for it*; comp. § 478. Note.

Note. The omission of אֲשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gramm. Arabe, II. § 363.)

§ 554. OF VERBS. The verb of existence (הָיָה) is

commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. iii. 11, *פֶּרִי עֵרְוָה אֲכָלִי*, *for naked [am] I*; iv. 13, *גָּדוֹל עֲוֹנִי*, *great [is] my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb *אָמַר* (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. viii. 4, when I behold the heavens, [*אָמַר אֲנִי I exclaim*], Lord, what is man? x. 4, 'the wicked in his pride [*אָמַר has said*], *פֶּלֶא יִירָשׁ* [*Jehovah*] *will not punish*;' comp. ver. 13, where the ellipsis is supplied: Ps. lii. 8, 9: lix. 8; Job viii. 18; Ecc. viii. 2, *אֲנִי*, i. e. *אָמַר* [*אָמַר*].

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job xxxix. 24; Is. lxvi. 6; Ps. iii. 9: iv. 3: vi. 4: vii. 9; Jer. xi. 15; 2 Sam. xxiii. 17, comp. 1 Chr. xi. 19; 1 Kings xi. 25; 2 Kings vi. 33; Hos. viii. 1; Prov. vi. 26.

§ 557. OF ADVERBS. The interrogative *הֲ* is often omitted.

E. g. Gen. xxvii. 24, *אֲהָרָה יְהוָה בְּנִי*, *art thou my very son*, for *הֲאֲהָרָה*; iii. 1, *אֲהָרָה*, *is it so then that*, for *הֲאֲהָרָה*; 1 Sam. xvi. 4: xxx. 8; 2 Sam. ix. 6: xviii. 29; Job xl. 25. Such ellipsis often takes place in a *negative* interrogation before *לֹא*; as Jon. iv. 11, *וְלֹא אֶחָרָס*, *and should not I spare Nineveh?* instead of *הֲלֹא*; Lam. i. 12: iii. 36; Ex. viii. 22; 2 Kings v. 26; Job xiv. 16, *וְלֹא תִשְׁמַר*, *and wilt thou not keep watch over my sins?* So also before *אֵל*, 1 Sam. xxvii. 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. ii. 3, 'speak not proudly, *לֹא תִפְאָר*, *let [not] any rash thing proceed from your mouth*; Ps. ix. 19, 'for he will not always forget the poor, the expectation of the afflicted *לֹא יִשְׁכַּח*, *shall [not] always perish*; Ps. lxxv. 6; Job xxviii. 17: xxx. 20; Is. xxiii. 4: xxxviii. 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor*, *but*, etc.; e. g. Ps. xlv. 19, 'our heart has not turned back from thee, *וְלֹא שָׁבַח*, *NOR our steps declined*; Is. xli. 28, *וְלֹא עָנָה*, *NOR did any answer*, or *BUT none gave answer*; Job iii. 10; Is. xxviii. 27; Deut. xxxiii. 6.

§ 559. OF PREPOSITIONS. The prepositions *בְּ*, *לְ*, etc., are not unfrequently omitted where the sense requires them.

(a) The prefix *בְּ*; as Ps. lxvi. 17, *וְלִי פִּי־תִקְרָא*, *I cried to him [with] my mouth*, for *בְּפִי*; xii. 3: xvii. 10, 13, 14: lx. 7, 'help me *בְּיָמִי* [with] thy right hand; cviii. 7: cix. 2, etc. Note also that the prefix *בְּ*, when used as a conjunction, usually excludes *בְּ*: as Am. ix. 11, *בְּיָמֵינוּ*, as [in] the days of old for *בְּיָמֵינוּ*. (b) The prefix *לְ*; as Prov. xxvii. 7, *לְנֶפֶשׁ רָעָבָה*, [to] the hungry soul, for *לְנֶפֶשׁ*; xiii. 18: xiv. 22; Jer. ix. 2. (c) The preposition *כִּי*; Ecc. ii. 24, 'nothing is better for a man *כִּי יֵאָכֵל* [than] that he should eat,' for *כִּי יֵאָכֵל*.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav *.

§ 561. Conjunctions which serve to connect words and phrases are often omitted †.

(a) The copulative Vav; as Gen. xxxi. 2, *וְהָיָה מָחָר*, *yesterday [and] the day before*; Judg. xix. 2, *וְהָיָה מָחָר*, *a year [and] four months*; Hab. iii. 11, *וְהָיָה שֶׁן*, *sun [and] moon*; Nah. iii. 1; Is. lxiii. 11; Ex. xv. 9; Judg. v. 27; Ps. x. 3. The asyndic construction occurs principally in poetry, or in the phraseology of com-

* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndic construction*, i. e. without *σύνδεσμος* or conjunction.

mon life. (b) The disjunctives וְ, מֵ, or; as 2 Kings ix. 32, שְׁנַיִם וְשְׁלֹשָׁה *two [or] three eunuchs*; 1 Sam. xx. 12; Is. xvii. 6. (c) The sign of comparison כִּי, אֲשֶׁר, as; Is. xxi. 8, וַיִּקְרָא מְרוֹחַ *he will roar [as] a lion*; Ps. xi. 1, בְּיָדֶיךָ צִפּוֹר, *fly to your mountain [as] a bird*; Is. li. 12, who shall be made עֵצִיר [as] *grass*; Job xxiv. 5; Ps. xl. 8; Nah. iii. 12, 13. Especially when the second member of a sentence has כֵּן *so*, the first member often omits כִּי; as Is. lv. 9, 'for [as] the heavens are higher than the earth, כֵּן *so* are his ways,' etc. Ps. xlviii. 6; Job vii. 9; Judg. v. 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. ix. 21, 'the nations shall know אֲנָשִׁים זָקֵנִים, [that] *they are mere men*;' 1. 21: lxxi. 8; Job xix. 25; Lam. i. 21.

Ellipsis in poetic parallelism.

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versâ*.

In the second member. (a) A noun; as Ps. xxiv. 1, לְיִחוּדָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. xxii. 1, אֲנִכִּי 'I am a worm and no man, [I am] the scorn of men;' so אֲתִנַּח, in ver. 10. (c) A verb; as Ps. xxiii. 3, 'O my God, אֶקְרָא *I call* all the day, . . . and all the night [do I call];' xiii. 3, אָשִׁיתָ אֲנָחָה עַד, 'how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart?' Is. xlix. 7, 'kings אֲרִאִי shall behold and rise, princes [shall behold] and do reverence,' etc. (d) An adverb; as Ps. x. 1, לָמָּה, 'why, Jehovah, standest thou afar off, [why] hidest thou thyself;' xiii. 3: xxii. 2, etc. For the omission of לֵא, see § 558. (e) A preposition; as Job xii. 12, בְּיָשָׁיוּסִים, *with the aged* is wisdom, אֲנִי and [with] length of days is understanding; xv. 3; Is. xxviii. 7: xlv. 28, 'saying to Jerusalem—וְחִיָּקֶל and [to] the temple,' for וְיִחְיֶה קֶל; xxviii. 6; Job xxxiv. 10; Gen. xlix. 25, מֵאֵל, 'from the God of thy father—וְאֵת שְׁדֵי and [from] the Almighty,' for מֵאֵת; Ps. xxii. 2, 'why art thou distant מִדְּבָרִי [from] the words of my cry,' for מִדְּבָרִי; Job xxx. 5; Is. xlviii. 9: xlix. 7: lxi. 7.

In the first member; e. g. Is. xlviii. 11, 'for how shall [my glory] be profaned, for I will not give בְּבִדִּי, *my glory* to another?' And so often.

Remark. These principles of ellipsis are by no means limited to

poetry; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. vi. 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings. .

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. lx. 2, בָּהֶצִיחוֹ וַיָּשָׁב, *when he strove—and returned*; Gen. xxxix. 18, בָּהֶרִימִי קוֹלִי וְאֶקְרָא, *when I raised my voice and cried*; Is. xviii. 5 : xxx. 12 : xlix. 5 Qeri; Amos i. 11 : ii. 4; Gen. xxvii. 45; Job xxviii. 25 : xxix. 6 : xxxviii. 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. xix. 28, מְשַׁדְּרָאֵב יִבְרִיחַ אָם, *he who abuses his father, [and] chases away his mother*; ii. 14; Is. v. 11 : xlvi. 1 : lvii. 3; Gen. xxvii. 33; Ps. xv. 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. i. 29, 'for **THEY** shall be ashamed of the groves, which **YE** have loved;' Gen. xlix. 4, 'thou wentest up to thy father's bed—**HE** went up to my couch;' Mic. vii. 18; Mal. ii. 15.

(b) A transition from the *first* person to the *third*. E. g. Is. xlii. 24 : xlv. 25, 'I am Jehovah who made the universe,—**HE** frustrates the signs,' etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa*; as Prov. viii. 17 (Kethib), 'I love אֶהְבֶּה, *HE* loves,' i. e. those who love me; Mic. i. 2, 'hear ye people, שְׁמַעְתֶּם אֵלֶיךָ, *all of them*,' i. e. all of you; Job. xviii. 4; Is. xxii. 16, etc.

CONSTRUCTIO PRÆGNANS.

§ 566. The name of *constructio prægnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. xxii. 22, מִקְרָנֵי הַבָּמִים יַצִּיחֵנִי, *answer* [and deliver] *me from the horns of the wild bulls*, comp. ver. 13; Ps. lxxiv. 7, לְאַרְץ חֲלָלִי, לְאֶרֶץ מְשֻׁכָּן שְׁמִי, *to the earth have they* [cast down and] *defiled thy dwelling*; 1 Sam. x. 9, וַיִּהְיֶה לֵב אֲחֵר, *and God changed* [his heart and gave] *to him another heart*; 1 Chr. xii. 17, לְרַמּוֹתַי לְצָרִי, *but if to deceive* [and betray] *me to my enemies*; Ps. cxviii. 5; Is. xxxviii. 17; Jos. iv. 18; 2 Sam. xviii. 19; Hos. i. 2, etc.

ZEUGMA.

· § 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects; e. g. Job iv. 10, 'the voice of the lion, and the teeth of the young lions, *are broken out*,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. xlvii. 19, 'wherefore should we die, *we and our land*,' i. e. we die, and our land [become desolate]; Is. lv. 3; Hos. i. 2; Jer. xv. 8; Est. iv. 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted; e. g. Ps. lxxv. 9, 'thou makest מוֹצֵאִים, *the outgoings* of the morning and the evening to rejoice,' where *outgoings* cannot be predicated of evening; Gen. ii. 1, 'the heavens, and the earth, and all הָאָרֶץ *the host* of them,' i. e. the host of the heavens, viz. the stars. Compare Neh. ix. 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. i. 14, 'and they shall be for signs, וְלַמֹּצֵדִים *and for*

seasons,' i. e. they shall be for signs of seasons, etc. iii. 16, *I will multiply thy sorrows and thy conception*, i. e. I will multiply the pains of thy conception; Job x. 17, *misfortunes and a host*, i. e. a host of misfortunes; iv. 16, *stillness and a voice*, i. e. a low voice; comp. 1 Kings xix. 12; 2 Chr. xvi. 14; Jer. xxix. 11. The origin of the word is, *ἓν διὰ δύο*, *one thing by two*.

PARONOMASIA.

§ 570. The name *paronomasia* is given to an expression, which contains two or more words selected in such a manner that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favourite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry*.

