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Yehuda Ben David Chajim, commonly called Shonq,
was born in 1743 about 1720-1725. He was the first
who recognized that the eleven-words of the Hebrew Contract of
Peace were not, as up to his time some of the chief scribes
felt and expressed, e.g. Tovia ben, Amichem, Ben-Samuel
maintained that they were identical and were identical at
all times. He is the first who discovered the true relations of the
"pre-contract" letters, and their change. It was he who arranged
the Hebrew text according to these changes: q always sh before
the vowels under the hands: 1. Kal; light, not burdened with any
pre-vocal additions; and 2. Qabed, heavy, being burdened
with pre-vocal additions; and joined by conjunction, viz. 1. Kal;
2. Qabed; 3. Qabed; 4. Qabed; 5. Qabed and Qabed; and 6.
Kal. This arrangement has been substantially adopted by all
grammarians and is exhibited in all the regular paradigms
of the verb given by Sederer,wald, and all modern linguists
in their Hebrew grammars.
In Blitzsch & Shonq. Diet. Hebr. Lit. Lit. Chajim. I. p. 195.

GESENIUS'
HEBREW GRAMMAR,
WITH
CHRESTOMATHY.

GESENIUS'
HEBREW GRAMMAR:

SEVENTEENTH EDITION,

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

DR. E. RÖDIGER.

TRANSLATED BY

T. J. CONANT,

PROFESSOR OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

WITH

GRAMMATICAL EXERCISES

AND

A CHRESTOMATHY

BY THE TRANSLATOR.



NEW YORK:

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TRANSLATOR'S PREFACE.

THE apparatus for the grammatical study of the Hebrew language, contained in this volume, consists of three parts :

1) A translation of Dr. Rödiger's seventeenth edition of the Hebrew Grammar of Gesenius.

2) A course of grammatical exercises, to aid the learner in acquiring and applying a knowledge of the elementary principles of reading and inflection, and in the analysis of forms.

3) A Chrestomathy, consisting of explanatory notes on select portions of the Hebrew Bible.

The translation has been prepared from the manuscript revision for the seventeenth German edition, furnished by Dr. Rödiger in advance of its publication in Germany. This has been strictly followed in the revision of the translation, which has been in great part rewritten, so as to make it an exact representation of the original work, in its present improved form, and of the present state of Hebrew philology, as it is exhibited by Dr. Rödiger.*

* In consulting the references to the grammar, in Gesenius' Hebrew Lexicon (Dr. Robinson's translation, fifth, revised edition, 1854), and in other works, it should be remembered that the numbering of the sections, in this edition, is increased by *one* after § 48, by *two* after § 86, and by *three* after § 126, of the former editions.

The grammatical exercises have been entirely rewritten, on an improved plan. The attention of teachers is respectfully requested to the method of study, proposed on page fourth of the Exercises, which has been found to lighten greatly the labor both of the teacher and learner.

A new and much more extended selection has been made of Hebrew reading lessons, with grammatical and exegetical notes suited to the wants of the student. It is the plan of these notes, to repeat nothing which is contained in the grammar and lexicon, and for the statement of which they can be referred to. On a different plan, the same information might have been spread over many times the number of pages, with no other effect than to embarrass the learner, and retard his real proficiency.

No pains have been spared to secure perfect accuracy in the printing of the book. My thanks are due to the conductors of the press of Mr. Trow, especially to Mr. W. F. GOULD, for the extraordinary care bestowed upon the proofs, before they were sent to me for examination. They have since been subjected to several careful revisions ; and it is believed that no error, of any importance, has escaped detection.

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𐤀 𐤁 𐤂	𐤀 𐤁 𐤂 𐤃	𐤀 𐤁	𐤀	א
𐤃 𐤄	𐤃 𐤄	𐤃	𐤃 𐤄	ב
𐤅	𐤅	𐤅	𐤅	ג
𐤆 𐤇	𐤆 𐤇	𐤆	𐤆	ד
𐤈	𐤈	𐤈 𐤉	𐤈	ה
𐤊 𐤋	𐤊 𐤋	𐤊	𐤊 𐤋	ו
𐤌 𐤍	𐤌 𐤍	𐤌 𐤍	𐤌 𐤍	ז
𐤎 𐤏	𐤎 𐤏	𐤎 𐤏	𐤎 𐤏	ח
𐤐 𐤑	𐤐 𐤑	𐤐 𐤑	𐤐 𐤑	ט
𐤒 𐤓	𐤒 𐤓	𐤒 𐤓	𐤒 𐤓	י
𐤔 𐤕	𐤔 𐤕	𐤔 𐤕	𐤔 𐤕	כ
𐤖 𐤗	𐤖 𐤗	𐤖 𐤗	𐤖 𐤗	כּ ך
𐤙	𐤙	𐤙	𐤙	ל
𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	𐤛 𐤜	מ
𐤞 𐤟	𐤞 𐤟	𐤞 𐤟	𐤞 𐤟	נ
𐤠 𐤡	𐤠 𐤡	𐤠 𐤡	𐤠 𐤡	ס
𐤣 𐤤	𐤣 𐤤	𐤣 𐤤	𐤣 𐤤	ש
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INTRODUCTION.

§ 1.

OF THE SEMITIC LANGUAGES IN GENERAL.

1. THE Hebrew language is only a single branch of a great parent-stock in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia ; that is, in the countries extending from the Mediterranean sea to the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Ethiopia, and through Phœnician colonies over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient name for the collective nations and languages of this stock. The now generally received name, *Semites*, *Semitic languages*, borrowed from the fact that most of the nations who spoke these languages were descended from Sem (Gen. x. 21), may be retained in the want of one more appropriate.*

2. From this Semitic stock have proceeded three principal branches. I. The *Arabic*, in the southern part of the Semitic domain. To this belongs the Ethiopic, as an offshoot of the South-Arabic (Himyaritic†), and the language of the Sinaitic inscriptions, a descendant of the North-Arabic.‡ II. The *Ara-*

* From Sem proceeded the Aramæan and Arabic branches, as well as the Hebrews ; but not the Ethiopians (Cush), and the Canaanites. The two latter are referred to Ham (vs. 7, 15, f.) ; though their language belongs decidedly to those called Semitic. Among the Semites are reckoned also (v. 21) the Elamites and Assyrians, whose language has not yet been thoroughly investigated.

† *Rödiger*, Excursus to Wellsted's Reisen in Arabien, Halle, 1842, Bd. II., S. 361.

‡ *Tuch*, in the Zeitschrift der deutschen morgenl. Gesellschaft, Bd. III., S. 129. f

mean, in the northern and northeastern division. It is called *Syriac*, in the form which it takes in the Christian Aramæan literature, and *Chaldee*, as it exists in the Aramæan writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12—26; Dan. ii. 4—vii. 28.* To the Aramæan belongs also the *Samaritan*, in its fundamental character; though, like the Chaldee, it often has a strong tincture of the Hebrew. The Aramæan of the Nestorians is a very debased and corrupted dialect, as is also the present *Vulgar-Syriac*. III. The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) nearly coincide; holding a relation, in its character as well as geographical position, about midway between the Arabic and the Aramæan. All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-northern, Danish, Swedish; high and low German, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician, or they exist only in altered and decayed forms, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Curdistan;† the Ethiopic in the modern Abyssinian dialects (Tigre, Amharic); and also the Hebrew, among a part of the modern Jews, though the latter in their writings aim at the reproduction of the language of the Old Testament. The Arabic alone, has not only retained to this day its original seat, Arabia proper, but has encroached in all directions upon the domains of other tongues.

The Semitic stock of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the western parts of Europe. This stock, as it comprehends, under the most varied ramifications, the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, the Gothic with the other Germanic languages, is hence called the *INDO-GERMANIC*. With the Old-Egyptian language, an offspring of which is the Coptic, the Semitic has had, in very high antiquity, manifold points of contact. Both have much in common; but their relation is not yet precisely determined.‡ The Chi-

* The most ancient passage, where Aramæan words as such occur, is Gen. xxxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† See *Rödiger* in der *Zeitschrift für die Kunde des Morgenlandes*, B. II., S. 77. ff.

‡ For comparisons of the Egyptian and Semitic, see *Gesenius* in d. *Allg. Lit. Zeitung*, 1839, No. 77. ff., 1841, No. 40, and in his *Thea. ling. Hebrææ; Schwarze* in d. *Alten Egypten; Bunsen's Egypten* I. S. 520. ff.

nese, the Japanese, the Tartar and other languages, exhibit a radically different character.

3. The Semitic stock, in its grammatical structure compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. These are : *a*) among the consonants (which, in general, form the body and substance of these languages) a number of gutturals, of different gradations in sound ; the vowels proceeding all from the three primary sounds (*a, i, u*), and serving rather to mark subordinate distinctions : *b*) word-stems, mostly consisting of three consonants : *c*) in the Verb, only two tense-forms, each having a peculiarly defined usage ; and a marked regularity pervading the formation of verbals : *d*) in the Noun, only two genders, and a very simple designation of case : *e*) in Pronouns, the designation of oblique cases by appended forms (*suffixa*) : *f*) scarcely any compounds, either in the Noun (many proper names excepted), or in the Verb : *g*) in the Syntax, a simple succession of members, with little of periodic structure in the subordination of clauses.

4. In the province of the Lexicon also, the Semitic languages differ essentially from the Indo-Germanic ; though there is here apparently more agreement than in grammatical structure. Very many stem-words and roots are coincident in sound with those of the Indo-Germanic stock. But, aside from expressions directly borrowed (see below), the actually similar restricts itself, partly to words imitative of natural sounds (onomatopoeic), partly to those in which the sameness or similarity of meaning follows of itself from the nature of the same sounds, after the universal type of human speech. Neither of these establishes any *historical* (gentilic) relationship ; to the direct proof of which, the agreement also in grammatical structure is essential.*

* The points of connection, between the Semitic stock and the Indo-Germanic, Gesenius has endeavored to point out in his later lexical works ; and others have carried this comparison still farther, or have taken it up in their own way. But nowhere is illusion more easy, or more common, than in investigations of this kind ; and one requires great circumspection, and especially a comprehensive knowledge of the whole system of sounds in both families, in order to be secure from error in these obscure paths. It is here as indispensable, to be strict in noting what does not fulfil all the conditions of a common origin, as to be able to discover superficial points of agreement. So much, at least, is to be held as certain : that these two,

As examples of stems originating in the same natural sound (*onomatopoeitic*), we may class together the following: לָקַק, לָחַק, *lalyo, lingo*, San. *lih*, Fr. *lecker*, Germ. *lecken*, and Eng. *to lick*; לָלַל (kindr. לָלַל, לָלַל), *alllo, alllo, alllo, volvo*, Germ. *quellen, wallen*, and Eng. *to well*; לָרַר, לָרַר, לָרַר, *charidan*, Pers. *kharidan*, Ital. *grattare*, Fr. *gratter*, Germ. *kratzen*, and Eng. *to grate, to scratch*; פָּרַק, *frango*, Germ. *brechen*, Eng. *to break, &c.* An example of another kind is *am, ham* (*sam*), *gam, kam*, in the signification *together* [gathered]; e. g. in Heb. אָמַם (hence אָמַם people, prop. assemblage), אָמַם *together-with*, אָמַם (hence אָמַם also), Arab. كَمَم to collect; Pers. *ham, hamā*, at once; San. *amd*, with, Gr. *ἄμα* (*amphō*), *ὄμός, ὄμοῦ, (ὄμιλος, ὄμαδος)*, and hardened, *κωμός*, Lat. *cum, cumulus, cunctus*, and with the corresponding sibilant, San. *sam, sūr, ξύρ, ξυρός = κωρός*, Goth. *sama*, Germ. *sammēl, sammeln*: though doubts may still be raised in regard to some of the instances quoted.

Essentially different from such internal coincidence, is the adoption and naturalization of single words from other languages (borrowed words). Thus,

a) When Indian, Egyptian, Persian objects are expressed in the Hebrew by their native names. E. g. יַאֲרֵי (Egypt. *ior, iero, iaro*) river, Nile; אַחֵי (Egypt. *ake, achi*) Nile-grass; פָּרַדִּיזִים = *παράδεισος*, Persian pleasure-grounds, park; דַּרִּיקֵי, *daric*, Persian gold-coin; תְּרִיפֵי, from the Indian (Tamul.) *togai*, peacocks. Several of them are found also in Greek: as, קִיפֵי (San. *kapi*) אַפֵּי, *κηπος, κηβος*; פָּרַדִּיזִים (San. *karpāsa*) cotton, *κάρπασος, carbasis*.

b) When Semitic words, names of Asiatic products and articles of trade, have passed over to the Greeks along with the objects themselves. E. g. בִּיץ *βύσσος, byssus*; לְבָנִית, *λιβανωτός, frankincense*; קָנִי, *κάνη, κάνα, canna*, reed; צִמְוִן, *κύμινον, cuminum, cumin*; מִרְיָה, *μύρρα, myrrha*; קַצְיָה, *κασσία, cassia*; גְּמֵל, *κάμηλος, camelus*; אֲרָחֹת, *ἀρράβων, arrhabon, arrha*, pledge. Such transitions would be facilitated, especially, by the commercial dealings of the Phœnicians.

5. The written form of a language is never so perfect, as to express all its various shades of sound. The writing of the Semites has one very remarkable imperfection; viz. that only the consonants (which do indeed constitute the kernel and body of language) were written out as real letters; whilst, of the vowel-sounds, only the more prolonged ones, and not always even these, were represented by certain consonants (§ 7). At a later period, in order to represent all the vowel-sounds to the

families do not hold a sisterly, or any near relationship to one another; and that the characteristic structure of each must first be dissected and analyzed, before any original elements, which they may have in common, can be discovered. This comparison, moreover, belongs more to the Lexicon than to the Grammar.

eye, there were attached to the letters (§ 8) small, separate signs (points, or strokes, above or below the line); though, for more practised readers, they were wholly omitted. The letters are always written, moreover, from right to left.*—Dissimilar as the different Semitic alphabets may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet. Of this the truest copy, among all existing specimens of alphabetic writing, is preserved in the Phœnician, from which sprang the old Greek, and mediately all the European written characters.

For a complete view of the Phœnician alphabet, and of all those which have proceeded from it, see *Gesenius Monumenta antiqua Phœnicia* (Lipsiæ, 1837, 4.) p. 15. ff. and Tab. 1-5, and his article *Palæographie*, in *Ersch and Gruber's Encyclop.* Sect. III. Bd. 9.

6. In regard to the relative age of these languages, the oldest written works are found in the Hebrew (§ 2); the Aramæan commence about the time of Cyrus (in the book of Ezra); those of the Arabic branch not earlier than the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type; in which of them, as they have come to us, we trace the earlier phase of their development. For the more or less rapid progress of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, the organism of a language has already become shattered, especially by early contacts with other tongues. Thus, in the Semitic domain, the Aramæan dialects suffered the earliest and greatest decay,† and next to them the Hebrew-Canaanitish. The Arabic

* The Ethiopic is written from left to right. But this is probably an innovation of the earliest missionaries, by whom Christianity was introduced into Ethiopia; for an ancient inscription still exhibits the reversed direction, as does also the South-Arabic (Himyaritic) writing, which is most nearly related to the Ethiopic, and which regularly runs from right to left. See *Rödiger*, in the *Zeitschr. f. d. Kunde des Morgenl.* Bd. II., S. 332. ff. and his *Excursus to Wellsted's Reisen in Arabien*, II. 376. ff.

† A new element must be taken into account, should the language of the cuneiform inscriptions, found within the Aramæan district, prove to be of the Semitic stock. But this is still so doubtful, that we here leave it out of view.

longest retained the natural fulness of its forms ; remaining undisturbed, among the secluded tribes of the wilderness, in its fully stamped organism. But at length, in the Mohammedan revolutions, this also became greatly impaired ; and hence, at this so much later period, it begins to exhibit about the same stage as the Hebrew had reached, so early as the times of the Old Testament.*

Hence the phenomenon, accounted so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic ; and that the latter, though first appearing as a written language at a late period in comparison with the other Semitic tongues, has yet preserved a structure in many respects more perfect, and greater freshness in its system of sounds ; holding among them a relation similar to that of the Sanscrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of the Germanic. How a language can preserve its fuller organism, amidst decaying sister tongues, is seen e. g. in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms ; so the Friesic and Icelandic, among the German and northern languages. But even the firmest and most enduring organism of language often decays, in single forms and formative tendencies ; and *vice versa*, in the midst of universal decline, the ancient and original form is here and there preserved. Such is the fact, in regard to the Semitic tongues. The Arabic too, has its chasms, and its later accretions ; but in general, it may justly claim the priority, especially in the system of vowel-sounds.

To establish more definitely these principles, and carry them out fully, belongs to a Comparative Grammar of the Semitic languages. But, from what has been said it follows : 1) That the Hebrew language, as found in the ancient, sacred literature of the people, has already suffered more considerable losses, in respect to its organism, than the Arabic at the much later period, when it first comes historically within our field of view. 2) That notwithstanding this, we cannot award to the latter an exclusive priority in all points. 3) That it is a mistaken view, when many regard the Aramæan, on account of its simplicity, as nearest to the original form of Semitism ; for this simplicity it owes to a decay of organism and the contraction of its forms.

On the character, literature, grammatical and lexical treatment of these languages, see Gesenius' preface to his *Hebräisches Handwörterbuch*, eds. 2-4.—[Biblical Repository, vol. III.]

* Among the Bedouins of the Arabian desert, the language still preserves many antique forms. See *Burckhardt*, *Travels in Arabia*, Append. VIII. p. 466 ; his *Notes on the Bedouins and Wahabys*, p. 211 ; and *Wallin*, in the *Zeitschrift der deutsch. morgenl. Gesellschaft*, Bd. V. (1851), p. S. 1. ff. VI., S. 190. ff. 369. ff.

§ 2.

HISTORICAL VIEW OF THE HEBREW LANGUAGE.

See Gesenius' Geschichte der hebräischen Sprache und Schrift, Leipzig, 1815, §§ 5-18.

1. This language was the mother-tongue of the Hebrew or Israelitish people, during the period of its national independence. The name, Hebrew language (לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί), is not found in the Old Testament, and seems rather to have been in use among those who were not Israelites. We find instead of this, *Language of Canaan* (Is. xix. 18) from the country where it was spoken; and יְהוּדִית, *Judaicè* (2 K. xviii. 26, comp. Is. xxxvi. 11, 13; Neh. xiii. 24). The latter term belongs to the later usage, which arose after the return of the ten tribes from captivity, and in which the name *Jew*, *Jews*, came gradually to comprehend the whole nation. (Jer. Neh. Esth.)

The names, *Hebrews* (עִבְרִים, Ἑβραῖοι, Hebræi) and *Israelites* (בְּנֵי יִשְׂרָאֵל), were distinguished as follows. The latter bore the character of a national name of honor, which the people applied to themselves, with a patriotic reference to their descent from illustrious ancestors. The former was probably the older and less significant name of the people, by which they were known among foreigners. For this reason, it is used in the Old Testament particularly when they are to be distinguished from other nations (Gen. xl. 18; xliii. 32); and where persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12). Compare Gesenius' Hebr. lexicon, Art. עִבְרִי. On the contrary, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and also Josephus, it is the only name in use. As an appellative it might mean, *belonging to the other side, people of the land on the other side* (with reference to the country beyond the Euphrates), from עֵבֶר *land on the other side*, and the formative syllable י- (§ 86, 5). It might then have reference to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. xiv. 13); though the Hebrew genealogists explain it as a patronymic, by *sons* (posterity) of *Eber* (Gen. x. 21; Num. xxiv. 24).

At the date of the writings of the New Testament, the term *Hebrew* (Ἑβραῖοι, John v. 2; xix. 13, 17, 20. ἑβραῖς διὰλεκτος, Acts xxi. 40; xxii. 2. xxvi. 14) was applied also to the language then vernacular in Palestine, in distinction from the Greek. Josephus (ob. about A. D. 95) uses it in this sense, and also for the ancient Hebrew.

The name *lingua sancta* is first given to the Hebrew in the Chaldee paraphrases of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Chaldee popular language.

2. In the very earliest writings, as they have come down to us in the Pentateuch, we find the language in nearly the same form which it continued to bear till the time of the exile, and beyond it; and we have no historical facts respecting the earlier stages of its formation. So far as we can learn from history, its home was Canaan. It was substantially the language spoken by the Canaanitish, or Phœnician* races, who inhabited Palestine before the immigration of Abraham and his descendants, by whom it was transplanted to Egypt, and again brought back with them to Canaan.

That the Canaanitish races in Palestine spoke the language now called Hebrew, is shown by the Canaanitish proper names. E. g. מְלִכֵי צְדָקָה i. e. *king of righteousness*; קְרִיית סֵפֶר i. e. *city of books*.

There is an equally close agreement with the Hebrew, in the remains of the Phœnician and Punic language. These are found, partly in their own peculiar character (§ 1, 5) in inscriptions, about 130 in number, and on coins. For copies of them, see *Gesenius*, *Monumenta Phœnicia*; *Judas*, *Etude démonstrative de la langue phénicienne*, Paris 1847; *Bourgade*, *toison d'or de la langue phénicienne*, Paris 1852. Partly, they are found in Greek and Roman characters, scattered here and there in ancient writers, and among them is one continuous passage in *Plautus*, *Pœnulus*, 5, 1, 2. From the former, we learn the native orthography; and from the latter, the pronunciation and vocalization. The two together furnish a distinct image of this language, and of its relation to the Hebrew.

As examples of variations in orthography and in forms, may be cited, 1) the almost constant omission of the vowel-letters (§ 7, 2); as, בַּר for בֵּית *house*; קַל for קוֹל *voice*; צִדְדוֹן for צִדְדוֹן *priests*; 2) the feminine ending ת (*ath*) in the absolute state (§ 80, 2), and א (*o*), besides many others. In pronunciation they are still more remarkable, especially in the Punic. In this, *i* was pronounced commonly as *u*; e. g. שֹׁפֵט *sufet* (judge); שָׁלוֹשׁ *salûs* (three); ראש *ras* = ראש (head): for short *i* and *e*, it has often the obscure, dull sound *y*; e. g. הִנְנִי *hynnynu* (*ecce sum*), יָת *yth*: the *y* it sounds as *o*; e. g. מֹכַר *Mocar* (comp. מצָרָה Sept. *Mozá*). For the entire collection of these grammatical peculiarities, see *Gesenius*, *Monum. Phœn.* p. 430 sqq. and *Movers*, *Art. Phœnicien*, in *Ersch and Gruber's Encyclop.* Sect. III. Bd. 24, S. 434. ff.

3. In the language of the ancient documents which have come down to us in the Old Testament, we can distinguish no more than two distinct periods: the first, extending to the end of

* מְלִכֵי, מְלִכֵי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כְּנַעַן on their own coins. Also the people of Carthage gave themselves the same name.

the Babylonian exile, which may be called its *golden age*; and the second, or *silver age*, after the exile.

To the first belongs the greater part of the books of the Old Testament: viz. of prosaic and historical writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (a number of later ones excepted), Solomon's Proverbs, Canticles, Job; the earlier prophets, in their chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habacuc, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, as they lived and taught shortly before, as well as during the time of the exile, and also the latter part of the book of Isaiah (chs. xl.-lxvi. with some earlier chapters), stand on the borders of both ages.

The point of commencement for this period, and in general, of the literature of the Hebrews, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present structure and form, as modelled by a later hand. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The words $\text{אֵל} \text{ } \aleph$ (§ 32, R. 6), and $\text{אֵל} \text{ } a \text{ } \aleph$, as there used are of common gender, and mean also *she* and *maiden*, like \acute{o} and \acute{y} אֵל ; and certain harder forms of words, e. g. אֵל , אֵל , are here the usual ones, whilst in other books they are exchanged for the softer forms, as אֵל , אֵל .

On the other hand, there are found in Jeremiah and Ezekiel, clear instances of approximation to the Aramæan coloring of the second, or silver age (see No. 5).

4. The different writers and books, though each has certainly peculiar characteristics, exhibit no very important differences bearing on the history of the language during this period; as, indeed, the date of composition of many of these books, especially the anonymous historical ones, cannot be determined with entire certainty. On the contrary, the poetic diction is every where distinguished from prose, not only by a rhythmical movement in measured parallel members, but also by words, forms and significations of words, and constructions, peculiar to itself: a distinction not so strongly marked, however, as in the Greek for example. But most of these poetic idioms are employed in the kindred languages, particularly the Aramæan, as the common forms of speech. They may in part be regarded as archaisms, which the poetic diction retained, in part as additions made to the stores of the language, by poets to whom the Aramæan was

familiar.* The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets; except that with these poetical speakers, the sentences often run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are strictly poets. The language of the later prophets keeps more closely to the form of prose.

On the poetic rhythm in Hebrew, see *De Wette*, *Commentar über die Psalmen* (4th ed. Heidelb. 1836), *Einleit.* § 7; † *Ewald*, *die poetischen Bücher des alten Bundes*, Th. I. (Göttingen 1839); and (briefly treated) *Gesenius*, *Hebr. Lesebuch*, *Vorerinnerungen zur 2ten Abtheilung*.

Of *poetic words*, (occurring along with those used in prose,) the following are examples: *אָנֹכִי* *man*, = אָנֹכִי; *אֶרֶץ* *path*, = אֶרֶץ; *אָתָּה* *come*, = אָתָּה; *בָּרוּךְ* *word*, = בָּרוּךְ.

To the *poetic significations* of words belongs the use of certain *epithets* in place of substantives: e. g. *אֱלֹהֵינוּ* *strong* (one), for God; *אֱלֹהֵינוּ* *strong* (one), for bullock, horse; *לְבָנָה* *alba*, for *luna*; *יְחִידָה* *unicus*, *dearest*, for life.

Of *poetic forms*, we may note, e. g. 1) the longer forms of prepositions denoting relations of space (§ 103, 3); as, *אֶלְיָ* = *אֶל*, *אֶלְיָ* = *אֶל*, *אֶלְיָ* = *אֶל*; 2) the endings *־וֹ*, *־וֹ*, in the noun (§ 90); 3) the *suffixes* *־וֹ*, *־וֹ*, *־וֹ*, for *וֹ*, *וֹ*, *וֹ* (§ 57); 4) the plural-ending *־וֹ* for *וֹ* (§ 87, 1, a).

To the *poetic peculiarities* in syntax belong, e. g. the far more sparing use of the article, of the relative pronoun, of the accusative-particle *אֲתָּ*; the construct state before a preposition; the shortened form of the imperfect, in the signification of the usual form (§ 128, 2. R.); and in general, a concise vigor of expression.

5. The second or silver age, from the close of the exile to the times of the Maccabees (about 160 B. C.), is marked chiefly by an approximation in the language to the kindred Aramæan (Chaldee); the Jews having the more easily accustomed themselves to the use of it, during their residence in Babylonia, on account of its near resemblance to the Hebrew. After the return from the exile, the Aramæan came more and more into use; its influence was felt more and more on the old Hebrew language of books (and now also upon the style of prose), which was thus gradually banished from common use, though it continued to be understood and written by the learned.

* That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Biblical Repository, No. IX.—Tz.

We may form a conception of the relation of the two languages, at this later period, by comparison with that of the High and Low German in Lower Saxony, or with that of the High German and the popular dialects in the south of Germany and in Switzerland; for here also, even among the more educated, an influence is commonly exerted by the popular dialect, on the oral and written expression of the High German. It is a false view, founded on an erroneous interpretation of Neh. viii. 8, that the Jews had at this time wholly lost the knowledge of the ancient Hebrew, and must learn its import from priests and adepts in the language.

The writings of the second period, all of which exhibit this Chaldee coloring, though in various shades, are the following books of the Old Testament: Ezra, Nehemiah, Chronicles, Esther; of the prophetic books, Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of earlier times; though there are not wanting productions of this period, which, in purity of language and æsthetic worth, are little inferior to those of the golden age. Such e. g. are many of the later Psalms (cxx. ff. cxxxvii. cxxxix).

Examples of later *words* (Chaldaisms) for which the earlier writers employ others: זמן = צמ *time*; קבל = לקח *to take*; סוף = קץ *end*; שלט = מלך *to rule*.—Of later *significations*: אמר (to say) *to command*; ענה (to answer) *to begin speaking*.—Of later *grammatical usages*: the frequency of the *scriptio plena* ו and י, e. g. הניד (elsewhere הניד), even קודש for קודש, רוב for רב; the interchange of final ה and א; the more frequent use of substantives in ון, נ, etc.

But the peculiarities of these later writings are not all Chaldaisms. Some do not occur in the Chaldee, and must have belonged to the earlier *popular-dialect* of the Hebrews, especially, as it seems, in the northern parts of Palestine. There the book of Judges and Canticles may have been written; and hence the occurrence, in these earlier writings, of the form ש for שר (§ 36), which was the common form in the Phœnician.

Rem. 1. Of diversities of dialect, in the old Hebrew language, only a few, and those but slight, traces are found; namely, in Judges xii. 6, according to which the Ephraimites appear to have pronounced ש as ש or ס; and in Neh. xiii. 23, 24, where an Ashdod (Philistine) dialect is spoken of.

2. The remains of Hebrew literature, which have come down to us, cannot be supposed to contain the entire stores of the old Hebrew language; and we must regard it as having been far more rich and comprehensive, than it now appears in the canonical literature of the Old Testament, which is itself but a part of the entire national literature of the ancient Hebrews.

§ 3.

GRAMMATICAL TREATMENT OF THE LANGUAGE.

(Gesenius, *Geschichte der hebr. Sprache*, §§ 19—39.)

1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the explanation and criticism of this their sacred codex, and to the preparation of translations from it into the popular languages now prevalent among them. The oldest is the Greek translation of the so-called *seventy interpreters* (LXX), commenced at Alexandria in Egypt with the translation of the Pentateuch, under Ptolemy Philadelphus, and completed in later years. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Jews whose language was the Greek, particularly those who resided at Alexandria. Somewhat later, the Chaldee translations (the Targums, תַּרְגּוּמֵי, *translations*) were composed in Palestine and Babylonia. The *explanations*, professedly derived in part from tradition, have almost exclusive reference to civil and ritual law and dogmatic theology, with as little scientific value as the remarks on various readings. Both are contained in the *Talmud*; the first part (*Mishna*) composed in the third, and the second (*Gemara*) in the sixth century. The *Mishna* is the beginning of the *new Hebrew* literature; in the *Gemara*, on the contrary, the language has more the form of the Chaldee.

2. In the interval between the composition of the *Talmud* and the earliest grammarians, falls mainly the *vocalization* of the yet unpointed text (§ 7, 3); as also the collection of critical remarks, under the name of *Masora* (מְסֹרָה, *traditio*), to which the manuscript copies of the *Textus Receptus* of the Old Testament have ever since been conformed, and from which it is called the *Masoretic* text.

One of the oldest and most important portions of the *Masora* is the collection of various readings, called *Qeri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the *Masora*. The former was settled at an earlier date, and is the fruit of a much more thorough work than the *Masora*, which was finished considerably later.

3. It was about the beginning of the 10th century, that the first collections in grammar were made by Jews, in imitation of the Arabic grammarians. The first attempts, by Rabbi Saadia (ob. 942) and others, are lost; but those of R. Judah Hhayug (called also Abu Zacharia Yahya) about the year 1000, and of R. Jonah (Abu-'l-Walid Marvan ibn Ganach) about 1030, composed in the Arabic language, are still extant in manuscript. Assisted by these previous labors, Abraham ben Ezra and R. D. Kimchi, especially, (the former about 1150, the latter about 1190–1250,) won for themselves a classic reputation as grammarians.

From these earliest grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and irregular verbs, after the old paradigm על, the *voces memoriales*, as פִּתְּוּ, וְנִתְּוּ, and the like.*

The father of Hebrew philology among Christians was *John Reuchlin* (ob. 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* (ob. 1629), still adhered almost exclusively to Jewish tradition. It was not till after the middle of the 17th century, that the field of view began gradually to extend itself; and that the study of the sister tongues, chiefly through the labors of *Albert Schultens* and *N. W. Schröder*, was made tributary to the grammatical knowledge of Hebrew.

The comparative value of such subsequent works as have any claims on the ground of enduring, scientific merit, must be estimated by comparison with what is required in the grammar of every ancient language: viz. 1) that all the phenomena of the language shall be fully and accurately exhibited, in their organic connection (the empirical and historico-critical element); 2) that these facts of the language shall be *explained*, partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical element, or rationale).

* On the rise of Hebrew lexicography, and its early history, see *Gesenius* Preface, &c. (as quoted above, p. 6); and also, on the earliest grammarians, *Sam. David Luzzatto*, Prolegomeni ad una gramm. ragionata della lingua ebraica, p. 26. f.; *H. Ewald and L. Dukes*, Beiträge z. Geschichte der ältesten Auslegung u. Sprach-erklärung des A. T.; *Huyfeldt*, de rei grammaticæ apud Judæos initiis antiquissimisque scriptoribus; and *Munk*, notice sur Abou'l-Walid et sur quelques autres grammairiens hébreux du X^e et du XI^e siècle, in *Journal asiatique*, 1850.

§ 4.

DIVISION AND ARRANGEMENT.

These proceed naturally from the three constituent parts of every language : viz. 1) articulate sounds denoted by written signs, and their connection in syllables ; 2) words ; 3) sentences.

Accordingly, the first part (the elements) includes the doctrine of the *sounds*, and of the manner of designating them in writing. It describes, therefore, the nature and relations of the speaking sounds, the manner of reading written signs (*orthoepy*), and the customary mode of writing (*orthography*). It then treats of the combination of sounds into syllables and words, and of the laws and conditions of this union.

The second part (doctrine of forms) treats of words in their character as *parts of speech*, and contains : 1) the doctrine of the formation of words, or of the rise of the different parts of speech from the roots or from one another ; 2) the doctrine of inflection, i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

The third part (*syntax*) teaches : 1) the use of the various inflections, existing in the language, for expressing different modifications of the ground-thought ; and the manner of expressing, by periphrasis, others for which no forms have been coined in the language ; 2) the laws, by which the parts of speech are combined into sentences (doctrine of the sentence, or *syntax* in the strict sense).

PART FIRST.
OF THE ELEMENTS.

CHAPTER I.
OF READING AND ORTHOGRAPHY.

§ 5.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. THE Hebrew alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

Form.	Pronunciation.	Hebrew name.	Sounded as	Signification of the name.	Numerical value.
Final. א	'	אֵלֶּפֶת	<i>A'lēph</i>	Ox	1
ב	b, bh	בֵּית	<i>Beth</i>	House	2
ג	g, gh	גַּמֶּל	<i>Gi'mel</i>	Camel	3
ד	d, dh	דֶּלֶת	<i>Dā'leth</i>	Door	4
ה	h	הַחַלּוֹן	<i>Hē</i>	Window	5
ו	v	וָאוֹת	<i>Vav</i>	Hook	6
ז	z	זֶבֶן	<i>Zā'yin</i>	Weapon	7
ח	ch	חֵטֶת	<i>Cheth</i>	Fence	8
ט	t	תֵּיט	<i>Teth</i>	Snake	9
י	y	יָד	<i>Yodh</i>	Hand	10
ך	k, kh	כַּף	<i>Kāph</i>	Bended hand	20
ל	l	לֶמְדָה	<i>Lā'mēdh</i>	Ox-goad	30
ם	m	מַיִם	<i>Mēm</i>	Water	40
נ	n	נֶחֱשׁ	<i>Nūn</i>	Fish	50
ס	s	סֵמֶךְ	<i>Sā'mēkh</i>	Prop	60
ע	e or e'	עֵיִן	<i>A'yin</i>	Eye	70
פ	p, ph	פֶּה	<i>Pe</i>	Mouth	80
צ	ts	צִדָּה	<i>Tsā-dhé'</i>	Fish-hook	90
ק	q	קֹפֶת	<i>Qoph</i>	Back of the head	100
ר	r	רֶשֶׁת	<i>Resh</i>	Head	200
ש	sh	שֵׁן	<i>Shin</i>	Tooth	300
ת	s	תֵּן	<i>Sin</i>		
ת	t, th	תָּו	<i>Tav</i>	Cross	400

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the *Maccaean* princes* is found another character,† which at an earlier period was doubtless in general use, in form strongly resembling the Samaritan, and connected immediately with the Phœnician letters‡ (§ 1, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramæan inscriptions found in Egypt§ and at Palmyra.||

An important document, for illustrating the history of the Hebrew *square-letter*, has been recently discovered by Col. Rawlinson in the Babylonian district; viz. an Inscription found at *Abushadr*, just above the junction of the Tigris and Euphrates. In its characters, there is retained a resemblance, partly to the Phœnician, and partly to the Palmyrene. See: The Inscr. of Abushadr, expl. by *Prof. Dietrich*, Lond. 1854.

3. The five characters which have a different form at the end of a word (*final letters*), ך, ך, ך, ך, ך, terminate (with the exception of ך) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatables*) are at times dilated. These are in our printed books the five following :

ם, ן, ל, ך, ך, (םןלךך.)

1. The *figures* of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. *Gimel*, in the older alphabets the rude figure of a camel's neck, ¶ denotes properly a camel (לךך = לךך), but as a letter only the initial ך; *Ayin*, prop. *eye*, ךך, stands only for ך, the initial letter of this word. In the Phœnician alphabet, the similarity of the *figures* to the object signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. ך, ך, ך, ך, ך, ך, ך.

The most probable signification of each name is given in the alphabet.

However certain it is, on the one hand, that the Semites were the first to adopt this alphabet, yet it is highly probable, on the other, that

* And on some ancient signet-stones. See *Rödiger*, On the Old-Hebrew signet-stones, in the *Zeitschr. der d. morgenl. Gesell.* Bd. III., S. 248 u. 347.

† Table of Alphabets, col. 2. ‡ Ibid. col. 1. § Ibid. col. 3. || Ibid. col. 4. ¶ Ibid. cols. 1, 2, 3.

the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*.*

2. The *order* of the letters (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lam. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. כ, ג, ך, also of the three liquids, ל, ן, ם, and other similar arrangements (see *Lepsius' sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yodh* and *Kaph*), also two exhibiting the *head* (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet; whence proceeded also, directly or mediately, the Old-italic, the Roman, and those derived from them.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. But this numeral use did not, according to the existing MSS. take place in the O. T. text, and is found first on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible for numbering chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—ט, 100—400 by ק—ד. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, ך 500, ם 600, ן 700, ף 800, ץ 900; and sometimes by ה = 400, with the addition of the remaining hundreds, as קח 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יח, because with these the name of God [יהוה] commences; and 16 by טז, for a like reason. Thousands are denoted by the units with two dots above, as ס̣̣ 1000.

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as יְהוָהּ for יְהוָהּ אֱלֹהֵינוּ, 'מ for מִלְכֵנוּ *aliquis*, 'גוּר for גוּרֵנוּ *et completio = et cætera*, ךּ or ךּ for יְהוָהּ.

* See the works of *Young*, *Champollion*, and others on the Hieroglyphics. *Lepsius* exhibits the chief results in his *Lettre à Mr. Rosellini sur l'alphabet hiéroglyphique*. Rom. 1837. 8vo. Comp. *Gesenius* in der *Allgem. Litt. Zeitung*, 1839. No. 77—81. *Hitzig*, *die Erfindung des Alphabets*. Zürich, 1840, fol. *J. Olshausen* über den Ursprung des Alphabets. Kiel, 1841, 8vo.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. ץ, ם, which is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Barges*, Journ. Asiat. 1848.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connection those which bear any resemblance in sound to each other.

1. Among the *gutturals*, א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to η, but softer. Even before a vowel, it is almost lost upon the ear (אָמֵן, *ámén*) like the *h* in the French *habit, homme* [or Eng. *hour*]. After a vowel it is often not heard at all, except in connection with the preceding vowel sound, with which it combines its own (אָמֵן *máled*, § 23, 2).

א before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like א unite its sound with that of the preceding vowel (אָדָּה *gáda*), or it may retain its character as a guttural (אָדָּה *gá-dáá*), which is regularly the case at the end of a syllable in the middle of a word, as in אָדָּה *néh-pákh* (§ 7, 2, and § 14).

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Liskovius' Theorie der Stimme*, Leipzig, 1814, *J. Müller's Handbuch der Physiologie*, Bd. II., S. 179, &c., also *Strodtmann's Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see *H. Hupfeld* in *Jahn's Jahrbücher f. Philologie*, 1829, H. 4, and *H. K. Bindseil's Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb., 1838). .I. *Physiologie der Stimm- und Sprachlaute*, S. 1, &c.

פ is nearly related to א; and is a sound peculiar to the organs of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as עֲמָרָה, LXX. Γόμορρα; עָזָה, Γύζα; it is elsewhere, like א, a gentle breathing, as in עָלִי, *Hal*; עֲמָלֵק, *Amalek*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. To pass over פ, as many do in reading and in the expression of Hebrew words by our letters (e. g. עֲלִי *Eli*, עֲמָלֵק *Amalek*), and to pronounce it simply as *g*, are equally incorrect. The best representation we could give of it in our letters would be *gh* or *ʿg* (but softer), as אַרְבַּע, something like *arbaʿh*, עֲמֹרָה *ʿgʹmora*. The nasal pronunciation, *gn* or *ng*, of the Polish Jews, is entirely false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss, e. g. *Macht*, resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in many respects, it belongs also to the class of gutturals. (§ 22, 5.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the Aramæan, which in part adopts instead of them the flat, lingual sounds.

ש and שׁ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and ש *s*.

שׁ resembled ש in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to ש. Hence כִּשְׁרֵי to *close up*, and כִּשְׁרֵי to *reward*, have different meanings, being distinct roots, as also כִּשְׁלֵי to *be foolish*, and כִּשְׁלֵי to *be wise*. At a later period this distinction was lost, and hence the Syrians employed only ש for both, and the Arabians only שׁ. They also began to be interchanged even in the later Hebrew; as שְׂכָרִי = שְׂכָרִי to *hire*, Ezr. iv. 5; שְׂכָלִי for שְׂכָלִי *folly*, Eccles. i. 17.

ז was a soft, murmuring *s*, the Gr. ζ (by which the LXX. represent it), the Fr. and Eng. *z*.

3. ק and קׁ differ essentially from כ and ח. The former (as also קׁ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth, answering to *k* and *t*.

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of פ and ח (as well as the different pronunciations of כ, כׁ, צ), are indicated by diacritic points. Two letters are thus made from each: from פ the softer ع *Ain*, and the harder ح *Ghain*; from ח the softer ح *Hha*, and the harder خ *Kha*.

3. The six consonants (the so-called *Mutes*),

ח, ט, כ, ד, ג, ב, (בְּדָגֶשׁ לֶנֶה,)

have a twofold pronunciation :* 1) a harder, more slender sound (*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The former is the original sound. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as בּ *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially ג) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as ט κ, כ χ, ט π, ט φ, ח τ, ח ϑ.

For the precise cases in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated ב as *v*, and the ח nearly as *s*, e. g. חַשְׁמֵי *reshis*, רַב *rav*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows :

- | | |
|--------------------------------------|--------------|
| a) Gutturals, ח, ה, ע, א, | (אֲחֻזֵּע) |
| b) Palatals, ק, כ, ג, ר, | (בְּיִכְק) |
| c) Linguals, ט, ח, ד, with נ, ל, | (בְּחֻלְלֵת) |
| d) Dentals or sibilants, צ, ש, ס, ז, | (בְּחֻצְצֵש) |
| e) Labials, פ, ב, מ, ו, | (בְּיִמְקו) |

The letter ר partakes of the character of both the first and third classes.

The liquids also, ר, נ, מ, ל, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

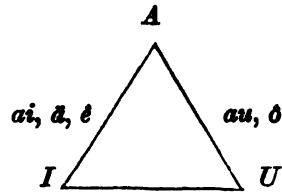
* Sound ח as *t*, ח as *th* in *thick*; ה as *d*, ד as *dh* as *th* in *that*; ט as *p*, ט as *ph* or *f*; ב as *b*, בּ as *v*; ג as *g* in *go*; ד as *k*. To give the aspirated sound of ג and כ, pronounce *g* and *k*, rolling the palate with the same breath.—Tz.

This appears, 1) in the preference of the softer letters; e. g. פּוֹל , פּוֹל (see § 2, 3, Rem.), Syr. פּוֹל ; 2) in the pronunciation of the same letter; thus in Syriac פּ has almost always a feeble sound; the Galileans uttered it as well as פ like כ ; in Æthiopic פ has the sound of כ , that of ל .

§ 7.

OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. The origin of the scale of five vowels, a, e, i, o, u , in the three primary vowel-sounds A, I, U , is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. Here, E and O have in all cases arisen from a blending of two pure vowel-sounds into one; viz. e from the union of I , and o from the union of U , with a preceding short A . Hence, they are properly diphthongs contracted, e arising from ai , o from au , according to the following scheme:*



The more ancient Arabic has not the vowels e and o , and always uses for them the diphthongs ai and au ; e. g. בַּיִת , Arabic *bain*, בַּיִת , Arab. *yaimn*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. Cæsar, *Kaisar*; *ῥαῖμα*, Ion. *ῥάμα*), from the French pronunciation of ai and au , from the Germanic languages (Goth. *auso* auris, old High-Germ. *ora* Ohr; Goth. *snaitis*, old High-Germ. *snēo* Schnee), and even from the German popular dialects (*Oge* for Auge, Goth. *augo*; *Steen* for Stein, Goth. *Stains*).

The Arabic, as now pronounced among the Bedouins, departs less from the three primary vowel-sounds, a, i, u , than that spoken in Syria and Egypt (*Wallin*, as quoted p. 22, note). A similar fact is stated by *Barges*, respecting the Jews in the province of Oran (*Journ. Asiat.* 1848, Nov.).

2. With this is connected the manner of indicating the vowel-sounds in writing. As only three principal vowel-sounds were distinguished, no others were designated in writing; and even

* For the sound of these vowels, see note on § 8.—Tr.

these were represented not by appropriate signs, but by certain consonants, whose feeble sounds had a very close affinity with the vowel-sounds to be expressed. Thus, ׀ (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; ׁ (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except at the end of a word where long *a* was represented, in Hebrew, by ׀, and more seldom by ׃.† These two letters stood also for final *e* and *o*.

Even those two *vowel-letters* (ׁ and ׁ) were used but sparingly; primarily, and regularly, only when the sounds represented were long.‡ In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel-sounds, whether a consonant should be pronounced with or without a vowel, and even whether ׀ and ׁ were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, קטל might be read *qatal*, *qatel*, *qatol*, *q'tol*, *qotel*, *qittel*, *qattel*, *quttal*; דבַר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobher* (speaking), *dubbar* (it has been spoken); מוֹת might be *maveth* (death), or *muth*, *moth* (to die); בֵּין might be read *bîn*, *bên*, *bāyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother-tongue.

* So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connection between ׀, ׃, and the *A*-sound, ׀ and the *U*-sound, ׁ and the *I*-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also ׀ and ׃. *U* is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ׁ [English *u*]. *I* is formed at the fore part of the palate; so also ׁ [our *y*]. *E* is formed at the back of the palate, between *i* and *a*; *O* in the under part of the mouth, between *u* and *a*.

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases; their oldest monuments can hardly be said to have any designation of vowels. See *Mon. Phœnicia*, pp. 57, 58: and above, § 2, 2.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till about the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. hebr. Spr.* S. 182 ff. and *Hispfeld* in *den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. It seems to have expressed, however, not so much the pronunciation of common life, as the traditional one which had become customary in the public and solemn reading of the sacred books. Its authors have labored to exhibit by signs the minute gradations of the vowel-sounds, carefully marking even half-vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labors we owe the different marks by which the sound of the consonants themselves is modified (§§ 11-14), and the accents (§§ 15, 16).

In Arabic, the vowel system is much more simple. It has only three signs for vowels, according to the three primary vowel-sounds. The Syriac punctuation is likewise founded on a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

§ 8.

OF THE VOWEL-SIGNS.*

1. The full vowels (in distinction from the *half-vowels*, § 10, 1, 2), are exhibited in the following table, classed according to the three primary vowel-sounds.

* The vowels, as represented in this translation, are sounded as follows:—, *a* and *d* as *a* in *father*; *ä* as the second *a* in *abast*; *ä* as *e* in *error*; *ë* and *è* as *a* in

☞ Vowels essentially long (§25, 1) are denoted by *a, ê, ô*; tone-long vowels (§9, 1, 2; 7; 10, 3) by *ā, ē, o*; short vowels by *ā, ē, o*. For the *i* and *u* sounds, only the first and third of these signs (*î* and *ï, û* and *ü*) are required (§9).

First Class. For the A sound.

- a) \bar{a} *Qāmets, ā, ā, יָ yāh, אָ qām.*
 b) \bar{a} *Pattūch, ā, אָ bath.*
 c) \bar{a} *Seghól, ā*, as in the first syllable of מְלֶכֶךְ *málēkh*, where \bar{a} has sprung from \bar{a} * [מְלֶכֶךְ], and also in union with י, as יָדְיָהָ *yādhākā, יָלְנָה g'lānā*, like the French *ê* in *mère* [or nearly as our *e* in *there*].

Second Class. For the I and E sound.

- I { a) \bar{i} and \bar{i} long *Chérēq, î, יִצְדִּיקִים tsaddīqim.*
 b) \bar{i} short *Chérēq, î, יִצְדִּיקִים imud.*
 E { c) \bar{i} and \bar{i} *Tserē* with and without *Yodh, ê, ê, יִירֵה bēth, שֵׁם shēm.*
 d) \bar{i} *Seghól*, obtuse *ê, יִפְהֵר sēphēr, שֵׁן shēn*, accented *ê, חֹזֶה chōzē.*

Third Class. For the U and O sound.

- U { a) \bar{u} *Shūrēk, û, מִיחַ mūth.*
 b) \bar{u} *Qibbūts, û, מִלָּם sūllām*; but also *û* (Shureq defectively written, No. 4), מִיחַ (for מִיחַ) *mūth.*
 O { c) \bar{o} and \bar{o} *Chólem, ô, o, קוֹל qól, רֹב rōbh.*
 d) \bar{o} *Qāmets-chátūph, ô, חֹסֶךְ chōq.*
 e) also \bar{o} , obtuse *ê*, so far as it springs from *u* or *o*, as in אֵתֶם *attēm, אֵת eth* (from אֵר).

The names of the vowels are, according to the usage of the Semitic grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus מִיחַ signifies *opening*, יִצְרֵי (also יִצְרֵר) *bursting* (of the mouth); מִיחַ *gnashing*, מִיחַ *fulness*, from its full tone (also מִיחַ *full mouth*), מִיחַ properly *supimus*, מִיחַ *closing* (of the mouth). This last meaning belongs also to מִיחַ; and the reason why long *a* and short *o* (מִיחַ *Qamets correptum*) have the same sign and name is, apparently, that long *a* was sounded rather obscurely, nearly as *o*,

fate; *ê* as *e* in *met*; *î* as *i* in *pique*; *ï* as *i* in *pick*; *ô* and *o* as *o* in *holy*, *ô* as *o* in *wholly*; *û* as *oo* in *moon*, *û* as *u* in *full*; *au* as *ou* in *found*; *ai* sounded as *aya*. The long and short sounds of the same vowel should differ only in length.—Tz.

* The Jewish grammarians call *Seghol* also "small Paitach."

the full sound of which it now has among German and Polish Jews ; comp. the Syr. *a*, among the Maronites = *o*, the Swedish *a*, and the early change in Hebrew from *a* to *o*, § 9, 10, 2.* The distinction between them is shown in § 9. Only *Seghol* (כִּבְּזָ cluster of grapes) appears to be named after its form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable ; and in conformity to this, some write *Saghol*, *Qomets-chatuph*, *Qäbbuls*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, רָ *ra*, רֹ *ra*, רֶ *re*, רֻ *ru*, &c. There is an exception to this rule in *Pattach*, when it stands under a guttural at the end of a word (*Pattach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, רֹ *ro*.

When *Cholem* (without *Vav*) and the diacritic point over ש (שׁ, שׂ) come together, one dot serves for both, as שׂשׁ *so-se* for שׁשׁ, שׂשׂ not שׁשׂ *moshe*. שׂ (with two points), when no vowel stands under it, is *sha*, as שׂשׂ *sho-mer* ; when no vowel goes before it, *se*, as שׂשׂ *yir-pse*.

The figure י is sometimes sounded *ov*, the י being a consonant with *Cholem* before it, as יִלִּי *lo-vel* (lending) ; and sometimes *vo*, the *Cholem* being read after the *Vav*, as יִוֵּן *a-von* (sin) for יוֵּן. In very exact impressions a distinction is made thus : יִ *ov*, יִ *vo*, and יִ *o.†*

3. The vowels of the first class [for the *A* sound] are, with the exception of וֹ in the middle and of וֹ, אֹ at the end of a word, indicated *only* by vowel-signs (§ 7, 2) ; but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the

* It has been conjectured that the signs for these vowels were originally different (as א, א, א) and became identical only through carelessness in writing ; but such a difference cannot be proved, for these two marks are quite identical, the former (א) being only the original, and the latter (א) the modified form.

† Of late there has come to our knowledge a system of vowel-signs, differing in many respects from the common one. It is found in certain Manuscripts, originating among Persian Jews, which are now at Odessa. The vowel-signs, all except י, stand *over* the consonants. In form also they are almost wholly different, and even, to some extent, in respect to the representation of sounds. For example : *Pattach* and *Seghol*, when accented, are represented by one and the same sign ; and on the contrary, the unaccented short vowels are indicated by different signs, according as they stand in a syllable sharpened by *Daghesk forte*, or not. In the accents there is less variation ; and they also stand, in part, under the line of consonants. See farther in *Pinner's* Prospectus der der Odessaer Gesellschaft für Geschichte u. Alterthümer gehörenden ältesten hebr. u. rabbin. MSS., Odessa 1845 ; and a general description of this Persian-Jewish vowel-system by Rödiger, in the Halle Allgem. Lit. Zeit. 1848, Aug. No. 169.

long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

י may be determined by *Chireq* (י־), *Tsere* (י־), *Seghol* (י־).
י by *Shureq* (י) and *Cholem* (י).*

In Arabic the long *a* is regularly indicated by the vowel-letter *Aleph* (א־) written in the text, so that there, three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 2).

4. When in the second and third classes the long vowel is expressed without a vowel-letter, it is called *scriptio defectiva*, when with a vowel-letter, *scriptio plena*. Thus קול and קום are written *fully*, קֹל and קֹום *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. קָטְלוּ, קָטְלוּהוּ, יָדְיוֹ, מַלְכֵי; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. נִירִים for נִירִים.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. נְקִימוֹתֵי Ezek. xvi. 60, נְקִימוֹתֵי Jer. xxiii. 4, where other editions have נְקִימוֹתֵי. It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as נְצַדְדִים, קוֹל; קָלוֹחַ, נְצַדְדִים; נְצַדְדִים, נְצַדְדִים;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.†

* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiesces*) in the vowel-sign." Hence the letters י and ו (with א and ו, see § 23) are called *litera quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel-letters are also called by grammarians, *matres lectionis* [because they are used as guides in reading the unpointed text].

† The same historical relation may be shown in the Phœnician and (in the case of א as a vowel-letter) in Arabic—in the latter especially by means of the older Koran MSS. and the writing on coins.

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. אָו *au*, אָע *eu*, אָי, אָיִ *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, א and י retain in such cases their consonant power,—as *av*, *ev*, *ay*,* e. g. אָו *vāv*, אָע *gēv*, אָי *chāy*, אָיִ *gōy*. In sound אָיִ is the same with אָו, namely, *āv*, as אָבְרָרָו *d'bhārāv*.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier stage of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which *av*, *ev* sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1).

§ 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they yet do not suffice to express, completely, all the various modifications of the vowel-sounds, particularly in reference to their quantity, as long or short, acute or grave; and, moreover, the designations of the speaking sounds, by these signs, cannot always be said to be perfectly adequate. We give here, therefore, for the clearer understanding of this subject, a brief commentary on the character and value of the several vowels, with special reference to their *quantity*, but having respect at the same time to their *mutability* (§ 25 and § 27).

I. *First Class. A sound.*

1. *Qamets* is always long *a*; but yet it is in its nature of two kinds:

1) The essentially long and unchangeable *a*, for which the Arabic has اَ, as כָּתָב *k'thābh* (writing), גָּנָב *gannābh* (thief), קָמַת *qām* (surrexit), written at times קָמַת. 2) The prosodially long *a*,† both in the tone-syllable and close before or after it. This sound always comes from short *a*,‡ and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. קָמַת.

* When *y* represents the consonant power of י, it should have its full sound, as in *you*.—Tn.

† See § 25, and § 26, 3.

‡ In Arabic, the short *a* is every where retained.

גָּדוֹל, יָקוּם, and also in a closed (i. e. one ending with a consonant), as יָד, עוֹלָם. In the closed syllable, however, it can stand only when this has the tone, דְּבָר, עוֹלָם; but in the open, it is especially frequent *before the tone-syllable*, as דְּבָר, זָמֶן, גָּדוֹל, קָשָׁלִי, לָכֵם. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Pattach), and in the latter, vocal *Sh'va* (§ 27, 3), דְּבָר, דְּבַר (*a'bhār*); הָכֵם, הַכֵּם (*ch'khām*); קָשָׁל, קָשְׁלֵם.

As the closing sound of a word, Qamets can stand by itself (קָמֶץ, קָמֶץ); but here, it is often represented by ה, among the original consonant-letters (אָשָׁה, אָהָר).

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable, with and without the tone (קָמֶץ, קָמֶץ). Most of the cases where it now stands in an open syllable (רָעָה, בִּירָה), were originally closed (רָעָה, בִּירָה, see § 28, 4); and in such cases it has generally become long *ā*.

On the union of Pattach with א (א—) see § 23, 2: on *a* as a helping sound (*Pattach furtive*), see § 22, 2, *b*.

3. *Seghol* (*ā, ē*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like the German *Gast, Gäste*, e. g. אָרָא from אָרָא). Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of אָרָא *tsüdeq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

II. Second Class. I and E sound.

4. The long *i* is most commonly expressed by the letter י (a *fully* written *Chireq* י—); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צִדְקָיִם pl. צִדְקָיִם; יִירָא pl. יִירָא. Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methegh* (§ 16, 2) at its side, as in יִירָא.

5. The *short Chireq* (always written without י) is specially frequent in sharpened syllables (אָמַר, קָשָׁל),* and in closed unaccented syllables (לָקַח). Not seldom it comes from *a* by shorten-

* For this sharp *i* the LXX. mostly use ε, Ἰεμανουήλ.

ing, as in בַּתִּי (my daughter) from בַּת , דְּבַרִּי from דְּבַר , יִקְטֹל out of יִקְטֹל . Sometimes also it is a mere helping vowel, as in בִּירָה for בִּירָה (§ 28, 4).

The Jewish and older grammarians call every *fully* written Chireq *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest ϵ , *Tsere* with Yodh (ִי־), comes from the diphthong *ai* ִי־ (§ 7, 1), which also stands for it in Arabic and Syriac, as דְּיָכַל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than ִי־ , since it approaches the quantity of a diphthong. This ִי־ is but seldom written defectively (ִי־ for ִי־ Is. iii. 8), and then it retains the same value.

At the end of a word ִי־ and ִי־ *must* be written fully: very rare is the form ִי־ (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long ϵ of the second rank, which stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an open or a closed syllable, the former *in* the tone-syllable or *before* it (ִי־ , ִי־), the latter only *in* the tone-syllable (ִי־ , ִי־).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse e sound, a shortening of the (ִי־), ִי־ from ִי־ (son). It arises also out of the shortest e (vocal *Sh'va*, § 10, 1), when this is heightened in pronunciation by the tone, as ִי־ for ִי־ , ִי־ for ִי־ ; and besides it appears as an involuntary helping sound, ִי־ for ִי־ , ִי־ for ִי־ (§ 28, 4). The *Seghol* with Yodh (ִי־) is a long but yet obtuse \bar{e} (ϵ of the French) formed out of *ai*, ִי־ *g'èna*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

III. Third Class. U and O sound.

9. In the *third class* is found nearly the same relation as in the second. In the u sound we have: 1) the long \hat{u} , whether *a*) fully written ִי־ *Shureq* (answering to the ִי־ of the second class), e. g. דְּבַרִּי (dwelling), or *b*) defectively written without *Vav* ִי־ (analogous to the long ִי־ of the second class), *Qibbuts*, namely, that which stands *for* *Shureq*, and which might more properly be called *defective Shureq* (ִי־ , ִי־), being in fact a

long vowel like Shureq, and only an orthographic shortening for the same ;

2) The *short ū*, the proper *Qibbutz* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֶׁלֶחַן (table), קַבְדָּה (bedchamber).

For the latter the LXX. put *o*, e. g. עֲדֹלָאִי, 'Odolláμ, but it by no means follows that this is the true pronunciation ; indeed, they also express *Chireq* by *a*. Equally incorrect was the former custom of giving to both kinds of *Qibbutz* the sound *ū*.

Sometimes also the short *u* in a sharpened syllable is expressed by *ı*, e. g. רִיזָר = רִזָּר, § 27, Rem. 1.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations : 1) the longest *o*, viz. from the diphthong *au* (§ 7, 1) ; it is mostly written *fully*, *ı* (*Cholem plenum*), as שׁוֹם (whip), Arab. *saut*, עֵלָה (evil) from עֵלָה ; sometimes it is written *defectively*, as שְׁרָה (thy bullock), from שׁוֹר ;

2) The long *o*, which has sprung from an original *a* (corruptly sounded) ; it is usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטֵל Arab. and Chald. *qâtel*, אֵלָה Arab. and Chald. *elah*, plur. אֵלֹהִים Arab. and Chald. 'alam ;

3) The tone-long *o*, which is a lengthening of short *o* or *u* by the tone, and which becomes short again on its removal, as כָּל (all), כֹּל (*köl*), כֻּלָּם (*küllâm*), וְיִקְטְלוּ, וְיִקְטְלוּ, וְיִקְטְלוּ (in this last instance it is shortened to vocal Sh^{va}, *yiq'tlu*). In this case the *Cholem* is *fully* written only by way of exception ;

4) The *Qamets-chatuph* (־), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כֹּל *köl*, וַיֵּץ וַיֵּץ וַיֵּץ *vây-yâ-qôm*. On the distinction between this and *Qamets*, see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in אֶתְּמַר, קִשְׁתָּרִים. (§ 27, Rem. 4, b.)

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

First Class. A.	Second Class. I and E.	Third Class. O and U.
$\bar{\text{א}}$ longest <i>a</i> (Arabic אֶ).	$\bar{\text{א}}$ <i>a</i> diphthongal (from <i>ai</i>). $\bar{\text{א}}$ <i>a</i> (from <i>ai</i>).	$\bar{\text{א}}$ <i>o</i> diphthongal (from <i>au</i>). $\bar{\text{א}}$ or $\bar{\text{א}}$ <i>o</i> corrupted from <i>a</i> .
$\bar{\text{א}}$ tone-lengthened <i>a</i> (from short <i>a</i> or $\bar{\text{א}}$) in and by the tone-syllable.	$\bar{\text{א}}$ or $\bar{\text{א}}$ long <i>i</i> . $\bar{\text{א}}$ tone-lengthened <i>e</i> (from $\bar{\text{א}}$ <i>i</i> or $\bar{\text{א}}$ obtuse <i>e</i>) in and immediately before the tone-syllable.	$\bar{\text{א}}$ or $\bar{\text{א}}$ long <i>u</i> . $\bar{\text{א}}$ tone-lengthened <i>o</i> (from $\bar{\text{א}}$ <i>o</i> or $\bar{\text{א}}$) in the tone-syllable. $\bar{\text{א}}$ short <i>u</i> , especially in a sharpened syllable.
$\bar{\text{א}}$ short <i>a</i> . $\bar{\text{א}}$ obtuse <i>a</i> .	$\bar{\text{א}}$ short <i>i</i> . $\bar{\text{א}}$ obtuse <i>e</i> .	$\bar{\text{א}}$ short <i>o</i> . $\bar{\text{א}}$ obtuse <i>e</i> .
Greatest shortening to $\bar{\text{א}}$ or $\bar{\text{א}}$ in an open, and to $\bar{\text{א}}$ or $\bar{\text{א}}$ in a closed syllable.	Greatest shortening to $\bar{\text{א}}$ or $\bar{\text{א}}$ in an open syllable, besides the $\bar{\text{א}}$ or $\bar{\text{א}}$ in the closed.	Greatest shortening to $\bar{\text{א}}$ or $\bar{\text{א}}$ in an open syllable, besides the short $\bar{\text{א}}$ or $\bar{\text{א}}$ <i>o</i> in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

Of the inadequate representation of the vowel-sounds, there is a striking example in the use of the same sign (,) both for long *a* (Qamets) and for short *o* (Qamets-chatuph). In distinguishing between them, the learner, who has not yet a knowledge of the grammatical derivation of the words to be read (the only sure guide), will be directed by the two following rules :

1. The sign (,) is *o* in a closed syllable which has not the tone [or accent] ; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various kinds are—

a) When a simple *Sh^{va}* follows, dividing syllables, as in חֹכְמָה *chókhh-má* (wisdom), זְכוּרָה *zókhh-ra* ; with a *Methegh*, on the contrary, the (,) is *a*, and closes the syllable, but then the following *Sh^{va}* is a half-vowel (*vocal Sh^{va}*), as זְכוּרָה *zā-kh^{ra}*, according to § 16, 2.

b) When *Daghesh forte* follows, as בֵּיתִים *böttim* (houses), חֲנֻנִי *chón-né-ni* (pity me) ; also בֹּתִיכֶם *böttikhém* (notwithstanding the *Methegh*, which stands by the vowel in the second syllable before the tone).

c) When *Maqqeph* follows (§ 16, 1), as כֹּל־הָאָדָמִים *köl-haadhám* (all men).

d) When the unaccented closed syllable is final, as וַיָּקֹם *vayyáqôm* (and he stood up).—There are some cases where *a* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. עָרַב־הָרָחֵק Esth. iv. 8 ; שֵׁר־לִי Gen. iv. 25. *Methegh* usually stands in these cases, but not always.

* This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26, and on *Methegh* in § 16, 2.

In cases like לָמָּהּ, לָמָּהּ *lamma*, where the (־) has the tone, it is *a*, according to § 26, 5.

2. The sign (־) as short *o* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs *a*) when *Chateph-Qamets* follows, as עָלָה * *pö-^olo* (his deed); *b*) when another *Qamets-Chatuph* follows, as עָלָה *pö-^ol'-kha*† (thy deed); *c*) in two anomalous words, where it stands merely for (־), which are found so even in manuscripts, viz. דְּשִׁימָה *qö-dha-shim*, sanctuaries, and שְׂרָשִׁים *shö-ra-shim*, roots. (§ 93, 6, 3.)

In these cases (־) is followed by *Methegh*, although it is *o*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as שִׁימָה in *the ship* (read: *ba-^oni*) 1 Kings ix. 27, with the article included; on the contrary שְׂרָשִׁים *shö-ch^ori aph* Ex. xi. 8, without the article.

§ 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SH'VA).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.‡ We may regard them in general as extreme shortenings, perhaps mere traces, of more full and distinct vowels in an earlier period of the language.

To these belongs, first, the sign ־, the slightest and most indistinct half-vowel, something like an obscure half *e*. It is called *Sh'va*,§ and also *simple Sh'va* to distinguish it from the *composite* (see below, No. 2), and *vocal Sh'va* (*Sh'va mobile*) to distinguish it from the *silent* (*Sh'va quiescens*), which is merely a divider of syllables (see below, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh'va*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קָטַל *q^otol*, מְמַלֵּא *m^omalle*, or *b*) in the middle of the word, as

* That ׀ ought here to be considered and divided as an open syllable עָלָה|׀ appears from § 26, 7.

† This case is connected with the foregoing, the second *Qamets-Chatuph* having originated in *Chateph-Qamets*.

‡ In the table § 9, 12, the half-vowels have already been exhibited for the sake of a complete view. They are expressed by small letters.

§ The name שְׂוָה (written also שְׂוָה) is of doubtful origin and signification.

קֹסֶלֶךְ *qô-t'la*, יִקְסֶלֶי *yiq-t'lu*, קִסְלֵי *qit-t'lu*. So also in cases like הֶלְלֵי *ha-l'lu* (which stands for הַלְלֵי *hal-l'lu*), לַמְנַטְשֵׁחַ *la-m'nats-tse'ch* (for לַמְנָשׁ); farther, הַמְשֹׁל *ha-m'shol* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵי *mal'-khê*. In the last examples the Sh^{va} sound is specially slight, in consequence of a very short syllable preceding.

The sound *é* may be regarded as representing *vocal Sh^{va}*, although it is certain that it often accorded in sound with other vowels. The LXX express it by *ε*, even ἡ, ἔρωβίμ, *Xepoubim*, ἡ ἀλλήλοῦσα, oftener by *α*, ἡ Ζαμουῖα, *Zamouia*, but very often they give it a sound to accord with the following vowel, as ἡ Σοδόμ, *Sodóm*, ἡ Σολομῶν, *Solomῶn*, ἡ Σαβαῖθ, *Saba'ith*.* A similar account of the pronunciation of Sh^{va} is given also by the Jewish grammarians of the middle ages.†

How the Sh^{va} sound arises from the slight or hasty utterance of a stronger vowel, we may see in בְּרַכָּה (for which also בְּרִכָּה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for *vocal Sh^{va}* an ordinary short vowel.

The vocal Sh^{va} is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented *—*, as לְחַיִּי from לְחַיִּי. Comp. § 26, 4.

2. With the simple *vocal Sh^{va}* is connected the so-called *composite Sh^{va}* or *Chateph (rapid)*, i. e. a *Sh^{va}* attended by a short vowel to indicate that we should sound it as a half *a*, *é*, or *o*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following three:

- (ֿ) *Chateph-Pattach*, as in חֶמֶר *ch^amor* (ass).
- (ֿ) *Chateph-Seghol*, as in אָמַר *'mor* (to say).
- (ֿ) *Chateph-Qamets*, as in חֵלִי *ch^oli* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (ֿ) and (ֿ) occur under letters which are not gutturals.

The *Chateph-Pattach* stands for *simple vocal Sh^{va}*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more full utterance of the Sh^{va}, as עָלִי Zech. iv. 12; also where the sign of doubling has fallen away, עָנִי for עָנִי Gen. ix. 14. וְהָאֱלֹהִים

* This law obtains in the Phœnician language, e. g. מַלְכָּה *Malaca*, מְבוּלִים *gubulim* (see Mon. Phœnicia, p. 436; Movers, Art. Phœnizien in *Erech and Gruber's Encyclop.* S. 436); comp. the Latin augment, in *memordi*, *pupugi*, with the Greek in *τέτραρα*, *τετραμύρος* and the old form *memordi*.

† See especially *Juda Chayig*, p. 4, f. and p. 200 of the ed. by *Dukes*, and also in *Idn Ezra's* *Tsachoth*, p. 8; *Gesenius*, *Lehrgebäude der heb. Sprache*, S. 68.

Judges xvi. 16; *b*) after a long vowel, e. g. זָרָב (gold of), but זֹרָב Gen. ii. 12; שָׁמַע (hear), but שָׁמַע Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less restricted to the gutturals than the first two, and stands for *simple vocal Sh'va* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רָאִי for רֵאִי *vision* (§ 93, VI), יִרְדְּמָה for the usual יִרְדְּמָה Ez. xxxv. 6 from יִרְדְּמָה; קָרָתוֹ *his crown* from קָרָתוֹ. It is used also, like (־), when *Daghesh forte* has fallen away, לָקַחַח for לָקַחַח Gen. ii. 23. In יִתְעַרְוּ 1 Kings xiii. 7 and יִצְעֲקוּ Jer. xxii. 20, the choice of this *composite Sh'va* is occasioned by the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh'va* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh'va* (*Sh'va quiescens*), the Arabic *Sukun*, i. e. *rest*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in final ך, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרְדָּ (nard), אַתָּה (thou, *fem.*), קָטַלְתָּהּ (thou hast killed), רִישָׁהּ, אֶלְתִּישָׁהּ, אֶרְדָּהּ (proper name), &c.

Yet in the last examples *Sh'va* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *att* from אַתָּה *att*, קָטַלְתָּהּ from קָטַלְתָּהּ, יִשְׁלֵט *yishl* from יִשְׁלֵט, * &c. The Arabic actually has a short vowel in the analogous forms. In נָרְדָּ, borrowed from the Indian, this is less clear. קֶשֶׁט (truth) Prov. xxii. 21, seems to have been sounded *qeshit*.

§ 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connection with the vowel-points, stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of ׀ and ׀, a point is used *in* a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold*: *a*) as *Daghesh forte* or sign of *doubling*; *b*) as *Daghesh lene* or sign of *hardening*; *c*) as *Mappiq*, a sign that the vowel-letter (§ 7, 2), especially the ך at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, is scarcely ever used in the printed text.

* So thought *Juda Chayag* among the Jewish grammarians.

§ 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. Daghest, a point written in the bosom* of a consonant, is employed for two purposes: *a*) to indicate the *doubling* of the letter (Daghest forte), e. g. קִּי־תֵל *qit-tel*; *b*) the *hard* sound of the aspirates (Daghest lena).

The root שָׁרַר , from which שָׁרֵר is derived, in Syriac signifies to *thrust through, to bore through* (with a sharp iron). Hence the word Daghest is commonly supposed to mean, with reference to its figure merely, a *prick, a point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language שָׁרֵר means, 1) *acuere literam, to sharpen* the letter by doubling it; 2) to *harden* the letter, to utter it without aspiration. Accordingly שָׁרֵר means *sharp* and *hard*, i. e. sign of sharpening or hardening (like מַשְׁפִּיג , $\text{מַשְׁפִּי$ *proferens, i. e. signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of Daghest lena is רַחֵר *soft* (§ 14, 2). That שָׁרֵר , in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghest forte, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Luculius* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

§ 13.

DAGHESH LENE.

1. Daghest lena, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) קִּי־תֵל (§ 6, 3). It shows that they are not aspirated, but have their original *slender* or *pure* sounds

* *Daghest* in י is easily distinguished from *Shwreq*, which never admits a vowel or *Sk'ea* under or before the י . The *Vav* with *Daghest* (י) ought to have the point not so high up as the *Vav* with *Shwreq* (י). But this difference is often neglected in typography.

(*litera tenues*), e. g. מְלֶכְךָ *mā-lekh*, but מַלְכוּ *mal-ko*; תַּפְּאֵר *ta-phar*, but יִתְּפֹר *yith-por*; שְׁתָּה *sha-thā*, but יִשְׁתָּה *yish-tē*.

2. Daghesth *lene*, as is shown in §21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesth *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesth is *forte* in רַבִּים *rabbim*, but *lene* in יִגְדֹל *yigh-dal*.

3. Daghesth *forte* in an aspirate not only doubles it, but also excludes aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *ap-pi*; רַכוֹת *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as אַפִּי *άπια* (not *άπφα*), סְתֵר *στάφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is excluded: thus אַפֵּק in Syriac is read *apeq*, for *appeq*.

§ 14.

MAPPIQ AND RAPHE.

1. *Mappiq*, like Daghesth, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters ו, י, and the breathings א, ה, and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה; e. g. גַּבְּהַה *ga-bhah* (the *h* having its full sound), אֶרְצָהּ *ar-tsah* (*her land*), in distinction from אֶרְצָהּ *ar-tsā* (*to the earth*).

Without doubt such a ה was uttered with stronger aspiration, like the Arab. *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it *in* and *under* א, ו, י, is confined to manuscripts, e. g. גּוֹי (*goy*), קַי (*qav*).

The name מַפְּיֵק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for Daghesth, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רַפֵּה), i. e. *soft*, written *over* the letter, is the opposite of both Daghesth and Mappiq, especially of Daghesth *lene*.

In exact manuscripts an aspirate has generally either Dagghesh lene or Raphe, e. g. מְלֶכְךָ *mālekh*, מֶלֶךְ; but in printed editions of the Bible it is used only when the absence of Dagghesh or Mappiq is to be expressly noted, e. g. מְלֶכְךָ for מֶלֶךְ, Judges xvi. 16, and v. 28 (where Dagghesh *lene* is absent), *Mappiq* in Job xxxi. 22.

§ 15.

OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is twofold, viz. *a*) to mark the tone-syllable in each word; *b*) to show the logical relation of each word to the whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

The Jews, moreover, regard them as signs of declamation, by which they regulate the accentuation in reciting, or rather cantillating the O. T. in the Synagogue. This use of them also is connected with their general rhythmical design.

2. As a *sign of the tone* in single words, the accent, whatever may be its rhythmical value in other respects, stands regularly on the syllable which has the chief tone; (comp. Rem. 2.) In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *māl-rā* (מְלֶכְךָ Chald., *from below*), e. g. קָטָל *qatal*; in the second, *māl-el* (מְלֶכְךָ Chald., *from above*), e. g. מְלֶכְךָ *mālekh*. On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, chiefly indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connection*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the three properly poetical books (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with Silluq,* or in the figurative language of the grammarians, as a *realm (ditio)*, which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. For marking the closest connection of two or more words, *Maqqeph* is also used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

§ 16.

MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מקף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man*; אֵשׁב־כָּל־עֵשֶׂב *every herb*, Gen. i. 29; אֵשׁב־כָּל־אֲשֶׁר־לֵי *all which to him (was)*, Gen. xxv. 5.

Certain monosyllabic words like אֵל־ *to*, אַחֲרַיִם sign of the *Acc.*, אֵל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. אֵשׁב־כָּל־עֵשֶׂב־יָבֵשׁ Gen. vi. 9; or two polysyllables, e. g. אֵשׁב־כָּל־עֵשֶׂב־יָבֵשׁ Gen. vii. 11.

2. *Methegh* (מֵתֵגֵחַ *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of secondary tone, or a check upon the chief tone indicated by the accents, and shows that the vowel,

* This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as הָאֲנִי , הַיְיָהוּא , or short, as קֹדְשִׁים *qōdashim*, בֹּטְתֵהֶם *bōttekhēm*. But here it is to be observed, that the half-vowel also (*simple Sh^{va} vocal and composite Sh^{va}*) is to be regarded as forming a syllable (§ 10, 1 and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh^{va}* (*simple or composite*), קָאֵל־לָהּ *qā-ē-lā*, יִירָאֵי *yī-r-ū*, שִׁירָה , הַזְעֵלֵי , נִעְרֵי , פֹּעֲלֵי , מְעַלֵי *pō-ē-lō*, and *b*) even by *vocal Sh^{va}*, e. g. קָרָא־כָּא Job v. 1.

When it stands by *Sh^{va}*, many Jewish grammarians call it *Ga'ya* גַּיָּא , while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh^{va}*. Thus in זָכְרָה *zā-kh^e-ra* the *Methegh* shows, that the (◌) stands in the *antepenultima*, and that the *Sh^{va}* is here *vocal* and forms a syllable; but the (◌) in an open syllable before (◌) must be *long* (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary זָכְרָה without *Methegh* is a dissyllable [*zōkh-ra*], and (◌) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also יִירָאֵי (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-r-ū*; but יִרְאֵי (they see) without it, a dissyllable with short *i*, *yīr-ū*. See above, the rules for *Qamets* and *Qamets-chatuph* in § 9 at the end.

§ 17.

Q^RI AND K^THIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קָרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כְּרִיב (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xiii. 6 the text exhibits קָרִי , the margin קָרִי קָרִי . Here the vowels in the text belong to the word in the margin, which is to be pronounced קָרִי קָרִי ; but in reading the text קָרִי , the proper vowels must be supplied, making קָרִי . A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see *Gesenius* *Gesch. der hebr. Sprache*, S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS: OF SYLLABLES AND THE TONE.

§ 18.

In order fully to comprehend the changes which words undergo in their various inflections, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

§ 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the use of the same organs, e. g. עָלַם, עָלַז, עָלַז to *exult*; לָאָה, לָהִיז, Aram. לֵעָה to *tire*; ים— and ין— (as plural endings); לָחַץ, לָחַץ to *press*; סָגַר, סָגַר to *close*; מָלַם, מָלַם to *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. מָאָל for מָאָל to *reject*; שָׁחַק for שָׁחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ר for ז, ס for צ, ת for שׁ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs properly to the lexicon.* Examples occur, however, in the grammatical inflection of words; viz. the interchange *a*) of ת and ט in Hithpaël (§ 54), *b*) of ר and י in verbs *Pe Yodh* (§ 69), as יָלַד for יָלַד.

2. *Assimilation* takes place most frequently, when the closing consonant of a syllable is exchanged for the one with which the

* See the first article on each letter in Gesenius' Hebrew Lexicon.

following syllable begins, forming with it a double consonant, as *illustris* for *inlustris*; *diffusus* for *disfusus*; *συλλαμβάνω* for *συνλαμβάνω*. In Hebrew this occurs most frequently,

- a) with the feeble, nasal נ before most other consonants, especially the harder ones, e. g. מִקְרָם for מִקְרָם *from the east*; מִזֶּה for מִזֶּה *from this*; יָהוּן for יָהוּן; קָרָה for קָרָה. Before gutturals נ is commonly retained, as יִהְיֶה *he will possess*; seldom before other letters, as תָּשֶׁבְתִי *thou hast dwelt*;
- b) less frequently and only in certain cases, with ל, ר, ח. E. g. יָקָה for יָקָה; הַרְבִּינִן for הַרְבִּינִן; אֶשֶׁר for אֶשֶׁר (§ 36).

In all these cases, the assimilation is expressed by a *Daghesh forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, a), *Daghesh* is not written, e. g. אֶשֶׁר for אֶשֶׁר or אֶשֶׁר; קָרָה contr. חָרָה; אֶשֶׁר contr. חָרָה; לָהֶן contr. לָהֶן. Comp. *τυψᾶς* for *τυψανς*.

In the last cases the assimilated letter has not *Sh^{va}*, but the helping vowel *Seghol* (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָטְלָהּ from קָטְלָהּ (§ 59); מִמֶּנּוּ for מִמֶּנּוּ *from him* (§ 103, 2). Here we may also refer יִסַּב for יִסַּב *he surrounds* (§ 67, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the breathings and vowel-letters א, ה, ו, י, and also of the liquids. It takes place,

- a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as נָהוּה and אֶנְהוּה (*we*); שֵׁב *sit* for יָשֶׁב; תֵּן (*give*) for תֵּן; אֶשֶׁר *who*, comp. No. 2, b;
- b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a *Sh^{va}*, e. g. לְמִשְׁלָל, the prevailing form for לְמִשְׁלָל; יְהוֹקְטִיל for יְהוֹקְטִיל (§ 23, 4. § 35, R. 2. § 53, 1);
- c) at the end of words (*apocope*), e. g. יְקָטְלִי for יְקָטְלִי; בָּנִים *sons*, before the genitive בָּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from אֶבֶן was formed אֶבֶן; from בֵּירָה, אֶבֶן; from חָלַל, חָלַל (see § 99). Here belongs also the weakening of the feminine ending חֵ- *āth* to חֵ- *a* (see § 44, 1, and § 80).

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (*Aleph prostheticum*) with its vowel at the

beginning of a word, e. g. זרוע and זרועים *arm*; (comp. χρῆς, ἐχρῆς, spiritus, Fr. esprit.)

5. *Transposition*, in grammar, seldom occurs. An example of it is הוֹשֵׁמֶר for הוֹשְׁמֶר (§ 54, 2), because *st* is easier to sound than *ts*. Cases are more frequent in the province of the lexicon, as קֶבֶשׁ and קֶשֶׁב *lamb*; שְׁמֹלֶה and שְׁמֹלָה *garment*; they are chiefly confined, however, to the sibilants and liquids.

Consonants may also, especially the weaker, at the end of a syllable be softened to vowels, like *st* from *st*, *chevaux* from *cheval* (compare, below, § 30, 2, e); e. g. מוֹכֵב *star* from מוֹכֵב, מוֹכֵב; אִישׁ *man* from אִישׁ, or אִישׁ (where the *Seghol* is merely a helping vowel, see above, No. 2).*

§ 20.

DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesh forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghesh essential*),

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנְנִי we have נָתַנְנִי *we have given*; for שֵׁתַּי, שֵׁתַּי *I have set*;
- b) in cases of assimilation (§ 19, 2), as יָתַן for יָתַן. In both these instances it is called *Daghesh compensative*;
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַד *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, whenever a vowel-sound, even the shortest (a vocal Sh^{va}), comes between. Hence this is done a) when a long vowel precedes, וְיִלְלִים which is read *ho-l'im* (§ 26, Rem.), and even after a merely *tone-long* vowel, שֵׁתַּי, where compensation is more usual; b) when a *Daghesh* has already been omitted, as הָלַלְתִּי הָלַלְתִּי for הָלַלְתִּי *hāl-lu*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as בֵּרַכְתֶּךָ (he blesses thee), יִקְרְאוּנִי (they call me), where הָ and נִי are suffixes; d) when the form has come from another which has a full vowel, as קָלְלִי construct of קָלְלִי. Sometimes the same word is found in both the full form and the contracted, e. g. יִשְׁדָּרְם Jer. v. 6, and יִשְׁדָּרְם Prov. xi. 3, *Q^{ri}*; וְהִנְנִי Ps. ix. 14, and וְהִנְנִי Ps. iv. 2.

* In the Punic, מַלְכַּי *malkh* (king) is in this way contracted to *mókh*, see Mon. Phœnicia, p. 481.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Daghesth in such cases (*Daghesth euphonic*) is only occasional, as being not essential to the forms of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Daghesth forte conjunctive*), as מִדָּוִד *what is this?* for מִדָּוִד ; מִדָּוִד קִמְצוּ *qu-mûts-ts'û (arise! depart!)* Gen. xix. 14 ; וְאַכְלֶתָּ שֶׁם Deut. xxvii. 7.*

In some instances words thus united are contracted into one, as מִדָּוִד for מִדָּוִד, מִדָּוִד לָכֵם for מִדָּוִד לָכֵם, לָכֵם מִדָּוִד *what (is) to you?* Is. iii. 15.

Analogous to the above usage is the Neapolitan *le llagime* for *le lagime*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. לְנָבִי for לְנָבִי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. ἀριστος, τελεισται, Ἀσκληπιος (*Böckh, Corpus Inscr. Gr. I. p. 42*), and in German *andere, unnsere* (for *andere, unsere*) as written in the time of Luther.

- c) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. נָתַנּוּ for נָתַנּוּ *they give*, Ez. xxvii. 19, יָחַלּוּ for יָחַלּוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Daghesth forte, in many cases where the analogy of the forms required it; viz.

- a) always at the end of a word; because there, at least in the pronunciation which has come down to us, the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but

* Here belong such cases as וְאָזַר וְאָזַר, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

- like the English *all, call, small*. Instead, therefore, of doubling* the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. אָפּ (*people*), with a *distinctive accent* (§ 15, 3), for אַפּ from אָפּאָ. The exceptions are very rare, as אָתָּ *thou, f.*, אָתָּתָּ *thou hast given*, Ez. xvi. 33;
- b) often at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλλτο Homeric for ἄλλετο); e. g. אָפּאָפּאָ for אָפּאָפּאָ;
- c) in the gutturals (§ 22, 1).

In the case b, it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh'va* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אָפּאָפּאָ *"khāpp'ra* (not אָפּאָפּאָ *"khāph'ra*) Gen. xxxii. 21, אָתָּתָּ Is. ii. 4, אָתָּתָּ, אָתָּתָּ. On the contrary, it is usually omitted in the preformatives אָ and אָ in *Piel*, as אָתָּתָּ, אָתָּתָּ; אָתָּתָּ for אָתָּתָּ; so also in אָתָּתָּ, and in cases like אָתָּתָּ for אָתָּתָּ, אָתָּתָּ for אָתָּתָּ.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. אָתָּתָּ *with you* for אָתָּתָּ; אָתָּתָּ for אָתָּתָּ (§ 67, 4), אָתָּתָּ Is. lxii. 2.

Rem. In the later books, instead of the sharpening of the syllable by *Daghesh forte*, the preceding vowel is sometimes lengthened (comp. *mille* for *mille*), as אָתָּתָּ *he terrifies them* for אָתָּתָּ (Hab. ii. 17), אָתָּתָּ *threshing-sledges* for אָתָּתָּ, 1 Chron. xxi. 23.

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (אָ, אָ, אָ, אָ, אָ, אָ), with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take *Daghesh lene* :

* So in Latin, *fel* (for *fell*) gen. *fellis*; *mal*, *mallis*; *os*, *ossis*. In mid. high-German a consonant is doubled only at the beginning of a syllable, as was the case in the old high-German. E. g. *val* (Fall) *valles*; *swam* (Schwamm), &c. Grimm, d. Gramm. 2. Ausg. I. 383.

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as *עֵלֶכֶן* *al-kên* (*therefore*), *עֵץ פְּרִי* *ets p'ri* (*fruit-tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. *בְּרֵאשִׁית* *in the beginning*, Gen. i. 1; *וַיְהִי כַּאֲשֶׁר* *and it happened, when*, Judg. xi. 5; on the contrary *וַיְהִי־כֵן* *and it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. *קָרַי* Judges v. 15.*

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connection with a preceding vowelless consonant, e. g. *קָטַלְתֶּם* *ye have killed*, *יָבֵב* *he is heavy*; *בִּיבַת* *bibat*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. *דְּבַר* *dwelling*, *שֶׁבֶרָה* *she is heavy*.

Exceptions to No. 2 are:

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. *רִדְּוּ* (not *רִדְּוּ*) from *רִדָּה*; *מִלְכֵי* (not *מִלְכֵי*) formed immediately from *מְלָכִים* (on the contrary *מִלְכֵי* *mál-ki*, because it is formed directly from *מִלְכָּה* *málk*); *בְּרָב* (not *בְּרָב*) from *בָּרַב*. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, *ridh'-phú. mál'-khé, bikh'-thábh*.†
- b) The *כ* in the suffixes *־כֵּן*, *־כֶּם*, *־כֵּן*, has always its feeble sound, because *vocal Sh'va* is before it. See § 57, 3, b.
- c) Finally, certain classes of forms are to be noticed, e. g. *מִלְכוּת* (*mal'khúth*), *רִגְוִו*.

Rem. 1. In *שֶׁלְחָה*, we might expect the feeble pronunciation of *ח* on account of the preceding vowel. But the original form was *שֶׁלְחָה*, and the relation of *ח*, notwithstanding the slight vowel-sound thrown in before it, remained unchanged. Comp. § 28, 4.

2. The tone sometimes affects the division of a word into syllables, and consequently the sound of the aspirates; thus *לְטָר* Num. xxxii. 14, but *לְטָרָה* Ps. xl. 15; *קָרְבָּן* (*qórbán*), but *קָרְבָּן* (in pause) Ez. xl. 43.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek *φίλις, φιλίος*.

* Hence the use of *Daghesh lene* after *יְרוּרוּ*, because instead of it *אֲרִי* was read.

† A particularly instructive case occurs in § 45, 3.

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, א, ח, כ, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ח and כ, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* naturally loses its sharpness by the omission;* hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. עֵינַי *the eye* for עֵינַי; יָמֵנוּ for יָמֵנוּ, &c. The harder gutturals ח and כ allow ed a sharpening of the syllable, though orthography excluded *Daghesh forte* (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. חֹדֶשׁ *the month*, חַיִּים *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or debitescens*; e. g. אֲחֵיהֶם for אחיהם *brothers*; שְׂנָאֵיהֶם *snare*; תְּנָאֵיהֶם *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

a) before a guttural, *Pattach* is used instead of any other short vowel, as *i*, *e* (*Chireq parvum, Seghol*), and even for the rhythmically long *e* and *o* (*Tsere and Cholem*); as, חֶבֶל *sacrifice* for חֶבֶל, דָּבַר *report* for דָּבַר. This preference was yet more decisive when the form with *Pattach* was the original one, or was used in common with another. Thus in the *Imp.* and *Impf. Kal* of verbs; שֵׁלַח *send*, יִשְׁלַח (not יִשְׁלַח); *Perf. Piël*, שֵׁלַח (not שֵׁלַח); נַעַר *a youth*, where *Pattach* in the first syllable is the original vowel; יִהְיֶה for יִהְיֶה;

* Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *roule*, *drollig*, Fr. *drôle*. The Hebrew here betrays its decline; while the Arabic, where the pronunciation retains more of its original freshness, allows the doubling of the gutturals.

b) but a strong and unchangeable vowel, as $\dot{\iota}$, η , $\bar{\iota}$ (§25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty α (*Pattach furtive*), which was written under the guttural. This is found only in final syllables, and never under \aleph . E. g. רִיחַ *rú^{ch}*, שָׁלוֹחַ *shá-lo^{ch}*, רֵעַח *ré^{ch}*, רֵעַ *rē^{ch}*, גְּבוּהַ *gá-bhó^{ch}*, הִשְׁלִיחַ *hish-lí^{ch}*, &c.*

For the same reason the Swiss pronounces *ich* as *i^{ch}*, and the Arabian *مسيح* *mesi^h*, though neither *writes* the supplied vowel.

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. רִיחַי, רֵעַחַי, where the η is made the beginning of the new syllable.

The LXX write *s* instead of *Pattach furtive*, as נֶשֶׂא *Nésa*.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. רָצַי for רָצַי; מָצַל for מָצַל. The *A* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Impf. of verbs, e. g. קָצַץ, רָצַץ. If, however, another vowel serves at all to characterize the form, it is retained, as רָצַץ, רָצַץ not רָצַץ.

2. Seghol is used instead of *Pattach* both *before* and *under* the guttural, but only in an initial syllable, as שָׁחַט, רָחַט. Without the guttural these forms would have Chireq in place of Seghol.

When the syllable is sharpened by Daghesh, the more slender and sharp Chireq is retained even under gutturals, as חָצַח, חָצַח; but when the character of the syllable is changed by the falling away of Daghesh, the Seghol, which is required by the guttural, returns, e. g. חָצַח, *const. state* חָצַח; חָצַח, חָצַח.

3. Instead of *simple Sh^{va} vocal*, the gutturals take a *composite Sh^{va}* (§ 10, 2), e. g. אָשַׁח, אָשַׁח; רָצַח, רָצַח. This is the most common use of the composite *Sh^{vas}*.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh^{va}*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁחַטְתָּ (*thou hast sent*). But when the syllable stands *before* the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh^{vas}*), which has the same sound as the full vowel preceding, as רָחַטְתָּ (*also* רָחַטְתָּ), רָחַטְתָּ (*also* רָחַטְתָּ); this composite *Sh^{va}* is

* The accent is on the proper final vowel, and *Pattach furtive* is sounded like α in *real, denial*.—T₂.

changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יְהוֹזֵקִי, יְהוֹזֵקִי *yā-ōbh'-dhū* (from יְהוֹזֵקִי), יְהוֹזֵקִי *yā-hā-ph'-khū* (from יְהוֹזֵקִי).

Rem. 1. Simple *Sh^{va}* under the gutturals, the grammarians call *hard* (קָשֶׁה), and the composite *Sh^{vas}* in the same situation *soft* (רַחֵק). See observations on verbs with gutturals (§§ 62-65).

2. Respecting the choice between the three composite *Sh^{vas}* it may be remarked, that

- a) ה, ח, ע, at the beginning of words prefer (-), but א (א), e. g. חָרַג, חָמור, חָמור. But when a word receives an accession at the end, or loses the tone, א also takes (-), as אָלֵי to, אָלֵיךְ to you; אָכַל to eat, but אָכַל־ Gen. iii. 11. Comp. § 27, Rem. 5.
- b) In the middle of a word, the choice of a composite *Sh^{va}* is regulated by the vowel (and its class) which another word of the same form, but without a guttural, would take before the *Sh^{va}*; as *Perf. Hiph.* חָזַקְתִּי (according to the form חָזַקְתִּי), *Inf.* חָזַקְתִּי (conformed to חָזַקְתִּי), *Perf. Hoph.* חָזַקְתִּי (conformed to חָזַקְתִּי).

For some further vowel-changes in connection with gutturals, see § 27, Rem. 2.

5. The ה, which the Hebrew uttered also as a guttural (§ 6, 2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.

- a) the exclusion of *Daghesh forte*; in which case the vowel before it is always lengthened, as חָזַקְתִּי for חָזַקְתִּי, חָזַקְתִּי for חָזַקְתִּי;
- b) the use of *Pattach* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיִּרְאֵהּ and he saw from וַיִּרְאֵהּ; וַיִּסָּבֵר and he turned back, and for וַיִּסָּבֵר and he caused to turn back.

Unfrequent exceptions to the principle given under letter a are חָזַקְתִּי *mōr-ra*, Prov. xiv. 10; חָזַקְתִּי *shōr-rēh*, Ezek. xvi. 4, where ה is doubled; in Arabic also it admits of doubling, and the LXX write חָזַקְתִּי *Zázgā*. In a few other cases, there is neither the doubling of the Resh nor the lengthening of the vowel; as חָזַקְתִּי (for חָזַקְתִּי) 2 Sam. xviii. 16.

§ 23.

OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at the end of a syllable.

It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלֵא *he has filled*, הִיא *she*, מָצָא *to find*, הִיא *he*; מְצָאָהּ, מְצָאָהּ. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מָצָא for מְצָא, יִמְצָא for יְמָצָא.

2. On the contrary, א generally retains its power as a consonant and guttural, in all cases where it begins a word or syllable, as אָמַר *he has said*, מָצְאוּ *they have rejected*, לֶאֱכַל *for to eat*. Yet even in this position it sometimes loses its consonant-sound, when it follows a short vowel or a half-vowel (*vocal Sh'va*) in the middle of a word: for then the vowel *under* א is either shifted back so as to be united with the vowel *before* it into a long sound, as לֵאמֹר for לְאֹמֵר, יֵאָצֵל for יֶאֱצֵל, also יֵאָכֵל (*a* obscured to *o*) for יֶאָכֵל; or it wholly absorbs it, as in בָּרָאם for בְּרָאם Neh. vi. 8, חָטְאִים (*chotim*) for חֲטָאִים (*sinning*) 1 Sam. xiv. 33, מְאַחֲרִים (*two hundreds*) for מְאַחֲרִים, רְאשִׁים (*heads*) for רְאשִׁים.* Sometimes there is a still greater change in the word, as יִשְׁמְעָל for יִשְׁמְעָל, מְלֵאכָה (*business*) for מְלֵאכָה. Sometimes also the vowel before א remains short when it is *a*, e. g. נִאֲדָרִי for נִאֲדָרִי, לְקָרְאָהּ for לְקָרְאָהּ.

Instead of the א thus quiescing in *Cholem*, *Tsere*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters ו and י, e. g. בּוֹר for בָּאֵר (*cistern*), רִים (*buffalo*) for רָאם, רִישׁוֹן (*the first*) for רֵאשִׁיִן Job viii. 8, comp. לֹא for לֹא (*not*) 1 Sam. ii. 16 *K^rthibh*; at the end of a word ה also is written for א, as יִמְלֵא (*he fills*) for יִמְלֵא Job viii. 21.