§ 571. There are various modes of constructing paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. i. 2, *תָּוֹהוּ וָבֹרָה*, *desolate and empty*; iv. 12, *נָע וָנָד*, *a fugitive and a vagabond*; xviii. 27, *עָפָר וָאֵפֶר*, *dust and ashes*; Job xxx. 19; Is. xxviii. 10, *צִו לְהֵרָאֵה וְצִו לְהֵרָאֵה*, *law here and law there, precept here and precept there*; xxiv. 17, *פֶּחַד וּפְחַת וּפָחַד*, *terror and a snare and a sling*; Ps. xviii. 8; Lam. iii. 47; Jer. xlviii. 43; Is. xxiv. 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. viii. 2, *אֶמְחָה* the stalk yields no *לֶחֶם* meal; Is. v. 7, 'and he looked *לְמִשְׁפָּט* for equity, and lo *מִשְׁפָּח* shedding of blood, for *צִדְקָה* righteousness, and lo *צִעְקָה* the cry of the oppressed;' vii. 9, 'if *לֹא יִאֱמִינֵהוּ* ye will not believe, then *לֹא יִתְאֱמֵנֵהוּ* ye shall not be established;' lxi. 3, 'we shall appoint *יָפֶה תִּתְחַלֵּף* beauty instead of ashes;' Ps. xl. 4: lii. 8: lxviii. 3; Zech. ix. 5; Gen. xlii. 35; Amos v. 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. xliii. 11, *מוֹצְאֵי וּמִוִּכְאֵי*, where *מוֹכֵר* stands for *מִבְּרֵי*; Ps. xxxii. 1, *כְּשִׁירֵי פֶשַׁע* where *כְּשִׁירֵי* stands for *כְּשִׁירֵי*. See Mic. i. 8; Ezek. iv. 11; Amos v. 26.

* Besides the name *παρωνομασία*, the Greek rhetoricians also called this figure *παρήχησις* and *παρωνυμία*; the Latins, *agnominatio*.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel i. 15, 'it shall come *בַּשָּׂדֶה בַּשָּׂדֶה*, as destruction from the Almighty;' Jer. li. 2, 'I will send against Babylon *בָּרִיִּים* barbarians, *וְיִרְדּוּ* and they shall scatter her;' Is. xxxii. 7, *בְּלִי גִלְיִי*, 'the armour of the crafty is evil;' Ezek. vii. 6, *הַקֵּץ בָּא בָּא הַקֵּץ תִּהְיֶה אֵלֶיךָ*, 'the end is come, come is the end, it is waked up against thee;' Is. i. 23, *סָרְדִים שָׂרִיף* thy princes are revolters; comp. Hos. ix. 15; Is. lvii. 6; Amos viii. 2.

(e) By repeating the same word in a different signification; as Ecc. vii. 7, 'like the noise [crackling] *הַשִּׁירִים* of thorns under *הַפֶּתַח* a pot;' Judg. x. 4, 'Jair had thirty sons, and they rode upon thirty *עֲיָרִים*, asses' colts, and had thirty *עִירִים*, cities;' xv. 16, 'with the jaw bone *הַחֲמוֹר* of an ass, have I slain *הַחֲמוֹרִים* one heap two heaps;' 1 Sam. i. 24, 'and *הַנַּעַר* the lad was yet a lad;' Jer. i. 11, 12, 'what seest thou, Jeremiah? Ans. A rod *שֶׁטֶף* of the almond tree. Then God said, Well, for *שָׁמַר* I watch over,' etc.

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. i. 10, *בְּכֻי אֶל־יִתְבָּכֵי*, in *Acco* weep not, *לְעִפְרָה* in *Beth Leaphra* roll thyself *עָפָר* in the dust; i. 14, 'the houses *בְּחִזְבִּי* of *Achzib* *לֹא־כֹזְבִים* are liars;' Zeph. ii. 4, *עֲזָה עֲזוּבָה*, *Gaza* is forsaken; Gen. ix. 27, 'God *יִלְפֶת* *יָפֶת* will enlarge *Japheth*;' xlix. 8, *יְהוּדָה* O *Judah*, thy brethren *יִירְדּוּ* shall praise thee;' xlix. 16, *דָּן דָּן*, *Dan* shall judge; xlix. 19, *גָּד גָּדִיד*, *Gad*, a host shall press upon him;' Ruth i. 20; Neh. ix. 24; Numb. xviii. 2; Is. xxi. 2; Jer. vi. 1: xlviii. 2; Ezek. xxv. 16; Hos. ii. 25, Amos v. 5, 6.

Note. Paronomasia is somewhat common in the New Testament; as Matt. viii. 22, *ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς*, let the dead bury their own dead; see above in e. In Latin are found *capiatur Capua, cremetur Cremona*; and Cicero exclaims (in *Verrem*, IV. 24.) *quod nunquam hujusmodi EVERRICULUM in provinciâ ullâ fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS
OF
VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Præt.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל	קָטַל
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1.	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3. (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתָּם	רָכַבְתָּם	נִקְטַלְתָּם	קָטַלְתָּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1.	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	הִקְטִיל (נִקְטַל) רָכֹב	הִקְטִיל	קָטַל
	const.	קָטַל	רָכַב	הִקְטִיל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּרְכְּבִי	תִּקְטְלִי	תִּקְטְלִי
	1.	אֶקְטַל	אֶרְכַּב	אֶקְטַל	אֶקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1.	נִקְטַל	נִרְכַּב	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטִיל	קָטַל
	2 f.	קָטְלִי	רָכְבִּי	הִקְטִילִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטִילוּ	קָטְלוּ
	2 f.	קָטַלְנָה	רָכַבְנָה	הִקְטִילְנָה	קָטַלְנָה
Partc. act.		קוֹטֵל	רוֹכֵב		מִקְטֵל
	pass.	קָטוּל	רָכֹב	נִקְטַל	

Pual.	Hiphil.	Hophal.	Hithpael.
קָטַל (קָטַל)	הִקְטִיל	הִקְטַל (הִקְטַל)	הִתְקַטַּל (הִתְקַטַּל)
קָטְלָה etc.	הִקְטִילָה	הִקְטַלָּה etc.	הִתְקַטַּלָּה etc.
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ

הַתְקַטֵּל	הִקְטִיל	הִקְטִיל	קָטַל
הִתְקַטֵּל	הִקְטִיל	הִקְטִיל	קָטַל
יִתְקַטֵּל (יִתְקַטֵּל)	יִקְטִיל	יִקְטִיל	יִקְטֵל (יִקְטֵל)
תִּתְקַטֵּל etc.	תִּקְטִיל	תִּקְטִיל	תִּקְטֵל etc.
תִּתְקַטֵּל	תִּקְטִיל	תִּקְטִיל	תִּקְטֵל
תִּתְקַטְּלִי	תִּקְטִילִי	תִּקְטִילִי	תִּקְטֵלִי
אֶתְקַטֵּל	אֶקְטִיל	אֶקְטִיל	אֶקְטֵל
יִתְקַטְּלוּ	יִקְטִילוּ	יִקְטִילוּ	יִקְטֵלוּ
תִּתְקַטְּלֶנָּה	תִּקְטִילֶנָּה	תִּקְטִילֶנָּה	תִּקְטֵלֶנָּה
תִּתְקַטְּלוּ	תִּקְטִילוּ	תִּקְטִילוּ	תִּקְטֵלוּ
תִּתְקַטְּלֶנָּה	תִּקְטִילֶנָּה	תִּקְטִילֶנָּה	תִּקְטֵלֶנָּה
נִתְקַטֵּל	נִקְטִיל	נִקְטִיל	נִקְטֵל

יִקְטֹל	
הִקְטֹל	הִתְקַטֵּל (הִתְקַטֵּל)
הִקְטִילִי	הִתְקַטְּלִי etc.
הִקְטִילוּ	הִתְקַטְּלוּ
הִקְטִילָהּ	הִתְקַטְּלָהּ
מִקְטִיל	מִתְקַטֵּל

מקטל (מקטל)

מִקְטָל (מִקְטָל)

		Kal.	Kal.	Kal.	Kal.
Præt.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגֵר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגֵרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ	יָלַדְתָּ (יָלַדְתָּ)	יָגַרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ	יָלַדְתְּ (יָלַדְתְּ)	יָגַרְתְּ
	1.	שָׁפַלְתִּי	שָׁאֲלַתִּי	יָלַדְתִּי (יָלַדְתִּי)	יָגַרְתִּי
	3. (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגַרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגַרְתֶּן
	1.	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגַרְנוּ
Inf.	abs.	שָׁפֹל	שָׁאֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפֹל	שָׁאֹל		
Fut.	3 m. (sing.)	יִשְׁפֹּל	יִשְׁאֹל		
	3 f.	תִּשְׁפֹּל	תִּשְׁאֹל		
	2 m.	תִּשְׁפֹּל	תִּשְׁאֹל		
	2 f.	תִּשְׁפֹּלִי	תִּשְׁאֹלִי		
	1.	אֶשְׁפֹּל	אֶשְׁאֹל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפֹּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפֹּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפֹּלְנָה	תִּשְׁאֲלֶנָּה		
	1.	נִשְׁפֹּל	נִשְׁאֹל		
Imp.	2 m. (sing.)	שָׁפֹל	שָׁאֹל		
	2 f.	שָׁפֹלִי	שָׁאֹלִי		
	2 m. (plur.)	שָׁפֹלוּ	שָׁאֲלוּ		
	2 f.	שָׁפֹלְנָה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֹל	שֹׁאֵל		
	pass.		שֹׁאֹל		

	Kal.	Niphal.	Hiphil.	Hophal.
Præt.	עָמַד	נֶעֱמַד	הֶעֱמִיד	הֵעֱמִיד
	עָמְדָה	נֶעֱמְדָה	הֶעֱמִידָה	הֵעֱמִידָה
	עָמְדָת	נֶעֱמְדָת	הֶעֱמִידָת	הֵעֱמִידָת
	עָמְדָתִי	נֶעֱמְדָתִי	הֶעֱמִידָתִי	הֵעֱמִידָתִי
Plur.	עָמְדוּ	נֶעֱמְדוּ	הֶעֱמִידוּ	הֵעֱמִידוּ
	עָמְדָתֶם	נֶעֱמְדָתֶם	הֶעֱמִידָתֶם	הֵעֱמִידָתֶם
	עָמְדָתָם	נֶעֱמְדָתָם	הֶעֱמִידָתָם	הֵעֱמִידָתָם
	עָמְדָנוּ	נֶעֱמְדָנוּ	הֶעֱמִידָנוּ	הֵעֱמִידָנוּ
Inf. abs.	עֹמֵד	נֹעֲמֵד	הֶעֱמִיד	
const.	עֹמֵד	הֶעֱמִיד	הֶעֱמִיד	הֵעֱמִיד
Fut.	יֵעֲמֵד	יִעְמַד	יַעֲמִיד	יִעְמִיד
	תֵּעֲמַד	תִּעְמַד	תַּעֲמִיד	תִּעְמִיד
	תֵּעֲמַד	תִּעְמַד	תַּעֲמִיד	תִּעְמִיד
	תֵּעֲמִיד	תִּעְמִיד	תַּעֲמִיד	תִּעְמִיד
	אֵעֲמַד	אִעְמַד	אֶעֱמִיד	אִעְמִיד
Plur.	יֵעֲמְדוּ	יִעְמְדוּ	יַעֲמִידוּ	יִעְמִידוּ
	תֵּעֲמִידָה	תִּעְמִידָה	תַּעֲמִידָה	תִּעְמִידָה
	תֵּעֲמִידוּ	תִּעְמִידוּ	תַּעֲמִידוּ	תִּעְמִידוּ
	תֵּעֲמִידָה	תִּעְמִידָה	תַּעֲמִידָה	תִּעְמִידָה
	נֵעֲמַד	נִעְמַד	נַעֲמִיד	נִעְמִיד
Fut. apoc.			יֵעֲמֵד	
Imp.	עֲמַד	חֲזַק	הֶעֱמַד	הֵעֱמַד
	עֲמִיד	חֲזִקִי	הֶעֱמִיד	הֵעֱמִיד
Plur.	עֲמְדוּ	חֲזְקוּ	הֶעֱמִידוּ	הֵעֱמִידוּ
	עֲמִידָה	חֲזִקָה	הֶעֱמִידָה	הֵעֱמִידָה
Part. act.	עֹמֵד		מַעֲמִיד	
pass.	עֹמֵד		נֶעֱמַד	מַעֲמַד

	Kal.	Kal.	Niphal.	Hophal.	Hiphil.
Præter.	חָדַל (חָדַל)	חָנַר	נָחַפַּךְ	הִחָפַּךְ	הִחָסִיר
3 f.	חָדְלָה	חָנְרָה	נָחַפְכָּה	הִחָפְכָּה	הִחָסִירָה
2 m.	חָדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	חָדַלְתְּ				
1.	חָדַלְתִּי				
3 (plur.)	חָדְלוּ		נָחַפְכוּ	הִחָפְכוּ	הִחָסִירוּ
2 m.	חָדַלְתָּם		etc.		
2 f.	חָדַלְתֶּן				
1.	חָדַלְנוּ				
Inf. abs.	חָדוּל	חָנוּר			הִחָסִיר
,const.	חָדַל	חָנַר	הִחָפַּךְ	הִחָפַּךְ	הִחָסִיר
Fut. 3 m.	יִחְדַּל	יִחְנַר	יִנְחַפֵּךְ	יִחְפֹּךְ	יִחָסִיר
3 f.	תִּחְדַּל	תִּחְנַר	תִּנְחַפֵּךְ	תִּחְפֹּךְ	תִּחָסִיר
2 m.	תִּחְדַּלְתָּ	תִּחְנַרְתָּ	etc.	etc.	etc.
2 f.	תִּחְדַּלְתְּ	תִּחְנַרְתִּי			
1.	אֶחְדַּל	אֶחְנַר			
3 m. (plur.)	יִחְדְּלוּ	יִחְנְרוּ			
3 f.	תִּחְדְּלֶנָּה	תִּחְנְרֶנָּה			
2 m.	תִּחְדְּלוּ	תִּחְנְרוּ			
2 f.	תִּחְדְּלֶנָּה	תִּחְנְרֶנָּה			
1.	נִחְדַּל	נִחְנַר			
Imp. 2 m.	חָדַל	חָנַר	הִחָפַּךְ		הִחָסִיר
2 f.	חָדְלִי	חָנְרִי	הִחָפְכִי		etc.
2 m. (plur.)	חָדְלוּ	חָנְרוּ	הִחָפְכוּ		
2 f.	חָדְלֶנָּה	חָנְרֶנָּה	הִחָפְכֶנָּה		
Part. act.	חָדַל	חָנַר			מִחָסִיר
nass			נָחַפַּךְ	מִחָפַּךְ	

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָעַק	נִזְעַק	בִּרַד (נִחַב)	בִּרַד (רִחַץ)	הִתְבָּרַד
זָעָה	נִזְעָה	בִּרְכָה etc.	בִּרְכָה etc.	הִתְבָּרְכָה
זָעַקְתָּ	נִזְעַקְתָּ	בִּרְכַּת	בִּרְכַּת	הִתְבָּרַכְתָּ
זָעַקְתָּ	נִזְעַקְתָּ	בִּרְכַּת	בִּרְכַּת	הִתְבָּרַכְתָּ
זָעַקְתִּי	נִזְעַקְתִּי	בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרַכְתִּי
זָעְקוּ	נִזְעְקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעַקְתֶּם	נִזְעַקְתֶּם	בִּרְכֶּם	בִּרְכֶּם	הִתְבָּרַכְתֶּם
זָעַקְתֻּם	נִזְעַקְתֻּם	בִּרְכָתֻם	בִּרְכָתֻם	הִתְבָּרַכְתֻּם
זָעַקְנוּ	נִזְעַקְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ

זָעַק	זָעַק	הִזְעַק	בִּרַד	בִּרַד	הִתְבָּרַד
יִזְעַק	יִזְעַק	יִזְעַק	יִבְרַד (יִנַחֵב)	יִבְרַד (יִרְחִץ)	יִתְבָּרַד
תִּזְעַק	תִּזְעַק	תִּזְעַק	תִּבְרַד etc.	תִּבְרַד etc.	תִּתְבָּרַד
תִּזְעַק	תִּזְעַק	תִּזְעַק	תִּבְרַד	תִּבְרַד	תִּתְבָּרַד
תִּזְעַקִּי	תִּזְעַקִּי	תִּזְעַקִּי	תִּבְרָכִי	תִּבְרָכִי	תִּתְבָּרָכִי
אִזְעַק	אִזְעַק	אִזְעַק	אִבְרַד	אִבְרַד	אִתְבָּרַד
יִזְעַקוּ	יִזְעַקוּ	יִזְעַקוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
תִּזְעַקְנָה	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
תִּזְעַקוּ	תִּזְעַקוּ	תִּזְעַקוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
תִּזְעַקְנָה	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
נִזְעַק	נִזְעַק	נִזְעַק	נִבְרַד	נִבְרַד	נִתְבָּרַד

זָעַק *	הִזְעַק	בִּרַד (נִחַב)	הִתְבָּרַד
זָעַקִּי	הִזְעַקִּי	בִּרְכִי etc.	הִתְבָּרְכִי
זָעַקוּ	הִזְעַקוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעַקְנָה	הִזְעַקְנָה	בִּרְכְּנָה	הִתְבָּרְכְּנָה

מִתְבָּרַד מִבְּרַד (מִנַּחֵב) זִזְעַק

זָעַק נִזְעַק מִבְּרַד

		Kal.	Niphal.	Piel.
Præt. 3 m. (sing.)	שָׁמַע	נִשְׁמַע	(שָׁמַע)	שָׁמַע
3 f.	שָׁמְעָה	נִשְׁמְעָה	etc.	שָׁמְעָה
2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ		שָׁמַעְתָּ
2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ		שָׁמַעְתְּ
1.	שָׁמַעְתִּי	נִשְׁמַעְתִּי		שָׁמַעְתִּי
3. (plur.)	שָׁמְעוּ	נִשְׁמְעוּ		שָׁמְעוּ
2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם		שָׁמַעְתֶּם
2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן		שָׁמַעְתֶּן
1.	שָׁמַעְנוּ	נִשְׁמַעְנוּ		שָׁמַעְנוּ
Inf. abs.	שָׁמַעַ			
const.	שָׁמַע	הִשְׁמַע		שָׁמַע
Fut. 3 m. (sing.)	יִשְׁמַע	יִשְׁמַע	(יִשְׁמַע)	יִשְׁמַע
3 f.	תִּשְׁמַע	תִּשְׁמַע	etc.	תִּשְׁמַע
2 m.	תִּשְׁמַע	תִּשְׁמַע		תִּשְׁמַע
2 f.	תִּשְׁמְעִי	תִּשְׁמְעִי		תִּשְׁמְעִי
1.	אֶשְׁמַע	אֶשְׁמַע		אֶשְׁמַע
3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ		יִשְׁמְעוּ
3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה		תִּשְׁמַעְנָה
2 m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ		תִּשְׁמְעוּ
2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה		תִּשְׁמַעְנָה
1.	נִשְׁמַע	נִשְׁמַע		נִשְׁמַע
Fut. apoc.				
Imp. 2 m. (sing.)	שָׁמַע	הִשְׁמַע	(שָׁמַע)	שָׁמַע
2 f.	שָׁמְעִי	הִשְׁמְעִי	etc.	שָׁמְעִי
2 m. (plur.)	שָׁמְעוּ	הִשְׁמְעוּ		שָׁמְעוּ
2 f.	שָׁמַעְנָה	הִשְׁמַעְנָה		שָׁמַעְנָה
Part. act.	(שָׁמַע) שָׁמַעַ		(הִשְׁמַע) הִשְׁמַעַ	
pass.	שָׁמַעַ	נִשְׁמַעַ		

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הִשְׁמִיעַ	הִשְׁמָע (הִשְׁתַּמֵּעַ)	הִשְׁתַּמֵּעַ
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמָעָה etc.	הִשְׁתַּמֵּעָה
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמָעוּ	הִשְׁתַּמֵּעוּ
שָׁמְעָתָּ	הִשְׁמִיעָתָּ	הִשְׁמָעָתָּ	הִשְׁתַּמֵּעָתָּ
שָׁמְעָתִי	הִשְׁמִיעָתִי	הִשְׁמָעָתִי	הִשְׁתַּמֵּעָתִי
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמָעוּ	הִשְׁתַּמֵּעוּ
שָׁמְעַתֶּם	הִשְׁמִיעַתֶּם	הִשְׁמָעַתֶּם	הִשְׁתַּמֵּעַתֶּם
שָׁמְעָתוּ	הִשְׁמִיעָתוּ	הִשְׁמָעָתוּ	הִשְׁתַּמֵּעָתוּ
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמָעוּ	הִשְׁתַּמֵּעוּ

שָׁמַע	הִשְׁמִיעַ	הִשְׁמָע	הִשְׁתַּמֵּעַ
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמָע (יִשְׁתַּמֵּעַ)	יִשְׁתַּמֵּעַ
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמָע etc.	תִּשְׁתַּמֵּעַ
תִּשְׁמָע	תִּשְׁמִיעַ	תִּשְׁמָע	תִּשְׁתַּמֵּעַ
תִּשְׁמָעִי	תִּשְׁמִיעִי	תִּשְׁמָעִי	תִּשְׁתַּמֵּעִי
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמָע	אִשְׁתַּמֵּעַ
יִשְׁמְעוּ	יִשְׁמִיעוּ	יִשְׁמָעוּ	יִשְׁתַּמֵּעוּ
תִּשְׁמָעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמָעְנָה	תִּשְׁתַּמֵּעְנָה
תִּשְׁמָעוּ	תִּשְׁמִיעוּ	תִּשְׁמָעוּ	תִּשְׁתַּמֵּעוּ
תִּשְׁמָעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמָעְנָה	תִּשְׁתַּמֵּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמָע	נִשְׁתַּמֵּעַ

יִשְׁמָע

הִשְׁמָע	הִשְׁתַּמֵּעַ
הִשְׁמָעִי	הִשְׁתַּמֵּעִי
הִשְׁמָעִי	הִשְׁתַּמֵּעִי
הִשְׁמָעְנָה	הִשְׁתַּמֵּעְנָה

מִשְׁמָע	מִשְׁתַּמֵּעַ
מִשְׁמָעִי	מִשְׁתַּמֵּעִי
מִשְׁמָעִי	מִשְׁתַּמֵּעִי
מִשְׁמָעְנָה	מִשְׁתַּמֵּעְנָה