3. Such a quiescent א sometimes falls altogether away, e. g. יָצְאתִי (*I went forth*) for יָצְאתִי, מְלֵאתִי (*I am full*), Job xxxii. 18, for מְלֵאתִי, אָמַר (*I say*) constantly for אָמַר, אֲהַשְׁרֵחַ (*to lay waste*) 2 Kings xix. 25, for לְהַשְׁרֵחַ Is. xxxvii. 26, מָלֵא for מְלֵא Ezek. xxviii. 16.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography, א serves also to indicate the lengthened *a*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A* sound, as קָאם Hos. x. 14, for the usual קָם, רָאשׁ Prov. x. 4, xiii. 23, for רָשׁ. Hebrew orthography generally omits, in this case, the prolonging letter (§ 8, 3).

* The feeble א being lost to the ear, the previous vowel is naturally prolonged (*is-môr*, then *is-môr*); and its vowel, when its own sound is lost, is heard with the previous vowelless consonant, first *ô-th'am*, then *ô-tham*.—Ta.

2. In Syriac, א even at the beginning of words cannot be spoken with a half-vowel (*vocal Sh^{va}*), but always receives a full vowel, usually *E*, as e. g. the Chald. אַכַּל is in Syr. *ekhal*. So also in the Hebrew, instead of a *composite Sh^{va}*, it takes, at the beginning of many words, the corresponding long vowel, as אָזוּר *girdle* for אַזוּר, אָתָּלִים *tents* for אַתָּלִים, אָרְיוֹת *stalls* for אַרְיוֹת.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as אַזְלוּ אַלְהֵם for אָזְלוּ (they went), Josh. x. 24, אַבְיָא (they were willing), Is. xxviii. 12. Similar are אַקְיָא for אָקְיָא *pure*, אַלְיָא for אָלְיָא *if*, אַמְוִיָא for אָמְוִיָא. The case is different in אַרְיָא and אַרְיָא, see § 32, Rem. 6.

4. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant-sound of the ה at the end of a word is given up, and ה (without Mappiq, or with *Raphe ה*) then remains only as representative of the final vowel, e. g. לְהֵ (to her), Num. xxxii. 42, for לֵה; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable ה is often not heard, and is omitted in writing, as לְבֹקֵר (in the morning) for לְהֵבֹקֵר, בְּאֶרֶץ (in the land) for בְּהֵאֶרֶץ, יְהוֹנָתָן contracted יְהוֹנָן. In these cases of contraction, the half-vowel * (ֿ) before ה, is absorbed by the full vowel under it. In other cases, however, the vowel under ה is displaced by the one before it, as בָּם (in them), from בְּהֵם; or both are blended into a diphthong, as אֵיכוֹ (also אֵיכֹה) from אֵיכוֹה, קֵטְלוּהוּ (alu, a-u, o).

Accordingly, the so-called *quiescent ה* at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, as an orthographic expression, in the consonant text, of final *a*, as also *o*, *e*, and *ā* (*Seghol*), e. g. אַשָּׁה, אָלֶה, אָלֶה, אָלֶה, אָלֶה, § 7, 2 and § 8, 3.

Rem. In connection with *o* and *e* it is occasionally changed for ו and י (רְאוּ = רֹאוּ, חֲפִי = חֲזִי Hos. vi. 9), and in all cases for א according to later and Aramæan orthography, particularly in connection with *a*, e. g. אָנָּם (sleep), Ps. cxxxvii. 2, for אָנָּם, אָנָּם (to forget), Jer. xxiii. 39, for אָנָּם, &c.

* A very few examples are found in *proper names*, as אַרְחִיזַר, אַרְחִיזַר, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, אַרְחִיזַרְחִיזַר Jer. xlv. 20, is also in the printed text divided by *Maggeph*, in order to bring the *quiescent ה* at the end of a word.

§ 24.

CHANGES OF THE FEEBLE LETTERS ך AND ך.

The ך (*w*) and the ך (*y*) are as consonants so feeble and soft, approaching nearly to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflections of words. This is especially important for the form and inflection of the feeble stems, in which a radical ך or ך occurs (§ 69, &c. § 85, III-VI).

1. The cases where ך and ך lose their power as consonants and flow into vowel-sounds, occur only in the middle and at the end of words, their consonant-sound being always heard at the beginning.* These cases are chiefly the following :

- a) when ך or ך stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus הַיֵּשֶׁב for הַיֵּשֶׁב or הַיֵּשֶׁב; הַיֵּשֶׁב for הַיֵּשֶׁב; גִּיהִדְּהָ for גִּיהִדְּהָ; so also at the end of the word, e. g. יִשְׂרָאֵלִי *yisraeli* (properly, *-liy*, hence fem. *-liyya*), עָשִׂי (*made*, Job xli. 25), for עָשִׂי (comp. עָשִׂי 1 Sam. xxv. 18, *K'thibh*). After homogeneous vowels, particularly pure *u* and *i*, ך and ך constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלֵי *quiet*, מַי *May month*, גִּי *nation*, גָּלִי *disclosed*. But with short *a*, ך and ך mostly form a diphthongal *o* and *e* (see below, No. 2, b);
- b) after a vocal *Sh'va*, when such syllables would be formed as *q'vom*, *b'vo*. Hence בִּיא for בִּיא, קִים for קִים. So, especially, when they stand at the end of a word and are preceded by a *Sh'va*; as יְהִי for יְהִי (from יְהִי), פְּרִי *fruit* for פְּרִי;
- c) when the feeble letter has a full vowel both before and after it; as קִים for קִים, קִים for קִים. Comp. *mihi* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, ך is sounded, even at the beginning of words, merely as *i*, not as ך or ך (as for ך, *e*); and so in the LXX יְהִי is written Ἰουδα, יְהִי *Iouax*. Hence may be explained the Syriac usage, examples of which

* Except ך for ך, and § 26, 1, and § 104, 2, b.

occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh^{va}, e. g. פִּירְרוּן for פִּירְרוֹן Eccles. ii. 13, וַיִּחַלּוּ (in some editions) for וַיִּחַלוּ Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down :

- a) when the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as יִרְכַּב for יִרְכֹּב (analogous form רִכְכָּב); וְהָיָה (habitare factus est) for וְהָיִהּ;
- b) when a short *a* stands before י and ו, it forms with them a diphthongal *e* and *o* (according to § 7, 1); thus וְהָיִיב becomes וְהָיִיב; וְהָיִיב; עוֹלָה, עוֹלָה; *
- c) but when the vowel-sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְשֶׁה becomes יִרְשֶׁה; קָמָה becomes קָמָה qam; יִשְׁלֹחַ and יִשְׁלַח become יִשְׁלַח and יִשְׁלַח.†

An original ו־ at the end of words becomes :

- a) ו־ (for ו־ is never written at the end of a word), when the impure sound *a* is to be used; e. g. יִשְׁלַח for יִשְׁלַח (§ 75, 1); מְרַאֵה form, for מְרַאֵה; מַדְבָּר field (poet.), common form מַדְבָּר; ‡
- b) ו־, when the *A* sound prevails, as being characteristic of the form; as יִשְׁלַח, יִשְׁלַח, יִשְׁלַח for יִשְׁלַח, יִשְׁלַח, יִשְׁלַח.

§ 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and in all cases, only from the nature of the grammatical forms and from a comparison with the Arabic, where the system appears in a purer and more original form

* Instances in which no contraction takes place after a short *a* are מְרַאֵה 1 Chron. xii. 2; אֵיטִירָם Hos. vii. 12; שְׁלֹחַ Job iii. 26. Sometimes both forms are found, as עוֹלָה and עוֹלָה evil; חַי (living), construct state חַי. Analogous is the contraction of דְּמַיִל דְּמַיִל, constr. דְּמַיִל, eye, constr. עַיִן.

† In Arabic is often written, etymologically, يَلِي، but spoken gala. So the LXX write סיני, Sini. But for שְׁלַח is written in Arabic سَلَا.

‡ When an addition is made to the ending ו־, it is written ו־; and sometimes the original ו־ reappears (§ 93, 2, Rem.).

than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications :

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely; *i*, *û*, *é*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *i* and *é* by ו, *û* and *ô* by ו, with their appropriate vowel-signs, thus ו־, ו־, ו, ו, as in מְשִׁיחַ *anointed*, הַיְרֵקָה *palace*, גְּבִיל *a bound*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) is indeed pretty frequent, e. g. מְשִׁיחַ for מְשִׁיחַ, קוֹלוֹת for קוֹלוֹת, גְּבִיל for גְּבִיל; but the difference is merely one of orthography, not affecting the nature of the vowel, which still retains its character as essentially long. Comp. § 8, 4.

Occasionally, a merely tone-long vowel of these two classes is written *fully*, but only as an exception; e. g. the *o* in הַקְּטוֹל, for הַקְּטוֹל.

2. The unchangeable *a* has in Hebrew, as a rule, no representative in the consonant-text, though in Arabic it has, namely the *א*, which occurs here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms; see § 84, Nos. 6, 13, 28.

Such cases as מְצַא (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. גַּנָּב *thief*; likewise in every closed syllable, when another of the same kind follows, e. g. מְלִבְרֵשׁ *garment*, אֲבִירֹן *poor*, מְדִבְרַי *wilderness*.

4. So are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הַרְרֵי־אֵל for הַרְרֵי־אֵל *mountains of God*; בְּרַךְ for בְּרַךְ *he has been blessed*.*

* A convenient division is: 1) vowels unchangeable by *nature* (Nos. 1, 2, 4); 2) vowels unchangeable by *position* (No. 3). In the first class, the vowels of No. 1 and 2, being representatives of original and essential elements of the word, are unchangeable; as for a like reason are those in No. 4, the omission of a letter being indicated by the consequent lengthening of a vowel in the open syllable. In the second class (No. 3), the *position* requires a vowel, and it is already short—T.

§ 26.

OF SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

A survey of the laws which regulate the choice of a long or a short vowel and the exchange of one for the other, requires a previous knowledge of the *theory of the syllable*, on which those laws are founded. The syllable must be viewed with reference to its initial sound (No. 1); and also to its close, or final sound (Nos. 2-7), which is the more important of the two.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is א (and), in certain cases for ה, e. g. in אֶלֶף.^{*} The word אֶלֶף is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end :

- a) with a vowel, and is then called an *open* or *simple* syllable, e. g. in אֶלֶף the first and last are open. See No. 3.
- b) with a half-vowel or vocal Sh^{va}, as פ^e in פֵּרִי *p^e-rî* (*fruit*), ח^a in חֶמֶץ *ch^a-tsî* (*half*), ת^e in קָטָל *qā-t^e-lî*. Such we call *half-syllables*, or *prefix-syllables*. See No. 4.
- c) with one consonant : a *closed* or *mixed* syllable, as the second in קָטָל, לֶבֶב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קָטָל *qāt-tîl*. See No. 6.

- d) with two consonants, as קָטָל, קָטָל (§ 10, 3). We shall now (in Nos. 3-7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,† whether they have the tone, as אֶלֶף in *thee*, אֶלֶף *book*,

* See § 104, 2, b. The word *umälekî*, in pronunciation, readily becomes *umälekî*, as the sound *oo* precedes the formation of the feeble consonant *w*. Comp. Note *, p. 22.—Tr.

† This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *έγίνετο*, Arab. *qū-tāli*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

שְׁכֵנִי *sanctuary*, or not, as קֶטֶל, לֵבָב *heart*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel), e. g. לָקָח, רָקִים, לֵבָב, קֶטֶל.*

Short vowels in open syllables occur only in the following cases :

- a) In dissyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (*Segholates*), as יָעַר, יָעַרְתָּ *youth*, הוּסָה, הוּסָהָ *house*, יָרַב, יָרַבְתָּ, from יָרַב, יָרַבְתָּ, יָרַבְתָּ, יָרַבְתָּ. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יָרַבְתָּ another form for יָרַבְתָּ (§ 75, Rem. 3, b).
- b) In certain forms of the *suffixes*, as קָמַלְתָּ, קָמַלְתָּ (from קָמַלְתָּ).
- c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. הוּלָהָתָּ *towards Carmel*, הוּלָהָתָּ *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, viz.

- d) In these connections $\overline{\text{הָ}}$, $\overline{\text{הָ}}$, $\overline{\text{הָ}}$, as טַעַם *his taste*, הָבִיט *he will bind*, מַעַל *his deed*, וְהוֹרֵתָּ *and thy ornament*.
- e) In forms like יְחִזְקוּ *ye-chè-z'qû* (*they are strong*), תְּפַעְלָהָ *pō-ô'kha* (*thy deed*); also in אֲשֵׁר־שָׁרְשָׁם *shō-ra-sh'm* (*roots*), comp. page 32, and § 28, 3.

The first syllable in אֲשֵׁר־שָׁרְשָׁם, וְהוֹרֵתָּ, and similar forms, does not belong here, but to No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh^{va}*, § 10, 1, 2). They may be called *half-syllables*, or *prefix-syllables*, as being so slight and unsubstantial that they always attach themselves to the following stronger syllable; e. g. לְחִי (*cheek*) ל'־חִי, יְלִמְדָה *yil-m^o-dhû*, חֲלִי (*sickness*) ח'־לִי, פֶּלֶל *pō^a-lō*.

Modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows. The half-vowel is certainly not such as to serve for the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with *Sh^{va}* is obviously of a different kind from the open syllable with a full vowel (No. 3). But that half-vowel is in general a shortening of an original full vowel, which is commonly still retained in Arabic; and the Jewish grammarians, from whom came the vowels and accents,

* For this, the Arabic has always a short vowel. The Chaldee has only *vocal Sh^{va}*, לְחִי *to them*, רְקִים, קֶטֶל, לֵבָב; into which, in Hebrew also, this vowel passes over so soon as the tone is thrown forward (§ 27, 3, a). Not that this pretonic vowel was adopted (perhaps in place of a *Sh^{va}*) on account of the accentuation of the following syllable. It is the original vowel of the syllable, retained on account of its position immediately before the tone, on the removal of which it is reduced to a *vocal Sh^{va}*.

have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears especially from the use of *Methegh* (see § 16, 2, b).

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מַלְכָּה *queen*, וְיָשְׁבוּן *understanding*, חֵכְמָה *wisdom*; וָיָסַר *and he turned back*, וָיָקַם *and he set up*, וָיָקָם *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. הָיָה *he was wise*, חָכֵם *wise*; yet of the short vowels only *Pattach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are דָּבָר *word*, קָשָׁל *weak*; in the last but one, קָשְׁלֵךְ *weakness*. Examples of short vowels, קָשַׁל *weak*, אָפָה *anger*, שָׁכַח *forgot*; in the penultima, קָשַׁלְתָּ *you were weak*, וָיָסַרְתָּ *and he turned back*.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as אָמַרְתָּ *im-mt*, כָּלִי *kül-li*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as אָמַרְתָּ *you said*, or long, as אָמַרְתָּ *you said*.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter a.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as קָשַׁלְתָּ *you were weak*, וָיָשְׁבוּן *and they returned*, yet also *Tsere* and *Cholem*, as נָרַדְתָּ *you were angry*, וָיָשְׁבוּן *and they returned*. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping-vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh'va* after a short vowel belongs to the foregoing syllable and is *quiescent*, as מִרְמָה *mir-ma*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as קוֹשְׁלָה *qo-s-la*, רוּלִים *ro-lim*. The *composite Sh'va* belongs always to the following syllable, as פִּשְׁלֵה *po-s-la*, even after a short vowel, as מִשְׁמֵה *mi-s-ma*, אֲחִילֵה *a-hi-la*.

* There are some exceptions, when a word loses the tone through *Magqeph*, as מִתְּחַבְּרִים (*Michabbal*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (י) occurs only in the particles אַי and עַי, which, however, are mostly toneless because followed by *Magqeph*.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflection of words, we may lay down these *fundamental principles* :

- a) that they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. הִבְרָה , הִבְרָה ; הִבְרָה ; הִבְרָה , הִבְרָה ; הִבְרָה , הִבְרָה ;
- b) that they are usually made within the limits of one and the same vowel-class (§ 8). Thus \bar{a} may be shortened into \acute{a} and \bar{a} , \bar{e} into \acute{e} and \bar{o} into \acute{o} and \bar{u} ; and with the same limitation the short vowels may become long. But such a change as a into u never takes place.

The most material exception is the approximation of the first class to the second, when *Pattach* is attenuated to *Chireq* or blunted to *Seghol*; see below, Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, viz. :

Long vowels (sustained by the tone).	Corresponding short vowels.
\bar{a}	\acute{a}
\bar{e}	\acute{e}
\bar{o}	\acute{o}

To these add the half-vowels or Sh^evas ִּי , ֵי , ֶי , ֹי , as extreme shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26, the following changes occur :

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, יָד *hand* becomes יֵד , as יְדֵי־יְהוָה *hand-of-Jehovah*; בֶּן *son*, בְּנֵי־אָדָם *son-of-man*; כֹּל *whole*, כָּל־הָאָרֶץ *the*

whole-of-the-people; also when the tone is moved backwards, e. g. **יְהוָה**, **יְהוָה**; **יְהוָה**, **יְהוָה**. Farther, when an open syllable with a long vowel becomes by inflection a closed one, e. g. **סֵפֶר** *book*, **סֵפֶרִי** *my book*; **מִקְדָּשׁ** *sanctuary*, **מִקְדָּשִׁי** *my sanctuary*. In these cases, *Tsere* (ē) passes over into *Seghol* (ɛ) or *Chireq* (ɨ), *Cholem* (o) into *Qamets-chatuph* (ɔ). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*; as **אִמָּךְ** *mother*, **אִמָּי** *my mother*, **סְטוּטָה** *statute*, plur. **סְטוּטוֹת**.

The short vowels *i* and *ɛ* are more pure, and hence are accounted shorter than *e* and *o*.

2. On the contrary, a short vowel is changed into a corresponding long one—

- a) when a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as **קָטַלְתָּ לּוֹ** *he has killed him*; **תְּנוּ**, plur. **תְּנוּן** *give ye*; **סִפְּרָה**, directly from **סִפְּרָה**;
- b) when a syllable, which should be sharpened by *Daghesh forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a);
- c) when it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as **מָצָא** for **מָצָה** *he has found*;
- d) when the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the effect on the division of the syllables, either pass over into a half-vowel (*vocal Sh^{va}*), or wholly fall away, and give place to the mere syllable-divider (*silent Sh^{va}*). An example of the former is **שֵׁם** (*name*), **שֵׁמִי** (*my name*); plur. **שֵׁמוֹת** (*names*), **שֵׁמוֹתָם** (*their names*): of the latter, **בְּרָכָה** (*blessing*), constr. **בְּרָכָה**. Whether the full vowel remains, or becomes a half-vowel (**בְּרָכָה**; **שֵׁם**, **שֵׁמִי**), and which of the two vowels in two successive syllables disappears, depends on the nature of the word. In general it may be said, that in the inflection of nouns, the first vowel is usually shortened, while the second, if immediately before the tone (pretonic vowel), remains; as **יְהוָה**, *pre-*

cious, fem. יְקָרָה *y'qā-rā*: but in verbs, the second is commonly shortened, as יְקָר *was precious, fem.* יְקָרָה *yā-q'rā*. Thus a half-vowel comes in place of—

- a) *Qamets* and *Tsere* in the first syllable (principally in the inflection of nouns), as יְבָר *word, plur.* יְבָרִים; יָרֵל *great, fem.* יָרֵלָה; לֵב *heart, plur.* לְבָבִי *my heart*; תָּשׁוּב *she will return, fem.* תָּשׁוּבָה* *they (fem.) will return*;
- b) the short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflection of verbs, e. g. קָטַל *fem.* קָטְלוּ *qat'la*; קָטַל *plur.* קָטְלוּם *qot'lim*; יָקַט *ytq'lu*. The helping-vowel, *Seghol*, wholly falls away (becomes silent *Sh^{va}*), e. g. מָלַךְ (for מָלַךְ), מָלְכִי. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as יָשׁוּב, יָשׁוּבָה; מָלַךְ, מָלְכִי.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be so much shortened, that the first becomes *ı* and the second a *Sh^{va}*. From יָבָר *a word*, we have in the *plur.* יְבָרִים; and with a grave suffix this becomes יְבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *ı*, see especially in Rem. 3, below.

Some other vowel changes, mostly with respect to quantity, are exhibited in the following remarks:

Rem. 1. The diphthongal *ı* *o* (from *au*), as also the *o* sprung from the firm *ā* (§ 9, 10, 2), is longer than *ı* *o*; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. יָקַט, יָקְטוּ (see Paradigm *M, Niph.*); מָנוּחַ *fight, fem.* מָנוּחָה, with *suffix* מָנוּחִי; מָנוּחַ *sweet, fem.* מָנוּחָה. The *ı* stands sometimes even in a sharpened syllable, וּמָנוּחַ Pa. cii. 5, וּמָנוּחַ Ez. xx. 18, יָמָן Judg. xviii. 29. About the same relation exists between *ı* *o* and *ı* *o* (see § 75, 2).

On the contrary *ı* *o* is shortened into *o*, which appears in the tone-syllable as a tone-long *o* (*Cholem*), but on the removal of the tone becomes again *o* (*Qamets-chatuph*), as יָקַט (he will rise), יָקַט (jussive: let him rise), יָקַט (and he rose up), see Parad. *M, Kal*. So also from *ı* *o* comes the (less lengthened) tone-long *Tsere* (*ē*), and without the support of the tone, *Seghol* (*ē*), as יָקַט (he will set up), יָקַט (let him set up) (and he set up), see Parad. *M, Hiphil*.

2. From a *Patach* (*ā*) in a closed syllable there arises a *Seghol* (*ē*), through a farther shortening, or rather weakening and blunting, of the sound. This happens,

* The vowel, which here passes into a half-vowel (vocal *Sh^{va}*) when the tone is thrown forward, is the so-called *pretonic vowel* in an open syllable; see § 9, 1, 2, and § 26, 2.

- a) Sometimes when the tone hastens on to the following syllable, as **בְּיָדְךָ** *your hand* for **בְּיָדְכָּ**, **אֲבִיִּי** (*prop. n.*) for **אֲבִיִּי**; especially when a syllable loses something of its sharpness by the omission of *Dagheesh forte*, as **אֲבִיִּי** Ex. xxxiii. 3 for **אֲבִיִּי** *I destroy thee*, **יְהוָה אֱלֹהֵינוּ** (*whom God strengthens*).
- b) More regularly when *Dagheesh forte* is omitted in a guttural that has a *Qamets* under it. Thus, **אֲחֵיו** for **אֲחֵיו** (**אֲחֵיו**), e. g. **אֲחֵיו** *his brothers* for **אֲחֵיו**, from **אֲחֵיו**; **הַזֵּוּן** *the vision*; **שֶׁמֶר** *false* for **שֶׁמֶר**, and so always with **ח**. With **ח** and **צ** the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence **הַרְרֵי** for **הַרְרֵי** *the mountains*, but **הַר** *the mountain*; **מִצְוֵי** *the misdeed*, but **עַם** *the people*. Before **א** and **ר**, where a short sharpened vowel cannot so easily stand (§ 22. 1), *Qamets* always remains, as **אֲבֹתָיו** *the fathers*, **הַרְקֵי** *the firmament*. Comp. further, on the interrogative **הֲ** (**הֲ**, **הֲ**) § 100, 4.
- c) In syllables properly ending with two consonants, e. g. **עֵלֶב** (also in Arabic pronounced *kālb*) from which comes first **עֵלֶב**, and then with a *helping Seghol* (§ 28, 4) **עֵלֶב** *dog*; **הִגֵּל** (jussive in *Hiphil* from **הִגֵּל**), then **הִגֵּל**, and finally **הִגֵּל**.

3. In a closed (and sharpened) syllable, which loses the tone, *ā* is at times attenuated into *ī*, e. g. **דַּמְךָ** *your blood* for **דַּמְךָ**, **מִדָּה** *his measure* for **מִדָּה**; **יִלְדֵתִי** *I have begotten*, **יִלְדֵתִי** *I have begotten thee*.† Comp. above, **יִלְדֵתִי**.

4. The *Seghol* arises, besides the cases given above in Rem. 2, also

- a) From the weakening of *a* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. **חֲלִיפָה** read *khalifè*), as **מַחַד** and **מַחַד** *what?* § 37, 1, c; see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
- b) Even from the weakening of *u*, as **אַתָּה** (*you*) from the original *attum* (Arab. *antum*), § 32, Rems. 5, 7; **לָהֶם** (*to them*) from the original *lahum*. Comp. page 24.

5. Among the half-vowels, (·) is shorter and lighter than (··) and the group (··) than (···), e. g. **אֶדֹם** *Edom*, **אֶדְמוּנִי** *Edomite*; **אֱמוּנָה** *truth*, **אֱמוּנָתוֹ** *his truth*; **נִסְתָּרִים** *hidden, plur.*; **נִסְתָּרִים**; **וְהִתְקַדְּשֵׁתִי**.

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal Sh^{va}), and there comes another half-syllable before it, then this latter receives instead of the Sh^{va} an ordinary short vowel, which is

* So the LXX also say *Μελαισεδέα* for **מִלְאֵי־אֶדֶם**.

† Analogous to this attenuating of *ā* into *ī* is the Latin *tango, attingo; laxus, prolificus*; and to that of *ā* into *ɛ* (in Rem. 2) the Latin *carpo, decerpo; spargo, conspergo*.

regularly *i* (Chireq), but with gutturals *a* (Pattach). E. g. **נָפַל** (to fall) *n'phol*, with the preposition **בְּ** not **בְּנָפַל** *b'n'phol*, but **בְּנָפַל** *b'n'phol*; so also **כְּנָפַל** *kn'phol* for **כְּנָפַל**; **לָפַרַי** for **לָפַרַי**; **בִּירוּדְהָ** (whence **בִּירוּדְהָ** according to § 24, 1) for **בִּירוּדְהָ**; **נִמְעָם** (*num parum est*?) **הָמָאֵת** for **הָמָאֵת** *h'am'at*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as **לִנְפֹל** *lin-pól* Num. xiv. 3, **בְּנֹכַר** Jer. xvii. 2.

A similar process occurs in the body of a word, as **רִישְׁתִּי** *rish'phé* and **רִישְׁתִּי** *rishpé*, **אֲנִישִׁים** from **אֲנִישִׁים**; but here the initial vowel comes immediately from a full vowel, and is more like *i* in **הִבְרִיחֵם** (§ 27, 3).

In Syriac, the usual vowel here is *ä* (*ê*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has retained every where, in place of vocal *Sh'va*, the usual short vowel.

2. When the second of the two consonants is a guttural with composite *Sh'va*, then the first takes, instead of simple *Sh'va*, the short vowel with which the other is compounded; whence proceed the groups **אָסַר**, **לָעַבַר**, e. g. **אָסַר** *so as*, **לָעַבַר** *to serve*, **לָאֵכַל** *to eat*, **בְּחֹלִי** *in sickness*, for **אָסַר**, **לָעַבַר**, **לָאֵכַל**, **בְּחֹלִי**. The new vowel in such cases has *Methegh* according to § 16, 2, a.

3. When the first *Sh'va* is composite and stands after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. **יָעַמְדוּ** *yām'dhū* for **יָעַמְדוּ** *they will stand*, **נִהְפְּחוּ** *nēh'ph'kū* for **נִהְפְּחוּ** *they have turned themselves*, **פְּעֹלְכָהּ** *pōl'kha*, *thy work* (§ 26, 3, e).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, **ט**, **ק**, or an aspirate with its hard sound (*tenuis*), namely, **ב**, **ד**, **ה**,* e. g. **יָשָׁב** *let him turn aside*, **וַיִּשְׁקֶה** *and he watered*, **וַיַּחַדְּלֵךְ** *thou (f.) hast killed*, **וַיִּבְכֶּה** *and he wept*, **וַיִּרְדֵּךְ** *let him rule*, **וַיִּשְׁבֶּךְ** *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel*, which is mostly *Seghol*, but *Pattach* under gutturals,† and *Chi-*

* An instance of **ה** and **ה** (which should likewise have Daghesh) scarcely occurs. Alone stands **הוֹחֵם** (shortened from **הוֹחֵם**) Prov. xxx. 6; in several MSS. **ה** (with Daghesh).

† With the exception, however, of **א**, as **אָרְאָה** *wild ass*, **אָרְאָה** *fresh grass*. On account of the feeble sound of the **א** the helping-vowel may also be omitted, as **אֵין** *sin*, **אֵין** *valley*.

req after ך, e. g. וַיִּגְלַל for וַיִּגְלַל; קָדַשׁ for קָדַשׁ; נָעַר for נָעַר; שָׁלַחַת* for שָׁלַחַת; בָּיַח for בָּיַח. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattach* sounded before a final guttural, according to § 22, 2, b.

5. Full vowels arise from half-vowels also, by the influence of the *Pause*; see § 29, 4.

§ 29.

OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבַר; דְּבָרָיו, קָטַלְתֶּם (as these two examples show, even on additions to the root); less frequently on the penultima, as in מָלַךְ, לַיְלָה, *night*, מָלַךְ.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penaculæ*); for the sake, however, of calling attention to these words, they are generally marked in this book with ־, as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syriac accents mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵשִׁית בְּרֵשִׁית *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other

* In this and the analogous examples (§ 65, 2) *Daghesh lene* remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pattach* has a very short sound, and at the same time to suggest מְלַחַת as the original form. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *ad sumendum*.) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that מְלַחַת should be read *shaldacht*; although such words as מְלַחַת, מְלַחַת were always correctly sounded *sháchúth*, *náchál* not *naachl*. Strictly analogous is מְלַחַת *yl-hád* (from מְלַחַת, § 75, Rem. 3, d).

words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר, דְּבָרִים, דְּבָרֵיכֶם; קָדְשִׁים, קְדֻשָׁה, קְדֻשָׁתוֹ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, *b*.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

- a) when the syllable (וֹ), § 49, 2, is prefixed, as יֹאמַר *he will say*, וַיֹּאמֶר *and he said*; וַיֵּלֶךְ *he will go*, וַיֵּלֶךְ *and he went*; יָקֹם *let him rise*, וַיָּקָם *and he rose up*;
- b) when a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. אֶלֶךְ בּוֹ Job iii. 3, for אֶלֶךְ בּוֹ; הוֹלֵם פָּעַם Is. xli. 7, for הוֹלֵם פָּעַם; Gen. i. 5, iii. 19, iv. 17; Job xxii. 28; Ps. xxi. 2;
- c) in *Pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the first wholly loses the tone, as וַיִּכְתֹּב-שָׁם. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 51, Rem. 3, § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as הַפְּתִיחַ, הַחֵץ. The changes are as follows:

- a) when the syllable has a short vowel, in *pause* it becomes long; as קָטַל, קָטַל; מִים, מִים; קָטַלְתָּ, קָטַלְתָּ; אָרַץ, אָרַץ, Jer. xxii. 29; קָשָׁר (*conspiracy*), קָשָׁר 2 K. xi. 14;
- b) when a final tone-syllable has a prefix half-syllable (as קָטַלְתָּ, § 26, 4), the half-vowel of the latter gives place to a full vowel, which takes the tone. A more fitting cadence is thus produced, than by the accentuation of the final syllable. E. g. וַיִּקְטַלְתָּ, וַיִּקְטַלְתָּ; וַיִּמְלֹךְ, וַיִּמְלֹךְ. The vowel select-

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly, from the application of *Methegh*.

ed is always that which had been shortened, in the same syllable, to vocal *Sh^{va}*.^{*} Moreover, *vocal Sh^{va}* in pause becomes *Seghol*, as לְרִי, לְרִי; and a *Chateph* gives place to the analogous long vowel, as אָנִי, אָנִי; חֲלִי, חֲלִי;

- c) this tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as אָנִכִּי, אָנִכִּי; אָמַרָה, אָמַרָה; עָמַרָה, עָמַרָה; and in single cases, like כָּלִי Ps. xxxvii. 20, for כָּלִי, and also לָעִי Job vi. 3, for לָעִי from לָעִי.

The rule given under letter *a* respects principally *Pattach* and *Seghol*. *Seghol* is however strong enough to be retained in *pause* (מִלְּקָה, מִלְּקָה) especially when the syllable is sharpened by *Daghesh forte*, as מִלְּקָה.

Pattach is sometimes adopted in place of *Seghol*, as מִלְּקָה, in *pause* מִלְּקָה; מִלְּקָה, in *pause* מִלְּקָה Jud. xix. 20. *Pattach* even takes the place of *Tsere* in *pause*. E. g. מִלְּקָה for מִלְּקָה Is. xlii. 22; מִלְּקָה, in *pause* מִלְּקָה Is. vii. 6. But more commonly, *Tsere* is retained; and on the contrary, *Pattach* sometimes takes its place out of *pause*, as מִלְּקָה for מִלְּקָה Lam. iii. 48.

Some other changes, occasioned by the *Pause*, will be noticed as they occur, in the next division.

^{*} Such a *Pause-syllable* is sometimes strengthened by the doubling of the following consonant; § 20, 2, c.

PART SECOND.

OF FORMS AND INFLECTIONS, OR OF THE PARTS OF SPEECH.

§ 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, to which the essential meaning is attached, while its various modifications are expressed by changes in the vowels, e. g. אָרָא *he was red*, אָרַא *red*, אָרַא *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. But it is customary, and of practical utility for the beginner, to consider the *third person singular of the Perfect*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it ; e. g. אָרַא *he was righteous*, אָרְאָה *righteousness*, אָרְיָה *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as אָבַן *to stone*, אָבַן *to bray* ; and occasionally the noun is found without the corresponding verb, e. g. אָרְבָּה *south*, אָרְבַּע *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Perfect, the *root*, שֹׁרֵשׁ, for which the Latin term *radix* is often used ; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters*, namely א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת, which are added in the derivation and inflection of words. We however employ the term *root* in a different sense, as explained in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems

for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מָלַךְ (to reign).

Verb-stem: מָלַךְ he has reigned. Noun-stem: מֶלֶךְ king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. Perf.] as the stem-word.

3. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a ו, which is uttered as a vowel (§ 24, 2, c), and thus reduces the form to one syllable, e. g. מָדַד for מְדַד.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and most common ideas, as אָבִי *father*, אִמִּי *mother*, אָחִי *brother*, come under this law; thus we have אִמִּי *my mother*, as if derived from אָמַן. But, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between form a sort of *root-syllable*, from which spring several trilateral stems with the same fundamental meaning. Such root-syllables are called *primary* or *biliteral* roots. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems מָדַד, מְדַד, אָמַן, אִמַּן, have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דָּד constitute in each of them the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples can be presented here:—

From the root קָטַף, which imitates the sound of *heaving*, are derived immediately קָטַף, קָטַף *to cut off*; then, קָטַף, קָטַף, קָטַף, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָטַף, *Kadi*, a judge). Related to this is the syllable קָטַף, קָטַף from which is derived קָטַף *to cut into*; קָטַף *to sharpen*; קָטַף *to pare*. With a lingual instead of the sibilant, קָטַף, קָטַף; hence קָטַף *to cut down*,

to destroy; קָטַל to cut down, to kill; קָצַץ to cut off, to shorten; קָצַף to tear off, to pluck off; קָרַד to cut asunder, to split. A softer form of this radical syllable is כָּס; hence קָצַם to cut off, to shear off; נָכַס Syr. to sacrifice, to slay for sacrifice. Still softer are גו and גי; hence גָּזַז to mow, to shear; גָּזַז to hew stones; גָּזַז, גָּזַז, גָּזַז to hew off, to cut off, to eat off, to graze; and so גָּרַד to cut, גָּרַע to cut off; compare also גָּרַח, גָּרַח. With the change of the palatal for the guttural sound, גָּרַח, גָּרַח to hew stones and wood, גָּרַח, גָּרַח to split, divide, גָּרַח arrow (σξίλα), גָּרַח to sharpen, גָּרַח arrow, lightning, also גָּרַח to see (Lat. cernere, Germ. scheiden), and many others.

The syllable רַם expresses the humming sound made with the mouth closed (μῦς); hence רָמַח, רָמַח (רָמַח), Arab. رَمَحَ to hum, to buzz. To these add רָחַם to be dumb; רָחַם to become mute, to be astonished.

The radical syllable רַע, of which both letters have a tremulous sound, means to tremble, in the stem-words רָעַד, רָעַל, רָעַם, רָעַשׁ; then it is expressive of what causes tremulous motion or agitation, as thunder (רָעַשׁ), the act of shattering, of breaking in pieces (רָעַץ, רָעַץ).

Compare further, on the radical syllable נַב with the idea of elevation, curving upward (gibbous), and on עַר to break, לַע, לַח, to lick, to sup, the articles נָבַב, נָבַד, נָבַע in Gesenius' Hebrew Lexicon.

From a further consideration of this subject we may draw the following observations:—

- a) These roots are merely deduced from stems in actual use, and are themselves not in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form that they exhibit only the elements of the root itself, as פָּם *perfectus fuit*, קָל *light*.
- b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. תָּפַח [comp. Eng. *tap*], תָּפַח (תָּפַח), תָּפַח φάππω (φάππω), קָלָה, κολάπτω, לִיט, λάττω, λαρτάνω.
- c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E. g. קָרַח and קָלַח to be smooth, to be shorn, to be bald; and even קָלַח to be bare. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as קָלַל to roll (spoken of a ball, of the rolling of waves), but קָרַר rather of the rough sound made in the act of scraping = σάλφα, σίφα, *verro*; קָרַב to cut stones or wood, requires a stronger sound than קָוַז to cut grass, to mow.
- d) It appears also that those consonants which resemble each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קָץ, כָּס, גו, גי (never כָּץ, גִּץ, גַּס); עָץ, בו (seldom עָב); קָט, גי (not גַּט). Scarcely ever are the first two radi-

calls the same (תָּרִיחַ) or very similar (אֲרִיחַ). On the contrary the last two are very often the same (§ 67).*

- e) The tendency to substitute smooth for harsh sounds (see letter *c*) is sometimes so great that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as תָּרַשׁ, דָּרַשׁ to *tread down, to thresh*; אָלַץ, אָץ (comp. אָנַץ), to *press*, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus, falso*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk, walk*. Comp. § 19, 5, Rem.
- f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. הָרַחַק, הָרַחַק, הָרַחַק to *be narrow, to afflict*; אָגַז, *ango*; תָּרַחַח to *tread*; הָרַחַח, *βρέμω, fremo, to make a humming sound (to buzz, hence to spin), &c.*

A full development of this action of the living elements of the language, may be found in the later editions of *Gesenius' Hebrew Lexicon*. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as *imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process, or later epoch of the language, belong stem-words of *four* and, in the case of nouns, even of *five* consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.† This lengthening of the form is effected in two ways: *a*) by adding a fourth stem-letter; *b*) by combining into one word two trilateral stems, so that then even *quinqueliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קָטַלְטַל; קָטַב, קָטַבְטַב, are not regarded as quadriliterals, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing ט, as שְׁלֵהֲתֵבַת *flame* from לָהֵב, Aram. conj. *Shafel* שְׁלֵהֲבַב.

Rem. on a). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as שָׂרַט, שָׂרַטְטַט to *shear off, to eat off*; שְׂרַבִּית = שְׂרַבִּיט *sceptre*; זָרַה to *glow*; זָרַחַח hot wind (the

* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as קג, גק, כה, חז. Some letters, however, have been falsely considered *incompatible*, as רל, which are sometimes associated, e. g. in חָרַל and חָרַל, from the harsher forms חָרַר, חָרַר. Comp. *γραιπτός*, together with *γραιβδην, δατώ*, along with *ῥεδοος*, and much that is analogous in Sanskrit.

† Especially in .Ethiopic, where these forms are very frequent.

first form with η frequent in Syr.). This mode of formation is analogous with *Pitel*, and in Aramæan the two forms exist together, as פִּיטֵל , פִּיטֵל . In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo* (in Sanscr. Class VII), from *fid*, *scid* (*συνδάω*), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as פִּיטֵלֵן an axe, from the stem פִּיטֵל to *cut*; פִּיטֵלֵן an orchard, from פִּיטֵל ; פִּיטֵלֵן flower-cup, from פִּיטֵלֵן cup; from פִּיטֵלֵן to tremble, פִּיטֵלֵן to hop. The termination *-l* has perhaps a diminutive force, as it has in many languages.

Rem. on b). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as פִּיטֵלֵן a frog, perhaps prop. *marsh-hopper*, from פִּיטֵלֵן to hop, and Arab. فرداس a marsh; פִּיטֵלֵן tranquil, from פִּיטֵלֵן to be quiet, and פִּיטֵלֵן to be at rest; or a feeble letter is cast away, as פִּיטֵלֵן a bat, from פִּיטֵלֵן dark and פִּיטֵלֵן flying. Still bolder changes are sometimes made in the amalgamation of words, as פִּיטֵלֵן (*δ δῖνα*) Dan. viii. 13 from פִּיטֵלֵן .

It should be remarked that *quadriliterals* may be shortened again into *triliterals*. E. g. from פִּיטֵלֵן (*hop*, see above), פִּיטֵלֵן with the same signification; hence פִּיטֵלֵן a partridge (from its hopping, limping gait); פִּיטֵלֵן a chain for פִּיטֵלֵן , from פִּיטֵלֵן .

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 105, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflection.* Most of the particles, however, are either derived from nouns or resemble them in inflection, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 99, &c.)

§ 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflection, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflection (as in expressing the comparative

* Comp. *Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung*, in the *Zeitschrift für die Kunde des Morgenlandes*, Bd. II., S. 124 ff. 427 ff.

degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, namely, by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as the Semitic stock, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigor this formative tendency was actively developed; but in later periods its force continually diminished, and it became necessary to resort to the constructions of syntax. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches, the *Romantic languages*.—The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by the relations of syntax.

2. Both methods of formation and inflection are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (קטל, קטל, קטל, קטל, קטל). We have an example of the other method in קטל, and of both in the same word in קטל. Inflection by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect remains (§ 90).

CHAPTER I. OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). For this reason, and as forming the basis of verbal inflection (§§ 44, 47), it properly claims our first attention.

2. The pronouns in their separate and full forms, or as expressing the nominative, are the following :

<i>Singular.</i>		<i>Plural.</i>		
1	<i>comm.</i> אֲנֹכִי, in pause אֲנֹכִי; אָנֹכִי, in pause אָנֹכִי	} <i>I.</i>	1	<i>comm.</i> אֲנֹכֶם, (אֲנֹכֵינוּ), (אָנֹכִי) } <i>we.</i>
2	<i>m.</i> אַתָּה (אָתָּא), in pause אַתָּה <i>f.</i> אַתְּ (אָתְּאִי pr. אַתְּאִי)	} <i>thou.</i>	2	<i>m.</i> אַתְּמֶם <i>f.</i> אַתְּמֶנּוּ, אַתְּמֶנּוּ } <i>ye.</i>
3	<i>m.</i> הוּא <i>f.</i> הִיא	} <i>he.</i> <i>she.</i>	3	<i>m.</i> הֵמָּה, הֵמָּה <i>f.</i> הֵנָּה, הֵנָּה } <i>they.</i>

The forms included in parentheses seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

REMARKS.

I. First Person.

1. The form אֲנֹכִי is nearly as frequent in the Old Testament as אָנֹכִי. The former exists in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the *suffixes* (§ 33). In the Talmud אֲנֹכִי is constantly used, and אָנֹכִי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. אֲנֹכֶם is made from אָנֹכִי (with the exchange of כ for פ) by the addition, as it seems, of אָנִי. The form אָנִי, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*K^{ethibh}*). The form אָנִי is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 32. (In the Talmud אָנִי alone appears.)

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German the distinction is omitted here also), and the third person spoken of.

II. Second Person.

4. The forms אַתָּה, אָתָּא, אַתְּ, אָתְּאִי, are contracted from אַתְּתָה, &c.; the kindred dialects yet have *n* before the ת, Arab. *anta* f. *anti* thou, plur. *antum* f. *antunna* ye. The essential syllable is תָּה *ta*, to which the meaning *thou* belongs (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אָתְּ without ת occurs only five times, e. g. Ps. vi. 4, and each time as *K^{ethibh}* with the *Q^{eri}* אַתְּתָה. As the vowels of the text belong to the *Q^{eri}* (§ 17), the reading of the *K^{ethibh}* may have been אָתְּ as an abbreviation from אַתְּתָה.

* In Phœnician it is written אָנֹכִי, without the ending ׀, and spoken somewhat like *anekh* (*Plauti Pœnulus*, V. 2, 35., *Gesenii Mon. Phœnicia*, pp. 376, 437). A trace of this form is found in the *Æthiopic qatalku* (*I have killed*). In ancient Egyptian ANK (pronounced *anok*).

The feminine form was originally pronounced **יְהִיָּה** (with the feminine designation **יְהִיָּה**, probably from **אִתְּךָ** she, properly *thou she*, compare **יְהִיָּה**, § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflection of the verb are derived from it (§ 44, Rem. 4, § 59, 1). The final **יְהִיָּה** being gradually lost to the ear (in Syriac it was at length only written, not pronounced), its *Yodh* was omitted, so that the Jewish critics, even in the above-mentioned passages, place in the *Q^{ri}* **יְהִיָּה**, whose *Sh^{va}* stands in the punctuation of the text (§ 17). The same final **יְהִיָּה** appears, moreover, in the unfrequent forms of the suffix **יְהִיָּה** (§ 58).

5. The plurals **יְהִיָּה**, **יְהִיָּה** are blunted forms (comp. § 27, Rem. 4, *b*) of **יְהִיָּה** (Arab. *antum*, Chal. **יְהִיָּה**, a form which lies at the foundation of some verbal inflections, § 59, 1), and **יְהִיָּה** or **יְהִיָּה**, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. **יְהִיָּה** is found only once (Ezek. xxxiv. 31, where another reading is **יְהִיָּה**), and **יְהִיָּה** (for which MSS. have also **יְהִיָּה** (occurs only four times, viz. in Gen. xxxi. 6; Ez. xiii. 11, 20; xxxiv. 17. For the ending **יְהִיָּה** see No. 7.

III. Third Person.

6. The *æ* indicates a kind of half-vowel heard at the end of **אִתְּךָ** and **אִתְּךָ**, *h^ua*, *hⁱa*, like *e* in the German *die* (old Germ. *thiu*, *thia*), *sie*, *wie*. A trace of this appears in the Arabic; as *huwa*, *hiya*, in the common dialect *h^ua*, *hⁱa*.

The masculine **אִתְּךָ** is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for **אִתְּךָ**, give it the appropriate pointing of this form (**אִתְּךָ**), and require it to be read **אִתְּךָ** (comp. § 17). It is, however, to be sounded rather according to the old form **אִתְּךָ**.

7. The plural forms **יְהִיָּה** and **יְהִיָּה** come from **אִתְּךָ** and **אִתְּךָ** in the same manner as **יְהִיָּה** from **אִתְּךָ**. In Arab. where they are pronounced *hum*, *hunna*, the obscure vowel-sound is retained; for which the suffixes **יְהִיָּה**, **יְהִיָּה** still have Seghol (§ 27, Rem. 4, *b*). The **יְהִיָּה** in both forms has a demonstrative force. (See § 90, 2.) In Chald. (**יְהִיָּה**, **יְהִיָּה**), Arab. and Æthiop. (*h^uma*, *h^oma*) there is an appended *o*, *u*, which occurs in Hebrew in the poetical forms **יְהִיָּה**, **יְהִיָּה** § 58, 3, Rem. 1).

8. The pronouns of the third person **אִתְּךָ**, **אִתְּךָ**, **יְהִיָּה**, **יְהִיָּה**, are also demonstrative pronouns (see § 122, 1).

§ 33.

SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative :* the accusa-

* See an exception in § 121, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*), e. g. הוּ *him* and ה' *his* (from הוּהוּ *he*), thus קָטַלְתִּי הוּ *I have killed him*, סוּסוֹ *his horse*.

Instances of the like contraction occur in Greek, Latin, and German, as *πατήρ μου* for *πατήρ μουῦ*, Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es*. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked :

- a) when joined to verbs, they denote the accusative (but comp. § 121, 4), קָטַלְתִּי הוּ *I have killed him* ;
- b) when joined to substantives, they denote the genitive (like *πατήρ μου*, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (abh-i) *my father* ; סוּסוֹ, *equus ejus*, and *equus suus* (§ 124, 1, b) ;
- c) when joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb ; e. g. אִתִּי (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary הִנֵּנִי *behold me*, *ecce me* ;
- d) the dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (לְ sign of the dative, בְּ *in*, מִן *from*, § 102) with the suffixes, as לוֹ *to him*, בּוֹ *in him*, מִי *from me*.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as הוּ, *thee* from a form like הוּהוּ = הוּהוּ *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. נִי *me*, מִי *my*.

A tabular view of all the forms, both of the *separate pronouns* and of the *suffixes*, is exhibited in *Paradigm A*. In §§ 58-61 are given more full explanations of the forms of *verbal suffixes* and of the modes of attaching them to the verb, and in § 91 of the forms and attachment of *nominal suffixes*. On the prepositions with suffixes, see § 103.

§ 34.

THE DEMONSTRATIVE PRONOUN.

Sing. m. הַזֶּה* } *this.*
f. הַזֵּה (זֵּה, זֵה) }
Plur. comm. הַלְּזֵה (rarely לְּזֵה) *these.*

The feminine form הַזֵּה is for הַזֵּה (from הַזֵּה = הַזֵּה and the feminine ending ה, see § 80, 2); and the forms זֵה, זֵה, which are both of rare occurrence, come from הַזֵּה by dropping ה. The forms לְּזֵה and הַלְּזֵה (related to the Arabic article لَ, § 35, Rem. 1) are plural by usage, and not by grammatical inflection. The form לְּזֵה occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article הַלְּזֵה (Rem. 1). The ending הַזֵּה in הַלְּזֵה (same as הַזֵּה) is a demonstrative appendage, as in הַזֵּה (§ 32, Rem. 7).

Another form of the demonstrative is הַזֵּה, used only in poetry. It stands mostly for the relative, like *that* for *who*, and is used for all numbers and genders, like הַזֵּה (§ 36).

Rem. 1. This pronoun receives the article (הַזֵּה, הַלְּזֵה, לְּזֵה) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which ל is inserted after the article, הַלְּזֵה Gen. xxiv. 65; xxxvii. 19; הַלְּזֵה *fem.* Ez. xxxvi. 35, and shortened הַזֵּה usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 99, &c.

§ 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was never used except in connection with the noun. Its usual form is הַ, with a short sharp-spoken *ā* and a doubling of the

* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. הַזֵּה] or a rough breathing. Thus in Aram. הַזֵּה, הַזֵּה, הַזֵּה *this*, Arab. *dhu, dhi, dha*; Sansk. *sa, sā, tat*, [Gr. *ὁ, ἡ, τό*], Goth. *sa, sō, thata*; Germ. *da; der, die, das* [our *the, this, that*], &c.

following consonant (by *Daghesh forte*), e. g. *הַשֶּׁמֶשׁ* *the sun*, *הַיָּאֵר* *the river* for *הֵיאֵר* (according to § 20, 3, b).

When the article *הַ* stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp *a* (Pattach) is lengthened into *ā* (Qamets) or *ā* (Seghol).

But to be more minute :

1. Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened to Qamets, as *הָאָב* *the father*, *הָאֲחֵר* *the other*, *הָאִמָּה* *the mother*, *הָאִישׁ* *the man*, *הָרֶגֶל* *the foot*, *הָרֹאשׁ* *the head*, *הָרָשָׁע* *the evil-doer*.

2. For the other gutturals it is in general the rule, that the stronger the guttural, the more firmly does the sharpness of the syllable, and consequently the short *a*, maintain itself. But there are then two cases to be distinguished :

A) When the guttural is followed by some other vowel than *ā* (־) or *°* (־), then *a*) before the stronger ה and ה, the article regularly remains הַ, as *הַיָּמָה* *that*, *הַחֹדֶשׁ* *the month*, *הַחֵזֶק* *the strength*; with rare exceptions, as *הַיָּמָה* Gen. vi. 19, and always *הָאֵלֶּם* *those*; *b*) before ע the Pattach is generally lengthened, as *הַעַיִן* *the eye*, *הַעִיר* *the city*, *הַעֲבָד* *the servant*, plur. *הַעֲבָדִים*. (Exceptions in Jer. xii. 9, Prov. ii. 17.)

B) But when the guttural is followed by *ā* (־), then *a*) before הַ and ע the article is always הַ, provided it stands immediately before the tone-syllable, else it is הֵ, e. g. *הֵעָם* *the people*, *הֵהָר* *the mountain*, *הֵעֵינ* (in pause), *הֵתָרָה* *towards the mountain*, on the contrary *הַהָרִים* *the mountains*, *הַעֲוֹן* *the guilt*; *b*) before הֵ the article is always הַ, without regard to the place of the tone, as *הַחֹכֶם* *the wise*, *הַחַג* *the feast*; so also *c*) before הֵ, as *הַחֲלִי* *the sickness*, *הַחֳדָשִׁים* *the months*. (On the contrary *הַחֲבָטָה* according to A, *a*.)

Gender and number have no influence on the form of the article.

Rem. 1. The form of the Hebrew article *הַ* appears to have come from *הַל*, the *ל* being always assimilated to the following letter (as in *הַיָּמָה*, from *הַלְיָמָה*, § 19, 2). The uniform assimilation is explained by the enclitic nature of the article. In Arabic, its form is *ال* (spoken *hal* among the Bedouins*), in which also the *ל* is assimilated, at least before all *s* and *t* sounds, as well as before *l*, *n*, and *r*. E. g. *al-Koran*; but,

* See Wallin in d. Zeitschr. der D. Morgenl. Ges. Bd. VI, S. 195. 217.

as-sana (Bedouin, *has-sana*), the same as *שָׁנָה* *the year*.—The Arabic article itself occurs in the Old Testament, in the Arabic name *אֱלֹהֵינָהּ* Gen. x. 26, and perhaps in *שֶׁלֶת* *ice, hail* = *שֶׁלֶת* Ez. xiii. 11, 13; according to others, in *אֱלֵינוּ* (the people), Prov. xxx. 31.

2. When the prepositions *אֶל*, *בְּ*, and the *אֵל* of comparison (§ 102) come before the article, the *ה* falls away (by contraction) and the preposition takes its pointing (§ 19, 3, *b*, and § 23, 5), as *אֵלֵינוּ* *in the heaven* for *אֵלֵינוּ*; *אֶלֵינוּ* *to the people* for *אֶלֵינוּ*, *בְּהַרֵינוּ* *on the mountains*. With *אֵל*, however (which is less closely connected with the word), the *ה* very often remains, as *אֵלֵינוּ* Gen. xxxix. 11, but also *אֵלֵינוּ* Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as *אֵלֵינוּ* 2 Chron. x. 7. (But see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With *בְּ*, which in conception is still less closely connected with the word, the *ה* always remains, as *בְּהַרֵינוּ* *and the people*.

§ 36.

THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is *אֲשֶׁר* *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form *אֲשֶׁר* by the elision of *א* and assimilation of *ר*, according to § 19, 2, 3; more rarely the form *אֲשֶׁר* Judges v. 7, Cant. i. 7, and before *א* in a single instance *אֲשֶׁר* Judges vi. 17, though elsewhere *אֲשֶׁר* before the gutturals. The still more abbreviated form *אֲשֶׁר** occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 123. 1.

אֲשֶׁר is used also as a conjunction, like *quod, or, that*. Closely connected with it in meaning is *אֲשֶׁר*, which also belongs to the pronominal stems, § 104.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is *מִי* *who?* (of persons), and *מָה* *what?* (of things).

The pointing of *מָה* with *Qamets* is seldom found out of pause, except before *א* and *ר*, as *מָה אַתָּה* *what are ye?* *מָה רְאִיתָ* *what do ye see?* rarely before *ה* as in Josh. iv. 6, 21. It is commonly written in close

* In the Phœnician it never occurs in the full form, but as *ש*, and *שא*, spoken *sa, se, si, and ye, ea*. Gesenius Mon. Phœn. p. 438; *Movers Phœnic. Texte I.*, S. 81, ff. II, S. 44. Comp. above § 2, 5. In modern Hebrew also, *ש* has become the prevailing form.

connection with the following word: a) מָה־לְּךָ with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as מָה־לְּךָ *quid tibi?* and even in one word, as מָה־לְּכֶם *quid vobis?* Is. iii. 15, מָה־זֶה *what is that?* Ex. iv. 2; b) before the harder gutturals ח , ח , ע , it also takes *Pattach* with the *Daghesh* implied in the following guttural (§ 22, 1), מָה־זֶה Num. xiii. 18; c) before a guttural with *Qamets*, it takes *Seghol* (according to § 27, Rem. 2), as מָה־עָשִׂיתָ *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as מָה־קוֹל וְגוֹי *what voice, &c.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form מָה־זֶה , מָה־זֶה (see more in the Lexicon under מָה in the note).

2. Both מִי and מָה occur also as an indefinite pronoun, in the sense of *whoever, whatever*.

CHAPTER II. OF THE VERB.

§ 38.

GENERAL VIEW.

1. OF the Hebrew parts of speech, the verb exhibits the greatest completeness and variety of development. It is also, in several respects, the most important; especially, as it generally contains the *word-stem* (§ 30), and as its various modifications furnish, mainly, the forms of the other parts of speech.

2. All verbs, however, are not stem-words. They may be divided, in respect to their origin, into three classes:

- a) *Primitives*, e. g. מָלַךְ *to reign*; יָשָׁב *to sit*.
- b) *Verbal Derivatives*, derived from other verbs, e. g. צָדַק *to justify*, הִצְטַדַּק *to justify one's self*, from צָדַק *to be just*; commonly called *conjugations* (§ 39).
- c) *Denominatives*, or those derived from nouns; e. g. אָרַל and אָרַל *to pitch a tent*, from אָרַל *a tent*; שָׁרַשׁ *to root out* and הִשְׁרִישׁ *to take root*, from שָׁרֵשׁ *a root*.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. לָבֵן *to be white*, hence לִבְנָה *a brick* (from the color), and hence again לָבַן *to make bricks*; from הִגְדָה *to increase greatly*, דָּג *a fish*, and hence again דָּגָה *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical. E. g. נָחַץ *to rest, to set one's self down*; hence the noun נְחִיץ *a setting down*; hence again נָחַץ *to descend*; in like manner נָחַץ, *a pit, destruction* (from נָחַץ), hence נָחַץ *to destroy*.

§ 39.

1. The third person of the Perfect, in the simple, primitive form of the verb (i. e. Kal, see No. 4), is regarded as the stem, or ground-form; as קָטַל *he has killed*, כָּבֵד *he was heavy*.* From this come the other persons of the Perfect, and with this the Participle connects itself. There is still another, of the same form as the Infinitive (קָטַל, also קָטַל), with which are connected the Imperative and the Imperfect.

The first ground-form, of two syllables (Arab. *qatala, qatila, qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qat, qitl, qutl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ו, the full stem appears only in the second form; e. g. שָׁב, of which the third person Perf. is שָׁב.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. לָמַד *to learn*, לָמַד *to cause to learn, to teach*; שָׁב *to lie*, הִשְׁבִּיב *to cause to lie, to lay*; שָׁפַט *to judge*; נִשְׁפָּט *to contend before a judge, to go to law*. In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *jacere to throw, jacere to lie*; *γίνομαι to be born, γεννάω to bear*. But in Hebrew, where these formations are far more regular than e. g. in German, Greek, or Latin they are called, since the time of Reuchlin, *conjugations*† (Hebr. בְּקִיּוּמֵי, more correctly *species, modifications*) of the ground-form, and both in the grammar and the lexicon are always treated of in connection, as parts of the same verb.

* The infinitive is here used for the sake of brevity in most grammars and lexicons, thus לָמַד *to learn*, prop. *he has learned*.

† Not in the sense in which this term is used in Greek and Latin grammars.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קָטַל; קָטַל; קָטַל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (הִקָּטַל, הִקָּטַל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as הִקָּטַל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; the variations by vowels having almost gone out of use; so that, for instance, all the passives are supplied by the reflexives, with the prefix syllable רָא , רָא . The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number and arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קָל *light*, because it has no formative additions); the others (כְּבִדִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, הִשָּׁלַח *he has done*.* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including *Kal*) are the *five* following; but few verbs, however, exhibit them all.

<i>Active.</i>		<i>Passive.</i>	
1. Kal,	קָטַל <i>to kill.</i>		(wanting.)
2. Niphal,	נִקְטַל <i>to kill one's self.</i>		(very rare.)
3. Piël,	קָטַל { <i>to kill many,</i> <i>to massacre.</i>	} Pual,	קָטַל
4. Hiphil,	הִקָּטַל <i>to cause to kill.</i>		Hophal,
5. Hithpaël,	הִתְקַטַּל <i>to kill one's self.</i>	Hothpaal,	הִתְקַטַּל

* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for הִשָּׁלַח, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as הִשָּׁלַח, הִשָּׁלַח. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to a comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Æthiop. كَاتَلَ) in all of them. In Hebrew, it is true, it has only the forms of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a type or model sanctioned by usage.

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and a more perfect arrangement, than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Poal* (§ 55, 1). 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël* (§ 55). 7. *Niphal*. 8. Wanting in Hebrew. 9. *Piel*. The most appropriate division is into *three* classes; 1) The intensive *Piël*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphel*); 3) The reflexive and passive *Niphal*.

§ 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Perfect* and *Imperfect**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the multiplicity in the uses of the same form, § 125, &c.) or in syntactic connection with other words. The *jussive* and *optative* are sometimes indicated by peculiar forms of the *Impf.* (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed. Comp. *Grimm's d. Gram.* 2. A. I. 835.

2. In the inflection of the *Perf.* and *Impf.* by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

The following table exhibits the formative syllables (*afformatives* and *preformatives*) of the two tenses. The stem-letters are indicated by dots. For the details, see § 44 ff.

* See § 47, note *, where the relation of these two terms to each other, and their general import, are explained. The learner will observe, that the corresponding terms in the Hebrew lexicon of *Genenius* (translated by Dr. Robinson, fifth edition, 1854) are *Præter* for Perfect, and *Future* for Imperfect.—Ta.

PERFECT.			
3 <i>m.</i>	<i>Sing.</i>		<i>Plur.</i>
3 <i>m.</i>	...		3 <i>c.</i> י . . .
3 <i>f.</i>	יָיַךְ . . .		
2 <i>m.</i>	יָיַךְ . . .		2 <i>m.</i> יָיַךְ . . .
2 <i>f.</i>	יָיַךְ . . .		2 <i>f.</i> יָיַךְ . . .
1 <i>c.</i>	יָיַךְ . . .		1 <i>c.</i> יָיַךְ . . .
IMPERFECT.			
3 <i>m.</i>	...		3 <i>m.</i> י . . . י
3 <i>f.</i>	...		3 <i>f.</i> יָיַךְ . . . יָיַךְ
2 <i>m.</i>	...		2 <i>m.</i> יָיַךְ . . . יָיַךְ
2 <i>f.</i>	יָיַךְ . . .		2 <i>f.</i> יָיַךְ . . . יָיַךְ
1 <i>c.</i>	...		1 <i>c.</i> יָיַךְ . . . יָיַךְ

§ 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in $\mu\mu$. The deviations which occur from the general model of the regular verb are owing—

- a) to the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (*guttural verb*, §§ 62–65);
- b) to the falling away of a strong stem-letter by assimilation or contraction (*contracted* verb*, §§ 66, 67), as קָנַח, קָנַח;
- c) to the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*, §§ 68–75), as קָנַח, קָנַח.

The letters of the old Paradigm קָנַח are used in naming the letters of the stem, ק designating the first, נ the second, and ח the third. Hence the expressions, *verb* קָנַח for a verb whose first radical is ק (*primæ radicalis* ק); *verb* קָנַח for one whose third radical is ח (*tertiæ radicalis* ח); *verb* קָנַח (ק doubled) for one whose second and third radicals are the same (*mediæ radicalis geminata*).

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 78).

I. OF THE REGULAR VERB.

§ 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

In Parad. *B*, and the above table § 40, 2, are given the usual and normal forms, with full explanations in the following sections (43-55). In these, each subject is explained where it first comes under notice; e. g. the inflection of the *Perfect* and *Imperfect*, with the modifications of the latter, in treating of *Kal*—as also the forms and significations of the several conjugations in treating of the *regular* verb, though the same things are applicable to *irregular* verbs, &c.

A. OF THE GROUND-FORM, OR KAL.

§ 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Perf.* in *Kal* is קָטַל (*middle A*),* especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter usually employed in an *intransitive* sense, and for expressing states and qualities, e. g. כָּבֵד to be heavy, קָטַן to be small. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא to fill (Esther vii. 5), מָלֵא to be full (comp. § 47, Rem. 2), yet also with the same sense for both forms, as קָרַב and קָרַב to approach.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*. The example selected shows, at the same time, the effect of inflection on *Daghesk lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic *Qamets* in the first syllable has little strength, and becomes vocal *Sh'va* on the shifting of the tone, as קָטַלְתָּ. In Aramæan it wholly falls away in the root itself, as קָטַל, קָטַלְתָּ.

Rem. 2. Examples of *denominatives* in *Kal*: כָּוַר to cover with pitch, from כָּוַר pitch; מָלַח to salt, from מָלַח salt.

* A verb *middle A* is one that has *Pattach* (short *ä*) under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—T.

§ 44.

PERFECT OF KAL AND ITS INFLECTION.

1. The inflection of the Perfect in respect to person, number, and gender, is effected by appending fragments of the personal pronouns, plural and feminine endings, (as *affirmatives*,) to the end of the ground-form. In explaining this connection, we may treat the ground-form as a *participle*, or a *verbal adjective*,* expressing by itself the 3d *sing. Perf.*; as קָטַל he has killed, קָטַלְתָּ thou hast killed (= *killing-thou*, or *killer-thou*, a *killer wast thou*, קָטַל אָתָּה, יִירָא he was fearing, יִירָא־תֶּחֱמָם fearing were ye, for יִירָא אַתֶּם. In the *second* person this is readily seen, as well as in קָטַלְתָּ for קָטַלְתָּ. In the first person *sing.* קָטַלְתִּי we have יִירָא, the simple germ of the pronoun, united with the demonstrative sound תָּ, by which the affirmative is at the same time distinguished from the suffix forms יִירָא and יִירָא (as if one would form יִירָא־אֲנִי, אַתָּה I, after the analogy of אַתָּה־אֲנִי). In the *third* person, יִירָא־הָּ (originally יִירָא־הָּ, comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and יִירָא־וּ (originally יִירָא־וּ) is a sign of the plural.

In the Indo-Germanic tongues the inflection by persons originated in the same manner, namely, by appending pronominal forms; as, e. g. in the Sanscrit and Greek, from the stem *as* (*to be*) Sanscr. *asmi*, *εἰμι*, Dor. *εἰμι* for *εἰμι* (*I am*), where the ending *μι* belongs to *μοί* and *μή*; Sanscr. *asi*, Dor. *εσσι* (*thou art*), where *σι* is about = *σῦ*; Sanscr. *asti*, *εστι* (*he is*), where *τι* corresponds to the pronoun *τό*, and so forth. For the most part, indeed, the etymology is more obliterated here, as it sometimes is in the Semitic languages; e. g. 1st pers. *sing.*, Arab. *katalū*, Syr. *kallet*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3d *fem. sing.* קָטַלְתָּ is followed by the 3d *masc. plur.* קָטַלְתֶּם, and that of the 2d *masc. sing.* קָטַלְתָּ by all the forms of the first and second persons.†

* On the intimate connection between the Perfect and the verbal adjective, see what has already been said § 89, 1. In intransitives they often have the same form, as מָלֵא full, or he was full; קָטַן small, or he was small. In transitives the *participle* has, indeed, a different form (קָטַלְתָּ); but the adjective-form, קָטַל, may be compared with קָטַל, although it generally denotes properties, as חָכָם wise, טָעֵן (inimical) *adversary*, § 84, 1.

† In the Paradigms the forms קָטַלְתָּ and קָטַלְתֶּם are, therefore, designated with an asterisk as model-forms, for the notice of the beginner.

Only **שָׁאַלְתָּ**, **שָׁאַלְתָּ** have the tone on the last syllable, and, in consequence, *Sh'va* under the first radical (§ 27, 3).

N. B. Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose the *E sound*, which passes over into (-), as the Paradigm shows. The original *E* remains, however, regularly in the feeble stems **לָא** (§ 74, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as **הִבְטַחְתָּ**, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical, sometimes passes over into — or — , when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus **שָׁאַלְתָּ** *ye have asked* 1 Sam. xii. 13, **יִרְשְׁתָּ** *ye possess* Deut. iv. 1, 23; so also before *suffixes* **שָׁאַלְתָּ** *I have asked him* 1 Sam. i. 20, **יִלְדְתָּ** *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3d person Perf. is **שָׁאַל**, **יִרְשַׁ**, **יִלְדַ**, not **שָׁאַשׁ**, **יִרְשֵׁ**, **יִלְדֵׁ**. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflection where it has the tone, as **יִבְרַחְתָּ**. But when the tone is thrown forward, Cholem becomes Qamets-chatuph, as **יִבְרַחְתָּ** *I have overcome him*, **יִבְרַחְתָּ** (see § 49, 3) *and thou wilt be able*, Ex. xviii. 23.

4. Unfrequent forms.* *Sing. 3d fem.* in ר— (as in Arab. Æthiop. Aram.), e. g. **יִרְשַׁ**, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1); more frequent in stems **לָא** and **לָו**, § 74, Rem. 1, § 75, Rem. 1.—*2d masc.* **יִרְשֵׁ** for **יִרְשֵׁ** (differing only in orthography), as **יִבְרַחְתָּ**, Mal. ii. 14, comp. Gen. iii. 12.—*2d fem.* sometimes has still a *Yodh* at the end; as **יִלְדְתָּ**, Jer. xxxi. 21 (according to one form of the pronoun **יִרְשֵׁ**, § 32, Rem. 4), especially in Jeremiah and Ezekiel. It is properly pronounced **יִלְדְתָּ**, and the vowels of the text belong to the marginal reading (without *י*) as in the corresponding pronoun. With this is connected the form **יִבְרַחְתָּ** before suffixes (§ 59, 1, c).—*1st com.* sometimes without *Yodh*, as **יִבְרַחְתָּ**, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K^{thibh}; the Q^{ri} substitutes the full form.—*Plur. 2d fem.* **יִבְרַחְתָּ** (or **יִבְרַחְתָּ**) Amos iv. 3.—*3d com.* seldom with the full plural ending **ן** (often in Chald. and Syr.), as **יִבְרַחְתָּן**, Deut. viii. 3, 16, or with a superfluous **א** (after Arabic orthography), as **יִבְרַחְתָּא**, Jos. x. 24. In the Imperfect the form with **ן** is more frequent, see § 47, Rem. 4.

N. B. 5. In connection with the affirmatives **יִבְרַחְתָּ**, **יִבְרַחְתָּ**, **יִבְרַחְתָּ**, the tone is on the penultima, and the word is *Milra*; with the others it is *Milra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had become (,) is restored, as

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriaisms, and Arabisms.

קָטַלְתָּ, קָטַלְתִּי, קָטַלְתָּ; *ḥ*) by *Vav consecutive of the Perfect*, where it is moved forward one syllable (§ 49, 3).

§ 45.

OF THE INFINITIVE.

1. The Infinitive, originally a verbal-substantive, has two forms. The shorter, in Kal לְקַטֹּל, is the prevailing form (*Inf. construct*). In this form it is united with suffix pronouns, and with prepositions (לְקַטֹּל *to kill*, § 132, 2), and takes after it a nominative of the subject or an accusative of the object (§ 133). The longer form (*Inf. absolute*, or *emphatic*), in Kal לְקַטֹּלְךָ, is used when the action of the verb is presented by itself, without direct connection with other words; and most frequently, when the Infinitive, as an *adverbial accusative*, is added to the finite verb for the sake of emphasis. The first is the more original form, and has more of the nature and mobility of the verbal-substantive; the second is somewhat rigid and immovable, expressing the verbal idea more in the abstract. For the details, see Syntax, § 131–133.*

2. In form, לְקַטֹּל and לְקַטֹּלְךָ are distinguished, by a firm immutable *ḥ* in the latter, and a mutable *ḥ* in the former (hence with *suff.* קָטַלְתִּי). In the derived conjugations, except *Hiph.* and *Hoph.* the *Inf. absol.* has generally an immutable *ḥ*, although the *Inf. constr.* has other vowels; e. g. *Piel*, לְקַטֹּלְךָ, with קָטַלְךָ.

Besides לְקַטֹּל the *Inf. constr.* has the following unusual forms in Kal:

- a) קָטַלְתָּ, e. g. בָּבֶלָה *to lie* Gen. xxxiv. 7.
- b) קָטַלְתָּ and קָטַלְתָּ (feminine forms from לְקַטֹּל and לְקַטֹּלְךָ); as קָטַלְתָּ *to hate*, קָרַבְתָּ *to approach* Ex. xxxvi. 2, קָטַלְתָּ *to pity* Ezek. xvi. 5. (As a verbal noun, the *Inf.* may also take the feminine ending.)
- c) מְקַטֵּל (as in Chaldee); e. g. מְקַרֵּא *to call* Numb. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition לְ, as לְקַטֹּלְךָ *interficiendo, ad interficiendum*, לְקַטֹּלְךָ *ad cadendum* (for to fall).

* In the Paradigms the *Inf. constr.*, as the predominant form, is put before the other under the name of Infinitive, κατ' ἐξοχήν.

The הִּ is here closely combined with the *Inf.* into a grammatical form, as is shown by the division of syllables and the use of *Daghesh lene*, namely לִּפּוֹל *lin-pól* (§ 28, 1), so also לִּיטוֹל just as in the Impf. יִרְבֵּי, יִרְבְּעוּ. On the contrary לִּיטוֹל Job iv. 13, לִּיטוֹל 2 Sam. iii. 34, where the prepositions לִּי and לִּי are conceived to be less closely connected with the Infinitive: so also לִּי, as an exception; וְלִיטוֹל וְלִיטוֹל, Jer. i. 10.

§ 46.

OF THE IMPERATIVE.

1. The chief form of the Imperative קַטֵּל (קַטֵּל) is the same that lies also at the basis of the Imperfect (§ 47), and which in another view, as Infinitive (§ 45), connects itself with the noun.* It expresses only the *second* person, but has inflections for the feminine and the plural. For the *third* person it has no form (see § 130, Rem. 2), and supplies its place by the *jussive Imperfect*; and even the second must be so expressed when a negative precedes, as אַל תִּקַּטֵּל *ne occidas* (not אַל קַטֵּל). The proper passive conjugations have no Imperative; † but the reflexives, as Niphal and Hithpaël, have it.

2. The inflection is analogous to that of the Imperfect, and will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קַטֵּל there is also one with *Pattach*, as קַטֵּל (as in the *Inf.* and *Impf.*) 2 Sam. xiii. 5. The *Pattach* is regular in קַטֵּל from קַטֵּל; see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and plural form an *ō* (Qamets-chatuph) instead of the *ī*, as קַטֵּל *draw ye* Ez. xxxii. 20; קַטֵּל *reign thou* f. Judges ix. 10.

* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 181, 4, b). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Imperfect. It might rather be supposed, that the Imper. is a shortening of the 2d person of the Impf. (קַטֵּל from קַטֵּל); but in reality these three forms are each independent, and have not arisen one from another, but all alike have been formed on the basis of the abstract verb (§ 39, 1). The *inflection* of the Imper. may certainly have been borrowed from the Impf.

† An Imper. is found twice (Ez. xxxii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

3. In the form קטל־נָה the ה־ at times falls away, and then a helping-vowel is introduced, as in שִׁמְעוּן *hear ye f.* for שִׁמְעוּנָה Gen. iv. 23; comp. קִרְאוּן *call ye f.* for קִרְאוּנָה Ex. ii. 20. The shortening is probably owing to the guttural.

§ 47.

OF THE IMPERFECT AND ITS INFLECTION.*

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but in the Imperfect these fragments are *prefixed (preformatives)* to the root in the abstract form, viz. the *Inf. constr.* (שִׁבְטִי). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Perfect, so that in every case, only one consonant remains (וּ, הַ, אֶ, נִ), mostly with a very short vowel, viz. vocal Sh^{va}. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the table, § 40, 2.

2. The derivation and signification, both of the preformatives and affirmatives, are still in most cases clear.

In the *1st pers.* שִׁבְטִי, plur. שִׁבְטֵנוּ, אֶ is an abbreviation of אֲנִי, נִ of נָנוּ. This person required no addition at the end.

In the *2d pers. sing.* the הַ in שִׁבְטֵיךְ is from הִתְּהַ, the וּ־ in שִׁבְטֵיךְ is the sign of the feminine, as in הִתְּהַיְתְּ *thou* (feminine, see § 32, Rem. 4). In the *2d pers. plur.* the וּ (more fully וַיְ, see Rem. 4) in שִׁבְטֵיכֶם, is the sign of the plural as in the 3d person,

* The name *Imperfect* is here used in direct contrast with *Perfect*; in a wider sense, therefore, than in the Latin and Greek grammar. The Hebrew *Perfect* denotes, in general, the finished and past, what is come to pass or is gone into effect; but at the same time, that which is *represented* as perfected, whether extending still into the present, or in reality yet futura. The *Imperfect*, on the contrary, denotes the *unfinished* and *continuing*, that which is being done, or coming to pass, and is future (hence called also *Future*); but also that which is in progress and in connected succession, in past time (the Latin Imperfect). This distinction shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal-stem precedes, and the designation of the person follows as something subordinate; but in the Imperfect, the subject, from which the action proceeds, is expressed by a prefixed pronoun.—A like twofold division of the tense-forms occurs in the older branches of the Aric family, and as revived again in the Parsi and Modern Persian.—See farther, in the Syntax, § 125, ff.

and as in the Perfect also (§ 44, 1), and is here appropriated to the masculine ;* וָ in וְקַטְלְתֵּךְ is the sign of the plural *feminine* (in Chaldee וְ-), or borrowed from וְצֵר *ec.*

In the 3d person וְקַטְל, the וְ is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for ו (from וְצֵר), properly וְקַטְל (comp. וְצֵר for וְצֵר § 69). The plur. (fully וְקַטְלְתֵּךְ) is formed by the plural ending וְךָ, shortened וְ. The וְ in the *feminines* וְקַטְלְתֵּךְ, וְקַטְלְתֵּךְ, which are precisely the same as the second person, may be connected with the feminine ending וְךָ.

3. In the course of inflection the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of וְקַטְל is followed by all the other forms which receive no addition at the end, and that of וְקַטְלְתֵּךְ by the forms וְקַטְלְתֵּיךְ, וְקַטְלְתֵּיךְ; analogous to וְקַטְלְתֵּךְ is וְקַטְלְתֵּךְ in the Imperative.

Rem. 1. The final *o* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Inf.* and *Imper.* Hence, a) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. b) Before Maqqeph it becomes Qamets-chatuph; e. g. וְיִקְרָא וְיִכְתֹּב וְיִשֶׁב and *he wrote there*, Josh. viii. 32. c) It becomes vocal Sh^{va} before the affirmatives וְ and וְ. In the few instances in which it remains before such affirmatives, the pointing becomes וְ, because it stands close before the pause, e. g. וְיִשֶׁב וְיִשֶׁב וְיִשֶׁב *yish-pātū* (*they will judge*), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like וְקַטְל. *Intransitive verbs* (*middle E* and *O*) take *ā* (*Pattach*) in the Imperf., as וְגָדַל *to be great*, Imperf. וְגָדַל; וְקָטַן *to be small*, Imperf. וְקָטַן. Sometimes both forms exist together; the Imperf. with *o* is then transitive, and that with *ā* intransitive. E. g. וְקָטַר *he will cut off, will reap*; וְקָטַר *he will be cut off*, i. e. will be short. So also וְזָלַז *Imperf. o. to subdue*; Imperf. *ā*, *to be subdued*. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. וְיִשֶׁב and וְיִשֶׁב *he will bite*. In the irregular verbs, the feeble *ē* (*Tšere*) is also found in the final syllable, as וְיָהַן for וְיָהַן. These three forms of the Imperfect are called Imperf. *O*, Imperf. *A*, Imperf. *E*.

3. For the 3d plur. fem. וְקַטְלְתֵּךְ occurs in three instances (as if to distinguish it from the 2d pers.), the form וְקַטְלְתֵּךְ, as in Chaldee and Arabic. E. g. וְקַטְלְתֵּךְ *they will arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances וְקַטְלְתֵּךְ seems to have been used improperly for the 3d pers. singular, Ex. i. 10; Judg. v. 26 (and accord-

* This is also the proper gender of the plural-syllable וְךָ, וְ. It is true that in the Perf. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Perf. for the masculine alone; as in Syriac, *masc.*, qātālūn, *fem.* qātālēn, so in Arabic, *masc.*, qātālū, *fem.* qātālna.

first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Imperfect.

In Arabic the distinction is always clear. Besides the common Indicative Imperf. *yáqtulu*, it has, *a*) a Subjunctive, *yáqtula*; *b*) a Jussive, *yáqtul*; and *c*) a so-called *Imperf. energetic*, *yaqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *ā* (הִי־) appended to the first person; e. g. אֶקְטֹלְהָ for אֶקְטֹל. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives הִי and הִי־, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׂמְרֶהָ; in *Piel*, נִתְחַקֵּהוּ Ps. ii. 3; but in *Hiphil*, אֶזְיַרְרָהּ.

Very rarely, the duller sound הִי־ takes the place of הִי־ (§ 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

הִי־ denotes, as accusative ending to a noun, *motion* or *tendency towards a place* (§ 90, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), &c. (see § 128).

4. The *Jussive* occurs only in the second and third persons. Its form is often orthographically the same as that of the Indicative; e. g. יִקְטֹל, as Indic. *he will kill*, as Jussive *let him kill*. It is sometimes, however, plainly distinguished by the orthographic shortening of the form, as will be shown in every instance in the appropriate place. In the regular verb, it is externally distinguished from the Indicative only in *Hiphil*; Indic. יִקְטֹלְהוּ, *Jussive* יִקְטֹל. It is found in *Kal* and *Hiphil* of verbs עָרַ, as יִמְחֶה and יִמְחֶהוּ for יִמְחֶה and יִמְחֶהוּ; and in all the conjugations of verbs לָחַ, where it consists in the removal (*apocope*) of the ending הִי־; e. g. יִלְחֶה for יִלְחֶהוּ. (The name *Future apocopated*, derived from the mode of forming it in verbs לָחַ, is applied generally to this form of the Imperfect.) But in all cases the plural forms of the *Jussive* coincide with the common, except that the ending הִי is

excluded. So also the 2d sing. fem., as *הַקְטִילִי*, *הַמְדִירִי*, *הַגְלִי*, &c. ; and all forms, sing. and plur., with pronominal suffixes, as *הַמְדִירֶיךָ* *Indicative Jer.* xxxviii. 15, *Jussive* xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it is used where a *command*, *wish*, or *condition* is expressed.

5. The persons of the Imperative, as it is allied in form and meaning to the Imperfect, are also lengthened (by *ה־*) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as *שָׁמַרְךָ*, *שָׁמְרֵךְ*, *שָׁכַבְךָ*, *שָׁכְמֵךְ*; the shortened *Imp.* in verbs לִה, as *גַּל* for *גַּלְךָ*; both together in Hiphil, as *הַקְטִילְךָ* and *הַקְטִילֵךְ* for *הַקְטִילֵךְ*. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as *קִים* *stand up*, *קִימָה* *up!* *תֵּן* *give*, *תֵּןָה* *give up*.

§ 49.

PERFECT AND IMPERFECT WITH ו CONSECUTIVE.

1. The use of the two tenses, as will more clearly appear in the Syntax (§§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Perfect, the narrative commencing with the *Perf.* and proceeding with the *Impf.*; and, on the contrary, continuous description of the future is commenced with the *Impf.* and proceeds with the *Perf.* Gen. i. 1: *In the beginning God created (Perf.) the heavens and the earth.* Ver. 3: *And God said (Impf.), Let there be light, and there was (Impf.) light.* Ver. 4: *And God saw (Impf.), &c.* Just the reverse in Is. vii. 17: *Jehovah will bring (Impf.) upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, &c.* Ver. 18: *And it will happen (Perf. הִיָּיָה) on that day . . .* Ver. 19: *and they will come (Perf.).* This progress of time, this succession of thought, is usually indicated by the *Vav copulative*; with a change, however, partly affecting the form of the

Vav, and partly that of the Perfect and Imperfect to which it is prefixed.*

2. The *Vav consecutive* of the *Imperfect* is the most important. This *a*) is regularly prefixed with *Pattach* and a *Daghesh forte* in the next letter, as וַיִּקְטַל *and he killed*, but to the 1st pers. sing. with *Qamets* (according to § 22, 1), as וַאֲקַטֵּל *and I killed* [see another exception with *Daghesh forte* omitted, as וַיִּדְבַּר and וַיְהִי, in § 20, 3, *b*]; *b*) it takes a shortened form of the *Imperfect*, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיִּקְטַל (§ 53, Rem. 4), and often at the same time draws the tone back to the penultima, as וַיָּמָוּת, shortened וַיָּמָה, with *Vav consecutive* וַיָּמָוּת (and he died), § 67, Rem. 2, 7; § 68, 1; § 69, Rem. 3; § 71; § 72, Rem. 4, 7; § 73, Rem. 2.† To the 1st pers. on the contrary, especially in the sing., the ending וֹ- is often appended, but chiefly in the *later* books; e. g. וַאֲמָרְקָהוּ *and I plucked out*, Ezra ix. 3. See more in § 129.

This וַ is a strengthened form of *Vav copulative* (comp. וַיָּבֹאוּ, וַיָּבֹאוּ, where the prepositions וַ, וַ, וַ are strengthened in a similar way) in the sense of *and then, and so*.

The drawing back of the tone is found also in similar connections, like וַיָּבֹאוּ; and the shortening of the verb at the end (*apocope*) is merely an accidental coincidence with the form of the *Jussive*, though it seems to have favored the increasing use of the *Cohortative* form in the first person.‡

3. As the opposite of the above, we have *Vav consecutive of the Perfect*, by which it is joined to a preceding Imperfect. In form it is the usual *Vav copulative* (וַ), e. g. וַיְהִי (after Impf.)

* Since it affects in some measure the use of the tenses, it is called by grammarians *Vav conversive* (i. e. converting the *Impf.* into the *Perf.*, and the *Perf.* into the *Impf.*). The name *Vav consecutive* is more appropriate, since it essentially denotes sequence or progress.

† Also the forms in וַיִּ and וַיִּ- occur very seldom after *Vav cons.*, וַיְהִי־וַיִּ Judg. viii. 1; Ez. xlii. 8.

‡ The opinion of earlier grammarians, that וַיִּקְטַל is a contraction of וַיְהִי וַיִּקְטַל (which was explained, *it happened that he killed*), is in every respect erroneous, and is now antiquated. The וַיִּ is always an emphatic *and*; and when it begins entire divisions and books of the Old Testament, it indicates, that they were either originally connected with what goes before, or have been brought into connection with it (e. g. Levit., Num., Josh., Jud., 1 and 2 Sam., Esth., Ruth); just as some other books, for a like reason, begin with the simple copula וַ (Ex., 1 K., Ezra).—Equally false is its derivation, according to some, from וַיְהִי וַיִּקְטַל.

and it will be ; but it has generally the effect of shifting the tone to the last syllable, in those verbal forms which would otherwise have it on the penultima,* e. g. הֵלַכְתִּי *I went*, וְהֵלַכְתִּי (with preceding Impf.) and *I will go*, Judges i. 3 ; וְהִבְדִּילָהּ Perf. and *it shall divide*, Ex. xxvi. 33. See more on the use of the Perfect, in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted, specially, *a*) in the 1st pers. pl. וְשָׁבַנִי Gen. xxxiv. 16 ; *b*) in verbs לָא and לָהּ ; e. g. וְשָׁבַנִי Ex. xxvi. 4, 6, 7, 10 ff. (on the contrary, וְשָׁבַנִי the 9th and other verses).

§ 50.

OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz. an *active*, called also *Poël*, and a *passive* or *Pa-ul* (פְּעוּל).†

The latter is to be regarded, without doubt, as a remnant of a lost passive form of פָּעַל. In the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. In intransitive verbs *mid. E* and *mid. O*, the active Participle of Kal coincides in form with the Perf. 3d sing. ; as שָׁוֵן *sleeping* from שָׁוַן, יָרֵא *fearing* from יָרַע. Comp. the formation of the Participle in *Niphal*, § 51, 1. But in verbs *mid. A*, it has the form פְּעוּל ; in which the *o* is a corruption of the original *a* (*qôtel* from *qâtel*, § 9, 10, 2), and is immutable. (The form פְּעוּל is in common use only as a verbal noun, § 84, 1.) In *Piël*, *Hiphil*, and *Hithpaël*, the Participle is formed after a different manner.

3. Participles form their feminine and plural like other nouns (§§ 87, 94).

Rem. 1. An unfrequent form is הוֹצִיף *prehendens* Ps. xvi. 5 (for הוֹצִיף from הוֹצִיף), comp. סָבִיב 2 Kings viii. 21, and the *prop. n.* אוֹצִיף 1 Chron. xxvii. 30. Many reckon here also יוֹצֵף Is. xxix. 14, xxxviii. 5 ; but this is rather the 3d sing. *impf.* Hiphil of יוֹצֵף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹטֵל is unchangeable, though

* Whether the hastening of the tone *forward* expresses the reference to the *future*, and, on the contrary, the shifting of it *backward*, a close connection with what is *past*, is left undecided.

† The Jewish grammarians call the participle also מְיֻנָּח (middle word) ; yet not in the sense of the Latin name, but as used for a present tense, and accordingly holding the *middle* place between the Perfect and the Imperfect (§ 124, 2).

it is generally written *defectively*. The form הִזְלִים , Is. xli. 7, for הִזְלִים is explained by § 29, 3, b.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen, flown*. Thus חֹזֵק means *holding* (not *held*), Cant. iii. 8, רֹכֵז *confiteus* for *confidens*. Ps. cxii. 7. Comp. the *deponent* verbs in Latin.

B. DERIVED CONJUGATIONS.

§ 51.

NIPHAL.

1. The full characteristic of this conjugation is the syllable הִזְ (in the corresponding seventh conjugation in Arabic هَز) prefixed to the ground-form. It appears only in the *Inf. constr.* הִזְקַטְל , contracted from הִזְקַטְל . With the *Inf.* are connected, in form, the *Imp.* לִקְטַל and the *Impf.* יִקְטַל , contracted from יִקְטַל . In the *Perf.* the (less essential) *He* has been suffered to fall away, and only Nun remains as the characteristic, hence קָטַל . This applies also to the Participle, which is distinguished from the Perfect only by the long (.), as קֹטֵל , *fem.* קֹטֶלֶת or קֹטֶלֶת . The inflection of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Perf. and Part. by the *Nun* prefixed; in the Imp., Inf., and Impf. by the *Daghesh* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesh forte* must be omitted (§ 63, 4). In consequence of this omission, the preceding vowel is made long (§ 22, 1).

2. In *signification*, it bears a resemblance to the Greek *middle voice*; and hence a) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר *to look to one's self, to beware*, נִסְתַּר *to hide one's self*; often of emotions which act upon the subject, e. g. נִקַּח *to trouble one's self, to grieve*, $\text{נִאָּחַז$ *to bemoan one's self, to bewail*, comp. ὀδύρεσθαι , *lamentari, contristari*. b) Then it frequently expresses reciprocal action, as נִשְׁפָּט *to contend with another at law*; נִצַּח *to counsel*, Niph. *to consult together*; comp. the *middle* and *deponent* verbs βουλεύεσθαι , μάχεσθαι (נִלָּחַם), *altercari, luctari, praeliari*. c) It has also, like Hithpaël (§ 54, 3, c) and the Greek *middle*, the signification of the active with the addition of *self, for one's self*, e. g. נִשְׂאָל *to ask for one's self* (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι σε τοῦτο ,

ἐνδύσασθαι χιτῶνα to put on (one's self) a coat. Here, instead of the accusative (*se*), the remote object (expressed by the dative, *sibi*) lies in the idea of the conjugation. *d*) It is often also passive of Kal, e. g. יָלַד to bear, Niph. to be born; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. (from כָּבַד to be in honor) Piël to honor; קָחַד in Piël to conceal, Hiph. to make disappear, to destroy; Niph. passive of each; and in this case its meaning may again coincide with Kal (חָלַד Kal and Niph. to be sick) and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are; נָזַר to be born a male, Ex. xxxiv. 19, from זָר a male; נָלַב cordatum fieri, Job xi. 12, from לָבב cor.

The older grammarians have represented Niphal as the proper *Passive* of Kal. This representation, however, is decidedly incorrect. Niphal has not the characteristics of the other passives. There are still found in Kal traces of another passive form (§ 50, 1); and the Arabic has an independent conjugation, corresponding with Niphal (*ingatala*), which has its own *Passive*; nay, in Hebrew itself there is probably a trace of the *Passive* of Niphal in the form נָגַל, Is. lix. 3; Lam. iv. 14. According to the *usage* of the language, the *passive* signification is certainly a very common one; but it was first derived from the reflexive. The הָ prefixed has the force of a reflexive pronoun, like הָ in Hithpaël.*

Rem. 1. The *Inf. absol.* נָקַטַל connects itself, in form, with the Perfect, to which it bears the same relation as קָטַל to קָטַל. Examples of this form, נָשָׂאֵל *rogando* 1 Sam. xx. 6, נָבַטַל *desiderando* Gen. xxxi. 30; of the other, הָזַקַל Jer. xxxii. 4; once אָרַשׁ *exaudiendo* Ez. xiv. 3. The *ı* in the final syllable (which is essentially long), the Infinitive form has also in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *d*. Not unfrequent is the form הָקַטַל as *Inf. absol.*; e. g. Num. xv. 31; Deut. iv. 26; 1 K. xx. 19.

2. In *Pause*, *Pattach* often takes the place of *Tere* in the final syllable, e. g. וַיִּנְטַל and he was weaned, Gen. xxi. 8; as also in other cases (see p. 65). In the second and third persons plural feminine, the form with *Pattach* is more common than that given in the Paradigm, e. g. הָזַקְרָן they shall be remembered, Is. lxv. 17; but these forms are unfrequent.

3. When the *Impf.*, or the *Inf.*, or the *Imp.* is immediately followed

* In other languages, also, may be observed the transition of the reflexive into the passive. So in Sanscrit and in Greek, it is still clear, how the formation of the middle precedes that of the passive. The *r*, in the termination of the Latin passive, is the reflexive pronoun *se*. In the old-Slavic and Bohemian, *amat-se* stands for *amatur*; in the Dacoromanic, *io me laudu* = I am praised. See Pott's *Etymologische Forschungen*, Th. 1, S. 133 ff. Th. 2 S. 92. Bopp's *Vergleichende Grammatik*, S. 686 ff.

by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. הָשֵׁל he *stumbled at it*, Ez. xxxiii. 12; וַיִּשְׁמָעוּ לוֹ and he *heard him*, Gen. xxv. 21, comp. וַיִּשְׁמָעוּ אֱלֹהִים and *God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the usual one; as וְהִשָּׁמְרוּ *take heed*, Ex. xxiii. 21; וַיִּלָּחֶם and he *fought*, Num. xxi. 1.

4. A frequent form of the 1st pers. is אֶמְצָא, as אֶמְצָא I *will be found*. Ez. xiv. 3, אֶשְׁבַּע I *swear*, Gen. xxi. 24. Comp. § 69, Rem. 5.

§ 52.

PIËL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *qattala*, Aram. קָטַל) is the *doubling of the middle stem-letter*. In the active, the Impf. יִקְטֹל and the Part. מְקַטֵּל (whose preformatives retain their original *Sh^{va}*) are formed, according to the general analogy, from the Inf. and Imp. קָטַל. The passive (Pual) has a more obscure vowel, of the 3d class, under its first radical, and *ä* under the second. In other respects the active and passive follow the same analogy. In the inflection of the Perfect of Piël, *Pattach* takes the place of *Tsere* in the first and second persons (קָטַל, קָטַלְתָּ, קָטַלְתִּי), which, properly, have for their basis the form קָטַל. See Rem. 1.

The ׀ which occurs also in the succeeding conjugations as the characteristic of the Part. is related to מִי *who?* = *whoever, one who*.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases: *a*) Always when this letter is a guttural (§ 64, 3). *b*) Sometimes, though rarely, when this letter has *Sh^{va}* (§ 20, 3, *b*); as וַיִּשְׁרַח Job xxxvii. 3, for וַיִּשְׁרַח he *directs it*; וַיִּשְׁלַח for וַיִּשְׁלַח Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dagessanda*; e. g. וַיִּלְקַח for וַיִּלְקַח she *is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Impf. and Part. the *Sh^{va}* under the preformatives may also serve as a mark of these conjugations.

2. *Significations of Piël.* *a*) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6-9);* e. g.

* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen, recken; streichen (stringo, Anglo-Saxon strecan), strecken*; comp. *Strich, Strecke; Wacker, from wachen*: others in which it has the *causative* signification, are *stechen, stecken; wachen, wecken*; in Greek,

פָּחַח to laugh, Piël to sport, to jest (to laugh repeatedly); שָׁאַל to ask, Piël to beg; hence it denotes that the action is performed upon many, as קָבַר to bury (one), Gen. xxiii. 4, Piël to bury (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח to open, Piël to loose; סָפַר to count, Piël to recount. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, b) It has a causative signification (like Hiphil), e. g. לָמַד to learn, Piël to teach. It often takes the modifications expressed by to permit, to declare or to regard, to help, as הוֹדִיחַ to let live; דָּרַךְ to declare innocent; יָלַד to assist in child-bearing. c) Denominatives are frequently found in this conjugation, which in general mean to make a thing (sc. that which the noun expresses), or to be in any way occupied with it; as from נֶסֶת nest, נָסַת to make a nest; from עָפָר dust, עָפַר to throw dust, to dust. It also expresses the taking away or injuring the thing or part of which the noun is the name (as to head, old Engl. for behead, to skin), e. g. שָׁרַשׁ (from שָׁרֵשׁ a root) to root out, extirpate; זָנַב (from זָנַב tail) properly to injure the tail, hence to rout the rear-guard of an army; הִשְׁיֵן to remove the ashes. So also in verbs whose origin cannot be traced to a noun, e. g. סָקַל to stone, and also to remove the stones, sc. from a field.*

The significations of the passive will present themselves spontaneously, e. g. נָגַב to steal, Piël to steal, Pual to be stolen.

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. רָפָא in Piël to sew up, in Kal to heal; גָּרַא Piël to cut, to hew out, Kal to form, to make; גָּלַח Piël to uncover, Kal to reveal.

In an intransitive sense, Piël occurs as an intensive form, but only in poetry, as פָּרַח פָּרַח Jer. li. 56; פָּתַח to be open Is. xlvi. 8; lx. 11; רָחַח to be drunken, Is. xxxiv. 5, 7.

τέλλω to bring to an end, from the stem τέλω to end, γεννάω to beget, and to bear, from γίνομαι to come into being. The above examples from the German show also that *ch* when doubled takes the form of *kk*, *ck*, in accordance with the laws relating to the Daghesth in Hebrew (§ 13, 3).

* In Arabic, Denominatives of Conj. II often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal שָׁבַר (from שָׁבַר) to buy and sell grain; Lat. *causari*, *praedari*, &c.