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Præter. 3 m.		אָכַל	אָמַר	נֶאֱכַל	הֶאֱכִיל	הֻאֶכַל
3 f.	(regular)	(regular)	(regular)	(as פִּא Gutt.)	(as פִּא Gutt.)	as פִּא Gutt.
Inf.	abs.	אָכּוּל	אָמוּר			
	const.	אָכַל	אָמַר	הֶאֱכַל	הֶאֱכִיל	הֻאֶכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יֵאֱכַל	יִאֲכִיל	יֵאֱכַל
	3 f.	תֹּאכַל	תֹּאמַר	תֵּאֱכַל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תֵּאֱכַל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תֵּאֱכְלִי		
	1.	אֵכַל	אִמַּר	אֵאֱכַל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יֵאֱכְלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תֵּאֱכְלֶנָּה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תֵּאֱכְלוּ		
	2 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תֵּאֱכְלֶנָּה		
	1.	נֹאכַל	נֹאמַר	נֵאֱכַל		
Fut. apoc.					הֶאֱכַל	
Imp.	2 m. (sing.)	אָכַל	אָמַר	הֶאֱכַל	הֶאֱכִיל	
	2 f.	אָכְלִי	אָמְרִי		etc.	
	2 m. (plur.)	אָכְלוּ	אָמְרוּ			
	2 f.	אָכְלֶנָּה	אָמְרֶנָּה			
Part. act.		אוֹכֵל			מֵאֱכִיל	
pass.		אוֹכָל		נֹאכָל		מֵאֱכָל

The *derivative* conjugations of verbs פִּא are declined in the same manner as those of פִּא Guttural; א being treated (out of Kal) as a Guttural, and not as a Quiescent; see Niphal, etc. in the Paradigm. In like manner, Piel אָכַל, Pual אֶכַּל, Hithp. הִתְאָכַל; compare verbs פִּא Guttural, אָמַר and דִּינָה, for the mode of inflection.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Præter.	יָשַׁב	יָרַשׁ	נִישַׁב	הוֹשִׁיב	הוֹשַׁב
3 f.	(regular)	(regular)	נִישַׁבָּה	הוֹשִׁיבָּה	הוֹשַׁבָּה
2 m.			נִישַׁבְתָּ	הוֹשִׁבְתָּ	הוֹשַׁבְתָּ
2 f.			נִישַׁבְתְּ	הוֹשִׁבְתְּ	הוֹשַׁבְתְּ
1.			נִישַׁבְתִּי	הוֹשִׁבְתִּי	הוֹשַׁבְתִּי
Plur. 3.			נִישַׁבּוּ	הוֹשִׁיבוּ	הוֹשַׁבּוּ
2 m.			נִישַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם
2 f.			נִישַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן
1.			נִישַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ
Inf. abs.	יֹשֵׁב	יֹרֵשׁ			
const.	שֹׁבֵת (יֹשֵׁב)	רֹשֵׁת (יֹרֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשֵּׁב	יִירַשׁ (יֹרֵשׁ)	יִישַׁב	יִהְיוּב	יִהְיוּשׁ
3 f.	תִּשֵּׁב	תִּירַשׁ	תִּישַׁב	תִּהְיוּב	תִּהְיוּשׁ
2 m.	תִּשֵּׁב	תִּירַשׁ	תִּישַׁב	תִּהְיוּב	תִּהְיוּשׁ
2 f.	תִּשֵּׁבִי	תִּירַשִׁי	תִּישַׁבִּי	תִּהְיוּבִי	תִּהְיוּשִׁי
1.	אֵשֵׁב	אִירַשׁ	אִישַׁב	אִהְיוּב	אִהְיוּשׁ
3 m. (plur.)	יִשְׁבוּ	יִירְשׁוּ	יִישְׁבוּ	יִהְיוּבוּ	יִהְיוּשׁוּ
3 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּישְׁבְּנָה	תִּהְיוּבְנָה	תִּהְיוּשְׁבְּנָה
2 m.	תִּשְׁבוּ	תִּירְשׁוּ	תִּישְׁבוּ	תִּהְיוּבוּ	תִּהְיוּשׁוּ
2 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּישְׁבְּנָה	תִּהְיוּבְנָה	תִּהְיוּשְׁבְּנָה
1.	נִישֵׁב	נִירַשׁ	נִישַׁב	נִהְיוּב	נִהְיוּשׁ
Fut. apoc.				יִהְיוּשׁ	
Imp. m. (sing.)	שֵׁב	יִרַשׁ (יֹרֵשׁ)	הוֹשֵׁב	הוֹשִׁב	
f.	שִׁבִּי	יִרְשִׁי	הוֹשִׁבִּי	הוֹשִׁיבִי	
m. (pl.)	שִׁבוּ	יִרְשׁוּ	הוֹשִׁבוּ	הוֹשִׁיבוּ	
f.	שִׁבְנָה	יִרְשְׁנָה	הוֹשִׁבְנָה	הוֹשִׁיבְנָה	
Part. act.	יוֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יוֹשֻׁב	יֹרֵשׁ	נוֹשֵׁב		מוֹשַׁב

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Præst. 3 m.		נָפַל	נָבַשׁ	נָבַשׁ	הִנָּשׁ	הֻנָּשׁ
3 f. (regular)	(regular)			נִבְשָׁה	הִנָּשָׁה	הֻנָּשָׁה
2 m.				נִבְשַׁתְּ	הִנָּשַׁתְּ	הֻנָּשַׁתְּ
2 f.				נִבְשַׁתְּ	הִנָּשַׁתְּ	הֻנָּשַׁתְּ
1.				נִבְשַׁתִּי	הִנָּשַׁתִּי	הֻנָּשַׁתִּי
3 m. (plur.)				נִבְשׁוּ	הִנָּשׁוּ	הֻנָּשׁוּ
2 m.				נִבְשַׁתֶּם	הִנָּשַׁתֶּם	הֻנָּשַׁתֶּם
2 f.				נִבְשַׁתֶּן	הִנָּשַׁתֶּן	הֻנָּשַׁתֶּן
1.				נִבְשָׁנוּ	הִנָּשָׁנוּ	הֻנָּשָׁנוּ
Inf.	abs.	נָפֹל	נָבוֹשׁ	הִנָּבֵשׁ	הִנָּשׁ	
	const.	נָפַל	נָשַׁת		הִנָּשׁ	הֻנָּשׁ
Fut.		יִפֹּל	יִבֹּשׁ	יִנָּבֵשׁ	יִנָּשׁ	יֻנָּשׁ
3 f.		תִּפֹּל	תִּבֹּשׁ	תִּנָּבֵשׁ	תִּנָּשׁ	תֻּנָּשׁ
2 m.		תִּפֹּל	תִּבֹּשׁ	תִּנָּבֵשׁ	תִּנָּשׁ	תֻּנָּשׁ
2 f.		תִּפְּלִי	תִּבְּשִׁי	תִּנָּבְשִׁי	תִּנָּשִׁי	תֻּנָּשִׁי
1.		אֶפֶל	אֶבֹּשׁ	אֶנָּבֵשׁ	אֶנָּשׁ	אֶנָּשׁ
3 m. (plur.)		יִפְּלוּ	יִבְּשׁוּ	יִנָּבְשׁוּ	יִנָּשׁוּ	יֻנָּשׁוּ
3 f.		תִּפְּלֶנָּה	תִּבְּשֶׁנָּה	תִּנָּבְשֶׁנָּה	תִּנָּשֶׁנָּה	תֻּנָּשֶׁנָּה
2 m.		תִּפְּלוּ	תִּבְּשׁוּ	תִּנָּבְשׁוּ	תִּנָּשׁוּ	תֻּנָּשׁוּ
2 f.		תִּפְּלֶנָּה	תִּבְּשֶׁנָּה	תִּנָּבְשֶׁנָּה	תִּנָּשֶׁנָּה	תֻּנָּשֶׁנָּה
1.		נִפֹּל	נִבֹּשׁ	נִנָּבֵשׁ	נִנָּשׁ	נֻנָּשׁ
Fut. Apoc.						יִגֹּשׁ
Imp. m.		נָפַל	נָשׁ	הִנָּבֵשׁ	הִנָּשׁ	
f. (regular)			נָשִׁי	הִנָּבְשִׁי	הִנָּשִׁי	
m. (plur.)			נָשׁוּ	הִנָּבְשׁוּ	הִנָּשׁוּ	
f.			נָשְׁנָה	הִנָּבְשְׁנָה	הִנָּשְׁנָה	
Part. act.		נוֹפֵל	נוֹבֵשׁ		מִנָּשׁ	
pass.			נִבוֹשׁ	נִבֹּשׁ		מֻנָּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Præter. 3 m.	סָב	סָבַב	נָסַב (נָחַל)	הִסָּב (הִסָּב)
3 f.	סָבָה	סָבְבָה	נָסְבָה	הִסָּבָה
2 m.	סָבוֹת	סָבְבוֹת	נָסְבוֹת	הִסָּבוֹת
2 f.	סָבוֹת	סָבְבוֹת	נָסְבוֹת	הִסָּבוֹת
1.	סָבוֹתִי	סָבְבוֹתִי	נָסְבוֹתִי	הִסָּבוֹתִי
3. (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסָּבוּ
2 m.	סָבוֹתֶם	סָבְבוֹתֶם	נָסְבוֹתֶם	הִסָּבוֹתֶם
2 f.	סָבוֹתֶן	סָבְבוֹתֶן	נָסְבוֹתֶן	הִסָּבוֹתֶן
1.	סָבוֹנִי	סָבְבוֹנִי	נָסְבוֹנִי	הִסָּבוֹנִי
Inf. abs.	סָבוֹב			
const.	סָב (נָל)		הִסָּב (הִחַל)	הִסָּב
Fut.	יָסַב	יָסַב	יִסָּב (יָדַם)	יִסָּב (יָהַם)
3 f.	תָּסַב	תָּסַב	תִּסָּב	תִּסָּב
2 m.	תָּסַב	תָּסַב	תִּסָּב	תִּסָּב
2 f.	תָּסַבִּי	תָּסַבִּי	תִּסָּבִי	תִּסָּבִי
1.	אָסַב	אָסַב	אִסָּב	אִסָּב
3 m. (plur.)	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ (יָהַמוּ)
3 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
2 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
1.	נָסַב	נָסַב	נָסַב	נָסַב
Fut. conv.	וַיָּסַב			וַיָּסַב
Imp. m.	סָב		הִסָּב	הִסָּב
f.	סָבִי		הִסָּבִי	הִסָּבִי
m.	סָבוּ		הִסָּבוּ (הִרְפוּ)	הִסָּבוּ
f.	סָבִינָה		הִסָּבִינָה	הִסָּבִינָה
Part. act.	סָבוֹב			מָסַב
pass.	סָבוֹב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Polpal.
הוֹסֵב (הָשֵׁם)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסִיבָה	סוֹבְּבָה	סוֹבְּבָה	סִבִּיבָה	סִבִּיבָה
הוֹסִיבוּת	סוֹבְּבוּת	סוֹבְּבוּת	סִבִּיבוּת	סִבִּיבוּת
הוֹסִיבוּת	סוֹבְּבוּת	סוֹבְּבוּת	סִבִּיבוּת	סִבִּיבוּת
הוֹסִיבוֹתִי	סוֹבְּבוֹתִי	סוֹבְּבוֹתִי	סִבִּיבוֹתִי	סִבִּיבוֹתִי
הוֹסִיבוּ	סוֹבְּבוּ	סוֹבְּבוּ	סִבִּיבוּ	סִבִּיבוּ
הוֹסִיבוּתָם	סוֹבְּבוּתָם	סוֹבְּבוּתָם	סִבִּיבוּתָם	סִבִּיבוּתָם
הוֹסִיבוּתָן	סוֹבְּבוּתָן	סוֹבְּבוּתָן	סִבִּיבוּתָן	סִבִּיבוּתָן
הוֹסִיבוּנוּ	סוֹבְּבוּנוּ	סוֹבְּבוּנוּ	סִבִּיבוּנוּ	סִבִּיבוּנוּ

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יוֹסֵב (יָצַח)	יוֹסֵב	יוֹסֵב	יִסְבֵּב	יִסְבֵּב
תוֹסֵב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב
תוֹסֵב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב
תוֹסְבִי	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבִּיבִי	תִּסְבִּיבִי
אוֹסֵב	אוֹסֵב	אוֹסֵב	אוֹסֵב	אוֹסֵב
יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ
תוֹסְבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה	תִּסְבִּיבִינָה	תִּסְבִּיבִינָה
תוֹסְבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבִּיבוּ	תִּסְבִּיבוּ
תוֹסְבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה	תִּסְבִּיבִינָה	תִּסְבִּיבִינָה
נוֹסֵב	נוֹסֵב	נוֹסֵב	נוֹסֵב	נוֹסֵב

סוֹבֵב	סִבֵּב
סוֹבְּבִי	סִבִּיבִי
סוֹבְּבוּ	סִבִּיבוּ
סוֹבְּבִינָה	סִבִּיבִינָה
מִסְבֵּב	מִסְבֵּב
מִסְבֵּב	מִסְבֵּב

	Kal.	Kal.	Niphal.	Hiphil.
Præt. 3 m. (sing.)	קָם	מָת	נָקִים	הִקִּים
3 f.	קָמָה	מָתָה	נָקִימָה	הִקִּימָה
2 m.	קָמַת	מָתָה	נָקִימוֹת	הִקִּימוֹת
2 f.	קָמַת	מָת	נָקִימוֹת	הִקִּימוֹת
1.	קָמַתִּי	מָתִי	נָקִימוֹתִי	הִקִּימוֹתִי
3 (plur.)	קָמוּ	מָתוּ	נָקִימוּ	הִקִּימוּ
2 m.	קָמַתֶּם	מָתֶם	נָקִימוֹתֶם	הִקִּימוֹתֶם
2 f.	קָמַתְנָו	מָתְנָו	נָקִימוֹתְנָו	הִקִּימוֹתְנָו
1.	קָמַנִּי	מָתַנִּי	נָקִימוֹנִי	הִקִּימוֹנִי
Inf. abs.	קִים	מוֹת		הִקֵּם
const.	קִים	מוֹת	הִקִּים	הִקִּים
Fut. 3 m. (sing.)	יָקִים	יָמוֹת	יָקִים	יָקִים
3 f.	תָּקִים	etc.	תָּקִים	תָּקִים
2 m.	תָּקִים		תָּקִים	תָּקִים
2 f.	תָּקִימִי		תָּקִימִי	תָּקִימִי
1.	אָקִים		אָקִים	אָקִים
3 m. (plur.)	יָקִימוּ		יָקִימוּ	יָקִימוּ
3 f.	תָּקִימֶינָה		תָּקִימֶנָה	תָּקִימֶנָה
2 m.	תָּקִימוּ		תָּקִימוּ	תָּקִימוּ
2 f.	תָּקִימֶינָה		תָּקִימֶנָה	תָּקִימֶנָה
1.	נָקִים		נָקִים	נָקִים
Fut. apoc.	יָקֵם	יָמוֹת		יָקֵם
Imp. 2 m. (sing.)	קִים	מוֹת (מָת)	הִקִּים	הִקִּים
2 f.	קִימִי		הִקִּימִי	הִקִּימִי
2 m. (plur.)	קִימוּ		הִקִּימוּ	הִקִּימוּ
2 f.	קִימֶנָה		הִקִּימֶנָה	הִקִּימֶנָה
Part. act.	קֹם	מֹת		מִקִּים
pass.	קִים		נָקִים	

[illegible]

	Kal.	Niphal.	Piel.
Præt. 3 m. (sing.)	מִצָּא	נִמְצָא	מִצָּא
3 f.	מִצָּאָה	נִמְצָאָה	מִצָּאָה
2 m.	מִצָּאתָ	נִמְצָאתָ	מִצָּאתָ
2 f.	מִצָּאתְךָ	נִמְצָאתְךָ	מִצָּאתְךָ
1.	מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי
3 (plur.)	מִצָּאוּ	נִמְצָאוּ	מִצָּאוּ
2 m.	מִצָּאתֶם	נִמְצָאתֶם	מִצָּאתֶם
2 f.	מִצָּאתֵיכֶם	נִמְצָאתֵיכֶם	מִצָּאתֵיכֶם
1.	מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי
Inf. abs.	מִצֹּא		מִצֹּא
const.	מִצָּא	הִמְצָא	מִצָּא
Fut. 3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2 f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
1.	אֶמְצָא	אֶמְצָא	אֶמְצָא
3 m. (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3 f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2 f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה
1.	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut apoc.</i>			
Imp. 2 m. (sing.)	מִצָּא	הִמְצָא	מִצָּא
2 f.	מִצָּאִי	הִמְצָאִי	מִצָּאִי
2 m. (plur.)	מִצְאוּ	הִמְצְאוּ	מִצְאוּ
2 f.	מִצְאָנָה	הִמְצְאָנָה	מִצְאָנָה
Part. act.	מוֹצֵא		מִמְצֵא
pass.	מִצּוּא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא	הִמְצָא (הִמְצָא)	הִתְמַצָּא
etc. מִצָּאָה	הִמְצִיָּאָה	etc. הִמְצָאָה	הִתְמַצָּאָה
מִצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוֹ	הִמְצִיָּאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאתָם	הִמְצִיָּאתָם	הִמְצָאתָם	הִתְמַצָּאתָם
מִצָּאתָן	הִמְצִיָּאתָן	הִמְצָאתָן	הִתְמַצָּאתָן
מִצָּאֵנוּ	הִמְצִיָּאֵנוּ	הִמְצָאֵנוּ	הִתְמַצָּאֵנוּ
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
etc. תִּמְצָא	תִּמְצִיא	etc. תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָאִי	תִּמְצִיאִי	תִּמְצָאִי	תִּתְמַצָּאִי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוֹ	יִמְצִיָּאוֹ	יִמְצָאוֹ	יִתְמַצָּאוֹ
תִּמְצָאָה	תִּמְצִיָּאָה	תִּמְצָאָה	תִּתְמַצָּאָה
תִּמְצָאוּ	תִּמְצִיָּאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּמְצָאָה	תִּמְצִיָּאָה	תִּמְצָאָה	תִּתְמַצָּאָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
יִמְצָא			
הִמְצָא		הִתְמַצָּא	
הִמְצִיאִי		הִתְמַצָּאִי	
הִמְצִיָּאוֹ		הִתְמַצָּאוֹ	
הִמְצָאָה		הִתְמַצָּאָה	
מִמְצִיא		מִתְמַצָּא	
מִמְצָא (מִמְצָא)		מִמְצָא (מִמְצָא)	

		Kal.	Niphal.	Piel.	Pual.
Præt.	3 m.	גָּלָה (בָּלָה)	נִגְלָה	גָּלָה	גָּלָה
	3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ (בְּגָלִית)	נִגְלִיתָ (בְּגָלִית)	גָּלִיתָ (בְּגָלִית)	גָּלִיתָ (בְּגָלִית)
	2 f.	גָּלִיתְּ etc.	נִגְלִיתְּ etc.	גָּלִיתְּ etc.	גָּלִיתְּ etc.
	1.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 (plur.)	גָּלוּ (בָּלוּ)	נִגְלוּ	גָּלוּ	גָּלוּ
	2 m.	גָּלִיתָם	נִגְלִיתָם	גָּלִיתָם	גָּלִיתָם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן
	1.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ
Inf.	abs.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה
	const.	גָּלוּת	הִגָּלוּת	גָּלוּת	גָּלוּת
Fut.	3 m.	יִגְלָה	יִנְגְּלָה	יִגְלָה	יִגְלָה
	3 f.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה	תִּגְלָה
	2 m.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה	תִּגְלָה
	2 f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי	תִּגְלִי
	1.	אִגְלָה	אִנְגְּלָה	אִגְלָה	אִגְלָה
	3 m. (plur.)	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1.	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
Fut. apoc.		יִגֵּל	יִגֵּל	יִגֵּל (יִגְלֵ)	
Imp.	2 m. (sing.)	גָּלָה	הִגָּלָה	גָּלָה (גָּל)	
	2 f.	גָּלִי	הִגָּלִי	גָּלִי	
	2 m. (plur.)	גָּלוּ	הִגָּלוּ	גָּלוּ	
	2 f.	גָּלִינָה	הִגָּלִינָה	גָּלִינָה	
Part. act.		גֹּלֶה		מְגַלֵּה	
	pass.	גָּלוּי	נִגְלוּי		מְגָלוּי

Hiphil.	Hophal.	Hithpael.	Hithpael.
הִגִּילָה	הִגִּלָּה	הִתְגִּילָה	הִשְׁתַּחֲוָה
הִגִּילָתָה	הִגִּלָּתָה	הִתְגִּילָתָה	
הִגִּילִית (הִגִּלִּית)	הִגִּלִּית	הִתְגִּילִית	הִשְׁתַּחֲוִית
etc. הִגִּלִּית	הִגִּלִּית	הִתְגִּילִית	
הִגִּלִּיתִי	הִגִּלִּיתִי	הִתְגִּלִּיתִי	הִשְׁתַּחֲוִיתִי
הִגִּלוּ	הִגִּלוּ	הִתְגִּלוּ	הִשְׁתַּחֲווּ
הִגִּלִּיתֶם	הִגִּלִּיתֶם	הִתְגִּלִּיתֶם	הִשְׁתַּחֲוִיתֶם
הִגִּלִּיתֻם	הִגִּלִּיתֻם	הִתְגִּלִּיתֻם	
הִגִּלִּינוּ	הִגִּלִּינוּ	הִתְגִּלִּינוּ	
הִגִּלָּה	הִגִּלָּה	הִתְגִּלָּה	הִשְׁתַּחֲוּת
הִגִּלָּתָה	הִגִּלָּתָה	הִתְגִּלָּתָה	
יִגִּילָה	יִגִּלָּה	יִתְגִּילָה	יִשְׁתַּחֲוָה
תִּגִּילָה	תִּגִּלָּה	תִּתְגִּילָה	תִּשְׁתַּחֲוָה
תִּגִּילָה	תִּגִּלָּה	תִּתְגִּילָה	תִּשְׁתַּחֲוָה
תִּגִּלִּי	תִּגִּלִּי	תִּתְגִּלִּי	
אִגִּילָה	אִגִּלָּה	אִתְגִּילָה	אִשְׁתַּחֲוָה
יִגִּלוּ	יִגִּלוּ	יִתְגִּלוּ	יִשְׁתַּחֲווּ
תִּגִּלִּינָה	תִּגִּלִּינָה	תִּתְגִּלִּינָה	
תִּגִּלוּ	תִּגִּלוּ	תִּתְגִּלוּ	תִּשְׁתַּחֲווּ
תִּגִּלִּינָה	תִּגִּלִּינָה	תִּתְגִּלִּינָה	
נִגִּילָה	נִגִּלָּה	נִתְגִּילָה	נִשְׁתַּחֲוָה
יִגִּל		יִתְגִּל	יִשְׁתַּחֲוּ
הִגִּילָה (הִגִּל)		הִתְגִּילָה	
הִגִּלִּי		הִתְגִּלִּי	הִשְׁתַּחֲוִי
הִגִּלוּ		הִתְגִּלוּ	הִשְׁתַּחֲווּ
הִגִּלִּינָה		הִתְגִּלִּינָה	
מִגִּילָה		מִתְגִּילָה	מִשְׁתַּחֲוָה