N. B. *Rem.* 1. The Perf. Piel has frequently (-) in the final syllable instead of (-), e. g. **אַבַּר** to *destroy*, **שָׁבַר** to *break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, *Tsere* is the more common vowel. Compare **וְהָלַךְ** Is. xlix. 21 with **וְהָלַךְ** Josh. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, viz. **דַּבֵּר** to *speak*, **בָּטַח** to *atone*, **בָּטַח** to *wash clothes*.

A single instance of (-) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, **נָשַׁח** to *cause to forget*, occasioned by the play upon the name **בְּנֵי־שָׁח**. Compare the quadrilateral **פָּרַשׁוּ**, which is analogous, in form, with Piel (§ 56).

2. The Impf., Inf., and Imp. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. **יִבְקֹשׁ־לִי** he *seeks for himself* Is. xl. 20; **קִדְּשׁ־לִי** *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1st pers. sing. Impf. besides **אֶקְדַּשׁ** there occurs also (very seldom) the form **אֶקְדַּשְׁ** Lev. xxvi. 33, and **אֶקְדַּשְׁ** Zech. vii. 14 (according to § 23, 3, *Rem.* 2). With *Vav cons.* we have also **וְאֶקְדַּשׁ** for **וְאֶקְדַּשְׁ** Judges vi. 9. Instead of **אֶקְדַּשְׁ** are found such forms as **אֶקְדַּשְׁ**, e. g. Is. iii. 16; xiii. 18.

3. The *Inf. abs. Pual* has sometimes the separate form given in the paradigm, as **יִשֵּׁר** *castigando*, Ps. cxviii. 18; but far more frequently, that of the *Inf. constr.* **קָשַׁל**.

4. In *Pual*, instead of *Qibbut* is found less frequently *Qamets-chathuph*, e. g. **דִּיָּהָם** *dyed red* Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation, when *Shureq* takes the place of *Qibbut*, as **יִדְּבַר** Judges xviii. 29.

5. As *Inf. abs. Pual* we find **יָגַב**, Gen. xl. 15. An *Inf. constr. Pual* does not occur in the regular verb.

6. The *Part. Pual* sometimes occurs without the prefix **בְּ**; it is then distinguished, like the *Part. Niph.*, only by the *Qamets* in the final syllable, e. g. **לָקַח** *taken* 2 Kings ii. 10; comp. **יִיגָב** for **יִגָּב** Judg. xiii. 8, also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

§ 53.

HIPHIL AND HOPHAL.

1. The characteristic of the active is **הַ**, in the Perf. **הָ**, making a closed syllable with the first radical, and *i* (י־) inserted after the second. From the *Inf. הִקְטִיל* are formed the Impf. and the *Part.* **יִקְטִיל**, **יִקְטִיל**, **יִקְטִיל**, for **יִקְטִיל**, **יִקְטִיל** (§ 23, 4). In the passive, **הַ** is uttered with an obscure vowel, and the second syllable takes *a* in place of *i*; **הִקְטַל** or **הִקְטַל**, *Impf.* **יִקְטַל** or **יִקְטַל**, *Inf. absol.* **הִקְטַל**; in other respects the formation is analogous. Of the inflection it is only to be noted, that in the 1st and 2d pers. Perf. the י־ falls away and *Pattach* takes its place, as **הִקְטַלְתָּ**, **הִקְטַלְתָּ**; which is explained by the analogy of the Ara-

mæan (אָקטל), and of the Arabic (اكتل), where the א־ is not found. It is not an essential characteristic of the form, and undoubtedly arose from an originally shorter vowel.

The *marks* of this conjugation are, therefore, in the Perf, Imp., and Inf, the prefix ה; in the Impf and Part., the vowel under the preformatives, which in Hiphil is *Pattach*, in Hophal *Qibbutz* or *Qamets-chatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 52, 2, b), e. g. אָקטל to go forth, Hiph. to bring out of, to lead forth; שִׁקְדָה to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piël and Hiphil are both in use in the same signification, as נָחַם to perish, Piël and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in כָּבַד to be heavy, Piël to honor, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. נָחַם to bow (intrans.), Hiph. to bow (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take in other languages an intransitive form. Especially was any change in one's *habit of body* conceived (and often rightly) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself,* e. g. שָׁבַע Hiph. to become fat (properly to produce fat); הִחֲזִיק and הִחֲזִיקָה Hiph. to become strong (properly to develop strength); הִחֲזִיקָה Hiph. to become feeble. After the same analogy הִשָּׂר, Hiph. to become rich (properly to make, to acquire, riches); and particularly, words which express the taking of a new color, as הִחֲזִיקָה to become red, הִחֲזִיקָה to become white, &c. Moreover, what is merely *state* or *condition* becomes, in the Hebrew mode of conception, an *act*; e. g. הִחֲזִיקָה not to be silent, but properly to keep silence (*silentium facere*, Plin.); הִחֲזִיקָה quietem agere, Plin.); הִחֲזִיקָה to prolong (one's stay), to tarry. In such cases there is often an ellipsis, as הִחֲזִיקָה to deal well, הִחֲזִיקָה to do wickedly, properly to make good, or bad (sc. הִחֲזִיקָה, הִחֲזִיקָה, which are also often expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing* or *putting forth* that of which the original noun is the name; e. g. הִחֲזִיקָה to put forth roots, הִחֲזִיקָה to put forth

* The verb הִחֲזִיקָה to make, is employed in the expression of the same ideas, e. g. to make fat (*fatness*), for, to produce fat upon his body, Job xv. 27; to make fruits, to make branches, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forza, far frutto*.

horns. It also expresses the active use of a member, as *הִזְזִין* to listen (properly to make ears); *הִלְשִׁין* to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).

3. The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*, e. g. *יָבֵל* *potuit*, Impf. *Hoph. potens fiet*, i. e. *poterit*.

Rem. 1. Only the Perfect of *Hiphil* retains always the *ו*- of the final syllable (in 3d pers. sing. and plur.); the Imp. and Impf. often take *—* instead of it, in the 2d and 3d m. sing. (in Chaldee the usual form), although usage generally makes a distinction between forms with *ê* and *è*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh^ova*, and with gutturals it is changed into *Pattach*. The *Inf. abs.* has a firmer and longer *è*. More particularly:

2. The *Inf. absol.* has generally *Tsere*, with and without *Yodh*; as *הִקְרַשׁ* Judg. xvii. 3; *הִקְבַּר* Ex. viii. 11; *הִשְׁמִיר* Amos ix. 8. Strictly Chaldee, with *א* instead of the *ו*, is *מָנַע* *mane surgendo* Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the *Inf. constr.*, are found in Deut. xxvi. 12; xxxii. 8.

3. The *Imp.* but seldom takes the form *הִקְשִׁיל* (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it, the shortened and the lengthened forms *הִקְשַׁל* (*—* tone-long) and *הִקְשִׁילָה*, as *וְהִשְׁמִין*, *make fat, attend!* The first takes *Seghol* before *Maqqeph*, as *וְהִסְקִין* Job xxii. 21. *הִקְשִׁילָה* and *הִקְשִׁילָי* are never shortened.

N. B. 4. In the *Impf.* 2d and 3d m. sing. the form with *—* is the usual one for the *Jussive*, as *אַל־תִּהְיֶה* *make not great* Obad. 12, *יִכְרַח* *let him cut off* Ps. xii. 4, and also with *ו* *consec.*, as *וַיִּבְדֵּל* *and he divided* Gen. i. 4. Before *Maqqeph* this *Tsere* becomes *Seghol*, as *וַיִּתְחַקֵּב* *and he held him* Judg. xix. 4. In the plural, the full forms are used for the *jussive* also, and with *ו* *consec.*; as *וַיִּרְבְּקוּ* *and they pursued* Judg. xviii. 22. The single exceptions, where *è* (as in Aramæan) is shortened to vocal *Sh^ova*, are *וַיִּדְרְכוּ* Jer. ix. 2, *וַיִּדְבְּקוּ* 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. *וַיִּשְׁלַם*, is not an essential variation.

5. The form of the Part. with (*..*) in the *sing.* is doubtful (Is. liii. 3); but perhaps the plurals *מְחַלְמִים* *dreamers* Jer. xxix. 8, *מְעֻזָּרִים* *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is *מְחַלְמָה*, e. g. *מְשַׁעֲבָה* Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Perf. are sometimes found the forms *וְהִקְלַמְנָה* *we have reproached* 1 Sam. xxv. 7. and *וְהִקְלַמְתִּי* *I have stained* (with *א* as in Aram.) Is. lxiii. 3, comp. Job xvi. 7.

7. In the Impf. and Part. the characteristic *ה* regularly gives place to the preformatives, as *וַיִּקְשִׁיל*, *וַיִּקְשִׁילָה*, but not to prepositions in the Inf., *וְהִקְשִׁיל*, because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as *וְהוֹשִׁיעַ* *he will save* Ps. cxvi. 6, for *וְהוֹשִׁיעַ* *he will praise* for *וְיִרְדָּה* (in verbs *ו* only); on the contrary *וְהוֹשִׁיעַ* for *וְהוֹשִׁיעַ* *to sing* Ps. xxvi. 7, *וְהוֹשִׁיעַ* for *וְהוֹשִׁיעַ* *to cause to faint*, 1 Sam. ii. 33; comp. Is. xxiii. 11; Ps. lxxviii. 17.

N. B. 8. The *tone*, in Hiphil, does not fall on the affirmatives ו, ה-, and ו-. They take it, however, in the Perf. when *Vav consecutive* is prefixed, as וְוָרְדִי לֵאלֹהִים Ex. xxvi. 33.

9. In the Passive (*Hophal*) Perf., Impf., and Part. ז (ז) is found in the first syllable as well as ס (ס), הַקָּטָל, but not so often in the regular verb, e. g. הִשָּׁעֵב Ez. xxxii. 32, and הִשָּׁקֵחַ xxxii. 19; הִשָּׁלַךְ, Part. הִשָּׁלַךְ 2 Sam. xx. 21, and הִשָּׁלַךְ Is. xiv. 19; but verbs הִשָּׁ have ז constantly, as הִשָּׁר (according to § 9, 9, 2).

10. The Inf. abs. *Hophal* (as in *Hiphil*) has (·) in the final syllable; e. g. הִשָּׁרְוּ *fasciando* Ez. xvi. 4; הִשָּׁר *nuntiando* Jos. ix. 24. Of the Infinitive construct there occurs no example in the regular verb.

11. On the Imp. *Hophal*, see § 46, 1, note (*).

§ 54.

HITHPAËL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קָשַׁל the syllable הִה (Chald. הִה, Syr. הִה*), which, like הִה in Niphal, has undoubtedly the force of a reflexive pronoun (§ 51, 2, Rem.).

2. The ה of the syllable הִה suffers the following changes, as also in *Hithpoël* and *Hithpalel* (§ 55):

- a) when the first radical of the verb is a sibilant (ס, ש, ש), it changes places with ה (§ 19, 5), as הִשָּׁרְוּ *to take heed*, for הִשָּׁרְוּ, הִשָּׁרְוּ *to be burdened*, for הִשָּׁרְוּ. With ז, moreover, the transposed ה is changed into the more nearly related ז, as הִשָּׁרְוּ *to justify one's self*, for הִשָּׁרְוּ. (Single exception in Jer. xlix. 3.)
- b) before ה, ז, and ה, it is assimilated (§ 19, 2), e. g. הִשָּׁרְוּ *to converse*, הִשָּׁרְוּ *to cleanse one's self*, הִשָּׁרְוּ *to conduct one's self uprightly*; sometimes also before ז and כ, as הִשָּׁרְוּ *to prophesy*, elsewhere הִשָּׁרְוּ; הִשָּׁרְוּ for הִשָּׁרְוּ *to make one's self ready*. Once before ז, Is. i. 16; before ש, Eccl. vii. 16; before ה, Is. xxxiii. 10.

3. *The significations of Hithpaël.* a) Most frequently it is reflexive, primarily of Piël, as הִשָּׁרְוּ *to sanctify one's self*, הִשָּׁרְוּ *to avenge one's self*, הִשָּׁרְוּ *to gird one's self*. Then farther it means: *to make one's self that* which is expressed by the first conjugation: hence, *to conduct one's self* as such, *to*

* See also, in Hebrew, הִשָּׁרְוּ 2 Chron. xx. 85.

show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so. E. g. הִתְגַּדַּל *to make one's self great, to act proudly*, הִתְחַכֵּם *to show one's self cunning, crafty*, also, Eccles. vii. 16, *to think one's self wise*; הִתְעַשֵּׂר *to make, i. e. to feign one's self rich.* Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as הִתְרְאָה *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to or for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְפַּשֵּׁט *exuit sibi (vestem)*, הִתְפַּחַח *solvit sibi (vincula)*. So without the accusative, הִתְהַלֵּךְ *to walk about by one's self (ambulare)*. Only seldom *d*) It is *passive*, e. g. הִתְחַסַּד *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niph. § 50, 2, *d*.

The passive *Hothpaal* is found only in the few following examples: הִתְחַסְּדוּ (so always for הִתְחַסְּדוּ) *they were mustered*, Num. i. 47; ii. 33; הִתְנַבְּא *to be rendered unclean* Deut. xxiv. 4; הִתְקַבַּט *to be washed* Lev. xiii. 55, 56; הִתְשָׁחָה *it is smeared with fat* Is. xxxiv. 6.

Denominatives with the reflexive signification are: הִתְחַבַּח *to embrace Judaism (make one's self a Jew)*, from חָבַח, חֲבִיחַ *Jews*; הִתְחַיֵּיט *to provide one's self with food for a journey*, from חָיַט.

N. B. Rem. The Perfect, as in Piël, has frequently *Pattach* in the final syllable, as הִתְחַזְּק *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Imperf. and Imper., as יִתְחַבֵּם *he deems himself wise*, Eccles. vii. 16; הִתְקַדַּשׁ *sanctify thyself*, Jos. iii. 5. In *Pause* these forms take *Qamets*, and are the usual ones, as הִתְאַבַּל Ez. vii. 27, יִתְלַבַּד Job xxxviii. 30. With the form in Piël הִתְקַטְּלָה (§ 52, Rem. 2) comp. Hithp. הִתְחַזְּקָה Zech. vi. 7.

§ 55.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2), some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by

the vowel in the final syllable, belongs also a *reflexive* form with the prefix הִי, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflection, are :

1. *Poël*; as קוּיַל, *pass.* קוּיַל, *reflex.* הִקוּיַל (corresponding to Conj. III. and VI. in the Arabic, *qátala, qátala, taqátala*), *Impf.* יִקוּיַל, *Part.* מִקוּיַל, *Impf. pass.* יִקוּיַל, &c. In the regular verb it but seldom occurs. E. g. *Part.* הִוְדַעְתִּי *my opposer, he who pleads with me*, Job ix. 15; *יִוְדַעְתִּי I have appointed* 1 Sam. xxi. 3 (unless we should read הִוְדַעְתִּי); שׂוּרַשׁ *to take root, Denom.* from שָׂרַשׁ *root*. In verbs שׂוּ (§ 67) it is far more frequent; e. g. הוּלַל, סוּבַב, הוּנַן.

Its *signification*, like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as רוּצַץ and רִצַּץ *to oppress*; sometimes each has its peculiar modification of meaning, as סוּבַב *to turn about, to change*, סוּבַב *to go about, to surround*; הוּלַל *to exult, to make foolish* (from הוּלַל *to be brilliant, but also to be vain-glorious, foolish*); הוּנַן *to make pleasant*, הוּנַן *to commiserate*; שָׂרַשׁ *to root out, שׂוּרַשׁ to take root*.

With קוּיַל is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קוּיַלַל (§ 30, 3).

2. *Pilel, Pulal, Hithpalel*; as קוּיַלַל and קוּיַלַל, *pass.* הִקוּיַלַל, *reflex.* הִקוּיַלַל, like the Arab. Conj. IX. *iqálala*, and XI. *iqátalla*, used especially of permanent states or conditions, e. g. of colors, as שָׁאַנַן *to be at rest*, רִצַּנַן *to be green*, *Pass.* אָמַלַל *to be withered*; of these verbs there is no example in Kal. It is more frequent in verbs שָׂו, where it takes the place of Piël and Hithpaël (§ 72, 7).

3. *Pealal*; as קוּיַלַל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. סוּבַרְרַחַח *to go about with quick motion, hence (of the heart) to palpitate*, Ps. xxxviii. 11, from סוּבַרַח *to go about*; *Pass.* הִתְרַמַּרַמַר *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is,

4. *Pilpel*, formed from verbs שׂו and שׂו by doubling both of the essential stem-letters; as סוּבַב from סוּב = סוּבַב; קוּיַל from קוּי = קוּיַל. This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, as צִצַּצַּצַּצ *to chirp*, צִצַּצַּצַּצ *to tinkle*, גִּרְגַּר *to gurgle*, פִּפְפַּפַּפ *to flutter* (from פוּפ *to fly*).

With Hiphil are connected :

* Compare *tinnio, tintinnus*, and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs שׂו produces also the same effect; as in לִקַּק *to lick*, בִּטַּט *to beat*, מִטַּט *to trip along*. Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-eln, -ern*, in *stimmern, trillern, tröpfeln*. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

5. *Tiphel*; as **תִּפְּחַל**, with **ח** prefixed, as **תִּפְּחַלְךָ** to teach one to walk, to lead (*denom.* from **רַגַל** a foot); **תִּפְּחַרְחַרְךָ**, *Impf.* **תִּפְּחַרְחַרְךָ** to emulate Jer. xii. 5; xxii. 15 (from **רָרַח** to be ardent, eager). The Aramæan has a similar form **תִּפְּחַלְךָ** to interpret.

6. *Shaphel*; as **שָׁפַח**, frequent in Syriac, as **שָׁפַחְךָ** to flame, from **לֶהַב**. In Heb. it is found only in the noun **שָׁפַחְךָ** flame, § 84, No. 35.

* * * *

Forms of which single examples occur:—7. **קָטַלְתָּ**, *pass.* **קָטַלְתָּ**; as **מִן־קָטַלְתָּ** scaled off, having the form of scales, Ex. xvi. 14, from **קָטַח**, **קָטַחְךָ** to peel, to scale.—8. **קָטַחְךָ**, as **קָטַחְךָ** a violent rain, from **קָטַח**.—9. **נִתְּנָה** (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples **נִתְּנָה** for **נִתְּנָה** they suffer themselves to be warned, Ez. xxiii. 48, **נִתְּנָה** for **נִתְּנָה** to be expiated, Deut. xxi. 8.

Worthy of note is also,—10. the form **תִּצְוֹצֵר** to sound the trumpet, commonly derived from the stem **צָוַר**. But it is probably a *denom.* from **תִּצְוֹצֵר** a trumpet, an *onomatopoetic* form like the old Latin *taratantara*, from the sound of the trumpet. Ennius apud Servium ad *Æn.* 9, 503.

§ 56.

QUADRILITERALS.

Of the formation of quadrilaterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur :

Pret. **פָּרְשָׁה** he spread out, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Impf.* **יִבְרַחְסֶנָּה** he will devour it, Ps. lxxx. 14. *Pass.* **רָפְּשָׁה** to become green again, Job xxxiii. 25. *Part.* **מְבַרְכֵּל** 1 Chr. xv. 27. After Hiphil **הִשְׁמָאֵל** contracted **הִשְׁמָאֵל** to turn to the left (denominative from **שָׂמַל**), Gen. xiii. 9 and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

§ 57.

The accusative of the personal pronoun after a verb active may be expressed 1) by a distinct word, **אֹתוֹ** (the sign of the accusative) with the *suffix* (§ 101), as **קָטַל אֹתוֹ** (he has killed him); or 2) by a mere *suffix*, as **קָטַלְתָּהוּ** or **קָטַלְתָּהוּ** (he has killed

* We treat this subject in connection with the regular verb, in order to show here the general analogy. As to the irregular verbs, the shortening of their forms before the suffixes will be noticed under each class.

him). The second method is the usual one, and of this only we now treat.*

Two things are to be considered here, viz. 1) the form of the suffix itself (treated in § 58); 2) the changes in the verbal stem to which it is attached (§§ 59–61).

§ 58.

THE SUFFIX TO THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun*. They are the following :

<i>Singular.</i>		<i>Plural.</i>	
1	<i>comm.</i> כִּי; כִּי־; כִּי־ <i>m.</i> כִּי, כִּי־ (<i>'kha</i>), in pause כִּי־ <i>f.</i> כִּי; כִּי־; כִּי־; כִּי־	<i>me.</i> <i>thee.</i> <i>him.</i> <i>her.</i>	1 <i>comm.</i> אֲנִי; אֲנִי־ <i>us.</i> 2 { <i>m.</i> אֲנִי, אֲנִי־ } <i>you.</i> <i>f.</i> אֲנִי, אֲנִי־ 3 { <i>m.</i> אֲנִי, אֲנִי; אֲנִי (con- tr. fr. אֲנִי־), אֲנִי־; אֲנִי (contr. from אֲנִי־), אֲנִי־; poet. אֲנִי, אֲנִי־, אֲנִי־ <i>f.</i> אֲנִי, אֲנִי; אֲנִי, אֲנִי־; אֲנִי

2. That these suffixes are *shortened forms of the personal pronoun*, is for the most part clear of itself, and only a few of them require any explanation.

In the suffix of the second person (כִּי, אֲנִי, אֲנִי) the basis appears to be a lost form of the pronoun אֲנִי with כִּי instead of אֲנִי (אֲנִי־אֲנִי, אֲנִי־אֲנִי; אֲנִי־אֲנִי), which was employed here in order to distinguish the suffixes from the affirmatives of the Perfect (§ 44, 1).

* On the cases where the former must be employed see § 121, 4.
 † אֲנִי occurs very seldom as *verbal* suffix (Deut. xxxii. 26), אֲנִי not at all. But they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.
 ‡ Traces of this lost form appear still in the affirmatives of the *Æthiopic Perfect*, as *gataka* (thou hast killed), and also in the Samaritan (see *Gesenii Anecdota Orientalia*, I. 48). Comp. what was said in § 44, 1, on אֲנִי־אֲנִי.—The sounds *t* and *k* are not unfrequently interchanged.

In the 3d pers. *masc.*, from הָיָה , by dropping the feeble *h* there arose *ā-u*, and thence *ō* (§ 23, 4), usually written וְ , much more seldom וֹ . In the *fem.* the suffixes from הָיָה ought, according to analogy, to sound הִי , הִיָּה , הִיָּהָה ; but instead of הִיָּה we have, for the sake of euphony, simply הָיָה where the ה is regularly a consonant, and therefore marked with *Mappiq*. Once (Ez. xli. 15) הָיָה stands for הִי , as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned chiefly by the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished:

- a) one beginning with the consonant itself, as נִי , רִי , נִי , הָיָה , וְ , &c. This is appended to verbal forms which end with a vowel, as קָטְלִינִי , קָטְלִיתִי ; and
- b) a second and a third with the so-called *union-vowels** (נִיְ , נִיָּ), for the verbal forms which end with a consonant (with one exception, § 59, Rem. 3): with the union-vowel *a* for the forms of the Perfect, as קָטְלִי , קָטְלִינִי , $\text{קָטְלִיָּה$; with the union-vowel *e* (rarely *a*) for the forms of the Imperfect and the Imperative, as קָטְלִיָּה , $\text{קָטְלִיָּה$. To the Perfect belongs also וְ , from הָיָה . With הִי , בָּהּ , בָּהּ the uniting sound is only a half-vowel (*vocal Sh'va*), as הִיְ , בָּהְּ , בָּהְּ , e. g. הִיְקָטְלָהּ (*q'ā-l'khā*); or when the final consonant of the verb is a guttural, הִיְ , e. g. הִיְקָטְלָהּ . In *Pause* this *Sh'va* becomes a *Seghol* with the tone, הִיְ .

Rem. 1. As *rare forms* may be mentioned: *Sing.* 2d pers. *masc.* הָיָה 1 Kings xviii. 44, in *pause* הָיָה Is. lv. 5, and הָיָה Prov. ii. 11; *fem.* הָיָה , הָיָה Ps. cxxxvii. 6, and in the later Psalms frequently. (הָיָה , contrary to the rule, appended to the Perf. in Judges iv. 20.)—In the 3d pers. *masc.* וְ Ex. xxxii. 25; Num. xxiii. 8; *fem.* וְ without *Mappiq* Num. xv. 28; Jer. xlv. 19.—The forms וְ , וְ , וְ are strictly poetic (except Ex. xxiii. 31); instead of וְ we find וְ once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91) we observe: a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the

* We retain the common name *union-vowel*, although it rests on a rather superficial view and is somewhat vague. These union-sounds seem rather to be remnants of old verbal-endings, like the *i* in קָטְלִיתִי . Comp. e. g. the Hebr. form *q'tal-ani* with the Arab. *qatala-ni*; and on the contrary, Hebr. *q'talat-ni*, Arab. *qatalatni*.

noun, is longer, as נִי , נִי־ , נִי־ (*me*); ־ (*my*). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun; on which account also the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowel there is inserted a union-syllable נ־ , נ־ (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Imperfect and in *Pause*, e. g. $\text{יְבָרֵךְ ה'$ *he will bless him* (Ps. lxxii. 15), $\text{יְכַבְּדֵנִי ה'$ *he will honor me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

1st pers. נִי־ , נִי־ , for נִי־ , נִי־ ;

2d pers. נִי־ , once נִי־ (Jer. xxii. 24);

3d pers. נִי־ for נִי־ , also נִי (Num. xxiii. 13); *fem.* נִי־ , for נִי־ ;

1st pers. plur. נִי־ for נִי־ .

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* written out are rare, merely poetic (Jer. v. 22), and do not occur at all in 3d *fem.* sing. and 1st *plur.* The contracted forms (with the *Nun* assimilated) are pretty frequent, especially in *pause*.

This *Nun* is in its nature demonstrative, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention, as the object of the verb. In Chaldee, besides the *Nun*, there is also inserted a consonant *Yodh*; in Samaritan a נ is appended also to the Perfect, and in similar cases a נ inserted.

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Perfect have in part a somewhat different form, when connected with the suffixes.

Namely:

- a) in the 3d *sing. fem.* the original feminine ending נִי־ , נִי־ , for נִי־ ;
- b) the 2d *sing. masc.* besides נִי has also נִי , to which the union-vowel is attached; but the only clear instance of it is with נִי־ ;

* Here also, the short נ probably belongs to the verbal form; see § 58, 3, b, note (*).

- c) the *2d sing. fem.* has **הָיָה**, likewise an older form for **הָיָה** (comp. **הָיָה**, **הָיָה** § 32, Rem. 4 ; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the connection ;
- d) the *2d plur. masc.* has **הָיָה** for **הָיָה**, which is explained by the Arabic *antum, qataltum*, Chald. **הָיָה**, **הָיָה** for **הָיָה**, **הָיָה** (§ 32, Rem. 5). Of the *fem.* **הָיָה** with suffixes no example occurs, but it probably took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiphil* as they appear in connection with the suffixes, because there is here no change in the stem itself, except in reference to the tone (see No. 2).

<i>Sing.</i>		<i>Plur.</i>	
3d m.	הָקַטְלָהּ	3d c.	הָקַטְלוּהָ
3d f.	הָקַטְלִיחַ		
2d m.	הָקַטְלָתָהּ , הָקַטְלָתָהּ	2d m.	הָקַטְלִיתָוּ
2d f.	הָקַטְלִיתָהּ , הָקַטְלִיתָהּ		
1st c.	הָקַטְלִיתִי	1st c.	הָקַטְלִינוּ

The learner should first exercise himself in connecting the suffixes with the forms of *Hiphil*, and then with those of the *Perf. Kal* (in No. 2).

2. The tone inclines towards the appended suffix, so that it seldom remains on the stem itself. This occasions certain changes of vowels, particularly in the Perfect of *Kal*, in consequence of which it takes the following forms :

<i>Sing.</i>		<i>Plur.</i>	
3d m.	קָטַל (קָטַל , Rem. 1)	3d c.	קָטְלוּ
3d f.	קָטְלִיחַ		
2d m.	קָטַלְתָּהּ (קָטַלְתָּהּ , Rem. 4)	2d m.	קָטַלְתָּוּ
2d f.	קָטַלְתִּי (קָטַלְתִּי , Rem. 4)		
1st c.	קָטַלְתִּי	1st c.	קָטַלְנוּ

The connection of these forms with all the suffixes is shown in Paradigm C. It will there be seen also, that *Tsere* in *Piël* is shortened sometimes into *Seghol* and sometimes into *vocal Sh'va*.

Rem. 1. The *suffixes* for the 2d per. plural, **כֶּם** and **כֶּן**, are (together with **כֶּה** and **כֶּי**) rather weightier (more strongly accented) forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3d m. sing. of *Perf. Kal* a greater shortening than the others (called *light suffixes*), e. g. **קָטַלְתָּהּ**, **קָטַלְתָּם**. The difference has still greater effect in the case of *nouns* (§ 91).

2. In the 3d *sing. masc.* אֶחָדְךָ is also contracted into אֶחָדְךָ according to § 23, 4, and so likewise in the 2d *sing. masc.* אֶחָדְךָ into אֶחָדְךָ.

3. The 3d *sing. fem.* רָחֵם (—חָלַח) has the twofold peculiarity, *a*) that it constantly draws the tone to itself, except with כֵּךְ and נָךְ (see Rem. 1), and then takes the suffixes that make a syllable by themselves (יָ, הָ, וָ, חָ, נָ, מָ, בָ) without a union-vowel, contrary to the general rule (§ 58, 3, *a*); *b*) that with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (יָ־, חָ־), e. g. אֶהְרָאֵךְ *she loves thee* Ruth iv. 15, אֶחָרְפָהֵם *it burneth them* Is. xlvii. 14, אֶחָנְנָהֵם *she has stolen them* Gen. xxxi. 32. For אֶהְרָאֵךְ, אֶחָרְפָהֵם, &c. are found in *pause* אֶהְרָאֵךְ Pa. lxix. 10, אֶהְרָאֵךְ Cant. viii. 5; and also without *pause*, for the sake of correspondence in sound, אֶחָרְפָהֵם (*she has borne thee*), in the same verse.—The forms אֶחָרְפָהֵם, אֶחָרְפָהֵם are *contr.* from אֶחָרְפָהֵם, אֶחָרְפָהֵם, after the analogy of אֶחָרְפָהֵם, for אֶחָרְפָהֵם (§ 58, 4).

4. In the 2d *sing. masc.* אֶחָרְפָהֵם is always used; and the suffixes have no union-vowel, except in אֶחָרְפָהֵם, from אֶחָרְפָהֵם and אֶחָרְפָהֵם, e. g. אֶחָרְפָהֵם *thou searchest me* Ps. cxxxix. 1, but also אֶחָרְפָהֵם *thou hast forsaken me* Ps. xxii. 2.—In the 2d *sing. fem.* אֶחָרְפָהֵם is written also defectively אֶחָרְפָהֵם Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used אֶחָרְפָהֵם *thou (fem.) adjurest us* Cant. v. 9; Jos. ii. 17; and with *There* אֶחָרְפָהֵם *thou hast let us down*, ver. 18.

5. Of a verb *middle O* there occurs the form אֶחָרְפָהֵם *I have prevailed over him*, Ps. xiii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

§ 60.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the *Imperfect Kal* which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh'va vocal* (־), sometimes to *Chateph-Qamets* (־ֿ) Jer. xxxi. 33, but before הָ, מָ, בָ, נָ to *Qamets-Chatuph* (־ֿֿ). Instead of אֶחָרְפָהֵם the form אֶחָרְפָהֵם* is used as 2d and as 3d pers. Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) stands most naturally at the end of the clause or period.

N. B. Rem. 1. Verbs with *Impf. A* (such are all verbs ל *guttural*), prefer the full *A* in the *Impf.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable before the tone, is lengthened into *Qamets*, e. g. אֶחָרְפָהֵם *send me* Is. vi. 8, אֶחָרְפָהֵם *it put me on (as a garment)* Job xxix. 14, אֶחָרְפָהֵם *let them demand it back* Job iii. 5.

* Which occurs also as *feminine* without a suffix, Jer. xlix. 11; Ex. xxxvii. 7.

2. Not seldom, by way of exception, *suffixes* take also in the Impf. the union-vowel *a*, as וְלֹבְשָׁנִי Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are sometimes appended also to the plural forms in וְי , e. g. וְיִדְרֹשׁוּנִי *ye crush me* Job xix. 2, elsewhere always without a union-vowel וְיִצְאוּנִי *they will find me* Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piel* the *Terc* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh^ova*; but before the suffixes וְ , כֶּ , כֵּן it is only shortened into *Seghol*, e. g. וְיִקְבֹּץ *he will gather thee* Deut. xxx. 4, more rarely into *Chireq*, as וְיִמְצֶמֶץ *I will strengthen you* Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil* the long ִ remains, as וְיִלְבֹּשׁנִי *thou clothest me* Job x. 11; rarely there are forms like וְיִשְׂרֹחֵץ *thou enrichest it* Ps. lxx. 10; 1 Sam. xvii. 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *accusative* of the personal pronoun), as לְקַטְלֵנִי *to kill me*; but as a *noun*, it can take also the *nominal suffix* (the *genitive*), as קְטִילִי *my killing* (§ 131, 1, 2). In *Kal* it then has usually the form קָטַל (short ø , *qōll*); comp. *nouns* of the form קָטַל , to which קָטַל is nearly related (§ 84, No. 10, 11; § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form קָטַל becomes with suffixes קָטַלְתִּי , e. g. קָטַלְתִּי Gen. xix. 33, like nouns of the form קָטַלְתִּי .

2. Before וְ , כֶּ , כֵּן , are found forms which depart from the analogy of *segholate nouns*, e. g. וְיִאָכְלוּ *your eating* Gen. iii. 5, וְיִצְבְּדוּ *thy standing* Obad. 11. The analogy is adhered to, however, in וְיִצְבְּדוּ *your harvesting* Lev. xix. 9, and וְיִמְצֶמֶץ (*mō-šē'khēm*) *your contemning* Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form קָטַל of the *Imp. Kal*. The forms קָטְלִי , קָטְלִי , which are not presented in the Paradigm, suffer no change. For the *fem.* קָטְלִי is substituted the masculine form קָטְלִי , as in the Imperf. On וְיִשְׂלַחְנִי see § 60, Rem. 1. In *Hiph. Imp.* the form וְיִקְטִיל (not וְיִקְטִיל) is chosen; e. g. וְיִקְרִיבֵהוּ *offer it*, Mal. i. 8.

3. In the *Participles* the shortening of the vowels is the same as in *nouns* of the like form, e. g. קָטַל , קָטַל , according to § 93, Parad. VII.

On the difference between קָטְלִי and קָטְלִי , see § 135, 2.

II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

§ 62.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course א and ה come under consideration here, only when they retain their power as consonants; ג also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. Their inflection is shown in Paradigms *D*, *E*, and *F* (omitting those conjugations which are wholly regular), and explained more fully in the following sections.

§ 63.

VERBS PE GUTTURAL.

(E. g. עמד to stand. Paradigm D.)

The deviations from the regular verb are as follows :

1. When the first stem-letter, at the beginning of the word, requires a Sh^{va} (קטל, קטלתי), in these verbs it takes one of the composite Sh^{vas} (§ 10, 2; § 22, 3), e. g. *Inf.* עמד, אכל to eat, *Perf.* עמדתי, אכלתי from עמד to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the *Chateph* (§ 28, 2), as יעמד, יחלם he will dream, יאסף he will gather; or the composite Sh^{va} conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Perf. Niph.* נעמד (for נעמד), *Hiph.* העמיד (for העמיד), *Inf.* and *Impf.* העמיד, העמיד, *Hoph. Perf.* העמד, *Impf.* העמד. (On the *Methegh* in these forms, see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh^{va}; but in this case the preformative always has the vowel corresponding to the composite Sh^{va}, which the guttural

* See the general view of the classes in § 41.

would take according to the above rule. E. g. *Impf. Kal* יִחְמוֹד *he will desire*, יִחַבֵּשׁ *he will bind*, *Niph.* הִתְחַפֵּה *he turned himself*, גִּירְדָה *girded*, *Hiph.* הִחָסִיר *to cause to fail*.

The grammarians call the latter the *hard*, the former with the *comp. Sh^{va}* the *soft* combination. Both often occur in the same verb.

3. When in forms like יִצְמַד, יִצְמַד, the vowel of the final syllable becomes a simple *Sh^{va}* vocal, on the addition of a sufformative (י, י, ה, ה), the composite *Sh^{va}* of the guttural is exchanged for its short vowel, as יִצְמַד, *plur.* יִצְמַדִּי (pronounced *yā-ām^o-dhū*); יִצְזַבְּהָ *she is forsaken*. But here again there is also a harder form, as יִחַבְּלוּ *they take a pledge*, יִחַזְּקוּ as well as יִחַזְּקוּ *they are strong*. See § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Impf.* of *Niph.*, where the first stem-letter would regularly be doubled (יִחַבֵּשׁ, יִחַבֵּשׁ), the doubling is always omitted, and the vowel of the preformative is lengthened into *T^{sere}*, as יִחַבֵּשׁ for יִחַבֵּשׁ.

REMARKS.

I. On *Kal*.

1. In verbs מִשׁ the *Inf. constr.* and *Imp.* take (־) under the first letter (according to § 22, 4, Rem. 2); as יִגְרַד *gird* Job xxxviii. 3, אֲהַבֵּךְ *love thou* Hos. iii. 1, לֶאֱכַל *to eat*, with a prefix לִאֲחֹזֵל, לֶאֱכַל. The (־) is found here only when the tone is forcibly thrown forward; e. g. בִּלְאֵכַל הָאֵשׁ Num. xxvi. 10. For the same reason was written אֲמַרְתֶּם not אֲמַרְתֶּם.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which becomes *Seghol*, as יִצְרֶה *set in order* Job xxxiii. 5, הִטְשִׁי *uncover* Is. xlvi. 2, especially when the second radical is also a guttural, as אֲרַבִּי Ps. xxxi. 24. *Pattach* occurs in הִתְקַלְהוּ *take a pledge of him* Prov. xx. 16.

2. The *Impf. A*, as the *Parad.* shows, has regularly under the first two letters $\frac{\text{־}}{\text{־}}$; and with the hard combination $\frac{\text{־}}{\text{־}}$, as יִחַבֵּשׁ *he ceases*, יִחַבֵּשׁ *he is wise*. This is also true of those verbs which are at the same time לִי, as יִחַזְּקוּ *he sees*, יִחַזְּקוּ *he divides*. Less frequently the pointing $\frac{\text{־}}{\text{־}}$ is found also in verbs *Impf. O*; as יִחַבֵּשׁ, יִחַבֵּשׁ *he uncovers*. Quite unique is the form יִחַבֵּשׁ and she loves Ez. xxiii. 5. In these forms the pointing $\frac{\text{־}}{\text{־}}$ is very frequently shortened to $\frac{\text{־}}{\text{־}}$ (according to § 27, Rem. 5); as יִחַבֵּשׁ *he binds*, *plur.* with *suff.* יִחַבֵּשׁ; also יִחַסֵּר, יִחַסֵּר.

II. On *Hiphil* and *Hophal*.

3. The rule given in Rem. 2 respecting $\frac{\text{־}}{\text{־}}$ and $\frac{\text{־}}{\text{־}}$ applies again here in the *Perf.* after *Vav consecutive*; i. e. the throwing forward of the tone occasions a change of *e^o* into *a^o*, as הִתְקַלְתָּ *thou didst set*, יִחַבֵּשׁ *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; הִתְקַלְתָּ, הִתְקַלְתָּ.

4. In the *Perf.* of *Hiph.* $\frac{\text{־}}{\text{־}}$ is sometimes changed into $\frac{\text{־}}{\text{־}}$, and:

— into — in *Hoph. Perf.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. *וַתְּבִיֵּרָה* *thou hast brought over* Jos. vii. 7; *וַתְּצַלֵּחַ* *he brings up* Hab. i. 15; *וַתְּעַלֵּהוּ* Nah. ii. 8.

III. In General.

5. In the verbs *וַחַי* *to live*, and *וַיְהִי* *to be*, the guttural is treated as such in very few forms; *Impf.* *יִחַי*, *יִהְיֶה*. The rule given under No. 1 is indeed true of these verbs, hence *וַיְחַי*; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as *וַיְחַיֵּהוּ*, *וַיְחַיֵּהוּ*, *וַיְחַיֵּהוּ* Ez. xxxvii. 5, 6.

6. For stems in which the initial א loses its consonant-power, see § 68.

§ 64.

VERBS AYIN GUTTURAL.

(E. g. *וַתִּשְׁחַט* *to slaughter*. Paradigm E.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:*

1. Where a *Sh'va* is required, the guttural takes without exception a composite *Sh'va*, namely (ֿ). E. g. *Perf.* *וַתִּשְׁחַטֵּהָ*, *Impf.* *וַתִּשְׁחַטֵּהָ*, *Imp. Niph.* *וַתִּשְׁחַטֵּהָ*. In the *Imp. Kal* the vowel, supplied under the first radical, conforms to the *Chateph* of the second; as *וַתִּשְׁחַטֵּהָ*, *וַתִּשְׁחַטֵּהָ*.

So in the *Inf. Kal fem.*, as *וַתִּשְׁחַטֵּהָ* *to love*, *וַתִּשְׁחַטֵּהָ* *to languish*.

2. The preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2, *a*, and Rem. 1); accordingly, not only is the *Cholem* in *Inf. Kal* *וַתִּשְׁחַטֵּהָ*, *וַתִּשְׁחַטֵּהָ* retained, but also, for the most part, the *Tsere* in *Impf. Niph.* and *Piël* *וַתִּשְׁחַטֵּהָ* *he fights*, *וַתִּשְׁחַטֵּהָ* *he consoles*, and even the more feeble *Seghol* (after *Vav* consecutive) *וַתִּשְׁחַטֵּהָ*. But in the *Impf.* and *Imp. Kal* the last syllable generally takes (ֿ), through the influence of the guttural, even in *transitive* verbs, e. g. *וַתִּשְׁחַטֵּהָ*; *וַתִּשְׁחַטֵּהָ*; *וַתִּשְׁחַטֵּהָ*; *וַתִּשְׁחַטֵּהָ* (seldom as *וַתִּשְׁחַטֵּהָ*); and in the *Perf. Piël* also, *Pattach* occurs somewhat more frequently than in the regular verb, as *וַתִּשְׁחַטֵּהָ*.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* cannot stand in the middle stem-letter; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

remains short and sharp, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* שָׁחַק, *Inf.* שָׁחַק *to jest*; *Pual* רָחַץ *to be washed*; *Hithp.* הִשְׁחַחְוּ *cleanse yourselves*. Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* מָאָן *to refuse*, בָּרַךְ *to bless*, *Impf.* יִבְרַךְ, *Pass.* בָּרַךְ, seldom as נִאָּן *to commit adultery*.

Rem. 1. In the *Perf. Kal* of the much used verb שָׁאֵל *to ask, to demand*, the peculiar feebleness of the א occasions a weakening of its א to ׀, and in a closed syllable to ׀ and ׀, when the syllable loses the tone and א is not preceded by a full vowel (as in some verbs שָׁאֵל, § 69, *Rem.* 4). E. g. with *suff.* שָׁאֵלְךָ Gen. xxxii. 18, שָׁאֵלְנִי Ps. cxxxvii. 3; *2d plur.* שָׁאֵלְתֶם 1 Sam. xii. 13; xxv. 5; *1st sing.* with *suff.* שָׁאֵלְתִּירָא Judg. xiii. 6; 1 Sam. i. 20; also in *Hiph.* הִשְׁאֵלְתִּירָא 1 Sam. i. 28. *Comp.* § 44, *Rem.* 2.

2. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz. a) Before א is not preceded by a full vowel (according to § 29, 3, b), as לָשֶׁרֶךְ לְשֶׁרֶךְ *in order to serve there* Deut. xvii. 12, *comp.* Gen. xxxix. 14; Job viii. 18. b) After *Vav* consecutive, as וַיְבָרֶכֶּה *and he blessed* Gen. i. 22, וַיִּדְרֹשׁ *and he drove out* Ex. x. 11, *comp.* Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Perf. Piël*: אָחַרְוּ *they delay* Judges v. 28 for אָחַרְוּ; and the similar form הִרְבֵּהְנִי *she conceived me* Ps. li. 7 for הִרְבֵּהְנִי or הִרְבֵּהְנִי.

4. For some examples, in which a *middle א* loses its feeble consonant-power, see § 73, *Rem.* 1.

§ 65.

VERBS LAMEDH GUTTURAL.

(E. g. שָׁלַח *to send*. Paradigm F.)

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes *Pattach furtive*, or the full vowel *Pattach* takes the place of the regular vowel. The more particular statement is as follows:

- a) the strong unchangeable vowels א, ה, ו, י (§ 25, 1) always remain; hence *Inf. absol. Kal* שָׁלַחְךָ, *Part. pass.* שָׁלַחְךָ, *Hiph.* הִשְׁלַחְךָ, *Impf.* הִשְׁלַחְךָ, *Part.* שָׁלַחְךָ; as also the less firm *o* of the *Inf. constr.* שָׁלַחְךָ, which is thus distinguished from the *Imp.* (as in verbs א guttural);
- b) the merely tone-long *O* of the *Impf.* and *Imp. Kal* becomes *Pattach*, as שָׁלַחְךָ, שָׁלַחְךָ. (With *suff.* שָׁלַחְךָ, see § 60, *Rem.* 1);

c) where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* (e^a) and final *Pattach* are both employed, but are generally distinguished in usage. Thus :

In the *Part. Kal* and *Piël* פָּלַח, פָּלַחְתָּ is the exclusive form, and the full *Pattach* first appears in the *constr. state* פָּלַחְתָּ, פָּלַחְתָּ.

In the *Impf.* and *Inf. Niph.* and in the *Perf. Inf.* and *Impf. Piël*, the form with (—) is employed at the beginning and in the middle of a clause, the one with — at the end, and in *Pause*. E. g. יִפְרֹץ it is diminished Num. xxvii. 4 and יִפְרֹץ xxxvi. 3; יִבְרַח he cleaves Hab. iii. 9, and יִבְרַח Ez. xiii. 11; יִגְלַע to swallow Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. יִשְׁלַח Deut. xxii. 7; 1 K. xi. 22; but יִשְׁלַח to send.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (—), e. g. יִפְרוֹץ prosper, וַיִּבְרַח and he trusted. The *Inf. absol.* takes (—) as יִבְרַח to make high; but as *Inf. constr.* occurs also וַיִּבְרַח Job vi. 26.

2. The guttural here has *simple Sh^{va}* whenever the third radical regularly takes it (because it is *Sh^{va} quiescent*, which is generally retained even under gutturals, § 22, 4), as פָּלַחְתָּ, פָּלַחְתָּ. But in the *2d fem. Perf.* a helping-*Pattach* takes its place, as פָּלַחְתָּ (§ 28, 4), yet also more rarely פָּלַחְתָּ (without *Daghes* in פ) Gen. xxx. 15 and פָּלַחְתָּ 1 Kings xiv. 3.

The softer combination with *composite Sh^{va}* occurs only a) In some examples of the *1st plur. Perf.* when the tone is thrown forward, as יָדַעְנוּ we know thee Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes ה, כ, כן, as יִשְׁלַחְתָּ I will send thee 1 Sam. xvi. 1, יִשְׁלַחְתָּ Gen. xxxi. 27, יִשְׁלַחְתָּ Jer. xviii. 2.

On the feeble verbs פָּלַח, see especially § 74.

B. CONTRACTED VERBS.*

§ 66.

VERBS פָּלַח.

(E. g. פָּלַח to approach. Paradigm H.)

The irregularities of these verbs are caused by the febleness of the nasal letter *Nun*, and are as follows :

1. The *Imp.* and *Inf. constr.* often lose their *Nun*, which would here take *Sh^{va}*, as פָּלַח for פָּלַחְתָּ (§ 19, 3). The *Inf.* then,

* Including the two classes, *Pe Nun* and *Ayin doubled*, which have this in common, that one of the stem-letters is in many forms expressed by a *Daghes forte*. Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the *feeble* verbs.—Tx.

however, has regularly the feminine ending נוֹ, or, with a guttural, נוֹ (§ 80, 2), as נוֹשֵׁב, נוֹעַ (from נוֹעַ) *to touch*. The *Impf.* has usually *Pattach*; but also *Tsere*, as נוֹן *give* (from נוֹן). The lengthened form is frequent here, as נוֹןָ *give up*.

2. In forms which take a *preformative*, where the *Nun* is thus made to stand at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a): viz. a) in the *Impf. Kal*, e. g. יִפֹּל *he will fall*, for יִפֹּל; יִנָּשׁ for יִנָּשׁ; יִתֵּן *he will give* for יִתֵּן (the *Impf. O* as in the regular verb most common, the *Impf. E* only in this example*); b) in the *Perf. Niph.*, e. g. נָשׂוּ for נָשׂוּ; c) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*, § 9, 9, 2), e. g. נָשׂוּ for נָשׂוּ, נָשׂוּ for נָשׂוּ.

The other forms are all regular, e. g. *Perf.*, *Inf. absol.*, *Part.*, of *Kal*, *Piël*, *Pual*, &c. Only those conjugations which are irregular are included in the Paradigm *H*.

The *characteristic* of these verbs in all forms which begin with a formative letter, is the *Daghesh forte* following it in the second radical. Some forms, however, of one class of verbs נוֹ (§ 71), and even of verbs נוֹ (§ 67, 5), exhibit the same appearance. Verbs נוֹ likewise exhibit such forms of the *Impf.* as נוֹ, also נוֹ (Gen. xix. 9), and נוֹ.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Impf.* נוֹשֵׁב *permit*, נוֹשֵׁב *fall ye*; *Inf.* נוֹשֵׁב (but also נוֹשֵׁב) *to touch*; *Impf.* נוֹשֵׁב *he keeps* Jer. iii. 5 (elsewhere נוֹשֵׁב). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as נוֹשֵׁב *to melt* Ez. xxii. 20. נוֹשֵׁב *they are cut off* Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as נוֹשֵׁב *he will possess*. In these verbs the *Nun* rarely falls away, as נוֹשֵׁב and נוֹשֵׁב *he will descend*; *Niph.* נוֹשֵׁב *he has comforted himself*.

N. B. 2. These anomalies are in part shared by the verb נוֹשֵׁב *to take*, whose נוֹ is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Impf.* נוֹשֵׁב, *Imp.* נוֹשֵׁב (seldom נוֹשֵׁב), *Inf. constr.* נוֹשֵׁב, *Hoph. Impf.* נוֹשֵׁב. *Niph.*, however, is always נוֹשֵׁב.

N. B. 3. The verb נוֹשֵׁב *to give* has the further irregularity, that its *third* radical (as a feeble nasal sound) is also assimilated; e. g. נוֹשֵׁב for נוֹשֵׁב; *Inf. constr.* נוֹשֵׁב for נוֹשֵׁב (see § 19, 2), with *suff.* נוֹשֵׁב *my giving*.

* The verb נוֹשֵׁב, employed as a Paradigm, has the *Impf.* נוֹ, which is not presented, however, as the most usual form of the *Impf.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in נוֹשֵׁב is owing to the double feebleness of the stem נוֹשֵׁב (comp. *Rem.* 3).

§ 67.

VERBS לַע.

(E. g. סָבַב to surround. Paradigm G.)

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as סָבַב for סָבַב, even when a full vowel would regularly stand between them, as סָב for סָב, סָב for סָב. Only those forms are not contracted which contain unchangeable vowels, or a *Daghesh forte*, as סָבַב, סָבַב, סָבַב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which, in the regular verb also, is the characteristic of the form (§ 43, Rem. 1); e. g. *Perf.* סָב for סָב; *Inf.* סָב for סָב; *Hiph.* סָבַב for סָבַב (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as סָבַב, *Impf.* סָבַב, but not סָב, סָב.

4. When the affirmative begins with a consonant (נ, ר), a vowel is inserted before it in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, c, Rem.). This vowel in the *Perf.* is ו, in the *Imp.* and *Impf.* ו־, e. g. סָבַב, *Impf.* סָבַב, *Impf.* סָבַב.

The Arabian writes indeed regularly מדרר, but pronounces in the popular language especially מדדית *maddait*, *maddū*, also *maddat*, which last is exactly analogous to the Hebrew inflection.*

5. The preformatives of *Impf. Kal*, *Perf. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (סָב instead of סָב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (§ 27, 2, a). Hence *Kal Impf.* O סָבַב for סָבַב = סָבַב; † *Impf. A*, סָבַב for סָבַב;

* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class לַע; compare סָבַב and Arab. *maddita* with סָבַב or סָבַב, and סָבַב with סָבַב.

† It might seem an easier explanation of the *Impf.* סָבַב (as well as of the *Impf.* in verbs סָב, סָב), to regard it as formed from the contracted stem-syllable סָב by prefixing ו; so also in *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

Hiph. הִסָּב for הִסָּב, *Inf.* הִסָּב for הִסָּב; *Hoph.* הִסָּב for הִסָּב. This long vowel (except the ה in Hophal) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), according to which the *Impf. Kal* יִסָּב comes from יִסָּב, *Impf. Hiph.* יִסָּב from יִסָּב, *Hoph.* יִסָּב from יִסָּב, the first syllable being sharpened, with a consequent doubling of the first radical. When these forms receive an addition at the end, the first radical commonly appears single (i. e. without *Daghesh forte*, as if the sharpening of the first syllable sufficed for this), the tone at the same time falling on the accessory syllable. E. g. יִקָּרִי *they bow themselves* (from יִקָּרִי), יִקָּרִי (from יִקָּרִי); but see יִשָּׁבֵי Judges xviii. 23, יִשָּׁבֵי Job iv. 20. They omit also the vowels י and י־, e. g. הִשָּׁבֵי (from הִשָּׁבֵי) Jer. xix. 3. The *Parad.* exhibits this form by the side of the other in *Impf. Kal*.

6. The originals of these contractions are several unusual forms, which in part are older and more nearly primary than those of the regular verb. Thus, יִסָּב is contracted from יִסָּב, the preformative having *a* as in the regular verb in Arabic;* *Hiph.* הִסָּב for הִסָּב has in the contracted stem-syllable the shorter *e* (like the *Aram.* אִסָּב comp. § 53, 1 and Rem. 1); *Perf. Niph.* נִסָּב for נִסָּב; *Inf. Niph.* יִסָּב for יִסָּב, comp. יִקָּטַל, § 51, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (הִ-, י־, י־), but remains *before* them on the stem-syllable, as יִסָּב.† Before the other affirmatives, it rests upon the inserted syllables י and י־ (with the exception of הִם and הִן, which always take the tone), and in consequence the vowels of the word are shortened, as הִסָּב, הִסָּב; הִסָּב, but הִסָּב.

8. Instead of *Piël, Pual, Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 55, 1), with its passive and reflexive, e. g. עִלַּל *to treat one ill*, *Pass.* עִלְלַל, *Reflex.* הִתְעַלְלַל (from עִלַּל); in some is found *Pilpel* (§ 55, 4), as גָּלַל *to roll*, הִתְגַּלְלַל *to roll one's self* (from גָּלַל), *Pass.* הִתְעַשְׂשַׁע *to be caressed* (from עִשְׂשַׁע). They are inflected regularly like *Piël*.

* Hebrew יִקָּטַל from יִקָּטַל, § 9, 5. The *a* appears also in verbs *guttural*, especially in verbs אִם § 68, and verbs עִן § 72.

† The terminations for gender and number in the *Participles* take the tone, these not being a part of the verbal inflection, as הִסָּב, הִסָּב.

REMARKS.

I. On Kal.

1. In the *Perf.* are found some examples with *Cholem* (comp. רכל, § 43, 1), as רמי from רמם they are exalted Job xxiv. 24, רמי from רבב Gen. xlix. 23.
2. The *Cholem* of the *Inf.*, *Imp.*, and *Impf.* (רסב, רסב), is a changeable vowel, and is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. רבו לבוז for רבו to plunder Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbutz*, whenever it loses the tone, as *Inf.* רר to rejoice Job xxxviii. 7, with *suff.* רוקו when he founded Prov. viii. 27, *Imp.* רמי pity me, *Impf.* with *Vav consec.* רמי Judges xi. 18, with *suff.* רמי he lays them waste Prov. xi. 3, Q^ri.
3. Of final *Pattach* in the *Inf.*, *Impf.*, and *Imp.* (רסל, רסל) the following are examples: רס to stoop Jer. v. 26, *Imp.* רל roll Ps. cxix. 22, *Impf.* רי he is bitter Is. xxiv. 9, רל he is despised Gen. xvi. 4, 5, רי he becomes weak, Is. vii. 4. Examples of the *Chaldaizing Impf.* are: רס even though רסב is also in use; רס he is astonished 1 Kings ix. 8; רי and they bowed themselves, from רי.
4. In the Participle occurs the Aramaean form רס for רס Jer. xxx. 16, K^thibh.

II. On Niphal.

5. Besides the most usual form with *Pattach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with רסל, רסל, § 43, 1), extending through the whole conjugation. E. g. *Perf.* רל (also רל) it is a light thing Is. xlix. 6, *Part.* רס wasted away 1 Sam. xv. 9; with *Cholem*, רל they are rolled together Is. xxxiv. 4, *Impf.* רמי thou art destroyed Jer. xlviii. 2. In the *Inf.* and *Imp.* there occur no forms with *Pattach*, but only with *Tsere* and *Cholem*; e. g. *Inf.* רמי to melt Ps. lxxviii. 3, *Inf. abs.* רמי to be plundered Is. xxiv. 3, *Imp.* רמי get you up Num. xvii. 10. Examples of *Niphal* with the sharpening of the first syllable are: רל is profaned Ez. xxv. 3 (from רל), רמי (from רמי) Ps. lxix. 4; cii. 4 (also רמי Jer. vi. 29), רמי fractus est (from רמי) Mal. ii. 5.

III. On Hiphil and Hophal.

6. Besides *Tsere* the final syllable in *Hiph.* has also *Pattach*, especially with gutturals, as רמי he made bitter; *Inf.* רמי to cleanse Jer. iv. 11. But also without a guttural, as רמי he broke in pieces 2 Kings xxiii. 15, *Plur.* רמי 1 Sam. v. 10, *Part.* רמי shadowing Ez. xxxi. 3.
7. The Imperfect with retracted tone takes the form רמי he protects Ps. xci. 4. רמי and he rolled Gen. xxix. 10.
8. *Chaldaizing* forms of *Hiphil* and *Hophal*: רמי Ex. xiii. 18, רמי and they broke Deut. i. 44, רמי profanabo Ez. xxxix. 7, רמי they are destroyed Job xxiv. 24, רמי is broken Is. xxiv. 12, רמי in pause (Job xix. 23) for רמי.

IV. *In General.*

9. Verbs אָם are very nearly related to verbs אָ (§ 72), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb אָם is generally shorter than the other (comp. אָם and אָם, אָם and אָם). In some cases they have precisely the same form, as in the *Impf. consec.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. אָם for אָם *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular. E. g. *Perf. Kal* אָם *to plunder*, *Plur.* אָם, אָם (also אָם Deut. ii. 7); *Inf.* אָם and אָם; *Impf.* אָם *he is gracious* Amos v. 15, elsewhere אָם; *Hiph.* אָם, *Impf.* אָם *he will rejoice* (which is never contracted), *Part.* אָם *astonished* Ez. iii. 15. The full form is rather poetic, and is used with some degree of emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Impf.* of the Chaldee form, the Daghesth of the third radical, together with the preceding vowel, is omitted before affirmatives, the tone at the same time falling on the latter, as אָם. This sometimes occurs also in other forms, as אָם Gen. xi. 7 for אָם *we will confound* (cohortative from אָם); אָם for אָם ver. 6 *they will devise*; *Perf. Niph.* אָם for אָם Ez. xli. 7; אָם for אָם Gen. xvii. 11 (from אָם = אָם *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Daghesth, but with the accented full vowel: אָם for אָם Prov. vii. 13, אָם 1 Sam. xiv. 36; comp. אָם Is. lvii. 5 for אָם.

12. Although the tone falls less on the affirmatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. אָם Jer. v. 6; Ps. iii. 2; civ. 24, אָם Gen. iv. 13; sometimes on account of appended *suffixes*, as אָם, אָם Ps. cxviii. 11. The vowels suffer before *Daghesth* the changes pointed out in § 27, 1. viz. *Cholem* in the *Impf.* becomes *Qibbutz*, less frequently *Qamets-chatuph*. *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of אָם, אָם); the preformatives then, in place of the full vowel, take *Sh'va*. E. g. אָם Ps. xlix. 6, אָם Job xl. 22, אָם Ps. lxxvii. 2, *Hiph.* אָם Ez. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

§ 68.

FEEBLE VERBS אָם.

(E. g. אָם *to eat*. Paradigm I.)

So far as אָם retains its power as a consonant and a guttural, these verbs have all the properties of verbs *Pe guttural* exhibited in § 63. Here we treat of them, only so far as their אָם *quiesces*, i. e. loses its consonant-sound, and is blended with the preceding

vowel. This happens only in a few very common verbs and forms, worn away as it were by frequent use. The limitations are as follows :

1. In the *Impf. Kal* of five verbs, viz., אָבַד *to perish*, אָבַח *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפַח *to bake*, the א always quiesces in a long *o* (*Cholem*), as יֵאבֹד. In some others, the form in which it retains its power as a consonant is also in use, as יֵאָחַז and יֵאָחַז *he takes hold of*. The *o* in this case is a corruption of the vowel *a* (§ 9, 10, 2), which is itself derived by contraction from ־־ or ־־ . The *feebleness* of these verbs (§ 41, c) affects also their last syllable, so that it takes instead of the stronger vowel *o* an *e* (*Tsere*), particularly with distinctive accents at the end of a period or clause ; but with conjunctive accents, which mark the continuance of the discourse, it takes *a* (*Pattach*), e. g. יֵאָבֹד לְעַד Ps. ix. 19, on the contrary יֵאָבֹד Ps. i. 6 (comp. a similar exchange of *e* and *a* § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as יֵאָבֹד יוֹם *perish the day* Job iii. 3, וַיֵּאָכַל *and he ate*, and sometimes *Seghol*, as וַיֵּאָמֶר (Milél), with conjunctive accents, but וַיֵּאָמֶר (Milra) with distinctives (but in Job a few times וַיֵּאָמֶר in *pause*).

Very seldom does *There* stand in the *first* syllable in the *Impf. Kal*, as תֵּאָחֶזֶת *it shall come* Mic. iv. 8, contracted from תֵּאָחֶזֶת: always, however, in the form לֵאמֹר *dicendo* (*Inf.* with ל), for לֵאמֹר.

2. In the *1st pers. sing. Impf.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 3), as אֶמַּר for אֵאמַּר *I will say*.

Except in this case the radical א seldom falls away, as תִּטְּקֶנּוּ for תִּטְּקֶנּוּ *thou takest away* Ps. civ. 29, וַיִּמְדְּוּ for וַיִּמְדְּוּ *they speak of thee* Ps. cxxxix. 20, תִּפְּזָלִי *thou goest away* (from תִּפְּזָלִי), Jer. ii. 36.

The Paradigm I. gives the feeble forms (namely, *Impf. Kal*), and indicates the other more regular forms.

Rem. 1. Out of *Kal* א seldom quiesces, as *Perf. Niph.* נִאָחַז Jos. xxii. 9 ; *Hiph.* וַיֵּאָחַז *and he took away* Num. xi. 25, אֶזְעִין *I hearken* Job xxxii. 11, אֶבְיָרוּ (*o* from *a*) *I will destroy* Jer. xlvi. 8, מְזַיֵּן *attending* Prov. xvii. 4, *Imp.* בְּרַחֲמֵי *bring ye* (from בְּרַחֲמֵי) Is. xxi. 14.

2. In *Piel* א sometimes falls away by contraction (like ח in יְרַחֲמֵנִי, יְרַחֲמֵנִי); e. g. מְלִמָּה (so, regularly, in Syr. Chald. and Samar.) for מְלִמָּה *teaching* Job xxxv. 11.

§ 69.

FEEBLE VERBS וָי.

First Class, or Verbs originally וָי.(E. g. וָיֵשׁב *to dwell*. Paradigm K.)

Verbs וָי fall principally under *two classes*, which are wholly different from each other in their origin and inflection. The *first* embraces those verbs which have properly a ו for their first stem-letter. In Arabic they are written with ו (e. g. وَاَلَدَ, Arab. *walada*); but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly וָי, and which have *Yodh* also in Arabic (§ 70). There are also a few verbs וָי, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs וָיֵן, and thus form in some measure a *third class* (§ 71).

In the verb וָיֵצֵר the forms are divided according to their signification; viz. 1) וָיֵצֵר (of the first class), *Impf.* וָיֵצֵר, וָיֵצֵר *to be in a strait*; 2) וָיֵצֵר (of the second class), *Impf.* וָיֵצֵר *to form*.

The peculiarities in the inflection of the *first class*, which is analogous with the Arabic וָי, are the following:

1. In the *Impf.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About half the number of these verbs have here the feeblest forms, namely:

Impf. וָיֵשׁב with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va*; and with a somewhat firmer *ē* in the first syllable, which in some degree still embodies the first radical י that has fallen away (though scarcely ever written וָיֵשׁב);

Imp. וָיֵשׁב contracted from וָיֵשׁב by the falling away of the feeble י; and

Inf. וָיֵשׁב shortened in like manner at the beginning, and with the feminine ending וָיֵשׁב־, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms; they have the *Impf. A* and retain the *Yodh* initial: e. g.

Imp. וָיֵרֵשׁ and *Inf.* וָיֵרֵשׁ, where it is a *consonant*;

Impf. וָיֵרֵשׁ, where it is resolved into the vowel *i* (§ 24, 2).

That the latter mode of inflection belongs to verbs actually נִב (which has often been overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ו in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs נִב have likewise a double inflection.

Even in the same verb are found both forms, the weaker and the stronger, as צָק 2 Kings iv. 41, and יָצַק pour Ez. xxiv. 3, רָשׁ 1 Kings xxi. 15, רָשׁ Deut. ii. 24, and יָרָשׁ possess, with lengthening יָרָשׁוּ Deut. xxxiii. 23; *Impf.* יָרָשׁוּ Deut. xxxii. 22, and יָרָשׁוּ he will burn up Is. x. 16.

To the first mode of inflection belong, e. g. יָלַד to bear, יָצָא to go forth, יָשַׁב to sit, to dwell, יָרַד to descend, יָדַע to know, (*Impf.* יָדַע with *Pattach* in the last syllable on account of the guttural); to the second belong יָצָה to weary, יָצַח to counsel, יָבֵשׁ to be dry, though the latter is in Arabic נִב .

2. The original *Vav* maintains itself, as a consonant, wherever it must be doubled; namely, in the *Inf.*, *Imp.*, and *Impf.* of *Niphal*, as יָרָשׁוּב , יָרָשׁוּב (precisely as יָרָשׁוּב , יָרָשׁוּב); moreover, in *Hithp.* of some verbs, as יָרָשׁוּב from יָרָשׁוּב , and in a few nominal forms, as יָרָשׁוּב *proles*, from יָרָשׁוּב to bear. As a vowel, at the end of the syllable, it is sounded u (ו) in the whole of *Hophal* (e. g. יָרָשׁוּב for יָרָשׁוּב); and, combined with a preceding *a*, as a diphthongal o (ו) in the *Perf.* and *Part.* of *Niphal*, and throughout *Hiphil* (e. g. יָרָשׁוּב for יָרָשׁוּב , יָרָשׁוּב for יָרָשׁוּב).

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in the *Impf.* of *Kal* by the *Tsere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.* by the *Vav* (ו , ו , ו) before the second radical. (Forms written *defectively*, like יָרָשׁוּב , are rare.) Forms like יָרָשׁוּב , יָרָשׁוּב , they have in common with verbs אָן . *Hophal* has the same form as in verbs עַל and עַל .

Rem. 1. The *Inf.* of *Kal*, of the weaker form (see No. 1), has very seldom the masculine form like יָדַע to know Job xxxii. 6, 10, or the feminine ending יָדַעַת , e. g. יָדַעַת Ex. ii. 4. With a guttural, יָדַעַת becomes יָדַעַת , e. g. יָדַעַת to know. יָרָשׁוּב to bear in 1 Sam. iv. 19 is contracted to יָרָשׁוּב (§ 19, 2). Examples of the regular full form occur with *suffixes*, יָרָשׁוּב Job xxxviii. 4, יָרָשׁוּב Ezra iii. 12. The full form has seldom the feminine ending, as יָרָשׁוּבַת to be able.

2. The *Imp. Kal* often has the lengthening יָרָשׁוּב , as יָרָשׁוּב seat thyself, יָרָשׁוּב descend. From יָרָשׁוּב to give the lengthened *Imp.* is יָרָשׁוּב give up, *fem.* יָרָשׁוּבַת , plur. יָרָשׁוּבַת , with accented *Qamets*, owing to the influence of the guttural.

3. The *Impf.* of the form יָרָשׁוּב takes *Pattach* in its final syllable when it has a guttural, as יָרָשׁוּב he will know, also יָרָשׁוּב Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*.

namely, before a word of one syllable and after *Vav consecutive*. E. g. וַיִּשְׁבַּח Gen. xlv. 33; וַיִּשְׁבַּח, but in Pause וַיִּשְׁבַּח and וַיִּרְדּוּ. A very rare exception, in which an *Impf.* of this kind is written fully, is וַיִּרְשָׁעוּ Mic. i. 8.—The form וַיִּרְשָׁעוּ when lengthened can also lose its radical י, as וַיִּרְשָׁעוּ Is. xl. 30, וַיִּרְשָׁעוּ lxx. 23. Yet the cases are rare and questionable where this occurs after other preformatives than ו (see Is. xlv. 8).

4. In some stems the feebleness extends also to the *Perf. Kal*, so that the *a* under the second radical becomes *e* or *i*, as וַיִּרְשָׁעוּ, וַיִּרְשָׁעוּ, וַיִּרְשָׁעוּ from וַרְשָׁע, וַרְשָׁע. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxix. 36, &c. In Syriac, *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Perf.* as have no full vowel under the first radical. See a similar case in § 73, Rem. 4.

5. As an exception, the *Impf. Niph.* has sometimes *Yodh* instead of *Vav*, e. g. וַיִּדְוֶה and he waited Gen. viii. 12; comp. Ex. xix. 13. The 1st pers. sing. has always the form וַיִּדְוֶה not וַיִּדְוֶה; comp. § 51, Rem. 4.

6. In *Piël* the radical *Yodh* sometimes falls away after ו preformative, which takes its punctuation (comp. § 68, Rem. 2). E. g. וַיִּבְשְׁרוּ for וַיִּבְשְׁרוּ and he drieth it up Nah. i. 4.

7. In *Hiphil*, as in *Kal*, the *Impf.* with retracted tone takes *Seghol*, as וַיִּזְקַח let him add Prov. i. 5, וַיִּזְקַח and he added. On forms like וַיִּזְקַח, see § 53, Rem. 7.—In *Hophal*, there are some examples of ו in place of ה, as וַיִּזְרַע (for וַיִּזְרַע) Lev. iv. 23, 28.

N. B. 8. With verbs פִּי of the first class is connected, also, the verb וַיִּלֶּךְ to go; for it forms (as if from וַיִּלֶּךְ) *Impf.* וַיִּלֶּךְ, with *Vav* וַיִּלֶּךְ, in *pause* וַיִּלֶּךְ, *Inf. constr.* וַיִּלֶּךְ, *Imp.* וַיִּלֶּךְ, lengthened וַיִּלֶּךְ and also וַיִּלֶּךְ, and so *Hiph.* וַיִּלֶּךְ. Rarely, and almost exclusively in the later books and in poetry, are found also the regular inflections from וַיִּלֶּךְ; e. g. *Impf.* וַיִּלֶּךְ, *Inf.* וַיִּלֶּךְ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* וַיִּלֶּכְוּ (Jer. li. 50). On the contrary, *Perf. Kal* is always וַיִּלֶּךְ, *Part.* וַיִּלֶּךְ, *Inf. abs.* וַיִּלֶּךְ, *Piël* וַיִּלֶּךְ, *Hithp.* וַיִּלֶּךְ; so that a י nowhere appears decisively as the first radical. An obsolete stem וַיִּלֶּךְ is commonly assumed, however, for the explanation of the above forms; though, in a word of so frequent use, the stem with the feeble breathing וַיִּלֶּךְ may itself be supposed to have admitted those forms, after the analogy indeed of verbs פִּי. Comp. also the feeble וַיִּלֶּךְ forms, e. g. וַיִּזְלַח from וַיִּזְלַח (§ 68, 2), like וַיִּזְלַח from וַיִּזְלַח; *Impf. Hiph.* וַיִּזְלַח from וַיִּזְלַח, like וַיִּזְלַח 2 Kings vi. 16 from וַיִּזְלַח.

§ 70.

FEEBLE VERBS פִּי.

Second Class, or Verbs properly פִּי.

(E. g. וַיִּטַּב to be good. Parad. L.)

The most essential points of difference between verbs properly פִּי and verbs פִּי are the following :

1. Kal has only the stronger formatic described in § 69, 1, namely, that in which the radical י remains, *Inf.* יָטַב, with the *Impf. A*, as יִטַּב, יִקַּץ; with retracted tone, the *Pattach* becomes *Seghol*, as יִתְקַץ and he awoke Gen. ix. 24, יִתְעַר (from יִצַּר) and he formed Gen. ii. 7.

2. In *Hiphil* the י is pronounced as a diphthongal *ē* (*Tsere*), and is regularly written *fully*, e. g. יִתְעַיֵּב (for יִתְעַיֵּב), *Impf.* יִתְעַיֵּב; seldom with the diphthong *ai*, *ay*, as in יִתְשִׁירוּ they make straight Prov. iv. 25; Ps. v. 9, Q^{ri}.

The following are the only verbs of this kind: יָטַב to be good, יָנַק to suck, יָקַץ to awake, יָצַר to form, יָלַל *Hiph.* יִלְלֵל to bewail, יָשַׁר to be straight.

Of the *Impf. Hiph.* there are some anomalous forms with preformatives attached to the 3d pers. יִלְלֵל; as יִלְלֵל he wails, אֲיָלֵל I wail, יִלְלֵל ye wail, Is. xv. 2; lxx. 14; Jer. xlviii. 31; Hos. vii. 14; and besides, יִתְעַיֵּב Job xxiv. 21; once even in *Impf. Kal* יִרְדַּע Ps. cxxxviii. 6 from יָרַע. This anomaly was caused by mistaking, from a superficial view the *Yodh* of the simple form for a part of the stem.

§ 71.

VERBS פִּי.

Third Class, or Contracted Verbs פִּי.

Here are reckoned those verbs פִּי of the first and second classes, whose *Yodh* is not resolved into a vowel, but is assimilated like a *Nun*. In some verbs this is the invariable usage, e. g. יָצַע to spread under, *Hiph.* יִצְעֵ, *Hoph.* יִצְעֵ; יָצַר to burn up, *Impf.* יִצַּר, *Hiph.* יִצְרֵ; in others, such *sharpened* forms occur along with the weaker ones of the first and second classes, e. g. יָצַק to pour, *Impf.* יִצַּק and יִצְקֵ (1 Kings xxii. 35); יָצַר to form, *Impf.* יִצַּר and יִצְרֵ (Is. xlv. 12; Jer. i. 5); יָשַׁר to be straight, *Impf.* יִשַּׁר and יִשְׁרֵ (1 Sam. vi. 12).

The learner may easily mistake these for forms of a verb פִּן; and when such an one is not found in the lexicon, he should look for a verb פִּי.

The Paradigms *K* and *L* exhibit the characteristic forms of the first and second classes; those of the third conform wholly to verbs פִּן, and are, moreover, of very rare occurrence.

§72.

FEEBLE VERBS ע"ו.

(E. g. ע"ו to rise up. Paradigm M.)

1. The middle stem-letter ו gives up its consonant sound in these verbs (with the exception of a few stems, see Rem. 10), and is lost in the sound of the chief vowel of the form ; and this not only in the more usual cases (§24, 1) where Sh^{va} precedes or follows, as ע"ו ב"ש *bôsh* for ע"ו ב"ש *b'vôsh*, but also where the *Vav* stands between two full vowels, as ע"ו ק"ם *Part. Pass.* for ע"ו ק"ם, ע"ו ק"ם *Inf. abs.* for ע"ו ק"ם. The stem is, therefore, always monosyllabic.

2. The vowel of the stem thus contracted is, essentially, the vowel of the second syllable, which almost every where, in the verb, contains the characteristic of the form (§67, 2). This vowel, by its union with the *Vav*, gains greater fullness and stability ; e. g. *Inf.* and *Imp.* ע"ו ק"ם for ע"ו ק"ם. It cannot, therefore, be displaced ; but it may be shortened, as in ע"ו ק"ם (with short *u*) from ע"ו ק"ם, and in the *Jussive Impf.* of *Hiph.* ע"ו ק"ם shortened from ע"ו ק"ם (from ע"ו ק"ם).

The *Perf. Kal*, in intransitive verbs *middle E*, takes the form ע"ו (from ע"ו) *he is dead* ; and in verbs *middle O*, the form ע"ו (from ע"ו) *luxit*, ע"ו (from ע"ו) *he was ashamed*.
Comp. Rem. 1.

3. The preformatives in the *Impf. Kal* and *Perf. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§27, 2). E. g. ע"ו ק"ם* for ע"ו ק"ם ; ע"ו ק"ם for ע"ו ק"ם ; ע"ו ק"ם for ע"ו ק"ם.

This vowel is mutable, and becomes *Sh^{va}* when the tone is thrown forward ; e. g. before *suff.* ע"ו ק"ם *he will kill him*, and in the full plural form of the *Impf.* ע"ו ק"ם *they will die*.

The only exception is the * in *Hophal*, which has become a firm and unchangeable vowel ; as if, by the transition of ו to the first syllable, ע"ו ק"ם had become ע"ו ק"ם, and then ע"ו ק"ם.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Impf. Kal* ע"ו ק"ם for ע"ו ק"ם (see §67, 6), *Part.* ע"ו ק"ם, either for ע"ו ק"ם (after ע"ו ק"ם, the original form of ע"ו ק"ם, Chald. and Arab. *qâtel*, §9,

* For the *a* sound under the preformative, see No. 4.

10, 2, and § 50, 2), or for קָנָם (after the form of the verbal adjective קָנָל, comp. § 84, No. 1. Those which conform to the regular Hebrew verb, are generally the most unfrequent, as יָבוֹשׁ (after the form יָבוֹשׁ). The *o* in *Niph.* comes from *wa* (= *ua*), as נָקוּם from נָקְמוּם, *Impf.* יִקְוּם from יִקְמוּם.

5. In the *Perf. Niph.* and *Hiph.* the harshness of pronunciation in such forms as נִקְוְמוּ, נִקְוְמוּ, is avoided by the insertion of ו before the affirmatives of the first and second person. For the same purpose ו־ is inserted in the *Impf. Kal* before the termination וּ (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as נָקוּם, נָקְוִמוּ; נִקְוּמוּ, נִקְוִמוּ; נִקְוְמוּ, נִקְוִמוּ; נִקְוְמוּ, נִקְוִמוּ.

But in some cases the harder forms, without the inserted syllable, are also in use. Thus *Impf. Kal* נִשְׁבַּח Ez. xvi. 55 (also נִשְׁבַּחֵינִי in the same verse); somewhat oftener in *Hiph.*, as הִנְחִמְנוּ Ex. xx. 25, but also הִנְחִמְנוּ Job xxxi. 21, הִנְחִמְנוּ Job xx. 10, once הִנְחִמְנוּ Jer. xlv. 25. The *Imp.* has only the harder form הִנְחִמְנוּ, הִנְחִמְנוּ.

6. The tone, as in verbs עָלַ, is not thrown forward upon the affirmatives הִלְכִי, הִלְכִי, הִלְכִי, as הִלְכִי, הִלְכִי, except in the full plural form הִלְכִימוּ. On the accentuation of ו and ו־, see No. 5. Where these are not inserted, the accentuation is regular, as הִלְכִי; so always in *Hophal*, as הִלְכִימוּ.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in feeble verbs עָלַ. The only instance in which ו appears as a consonant is עָלַ to surround, the *Piël* of עָלַ (but see Rem. 10). In some others ו has become ו, as in קָיַם from קָיַם, קָיַם from קָיַם; a formation which belongs to the later Hebrew, having been borrowed from the Aramæan. On the contrary, the unfrequent conjugation *Pilel* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piël* and as a substitute for it. E. g. קָוַם to raise up, from קָוַם; קָוַם to elevate, *Pass.* קָוַם, from קָוַם; הִרְעִיר to rouse one's self, from עִיר. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. בָּלַם to sustain, to nourish, from בָּלַם.

REMARKS.

I. On *Kal*.

N. B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Part.* the same (§ 50, 2), the following are examples; viz. *Perf.* מָוַת (for מָוַת) *he is dead, 1st sing.* מָוַת, *1st plur.* מָוַת.

3d plur. בָּוֹשׁ; בּוֹשׁ (for בּוֹשׁ) *he was ashamed*, בָּשָׁה, בָּשָׁה, בָּשָׁה; אֲוִיר *he has shined*; Part. מֵת *dead*; בּוֹשִׁים *ashamed* Ez. xxxii. 30.

The form קָם, as *Perf.* and as *Part.*, is very seldom written with א (the Arabic orthography), as קָאם Hos. x. 14, בָּשָׁה *despising* Ez. xxviii. 24, 26, comp. xvi. 57. The *Part.* has rarely the form קִים instead of קָם 2 K. xvi. 7, and even with transitive signification, as לִוֵּשׁ *occultans* Is. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, מָדַב, אֲוִיר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the final syllable (after the form קָטוּל, as קִימוּ קוּם *surgendo surgent* Jer. xlv. 29. Those verbs which have ו in the *Inf.* retain it in the *Impf.*, as יָבוֹא *he will come*. In one verb alone the preformatives of the *Impf.* have *Tsere*, viz. בּוֹשׁ. *Impf.* יִבּוֹשׁ (for יִבּוֹשׁ). See No. 4.

2. In the *Imp.* with affirmatives (קִימוּ, קִימוּ) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form, on the contrary, has the tone usually on the last syllable (קִימוּ, קִימוּ) with a few exceptions where the word is *Milél* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Impf.* as *Jussive* (§ 48, 4) has the form קָם (very seldom יָקָם, יָקָם). E. g. יָשָׁב *let him return* Deut. xx. 5-8; אַל יָשָׁב *let him not return* Ps. lxxiv. 21; יָמָה 1 Kings xxi. 10 *and let him die*; in poetic language, as *Indicative*, יָרָם, הָרָם, *he, it shall be high*, Num. xxiv. 7; Micah v. 8. With *Vav consecutive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the vowel of the last syllable is shortened to *Qamets-chaluph*, as וְיָקָם, וְיָקָם Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as וַיָּמָה; comp. Gen. xi. 28, 32, with v. 5. 8. With a guttural or a *Resh*, the final syllable may take *Pattach*, e. g. וַיָּסֵר *and he turned aside* Ruth iv. 1 (from סָר).

The full plural-ending וֹת has the tone (according to No. 6 of this section); hence וַיָּסֵרוּ Gen. iii. 3, 4, וַיָּסֵרוּ Ps. civ. 7, וַיָּסֵרוּ Joel ii. 4. 7. 9.

II. On Niphal.

5. Anomalous forms are: *Perf.* נִפְצוּתָם *ye have been scattered* Ez. xi. 17; xx. 34, 41, 43; *Inf. constr.* נִפְצוּתָם Is. xxv. 10. Comp. Rem. 9.

III. On Hiphil.

6. Examples of the *Perfect* without the inserted ו: הִנְחַתָּה *thou warest* Ex. xx. 25; הִנְחַתָּה *thou killest*, and even הִנְחַתָּה Num. xvii. 6, &c.

7. In the *Imp.*, besides the shortened form הִנְחַתָּה, occurs also the lengthened one הִנְחַתָּה.

N. B. The shortened *Impf.* has the form הִנְחַתָּה, as הִנְחַתָּה *that he may take away* Ex. x. 17. With *Vav consecutive* the tone falls back upon the penultima, as וַיָּסֵר; וַיָּסֵר *and he scattered*. The final syllable when it has a guttural or *Resh* takes *Pattach*, as in *Kal*, e. g. וַיָּסֵר *and he removed* Gen. viii. 13.

רָבַע *setting* (also מְשִׁים), מְצִיץ *glittering*, also in *Perf.* צָץ. Moreover, as *Passive* we find a few times *Hoph. Impf.* יִשָּׁר from שָׁיר *to sing*, יוֹשֵׁת from יָשָׁה *to set*.

2. These *Hiphil* forms are as easily traced to verbs ע"ו, and may in part belong strictly to that class. The same is true of *Niph.* נָבִיז, *Pil.* בִּיזָה and *Hithpalel* הִתְבִּיזָה (as if from בִּיזָה). In every respect, these verbs are closely related to verbs ע"ו. Hence, several verbs occur, promiscuously and in the same signification, as ע"ו and ע"י; e. g. לָרַח (denom. from לָרַח) *to spend the night*, *Inf.* also לָרַח; שָׁיַם *to set*, *Inf.* also שָׁיַם, *Impf.* יִשָּׁיַם, once יִשָּׁיַם. In other verbs one of the two is the predominant form, as גָּיַל *to exult* (גָּיַל only in Prov. xxiii. 24). But few are exclusively ע"י, as שָׂרַח *to set*, רָיַב *to contend*, שָׂיַשׁ *to rejoice*; to which should be added כָּל (in Arabic *middle Yodh*) *to contain, to measure* Is. xl. 12, and the *denom.* צָץ (from צָרַץ) *to summer* Is. xviii. 6.

The older grammarians did not recognize this class of verbs, but referred all the forms to verbs ע"ו. This may, in some instances, be quite right; the later Arabic has an exactly corresponding abbreviation of the *Hiphil* (Conj. IV) in verbs ע"ו. On the contrary, the Arabic, as well as *Æthiopic*, has also actual verbs ע"י; nor is the Hebrew without such, in which *Yodh* even retains its consonant power, as אָרַב *to hate*, and אָרַבָה *to faint*. There is certainly to be assumed a vacillation among stems so nearly related, and encroachment of one upon the other.

The Paradigm *N* is placed in connection with that of verbs ע"ו, in order to exhibit more clearly the parallelism of the two classes. The conjugations which are omitted in it, have the same form as in Paradigm *M*.

REMARKS.

1. Examples of the *Inf. absol.* are רָבַע *litigando* Judges xi. 25; שָׂחָה *ponendo* Is. xxii. 7, but also רָיַב Jer. l. 34.

2. The *shortened Impf.* is רָבַע; with retracted tone it takes the form רָבַע Judges vi. 31. So with *Vav consecutive*, וַיִּרְבֵּעַ and he set, וַיִּרְבֵּעַ and he perceived.

3. As *Part. act. Kal* we find once לָרַח *passing the night* Neh. xiii. 21; *Part. pass.* שָׁיַם or שָׂיַם (a various reading) 2 Sam. xiii. 32.

* * * * *

4. Verbs ע"ו retain the consonant-sound of their א almost invariably, and hence are irregular only as represented in § 64. Of its quiescence in these verbs there are, however, some examples; as נָאִרוּ *they are beautiful* Is. lii. 7 (from נָאִרָה); יִנְאֵץ *he blooms*, *Impf. Hiph.* from יִנְאֵץ; for יִנְאֵץ; Eccl. xii. 5. [§ 23, 2].

§ 74.

FEEBLE VERBS נב.

(E. g. נצב to find. Paradigm O.)

The נ appears here, as in verbs נב, partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules :

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. נצב, נצב, נצב, נצב; but *Pattach* before the feeble letter נ is lengthened into *Qamets* (§ 23, 1), viz. in the *Perf. Impf.* and *Imp. Kal*, in the *Perf. Niph.*, *Pual*, and *Hoph.* The (.) however is mutable (§ 25, 2, Rem.), hence in the plural נצב.

The *Impf.* and *Imp. Kal* have *A*, after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (ת, נ) נ is not heard. The vowel which precedes it in the *Perf. Kal* is *Qamets*, נצב; in the *Perf.* of all the other conjugations it is *Tsere*, נצב; in the *Imp.* and *Impf.* of all the conjugations it is *Seghol*, נצב.

The *Tsere* and *Seghol* of these forms arose doubtless from the close resemblance of these verbs to the ת class (comp. § 75, 2), and from an approximation to the latter.

Before the suffixes ו, כ, נ, the נ retains its character as a guttural, and takes (-); as נצב Cant. viii. 1, נצב Ez. xxviii. 13, comp. § 65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, נ remains a consonant, and the form is regular, as נצב.

A complete view of the inflection is given in Parad. O.

REMARKS.

1. Verbs *middle E*, like נצב to be full, retain *Tsere* in the other persons of the *Perf.*, as נצב. Instead of נצב is sometimes found the Aramean form נצב for נצב she names Is. vii. 14; comp. Gen. xxxiii. 11 (after the form נצב, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form נצב to fill Lev. xii. 4, for נצב.

3. The *Part. fem.* is commonly, by contraction, נצב, more rarely נצב Cant. viii. 10, and without נ (see Rem. 4) נצב (from נצב) Deut. xxviii. 57. In the forms נצב peccantes 1 Sam. xiv. 33, and נצב

feigning them Neh. vi. 8, the vowel is drawn back in the manner of the Syriac [§ 23, 2].

4. The κ sometimes falls away, as in חָרַיְתָּ Num. xi. 11, חָלַיְתָּ Job xxxii. 18. *Niph.* חָלַיְתָּ *ye are defiled* Lev. xi. 43. *Hiph.* חָלַיְתָּ Jer. xxxii. 35.

See the Remarks on verbs ח"ל, No. VI.

§ 75.

FEEBLE VERBS ח"ל.

(E. g. חָלַץ *to reveal*. Paradigm P.)

These verbs, like those ח"ל (§§ 69, 70), embrace two different classes of the irregular verb, viz. ח"ל and ח"ל, which in Arabic, and especially Æthiopic, are still more clearly distinguished. In Hebrew the original ח and ח have given place to a feeble ח, as a representative of a closing vowel-sound (§ 23, 4), in all those forms which end with the third radical. Hence they are called in Hebrew verbs ח"ל; e. g. חָלַץ for חָלַץ *he has revealed*, חָלַץ for חָלַץ *he has rested*. By far the greater number of these verbs are originally ח"ל; only a few forms occur of verbs ח"ל. The two classes are therefore less prominently distinguished than verbs ח"ל and ח"ל.

A true verb ח"ל is חָלַץ *to be at rest*, whence חָלַץ, *Part.* חָלַץ, and the *derivative* חָלַץ *rest*; yet in the *Impf.* it has חָלַץ (with *Yodh*). In חָלַץ (Arab. *عنى*) *to answer*, and חָלַץ (Arab. *عنى*) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see *Gesenius' Lex. art. חָלַץ*). In Syriac the intermingling of these forms is carried still farther, verbs ח"ל also being confounded with those ח"ל, i. e. with the two classes ח"ל and ח"ל of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonant ח (distinguished by *Mappiq*); e. g. חָלַץ *to be high*. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some feeble verbs ח"ל originated in verbs with final ח, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ח, e. g. חָלַץ, Arab. *כהה* *to be blunt*. Hence it is that verbs ח"ל are sometimes related to those ח"ל, for which the verb ח"ל may be assumed as an intermediate form; e. g. חָלַץ and חָלַץ *to be hard*, חָלַץ properly = חָלַץ *to be open*.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original *Yodh* or *Vav*, in all forms which end with the third radical, gives place to ח as a vowel-letter, which repre-

sents the closing vowel. This vowel is the same in each form through all the conjugations, namely :

In all the Perfects, חָ- : חָלָה, חָגְלָה, חָגְלָה, &c.

In all the Imperfects and Participles Active, חֻ- : חֻלָּה, חֻלָּה, &c.

In all the Imperatives, חֹ- : חֹלָה, חֹגְלָה, &c.

In the Inf. absol. (except in *Hiph.* and *Hoph.*, Rem. 13), חֹ- : חֹלָה, &c.

The *Part. Pass. Kal* forms the only exception, in which the original י appears at the end, יחֹלָה, as also in some derivatives (§ 85, V).

The *Inf. constr.* has always the feminine form in חֻ, viz. in *Kal* חֻלָּה, in *Piël* חֻלָּה, &c.

In explanation of these forms we observe :

That in the *Perf. Kal*, חָלָה stands for חָלָה according to § 24, 2, c ; so in *Niph.* and *Hophal.* *Piël* and *Hiph.* are based on the forms חֻלָּה, חֻלָּה (§ 52, Rem. 1), *Hiph.* on the form חֻלָּה after the manner of the Arabic *aqala* (§ 53, 1).

The *Impf. Kal*, חֻלָּה, is an *Impf. A* for חֻלָּה (according to § 24, 2, Rem. a), whence also are such plural forms as חֻלָּה (see Rem. 4). The same is true of the other conjugations, all of which have, even in the regular verb, in connection with the usual form, another with *Pattach* in the final syllable. See § 51, Rem. 2, § 54, Rem.

The *Tvere* of the *Imp.* חֻלָּה is, at any rate, a shorter vowel than the accented *Seghol*, with its broader sound, in the *Impf.* חֻלָּה ; comp. the *construct state* of nouns in חֻ-, § 89, 2, c.

2. Before the affirmatives beginning with a consonant (ח, נ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *a* (*Pattach*) the diphthong *ai* ; which, however, in the *Perf.*, is first contracted into *e* (חֻ-) and then farther attenuated into *i* (§ 27, Rem. 1), but in the *Impf.* and *Imp.* passes into the broad and obtuse חֻ-. Thus in *Perf. Piël*, from חֻלָּה (after חֻלָּה) comes first חֻלָּה, and then by attenuating the *e* into *i* חֻלָּה ; in the *Impf. Piël* חֻלָּה. In the passives the *e* is always retained ; in the actives of the derived conjugations and in the reflexives *e* and *i* are both used (see Rem. 7, 9, and 13) ; but in *Kal* (the most frequent of all), only *i* is found. Accordingly :

The Perfect of *Kal* has *i*, as חֻלָּה ;

Perfects of the other active as well as reflexive conjugations have promiscuously *e* and *i*, as חֻלָּה and חֻלָּה ;

Perfects of the Passives have only *é*, as **לָלַיְתָה** ;
 Imperfects and Imperatives have always **לָ**, as **לָלַיְתָה**, **לָלַיְתִי**.

In Arabic and Æthiopic, the diphthongal forms have every where resisted contraction, which takes place only as an exception and in the popular idiom. In Chaldee and Syriac, the contracted forms prevail, though the Syriac has e. g. **לָלַיְתָה** in *Kal*, and so also the Chald. along with **לָלַיְתָה**.

3. Before the affirmatives beginning with a vowel (**וּ**, **וּ**, **וּ**), the *Yodh*, together with the preceding vowel, is usually displaced, e. g. **לָלַיְתָה** (for **וּלָלַיְתָה**), *Part. fem.* **לָלַיְתָה**, *plur.* **לָלַיְתָה** ; yet it remains in ancient full forms, particularly in *pause*, as **וּלָלַיְתָה** (see Rem. 4 and 12). Before *suffixes* also it falls away, as **וּלָלַיְתָה** (Rem. 19).

4. The *Yodh* disappears also in the *3d Perf. sing. fem.*, when **וּ** is appended as feminine ending, namely **וּלָלַיְתָה**. But this ancient form is become rare (see Rem. 1) ; and to this mark of the gender, as if it were not sufficiently clear, a second feminine ending **וּ** has been appended, so as to form **וּוּלָלַיְתָה**. So in all conjugations, e. g. *Hiph.* **וּוּלָלַיְתָה**, common form **וּוּלָלַיְתָה**, in *pause* **וּוּלָלַיְתָה**.

See analogous cases in § 70, Rem., § 91, 3.

5. The formation of the *shortened Imperfect*, which occurs in all the conjugations, is strongly marked in verbs of this class, and consists in casting away the **וּ**, by which still other changes are occasioned in the form (see Rem. 3, 8, 10, 15). A *shortened Imperative* is also formed, in some conjugations, by *apocope* of the **וּ**—(Rem. 11, 15).

REMARKS.

I. On *Kal*.

1. In the *3d Perf. fem.* the older and more simple form **וּלָלַיְתָה** (from **וּלָלַיְתָה**, comp. the verb **לָלַיְתָה**, § 74, Rem. 1), is almost entirely banished from common use (see above, No. 4). An example of it is **וּלָלַיְתָה** *she makes* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. **וּוּלָלַיְתָה** *she pays*, Lev. xxvi. 34, **וּוּלָלַיְתָה** *she is carried captive*, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form **וּוּלָלַיְתָה** *videndo* Gen. xxvi. 28. As *Inf. constr.* occurs, rarely, **וּוּלָלַיְתָה** Gen. xlviii. 11, or **וּוּלָלַיְתָה** l. 20, or **וּוּלָלַיְתָה** xxxi. 28, as well as the feminine form **וּוּלָלַיְתָה** *to see* Ez. xxviii. 17, like **וּוּלָלַיְתָה** § 45, 2, letter *b*.

N. B. 3. The shortening of the *Impf.* (see above, No. 5), occasions in *Kal* the following changes :

- a) The first stem-letter most commonly takes the helping-vowel *Seghol*, or, when the middle radical is a guttural, *Patach* (§ 28, 4). E. g. לָגַלַּגְתִּי for לָגַלְתִּי; וַיִּבְנוּ and he built; וַיִּשָׁע let him look, for וַיִּשָּׁע.
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as וַיִּרְא let him see from וַיִּרְאָה, וַיִּחַב from וַיִּחַבָּה to become weak.
- c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e. g. וַיִּשָּׁב and he took captive Num. xxi. 1, וַיִּשְׁתָּה and he drank, וַיִּבְכּוּ and he wept. The verb וַיִּרְא has the two forms וַיִּרְא let him see, and וַיִּרְא and he saw, the latter with *Patach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*: וַיַּעַשׂ and he made, from וַיַּעֲשֶׂה, וַיִּצְטַן and he answered, from וַיִּצְטַח. Sometimes the punctuation of the first syllable is not affected by the guttural; as in וַיִּחַר and it burnt, וַיִּחַן and he encamped, וַיִּחַד (with *Dag. lene* in second radical) let him rejoice Job iii. 6.
- e) The verbs וַיְהִי to be, and וַיֵּחַד to live, which would properly have in the shortened *Impf.* וַיְהִי, וַיֵּחַד, change these forms to וַיְהִי and וַיֵּחַד, the *Yodh* drawing the *i* sound to itself, and uniting with it in a long *i* (comp. the derivative nouns וַיְהִי for וַיְהִי, וַיֵּחַד for וַיֵּחַד, &c., § 84, No. V). From וַיְהִי to be occurs once the form וַיְהִי for וַיְהִי he will be Eccles. xi. 3.

With *Vav consecutive* occur not unfrequently the full forms (viz. without *apocope* of the ו־), especially in the first person, and in the later books; e. g. וַיִּרְאָה and I saw (in twenty places, but not in the Pentateuch), וַיַּעַשׂ and he made (four times).