	Kal.	Hiphil.
Præt.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתְ	הוֹרִיתְ
2 f.	יָרִיתְ	הוֹרִיתְ
1.	יָרִיתִי	הוֹרִיתִי
3 (plur.)	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתֶן	הוֹרִיתֶן
1.	יָרִינוּ	הוֹרִינוּ
Inf. abs.	יָרֶה	
const.	יָרוּת	הוֹרֶת
Fut.	יִירָה	יוֹרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1.	אִירָה	אוֹרָה
3 (plur.)	יִירוּ	יורו
3 f.	תִּירֶנָּה	תוֹרֶנָּה
2 m.	תִּירוּ	תורו
2 f.	תִּירֶנָּה	תוֹרֶנָּה
1.	נִירָה	נורָה
Fut. apoc.		וּיֹרֶה
Imp.	יָרֶה	הוֹרֶה
2 f.	יָרִי	הוֹרִי
2 m. (plur.)	יָרוּ	הוֹרוּ
2 f.	יָרֶנָּה	הוֹרֶנָּה
Part. act.	יֹרֶה	מֹרֶה
nacc	יָרוּ	

	Kal.	Hiphal.	Niphil.
	נָשָׂא	נִשָּׂא	הִשָּׂא *
	נִשְׂאָה	נִשְׂאָה	הִשְׂאָה
	(as לָא)	נִשְׂאָת	הִשְׂאָת
		נִשְׂאָת	הִשְׂאָת
		נִשְׂאָתִי	הִשְׂאָתִי
		נִשְׂאוּ	הִשְׂאוּ
		נִשְׂאָתֶם	הִשְׂאָתֶם
		נִשְׂאָתֶן	הִשְׂאָתֶן
		נִשְׂאָנוּ	הִשְׂאָנוּ
	נִשְׂאוּ	הִנִּישָׂא	הִישָׂא
	שָׂא	שָׂא	
	יִשָּׂא	יִנִּישָׂא	יִישָׂא
	תִּשָּׂא	(as לָא)	
	תִּשָּׂא		
	תִּשְׂאִי		
	אִשָּׂא		
	יִשְׂאוּ		יִשְׂאוּ
	תִּשְׂאָנָה		
	תִּשְׂאוּ		תִּשְׂאוּ
	תִּשְׂאָנָה		
	נִשָּׂא		
	שָׂא		
	שָׂאִי		
	שָׂאוּ		
	שָׂאנָה		
	נִשָּׂא * From נִשְׂא (not נִשְׂאָה)		
	נִשְׂאוּ		

	Kal.	Hiphil.
Præter.	נָטַח	הִנָּח
3 f.	נָטְחָה	הִנָּחָה
2 m.	(as לָח)	הִנָּחְתָּ
2 f.		הִנָּחְתְּ
1.		הִנָּחֹתִי
3. (plur.)		הִנָּחוּ
2 m.		הִנָּחְתֶּם
2 f.		הִנָּחְתֶּן
1.		הִנָּחֵנוּ
Inf. abs.	נָטַח	
const.	נָטוּחַ	הִנּוּחַ
Fut.	יָנִיחַ	יִנָּח
3 f.	תִּנָּח	תִּנָּח
2 m.	תִּנָּח	תִּנָּח
2 f.	תִּנִּי	תִּנִּי
1.	אִנָּח	אִנָּח
3. (plur.)	יָנוּ	יָנוּ
3 f.	תִּנָּיִחַ	תִּנָּיִחַ
2 m.	תִּנּוּ	תִּנּוּ
2 f.	תִּנָּיִחַ	תִּנָּיִחַ
1.	נָטַח	נָטַח
Fut. apoc.	יִטַּח	יִטַּח
Imp.	נָטַח (הִט)	הִנָּח (הִט)
2 f.	(as לָח)	הִנִּי
2 m. (plur.)		הִטוּ
2 f.		הִנִּינָה
Part. act.	נוֹטֵחַ	מִנָּח
pass.	נָטוּי	

Kal.	Hiphil.	Hophal.
בָּא	הִבִּיאַ	הִוָּבַא
בָּאָה	הִבִּיאָה	הִוָּבְּאָה
בָּאת	הִבִּאֵת	הִוָּבְּאֵת
בָּאת		
בָּאתִי	הִבִּאתִי	
בָּאוּ (בָּאוּ)	הִבִּאוּ	הִוָּבְּאוּ
בָּאתֶם	הִבִּאתֶם	
...	...	...
בָּאוּ	הִבִּאוּ	
בָּא	הִבִּיאַ	
בָּאוּ (בָּאוּ)	הִבִּאוּ	
יָבוּא	יִבִּיאַ	יִוָּבַא
תָּבוּא	תִּבִּיאַ	
תָּבוּא	תִּבִּיאַ	
תָּבוּאִי		
אָבוּא	אִבִּיאַ	
יָבוּאוּ	יִבִּיאוּ	יִוָּבְּאוּ
תָּבִיאֵנָה	תִּבִּיאֵנָה	
תָּבִאוּ	תִּבִּיאוּ	
...	...	...
נָבוּא	נִבִּיאַ	
נָבַא	נִבִּיאַ	
בָּא	הִבִּיאַ	
בָּאוּ	הִבִּיאוּ	
בָּאוּ	הִבִּיאוּ	
...	...	...
בָּא	מִבִּיאַ	מִוָּבַא

		Kal.		
		Masc.	Fem.	Fem. Segh.
Verbs final	Patahh act.	קִטַּל	קִטְּלָה (קִטְּלָה)	קִטְּלַת
	— pass.	קִטּוּל	קִטּוּלָה	
—	Tseri act.	יִשַּׁן	יִשְׁנָה	יִשְׁנַת
—	Hholem act.	יִגַּר	יִגְרָה	
ע gutt.	act.	זַעַק	זַעְקָה	זַעְקַת
ל gutt.	act.	שִׁמַּעַ	שִׁמְעָה	שִׁמְעַת
עו	act.	קָם	קָמָה	
לָה	act.	נָלָה	נָלָה (נָלִיחַ)	
	pass.	נָלוּי	נָלוּיָה	
Niphal.				
regular		נִקְטַל	נִקְטְלָה	נִקְטְלַת
פ gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדַת
עע		נִסָּב	נִסְבָּה	
עו		נִקּוּם	נִקּוּמָה	
Piel.				
regular		מִקְטַל	מִקְטְלָה	מִקְטְלַת
ע		מִבְרַךְ	מִבְרָכָה	מִבְרַכַת
לָה		מִנְלָה	מִנְלָה	
Poel of עע		מִסּוּבָב	מִסּוּבָּה	מִסּוּבַּת
Pual.				
regular		מִקְטַל	מִקְטְלָה	מִקְטְלַת
Hiphil.				
regular		מִקְטִיל	מִקְטִילָה	מִקְטִילַת
פ gutt.		מַעְמִיד	מַעְמִידָה	מַעְמִידַת
עע		מִסָּב	מִסְבָּה	
עו		מִקִּים	מִקִּימָה	
Hophal.				
regular		מִקְטַל	מִקְטְלָה	מִקְטְלַת
Hithpael.				
regular		מִתְקַטַּל	מִתְקַטְּלָה	מִתְקַטְּלַת

		Kal.	
Plur. masc.	Plur. Fem.	Masc.	Fem.
קְטָלִים	קְטָלוֹת	Dec. VII. <i>b.</i>	Dec. X. XIII.
קְטוּלִים	קְטוּלוֹת	III. <i>c.</i>	X.
יִשְׁנִים	יִשְׁנוֹת	V. <i>e.</i>	XI. XIII.
יִגְרִים	יִגְרוֹת	III. <i>c.</i>	X.
זַעֲקִים	זַעֲקוֹת	VII.	X. XIII.
שִׁמְעִים	שִׁמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת	IX. <i>a.</i>	X.
גָּלוּיִים	גָּלוּיוֹת	III. <i>c.</i>	X.
		Niphal.	
נִקְטָלִים	נִקְטָלוֹת	II.	XI. XIII.
נִעְמָדִים	נִעְמָדוֹת	II.	XI. XIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c.</i>	X.
		Piel.	
מִקְטָלִים	מִקְטָלוֹת	VII. <i>c.</i>	X. XIII.
מִבְרָכִים	מִבְרָכוֹת	VII.	X. XIII.
מִגָּלִים	מִגָּלוֹת	IX.	X.
מִסּוֹבְבִים	מִסּוֹבְבוֹת	VII. <i>b.</i>	X. XIII.
		Pual.	
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
		Hiphil.	
מִקְטָלִים	מִקְטָלוֹת	I.	X. XIII.
מַעֲמִידִים	מַעֲמִידוֹת	I.	X. XIII.
מִסְבִּים	מִסְבוֹת	VIII.	X.
מִקִּימִים	מִקִּימוֹת	III.	X.
		Hophal.	
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
		Hithpael.	
מִתְקַטָּלִים	מִתְקַטָּלוֹת	VII. <i>c.</i>	X. XIII.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal. } Præt. }	קָטַלְנִי	קָטַלְךָ	קָטַלְךְ	קָטַלְהוּ קָטַלְהוּ	קָטַלְהָ
3 f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךְ	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2. m.	קָטַלְתִּנִּי } קָטַלְתִּנִּי }	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ }	קָטַלְתֶּהָ
2 f.	קָטַלְתִּינִי } קָטַלְתִּינִי }	—	—	קָטַלְתִּי } קָטַלְתִּי	קָטַלְתִּיָּה
1.	—	קָטַלְתִּיךָ	קָטַלְתִּיךְ	קָטַלְתִּי	קָטַלְתִּיָּה
3. (plur.)	קָטַלְנוּנִי	קָטַלְךָ	קָטַלְךְ	קָטַלְהוּ	קָטַלְהָ
2 m.	קָטַלְתִּנִּי	—	—	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
1	—	קָטַלְנוּךָ	קָטַלְנוּךְ	קָטַלְנוּהוּ	קָטַלְנוּהָ

Inf.	קָטַלְנִי (בְּחָרִי)	קָטַלְךָ } קָטַלְךָ }	קָטַלְךְ (רְקַעְךָ)	קָטַלְהוּ (פְּעַמּוֹ)	קָטַלְהָ
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Fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךְ	יִקְטַלְהוּ	יִקְטַלְהָ
3 m. with } epenth. ו }	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנוּ	יִקְטַלְנָה
3. (plur.)	יִקְטַלְנוּנִי (יִקְטַלְנִי)	יִקְטַלְנוּךָ	יִקְטַלְנוּךְ	יִקְטַלְנוּהוּ (יִקְטַלְנָהוּ)	יִקְטַלְנוּהָ

Imp.	קָטַלְנִי שְׁמַעֲנִי	—	—	קָטַלְהוּ	קָטַלְהָ
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Piel.	קָטַלְנִי	קָטַלְךָ	קָטַלְךְ	קָטַלְהוּ	קָטַלְהָ
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iph. fut. יִקְטִילְנִי יִקְטִילְךָ יִקְטִילְךְ יִקְטִילְהוּ יִקְטִילְהָ

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלוּ
קָטְלֹתָנוּ	קָטְלֹתְכֶם	קָטְלֹתְכֶן	קָטְלֹתָם	קָטְלֹתָן
קָטְלֹתָנוּ	—	—	קָטְלֹתָם	קָטְלֹתָן
קָטְלֹתֵינוּ } קָטְלֹתֵינוּ }	—	—	קָטְלֹתֵיהֶם	קָטְלֹתֵיהֶן
—	קָטְלֹתֵיכֶם	קָטְלֹתֵיכֶן	קָטְלֹתֵיהֶם	קָטְלֹתֵיהֶן
קָטְלוּ	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּן
קָטְלוּתָנוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
—	קָטְלוּנִיכֶם	קָטְלוּנִיכֶן	קָטְלוּנֵם	קָטְלוּנֵן
קָטְלוּ (חֲנֻכָּם)	קָטְלֶכֶם } קָטְלֶכֶם } קָטְלֶכֶם }	קָטְלֶכֶן } קָטְלֶכֶן } קָטְלֶכֶן }	קָטְלֵם } בְּקָעֵם } (אֲהָבָם)	קָטְלוּ
יִקְטְלוּ	יִקְטְלֶכֶם	יִקְטְלֶכֶן	יִקְטְלֵם } יִלְבָּשׁוּ } יִמְצְאוּ }	יִקְטְלוּ
יִקְטְלוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן
קָטְלוּ שְׁמֵעֵינוּ	—	—	קָטְלֵם	—
קָטְלוּ 1 pers. Fut.	קָטְלֶכֶם אֲצַמְּרָכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלוּ
יִקְטִילֵנוּ	יִקְטִילֶכֶם	יִקְטִילֶכֶן	יִקְטִילֵם	יִקְטִילוּ

Suffixes.	Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal. Præt.	עָשִׂנִי	עָשָׂךְ	עָשָׂהוּ	עָשָׂם
3 f.	עָשִׂתָּנִי	עָשִׂתָּךְ	עָשִׂתָּהוּ	עָשִׂתָּם
2 m.	עָשִׂיתָּנִי } עָשִׂיתָּנִי }	—	עָשִׂיתָּהוּ } עָשִׂיתָּהוּ }	עָשִׂיתָּם
1.	—	עָשִׂיתָּיְךְ	עָשִׂיתָּיו } עָשִׂיתָּיהוּ }	עָשִׂיתָּם
3 (plur.)	עָשִׂוּנִי	עָשִׂוְךְ	עָשִׂוְהוּ	עָשִׂוּם
Inf.	עֲשֵׂתִי	עֲשֵׂתְךָ	עֲשֵׂתוֹ } עֲשֵׂהוּ }	עֲשֵׂתָם
Fut. 3 m.	יַעֲשֵׂנִי	יַעֲשֶׂךְ	יַעֲשֶׂהוּ } יַעֲשֶׂהוּ }	יַעֲשֶׂם
3 m. with } epenth. נ }	יַעֲשֵׂנִי	יַעֲשֶׂךְ	יַעֲשֶׂנוּ	—
1.	—	אֶעֱשֶׂךְ	אֶעֱשֶׂהוּ	אֶעֱשֶׂם
3 m. (plur.)	יַעֲשִׂוּנִי	יַעֲשִׂוְךְ	יַעֲשִׂוְהוּ	יַעֲשִׂוּם
Imp. m.	עֲנֵנִי	—	עֲנֵהוּ	עֲנֵם
Piel. Præt. 3 m.	צָוִנִי	צָוֶךְ	צָוֶהוּ	צָוֶם
Fut. 3 m.	יַצְוֵנִי	יַצְוֶךְ	יַצְוֶהוּ	יַצְוֶם
3 m. with } epenth. נ }	יַצְוֵנִי	יַצְוֶךְ	יַצְוֶנוּ	—
Hiph. Præt.	הִפְנִי	הִפְךָ	הִפְהוּ	הִפְם
Fut. with } epenth. נ }	יִפְנֵנִי	יִפְנֶךְ	יִפְנֶהוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוס <i>a horse.</i>	(plur.)	סוסים <i>horses.</i>
Suff. 1.	סוסי <i>my horse.</i>		סוסי <i>my horses.</i>
2 m.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
2 f.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
3 m.	סוסו <i>his</i> —		סוסו <i>his</i> —
3 f.	סוסה <i>her</i> —		סוסה <i>her</i> —
1 (plur.)	סוסנו <i>our</i> —		סוסנו <i>our</i> —
2 m.	סוסכם <i>your</i> —		סוסכם <i>your</i> —
2 f.	סוסכן <i>your</i> —		סוסכן <i>your</i> —
3 m.	סוסם <i>their</i> —		סוסיהם <i>their</i> —
3 f.	סוסן <i>their</i> —		סוסיהן <i>their</i> —

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אב <i>father.</i>	Abs. (sing.)	אב <i>father.</i>
Suff. 1.	אבי <i>my father.</i>	Pl. 1.	אבני <i>our father.</i>
2 m.	אביך <i>thy</i> —	2 m.	אביכם <i>your</i> —
2 f.	אביך <i>thy</i> —	2 f.	אביכן <i>your</i> —
3 m.	אביו, אביו <i>his</i> —	3 m.	אביהם <i>their</i> —
3 f.	אביה <i>her</i> —	3 f.	אביהן <i>their</i> —

No. III. Noun feminine.

Abs. (sing.)	תורה <i>a law.</i>	(plur.)	תורות <i>laws.</i>
Suff. 1.	תורתי <i>my law.</i>		תורותי <i>my laws.</i>
2 m.	תורתך <i>thy</i> —		תורותך <i>thy</i> —
2 f.	תורתך <i>thy</i> —		תורותך <i>thy</i> —
3 m.	תורתו <i>his</i> —		תורותיו <i>his</i> —
3 f.	תורתה <i>her</i> —		תורותיה <i>her</i> —
1 (plur.)	תורתנו <i>our</i> —		תורותינו <i>our</i> —
2 m.	תורתכם <i>your</i> —		תורותיכם <i>your</i> —
2 f.	תורתכן <i>your</i> —		תורותיכן <i>your</i> —
3 m.	תורתם <i>their</i> —		תורותיהם <i>their</i> —
3 f.	תורתן <i>their</i> —		תורותיהן <i>their</i> —

	Sing. abs.	Const.	Light Suff.	Grave Suff.
DEC. I. SINGULAR. § 345.				
(a)	סוּם	סוּם	סוּמִי	סוּמְכֶם
(b)	גְּבוּר	גְּבוּר	גְּבוּרִי	גְּבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
(d)	אֱלֹהֶה	אֱלֹהֶה	אֱלֹהִי	אֱלֹהֶיכֶם

DEC. II. SINGULAR. § 347.				
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	כוֹכַב	כוֹכַב	כוֹכְבִי	כוֹכְבְּכֶם
(c)	כוֹבֵעַ	כוֹבֵעַ	כוֹבְעִי	כוֹבְעְכֶם
(d)	שָׂד	שָׂד	שָׂדִי	שָׂדְכֶם

DEC. III. SINGULAR. § 350.				
(a)	פָּקִיד	פָּקִיד	פָּקִידִי	פָּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קָטוּל	קָטוּל	קָטוּלִי	קָטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן	חֲזִיוֹן (עֶצְבוֹן)	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוֹסִי	מָנוֹסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוֹסִי	אָבוֹסְכֶם
(h)	גָּדוּל	גָּדוּל		

DEC. IV. SINGULAR. § 353.				
(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לִבָּב	לִבָּב	לִבָּבִי	לִבָּבְכֶם
(c)	חָכֶם	חָכֶם	חָכְמִי	חָכְמְכֶם
(d)	שָׁעַר	שָׁעַר	שָׁעָרִי	שָׁעָרְכֶם
(e)	עֶמֶק	עֶמֶק	עֶמְקִי	עֶמְקְכֶם
(f)	כִּנְף	כִּנְף	כִּנְפִי	כִּנְפְּכֶם
(g)	צָבָא			

Plural abs.	Light suff.	Const.	Grave suff.
DEC. I. PLURAL.			
סוֹסִים	סוֹסִי	סוֹסִי	סוֹסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטִיכֶם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִי	אֱלֹהִיכֶם

DEC. II. PLURAL.			
דְּמִים	דְּמִי	דְּמִי	דְּמִיכֶם
כּוֹכְבִים	כּוֹכְבִי	כּוֹכְבִי	כּוֹכְבִיכֶם
כּוֹבְעִים	כּוֹבְעִי	כּוֹבְעִי	כּוֹבְעִיכֶם
שְׂרָדִים	שְׂרָדִי	שְׂרָדִי	שְׂרָדִיכֶם

DEC. III. PLURAL.			
פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנִיכֶם
חִזְיוֹנוֹת (חֲשׁוֹנוֹת)	(As Dec. X.)		
מְנוֹסִים	מְנוֹסִי	מְנוֹסִי	מְנוֹסִיכֶם
אֲבוֹסִים	אֲבוֹסִי	אֲבוֹסִי	אֲבוֹסִיכֶם

DEC. IV. PLURAL.			
דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לְבָבִים	לְבָבִי	לְבָבִי	לְבָבִיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפִיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עָשׂוּ	עֹשִׂין (עֹשִׂין)		
(i)	צִלַּע	צִלְעַת (צִלְעַת)	צִלְעִי	

DEC. V. SINGULAR. § 356.

(a)	זָקוּן	זָקוּן	זָקוּנִי	זָקֻנְכֶם
(b)	חָצֵר	חָצֵר	חָצֵרִי	חָצֵרְכֶם
(c)	כְּתָף	כְּתָף	כְּתָפִי	כְּתָפְכֶם
(d)	כְּבֹד	כְּבֹד (כְּבֹד)	כְּבֹדִי	כְּבֹדְכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכְּכֶם
(b)	נֶעַר etc.	נֶעַר	נֶעְרִי	נֶעְרְכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעְכֶם

E class.

(d)	סֶפֶר	סֶפֶר	סֶפְרִי	סֶפְרְכֶם
(e)	קֶבֶר	קֶבֶר	קֶבְרִי	קֶבְרְכֶם
(f)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקְכֶם
(g)	חֶלֶד	חֶלֶד	חֶלְדִי	חֶלְדְּכֶם
(h)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחְכֶם

O class.

(i)	בָּקָר	בָּקָר	בָּקָרִי	בָּקָרְכֶם
(j)	קָמִז	קָמִז	קָמִצִי	קָמִצְכֶם
(k)	פָּעַל	פָּעַל	פָּעִלִי (פָּעִלִי)	פָּעִלְכֶם
(l)	קָדֵשׁ	קָדֵשׁ	קָדֵשִׁי	קָדֵשְׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׂנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׁנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִרִים	חֲצִרִי	חֲצִרִי	חֲצִרִיכֶם
כְּתָפוֹת	(As Dec. XI.)		
כְּבָדִים	כְּבָדִי	כְּבָדִי	כְּבָדִיכֶם

DEC. VI. PLURAL. *A* class.