4. The original ו sometimes remains also before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending ו־, or where for any reason an emphasis rests upon the word. *Perf.* וַיִּתְחַבֵּה she takes refuge Ps. lvii. 2, וַיִּקְרָא Deut. xxxii. 37; *Imp.* וַיִּשְׁאֲלוּ ask ye Is. xxi. 12; *Impf.* וַיִּרְבּוּ they increase Deut. viii. 13, more frequently like וַיִּשְׁתּוּ they drink Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a *fem.* of the form וַיִּחַבֵּה *spying* Prov. xxxi. 27, וַיִּחַבֵּה *fruitful* Ps. cxxviii. 3, in the *Plur.* like וַיִּחַבֵּה *coming* (things) Is. xli. 23. The *Part. pass.* is sometimes without ו, as וַיַּעַשׂ *made* Job xli. 25, וַיַּעַשׂ xv. 22.

6. Rare are such defectively written forms as וַיִּחַח 2 Sam. xv. 33, וַיִּחַח Job v. 12, and the pronunciation וַיִּחַח Mic. vii. 10.

II. On Niphal.

7. In the *Perf.* 1st and 2d *pers.*, besides the forms with ו־ are found others with ו־; as וַיִּבְנוּ 1 Sam. xiv. 8, וַיִּבְנוּ Gen. xxiv. 8.

8. The *apocope* of the *Impf.* occasions no other change than the rejection of ו־, as וַיִּבְנוּ from וַיִּבְנוּ; but in a verb ו־ *guttural* we find a form with (ו־) shortened to (ו־), viz. וַיִּחַח (for וַיִּחַח) Ps. cix. 13. Simi-

lar in *Piël* is לָהּ (from לָהּ) Ps. cxli. 8, and in *Hithp.* לָהּ (from לָהּ) Prov. xxii. 24.

III. On *Piël*, *Pual*, and *Hithpaël*.

9. In the *Perf. Piël*, the second syllable has the less prolonged *Chireq* instead of the diphthongal אָ in the greater number of examples, as לָהּ, לָהּ, and always before suffixes, e. g. לָהּ Ps. xlv. 20. In the Paradigm, the older form with אָ is placed first. *Hithp.* has אָ but sometimes also אָ (Ps. xxvi. 10; 1 K. ii. 26; Jer. i. 24); *Pual*, on the contrary, always retains אָ.

10. The *Impf.* loses, after the *apocopè*, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, a); hence *Piël* לָהּ and he commanded; *Hithp.* לָהּ and he uncovered himself Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as לָהּ and he scrawled 1 Sam. xxi. 14, לָהּ he desires Ps. xlv. 12. Comp. Rem. 8.

11. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Impf.*, as נָס for נָסוּ prove Dan. i. 12; לָהּ feign thyself sick 2 Sam. xiii. 5.

12. Examples of *Yodh* retained in cases where more commonly it is omitted: *Impf.* לָהּ will ye liken me Is. xl. 25, לָהּ they cover them Ex. xv. 5.

IV. On *Hiphil* and *Hophal*.

13. In the *Perf. Hiph.* the forms לָהּ and לָהּ are about equally common; before suffixes the latter is used as somewhat shorter than the other. In the Paradigm, the older form with אָ is placed first. *Hoph.* has always אָ.

14. In the *Inf. absol. Hiph.* לָהּ *Tsere* is the regular vowel (as in לָהּ); but to this the *Inf. absol. Hoph.* also conforms, as in לָהּ Lev. xix. 20. The verb לָהּ to multiply, has three forms of the *Inf. Hiph.*, viz., לָהּ much (used adverbially), לָהּ used when the *Inf.* is pleonastic [see § 131, 3, a], לָהּ the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

15. The shortened *Impf. Hiph.* has either the form לָהּ let him subdue Is. xli. 2, לָהּ let him enlarge Gen. ix. 27, לָהּ and he watered, or (with a helping-vowel) לָהּ (for לָהּ); as לָהּ and he carried captive 2 Kings xviii. 11, לָהּ and he made fruitful Ps. cv. 24. Examples with gutturals: לָהּ Num. xxiii. 2, לָהּ, &c., which can be distinguished from the *Impf. Kal* only by the signification. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as לָהּ multiply, for לָהּ Ps. li. 4 [Q^{ri}], לָהּ desist for לָהּ, לָהּ Deut. ix. 14, לָהּ for לָהּ Ex. xxxiii. 12.

16. The *Impf.* with *Yodh* retained occurs only in לָהּ Job xix. 2, from לָהּ.

V. In General.

17. In the Aramæan, where, as before remarked, the verbs לָהּ and לָהּ flow into one another, both classes terminate, in the *Impf.* and *Part.* of all the conjugations, without distinction, in אָ or אָ. As imitations

of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Impf.* in ח—, more seldom א— and י—, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* חָיִהוּ to be Ez. xxi. 15; *Imp.* חָיִהוּ be thou Job xxxvii. 6; *Impf.* אֲלֵי־חָיִהוּ Jer. xvii. 17, אֲלֵי־חָיִהוּ follow not Prov. i. 10, אֲלֵי־חָיִהוּ do not 2 Sam. xiii. 12;* *Piel Inf.* חָיִהוּ Hos. vi. 9.

The ending in י— occurs (also a Syriasm), in place of ח— in the *Impf. Kal.*, as חָיִהוּ Jer. iii. 6, and even (according to others) in place of ח— in the *Perf. Hiph.* חָיִהוּ he made sick Is. liii. 10; comp. the *Plur.* חָיִהוּ they caused to melt Jos. xiv. 8.

18. In three verbs is found the unfrequent conjugation *Piel*, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וו; viz. נָאִוָּה, contracted נָאִוָּה to be beautiful, from נָאָה; נָאִוָּה the archers Gen. xxi. 16; but especially נָאִוָּה to bow, *Piel* נָאִוָּה, hence the reflexive נָאִוָּה to bow one's self; to prostrate one's self, 2d pers. נָאִוָּה and נָאִוָּה, *Impf.* נָאִוָּה, *apoc.* נָאִוָּה for נָאִוָּה (analogous with יָדָה for יָדָה).

19. Before *suffixes*, in all forms ending with ו, the so-called *union-vowel* (§ 58, 3, b) takes the place of ה and of the preceding vowel; e. g. עָנָה he answered me, עָנָה, *Impf.* עָנָה, *Hiph.* עָנָה, חָפְזָה. Very seldom י— takes the place of the final ה— or ח—, as in יָכַפְרוּ he will cover them, Ps. cxl. 10, יָכַפְרוּ smite me 1 Kings xx. 35. The 3d *Perf. fem.* always retains before *suff.* the older form נָלָה (see No. 4), yet with a short *a*, as in the regular verb, e. g. נָלָה for נָלָה Zech. v. 4; in *pause* עָשָׂהוּ Job xxxiii. 4.

VI. Relation of Verbs לָה and לָה to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs לָה,

- a) Which have adopted the vowels of verbs לָה, e. g. *Perf.* עָלָהוּ I restrain Ps. cxix. 101; *Part.* חָטָה sinning Eccles. ix. 18; viii. 12; *Piel Perf.* מָלָה he fills Jer. li. 34, רָפָהוּ I heal 2 Kings ii. 21; *Impf.* יָגַמָה he swalloweth Job xxxix. 24; *Niph. Perf. fem.* נָמְלָהוּ was extraordinary (after נָמְלָהוּ) 2 Sam. i. 26; *Hiph. Perf. fem.* חָפְזָהוּ she concealed Jos. vi. 17.
- b) Which retain their own vowels, but are written with ו, e. g. *Imp.* רָפָה heal Ps. lx. 4; *Niph.* חָפְזָה to hide one's self 1 Kings xxii. 25; *Piel Impf.* יָמְלָה he will fill Job viii. 21.

* The examples of the *Impf.* here quoted have the *Jussive* signification, and their agreement in pronunciation with the *Imp.* (in the — common to both), can certainly be explained on this ground. But this will not apply to other examples; and the reading, moreover, varies in most passages between — and —. See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 18; Ez. v. 12.

c) Which in all respects have the appearance of verbs ל"ו, e. g. תצטו *thou thirstest* Ruth ii. 9; תלוי *they are full* Ez. xxviii. 16; *Inf.* תזכו *to sin* Gen. xx. 6; *Impf.* תרפוינו *they heal* Job v. 18; *Part. fem.* יצא Eccles. x. 5; *Part. pass.* נטוי Ps. xxxii. 1; *Niph.* נרפחו Jer. li. 9; *Hithp.* תנבטו *thou prophesiest* 1 Sam. x. 6; *Inf.* תנבטו 1 Sam. x. 13.

22. On the contrary there are forms of verbs ל"ו which, in some respects, follow the analogy of verbs ל"א. E. g. in their consonants, שנה *it is changed* Lam. iv. 1; שנה 2 Kings xxv. 29; ונהל *and he was sick* 2 Chron. xvi. 12; in their vowels, תכלו 1 Kings xvii. 14; in both, תלואו 2 Sam. xxi. 12.

§ 76.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, with the exception of those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נרד *to flee* are formed *Impf.* ירד Nah. iii. 7, and ירד Gen. xxxi. 40 (after the analogy of verbs ל"ן), *Hiph.* ירד (as a verb כ"ע), but in *Impf. Hoph.* ירד (as ל"ן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them :

- a) Verbs ל"ן and ל"א (comp. §§ 66 and 74); e. g. נשא *to bear*, *Imp.* שא, *Inf. constr.* שאת (for שאת), also שאת (comp. § 74, Rem. 3), *Impf.* תשנה for תשאנה Ruth i. 14.
- b) Verbs ל"ן and ל"ו (comp. §§ 64 and 75), as נחח *to bend*, נכה *to smite*. Hence *Impf. Kal* ינחח, *apoc.* ינח and ינח and *he sprinkled* (from נחח); *Perf. Hiph.* הנהח *he smote*, *Impf.* ינהח, *apoc.* ינה, ינה, so also ינח; *Imp.* נחה, *apoc.* הנה *smite*; *Inf.* הנוח; *Part.* נחה.
- c) Verbs ל"א and ל"ו (comp. §§ 68 and 75), as אהח *to come*, אפח *to bake*. Hence *Impf.* יאהח, plur. יאחו, Deut. xxxiii. 21 for יאהח; *Impf. apoc.* יאהח Is. xli. 25 for יאהח; *Imp.* אהח for אהח (§ 23, 3, Rem. 2, § 75, Rem. 4); *Hiph. Imp.* תאהח for תאהח Is. xxi. 14; *Impf. apoc.* יאהח and *he adjured* 1 Sam. xiv. 24, from אהל.
- d) Verbs ל"א and ל"א (comp. §§ 67, 70, and 74), as יצא *to go forth*, *Imp.* יצ, *Inf.* יצא, *Hiph.* הוציא *to bring out*.
- e) Verbs ל"א and ל"ו (comp. §§ 69, 70, and 75), e. g. ירד *to throw*, in *Hiph.* ירד *to profess*, *to praise*, properly ל"א, and ירד *to throw*, ירד *to be beautiful*,

which are really פִּי. *Inf.* יָרַח, יָרַח; *Imp.* יָרֵךְ; *Impf.* יִרְחַק, with *suff.* יָרַח *we shot at them* (from יָרַח), Num. xxi. 30; *Piel* יָרַח for יָרַח (§ 69, Rem. 6); *Hiph.* יָרַח, יָרַח, *Inf.* יָרַח; *Impf.* יָרַח, *apoc.* יָרַח.

f) Verbs לָא and לָא, particularly the verb בָּא *to come*; *Perf.* בָּא, בָּא, once בָּא for בָּא 1 Sam. xxv. 8; *Hiph.* בָּא, בָּא, and בָּא; *Impf.* בָּא for בָּא Mic. i. 15; *Imp.* בָּא Ruth iii. 15; *Hoph. Part.* בָּא 2 K. xxii. 4. So בָּא *he refuses*, *Hiph.* from בָּא Ps. cxli. 5.

Deserving of notice also, g) is the verb חָיָה *to live*, which is treated as a verb עָל, and hence has חָיָה in the 3d *Perf. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form, the synonymous and kindred stem חָיָה, as a verb לָח, being the one in common use.

§ 77.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פָּי and פָּי, לָא and לָא, עָל and עָל, stand in a very intimate relationship, as appears from the similarity in their meaning and inflection, from the forms which they have in common, and from their mutual interchange of forms. The relation is based, as a rule, on the essential sameness of two firm stem-consonants, to which the common signification attaches itself (the *biliteral root*, § 30, 2), the third weaker radical not being taken into account. Thus דָּבַד, דָּבַד, דָּבַד all mean *to smite, to beat in pieces*; נָדַד and נָדַד *to flee*.

In this manner are related in form and signification,

1. Verbs עָל and עָל (in which the essential stem-letters are the first and last). e. g. מָדַד and מָדַד *to become poor*; מָדַד and מָדַד *to feel, to touch*; נָדַד and נָדַד *to flee*.

2. Verbs פָּי and פָּי (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs יָצַב and יָצַב *to place*, יָצַב and יָצַב (*yaqosh*) *to foul*; to the former class, especially to verbs עָל, in יָגַר and יָגַר *to fear*; יָטַב and יָטַב *to be good*; יָפַח and יָפַח *to blow*; יָפַץ and יָפַץ *to dash in pieces*. Verbs פָּא are more seldom found connected with these classes, as יָפַח and יָפַח *to be destroyed*; יָפַח and יָפַח *to thresh*, &c.

3. Verbs לָא and לָא (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in דָּבַד and דָּבַד *to crush*; דָּבַד and דָּבַד *to meet*; to verbs of the former classes, in מָדַד and מָדַד *to suck*, מָדַד and מָדַד *to thrust*, &c.

§ 78.

DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek $\xi\rho\rho\omicron\mu\alpha\iota$, Aor. $\xi\rho\rho\omicron\sigma$, Fut. $\xi\rho\rho\omicron\sigma\omicron\mu\alpha\iota$, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek $\beta\alpha\acute{\iota}\nu\omega$, Aor. $2 \xi\beta\eta\nu$, from the same stem $\beta\acute{\alpha}-\omega$.

Of these verbs the following are the most common :

בּוֹשׁ *to be ashamed*, *Hiph.* הִכְבִּישׁ , but also הוֹכִירֶשׁ (from כָּבַשׁ), especially with the intransitive signification *to feel shame*.

טוֹב *to be good*, *Perf.* טוֹב . *Impf.* יִיטֵב (from טָב). *Hiph.* הִיטִיב (from טָב).

יָגַר *to fear*. *Impf.* יִגַּר (from יָגַר).

נָצַב and נָצַב *to place*, neither used in *Kal*. *Niph.* נִצַּב *to stand*. *Hiph.* and *Hoph.* הִנְצִיב and הֻנְצַב . *Hithp.* הִתְנַצַּב .

נָפַץ *to dash in pieces*. *Impf.* יִפְצֹץ (from נָפַץ). *Imp.* פָּצַץ . *Niph.* נִפְצַץ . *Piel* נִפְצַץ (from נָפַץ). *Pil.* נִפְצַץ (from נָפַץ). *Reflex.* נִפְצַץ . *Hiph.* הִפְצִיץ . *Pilpel* נִפְצַץ Job xvi. 12.

צָרַר and צָרַר *to be strait*. Hence *Perf.* לִי צָר *I am in a strait*, lit. *it is strait to me*, from צָרַר . *Impf.* יִצַּר (from צָרַר) and יִצַּר . *Hiph.* הִצַּר , הִצַּר , *to bring into a strait, to distress*. The related form צָרַר is transitive, *to press*, hence *to besiege*.

שָׁתָה *to drink*, used in *Kal*; but in *Hiph.* הִשְׁתָּה *to give to drink*, from שָׁתָה .

On הִלֵּךְ *to go*, see above, § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other:

יָכַל *he is able*, יִיכַל *Impf. Hoph.*, *he will be able*, used for *Impf. Kal* which is wanting.

הוֹסִיף *he has added*, borrows its *Inf.* and *Impf.* from *Hiph.* הוֹסִיף , יִוְסִיף .

נִגַּשׁ *to approach*. *Perf. Niph.* נִגַּשׁ for the *Perf. Kal* which is not in use; but *Impf.* יִגַּשׁ , *Imp.* נָגַשׁ , and *Inf.* נִגְשָׁה , all in *Kal*.

Rem. 2. The early grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are at once set aside (e. g.

בְּמִקְוֵי, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. בְּבֵנוֹתֶיךָ *thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending בָּ, which had come to be regarded as plural). Others again are merely false readings.

CHAPTER III. OF THE NOUN.

§ 79.

GENERAL VIEW.

1. IN treating of the *formation* of the noun, it is necessary to keep in view its relation to the verb, since most nouns may be derived from verbs (namely, the *3d sing. Perf.* as the stem-form, according to § 30, 1); and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. On this connection, moreover, is based the explanation of the forms by which the gender of nouns is distinguished (§ 80, comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. The Hebrew has no proper inflection of the noun by cases; some ancient, almost wholly extinct remains of case-endings (§ 90) being barely traceable. The relation of case is either known merely from the position of the noun in the sentence, or is indicated by prepositions. The *form* of the noun suffers no change; and the subject belongs, therefore, to the Syntax. (See § 117.) On the contrary, the connection of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form; and to these is limited the *inflection* of nouns in Hebrew.* Even for the comparative and superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

* This has been called the *declension* of the Hebrew noun.

§ 80.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages often have a *neuter form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter (Syntax § 107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally ת־ , as in the 3*d* *sing. Perf.* of verbs (§ 44, 1). But when the noun stands absolutely, i. e. without a genitive following (§ 89), the ת־ usually appears in the truncated form ת־ , or is shortened to an unaccented ת־ . The original ת־ very seldom remains, except when the noun is in close connection with a following genitive or pronominal suffix. Except in this case (for which see § 89, 2, b, § 91, 4), the feminine ending is, therefore :

- a) most usually, an accented ת־ , as סוס *horse*, סוסה *mare* ;
- b) an unaccented ת־ , after a guttural ת־ (which also remains unchanged before the genitive), as קטל, *fem.* קטלת *killing*, מודע, *fem.* מודעת *acquaintance*. Here the final syllable of the word follows the manner of segholate forms (§ 94, 2). When the *masculine* ends with a vowel, a simple ת takes the place of ת־ , as מואבי מואבית *Moabite, Moabites* ; חטא *sinner*, חטאת *sinfulness, sin*. The vowel-changes occasioned by these endings are shown in § 94.*

REMARKS.

1. The feminine form in ת־ is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. קטלת oftener than קטל, חטאת than חטא) ; it is employed, moreover, in common with ת־ , as a form for the *construct state* (§ 95, 1).

2. *Unusual feminine terminations :*

- a) ת־ accented, as ימרת *emerald* Ez. xxviii. 13, קנאת *pelican* Is. xxxiv. 11, צמרת *crowd* 2 Kings ix. 17, and often in *proper names* among the

* ○ the feminines not distinguished by the form, see § 107, 1, 3, 4.

- Phœnicians (in whose language ח־ was the prevailing form, § 2, 2) and other neighboring tribes, as סַרְפֵּי־ Sarepta, אֵילֵי־ Ælath in Idumea, on the Arabian Gulf
- b) ח־, almost exclusively poetical, e. g. עֲזָרָה *help* Ps. lx. 13, but in prose also is found מָחָר *morrow* Gen. xix. 34.
- c) א־, Aramæan orthography for ח־, found chiefly in the later writers, e. g. שָׁנָא *sleep* Ps. cxxvii. 2, קָרְחָא *baldness* Ez. xxvii. 31, מַרְכָּא *mark* Lam. iii. 12.
- d) Very rarely ח־, a weakened form of ח־ (§ 27, Rem. 4), as זִרְחָא for זִרְחָא Is. lix. 5.
- e) ח־, without the accent, as רָחֵמָה Deut. xiv. 17, בִּנְיָרִי בִּלְעָרָה *burning oven* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented ח־; but the Punctators, deeming the feminine-ending unsuitable here, sought to conceal it by the retraction of the tone. Their opinion, however, is not binding on us. The accentuation of לַיְלָה *night* seems to indicate a *masc.* form, especially since it is always construed as *masc.*, and as לַיְלָה, לַיְלָה are concurrent forms. Of a similar character are the forms (also construed as *masc.*) הַשֶּׁמֶשׁ *the sun* Judges xiv. 18 (elsewhere הַשֶּׁמֶשׁ), הַנָּחַל *brook* Ps. cxxiv. 4, מוֹתָרָה *death* Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.*
- f) ח־ in poetry, properly a double ending (as in חֵלְבָהּ *this f.* = חֵלְבָהּ Jer. xxvi. 6 *Kithibh*, and in the verbal form חֵלְבָהּ, § 74, 4), e. g. עֲזָרָה *help* (= עֲזָרָה, עֲזָרָה), יְשׁוּעָה *salvation* (= יְשׁוּעָה), עֲוֹנָה *wickedness* (= עֲוֹנָה); see Ps. iii. 3; xliv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other passages.†

3. It is not at all to the purpose, to regard the vowel-ending ח־‡ as the original termination of the feminine, and the consonant-ending ח־ as derived from it. The Æthiopic every where retains the ח; and in the Phœnician also, feminines end mostly in ח (sounded *ath* in the words found in Greek and Roman writers), more rarely in א (see *Gesenii Mon. Phœn.* pp. 439, 440; *Movers*, in *Ersch u. Gruber's Encyclop.* Sect. III. Bd. 24, S. 439, f.). The Old-Arabic scarcely admits the truncated vowel-ending, except in *pause*; in modern Arabic, the relation has become about the same as in Hebrew.

* The ending ח־ in these words has been taken for that of the Aramæan *emphatic state*, as if חֵלְבָהּ were = חֵלְבָהּ. Against this are the following objections: 1) that some examples have the Heb. article, which would have been inconsistent with the recognition of the Aramæan form; 2) that the examples belong in part to the older books; 3) that among them is so old and common a word as לַיְלָה. But this word might properly be an accusative with the adverbial signification *noctis*, and then be used for *nox* without reference to the ending, somewhat like חֵלְבָהּ § 88, 2, c. See *Gesenii Lexicon*, Art. לַיְלָה, Note.

† This ending ח־ has also been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

‡ A consonant ח א, in this ending, is out of the question.

§ 81.

DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 82), as אב *father*, אם *mother*, or *derivative*. The latter are derived either from the verb, *Verbals* (as explained § 79, 1, §§ 83–85), as צדיק *just*, צדק, צדקה, צדקוּת *righteousness*, from צדק *to be just*, רם *high*, רמה *high place*, מרומ *height*, from רם *to be high*; or from another noun (*Denominatives*), as מרגלות *place at the feet*, from רגל *foot*. The verbals are by far the most numerous class.

Rem. 1. The older grammarians admitted only verbs as *stem-words*, and classed *all* nouns as verbals, dividing them into *a) Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and *b) Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מַמְלָכָה, מַלְכֻיָּה. These formative letters are:

ו, י, ח, נ, מ, א, ה, (הַאֲמַנְתִּיר) *

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for the learner.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small; e. g. בְּלִיַּעַל properly *worthlessness, baseness*. As proper names, they occur very frequently; e. g. יְהוֹשֻׁעַ *foundation of peace*, אֱבֶרְהָא *man of God*, יְהוֹרִיקִים *whom God raises up*, יְהוֹקִיָּהוּ *whom Jehovah strengthens*, אֲבִיבֵלְךָ *father of the king*.

§ 82.

PRIMITIVE NOUNS.

1. The number of primitive nouns, in the stricter sense, is very small, those which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as שְׂעִיר *he-goat* (prop. *shaggy*, from שָׁעַר), שְׂעִירָה *barley* (prop. *bearded*, also from שָׁעַר), חֲסִידָה *stork* (prop. *pia* sc. *avis*), זָהָב *gold* (from זָהַב = צָהַב *to be yellow*). There are only a few nouns (as e. g. many names of members of the body, in men and beasts), for which no fitting stem-verb can be pointed out; as קֶרֶן *horn*, עֵין *eye*, רֶגֶל *foot*.

* From this *vox memorialis* (§ 8, 8, 2d ¶) the *nomina aucta* are also called, by the old grammarians, *nomina heemantica*.

2. The *form* of the primitives is that of the simple verbals, as קָטַל, קָטֵל, &c.; and in the grammatical treatment of nouns, it makes no difference whether they are accounted primitives or verbals.

E. g. אָדָם *man* follows the analogy of verbals, whether it has come from אָדָם *to be red*, or not; אָב *father*, אִמָּה *mother*, have the form of verbals from the stems אָבָה, אָמָה, though such a derivation is hardly possible.

§ 83.

OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as nouns, e. g. יָדָעַתִּי (*to know*) *knowledge*, אֹיֵב (*hating*) *an enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in the kindred languages and in the irregular verb, become the usual forms of the verbal noun, e. g. the participial form קָטַל, the Infinitives מִקְטֵל, קָטֵלָה (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as the *place* of the action), and are, therefore, mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It is observable, moreover, that to many of the forms of derivative nouns a definite signification attaches itself, although not equally pervading in all of them.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versa*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God himself*; in Heb. מִדְּרַשׁ *acquaintance* and *an acquaintance*; מִדְּרַשׁ *simplicity* and *a simple one*; on the contrary אֲשֶׁר *that which sinneth for sin*, which is a frequent use of the *fem. concrete* (§ 84, 5, 6, 11).

2. For facilitating the general view we first treat of the *derivatives*

from the regular verb (§ 84) and then of those from the irregular verb, or *derivatives* of the weaker stems (§ 85).

§ 84.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

I. *Participial Nouns, of Kal.*

1. קָטָל, *fem.* קָטְלָה, one of the simplest forms of this kind, analogous with the two following (Nos. 2 and 3), but not used as a Participle. It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, הָרַשׁ *new*, הָיָר *upright*. But the same form occurs, also, with an abstract signification (No. 12).

2. קָטַל, *fem.* קָטְלָה, Part. of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43), and for adjectives of quality, e. g. זָקֵן *old*, יָבֵשׁ *man*; יָבֵשׁ *dry*; שָׁטֵן *fat*.

3. קָטַל and קָטוּל (with firm *o*). *fem.* קָטְלָה, primarily Part. of verbs *middle O* and properly with intransitive signification, e. g. יָרֵא *fearing*, קָטַן *small*, רָקַשׁ *fowler*; then frequently as an adjective, even when no *Perf.* with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *distant*, קָדוֹשׁ *holy*. As a substantive, *abstractly*, קְבוֹד *honor*, שָׁלוֹם *peace*. No. 21, with the doubling of the last radical, must not be confounded with this.

4. קָטַל, קָטְלָה, *fem.* קָטְלָה, the usual active Participle of transitive verbs; e. g. אֶיב *enemy*, יוֹנֵק *suckling*; hence of the instrument by which the action is performed, as חֵרֶשׁ *a cutting instrument*; the feminine sometimes with the collective signification, as אֶרְוָה *caravan*, properly *the wandering, wandering troop*.

5. קָטוּל and קָטוּל; passive Participles of *Kal*, the latter usual in Aramaean as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbals in *τός*. E. g. אֶסוּר *imprisoned*, מְשֻׁמָּה *anointed*, אֶסוּר *prisoner*, מְשֻׁמָּה *anointed one*. With an active signification also, in intransitive verbs; as קָטַן *small*, קָטַן *strong*. Some words of the form קָטַל express the *time* of the action, as קָטַר *time of cutting, harvest*, חֵרֶשׁ *time of ploughing*, like the Greek verbals in *τός*, e. g. ἀμυτός, ἀφοτός, properly *the being harvested, or ploughed*. The feminines are prone to take the abstract signification (Synt. § 107, 3, b), e. g. מְשֻׁמָּה *deliverance (the being delivered)*.

6. קָטַל (Arabic קָטַל), with vowels unchangeable (§ 25). In Arabic it is the usual intensive form of the Participle, and hence in Hebrew expresses what is *habitual*, e. g. מְשֻׁמָּה *apt to butt*, קָטַן (also קָטַן) *jealous*, מְשֻׁמָּה *stinner* (diff. from מְשֻׁמָּה *sinning*), מְשֻׁמָּה *thief*; so of occupations, trades, e. g. מְשֻׁמָּה *cook*, מְשֻׁמָּה (for מְשֻׁמָּה) *faber*. Here again the feminine (מְשֻׁמָּה) or

* Under the regular verb we here include the verb with gutturals, §§ 63–65, as well as the stronger forms of the irregular verb.

קטלָה) often takes the abstract signification, as חַטָּאָה *female sinner* and *sinfulness, sin*; חֲשֵׁתָהּ *burning fever*, with a guttural חֲשֵׁתָהּ *signet*. Such intensive forms are also the three following.

7. קטיל, קטיל, of which forms are most adjectives in the Chaldee; as צַדִּיק *righteous*, אַגִּיר *strong*, חַיִּין *compassionate*. In Hebrew, of intransitives only.

8. קטול, as יָטוּר *censurer*, שָׂבוּר *drunken one*, גִּבּוֹר *strong one, hero*; seldom in a passive sense, as יָלוּר *born*.

9. קטל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. חֲנֻכָּהּ *hunch-backed*, כְּרֹחַ *bald-headed*, אִלֵּם *dumb*, עִוֵּר *blind*, מַטְמָה *lame*, שָׂחָה *deaf*, שָׂקָה *perverse*. The *abstr.* signification is found in the *fem.*, as אֲקִלָּהּ *perverseness*.

II. Nouns after the manner of Infinitives of Kal.*

10. קטל, קטל, קטל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and third are employed in the verb as Infinitives, the former being a rare and the latter the usual form (§ 45, 2). As nominal forms they are unfrequent, e. g. מָבֵר *man*, מְאָר *ornament*, צִחֻק *laughter*. Far more frequent are the nearly related forms,

11. קטל, קטל, קטל, the so-called *segholate* forms. E. g. מֶלֶךְ *king* (for מֶלֶךְ, מֶלֶךְ, § 27, Rem. 2, c), סֵפֶר (for סֵפֶר) *book*, מִקְדָּשׁ (for מִקְדָּשׁ) *sanctuary*; these have the characteristic vowel in the first syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. When the second or third stem-letter is a guttural, *Pattach* is used instead of *Seghol*, as זֶרַע *seed*, עֶלְמִית *eternity*, מַעֲלָה *work*. Examples of feminines, מַלְכָּה *queen*, יִרְאָה *fear*, עֲזָרָה *help*, חֲכֻמָּה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, especially in the form קטל, e. g. מֶלֶךְ *king*, נְעָר *a youth*, בְּרִי *brutish*, שֶׁפָּרַד *servant*, אֲדֹנָי *lord*, אֲדָמָה *man*. In such forms, either the concrete sense is secondary and derived from the abstract, as in בְּרִי prop. *brutishness*, נְעָר prop. *season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as מִשְׁפָּט, מִשְׁפָּר from participial forms, meaning *ruling, serving*.† But altogether, the meaning of these forms is very various; e. g. even for the instrument, as חֶרֶב *sword*, חֲרָט *graving-tool*, and passively אֲרֵב *a web*. In the passive sense the form קטל is more common, as אֲכָל *food*; and also in the abstract sense, as נְעָר *a youth*, נְעָר *youth*.

12. קטל, like No. 1, *fem.* קטל, both very frequent with the *abstr.* sense. E. g. רָצַב *hunger*, אָשָׁם *guilt*, שָׂבַע *satiety* (with the *concretcs* רָצַב

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis*.

† Such an origin of מִשְׁפָּט may be proved from the Arabic; and in some other nouns it is obvious. Comp. מִשְׁפָּט as the name of a town with the appellative מִשְׁפָּט *a wall*, and the shortening of מִשְׁפָּט (in the *constr. state*) from מִשְׁפָּט *shoulder*.

hungry, אָשׁם, אָשׁם, אָשׁם; *fem.* צְדָקָה *righteousness*, נִקְמָה *vengeance*. More rare is the form קָטַל *temetum*, אָשׁם *uva*.

13. קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, all with an unchangeable vowel (§ 25) between the second and third radicals, and a *Sh'va* under the first, as *book* מִתְּבַב, *wolf* זָאֵב, *way* שְׁבִיל, *dream* חֲלוֹם, *boundary* גְּבוּל; sometimes with *Aleph* prosthetic, as אֶזְרִיב = זְרִיב *arm*, אֶמְרִיחַ *brood*. The corresponding *feminines* will suggest themselves; the forms קָטַלְתָּ, קָטַלְתְּ coincide with those of *feminines* in No. 5.

14. The Aramæan form of the Infinitive, e. g. מִשְׁפָּט *judgment*. Related forms are: מִזְמוֹר *song*, מִדְּבַר *desire*, מִלְּקוֹחַ *booty*, מִמְּלָכּוּת *kingdom*, מִשְׂכָּר *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מִזְבֵּחַ *altar*, מִדְּבַר (from דָּבַר *to drive*) *place of driving*, i. e. *to which cattle are driven*, *wilderness*; and the instrument, as מִמְּזַלְזֵל *knife*, מִמְּזַלְזֵל *fork*, מִמְּשַׁח *key*.

15. מִמְּשַׁח, מִמְּשַׁח, and other similar forms, with the terminations ון and וֹ, as מִמְּשַׁח *interpretation*, מִמְּשַׁח *table*, מִמְּשַׁח *offering*; but there are also forms like מִמְּשַׁח *remembrance*, מִמְּשַׁח *prophetic vision*.

For ון there is a truncated form ו, written also ו, which occurs especially in proper names, as מְגִידוֹ and מְגִידוֹ for מְגִידוֹן (comp. *Illátov, Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is retained, e. g. מְגִידוֹ from מְגִידוֹ the city *Shiloh* (still *Shiloh*).

16. With the feminine ending וֹ, e. g. מְגִידוֹ *folly*, מְגִידוֹ *healing*. In the Aramæan, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). It comes into frequent use only in the later books of the Old Test. As a synonymous ending, וֹ is found occasionally in earlier use, as מְגִידוֹ *remnant*. Comp. the denominative nouns § 86, 6.

III. Participials of the derived Conjugations.

17. From *Niph.* מְגִידוֹ, as מְגִידוֹ (plur.) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מְגִידוֹ *snuffers*, מְגִידוֹ *pruning-knife*.

20. From *Poël*, as מְגִידוֹ (abbr. from מְגִידוֹ Is. iii. 12) and מְגִידוֹ *child*.

21. From *Piël* מְגִידוֹ, *fem.* מְגִידוֹ, and 22. מְגִידוֹ, for the most part adjectives of color, as מְגִידוֹ, *fem.* מְגִידוֹ, מְגִידוֹ *red*, מְגִידוֹ *green*, מְגִידוֹ *quiet*.*

23. מְגִידוֹ, מְגִידוֹ have an *iterative* sense, as מְגִידוֹ *flexuosus*, מְגִידוֹ *versutus*, and are forms of adjectives with a *diminutive* signification (§ 55, 3), as מְגִידוֹ *reddish*, מְגִידוֹ *blackish*; hence in a contemptuous sense (like *miser, misellus*, Germ. *Gesinde, Gesindel*), as מְגִידוֹ (with the passive form, after מְגִידוֹ) *collected rabble*.

IV. Infinitives of the derived Conjugations.

24. From *Niph.* of the form מְגִידוֹ plur. *struggles*.

25. From *Piël*, like מְגִידוֹ *dispersion*, more frequently in the *fem.*, as מְגִידוֹ *request*, with *Qamets* unchangeable.

* No. 21 may be regarded also as a mere modification of No. 8.

26. קטיל, and 27. תקטיל, תקטיל, likewise Infinitives of *Pilēl* (the latter the common form in Arabic), e. g. שלים *requital*; חובים *folding of the hands*; הגמיל *requital*; תכריח *mantle*.

28. From *Hiph.* of the form אָזְרָה *remembrance-offering*; הַשְׁמִיעָה *annunciation* (with unchangeable *Qamets*), Aramæan Infinitives.

29. From *Hithp.* הַרְחִישׁ *register*.

30. From *Poēl*, like חוֹלְלָה *folly*, and perhaps also 31. like קיטור *smoke*, צִינֶק *prison*.

32. From *Pilel* כָּגִיר *heavy rain*, נֶאֱסֶה *adultery*.

33. פָּתְחָה *opening*, Inf. to No. 23.

34. שָׂטְטָה, e. g. שֵׁלֶתָה *flame* (comp. § 55, 6).

35. Quadrilaterals, like סָלְטָה *locust*.

§ 85.

NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. From Verbs עָן.

To the *Inf.* of *Kal* belong (14). בְּתוֹן *gift*, מִנְעָה *overthrow*; to the *Inf.* of *Hiph.* (25). הַצִּילָה *deliverance*.—The noun בְּתוֹן *knowledge*, from הָרָע; see § 71.

II. From Verbs צָר.

From the *Part. Kal* (1). עָר *upright* (like קָטָל), commonly with *Pattach* (to indicate the sharpening of the syllable), אֲבֵר *abject*, רַב *much*, fem. הַצָּרָה, הַצָּרָה; * (2). מִיֵּן *fat*. From the *Inf.* (10, 11). מַזְוֵה *booty*, חֵן *favor*, חֵן *law*, fem. בְּצָה *word*, חֵן *law*; (14). מִצְוֵה *fastness*, מִצְוֵה *that which surrounds (environs)*, fem. מִצְוֵה *roll*. The form מִצְוֵה sometimes, by retraction of the tone, becomes a segholate form, as מִצְוֵה *bitterness* (from מִצְוֵה), מִצְוֵה *timidity* (from מִצְוֵה). (27). מִצְוֵה *praise*, מִצְוֵה *prayer*, with the segholate form also, as מִצְוֵה *a melting away* (from מִצְוֵה), מִצְוֵה *mast* (from מִצְוֵה *to make a tremulous sound*). From *Pilpel* (§ 55, 4). מִצְוֵה *wheel*, from מִצְוֵה *to roll*, מִצְוֵה.

III. From Verbs עָר and עָר.

The Participial forms are regular. To the Infinitives belong: (10). הַצָּרָה, fem. הַצָּרָה. הַצָּרָה *knowledge*, הַצָּרָה *counsel*. (13). חֵן for חֵן

* On the formation of feminines without the *Daghesh*, see § 94, Rem. 2.

divan. (14), מורא *fear*, מוקש *snare*, מולדת *birth*, מוסר *punishment*; from verbs prop. עי מיישב *the best*. (27), הושב *inhabitant*, הולדת *generation*, הירבון *the south*.

IV. From Verbs עי and עי.

Participles: (1), זר *foreign*; (2), זר *stranger*, עדת *a witness, testimony*; (3), טוב *good*, טובה *what is good*. Infinitives: (11), various segholate forms, as מנה *death*, and מנה *house*; קול *voice*, רוח *spirit*; *feminines*, עולה and עולה *evil*, עשה *shame*; (14), מנוחה, *fem. rest*, מקום *place*, also מושב *oar* (from שוט); (27), תבונה *intelligence*, תעידה *testimony*; (28), מנוחה *rest*.

V. From Verbs לה.

Participles: (2), רפה *fair*, קשה *hard*, *fem.* רפה. Some lose the ה, as תן *sign*, for תנה. (4), ראה *seer*, *fem.* ראה *burnt-offering*. (5), מטהר *covering*, טהר *pure*, עני *poor*.—Infinitives: (11), the segholates in different forms; not often with the ה retained, as in בכה *a weeping*, רעה *friend*, חזון, ראה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רע (for רעה). Sometimes the original ו or י appears. The י then quiesces in *Chireq* (comp. on ירהי, § 75, Rem. 3), as in פרי *fruit*, חלי *sickness*. The ו also quiesces, as in ברה *waste*. In masculines the third radical rarely remains a consonant, as in חלי *sickness*, though in feminines it is always so, as in שלחה *rest*, לילה *garland*. (13), חורף *winter*, שתהי, *fem.* שתהי *a drinking*; *fem.* חצה *part*, חצה *the half*, חצה *שתהי* *pit*. (14), חפצה *possessions*, מראה *appearance*; *fem.* מצוה *command*. Apocopated form, מצל *height*, for מצלה. (15), חפצה *wealth*, חפצה *destruction*. (27), חפצה *annihilation*, חפצה *building*, חפצה *brood*. (28), חפצה *testicle*, for חפצה, from חפצה.

VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the learner:

1. From a verb טה and לה, טה *elevation* for טהה, from טהה, Job xli. 17.
2. From a verb פה and לה, הורה *instruction, law*, מופת *sign*, prob. from פהה.
3. From a verb טה and לה, טה *tumult*, Num. xxiv. 17, for טהה, from טהה.
4. From a verb עי and לה, רי *a watering*, for רי, from רי, אי *island*, for אי, from אי *to dwell*; אי *sign* for אי, from אי; קי *cord*, from קי; חמה *chamber* for חמה, from חמה *to dwell*; חמה *people*, from חמה, Arab. *to flow together*.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun, Daleth, or He*, e. g. חמה *wine-press* for חמה; חמה, from חמה; חמה *anger* for חמה; חמה *fidelity*, for חמה, from חמה; חמה *time* for חמה, from חמה; חמה *brightness*, for חמה, from חמה.

§ 86.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. קְרִמּוֹן *eastern*, immediately from קָרַם *the east*, which is itself derived from the verb קָרַם.

2. Most of the forms which nouns of this class assume have already been given, the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). In Greek and German also, the verbals and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kal* (No. 4 of the verbals), מְצַר *porter*, from מָצַר *gate*; מְבַר *herdsman*, from בָּרַר *cattle*; מְבַרַם *vine-dresser*, from בָּרַם *vineyard*.

2. Like verbals of No. 6, מְקַשָּׁה *archer*, from קָשָׁה *bow*; מְמַלֵּחַ *seaman*, from מָלַח *salt, (sea)*. Both these forms (Nos. 1, 2) indicate one's *business, trade, &c.*, like Greek nouns in *της, τεύς*, e. g. *πολίτης, γρομμματεύς*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the verbals); e. g. מְצַרְיָן *place of fountains*, from צָרַן *place about the feet*,—*about the head*, from רָגַל; מְרַגְלוֹתָא *place about the feet*,—*about the head*, from רָגַל; מְקַשָּׁה *field of cucumbers*, from קָשָׁה *cucumber*. Comp. *ἀμπελώριον*, from *ἀμπελος*.

4. *Concretes* formed by the addition of מְ, as קְרִמּוֹן *eastern*, from קָרַם; מְחַרְיוֹן *hinder*, from חָרַר; מְלִיחָה *wound*, hence *coiled animal, serpent*, from לִיחָה *a winding*.

מְ and מְ form also *diminutives* like the Syriac מְ, as מְאִישׁוֹן *little man (in the eye)*, *apple of the eye*, from אִישׁ; מְרִישׁוֹן *the dear, good people* (from רִישׁוֹן = רִישׁ *upright, good*), a term of endearment for *Israel*; perhaps also, מְשַׁיְיוֹן *little snake*.

5. Peculiar to *denominative nouns* is the termination מְ, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentilics, and Patronymics*. E. g. מְזָרַר *strange*, from זָרַר *any thing foreign*; מְשִׁשׁ *the sixth*, from שִׁשׁ *six*; מְמוֹאבִּי *Moabite*, from מוֹאֵב; מְיִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the stem-substantive is a compound, it is commonly resolved again into two words, e. g. מְבִנְיָמִינִי *Benjaminite* from בִּנְיָמִין. For the use of the article with such forms, see § 111, 1, Rem. Rarely,

instead of ־ we find *a*) the ending ־ (as in Aramæan), as בְּרִילֵי *deceitful*, and in proper names, as בְּרִזְלֵי (*ferreus*) *Barzillai*; and *b*) the parallel ־ , as לְבָנָה (prop. milky) *stora-x-tree*.

6. *Abstract nouns formed from concretes by the addition of וֹה and יֹה־* (comp. the Eng. terminations *dom, hood, ness, &c.*); e. g. מְלִכּוּד *kingdom*, immediately from מֶלֶךְ ; אַלְמָנוּת *widowhood*, from אַלְמָן , אַלְמָנָה , *widower, widow*; רִאשִׁית *principium*, from רֵאשִׁי = רֵאשׁ *princeps*. (See the verbals No. 16).

§ 87.

OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is ־ים , e. g. סוּסִים *horse, plur.* סוּסִים *horses*, seldom written defectively ־ים , as in Gen. i. 21, תְּצַיְנֵם . Nouns ending in ־ים take ־ים in the plural, as עִבְרִיִּים *Hebrews* from עִבְרִי (Ex. iii. 18); but usually a contraction takes place, as עִבְרִים (§ 93, VIII), שָׁנִים *crimson garments* from שָׁנִי . Nouns in ־ה lose this termination when they take the plural ending, e. g. הוֹזֵה *seer, plur.* הוֹזִים .

This ending *im* is also prevalent in Phœnician, e. g. צִידוֹנִים *Sidonii*; in Aramæan it is *in*, in Arabic *in* (nominative) and *in* (oblique cases), in Æthiopic *in*. It is, moreover, identical with the ending ־ן in 3d *pers. plur. masc.* of verbs. Comp. also the verbal-ending ־ן .*

Unusual terminations of the *plur. masc.* are :

a) ־ן as in Chaldee and Syriac, almost exclusively in the poets and later writers, e. g. מְלָכִין *kings* Prov. xxxi. 3; יָמִין *days* Dan. xii. 13, defectively אִיִּן *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

b) ־י (the ־י cast off, as in the *Dual* יָרִיב for יָרִיבִים Ez. xiii. 18; comp. the *constr. state*, § 89, 2), e. g. מְצִי *chords*, Ps. xlv. 9 for מְצִיִּים (unless this be the true reading); גּוֹיִם *peoples* 2 Sam. xxii. 44 (for which the parallel passage Ps. xviii. 44 has גּוֹיִם , but the other form occurs also in Lam. iii. 14 and Ps. cxliv. 2). This ending is by many called in question, in single passages (see also 2 Sam. xxiii. 8, comp. 1 Chron. xi. 11; 1 Sam. xx. 38 *K^ethibh*), or altogether; see *Gesenius*, *Lehrgebäude der Heb. Sprache*, S. 524 ff.—Still more doubtful is—

c) ־י (like the *constr. state* in Syriac). Here are reckoned, e. g. חֻזִי *white cloths* Is. xix. 9; פְּרִיִּים *princes* Judges v. 15, חַלּוֹנִי *windows* Jer. xxii. 14. But this last is perhaps *Dual* (§ 88, b, Rem. 1); פְּרִיִּים may be *my princes* (with suff.), and ־י in חַלּוֹנִי may be a formative syllable. Farther, יָמִין in Is. xx. 4 is *constr. state*; but in יָמִין (prob. = יָמִין after the form מְצִי) *the Mighty One*, and in גּוֹיִם *locust-swarm* Nah. iii

* On the identity of all these endings, see *Dietrich's Abhandlungen zur hebr. Grammatik*, Leipz. 1846, S. 62 ff.

17 (from *נָדָה*), the *־* belongs to the stem; and finally, in *אֲדוֹנָי the Lord* (prop. *my Lord*, from *אֲדוֹנָיִם Lord*) it is originally a suffix, see § 121, Rem. 4.

d) *־*, obsolete and rare; e. g. *מִנְּגָם = מְנִיָּם gnats* [Ex. viii. 13]; *סֻלָּם ladder* [Gen. xxviii. 12] from *סָלַל*, prop. *steps*, comp. English *stairs*.*

2. The plural termination for the feminine gender is *־וֹת*. This takes the place of the feminine termination *־הַ*, *־תּ*, *־יָ* appended directly to the form of the singular; as *הַתְּהִלָּה song of praise, plur. תְּהִלוֹת*; *הַיְּצִיָּה letter, plur. יְצִיּוֹת*; *בְּאֵר a well, plur. בְּאֵרוֹת*. Feminines in *־יָה* form their plural in *־יָהוֹת*, and those in *־הָ*, in *־הֵוֹת*; e. g. *מִצְרַיִת Egyptian woman, plur. מִצְרַיִתוֹת*; *מַלְכוּת kingdom, plur. מַלְכוּתוֹת*. These plural terminations have, however, for their basis, the endings *־יָה* and *־יָהוֹ* in the singular.

It is only from a neglect of the origin of the terminations *־הָ* and *־יָהוֹ*, that the plural-ending *־יָה* is appended to some words which end with them; e. g. *הַיְּצִיָּה spear, plur. יְצִיּוֹת* and *הַיְּצִיָּהוֹת whoredom, plur. יְצִיּוֹתוֹת*; *וְיָהוּדִים widowhood, plur. יְהוּדִיּוֹת*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural *קְדוֹת (adh-vóth) laws*, with *Vav* as a consonant, from the singular *קְדוּתָא*.

This ending *־וֹת (-th)* stands directly for *-ath*, as it is sounded in Arab., Æthiop., and Chald. (see, on the corruption of the *á* sound to *ó*, § 9, 10, 2); and *-ath* is, properly, nothing but the prolonging and strengthening of the *sing. fem.* ending *-áth* (§ 80, 2). The strengthening was intended to denote *plurality*. But this ending was then, by a still farther application of it, appended also to nouns whose singular does not terminate in *-áth*.

How the changeable vowels are affected by the addition of the plural endings, is shown in §§ 92–95.

3. Words which are of two genders (§ 80, 2, *b*, § 107, 3) have often, in the plural, both the masculine and feminine terminations; e. g. *נְפֹשׁ soul, plur. נְפֹשִׁים* and *נְפֹשׁוֹת*. Both forms may be employed as masculine or feminine; but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. *דוֹר an age, masc., plur. דוֹרִים* and *דוֹרוֹת*; *שָׁנָה a year, fem., plur. שָׁנִים* and *שָׁנוֹת*. The gender of the singular is here retained in both the plural forms; e. g. *אַרְיֵה masc. a lion, plur. אַרְיֵוֹת masc.* Zeph. iii. 3; *דוֹרֵה masc.* Job xlii. 16.

* See the *Adverbs* in *ע־* § 100, 3, and *Dietrich, ubi supra*, S. 66 ff.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, רְמִזָּה, רְמִזָּה the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in וְיָ (which here corresponds to the *neuter*) represents something similar, but inanimate. E. g. כַּפַּיִם *hands*, כַּפּוֹת *handles, manubria*; קַרְנוֹת *horns*, קַרְנוֹת *cornua allaris*; עֵינָיִם *eyes*, עֵינָיִם *fountains*.

4. A considerable number of masculines form their plural in וְיָ, while many feminines have a plural in יָ. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אָבִי *father, plur. אֲבוֹת*; שֵׁם *name, masc., plur. שְׁמוֹת*; on the contrary, מִלָּה *word, fem., plur. מִלִּים*; מִקְנֵשׁ *concupine, fem., plur. מִקְנֵשִׁים*, &c.

5. It is chiefly in the adjectives and participles, that the distinction of gender is maintained in the use of the plural endings; e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קְטָלִים *masc.*, קְטָלוֹת *fem.*; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as בָּנִים *fili*, בָּנוֹת *filiæ*; מְלָכִים *reges*, מְלָכוֹת *reginæ*.

Rem. 1. In some few words, to the plural form in וְיָ is added the other termination of the plural יָ (before the genitive יָ, comp. § 89, 2), or that of the dual יָ; e. g. גְּבוּהָ *height, plur. גְּבוּהוֹת*, *construct state גְּבוּהוֹתֵי שָׁאוּל*; מִרְאֵשׁוֹתָי *from at the head of Saul*, 1 Sam. xxvi. 12; חוֹמָה *wall, plur. חוֹמוֹת* *mænia, dual חוֹמוֹתַי* *double wall*. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in וְיָ (§ 91, 3).

2. Some nouns are used only in the plural, e. g. מְהִיִּם *men* (the Æthiopic has the singular, *mêt*, man); some of them with the sense of the singular (§ 108, 2), as פְּנִים *face*. The plural of the latter can be expressed only by the same form; hence, פְּנִים means also *faces*, Ez. i. 6.

§ 88.

OF THE DUAL.

1. There is a modification of the Plural in the Dual form. In Hebrew, however, it is found only in certain substantives (not at all in adjectives, verbs, and pronouns). The Dual termination for both genders is יָ, appended to the singular; as יָדַיִם *both hands*, יוֹמַיִם *two days*. The original feminine ending *ath* is always retained here, with long *a* in an open syllable; as יָדַיִם

lip, שְׁפָתַיִם *both lips*; from feminines with the ending ת־, e. g. נְחֹשֶׁת, the Dual has the form נְחֹשֶׁתַיִם *double fetters*.

The shortening of the vowels, occasioned by the comparatively heavier dual ending, is in some cases rather greater than with the plural termination, especially in the segholate forms (§ 84, 11); as רַגְלַיִם *foot, plur.* רַגְלִים, *dual* רַגְלַיִם; but also קַרְנָיִם (along with קַרְנֵיִם) from קַרְן *horn*, לְחַיִם from לָחַי *cheek*.

Rem. 1. Unusual forms of the dual, mostly found only in proper names: a) יַיִן (as in Chald.) and contracted יַיִן, as יַיִן Gen. xxxvii. 17 and יַיִן 2 Kings vi. 13 (name of a place, prop. *two wells*); b) מַיִם and מַיִם, as צִיָּנָה (proper names), מַיִם *two* in the combination מַיִם עֶשְׂרִים *twelve*; c) מַיִם (מַיִם cast off), מַיִם Ez. xiii. 18, probably also מַיִם (double window) Jer. xxii. 14.

2. The words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַיִם *Jerusalem*, are dual only in appearance. The first two are plurals from the lost forms מַיִם; the third is a protracted form for the older יְרוּשָׁלַיִם,* comp. the shorter form שָׁלַם Ps. lxxvi. 3, and the Chaldee יְרוּשָׁלַיִם.

2. The Dual in Hebrew, besides the numeral forms for 2, 12, 200, &c. (§ 97), is used chiefly of such objects as are, by nature or art, connected in pairs; e. g. יָדַיִם *both hands*, אָזְנוֹתַיִם *both ears*, שְׁנַיִם *teeth* (of the two rows), נַעֲלָיִם *pair of shoes*, מִאֲזְנֵיִם *pair of scales*; or at least are conceived as forming a pair, as יְדַיִם *two days* together, *biduum*, שְׁנַתַיִם *two years* (in succession), *bien-nium*, אַמְתַיִם *two cubits*. In the former case the dual is used also for a greater number of objects, either indefinite, or limited by a numeral; e. g. שֵׁשׁ כְּנָפַיִם *six wings* Is. vi. 2, Ez. i. 6, כָּל־בְּרַגְלָיִם *all knees* Ez. vii. 17, מְצַלְתַיִם *cymbala* Ezra iii. 10, שְׁפָתַיִם *forked hooks* Ez. xl. 43. With some degree of emphasis, the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

See other remarks on the use of the dual, in § 87, Nos. 3, 5 (Rem.).

It cannot be questioned that the Hebrew, at an earlier period, employed the Dual more freely and to a greater extent, and that the above limited and fragmentary use of it belongs to a later phase of development in the language. The early Arabic forms the Dual in the noun, pronoun, and verb, to about the same extent as the Sanscrit, or the Greek; but in the modern, it disappears almost wholly in the verb, pronoun, and adjective. The Syriac retains it only in a few forms, but not as a living element, somewhat as the Roman in *duo, ambo*. So also it disappears in the younger Indian languages. On the Germanic Dual, see *Grimm's d. Gramm.* I., S. 114, 2 Ausg.

* See *Gesenii Thesaurus Ling. Hebrææ*, p. 629.

§ 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The use of *case-endings** no longer appears in Hebrew, as a living element of the language. The relations of *case* are either not indicated by any external sign, like that of the nominative and for the most part of the accusative, or are expressed by prepositions (§ 117); that of the *genitive* being shown by subordination and close annexation to the governing noun. Thus the noun, which as genitive serves to limit another, retains its own form unchanged, and is only uttered in closer connection with the preceding *nomen regens*. In consequence of this connection, the tone hastens on to the second of the two nouns† (the genitive), and the first, or governing noun, is thereby commonly shortened, either in its consonants or its vowels (when mutable), or in both; e. g. דְּבַר word, דְּבַר אֱלֹהִים word of God (a sort of compound, as we say in reversed order, *God's-word, landlord, fruit-tree*); יַד hand, יַד הַמֶּלֶךְ hand of the king; דְּבָרִים words, דְּבָרֵי הָעָם words of the people. Thus in Hebrew, the noun which stands *before a genitive* suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by *Maqqeph* (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *constr. state* see the Syntax §§ 114, 116.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are shown in §§ 92, 95. There are also terminations peculiar to this form of the noun: thus,

- a) in place of the plural and dual terminations יִם־ and יָם־, it has always (by throwing off the *m*) simply יִ (comp. Rem.); e. g. סוּסִים horses, סוּסֵי פָּרֹעַ the horses of Pharaoh; עֵינַיִם eyes, עֵינַי הָאִישׁ the eyes of the man;
- b) the original *fem.* ending יָ־ is always retained in this connection with the *genitive* (instead of יָ־ which has become the

* On some traces of obsolete case-endings, see § 90.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

usual ending in the *absolute state*); as מַלְכֶּנָה *queen*, מַלְכֶּנָה *queen of Sheba*. When the same word has also the termination מַלְכֶּנָה, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

- c) nouns in מַלְכֶּנָה from verbs לָחַץ (§ 85, V) form their *construct state* in מַלְכֶּנָה; but nouns in מַלְכֶּנָה change this termination to מַלְכֶּנָה. Exs. מַלְכֶּנָה, *constr.* מַלְכֶּנָה *seer*; מַלְכֶּנָה, *constr.* מַלְכֶּנָה *life*; and so also מַלְכֶּנָה, *constr.* מַלְכֶּנָה *valley*.

On the endings י and מַלְכֶּנָה in the *construct state*, see § 90.

Rem. The liquid sound of מַלְכֶּנָה was lost at the end of a word, just as in Latin the final *m* before a vowel was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4. § 40. So also disappears the corresponding *n* of the plural ending in Arabic and Aramæan, as well as in the plural ending נִי of the Hebrew verb (§ 44, 1, and § 47, Rem. 4). The final vowel *i*, after the rejection of the *m*, was strengthened by an *a* sound preceding it (the *Guna* of Sanscrit grammar), whence the diphthong *ai*, which is contracted to *ē* (§ 7, 1 and § 9, 6). Instead of this מַלְכֶּנָה the Syriac still retains מַלְכֶּנָה, of which there is in Hebrew also a clear trace in the union of suffixes with the plural noun (§ 91, 2); and probably the example מַלְכֶּנָה Is. xx. 4 also belongs here (according to others Judges v. 15. The *dual* ending מַלְכֶּנָה obviously arose from מַלְכֶּנָה.

§ 90.

REMAINS OF ANCIENT CASE-ENDINGS.*

מַלְכֶּנָה *local*; מַלְכֶּנָה and י as endings of the *construct state*.

1. As in Arabic three cases are distinguished by terminations, so the Hebrew noun has three endings, which correspond to those of the Arabic in sound, but have mostly lost their original significance. They are mere fragmentary remains of a more full and vital organism, than the language exhibits in the stage at which we find it in the Old Testament, when it no longer knew the regular distinction of cases by appropriate endings.

In Arabic, the case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (answering to the three leading vowels). In modern Arabic these endings have almost wholly disappeared; and when now and then used, among the Bedouins, it is without rule and with no distinction of the endings (*Wallin*, in *Zeitschrift der d. morgenl. Gesellsch.* Bd. V. 1851, S. 9.). Even in the Sinaitic inscrip-

* The so-called *paragogic letters*.—Tr.

tions, their regular use is found already impaired (*Beer*, *Studia Asiatica*, III. 1840, p. xviii; *Tuch*, in *Zeitschr. der d. m. G.* Bd. III., S. 139 f.); and still, among the Arabs of the Peninsula of Sinai, 'ammuk (*thy uncle*, nominative) is heard also for 'ammick (*gen.*) and for 'ammak (*accus.*). The Æthiopic has preserved only the *-a*; employing it, however, not only in the whole sphere of the accusative, but also (without distinction of case) for the ending of the *constr. state* in connection with a following noun.

2. The relation of the *accusative*, in the toneless ending ה־ָ appended to substantives, is the one most clearly retained in Hebrew. It is used,

- a) most frequently, to express *direction to, motion towards*;* e. g. לַיָּם towards the sea, westward, צָפוֹנָה towards the north, northward, אֲשׁוּרָה to Assyria, בָּבֶלְהָ to Babylon, אֶרֶץ to the earth, הַבָּיְתָה homeward, עֵזְרָה to Gaza (from עֵזָה) Judg. xvi. 1; with the article, הַהָרָה to the mountain, הַבַּיְתָה into the house, הָאֹהֶלֶת to, or into, the tent [Gen. xviii. 6, xxiv. 67]; with the plural, בְּשָׂדֵי־חַמְדָּה to the Chaldeans, הַשָּׁמַיִמָּה towards the heavens; even with the *construct state* followed by a genitive, בְּבֵית־יוֹסֵף into the house of Joseph, בְּמִדְבַּר־דָּמָשְׁקַיִם into the wilderness of Damascus, מִזְרְחֵה־שֶׁמֶשׁ (with the tone, an exception to the rule) towards the rising of the sun, eastward;
- b) sometimes in a weaker sense of the ה־ָ, with only a general direction to the place where an object is,† as בָּבֶלְהָ at Babylon Jer. xxix. 15, זִבְלָהּ in the habitation Hab. iii. 11; comp. also שָׁמָּה there Jer. xviii. 2 (oftener thither);
- c) the significance of the ending ה־ָ is still more obscured, when a preposition is prefixed to the word, as לְשָׁאֲלָהּ to the world below Ps. ix. 18, לְמַעְלָה upwards, בְּצִנְנוֹתָהּ in the south Josh. xv. 21, מִבָּבֶלְהָ from Babylon Jer. xxvii. 16, עַד אֶפְקָהּ unto Aphek Josh. xiii. 14.

The local reference, in this ending, is the prevailing one (hence the name ה־ָ *local*); but there is also, rarely, a reference to *time*, as perhaps in עַתָּה now, at this time (from עָתָּה), הַיָּמִים מִיָּמִים from year to year. Peculiar is the form הַכְּלִיָּהּ, prop. *ad profanum!* = *absit!* We have the *accusative of the object* (though bordering on the local reference) in זָבִילֹן אֶרֶץ

* See, on this signification of the accusative, the *Syntax*, § 118, 1.

† So also the accusative without this form, § 118, 1.

and **אֶרְצָה נִשְׁתַּלֵּי** Is. viii. 23, **הַשְּׁמֵלָה** Ez. xxi. 31; comp. Job xxxiv. 13.

Being regularly without the tone, it has commonly no effect on the vowels of the word (as shown in the above examples), except that in segholate forms the helping vowel becomes *Sh'va* (§ 93, 6), and also the *Chireq* in **שְׁמֵלָה**.—The ending **ה־** is itself sometimes shortened to **ה־**, as **נֹב** to *Nob* 1 Sam. xxi. 2, comp. Ez. xxv. 13.

3. More rare, and almost confined to poetry, are the other two endings, which like the accusative **ה־** seem to correspond to Arabic case-endings; viz. **י־** for the *genitive*, and **י־** (also **י־** in proper names) for the *nominative*. But here, the recognition of the *relation of case* is wholly lost in the language; and it treats these forms as *archaisms*, employed in poetry or other more elevated style, and found also in many compound names, the relics of an earlier age. As in such names, so elsewhere, these endings keep their place only in the closest connection of noun with noun, namely in the *construct state*.*

- a) The ending **י־** is not very unfrequent in the *construct state*, and commonly has the tone. Exs. **עֲזָבִי הַצֹּאן** *forsaking the flock* Zech. xi. 17, **שֹׁכֵנֵי סִנְהַ** *dweller in the thorn-bush* Deut. xxxiii. 16; with the feminine, **נִגְבְּרֵי לַיְלָה** *stolen by night* Gen. xxxi. 39 (in prose), **מִלְאָחֵי מִשְׁפָּט** *plena justitiæ* Is. i. 21, **עַל דְּבָרָי מִלְכִּירְצַדְק** *after the manner of Melchizedek* Ps. cx. 4; oftener with a preposition following (comp. § 116), as **רְבִיתִי לְגַמֵּן** *binding to the vine* Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5–9, and other passages; so also with many particles, which are strictly nouns in the *construct state*, as **זוּלָתָי** (= **זוּלָתָה**) *besides*, **מִן** (= **מִן**) *from*, **בְּלֹתִי** *not*, and in compound names, as **מִלְכִּירְצַדְק** (i. e. king of righteousness), **גְּבִרְיָאֵל** (man of God), **חֲנִיָּאֵל** (favor of God), and others; comp. the Punic name *Hannibal*, i. e. **חֲנִיָּבַעַל** (favor of Baal).
- b) The ending **י־** is much more rare, in prose only in the Pentateuch, and that in elevated style, as Gen. i. 24, **אֲרָצָה אֲרָצָה** *the beasts of the earth* for **אֲרָצָה אֲרָצָה** (the same word repeated from

* In old, established combinations of words are often preserved ancient endings, which are otherwise lost or have become rare; e. g. the *fem.* termination **ה־**, with the noun in connection with a following genitive (§ 89, 2, 6), and with the verb in union with *suffixes* (§ 59, 1). So also much, that belongs to the ancient form of the language, is preserved in proper names and by the poets.

that passage in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9); still other examples, בְּנוֹ בְּעַר *the son of Beor* Num. xxiv. 3, 15, מַיִם מֵעַיִן *fountain of water* Ps. cxiv. 8, and perhaps נַפְשׁוֹ עָצֵל *the soul of the sluggard* Prov. xiii. 4.

The effect of these endings on the vowels, is seen in the above examples. The *Pattach* of the feminine ending ה־ sometimes becomes vocal *Sh'va*, and sometimes *Qamets*.

Rem. The *relation of case* being entirely lost in the terminations ה־ and ו־, they can no longer be regarded as *case-endings*. Yet the probability is, that as such they were once living elements of the language, no less than the other termination ה־ (no. 2); especially, as the Old-Arabic has precisely the corresponding endings, which, like the Hebrew, it subsequently lost (see above). The same phenomenon is often repeated in other languages. In the Latin, e. g. we find a fragmentary use of the *casus localis*, with the same ending as in the Sanscrit (in names of towns, *ruri, domi, &c.*); in the plural endings *an* and *ha* of the modern Persian, lie ancient *case-endings*, but wholly extinct as such; to say nothing of the Romanic and Germanic tongues.—Even where, in Old-Arabic, the *case-endings* have penetrated the word-stem, and hence take stronger sounds, as in אָבִי, אָבִי, אָבִי (*constr. state* of אָב *father*), the modern has indeed all the three forms, but without distinction of case. Accordingly, in the Hebrew *constr. state* אָבִי, אָבִי, אָבִי, a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. אָבִי, the Heb. אָבִי (אָבִי), אָבִי (אָבִי); and hence, the more readily, the occurrence of both the forms אָבִי אָבִי and אָבִי אָבִי.

§ 91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In the union of the noun with pronominal suffixes, which are here in the genitive (§ 33, 2, *b*), there are two things to be considered (as in the verb, § 56 foll.), namely, the form of the suffix itself, and the effect on the form of the noun. Here we are concerned chiefly with the former, as the latter will be considered in connection with the paradigms of nouns, in §§ 92–95. A general view of the suffixes is given also in Paradigm A. We treat of the suffixes as they appear, first, in connection with the singular, and then with the plural and dual of the noun.

1. The suffixes, as appended to the singular, are :

<i>Singular.</i>		<i>Plural.</i>	
1	com. ׀	my.	1 com. ׀, ׀, ׀ our.
2	$\left\{ \begin{array}{l} m. \text{׀, ׀, in pause ׀} \\ f. \text{׀, ׀} \end{array} \right\}$	thy.	2 $\left\{ \begin{array}{l} m. \text{׀, ׀} \\ f. \text{׀, ׀} \end{array} \right\}$ your.
3	$\left\{ \begin{array}{l} m. \text{׀, ׀, ׀, ׀} \\ f. \text{׀, ׀, ׀} \end{array} \right\}$	his. her.	3 $\left\{ \begin{array}{l} m. \text{׀, ׀, poet. ׀} \\ f. \text{׀, ׀, ׀} \end{array} \right\}$ their.

Rem. 1. There is less variety of forms here than in connection with the verb, and their use is as follows:

a) The forms without a union-vowel are joined to nouns which end with a vowel, as ׀, ׀, ׀ and $\text{׀, ׀, ׀, ׀, ׀, ׀, ׀, ׀}$. But nouns ending in ׀ and ׀ (see below, no. 4) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, b) are attached chiefly to nouns ending with a consonant, which are by far the most numerous. As to the union-vowel, the *a* sound is the prevalent one in the 3d *sing.* ׀, ׀ (contracted from ׀), *fem.* ׀ , and 3d *plur.* ׀, ׀, ׀ , and here *e* is very rare (c. g. ׀ *his light* Job xxv. 3) except with nouns in ׀ , (the closing vowel-sound being combined with that of the union-vowel or displaced by it), as ׀ *his field*, ׀ *her aspect*, ׀ *her field*; on the contrary ׀, ׀ are the customary forms, while ׀, ׀ are of rare occurrence, see *Rem.* 2.

2. Rare forms are:

Sing. 2d pers. *m.* ׀ , e. g. ׀ *thy hand* Ps. cxxxix. 5; *fem.* ׀ Ez. v. 12, ׀ Ps. ciii. 4, once ׀ Nah. ii. 14 (in several MSS. ׀ , ׀ prob. = ׀), also ׀ Is. xxii. 1.—3d pers. ׀ , e. g. in the frequent ׀ Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; ׀ 2 Kings xix. 23, for which we find ׀ Is. xxxvii. 24, ׀ Gen. xlix. 11 (*Keri* ׀).

Plur. 1st pers. ׀ , as ׀ Job xxii. 20, and so Ruth iii. 2, Is. xlvii. 10.—2d pers. ׀ Ez. xxiii. 48, 49.—3d pers. *m.* ׀ 2 Sam. xxiii. 6 for ׀ (whence also, by contraction, the usual form ׀). *Fem.* ׀ 1 Kings vii. 37, ׀ Gen. xli. 21, ׀ Ruth i. 19, elsewhere chiefly in *pause*; ׀ also is rare (Is. iii. 17), usually ׀ .

2. When suffixes are appended to the plural *masc.* in ׀ and the dual in ׀ , these endings must take the form of the *construct state* in ׀ (§ 89, 2). This termination is combined with the suffix, and hence the following forms:

SUFFIXES OF PLURAL AND DUAL NOUNS.

<i>Singular.</i>		<i>Plural.</i>	
1	com. ׀	my.	1 com. ׀, ׀ our.
2	$\left\{ \begin{array}{l} m. \text{׀} \\ f. \text{׀} \end{array} \right\}$	thy.	2 $\left\{ \begin{array}{l} m. \text{׀} \\ f. \text{׀} \end{array} \right\}$ your.
3	$\left\{ \begin{array}{l} m. \text{׀, poet. ׀} \\ f. \text{׀} \end{array} \right\}$	his. her.	3 $\left\{ \begin{array}{l} m. \text{׀, poet. ׀} \\ f. \text{׀} \end{array} \right\}$ their.

In most of these forms, the ending of the *plural construct* י־ remains unchanged, as סוֹסִים|וְהוּא, סוֹסִים|וְהוּא, סוֹסִים|וְהוּא; in some it takes *Seghol* in place of *Tsere*, as סוֹסִים|וְהוּא, סוֹסִים|וְהוּא; in three forms with very short suffixes it has *Pattach* (§ 89, Rem.), as סוֹסִים from סוֹסִים|וְהוּא, סוֹסִים from סוֹסִים|וְהוּא (comp. § 28, 4), סוֹסִים *sūsai* contracted from *sūsai-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. הַדְּרָגָה for הַדְּרָגָה *thy ways* Ex. xxxiii. 13, רֵעֵיהֶם for רֵעֵיהֶם *his friends* Job xlii. 10, לְמִינֵיהֶם *after their kinds* Gen. i. 21. This is most frequent in the *suff.* 3d pers. *m. sing.*, which is very often written י־, but is almost always changed in the *Keri* to י־; e. g. הַחֲצִי *his arrows* Ps. lviii. 8, *Keri* הַחֲצִי.

2. Unusual forms: *sing.* 2d pers. *f.* י־ Eccles. x. 17, י־ Ps. ciii. 3, 4, 5; 3d pers. *m.* י־ (a strictly Chaldee form) Ps. cxvi. 12; 3d *fem.* י־ Ez. xli. 15.—*Plur. fem.* י־ Ez. xiii. 20, י־ Ez. xl. 16, י־ Ez. i. 11.

3. On י־ see farther in § 103, 2, Note.

3. That the *Yodh*, in these *suffixes* to plural nouns, belongs to the ending of the *construct state*, is clear and beyond doubt. But this was so far lost sight of, in the use of the language, as to give rise to this strange anomaly (inaccuracy, indeed) of speech, viz. that suffix-forms with the plural ending י־ were attached to the feminine plural in וְהוּא, thus making a twofold designation of the plural; e. g. סוֹסִים|וְהוּא, סוֹסִים|וְהוּא.*

N. B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending וְהוּא, as עֲדוֹתָי Ps. cxxxii. 12, עֲדוֹתָי Deut. xxviii. 59; indeed, with the 3d *plur.* this is the more common form, e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתָם, as also שְׂמוֹתָם *their names*, דוֹרוֹתָם *their generations*.

4. In order to give a clearer view of what has been said, we now present the following paradigm of the *masculine* and *feminine* nouns; selecting for it a word whose stem-vowel is unchangeable. In place of the feminine ending י־ in the singular, appears the ending of the *construct state*, viz. י־. Its *Pattach* is retained before כָּם, כֶּן, but is lengthened to *Qamets* before the other suffixes, where it comes into an open syllable (§ 89, 2, b).

* See an analogous case in § 87, 4, Rem. 1. Comp. the double feminine ending in § 80, Rem. 2, f.

	<i>Masculine Noun.</i>	<i>Feminine Noun.</i>
	SINGULAR.	
	סוּס <i>equus.</i>	סוּסָה <i>equa.</i>
SING. SUFF.	1 c. סוּסִי <i>equus meus.</i>	סוּסָתִי <i>equa mea.</i>
	2 m. סוּסְךָ <i>equus tuus.</i>	סוּסָתְךָ <i>equa tua.</i>
	2 f. סוּסֶיךָ <i>equus tuus, f.</i>	סוּסָתֶיךָ <i>equa tua, f.</i>
SING. SUFF.	3 m. סוּסֵי <i>equus ejus (suus).</i>	סוּסָתֵי <i>equa ejus (sua).</i>
	3 f. סוּסֵיהָ <i>equus ejus (suus), f.</i>	סוּסָתֶיהָ <i>equa ejus (sua), f.</i>
	1 c. סוּסֵינוּ <i>equus noster.</i>	סוּסָתֵנוּ <i>equa nostra.</i>
PLUR. SUFF.	2 m. סוּסֵיכֶם <i>equus vester.</i>	סוּסָתֵיכֶם <i>equa vestra.</i>
	2 f. סוּסֵיכֶן <i>equus vester, f.</i>	סוּסָתֵיכֶן <i>equa vestra, f.</i>
	3 m. סוּסֵיהֶם <i>equus eorum (suus).</i>	סוּסָתֵיהֶם <i>equa eorum (sua).</i>
3 f. סוּסֵיהֶן <i>equus earum (suus).</i>	סוּסָתֵיהֶן <i>equa earum (sua).</i>	
	PLURAL.	
	סוּסִים <i>equi.</i>	סוּסוֹת <i>equæ.</i>
SING. SUFF.	1 c. סוּסֵי <i>equi mei.</i>	סוּסוֹתַי <i>equæ meæ.</i>
	2 m. סוּסֵיךָ <i>equi tui.</i>	סוּסוֹתֶיךָ <i>equæ tuæ.</i>
	2 f. סוּסֵיךָ <i>equi tui, f.</i>	סוּסוֹתֶיךָ <i>equæ tuæ, f.</i>
	3 m. סוּסֵיוֹ <i>equi ejus (sui).</i>	סוּסוֹתָיו <i>equæ ejus (suæ).</i>
3 f. סוּסֵיהָ <i>equi ejus (sui), f.</i>	סוּסוֹתֶיהָ <i>equæ ejus (suæ), f.</i>	
PLUR. SUFF.	1 c. סוּסֵינוּ <i>equi nostri.</i>	סוּסוֹתֵינוּ <i>equæ nostræ.</i>
	2 m. סוּסֵיכֶם <i>equi vestri.</i>	סוּסוֹתֵיכֶם <i>equæ vestræ.</i>
	2 f. סוּסֵיכֶן <i>equi vestri, f.</i>	סוּסוֹתֵיכֶן <i>equæ vestræ, f.</i>
	3 m. סוּסֵיהֶם <i>equi eorum (sui).</i>	סוּסוֹתֵיהֶם <i>equæ eorum (suæ).</i>
3 f. סוּסֵיהֶן <i>equi earum (sui).</i>	סוּסוֹתֵיהֶן <i>equæ earum (suæ).</i>	

§ 92.

VOWEL-CHANGES IN THE NOUN.

1. The vowel-changes in the noun are caused, *a*) by a following genitive; *b*) by pronominal suffixes; *c*) by the plural and dual endings, to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less or even thrown upon the following word. We here distinguish three cases, viz.

a) *When the tone is moved forward only one place.* This effect is produced by most of the suffixes for singular nouns (יָ; הָ, הַ, הֶ, הֵ; וֹ, וָ, וַ; נוֹ, נוָ, נוַ; מֹ, מָ, מַ, מֶ, מֵ), and by the plural and dual terminations; as וּבְרֵי *word*, מֵי *my*

word, plur. דְּבָרִים; דְּבָרָה; דְּבָרָה wing, dual כְּנָפַיִם wings; אֹיֵב enemy, אֹיֵבִי my enemy, אֹיֵבִים. Such is also the effect of the *light suffixes* for plural nouns,* as יָדָי; יָדָיִךְ, יָדָיִךְ; יָדָיִךְ, יָדָיִךְ; יָדָיִךְ; יָדָיִךְ, e. g. דְּבָרָי, דְּבָרָיִךְ.

- b) When the tone is moved forward two places; as in the plural *construct state*, and when the *grave suffixes* are appended to the plural (יָדָיִךְ, יָדָיִךְ). There is here a greater shortening of the vowels (if mutable), e. g. דְּבָרַי דְּבָרַי words of the people; דְּבָרַיִךְ דְּבָרַיִךְ your words; דְּבָרַיהֶם דְּבָרַיהֶם their words.

In *segholates*, as the tone is on the *penultima*, there is still another distinction. The appended suffix has less effect than the (*graver*) plural ending יָדָיִךְ, יָדָיִךְ: the former leaves the chief vowel still under the first letter, as מְלָכֵי; the latter takes in its place a vocal *Sh'va*, and *Qamets* under the second stem-letter, as מְלָכִים. Comp. § 93, 6.

- c) When a half-syllable with vocal *Sh'va* precedes the *pronominal suffix*; as with הָ; כָּךְ, כָּךְ; also with הָם, הָן, הָן (for which we have far more frequently מָךְ, מָךְ). Of these the first is a *light suffix*, and regularly affects the tone in just the same manner as יָדָי, יָדָי, e. g. הָמָךְ, הָמָךְ, הָמָךְ. The others are *grave suffixes*, and have more effect in shortening the vowels, דְּבָרְכֶם, &c., as is shown in the Paradigms. A similar effect is seen in the *construct state* of the singular number, as דְּבָרְךָ אֶלֶהֵם; דְּבָרְךָ אֶלֶהֵם (from דְּבָרְךָ אֶלֶהֵם).

3. The vowel-changes in feminine nouns (§ 95) are less considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 94).

Most of the vowel-changes, which form this *internal inflection* of the noun, are based on the principles laid down in §§ 23-29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27, *init.*).—There is this marked difference between the vowel-changes in the verb and the noun: viz. that in the verb, the *second* of two changeable vowels mostly disappears (קָטַל, קָטַל, קָטַל, in the noun the *first* (דְּבָרַי, דְּבָרַי, דְּבָרַי); comp. § 27, 3.—Changes of consonants are very few, and occur only in Parad. IX.

N. B. For the more convenient exhibition of the inflections and other changes in the nominal forms, we now subjoin Paradigms, first of the Masculines (§ 93), and then of the Feminines (§ 95), prefixing to the latter the statement of vowel-changes in the formation of the Feminine (§ 94).

* On the *light* and *grave* suffixes, see Note, pp. 166 and 167.

Paradigms of

	I.	II.	III.	IV.
	(without change)			a.
<i>Sing. absol.</i>	סוּס	עוֹלָם	פְּקִיד	דְּבַר
	(horse)	(eternity)	(overseer)	(word)
<i>constr.</i>	סוּס	עוֹלָם	פְּקִיד	דְּבַר
<i>light suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
<i>grave suff.*</i>	סוּסֶיךָ	עוֹלָמְךָ	פְּקִידְךָ	דְּבָרְךָ
<i>Plur. absol.</i>	סוּסִים	עוֹלָמִים	פְּקִידִים	דְּבָרִים
<i>constr.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
<i>light suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
<i>grave suff.</i>	סוּסֵיכֶם	עוֹלָמֵיכֶם	פְּקִידֵיכֶם	דְּבָרֵיכֶם
<i>Dual absol.</i>	יוֹמַיִם	מַלְקָחַיִם	שָׁבָעַיִם	כַּנְפָּיִם
	(two days)	(pair of tongs)	(two weeks)	(wings)
<i>constr.</i>				כַּנְפָּי

VI.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נְעָר	נְצִחַת	מַעַל	מָוֶת	זַיִת
	(a youth)	(perpetuity)	(work)	(death)	(olive)
<i>constr.</i>	נְעָר	נְצִחַת	מַעַל	מָוֶת	זַיִת
<i>light suff.</i>	נְעָרִי	נְצִחָי	מַעְלִי	מָוֶתִי	זַיִתִּי
<i>grave suff.</i>	נְעָרְךָ	נְצִחֶיךָ	מַעְלֶיךָ	מָוֶתְךָ	זַיִתְךָ
<i>Plur. absol.</i>	נְעָרִים	נְצִחִים	מַעְלִים	מָוֶתִים	זַיִתִּים
<i>constr.</i>	נְעָרִי	נְצִחָי	מַעְלִי	מָוֶתִי	זַיִתִּי
<i>light suff.</i>	נְעָרִי	נְצִחָי	מַעְלִי	מָוֶתִי	זַיִתִּי
<i>grave suff.</i>	נְעָרֵיכֶם	נְצִחֵיכֶם	מַעְלֵיכֶם	מָוֶתֵיכֶם	זַיִתֵּיכֶם
<i>Dual absol.</i>	נְעָלָיִם				עֵינָיִם
	(sandals)				(eyes)
<i>constr.</i>	נְעָלָי				עֵינָי

* By *grave* (i. e. the more strongly accented) *suffixes*, are meant most suffixes of the 2d and 3d persons; viz. for *sing. nouns*, כָּם, כָּן, הָם, הֵן (but not מֵ-, מִ-);

Masculine Nouns.

IV.	V.			VI.		
	a.	b.	c.	a.	b.	c.
b.						
חָכֶם	זָקֵן	כְּתֹף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
(age)	(elder)	(shoulder)	(court)	(king)	(book)	(sanctuary)
חָכְמָם	זָקֵן	כְּתֹף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
חֲכָמָי	זָקְנִי		חֲצָרַי	מַלְכִי	סִפְרִי	קֹדְשִׁי
חֲכָמְכֶם	זָקְנֶם		חֲצָרְכֶם	מַלְכְּכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם
חֲכָמִים	זָקְנִים		חֲצָרִים	מַלְכִּים	סִפְרִים	קֹדְשֵׁיכֶם
חֲכָמִי	זָקְנִי		חֲצָרִי	מַלְכִי	סִפְרִי	קֹדְשִׁי
חֲכָמֵי	זָקְנֵי		חֲצָרֵי	מַלְכֵי	סִפְרֵי	קֹדְשֵׁי
חֲכָמֵיכֶם	זָקְנֵיכֶם		חֲצָרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם
חֲלָצִים	יָרְכָּיִם			רַגְלָיִם	כַּפְלָיִם	מַחְזָיִם
(hips)	(thighs)			(feet)	(two folds)	(loins)
חֲלָצָי				רַגְלִי		מַחְזָנִי

VI.	VII.		VIII.			IX.
	a.	b.	a.	b.	c.	
i.						
פֵּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵזֶה
(fruit)	(enemy)	(name)	(sea)	(mother)	(statute)	(seer)
פֵּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵזֶה
פֵּרִי	אֹיְבִי	שְׁמִי	יָמִי	אִמִּי	חֲקִי	חֲזִי
פֵּרִיכֶם	אֹיְבֵיכֶם	שְׁמֵכֶם	יָמֵכֶם	אִמֵּכֶם	חֲקֵכֶם	חֲזֵכֶם
צְבִיִּים	אֹיְבִים	שְׁמוֹתַי	יָמִים	אִמּוֹתַי	חֲקִים	חֲזִים
(gazelles)	אֹיְבֵי	שְׁמוֹתַי	יָמִי	אִמּוֹתַי	חֲקִי	חֲזִי
	אֹיְבֵי	שְׁמוֹתַי	יָמִי	אִמּוֹתַי	חֲקִי	חֲזִי
	אֹיְבֵיכֶם	שְׁמוֹתֵיכֶם	יָמֵיכֶם	אִמּוֹתֵיכֶם	חֲקֵיכֶם	חֲזֵיכֶם
לְחָיִם	מֵאֲזֵנָיִם		אַנְשֵׁי	שְׁנָיִם		
(cheeks)	(pair of scales)		(nostrils)	(teeth)		
	מֵאֲזֵנָי		אַנְשִׁי	שְׁנָי		

and for plur. nouns, חָכְמָם, -יָם, -יָבֵן, -יָהֵם, -יָהֵן, -יָהֵן (but not יָהֵם). The others are called *light suffixes*.

§ 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the preceding table. The necessary explanations are subjoined. We here only remark in general,

- a) that all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, e. g. חֶרֶב sword; with only this distinction, that they commonly take the plural ending וֹת; e. g. plur. absol. חֲרֻבוֹת, construct state חַרְבוֹת, where with *suffixes* the more perfect shortening always remains, as seen in the Paradigms of *feminine* nouns, § 94;
- b) that in the plural, all *light suffixes* are attached to the *absolute*, and *grave suffixes* to the *construct state*.

EXPLANATIONS OF THE PARADIGMS.

1. To Parad. I. belong all nouns whose vowels are immutable (§ 25). Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

E. g. according to § 25, 1, עִיר city, קוֹל voice, לְבוּשׁ garment, זְרוּעַ arm; § 25, 2, קָם for קָמָה standing up, זָר for זָרִי stranger; § 25, 3, גִּבּוֹר hero, צַדִּיק righteous, חַנּוּן merciful, מַשְׁחִיחַ destruction; § 25, 4, מְרַשׁ for מְרַשָּׁא horseman. Here belong, therefore, the classes of *verbal nouns* given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *mutable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. יָד hand, כּוֹכַב star, מִדְבָּר wilderness.

With the suffix כָּם there is the normal shortening, as in עוֹלָמְכֶם; but יָד becomes יָדְכֶם (for יָדְכֶם), and הָם becomes הֶמְכֶם; see § 27, Rem. 2, 3.

Of course, nouns whose final *Qamets* is unchangeable, which resemble, in form, the above examples, do not belong here; e. g. forms like קָמָל, קָמָל (§ 84, Nos. 6, 13), קָם as *Part.* of verbs עָו, &c. Derivatives from verbs לא also commonly retain their *Qamets*, e. g. מְקָרָא assembly, plur. constr. מְקָרָאִי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable *Qamets* or *Tsere* (pretonic vowel, § 26, 3) in the penultima. Exs. גְּדוֹל great, אֲדוֹן lord, עֲצוּם strong, אֲמִיץ plur. אֲמִיץִים faithfulness, רָעִבון famine,

זְכוֹן *remembrance*. The last two take in the *construct state* the forms **רִצְבוֹן** and **זְכוֹן**.

There are also nouns of the above forms, which have a firm *Qamets* before the tone-syllable. Exs. **צָרִיץ** for **צְרִיץ** *tyrant*, **חַרְוִץ** for **חֲרִוִץ** *diligent* (see *verbal nouns*, § 84, No. 7); also **שָׁלִישׁ** *chariot-warrior*, plur. **שְׁלִישִׁים**, Ex. xiv. 7. Many are not uniform in this respect; e. g. **שָׁבִיעַ** *week*, see the *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with a *mutable Qamets* in both. Sometimes one, and sometimes both are shortened, according to the change in the place of the tone (§ 92, 2). Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plural *construct state*, is seen in the second of the two examples given in the Paradigm. Other examples are: **זָהָב** *gold*, **זָנָב** *tail*, and with a guttural **אָשָׁם** *guilt*, **רָעָב** *famine*.

In like manner are declined nouns of the less frequent form **קָסֶל**, e. g. **לֵבָב** *heart*, **שָׁכָר** *strong drink*; with a guttural, **שֵׁעַר** *hair*, **עֵנָב** *grape*.

Some nouns of this class take a *segholate* form in the *sing. constr. state*; e. g. **צָלַע** (*rib*) *constr. st.* **צָלַעַ**, but also **צָלַע** 2 Sam. xvi. 13; and so **נָכָר** (*foreign*) *constr. st.* **נָכָרַ** Deut. xxi. 16, **שֵׁעַר** (*hair*) *constr. st.* **שֵׁעַרַ** and **שֵׁעַר**, before *Maqqeph* once **לְבָנִי** (for **לְבָנִי**) from **לָבָן** *white* Gen. xlix. 12, **זָרָר** (*ornament*) *constr. st.* **זָרָרַ** and **זָרָרַ** Dan. xi. 20, **עָשָׁן** (*smoke*) *constr. st.* **עָשָׁןַ** and **עָשָׁן** Ex. xix. 18 (comp. No. V, and **גָּבַר** together with **גָּבַר** § 84, Nos. 10 and 11). *Qamets* is immutable in both syllables of **חָרָשׁ** (*faber*) for **חָרָשַׁ** and **חָרָשַׁ** (*horseman*) for **חָרָשַׁ**, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like the final *Qamets* in Parad. IV., except that in the *construct state* **זָקַן** stands for **זָקֵן**. Some nouns, however, take the *segholate* form (No. VI.) in the *construct state*; e. g. **כְּתֹף** *shoulder*, *constr. st.* **כְּתֹפַ** for **כְּתֹף**; **גֵּרַר** *wall*, *constr. st.* **גֵּרַרַ** for **גֵּרַר**; **יָרֵךְ** *thigh*, *constr. st.* **יָרֵךְַ** for **יָרֵךְ**. Still more rare is the occurrence of both forms, as **קָבֵד** (*heavy*) *constr. st.* **קָבֵדַ** Ex. iv. 10 and **קָבֵדַ** Is. i. 4; **עָרַל** (*uncircumcised*) *constr. st.* **עָרַלַ** and **עָרַל**.

Rare exceptions are forms like **אֲבֵל־** Ps. xxxv. 14 (followed by *Maqqeph*) *constr. state* of **אֲבֵל** *mourning*. Other examples of the first kind are: **יָתֵב** (*peg*), **שֵׁבִיב** *neighbor*, **שָׂבֵעַ** (*sated*) *constr. state* **שָׂבֵעַ** *short*.

Some nouns of this form retain their *Tsere* in the *plur. constr. state*; e. g. **רָשָׁנִי** (*sleeping*) *plur. constr. state* **רָשָׁנִי**; so also **אֲבֵלִי** *mourning*, **שִׂמְחִי** *rejoicing*, **שָׁכַחִי** *forgetting*, **חָשַׁעִי** *desiring*.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). The chief peculiarity in their inflection is, that before suffixes and in the *construct state* of the plural and dual, they appear in their original monosyllabic form, with the stem-vowel (*a*, *i*, *o*) under the first stem-letter; e. g. מְלִכִּי, סִפְרֵי, קְדוּשׁוֹ. But in the *absolute state* of the plural, an *a* sound comes in before the tone of the ending (in an open syllable, hence *Qamets*), whilst in the proper place of the stem-vowel (under the first radical) there is only a vocal *Sh'va*; e. g. מְלִכֵּי (*king*) plur. מְלִכִּים. Comp. § 92, 2.

These forms may be arranged in three general classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a*, *b*, *c*, derivatives of the regular verb; under *d*, *e*, *f*, forms which have a guttural in the final syllable; under *g*, *h*, derivatives from feeble stems עוּ and יוּ; and under *i* a derivative from a verb לָה. Comp. § 85, IV. No. 11, V. No. 11.

REMARKS.

1. In the form מְלִכֵּי (for מְלִכִּי, § 27, Rem. 2, *c*) appears the original *A* of the first syllable not only before suffixes, as in מְלִכִּי, but also mostly in *pause* (§ 29, 4), e. g. מְלִכֵּי in *pause* מְלִכֵּי, and before הֶ- local (§ 90, 1) as מְלִכֵּי. In the Septuagint, also, proper names like מְלִכֵּי, מְלִכֵּי are regularly written with *A* in the first syllable, as *Abil*, *Iaphis*. The word מְלִכֵּי, with the article, is constantly written מְלִכֵּי; derivatives from verbs עוּ also take *Qamets* for their first vowel, as מְלִכֵּי. The word מְלִכֵּי *valley* has the original monosyllabic form. Many of these *segholates* retain the *Seghol* of the first syllable in *pause*, e. g. מְלִכֵּי, מְלִכֵּי, מְלִכֵּי; on the contrary, מְלִכֵּי, מְלִכֵּי, מְלִכֵּי. The latter form is most frequent, and with a guttural is the prevalent one.

There are, however, nouns of this form, which take *i* instead of *a*, whether from shortening the *a* to that degree, or from passing over entirely to the form מְלִכֵּי; e. g. מְלִכֵּי *grave* (in *pause* מְלִכֵּי, plur. *constr.* מְלִכֵּי; מְלִכֵּי *womb*, מְלִכֵּי; מְלִכֵּי *garment*, מְלִכֵּי (*bigh'dhi*), varying from the usual form מְלִכֵּי, the *Daghesh* required by rule in מְלִכֵּי being omitted in this word; מְלִכֵּי *righteousness*, מְלִכֵּי; מְלִכֵּי *sacrifice*, מְלִכֵּי. In some words, both forms occur, as מְלִכֵּי *child*, מְלִכֵּי Hos. i. 2 and מְלִכֵּי Is. lvii. 4.

Nouns of the form מְלִכֵּי, when their third stem-letter is a guttural, are sounded as מְלִכֵּי *sacrifice*, מְלִכֵּי *seed*, מְלִכֵּי *rock*; when the second stem-letter is a guttural, as מְלִכֵּי *brook*, מְלִכֵּי (see Parad. *d*), seldom like מְלִכֵּי *bread*. It is to be observed, moreover, that in the hard combination (*viz.* where the second radical has *quiescent Sh'va*, and the third radical would take *Daghesh lene*, as in מְלִכֵּי) *simple Sh'va* may be retained

here also, as in לְחֻמֵי ; on the contrary, the forms corresponding to מְלֻכֵי (§ 21, 2, a) are always pointed as מְלֻכֵי, מְלֻכֵי.

2. The form מְסַרֵּי (b, e), when its first letter is a guttural, takes *Seghol* before suffixes in the singular and in the plur. constr.; e. g. מְסַרֵּי calf, מְסַרֵּי, מְסַרֵּי. The monosyllabic form appears in מְסַרֵּי. With חֹ- local, *Tere* is retained, as מְסַרֵּי from מְסַרֵּי the East. Examples of this form are: מְסַרֵּי staff, מְסַרֵּי vow, מְסַרֵּי delight.

3. The form מְשַׁרְשֵׁי (c) in connection with suffixes takes also *Qibbuts*, but rarely; e. g. מְשַׁרְשֵׁי greatness, מְשַׁרְשֵׁי Ps. cl. 2. Like מְשַׁרְשֵׁי *pōd'khem* is formed also (without a guttural) מְשַׁרְשֵׁי pestilence Hos. xiii. 14. —From מְשַׁרְשֵׁי (letter *f*) occurs also with suff. מְשַׁרְשֵׁי for מְשַׁרְשֵׁי (not from מְשַׁרְשֵׁי) Is. i. 31, and so also מְשַׁרְשֵׁי Is. lii. 14 for מְשַׁרְשֵׁי 1 Sam. xxviii. 14, where the *Qamets-chatuph* (supported by *Methegh*) is protracted to a long vowel; comp. § 62, Rem. 4.

In the plural *absolute*, but few nouns have the form in the Paradigm with *Chateph-Qamets* under the first radical, e. g. מְשַׁרְשֵׁי months, מְשַׁרְשֵׁי gazelles, מְשַׁרְשֵׁי ways; most nouns take simple *Sh'va*, as מְשַׁרְשֵׁי from מְשַׁרְשֵׁי morning, מְשַׁרְשֵׁי from מְשַׁרְשֵׁי spear, hence מְשַׁרְשֵׁי with *Qamets-chatuph*, but also מְשַׁרְשֵׁי from מְשַׁרְשֵׁי thicket; two have in the plur. abs. *Qamets-chatuph*, as מְשַׁרְשֵׁי (qō-dhā-shim), hence also with *light suff.* מְשַׁרְשֵׁי, מְשַׁרְשֵׁי (but also מְשַׁרְשֵׁי, and with the article always מְשַׁרְשֵׁי with *Chateph-Qamets*), and מְשַׁרְשֵׁי (shō-rā-shim) roots, with *light suff.* מְשַׁרְשֵׁי, מְשַׁרְשֵׁי from מְשַׁרְשֵׁי (see § 9, Rem. 2). The word מְשַׁרְשֵׁי has, by a *Syriasm*, מְשַׁרְשֵׁי, from מְשַׁרְשֵׁי, with *light suff.* מְשַׁרְשֵׁי, מְשַׁרְשֵׁי (see § 23, 4, Rem. 2); but with a preposition and the article מְשַׁרְשֵׁי, constr. state and with *grave suff.* מְשַׁרְשֵׁי, מְשַׁרְשֵׁי. With חֹ- local the *Cholem* is retained, as מְשַׁרְשֵׁי towards the tent.

4. After the same analogy are inflected the kindred monosyllabic forms, whose vowel is between their last two stem-letters (§ 84, No. 10); as מְשַׁרְשֵׁי shoulder, with *suff.* מְשַׁרְשֵׁי; *Inf.* מְשַׁרְשֵׁי; קְשַׁרְשֵׁי; מְשַׁרְשֵׁי; מְשַׁרְשֵׁי (so usually with the *Inf.*, omitting *Dag. lena* in the third radical, not as מְשַׁרְשֵׁי).

5. Only derivatives from verbs מְשַׁרְשֵׁי and מְשַׁרְשֵׁי change their form in the *sing. constr. state* (by contraction of the diphthongs *aw* and *ay* into *ō* and *ē*, § 24, 2, b and Note *) as מְשַׁרְשֵׁי prop. *mawth*, *mauth*, contracted מְשַׁרְשֵׁי. Before חֹ- local this contraction does not take place; e. g. מְשַׁרְשֵׁי; מְשַׁרְשֵׁי (except in the *constr. state*, as מְשַׁרְשֵׁי יוֹסֵה). The middle radical sometimes appears as a consonant in the plur. abs., as מְשַׁרְשֵׁי from מְשַׁרְשֵׁי he-goat, מְשַׁרְשֵׁי from מְשַׁרְשֵׁי fountains; and even in some words, where by contraction it has become a vowel in the ground-form, as מְשַׁרְשֵׁי ox, plur. מְשַׁרְשֵׁי; מְשַׁרְשֵׁי pot, plur. מְשַׁרְשֵׁי; מְשַׁרְשֵׁי street, plur. מְשַׁרְשֵׁי.