מַלְכִים	מַלְכִי	מַלְכִי	מַלְכִיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי	(חֲקָרִי) חֲלָקִי	חֲלָקִיכֶם
חֲלָדִים etc.	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נַצְּחִים	נַצְּחִי	נַצְּחִי	נַצְּחִיכֶם

O class.

בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצִיכֶם
פְּעָלִים	פְּעָלִי	פְּעָלִי	פְּעָלִיכֶם
קַדְשִׁים	קַדְשִׁי	קַדְשִׁי	קַדְשִׁיכֶם

Segholates of roots ע" and ע" (q) דוד, const. דוד, pl. דוּדִים

(m) מִנֹּחַ, const. מִנֹּחַ שְׁנָרִים — שֹׁר — שֹׁר (r)

(n) תוֹחַ — תוֹחַ Segholates of roots ל"ח.

(o) חֵיל — חֵיל פְּרִיָּה פְּרִיָּה, suff. פְּרִי, const. (פְּרִי), פְּרִי (s)

(p) חֲצִיָּה חֲצִי — חֲצִי (חֲצִי) חֲצִי (t) עִיר, pl. עִירִים — עִיר

DEC. VII. SINGULAR. § 371 seq.

	Sing. abs	Const.	Light suff.	Grave suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שְׁמִי	שְׁמֶכֶם
(b)	אֹיֵב	אֹיֵב	אֹיְבִי	אֹיְבֶכֶם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכֶם
(d)	מִזְבֵּחַ	מִזְבֵּחַ	מִזְבְּחִי	מִזְבְּחֶכֶם
(e)	מִקֵּל	מִקֵּל	מִקְלִי	מִקְלֶכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמְכֶם
(b)	אָף	אָף	אָפִי	אָפְכֶם
(c)	מֵד	מֵד	מֵדִי	מֵדְכֶם
(d)	לֵב	לֵב (לֵב־)	לֵבִי	לֵבְכֶם
(e)	חֵק	חֵק (חֵק־)	חֵקִי	חֵקְכֶם
(f)	עוֹ	עוֹ (עוֹ־)	עוֹי (עוֹ־)	עוֹכֶם
(g)	נָמֵל			
(h)	מִגֵּן	מִגֵּן	מִגֵּנִי	מִגֵּנְכֶם
(i)	חֵי	חֵי		
(j)	שָׂר	שָׂר	שָׂרִי	שָׂרְכֶם
(k)	לָח	לָח	לָחִי	

DEC. IX. SINGULAR. § 377.

(a)	חֹהַ	חֹהַ	חֹי	חֹכֶם
(b)	שֹׂדָה	שֹׂדָה	שֹׂדִי	שֹׂדְכֶם

*Segholates of ל"ח continued.**Inf. Segholates.*

(u) חָלִי (חָלִי), const.	חָלִי, suff.	(x) חָלִי, const.	חָלִי, suff.
(v) חָלִי, plur.	חָלִי, plur.	(y) חָלִי, plur.	חָלִי, plur.
(w) חָלִי, —	חָלִי, —	(z) חָלִי, pl.	חָלִי, pl.
		(yy) חָלִי, קָטָל	(zz) חָלִי, פָּעַל

DEC. VII. PLURAL.

Plural abs.	Light Suff.	Const.	Grave Suff.
שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹת	שְׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבִי	אוֹיְבִי	אוֹיְבֵיכֶם
מִקְטָלִים	מִקְטָלִי	מִקְטָלִי	מִקְטָלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתִי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם
מִקְלֹת	(as Dec. XIII.)		
מִפְתָּחִים			
עֲצִים	עֲצִי	עֲצִי	עֲצֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמִי	יָמִי	יָמֵיכֶם
אָפִים	אָפִי	אָפִי	אָפֵיכֶם
מָדִים	מָדִי	מָדִי	מָדֵיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חֲקִים	חֲקִי	חֲקִי	חֲקֵיכֶם
נִמְלִים	נִמְלִי	נִמְלִי	נִמְלֵיכֶם
מִנְּנִים	מִנְּנִי	מִנְּנִי	מִנְּנֵיכֶם
חַיִּים	חַיִּי	חַיִּי	חַיֵּיכֶם
שָׂרִים	שָׂרִי	שָׂרִי	שָׂרֵיכֶם
לָחִים			

DEC. IX. PLURAL.

חֲזִים	חֲזִי	חֲזִי	חֲזֵיכֶם
שָׂרִים	שָׂרִי	שָׂרִי	שָׂרֵיכֶם

Sing. abs.	Const.	Light suff.	Grave suff.
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DEC. X. SINGULAR. § 380.

(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

DEC. XI. SINGULAR. § 383.

(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֲכָמָה	חֲכַמַת	חֲכַמָּתִי	חֲכַמַתְכֶם
(e)	עֲנִילָה	עֲנִילַת	עֲנִילָתִי	עֲנִילַתְכֶם
(f)	מַמְלָכָה	מַמְלַכַת	מַמְלַכָּתִי (as Dec. XIII.)	
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחָּתִי (as Dec. XIII.)	

DEC. XII. SINGULAR. § 387.

(a)	מַלְכָּה	מַלְכַת	מַלְכָּתִי	מַלְכַתְכֶם
(b)	שְׂמֻלָּה	שְׂמֻלַת	שְׂמֻלָּתִי	שְׂמֻלַתְכֶם
(c)	חֲרָפָה	חֲרַפַת	חֲרַפָּתִי	חֲרַפַתְכֶם
(d)	חֲרִיבָה	חֲרִיבַת	חֲרִיבָתִי	חֲרִיבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם

DEC. XIII. SINGULAR. § 390.

(a)	מִסְנָרָה	מִסְנַרַת	מִסְנָרָתִי	מִסְנַרַתְכֶם
(b)	גְּבֻרָה	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְכֶם
(c)	אִשָּׁה	אִשָּׁה	אִשָּׁתִי (אִשְׁתְּךָ)	אִשְׁתְּכֶם
(d)	כְּתָנָה	כְּתָנַת	כְּתָנָתִי	כְּתָנַתְכֶם
(e)	נַחֲשֶׁת	נַחֲשַׁת	נַחֲשָׁתִי	נַחֲשַׁתְכֶם
(f)	לִכְתָּה	לִכְתָּה	לִכְתָּתִי	לִכְתָּתְכֶם
(g)	שַׁבָּת	שַׁבָּת	שַׁבָּתִי	שַׁבָּתְכֶם

Plur. abs.	Const.	Suffix. sing.	Suff. plur.
DEC. X. PLURAL.			
תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתִי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתִי	בְּתוּלוֹתֵיכֶם

DEC. XI. PLURAL.			
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיכֶם
חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתִי	חֲכָמוֹתֵיכֶם
עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתִי	עֲגָלוֹתֵיכֶם

DEC. XII. PLURAL.			
מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיכֶם
שְׁמָלוֹת	שְׁמָלוֹת	שְׁמָלוֹתִי	שְׁמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיכֶם
נַעֲרוֹת	נַעֲרוֹת	נַעֲרוֹתִי	נַעֲרוֹתֵיכֶם

DEC. XIII. PLURAL.			
מַסְגְּרוֹת	מַסְגְּרוֹת	מַסְגְּרוֹתִי	מַסְגְּרוֹתֵיכֶם
כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתִי	כְּתָנוֹתֵיכֶם

Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
I.			צֹהַר		
יוֹמִים	יוֹמִים		עֵינִים	עֵינִים	עֵינִי
רְבוֹתִים	רְבוֹתִים		לְחַיִּים	לְחַיִּים	
II.			VII.		
יָדַי	יָדַי	יָדַי	מֵאֻזְנַיִם	מֵאֻזְנַיִם	מֵאֻזְנַיִם
מְלָקְחִים	מְלָקְחִים		VIII.		
III.			כַּפַּי	כַּפַּי	כַּפַּי
שְׁבָעִים	שְׁבָעִים		שָׁנַיִם	שָׁנַיִם	שָׁנַיִם
IV.			X.		
כַּנְפֵּי	כַּנְפֵּי	כַּנְפֵּי	אֶמְתַּיִם	אֶמְתַּיִם	אֶמְתַּיִם
חֲלָצִים	חֲלָצִים	חֲלָצִים	XI.		
V.			שִׁפְתַּי	שִׁפְתַּי	שִׁפְתַּי
עֲקָבַי	עֲקָבַי	עֲקָבַי	פְּאֵתַי	פְּאֵתַי	פְּאֵתַי
VI.			XII.		
רַגְלֵי	רַגְלֵי	רַגְלֵי	יְרֵכַתִּים	יְרֵכַתִּים	יְרֵכַתִּי
בְּרָכִים	בְּרָכִים	בְּרָכִים	רִקְמָתִים	רִקְמָתִים	
מַתְּנִים	מַתְּנִים	מַתְּנִים	XIII.		
נְעָלִים	נְעָלִים	נְעָלִים	נְחֹשֶׁתִים	נְחֹשֶׁתִים	נְחֹשֶׁתִי

(A) *Cardinals, etc. from 1 to 10.*

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א (חד)	אֶחָד	אֶחָד	אֶחָת	אֶחָת	
2	ב	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	
3	ג	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
4	ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
5	ה	חֲמִשָּׁה	חֲמִשֶּׁת	חֲמִשׁ	חֲמִשׁ (חֲמִישִׁי)	
6	ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	
7	ז	שִׁבְעָה	שִׁבַּעַת	שִׁבַּע	שִׁבַּע	
8	ח	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה		
9	ט	תְּשִׁיעָה	תְּשִׁיעֶת	תְּשִׁעַ	תְּשִׁעַ	
10	י	עֶשְׂרֵה	עֶשְׂרֶת	עֶשֶׂר	עֶשֶׂר	

(B) *Cardinals from 11 to 15.*

Masculine.

11	יא	אֶחָד עָשָׂר	
		עֶשְׂרֵי עָשָׂר	
12	יב	שְׁנַיִם עָשָׂר	
		שְׁנֵי עָשָׂר	
13	יג	שְׁלֹשָׁה עָשָׂר	
14	יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂר
15	טו	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עָשָׂר
16	יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂר
17	יז	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂר
18	יח	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עָשָׂר
19	יט	תְּשִׁיעָה עָשָׂר	תְּשִׁעַ עָשָׂר

(C) *Cardinals from 20 to 90.*

כ	עשרים	60	ס	ששים
ל	שלשים	70	ע	שבעים
מ	ארבעים	80	פ	שמנים
נ	חמשים	90	צ	תשעים

(D) *Hundreds.*

ק	מאה	600	(ם) תר	שש מאות
ר	מאתים	700	(ו) תש	שבע מאות
ש	שלש מאות	800	(ף) תת	שמונה מאות
ת	ארבע מאות	900	(ץ) תתק	תשע מאות
תק	חמש מאות		(ד) תק	

(E) *Thousands.*

א	אלף	10,000	רבוא, רבוא
ב	אלפים	20,000	שתי רבות
ג	שלשת אלפים	30,000	שלש רבות
ד	ארבעת אלפים	40,000	ארבע רבוא
ה	חמשת אלפים	120,000	שתי עשרה רבוא
ו	ששת אלפים	or 12 times 10,000	
ז	שבעת אלפים	600,000	שש מאות אלף