6. Of *segholates* from verbs לֵחַ there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 85, V. 11). E. g. מְשַׁרְשֵׁי lion, מְשַׁרְשֵׁי cheek, מְשַׁרְשֵׁי sickness; in pause, מְשַׁרְשֵׁי, מְשַׁרְשֵׁי, מְשַׁרְשֵׁי; with suffixes, מְשַׁרְשֵׁי, מְשַׁרְשֵׁי; in the plur. and dual, מְשַׁרְשֵׁי, מְשַׁרְשֵׁי. In the plural, some nouns take *א* instead of *י*, on account of the preceding *A* sound (§ 24, 2, c); as מְשַׁרְשֵׁי gazelle, plur. מְשַׁרְשֵׁי; מְשַׁרְשֵׁי simple, plur. מְשַׁרְשֵׁי.

7. To Parad. VII. (nearly resembling Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קָטַל, not קָטַלְתָּ), and those in *Piël* and *Hithpaël*, the form קָטַלְתָּ (§ 84, No. 9), and several others, e. g. מַקֵּל *staff*, מוֹדַע *time*, צַפְרָדַיִם *frog*, &c.

The following deviations from the Paradigm are to be noted: a) Several nouns take *Pattach* in the *constr. state* (as in Parad. V.); e. g. מִסְפָּד *mourning*, *constr. state* מִסְפָּדִי; especially with gutturals, as מִזְבֵּחַ *altar*, *constr. state* מִזְבֵּחִי. b) Before *suffixes* occur such forms as מִקְלָכֶם from מוֹפְתָהּ *sign*, or as מִכְסֵּי from כִּסֵּא *throne*, or as מִלְחָמָה. c) In words of one syllable *Tsere* is retained in the *plur. absol.* as the Paradigm shows; it is also retained in several words which are not monosyllabic, as מְצִיטִים *descendants of the third generation*, מְקַהֲלִים *assemblies*.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end; whether the doubling results from contraction within the stem itself, or is merely euphonic. The vowel before the doubled letter is then short, and the syllable is sharpened (§ 27, 1). The preceding syllables, when the word has more than one, are treated as the nature of the syllables requires. E. g. צֶמֶל *camel*, *plur.* צִמְלִים; אֵשֶׁת *wheel*, *plur.* אִשְׁתִּים; אֵשֶׁל *wheel*, *plur.* אִשְׁלִים. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz. 1) All contracted derivatives of verbs עָצַע (§ 85, II.), as רֵץ, רָץ, חָץ, &c. and primitives which follow the same analogy, as יָם *sea*, הַר *mountain*, אֵש *fire*. 2) Contracted forms, like אָנַח *anger* (for אָנַחַ, § 19, 2) with *suff.* אֲחִי *daughter* (for אָנַחַת) with *suff.* בְּתוּרִי *time* (for אָנַחַתִּי), *plur.* אֲחִיִּים and בְּתוּרֵי. 3) Denominatives, especially *Patronymic* and *Gentilic* forms in יִי, as לְוִיִּים *levites*, יְהוּדִים *Jews*, though the forms יְהוּדִים, נְכָרִים *foreigners*, are at least equally common. 4) Derivatives of the stronger stems (§ 84) under the following forms: 10. זָמַן *time*; 14. חֹשֶׁךְ *darkness*, מְחַפְּזִים *delight*; 15. מְחַפְּזִים *gift*, מְחַפְּזִים *mountain-peaks*; 21. אָדָם *red*; 36. עֵרְמֵל *orchard*, with *suff.* עֵרְמֵלִי *plur.* עֵרְמֵלִים *sacred-scribes*. But there are also words of all these five forms which do not take *Daghesh* in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before *suffixes* with only vocal *Sh'va* for a union-vowel (as הַ- , כֶּ-), the *Daghes* may be omitted. The same vowel is generally retained, however, except that in words of the form חַל it is more commonly *Qamets-chatuph*.

Patach before the doubled letter is retained in some words, as רַב *much*, plur. רַבִּים ; in others it is shortened into *Chireq*, as מַרְסֵל *morsel*, מַרְסֵי .

9. Parad. IX. embraces derivatives from stems ל"ה (§ 85, V.) which terminate in הַ- ; as יָפֵה *beautiful*, רֹאֵה *seer*, מַרְאֵה *aspect*. Only the changes which affect the final syllable הַ- (which is treated very much as in verbs ל"ה) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending הַ- stands for הַ- (§ 24, 2, Rem. a, and § 75, 1, Rem.), there occur, not unfrequently, singular forms with *suffixes* which have the appearance of the plural; e. g. מְכַסֵּיָהּ *thy covering*, Is. xiv. 11 (not *thy coverings*), מִקְלָיָהּ *thy cattle* Is. xxx. 23, מִרְאֵיָהּ *thy form* Cant. ii. 14, מִרְאֵיהֶם , Dan. i. 15, Gen. xli. 21, מַעֲשֵׂיוֹ *his doing* 1 Sam. xix. 4, מִקְנֵי *my cattle*, Ex. xvii. 3, and so also perhaps לִעֲשֵׂי *my maker* Job xxxv. 10. But with these occur also the forms, in which (as in the Parad.) the הַ- falls away, or becomes merged in the union-vowel; as מִקְנֵהָ Gen. xxx. 29, מִקְנָיוֹ Gen. xxxi. 18. In the plural, we find also מִמְהָרִים (from מְהָרָה for מְהָרִי *Part. Pual*), Is. xxv. 6.

§ 94.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination הַ- (§ 80, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2, a). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. סִיסָה , fem. סִיסָה . II. מוֹצֵא , fem. מוֹצֵאָה *outgoing*. III. גְּדוֹל *great*, fem. גְּדוֹלָה . IV. נִקְמָה , fem. נִקְמָה *vengeance*. V. זָקֵן *old*, fem. זָקֵנָה . VI. מַלְכָּה , fem. מַלְכָּה *queen*; סִתְרָה , fem. סִתְרָה *covert*; עֲדָנָה , fem. עֲדָנָה *delight*; אֹכֶל , fem. אֹכֶלָה *food*; נַעֲרָה , fem. נַעֲרָה *damsel*; צִיד , fem. צִידָה *game*; לְוִי (not in use), לְוִיָה *wreath*. VII. קָמֵל , fem. קָמֵלָה . VIII. רַב , fem. רַבָּה *much*; חֹק , fem. חֹקָה *law*; מִדָּה , fem. מִדָּה *measure*. IX. קֶצֶה , fem. קֶצֶה *end*.

2. The ending ת־ shortens the vowel of the preceding syllable in the same manner as ת־ ; * e. g. עֲטָרָה and *constr. state* עֲטָרָה *crown*; הַבֵּר *fellow, fem.* הַבֵּרָה . But it also affects the vowel of the final syllable in several ways, so that the termination of the word follows the analogy of the segholate forms; namely,

- a) *Qamets* and *Pattach* are both changed to *Seghol*, e. g. דוּרָם *seal, fem.* דוּרָמָה .
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חֲמִשָּׁה *fem. constr.* חֲמִשָּׁה *five*; גֵּרָר *fem. constr.* גֵּרָרָה *wall*.
- c) The firm and very long vowels (וֹ , הֵ , וֵ) are changed to the corresponding mutable vowels, e. g. בוֹשָׁם *fem.* בֹּשָׁמָה *shame*; לַיְלָה *night-watch* (also לַיְלָה) from the *masc.* לַיְלָה ; גַּבִּירָה *mistress* (also גַּבִּירָה) from גַּבִּיר .

Hence, for feminine nouns also, there are three segholate forms, ת־ (for ת־ or ת־), ת־ , and ת־ , corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination ת־ (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g. מוֹדָע *fem.* מוֹדָעָה *acquaintance*; דָּע *fem.* דָּעָה *knowledge*; נָח *rest*, from נָח (not in use).

Rem. 1. An unusual form, ת־ for ת־ , has already been noticed in § 74, *Rem.* 3. Of another kind is the form יִלְדָה for יִלְדָה Gen. xvi. 11, Judges xiii. 5, 7 (like $\text{טָלָה} = \text{טָלָה}$). As this form, in all the three places where it occurs, stands connected with the 2d pers. *fem. Perfect*, it may in this case have been so uttered with a designed approximation to that *Perfect* form; for with the 3d pers. we find the regular form יִלְדָה Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VII. receive the termination ת־ , they necessarily omit the doubling of their final stem-letter; hence חֲמִשָּׁה *constr.* חֲמִשָּׁה *five*; אֲדָמָה *reddish, plur.* אֲדָמָה , but *fem.* אֲדָמָה . So דָּל and דָּלָה *door* (from דָּלַל), רָחַק *rack*, from רָחַק .

* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But the exception is accounted for by the fact, that this ת־ is a shortened form of the accented ת־ ; see § 80, 2.

§ 95.

PARADIGMS OF FEMININE NOUNS.

The inflection of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine ending having already occasioned as much contraction and shortening of the vowels as is admissible. E. g. from Parad. III. גְּדֻלָּה; VII. קִטְלָה; VIII. רִבְּה, מִדָּה, הִקָּה. All these feminine forms belong to the single Parad. A. In the plural, there is no distinction made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflection, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflections is presented in the subjoined table, which is followed by the necessary explanations.

	A.	B.				
	(no vowel-changes.)	a.	b.	c.		
<i>Sing. absol.</i>	סוּסָה	שָׁנָה	שְׁנָה	צְדָקָה		
	(mare)	(year)	(sleep)	(righteousness)		
<i>constr.</i>	סוּסָת	שָׁנַת	שְׁנַת	צְדָקַת		
<i>light suff.</i>	סוּסָתִי	שָׁנָתִי	שְׁנָתִי	צְדָקָתִי		
<i>grave suff.</i>	סוּסָתְכֶם	שָׁנַתְכֶם	שְׁנַתְכֶם	צְדָקַתְכֶם		
<i>Plur. absol.</i>	סוּסוֹת	שָׁנוֹת	שְׁנוֹת	צְדָקוֹת		
<i>constr.</i>	סוּסוֹת	שָׁנוֹת	שְׁנוֹת	צְדָקוֹת		
<i>with suff.</i>	סוּסוֹתִי	שָׁנוֹתִי	שְׁנוֹתִי	צְדָקוֹתִי		
<i>Dual absol.</i>		שְׁפָתַיִם	פְּאֵתַיִם			
		(lips)	(two sides)			
<i>constr.</i>		שְׁפָתַי	פְּאֵתַי			
		C.		D.		
		a.	b.	c.	a.	b.
<i>Sing. absol.</i>	מַלְכָּה	הַרְפָּה	הַרְבָּה	יֹזֶקֶת	גְּלִגְלֹת	גְּלִגְלֹת
	(queen)	(reproach)	(waste)	(sprout)	(skull)	(skull)
<i>constr.</i>	מַלְכַת	הַרְפַת	הַרְבַת	יֹזֶקַת	גְּלִגְלַת	גְּלִגְלַת
<i>light suff.</i>	מַלְכָתִי	הַרְפָתִי	הַרְבָתִי	יֹזֶקְתִי	גְּלִגְלַתִי	גְּלִגְלַתִי
<i>grave suff.</i>	מַלְכַתְכֶם	הַרְפָתְכֶם	הַרְבָתְכֶם	יֹזֶקְתְכֶם	גְּלִגְלַתְכֶם	גְּלִגְלַתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	הַרְפּוֹת	הַרְבוֹת	יֹזֶקוֹת	גְּלִגְלוֹת	גְּלִגְלוֹת
<i>constr.</i>	מַלְכוֹת	הַרְפּוֹת	הַרְבוֹת	יֹזֶקוֹת	גְּלִגְלוֹת	גְּלִגְלוֹת
<i>with suff.</i>	מַלְכוֹתִי	הַרְפּוֹתִי	הַרְבוֹתִי	יֹזֶקוֹתִי	גְּלִגְלוֹתִי	גְּלִגְלוֹתִי
<i>Dual absol.</i>	יִרְפָּתַיִם	רְקִמָּתַיִם		מַצְלֵתַיִם	נְחֻשְׁתַּיִם	
	(two sides)	(double embroidery)		(cymbals)	(sufflers)	
<i>constr.</i>	יִרְפָּתַי	רְקִמָּתַי		מַצְלֵתַי	נְחֻשְׁתַּי	

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a mutable *Qamets* or *Tsere* before the feminine ending ת־ . E. g. קֶצֶף *end*, עֵצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms of nouns belonging to Parads. II. IV. V. and of several belonging to Parad. IX.

When the *Qamets*, or *Tsere*, is preceded by a half-syllable with vocal *Sh'va* (§ 26, 4), there is formed, on the falling away of the former, a closed syllable with a short vowel in place of the vocal *Sh'va*, as shown in the Parad. צְדָקָה . In like manner: גּוֹלְגֹתֵי *corpse*, גְּבֻלָּה , גְּבֻלָּתוֹ ; עֵגְלוֹתַי *a wain*, עֵגְלוֹתַי .

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in ת־ or ת־ (§ 89, 2, *b*, § 94, 2). E. g. מַמְלָכָה *kingdom*, *constr. state* מַמְלֻכָּתָהּ , with *suff.* מַמְלֻכָּתַי ; so also תּוֹפְאָרֶת *ornament*, תּוֹפְאָרֶת ; מִשְׁפָּחָהּ *family*, מִשְׁפָּחָהּ .

Qamets is *immutable* in all nouns like בְּקִשְׁתּוֹ , אֲזֻזָּה (§ 84, Nos. 25, 28), *constr. state* בְּקִשְׁתּוֹ , אֲזֻזָּה . *Tsere* is also unchangeable in most verbals of the form הַבְּרָחָה *destruction*, הַזְּלוּלָה *plunder* (§ 84, No. 13); but in others it is mutable, as in הַשְׁאֵלָה *request* (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the *segholate* forms (Parad. VI.), to which their inflection also is analogous. As הַמְּלָכִים forms הַמְּלָכִים in the *plur. abs.*, so also here a *Qamets* comes before the third radical in the plural; as הַמְּלָכוֹת *queens*; הַבְּשָׂוִים *lambs*, from הַבְּשָׂוִי .

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs לָחַץ of the form הַמְצָוֶה , הַמְרִאָה , whose masculine form is הַמְצָוֶה , הַמְרִאָה . The first syllable of these nouns is *immutable*, e. g. הַמְצָוֶה , הַמְרִאָה .

3. To Parad. *D* belong *segholate* nouns formed by the addition of the feminine ending ת־ (§ 94, 2). These correspond, in the inflection of the singular, to masculine *segholates* (§ 93, Parad. VI). To the examples in the Paradigm may be added, הַמְסֻבֶּרֶת *enclosure*, הַמְסֻבֶּרֶת *letter*, הַמְשֻׁבְּרָה *wages*.

Of the form הַמְשֻׁבְּרָה , which is rare in this class of nouns, הַמְשֻׁבְּרָה *woman*, with *suff.* הַמְשֻׁבְּרָה , would be an example. The same inflection, however, is exhibited by some words ending in ת־ , viz. those in which this ter-

mination takes the place of הַ-- ; e. g. לָרַח (for $\text{לָרַחַ$) to bear, with *suff.* לְרַחֵי ; in like manner שָׁבַח , שָׁבַחֵי (from the *masc.* שָׁב).— מוֹרְעָה takes with suffixes the form מוֹרְעָהֵי .

Many nouns of this class borrow their plural from the coexisting form in הַ-- , הָ-- (Parad. B); as בִּרְזָה *capital of a column*, plur. בִּרְזָהוֹת ; מְחַרְשֵׁה *ploughshare*, plur. מְחַרְשֵׁהוֹת ; הוֹכַחָה *reproof*, plur. הוֹכַחָהוֹת ; עֲשֵׂתָרָה *Astarte*, plur. עֲשֵׂתָרָהוֹת .

§ 96.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflection, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They are the more important, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflection consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflection of the irregular verb (§ 78). Compare $\gamma\upsilon\nu\eta$, $\gamma\upsilon\nu\alpha\iota\alpha\kappa\acute{o}\varsigma$; $\acute{\upsilon}\delta\omega\rho$, $\acute{\upsilon}\delta\alpha\text{-}\tau\omicron\varsigma$.

אָב (as if for אָבִי from אָבִי *) *father*; *constr. state* אָבִי , with *suff.* אָבִי (*my father*), אָבִיךָ , אָבִיכֶם , plur. אָבוֹת (§ 87, 4).

אָח *brother*, *constr. state* אָחִי , with *suff.* אָחִי (*my brother*), אָחִיךָ , אָחִיכֶם , plur. *constr. state* אָחִיךָ , אָחִיכֶם . All these forms follow the analogy of verbs לֹאֵח , as if אָח stood for אָחֵח from אָחֵח . But the *plur. absol.* is אָחִים with *Dag. forte implicitum* (§ 22, 1), as if from אָחֵח ; hence אָחִי , אָחִיךָ , אָחִיכֶם , &c. For the form אָחִיךָ (which is always used instead of אָחִיךָ) see § 27, Rem. 2, b.

אָחַד *one* (for אָחֵד , also with *Dag. forte implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. state* אָחֵד , *fem.* אָחֵדָה for אָחֵדָה *una* (see § 19, 2), in *pause* אָחַד . In one instance, Ez. xxxiii. 30, it takes the form אָחַד (by *aphæresis*, § 19, 3), as in Chald. and Syr. *Plur.* אָחַדִּים *some*.

* As these nouns, though primitives, follow the analogy of verbals (§ 82, 2), it is necessary, in order to understand their inflections, that we should know to which class of irregular verbs they respectively conform.

אָחוּזָה *sister* (*contr.* for אָחוּזָה, as if from a masc. אָחוּז = אח),
plur. אָחוּזוֹת, with *suff.* אָחוּזוֹתֵי (from a *sing.* אָחוּזָה, *fem.* from
אָחוּזָה), also אָחוּזָהֵי (as if from a *sing.* אָחוּזָה).

אִישׁ *a man*, a softened form of אִישׁ, אִישׁ (§ 19, 5, Rem.); in
the *plur.* it has very seldom אִישִׁים, the usual form being אִנְשִׁים
(from אִנְשׁ), *constr.* אִנְשֵׁי. *Comp.* אִשָּׁה.

אִמָּה *maid-servant, plur.* (with ה as consonant) אִמָּהוֹת,
אִמָּהוֹת. *Comp.* in Aram. אֲבִיכֵן *fathers*, and similar cases.

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אִנְשׁ, see אִישׁ), *constr.*
אִשָּׁה (fem. from אִישׁ, with *e* for *i*); with *suff.* אִשָּׁהֵי,
אִשָּׁהֵי, *plur.* אִשָּׁהֵי, abbreviated from אִנְשָׁהֵי, *constr.* אִנְשֵׁי.

בַּיִת *house* (perhaps a softened form from בֵּיתָה, § 19, 5,
Rem.), derivative of בָּנָה *to build* (like δόμος from δέμω),
constr. state בֵּיתָה, *plur.* בֵּיתִים *bēt-tim* (perhaps a *contr.* of בֵּיתִים
from another *sing.* בַּיִתָה for בֵּיתָה, like בַּיִתָה for בֵּיתָה).

בֵּן *son* (for בֵּנָה, from בֵּנָה, *constr. state* בֵּנָה, seldom בֵּן,
once בֵּנִי (§ 90, 3, a) Gen. xlix. 11, and בְּנֵי (§ 90, 3, b) Num.
xxiv. 3, 15. With *suff.* בְּנֵי, בְּנָה; *plur.* בְּנִים (as if from בֵּן, for
בְּנָה), *constr. state* בְּנֵי.

בַּת *daughter* (for בֵּתָה, *fem.* בֵּתָה, *comp.* § 19, 2), with *suff.*
בֵּתָהֵי (for בְּתָהֵי); *plur.* בְּנוֹת (from the *sing.* בְּנָה, *comp.* בְּנִים
sons), *constr. state* בְּנוֹתָה.

חָם *father-in-law*, with *suff.* חָמוּהָ, and חָמוּתָה *mother-in-*
law; *comp.* אָח *brother*, and אָחוּזָה *sister*.

יוֹם *day*, *dual* יוֹמִים, but *pl.* יָמִים, יָמִים (as if from יָם for יָמָה).
כֵּל *vessel, plur.* כֵּלִים (as if from כֵּל, כֵּלָה).

מַיִם *plur., water* (*comp.* § 88, 1, Rem. 2), *constr. state* מֵי,
and also doubled מַיִמֵי, with *suff.* מַיִמֵיכֶם.

עִיר *city, plur.* עָרִים, עָרֵי (from עָר, which is still found in
proper names).

פֶּה *mouth* (for פִּיָה, from the stem פִּיָה *to breathe*), *constr.*
state פִּי (for פִּיָה), with *suff.* פִּי *my mouth*, פִּיָה, פִּיָה.

רֹאשׁ *head* (for רֹאשׁ, *plur.* רֹאשִׁים (for רֹאשִׁים, § 23, 2).

§ 97.

NUMERALS.—I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are substantives with
abstract meaning, like *trias*, *decas*, *πέντας*, though they are
also used *adverbially* (§ 120). Only אֶחָד *one* (*unus*), *fem.* אַחַת

(*una*, see § 96), is construed as an adjective. Of the remaining numbers of this series, each has a masculine and a feminine form; properly without any difference of meaning, but so distinguished in the prevailing usage of the language, that the former is construed with *fem.*, and the latter with *masc.* nouns. Only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתַּיִם, does the gender of the numeral agree with that of the object numbered.

NUMERALS FROM 1 TO 10.

	With <i>masc.</i> nouns.		With <i>fem.</i> nouns.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָד	אֶחָד
2.	שְׁנַיִם	שְׁנַיִם	שְׁתַּיִם*	שְׁתַּיִם
3.	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה
4.	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה
8.	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	—
9.	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעָה
10.	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה †

* Abbreviated from שְׁתַּיִם (according to others, for שְׁתַּיִם with *Aleph pros-thetic*, § 19, 4), hence the *Daghesh lene* in the *Tav*.

† The simple numerals are certainly words of very high antiquity. They are essentially the same in all the Semitic languages; and it is here also that the main point of connection is found, for the historical affinity between the Semitic and Indo-Germanic tongues, since the numerals from 1 to 7 in these two families seem, at first view, to have a certain degree of resemblance. Thus, with שֵׁשׁ (which, however, is properly שֵׁשׁ, as the Arab. and Ethiop. show), are compared the Sanscr. *shash*, Zend *csvas*, ຫໍ, *sex*, Old-Slav. *shesty*; with שִׁבְעָה, the Sanscr. *saptan*, Zend *hapta*, mod. Pers. *kaf*, Gr. *ἑπτα*, Lat. *septem*, Germ. *sieben*; with שְׁלֹשָׁה (Aram. *shalsh*), the Sanscr. *tri*, fem. *tisri*, Zend *thri*, fem. *tisard*, Gr. *τρεῖς*, Lat. *tres*; with אֶחָד, the Sanscr. *eka*; with חֲמִשָּׁה, the Sanscr. *panishan*, Gr. *πέντε*, Lat. *quinque*; with אַרְבָּעָה, the Lat. *quatuor*; with שְׁנַיִם (Aram. *shayin*), the Sanscr. *dva*, Lat. *duo*, &c. But a rigid analysis renders all this apparent accordance doubtful; and there is, on the other side, a far greater probability, that e. g. שְׁנַיִם, חֲמִשָּׁה (prop. the fist, the five fingers) as also עֶשְׂרֵה (prop. band, company) are to be referred to the purely Semitic stems שָׁנָה *to bend, to fold, to double, to repeat*, חָמַשׁ *to draw together, to contract* (comp. קָמַץ, קָמַץ &c.), and עֶשְׂרֵה *to bind together* (comp. קָשַׁר, קָשַׁר &c.).

The other Semitic languages exhibit the same peculiarity in the use of the genders of these numerals. This is explained by the supposition, that they were originally *abstract substantives*, like *decas, trias*. As such, they could have both the masculine and feminine form. The latter was the chief form, and hence was used with words of the more prevalent masculine gender; a distinction which usage only could establish.* The exceptions are very rare; e. g. שלשה נשים, Gen. vii. 13, Job i. 4; comp. Ez. vii. 2, Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרֵה *fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form) from *thirteen* onward, the units are in the construct state, which in this case indicates merely a close connection, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy; the third shows the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11.	{ אָחַד עָשָׂר	אֶחָד עֶשְׂרֵה
	{ עֶשְׂתַּי עָשָׂר †	עֶשְׂתַּי עֶשְׂרֵה
12.	{ שְׁנַיִם עָשָׂר	שְׁנַיִם עֶשְׂרֵה
	{ שְׁנֵי עָשָׂר	שְׁנֵי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

Rarely, the units take also in the *masc.* the form of the *constr. state*; as עָשָׂר חֲמֵשֶׁה *fifteen*, Judges viii. 10; עָשָׂר שְׁמֹנֶה *eighteen*, Judges xx. 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, so that the plural here always means *tenfold*; as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70,

* In the vulgar dialects of the Arabic, and in the *Æthiopic*, the feminine form of the numeral is used almost exclusively. This form is used in Hebrew also, when speaking of the number by itself and in the abstract (Gen. iv. 15). We may refer, moreover, to the use of the feminine form for collectives and ideas of multitude (§ 107, 8).

† The etymology of this word is obscure. R. Joma explains it by עֶשְׂרֵה עֶשְׂתַּי *into twelve*, as it were *close upon twelve*, an expression like *undeviginti*, but not so suitable here. Moreover, this explanation applies only to the feminine; and yet the masculine is also עֶשְׂתַּי עָשָׂר, where עֶשְׂתַּי עָשָׂר for עֶשְׂתַּי עָשָׂר would be expected, unless we assume an inaccuracy of expression. Others explain it: *something conceived beyond ten*, from עָשָׂה *to think, to conceive*.

שְׁמֹנֶה עָשָׂר 80, תְּשַׁעִים 90. *Twenty* is expressed by עָשָׂרִים, plur. of עָשָׂר *ten*.* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. They are always connected by the conjunction.

The remaining numerals are as follows :

100	מֵאוֹת <i>fem. constr.</i> מְאוֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאוֹתֶיךָ <i>dual</i> (for מְאוֹתֶיךָ).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000	אֲלָפִים, <i>constr.</i> אֲלָפִים, <i>plur.</i> אֲלָפִים <i>thousands.</i>
2000	אֲלָפֶיךָ <i>dual.</i>
3000	שְׁלֹשַׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, &c.
10000	רִבְבָּה, in later writers רִבּוֹת, רִבּוֹא } (<i>pr. multitude</i>), <i>plur.</i> רִבּוֹת רִבּוֹא } <i>ten thousands.</i>
20000	רִבּוֹתֶיךָ <i>dual.</i>
30000	שְׁלֹשׁ רִבּוֹאֹת, 40000 אַרְבַּע רִבּוֹאֹת, &c.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as אַרְבַּע־פְּתָיִם *fourfold* 2 Sam. xii. 6; שֶׁבַע־פְּתָיִם *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֲחֵרִים means *some, some few*, and also *the same (idem)*; עֶשְׂרִית *decades* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals, as with other nouns, are properly genitives, though we translate them in the nominative, as שְׁלֹשָׁתֶיךָ *ye three*, prop. *your triad*.

§ 98.

NUMERALS.—II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ׀ (§ 86, No. 5), in addition to which another ׀ is commonly inserted in the final syllable. They are as follows: שְׁנִי, שְׁלִישִׁי, רְבִיעִי, חֲמִישִׁי and שֵׁשִׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשָׂרִי. The ordinal *first* is

* The plural forms עָשָׂרִים, עָשָׂרִים, תְּשַׁעִים, from the segholates, עָשָׂר, עָשָׂר, תְּשַׁע, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy would require עָשָׂרִים, תְּשַׁעִים.

expressed by ראשון (for ראשון, from ראש *head, beginning*, with the termination ון (§ 86, No. 4). The feminine forms have the termination ית, more rarely ית, and are employed also for the expression of numerical parts, as חמשיית *fifth part*, עשירית *tenth part*; in which sense are also used such forms as חמשי *fifth part*, רביע and רבע *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

CHAPTER IV. OF THE PARTICLES.

§ 99.

GENERAL VIEW.

1. THE particles, which in general are signs of the subordinate relations of speech, expressing the close connection of words with one another, and the mutual relation of sentences and clauses, are most of them borrowed or derived forms from the noun, and in part also from the pronoun and verb (§ 30, 4). Very few of them can be regarded, with certainty, as primitive.

2. Of those which are not primitive, the origin is threefold : 1) they are *borrowed* from other parts of speech ; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *save, lieve, fain* ; 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like יומם *by day* from יום (§ 100, 3), or most commonly *b*) by *abbreviation* occasioned by the frequent use of these words. This abbreviation is effected in various ways ; and in many of the forms resulting from it, the original one can no longer be recognized ; e. g. אולי *only* (prop. *certainly, certe*) for אולי.

Compare in German, *gen* from *gegen, Gegend* ; *seit* from *Seite* ; *weil* (orig. a particle of time like the Eng. *while*) from *Weile* ; in English *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. ἀπό, *ab, a*; ἐξ, *ex, e*; ad Fr. *à*; aut, Fr. *ou*, Ital. *o*; super, Ital. *su*.*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, having dwindled away to a single consonant *prefixed* to the following word (like the preformatives of the Imperfect, § 47, 1, 2); e. g. לְ from לָל (§ 102).

That this reduction of a whole word to a single letter belongs actually to the history of the language, in its process of formation, is evident from the fact, that in the later Hebrew and the Aramæan (that is, in the progressive history of the Semitic stock), such abbreviations become greater and more frequent. Thus the shortening of אָשַׁר to אֲשֶׁר and even to אֲשֶׁ, becomes more and more common in some of the latest books of the Old Testament, and afterwards in the Rabbinic writings, nearly supplanting the full form; from הָיָה of the Biblical Chaldaism comes the later form הַי; the modern Arabic has, e. g., *hallaq* (now) from *hálwaqt, lësh* (wherefore?) from *li-ayyi-sheiin*, and many others. This is shown also by the above analogies from the western tongues. Such, indeed, is the natural progress of all languages. The use of the simplest particles belongs, however, to the earliest epochs of the Hebrew language; at least to the oldest of its monuments that have come down to us.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and, in regard to these, there is at least the general probability of a similar derivation.

3. Less frequently, particles are formed by *composition*; as מִדַּוָּע *wherefore?* for מִדַּוּעַ מִדַּוּעַ *how taught?* i. e. *qua ratione ductus?* comp. *τί μαθῶν*; בְּלִצְרֵי *besides*, from בָּל and צֵרִי; מִלְּמַעְלָה *from above*, from מִן, לְ, מִעֲלָה.

More frequent is the combination of two or more words without contraction; as בְּנֵי אֱלֹהִים, אֱלֹהֵי בְנֵי אָדָם, אֱלֹהֵי בְנֵי אָדָם, אֱלֹהֵי בְנֵי אָדָם.

§ 100.

ADVERBS.

1. As primitive adverbs, may be regarded the negative לֹא, and perhaps some particles of place and time, as שָׁמַיְמָ *there*, זָמַן *then*.

* Even short phrases are contracted to one word, e. g. *forsitan* from *fors sit an*, Fr. *peut-être*. In the Chinese, most of the particles are verbs or nouns; e. g. *iü*, *to give*, employed as a sign of the dative; *ü*, *to make use of*, hence *for*; *nü*, *the interior*, hence *in*.

So at least we may regard them, for the immediate stand-point of grammar, though a reference to still other roots, particularly the pronominal, is possible.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are :

a) Substantives with prepositions ; e. g. **בְּמֵאֹד** (*with might*), *very, greatly* ; **לְבַד** *alone* (prop. *à part*), with *suff.* **לְבַדִּי** *I alone* ; **מִבְּיָת** *within* ; **כְּאַחַד** (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* of the Semites, § 118), comp. **τὴν ἀρχήν**. Exs. **מֵאֹד** (*might*), *very, greatly* ; **סָפֵס** (*cessation*), *no more* ; **הַיּוֹם** (*this day*), *to-day* ; **יַחַד** (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. **סְבִיב** and *plur.* **סְבִיבוֹת** (*circuit*), *around* ; others have wholly lost it, as **כְּבָר** (*length*), *long ago* ; **עוֹד** (*repetition*), *yet again, farther, longer*.

c) Adjectives, especially in the feminine (answering to the *neuter*), as **בֵּן** *recte, ita* (prop. *rectum*), **רִאשׁוֹנָה** (*primum*), *at first, formerly*, **רַבָּה** and **רַבָּת** (*multum*), *much, enough*, **מְפִלְאוֹת** *wonderfully* (prop. *mirabilibus, sc. modis*), **שֵׁנִי** *the second time*, **יְהוּדִי** *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 130, 2) ; e. g. **הַרְבֵּה** (prop. *multum faciendo*), *much*.

e) Pronouns, as **זֶה** (prop. *this* (place) = *at this place*), *here*.

For a list of the most usual adverbs, arranged according to their signification, see § 149.

3. Some adverbs have been formed by the addition of the formative syllable **ם־** to substantives ; as **אֱמִנָם** and **אֱמִנָם** *truly*, from **אֱמֵן** *truth* ; **חִנָּם** (*gratiarum causa*), *gratis, in vain* (from **חָן**) ; **רִיקָם** *vainly, frustra* ; **יּוֹמָם** *by day*, from **יוֹם**. Comp. also **מְהֵרָם** for **מְהֵרֵם** *in a twinkling*, from **מְהַרֵּעַ** *twinkling*.

The termination **ם־** occurs also in the formation of substantives, e. g. **סֻלָּם** *ladder* (from **סָלַל**) ; and hence those adverbs may be regarded as denominative nouns used *adverbially*, **ם־** and **ם־** being = **וֶן** and **וֶן־** (§ 84, No. 15) ; comp. **פְּדִיּוֹם** = **פְּדִיּוֹן** *ransom*, **λύτρον**. But more probably, **ם־** is an obsolete *plur.* ending of the noun (§ 87, 1, d), and these adverbs are properly nouns in the *accus. plur.* ; hence, **אֱמִנָם** like **מִישְׁרֵים** used *adverbially* Ps. lviii. 2, **חִנָּם** like the Lat. *gratis*, i. e. *gratis*.

4. Adverbs formed by the abbreviation or truncation of longer words ; such, for example, as **אֵף** *only* (prop. an affirmative parti-

cle, *certainly*, from אָכֵן, Chald. הִזְכִּיר, הִזְכִּיר, and especially the interrogative הִן, e. g. הִלֵּא הִן *nonne?* הִנּוּמ *num etiam?* which originated in the more full form הִלֵּא, Deut. xxxii. 6.

Punctuation of הִן interrogative: 1) It has usually *Chateph-Pattach*, as הִלֵּאָ *hast thou set?* (see the examples in § 152, 2); 2) Before a letter with *Sh'va*, it has commonly *Pattach* followed by *Daghesh forte* (like the article), as הִלֵּאָ Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. הִלֵּאָ in Lev. x. 19; 3) Before a guttural it takes *Pattach* (with *Daghesh f. implicitum*), הִלֵּאָ *shall I go?* הִנּוּמ *num tu?* 4) But before a guttural with *Qamets* it takes *Seghol*, as הִלֵּאָ *num ego?* הִנּוּמ *num fuit?* Its place is always at the beginning of the clause.

5. Certain adverbs, which include a verbal idea, take also the *pronominal suffixes*, and generally in the same form as verbs, particularly with *Nun* (§ 58, 4). E. g. הִנּוּמ *he (is) existing*; אֵינִי *I (am) not*, אֵינִי *he (is) not*; עֹדֵנִי *he (is) still*; אֵיךְ *where (is) he?* The same is true of הִנּוּמ and הִנּוּמ *behold!* (prop. *here, here is*), with suffixes; as הִנּוּמִי, in *pause* הִנּוּמִי and הִנּוּמִי, *behold me*; הִנּוּמִי; הִנּוּמִי, in *pause* הִנּוּמִי and הִנּוּמִי; הִנּוּמִי.

§ 101.

PREPOSITIONS.

1. Most of the words which, in the usage of the language, appear as prepositions, were originally—

- a) Substantives in the *accusative case* and in the *construct state*, the noun governed by them being properly in the genitive, which is actually expressed in Arabic by the genitive ending. Compare in Eng. *in stead of*, in Latin *hujus rei causa*.* Exs. אַחֲרַי (hinder part* [rear]), behind, after; אֶצְלַי (side*), at the side of, by; בֵּינַי (intermediate space, midst*), between; בְּעֵדַי (interval of space, distantia), behind, about; בְּעֵדַי (removal, want), without, besides; בְּעֵדַי (object), on account of; בְּעֵדַי before, over against; מִן (part), from, out of; מִן (that which is before), before, over against; עַד (progress, duration*), during, until; עַל (upper part [space above]),

* The original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use. On the like usage in other languages, see *W. von Humboldt über die Kawisprache*, Bd. III. S. 621.

upon, over; עִם (connection, also עִמָּוָה, לְעִמָּוָה), with; חֲתוּם (under part* [space beneath]), under, in place of.

- b) Substantives in the construct state with prepositions (spec. the inseparable); as לְפָנָי (in face of), before; אַחֲרַי (after the mouth, i. e. the command*), according to; בְּגִלְלִי (in the matter), on account of, לְמַעַן (for the purpose), on account of.

2. Substantives used as adverbs very readily take, in this manner, the construction of prepositions. E. g. בְּאַחַס, בְּאַחֲזִין, בְּבִלְיִי (in the want of), without; בְּעֵדִי (in the continuing of), during; בְּרִי, בְּרִי (for the need), for, according to.

§ 102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן is frequently written as a *prefix*, yet without wholly losing its *Nun*, which is represented by a *Daghesh forte* in the following letter, as מִן־עֵץ from the forest.

The different forms of this preposition are used as follows. a) The full and independent form מִן is employed chiefly before the article, as מִן הַיַּרְדֵּן; but also, especially, before the feebler letters, as מִן־אֵז Jer. xliv. 18, מִן־בְּנֵי 1 Chr. v. 18, and elsewhere in the later books (as in Syriac). There is, besides, a poetic form מִנִּי (comp. § 90, 3, a). b) Most frequent is the form מִן, viz. as a *prefix* with *Daghesh forte* in the following letter, which can be omitted only when the letter has *Sh^{va}* (§ 20, 3, b). Before gutturals this becomes מִן (§ 22, 1), e. g. מִן־אָדָם, מִן־עַם, and also מִן before ה, as מִן־הוֹיֵט, מִן־הוֹיֵט Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant, with the slightest vowel (*Sh^{va}*); namely,

- בְּ in, at, on, with (from בֵּית, בֵּי),
 לְ towards, to (from לָאֵל),
 כְּ like, as, according to (from כֵּן).*

* The derivation of לְ immediately from לָאֵל, and more remotely from a stem meaning *appropinquavit, accessit* (Heb. and Aram. לָקָא, לָקָא *adhassit, se adjunxit*, Arab. *accessit*) is beyond question. On the derivation of בְּ from בֵּית, in Aram. also בֵּי, prop. *in the house*, hence *in* (not from בֵּין *between*), see *Geonius*, *Man. Lex. art.* בְּ, Note at the end. The signification of כְּ (from כֵּן) is properly, *so*; doubled כְּ—כְּ *as—so*.

The pointing of these prefixes is as follows:

a) They have properly simple *Shewa*, which is varied, however, according to § 28, 1, 2, e. g. לְפֵרִי to *fruit*, עֲאֲרִי as *a lion*; and before feeble letters according to § 23, 2 and § 24, 1, a, e. g. לְאָמֶר for לְאָמַר, לְיִרְדוֹרָה.

b) Before the article they usually displace the ׀ and take its pointing, as בְּגֶן for בְּגִינָן in *the garden*. See § 35, Rem. 2.

c) Immediately before the tone-syllable, in monosyllabic or dissyllabic words with the tone on the penultima, they also take *Qamets* (*Prætonic*, § 26, 3); not always, however, but only in the following cases: α) before Infinitives of the above-mentioned form, as לָרוּחַ to *give*, לְדִין to *judge*, לְלָבֵד to *bear*, except when the *Inf.* is followed by another word as its subject or object § 133, as מְשֻׁבָּח Num. viii. 19, מְשֻׁבָּח Judges xi. 26; β) before many pronominal forms, as לְזָרוּ, לְזָרוּ, לְזָרוּ like *these*; particularly לְכֶם, לְכֶם, לְכֶם, and לְכֶם, לְכֶם (see § 103, 2); γ) when such a word is closely connected with the foregoing one, and is thereby separated from the one following, e. g. מִפִּי לְפִי *mouth to mouth* 2 Kings x. 21, מִיַּם לְמִי *between water and water* Gen. i. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8; likewise לְנֶצַח לְנֶצַח to *eternity*, but לְנֶצַח לְנֶצַח to *all eternity*, Is. xxxiv. 10.

d) To the interrogative מַה they are very closely joined by *Pattach* and *Daghesh forte*; as מַה מְהוּ *by what?* מַה מְהוּ *how much?* מַה מְהוּ (*Milil*) for *what? why?* Comp. the *Vav consecutive* of the Imperfect (§ 49, 2). Before gutturals, לְמִי (*Milra*) is used for the latter.

Rem. The word מְהוּ, which has not its own original vowels (probably מְהוּ) but those of מְהוּ (see the word in the Lexicon), takes *prefixes* also after the manner of the latter; as מְהוּ, מְהוּ, מְהוּ, because these were to be read מְהוּ, מְהוּ, מְהוּ.

§ 103.

PREPOSITIONS WITH SUFFIXES, AND IN THE PLURAL FORM.

1. The prepositions being originally nouns (§ 101), they follow the analogy of the noun in their connection with pronouns; i. e. they take the nominal form of the suffix (§ 91, 1, 2), as אִצְלִי (prop. my side) *by me*, אִתִּי (my vicinity) *with me*, מִתְּחִילִי (my place) *instead of me*, like *mea causa*, *on account of me*.

Rem. 1. The preposition אִתִּי (*apud*), *with* (from אִתִּי), is distinguished from אִתִּי, the sign of the definite accusative (§ 117, 2), when they take suffixes, by the difference of pointing. The former has, e. g., אִתִּי, אִתִּי, אִתִּי, while the latter retains its original *o* before most of the persons, as אִתִּי *me*, אִתִּי *thee*, אִתִּי *him*, אִתִּי *her*; אִתִּי *us*, אִתִּי *you*, אִתִּי and אִתִּי *them*. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found אִתִּי, אִתִּי inaccurately formed from אִתִּי *with*.

2. The preposition **עִם** *with* takes *Qamets* before **כִּי** and **וְהוּא**, by which the doubling of the *Mem* is made more audible, as **עִמְכֶם**, **עִמָּרוֹם**. In the first person, besides **עִמָּי** is found **עִמָּיִי**.

3. It is but seldom that verbal suffixes are attached to prepositions, as **תְּחַנְּנֵי** 2 Sam. xxii. 37, 40, 48 (for which **תְּחַנְּנֵי** occurs in Ps. xviii. 37, 40, 48), **תְּחַנְּנֵנִי** Gen. ii. 21, and **תְּחַנְּנֵי** Ps. cxxxix. 11 (here in order to rhyme with **תְּחַנְּנֵי**). We may, however, explain this form of the *suffix* here, as expressing a direction *whither*; namely in 2 Sam. above quoted, **תְּחַנְּנֵנִי** [coming or brought] *under me*, place *whither* (together with **תְּחַנְּנֵנִי** [being] *under me*, place *where*), **תְּחַנְּנֵנִי** *into its place* ("he put flesh into its place"), **תְּחַנְּנֵנִי** *around about me*.

2. When pronominal *suffixes* are attached to the *prefix* prepositions (§ 102), there is a tendency in some cases, especially with the shorter *suffixes*, to lengthen the preposition in order to give it more body and support. This is at least apparent in **אֶל** and **לְ** with a full vowel, for **אֶלְ**, **לְ** (§ 102, 1, c); to **אֶל** is appended the syllable **מֵ**, and **לְ** is lengthened into **לְמֵן** (prop. *a parte, on the part of* —).

a) **לְ** with suffixes :

Sing.		Plur.
1	לִי <i>to me.</i>	לָנוּ <i>to us.</i>
2	{ <i>m.</i> לָךְ , לְכָה , in pause לְךָ } <i>to thee.</i>	{ לָכֶם } <i>to you.</i>
	{ <i>f.</i> לְךָ }	{ לְכֶם , לְכֶנָּה }
3	{ <i>m.</i> לוֹ <i>to him.</i>	{ לָהֶם , לְהֶמָּה , poet. לָמוֹ* } <i>to them.</i>
	{ <i>f.</i> לָהּ <i>to her.</i>	
		{ לְהֶנָּה † }

אֶל takes suffixes in the same manner, except that with the 3*d* pers. plur. the forms are **אֶלֶם**, **אֶלֶם**, fem. **אֶלֶיָּן**.

* It has often been asserted, that the form **לָמוֹ** stands also for the *sing.* **לוֹ**. For this various explanations have been sought; something analogous may certainly be found in the form **תְּחַנְּנֵנִי** used for **תְּחַנְּנֵנִי** (§ 47, Rem. 8). But, in fact, it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Sem = the Semites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Is. xlv. 15 (in reference to **תְּחַנְּנֵנִי**, **אֶל**, which the Seventy have rendered *etol*), lili. 8 (in reference to the foregoing **דֹּרֹתָיו** *his generation*, i. e. He and his contemporaries).

The same is true of **עֲלֵימוֹ** for **עֲלֵימוֹ**; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, vs. 5-20, is a collective,—nay, it begins v. 5 with the plural **רֵשָׁעִים**), and xxvii. 23 (comp. at the beginning, v. 13, **עֲרִיצִים**). More strange is **עֲלֵימוֹ** Job xxii. 2 in reference to **אָבִיר** *man (homo)*. But this also is undoubtedly collective.

† Not **לְהֶנָּה**, which signifies *therefore*.

b) **אֲנִי** with suffixes :

	<i>Sing.</i>	<i>Plur.</i>
1	אֲנִי* as I.	אֲנֵנו as we.
2	$\left. \begin{array}{l} m. \text{ אַתָּה} \\ f. \text{ ---} \end{array} \right\} \text{ as thou.}$	$\left. \begin{array}{l} \text{אֲנֵכֶם, seldom} \\ \text{אֲנֵנָה} \end{array} \right\} \text{ as ye.}$
3	$\left. \begin{array}{l} m. \text{ הוּא} \\ f. \text{ הִיא} \end{array} \right\} \text{ as he.}$	$\left. \begin{array}{l} \text{אֲנֵיהֶם,} \\ \text{אֲנֵיהֶן,} \\ \text{אֲנֵיהֶם} \end{array} \right\} \text{ as they.}$

c) **מֵן** with suffixes :

	<i>Sing.</i>	<i>Plur.</i>
1	מֵנִי, poet. מֵנִי, מֵנִי from me.	מֵנוּ from us.
2	$\left. \begin{array}{l} m. \text{ מֵךְ, in pause} \\ f. \text{ מֵךְ} \end{array} \right\} \text{ from thee.}$	$\left. \begin{array}{l} \text{מֵנֵךְ} \\ \text{מֵנֵךְ} \end{array} \right\} \text{ from you.}$
3	$\left. \begin{array}{l} m. \text{ מֵהוּ, poet. מֵהוּ, מֵהוּ} \\ f. \text{ מֵהִיא} \end{array} \right\} \text{ from him.}$	$\left. \begin{array}{l} \text{מֵהֶם, poet.} \\ \text{מֵהֶן} \end{array} \right\} \text{ from them.}$

The syllable **נִ** in **מֵנִי** (in Arabic **مَا** = Heb. **מֵן** *what*, prop. according to *what I*, for *as I*) is in poetry appended to the simple prefixes **אֲ**, **אֵ**, **אִ**, even without suffixes, so that **אֲנֵנו**, **אֵנֵנו**, **אִנֵנו** appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; but in the case of **מֵן** it has adopted the shorter ones, resembling those of the Syriac.

In the table of **מֵן** with *suffixes*, **מֵהוּ** from him is contracted from **מֵהוּא** (according to § 19, 2, *extr.*), and coincides in form with **מֵנוּ** from us, which comes from **מֵנוּנִי**. The Palestinian grammarians proposed to distinguish the latter by writing it **מֵנֵנוּ**, which *Ibn Esra* justly censures. The form **מֵהוּא** is always written without *Mappiq*, and comes from **מֵהוּא**.

3. Many prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* [and the Eng. *besides*]. For the ground of this, see § 108, 2, a.† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connection with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are :

* The use of **נִי** for **נִי**, in this case, is merely euphonic.

† Some of these words, which come from stems **לָחַ**, namely **לָחֵלֵךְ**, **לָחֵלֵךְ**, **לָחֵלֵךְ**, might indeed be referred to singular forms, as **לָחֵלֵךְ**, **לָחֵלֵךְ**, **לָחֵלֵךְ**; but the analogy of the others makes it more probable that these are also to be regarded as plurals. Comp. the plural forms **לָחֵלֵךְ** from **לָחַן**; **לָחֵלֵךְ**, **לָחֵלֵךְ**, &c. from **לָחַץ**.

אָרוּר, more frequently אַחֲרָי (prop. *space behind, rear*), *behind*, with *suff.* always אַחֲרָי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרֵיהֶם, &c.

אֶל, poet. also אֶלַי (*regions, directions*), *towards, to*, with *suff.* always אֶלַי *to me*, אֶלָּךְ, אֶלָּיו, אֶלֵּיהֶם.

בֵּין (*interval of space*), *between*, with *suff.* בֵּינֵי, בֵּינָה, but also בֵּינֵיהֶם, בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם (from בֵּינִים, בֵּינִית, *intervals*).

מִן *from, out of*, seldom מִנֵּי (*plur. constr. state*), Is. xxx. 11.

עַד (*progress, duration, from עָדָה as far as, unto, plur.*) (poet.) but with *suff.* עָדַי, עָדֶיךָ, עָדֵיהֶם (the last also with *Qamets*).

עַל *upon, over, constr. state of עַל that which is above* (from עָלָה *to go up*), *plur.* (poet.) עָלַי, but with *suff.* also in prose עָלַי, עָלֶיךָ, עָלֵיהֶם, for which עָלֵיהֶם is also frequent in poetry.

תַּחַת *under* (prop. *that which is beneath*), with *suff.* in the plural תַּחַתֵּי, תַּחַתְּךָ, but also in the singular תַּחַתָּם.

§ 104.

CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as אֲשֶׁר and כִּי *that, because, for*, the former being at the same time the common *relative pronoun*, the latter also derived from a pronominal stem (§ 36).

b) Adverbs, as אַל (*not*), *that not*, אִם (*num?*), *if*. Also adverbs with prepositions; e. g. בְּעוֹדָם (*in the not yet*), *before that*; or with a conjunction added, as כִּי אִם *there is added that = much less or much more*.

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connection between propositions; e. g. יַעַן אֲשֶׁר *because* (from יַעַן *on account of*), prop. *on this account, that*, אַחֲרָי אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עַלֵּךְ כִּי and עַלֵּיךְ אֲשֶׁר (*in consequence, that*), *for the reason that, because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אֲשֶׁר עַל) *because*, עַלֵּיךְ (for עַלֵּיךְ אֲשֶׁר עַל) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be translated by conjunctions with the finite verb (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly the noun, and they generally betray their affinity with verbal roots. Exs. אֵל (prop. *desire, choice*, from אָלַס *to desire*, comp. Prov. xxxi. 4) *or*, like *vel, ve*, kindred with *velle*; אָל (*a turning away*, from אָלַס) *that not*. Even the only prefix conjunction וְ *and*, must perhaps acknowledge relationship with וָ *a binding or fastening, a nail*.

The pointing of ו is in several respects analogous with that of the prefix prepositions בְּ , כִּי , לְ (§ 102, 2); but it has also, as a feeble letter, some peculiarities.

- a) It has commonly a simple *Sh'va* (וְ).
- b) Before words whose first consonant has simple *Sh'va* (excepting the case *c*), the *Vav* is sounded *v*, as וְכָל *and to all*. It is also sounded thus (with the exception of the case *d*) before its cognate letters, the labials ב , בֵּ , פ , as וּבְכָל ; and even before a *Chateph* (under letters not guttural), as וּזְרַב Gen. ii. 12.
- c) Before ו the *Vav* takes *Chireq*, e. g. וַיְהִי (for וַיְהִי , comp. § 28, 1, and § 24, 1, a); before וָ and וֶ it takes *Chireq* and *Seghol*, as וַיְהִי־וָאֵל Jos. viii. 4, and וַיְהִי־וַיְהִי Gen. xx. 7 (comp. § 63, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qamets*, like וָ , וֶ , and with similar limitations (§ 102, 2, c); especially when words are connected in pairs, as וַיְהִי־וַיְהִי Gen. i. 2, וַיְהִי־וַיְהִי viii. 22, but chiefly at the end of a short clause, hence וַיְהִי־וַיְהִי Gen. vii. 13, וַיְהִי־וַיְהִי 1 Kings xxi. 10. But the case is different, when it stands in close connection with words following, as וַיְהִי־וַיְהִי Ps. lvii. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, וַיְהִי־וַיְהִי , וַיְהִי־וַיְהִי , וַיְהִי־וַיְהִי and the like.

§ 105.

INTERJECTIONS.

1. Among the interjections, there are several which are merely natural sounds expressed in writing, as אָה , אָה *ah!* הוֹי , הוֹי *ho!* אָה *aha!*

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, in animated discourse, gradually came to be used as interjections; as הִנֵּה or הִנֵּה *behold!* (prop. *here*); הִנֵּה , *plur.* הִנֵּה (prop. *give*, Imp. from הָנַח) for *age, agite, come on!* לָכֵה , לָכֵה (prop. *go*), in the same sense; * הִנֵּה

* הִנֵּה and לָכֵה are also used, in this form, with the feminine and with the plural; a proof that they have wholly taken the nature of interjections.

far be it! prop. *ad profana!* ኃ (perhaps for ኃኃ *entreaty*), *I beseech, hear me*; ኣኃ (*up! come on!* in Æthiop. an *Imp. go to! come on!*), *pray now!* a particle of incitement and entreaty (always subjoined).*

* The particle ኣኃ serves for the expression of various shades of meaning which are exhibited in different places in the Syntax. A brief view only is given here. It stands *a*) after the *Imp.* in command as well as entreaty (§ 120, 1, Rem.); *b*) with the *Impf.* as well the first as the third person (§ 127, 2, *b*, and § 128, 1); *c*) once with the *Perf.* (§ 126, 4, Note); *d*) with various particles, as ኣኃ ኃኃ *behold now*; particularly with conjunctions, as ኣኃ ኃኃ *ne quæso*, and ኣኃ-ኃኃ *if now, siquæso, if* with a courteous or modest limitation.—In courtly language, these particles are heaped together in every way; Gen. xviii. 2, xix. 7, 8, 19, l. 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 106.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE, — OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways :

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made, e. g. כְּסָף קְלִי *vessels of silver = silver vessels* ; אֲרוֹן עֵץ *ark of wood = wooden ark*, like *des vases d'or* ; in like manner אֲדוֹמֵת עוֹלָם *an eternal possession*, Gen. xvii. 8, מְנַחֵם מִסְפָּר *men of number*, i. e. *few men* Gen. xxxiv. 30, אֶבֶן יָקָר *a precious stone* Prov. xvii. 8. This construction was also employed, even in cases where the language supplies an adjective ; e. g. בְּגָדֵי יִשְׂרָאֵל *the holy garments*, Ex. xxix. 29. Comp. *un homme de bien*.

Rem. 1. Less frequently, the substantive which expresses a quality in another is followed by it in the genitive ; as מְקַדְדֵי עֵמְקֵיהֶם *the choice of thy valleys*, i. e. *thy choicest valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24 ; Gen. xxiii. 6 ; Ex. xv. 4. But with the substantive כֹּל (the) *whole*, for *all of, all*, this is the usual construction (see § 111, 1, Rem.).

The place of an adjective, when it would be predicate of the sentence, is sometimes supplied directly by the substantive ; e. g. Gen. i. 2, *and the earth was desolation and emptiness* ; Job iii. 4, *let that day be*

* There are a few adjectives of this kind formed after the manner of passive participles, as אֲרִיז *of cedar*, שְׂוֹרֵץ *of brass*, comp. *cuneatus* (wedge-formed).

darkness; Ps. xxxv. 6, lxxxviii. 19, cx. 3, Is. v. 12, Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is בְּמַחֵ with power, for powerful.*

2. Adjectives which denote a property, quality, or habit, where they would stand by themselves as substantives, are often expressed in Hebrew by a periphrasis, in which an abstract noun designating the attribute is preceded by one of the following nouns denoting its subject; viz.

a) By אִישׁ הַדְּבָרִים *an eloquent man*, Ex. iv. 10; אִישׁ חָכָם *a wise man*, Prov. xxiv. 5. b) By בַּעַל *master, possessor*, e. g. שָׂעִיר הַבַּיִת *hairy*, 2 Kings i. 8; בַּעַל הַחֲלוּמוֹת *the dreamer*, Gen. xxxvii. 19. c) By בֶּן *son* and בַּת *daughter*, e. g. בֶּן־יְהוֹרָם *a valiant man*, 1 Kings i. 52; בֶּן־קְנָז *an inhabitant of the East*, Gen. xxix. 1; בֶּן־שָׁנָה *one year old*, Ex. xii. 5; בֶּן־מָוֶת *doomed to death*, 1 Sam. xx. 31; אִשָּׁה בְלִיַּעַל *a worthless woman*, 1 Sam. i. 16.

It is a bolder construction, and found only in poetry, when the abstract is used directly for the concrete, as בְּלִיַּעַל *worthlessness*, for *worthless*, like *scelus* for *scelestissimus*; and at the same time for the plural, as קִשְׁתָּה *bow* for *bowmen*, Is. xxi. 17, קְצִיר *harvest* for *harvesters*, xvii. 5. On this, as a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 84; comp. § 107, 3, b.

We may here remark also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲבִיר *the Strong*, i. e. *God*; אַבִּיר *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; רִנָּן *the Majestic*, August, = *the Prince*; לְבָנָה *pallida* i. e. *luna*. In Arabic this is yet far more common. Comp. *merum* for *vinum*, *vyqā* i. e. *the sea* Odyss. 1, 97.

§ 107.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine ending (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the feminine plural form. We are now to show in what manner the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following; viz.

a) when the male and female are designated by entirely different words, and the latter, of course, requires no feminine ending, as *father*, *mother*, in Heb. אָב, אִמָּה; אָיִל *ram*, רְחֵל *ewe*, אֲמִזָּה *ass*, אֲמִזָּה *she-ass*; b) when the female is designated by the addition of the feminine ending, as אָח *brother*, אֲחֵיכֶם *sister*; צָעִיר *young man*, צְעִירָה *young woman*; פֶּרִי *juvencus*, פְּרִיָּה *juvenca*; עֵגֶל *vitulus*, עֵגֶלָּה *vitula*; c) when the feminine gender is shown only by the construction (*communia*), as in δ , ἡ βούς; δ , ἡ παῖς; e. g. גָּמֶל *camel*, *masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle*, Ex. xxi. 37, but *fem.* for *female cattle*, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (*epicæna*), as in δ λύκος, ἡ χελιδὼν; e. g. דָּב שָׁבֵרֵל *masc. a bear robbed of her young*, Hos. xiii. 8 (but construed as feminine in 2 Kings ii. 24); אֶלֶף *masc. ox*, Ps. cxliv. 14, where the female of the ox-kind is meant.

Often, in cases where the language makes the distinction of genders as in a, b, and c, writers neglect to do it, and employ the more general and indefinite terms. E. g. אֲמִזָּה and אָיִל as *fem.* for אֲמִזָּה and אָיִל, 2 Sam. xix. 27, and Ps. xlii. 2; also נַעַר *a youth*, for נַעֲרָה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic also, the older written language shuns the use of feminine forms (e. g. בעלה *mistress*, כַּתֻּבָּה *bride*), which become more and more common in later usage.

This sparing use of the distinctions of gender appears also in other examples; viz. אֲרִיִּשׁ *masc. architect*, Prov. viii. 30, where *wisdom* (*fem.*) is meant (comp. *artifex omnium natura*, Plin. 2, 1); מֵת *a dead body* (*masc.*), spoken of the corpse of a woman, Gen. xxiii. 4, 6; אֱלֹהִים for a *goddess*, 1 Kings xi. 5; so in Eng. *instructor* for *instructress*, and in Lat. *auctor*, *martyr*.

Among *epicæne* nouns are found names of whole species of animals, which the mind conceived as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *masc.* קָלֵב *dog*, אֲבָב *wolf*; *fem.* יוֹנָה *dove*, חֲסִידָה *stork*, יַעֲנָב *ostrich*, אֲרִיִּשָׁה *hare*.

2. The designation of the feminine gender, by its appropriate ending, is most uniform in the adjectives and participles. (§ 87, 5.)

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred, viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ *side* (of the human body), *thigh*, יַרְדֵּן *side* (of a country), *district*; מִצְחָה *brow*, מִצְחָה *greave* (from the resemblance).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָם, נִקְמָה, *vengeance*, עֲזָרָה, עֲזָרוּ *help* (§ 84, 11, 12). Adjectives when used in a neuter sense as substantives (like τὸ καλόν), commonly take the fem. form, as נְכוֹנָה *the right*, Ps. v. 10; so also in the plur. גְּדֵלוֹת *great things*, Ps. xii. 4.

c) The feminine is sometimes applied as a designation of *dignity or office*, which borders on the abstract sense, as מְרֻדוֹת *Princes* (like *Highnesses*); in like manner קְהָלָה *conciator* (applied to king Solomon, = *the preacher Wisdom*); comp. סֹפֵרָה as the name of a man, in Neh. vii. 57, Ezra ii. 55. Even in the *fem. plur.* form אֲבוֹת *fathers*, the reference to *dignity* seems not improbable. These words are construed, agreeably to their signification, with the masculine. This usage is more extensive in Arabic, Æthiopic and Aramæan, e. g. in *Chalipha* (*Caliph*) חַלִּיפָה. There is a remote likeness in the Lat. *magistratus*, Ger. *Herrschaft*, [Eng. *lordship*] for *Herr* [Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אֲרָח *wanderer, traveller*, אֲרָחוֹת *caravan*, prop. *that which wandereth, for the wanderers*; גִּזְלוֹת (from the masc. גִּזְלוֹ) *the company of exiles*; יוֹשְׁבֵי אֶרֶץ Is. xii. 6, Mic. i. 11, 12, prop. *that which inhabiteth, for the inhabitants*; אֲרֵיבָה, Mic. vii. 8, 10, for *the enemies*. So often in the Arabic. Comp. the poetic צֵר גֹּבַי equivalent to צֵר בְּנֵי אֶרֶץ *the inhabitants of Tyre*, אֶרֶץ עַמִּי = בְּנֵי עַמִּי *my countrymen*. Examples of its application to things without life, עֲצָה *timber*, עֲנָנִים *clouds*, אֲדָחוֹת *cedar wainscotting*. Comp. τὸ ἵππος and ἡ ἵππος for *the cavalry*, ἡ κάμηλος (Herodotus I., 80).

e) On the contrary, the feminine sometimes appears, as in Arabic, to denote *an individual of a class*, while the masculine is applied to the class or species, e. g. אֲנִי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֲנִיָּה *a single ship*; שֵׁצֵר *hair* (collectively), שֵׁצֵרָה *a single hair* (see Judges xx. 16, Ps. xl. 13); שִׁיר *song, ode*, also collectively, שִׁירָה *a single ode*; so also תְּאֵנָה *a fig*, נֶשֶׁה *a flower* (with the collective נָץ Gen. xl. 10); שׁוֹשַׁנִּים *a lily* (with שׁוֹשַׁן), and others, though the distinction is in part effaced in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of *countries and towns*, contemplated as mothers,*—as it were nurses,—of the inhabitants; e. g. אֲשִׁירָה *fem. Assyria*, אֲדָמָה *fem. Idumea*, צֵר *Tyre*; so also *appellatives*, denoting *countries, towns*, and *locality in general*, as אֶרֶץ *earth, land*, תְּבֵלָה *the world*, יְרֵד *city*, יְרֵדָה

* Thus אֲמָ, 2 Sam. xx. 19 and on Phœnician coins, stands for *mother-city*, μητρόπολις (comp. μητήρ, *mater*); and by the same figure, the inhabitants were called *sons of the country*, as *sons of Zion*, Pa. cxlix. 2; *sons of Babylon*, Ezek. xliii. 15 (comp. son of the house, son of the womb).

אָרֶחַ *way*, חֹצֵר *court*, מַחֲנֶה *camp*, שָׂאֵל *under-world*, תְּרֵן *threshing-floor*, בְּאֵר *well*, &c., and sometimes even מְקוֹם *place*.*

As names of people are commonly masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדִים *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אֲדוּמִים *masc. Idumæans*, Num. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But such names are also construed as *fem.* when the *people* is meant, by a metaphorical use (like the German *Polen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.†

b) *Members and parts of the body in man or beast*, יָד and כַּף *hand*, רֶגֶל *foot*, עֵין *eye*, אָזְן *ear*, זְרוֹעַ *arm*, לְשׁוֹן *tongue*, קֶרֶן *horn*, כַּנָּף *wing*, שֵׁן *tooth*, זָקָן *beard*, בֶּטֶן *womb*; probably with reference to their subserviency as mere instruments,‡ and hence also words for *inanimate instruments and utensils*, as הַחֶבֶד *sword*, הַיָּרֵךְ *pin*, הַמַּטְוֶה and הַמַּטְבֵּשׁ *staff*, הַחֶסֶד *chest*, הַמַּטְבֵּשׁ *bed*, הַכּוֹס *cup*, הַיָּד *pitcher*, also הַבֶּן *stone*, and many others. Most of these words and ideas have the same gender in the other Semitic languages.

c) The words for *light, fire*, and other *powers of nature*, as הַשֶּׁמֶשׁ *sun*, הַאֵשׁ *fire* (*Æth. êsat*), הָאֵר (Job xxxvi. 32), so also הַנֶּחֱמָה and הַתּוֹנִי *oven*, הַנֶּחֱמָה *brightness*, הַצַּהָר *window*, Gen. vi. 16, הַרוּחַ *wind*, also הַרוּחַ *spirit*, and הַנְּשָׁמָה *breath, soul*, &c. §

§ 108.

OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 87, 1, 2), the language employs some other means for the expression of plurality; viz. a) separate words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׂוֹר *an ox* (*an individual of the ox-kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָּקָר *five oxen*, Ex. xxi. 37, צֹאן *small cattle*, viz. *sheep or goats*, אֵיחָד *an individual of the*

* As this last word is regularly *masc.*, so we find more or less fluctuation in the gender of the others.

† Here belongs the poetical personification of a people as a female, Is. xvii. l. 1, liv. 1 seq., Lam. i., Ez. xvi.

‡ Of these words, too, some are not uniform in respect to their gender, and occur also as *masc.*; as זְרוֹעַ Is. xvii. 5, שׁוֹק Ex. xxix. 27, עֵרָן Zech. iv. 10, לְשׁוֹן Ps. xxii. 16.

§ The particulars are supplied by the Lexicon. There are some words, moreover, which have the feminine ending, as נְחֹשֶׁת *brass*, קֶשֶׁת *bow* (from the stem-word קָשׁ), יָתֵב *vine* (for יָתֵב), but yet are sometimes construed as masculine, from a misapprehension of their origin.

same, a sheep or a goat; *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives, as אָנָשׁ *man, the human race* Gen. i. 26, אַיִשׁ collect. for *men*, דְּבָרִים *words*, אֹיְבִיב *the enemy, for enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *e*.

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas; so that the Hebrew often uses plural forms where other languages employ the singular. Thus, under the plural form are expressed—

a) *Extension* of space and time*: hence the frequent use of it to express *portions of space, regions or places*, as שָׁמַיִם *heaven* (§ 88, Rem. 2), מְרוֹמַיִם *height* (of heaven) Job xvi. 19, מְרָזְלוֹחַ *the place at the feet*, מְרָאשׁוֹחַ *the place at the head*; *certain members of the body*, which are *spaces* on its surface,† as פְּנֵי *face*, צְנַאָרִים *neck*; *spaces of time*, as יָמִים *life*, נְעוּרִים *youth*, זְקֵנִים *old age*; and finally *states, qualities*, which are *permanent* or of *long continuance*, as עֲוֹנוֹתַי *perverseness*, רַחֲמִים *compassion*, שְׁפוּלִים *childlessness*.

b) *Might and power*, these being originally conceived as something distributed and manifold. So, particularly, אֱלֹהִים *God*,—whether originating in a polytheistic conception and then passing over to the “God of gods,” or in monotheism, and intended to express the divine power in its developments; so a few times קְדוֹשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3; (comp. Jos. xxiv. 19, and Chald. עֲלִיּוּנִין *the Highest*, Dan. vii. 18); and תְּרַשִׁים *penates*, always in the plural even when only one image is meant, 1 Sam. xix. 13, 16. Farther: אֲדוֹנָיִם = אֲדוֹן *lord*, e. g. אֲדוֹנָיִם קָשָׁח *a cruel lord* Is. xix. 4, אֲדוֹנֵי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בָּעַל *lord, master*, with *suff.* often בְּעָלָי *his master*, בְּעָלֶיהָ *her master*.‡

Rem. 1. The use of the plural, as given under letter *b*, is confined within very narrow limits, not extending beyond the words above quoted; and these, moreover, have the same use in the singular. On the con-

* A transferring (in mathematical language) of an expression for arithmetical quantity to geometrical (comp. Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (as רַב, רַבּוֹת).

† Comp. the same use of the *plur.* in τὰ στήθια, τὰ νῶτα, *præcordia, corvices, fauces*.

‡ Somewhat similar is the use of *we* by kings in speaking of themselves (Ezra iv. 18, vii. 24, comp. 1 Mac. x. 19, xi. 31), a form which is then transferred to God (Gen. i. 26, xi. 7; Is. vi. 8). Such a plural the Jewish grammarians call רַבְרֵי רַבּוֹתוֹ (pluralis virium or virtutum); the moderns call it *pluralis excellentia* or *pluralis majestaticus*. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew usage.

struction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, § 146, 2. On אֱלֹהֵי, used of God, see § 121, Rem. 4.

2. The use of the plural given under *a* is also, in common prose, limited to a few words; but in the poets it is somewhat more extensive, e. g. תֵּנֵבְרֹתֵי הַשְּׁבִיטִים *tenebræ* (of dark places), הַדְּלִיָּצִים *deliciæ*, אֱמוּנָתָם *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done *a*) most naturally by the plural form in the *governing noun*, as הַיְּהוּדִים הַגִּבּוֹרִים *strong heroes* (prop. heroes of might); so also in compounds, as בְּדִיּוּמֵי בֵּנְיָמִין *Benjaminite, plur.* בְּנֵי יִמְיָי 1 Sam. xxii. 7; *b*) in both, as הַיְּהוּדִים הַגִּבּוֹרִים 1 Chron. vii. 5, הַבָּתִּים הַקְּלָאִים *prison houses*, Is. xlii. 22, and hence אֱלֹהִים בְּנֵי אֱלֹהִים, Ps. xxix. 1, *sons of God*; *c*) even in the *noun governed* alone, as אֲבֹתָא בֵּיתָא *father's house, family*, אֲבוֹתָא בֵּיתָא *ancestral houses, families* Num. i. 2 foll., פְּרִי תְּמָרִים *precious fruits* Cant. iv. 16, vii. 14. On this observation, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Zeeb and Oreb, for the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated directly as a *nomen compositum*.*

The union with *suffixes* is also conformed to letter *c*, as פִּימֵיהֶם *eorum* for *ora eorum* Ps. xvii. 10, יְמִינָם Ps. cxliv. 8, where we also say *their mouth, their hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the *copula*. By this is indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, and אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם וְיוֹם Esth. iii. 4, דּוֹר וְדוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֶדְרָה עֶדְרָה לְבִדּוֹ *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, בְּאֲרוֹת הַחֲמָר בְּאֲרוֹת הַחֲמָר *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally (with the *copula*) *diversity, more than one kind*, as כָּל־ signifies *all and every kind*; e. g. שְׁנֵי מִשְׁקָלִים *two kinds of weights* Deut. xxv. 13, לֵב דָּבָר *a double heart* Ps. xii. 3, 1 Chron. xii. 33.

Impassioned repetition, in exclamations, e. g. Jer. xxii. 29, Is. vi. 3

* All three are found in Syriac and Æthiopic. See *Hoffmann*, Gram. Syriaca, p. 254; *Ludolf*, Gram. Æthiopica, p. 189.

(with little emphasis in many writers, however, to whom it has become habitual, e. g. Is. xl. f.) is a rhetorical usage, and does not belong here.

Rem. 1. Substances cohering in masses are mostly conceived as a unity, and hence very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶף *silver*, עֵץ *wood*, יַיִן *wine*; though מַיִם *water* is plural, but in Arabic this also is singular. But when *portions* of a substance are meant, the plural form is used, as כֶּסֶפִּים *pieces of silver* Gen. xlii. 25, לִיגְנָה (for building or for fuel). So of grain, as תַּבְּחָן *wheat (growing in the field)*, תַּבְּחָן *wheat in the kernel*.

2. Even in cases where the plural form is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job vi. 3, יַמִּים *the seas* for the *sea*, comp. Gen. xli. 49; Job xvii. 1, *the graves are my portion*, equivalent to *burying-place*, many graves being usually found together; xxi. 32.

§ 109.

USE OF THE ARTICLE.

The article (הַ, הָ § 35) was originally a demonstrative pronoun (as in other languages, e. g. the *Romanic*, comp. *ὁ, η, τό* in Homer), yet with so little force that it was scarcely used except as a prefix to the noun.

Its stronger demonstrative force (*this*) it has still in some connections, as הַיּוֹם *this day, hodie*; הַלַּיְלָה *this night, to-night*; הַזֶּמֶן *this time*. To this original, demonstrative signification points, especially 1) its occasional use for the relative before the verb, e. g. הַנִּמְצָאִים *that are found* 1 Chron. xxix. 17, xxvi. 28, Jos. x. 24, Ezra viii. 25; comp. Gen. xviii. 21, xlvi. 27, Job ii. 11; so also הַזֶּלֶיחַ = הַזֶּלֶיחַ 1 Sam. ix. 24; 2) when it serves, mostly with a participle, to form a connection with a previous subject-noun, repeating it once more; e. g. Ps. xix. 10, *the laws of Jehovah are truth* v. 11, הַנִּחְמָדִים *they, that are precious*,—where the article has nearly all the force of הַזֶּה *avtoi*. So also in Ps. civ. 3 (three times), Is. xl. 22, 23, xlvi. 6, Gen. xlix. 21, Job xli. 25; and still stronger, Ps. xviii. 33, הַנֶּאֱרָאָה *the God that girds me with strength*; ver. 48, Jer. xix. 13, Neh. x. 38.

The article is employed with a noun, to limit its application, in nearly the same cases as in Greek, German, and English; viz. when the subject of discourse is a *definite object, previously mentioned* (Gen. i. 3, *God said, Let there be light*, אֵר, verse 4, *and God saw the light*, אֵר; 1 Kings iii. 24, *bring me a sword, and they brought the sword*), or *already known* Eccl. ix. 15; *the king Solomon*, הַמֶּלֶךְ שְׁלֹמֹה; or *the only one of its kind* (הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*).

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מַלְאָךְ הַמַּלְאָךְ Ps. xxi. 2, אֶרֶץ הָאֶרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are:

1. When an appellative is used collectively, denoting all the individuals of the class; as *the righteous, the unrighteous*, Gen. xviii. 25; *the woman for the female sex*, Eccl. vii. 26; *the Canaanite*, Gen. xiii. 7, xv. 19, 20; as in Engl. *the Russian, the Turk*.*

2. When an appellative is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, as ὁ ποιητής (Homer). E. g. אֶדְוֶרֶת הָאֶדְוֶרֶת *the adversary, Satan*; הַבַּעַל הַבַּעַל (prop. name of the idol) *Baal*; הָאָדָם הָאֶחָד *the first man, Adam*; הָאֱלֹהִים הָאֵל הָאֵל *the only, true God* = יְהוָה (though this word, from its frequent occurrence in this sense, is often so used without the article, approaching the nature of a *proper name*, § 110, 1); הַנָּהָר הַנָּהָר *the river*, i. e. *the Euphrates*; הַיַּבֵּשׁ הַיַּבֵּשׁ *the region around, viz. around the Jordan*.

3. Hence it is also used with actual proper names of *rivers, mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre, la Plata*); as הַנְּיְלוֹס הַנְּיְלוֹס *the Nile* (prop. *the river*), הַלְּבָנוֹן הַלְּבָנוֹן *Lebanon* (prop. *the white mountain*), הַעֵי הַעֵי *the town Ai* (prop. *the stone-heap*). But its use in connection with names of towns is infrequent, and in poetry is generally omitted. (Comp. § 110, 1.)

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *In comparisons*, where the imagination pictures to itself a definite image of the object; e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18; *as the sheep* Ps. xlix. 15; *he hurls thee like the ball* Is. xxii. 18; *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14, xxiv. 20, xxvii. 10, liii. 6, Ps. xxxiii. 7. See instructive examples in Judges xiv. 6, xvi. 9, Is. xxix. 8, 11. But where the noun used for comparison is already made definite by an adjective, the article is omitted as when a genitive follows, e. g. פֶּתֶן הַפֶּתֶן Is. x. 14, but פֶּתֶן הַמִּשְׁלֵחַ xvi. 2; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as מְבוֹר הַמְבוֹר Job xvi. 14, מְבוֹר xxi. 18.

* And so among the Attics, ὁ Ἀθηναῖος, ὁ Συρακόσιος.

b) In designating classes of objects which are universally known, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xiii. 2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42, Ex. xxxi. 4, xxxv. 32, Is. i. 22.

c) Often also in the expression of abstract ideas (like τὸ ἁμαρτόν, *la modéstie*), hence of physical and moral evils, as *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in single, special cases; as in 1 Sam. xvii. 34, הַלְיֹאֵר *the lion*, as the well-known enemy of the flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36, Gen. viii. 7, 8, xiv. 13. The frequent expression יְהִי יוֹם should not be translated, *and it happened on a day*, but *on the day, (at) the time*, as determined by what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

§ 110.

USE OF THE ARTICLE (CONTINUED).

The article is regularly omitted,

1. Before the *proper name* of a *person* or a *country* (הַיִּיד, הַמִּצְרִיִּים), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (יִשְׂרָאֵל). On the contrary *Gentilic* nouns admit it both in the sing. and plur., as הַהֵבְרִיִּים *the Hebrews*, 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (*collective* § 109, 1).

2. Before substantives made definite by a following genitive or suffix, which renders the use of the article unnecessary; e. g. הַדְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is used in these two cases, some special reason can generally be assigned for it. E. g.,

a) In some cases, the full demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת-הַמִּשְׁכָּר הַזֶּה) with reference to ver. 11; Jos. viii. 33, *a half thereof*, in the next clause הַחֹצֵי הַזֶּה *the (other) half thereof*; Is. ix. 12.

b) In other cases, the genitive is a proper name, and, according to No. 1, does not admit the article [comp. § 111, 1]; as הַמִּזְבֵּחַ בְּיַד-אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בְּיַד-אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Ez. xlvii. 15, comp. xlviii. 1.

c) In others, the connection between the noun and the following genitive is somewhat loose, so that the first forms a complete idea by itself, the second being only supplemental, relating to the material or design; as *הָאָבֶן הַקָּדוֹל* *the weight, the leaden one* Zech. iv. 10, *הַמִּזְבֵּחַ הַבְּרָזָה* *the altar of brass* 2 Kings xvi. 14, *נִטְאֵי הָאָרוֹן הַקָּדוֹשׁ* Jos. iii. 14, Ex. xxviii. 39, Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, *עוֹד הַיּוֹם גָּדוֹל* *yet is the day great, it is yet high day*; xxxiii. 13, xl. 18, xli. 26; Is. v. 20, *הַאֲמֵרִים לְטוֹב* *they who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. ii. 11 *רַחַם הַשָּׂבִיב* *the same* (§ 122, 1, 2d ¶) *is that which surrounds*; xlv. 12 *פִּי הַמְדַבֵּר* *that my mouth (it is) that speaketh*;* Gen. xlii. 6, Ex. ix. 27, Num. iii. 24. For another case, where the article stands before the predicate, see § 109, 2d ¶.

§ 111.

USE OF THE ARTICLE (CONTINUED).

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive; as *אִישׁ מִלְחָמָה* *a man of war* Jos. xvii. 1, *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Num. xxxi. 49; *דְּבַר שֶׁקֶר* *a word of falsehood* Prov. xxix. 12, *דְּבַר הַנְּבִיא* *the word of the prophet* Jer. xxviii. 9.

The article has the same position, when only the genitive is definite, as *חֵלֶקֶת הַשָּׂדֶה* *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19), *אִישׁ הָאֵדָמָה* *a husbandman* Gen. ix. 20 (on the contrary *אִישׁ טָדוּחַ* Gen. xxv. 27). But, in this case, to avoid ambiguity, another construction was usually chosen; see § 115.

N. B. This explains the use of the article after *כָּל* prop. *totality, the whole*. The article is inserted after *כָּל*, when it expresses definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every (tout homme, à tout prix)*; e. g. *כָּל־הָאָדָם* *all men*, *כָּל־הָאָרֶץ* *the whole earth*, prop. *the whole of men, the whole of earth*; but *כָּל־אֲבָנִים* *all kinds of stones*. 1 Chron. xxix. 2, *כָּל־דָּבָר* *any thing* Judg. xix. 19, *כָּל־יּוֹם* *every day* Ps. vii. 12. But also *כָּל חַי* *every living thing = all living*.

* Not, however, in its ordinary use as the mere definite article. In such forms, it is rather to be referred to its original import, as a demonstrative pronoun (§ 109, 2d ¶), *that which surrounds*.—Tr.

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. בְּנֵי־בְנֵי־בְנֵי־בְנֵי־בְנֵי *Benjaminite* (§ 86, 5), בְּנֵי־בְנֵי־בְנֵי־בְנֵי Judges iii. 15, בְּנֵי־בְנֵי־בְנֵי *the Bethlemite* 1 Sam. xvii. 58.

For exceptions, where the article stands before the governing noun and not before the genitive, see § 110, 2, b. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or suffix, the adjective (as well as the pronoun הַזֶּה, הַהוּא, § 120, 1), belonging to the substantive, takes also the article. Gen. x. 12, הַגְּדֹלָה הַזֶּה *the great city*; xxviii. 19, הַמְּקוֹם הַהוּא *that place*; Deut. iii. 24, יְדֵי הַחַזְקָה הַזֶּה *thy strong hand*; הַמְּעִשֶׂה הַגָּדוֹל הַזֶּה *the great work of Jehovah*.

Not very unfrequent is the use of the article—

a) With the adjective alone, so that the limitation is superadded; e. g. הַשֵּׁשִׁי יוֹם, Gen. i. 31, *the sixth day*, prop. *a day, the sixth* (on the contrary הַשֵּׁנִי יוֹם *a second day*, ver. 8); xli. 26, 1 Sam. xix. 22, Ps. lxi. 4, civ. 18, Neh. iii. 6, ix. 35, Zech. xiv. 10. So also הַחַיִּים הַזֶּה Gen. i. 21, ix. 10. When the adjective is properly a participle, this is the usual construction; as Jer. xlvi. 16 הַחֶרֶב הַזֶּה *the sword that doeth violence*.

b) It seldom stands only with the substantive, as in Ez. xxxix. 27, Gen. xliii. 14, 2 Sam. vi. 3 (perhaps to be emended); but somewhat frequently in connection with the pronouns הוּא and זֶה, which in themselves are sufficiently definite, as הוּא הַזֶּה Gen. xxxii. 23, הוּא הַזֶּה Ps. xii. 8; especially when the noun is made definite only by a suffix, as הוּא הַזֶּה 1 Kings x. 8; comp. Ex. x. 1, Jos. ii. 20, Judg. xvi. 5, 6, 15. Purposely indefinite is הַבְּהֵמָה הַרְעָה Gen. xxxvii. 2, *evil report respecting them* (הַבְּהֵמָה הַרְעָה would be *their evil report*); xlii. 19, אֶחָדָם אֶחָדָם = *one of your brethren*.

§ 112.

CONNECTION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in *gender* and *number*; as אִישׁ גָּדוֹל, אִשָּׁה יָסוּר. On the position of the article, see § 111, 2.

Rem. 1. It is very seldom that the adjective, as an *epithet* of the substantive, stands *before* it, as when some emphasis rests on it; Is. xxviii. 21, liii. 11, Ps. lxxxix. 51, cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אֶת־יְקִיָּים קַנְנִיִּים, Job xli. 7, *strong among the shields for strong shields* (comp. ver. 21; Is. xxxv. 9); or with

a collective noun instead of the plural, אֲבֵינֵי אָדָם *the poor among men = the poor*, Is. xxix. 19; Hos. xiii. 2. Comp. the Latin construction *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מְלֹאכָה נְמֻכָּהּ וְנִמְסָהּ 1 Sam. xv. 9; רִיחַ גְּדִילָה וְחֹזֶק 1 Kings xix. 11; Ps. lxiii. 2. Comp. § 147, Rem. 1.

N. B. In respect to *number*, nouns in the dual take adjectives in the plural (comp. § 88, 1); as עֵינַיִם רְמוּזָה *lofty eyes* Prov. vi. 17; Ps. xviii. 28, Job iv. 3, 4, Is. xxxv. 3. Moreover the *constructio ad sensum* is frequent. Collectives are construed with the plural, as in 1 Sam. xiii. 15, Jer. xxviii. 4; the so-called *pluralis majestatis* (§ 108, 2, b), on the contrary, with the singular, as אֱלֹהִים צְדִיק 1 Sam. xvii. 26.)

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case,* as יְפֹדֶהוּאֵר *beautiful in form* Gen. xxxix. 6, נְקִי כַפַּיִם *pure in hands* Ps. xxiv. 4, אֲנָמִי נִפְסָה *sorrowful in spirit* Is. xix. 10. Participles and verbal adjectives are often construed thus, though they also govern the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

§ 113.

OF APPOSITION.

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) serves as a limitation or restriction of the other. E. g. אִשָּׁה אֶלְמָנָה *a woman (who is) a widow* 1 Kings vii. 14; נַעֲרָה בְּרוּיָה *a damsel (who is) a virgin* Deut. xxii. 28; אֲמָרִים אֱמֶת *words (which are) truth* Prov. xxii. 21. The first of the two substantives sometimes takes the form of the *construct state* (§ 116, 5).

Two adjectives may also be placed in apposition, when the first modifies the sense of the second; as מְרוּחַ לְבָנוֹת *pale white spots* Lev. xiii. 39; in verse 19, לְבָנֹת אֲדָמָה *a white-red (clear red) spot*.

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Ruhnken*, ad Vell. Paterculum, 2, 98.

† The first only in certain formulas, as דָּוִד מֶלֶךְ הַיָּרֵד, דָּוִד מֶלֶךְ הַיָּרֵד, like our *the king David, the king Solomon*; where the arrangement דָּוִד מֶלֶךְ הַיָּרֵד, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

§ 114.

OF THE GENITIVE.

1. It has already been shown (§ 89) that the relation of the genitive is regularly expressed, by attaching the genitive noun to the preceding *nomen regens* in the *construct state*. A genitive can be thus annexed to only one governing noun.* The language also avoids attaching to one such noun several genitives connected by the conjunction *and*, sometimes by repeating the *nomen regens*; as Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ, *the God of heaven and the God of earth*. Several genitives may indeed follow one another, each dependent on the preceding one. This repetition of the *construct state* is often avoided, however, by adopting a periphrasis of the genitive (§ 115); but not always, e. g. יָמֵי שָׁנֵי הַיָּמִים אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׂאֵר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר *the remnant of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.

In these two examples (comp. also Is. x. 12, Job xii. 24 and others) all the substantives, except the last genitive, are in the *construct state*. But there are also examples, where a genitive subordinate to the leading idea, and serving only as a periphrasis for the adjective, stands in the *absolute state*, while only the genitive that follows is dependent on the leading idea. E. g. Is. xxviii. 1, נַיִן הַיַּד הַלֵּימִי הַיָּד *the fat valley* (prop. *the valley of fatness*) of the smitten of wine, 1 Chron. ix. 13; Ps. lxxviii. 22.

Similar is the unusual case, of a substantive followed immediately by an adjective, and then by a genitive; as אֲבָן שְׁלֵמָה מִסָּבָא *unhewn stones of the quarry*, 1 Kings vi. 7. The usual arrangement is, עֲטָרָה גְּדֹלָה זָהָב *a great crown of gold*, Esther viii. 15.

2. The noun in the genitive may stand not only for the subject, but sometimes also for the object. E. g. Ez. xii. 19, חַמְסַת הַיִּשְׁבִּימִים *the wrong which the inhabitants have done*; on the contrary, Obad. ver. 10, חַמְסַת אָחִיךָ *the wrong against thy brother*; Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of the king*; † זַעֲקַת סָדֵם *the cry*

* It would be a violation of Hebrew idiom to say, בְּנֵי דָוִד *filius Davidis*; it would be necessary to say, בְּנֵי דָוִד בְּנֵי דָוִד *filius Davidis ejusque filia*.

† In Latin there is the same use of the genitive after *injuria* (Cæs. B. Gall. 1, 30), *metus* (as *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 2, 12. In Greek compare *πίστις τοῦ Θεοῦ*, *λόγος τοῦ σταυροῦ* 1 Cor. i. 18.

concerning Sodom, Gen. xviii. 20 ; שָׁמַע צָר *the rumor concerning Tyre*, Is. xxiii. 5 ; שָׁלַל אֲרִבְיָהּ *præda hostibus tuis erepta* Deut. xx. 14. Comp. further § 121, 5. Other applications of the genitive are : דָּרַךְ עֵץ *way to the tree*, Gen. iii. 24, קִצְיֵי סֹדֹם *judges like those of Sodom*, Is. i. 10, אֲלֹהִים זְבָחֵי *sacrifices acceptable to God*, Ps. li. 19, שָׁבַעַת יְהוָה *an oath sworn by Jehovah* 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as פְּרַח נְהַר פְּרַח *fluvius Euphratis*. See further, § 116, 5.

Rem. 1. In very rare cases, a word intervenes between the *nomen regens* and the *nomen rectum*, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (after לָל, in all these passages; comp. also Is. xxxviii. 16).

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is seldom used for limitation or restriction. Instances of it occur, however, in geographical names; as אֲרִי נְטֻפֵּימֵי *Ur of the Chaldees* Gen. xi. 28, אֲרָם נְהַרֵּימֵי *Aram of the two rivers = Mesopotamia*; in like manner יְהוָה זָבָחוֹ *Jehovah of hosts for Jehovah the Lord of hosts*.

§ 115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the expression of the genitive relation by subordination to the governing noun in the *construct state* (§ 89, and § 114), there are modes of expressing it by *periphrasis*, and chiefly by the preposition לְ, which means *pertaining* or *belonging to*, and thus expresses a relation not unlike that of the genitive. Thus we find—

1. אֲשֶׁר לְ, used principally for the genitive of possession, as יָצְאָן אֲשֶׁר לְאָבִיהָ Gen. xxix. 9, xlvii. 4, *the flock of her father* (prop. *the flock which was to her father*); and also where there would be several successive genitives (to avoid the repetition of the *constr. state*, but see § 114, 1), as אֲשֶׁר לְשָׂאִיל הַרְעִים *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5, 2 Sam. ii. 8, 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive אֲשֶׁר; in Syriac and Chaldee, the relative הַי, הַי serves also by itself as a sign of the genitive.)

2. לְ (without אֲשֶׁר), also for the genitive of *appertaining* and of *possession*,* as אֲשֶׁר לְשָׂאִיל הַרְעִים *the watchmen of Saul*, 1 Sam. xiv. 16. This is

* Essentially, the Gascon is no less correct in saying *la fille à Mr. N.*, than the written language in the form *la fille de —*; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold geni-

used especially, *a*) when the governing noun is to be expressed *indefinitely*, e. g. בֶּן יֵשׁוּעַ *a son of Jesse*, 1 Sam. xvi. 18 (whilst בְּנֵי יֵשׁוּעַ signifies also *the son of Jesse*); כֹּהֵן לְאֵל עֲלִיּוֹן *a priest of the most high God*, Gen. xiv. 18, xli. 12; שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei*, 1 K. ii. 39; מִזְמַר דָּוִד *a friend of David* (was Hiram) 1 Kings v. 15; מִזְמַר דָּוִד *a psalm of David* (prop. belonging to him as author), and elliptically לְדָוִד *of David*, Ps. xi. 1, xiv. 1: *b*) when there are several genitives depending on one substantive, e. g. חֵלְקוֹת הַשָּׂדֶה לְבוֹאֵז *a portion of the field of Boaz*, Ruth ii. 3; 2 Kings v. 9, יְשׁוּעָה לְמַלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel*, 1 Kings xv. 31; רֵאשִׁי הַחֹבֹת לְמִשׁוֹחַ *the first of the ointments*, Josh. xix. 51, where the more closely connected nouns, expressing one compound idea, are joined in pairs by the *construct state*, whilst between them is the looser connection indicated by לְ; (comp. however, § 114, 1); *c*) after specifications of number, e. g. בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ *on the seven and twentieth day of the month*, Gen. viii. 11.

§ 116.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves only to indicate the close connection of two nouns, is used in the current of discourse for other near relations besides that of the genitive; viz.

1) Before prepositions, especially in poetry, and most frequently when the governing word is a participle; e. g. before בְּ, as בְּקַצִּיר *in the harvest*, Is. ix. 2, v. 11; before לְ, as לְיָמֵינוּ *in our days*, Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before מִן, as מִן חֵלְבֵי מִחְלָב *weaned from the milk*, Is. xxviii. 9; before עַל *on*, Judg. v. 10.

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר *the place where* —, Gen. xl. 3.

3) Before relative clauses without אֲשֶׁר, e. g. קְרִית הַנָּה דָּוִד *the city where David dwelt*, Is. xxix. 1, לֹא יָדַע אֵל *the place of him who knows not God*, Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely, even before *Vav copulative*, as הַחֵמַת נִרְשָׁה *the furnace was melted*, Is. xxxiii. 6, xxxv. 2, li. 21.

5) In cases of apposition (i. e. where there is not, as in § 114,

tive; viz. one which may be explained by לְ, and another by מִן. From the latter conception proceeds the *de* of the Romanic languages. In Greek may be compared the so-called *σχημα Κολοφωνιον*, e. g. ἡ κεφαλὴ τῆς ἀνθρώπου for τοῦ ἀνθρώπου (see *Bernhardy's Syntax*, p. 88).

3, an actual genitive relation); e. g. 1 Sam. xxviii. 7, אִשָּׁה בַעֲלָהּ אִיב *a woman, mistress (possessor) of a divining spirit* (comp. παιδίσκη ἔχουσα πνεῦμα πύθωνος Acts xvi. 16); and so also, בַּת צִיּוֹן בְּרַחֲמֶיהָ *the virgin-daughter of Zion*, Is. xxxvii. 22, Jer. xiv. 17.

6) Also in other close connections of words; e. g. אֶחָד sometimes used for אֶחָדָה 2 Sam. xvii. 22, Zech. xi. 7; see moreover Is. xxviii. 4, 16. Compare also the *construct state* in the numerals, as *thirteen, fourteen* (§ 97, 2), and in the adverb (§ 100, 2, c).

Rem. As in the above cases, the *absolute state* might be used about equally well instead of the *construct*, so on the contrary there are connections, where we should expect the *constr. state* rather than the *absolute*. E. g.

a) in geographical names like אָבֶל בֵּית מַצְפָּחָה *Abel Beth-Ma^achah* (i. e. Abel at Beth-Ma^achah, in distinction from other places called Abel). Comp. on the contrary § 114, Rem. 2.*

b) in some other examples, where the connection is not sufficiently close for the genitive relation, so that it must rather be understood as an apposition, or an adverbial use (in the accusative § 118) of the second noun. Here belongs, among others, Ez. xlvi. 4, מַיִם בְּרַגְלָיִם not so well *water of the knees* as *water up to the knees*; Is. xxx. 20, מַיִם לְחַוֵּץ *water of affliction*, or rather *water in affliction*.

c) in the combination אֱלֹהִים אֱלֹהֵי צְבָאוֹת, elliptical for אֱלֹהֵי אֱלֹהֵי צְבָאוֹת *God (the God) of hosts*.

§ 117.

DESIGNATION OF THE OTHER CASES.

1. The Hebrew language having lost the living use of case-endings (§ 90), it becomes a question how this defect was supplied, in designating the relation of the noun to the sentence. The *Nominative* can be known only from the syntactic construction. On the modes of indicating the *Genitive*, see §§ 114–116. The *Dative* is periphrased by the preposition לְ, the *Ablative* by מִן (*from, out of*), the *Locative* and *Instrumental* by בְּ (*in, at, by*). But the noun thus dependent on a preposition, is in the Semitic form of conception a *genitive*; for these particles were originally nouns, and still retain in Arabic the genitive ending. Comp. § 101, 1.

* Latin, *Augusta Vindelicorum*. But in English, e. g. *York street, Covent-garden*; a mere juxtaposition, for *near Covent-garden*.

On the use of the sign of the dative (ךָ), so far as it encroaches on the sphere of our genitive, see § 115, 1, 2.

2. The *Accusative*, when it expresses a local *direction* or *motion towards*, frequently retains its ending ךָ (§ 90, 1). Elsewhere, it is usually known, like the nominative, only from the structure of the sentence. But it may often be recognized by the prefixed ךָ or ךָ (and before pronominal suffixes ךָ); which is not used with a noun, however, except when it is made definite by the article, by a genitive (whether noun or pronominal suffix), or in some other way (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is its prevalent use, especially in prose; but less use is made of it in poetry. E. g. Gen. i. 1, ךָ הַאֲרֶזֶת הַיָּבֵשׁ׃ (on the contrary הַיָּבֵשׁ׃ הַאֲרֶזֶת הַיָּבֵשׁ׃ Gen. ii. 4, vi. 10, Ex. i. 11).*

The examples are rare in which ךָ stands before a noun that is not rendered definite; but somewhat more frequent in elevated style, where the article also may be omitted with a noun which is definite in signification (§ 109). E. g. Prov. xiii. 21, ךָ אֲרִי־צֹדֵקִים, Is. i. 4, Job xiii. 25, Ez. xlili. 10; in prose very rarely, as 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is also limited by the connection).

§ 118.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) as the object of transitive verbs (§ 138); and also 2) in many forms of adverbial limitation, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

* ךָ (whence, in close connection with a following noun, the toneless ךָ, and then again with independent tone ךָ) proceeds from a pronominal stem, and is properly a substantive meaning *essence, substance* (comp. ךָ *sign*). But when connected, in the *constr. state*, with a following noun or suffix, it forms a periphrasis of the pronoun *ipse, αὐτός* (comp. the similar case in § 124, Rem. 3). In common usage, however, it has so little force that it merely indicates a definite object, having become as feeble as the *casus obliquus αὐτοῦ, αὐτῶ, αὐτόν, ἑαυτοῦ, desselben, demselben*; and the Heb. ךָ הַשָּׁמַיִם, prop. *αὐτόν τὸν οὐρανόν* (comp. *αὐτῶν χερσῶν* II. I. 144), *it, the heaven*, is no stronger than *τὸν οὐρανόν*.—That ךָ should also express the *nominative*, is not in itself inconceivable; and of this there seem to be a few examples, as Hag. ii. 17, 2 K. xviii. 30 (but in the parallel passage Is. xxxvi. 15, it is wanting), perhaps also Jos. xxii. 17, Dan. ix. 13. But in other passages, which some would reckon here (e. g.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place*: *a*) in answer to the question *whither?* after verbs of motion,* as נֵצְאָה הַשָּׂדֶה let us go out into the field, 1 Sam. xx. 11, לָלֶכֶת תָּרָשִׁישׁ to go to Tarshish, 2 Chron. xx. 36, Ps. cxxxiv. 2; *b*) in answer to the question *where?* after verbs of rest, as בֵּית אָבִיהָ in the house of thy father, Gen. xxxviii. 11, פֶּתַח הַאֹהֶל in the door of the tent, xviii. 1. It is then employed also *c*) with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, the water rose fifteen cubits.

In the cases *a* and *b*, especially the former, the noun often takes the accusative ending הַ, on which see § 90, 2. The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by אֶ; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time*: *a*) in answer to the question *when?* as הַיּוֹם the day, i. e. on the day, then, or on this day, to-day; עָרֵב at evening, לַיְלָה noctu; אַחֲרָיִים at noon Ps. xci. 6; מִרְדּוֹ הַשָּׁנָה הַשְּׁלִישִׁתָּה the thirteenth year (in the thirteenth year) they revolted, Gen. xiv. 4; תְּחִלַּת קְצִיר שְׂעִירִים at the beginning of barley harvest, 2 Sam. xxi. 9 (*K'thibh*); *b*) in answer to the question *how long?* שֵׁשֶׁת יָמִים six days (long) Ex. xx. 9.

3. Where we say *in respect to*, *according to*, &c. and in other adverbial limitations: Gen. xli. 40, אֲנִי רַק הַגָּדֹל אֶנְדִּיל only in respect to the throne will I be greater; 2 Sam. xxi. 20, אַרְבָּע וְעֶשְׂרִים מִסְפָּר in number (comp. τρεῖς ἀνθ' μόν three in number); 1 Kings xxii. 13, אֶחָד פִּיהָ אֶחָד with one mouth i. e. with one voice; Zeph. iii. 9, שָׁרְעוּ אֶת אֱלֹהֵיהֶם אֶחָד they served God אֶחָד with one shoulder i. e. with one heart. With a following genitive, יִרְאָה לְפָנֵי שִׁבְרֵי תְּנָחִים for fear of thorns, Is. vii. 25; Job i. 5, he brought burnt-

2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34, there is rather to be understood a loosely governed accusative,—as is certainly the case in its connection with the Passive (§ 143, 1, a).—In Ez. xlvii. 17, 18, 19, חַמָּה stands for חַיִּים, unless indeed the passage is to be so emended; comp. va. 20.

* In Greek, this use of the accus. is exclusively poetical; II. 1, 317, ἄλογον δ' εὐσθάρων ἔλα.

offerings מִסְפָּר כָּלָם according to the number of them all. Here belong also such cases as מִשְׁנֵי כֶסֶף the double in money Gen. xliii. 15, אֵיפָה שְׂעִירִים an ephah of barley Ruth ii. 17, שְׁנַיִם הַיָּמִים two years' time Gen. xli. 1. Comp. also § 116, Rem. b.

See analogous cases of the accus. in connection with a verb, in §§ 138 and 139. By this same process, carried still farther, many substantives have come to be distinctly recognized as adverbs (§ 100, 2, b).

Rem. Such a reference to place, time, &c., the noun may have, when it is connected with ׀ (as, according to, after the manner of), though then the preposition ׀ alone is in the accusative, while the noun is to be conceived as the genitive after it. So, a) of place; מִדְּבָרֵם as in their pasture, Is. v. 17, xxviii. 21; מִבְּאֵרֵי אֲבָדָן after the manner of the stones i. e. as into stone (the water contracts in freezing) Job xxxviii. 30, xxx. 14; מְבוֹי לְבוֹשׁ as in gorgeous dress Job xxxviii. 14; מִדְּמַלּוֹם as in a dream, Is. xxix. 7, comp. xxiii. 15; b) of time, especially in the combinations מִיּוֹם after the manner of the day = as on the day, Is. ix. 3; Hos. ii. 5; מִיָּמֵי as in the days of —, Hos. ii. 17, ix. 9, xii. 10; Amos ix. 11; Is. li. 9. c) In other relations: e. g. Job xxviii. 5, מְבוֹי אֵשׁ after the manner of fire = as by fire; Is. i. 25, I fuse away thy dross מִבַּר as with lye.

Rarely, another preposition is used after such a ׀, e. g. מִבְּרֵאשִׁיתָהּ Is. i. 26; 1 Sam. xiv. 14.

The substantive with ׀ may, of course, be the accusative of the object, or the nominative.

§ 119.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.*

1. When the comparative is to be expressed, the particle מִן (מִי) is prefixed to the word with which comparison is made; e. g. 1 Sam. ix. 2, מִבְּלִדְהָעָם גָּבוֹהַּ מִכָּל־הָעָם taller than any of the people; Judg. xiv. 18, מְרוּחַ מִדְּבַשׁ מְרוּחַ מִדְּבַשׁ sweeter than honey; so also after a verb, especially such as express a quality or attribute, as מִיָּגְבוֹהַּ מִכָּל־הָעָם and he was taller than any of the people, 1 Sam. x. 23; מִכָּל־בְּנֵי אָהֳרָב אָהֳרָב מִכָּל־בְּנֵי אָהֳרָב he loved Joseph more than all his (other) sons.

* In Arabic, there is a strengthened form for the comparative and superlative, which in Heb. would be אֶקְטֵל. To this, perhaps, belonged originally אֶקְטֵל אֶקְטֵל cruel, אֶכְזֵב אֶכְזֵב deceitful (of a failing brook), and its opposite אֶיֶּרֶן (contr. from *aitan*) unfailing, perennial. These forms have, indeed, lost their force and stand like solitary fragments; somewhat as the Latin comparative dies out in the Italian, and still more in the French, and its place is supplied by periphrasis (with *più*, plus).

In other cases also the particle *מִן* often expresses *pre-eminence* (e. g. *יְהִי מִן* *excellence above*, Eccles. ii. 13, comp. Deut. xiv. 2), which the Hebrew conceives as a separation *from*, a *de-signation*. Compare the Latin ablative with the comparative; also the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐκ πάντων μάλιστα*, Il. 4, 96, and merely *ἐκ πασέων*, 18, 431). Hence the signification *more than* connects itself with the fundamental signification *out of*. (Compare the use of *מִן* in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The predicate is sometimes not expressed, and must be supplied from the connection. E. g. Is. x. 10, *מִיִּדֹלָתָם מְרִיבֵיהֶם* *their idols are more numerous (mightier) than those in Jerusalem*; Job xi. 17, *מִצָּהָרִים* *clearer than the noonday*.

The correlative comparatives, *greater*, *less*, are expressed merely by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently *the* possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, *and David was הַקָּטָן* *the small (one) i. e. the smallest, and the three great (ones), i. e. greater, &c.*; Gen. xlii. 13; Jon. iii. 5, *מִן הַקְּטָנִים וְעַד הַגְּדֹלָם* *from the greatest among them (lit. their great ones) even unto the least among them*; 2 Chron. xxi. 17, *קְטֹן בְּנָיו* *the youngest of his sons*.

A kind of superlative, in substantives expressing quality, is made by the construction *הַקְּדֹשִׁים הַקְּדוּשִׁים* *the holiest of all, prop. the holy (holiest) among holy things*.

§ 120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either *a*) in the *construct state before* the substantive (the object numbered being therefore in the genitive), *שְׁלֹשָׁת יָמִים* *three days*, prop. *triad of days*; or *b*) in the *absolute state before* it (the object numbered conceived as the accusative or in apposition), *בְּנֵי שְׁלֹשָׁה* *three sons*; or *c*) in the *absolute state after* it, and in apposition with it (in the later books, where the adverbs also are so placed), *בְּנֵי שְׁלֹשָׁה* *three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions מֵאָה שָׁנָה Gen. xvii. 17, and מֵאָה שָׁנָה xxv. 7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, with the plural. The first is the more frequent construction. E. g. Judg. xi. 33, עֲשָׂרִים עִיר *twenty cities*; on the contrary אַמּוֹת עֲשָׂרִים *twenty cubits*, 2 Chron. iii. 3 seq. The plural may be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, &c. (comp. "four foot deep," "a thousand pound,"); e. g. אַרְבָּעָה עָשָׂר יוֹם, prop. *fourteen day* Ex. xii. 6. With this exception, they are joined to the plural; and in the later books may then stand after the substantive (1 Chron. iv. 27, xxv. 5).

3. Numerals compounded of tens and units (as 21, 62) take the object numbered either after them in the singular (accusative), as שְׁנַיִם וְשָׁשִׁים שָׁנָה *sixty-two years* Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, חֲמֵשׁ עָשָׂר וְשֵׁבַע שָׁנָה *seventy-five years* Gen. xxiii. 1, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֵׁבַע שָׁנָה *one hundred and twenty-seven years*.

4. Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, either before the object numbered, or after it in the genitive; as בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day* Gen. vii. 11, בְּשִׁנְתָּ עֶשְׂרִים וְשֵׁבַע *in the twenty-seventh year* 1 Kings xvi. 10. In the latter case, the word שָׁנָה is sometimes repeated, as in Gen. vii. 11, 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. בְּשִׁנְתָּ שְׁנַיִם *in the second year*, בְּשִׁנְתָּ שְׁלוֹשׁ *in the third year* 1 Kings xv. 25, 2 Kings xviii. 1; בְּחֹשֶׁעַה לְחֹדֶשׁ *on the ninth of the month*, בְּאֶחָד לְחֹדֶשׁ *on the first of the month*, Lev. xxiii. 32, Gen. viii. 13.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנַיִם *the two* Eccles. iv. 9, 12. The case שִׁבְעַת הַיָּמִים *the seven days* Judg. xiv. 17, is to be explained on the principle stated § 111, 1.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלְפָּה *a thousand (shekels) of silver*; so also before זָהָב *gold* 1 K. x. 16; Ruth iii. 15, שֵׁשׁ טַעֲרִים *six (ephahs) of barley*; 1 Sam. xvii. 17, עֲשָׂרָה לֶחֶם, *ten (loaves) of bread*. Thus יום is omitted Gen. viii. 5, and חֹדֶשׁ, viii. 13. —The number of *cubits* is often stated thus: מֵאָה בְּמֵאָה *a hundred cubits, prop. a hundred by the cubit*, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by אֶחָד פְּעַם (prop. *a tread*), שְׁנַיִם פְּעָמִים *two times, twice*, שְׁלוֹשׁ פְּעָמִים *thrice*. These may also be expressed by the *fem.* forms of the cardinals, as אֶחָד *once*, שְׁנַיִם *twice*, שְׁלוֹשׁ *thrice*; also בְּאַחַד *once*, Num. x. 4. The ordinals are used in the same manner, as שְׁנִי *a second time* Gen. xxii. 15, Jer. xiii. 3, Ez. xxi. 19.

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.

USE OF THE PERSONAL PRONOUN.

1. THE personal pronoun as subject of the sentence, like any other word in the same relation, requires for its union with the predicate no separate expression of the copula, when this is merely the substantive-verb *to be* (§ 144). E. g. אֲנִכִּי הָרְאָה *I (am) the seer* 1 Sam. ix. 19, אֲנִחְתִּי נָכִים *upright (are) we* Gen. xlii. 11, כִּי עִירְמִים הָיָה *blameless (wast) thou* Ez. xxviii. 15, כִּי עִירְמִים הָיָה *that naked (were) they* Gen. iii. 7, אֶחָד הָיָה *one dream (is) it* Gen. xli. 26.

2. The pronoun of the *third* person often serves to form a connection between the subject and predicate, and then supplies in some measure the place of the copula, or of the verb *to be*. E. g. Gen. xli. 26, *the seven good kine* שִׁבְעַת הַנָּחִים הַטֹּבִים *seven years (are) they*; Eccles. v. 18, זֶה מַתַּת אֱלֹהִים הִיא *this is a gift of God*.—Sometimes such a pronoun of the third person refers to a subject of the first or second person; e. g. אַתָּה הִיא מְלֶכֶי *thou art my king* Ps. xliv. 5, where הִיא points at the same time

to the predicate and gives it prominence (prop. *thou* (art) *he, my king*); Is. xxxvii. 16, Neh. ix. 6, 7, Deut. xxxii. 39. (Comp. in Chaldee, Ezra v. 11; so in the Coptic.)

3. To the ground-rule (§ 33, 1), that the separate pronouns express the nominative and the suffixes the oblique cases, there is but one exception, viz. when there is an emphatic repetition of the personal pronoun in an oblique case (*me, me; of thee, of thee*); it then takes, the second time, the separate form of the pronoun, in the same case as the preceding suffix, with which it is in apposition. E. g. the accusative of the verbal suffix, Gen. xxvii. 34, בָּרַכְתִּי גַם אֵנִי *bless me, me also*, comp. Prov. xxii. 19; still oftener in the genitive, with a nominal suffix, דָּמָה גַם אֶתְּךָ 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*); Prov. xxiii. 15, Ps. ix. 7. So also when the pronoun, thus placed in apposition, is under the influence of a preposition (i. e. is in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. i. 4, אִתְּכֶם כִּם *for you, for you*; 1 Sam. xxv. 24, אֵלַי גַּם אֵלַי *on me, on me*; 1 Sam. xix. 23, אֵלַי גַּם הוּא *also on him*; 2 Chron. xxxv. 21, אֵלַי אֶתְּךָ *not against thee*. On the same principle is to be explained Gen. iv. 26, אֵלַי גַּם הוּא *to Seth, to him also*; x. 21.

4. The suffix to the verb is, properly, always the accusative (§ 33, 2, a, § 59), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used also (with an almost inaccurate brevity of expression) for the dative; as Zech. vii. 5, הֲצַמְתִּי *did ye fast for me?* i. e. in my behalf, for הֲצַמְתֶּם לִי; Job xxxi. 18, גָּדַלְתִּי כְּאָב *he* (the fatherless) *grew up to me as to a father*, Ez. xxix. 3, comp. ver. 9.

Rem. The accusative of the pronoun is necessarily expressed by אֵלַי (§ 117), the sign of the accusative, *a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֶתְּךָ הֲרַגְתִּי Num. xxii. 33; *b*) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as הֲרַגְתִּי אֶתְּךָ 2 Sam. xv. 25. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14, xv. 13.

5. The suffixes to nouns, which are properly *genitives* (§ 33, 2, b), and supply the place of *possessive pronouns*,* express, like

* The possessive pronoun may also be expressed by a periphrasis, as is usual in the Aramaean; e. g. Ruth ii. 21, הַעֲבָדִים אֲשֶׁר לִי *the servants which* (are) *to me, for my servants*; especially when the substantive is followed immediately by

nouns in the genitive (§ 114, 2), not only the subject, but also the object. The latter, e. g. : **הַמַּטְיָה** *the wrong done to me*, Jer. li. 35 ; **יִרְאָרוּ** *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned § 106, 1), where the second noun is used to express a quality of the first, as a periphrasis of the adjective ; e. g. Ps. ii. 6, **הַר קָדְשִׁי** *my holy mount* ; Is. ii. 20 ; xxxi. 7, **אֱלִילֵי כֶסֶף** *his silver idols* ; **צַעֲדֵי אָרוֹן** *his strong steps*, Job xviii. 7.

Very rare is the construction **וַעֲשֵׂהוּ זָמִירָהּ** *thy lewd conduct*, Ez. xvi. 27 ; comp. xviii. 7. So also Lev. vi. 3, Ps. xxx. 8.

Rem. 1. A masculine pronoun is sometimes used with reference to a feminine substantive (probably an inaccuracy of the colloquial language, which passed into that of books) ; e. g. Gen. xli. 23, Ex. i. 21. The reverse also occurs, but less frequently ; Deut. v. 24, 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted where it is easily supplied from the connection, especially the neuter accusative (*it*) after verbs of *saying* ; e. g. **וַיֹּאמֶר** (like *dixit*) *he said it* Ex. xix. 25 ; **וַיֹּאמֶר** *and he told it* Gen. ix. 22. As accus. of the *living object* it is also omitted ; Gen. xxxviii. 17, *until thou sendest (him)* ; xxiv. 12, *let (her) meet me.* [?]

3. It is merely emphatic pleonasm, on the contrary, and minute formality of expression, when the noun, for which the pronoun stands, follows immediately in apposition with it. E. g. Ex. ii. 6, *she saw him, the child* ; Prov. v. 22 ; Ez. x. 3, **בָּבֹאוּ הָאִישׁ** *when he, the man, entered in* ; 1 Sam. xxi. 14. So also Gen. ii. 19, **נָקַם הָיִדָה** . . . *to them, the living beings* ; and with the preposition repeated, Josh. i. 2.

4. In some examples also, the force of the nominal suffix, or possessive pronoun, has become so weak as almost to have disappeared. E. g. **אֲדֹנָי** prop. *my Lord* (see § 108, 2, b), namely in addressing God (Gen. xv. 2, xviii. 3, Ps. xxxv. 23) ; then also (without regard to the pronoun), *the Lord*, spoken of God : * **יְהוָהוּ** (prop. *in his, or its, connections = he, it, together*), as **יְהוָהוּ עַל-הַצֵּבָאִים** Ex. xix. 8 ; and even (disregarding the *person of the suffix*) after the first person, as **אֲנִי וְיְהוָה** 1 K. iii. 18,

another in the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous mode of expressing the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as **לְמַשְׁלֵטוֹ** prop. *his litter of Solomon*, Cant. iii. 7 ; comp. i. 6.

* See Gesenius, Thea. Ling. Hebr., p. 329. Compare the Phœnician names of gods, *Adonis* (אֲדֹנִי) and *Baalhis* (בַּעַלְהִי) ; and our *Notre Dame, Unsere liebe Frau*.

comp. Is. xli. 1; and after the second, Is. xlv. 20. In a similar manner, Mic. i. 2, *hear, ye peoples* שְׁמַעוּ אֲנִי.

§ 122.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The personal pronoun of the third person וְהִיא, *fem.* הִיא, *plur.* הֵמָּן, *fem.* הֵנָּה (is, ea, id; ii, ea, ea), is used also for the *demonstrative* pronoun. It then takes, regularly, the article (exceptions see in § 111, 2, b), but scarcely ever except when the substantive also is made definite. E. g. הַיָּמִים הַהֵם הַזֵּהוּ *is vir*, בְּיָמֵי הַהֵם *eo die*.

The distinction between הִיא and the *demonstrative* הֵנָּה, is as follows: הֵנָּה (= οὗτος, *hic*), always points out a present or near object; הִיא (= αὐτός, *is*), like the article § 109, indicates an object already mentioned or already known. This distinction is made very clear by Judges vii. 4; *of whom I say to thee, this (הֵנָּה) shall go with thee, let the same (הִיא) go with thee; and every one of whom I say to thee, this (הֵנָּה) shall not go with thee, let the same (הִיא) not go.* In like manner, Ps. xx. 8, אֲנִי אֲבִיחָהּ, and הֵמָּן אֲבִיחָהּ in ver. 9. Hence, הַיּוֹם הַזֶּה means *this day*, i. e. the present day on which one is speaking or writing (Gen. xxvi. 33); on the contrary, הַיּוֹם הַהוּא is the day or the time of which the historian has just been narrating (Gen. xv. 18, xxvi. 32), or the prophet has just been prophesying (Is. v. 30, vii. 18, 20), and of which he goes on to narrate or to prophesy.

2. The *demonstrative*, in its leading form הֵנָּה (as well as הִיא, זֶה), has also, especially in poetry, the force of the relative אֲשֶׁר; comp. in Engl. *that* for *which*. E. g. Ps. civ. 8, *to the place הֵנָּה לָהֶם הִסְדָּתָהּ לָהֶם which thou hast destined for them.* It is even employed (like אֲשֶׁר, § 123, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion הֵנָּה בְּשִׁכְנָתָהּ on which thou dwellest.*

הֵנָּה is used adverbially, a) for *there*, הֵנָּה הִנֵּה *see there!* and then merely as an intensive particle, especially in questions, as הֵנָּה הִנֵּה *wherefore then?* b) in reference to *time*, for *now*, as הֵנָּה שְׁנַיִם *now* (already) *twice*, Gen. xxvii. 36.

3. The interrogative מִי may be used in reference to a plural, as מִי אֵלֶיהָ Gen. xxxiii. 5 (for which, however, the more accurate expression is מִי רָמִי, Ex. x. 8); and also in reference to things, but only where the idea of persons is implied, e. g. מִי שָׁכַם *who is Shechem (the Shechemites)?* Judg. ix. 28; comp. Gen. xxxiii. 8. Moreover, מִי may also stand in the genitive, as מִי בָרָה *whose*

daughter? Gen. xxiv. 23; and both מי and מה are also used indefinitely, for *any one whoever*, and *any thing whatever* (Job xiii. 13). For the latter, the language has also the word מהאימה.

For the use of מה in a form of negative command, see § 153, 2, first Note.

§ 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun אשר often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. שם *there*, שם—אשר *where*; שמה *thither*, שמה—אשר *whither*; משם *thence*, משם—אשר *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who, which*, viz.

Dative, לו *to him*, לו אשר *to whom*; להם *to them*, להם אשר *to whom*.

Accusative, אהו *him*, אהה *her*; אהו אשר *whom* (quem, quam).

With *prepositions*, בו *therein*, בו אשר *wherein*, ממה *therefrom*, ממה אשר *wherefrom*.

Genitive, לשו אשר *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by אשר alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able, in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used. E. g. Gen. xlv. 4. אשר אהי; Num. xxii. 30. אשר עלי; Is. xli. 8. אשר בחרתיך *lit. whom I have chosen thee*; Hos. xiv. 4. Only in the nom. of the 1st and 2d person is this possible in German also, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and (like the Heb. אשר) is merely a sign of relation.

2. The word אשר is commonly separated from the one which it thus affects, by one or more words, as אשר היה שם *where was*, Gen. xiii. 3. But seldom are they written together, as in 2 Chron. vi. 11.

2. The relative אשר often includes the personal or demonstrative pronoun, in such combinations as *he (or she) who, that which, those who*, see § 124, 2, as in Latin *qui* stands for *is qui*. E. g. Num. xxii. 6. ואשר תאור *and (he) whom thou cursest*; Is. lii. 15. אשר לא שמעו *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before אשר; the preposition is then construed with the

supplied pronoun, and the relative takes the case which is required by its connection with the following part of the sentence. E. g. לְאִשָּׁר to him who, and to them who; מֵאִשָּׁר from him who, from those who or which; כְּאִשָּׁר prop. according to that which, hence, as; אִשָּׁר אֲדָרְשֶׁנּוּ him who, those who, and also that which.*

Sometimes the idea of place or time is also to be supplied; as בְּאִשָּׁר in (that place) where? מִבְּאִשָּׁר from (that time) when.

3. The pronoun אִשָּׁר may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the friend I met*; *the book I told you of*; where the relation is indicated only by the subordination of the relative clause. This omission of אִשָּׁר (most frequent in poetry) takes place—

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, בְּאֶרֶץ לֹא לָהֶם in a land (which belongs) not to them; וַיִּפֹּל בְּשֹׁמְרוֹ יַעֲקֹב and he falls into the pit (which) he makes; Gen. xxxix. 4, כָּל-יְשֻׁבוֹתָיו all (which) was, i. e. belonged, to him, comp. ver. 5, where אִשָּׁר is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words אִשָּׁר is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, happy the man, לֹא יִחַשְׁבֶּה יְהוָה לוֹ עֲוֹן to whom Jehovah imputeth not sin; Job iii. 3, Ex. xviii. 20. Frequently in specifications of time, where it would have the signification when; 2 Chron. xxix. 27, בְּצֵאת הַחֵל הַזֶּה at the time (when) the offering began; Ps. iv. 8, עַתָּה דִּגְגָם וְחִירוֹשָׁם רַבִּי in the time (when) their corn and must are abundant; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24, הוֹצֵאָה יְבָחֶךָ בְּכֶם an abomination, (he who) makes choice of you; Job xxiv. 19,

* The examples are very rare, in which the preposition before אִשָּׁר refers, as with us, to the relative itself; as אִשָּׁר עִם אִשָּׁר Gen. xxxi. 32, for אִשָּׁר עִם אִשָּׁר with whom (xliv. 9, 10); perhaps כְּאִשָּׁר Is. xlvii. 12, for אִשָּׁר בָּהֶם in which. Comp. also אִשָּׁר הִקְרִי אֹהֶי אִשָּׁר-בְּקָרֶי Zech. xii. 10, for אִשָּׁר הִקְרִי אֹהֶי.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxxiii. 39, Ex. xiv. 13 *et al.*); though it is sometimes omitted, Ex. xviii. 20, 2 Sam. xviii. 14, especially in poetry, Pa. xviii. 8, xlix. 13, 21, Deut. xxxii. 17, Job iii. 6.

Sheol [sweeps away] הַשְׁמַד (those who) *sin*; comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, אֶל-דִּבְרֵי-נֹרָא לִי *to* (the place which) *I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the *constr. state*. E. g. Ex. iv. 13, בְּרַד תִּשְׁלַח בְּיַד מִי שֶׁתִּשְׁלַח *by the hand* (of him whom) *thou wilt send*; Hos. i. 2, הַחֲלִיחַ בְּאֶרְצֵהוּ *beginning* (of that which) *Jehovah spake*; Ps. lxxxii. 6, לֹא יָדַעְתִּי אֶת-דְּבָרָיו *the speech* (of one whom) *I knew not*; lxv. 5, Lam. i. 14, Jer. xlvi. 36. Comp. § 116, 3.

2. Relative clauses are also attached by the *copula* (וְ), e. g. Job xxix. 12, הַיְתָרְפָן לִי וְלֹא עֹנֵר לִי *and he that hath no helper*.

§ 124.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique cases, *se, sibi, &c.*, is expressed—

- a) By the conjugations *Niphal* and *Hithpaël*.
- b) By the pronominal suffix of the third person; e. g. Judg. iii. 16, וַיַּעַשׂ לִי אֶהוּד דָּבָר *and Ehud made him (sibi) a sword*; Gen. xxii. 3, אַבְרָהָם *took two of his servants* אִתּוֹ *with him*, for *with himself*; 1 Sam. i. 24, *she carried him up* עִמָּה *with her*, for *with herself*; Gen. viii. 9, Jer. vii. 19, Ez. xxxiv. 2, 8, 10.
- c) By periphrasis with a substantive, especially נָפֶשׁ, e. g. אֲנִי לֹא יָדַעְתִּי *I should not know myself*, Job ix. 21; Jer. xxxvii. 9; בְּתוֹכָהּ *within herself* (תּוֹכָהּ *the inner part*), Gen. xviii. 12. Comp. Rem. 3.

The idea *self* is similarly periphrased, in Arabic by *eye, soul, spirit*, in Sanscrit by *soul, spirit (ātman)*, in Rabbinic עֵצֶם, עָצָם (bone), גּוּף (body), in Amharic by ראש (head), in Egyptian by *mouth, hand* et al.* Comp. in Engl. *my body* (I myself), in Middle High Germ. *mtn lip, din lip*.

2. The relative אֲשֶׁר commonly includes the personal and demonstrative pronoun (in the combinations *he who, that who, those who*, § 123, 2) in all cases of the singular and plural. Very seldom it is expressed by the interrogative pronoun, as אֲשֶׁר *that which*, Eccl. i. 9, iii. 15.

* M. G. Schwarz, kopt. Gramm. Berlin, 1850, S. 346, 351.

Rem. 1. Each, every one, when a person is meant, is expressed by *איש איש* *a man*, sometimes repeated *איש איש* Ex. xxxvi. 4, *איש ואיש* Ps. lxxxvii. 5; with reference either to persons or things, by *כל*, commonly without the article (§ 111, 1); by repetition, *בבקר בבקר* *every morning*; and by the plural, *למקריים* *every morning* Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by *איש* Ex. xvi. 29, Cant. viii. 7; and by *אדם* Lev. i. 2; *any thing, something* (especially with a negation), by *כל-הבקר* without the article. Comp. also § 122, 3.

3. *Self* (besides the above forms in No. 1, c), is expressed, in reference to *persons* and *things*, by *הוא*, *היא*, *הוא*; as *הוא* *אדני הוא* *the Lord, he for the Lord himself*, Is. vii. 14; *היהודים יהודים* *the Jews themselves*, Esther ix. 1.—*The same* is expressed by *הוא*, *היא* with the article; as *הוא* *הוא* *the same man*, *הוא* *הוא* *in the same time* (but also, *that man, in that time*, § 122, 1). In reference to *things*, the noun *עצם* (*bone, body*, in this case figuratively for *essence, substance*) is also used as a periphrasis for this pronoun; e. g. *הוא* *הוא* *on the selfsame day*, Gen. vii. 13; comp. Job xxi. 23, *הוא* *הוא* *in his prosperity itself* = in his very prosperity.

4. *The one—the other (alter—alter)* is expressed by *זה* or *הוא* repeated, or by *איש* with *אח* *brother* or *רע* *friend*, and where the feminine is required, by *אשה* *woman*, with *אחות* *sister* or *רעה* *friend*; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. xiii. 11, *איש מאל-רעהו* *the one from the other*, i. e. *from one another*; Gen. xi. 3, *איש אל-רעהו* *to one another*; Ex. xxvi. 3, *איש אל-אחותה* *to one another*.

5. *Some* is often expressed by the plural form alone, as *הימים* *some days* Dan. viii. 27, *שנים* *some years* Dan. xi. 6, 8; and sometimes by *אשר* *sunt qui*, Neh. v. 2-4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 125.

USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the relations of time, absolute and relative (§§ 40 and 48), we should naturally expect some variety in the uses of the same form.

We are not to infer from this, however, that there was no well-defined and established use of the two existing tense-forms ;

on the contrary, each has its own definite sphere, as already stated in general, in the Note on page 88. The *Perfect* serves for the expression of the *finished* and *passed*, what is come to pass or is gone into effect; whether it actually belongs already to past time, or lies properly in the present or even in the future, and is only represented as finished (i. e. expressed with the same certainty as if already done) or as relatively prior to another and later event. The *Imperfect* (*Infectum*, *Futurum*) expresses, on the contrary, the *unfinished*, and hence the *continuing* and *progressive* (even in past time), that which is coming into being, and the future. The *Imperfect*, moreover, in a modified form (§ 48), is also used to express the relations of the Optative, the Jussive, and the Subjunctive. To which is to be added another peculiarity of the Hebrew diction, already noticed in § 49, viz. the attachment of Imperfects to a Perfect, and *vice versa* of Perfects to an Imperfect, by means of the *Vav consecutive*. The details are given in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as tenses, but as designed originally to express distinctions of *mood* rather than relations of *time*.*

As examples of the Perfect and Imperfect used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אָנֹכִי עָשִׂיתִי וְאֲנִי אֲשִׂא *I have done it, and I will (still) bear (you)*; and ver. 11, הִבְרַחְתִּי אֶה אֲבִיאָנָהּ *I have spoken it and will bring it to pass, I have purposed and will accomplish it*; Deut. xxxii. 21, Nah. i. 12, 1 K. ii. 38.

§ 126.

USE OF THE PERFECT.

The form of the Perfect stands

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לְךָ *who hath showed to thee?* ver. 13, *why hast thou done this?* Comp. vs. 14, 17, 22. Hence it is used in narrating past events; Gen. i. 1, *in the beginning God created (Perf.) the heaven and the earth*; iv. 1, xxix. 17. Job i. 1, *there was (Perf.) a man in the land of Uz*; ii. 10.

* On the contrary, very nearly corresponds the distinction of *Actio perfecta* and *Actio infecta*, introduced after Varro into Latin grammar.

In continued narration, it is usually followed by the Imperfect, connected with it by *Vav consecutive*, § 129, 1.

2. For the *Pluperfect*. Gen. ii. 2, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had made*; ver. 5, *Jehovah had not yet caused it to rain*; vii. 9, xix. 27, xx. 18, xxvii. 30, xxxi. 20, Jon. i. 5.

3. For the abstract *Present* of our languages, where this denotes, *a*) a condition or property already long continued and still existing, as יָדַעְתִּי *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאתִי *I hate*,* Ps. xxxi. 7; זָדִיקָתִי *I am righteous*, Job xxxiv. 5; גָּדֹלָתְךָ *thou art great*, Ps. civ. 1; קְטַנּוּתִי *I am little*, Gen. xxxii. 11; or *b*) an already existing, but still recurring (habitual) action or state (frequent in expressing general truths); as, אָמַרְתִּי *I say, I think*, Job vii. 13, Ps. xxxi. 15.—Ps. i. 1; *happy the man, who walks not (הִלְכָה) in the counsel of the wicked, nor stands (עָמַד) in the way of sinners, nor sits (יָשָׁב) in the seat of scoffers*; x. 3, cxix. 30, 40.

Here, in the sphere of our Present, the Perfect and Imperfect meet. The one or the other is used, according as the speaker regards the action or state expressed by the verb as one that before existed, but still subsisting, or perhaps just then completed; or, as then about coming to pass, continuing, perhaps happening at the moment (comp. § 127, 2). We accordingly find, in about the same sense, לֹא יָכַלְתִּי Ps. xl. 13, and לֹא אָרַכְלִי Gen. xix. 19, xxxi. 35. Often, in such cases, Perfects and Imperfects are intermingled; e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. The Perfect refers even to *future* time; namely, in *asseverations* and *assurances*, where the will of the speaker views the act as done, as the same as carried into effect. Our Present also, in such cases, is readily used for the Future. So in contracts, or promises of the nature of a contract; e. g. Gen. xxiii. 11, *I give (תָּתַתִּי) thee the field*; ver. 13, *I give (תָּתַתִּי) money for the field*; especially when it is God who makes the promise (Gen. i. 29, xv. 18, xvii. 20): and also where one expresses himself with confidence, especially when declaring what God is about to do; e. g. Ps. xxxi. 6, תְּדַרְיֶנִּי אֱלֹהִים *thou, O God, deliverest me*. Hence it is frequent in animated description of the future, and in prophecies; e. g. Is. ix. 1, *the people, that walk in darkness, see (רָאוּ) a great light*; v. 13, *therefore, my people goes into cap-*

* As in Latin, *novi, memini, odi*, in Gr. οἶδα, μνησθημαι.

tivity (נָלֵחַ); vs. 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. In these cases, also, it alternates with the Imperfect; e. g. Is. v.—Comp. No. 6.

In Arabic also, the Perfect, strengthened indeed by the particle קַי, is employed in the emphatic expression of a promise, and the like. Thus it is said: *I have already given it thee*; i. e. *it is as good as done*. Similar to this is the use of the Lat. *perii*, and the Gr. ὄλωλα, διέφθορα; Il. 15, 128.*

5. Of the *relative tenses*, those are expressed by the Perfect in which *the past* is the principal idea, viz. *a*) the *Imperfect subjunctive* (which is also expressed by the Imperfect, § 127, 5); e. g. Is. i. 9, הִיָּיְנוּ לְעִמּוֹרָה כְּמִינֶהּ *we should have been [esse-mus] as Sodom, we should have been like Gomorrha*; Job iii. 13; *b*) the *Pluperfect subjunctive*; e. g. Is. i. 9, לֹא הִזְכִּיר *if he had not left*; Num. xiv. 2, לֹא מָתַנּוּ *if we had but died!* (לֹא with the Imperfect would be, *if we might but die!* § 136, 2); Judges xiii. 23; Job x. 19, כִּי לֹא הָיִיתִי אֲהִיָּה *I should be as if I had never been*; *c*) the *Future perfect (futurum exactum)*; e. g. Is. iv. 4, אִם רָחַץ *when he shall have washed away*, prop. *when he hath washed away*; vi. 11.—Gen. xliii. 14, כִּי אֲשַׁרְרָא אֲשַׁרְרָא *if I am bereaved (for shall be, ubi orbus fuero), then am I bereaved* (expression of hopeless resignation).

6. In the cases hitherto considered, the Perfect stands by itself, independently, and without any immediate connection with verbs that precede it. But its uses are no less various, when it is connected by ך (Vav consecutive of the Perfect) with a preceding verb; *it then connects itself also (in signification) with the tense and mood of that verb*. The tone, in this case, is thrown forward; see § 49, 3. It is thus used—

a) Most frequently with reference to *future time*, when preceded by the Imperfect. E. g. Gen. xxiv. 40, *Jehovah will send his angel וְהִצְלִיחַ הַדָּבָר וְהִצְלִיחַ הַדָּבָר and prosper thy way* (prop. *and then he*

* The assurance, that something shall take place, can also serve for the expression of a wish that it may take place. So in Gen. xl. 14, וְעָשִׂיתָ נְחָמָה לִּי וְעָשִׂיתָ נְחָמָה לִּי *and deal kindly with me* (prop. *and thou dealest kindly with me, I hope*) *and make mention of me, &c.* The addition of נָא puts this sense of the Perfect here beyond doubt. The Arabic also employs the Perfect, in the expression of a wish and of earnest entreaty. In Hebrew, see also Job xxi. 16, *the counsel of the wicked מִיָּרֵחַ רְחֵקָה מֵיָּרֵחַ be far from me!* xxii. 18. Comp. the use of the Perfect consecutive, after the Imperative No. 6, c.

prosper); Judg. vi. 16, 1 Sam. xvii. 32. Here the *Future*, as the discourse proceeds, passes over into the narrative form of the *Præterite*; and this use of the Perfect is connected, in signification, with that explained in No. 4.

b) For the *Present subjunctive*, when that is the meaning of the preceding Imperfect (§ 127, 3). E. g. Gen. iii. 22, *מָן יִשְׁלַח רִדּוֹ וְלָקַח וְאָכַל* lest he put forth his hand and take and eat; prop. *and so takes and eats*. xxii. 12, xix. 19, Num. xv. 40, Is. vi. 10.

c) For the *Imperative*, when this form precedes. Gen. vi. 21, *לָקַח לָהּ וְאָסְפָהּ* take for thyself, and gather; prop. *and then thou gatherest*. xxvii. 43, 44, 1 K. ii. 36. As under letter *a*, the expression of *command* here passes over into plain *narration* of what is to be done. The Perfect is sometimes separated from the *Vav*; Ps. xxii. 22.

d) For *past* or *present* time, when this is expressed by a preceding Perfect or Imperfect.

Rem. 1. The *Perf.* with *Vav consec.* has also reference to future time, when preceded by any indication of futurity; as Exod. xvi. 6, 7, *וּמָחָר יִדְעוּם* at even, then ye shall know; xvii. 4, *וְעַתָּה יִשְׁבְּרוּ* and they will stone me; 1 Sam. xx. 18, 1 K. ii. 42, Ex. xxxix. 27; after a participle referring to future time, 1 K. ii. 2.

But also, without any previous indication of futurity, after antecedent clauses implying: a) a cause, or b) a condition, the *Perf.* with *Vav consec.* is employed in the sense of the *Future* (and *Imperative*). For letter *a*, comp. Num. xiv. 24, *וְהָיָה אִתּוֹ רוּחַ אַחֵר* therefore will I bring him; and without the causal particle, Gen. xx. 11, *לֹא יִרְאוּ אֱלֹהֵי הָאָרֶץ* and therefore they will kill me (for, because there is none, therefore); xlv. 12, 13, Ex. vi. 6. Comp. Ps. xxv. 11, *לְפָנֶיךָ יְיָ אֱלֹהֵי* therefore forgive (or, will thou forgive). For letter *b*, comp. Gen. xxxiii. 10, *אִם מָצָאתִי חֵן בְּעֵינֶיךָ* then take; and without the conditional particle (§ 155, 4, a), xlv. 22, *אִם יִשָּׁרְךָ* (if he leaves) his father, *אִם יָמָת* then he dies. xxviii. 29, xlii. 38, Is. vi. 7, *אִם יָמַסְתָּ* (if this touches) thy lips, *אִם יָסַר* then departs &c. 1 K. iii. 14.—Also with various other references to the present, there is connected the expression, by means of *וְ* with the *Perfect*, either 1) of *futurity* (Judges xiii. 3, *וְהָיָה אִתְּךָ בְּעֵינֶיךָ* but thou shalt conceive and bear; 1 Sam. ix. 8, *הֲיָרֶחַק אֶתְּךָ* that will I give); or 2) of a *wish* (Ruth iii. 9, *אִם יִפְרֹשֶׁתִי* therefore spread out &c.); or 3) of an *interrogation* (Ex. v. 5, *וְהִשְׁמַתָּם אֶתְּךָ* and would ye let them rest? Gen. xxix. 15, 1 Sam. xxv. 10, 11).

2. A very frequent formula of the prophetic style (like *וְיָדַע* and it came to pass, in narration) is *וְיָדַע* and it will come to pass, either with

a preceding Future, or without it (see Rem. 1), especially when a specification of *time* is added; as Is. vii. 18, וְדָרְיָהּ בַּיּוֹם נִדְחָא יִשְׂרָאֵל.

§ 127.

USE OF THE IMPERFECT.

The significations of the Imperfect are even more various, perhaps, than those of the Perfect. But here, the language can give a more definite expression to certain modal relations, by lengthened and shortened forms of the Imperfect (see § 48), namely the *Jussive* and the *Cohortative* (§ 128). Here also, the *Vav consecutive* has a very comprehensive and important application (§ 129). The shortening, however, as already stated (§ 48, 4), is not apparent in all forms, at least in the mode of writing them; and, aside from this, usage is not constant, the common Imperfect being also employed in almost all the relations for which the shortened one was formed.

The Hebrew Imperfect is, in general, directly the opposite of the Perfect, and accordingly expresses the unfinished, what is coming to pass, and is future; but also what is continuing and in progress at any period of time, even in the past. See p. 88, Note.

Accordingly the Imperfect stands—

1. For the proper *future*; Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבּוּל there shall not again be a flood; 1 K. i. 13, 24, 30, יִמְלֹךְ אַחֲרַי he will (or shall) reign after me; also, in narration for the future with reference to some point of time in the past, as 2 Kings iii. 27, the first-born who was to reign (*regnaturus erat*).

2. As often also for *present* time; 1 Kings iii. 7, לֹא אֲדַע I know not; Is. i. 13, לֹא אֶרְבֵּל I cannot bear. Gen. xxxvii. 15. It is employed especially in the expression of permanent states and conditions, which are now and always will be (where the Perfect also is used, but more rarely, § 124, 3, a, b), and hence in the expression of general truths. E. g. Gen. xliii. 32, the Egyptians may not eat with the Hebrews; Job iv. 17, is man just before God? ii. 4; Prov. xv. 20, בֶּן חָכָם יִשְׂמְחָה אָב a wise son rejoices his father. This is very frequent in Job and in Proverbs.

In the same formula is used sometimes the Perfect, and sometimes the Imperfect, but not necessarily without any difference of meaning, e. g. Job i. 7, מֵאַיִן תָּבֹא whence comest thou? Gen. xvi. 8, מֵאַיִן תָּבֹאת whence didst thou come?

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive; namely the future, or what is to be, according to a subjective view or in some other conditional relation. Thus it stands—

- a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as אֲשֶׁר, especially לִמְעַן אֲשֶׁר, and לִמְעַן (without אֲשֶׁר), also יֵצֵן אֲשֶׁר *that, in order that*.* E. g. Gen. xi. 7, לֹא יֵצֵן אֲשֶׁר יִשְׁמְעוּ *that they may not understand*; Num. xvii. 5, לִמְעַן אֲשֶׁר לֹא יִקְרַב *that he may not come near*; Deut. iv. 1, לִמְעַן יֵצֵן אֲשֶׁר לֹא יִרְאוּ *in order that ye may live*; Ez. xii. 12, יֵצֵן אֲשֶׁר לֹא יִרְאוּ *in order that he may not see*; and also after כִּן *that not, lest*, e. g. פֶּן יִשְׁלַח יְדָיו Gen. iii. 22.
- b) For the Optative; Job iii. 3, יָרָם יִאֲבֵד *pereat dies*; vs. 5, 6, 8; vi. 9. In this signification, the lengthened or shortened form is properly employed (§ 128, 1, 2), often with the particle כִּן; † e. g. וְיִגְמַרְנָא, Ps. vii. 10, *O that might cease* — ! וְיִדְבַּרְנָא Gen. xlv. 18, *thy servant would speak*, i. e. let thy servant speak. Ver. 33, וְיִשְׁבְּרְנָא *let him, I pray, remain*. Sometimes, however, the common Imperfect occurs in place of the shortened one, even when the latter is distinctly formed; e. g. אֵל תִּרְאוּ *let there appear*, Gen. i. 9; comp. xli. 34; אֵל תִּרְאוּ Job iii. 9.
- c) For the Imperative, for which, in *negative* commands (prohibitions), it always stands; when prohibitory, with לֹא, as: לֹא תִגְנוֹב *thou shalt not steal*, Ex. xx. 15; when in the sense of dissuasion, of a wish or opinion that something should not be done, with אַל, as: אַל תִּירָא *do not fear* Gen. xlvi. 3, Job iii. 4, 6, 7. Here too, especially in connection with אַל, the proper form is the *Jussive*, viz. the shortened Imperfect. It is also used for the Imperative when the third person is required, and for the Imperative in the passive conjugations, where this form does not exist (see § 46). E. g. יְהִי אֹר *let there be light*, Gen. i. 3; יִהְיֶה *let him be put to death*, Ex. xxxv. 2. Comp. § 128, 2.
- d) For the so-called Potential, where we use *may, can, might, could, &c.* E. g. Gen. ii. 16, אֲכַל תֹּאכַל *thou mayest eat*;

* When these particles have a different signification, the Imperfect is not used; e. g. יֵצֵן *because*, with the *Perf.* Judg. ii. 20, אֲשֶׁר *because*, Gen. xxxiv. 27.

† The particle כִּן (§ 106) gives to the verb the form of a request and of a wish. On the use of it with the first person, see § 128, 1.

Prov. xx. 9, **מִי יֹאמֵר** *who can say?* Gen. xliii. 7, **וְיָדְעוּ** *could we know?* Gen. xx. 9, **לֹא יֵעָשֶׂה** *which may not (or should not) be done.*

4. The idea of the Imperfect falls even within the sphere of the *past*; and, chiefly, in the following cases:

- a) After the particles **אָז** *then*,* **עַד** *not yet*, **בְּעַד** (*when not yet before*).† E. g. Josh. x. 12, **אָז יָדַבֵּר יְהוֹשֻׁעַ** *then spake Joshua*; Gen. ii. 5, **עַד הָיָה** *there was not yet*; Gen. xxxvii. 18; **בְּעַד בָּאתָ** *before thou camest forth*, Jer. i. 5. Compare the use of the Perf. and Impf. in the same sentence, 1 Sam. iii. 7.
- b) Often also of continuous, constantly repeated acts, of customary and habitual action, like the Imperfect of the Latin and French languages. Repeated or customary action involves the idea of continued renewal, the incomplete, the unfinished, which lies in the conception of the Imperfect. 1 K. iii. 4, *a thousand burnt-offerings did Solomon offer* (**יָרַע**). . Job i. 5, *thus did* (**יָרַע**) *Job continually*; xxii. 6, 7, 8, xxix. 12, 13, Judg. xiv. 10, 1 Sam. i. 7, 1 Kings v. 25, Is. x. 6, Ps. xxxii. 4, xlii. 5. But also—
- c) Of singly occurring, transient events, where the Perfect might be expected.† So at least in the poets, as we use the Present tense in lively description of the past. Job iii. 3, *perish the day* **בְּיָמֵי** *wherein I was born*; ver. 11, **מֵאֲדָמָה** *wherefore died I not from the womb?* iv. 12, 15, 16, x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, **לֹא אֵירָא** . . . **כִּי אֶלֶף** *even if I should*

* But when **אָז** signifies *then* with reference to futurity, the Imperfect has a future sense (Ex. xii. 48).

† The term *not-yet*, implying something yet to be, not yet existing, could not be followed, in the Hebrew's conception, by the expression of the *finished* and *past*. He must therefore use the *Imperfect* tense, with reference to the point of time indicated by **עַד**.—So of **אָז**; the act following it is conceived as something *proceeding onward* from that point of time, not as a thing then completed and past.—Tr.

‡ This would seem irreconcilable with the idea of the *Imperfect*; but it certainly lies in the examples adduced. In Job iii. 3, the wish is predicated of the day, when he was *yet to be* born; (in the verses following, treated as a past reality.) Ver. 11 belongs, properly, to letter *a*; *from the womb* (= from birth) being the point of time, at which the act is conceived as belonging to the future. In iv. 12, 15, 16, the *instantaneous* is excluded by the nature of the case. Still more clear is x. 10, 11.—Tr.

go... *I should not fear*; Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I must be ignorant of myself* (should I speak otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16, vi. 14. In this case, also, the shortened form of the Imperfect is appropriate (§ 128, 2, c).

§ 128.

USE OF THE LENGTHENED AND SHORTENED IMPERFECT
(COHORTATIVE AND JUSSIVE).

1. The Imperfect with the ending הַיִּ (Cohortative), found almost exclusively in the first person, is expressive of *purpose or endeavor* (§ 48, 3); and hence is employed, *a*) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, וְאֶגִּילָה וְאֶשְׂמְדָה let me be glad and rejoice! ii. 3; בְּנַתְּקָהּ come! let us break asunder. Also, with less emphasis, in soliloquy; Ex. iii. 3, אֲצַדֵּק נָא וְאֶרְאֶה I will go now and see; Gen. xxxii. 21; *b*) to express a wish, a request (for leave to do something); Deut. ii. 27, אֶעֱבְרָה let me pass through; Num. xx. 17, נִעְבְּרָה נָּהּ let us pass through, I pray thee; *c*) to express an object or design, when it is commonly joined by וְ to a preceding Imperative; Gen. xxvii. 4, בְּרִיחַ לָּהּ and I will eat = that I may eat; xxix. 21, xlii. 34, Job x. 20. More seldom, *d*) it stands in conditional sentences with *if, though*, expressed or implied, Job xvi. 6, xi. 17, Ps. cxxxix. 8. It also stands, *e*) frequently after *Vav consecutive* (§ 41, 2).

In Jeremiah, it is used to give force and emphasis of almost every kind; iii. 25, iv. 19, 21, vi. 10.

2. The shortened Imperfect (the *Jussive*) is used principally, *a*) in the expression of command, wish, as הוֹצֵא proferat Gen. i. 24 (on the contrary, Indicative, הוֹצִיא proferet Is. lxi. 11); יָקֻם Jer. xxviii. 6; לִי יְהִי utinam sit xxx. 34; and joined to an Imperative by וְ (comp. No. 1, c), Ex. viii. 4, entreat Jehovah וְיָסֵר and let him take away = that he may take away; x. 17, Judg. vi. 30, 1 Kings xxi. 10, Esth. vii. 2 (וְחָשָׁב)*; *b*) in prohibition and negative entreaty, as לֹא תָשִׁיב thou shalt not bring back, Gen. xxiv. 8; אַל תִּשְׁחַת do not destroy, Deut. ix. 26; in the tone of request, אַל תִּפְּנֵי do not turn me away [1 K.

* On these two cases (*a* and *b*), see § 127, *b* and *c*.

ii. 20]; of warning, *לֹא יִבְטַח* *ne confidat* Job xv. 31, xx. 17; c) often in conditional clauses (the usage of the Arabic) both in the protasis and apodosis. E. g. Ps. xlv. 12 (*וְיִרְאָה*), civ. 20 (*וְיִרְאָה* and *וְיִרְאָה*), Hos. vi. 1 (*וְיִרְאָה*), Is. l. 2 (*וְיִרְאָה*), Gen. iv. 12 (*וְיִרְאָה*), Lev. xv. 24 (*וְיִרְאָה... אִם*), Job x. 16, xiii. 5, xvii. 2, xxii. 28, 1 Sam. vii. 3 (*וְיִרְאָה*); d) after *Vav consecutive* (§ 49, 2).

As the distinction of the *Jussive* from the common form of the *Imperfect*, by its orthography, is very far from universal (§ 48, 4, and § 127, 3, b, c), it is sometimes uncertain how this tense should be understood; especially as, in the poets, the shortened form occurs, now and then, where the common one might be used without essential difference in the sense; e. g. Ps. xxx. 9. The *Jussive* then expresses rather a subjective view, *it may be, it might, should, could be*, as the sense and connection in each passage require.

§ 129.

USE OF THE IMPERFECT WITH VAV CONSECUTIVE.

1. The Imperfect with *Vav consecutive* (*וַיִּקְטֹל* and *then killed he*, § 49, 2), stands only in close connection with what precedes. Most usually, a narration begins with the Perfect, and is then continued by Imperfects with *Vav consecutive*. This is the usual way of relating past events. E. g. Gen. iv. 1, and *Adam knew* (*וַיֵּדַע*) *Eve his wife, and she conceived and bare* (*וַיִּהְיֶה וַיִּלְדֶּה*) *Cain*; vi. 9, 10, &c., x. 9, 10, 15, 19, xi. 12, 13–15, 27, 28, xiv. 5, &c., xv. 1, 2, xvi. 1, 2, xxi. 1, &c., xxiv. 1, 2, xxv. 19, 20, &c., xxxvi. 2–4, xxxvii. 2.*

But where there is a connection with earlier events, the *Impf.* with *Vav consecutive* may commence the narration, or a division of it. Very often, it begins with *וַיְהִי* (*καὶ ἐγένετο*) and *it happened* Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1; † *וַיֹּאמֶר יְהוָה* and *Jehovah said*, xii. 1.

* Sometimes, the preceding *Perfect* is only implied in the sense; e. g. Gen. xi. 10, *Sen (was) a hundred years old* *וַיֵּלֶד* and *then he begat*; x. 1. So also in the following sentence: *on the third day* *וַיִּשָׂא אֶת-עֵינָיו* *then he lifted up his eyes*; fully expressed: *it happened on the third day, and then* —; Gen. xxii. 4, Ia xxxvii. 18, vi. 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xxii. 1, *וַיִּהְיֶה אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּזְבַּח אֱלֹהִים וַיִּזְבַּח אֶת-אֶבְרָם* and *it happened after these things, that God tried*; xxvi. 8, *וַיִּשְׁכַּח אֶת-עֵינָיו* and *he forgot his eyes*; xxxix. 18, 15, 18, 19, Judg. xvi. 16, 25. See the numerous passages in *Gesenius*, *Theas. Ling. Hebr.* p. 372. In like manner we find *וַיְהִי* used of the future; see § 126, Rem. 2.

It stands also, especially, *a*) after the protasis; e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected the word of Jehovah*, וַיִּתְּצֵם יְהוָה therefore he rejects thee; Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; *b*) after an absolute substantive, e. g. 1 Kings xii. 17, *as for the children of Israel*, וַיִּשְׁלֹט רְחֹבָם עֲלֵיהֶם וַיִּתְּצֵם Rehoboam reigned over them; ix. 21, Dan. viii. 22.*

In such sentences as the following, הִנֵּה may be rendered *that*: Ps. cxliv. 3, *what is man* וַיִּתְּצֵם הִנֵּה that thou regardest him! (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou* וַיִּתְּצֵם הִנֵּה that thou shouldst fear? But here, the thought is properly: of how little account is man; and yet, thou dost regard him.

2. As to the relations of time denoted by it, the *Imperfect of consecution* refers, according to the tense which precedes it, either—

a) To present time; namely, in continued description of it, with a preceding *Perfect* (as a *Present*; Gen. xxxii. 6, Is. ii. 7, 8, Job vii. 9, xiv. 2); or *Imperfect* (as a *Present*; Job xiv. 10, 1 Sam. ii. 29); or *Participle*; Nah. i. 4, 2 Sam. xix. 2, Amos ix. 6.

b) Or, less frequently, to futurity; with a preceding *Perfect* (as a *Future*; Is. v. 15, 16, xxii. 7, 8, Joel ii. 23, Micah ii. 13, Ps. cxx. 1); or *Jussive* (Joel ii. 18, 19); or *Imperative*, Ps. l. 6; also, when joined to a clause without a verb, Gen. xlix. 15; or to an absolute substantive, Is. ix. 11; or leading back to the future, Is. ii. 9, ix. 13.

In the apodosis after לֵאמֹר stands וַיִּתְּצֵם Is. xlvi. 18, 19, for *then had been*; and וְאִם in a conditional clause, Ps. cxxxix. 11, for *and (if) I should say*; comp. the common Imperfect § 127, 5.

§ 130.

OF THE IMPERATIVE.

1. The Imperative expresses not only command in the proper sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, and with אֲנִי, Is. v. 3), wish (Ps. viii. 2, and with לֵבִי Gen. xxiii. 13), permission (2 Sam. xviii. 23, Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in pro-

* On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 132, Rem. 2, and § 134, Rem. 2.

phetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a) promises*, Ps. cxxviii. 5, *thou shalt see* (רָאִיתָ) *the prosperity of Jerusalem*; Is. xxxvii. 30, lxxv. 18, Ps. xxii. 27, Gen. xx. 7; or *b) threatenings** Is. xxiii. 1, *wail, ye ships of Tarshish, for ye shall (will) wail*; vs. 2, 4; x. 30, xiii. 6. In all these cases the use of the Imperative approaches very near to that of the Imperfect, which may therefore precede (Gen. xx. 7, xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

A more lively expression is given to the Imperative, in almost all its senses, by the addition of the particle אָנֹכִי *age!* (§ 105); particularly, in *command*, as well its milder form (do now, this or that) Gen. xxiv. 2, as that of rebuke and menace, Num. xvi. 26, xx. 10; and in *entreaty*, אָמְרֵי אָנֹכִי Gen. xii. 13. Tauntingly permissive is אָמְרֵי אָנֹכִי, Is. xlvi. 12, *persist now!*

2. We may, from the above, explain the peculiar use of two Imperatives usually connected by *and*: *a)* where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition of obedience implied in it (like *divide et impera!* Engl. *do well and have well*). E. g. Gen. xlii. 18 זָרַח עֵשֶׂר יְהוּדֵי *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. xxxvii. 27 (comp. ver. 3), Prov. vii. 2, ix. 6, Job xxii. 21, Is. xxxvi. 16, xlv. 22, Hos. x. 12, Amos v. 4, 6; *b)* where a threat is expressed, and the first Imperative tauntingly permits an act, while the second declares the consequences; Is. viii. 9, רָעַע עַמִּים יְהוּדֵי *rage ye people, and ye shall soon be dismayed*; xxix. 9. In the second member, the Imperfect also may be used; Is. vi. 9, viii. 10, 1 Sam. xvii. 44.

Rem. 1. How far the *Perf.* and *Impf.* may also be employed to express command, has been shown in § 126, 6, c, and § 127, 3, c, § 128, 2.

2. It has been incorrectly asserted by some grammarians, that the form of the Imperative is used, in certain passages, for the *third* person (*let him kill*). E. g. Gen. xvii. 10, לְכֹל זָכָר לְכַסּוֹת לְבָבְךָ *let every male among you be circumcised*. (In verse 12 לְבָבְךָ is used. But לְבָבְךָ is the Infinitive, which gives the same sense, § 131, 4, b). Ps. xxii. 9 (לֵב) *Inf.*); Gen. xxxi. 50, Judges ix. 28, Is. xlv. 21 (in the last three passages are actual Imperatives of the 2d person).

* Analogous is the form of contemptuous menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo* Plaut. Curculio, IV. 4, 12.

§ 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the abstract idea of the verb by itself, neither in connection with what follows, nor in dependence on a preceding noun or particle.* The most important cases in which it is used, are :

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, לֹא אָבִי הָלַךְ, *they would not go* ; vii. 15, לִדְעוֹתוֹ מֵאִים בָּרַע וּבָחֹר בְּטוֹב, *until he learn to refuse the evil and to choose the good* ; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, either with or without a preposition, according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, *behold! joy and gladness* 'וְגו' הָרִיג בָּקָר וְשָׁחַט צֹאן וְגו' *the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the *Inf.* is a mere accusative governed by *behold!*) ; v. 5, *I will tell you what I will do to my vineyard, תִּרְוֹץ וְדָרוּ . . . תִּסָּר מִטֹּבְקָהּ* *the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do.*

2. When it is in the accusative and used *adverbially*† (the Latin *gerund in do*) ; e. g. בְּנֵי יִיטֵב *bene faciendo*, for *bene, הַרְבֵּה multum faciendo*, for *multum*. Hence,

3. When it is used emphatically, in connection with a *finite verb*.

a) It then stands most commonly *before* the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. xx. 6, הִשָּׂאֵל נִשְׂאֵל מִמִּינִי *he urgently besought of me* ; Gen. xliii. 3, הִצַּדְנוּ (הִצַּדְנוּ) *he strictly charged us* (הִצַּדְנוּ). A very clear example is in Amos ix. 8, *I will destroy it from the surface of the earth,*

* Where the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second (before which it is to be mentally supplied) stands in the absolute form ; as וְאָכַל וְשָׁתָה *to eat and (to) drink*, Ex. xxxii. 6 ; comp. 1 Sam. xxii. 13, xxv. 26. Jer. vii. 18, xlv. 17. This case is analogous with that explained § 121, 3. Comp. also No. 4, a, of this section.

† On the Accusative as a *casus adverbialis*, see § 118. In Arabic, in this case, it takes expressly the accusative ending. In most cases (see Nos. 1, 2, 3, of this section), the *Inf. absol.* answers clearly to the Accusative of the Infinitive, and to this No. 4 also is to be referred.

except that I will not utterly destroy (לֹא הִשְׁמִיד אֲשַׁמֵּד). Judg. i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we (then) know?* xxxvii. 8, *will thou (haply) rule over us?* [is that likely to happen!] xxxi. 30, *if thou wouldst needs be gone** (הִלֵּךְ הָיִלְכָה), *because thou so earnestly longest* (נִכְסְפָה נִכְסְפָה); Judg. xv. 13, *we will bind thee, but we will not kill thee*; 1 Sam. ix. 6, 2 Sam. xxiv. 24, Hab. ii. 3.

- b) When the Infinitive stands *after* the finite verb, this connection generally indicates *continued* or *lasting* action. Is. vi. 9, *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, *and he must be always playing the judge!* Two Infinitives may be thus used; 1 Sam. vi. 12, *they went going on and lowing, for they went on lowing as they went*; 1 Kings xx. 37. Instead of a second Infinitive is sometimes used a finite verb (Jos. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the *Infjn.* is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb to which it gives emphasis and intensity, where the idea of *repetition* or *continuance* is excluded by the connection. Is. xxii. 17, Jer. xxii. 10, Gen. xxxi. 15, xlv. 4, Dan. x. 11, 13. In Syriac, the *Infjn.* when it expresses intensity stands regularly *before*, and in Arabic always *after*, the finite verb.—The place of the negative is commonly between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Infjn. absol.* of the same conjugation (Gen. xvii. 13, xl. 15), but also that of *Kal* (e. g. בָּרַח בָּרַח Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20, 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb הִלֵּךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, *and he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, *and the waters flowed off continually*. (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, *the child Samuel went on increasing in stature and*

* That is, I understand why thou art gone, namely because of thy earnest longing. Vulgate: *esto, ad tuos ire cupiebas*.

in goodness; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually.*

4. When it stands in place of the *finite verb*. We have here the two following cases, viz.

- a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being in the Infinitive with the same distinctions implied. (Comp. § 121, 3.) E. g. with the *Perf.* Dan. ix. 5, מָרַדְנוּ וְסוּרָנוּ *we have rebelled and (we have) turned away*; Gen. xli. 43, הִצִּיאוֹ אֹתוֹ וְנָתַן אֹתוֹ *and placed him*; 1 Sam. ii. 28, Jer. xiv. 5. With the *Impf.* Jer. xxxii. 44, יִקְנוּ שָׂדֵי לְכֶסֶף וְיִכְתְּבוּ וְיִסְּמוּ בִּילְיֵי מֵכֶר וְיִקְחוּ עִדְוֵי *they will buy fields for money (Impf.), and write and seal bills of sale, and take witnesses (three Infinitives)*; Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding finite verb; for the Infinitive (the pure abstract idea of the verb), serves as a short and emphatic expression for any tense and person which the connection requires. E. g. it stands α) for the *Perf.* in lively narration and description, like the Latin *infinitivus historicus*; Is. xxi. 5, עָרְפוּ וְשָׂרוּ וְשָׂרוּ וְשָׂרוּ *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare, &c.* lix. 4, Hos. iv. 2, Ez. i. 14, Job xv. 35; also β) for the *Impf.* in the sense of the *Future*; 2 Kings iv. 43, אֲכַל וְיָצֵאתָ *to eat and to leave thereof* (sc. this ye shall do); γ) most frequently for the emphatic *Imp.* (as in Greek); Deut. v. 12, שָׁמֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכֵר *to remember* (oughtest thou); hence, with the full form, שָׁמֹר תִּשְׁמְרֶינָהּ, Deut. vi. 17; זָכֵר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אֲכַל וְשָׂרוּ *to eat and to drink!* (sc. let us eat and drink.) 1 Kings xxii. 30 *to disguise myself and go* (I will disguise, &c.).

Rem. 1. Very seldom is the *Inf.* for the *finite verb* found in connection with the subject, as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Inf.* *constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund in do*; Neh. i. 7 (חֲבִיל), Ps. l. 21 (חֲיוֹר), Ruth ii. 16 (שֵׁל), Num. xxiii. 25 (קַב), where it is connected with a finite verb.

§ 132.

INFINITIVE CONSTRUCT.

1. The *Infinitive construct*, as a verbal substantive, is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus it is found, *a*) in the nominative as the subject of the sentence, Gen. ii. 18, *לא טוב היות האדם לבדו* *it is not good, (lit. the being of man in his separation) that man should be alone*; *b*) in the genitive, Gen. xxix. 7, *עת האספה* *tempus colligendi*; here belongs also the case of an *Infinitive* depending on a preposition, as originally a noun, see No. 2; *c*) in the accusative, 1 Kings iii. 7, *לא יצא נבוא* *I know not (how) to go out and to come in, prop. I know not the going out and coming in*. In this case the *Inf. absol.* may also be used, § 131, 1.

2. For the construction of the *Inf.* with a preposition, as in the Greek *ἐν τῷ εἶναι*, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, *בְּמִפְגְּעוֹ-בּוֹ* *when he meets with him, prop. in his meeting with him*. Jer. ii. 35, *עַל אֲמַרְךָ* *because thou sayest, prop. on account of thy saying*. Gen. xxvii. 1, *מֵרְאוֹת* *so that he could not see (comp. the use of מִן before a noun to express distance from, and the absence or want of a thing)*. The lexicon must be consulted, for particular information on the use of the different prepositions.

3. As to the relations of time expressed, the *Infinitive* may refer also to the past (comp. on the *Participle*, § 134, 2), e. g. Gen. ii. 4, *בְּהִבְרָאם* *when they were created (prop. in their being created)*.

Rem. 1. *הָיָה לַעֲשׂוֹת* (or *לַעֲשׂוֹת* with the omission of *הָיָה*) signifies, 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. Eng. *I was to do something*). Gen. xv. 12, *וַיִּרְחַץ הַשָּׁמֶשׁ לָבוֹא* *and the sun was about going down*. Hence it serves for a periphrasis of the *Impf.* 2 Chr. xxvi. 5, *וַיַּהֲרִי לְרַשׁ אֱלֹהִים* *and he served God*; without *הָיָה*, Is. xxxviii. 20, *יְהוָה לְהוֹשִׁיעַנִי* *Jehovah saveth me*; xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *It is to do for it must be done* (comp. Eng. *I am to give for I must give*). Jos. ii. 5, *וַיִּרְחַץ הַשַּׁעַר לִסְגּוֹר* *and the gate was to shut for was to be shut*. More commonly *הָיָה* is omitted; 2 Kings iv. 13, *מָה לַעֲשׂוֹת* *what is to be [can be] done*;

2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Lat. *non est solvendo*). Judges i. 19, לֹא לְחַדְרֵי־שׁ he could not drive out.*

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus the *Perf.* is connected with the *Infn.* Amos. i. 11, וְנִשְׁחַח רַחֲמָיו — עַל רָדְפוֹ — *because he pursued—and stifled his compassion*; Gen. xxvii. 45; the *Impf.* with *Vav. consec.* Gen. xxxix. 18, וְאָקְרָא קוֹלִי וְאָקְרָא *when I raised my voice and cried*; Is. xxx. 12, xxxviii. 9. Most usually the *Impf.* with the simple וְ prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. Comp. the similar succession of the participle and finite verb, § 134, Rem. 2.

§ 133.

CONNECTION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed directly with the proper case of the verb, and hence, in transitive verbs, with the accusative of the object. E. g. Num. ix. 15, אֲתֵדְהִמְשִׁכֶן *to set up the Tabernacle*; 1 Sam. xix. 1, לְהַמִּית אֶדָוִד *to kill David*; Gen. xviii. 25, לְהַמִּית צַדִּיק *to kill the righteous*; 1 Kings xii. 15, xv. 4, 2 Kings xxi. 8, Ez. xliv. 30; Lev. xxvi. 15, עֲשׂוֹת אֲדַבְרֵי *to do all my commands*; Gen. xix. 29, פָּרַח אֶת־הָעָרִים *when he overthrew the cities*; Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט *to do justice*,† with the accusative of the pronoun, לְמַעַן הָקִים אֹתָךְ *in order to establish thee*, Deut. xxix. 12; Jer. xxxviii. 26; לְהָרִגְנִי *to slay me*, Ex. ii. 24; לְבַקֶּשְׁנִי *to seek me*, 1 Sam. xxvii. 1, v. 10, xxviii. 9, 1 Chron. xii. 17; בְּלֶחֶם אִמָּה *quum (mater) eos pareret*. So if the verb governs two accusatives, as: אֶתְּךָ אֲדַבְרָה לְכָל־זֶה *since God hath caused thee to know all this*, Gen. xli. 39.

The Verbal Noun, analogous to the Infinitive, retains the

* The connection shows this to be the true sense, expressed in the parallel passage (Josh. xvii. 12) by לֹא רָכַלְוּ לְחַדְרֵי־שׁ. Comp. moreover, the Hebrew אֵין לִי *non licet mihi*, and the Syr. לִי לִי *non possum* (Agrell Suppl. Synt. Syr. pp. 9, 10).

† In examples like this, we might regard מִשְׁפָּט as genitive of the object (§ 114, 2), a construction common in Arabic; but as אִמָּה is used in other examples, and as there never occurs in such a connection a form like הָקִים (which would decidedly indicate the *const. state* and consequently the genitive relation), we must suppose that, as a general rule at least, the Hebrews regarded *the object of the Infn. as an accusative*. See Nos. 2 and 3.

same construction; e. g. יָדָעָה אֱלֹהֵי יְהוָה *knowledge of Jehovah* (prop. *the knowing Jehovah*); Is. xi. 9; לִירְאָה אֹתִי *to fear me*, Deut. v. 26; Is. xxx. 28, lvi. 6.*

2. The subject of the action is usually placed immediately after the Infinitive, sometimes in the genitive (where the Inf. is regarded rather as a substantive), sometimes, and for the most part, in the nominative. E. g. 2 Chron. vii. 3, יָרַד הָאֵשׁ *the coming down of the fire*; Ps. cxxxiii. 1, שָׁבַת אֶחָיוּם יַם יָרֵד *the dwelling of brethren together*; Ex. xvii. 1, *there was no water for the people to drink* (prop. *for the drinking of the people*). That the subject is in the genitive, is very clear after Infinitives with a feminine ending; as in Gen. xix. 16, בְּהַמְלַח עָלָיו יְהוָה *on account of Jehovah's compassion for him*; Is. xlvi. 9, *though thy enchantments are very many*; and also when it is a *suffix*, as in בִּקְרָאִי *when I call*, Ps. iv. 2, 4 (but also incorrectly, בְּשׁוֹבִבִי *when I return*, Ez. xlvi. 7, for בְּשׁוֹבִבִי). On the contrary, the relation of genitive is excluded, and the subject is rather to be regarded as the nominative, in Ps. xlvi. 3, בְּהַמִּיר אֶרֶץ *(not בְּהַמִּיר) when the earth shakes*; Deut. xxv. 19, בְּהַנִּיחַ יְהוָה לָּךְ *when Jehovah gives thee rest*; 2 Sam. xix. 20, לְשׁוֹם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart*; also where the Inf. and its subject are separated, as in Judg. ix. 2, הַמְשִׁל בְּכֶם אִישׁ אֶחָד *whether that seventy men rule over you, or that one man rules over you?* Job xxiv. 22, שָׁם פְּעִלֵי אָנָן *that the workers of iniquity may hide themselves there*; Ps. lxxvi. 10. See farther in No. 3.

3. When the object of the Infinitive, as well as its subject, is to be expressed, the subject is regularly placed next after the Inf. and then the object. The latter is here manifestly the accusative; but the subject stands, as in No. 2, sometimes in the genitive, but most commonly in the nominative. The genitive (prevalent in the Arabic) shows itself, e. g. in Deut. i. 27, בְּשִׂנְאָתָּנוּ *because Jehovah hates us*; Is. xiii. 19, בְּמַהֲפֹכֶת אֱלֹהִים *as God overthrew Sodom*; Deut. vii. 8, 1 Kings x. 9; Is. xxix. 13, יְרֵאָתָם אֹתִי *their (eorum) reverence for me*; Gen. xxxix. 18, כִּהְרִימִי קוֹלִי *when I lifted up my voice*. But the nominative occurs, e. g. in Is. x. 15, אֶת־מִרְמִיר *as if the rod could shake him that lifts it up* (where the form would

* For examples of an accus. of the object with the *Inf. passive*, see § 143, 1, a.

be כְּהִינִיחַ, if שָׁבַט were the genitive); and so, commonly, the subject is to be regarded as the nominative, e. g. 1 Kings xiii. 4, כִּשְׁמַע הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים *when the king heard the word of the man of God.* Gen. xiii. 10, Josh. xiv. 7, 2 Sam. iii. 11, Jer. xxi. 1, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, אֵתָּה אֶרְדְּכִלְיוֹאת *since God hath caused thee to know all this.*

It is an unusual order of the words, when the object is placed first after the Infinitive, and then the nominative of the subject is added by way of complement; e. g. Is. xx. 1, אִיוּ טַרְגּוֹן, בְּשַׁלַּח אִיוּ טַרְגּוֹן *when Sargon sent him*; Ezra ix. 8, אֶלְהֵינוּ אֶלְהֵינוּ לְהַאֲרִיךְ עֵינֵינוּ *that our God may enlighten our eyes*; 2 Chron. xii. 1, מְלִכּוּת רְחֹבָם, מְלִכּוּת רְחֹבָם *when Rehoboam had established the kingdom.* Josh. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

§ 134.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the relations of time, as מֵת *dying* (Zech. xi. 9); *he who has died, dead* (so very often); *he who is to die* (Gen. xx. 3); נֹפֵל *he who falls, has fallen, will fall*; עֹשֶׂה *facturus* (Gen. xli. 25, Is. v. 5); though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in *-ndus*, e. g. נֹרָא *metuendus, terrible*, Ps. lxxvi. 8; מְהֻלָּל *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes :

a) Most frequently the *Present*.* Eccles. i. 4, הַיּוֹר הַלֵּךְ וְהַיּוֹר בָּא *one generation goes, another comes*; ver. 7, כָּל־הַנְּחָלִים הֹלְכִים *all the rivers flow . . .*; Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its full form, in immediate connection with the participle, as יִרָא אֲנֹכִי *I fear* Gen. xxxii. 12, אֲנַחְנוּ יִרְאִים *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word יֵשׁ (*is*), as Judges vi. 36, אִם רָשָׁה מוֹשֵׁיב *if thou savest.* In the same manner it is appended, in negative sentences, to אֵין; e. g. אֵין תִּשְׁלַח *if thou send him not*, Gen. xliii. 5.

Hence b) the *Future* (conceived as present, comp. § 126, 4). Is. v. 5, אֲנִי עֹשֶׂה אֲשֶׁר אֲעֹשֶׂה *what I do, for what I will do.* Gen. xix. 13, xli. 25, 1 K. i. 14.

* In Syriac and Chaldee it is more frequently used thus than in its proper signification as a participle.

Also c) the *Past*, especially when it stands connected with the statement of past and contemporaneous circumstances. Job i. 16, כּוֹרֵן וְזָח בָּא מִן הַיָּם *the one (was) still speaking when another came*; ver. 17. Gen. xlii. 35, Ex. ii. 6, Judges xiii. 9, 1 Sam. xvii. 23, 1 K. i. 5, 22. But it is also used with reference to past time, and even for the *perfect Preterite*, without any such connection; e. g. Deut. iv. 3, עֵינֶיכֶם רָאִוּ *your eyes which have seen*.*

With the verb דָּרַח it serves as a periphrasis of the Imperfect.† Job i. 14, וְעֹרֹת הַיָּדָיִם הִיוּ חֹרְשׁוֹת *(as in English) the oxen were ploughing*; Gen. xv. 17, Judges i. 7, xvi. 21.

Rem. 1. In all the three cases, a, b, c, הַזֵּה is employed before the participle for awakening special attention. E. g. (a) where the *Part.* stands for the *Present*, הִנֵּה הָיָה *behold! thou (art) with child* Gen. xvi. 11, xxvii. 42, Ex. xxxiv. 11; b) for the *Future*, Gen. vi. 17, Is. iii. 1, vii. 14, xvii. 1; c) for the *Past*, Gen. xxxvii. 7, xli. 17.

2. Often, the construction is changed, from the participial form to that of the finite verb; the pronouns *who*, or *which*, &c. (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. E. g. the *Part.* and *Perf.* in Is. xiv. 17, *who made (שָׂם) the earth a wilderness, and (who) destroyed (וָיָרַס) the cities thereof*; xliii. 7; *Part.* and *Impf.* (*Present*), with or without ׀ before the second clause, e. g. Is. v. 8, וְהָיָה בְּיַד הַיָּדָיִם הַבְּרִיתָה שָׂדֵהוֹ בְּהַקְרִיבוֹ *woe to those who connect house with house, and (who) join field to field*; vs. 11, 23, xxxi. 1, 1 Sam. ii. 8, Prov. xix. 26; also with *Vav consec.*, e. g. Gen. xxvii. 33, וְהָיָה צֹדֵד וְהָיָה *who hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous change from the Infinitive-construction, § 132, Rem. 2.)

§ 135.

CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same regimen as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֹיֵב אֶדְוִד *David's enemy* (prop. *one that hated David*); 1 Kings ix. 23, הֹרְדִים בָּעַם *they who rule over the people*; Ez. ix. 2, לְבִישׁ בְּדָיִם *clothed with linen garments*: 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xxii. 12, יִרְאֵה אֱלֹהִים *one that fears (a fearer of) God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתְךָ *they that dwell in (inmates of) thy house*; Ez. ix. 11, לְבִישׁ הַבְּדָיִם *the one clothed with linen gar-*

* For the use of the article here before the predicate, see § 110, 8, Rem.

† In Syriac, the Present and Imperfect are expressed, directly, by *interficiens* *ego* (comp. letter a), and *interficiens fui* = *interficiabam*.

ments; בְּגָדִים קָרְעֵי בְּגָדִים *those whose garments are rent*, 2 Sam. xiii. 31; עֵץ לְשָׂרֵי עֵץ *he whose guilt is forgiven*, Ps. xxii. 1.

This latter construction with the genitive is properly confined to active verbs (§ 138). The participle of the verb בּוֹא, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי בַּעַר *those who enter in at the gate*. But there are also examples of the participle followed by a genitive, in cases where the verb to which it belongs is construed only with a preposition. E. g. קָמַי קַמֵּי, *those who rise up against him,—against me*, for עָלַי, Ps. xviii. 40, 49, Deut. xxxiii. 11; שָׁבַר מִשָּׁע *they who turn away from transgression*, Is. lix. 20.

2 The two constructions, explained in No. 1, are found also in connection with *suffixes*. The first is followed in עֲשֵׂנִי *he who made me*, the second in עֲשֵׂי *my maker*.

§ 136.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, *b*) that the Imperfect, especially the cohortative form with the ending יִרְ- and with the particle לֵא, is employed to express the Optative. It remains to mention two other forms under which it is expressed by periphrasis, namely:

1. By questions expressive of desire. E. g. 2 Sam. xv. 4, מִי יִשְׁפֹּט שָׂפְכֵי *who will make me judge? i. e. would that I were made judge!* Judg. ix. 29, הֲיִתֵּן אֶת־יְהוָה בְּיָדִי *would that this people were placed under my hand!* Ps. lv. 7, Job xxix. 2. In the phrase הֲיִתֵּן מִי the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed *a*) by an accusative, as Deut. xxviii. 67, מִי־יִתֵּן עָרֶב *would it were evening! prop. who will give (will make it) evening?* *b*) by an Infinitive, as Ex. xvi. 3, מִי־יִתֵּן מִי־יָמָּנוּ *would we had died!* *c*) by a finite verb (either with or without ׀), Deut. v. 26, מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָּהֶם *O that they had this heart!* Job xxiii. 3.

2. By the particles אִם *si*, *O si!* לִי *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Impf.* Gen. xvii. 18, by the *Part.* Ps. lxxxix. 14, seldom by the *Imp.* Gen. xxiii. 13. When it is followed by the *Perf.* the desire expressed has reference to past time; as Num. xx. 3, לִי גָּנַעְנִי *would we had died!*

§ 137.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender : especially are the masculine forms (as most readily occurring to the mind) employed with reference to objects which are feminine. E. g. וְיָרַעְתָּם Ez. xxiii. 49 ; וַתַּעֲשֶׂהָם Ruth i. 8 ; וַתַּקְרֵהָ thou (fem.) *hast made a league* Is. lvii. 8 ; comp. Cant. ii. 7. Compare the analogous use of the pronoun, § 121, Rem. 1.

2. The third person (most commonly its *masc.* form) is very often employed impersonally. E. g. וַיְהִי and *it happened* ; צָר לֵי and וַיָּצַר לֵי (lit. *it was strait to him*) *he was in trouble* ; חָם לֵי and וַיִּחַם לֵי *he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתִּצַּר לְדָוִד and *David was in trouble* ; Ps. i. 3, Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Engl. *they, one*, or simply the *passive voice*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא *they called* Gen. xi. 9, xvi. 14, 1 Sam. xix. 22, xxiv. 11 ; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיָּבִיאוּהוּ and *they brought him in haste*, for *he was brought* ; *c*) by the 2d person, e. g. Is. vii. 25, לֹא יֵבֹאוּ שָׁמָּה *there shall no one go thither* ; so in the common phrase בֹּאֵה עַד בֹּאֵה or בֹּאֵה עַד בֹּאֵה *until one comes* ; *d*) by the passive voice, as Gen. iv. 26, וַתִּבְרָא לָקְרָא *then they began to call upon* —.*

Rem. 1. In the first case (letter *a*) the force of אִישׁ (impersonal, as we use *one, men, they*) is implied. The full construction occurs in one instance, 1 Sam. ix. 9, וְאִמְרַתְּ כִּי אֶמַר הָאִישׁ *formerly they said thus in Israel*. Sometimes the *Part.* of the verb is added, as its nominative ; e. g. Is. xvi. 10, לֹא יִדְרֹךְ הַדְרֹךְ *the treader shall not tread, for they shall not tread = there shall be no treading* ; xxviii. 4, Ez. xxxiii. 4, Deut. xxii. 8. The last is not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E. g. אַתָּה תִּקְרָא *thou*

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicitur*. Job vii. 3, *nights of pain have they appointed me, for are appointed me* (sc. by God) ; iv. 19, xvii. 12, xxxii. 15, xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30, iii. 4, v. 3) and in Syriac.

has given Judges xv. 18, 1 Kings xxi. 7, Ps. cxxxix. 2; also after the verbal form, Judges xv. 12, which, in the later writers, is done without any special emphasis, as אָנִי הִתְרַחֵם Eccles. i. 16, at the beginning; ii. 11, 12, 13, 15, 20, viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. i. 29, מִהֲמִתְרַחֵם אֲשֶׁר הִתְרַחֵם לֵבָי רַב־שׁוֹי מֵאֵילִים אֲשֶׁר הִתְרַחֵם for they shall be ashamed of the groves in which ye delight, where both the third and second persons are employed with reference to the same subject; lxi. 7, Deut. xxxii. 15, 17, Mic. ii. 3. —In Job xiii. 28, the third person is probably employed *θεωτικῶς* for the first; compare also vi. 21 (according to the reading לֵב).

§ 138.

CONSTRUCTION OF THE VERB WITH THE ACCUSATIVE.

All transitive verbs govern the accusative (§ 118). On this general rule we remark :

1. Many verbs are construed both *without* an object (absolutely), and *with* one (the latter use commonly indicated in German by a prefix-syllable [in Engl. *moan, bemoan*]). E. g. בָּכָה to weep, and to weep for, bewail; יָשַׁב to dwell, and to dwell in, inhabit; יָצָא to go forth, and also like *egredi* in the form *egredi urbem*, Gen. xliv. 4.

Here notice further :

Rem. 1. Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as פָּוַד פָּוַד Ps. xiv. 5, רָצַץ רָצַץ 1 K. i. 12, like *βουλεύειν βουλὰς* Il. 10. 147; most frequently (as in Greek) as a specification, or a limitation of the general idea of the verb; e. g. Gen. xxvii. 34, וַיִּצְעַק צַעֲקָה גְדֹלָה וַיִּמְרָח he cried a loud and bitter cry; ver. 33; Zech. i. 14; 1 Chr. xxix. 9. Comp. *ροσθεῖν νόσον κακίην* &c.

2. Verbs which signify to flow, to stream, take in the poets an accusative of that which is represented as poured forth in a stream. Lam. iii. 48, פָּלַגְרֵי-מַרְם פָּרַר צִינִי my eye flows down streams of water. Joel iv. 18, הַרְרֵי הַרְרֵי מִלְּכֵי הַרְרֵי the hills flow milk. So נוּל to run, to flow, Jer. ix. 17, נָטַף to distil, Joel iv. 18, and שָׁבַח to gush forth, to flow abundantly (hence to bear along as does a torrent), Is. x. 22: similar, but more bold, is Prov. xxiv. 31, וַיִּהְיֶה עֵלָה כָּל קַמְשֹׁוֹיֶיהָ and behold it (the field) has all gone up to thorns.—in *spinas abit*. Is. v. 6. Compare in Greek, *προρρέειν ἔμωφ*, Hymn. in Apoll. 2, 202; *δάκρυα στάζειν*; [in Eng. “which all the while ran blood.”]

3. It is also to be regarded as a mere poetic usage, when verbs which signify to do, to speak, to cry, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in יָצַק קוֹל גְּדוֹל to cry a loud voice

(comp. Rem. 1), for *to cry with a loud voice*, Ezek. xi. 13; *to speak (with) a false tongue* (Ps. cix. 2), hence Ps. iii. 5, קוֹלִי אֶקְרָא *with my (whole) voice I cry*; קְרָאֵתִי לְפִי lxvi. 17, *with my (with full) mouth I cry*; so, to *speak with the mouth*, Ps. xvii. 10, with the lips, xii. 3; to *labor with the hand*, Prov. x. 4; to *help with the right hand, with the hand, with the sword*, Ps. xvii. 13, 14, xlv. 3, lx. 7, 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases אֶיְנוּמֵנְתִי is also used, e. g. to *praise with the mouth* Ps. lxxxix. 2, cix. 30; to *entreat with the mouth* Job xix. 16. The same use of the accusative is found in Greek; e. g. *προβαλεῖν πόδα, παῖσιν ἕλπος* (see Porson and Schfer ad Eurip. Orest. 1427, 1477, Bernhardt Synt. Gr. Sprach. S. 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rema. 1 and 2. In like manner* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen*; *eine herrliche Stimme singen*; *eine tüchtige Klinge schlagen* [so in English, *to play the harp, to sound the trumpet*].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. עָנָה *to reply to* (like ἀμείβομαι τινα, prop. *to acquaint, to inform one*); דָּיַן *causam alicujus agere* (prop. *to defend him before the judge*); בָּשַׂר *to bring joyful news to one, to cheer him with glad tidings*; נָאֵם *to commit adultery with one* (prop. *to embrace adulterously*); עָרַב *to become surety for one (to bail him)*.

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph. Hoph. and Hithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative. עָנָה *to prophesy*, Jer. xxv. 13; נָסַב *to surround* (prop. *to place themselves around*), Judges xix. 22; הִתְחַלְתִּי *I am made to possess, i. e. have taken in (unwilling) possession*, Job vii. 3; הִתְנַגַּד *to plot against*, Gen. xxxvii. 18; הִתְחַבֵּן *to consider* Job xxxvii. 14.

2. In very common formulas, the accusative after such verbs may be omitted without injury to the sense (elliptic form), as עָרַב, for עָרַב אֶבְרִיחַ

* On the contrary, the Hebrew employed the אֶיְנוּמֵנְתִי where we use the accusative. Equally common, as in German also, are the constructions *to shake the head* (Ps. xxii. 8), and *to shake with the head* (Job xvi. 4); *to gnash the teeth* (Ps. xxxv. 16), and *to gnash with the teeth* (Job xvi. 9), where *head* and *teeth* could be treated either as the object of the verb or as the instrument. But the form of expression differs from ours in the phrases: פָּתַח פִּי to *open the mouth* (Job xvi. 10, prop. *to make an opening with the mouth*), פָּרַשׁ יָדָיו to *spread out the hands* (Lam. i. 17, prop. *to make a spreading with the hands*), comp. נָתַן בְּקוֹל and נָתַן קוֹל.

to make a covenant, 1 Sam. xx. 16; *חָלַח* to stretch forth, sc. *יָד* the hand, Ps. xviii. 17.

3. Classes of verbs which govern the accusative are: *a*) those which signify to clothe and unclothe, as *לָבַשׁ* to put on a garment, *קָטַעַת* to put off a garment, *קָרַח* to put on as an ornament; e. g. *לָבַשׁוּ קָרִים הַצֹּאֵן* the pastures are clothed with flocks; Ps. lxxv. 14, cix. 29, civ. 2; *b*) those which signify fulness or want, as *מָלֵא* to be full, *שָׁרַץ* to swarm with (Gen. i. 20, 21), *שָׂבַע* to be satiated, *פָּרַץ* to overflow (Prov. iii. 10), *חָסַר* to want, *שָׁלַל* to lose (children); e. g. *וַהֲמֵלֵא הָאָרֶץ אֹתָם* and the land was filled with them, Ex. i. 7; *אֲנִי יַחֲסִדֹן הַמֵּשִׁים הַצְּדִיקִים הַמֵּשֶׁה* lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty, Gen. xviii. 28; *אֲשָׁכַל גַּם שְׁנֵיכֶם* (why) should I lose you both together, Gen. xxvii. 45; *c*) most verbs of dwelling, not merely in a place (to inhabit, Judg. v. 17, Is. xxxiii. 16, Gen. iv. 20); but also among a people, with one, as *שָׁכַב*, *גִּיר*; e. g. *אֲשָׁכְבָה לְהַחִים* I dwell among those that breathe out flames, Ps. lvii. 5, v. 5, cxx. 5; *d*) those which express going or coming to a place (*petere locum*); hence *בִּיא*, with the accus. to befall one. Here belongs the accus. loci, § 118, 1.

§ 139.

VERBS WHICH GOVERN TWO ACCUSATIVES.

Such are:

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in Kal govern one accusative. E. g. *מִלֵּאתִיו רִיחַ חֲכָמָה* I have filled him with the spirit of wisdom, Ex. xxxviii. 3; *וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ* and he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And further, *אָזַר* to gird one with Ps. xviii. 33, *בָּרַךְ* to bless one with Deut. xv. 14, *עָשָׂר* to crown one with, and *חָסַר* to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs whose signification in Kal is causative; such e. g. as, to cover or clothe one with any thing (Ps. v. 13, Ez. xiii. 10; hence also to sow, to plant Is. v. 2, xvii. 10, xxx. 23, Judg. ix. 45; to anoint Ps. xlv. 8); to fill (with), to bestow (upon), to deprive (of), Ez. viii. 17, Gen. xxvii. 37; to do one a favor or an injury, 1 Sam. xxiv. 18; to make

one something (Gen. xvii. 5), e. g. *וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מְשֻׁחָה קֹדֶשׁ* and *make it a holy anointing oil*,* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, *וַיִּבְנֶה אֶת־הָאֲבָנִים מִזִּבְחֹהוּ* and *he built of the stones an altar*, prop. *built (formed) the stones into an altar*; Lev. xxiv. 5. More striking examples of this construction are those in which the accusative of material is placed last; as Ex. xxxviii. 3, *כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת* all its vessels he made of brass; Gen. ii. 7, Ex. xxv. 39, xxxvi. 14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118). E. g. *וְדָבַח מִן לְוָי* to *smite one on the cheek*, for *to smite upon his cheek*, Ps. iii. 8 (comp. Deut. xxxiii. 11, 2 Sam. iii. 27); *וְדָבַח מִן נַפְשׁוֹ* to *smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; so also with *וַיִּדָּח*, Gen. iii. 15.

§ 140.

CONSTRUCTION OF VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either *a*) by appropriate verbal stems, as *בִּיא* *in-trare*, *יָצָא* *ex-ire*, *שׁוּב* *to re-turn*, *קָדַם* *to pre-cede*, *קָרָה* *oc-currat*; or *b*) by prepositions written after the verb [as in English], e. g. *קָרָא* *to call*, with *ל* *to call to*, with *עָל* *to call upon*, with *אַחֲרָי* *to call after*; *נָפַל* *to fall*, with *עָל* *to fall upon*, and also [with or without *עָל*] *to fall off—to* (i. e. to desert from one to another), with *לְפָנַי* *to fall down before*; *הִלֵּךְ* with *אַחֲרָי* *to go after, to follow*.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words, construed with this or that particle, we shall most properly treat in § 151, on the meaning and construction of the different prepositions.

* On the passives of these verbs, see § 148, 1.

§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnaans* occurs in Hebrew, chiefly when a verb not implying motion is construed with a particle of motion; and consequently, in order to complete the sense, a verb must be mentally supplied, corresponding to the idea of motion implied in this connection. E. g. *אָל תָּמַה אֵל* *to turn* (or *look*) *with astonishment to one*, Gen. xliii. 33; *מֵלֵא אַחֲרַי יְהוָה* for *מֵלֵא לְלֶכֶת אַחֲרַי יְיָ* *to follow Jehovah fully*, Num. xiv. 24; Ps. xxii. 22, *מִקְרָנֵי רְמִים אֲנִיתָנִי* *hear* (and *save*) *me from the horns of the wild bulls*; Is. xiv. 17, *לֹא אֲסִירֵוּ לֹא פָתַח בְּיָתָו* *his prisoners he did not release* (and *let go*) *to their homes*; Ps. lxxxix. 40, Gen. xlii. 28, Is. xli. 1.

§ 142.

UNION OF TWO VERBS FOR THE EXPRESSION OF ONE IDEA.

When one verb has another for its complement, the second (in sense the leading verb), is construed as follows:

1. It stands in the Infinitive, either *absolute* (§ 131, 1) or (more commonly) *construct*, after the other verb. E. g. Deut. ii. 25, 31, *אָחַל תָּחַ* *I begin to give*; Gen. xxxvii. 5, *וַיֵּוָסְפֵי שָׂנֵא* *and they went on to hate*; Ex. xviii. 23, *יָכַלְתָּ עֲמַד* *thou canst endure*; Is. i. 14, *נָלְאִיתִי נִשָּׂא* *I am weary with bearing*. Still more frequently—

2. It stands in the Infinitive preceded by לְ, as Deut. iii. 24, *וַיִּחְדָּלְהוּ לְבָנוּת* *thou hast begun to show*; Gen. xi. 8, *וַיִּחְדָּלְהוּ לְבָנוּת* *and they ceased to build*; xxvii. 20, *מְהֵרָה לְמַצָּא* *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These are the usual constructions in prose after verbs signifying *to begin* (הִחֵל, הוֹאִיל, הוֹאִיל), *to continue* (הוֹסִיף), *to hasten* (מְהֵרָה), *to cease* (חָלַל, בָּלָא), *to be finished* (תָּמַם); so also, *to make good* = *to do well* (וַיִּשְׁרֵב), *to make much or many* (וַיִּרְבֶּה), and the like modes of action expressed, for the most part, by Hiphil; *to be willing* (אָבִיר, אָבִיר), *to be unwilling*, *to refuse* (בָּאֵן), *to seek*, *to strive for* (בִּשְׁטַח), *to be able* (יָכַל, יָכַל), the latter signifying *to know* (how) *to do*, *to learn*, (לָמַד), *to permit*.* It is to be

* *To permit one to do a thing* is expressed by נָתַן מְ לַעֲשׂוֹת, and נָתַן מְ עֲשׂוֹת, prop. *to give or grant one to do a thing*. Gen. xx. 6, *לֹא נָתַתִּי לְנֹגֵחַ* *I have not permitted thee to touch*.

remarked, however, that in poetry the $\dot{\text{ל}}$ is often omitted where it is used in prose, as אָמַרְתָּ to be *willing*, with $\dot{\text{ל}}$, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9, xlii. 24.*

3. It has, like the first, the form of the finite verb; they are then construed—

a) With $\dot{\text{ו}}$ before the second verb, agreeing with the first in tense, gender, and number, both forming one idea, as in Nos. 1 and 2. [Comp. in Engl. “*make haste and come down*” = make haste to come down.] Judg. xix. 6, $\text{וְהוּאֵלֶיִךָ וְלַיִל}$ *be pleased now and tarry all night*; Jos. vii. 7. Gen. xxvi. 18, $\text{וַיָּשָׁב וַיַּחְפֹּר}$ *and he returned (repeated) and dug, for he dug again*; xxxvii. 7, 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife, for he again took a wife.* Esth. viii. 6, $\text{אֵיכָכָה אֵיכָל וְרֵאִיתִי}$ *how should I be able and witness, for how should I be able to witness.* Cant. ii. 3, Eccles. iv. 1, 7.

The construction may also begin with the *Impf.* and be continued by the *Perf.* with $\dot{\text{ו}}$ (according to § 126, 6); as in Esther (above quoted); Deut. xxxi. 12, *that they may learn (Impf.) and fear (Perf.), for to fear*; Hos. ii. 11, Dan. ix. 25; and *vice versa*, it may begin with the *Perf.* and be continued in the *Impf.* with $\dot{\text{ו}}$, as in Job xxiii. 3.

b) Without $\dot{\text{ו}}$ and ($\acute{\alpha}\sigma\upsilon\nu\delta\acute{\epsilon}\tau\omega\varsigma$), the second verb connecting more nearly with the preceding one, and the first (as in letter a) agreeing with it in tense. Deut. ii. 24, רֵשׁ הָהָיִל *begin, take possession, for begin to take*; Hos. i. 6, $\text{לֹא אֹסִיף אֲרַחֵם}$ *I will not go on and pity, i. e. I will no longer pity*; 1 Sam. ii. 3, $\text{אֵל יִפְרֹץ וְיִרְבֶּה הַדְּבָרִי}$ *multiply not and speak = speak not much*; Lam. iv. 14, $\text{בְּלֹא יִרְכְּלוּ רַגְעִי}$ *so that they could not touch*; Job xix. 3, Hos. v. 10.

This construction is more poetical than the one under letter a. Comp. e. g. הוֹסִיף וְ followed by $\dot{\text{ו}}$ in Gen. xxv. 1, xxxviii. 5; but without it in Hos. i. 6, Is. lii. 1.—It occurs, however, in common prose, as in Josh. iii. 16, Neh. iii. 20, 1 Chron. xiii. 2, Jos. iii. 16, Deut. i. 5.

c) Also $\acute{\alpha}\sigma\upsilon\nu\delta\acute{\epsilon}\tau\omega\varsigma$, but with the second verb in the Imperfect, as being more strictly dependent on the first, which we may express by the conjunction *that*. Job xxxii. 22, $\text{לֹא יָדַעְתִּי אֲכַזֵּחַ}$ *I know not how to flatter* (prop. I know not what to do, *that* I

* So after words which include an analogous verbal-idea. E. g. לֹא יָבוֹא *it is not permitted to enter in*; אֵין עֲרֹךְ (poet.) *there is nothing to be compared to thee*, Ps. xl. 6; אָרְזִיר *ready, prepared*, commonly with $\dot{\text{ל}}$, without it in Job iii. 8.

§ 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piel, Hiphil*) has two accusatives (§ 139), its passive retains only one of them (viz. the second, or more remote object), taking the other (the immediate object) as a nominative, or including its subject in itself. Ps. lxxx. 11, כָּסֵי הַרִים צִלָּהּ *the mountains are covered with its* (the vine's) *shade*; 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים *clothed with garments* (prop. *made to put on garments*); Ex. xxv. 40, אֲשֶׁר-אַתָּה מֵרָאָה *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur = they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 137, Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגִּד לְרֵבֶקָה אֶת-דִּבְרֵי עֵשָׂו *and they made known to Rebecca the words of Esau*; iv. 18, וַיִּגְדֵּל לְחַוָּה אֶת-עֵינֶיהָ *one bore (for his wife bore) to Enoch's wife*; xxi. 5, בְּחַוָּלֶיהָ לֹא אֶת-יִצְחָק *at the time of bearing (to עֵשָׂו) to him Isaac*; xl. 20, הַיּוֹם הַזֶּה אֶת-פָּרֹעַ *the day on which Pharaoh was born*; xvii. 5, לֹא יִקְרָא עוֹד אֶת-שְׁמִי אַבְרָם *no longer shall they call thy name Abram*. Ex. x. 8, וַיֹּשֶׁב אֶת-מֹשֶׁה אֶל פָּרֹעַ *and they brought Moses back to Pharaoh*. Lev. xvi. 27, Jos. vii. 15, 1 K. ii. 21.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147); for it is not, in the Hebrew conception, the subject of the passive verb, but is governed by it in the accusative as its object. Is. xxi. 2, וַיִּזְכֹּר קִשְׁתוֹ וַיִּגְדֵּל *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, *septuaginta septimanas destinarunt* (נְתַתְּקָה); 1 K. ii. 21, Is. xiv. 3, Gen. xxxv. 26, Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek); as בְּרֵכָה לַאֱלֹהִים *blessed of God* (τῷ θεῷ), Gen. xiv. 19, Prov. xiv. 20. More rare, but entirely certain, is the same use of מִן (prop. *out from*, by which *origin, source*, in general, is often denoted); Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; מִן-מַעַל *a parte*, Gen. vi. 13; מִן *by*, Num. xxxvi. 2, Is. xlv. 17; and sometimes of the *accusat. instrumenti* (comp. § 138, 1, Rem. 3) without a preposition, Is.

* Comp. Olshausen, Emendationen zum A. T., S. 24, 25.

i. 20, הַחֶבֶל הַזֶּה יִהְיֶה לְךָ בְּיַד הַחֶבֶל הַזֶּה by the sword shall ye be devoured, comp. Ps xvii. 13.

Rem. Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning. E. g. יָרַד to go down,—spoken of a forest, to be felled; יָבֵא for to be brought up, to be laid upon (the altar) Lev. ii. 12, to be entered (in an account) 1 Chron. xxvii. 24; יָצָא to be brought out of, Deut. xiv. 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula. 1 Kings xviii. 21, יְהוָה הִוא אֱלֹהֵינוּ *Jehovah (is) the true God*; Gen. ii. 4, אֵלֶּה הִוא הִיסְטוֹרִיָּה *this (is) the history*; ii. 12, הַחֶבֶל הַזֶּה טוֹב *the gold of that land (is) good*; Is. xxxi. 2, גַּם הוּא חָכָם *he too (is) wise*.—The frequent use, in this connection, of a pronoun of the third person referring to the predicate, for marking more distinctly its union with the subject, has already been noticed, § 121, 2.

More seldom the copula is expressed by the substantive-verb הָיָה. Gen. i. 2, and the earth was (הָיְתָה) waste and empty; iii. 1, the serpent was (הָיָה) cunning; ver. 20. Also by יָשׁ and אָיִן (which include the idea of the substantive-verb) when the subject is the pronoun and the predicate is a participle (see § 134, 2, a).

On the gender and number of the copula see § 147.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. קִירוֹתָיו עֵץ *his walls (are) wood = of wood, wooden*. The sense is here the same, as if the substantive, which stands as subject of the sentence, were repeated in the *constr. state* before the predicate (קִירוֹתָיו עֵץ). This full construction occurs Job vi. 12, אֲנִי אֶמְצָא כֹּחַ אֱמָנוּת *is my strength the strength of stones?* Similar examples are: Cant. i. 15, עֵינַיִךָ יוֹנִים *thy*

eyes (are) *doves'-eyes*; Ps. xlv. 7, אֱלֹהִים בְּסֵאֵף אֱלֹהִים *thy throne* (is) a throne of God = a divine throne; * second member (with the full construction) מִלְכוּתָהּ מִיָּמֵינוּ מִיָּמֵינוּ מִיָּמֵינוּ *a righteous sceptre is the sceptre of thy dominion*. This occurs, especially, with כִּי of comparison; as Ps. xviii. 34, רַגְלֵי כַּאֲזֵיבֹתַי *my feet after the manner of hinds* = like feet of hinds; Is. lxiii. 2, בְּגָדֵי כַּחַד *thy garments* (are) like the garments of one who treads the wine-press; xxix. 4; Jer. l. 9, חֲצֵי כַּחַד *his arrows* like the arrows of a mighty man.

§ 145.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE;
CASE ABSOLUTE.

1. The most natural order of words, in the simple sentence in calm discourse, is this: *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial qualifications (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent, by giving it the first place in the sentence; e. g.

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position, when there is implied in it an indeterminate subject (the impersonal construction, § 137, 3), as Gen. i. 14, יְהִי מְאֹרֹת *let there be lights*, אֵימָם עָנָה *they howl* (to wit) *the jackals*, Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course where the *Impf. cons.* is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts* יִי אֲשֶׁר עָשָׂה *which Jehovah had made*; ii. 5, *for Jehovah had not caused it to rain* יִי לֹא הִמְטִיר *for*.
- b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, *great art thou, and great is thy name* גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ.
- c) The object of the verb: the verb then immediately follows, as Prov. xiii. 5, *lying words hates the righteous man*; [Judges

* Philology requires, however, no other than the simple and natural construction, "Thy throne, O God!"—Tz.

† Rarely is the object interposed between the negative and the verb (Job xxii. 7, xxxiv. 23, Eccles. x. 10), or the subject (2 Kings v. 26), or an adverbial qualification (Ps. vi. 2).

v. 25, מֵיִם שָׁאַל חֶלֶב נְחֹמָה *water he asked ; milk she gave.*] Very rare is the arrangement in 2 Kings v. 13, *some great thing had the prophet commanded thee.* Ex. xviii. 23.

d) The adverbial qualification, which is then immediately followed by the verb. Gen. i. 1 ; Jos. x. 12, אֶזְרָא יִדְבֹר יְהוֹשֻׁעַ ; Judg. v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, יִרְחֹף הַפְּסֹלֵי יָקוּחַ ; xi. 5 ; Is. xiii. 18 ; xlix. 6. See Gesenius, Comm. zu Jes. xlii. 24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of limitation, or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun ; (compare *c'est moi, qu'on a accusé.*) E. g. the genitive, Ps. xviii. 31, הָאֵל תָּמִים דְּרָכּוֹ *God—perfect is his way, for the way of God is perfect ;* xi. 4, civ. 17 ; the accusative, Ps. lxxiv. 17, אֶת־הָקֶבֶר וְהַקְּבִיר *thou hast made them, for thou hast made winter and summer ;* Gen. xlvii. 21, אֶת־הָעָם *the people—he transferred them ;* xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connection indicated by ך (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפָּר שָׁנָיו וְלֹא חָקַר *sc. לָהֶם the number of his years—there is no searching (to them) ;* iv. 6, xxiii. 12, xxv. 5, Gen. iii. 5, 1 Sam. xxv. 27, 2 Sam. xv. 34.

The participle, when placed thus at the beginning of the sentence, resembles the Latin *ablative absolute*. Prov. xxiii. 24, יוֹלֵד חָכָם וְיִטְמָח *he who begets a wise son (i. e. when one begets, &c.) then he may rejoice.* 1 Sam. ii. 13, וְכֹהֵן בָּרַח וְכֹהֵן נָצַר וְכֹהֵן נָצַר *when any one brought an offering, then came the priest's servant ;* ix. 11, Gen. iv. 15.

§ 146.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations,

* Such an absolute case may also be introduced by ל (in respect to), e. g. Gen. xvii. 20, Ps. xvi. 3, Is. xxxii. 1.

partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark :—

1. Collective nouns, e. g. עַם, גֹּיִר *people*, בַּיִת *family*, and nouns used as such, as אִישׁ *men* (see § 108, 1), are usually construed (*ad sensum*) with the plural. Judg. ix. 55, וַיִּרְאוּ אִישׁ-יִשְׂרָאֵל *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, וַיִּנְקְטוּ אֲרָם; Prov. xi. 26. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, כָּל-הָאָרֶץ בּוֹכִים *the whole land* (i. e. its inhabitants) *wept*;* 1 Kings x. 24, Gen. xlvi. 6, 1 Sam. ii. 33, xvii. 46; and *vice versa*, Job i. 14, הַבָּקָר הָיָה הֹרְשֹׁתָהּ *the cattle* (kine) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11, Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, a), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, וַיִּתְחַבֵּל... וַיִּשְׁמַע הָעָם *and the people heard... and mourned*; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 108, 2) are construed with the singular, especially the so-called *pluralis excellentiæ*. Gen. i. 1, 3.† Ex. xxi. 29, בְּעֵלְיוֹ יִדְמָה *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine; Eccles. xii. 9, קַהֲלָתָהּ חָכָם *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are masculine or feminine, prefer the construction with the feminine singular‡ (comp. the feminine form with the

* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti*.

† אֱלֹהִים is construed with the *plur.* only here and there in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13, xxxv. 7, Ex. xxii. 8, Pa. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, with Neh. ix. 18; 2 Sam. vii. 23, with 1 Chron. xvii. 21. See the lexicon.

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βάλει, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men) and is construed chiefly with the *feminine singular*, like all its so-called *pluralia fracta* (collective forms).

collective signification in §107, 3, *d*). Joel i. 20, בְּחַמְזוֹת שָׂדֵה, the beasts of the field pine for —. Job xiv. 19, תִּשְׁטַח, its floods wash away. Jer. xlix. 24, תִּבְלִים אֶתְחַזְּקָהּ, pains have seized upon her. Ps. xxxvii. 31, Job xii. 7. The same principle applies to pronouns in connection with their antecedents; Job xxxix. 15, Is. xxxv. 7, 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. לֵל for *omnes* and *omnis*). Num. xxiv. 9, מְבַרְכֶיךָ אֲרִירָה וְאֹרְרֶיךָ אֲרִירָה, who bless thee, let him be blessed; who curse thee, let him be cursed. Gen. xxvii. 29, Ex. xxxi. 14. Prov. iii. 18, הַמְּכִיחַ מְאֻשֶׁר, happy (is every one of) those who retain her; xxvii. 16, צַמְיִיחַ צְמִירָה, xxviii. 1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives, and pronouns have no dual form (§88, 1). Gen. xxix. 17, וְעֵינֵי לְאָה רַבּוֹת, and the eyes of Leah were weak; Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, שָׁקַחְתָּהּ נְעוּזָה, her lips moved; 2 Chron. vii. 15, וְעֵינֵי יְהוָה נִזְנְוּ קִשְׁבוֹת, עֵינֵי יְהוָה יִרְאוּ, vi. 40; Micah vii. 10, תִּרְאֶינִי תִרְאֶינִי, my eyes shall see. Jer. xiv. 7, Is. i. 16, Job x. 8, xx. 10, xxvii. 4, Ps. xxxviii. 11. Seldom is the rule in No. 3 of this section extended also to the dual; e. g. Mic. iv. 11.

§ 147.

SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER (CONTINUED).

A frequent cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masculine singular*, even when the subject, which comes after, is *feminine* or *plural*. The predicate in this case is not subject to inflection. E. g.

- a) The verb: Is. xlvi. 11, בָּא עֲלֶיךָ רָעָה, there comes upon thee evil; Mic. ii. 6, לֹא יִסַּג כְּלִמְזוֹת, reproaches shall not depart. Ps. lvii. 2, Deut. xxxii. 35; Esther ix. 23, וְקָבַל הַיְהוּדִים, and the Jews adopted; 2 Kings iii. 26, הַמְּלָחָמָה, hard was the battle; 1 Sam. xxv. 27. Often, the verb may here be regard-

ed as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plural*; Judg. xxi. 21, אִם־רִצָּאוּ בְנוֹת שִׁילֹה *when the daughters of Shiloh come forth*.

- b) The adjective: Ps. cxix. 137, מִשְׁפָּטֶיךָ יְשָׁרִים *righteous are thy judgments*; ver. 155, יְשׁוּעָה... רְחוֹק יִשְׁעָה *far away (is) salvation*. (The German also neglects, in this case, the inflection of the adjective: *gerecht (sind) deine Gerichte*.)
- c) The participle as substantive: Gen. xlvi. 3, יָצְאוּ עֲבָדֶיךָ *shepherds (are) thy servants*. Also
- d) The copula belonging to the predicate-substantive, when it precedes the subject.* Is. xviii. 5, מִלְּמַל יְהוּדָה נֹצֵחַ *the blossom becomes a ripening grape*; Gen. xxvii. 39, xxxi. 8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וַיְהִי וַיִּבְרָא אֱלֹהִים אֲנִי וְיִבְרָא אֱלֹהִים לְפָנָי; Gen. i. 14, Num. ix. 6.

Rem. 1. In general, the language is sometimes sparing in the use especially of the feminine forms (comp. § 112, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אֲבֵל אֶמְלֵךְ אֶרֶץ *the land mourneth and languisheth*; xiv. 9, שְׂאֵל טַחְתָּח רָגְזָה... עִזְרָה לָּהּ רָפְאִים *Sheol beneath is moved... it stirreth up the shades to (meet) thee*. Examples of the *masc.* form in remote predicates, Gen. xxxii. 9, xlix. 15, Lev. ii. 1, v. 1, xx. 6; in such as stand in dependent sentences, Job vi. 10, בְּהִיָּלֵךְ (אֲשֶׁר) לֹא יִחַבֵּל; xx. 26; after עֵי, vi. 20.

On the same principle pronouns, which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases where the predicate *follows* the subject without conforming to it in gender and number, are mostly those in which a passive verb must be conceived as impersonal, and as construed with the accusative (§ 143, 1, Rem.) or where the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לְפֶתַח חַבְאֵה רֹבֵץ *at the door (is) sin, a lurker* (as it were, a lurking lion).—Eccles. ii. 7, בְּנֵי־בֵית הָיָה לִי *vernae mihi sunt* (where הָיָה לִי is to be understood as *I have*). Gen. xv. 17, וַיִּבְרָא חֹשֶׁךְ *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

* Independently of this arrangement, the pronoun הוּא, representing the *copula*, is retained between the *plur.* and the *fem.* unchanged. Josh. xiii. 14, הוּא יְרֵי *the offerings of Jehovah... that is his inheritance*. Comp. Jer. x. 8.

§ 148.

CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, הַרְבֵּי שָׁנִים יִרְעֶה הַכֹּמֵד *the multitude of years* (i. e. *many years*) *should teach wisdom*; Gen. iv. 10; 2 Sam. x. 9, הַיְרֵשָׁה אֵלָיו מִנִּי הַפְּלִקְמָה *the front of the battle was against him*. Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive כֹּל *the whole*, and the numerals, this construction is almost universal; e. g. Gen. v. 5, אֵדָם וַיְהִי כָל־יְמֵי אָדָם *and all the days of Adam were* —; Ex. xv. 20, Gen. viii. 10.

2. When *several* subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, ... זָרַע וְקָצִיר וְקָר וְחֹם ... שֶׁבֶרֶת יִשְׁבְּרוּ *seed-time and harvest, and cold and heat... shall not cease*; if the subjects are of different gender, it takes the *masc.* form; Gen. xviii. 11, אֲבְרָהָם וְשָׂרָה זָקְנִים *Abraham and Sarah* (were) *old*. Deut. xxviii. 32, 1 K. iii. 17. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, נִכְבְּדָה לִּחַ וּבָנָיו *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, וְהִדְבַּר מִרְיָם וְאַהֲרֹן *there spake Miriam and Aaron*; Gen. xxxiii. 7, xlv. 14. More rare is the singular form, after more than one subject; Prov. xxvii. 9, שֶׁמֶן וְקַטְרֹת יִשְׂמְחוּ לֵב *ointment and perfume rejoice the heart* (where the *masc.* also is preferred). If the construction is continued, it is always under the plural form; e. g. Gen. xxi. 32, xxiv. 61, xxxi. 14, xxxiii. 7.

CHAPTER V.

USE OF THE PARTICLES.

§ 149.

OF the particles, as connected with the system of forms and inflections (§§ 99–105), we have already treated in their relation to the other parts of speech. We are now to consider the signi-

fication and use of these words, which are so necessary to the exact perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are :—

1. Adverbs of place: שָׁם there; פֹּה , כֹּה , זֶה , וְזוֹה , *hic, here*, לְהֵן and הֵנָּה *hither*, the latter also *here* (from the Chald. הֵן *this*), רָחֹק *thither, farther on* (prop. *to a distance*), hence רָחֹקָה (*from thee thither*) *on this side of thee*, and רָחֹקָהּ (*from thee farther on*) *beyond thee*, 1 Sam. xx. 21, 22, 37, Is. xviii. 2; לָל , more commonly מֵעַל *above*, מִתַּחַת *below*, מֵעֵלָה *upwards*, מֵתַחַת *downwards*, חָוָה *outside*, מִחוּץ *on the outside*, מִבְּיָחַד and מִבְּיָחַדָּהּ *within*, קִדְמָה , מִקְדָּמָה *before, on the east*, אַחֲרָיִם *behind*, אַחֲרֵיכֶם *backwards*, נֶגְדָהּ *over against*, יְמִינֵךְ *to the right*, מִיְמִינֵךְ *on the right*, מִיְמֵנֶךָ *on the west* (prop. *on the side towards the sea*), מִבְּרֵיב and מִבְּרֵיבָהּ *around*, קַיְמָיִם *upright*.

To many of these adverbs מִן is prefixed, or the accusative ending $\text{מֵ-$ appended, indicating respectively the relations *from* and *towards*. E. g. מִשָּׁם *there*, מִשָּׁנָה *thence*, מִהֵנָּה *thither*; מִחוּץ *outside*, מֵחָוָה *outwards*. There are several which occur only with $\text{מֵ-$ appended, as מֵבְיָחַד , מֵרָחֹק .

But these additions, however, express also the relation of *rest in a place*, as שָׁמָּה sometimes *there* (not merely *thither*), מִיְמִינֵךְ *on the right* (not *from the right*). The $\text{מֵ-$ is in both cases the accusative ending (§ 90, 2), and מִן properly denotes *hanging off from* an object, and hence *being upon the side of it*, like *a dextra et sinistra, a latere, a tergo*, and in French *dessus, dessous, dedans, dehors*.*

2. Adverbs of time: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as עַתָּה *then*, like *éaî*; כֹּחַ *now*; לְפָנֶיךָ *forward*, עַד הֵלְאָה and *contr.* הֵלְאָה *hitherto*.

Exclusively such are: עַתָּה *at the time*, hence, *now, at this time* (also besides the pure designation of time, like *vñ, vñ*), and *presently, soon*; הַיּוֹם (*this day*) *to-day*; בַּיּוֹם , בְּהַיּוֹם *at this day, now*; לְפָנֶיךָ , לְפָנֶיךָ *before, yesterday*; לְפָנֶיךָ *yester-evening, last night*; שְׁלֹשָׁה יָמִים (from שָׁלֹשׁ *three*, and יָמִים) *three days since*; מָחָר *to-morrow (cras)*; מִמָּחָרֶיךָ *on the*

* Cant. iv. 1, $\text{וְגִלְגָּדֵי הַר הַגִּלְגָּדִים}$ *they lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig. 411, $\text{καθήμεθ' ἄνωγ' ἐκ πάγων}$; Odyss. xxi. 420, $\text{ἐκ δίφροιο καθήμενος}$.

morrow; יוֹמָם *by day*; לַיְלָה *by night*; בֶּקֶר and חֹשֶׁבַח *in the morning, early*; כָּל-יְרֵאָיוֹם *the whole day, then, all the time, always*; תָּמִיד *perpetually, always*, כִּוְלָם, לְעוֹלָם *for ever*, נָצַח, לְנָצַח *continually*; אָז *then*, with reference to both past and future time, מֵאָז *long since, formerly*, לְמַעַבְרִים *do.*, עָבָר (length) *long since*; עוֹד (repetition) *again, repeatedly*, commonly *yet*, with a negative *no more*; יַחְדָּו *(as one) at once, together*; יַחְדָּו *do.*, רִאשׁוֹנָה *at first*, אַחֲרַי כֵּן *(after it was so) afterwards*, מְהֵרָה *speedily, instantly*.

3. Adverbs for other modal ideas, as a) of quality: כֹּחַ, מְהֵרָה and כֵּן *so*; מְאֹד *very*, יָחַד *exceedingly, very*, יוֹתֵר *more, too much*, כָּלֹה, מְצַח *wholly*, מְצַח, מְצַח (about or near nothing, about i. e. within a little = wanting little) *almost*, אֲשׁוּרָה *so, so then* (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rem.), טוֹב and הַיָּסוּד *well*, לֵל (in connection with other adverbs) *wholly, just*, as כָּל-עוֹד *wholly (just) so long*, Job xxvii. 3.

b) Of quantity: מְרִבָּה *much*, לְרִב *abundantly*, חוֹן (riches) *plentifully*, הֵי followed by the genitive (prop. *sufficiency*), *enough*, as הֵי־לְךָ *what is enough for thee*, רַבָּה *much, enough*; לְבַד, לְבַדָּד (in separation) *alone*, the former also with suffixes, as לְבַדִּי *I alone*; יַחְדָּו *together*.

c) Of affirmation: אָמֵן, אָמֵנִים *truly*, אָבֵן *certainly, indeed*, and by apocope אָהָ *truly*, also (corrective) *nay rather, immo* Gen. xvii. 19; 1 Kings i. 43; אֲוִלַי *perhaps*.*

The expression of affirmation may easily pass over into that of *contrariety* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אָהָ *only*, אֲכַן, אֲכַל (especially in later usage) *but*. Most strongly adversative is אֵינִים *on the contrary* (the LXX. οὐ μὴ ἀλλά), thus used almost exclusively in the Pentateuch and Job. Restrictive also is רַק (used before adjectives like אָהָ) *merely = only*.

d) Of cause: מֵאָז *also*, and (more poetical, and expressive of gradation) אֲדֵּוָה *adeo, yea more, even*—both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 152.

5. *Interrogative* adverbs include all the former classes: thus the question may relate to *place*, as אֵי, אֵיךָ *where?* the first with *suff.* אֵי־מֵאֵיךָ *where (is) he?* so אֵי־זֶה, אֵי־זוֹ, אֵי־כֵן, אֵי־כֵן *where?*—אֵי־מֵאֵיךָ *whence?* אֵי־מֵאֵיךָ (from אֵי־מֵאֵיךָ) *whither?*—to *time*, as מֵאֵיךָ *when?* אֵי־מֵאֵיךָ *until when?* אֵי־מֵאֵיךָ *how long?* אֵי־מֵאֵיךָ, the same;—to *quality*, as אֵי־מֵאֵיךָ *how?*—to *quantity*, as אֵי־מֵאֵיךָ *how much?* אֵי־מֵאֵיךָ *how often?*—to *cause*, as אֵי־מֵאֵיךָ and אֵי־מֵאֵיךָ (§ 99, 3) *wherefore?*—Respecting the pure interrogative particles הֵ, אֵ, see § 153.

* Compounded, probably, of אֵי and לֵי — לֵי־אֵ, comp. Aram. הֵי־לֵי־מֵאֵיךָ *whether not, perhaps, μήποτε*. It is used once in the sense of לֵי־אֵ *if not*, Num. xxii. 38; then *whether not, (who knows) whether not*, hence *perhaps*, expressing doubt, solicitude, and also hope.

Most of these interrogative particles are formed by prefixing **אִי**, **אָי**, which in itself signifies *where* (comp. Germ. *wovon? wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending **וְ**, of the prefix **מִן**, and of the relative **אֲשֶׁר**, are formed whole classes of correlative adverbs, as **זֶה** *here*. **מֵזֶה** *hence*, **זֶה אִי** *where?* **מֵזֶה אִי** *whence?* **אֲשֶׁר מֵזֶה** *whence* (relative); **שָׁם** *there*. **שָׁמָּה** *thither*, **מִשָּׁם** *thence*, **שָׁם אֲשֶׁר** *where*, **שָׁמָּה אֲשֶׁר** *whither*, **מִשָּׁמָּה** *whence*.

§ 151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only express, in general, the qualifying circumstances of a sentence, but also qualify single words, as adjectives, e. g. **מְאֹד טוֹב** *very good*, and even substantives (like *ἡ χριστη ἡμέρα*). They are placed either *a*) in apposition (after the word qualified, as **מְעַט אַנְשִׁים** *a few men* Neh. ii. 12, **רַבִּינָה הַרְבֵּה מְאֹד** *very much wisdom* 1 Kings v. 9; or *b*) in the genitive, **קְלָלָהּ הַזֶּה** *a causeless curse* Prov. xxvi. 2, **עַד הַזֶּה** *a witness without cause* xxiv. 28, where the adverb is treated *substantively*, as in *sponte sua*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. **בְּכֵן** *in the* [whilst it is] *so* = **כֵּן**, Esth. iv. 16; **אֶל־הַזֶּה**, prop. *for in vain* Ez. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. **מְאֹד מְאֹד** *exceedingly* Num. xiv. 7; Gen. vii. 19, **מִתַּחַת מִתַּחַת** *lower and lower* Deut. xxviii. 43, **מְעַט מְעַט** *by little and little* (peu à peu) Ex. xxiii. 30.

On the use of verbs with the effect of adverbs, see § 142, Rem. 1.

§ 152.

OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: **לֹא** = *οὐκ* *not*, **אֵל** = *μη* *not* (subjective), **אֵינִן** (opposite of **שֵׁן**) *there is not*, **עַד מָה** *not yet*, **אֵין מֵעַתָּה** *no more*. Almost exclusively poetic are **בִּלְבַד**, *not*; negative conjunctions, **אֵל**, **וְ**, **לְבַד־אֵי**, *that not*.

We subjoin a more particular view of the use of these words:

לֹא, like *οὐ*, *οὐκ*, is used principally for the *objective, unconditional* negation, and hence is commonly connected with the Perfect or Imper-

fect (as Indicative), and with the Imperfect (as a Future) to express *prohibition* (§ 127, 3, c).—In connection with **כֹּל**, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Ex. xii. 16, **כֹּל-טָלָאֲכֹה לֹא-יִרְעֶשׂוּ** *no labor shall be done*; x. 15, xx. 4, 2 Chron. xxxii. 15, Prov. xii. 21, xxx. 30. (The negative stands here in immediate connection with the verb: *there happens-not any thing = there happens nothing*). So also **אֵין** with **כֹּל**; Eccles. i. 9, **אֵין עֵל-חֲדָשׁ** *there-is-not any thing new, for there is nothing new*. But the case is different when **כֹּל** is made definite, where it means *all, the whole*. Num. xxiii. 13, **כֹּל לֹא רָאָה** *all of him (his whole) thou shalt not see* (but only a part). On the use of **לֹא** in interrogative sentences, see § 153, 1.

On the position of **לֹא** in the order of words, see § 145, 1, and Note.

אֵל, like **מִי** and *ne*, for the *subjective and dependent negation*, is used with the Imperfect (as *Jussive*); hence **אֵל יָבֹא**, *ne veniat, let him not come*, may also mean *he would not come*; see above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb (like **מִי** for **מִי טֹטִיב יִשְׁתַּחֲוֶה**), *nay I pray, not so, i. e. let it not be*; e. g. Ruth i. 13, **אֵל בְּנֹתַי** *not so, my daughters*. On the interrogative use of it, see § 153, 1.

אֵין (prop. constr. state of **אֵין** *nothingness*) is the negative of **יָשׁ** (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, **אֵין יִרְחֹץ בְּבוֹר** *Joseph was not in the pit*; Num. xiv. 42, **אֵין יְהוָה בְּקִרְבְּכֶם** *Jehovah is not among you*. The same formulas are expressed positively with **יָשׁ** and negatively with **אֵין** as Gen. xxxi. 29, **יָשׁ-לְאֵל יָדִי** *it is in my power (in the power of my hand)*; Neh. v. 5, **אֵין לְאֵל יָדֵנוּ** *it is not in our power*. It follows, moreover, a) that the personal pronouns, when they are the subject of the sentence, are appended to **אֵין** as suffixes; as **אֵיןֹנִי** *I am not, I was not, I shall not be*, **אֵיןֶנּוּ**, **אֵיןֶנּוּם**, &c. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb *to be* being implied in **אֵין**; Ex. v. 16, **אֵין נָתַן** *straw is not given*; ver. 10, **אֵיןֶנִּי נָתַן** *I will not give*; viii. 17, Deut. i. 32. γ) As **יָשׁ** signifies *being, existence*, so **אֵין** expresses the opposite, viz. *not being, non-existence*; **אֵיןֶנּוּ** *he was not (no longer) existing = was no more*, Gen. v. 24.

From **אֵין** is abbreviated the privative syllable **אֵי**, employed in a few compounds as a prefix, as in Job xxii. 30, **אֵי-נִקְרִי** *not guiltless*. In Æthiopic it is the most common form of negation, and is there prefixed also to verbs. On the origin of the interrogative **אֵי** from **אֵין**, see § 153, 1.

לֹבֵלְתִי (prop. constr. state with the ending **לֹבֵלְתִי**, § 90, 3, a, from **לֹבֵלְתִי** *want, non-existence*, stem-word **לֹבֵלְתִי**) is most frequently employed before the *Infinitive*. when it is to be expressed negatively with a preposition; as **לֹבֵלְתִי אֲכַל** *to eat, to eat, Gen. iii. 11*. Rarely with a finite verb, for *that not*, Jer. xxiii. 14.

פָּן (*turning away, removing*) means *that not, lest*, especially after the mention of an act by which an apprehended evil is to be prevented or

shunned (Gen. xi. 4, xix. 15); or after verbs signifying *to fear, to beware* (like *δειδω μὴ, vereor ne*) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, וְיָרֶד עַד-יְשֻׁלֹּה יָדָיו *and now, lest he stretch forth his hand.*

2. Two negatives in the same sentence, instead of destroying each other as in Latin, make the negation stronger, like *οὐκ οὐδέεις, οὐκ οὐδαμῶς*. 1 Kings x. 21, אֵין כֶּסֶף לֹא נִחְשָׁב לְמֵאִימָהוּ *silver was regarded as nothing*; (in the parallel passage, 2 Chr. ix. 20, לֹא is omitted.) Ex. xiv. 11.—Zeph. ii. 2, בְּתָרֵם לֹא-יָבוֹא, *before there shall not come*, [so in Lat. *priusquam . . . non.*] Is. v. 9, מִצֵּין יִרְשָׁב, prop. *without no inhabitant.*

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while it is implied also in the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth.* Ps. ix. 19, xliv. 19, Job iii. 10, xxviii. 17, xxx. 20. Compare the same usage in respect to prepositions, § 154, 4.

§ 153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be expressed merely by the tone of voice in which it is uttered; e. g. 2 Sam. xviii. 29, הֲלֹיִם לְנוֹעַר *is it well with the young man?* Gen. xxvii. 24, אַתָּה זֶה בְּנִי עֵשָׂו *art thou my son Esau?* 1 K. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by וְ; Jon. iv. 11, הֲאֶנִּי לֹא אָדוּרִים *and should I not spare?* Job ii. 10, x. 8, 9, 13, Judges xi. 23, xiv. 16; and when it is introduced by the particle הֲ (Zech. viii. 6) or הֲאֵ (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative form; e. g. with לֹא, when an affirmative answer is expected (*nonne?*), Job xiv. 16, הֲלֹא תִשְׁמָר עַל-חַטֹּאתַי *dost thou not watch for my sin?* Jon. iv. 11, Ex. viii. 22, Lam. iii. 36, 38; once with אֵל, in expectation of a negative answer, 1 Sam. xxvii. 10, הֲלֹא-עָשִׂיתֶם בְּהַיּוֹם *ye have not then made an excursion in these days?**

* In the same manner are used *οὐκ (nonne?)* and *μή*; the former (Hom. II. x. 165, iv. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

Even the few interrogative particles originally expressed either affirmation or negation, and gradually acquired by usage their interrogative power.*

The interrogative הָ is originally demonstrative, and related to the article; see § 100, 4.

On the contrary, אַיִן *where?* probably sprung from a negation; the full form being אֵינִי (hence אֵינִי *whence?*), prop. *not there, is not there*,—uttered interrogatively, *is not there? = where is?* אֵינִי *is he not there?* for *where is he?* Job xiv. 10, *man dies* וְאֵינִי *and where is he?* = וְאֵינִי *and he is no more*. In Arabic אַיִן has become an interrogative pronoun = מַיִן *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אֵינִי into אַיִן see § 152.

2. Most commonly the simple question begins with *He interrogative* הָ,—the disjunctive question with הָ followed in the second clause by אִם (אִם—הָ—*utrum—an?*); 1 Kings xxii. 15, אִם-נִחַרְתָּ . . . הֲנִלְכֶם *shall we go . . . or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:—

The הָ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3. *hast thou considered* (הֲחִשְׁבְתָּ לַיהוָה) *my servant Job?* Often the inquirer expects [or implies] a negative answer (*num?*), which may be expressed in the tone itself; e. g. Gen. iv. 9, הֲשֹׁמֵר אָהִי אֲנִי *am I the keeper of my brother?* Job xiv. 14, *when man dies*, הֲיִחְיֶה *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הֲבִנֵּה לִי בַיִת *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, לֹא אֶבְנֶה וְגו' *thou shalt not build a house for me*;) and, *vice versa*, the negative form of the question has the effect of an affirmation; הֲלֹא *nonne? is it not so?* the same as הֲלֹא *behold!* 2 Kings xv. 21, xx. 20, comp. 2 Chron. xxvii. 7, xxxii. 32.† On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; where we are obliged to insert *not*, whilst the Greek says in the same sense *ἢ γὰρ* and *ἢ γὰρ οὐ*, and the Latin says *ne* also for *nonne?*‡ Job xx. 4, הֲיָדָעַתָּ *dost thou (not) know this?* This simple question is *very* seldom introduced by אִם, and

* So in Greek and Latin, originally affirmative and then interrogative are *ἦ*, *num* (= *numc*), *an* (probably, perhaps); originally negative, and then interrogative, are *οὐκ*, *μή*, *ne*, in German *nicht wahr?* (*not true?*) *nicht?* (*not!*)

† In a similar manner הֲוֹי *what!* [*why!*] indignantly uttered, expresses prohibition under the form of reproachful expostulation. Cant. viii. 4, הֲוֹי *why should ye rouse!* Job xvi. 6, xxxi. 1. In Arabic, its negative force is very frequent.

‡ See *Heindorf* ad Plat. Phædr. 266. D. *Heusinger* ad Cic. de Off. iii. 17.

then only when there is implied in it a disjunctive relation to something that precedes, or *haply*, the Lat. *an*; Is. xxix. 16, 1 K. i. 27, Job vi. 12.

The *disjunctive* question (*utrum—an?*) is usually expressed under the form $\text{אִם}—\text{וְ}$, also אִם־וְ , Job xxi. 4; with emphasis on the first question אִם־וְ , xxxiv. 17, xl. 8, 9; but also with וְ or before the second clause (as in German and English); Job xvi. 3, Eccles. ii. 19. This construction of the two particles $\text{אִם}—\text{וְ}$ does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. xxxvii. 8, Hab. iii. 8) merely the repetition of the same question in different words; the variation in the second question lying more in the form of expression than in the thought itself. E. g. Job iv. 17, *is man just before God, or (אִם) is a man pure before his Maker?* vi. 5, 6, viii. 3, x. 4, 5, xi. 2, 7, xxii. 3. Hence, in the same relation, the second member may be introduced by וְ (Job x. 3, xiii. 7, xv. 7, 8), or without any particle (xxii. 4).—Rarely, וְ occurs again in the second member (Judges xiv. 15) where actual contrariety is expressed; more commonly in a continued, twofold interrogation (1 Sam. xxiii. 11). Also rare is אִם in the first member.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes וְ (*whether*), Gen. viii. 8, Ex. xvi. 4; and אִם , Cant. vii. 13, 2 Kings i. 2; the disjunctive question (*whether—or*) is expressed by $\text{אִם}—\text{וְ}$, Gen. xxvii. 21, and also by $\text{וְ}—\text{וְ}$, Num. xiii. 18.—The formula מִי יוֹדֵעַ אִם (*who knoweth whether—not*, is also used affirmatively like the Latin *nescio an*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 150, 5.

The words וְ (§ 122, 2) and אִם־וְ *wholly, then*, serve to give animation or intensity to a question (like *ποτέ, tandem*, Eng. *then, now*); as $\text{אִם־וְ} \text{הֲלֵךְ} \text{מִתְּנָה}$ *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; $\text{אִם־וְ} \text{הֲלֵךְ}$ *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24, xxix. 6, Judges xiii. 11; the negative answer is אֵין *no*, Gen. xix. 2.

§ 154.

OF THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time,

* Among these we reckon such forms as מִפְּנֵי , מִלְּפָנֵי , which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִפְּנֵי *from before*.

cause, &c. Those of place originally denote either *rest* in a place, or *motion* from or to a place ; but in each class there are some (more in the first than in the second), which take also the signification of the other.

a) The most important prepositions of *place* are :—

α) Of *rest* in a place, אַּ in, by, at, עַל upon and over, מִתַּחַּת under, אַחֲרַי behind, after, לְפָנַי before, נִגְדִי, מוּל before, opposite to, אֶצְל, אִתְּ with (apud), by, near, בְּצֵד, בְּצֵדָה (on the outside of, near by) but especially behind, about (ἀμφί), בֵּין between, עַבְרַי on the other side of, beyond.

β) Of *motion*, מִן from, אֶל and לְ to, towards, עַד unto,—and also (from the former class) אֶל to (usque ad), עַל upon, towards.

β) Very many of the above-mentioned prepositions express also relations of *time*, as אֶל in, within, מִן, אֶל, עַד, &c.

γ) Of those which denote other relations we may mention, אֶל as (בְּדִיר) according to), עִם together with, with, זוּלָּתוֹ besides, אֶלְלָתוֹ without, besides, רִצְוֹן, לְמַעַן on account of, עֲצָב (prop. as a reward) for, because.

2. The *composition* of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it ; (comp. in Fr. *de chez, d'auprès*.)* E. g.

a) With מִן : מֵאַחֲרַי away from behind, מִבֵּין out from between, מֵעַל away from upon or above, מֵעַם, מֵאַחַת de chez quelqu'un, מִתַּחַּת away from under.

b) With אֶל (more seldom) : אֶל אַחֲרַי in behind or after ; לְ מִחוּץ without, i. e. on the outside of, לְ מִחוּץ אֶל forth without, Num. v. 3.

Adverbs, moreover, which are compounded of prepositions, take after them לְ (more seldom מִן), and thus again become prepositions. E. g. מֵעַל (adv.) above, לְ מֵעַל (prep.) above, over, מִתַּחַּת (adv.) below, לְ מִתַּחַּת (prep.) below, under, לְ מִחוּץ (prep.) without, לְבַד (adv.) separately, aside, מִן לְבַד (prep.) aside from, besides.

* When the Hebrew says, he took the offering מֵעַל הַזֶּבֶחַ from upon the altar (away from the top of the altar), he presents the idea fully ; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg*, and the Eng. *he takes his hat from the table* ; the Fr. omitting one relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form ; e. g. מְלִבְדֵי = מִן לְבַד *besides*, מְלִבְדֵי מִן לְבַד *without*, Syr. مَلْحَم مَلْحَم * more rarely it is wholly wanting, as מְתַחַה for לְ מְתַחַה Job xxvi. 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.

a) אֵ, which has the greatest number and variety of significations, denotes, 1) prop. rest *in* a place (*ἐν*), hence *in* with reference to time, and to state or condition, as מְאָרְךָ, מְרֵאשִׁיר, מְשָׁלִים,—with reference to a company, or number of individuals, *among*, e. g. מְגוֹיִם,—with reference to bounds or limits, *within*, as מְשַׁעֲרֵיִם *within the gates*,—of high objects, *upon*, as מְשֹׁאֵיִם *upon horses*, Is. lxvi. 20 ; rarely, it has these significations after verbs of motion = *eis* (like *ponere in loco*). The Hebrew says *a*) to drink *in* a cup (for, to drink what is in it), Gen. xliv. 5 (so in Arabic and Chald., Dan. v. 2, ἐν ποταμῷ, ἐν χερσῶν πίονων Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*); β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. ἐν τῷ νόμῳ, *hunc in modum*), as מְבִרְרָה *according to the command*, מְצַצְחוֹ *according to the counsel of any one*, מְצַלְמֵנוּ *in (after) our image, after our likeness* Gen. i. 26 ; ver. 27 and v. 1, 3, *Adam begat a son מְצַלְמֵנוּ* ; somewhat differently, Gen. xxi. 12, *in Isaac (מְצַצְחוֹ) = after Isaac shall thy seed call themselves*. Deserving of special notice are the passages, where γ) the grammarians assume a so-called *a* essential, to be translated by *as, tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham, &c. מְאֵל שֶׁרִי as the mighty God*. Is. xl. 10, *the Lord will come מְהִוֵּךְ as a strong one*. The most striking use of it is before the predicate-adjective after the verb to be (= *conduct or behave as*), Eccles. vii. 14, *in the day of joy בְּהוֹבֵב be thou joyful* ; Ex. xxxii. 22, *thou knowest the people הוּא הָרַע הוּא הָיְיָ that they are evil* ; Job xxiii. 13, *הוּא הָאֶחָד he is one alone*. (In Arabic this idiom is frequent ; see *Theo. Ling. Heb.* p. 174.)

2. Nearness, vicinity (Lat. *ad, apud*), *at, by, on* ; מְנַהֵרִי = ἐν ποταμῷ, *by the river*, Ezek. x. 15 ; מְעֵינֵי in the eyes of = *before the eyes of one* (ἐν ὀφθαλμοῖς, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto* ; differing, however, both from אֶל *to, towards* (where the object is not necessarily reached), and from עַד *unto, usque ad* (with the attainment of the object), namely where the act of *touching upon, striking against, reaching unto* and the like, is meant. Gen. xi. 4, *a*

* In the Syr. مَلْحَم مَلْحَم is a preposition, *over*, مَلْحَم مَلْحَم an adv., *above* ; (see *Hoffmann*, Gram. Syr. p. 280 *ima*). The Hebrew in like manner says לְמִן *from* (a starting-point) *onward*, precisely the Lat. *usque a, usque ex*, comp. also *inde*.

lower רָאשׁוֹ בְּשָׁמַיִם *whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects, where in Lat. and Germ. verbs compounded with *ad*, *in* and *an* are used. E. g. בָּרַחַוּ *to lay hold on*, אָבַחַוּ *to touch*, אָשַׁלַּחַוּ *to ask at*, *to consult*, קָרָאָהּ *to call upon*, רָאָהּ *to look upon*, אָשָׁמַעַוּ *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not look upon the death of the child!* Hence, in a tropical sense, *in respect to, on account of, our over*, as אָשָׁמַחַוּ *to rejoice over*, i. e. *to have joy in a thing*.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality (with)*, readily connects itself. Gen. xxxii. 11, *with my staff (בְּעֵצִי) I passed over this Jordan*. Ps. xviii. 30, *with thee (בְּךָ) have I rushed upon troops*. Verbs of *coming* and *going*, with אָ (to come, or go, *with*) express the idea of *bringing*; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) אָל, signifies *upon (ἐπί)* and *over (ὑπὲρ)*; very frequently of motion (down, up) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome, afflictive* (prop. *to lie heavily upon*), Is. i. 14, Job vii. 20,—*to set or appoint over (commission)*, as אָלֶיךָ *to pity, to spare*, as אָלֶיךָ *to look tenderly upon*. With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity, after, according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (comp. the Lat. *ob*, the Germ. *darob*, and the Eng. *on account of*), *although*. In the signification *over*, it is often used with verbs of *covering, protecting*, אָלֶיךָ *to make a covering, a shield, over*; and also with those of kindred meaning, as אָלֶיךָ *to contend for one* (prop. *in order to protect him*), Judg. ix. 17. It is used for *at, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. אָלֶיךָ *by the sea* [Eng. *on the sea*]; but also where this is not the case, as אָלֶיךָ, like our *on the side*. Hence it expresses the relation of motion to the object *at* which it terminates,—*to, towards*, so that in the later Hebrew style and in poetry it is often used for אָלֶיךָ and אָלֶיךָ; e. g. Job vi. 27, xix. 5, xxii. 2, xxxiii. 23.

c) מִן (§ 102) expresses *motion, removal, away from* any thing. Its fundamental signification is *separation from a whole, derivation, descent*. As *constr.* state of the noun מִן *part*, it properly means *part of*, hence *off from*, used at first with reference to the part which is taken from the whole,—as to give, to take *part of = from*. Most clear is this fundamental signification when it expresses *some* (more rarely *one*) *of*; e. g. מִן־זִקְנֵי־יִשְׂרָאֵל (Ex. xvii. 5) *some of the elders of Israel*, מִן־דָּמָם (Ex. xxix. 12) *some of the blood* (Fr. *du sang*). It has the same signification when it is connected (apparently pleonastic) with the words *one, none*, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. *not even a part, a piece, the least bit, of one*. Lev. iv. 2, Deut. xv. 7, Ez. xviii. 10.

In its most common use, with reference to motion *away from*, it forms the opposite of לָא, מִן, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware*: comp. in Gr. and Lat. *custodire ab*. Transferred to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like ἀπὸ νυκτός, *de nocte, from the coming on of night*), as מִיָּמֵיךָ, Job xxxviii. 12, *from the beginning of thy days onward*; or *next from*, i. e. *immediately after* (ἐξ ἀφύπνου, *ab itinere*), as מִתְּחִלָּתוֹ, Ps. lxxiii. 20, *from* (the moment of) *awaking*. Gen. xxxviii. 24, מִשְׁלֹש חֳדָשִׁים *after the lapse of three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d) לָא, מִן (prop. *regions, directions, hence towards*), denotes *motion*, and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it, or not. In the former case it is equivalent to מִן, e. g. אֶל-מִוֶּחַל עַד *even unto his mouth* Job xl. 23; in the latter to אֶל-הַיָּם, e. g. בָּאוּ אֶל-תְּהוֹמָתוֹ *to go into the ark*.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* אֶל-מַיִם רַבִּים *by the great waters in Gibeon*; אֶל-הַמָּקוֹם *at the place*, Deut. xvi. 6, 1 Kings viii. 30; אֶל הַהָר *by the mountain*, 1 Sam. xvii. 3. Compare the Gr. *eis, ἐς*, for *ἐν*, e. g. ἐς δόμον μένειν, Soph. Ajax. 80. In the Germ. *zu Hause, zu Leipzig*, this interchange has become the established usage of the language; [so in vulgar, but incorrect, Eng. *to home for at home*.]

e) לָ (an abbreviation of לָא, but more commonly used in the tropical significations), *to, towards*; hence employed as a sign of the dative, and also of the genitive of possession (§ 115), and then in the signification *with respect to, on account of, in behalf of*. Such a *dativus commodi* is used pleonastically (chiefly in the language of common intercourse and in the later style) after many verbs, especially in the *Imperative*; e. g. הָלֵךְ לָךְ *go, get thee away*, בְּרַח לָךְ *flee* (for thy safety); but also as הָיְהוּה לָךְ *be thou like* Cant. ii. 17. It is a solecism of the later style (frequent in the Syriac), when active verbs are construed with לָ instead of the accusative, as לָ אֶבְלָה, Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at*, or *in*, with reference to place and time; as לְיְמֵיךָ *on thy right*, לְעֶרְב *at evening*; [and *condition*, see lex. B, 3.] On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כִּי (as an adverb, *about, nearly*), as a prep. *as, like to*, for denoting similarity; doubled, כִּי-כִּי *as-so*, and also *so-as* Gen. xlv. 18, in later writers כִּי-כִּי ; *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about (circa)*. Of the pleonastic כִּי , or *Kaph veritatis* as the grammarians called it, there is no certain example; it has, every where, the sense of comparison. It is true, indeed, that כִּי מְצַט is — מְצַט כִּי *little*, but it is prop. *as a scrap*; Neh. vii. 2, *for he was חַמֵּן אִישׁ כִּי אֵפוֹד* *as a faithful man must be*.

4. A preposition (like the negatives, § 152, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. כִּי , Is. xlviii. 14, *he will execute his will on Babylon (בְּבָבֶל)*, and *his power on the Chaldeans (בְּכַשְׁדִּים for כְּשָׁרִים)*. Hab. iii. 15, Job xii. 12. So also לֵךְ , Job xxxiv. 10, Is. xxviii. 6; כִּי , Gen. xlix. 25, Is. xxx. 1; בְּתוֹרַת , lxi. 7.

§ 155.

OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of וְאֵשֶׁר and כִּי (§ 104, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect these means for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection;* and hence the numerous significations which certain favorite conjunctions have in the Hebrew (particularly וְ , כִּי , וְאֵשֶׁר), or at least by which they must be translated in our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connections sometimes made by these particles.

Of the most extensive application is וְ , וְ (§ 104, 2):†

a) Properly and usually *copulative (and)*, connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2); rarely after the first only (Ps.

* Comp. § 107, 1, Rem. § 147, Rem. 1.

† See Gesenius, Thes. I. p. 398 seqq. for a more complete view of the use of *Vav copulative*.

xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay.* Job xx. 19, Cant. ii. 11, v. 6, Is. xxvi. 17.

As a connective of words it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, *בְּרַמָּה וּבְצִירוֹ* in Ramah and (= namely) in his own city, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the *εἰ δὲ δὲ* of the grammarians); as Gen. iii. 16, *I will multiply* *וְהִרְבֵּיתִי וְהִרְבֵּיתִי* thy pain and thy conception, i. e. the pains of thy pregnancy,—the pains connected with thy pregnancy.

When it connects sentences or parts of a sentence, it is either *continuative* (so, then), hence placed before the apodosis, and after absolute designations of time (Gen. iii. 5, Ex. xvi. 6, Prov. xxiv. 27) *אַחֲרַי וּבְנִיתָ בְּיָדְךָ* afterward, then build thy house; or it expresses *heightening, enhancement*, as Job v. 19 in *six troubles he will deliver thee, yea in seven there shall no evil befall thee*; or even *comparison (and so)*, Job v. 7 *man is born to trouble, and so the sons of lightning soar on high*, for,—just as these (= birds of prey) fly up; xii. 11, xxxiv. 3, Prov. xi. 16, xvii. 3, xxv. 3, 25.

b) *Adversative (and yet, when yet)*; Judg. xvi. 15, *how canst thou say I love thee* *וְלִבְךָ אֵינִי אֹהֵב* and (yet) thy heart is not with me (i. e. when yet), Gen. xv. 2, xviii. 13, Ps. xxviii. 3.

c) *Causal (for, because)*; Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them.* Is. xliii. 12, *ye are my witnesses* *אֲנִי-אֱלֹהִים* and I (am) God, that I am God. Gen. xx. 3.

d) *Inferential (then, so then, therefore)*; Ez. xviii. 32, *I delight not in the death of him that dieth*—*וְהִשִּׁיבֵנִי* therefore turn ye. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* *וְקַח-לֶחֶם* then take meal; Ps. iv. 4, *וְיָדַעְתָּ* know then; ii. 6, 10, 2 Sam. xxiv. 3.

e) *Final (in order that, that)*; in this sense chiefly with the cohortative or jussive (§ 127).

Of scarcely less extensive application are the two relative conjunctions *אֲשֶׁר* and *כִּי* = *ὅτι, quod, quum, that, because*,—running almost parallel with each other in their significations, except that *אֲשֶׁר* is at the same time and radically a relative pronoun and takes prefixes, while *כִּי* occurs as a conjunction far more frequently, and in a greater variety of senses.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. Before *אֲשֶׁר*, indeed, is placed the accusative particle *אֵת*; Josh. ii. 10, *וְהִשְׁמַעְנוּ אֵת אֲשֶׁר-הִדְבִּירַת יְהוָה* we have heard it, that Jehovah hath dried up,—more commonly *אֲשֶׁר* *וְהִשְׁמַעְנוּ אֵת*, and still oftener *כִּי* *וְהִשְׁמַעְנוּ אֵת*. Hence the following uses of *כִּי*; a) it is employed before words directly quoted, like the Gr. *ὅτι* (very seldom *אֲשֶׁר*, 1 Sam. xv. 20); b) it is *temporal* = *ὅτε*, prop. (at the time) *that*, (at the time) *when*, hence *as, when*, some-

times strongly distinguished from the conditional אם *if* (see, on' this point, the very instructive chap. Ex. xxi.), sometimes nearly approaching to it, as in Job xxxviii. 5, comp. vs. 4 and 18 (אשר here also seldom, Lev. iv. 22, Deut. xi. 6); *c*) *causal, eo quod, because*, fully כי אשר, רצון כי אשר, *propterea quod*, also *for* = γὰρ; repeated (כי—כי, Is. i. 29, 30, כי—כי, *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned. Only כי is used, *d*) *adversatively* after a negation, *but* (on the contrary),—prop. *but it is because*; e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* thou shalt go to my native land, = *for* thou shalt go; and also where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *nay but*,—*for surely* (ἀλλὰ γὰρ), Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, &c., Job xxxi. 18. See on אם כי below in No. 2, i.

2. We will now arrange the remaining conjunctions in the order of their significations; but, as many of them have several meanings, the different uses of each will be given in connection with it, where it is first mentioned. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the lexicon.*

a) *Copulative*: besides ו, ו, the properly adverbial forms גם *also*, and אף, denoting *accession, yea more, also, even*, once combined גם-אף *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. גם שניכם *both the two*, כל גם *all together*. It also merely gives emphasis to the following word, as Gen. xxix. 30, *and he loved* גם-אחוריהל *Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12.—אף כי is prop. *add that, hence not to mention, nedum*,—according to the connection, *much more, much less*.

b) *Disjunctive*: especially או *or* (etym. *free will, choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for או כי *or* (be it, it must be) *that*, Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX. *ἐὰν δέ, Vulg. sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on אוילי, § 150, 3, Note). Repeated, או—או, *sive—sive*, it is the same as אם—אם.

c) *Temporal*: כי, אשר = *quum* (see above), for which more rarely is used the conditional particle אם (Is. iv. 4, xxiv. 13); עד אשר, עד כי *until that*, also אם עד אשר *until that when*, עד also *during, so long as*, בעוד, the same, אחר אשר *after that*, מאז (for אשר) *since that*, אחרם and קודם *before*, קודם *before* (Ps. cxxxix. 6).

* See especially the Hebrew and English Lexicon, translated from the Latin of Gesenius, by Dr. Robinson, fifth edition, 1854.—T.

d) *Causal*: (besides **כי** and **אשר**, No. 1, e, c) **על פני אשר** because, or merely **על פני**, with the omission of **אשר** (§ 104, 1, c), Ps. xlii. 7, xlv. 3. **כי-על-פני** (Gen. xviii. 5, xix. 8, 2 Sam. xviii. 20), and **אשר על-פני** (Job xxxiv. 27), = **כי-על-פני אשר**, **על-פני אשר**; * **על הבר אשר**; **על אודות אשר**, prop. for the circumstances that = for this cause that, and emphatically **על אודות אשר** for this very cause that, **בגבור אשר**, (prop. on the account, that), **כי-פניה** (therefore that), *eo quod*, because, **כי** **עקב** the same (prop. as a reward that).

e) *Final*: **אשר** **לְמַעַן** to the end that, **אשר** **בְּעִבּוֹר** in order that (also causal), **כי** that = in order that (No. 1, e), perhaps **לְ**, 1 Kings vi. 19. With a negative force: **אַל**, **פֶּן** that not, lest (§ 152).

f) *Conditional*: principally **אם** and **כי** (rarely **אולי**), *if*. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former),—as, if I do—have done—shall do; on the contrary, **כי** expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence **אם** may properly stand where **כי** might also be used (Ps. l. 12, cxxxix. 8, Hos. ix. 12), but **כי** cannot be used for **אם**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **אם** is always employed; as Ps. vii. 4–6, **אם-קִשְׁרִי וְגו' יִרְדֶּה וְגו' זֹאת** if I have done this—then let the enemy persecute me, &c. The speaker assumes it as possibly and even actually the case, that he has done this or that, in order that he may offer himself for the severest punishment, should it prove to be so. Ps. xlv. 21, lxxiii. 15, cxxxvii. 5.

These particles (**אם** and **כי**) retain their distinctive character when combined with negatives, as **לֹא אם**, **לֹא כי**, **לֹא אולי**. Of **אם** it is to be remarked, moreover, that after forms of swearing, e. g. **יְהוָה יְהוָה** as *Jehovah liveth*, it has the effect of a negative particle (hence **לֹא אם** is affirmative); 1 Sam. xiv. 45, 2 Sam. xi. 11, xx. 20. There is here an ellipsis, which is sometimes actually supplied, as in 2 Sam. iii. 35; **אם בָּה רַעַתָּה לִי אֶלֶּיִם וְכֹה יִזְכֶּיךָ אִם** so do God to me, and more also, *if*—Hence, in general, after verbs of swearing, adjuring, **אם** has the force of *not* (Cant. ii. 7, iii. 5), and elsewhere in the poetic style, Judges v. 8, Is. xxii. 14. Respecting **כי**, **אשר**, which sometimes assume the character of conditional particles, see No. 2, b, and No. 1, e, b.

g) *Concessive*: **אם**, with the *Perf.*, even *if* (= though) *I am*, Job ix. 15, with the *Impf.* (*though one were*), Is. i. 18, x. 22; **עַל** (for **אשר** **עַל**), *although*, Job xvi. 17; **כִּי** **עַל** *even when, although*.

h) *Comparative*: **כַּאֲשֶׁר** as, *quemadmodum*, with **כִּן** in the second member, as—so, Is. xxxi. 4, lii. 14, 15.—**כַּאֲשֶׁר** may be omitted in the

* See on these much disputed groups of particles, Gesenius, Thes. II. p. 682.

† **כי**, fully written **כִּי**, is originally not different from **לֹא כי**, *not*; hence, uttered as a question, it became first an optative particle (§ 136, 2), as *nonne vivat?* for *O that he were alive*, and then a conditional particle, *if he were alive* (implying the contrary).

protasis, Is. lv. 9, Ps. xlvi. 6, and כֵּן in the apodosis, Obad. 15. Exact conformity is expressed by כֵּן-לְעַמְּךָ וְשֵׁי in all points as, Eccles. v. 15.

i) *Adversative*: (see on the adverbs, § 150, 3). Decidedly belong here, כִּי אֲמָסָה only that = but, nevertheless, and the difficult combination כִּי אֲמָסָה, prop. that if, for if, most frequently but if, in the sense of כִּי explained under No. 1, e, d, but united with אֲמָסָה to form a connection with the verb. Ps. i. 1, happy the man who walks not (if he walks not) in the counsel of the ungodly . . . 2, but if (כִּי אֲמָסָה), his delight is in . . . Then simply but, Ps. i. 4, Gen. xxxii. 29; but if, but when = unless, Gen. xxxii. 27, and merely but = except (after a negative), xxxix. 9, xxviii. 17.

k) On the *interrogative* particles, see § 153, and

l) The *optative* particles, above under letter f.

3. A certain brevity and incompleteness* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form וְעַל-כֵּן אֲשֶׁר on the account, that = because, we have the shorter וְעַל-כֵּן or אֲשֶׁר; instead of וְעַל-כֵּן אֲשֶׁר as (conj.), כִּי Is. lxi. 11, and אֲשֶׁר Ex. xiv. 13, 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

- a) In conditional clauses: Gen. xxxiii. 13, should one drive them hard, they would die,—for, if one should drive, &c. Job vii. 20, (if) I have sinned, what have I done unto thee? Gen. xlii. 38.
- b) Where comparison is expressed: Ps. xiv. 4, אֲכָלִי עַמִּי אֲכָלֵי לֶחֶם, who devour my people (as) they would eat bread, prop. (as) those who eat bread. Job xxiv. 19, drought and heat bear off the snow-water, שֵׁאוֹל הַחֲטָאִי (so) Sheol (those who) sin. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, say אַתְּ אֲחוֹתִי אַתְּ thou art my sister, commonly כִּי אֲחוֹתִי אַתְּ. Ps. ix. 21, [that] they may learn,

* More rare is pleonasm, or an unnecessary fullness of expression; e. g. כִּי אֲמָסָה, for if, Ex. xxii. 22, comp. old Germ. *wenn dass* (prop. if it is that) and old Eng. *if that*. On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. כִּי-לְכַל-הֵיאָה (German *alldieweil*) wholly-for-that = because, כִּי-לְכַל-הֵיאָה just for this = therefore. Emphatic, not pleonastic, is the repetition of the conjunction in וְכִּי-בְגִבּוֹרֵי כִּי because, even because, Lev. xxvi. 48.

they are men. Is. xlviii. 8, *for I knew, thou art utterly faithless.* Ps. xvii. 3, *I have purposed, my mouth shall not sin.* In all these cases, the second member stands properly in the accusative ; comp. § 142, 4, Rem. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אָוִי, אָתְּהִי, וְהוִי), are connected with the object of the threatening or lamentation either by the prepositions אֶל, אֵל, לְ, or without any intervening particle ; as אָוִי לָנוּ *woe to us!* וְהוִי גוֹי *woe to the people!* Is. i. 4 ; וְהוִי אָחִי *alas, my brother!* 1 Kings xiii. 30.—On the construction of וְהִנֵּה with *suffixes*, see § 100, 5.

A. THE PER-

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE VERBAL SUFF-
A.	
SINGULAR.	
<p><i>Singular.</i></p> <p>1. com. אֲנִי, in pause } אֲנִי; אֲנִי, in pause } I.</p>	<p>אֲנִי; אֲנִי; אֲנִי } me.</p>
<p>2. { m. אַתָּה (אַתָּה), in } pause אַתָּה } thou. f. אַתְּ (אַתְּ, prop. } אַתְּ)</p>	<p>אֶתְּ, אֶתְּ, in pause אֶתְּ } (אֶתְּ) } thee. אֶתְּ; אֶתְּ; אֶתְּ (אֶתְּ)</p>
<p>3. { m. הוּא } he. f. הִיא } she.</p>	<p>אֹתוֹ, אֹתוֹ; אֹתוֹ (אֹתוֹ), אֹתוֹ } him. אֹתָהּ } אֹתָהּ; אֹתָהּ; אֹתָהּ } her.</p>
PLURAL.	
<p>1. com. אֲנֵינוּ (אֲנֵינוּ), } we. (אֲנֵינוּ)</p>	<p>אֹתָנוּ; אֹתָנוּ; אֹתָנוּ (nos) } us.</p>
<p>2. { m. אַתְּמֶם } ye. f. אַתְּמֶנּוּ, אַתְּמֶנּוּ }</p>	<p>אֹתְכֶם, אֹתְכֶם } אֹתְכֶם, אֹתְכֶם } you.</p>
<p>3. { m. הֵם, הֵמָּה } they. f. הֵנּוּ, הֵנּוּ }</p>	<p>(הֵם), אֹתָם; אֹתָם, אֹתָם, } אֹתָם* (אֹתָם), } אֹתָם* (eos) } them. (הֵנּוּ), אֹתָם; אֹתָם (אֹתָם); אֹתָם } (eos)</p>

* The forms with an asterisk are exclusively po-

SONAL PRONOUN.*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
	A. WITH NOUNS SINGULAR.	B. WITH NOUNS PLURAL AND DUAL.
B. WITH ה DEMON- STRATIVE. אֲנִי, אַתָּה	אֲנִי my.	אֲנִי my.
הֵן, הֵן (הֵן) not used.	הֵן, הֵן, in pause } הֵן } thy. הֵן, הֵן, (הֵן) }	הֵן } הֵן } thy.
הוּא, הִיא, (הוּא) אֵלֶּיךָ	הוּא, הִיא, הוּא (הוּא) his [ejus & suus. הִיא; הִיא; הִיא her.	הוּא, הִיא, הוּא* his. הִיא her.
אֲנֵנוּ	אֲנֵנוּ; אֲנֵנוּ; (אֲנֵנוּ) our.	אֲנֵנוּ our.
not used.	אֲנֵכֶם, אֲנֵכֶם } אֲנֵיכֶם, אֲנֵיכֶם } your.	אֲנֵכֶם } אֲנֵיכֶם } your.
not used.	אֲנֵיהֶם; אֲנֵיהֶם } אֲנֵיהֶם } their. אֲנֵיהֶם, אֲנֵיהֶם }	אֲנֵיהֶם, אֲנֵיהֶם* } אֲנֵיהֶם } their.

etical, and those in parenthesis are of rare occurrence.

B. REGULAR,

	KAL.		NIPHAL.	PIEL.
PERF. 3. m.	קָטַל*	כָּבַד*	נִקְטַל*	קָטַל*
3. f.	קָטְלָה*	כָּבְדָה*	נִקְטְלָה*	קָטְלָה*
2. m.	קָטַלְתָּ*	כָּבַדְתָּ*	נִקְטַלְתָּ*	קָטַלְתָּ*
2. f.	קָטַלְתְּ*	כָּבַדְתְּ*	נִקְטַלְתְּ*	קָטַלְתְּ*
1. c.	קָטַלְתִּי*	כָּבַדְתִּי*	נִקְטַלְתִּי*	קָטַלְתִּי*
Plur. 3. c.	קָטְלוּ*	כָּבְדוּ*	נִקְטְלוּ*	קָטְלוּ*
2. m.	קָטַלְתֶּם*	כָּבַדְתֶּם*	נִקְטַלְתֶּם*	קָטַלְתֶּם*
2. f.	קָטַלְתֶּן*	כָּבַדְתֶּן*	נִקְטַלְתֶּן*	קָטַלְתֶּן*
1. c.	קָטַלְנוּ*	כָּבַדְנוּ*	נִקְטַלְנוּ*	קָטַלְנוּ*
IMP.	קָטַל*		הִקְטַל*	קָטַל*
IMP. absol.	קָטְלוּ*		הִקְטְלוּ, נִקְטְלוּ	קָטְלוּ, קָטַל*
IMP. m.	קָטַל*	כָּבַד*	הִקְטַל*	קָטַל*
f.	קָטְלִי*	כָּבְדִי*	הִקְטְלִי*	קָטְלִי*
Plur. m.	קָטְלוּ	כָּבְדוּ	הִקְטְלוּ	קָטְלוּ
f.	קָטְלֶנָה*	כָּבְדֶנָה*	הִקְטְלֶנָה*	קָטְלֶנָה*
IMPF. 3. m.	יִקְטַל*	יִכְבֹּד*	יִקְטַל*	יִקְטַל*
3. f.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל
2. m.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל
2. f.	תִּקְטְלִי*	תִּכְבְּדִי*	תִּקְטְלִי*	תִּקְטְלִי*
1. c.	אִקְטַל	אִכְבֹּד	אִקְטַל	אִקְטַל
Plur. 3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ
3. f.	תִּקְטְלֶנָה*	תִּכְבְּדֶנָה*	תִּקְטְלֶנָה*	תִּקְטְלֶנָה*
2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ	תִּקְטְלוּ
2. f.	תִּקְטְלֶנָה	תִּכְבְּדֶנָה	תִּקְטְלֶנָה	תִּקְטְלֶנָה
1. c.	נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל
IMPF. shortened (Jussive.)				
PART.	קָטַל*	כָּבַד	נִקְטַל*	מִקְטַל*
	קָטְלוּ*			

VERB. §§ 42—54.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
קָשַׁל * קָשְׁלָה * קָשַׁלְתָּ * קָשַׁלְתָּ קָשַׁלְתִּי * קָשְׁלוּ קָשַׁלְתֶּם קָשַׁלְתֶּן קָשַׁלְנוּ	הִקְשִׁיל * הִקְשִׁילָה * הִקְשִׁילְתָּ * הִקְשִׁילְתָּ הִקְשִׁילְתִּי * הִקְשִׁילוּ הִקְשִׁילְתֶּם הִקְשִׁילְתֶּן הִקְשִׁילְנוּ	הִקְשַׁל * הִקְשַׁלָּה * הִקְשַׁלְתָּ * הִקְשַׁלְתָּ הִקְשַׁלְתִּי * הִקְשַׁלוּ הִקְשַׁלְתֶּם הִקְשַׁלְתֶּן הִקְשַׁלְנוּ	הִתְקַשַּׁל * הִתְקַשַּׁלָּה * הִתְקַשַּׁלְתָּ * הִתְקַשַּׁלְתָּ הִתְקַשַּׁלְתִּי * הִתְקַשַּׁלוּ הִתְקַשַּׁלְתֶּם הִתְקַשַּׁלְתֶּן הִתְקַשַּׁלְנוּ
קָשַׁל *	הִקְשִׁיל * הִקְשִׁיל	הִקְשַׁל *	הִתְקַשַּׁל *
wanting	הִקְשַׁל * הִקְשַׁלְי * הִקְשַׁלוּ הִקְשַׁלְנָה *	wanting	הִתְקַשַּׁל * הִתְקַשַּׁלְי * הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה *
קָשַׁל * הִתְקַשַּׁל הִתְקַשַּׁל הִתְקַשַּׁלְי * הִתְקַשַּׁל הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה * הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה הִתְקַשַּׁל	הִקְשִׁיל * הִתְקַשַּׁל הִתְקַשַּׁל הִתְקַשַּׁלְי * הִתְקַשַּׁל הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה * הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה הִתְקַשַּׁל	הִקְשַׁל * הִתְקַשַּׁל הִתְקַשַּׁל הִתְקַשַּׁלְי * הִתְקַשַּׁל הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה * הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה הִתְקַשַּׁל	הִתְקַשַּׁל * הִתְקַשַּׁל הִתְקַשַּׁל הִתְקַשַּׁלְי * הִתְקַשַּׁל הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה * הִתְקַשַּׁלוּ הִתְקַשַּׁלְנָה הִתְקַשַּׁל
	הִתְקַשַּׁל *		
הִתְקַשַּׁל *	הִתְקַשַּׁל * הִתְקַשַּׁל	הִתְקַשַּׁל *	הִתְקַשַּׁל *

C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
PERF. Kal. 3. m.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּ }
3. f.	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּ }
2. m.	קָטַלְתָּ } קָטַלְתָּ }	—	—	קָטַלְתָּ } קָטַלְתָּ }
2. f.	קָטַלְתְּ	—	—	קָטַלְתְּ } קָטַלְתְּ }
1. c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Plur. 3. c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2. m.	קָטַלְתֶּם	—	—	קָטַלְתֶּם
1. c.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INF. Kal.	קָטַלְתִּי } קָטַלְתִּי }	קָטַלְתָּ } קָטַלְתָּ }	קָטַלְתָּ	קָטַלְתָּ
IMP. Kal.	קָטַלְתִּי	—	—	קָטַלְתָּ
IMPF. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ
3. m. <i>with Noun demonstrative.</i>	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְנִי
Plur. 3. m.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
PRET. Piel.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ

WITH SUFFIXES. §§ 57—61.

3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
קטלָהּ	קטלָנוּ	קטלָכֶם	קטלָכֶן	קטלָם	קטלָן
קטלָתֶּחָה	קטלָתֶּחֵנוּ	קטלָתֶּחֶכֶם	קטלָתֶּחֶנּוּ	קטלָתֶּחֵם	קטלָתֶּחֵן
קטלָתֶּחֵהוּ	קטלָתֶּחֵנוּ	—	—	קטלָתֶּחֵם	קטלָתֶּחֵן
קטלָתֶּיְהִי	קטלָתֶּיְנוּ	—	—	קטלָתֶּיֵם	קטלָתֶּיֵן
קטלָתֶּיְהִי	—	קטלָתֶּיְכֶם	קטלָתֶּיְנָן	קטלָתֶּיֵם	קטלָתֶּיֵן
קטלָתֶּיְהִי	קטלָתֶּיְנוּ	קטלָתֶּיְכֶם	קטלָתֶּיְנָן	קטלָתֶּיֵם	קטלָתֶּיֵן
קטלָתֶּיְהִי	קטלָתֶּיְנוּ	—	—	קטלָתֶּיֵם	קטלָתֶּיֵן
קטלָתֶּיְהִי	—	קטלָתֶּיְכֶם	קטלָתֶּיְנָן	קטלָתֶּיֵם	קטלָתֶּיֵן
קטלָהּ	קטלָנוּ	קטלָכֶם	קטלָכֶן	קטלָם	קטלָן
קטלָתֶּהָ } קטלָתֶּהָ }	קטלָתֶּנוּ	—	—	קטלָתֶּם	—
קטלָתֶּיְהִי } קטלָתֶּיְהִי }	קטלָתֶּיְנוּ	קטלָתֶּיְכֶם	קטלָתֶּיְנָן	קטלָתֶּיֵם	קטלָתֶּיֵן
קטלָתֶּיְהִי	קטלָתֶּיְנוּ	—	—	—	—
קטלָתֶּיְהִי	קטלָתֶּיְנוּ	קטלָתֶּיְכֶם	קטלָתֶּיְנָן	קטלָתֶּיֵם	קטלָתֶּיֵן
קטלָהּ	קטלָנוּ	קטלָכֶם	קטלָכֶן	קטלָם	קטלָן

D. VERB PE GUTTURAL. § 63.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	
PERF. 3. m.	עָמַד	נִעְמַד *	הִעְמִיד *	הִעְמִיד *	
3. f.	עָמְדָה	נִעְמְדָה *	הִעְמִידָה *	הִעְמִידָה *	
2. m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	
2. f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ	
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ	
2. m.	עָמַדְתֶּם *	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	
2. f.	עָמַדְתֶּן *	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	
INF.	עֹמֵד *	וְנֹעַמֵד *	וְהֹעֲמִיד *	וְהֹעֲמִיד *	
INF. absol.	עֹמֵד	נֹעַמֵד *	הֹעֲמִיד *	הֹעֲמִיד *	
IMF. m.	עֹמֵד *	חֹזֵק *	וְנֹעַמֵד *	וְהֹעֲמִיד *	
f.	עֹמֵדָה	חֹזֵקִי	וְנֹעַמֵדָה *	וְהֹעֲמִידָה *	wanting
Plur. m.	עֹמְדוּ	חֹזְקוּ	וְנֹעַמְדוּ	וְהֹעֲמִידוּ	
f.	עֹמְדֹנָה *	חֹזְקֹנָה *	וְנֹעַמְדֹנָה *	וְהֹעֲמִידֹנָה *	
IMPF. 3. m.	יֵעַמַּד *	יִחְזַק *	יִנְעַמַּד *	יִהְיֶה עֹמֵד *	
3. f.	תֵּעַמְדִי	תִּחְזַק	תִּנְעַמְדִי	תִּהְיֶה עֹמֵדָה	
2. m.	תֵּעַמְדִי	תִּחְזַק	תִּנְעַמְדִי	תִּהְיֶה עֹמֵדָה	
2. f.	תֵּעַמְדִי	תִּחְזַקִי	תִּנְעַמְדִי	תִּהְיֶה עֹמֵדָה	
1. c.	אֵעַמַּד *	אִחְזַק	אִנְעַמַּד	אִהְיֶה עֹמֵד	
Plur. 3. m.	יֵעַמְדוּ	יִחְזְקוּ	יִנְעַמְדוּ	יִהְיֶה עֹמְדוּ	
3. f.	תֵּעַמְדֹנָה	תִּחְזְקֹנָה	תִּנְעַמְדֹנָה	תִּהְיֶה עֹמְדֹנָה	
2. m.	תֵּעַמְדוּ	תִּחְזְקוּ	תִּנְעַמְדוּ	תִּהְיֶה עֹמְדוּ	
2. f.	תֵּעַמְדֹנָה	תִּחְזְקֹנָה	תִּנְעַמְדֹנָה	תִּהְיֶה עֹמְדֹנָה	
1. c.	נֵעַמַּד	נִחְזַק	נִנְעַמַּד	נִהְיֶה עֹמֵד	
IMPF. shortened (Jussive.)			יֵעַמַּד		
PART. act.	עֹמֵד		נֹעַמֵד *	מְעַמֵּד *	
pass.	עֹמֵד			מְעַמֵּד *	

E. VERB AYIN GUTTURAL. § 64.

KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
שָׁחַט	נִשְׁחַט	פָּחַט *	פָּחַט *	הִתְפָּחַט *
שָׁחַטָה *	נִשְׁחַטָה *	פָּחַטָה	פָּחַטָה	הִתְפָּחַטָה
שָׁחַטְתָּ	נִשְׁחַטְתָּ	פָּחַטְתָּ	פָּחַטְתָּ	הִתְפָּחַטְתָּ
שָׁחַטְתָּ	נִשְׁחַטְתָּ	פָּחַטְתָּ	פָּחַטְתָּ	הִתְפָּחַטְתָּ
שָׁחַטְתִּי *	נִשְׁחַטְתִּי *	פָּחַטְתִּי	פָּחַטְתִּי	הִתְפָּחַטְתִּי
שָׁחַטוּ	נִשְׁחַטוּ	פָּחַטוּ	פָּחַטוּ	הִתְפָּחַטוּ
שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	פָּחַטְתֶּם	פָּחַטְתֶּם	הִתְפָּחַטְתֶּם
שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	פָּחַטְתֶּן	פָּחַטְתֶּן	הִתְפָּחַטְתֶּן
שָׁחַטְנִי	נִשְׁחַטְנִי	פָּחַטְנִי	פָּחַטְנִי	הִתְפָּחַטְנִי
שָׁחַטְתָּ	הִשְׁחַטְתָּ	פָּחַטְתָּ *		הִתְפָּחַטְתָּ *
שָׁחַטְתָּ	נִשְׁחַטְתָּ	פָּחַטְתָּ *		
שָׁחַטְתָּ *	הִשְׁחַטְתָּ	פָּחַטְתָּ *		הִתְפָּחַטְתָּ *
שָׁחַטְתִּי *	הִשְׁחַטְתִּי *	פָּחַטְתִּי *	wanting	הִתְפָּחַטְתִּי
שָׁחַטוּ	הִשְׁחַטוּ	פָּחַטוּ		הִתְפָּחַטוּ
שָׁחַטְתֶּם	הִשְׁחַטְתֶּם	פָּחַטְתֶּם		הִתְפָּחַטְתֶּם
שָׁחַטְתָּ *	יִשְׁחַט	יִפָּחַט *	יִפָּחַט *	יִתְפָּחַט *
הִשְׁחַטְתָּ	תִּשְׁחַט	תִּפָּחַט	תִּפָּחַט	תִּתְפָּחַט
הִשְׁחַטְתָּ	תִּשְׁחַט	תִּפָּחַט	תִּפָּחַט	תִּתְפָּחַט
הִשְׁחַטְתִּי *	הִשְׁחַטְתִּי *	תִּפָּחַטְתִּי	תִּפָּחַטְתִּי	תִּתְפָּחַטְתִּי
אִשְׁחַט	אִשְׁחַט	אִפָּחַט	אִפָּחַט	אִתְפָּחַט
יִשְׁחַטוּ	יִשְׁחַטוּ	יִפָּחַטוּ	יִפָּחַטוּ	יִתְפָּחַטוּ
תִּשְׁחַטְתֶּם	תִּשְׁחַטְתֶּם	תִּפָּחַטְתֶּם	תִּפָּחַטְתֶּם	תִּתְפָּחַטְתֶּם
תִּשְׁחַטְתֶּן	תִּשְׁחַטְתֶּן	תִּפָּחַטְתֶּם	תִּפָּחַטְתֶּם	תִּתְפָּחַטְתֶּם
תִּשְׁחַטְתִּי	תִּשְׁחַטְתִּי	תִּפָּחַטְתִּי	תִּפָּחַטְתִּי	תִּתְפָּחַטְתִּי
נִשְׁחַטְתָּ	נִשְׁחַטְתָּ	נִפָּחַטְתָּ	נִפָּחַטְתָּ	נִתְפָּחַטְתָּ
Impr. with Suff. יִשְׁחַטְתֶּהוּ				
שָׁחַטְתָּ	נִשְׁחַטְתָּ	מִפָּחַט *	מִפָּחַט *	מִתְפָּחַט *
שָׁחַטְתָּ				

F. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	לָכַח	נָלַח	לָכַח*
3. f.	לָכַחַת	נָלַחַת	לָכַחַת
2. m.	לָכַחְתָּ	נָלַחְתָּ	לָכַחְתָּ
2. f.	לָכַחְתְּ*	נָלַחְתְּ*	לָכַחְתְּ*
1. c.	לָכַחְתִּי	נָלַחְתִּי	לָכַחְתִּי
Plur. 3. c.	לָכַחוּ	נָלַחוּ	לָכַחוּ
2. m.	לָכַחְתֶּם	נָלַחְתֶּם	לָכַחְתֶּם
2. f.	לָכַחְתֶּן	נָלַחְתֶּן	לָכַחְתֶּן
1. c.	לָכַחְתֵּם	נָלַחְתֵּם	לָכַחְתֵּם
INF.	לָכַח*	נָלַח*	לָכַח*
INF. absol.	לָכַח*	נָלַח*	לָכַח*
IMP. m.	לָכַח*	נָלַח*	לָכַח*
f.	לָכַחִי	נָלַחִי	לָכַחִי
Plur. m.	לָכַחוּ	נָלַחוּ	לָכַחוּ
f.	לָכַחְנָה	נָלַחְנָה	לָכַחְנָה*
IMPF. 3. m.	לָכַחֵ*	נָלַחֵ*	לָכַחֵ*
3. f.	לָכַחִתִּי	נָלַחִתִּי	לָכַחִתִּי
2. m.	לָכַחֵךְ	נָלַחֵךְ	לָכַחֵךְ
2. f.	לָכַחִיךְ	נָלַחִיךְ	לָכַחִיךְ
1. c.	לָכַחֵנִי	נָלַחֵנִי	לָכַחֵנִי
Plur. 3. m.	לָכַחוּ	נָלַחוּ	לָכַחוּ
3. f.	לָכַחְנָה*	נָלַחְנָה*	לָכַחְנָה*
2. m.	לָכַחֵכֶם	נָלַחֵכֶם	לָכַחֵכֶם
2. f.	לָכַחֵכֶן	נָלַחֵכֶן	לָכַחֵכֶן
1. c.	לָכַחֵנוּ	נָלַחֵנוּ	לָכַחֵנוּ
IMPF. shortened (Jussive)			
IMPF. with Suff.	לָכַחִי		
PART. act.	לָכַחֵ*	נָלַחֵ	לָכַחֵ*
pass.	לָכַחֵ*		

GUTTURAL. § 65.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
שָׁלַח	הִשְׁלִיחַ *	הִשְׁלַח	הִשְׁתַּלַּח *
שִׁפְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלְּחוּ
שִׁפְחוֹתָ	הִשְׁלִיחוֹתָ	הִשְׁלַחוֹתָ	הִשְׁתַּלְּחוֹתָ *
שִׁפְחוֹתָ *	הִשְׁלִיחוֹתָ *	הִשְׁלַחוֹתָ *	הִשְׁתַּלְּחוֹתָ *
שִׁפְחוּתִי	הִשְׁלִיחוּתִי	הִשְׁלַחוּתִי	הִשְׁתַּלְּחוּתִי
שִׁפְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלְּחוּ
שִׁפְחוּם	הִשְׁלִיחוּם	הִשְׁלַחוּם	הִשְׁתַּלְּחוּם
שִׁפְחוּךָ	הִשְׁלִיחוּךָ	הִשְׁלַחוּךָ	הִשְׁתַּלְּחוּךָ
שִׁפְחוּנִי	הִשְׁלִיחוּנִי	הִשְׁלַחוּנִי	הִשְׁתַּלְּחוּנִי
	הִשְׁלִיחַ *		הִשְׁתַּלַּח *
	הִשְׁלַח *	הִשְׁלַח *	
	הִשְׁלַח *		הִשְׁתַּלַּח *
wanting	הִשְׁלִיחוּ הִשְׁלִיחוּ הִשְׁלַחוּ	wanting	הִשְׁתַּלְּחוּ הִשְׁתַּלְּחוּ הִשְׁתַּלְּחוּ *
יִשְׁלַח	יִשְׁלִיחַ *	יִשְׁלַח	יִשְׁתַּלַּח *
הִשְׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
הִשְׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
הִשְׁלַחְיִי	הִשְׁלִיחְיִי	הִשְׁלַחְיִי	הִשְׁתַּלְּחוּיִי
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלְּחוּ
הִשְׁלַחוּנָה	הִשְׁלִיחוּנָה *	הִשְׁלַחוּנָה	הִשְׁתַּלְּחוּנָה *
הִשְׁלַחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלְּחוּ
הִשְׁלַחוּנָה	הִשְׁלִיחוּנָה	הִשְׁלַחוּנָה	הִשְׁתַּלְּחוּנָה
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
	יִשְׁלַח		
מִשְׁלַח	מִשְׁלִיחַ *	מִשְׁלַח	מִשְׁתַּלַּח *

G. VERB AYIN Dpu.

	KAL.	NIPHAL.	
PERF. 3. m.	בָּבַב *	בִּבְבַב *	
3. f.	בָּבְבָה *	בִּבְבְּבָה *	
2. m.	בָּבְבַת *	בִּבְבְּבַת *	
2. f.	בָּבְבִי	בִּבְבְּבִי	
1. c.	בָּבְבִי	בִּבְבְּבִי	
Plur. 3. c.	בִּבְבִי	בִּבְבְּבִי	
2. m.	בִּבְבְּבִי	בִּבְבְּבִי	
2. f.	בִּבְבְּבִי	בִּבְבְּבִי	
1. c.	בִּבְבְּבִי	בִּבְבְּבִי	
INF.	בִּבֵב *	בִּבְבֵב *	
INF. absol.	בִּבְבֵב	בִּבְבְּבֵב *	
IMP. m.	בִּבֵב *	בִּבְבֵב *	
f.	בִּבְבֵב *	בִּבְבְּבֵב *	
Plur. m.	בִּבְבֵב	בִּבְבְּבֵב	
f.	בִּבְבְּבֵב *	בִּבְבְּבֵב *	
IMPF. 3. m.	בִּבֵב *	בִּבְבֵב *	בִּבְבֵב *
3. f.	בִּבְבֵב	בִּבְבְּבֵב	בִּבְבֵב
2. m.	בִּבְבֵב	בִּבְבְּבֵב	בִּבְבֵב
2. f.	בִּבְבֵב *	בִּבְבְּבֵב *	בִּבְבֵב *
1. c.	בִּבְבֵב	בִּבְבְּבֵב	בִּבְבֵב
Plur. 3. m.	בִּבְבֵב	בִּבְבְּבֵב	בִּבְבֵב
3. f.	בִּבְבְּבֵב *	בִּבְבְּבֵב	בִּבְבְּבֵב *
2. m.	בִּבְבֵב	בִּבְבְּבֵב	בִּבְבֵב
2. f.	בִּבְבְּבֵב	בִּבְבְּבֵב	בִּבְבְּבֵב
1. c.	בִּבְבֵב	בִּבְבֵב	בִּבְבֵב
IMPF. with Vav cons.	בִּבְבֵב *		
IMPF. with Suff.	בִּבְבֵבִי *		
PART. act.	בִּבְבֵב		בִּבְבֵב *
pass.	בִּבְבֵב		

H. VERB PE NUN (נָּן). § 66.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	שָׁנַן	שָׁנַן *	שָׁנַן *	שָׁנַן *
3. f.		שָׁנְנָה	שָׁנְנָה	שָׁנְנָה
2. m.		שָׁנַנְתָּ	שָׁנַנְתָּ	שָׁנַנְתָּ
2. f.		שָׁנַנְתְּ	שָׁנַנְתְּ	שָׁנַנְתְּ
1. c.	regular	שָׁנַנְתִּי	שָׁנַנְתִּי	שָׁנַנְתִּי
Plur. 3. c.		שָׁנְנוּ	שָׁנְנוּ	שָׁנְנוּ
2. m.		שָׁנַנְתֶּם	שָׁנַנְתֶּם	שָׁנַנְתֶּם
2. f.		שָׁנַנְתֶּן	שָׁנַנְתֶּן	שָׁנַנְתֶּן
1. c.		שָׁנַנְתִּם	שָׁנַנְתִּם	שָׁנַנְתִּם
INF.	שָׁנֵן *	שָׁנְנָה	שָׁנַן *	שָׁנָה *
INF. absol.	שָׁנַן	שָׁנַן	שָׁנַן *	שָׁנָה *
IMP. m.	שָׁנֵן *	שָׁנְנָה	שָׁנַן *	
f.	שָׁנְנִי	שָׁנְנָה	שָׁנַן *	wanting
Plur. m.	שָׁנְנוּ	שָׁנְנָה	שָׁנַן *	
f.	שָׁנְנִי	שָׁנְנָה	שָׁנַן *	
IMPF. 3. m.	שָׁנֵן *	שָׁנְנָה	שָׁנַן *	שָׁנָה *
3. f.	שָׁנְנָה		שָׁנַן *	שָׁנְנָה
2. m.	שָׁנַנְתָּ		שָׁנַן *	שָׁנַנְתָּ
2. f.	שָׁנַנְתְּ		שָׁנַן *	שָׁנַנְתְּ
1. c.	שָׁנַנְתִּי	regular	שָׁנַן *	שָׁנַנְתִּי
Plur. 3. m.	שָׁנְנוּ		שָׁנַן *	שָׁנְנוּ
3. f.	שָׁנְנָה		שָׁנַן *	שָׁנְנָה
2. m.	שָׁנַנְתָּ		שָׁנַן *	שָׁנַנְתָּ
2. f.	שָׁנַנְתְּ		שָׁנַן *	שָׁנַנְתְּ
1. c.	שָׁנַנְתִּי		שָׁנַן *	שָׁנַנְתִּי
IMPF. short'd (Jussive)			שָׁנַן *	
PART. act.	שָׁנֵן	שָׁנְנָה *	שָׁנַן *	שָׁנָה *
pass.	שָׁנָה			

I. VERB PE ALEPH (פָּא). § 68.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	אָכַל	נִאָכַל *	הִאָכִיל *	הִאָכַל *
Like the Verb <i>Ps Guttural</i> , in Paradigm D.				
INF.	אֲכַל *	הִאָכַל	הִאָכִיל	הִאָכַל
INF. <i>absol.</i>	אָכֹל	הִאָכַל		
IMP. m.	אֲכַל *	הִאָכַל	הִאָכִיל	
f.	אֲכִילי	ETC.	ETC.	wanting
Plur. m.	אָכְלוּ			
f.	אֲכַלְנָה			
FUT. 3. m.	יֵאָכַל *	יִאָכַל *	יִאָכִיל *	יֵאָכַל
3. f.	תֵּאָכַל			
2. m.	תֵּאָכַל			
2. f.	תֵּאָכְלִי	ETC	ETC.	ETC.
1. c.	אֲכַל *			
Plur. 3. m.	יֵאָכְלוּ			
3. f.	תֵּאָכְלֶנָה			
2. m.	תֵּאָכְלוּ			
2. f.	תֵּאָכְלֶנָה			
1. c.	נֵאָכַל			
IMPF. <i>Vav cons.</i>	* יִהְיֶה אֹכֵל * יִהְיֶה אֹכֵל *			
PART. <i>act.</i>	אֹכֵל	נֹאֲכֵל	מֵאָכִיל	מֵאָכַל
<i>pass.</i>	אֹכֵל			

K. VERB PE YODH

	KAL.	NIPHAL.	
PERF. 3. m.	יָשַׁב	נִשְׁבַּח*	
3. f.		נִשְׁבְּחָה	
2. m.		נִשְׁבַּחְתָּ	
2. f.		נִשְׁבַּחְתְּ	
• 1. c.	regular.	נִשְׁבַּחְתֶּם	
Plur. 3. c.		נִשְׁבְּחוּ	
2. m.		נִשְׁבַּחְתֶּם	
2. f.		נִשְׁבַּחְתֶּן	
1. c.		נִשְׁבַּחְתֶּי	
INF.	יֹסֵד, יִשְׁבֹּת*	הִנָּשֵׁב*	
INF. absol.	יָשַׁב		
IMP. m.	יִשֵּׁב*	יִרְשֵׁב*	הִנָּשֵׁב*
f.	יִשְׁבִּי	יִרְשִׁי	הִנָּשְׁבִי
Plur. m.	יִשְׁבוּ	יִרְשׁוּ	הִנָּשְׁבוּ
f.	יִשְׁבְּנָה	יִרְשְׁנָה	הִנָּשְׁבְּנָה
IMPF. 3. m.	יֹשֵׁב*	יִירָשֵׁב*	יִנָּשֵׁב*
3. f.	תֹּשֵׁב	תִירָשֵׁב	תִנָּשֵׁב
2. m.	תֹּשֵׁב	תִירָשֵׁב	תִנָּשֵׁב
2. f.	תִּשְׁבִּי	תִירְשִׁי	תִנְשִׁבִי
1. c.	אֲשֵׁב	אִירָשֵׁב	אִנָּשֵׁב*
Plur. 3. m.	יֹשְׁבוּ	יִירְשׁוּ	יִנָּשְׁבוּ
3. f.	תִּשְׁבְּנָה	תִירְשְׁנָה	תִנְשִׁבְּנָה
2. m.	תֹּשְׁבוּ	תִירְשׁוּ	תִנָּשְׁבוּ
2. f.	תִּשְׁבְּנָה	תִירְשְׁנָה	תִנְשִׁבְּנָה
1. c.	נִשְׁבֵּב	נִירָשֵׁב	נִנָּשֵׁב
IMPF. shortened (Jussive)			
IMPF. with Vav cons.	וַיִּשֵּׁב*		
PART. act.	יֹשֵׁב		נִשְׁבֵּב*
pass.	יֹשְׁבֵב		

M. VERB AYIN, VAV

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	קָם *	נָקָם *	הִקָּם *	הֻקָּם *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הֻקָּמָה *
2. m.	קָמַתָּ *	נָקָמַתָּ *	הִקָּמַתָּ *	הֻקָּמַתָּ *
2. f.	קָמַתְּ *	נָקָמַתְּ *	הִקָּמַתְּ *	הֻקָּמַתְּ *
1. c.	קָמַתְּ *	נָקָמַתְּ *	הִקָּמַתְּ *	הֻקָּמַתְּ *
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הֻקָּמוּ
2. m.	קָמַתְּם	נָקָמַתְּם	הִקָּמַתְּם	הֻקָּמַתְּם
2. f.	קָמַתְּן	נָקָמַתְּן	הִקָּמַתְּן	הֻקָּמַתְּן
1. c.	קָמַתְּי	נָקָמַתְּי	הִקָּמַתְּי	הֻקָּמַתְּי
INF.	קוּם *	הִקוּם *	הִקָּם *	הֻקָּם *
INF. absol.	קוּם *	הִקוּם *	הִקָּם, הֻקָּם *	
IMPF. m.	קוּם *	הִקוּם *	הִקָּם *	
f.	קוּמִי *	הִקוּמִי *	הִקָּמִי *	
Plur. m.	קוּמוּ	הִקוּמוּ	הִקָּמוּ	wanting
f.	קוּמְנָה *	הִקוּמְנָה *	הִקָּמְנָה *	
IMPF. 3. m.	יִקוּם *	יִקוּם *	יִקָּם *	יֻקָּם *
3. f.	תִּקוּם	תִּקוּם	תִּקָּם	תֻּקָּם
2. m.	תִּקוּם	תִּקוּם	תִּקָּם	תֻּקָּם
2. f.	תִּקוּמִי *	תִּקוּמִי *	תִּקָּמִי	תֻּקָּמִי
1. c.	אִקוּם	אִקוּם	אִקָּם	אֻקָּם
Plur. 3. m.	יִקוּמוּ	יִקוּמוּ	יִקָּמוּ	יֻקָּמוּ
3. f.	תִּקוּמְנָה *	תִּקוּמְנָה *	תִּקָּמְנָה *	תֻּקָּמְנָה *
2. m.	תִּקוּמוּ	תִּקוּמוּ	תִּקָּמוּ	תֻּקָּמוּ
2. f.	תִּקוּמִינָה	תִּקוּמִינָה	תִּקָּמִינָה	תֻּקָּמִינָה
1. c.	נִקוּם	נִקוּם	נִקָּם	נֻקָּם
IMPF. shortened	יִקָּם *		יִקָּם *	
IMPF. with ך cons.	יִקָּם, יִקָּם *		יִקָּם *	
IMPF. with Suff.	יִקוּמְנִי *		יִקוּמְנִי *	
PART. act.	קָם *	נָקָם *	מִקָּם *	מֻקָּם *
pass.	קוּם *			

O. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	מָצַח * מָצַח	מִצַּח * מִצַּח	מִצַּח מִצַּח
3. f.	מָצַחָה מָצַחָה	מִצַּחָה מִצַּחָה	מִצַּחָה מִצַּחָה
2. m.	מָצַחְתָּ * מָצַחְתָּ	מִצַּחְתָּ * מִצַּחְתָּ	מִצַּחְתָּ * מִצַּחְתָּ
2. f.	מָצַחְתְּ מָצַחְתְּ	מִצַּחְתְּ מִצַּחְתְּ	מִצַּחְתְּ מִצַּחְתְּ
1. c.	מָצַחְתִּי מָצַחְתִּי	מִצַּחְתִּי מִצַּחְתִּי	מִצַּחְתִּי מִצַּחְתִּי
Plur. 3. c.	מָצַחוּ מָצַחוּ	מִצַּחוּ מִצַּחוּ	מִצַּחוּ מִצַּחוּ
2. m.	מָצַחְתֶּם מָצַחְתֶּם	מִצַּחְתֶּם מִצַּחְתֶּם	מִצַּחְתֶּם מִצַּחְתֶּם
2. f.	מָצַחְתֶּן מָצַחְתֶּן	מִצַּחְתֶּן מִצַּחְתֶּן	מִצַּחְתֶּן מִצַּחְתֶּן
1. c.	מָצַחְתֵּנוּ מָצַחְתֵּנוּ	מִצַּחְתֵּנוּ מִצַּחְתֵּנוּ	מִצַּחְתֵּנוּ מִצַּחְתֵּנוּ
INF.	מִצֵּחַ מִצֵּחַ	מִצֵּחַ מִצֵּחַ	מִצֵּחַ מִצֵּחַ
INF. absol.	מִצֵּחַ מִצֵּחַ	מִצֵּחַ מִצֵּחַ	מִצֵּחַ מִצֵּחַ
IMP. m.	מִצֵּחַ * מִצֵּחַ	מִצֵּחַ מִצֵּחַ	מִצֵּחַ מִצֵּחַ
f.	מִצֵּחִי מִצֵּחִי	מִצֵּחִי מִצֵּחִי	מִצֵּחִי מִצֵּחִי
Plur. m.	מִצֵּחוּ מִצֵּחוּ	מִצֵּחוּ מִצֵּחוּ	מִצֵּחוּ מִצֵּחוּ
f.	מִצֵּחֵיכֶן * מִצֵּחֵיכֶן	מִצֵּחֵיכֶן * מִצֵּחֵיכֶן	מִצֵּחֵיכֶן * מִצֵּחֵיכֶן
IMPF. 3. m.	יִמְצֵחַ * יִמְצֵחַ	יִמְצֵחַ * יִמְצֵחַ	יִמְצֵחַ יִמְצֵחַ
3. f.	תִּמְצֵחַ תִּמְצֵחַ	תִּמְצֵחַ תִּמְצֵחַ	תִּמְצֵחַ תִּמְצֵחַ
2. m.	תִּמְצֵחַ תִּמְצֵחַ	תִּמְצֵחַ תִּמְצֵחַ	תִּמְצֵחַ תִּמְצֵחַ
2. f.	תִּמְצֵחִי תִּמְצֵחִי	תִּמְצֵחִי תִּמְצֵחִי	תִּמְצֵחִי תִּמְצֵחִי
1. c.	אִמְצֵחַ אִמְצֵחַ	אִמְצֵחַ אִמְצֵחַ	אִמְצֵחַ אִמְצֵחַ
Plur. 3. m.	יִמְצֵחוּ יִמְצֵחוּ	יִמְצֵחוּ יִמְצֵחוּ	יִמְצֵחוּ יִמְצֵחוּ
3. f.	תִּמְצֵחֵיכֶן * תִּמְצֵחֵיכֶן	תִּמְצֵחֵיכֶן * תִּמְצֵחֵיכֶן	תִּמְצֵחֵיכֶן * תִּמְצֵחֵיכֶן
2. m.	תִּמְצֵחוּ תִּמְצֵחוּ	תִּמְצֵחוּ תִּמְצֵחוּ	תִּמְצֵחוּ תִּמְצֵחוּ
2. f.	תִּמְצֵחֵיכֶן תִּמְצֵחֵיכֶן	תִּמְצֵחֵיכֶן תִּמְצֵחֵיכֶן	תִּמְצֵחֵיכֶן תִּמְצֵחֵיכֶן
1. c.	נִמְצֵחַ נִמְצֵחַ	נִמְצֵחַ נִמְצֵחַ	נִמְצֵחַ נִמְצֵחַ
IMPF. shortened (Jussive)			
IMPF. with Suff.			יִמְצֵחֵי
PART. act.	מִצֵּחַ מִצֵּחַ	מִצֵּחַ מִצֵּחַ	מִצֵּחַ מִצֵּחַ
pass.	מִצֵּחַ מִצֵּחַ		

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	פָּלַח *	נִפְלַח *	פָּלַח *
3. f.	פָּלְחָה *	נִפְלְחָה *	פָּלְחָה *
2. m.	פָּלַחְתָּ *	נִפְלַחְתָּ *	פָּלַחְתָּ *
2. f.	פָּלַחְתְּ *	נִפְלַחְתְּ *	פָּלַחְתְּ *
1. c.	פָּלַחְתִּי *	נִפְלַחְתִּי *	פָּלַחְתִּי *
Plur. 3. c.	פָּלְחוּ *	נִפְלְחוּ *	פָּלְחוּ *
2. m.	פָּלַחְתֶּם *	נִפְלַחְתֶּם *	פָּלַחְתֶּם *
2. f.	פָּלַחְתֶּן *	נִפְלַחְתֶּן *	פָּלַחְתֶּן *
1. c.	פָּלַחְתֶּנּוּ *	נִפְלַחְתֶּנּוּ *	פָּלַחְתֶּנּוּ *
INF.	פָּלֹחַ *	הִפְלֹחַ *	פָּלֹחַ *
INF. absol.	פָּלַח	נִפְלַח	פָּלַח
IMP. m.	פָּלַח *	הִפְלַח *	פָּלַח *
f.	פָּלִי *	הִפְלִי *	פָּלִי *
Plur. m.	פָּלוּ	הִפְלוּ	פָּלוּ
f.	פָּלְיָהוּ *	הִפְלְיָהוּ *	פָּלְיָהוּ *
IMPF. 3. m.	יִפְלֹחַ *	יִפְלֹחַ *	יִפְלֹחַ *
3. f.	תִּפְלֹחַ	תִּפְלֹחַ	תִּפְלֹחַ
2. m.	תִּפְלֹחַ	תִּפְלֹחַ	תִּפְלֹחַ
2. f.	תִּפְלִי *	תִּפְלִי *	תִּפְלִי *
1. c.	אֶפְלֹחַ	אֶפְלֹחַ	אֶפְלֹחַ
Plur. 3. m.	יִפְלוּ	יִפְלוּ	יִפְלוּ
3. f.	תִּפְלְיָהוּ *	תִּפְלְיָהוּ *	תִּפְלְיָהוּ *
2. m.	תִּפְלוּ	תִּפְלוּ	תִּפְלוּ
2. f.	תִּפְלְיָהוּ	תִּפְלְיָהוּ	תִּפְלְיָהוּ
1. c.	נִפְלֹחַ	נִפְלֹחַ	נִפְלֹחַ
IMPF. short'd	יִפְלֵ *	יִפְלֵ *	יִפְלֵ *
IMPF. with Suff.	יִפְלְנִי *		יִפְלְנִי *
PART. act.	פָּלֹחַ *	נִפְלֹחַ *	מִפְלֹחַ *
pass.	פָּלְיָהוּ *		

HE (לה). § 75.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
פלה*	הגלה*	הגלה*	התגלה*
פלתה*	הגלתה*	הגלתה*	התגלתה*
פליה*	הגליה*	הגליה*	התגליה*
פלית	הגלית	הגלית	התגלית
פליתי*	הגליתי*	הגליתי*	התגליתי*
פלו	הגלו	הגלו	התגלו
פליחם	הגליחם	הגליחם	התגליחם
פליחן	הגליחן	הגליחן	התגליחן
פליחו	הגליחו	הגליחו	התגליחו
פלות*	הגלות*	הגלות*	התגלות*
	הגלה	הגלה*	התגלה
wanting	הגלה*	wanting	התגלה*
	הגלי*		התגלי*
	הגלו		התגלו
	הגליה*		התגליה*
יגלה*	יגלה*	יגלה*	יתגלה*
הגלה	תגלה	תגלה	תתגלה
הגלה	תגלה	תגלה	תתגלה
הגלי*	תגלי*	תגלי*	תתגלי*
אגלה	אגלה	אגלה	אתגלה
יגלו	יגלו	יגלו	יתגלו
הגליה*	תגליה*	תגליה*	תתגליה*
תגלו	תגלו	תגלו	תתגלו
הגליה*	תגליה*	תגליה*	תתגליה*
נגלה	נגלה	נגלה	תתגלה
	הגל		יתגל*
	יגלי*		
מגלה*	מגלה*	מגלה*	מתגלה*

EXERCISES
IN
HEBREW GRAMMAR.

EXERCISES
IN
HEBREW GRAMMAR,
AND A
HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR. RÜDIGER'S SEVEN
TEENTH EDITION OF GESENIUS' HEBREW GRAMMAR.

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THE plan proposed for the use of these Exercises, is as follows. In going over the Elements for the first time, only those parts of the Grammar need be studied, which are indicated at the head of the following *sections*, other portions being consulted when reference is made to them. The exercises in each section should be thoroughly mastered, in connection with the sections of the Grammar there referred to, before any farther advance is made in the Grammar. When the first five sections of the exercises have been gone over, the whole of Part First in the Grammar may then be studied with profit. By this method, teachers will find their own task lightened, and the progress of their pupils greatly facilitated.

The Grammar is referred to for the statement of principles, which, as far as practicable, is avoided in the Exercises and Chrestomathy. A summary is occasionally given for the learner's convenience, the particulars being supplied in the Grammar.

The student should beware of hurrying over the elements, from an impatience to commence translating while he is yet *spelling* his way over Hebrew forms. He will otherwise find himself embarrassed with petty difficulties, when his whole attention should be directed to other objects.—The practice of *reading Hebrew aloud* is too much neglected; and hence few acquire the habit of reading with ease and fluency, so necessary to the full understanding and appreciation of a writer's sentiments in any language.

. The sign § is used in references to the sections of the Grammar; those of the following pages are indicated by the abbreviation *Sect.*

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE MANNER OF WRITING AND PRONOUNCING THE CONSONANTS AND VOWELS.

On §§ 5—8, and § 12.

The following examples will accustom the student to the *forms* of the consonants, and their *sounds* as given in the alphabet and in § 6, 2, and to the manner of writing and pronouncing the consonants and vowels in connection.—The *promiscuous examples* are to be studied for recitation.

* * *Every syllable begins with a consonant* ; see § 26, 1, where the only exception is given. The *tone (accent)* is commonly on the final syllable (§ 15, 2) : when it is on the *penultimate*, this is indicated by the sign ['], as in the Grammar (§ 15, Rem. 3).

An *open* syllable is one which ends with a vowel ; a *closed* syllable is one which ends with a consonant ; § 26, 2, *a, c, and d*.

For the signs used to represent the *sounds* of the Hebrew vowels, see the first Note to § 8.—For the effect of the *point* in certain letters (*a* &c.) see Note to p. 20.

a) Open syllables (see the table of vowels, p. 24) :

First class, of the *A* sound ; letter *a*), *unchangeable* *ā* (ֹ = אֹ, § 9, 1, 1), קֹ (for אֹק) *qā*, נֹ (for אֹנ) *nā*, רֹ (for אֹר) *rā*, תֹ (for אֹת) *tā* ; *changeable* *ā* (its proper use), מֹ *mā*, סֹ *sā*, תֹ *tā*, גֹ *gā*, נֹ *nā*, לֹ *lā*, זֹ *zā*, יֹ *yā*, בֹ *bā*, שֹ *sā*, שֹ *shā*, אֹ אֹ *ā*, דֹ *dā*, רֹ *rā*, הֹ *hā*, חֹ *hā*, תֹ *tā*, וֹ *vā*, קֹ *kā*, פֹ *qā*, פֹ *pā*, צֹ *tsā* ; letter *b*), short *ā*, רֹ *rā*, תֹ *tā*, חֹ *hhā*, חֹ *hā* ; letter *c*), *unchangeable* *ā* (modification of *a* see Rem. 2 below), when in union with י, as דִּי *dā*, לִי *lā*, בִּי *bā*, צִי *tsā* (*ā* like *e* in *there*) ; short *ā* (modification of short *ā*), מִי *mā*, שִׁי *shā*, שִׁי *sā*, צִי *tsā*, נִי *nā*.

Second class : *I* sound ; letter *a*), *unchangeable* $\dot{\iota}$ (— = $\dot{\iota}$ defectively written, § 8, 4), ל (for לִי) *lî*, ב (for בִּי) *bî*, ח (for חִי) *hî*, ר (for רִי) *rî* ; letter *b*), short $\dot{\iota}$ (its proper sound), מ *mî*, ש *shî*, ז *zî*, ל *lî*, ט *ṭî*, נ *nî*, ר *rî*, ו *vî*, ת *tî* : *E* sound ; letter *c*), *unchangeable* \dot{e} (— = \dot{e} defectively written), ב (for בֵּי) *bê*, ר (for רֵי) *rê*, ג (for גֵּי) *gê*, פ (for פֵּי) *pê*, ז (for זֵי) *zê* ; *changeable* \dot{e} (its proper use), צ *tsê*, ג *gê*, ת *tê*, ח *hê*, ה *hê*, ש *sê*, ש *shê*, י *yê* ; letter *d*), short \dot{e} , ש *shê*, ר *rê*, ב *bê*, ש *sê*, ש *shê*, ת *tê*, ל *lê*.

Third class : *U* sound ; letter *a*), ל *lû*, ז *zû*, מ *mû*, ת *tû* ; letter *b*), short \ddot{u} (its proper sound), נ *nû*, ז *zû*, פ *pû*, ש *shû*, ק *kû* ; but also *unchangeable* \ddot{u} (— = \ddot{u} defectively written),* צ (for צוּ) *tsû*, מ (for מוּ) *mû*, ב (for בוּ) *bû* ; ש (for שוּ) *shû* : *O* sound ; letter *c*), *unchangeable* \dot{o} (— = \dot{o} defectively written), ק (for קוּ) *qô*, ב (for בוּ) *bô*, צ (for צוּ) *tsô* ; *changeable* \dot{o} (its proper use), כ *kô*, ס *sô*, ד *dô*, ת *tô*, ר *rô*, ז *zô* ; letter *d*), short \dot{o} , ב *bô*, ז *zô*, ת *tô* ; letter *e*), obtuse \dot{e} (from *u* or *o*), א *â*, א *â*, ת *tê*.

b) *Closed syllables :*

לָם *lām*, בָּר *bār*, שֵׁם *shēm*, הָדָה *hād̄h*, שָׁר *shār*, סָם *sām* (ם, § 5, 3), לִיח *līth*, לֵךְ *lēq*, שָׁחַן *shān*, קָל *qāl*, יָדָה *yād̄h*, לֹם *lōm*, טֹם *tōm*, בֹּחַ *both*, אֹן *âon* (§ 5, 3), יֹל *yōl*, קֹל *qōl*, לֹט *lōt*, תֵּן *tēn*, יֵשׁ *yēsh*, יִיח *yīth*, גָּדָה *gād̄h*, פֹּל *pōl*, יֻךְ *yūq*, גָּו *gāv*, גִּו *gīv*, וָו *vāv* (more nearly *vāv*),† כֹּל *kōl* (— = \dot{o} , 3d class, *d*).

Rem. 1. In itself, each vowel is *changeable*, and it is only by accidental union with a vowel-letter (letter *c* below), that it becomes *unchangeable*.

2. The same sign ($\dot{\iota}$) represents two distinct vowel-sounds, one of the first and the other of the second class, differing in their *nature* (origin) and in *sound*. The former is a modification of the *a* sound, familiar to the German ear, made by elevating the root of the tongue while uttering the sound of *a* (as heard in *father*); hence represented, as in the original, by the Germ. \ddot{a} (nearly *e* in *there*, Fr. \dot{e} in *mère*). The latter is the shortened sound of *Tsere*, viz. the clear sound of short *e* in *mel*. The learner will soon distinguish them by the knowledge of their origin.—In the few instances of its use in the third class (letter *d*), it is merely an obscuring of the *o* and *u* sounds, just as our *o* is obscured in *atom*, pronounced nearly as *atum* or *atem*.

The “accented \dot{e} ” (under letter *d* of the second class) belongs rather to the first class, letter *c*; see § 24, 2, *c*, *a*, and § 93, Expl. 9, *Rem.*

* When $\dot{\iota}$ is to be written *defectively*, it is represented by $\dot{\iota}$, which is then *long*; otherwise it is *short*. *Shureq* can be written only in connection with ו (ו).

† On account of the difficulty in sounding the English *w* at the end of a syllable, the Hebrew ו is commonly sounded as *v*.

the second letter of קָטִיל *qīt-lī*, where it stands *at the end* of a syllable, and is not sounded (silent Sh^{va}).

Sh^{va} is, therefore, *vocal* only under the *first of two consonants before a full vowel*. There is but one case, in which the learner finds any difficulty in determining whether Sh^{va} is vocal or silent; viz. when it stands *between two full vowels*, as קָטִילָה, קָמְרָה. In this case the letter, under which it stands, might be the final consonant of a closed syllable, as קָמְרָה *qōm'-nā* (silent Sh^{va}); or it might form with the Sh^{va} a prefix half-syllable, as קָטִילָה *qā-t'-lā* (vocal Sh^{va}). This is determined by the *nature of the syllable*, as taught in § 26. A vowel-sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). A syllable closed by a consonant, though its vowel is most naturally short, may have a long vowel when the tone (accent) causes the voice to dwell upon it (§ 26, 5 and 7, Rem.). Accordingly, as a general rule,—

Simple Sh^{va} is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel; in all other cases it is vocal. E. g.*

Silent Sh^{va}: דָּחַךְ *dakh*, יֶלֶךְ *yē-lēkh*, קָטִילָה *qā-tūlt*, יָרַב *yīrb*, מַלְכָה *māl-kā*, קָהֵלְךְ *qāhh-tēkh*, מִקְטָר *mūq-tār*, עָרַוּהָ *ēr-vāth*.

קָמְרָה *qōm-nā*, תִּקְלוּנָה *tīq-lōl-nā*, יֵשֶׁת *yēshit*, נֵרֶד *nērd*, שָׁמְתִי *sām-tī*, בִּצְחָתִי *bī-s'ṭhāth-nī*, קָשָׁתִי *qā-sāth-nī*, אֶלְחָתִי *ālkhā-lāth-nī*, מַסְלָה *mās-lā*, יָדְחָה *yā-dhāṣ-tā*.

Vocal Sh^{va}: בָּחָה *b'-khā*, וְלֹ *v'-lō*, נֹחָה *nō-th'-nā*, נֶלְכָה *nē-l'-khā*, וְבָחָה *ū-bh'-nē*, וְדָחָה *ūdh-r'-shū*, נִבְחָה *nībh-q'-ū*, מַעְשָׂרוֹת *māṣ-s'-rōth*, קָטִילָה (= קָטִילָה, see § 12, 1, 1) *qīt-t'-lū*, צָרָה (§ 12, 1, note) = צָרָה *tsīv-v'-khā*.†

The composite Sh^{vas}.

The *composite Sh^{vas}* are always vocal (§ 10, 2, § 26, 7, Rem.), and of course always form a prefix half-syllable. E. g. אֶשֶׁר *ā-shēr*, כָּאֶשֶׁר *kā-ā'-shēr*, אֶנֶשׁ *ā-nōsh*, וְאֶמַּט *vē-ā'-māts*, יָעֲנֵה *yā-ṣ'-nū*, עָבִי *ṣ'-bhī*, צָרָה *tsīp-p'-rīm*, סֹבֵב *sūb-b'-lō*.

* Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables. Comp. *Rem.* to § 26, 7. The exceptions are few, and need not be noticed till the application of this general principle has become familiar.

† It will be perceived, that in this and the preceding example, the *written* Sh^{va} follows an *implied* silent Sh^{va}, and is therefore vocal.

perceive that the statements which they contain may be briefly expressed thus :

These letters take Daghesth lene, except when preceded by a full vowel or a half-vowel (vocal Sh^{va}).

A vowel in which one of the *feeble letters* quiescens (the vowel-sound alone being heard in this case), of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one,—the two words being uttered in so close connection that the effect is the same as if they were but one. E. g. דְּבָרֵי בְנֵי words of the sons of —. Sometimes, however, the two words are so separated in pronunciation, that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. וַיְהִי כִּשְׁרָא and it happened, when ; וַיָּבֵאֵנִי וַבְּאֵי and as for me, when I came.

Promiscuous examples : נִבְרָכְתָּ, מִשְׁפָּחָתְךָ, בָּתוּלָה, כְּכֹכְבֵי, וְדַעְתָּם, וּבְאֵתָם, מִכְרָתָם, וַיִּגְשֵׁי, הַתְּאֵפֶק, וַיִּזְבַּח, בְּעִירְכֶם, הַנְּצֻבִים, וַיִּתֶּן, וַיִּגְדֹּדוּ.

SECTION IV.

QUIESCENCE OF THE VOWEL-LETTERS (ו, י) AND OF THE BREATHINGS (א, ה).

On §§ 23 and 24.

The letters ו and י often lose their consonant power,* and are sounded strictly as *vowels* (§ 24, 1st ¶). Of a different nature is the so-called *quiescence* of ה and א. The former represents no vowel-sound ; the latter only that of long *a*, for which, however, it is very rarely written (§ 23, 3, Rem. 1). These two letters are sometimes *lost to the ear*, when preceded by a vowel, merely in consequence of their febleness, and not of any natural affinity with a vowel-sound. Compare *h* in *hah ! eh !* where

* The sound of ו is more nearly represented by *w* (better still by the Germ. *w*) than by *v* ; but the latter is employed for representing the consonant power of ו, on account of the difficulty of making our *w* heard as a consonant after a vowel. In English, *w* and *y* have wholly lost their consonant power at the *end of a syllable*, where they are always sounded as vowels, or, in the language of Heb. grammar, *quiesce*. The Hebrew follows the same law, except in its universality.

final *h* is sounded, and in *ah, oh*, where it is lost to the ear. Hence (with the single exception of *א* occasionally used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (p. 26, note *), or as rendering it immutable (§ 25, 1 and 2).—But the two cases may properly be treated together, as in both the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and *instances of quiescence* are distinguished in the same manner.

For convenient reference, we here present these letters in connection with the vowels in which they respectively quiesce.

א in all the vowels (§ 23, 1); *בא* *bō*, *צא* *tsā*, *צא* *tsā*, *פא* *pē*, *רא* *rī*, *לא* *lā* (§ 23, 2, *extr.*), *פא* *pū*, *פוא* *pō*, *פוא* *shī*, *כוא* *kū* (§ 23, 3, Rem. 3).

ח	{	Cholem,	לֹה <i>lō</i>	}	§ 23, 4, and 2d ¶.
		Qamets,	מֹה <i>mā</i>		
		Seghol,	לֶה <i>lā</i>		
		Tsere,	לֵה <i>lē</i>		
ך	{	Cholem,	לֹי <i>lō</i>	}	§ 8, 3.
		Shureq,	לִי <i>lū</i>		
		Chireq,	לִי <i>lī</i>		
ר	{	Tsere,	רֵי <i>gē</i>	}	§ 8, 3.
		Seghol,	רִי <i>lā</i>		

The following rule will enable the learner to determine, *by the punctuation*, where these letters are quiescent, and where they retain their power as consonants :

The feeble letters are to be regarded as quiescent, in the midst of a word, when they have no full vowel or Sh'va; and also, at the end of a word, when preceded by vowels with which they are homogeneous..

This rule is founded on the principle (comp. § 10, 1, 3) that every consonant must have either a full vowel or a Sh'va. When the feeble letter stands at the end of a word, where Sh'va is usually not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (ח, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: *חַיִּטָּב* *yī-tābh*, *בְּרִיחַ* *b'-rīth*, *מִיטָב* *mē-tābh*, *בְּרִיחַ* *bēth*, *חַיִּטָּב* *yā-mā-hā*, *יֶחֱלֵל* *yō-khēl*, *צֶן* *tsōn*, *כֹּס* *kō*,

its initial syllable (if changeable) is shortened to a half-vowel* (*vocal Sh'va*); thus קָטַל *qā-tal'* becomes קָטַלְתֶּם *q'-tal-tēm'*. On the contrary, when the *unaccented* syllable יִי is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as קָטַלְתֶּם יִי *qā-tal'-ti*.

Again: when the sound יִ (with the accent) is added to the end of קָטַל, it unites the final ל in a syllable with itself (as a syllable cannot begin with a *vowel* in Hebrew, §26, 1), and the second syllable of the word thus becomes an *open* one, requiring naturally a *long* vowel; the tone is also thrown forward, lessening the sound of the initial syllable; thus קָטַל *qā-tal'* becomes קָטַלְתֶּם יִי *q'-ta-lō*.

It is the application of such simple and natural laws of vocalization, that constitutes the chief part of Hebrew inflection.

But the vowels, in Hebrew, do not all yield to these natural laws of utterance, some being *unchangeable* on account of their peculiar origin, and retaining, therefore, the same form in all situations.

A classification of the vowels is made in §9, according to their origin and the nature and character of their sounds, showing what vowels are *subject to change*, and how they are affected. These classes are here presented together, as follows:

- 1) *Unchangeable vowels*, which remain the same in all situations (comp. §25).
- 2) *Vowels prosodially long*, or *tone-long*, i. e. long by the influence of the *tone and rhythm*; viz. such as stand *in* the tone-syllable or *next to* it, and become either short vowels or half-vowels on the removal of the tone.
- 3) *Short vowels*.

A table of the *long* vowels subject to change, and of the corresponding *short* ones, is given on p. 58 of the grammar.

Laws of the Vowel-changes.

The changes of vowels, in inflection, are caused—

- 1) By a change in the *form of the syllable* (viz. of an *open* to a *closed* syllable, or of a *closed* to an *open* one).

* Compare in Eng. *pusillanimous* and *pusillanimity*, *philanthropy* and *philanthropic*; where the *a* of the accented syllable becomes (in utterance) a *half-vowel*, when the tone is thrown forward. In Hebrew, such a change from a full to a half-vowel is indicated by a change in the written sign for the sound.

- 2) By a change in the *position of the tone* of the word, when it is removed one or more syllables.
 3) By a change in the *division of syllables*.

The laws of the syllable, in Hebrew, are stated in § 26, Nos. 3 and 5, and may be thus grouped in one view :

- 1) An *open* syllable requires a *long* vowel.
 2) An open syllable has usually *Qamets* (less frequently *Tsere*) when immediately *followed by the tone-syllable* ; hence the name *Pretonic* vowel, § 26, 3.
 3) A *closed* syllable has naturally a *short* vowel, and can take a *long* vowel only when it has the tone.

On these principles, and on the necessary effect of a change in the division of syllables, are founded the following rules for the vowel-changes, as given in § 27, and here collected together.

Rules.

- i) A *short* vowel is *lengthened*, when the syllable is changed from an open to a closed one (see No. 1, above) ; as חָבַח *hābh*, חָבַח *hā'-bhū*.
 ii) A *Pretonic* vowel (*Qamets* or *Tsere*, § 26, 3) becomes a *half-vowel* when the tone is moved forward a *full* syllable (No. 2) ; as קָטַל *qā-tāl'*, קָטַלְתָּם *q'-tāl-tēm'* ; יָקַר *yā-qār'*, יָקַרְתָּ *y'-kār-rā'*.

On the contrary, when the tone is moved forward only a *half-syllable*, the pretonic vowel retains its place ; as קָטַל *qā-tā'*, קָטַלְתָּ *qā-tā'*.

- iii) A *long* vowel is *shortened*, when the syllable is changed from an open to a closed one without the tone (No. 3) ; as סֵפֶר *sē-phēr* (*book*), סֵפֶרְךָ *sēph-rō'* (*his book*).
 iv) A *long* vowel, in a closed syllable, is changed to its corresponding *short* vowel when the tone is removed (No. 3) ; as קָטַל *qīt-tāl'*, קָטַלְתָּ *qīt-tāl'-khā'* (*tel'*, § 21, 2, b).
 v) When the tone is moved forward *two syllables*, the ultimate and penultimate vowels are shortened as much as is possible ; viz. the former to a half-vowel, the latter to short *i* (*Chireq*) ; as דָּבָר *dā-bhār'* (*word*), דִּבְרֵיכֶם *dībhrē-khēm'* (*words of you*) *your words*.

This is the utmost shortening of the word, since a vowel is necessary under the first of these consonants, and *Chireq* is the shortest of the vowel-sounds (comp. § 27, 1, *remark*).

v1) The vowel of a final closed syllable, when an addition is made which unites the final consonant in a syllable with itself, is shortened to a *half-vowel* in inflection of the verb *by gender, number, and person*, as well as *by cases* when the vowel is *prosodially long*; but in inflection of the noun (and of the verb *by cases*, with the above exception) it is retained. E. g. (inflection by persons, &c.), קָטַל *he killed*, קָטְלוּ *qā-t'-lū', she killed*, קָטְלוּ *qā-t'-lū', they killed*: (by cases), קָטַלְתָּ *q'-ta-lō', he killed him*; (קָטַלְתָּ *he will kill, tone-long o*), יִקְטַלְתָּ *yīq-t'-lē-hū, he will kill him*; יָד *hand*, יָדוֹ *his hand*.

Rem. 1. The most perfect amalgamation is effected by the shortening of the vowel to a half-vowel; and hence its use in the inflection of verbs by person, gender, and number. In the other case, viz. the union of suffix pronouns (the genitive and accusative) with nouns and verbs, a less perfect amalgamation is required.*

2. In *Kal Imp.* of some classes of verbs (see Parads. B, D, F, I, K, L, O), this inflection brings *three consonants before a vowel*. In the utterance of these, a slight vowel-sound (namely *i*, the shortest of the vowels) is heard after the first. This the punctators have indicated by *Chireq*, as they have done in the analogous case, § 28, 1. In Parad. E, the *guttural* causes the *i* sound to be heard before it.

Full illustrations of these principles are furnished in the Paradigms of nouns and verbs, and of the verb with *suffixes*.
E. g.

Rule I.) § 95, Parad. A, *light suff.* (comp. § 27, 2, a); so שָׁדַי *shā-dhūy' (my breasts)*; אֶצְבָּע *āts-bā' (finger)*, אֶצְבָּעוֹ *āts-bā'-ō (his finger)*; אַרְבָּע *ār-bā' (four)*, plur. אַרְבָּעִים *ār-bā'-im*.

Rule I. & II.) Parad. C, *Perf. 3 m.*, with the *suff.* in all the persons, except 2 *plur. m. & f.*

Rule II.) Parad. C, *Perf. 3 m.*, with 2 *plur. m. & f. suff.*; Parad. III.; Parad. IV, *sing. light suff.*, *plur. absol.*; so לֵב *heart*, לֵבִי *my heart*.

Rule III.) Parad. VI, b, c, and e, *sing. light and grave suff.*

Rule IV.) Parad. C, *Impf. 3 m.*, with 2 *sing. m. suff.* and with 2 *plur. m. & f. suff.*; *Perf. Piël*, with 2 *sing. m. suff.* and

* The table, on p. 82, shows the inflection of verbs by *formative additions*. These are the same, in *all the conjugations and in all classes of verbs*.

with 2 plur. *m. & f. suff.*; Parad. II, IV, and V, *sing. grave suff.*, VII, *sing. grave suff.*,* VIII, *a, b, and c.*

Rule v.) Parad. II, IV, and V, *plur. constr. and grave suff.* (In Parad. II, the penultimate vowel is *unchangeable.*)

Rule vi.) *Inflection by persons, &c.*: Parad. B (in all conj. except *Hiphil*), *Perf. sing.* 3 *f.*, *plur.* 3 *c.*; *Imp.† sing. f.*, and *plur. m. & f.*; *Impf. sing.* 2 *f.*, *plur.* 3 *m.* and 2 *m.*—*Inflection by cases* (viz. of nouns and verbs with the *genitive* and *accusative*, § 33, 2, *a* and *b*); Parad. II, IV, and V, *sing. light suff.*, *plur. absol.* and *light suff.*; Parad. C, *Perf.* 3 *m.* with all *suffixes* except 2 *plur. m. & f.* (— lengthened to — when a closed syllable becomes an open one; see above (p. 15), *laws of the syllable*, No. 1); 3 *f.* and *plur.* 3 *m.*, with all *suffixes*; (with a merely *tone-long* vowel), *Impf. sing. & plur.* 3 *m.*, and *Perf. Piël*, with all *suffixes* except 2 *sing. m.* and 2 *plur. m. & f.*

These rules, applied to the Paradigms on pp. 166, 167, will make the inflection of nouns very simple and clear.—Parad. VI. has properly only *three* forms, distinguished by the *A, E, and O* sounds after the initial letter (answering to the three forms of the verb, from which they are derived, § 43, 1, and § 84, 10 and 11); e. g. מְלֶכֶּךָ (for מֶלֶךְ § 27, *Rem.* 2, *c*),† מְסַרְסֵר (for מְסַרְסֵר),‡ מְדַבֵּר (for מְדַבֵּר).‡ The other examples (*d—i*) only show the effect of a *guttural*, and of a middle or final *vowel-letter* (§ 24, *b* and *c*) on these three forms. The inflection is very simple: viz.

1) To the monosyllabic form with the vowel after the *first* radical (מְלֶכֶּךָ, מְסַרְסֵר, מְדַבֵּר), are appended *all suffixes in the sing. number, and the construct ending and grave suffixes in the plur. number.*

2) To the other form with the vowel (*a*) after the *second* radical (מְלֶכֶּךָ, מְסַרְסֵר, מְדַבֵּר),§ are appended the *absol. plur. ending, and all light suffixes in the plur. number.*—These two statements should be impressed on the memory by comparison with the Paradigm.

* This Paradigm vacillates between the *Verbal* and *Nominal* inflection; following the latter in *sing. grave suff.*, and elsewhere the former.

† See above, *Rule vi, Rem. 2.*

‡ See § 28, 4.

§ The characteristic vowel of the form being exchanged for the customary pretonic *a*, in an open syllable next before the tone (§ 26, 8). Compare, however, Rödiger's statement of the principle, p. 170, No. 6.

§ 89, 2, a); לָגַוּ; לָגַוּ; לָגַוּ (ג, in pause § 29, 4; י, Silluq § 15, A, 1, 1; לָגַוּ for לָגַוּ § 29, 4, b, § 91, 1, table); לָגַוּ (רו, § 87, 2; with a *masc. noun*, *ibid.* No. 4); לָגַוּ (ג, defectively written § 8, 4; לָגַוּ, double expression of the *plur.* § 91, 3); לָגַוּ (ה, § 90, 2, a).

8. מִצְרָאֵי, *from thy land*: מִן, § 102, 1, b; צָרָא, *monosyll. root* צָרָא, Parad. VI, a; *suff.* הָרָא.

9. בְּעֵתוֹ, *in its season*: בָּ, עַתָּה (Parad. VIII), וְ.

10. בְּיָמֵינוּ, *in his right hand*: בָּ, יָמָיו (Parad. III), וְ; יָמֵינוּ, as in No. 5.

11. מִמְּקָרְבָּהּ, *from thy midst*: מִן, קָרְבָּהּ (lit. *inward part*, Parad. VI, a, suffix form קָרְבָּהּ, p. 170, *Rems.* 2d ¶), הָ.—Write in Heb. *in our midst, and in thy (f.) midst, from their midst; my inward parts (light suff. p. 166, Note), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.*

12. עַם, *people*: עַם הָעָם the *people*, הָ art. § 35, 2, B, a: עַמֵּי הָעָם *elders of the people*; עַמֵּי plur. constr. Parad. V; עַמֵּי הָעָם *and of (the) elders of the people*, ר No. 3.

13. עַל־מַצְרֵי, *on my affliction*: עַל, מַצְרֵי (orig. *monosyll. root* עַל־מַצְרֵי, Parad. VI, i, p. 171, *Rem.* 6; like חֲלֵי, with *suff.* חֲלֵי, *suff.* חֲלֵי).

14. וְהַאֲבָנִים, *and the stones*: אֲבָנִים plur. ending; אֲבָנִים *stone*, Parad. VI, a; הָ art. § 35, 1; אֲבָנִים (ש, § 8, 2, 2d ¶), שָׁטַר *Kal Part. act.* (— defectively written § 8, 4, § 50, *Rem.*); Parad. VII.

15. וְלָקַחְתִּיךָ, *and I have taken thee*: וְלָקַחְתִּיךָ; לָקַחְתִּיךָ, *Kal Perf. 1 sing.* לָקַחְתִּיךָ *I have taken*; with *suff.* וְלָקַחְתִּיךָ (§ 59, and § 58 table, and 3, a; tone, § 59, 2, § 27, 3, a); ר. Give the forms with *suff.* for *I have taken them, thee (f.), him, her, you (m. & f.).*

16. לָקַחְתָּנוּ, *thou hast taken us*: *Perf. 2 m. sing.* לָקַחְתָּנוּ.

17. לָקַחְתָּנִי, *he took me*: לָקַחְתָּנִי and לָקַחְתָּנִי, § 58, 3, b; for vowel-changes see *Sect. V, Rules I and II, § 27, 3, a, and 2, a.* Give the form with the suffixes *her, him, us, them, you (m. & f.).*

18. כְּמִשְׁלוֹ, *according to his ruling*: מִשַׁלְּהוּ *he ruled*; *Inf. constr.* מִשַׁלְּהוּ (a kind of verbal noun, § 45, 1, § 132, 1 and 2), *to rule, the ruling*; with *suff.* מִשַׁלְּהוּ (— = ש), § 61, 1, p. 171, *Rem.* 4, *his ruling*; ר, § 102, 2.

19. בְּמִלְכּוֹ, *when he reigned* (began to reign), lit. *in (or at) his reigning*.

20. אָכַל, *he ate*, *Inf. constr.* אָכַל; אָכַלְנוּ (§ 61, 1), *when we ate (or eat)*, lit. *in (at the time of) our eating*; אָכַלְנוּ (— = ש)

when ye eat (in or at your eating); אָכְלֶם (§ 61, Rem. 2), § 27, 1; with prefix אֲ, אֲכַלְכֶם (§ 28, 2), in your eating = when ye eat.

21. וְדַבַּרְתִּי, and when I speak, lit. and in my speaking; דַּבַּר (like קָשַׁל, *Inf. constr. Piél* of דָּבַר; change of אַ to אָ, *Sect. V, Rule vi*. Give the forms with other suffixes.

22. לְשֹׁכְנִי, that I may dwell (there), lit. for (in order to) my dwelling; שָׁכַן (*Inf. constr.* of שָׁכַן); לְ (§ 102, 2, § 132, 2).

23. אֲשַׁרְרֵהוּ (— = ע, p. 31, 1, a), אֲשַׁר (§ 8, 2, 2d ¶) *Parad. VI, c*. — Analyze: לְאַחֲזֵלִי (אַחֲזֵל); הָ, § 22, 4; אֶ (— = ע), *Methegh*, § 16, 2, a. אֲחַדְהֶם, הָ, § 22, 4, *end*.

24. מִשְׁבֹּשְׁתֵּנוּ, who, in our humiliation —: שָׁ for אֲשַׁר, § 36, § 19, 3, a, and 2, b; אֶ; שָׁשָׁל, *Parad. VI, b; suff.*

25. וַיִּדְרִיחֶם; וַ, § 104, 2, c; see No. 5. — בִּידְרִיחֶן.

26. וּמִחֶלְבָתָם, and of their fat: וַ, No. 3; מִ, No. 4; חֶלְבָתָם, *plur. constr.* of חֶלֶב (*Parad. VI, b, § 93, Expl. 6, Rem. 2*), combined with the *suff.* § 91, 2, and defectively written, *ibid. Rem. 1*; אֶ hardened (irregularly), compare *Parad. VI, a, plur. grave suff.*, and § 21, 2, a; (but softened (ב), in some editions of the *Heb. Bible*.)

27. בְּהִבְרָאם, when they' are (were or shall be) created, lit. in their being created: אֶ; הִבְרָא, *Niph. Inf. constr.* of בָּרָא *Parad. O*; with *suff. (nominal, § 61, 1)*, הִבְרָאם, וַ, *Sect. V, Rule vi*.

28. בְּהִיּוֹרָם, when they are (were or shall be), lit. in their being: אֶ; הִיּוֹר, *Kal Inf. constr.* from הִיָּר, a verb *Pe guttural* and *Lamedh He* (§ 41, Rem.); *Parad. D* must, therefore, be consulted for the initial half-syllable, and *Parad. P* for the final syllable, and so in all cases, when a verb belongs to more than one class; with the *prefix* אֶ, בְּהִיּוֹר, § 63, Rem. 5; *nominal suff.* § 61, 2.

29. וַיַּהַרְגֵהוּ, and then he slew him: וַהַרְגַּ, *Kal Impf.* from הָרַג, *Parad. D*; וַ, *Vav consecutive* of the *Impf.* § 49, 1 and 2, and *Rem.*; with the *suff.* וַהַרְגֵהוּ, the final tone-long ע is shortened to a half-vowel (*Sect. V, Rule vi*, p. 16), hence וַהַרְגֵהוּ, and then וַיַּהַרְגֵהוּ, § 28, 3; וַ (not וּ), § 21, 2, a.

30. וְאֵלֶיךָ, and unto thee: *conj.; prep.*, originally a noun (of space) § 101, 1, in the *plur.* implying *extension*, § 103, 3 and § 108, 2, a; hence with a *suff.* to a *plur. noun*; see p. 190, 4th line, and comp. the inflection of *Parad. II*. It is originally a noun, in the *accusative of place whither*, § 118, 1, a; lit. and to the region of thee = and towards thee, and unto thee.

HEBREW CHRESTOMATHY.

SELECTIONS FOR CHRESTOMATHY.

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NOTES
TO THE
SELECTIONS FOR CHRESTOMATHY.

THE student is supposed to be already familiar with the elementary principles taught in Part I. of the grammar, and fully illustrated in the preceding Exercises.

The following Notes are strictly limited to the wants of the learner, and are intended to supply the place of oral instruction, in acquiring the elementary knowledge of the language. The instruction is given, as far as possible, by references to the grammar and lexicon.—References to paradigms of verbs include the §§ quoted at the top of the page; references to paradigms of nouns include the explanations subjoined. An attempt is made to interest the learner in the neglected use of the *accents*. Of course, the more difficult laws of their combination are reserved for maturer study.—It is recommended to the learner, to mark in the grammar every passage to which his attention is directed in the following Notes.

Hahn's and *Theile's* editions of the Hebrew Bible are referred to, as being in common use in our schools. The references to the lexicon, are to the *fifth*, improved edition of Dr. Robinson's translation of Gesenius' Hebrew Lexicon, 1854.

I.

GENERAL ACCOUNT OF THE CREATION.

Genesis, ch. i.—ii. 3.

V. 1. בְּרֵאשִׁית; בְּ, § 102, 2; רֵאשִׁית, § 86, *Rem.* 6; *position* in the sentence, § 145, 1, *d.*

The little circle on בְּ (§ 17) refers to the marginal note, which means *Beth magnum*. See the *clavis notarum masorethicarum* at the end of the Hebrew Bible, where these marginal notes are alphabetically arranged and explained. In this instance, look for רב in *Hahn's* ed. (in *Theile's*, for רב-ה, and the word there referred to).

בָּרָא, Parad. O ; *sing.* with *plur.* subject, § 146, 2 ; *position* before the subject, § 145, 1, *d.* — אֱלֹהִים ; from אֱלֹהִים, Parad. I ; *Pattach furtive*, § 22, 2, *b* ; *o* defectively written in the plural, § 8, 4 ; use of the *plur.*, § 108, 2, *b.* — אֵל, *sign of the definite accus.* ; orig. form and meaning, § 117, 2, and Note. — וְהָשְׁמַיִם ; § 88, 1, *Rem.* 1 ; *article*, § 35, 1st ¶, § 109, 3d ¶. — וְהָאָרֶץ ; *art.* § 35, 1 ; פָּרָא (monosyll. root, פָּרָא), Parad. VI ; *a*, with *Expl.* 6, and (for — under א) *Rem.* 1, fifth line. *Silluq* (not *Methegh*), § 15, *Rem.* 4, Note *. *Soph-pasuk*, § 15, A, I, 1.

This verse is divided by the accents (§ 15, spec. No. 3), as follows : a double hyphen indicating the connection of words by a conjunctive, and a dash the great division in the middle of a verse by *Athnach* (*breathing*): *In-the-beginning, created=God—the-heavens, and—the-earth.* More literally : *In-principio, creavit=Deus—ipsum=cælum, ipsum=que=terram.* In this manner, every adverbial limitation of time, place, or other circumstance, the action and its subject, and the object of the action, are presented separately, each by itself, as a distinct idea. But the Hebrew accent has also a rhetorical use ; a pause in utterance being often indicated after the subject (especially if it is the name of the Divine Being), as in this verse, and in each of the three clauses in the next verse. Here, it is a greater pause than usual, as it falls in with the grand division of the verse.

V. 2. הָיָה, Parad. P ; *Methegh*, § 16, 2, *a.* — הָיָה and הָיָה are prop. of Parad. VI, *c* (the *O* sound), and *i* (viz. with a final vowel-letter) ; comp. § 24, 1, *b*, p. 151, V, 15, and p. 171, *Rem.* 6. Use of the substantive as *predicate* in place of an adjective, § 106, *Rem.* 1, 2d ¶ ; omission of the *copula*, § 144 ; the *first* accent marks the tone-syllable ; הָ, § 104, 2, *d.* — הָשָׁמַיִם (§ 8, 2, 2d ¶), Parad. VI, *c.* — אֵל, § 101, 1, *a*, § 154, 3, *b* ; *Maqqeph*, § 16, 1. — מַיִם (lex. מַיִם), Parad. IX ; *plur.* § 87, 5, *Rem.* 2, and § 108, 2, *a.* — וְהָאָרֶץ, Parad. I ; ה softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. — וְהָיָה (§ 22, 2, *b*), Parad. I. — מְרִבְּהָאֵת, from רִבְּהָא, Parads. D and E, *Piël Part.* (— in a sharpened syll. § 22, 1, § 64, 3) ; with *fem.* ending, § 80, 2, *b*, and § 94, 2, *b* ; *syntax*, § 134, 2, *c.* — וְהָיָה, § 88, 1, *Rem.* 1 ; *Qamets* in *pause*, § 29, 4, *a.*

V. 3. וְיִאֲמַר, Parad. O ; וְ, § 49, 1 and 2, § 129, 1 ; מֵר for מֵר (viz. *obscure* — for the clear — , when the syllable loses the accent), comp. § 27, 1, with *Rem.* 2, and § 68, 1, *extr.* ; *sing.* with *plur.* subject, as in ver. 1 (1 and 2) ; *position*, § 145, 1, *a* ;

conj. accent Merka (§ 15, *table*, 21) connecting the verb with its subject. — יהי, from יהיה (Parad. P), *Kal Impf. apocopated* (§ 48, 1, 2, and 4; § 75, *Remarks*, 3, e); used as a *Jussive*, § 128, 2, comp. § 127, 3, c. — יהי; the same, with *Vav consecutive*, § 118, 1, d; omission of *doubling point* in י, § 10, 3, c, *Rem.*; *Methegh*, § 16, 1, a.

V. 4. וַיִּרְא; from רָאָה (Parads. D, E, and F), *Kal Impf. apoc.* § 75, *Remarks*, 3, c; *conj. accent Darga* (No. 26), connecting verb and subject. — וַיִּרְא as in verb 1 (4); orig. vowel shortened before *Maqqeph* (§ 16, 1, and § 27, 1); comp. *table* of vowel-signs, p. 24, 3d class, e. — וַיִּרְא, *art.* § 35, 1. — טוב, Parad. I. Adjectives are inflected like substantives. *Saw, that good* (was it); the *copula* is not usually expressed in Hebrew (§ 144); nor is the *subject*, when it would be a pronoun referring to something just mentioned. — וַיִּבְרָא, from בָּרָא, *Hiph. Impf. apoc.* (בְּ- shortened to ו-, § 48, 4), with *Vav consec.* § 53, *Rem.* 4. — וַיִּבְרָא... וַיִּבְרָא (י, § 104, 2, b); prop. the *constr. state* of בְּרָא (Parad. VI, h), in the *accus.* § 118, 3, with a *division*, or *separation*. Lit. *and made a division, with a separation of the light* (to one side, in time), *and with a separation of the darkness* (to the other); = divided between the light and the darkness. — וַיִּבְרָא; *art., form* § 35, 2, A, a, *syntax* § 109, 3d ¶.

The place of *Athnach* (*breathing*) is properly about the middle of the verse, which it divides into two nearly equal parts (§ 15, A, I, 2), generally corresponding to a division in the sense. See, e. g. verses 2, 3, 4, 5, 6, 8, 14, 17, 20. When, however, the first member of the verse consists of several minor divisions, and the second member is short in comparison, *Athnach* then stands nearer the end, as in verses 7, 9, 11, 12, 15; and *vice versa*, it is nearer the beginning, when the second member is made longer by embracing several divisions.

V. 5. וַאֲלֵהֵיִם has two accents, viz. the *conj.* No. 24, and the *disj.* No. 20. The latter shows its relation to the sentence; the former is added to mark the tone-syllable, which the other, from its *position*, would not do. — וַאֲלֵהֵיִם (לְהֵיִם); § 35, 1, and *Rem.* 2, § 102, 2, b. — וַיִּרְא, § 96; *sing.*, of Parad. I; *plur.*, of Parad. II. — וַיִּבְרָא; וַיִּבְרָא, וַיִּבְרָא, and וַיִּבְרָא. — וַיִּבְרָא (בְּרָא, Parad. VI, h); וַיִּבְרָא obsolete *accusative ending* § 90, 2; וַיִּבְרָא in *pause*, § 29, 4, a. — וַיִּבְרָא, as in ver. 3. — וַיִּבְרָא and וַיִּבְרָא, Parad. VI, a and c. — וַיִּבְרָא, *cardinal for ordinal*, lex. 2. Meaning: *And there was evening* (i. e. evening came on, the close of a period of light),

and there was morning (the close of a period of darkness), a first day (comp. § 111, 2, a).

The letter ם marks a *section* in the Jewish division of the text. See the *Clavis Not. Masoret.*, letter ם, 3, in *Hahn*, and פִּרְשׁוּ in *Theile*.

V. 6. יָדַי, as in ver. 3. — רָקִיעַ (§ 22, 2, b), of the form No. 5, § 84; Parad. III. — בְּרוּךְ; בְּ, and *constr. state* of בְּרוּךְ Parad. VI, g. — הַמַּיִם, § 88, 1, *Rem.* 2; מַי, § 29, 4, a. — וַיְדַי; for וַיְדַי, then וַיְדַי § 28, 1, then וַיְדַי § 24, 1, a; *Jussive*, § 128, 2, and *let it be*. — מַבְדִּיל, from בָּדַל *Hiph. Part.*, Parad. B; *let it be dividing* = let it divide. — לַמַּיִם; לְ for לָ, § 102, 2, c, γ. — לְ . . . בַּיָּן, with a separation of waters towards waters, i. e. so that each body of water should be opposite to the other, facing towards it.—See another explanation in the lex., בַּיָּן, 1, mid.

V. 7. (1) from עָשָׂה, *Pe guttural*, and *Lamedh He* (see Parad. D for *initial*, and Parad. P for *final syll.*), *Kal Impf. apoc.* with *Vav consec.*, § 75, *Remarks*, 3, d. — אָז, as in ver. 4. — הַרְקִיעַ; *art.*, *form* § 35, 1, *syntax* § 109, 3d ¶; the accent (No. 4) is *postpositive* (§ 15, *Rem.* 2), and the tone-syllable must be learned where it is marked by another accent (as in the preceding verse), or from the structure of the word (§ 22, 2, b, and Note). — מִתַּחַת לְ; מִן *part of*, *constr. state* of the noun מִן, § 154, 3, c; תַּחַת, *space beneath*, § 101, 1, a; לְ (לְ in foll. word, § 102, 2, c), *belonging to*, § 115, 2; *which are of* (lit. *part of*) *the under-space belonging to* = which are beneath. — מֵעַל לְ; מִן § 102, 1, b, על § 101, 1, a; *part of the upper space belonging to* = above. — *And it became so* (a fixed, established thing).

V. 8. לַרְקִיעַ; לְ, הָ, § 35, 1, and *Rem.* 2, § 102, 2, c. — שֵׁנִי, § 98; a second day, § 111, 2, a.

V. 9. רָקִיעַ; קָרָה, Parad. P (comp. § 72, *Remarks*, 10), *Niph. Impf.*; for the *Imp. 3 pers.* § 127, 3, c; *reflexive*, § 51, 2, a. — אָל, § 103, 3, § 154, 3, d. — מְקוֹם, of the form No. 14, § 84 (comp. § 85, IV, 14), Parad. III. — וַתִּרְאֶה; רָאָה (*Pe guttural*, *Ayin guttural*, and *Lamedh He*, Parads. D, E, P); *Niph. Impf.* for the *Imp. 3 pers.*; *passive*, § 51, 2, d; the full instead of the *shortened form*, § 127, 3, b, *extr.* — הַיָּבֵשָׁה; *art.*, and *fem.* of the adj. יָבֵשׁ (§ 84, 6), like ἡ ξηρὰ.

V. 10. וַלְמַקְוֶה; מְקוֹה, of the form No. 14, § 84 (comp. § 85, V, 14), *place of collecting*, see the verb, ver. 8 (3); *constr. state*, Parad. IX. — גַּמְיִם, Parad. VIII, *Expl.* 8, 1.

V. 11. תִּשְׂא, Parad. O, *Hiph. Impf. apoc.* § 128, 2. — עָשָׂב, Parad. VI, *b*, *Expl. 6, Remarks, 2.* — בְּזָרִיעַ, *Hiph. Part.*; *syntax* § 138, 1, *Rem. 1.* — וַיֵּעַ, Parad. VI, *a*, § 22, 2, *a.* — פָּרִי, Parad. VI, *i*, *syntax* § 106, 1. — עֲשׂוֹה (עֹ-שֶׁפ-פֹּ-הִ), § 20, 2, *a*; עָשׂוֹה (D and P), *Kal Part.* — לְמִינֵהוּ, — בּוֹ, § 103, 2, *a*; בּוֹ... אֲשֶׁר in which, § 123, 1. — Above the earth (aloft over), in reference to its towering trunk.

V. 12. (1), from יָצָה, § 76, 2, *d* (*Pe Yodh. first class*, § 69, and *Lamedh Aleph*; see Parad. K for the *initial*, and Parad. O for the *final syll.*); *Hiph. Impf. apoc.* with *Vav cons.* § 128, 2, *d.* — לְ, מִן, הַיָּם, *table*, § 91, 1. — וַיִּרְא, ver. 4, (1). — V. 13. (*ult.*), § 98.

V. 14. (3), ver. 3, (3); *position*, § 145, 1, *a*; *number*, § 147, *a.* — (4), מְאֹרִים (from אֹרֵר to shine, § 84, 14, comp. § 85, IV, 14, *place of shining*, or of *giving light*); *defect. written*, § 8, 4; *masc. noun with fem. plur. ending*, § 87, 4. — לְהַבְהִיל; לְ, *lex. C.* — הַלְלִיָּהּ, see ver. 5. — הָרָדִיד (הָרִיד), *Kal Perf. 3 pl.*, with *Vav cons.* of the *Perf.* § 49, 1, and § 126, 6, *c.* — לְאֹרוֹת; לְ, *lex. A, 2*; אֹרוֹת, with *fem. plur. ending, defect. written* (§ 8, 4), in both syllables. — מוֹעֵד (§ 84, 14, comp. § 85, III, 14), Parad. VII; ׀, § 155, *a*, 2d ׀ (*hendiadys*). In the next word (יָוֵם, ver. 5), ׀ is *explicative (ibidem)*, and *indeed* = namely. *And let them be for signs of set periods, even for days and years.* — שָׁנִים, *plur.* of שָׁנָה; see § 95, Parad. B, *a*, and compare *lex.*

V. 15. (1), as in preced. verse. — *For lights*; לְ, *lex. A, 2.* — לְהַאֲרִיר; לְ, and *Hiph. Inf. constr.* of אֹרֵר, Parad. M.

V. 16. (1), as in ver. 7, (1). — שְׁנֵי, § 97, 1, and *table*; *constr. state, prop. twain of*, comp. § 91, 3, *Rem. 2.* — *The two lights*; *art.*, see § 111, 1. — הַגְּדֹלִים (Parad. III), *lit. the great ones*, an expression of the *superlative*, § 119, 2; *position*, § 112 1. — *The greater light,—and the lesser light*; § 119, 1, 4th ׀ — *For the ruling of the day*; מְשֻׁלָּה, *constr. state* of מְשָׁלָה (§ 95, Parad. B, and *Expl. 1, 3d ׀*), *fem.* of the form No. 14, § 83 (comp. § 94, 2, *a*). — (*ult.*) Parad. II, *accus.* after וַיַּעַשׂ.

V. 17. (1), נָחַן, *Pe Nun verb*, Parad. H, *Kal Impf.* (§ 66, 2), with *Vav cons.* — אֲרָם, § 103, 1, *Rem. 1*; comp. § 121, 4, *Rem. extr.*

V. 18. (1), ל, ה, קָשַׁל. — (2), ה, ה, יום. — (3), ה, ה, לִיָּהוּ. — V. 19. (*ult.*) § 98.

V. 20. שָׂרָץ, § 138, 1, *Rem.* 1; comp. lex. שָׂרָץ, 1. — קָשַׁל lex. 4, and חַיָּה lex. 3, *living animal* (collect. animals), in apposition with שָׂרָץ. — יִעֲשֶׂה; עִיף, Parad. M, *Pilel Impf.* (§ 55, *Remarks*, 2). — פָּנִי, ver. 2; עַל, lex. 3, b. — V. 21. חַיָּה, of the form No. 7, § 83. — חַיָּה (lex. חַיָּה, 3), *art.* § 111, 2, a. — קָל (לֵל, Parad. VIII), followed by the *art.* § 111, 3d ¶. — *Disj. accent Pesiq.* table, No. 20. — חַיָּה; *art.* § 109, 2d ¶, 2; *Kal Part.* with *fem.* ending, § 94, 2, b. — אֲשֶׁר, *accus.*, with which the waters creep, or swarm; comp. references on ver. 20. — בָּנָה; Parad. IV; *syntax* § 106, 1, *fowl of wing* = winged fowl.

V. 22. (1), Parad. E, *Piël Impf.* with *Vav consecutive*; with *retracted tone* § 29, 3, a, and *shortened final vowel* § 27, 1; comp. § 64, *Rem.* 2, b. — (2), see ver. 17. — אָמַר (לְ, אָמַר, Parad. I), § 23, 2; a sort of *Gerund (dicendo)*, § 45, 3), in *saying* = *saying*. — אָמַר (and foll. word), Parad. P. Observe the *paranomasia*, in the three verbs connected by ה. בְּיָמֵינוּ; ה, ה, Parad. VIII. — יָרַב (רָבָה, Parad. P), § 75, *Remarks*, 3, a; comp. § 26, 3, a; *Jussive*.

V. 24. (3), comp. ver. 12, (1); here, it is the *Jussive*. — חַיָּה (חַיָּה, § 95, Parad. A); orig. *fem.* form חַיָּה (§ 80, 2) with the obsolete *constr.* ending ה, § 90, 3, b, and *Rem.*

V. 26. (3), § 108, 2, b. — (5), ה, אָלַם, Parad. VI, a, ה. — (6), דְּמוּיָה, Parad. I; § 84, 16. — יָרַד; נָדָה, Parad. P. — בְּרִיָּה; הָנָה, § 95, Parad. B, a; ג *soft*, § 21, 2, a. — V. 27. אָרוּ, see ver. 17, (2). — זָכַר, Parad. IV.

V. 28. (1), ver. 22. — לָהֶם, § 102, 2, c, β, and § 103, 2, a, (*table*). — וְהִבְשִׁיחַ; קָבַשׁ, *Kal Imp.* 2 *plur.* קָבַשׁ, with *suff.* הָ (*table* § 58, *it, fem.* for *neut.*, comp. § 80, 1); — for ה *defectively* written, § 9, 9, b, and § 8, 4, *Rem.* a.

V. 29. נִחְתָּי, § 66, *Rem.* 3. — לָכֶם, comp. ver. 28, (5). — זָרַע; זָרַע, *Kal Part.* Parad. F. — אֲשֶׁר-בוֹ, comp. on ver. 11. — זָרַע (see ver. 11), § 29, 4, a. — (*ult.*) לְ, lex. A, 2, mid.; אֲקַל (— = ס), *fem.* of אָקַל (§ 94, 1, *Exs. Parad.* VI), § 95, Parad. C, c, *Expl.* 2.

V. 30. *נְשַׁם חַיָּה* *breath of life*; lex. *נְשַׁם*, 1, and *חַיָּה*, 3. — *אֲדָמָה*, governed by *נְתַתִּי*, ver. 29, (4). — *יִרְקָה*, *syntax* § 106, 1, *Rem.* 1; *every green herb* (lit. *all greenness of herbs*), viz. of all kinds, § 111, 3d ¶. — V. 31. *מֵאֲדָמָה*, § 100, 2, b. — (*ult.*), § 111, 2, a.

CH. II. V. 1. (1); *תָּמַלְךָ* (Parad. P), intrans. *to be complete*; Piël, causative, *to make complete* (§ 52, 2, b); Pual, passive of Piël (§ 39, 4, table, § 52, 1), *to be made complete, to be finished*; here, *Pual Impf.* with *Vav consec.*, . . . *thus were finished*. — (*ult.*), Parad. IV (final vowel affected in some of its forms by the quiescence of א).

V. 2. (1), *Piël Impf.* (*וַיְבַלְּמֶנָּה*) *apoc.*, § 75, 5, and *Remarks*, 10. — (5), from *מְבַלְּמָה*; for inflection, comp. § 95, *Expl.* 1, 3d ¶.

The proper form of the noun is *מְבַלְּמָה* (*fem.* of the form No. 14, § 83), Parad. B, c, in § 95. But the sound of א is lost to the ear, and its vowel is consequently heard in connection with ל, which it unites in a syllable with itself, § 23, 2. The short, closed syllable before it, losing the support of its final consonant, becomes a half-syllable; comp. *Sect. V, Rule vi.* — *On the seventh day.* The meaning is: that the beginning of the seventh day closed the work of the preceding days, which continued through the sixth, and closed on (i. e. with the beginning of) the seventh. It might appear superfluous to remark this, so obviously consonant with the simplicity of the style; had not inattention to the writer's manner led to a change of the text (*seventh to sixth*, in the *Sept. &c.*), lest the sanctity of the Sabbath should seem to have been violated by its Author.

(*Ult.*), *לָּ*, *עָשָׂוּר*, a kind of gerundial form, § 45, 3. — . . . *בְּרָא לְעֹשֶׂוֹר* *created in making*, i. e. made by creation; the first verb qualifying the second, § 142, 4, *Rem.* 1.

II.

MORE PARTICULAR ACCOUNT OF THE CREATION OF THE FIRST HUMAN PAIR, AND OF THE CIRCUMSTANCES IN WHICH THEY WERE PLACED.

Genesis, ch. ii. 4–25.

The first three verses of this chapter belong to the general account of creation given in ch. i, and should have been included in it.

V. 4. (1), § 34, *table*; *plur.* to correspond with the noun. — (2), of the form No. 27, § 84, comp. § 85, III, 27; lex. 2. — (5),

בָּ, הִבְרִיא, *Niph. Inf. constr.* with suff. ׁ, § 45, 1; shortening of the final, *prosodially long* vowel, *Sect. V, Rule vi*; in their *being created* = when they were created (§ 132, Nos. 2 and 3). The circle on ה (§ 17) refers to the note in the margin (*He parvum*). — Lit. *in the day of Jehovah God's making earth and heaven*. The *Inf.* has here its *subject*' in the genitive; this follows first, and then its *object* in the accusative; see § 133, Nos. 2 and 3.

V. 5. לֹא is followed by a verb with a *negation* (contained in טָרַם); *any plant of the field was not yet in the earth* — there was yet no plant of the field in the earth. See § 152, 1, 2d ¶. *Plant of the field* = field-plant, viz. wild plants; lex. טָרַם, 1, *extr.* — טָרַם, *Parad. IX.* — טָרַם (*not yet*, lex. 2), with the *Impf.* § 127, 4, a, and Note †. — הִמָּטִיר (*Hiph. Perf.*); *position*, § 145, 1, d. — אֵינְךָ, lex. 2, and Note at the end. — לְעֹבֵד *for tilling*, § 45, 3. — (*ult.*), § 95, *Parad. B, c.*

V. 6. The *Impf.* יִעָלֶה (עָלָה, *Parads. D and P*), expresses the *continued ascent* of vapors, from time to time (§ 127, 4, b); on the contrary, *the watering* of the ground (as a single act, completed at once), is expressed by the Perfect tense, . . . *and it watered*, &c. The *Vav* is here a simple conjunction.

V. 7. (1), from יָצַר of the *second* class of verbs *Pe Yodh*, *Parad. L*, see § 69, 2d ¶; lex. (both under one root) No. 2. The proper *tone* of the word (on the *penultimate*, § 29, 3, a), is not marked here by the written accent (the *conj.* little *Telisha*, No. 28); see § 15, *Remarks*, 2. *Final* syll. as in ver. 3, (1). — הָאָדָם, *art.* § 109, 2. — עָפָר, *of dust*, accus. of material, § 139, 2, 2d ¶. — נִיחַם, from נָחַם, *Parad. H.* — בְּאַחַד; אֶם, (contr. of אֵינָה, § 19, 2, a, and 2d ¶, § 93, *Expl.* 8, 2), *Dual* with *suff.* § 91, 2; *into his nostrils*, lex. אֶם (II). — נִשְׁמָה; here in the orig. *fem.* form (§ 80, 2, 2d ¶) for the *constr. state* (§ 89, 2, b); *Parad. A*, p. 175, the first syllable being *unchangeable* by *position*, § 25, 3, and Note. — רוּחַיִם, *Parad. VIII*, § 93, *Expl.* 8, 1; *plur.* § 108, 2, a; *breath of life* = life-breath. — (*ult.*), see lex. נָפֶשׁ, 4, and רוּחַ, 3.

V. 8. (1), נִטַּע, *Parads. H and F.* — מִן, *Parad. VIII, Expl.* 8, 1. — מִן, קָדְמָה, § 154, 3, c; lit. *part of the east, on the east*, viz. of the writer and the readers whom he had in view. —

וַיִּשָׂם ; וַיִּשָׂם and וַיִּשָׂם, *Kal Impf.* § 73, 2, mid. — Observe the division of the verse, and the correct accentuation of each word, by the accents.

V. 9. (1), *Hiph. Impf. apoc.* (§ 65, 1, last ¶), with *Vav cons.* § 128, 2, *d.* — וַיִּחַד, *Niph. Part.*, § 134, 1, at the end. — מְרַאָה, § 84, 14, Parad. IX. — מְרַאָה, *ibid.* Parad. II. — וַיִּחַיִּים ; lex. וַיִּי (Parad. VIII), B, subst. *plur.*, § 108, 2, *a* ; art. § 111, 1. — בְּרוּךְ, ver. 6, (5). — וַיִּרְעוּ (רָעוּ, Parads. K and F), *Kal Inf.* with *fem.* ending, § 69, 1, 4th ¶, and 3, *Rem.* 1 ; used as a *verbal noun* (§ 83, 1 and 2), § 85, III, 10), and as such governing the case of its verb (here the *accus.*), § 133, 1, 2d ¶. — (*ult.*), ך, § 104, 2, *d* ; רָעוּ, § 29, 4, *a*.

V. 10. (1), Parad. IV. — (2), וַיִּצָּא, *Kal Part.*, *syntax* § 133, 2, *c.* — (4), וַיִּשְׁקֶה, Parad. P, *Hiph. Inf.* with ך ; comp. § 52, 3, *Rem.* 7. — וַיִּמְשָׁם ; ך, ך, ך, § 150, 1, and 2d ¶. — וַיִּסְרֹד, *Niph. Impf.* This is analogous to the case given in § 127, 4, *a* ; thenceforth having the same influence on the use of the tense, whether referring to *space* or *time*. — וַיִּדְרֶה, § 125, 6, *a.* — (*ult.*), lex. וַיִּשָׂם (1), prop. וַיִּשָׂם, Parad. VI, *c* ; hence, *plur.* וַיִּשָׂם, *Expl.* 6, *Rem.* 3, 2d ¶, and then וַיִּשָׂם § 23, 2, of Parad. I. For the *form* and *gender* of the numeral, see § 97, 1.

V. 11. (1), Parad. VII. — (2), ver. 5, (*ult.*) — (3), § 84, 15. — (5), סָבַב, Parad. G, *Kal Part.* with art. ; *syntax* § 110, 3, *Rem.* That *traverses*, lex. 2. — *All the land of Havilah* ; art. with the *gen.* § 111, 1 ; ך followed by the art. § 111, 3d ¶. — וַיִּשָׂם... וַיִּשָׂם, § 123, 1. — (*ult.*), art. § 109, *Rem.* *b.*

V. 12. (1), ך, § 10, 2, *Rem.* *b.* — וַיִּדְרֶה, § 32, *Remarks*, No. 6, 2d ¶, and No. 8 ; art. § 111, 2. — סָבַב, *proper* place of adj. as *predicate*, § 145, 1, *b.* — (*ult.*), art. § 111, 1, § 109, 3, *Rem.* *b.* — V. 13. (4), comp. ver. 11, (3). — (*ult.*), see art. וַיִּשָׂם (by Dr. Robinson) in the lex. — V. 14. קָדְמָה, § 95, Parad. A, first syll. unchangeable by *position*, § 25, 3 ; *accus. of place*, § 118, 1, *b.* — (*last clause*), *order of words*, § 145, 2.

V. 15. (1), § 66, *Rem.* 2. — וַיִּנְיָהוּ ; נִיָּהוּ, Parad. M, *Hiph. Impf.* (נִיָּהוּ), § 72, *Remarks*, 9 ; long *i* retained with *suff.*, § 60, *Rem.* 5 ; *furtive Pattach* falls away, § 22, 2, *b*, 3d ¶ ; *defect.* written ; with *Vav consec.* and *suff.* — (*penult. & ult.*), *Kal Inf.* וַיִּבְדֵּי (Parad. D), and וַיִּבְדֵּי, with *suff.* § 61, 1, and prefix ך ; ך softened, § 21, 2, *Exc. a.*

V. 16. (1), פָּרַח (Parad. P, and § 72, *Remarks*, 10), *Piel Impf. apoc.* (§ 75, *Remarks*, 10), with *Vav consec.*, י without *Dagh.* § 20, 3, *b.* — (6), ver. 22, (4). — (*ult. & penult.*), Parad. I; use of *Inf. absol.* § 131, 3, *a*; of *Impf.* § 127, 3, *d*; thou mayest with eating eat = thou mayest freely eat.

V. 17. (1), י, מן, עָצָה. — For foll. words, comp. ver. 9. — הוֹאֲכֵל (with final *ā*), used *jussively*, § 128, 2, *b*; but comp. § 68, 1, *extr.* — מִמֶּנִּי, § 103, 2, and *table*, *c*, 3*d pers. m.* — אֲכָלָה (khöl, § 27, 1; *Sect. V, Rule iv*), *Kal Inf.* with *suff.*, § 61, 1, *Rem. 2*; in the day of thy eating thereof. — (*ult. & penult.*), *Kal Impf.* and *Inf. absol.* of מָוֶת, Parad. M; ye shall with dying die = shall surely die (as in ver. 16).

V. 18. הַיְיֹוֹה, § 132, 1; its *subject*, § 133, 2. — לְיָהוָה; יָד, noun of Parad. VIII, with *suff.*, and ל, § 154, 3, *e*, 2*d ¶*; in his separation = alone, § 100, 2, *a.* — לוֹ, § 20, 2, *a.* — עָזַר, Parad. VI, *b.* — (*ult.*), קָ, נָקַד (lex. B, 1), י.

V. 19. (1), see ver. 7, (1); here, *defect.* written. — וַיָּבֵא; בֵּא (Parads. M & O, § 76, 2, *f*), *Hiph. Impf. apoc.*; he caused to come = he brought. — לְרִאֲוֹה (רִאָה), for seeing = in order to see, § 45, 3. — מִדְּיִקְרָאֵלֹו, pronounced as one word, *māy-yik-rā-lō'*, with the full accent on the final syllable. The *euphonic Daghesh*, and the *Maqqeph*, are designed to preserve such delicacies of vernacular enunciation. (מֵהָ), § 37, 1, *a*, comp. § 27, 1. — For all which (whatever) the man should call to it, the living being, that (should be) its name; expressing the purpose of God, in bringing them to him. *Should call*, § 127, 3, *d*; *call to*, § 140, *b*, = to name, comp. i. 5; שָׁעַר in apposition with י (in לוֹ).

V. 20. (3), Parad. VII; *pl. ending*, § 87, 4. — מִצָּא, § 137, 3.

V. 21. (1), נָשַׁל, *Hiph. Impf.* — (4), *fem.* of form No. 27, § 84; Parad. A, p. 175. — וַיִּשֶׁן; וַיִּשָּׁן, Parad. K; *Impf. A*, and initial *Yodh* retained, § 69, 1, bottom of p. 123; *Qamets* in pause, § 29, 4, *a.* — וַיִּקַּח, ver. 15, (1). — מִצְּלֵעוֹתָיו; צָלַע, Parad. IV, *Expl.* 4, 2*d ¶*, and *Rem.*; double indication of the plur., § 91, 3. — (*ult.*), תָּחַח, ver. 7, (9); with *verbal suff.* (*accus.*), § 103, 1, *Rem.* 3.

V. 22. (1), בָּנָה, § 75, *Remarks*, 3, *a.* — לְאִשָּׁה; ל, lex. A, 2; § 96, אִשָּׁה. — וַיִּבְרֵא (ver. 19), *Hiph. Impf.*, full form with

suff. (§ 60, *Rem.* 5); verbal *suff.* § 58, *table*, with union-vowel *e*, No. 3, *b*, taking the *tone*, § 59, 2; hence the shortening of *pre-tonic* Qamets; כָּא *defect.* written.

V. 23. (3), § 34. — (4), פָּעַם, *Parad.* VI, *d*, *lex.* 3, *a*; *art.* § 109, 2d ¶. — פָּעַם, *Parad.* VI, *a*. — בָּשָׂר, *Parad.* IV. — יִקְרָא (*Niph. Impf.*); *masc.* with *fem.* subject, § 147, *a*; *to this one, shall be called woman* = *this shall be named woman.* — בָּאִישׁ, § 96, אִישׁ. — (*penult.*), לָקוּז, *Pual*; קָ, with *Chateph Qamets*, § 10, 2, *Rem.* 3d ¶; (in *Theile's* ed., erroneously, קָ, with *Dagh.*). — (*ult.*), with *euphonic Dagh.*, § 20, 2, *a*.

V. 24. (1 & 2), *lex.* קָ, near the end. — (3), הָעֵזֶב (*Parad.* D), § 27, 1. — אָבִיר, § 96, אָבִיר (with *suff.*, § 91, 1, *table, Rem.* *a.*) — אָמַר; אָם, *Parad.* VIII. — הָדַבֵּק (a verb middle *A & E*, § 43, 1, with *Impf. A*, § 47, *Rem.* 2); § 126, 6, *a.* — בְּאַשְׁתּוֹי; § 96, אֲשֶׁר, § 95, *Expl.* 3, *Rem.* — (*penult.*), *ver.* 23, (7); לָ, *lex. A*, 2.

V. 25. (2), § 97, *Rem.* 2, at the end. — (3), *lex.* עָרוֹם, *Parad.* VIII; וְ shortened to וִ, § 27, *Remarks*, 1; the *asterisk* (§ 17) refers to the marginal note, "*Daghesh after Shureq*;" for וִ in a *sharpened* syllable (§ 26, 6), see § 27, *Remarks*, 1. — (*ult.*), בִּישׁ, *Parad.* M (mid. *O*), § 72, *Remarks*, 1; unusual, *reflexive* conj. *Hithpolel* (passive, *Hithpolal*), § 55, 2, and § 72, 7; *tone* shifted to the *penultimate* half-syllable, for a better *cadence*, § 29, 4, *b*; the original — restored and lengthened in *pause* (*ibidem*). *Impf.* used of past time, in the expression of what is *continued* from time to time, or is *habitual*, § 127, 4, *b*; place of לָא, § 145, 1.

III.

TEMPTATION AND FALL OF MAN.

Genesis, ch. iii.

V. 1. (1), הָיָה, *Parad.* IV. *Copula expressed*, § 144, 2d ¶. — (3), *Parad.* III. *Comp. Mat.* x. 16. — (4), הָיָה, § 119, 1. — אָשָׁר; *position*, § 145, 1, *a.* — אָשָׁר; *lex.* אָשָׁר (I), and (near the end) אָשָׁר, 1; *uttered* interrogatively (§ 153, 1), *is it added that* = *is it even so, that*; implying, *is there so grievous a prohibition laid upon you.* — לָא with *Impf.* expressing *absolute prohibition*; § 127, 3, *c*, *comp.* § 152, 1, and 2d ¶. — הָיָה, § 111,

3d ¶; *ye shall not eat of any tree* = *ye shall eat of no tree* (§ 152, 1, 2d ¶). The answer (in ver. 2), corresponds to the question in this form.

V. 2. (5), see i. 11, (10). — (*ult.*), ii. 16 (*ult.*). — V. 3. (4), i. 6, (5). — מִמֶּנִּי, ii. 17. — מִמֶּנִּי (מִנֵּי); with *prep.* § 140. — פֶּן, lex. פֶּן (II), 1; § 152, 1, at the end. — (*ult.*), ii. 17 (*ult.*); with *original* plur. ending (§ 44, 1, at the end, and *Rem.* 4, at the end, and spec. § 47, *Rem.* 4), which takes the *tone* (§ 72, 6), and shortens *pretonic Qamets* (*Remarks*, 4, 2d ¶). — (*last clause*), *place* of לֵא, § 131, 3, *Rem.* 1, at the end. It is here prefixed to the phrase in ii. 17, as *negating* that assertion.

V. 5. (1), *for*, lex. B, 2, a, mid.; § 155, e, 3d ¶, c. — (2), יִרְע, Parad. D, *Kal Part.*; *syntax* § 134, 2, a, § 146, 2, § 145, 1, a. — פִּי *that*, lex. B, 1; § 155, e, 3d ¶, b. — *In the day of your eating* (§ 61, 1, *Rem.* 2; comp. on ii. 17) = in the day that ye eat. — וְנִפְקְחוּ; וְנִפְקְחוּ, *Niph. Perf.*, with *Vav consec.* § 126, 6, a, and *Rem.* 1; וְ then, before the *apodosis*, § 155, 1, a, 3d ¶. *Lit. then are opened, for, will be opened.* Order of words, § 145, 1, a. — עֵינֵיכֶם (עֵינֵי, Parad. VI, h; *Dual* with *suff.* § 91, 2). — וְהִירְיָם (comp. i. 6, (7)), § 63, *Remarks*, 6 (§ 28, 1). — (*foll. word*), פֶּא for פֶּא, § 23, 2. — יִרְעִי, § 135, 2.

V. 6. (1), רָאָה, § 75, *Remarks*, 3, b. — מִצֵּבֶל, of the form No. 14, § 84; Parad. II. — מִצֵּבֶל (§ 85, V, 27); Parad. A, of p. 175. — וְהִיא, § 121, 2; following word, לָ for לָהּ, § 102, 2, b. — נִרְמָד (Parad. D), *Niph. Part.*; *hard* combination, § 63, 2, 2d ¶; *syntax* § 134, 1, *desirable*, or *pleasant*. — שֶׁבֶל (*Hiph. Inf.* with לָ); lex. *Hiph.* 1 (or 5, as some translate). *And (= for) pleasant was the tree to look upon*, is the remark of the narrator; *and desirable the tree to make (one) wise*, would be a continuation of the reflections ascribed to the woman. — וְהִיא, § 66, *Rem.* 2; (following word), Parad. VI, i. — וְהִיא, Parad. H, § 66, 2, a. — עִמָּהּ, *with herself* (§ 124, 1, b), to share with her. — (*ult.*), shortened *Impf.* with *Vav consec.*, § 128, 2, d; comp. § 29, 4, c, 3d ¶.

V. 7. (1), Parad. F, *Niph. Impf.*, plur. 3 fem. — (6), עֵרִים, Parad. VIII; tone-long *ō* shortened to *ü*, § 27, *table*, and No. 1, at the end. — וְהִיא, *Hithp.* § 54, 3, b. — עֵלָה; עֵלָה, Parad. IX, *the leaf*, collectively for *leaves*. — וְהִיא, fem. of the

form קָטַל, No. 13, § 84; Parad. A, p. 175. — (*penult.*), § 124, 1, *b.* — (*ult.*), הַגִּידוּחַ; *fem.* of the form קָטוּל, No. 13, § 84; Parad. A, p. 175.

V. 8. מְהוּלָּה, *Hithp.* § 54, *c.* — לְרִיחַ; לְ, § 154, 3, *e*, 2d ¶; רִיחַ, lex. 1, *c.* *At the breeze of the day* = at evening. — וְיִתְחַבֵּא, *Hithp.* § 54, 3, *a*; agreeing with the *nearest* subject, § 148, 2, *mid.* — מְפָנֵי, lex. פָּנָה (i. 2), F. — (*penult.*), collect. *trees.*

V. 9. (*ult.*), *where art thou?* lex. אַי, 1; § 150, 5, and § 154, 1, 4th ¶ (treated as a noun of Parad. VIII); with *verbal suff.* פָּרָה (p. 107, *Rem.* 1), § 100, 5.

V. 10. (3), emphatic position, § 145, 1, *c.* — נֶאֱרָא; נְ, § 49, 2, *a*; יָרָא, Parads. K & O, § 76, 2, *d*; *Kal Impf.* § 69, 1, bottom of the page. — *Naked (am) I*; omission of *copula*, § 144, § 121, 1. — (*ult.*), Parads. D & O, *Niph. Impf. (reflexive)*, § 51, 2, *a*), with *Vav consec.*

V. 11. (2), § 37, 1. — (3), נָגַד, Parad. H, *Hiph.* — הָמָן; הָ, § 154, 2. — אֲשֶׁר, *as to which.* — לְבִלְתִּי, § 152, 1, last ¶ but one. — אֶקַּל, tone-long *σ* shortened (§ 27, 1) in a closed syll. when the tone is removed by *Maqqeph*, § 16, 1. — (*ult.*), קָ, — lengthened in *pause*, § 29, 4, *a.*

V. 12. נִתְחַדַּח, § 66, *Rem.* 3, and § 44, *Rem.* 4, 4th line. — עֲמַדִּי, § 103, *Rem.* 2. — הוּא (ii. 12); *emphatic*, § 137, 3, *Rem.* 2. — לִי, *euphonic Dagh.* — (*ult.*), Parad. I, *Kal Impf.*, 1st *pers.* (radical א dropped, § 68, 2), with *Vav consec.*

V. 13. *What is this thou hast done!* expression of surprise and displeasure. *Why hast thou done this* (§ 126, 1, lex. עָשָׂה, 3), is less pertinent, and less suited to the order of the words. — (*penult.*), נָשָׂא (Parads. H & O, § 76, 2, *a*), *Hiph. Perf.* with *suff.* § 58, 3, *b*; *tone*, § 59, 2.

V. 14. דָּאָח, *euph. Dagh.* — אָרַר, *Kal Part. pass.*, Parad. G. — מַעַל, § 119, 1. — גְּזוּקָה; גְּזוּן (form No. 3, § 84), Parad. III. — תִּלְוָה; from הִלְוָה (§ 69, *Rem.* 8), *Kal Impf.* — עָסַר, Parad. IV; comp. Mic. vii. 17, Is. lxxv. 25. — (*penult.*), § 96, יוֹם. — (*ult.*), see ii. 9, (13).

V. 15. (1), *fem.* of form No. 13, § 84 (אִיבָה, contr. אִיבָה), Parad. A. — (2), שִׁיחַ (*Ayin Yodh* verb, Parad. N, § 73, 1), *Kal*

Impf. 1st pers. — בֵּין...בֵּין *between*; see the *origin* of this usage, i. 4. — יִשְׁתַּקֵּה; שָׁקָה, Parad. M, *Kal Impf.* with *suff.* (*pretonic* vowel shortened, *Sect. V, Rule 11*); *second accus.* (*on the head*), § 139, last ¶. — (*penult.*), with strengthened *suff.* (*demonstrative Nun*), § 58, 4. — (*ult.*), Parad. IV, *Expl.* 4, 2d ¶. — For the letter ס in the open space, see the *Clavis*, 'ס, 3, b, in *Theile*, and 'ס, - 3, β, in *Hahn*.

V. 16. הִרְבָּה (רָבַה, Parad. P and D), *Hiph. Inf. absol.*; see § 75, *Remarks*, 14, where by the *pleonastic Inf.* is meant (more properly speaking) its *intensive* use in § 131, 3; *I will with multiplying multiply* = I will greatly multiply. — עָצְבוֹן, of the form No. 15, § 83; Parad. III. — הִרְוֶן (comp. § 83, 15); Parad. I. — *Thy pain and thy conception* (*hendiadys*, § 155, 1, a, 2d ¶) = *thy pains of conception*, i. e. consequent upon it. — עָצַב, Parad. VI, a; lex. 3. — תִּלְוִי; רִלִי, Parad. K, § 69, 1. — בָּנִים, § 96, בָּן. — תִּשְׁקֶה (§ 85, IV, 27), Parad. A; *desire* (or, *resort*), indicating dependence. — (*penult.*), שָׁל, *shöl*, without the tone, § 16, 1, § 27, 1. — (*ult.*), § 103, 2, *table*, a; בָּ, § 140.

V. 17. אֶרְבֶּרָה, *fem.* (see *masc.* in ver. 14), § 94, 1, III; *position*, § 145, 1, b. — בְּעִבְרִיָה (ר for ר, § 29, 4, b, *extr.*), see lex. עִבֵּר, A, 2. Another solution: עִבֵּר the act of *passing* or of *being passed* (from one to another); with ב *pretii* (lex. ב, B, 3), עִבֵּר for the *exchange of* = in exchange for; then, more generally, *on account of*. — תִּשְׁקֶה; suff. § 58, 4; *prosodially long* vowel shortened, *Sect. V, Rule vi*; בָּ, comp. p. 34, at the top, b.

V. 18. דִּרְדֵּר, a *Pilpel* form, § 85, II, at the end. — לָךְ (in *pause*), § 103, 2, *table*, a), 2, m; *dative* of the one affected.

V. 19. (1), זָעַה, Parad. A; of the form No. 10, § 85, III. (So lex.; *Fürst* (concordance), of the form No. 2, § 85, IV; but partially retracted in his hebr. u. chald. *Handwörterbuch*.) — (2), see ii. 7, (10). — (3), with retracted tone (as shown by the accent), § 29, 3, b. — לָחֶם, p. 170, last ¶. — שִׁיבָה, Parad. M; § 132, 1. — קִי; see lex. קִי (I), A, (*whence thou wast taken*, § 123, 1); but the signif. *for* (lex. B, 2, a, mid.) is equally pertinent. — V. 20. (*ult.*), lex. A, 1.

V. 21. (1), see i. 7, (1). — קָתוּת (kōth); lex. קָתוּת, nearly as Parad. D, b; see the forms in the lex. The *plur. constr.*

takes in the first syllable a shortening of the radical vowel-sound; comp. § 61, 1. — (*ult.*), שָׁבַע, *Hiph. Impf.* with *Vav consec.*, and *suff.* מֵ — § 58, 1, *table*.

V. 22. (4), lex. יָדַע (II). — יָדַע, ver. 3, (*penult.*). — יָדַע; יָדַע, Parad. G, *Kal Perf.* with *Vav consec.*, as also the two preceding verbs. — (*ult.*), Parad. II.

Behold, the man is become, as one of us, to know good and evil; as one of us in respect to this. To know for himself, is the meaning; to decide for himself, what is good and what is evil, and to make his own choice irrespective of his Creator's will. In this respect, man had become as God to himself, his own will being now his supreme law.

V. 23. (1), שָׁלוּחַ, *Piël Impf.*, with *Vav consec.* and *suff.*; prop. יִשְׁלַח (§ 65, 1, c), *tone-long* vowel shortened before *suff.*, *Sect. V, Rule vi*; on the contrary, *Kal Impf.* יִשְׁלַח (short —), with *suff.* יִשְׁלַחֲנִי, *Rule i*; י, therefore, analogous to the case in § 129, 2, *Rem. a.* — (*ult.*), see ii. 10; with the sign of *relation*, § 123, 1.

V. 24. (1), Parad. E, *Piël*; לְ, § 22, 1, and 5, a. — מִקֶּדֶם לְ, at the east of (or simply, before); lex. קֶדֶם, 2 *init.*; lit. *part of the east* = on the east; לְ of, § 115, 2. — קָרַיב, Parad. I. — לְהִישָׁב, § 106, *Rem. 1*; the glittering sword, art. § 111, 1. The use of the article here, and with the preceding noun, shows that these terms represented well known and familiar conceptions. — הִפְסֵף, to turn; *Hithp. Part.* (with *fem.* ending, § 94, 2, b), reflexive, § 54, 3; art. § 109, 2d א, 2. — Way to the tree, § 114, 2, near the end.

IV.

DEATH OF ABEL: IMMEDIATE DESCENDANTS OF CAIN.

Genesis, ch. iv.

V. 1. וַתְּהַרָה; הָרָה, § 75, 3, d. — וַתְּהַרָה, iii. 16, (9). — קָנְיָהּ, Parad. P. — אִישׁ, lex. 1. — אִתָּהּ, *prep.*, with, lex. אִתָּהּ (II), 2.

V. 2. (1), רָסַף, Parad. K, *Hiph. Impf. apoc.*; § 78, *table*; with the following *Inf.* as its complement, § 142, 2. — (2), יָלַד, § 69, 1, *Inf.*; with לְ, § 102, 2, *Rems. c, a.* — אֶחָיו, § 96. —

רָצָה, Parad. IX, *constr. state of Kal Part.* Parad. P; *syntax* § 135, 2. — צָאן, § 108, 1. — V 3. מָקָן; lex. מָן, 4, c, and קָן (§ 85, II, 2, Parad. VIII), 2. — *Days = some days*, § 124, *Rem.* 5. — (*penult.*), Parad. A. — (*ult.*), § 102, last ¶. — In this sentence, one qualifying circumstance (of time) is placed *before* the verb, and another (of material) *after* it; compare § 145, 1.

V. 4. מַבְרִיחַ; מָן, § 154, 3, c, lex. 1, b. — *And of their fat*; מָן־ for מָן־, *suff.* to a *plur.* noun defectively written, § 91, 2, *Rem.* 1. The *suff.* refers to מַבְרִיחַ; and the noun is plural, because the fat of more than one is meant, as in Levit. ix. 19. It has been rendered *fallings of them*, i. e. of the flock (צֶאֱזָה), but improperly. — מַבְרִיחַ, *Kal Impf.*

V. 5. נִיחָר, lex. חָרָה, 1, b; § 75, *Remarks*, 3, d; *syntax* § 137, 2. — (*penult.*), נִפְסַל. — (*ult.*), i. 2, (7); מַ *hardened*, though preceded by a vowel-sound, being separated from it in pronunciation (§ 21, 1, and *Sect.* III, p. 11).

Observe the prevalence of the *physical*, in the ideas and imagery of these early records: here, e. g. the *burning flush* of the countenance in anger; the *downcast look* of sullen discontent, in contrast (ver. 7) with an *elevated* cheerful aspect.

V. 6. לָמְדָה, § 102, 2, d. — (*ult.*), מַ *softened* by the preceding vowel-sound, § 21, 1, at the end.

V. 7. (1), *nonne? is there not?* הֲיִי, iii. 11, (8). — (3), הִסַב, Parad. L, *Hiph. Impf.*; *syntax* § 127, 2. — (4), הִשָּׂא (§ 76, 2, a), *Kal Inf.*, for הִשָּׂאָה (comp. § 74, *Rem.* 3, and § 94, *Rem.* 1); *a lifting up*, viz. of the countenance, lex. 1, c. — לְמַתְחָה (לְ, מַתְחָה); *at the door* (viz. of the tent) *is sin, crouching down*, i. e. lying in wait. Or better, perhaps: *at the door is sin, a lurker*, i. e. a lurking beast of prey. In the former case, the Part. (*masc.*) is construed *ad sensum* with a *fem.* noun (§ 146, 1st ¶); in the latter, it is used substantively, in apposition with it (§ 147, *Rem.* 2; lex. מַתְחָה, a. — מַתְחָה (accents, i. 2, (3)), § 103, 3; (foll. word), Parad. A; *masc. suff.* construed *ad sensum*, or with the Part. taken as a noun. *But thou* (§ 137, 3, *Rem.* 2) *shalt rule over him*. This is said, either imperatively (§ 127, 3, c), = *do thou rule over him* (that he may not over thee), or as a promise of victory, should the warning be heeded.

This is the most simple, grammatical construction of the words. Another could be defended, on more general grounds; but they would be out of place here.

V. 8. (1 & 2), *and Cain said (it), = told (it)*; omission of the *object*, § 121, 6, *Rem. 2*. — (7), *Sect. VI*, No. 27. — וַיִּקְרָא, § 72, *Remarks*, 4. — אָל, *lex.* אָל (III), A, 3. — (*ult.*), *and slew him*; *Sect. VI*, No. 29.

V. 9. אַי, iii. 9, (*ult.*); here, in the *constr. state*, the *where of thy brother?* = where is thy brother? — וַיִּדְעֵתִי, § 126, 3. — (*ult.*), § 29, 4, c.

V. 10. מָה, § 37, 1, c. — הֵם (Parad. II); see *lex. plur.* 1. — V. 11. מִן, § 143. — מִיָּה; § 96, מָה. — לְקָחָהּ; לָקַח (see ii. 15, (1)), *Kal Inf.*; with לָ, § 102, 2, c, *α.* — (*ult.*); a new *penultimate* syllable for the sake of the *cadence*, § 29, 4, b.

V. 12. בִּי, *lex.* 4. — (6), *comp. ver.* 2, (1). — הָתָּה; בָּתֵּן, § 66, 1, and *Rem.* 3. — פָּחַדָּהּ; פָּחַד, Parad. I, *lex.* 1, c. — קָצַר and קָרַב, *Kal Parts.* of קָצַר (*lex.* 2), and קָרַב (*lex.* 2), *comp. i.* 2, (3 & 4).

V. 13. (*penult.*), עֲוֹן, § 8, 2, 3d ¶. — (*ult.*), מִן (§ 119, 1), אֲשֶׁר, *Kal Inf.* (full form, § 66, *Rem.* 1), of נִשְׂאָה, *lex.* 2, b; *my sin is greater than can be forgiven = too great to be forgiven*. But עֲוֹן may be understood as in *lex. c.*, and נִשְׂאָה as in *lex. 4.*, (*Engl. version, my punishment is greater than I can bear*); which accords better with the spirit of Cain, and with what follows.

V. 14. (2), הַ, *comp. iii.* 24, (1). — (3), see on i. 17, (2). — הַיּוֹם, § 109, 2d ¶. — מִיָּעַל, i. 7. — וְהִזְיִיתִי, § 126, 6; *tone*, § 49, 3, *Rem. b.* — וְהִזְיִיהָ, *comp.* § 126, *Rem. 2*. — (*penult.*), *Kal Part.*, Parad. VII; § 135, 2. — (*ult.*), *comp. Section VI*, No. 29.

V. 15. (4), *lex.* פֶּן (I), ‘*with Preps.*, c’. — שֶׁבְּעָהָרִים, § 97, 3, *Rem.* 1. — יִקָּם; נִקָּם, *Hoph. Impf.* (§ 53, 3, *Rem.* 9), *shall be punished*; or (impersonally, § 137, 2), *it shall be avenged*, the preceding *Part.* construed *absolutely*, § 145, 2, *Rem.* — וַיִּשָּׂם, see on ii. 8, (7). — לְבִלְתִּי, see on iii. 11. — הַכּוֹתֵת; נָקְהָ, *Pe Nun*, and *Lamedh He* (trace the peculiarities of each class, in *Parads. H and P*); *Hiph. Inf.* For its *subject and object*, see § 133, 3, and *Rem.* — (*ult.*), *ver.* 14 (*penult.*).

V. 16. (1), see on i. 12; *Kal Impf.* (*feeble form*, § 69, 1). — (3), lex. מָנָה, 'with Preps., E'. — (*penult.*), on the east of = eastward of, § 118, 1, b.

V. 17. (5), ver. 1, (6). — מָנָה, Parad. P, *Kal Part.*; with הָנָה, as a periphrasis for the *finite verb*, § 134, 2, c, 2d ¶; comp. i. 6, (7 & 8). — (*penult.*), § 96, מָנָה.

V. 18. (1), *Niph. Impf.* § 69, 2; *passive*, § 51, 2, d; with the *accus. of the object*, § 143, 1, a.

V. 19. מָנָה, Gram. p. 179, Note *. — מָנָה, § 96, מָנָה. — (*penult.*), *fem. ordinal*, § 98.

V. 20. מָנָה, § 96, מָנָה; here, *ancestor*, the first who followed this mode of life. — (*last clause*), lex. מָנָה, 3, mid.; see also § 138, 3, c. *The dweller in the tent*, sing. used collectively.

V. 22. מָנָה, see on ii. 12, (3). מָנָה, § 96.

V. 23. מָנָה, § 46, *Rem.* 3. — מָנָה; § 38, 2, c, and § 53, 2, 3d ¶; radical נ expressed by doubling that of the *sufformative*, § 20, 1, a. — מָנָה, Parad. C, b. — מָנָה; לְ, מָנָה, לְ; *suffix used objectively*, § 121, 5; *for my wound*, i. e. a wound inflicted on me. — (*ult.*), *my*, as before.

V. 24. (2), see on ver. 15. — *Should Cain be avenged*, § 127, 5. — (*penult.*), § 97, 3. The *order*, usual in the earlier writers (*ibidem*), is reversed in order to give *seventy* the emphatic position.

The oldest specimen of the *poetical form* of composition. It is the language of one glorying in an act of revenge; and boasting that the sevenfold vengeance, promised to Cain, should be light compared with what he would inflict. It seems to have been preserved as an expression of the spirit of the time.

V. 25. מָנָה, § 100, 2, b. — מָנָה, see on iii. 15, (2). — מָנָה, relative pronoun, giving a relative sense to the following *suff.* (§ 123, 1); see lex. מָנָה (I), A, mid. But if we take this clause as the explanation of the *narrator*, the signif. *for* is appropriate.

V. 26. (*first clause*), § 121, 3, *extr.* — מָנָה; מָנָה, Parad. G, *Hophal*, impersonally (§ 137, 2), *it was begun, cæptum est*, = men began. This case is distinguished, by the nature of the act, from the one in § 127, 3, d. — מָנָה; lex. מָנָה (I), 2, g, β.

It is not intended to make any further allusion, except in special cases, to the numerous points already explained by reference to the grammar; and the student should, therefore, carefully review them all, before he proceeds. This will be an easy task, if the passages referred to have been marked in the grammar, as recommended.

V.

ACCOUNT OF THE FLOOD.

Genesis, cha. vi-viii.

Ch. vi resumes the account of the two lines of descent from Adam, through *Cain* (ch. iv), and through *Seth* (ch. v), and describes the effect of their union by intermarriages, in the universal corruption of the human race.

V. 1. (3), see iv. 26, (11). — לָרֵב ; רָבַב, *Kal Inf.* ; § 142, 2. — בָּנוּת, § 96, בַּר.

V. 2. (1), ך that ; § 129, 2, Note *. — *Sons of God* ; his worshippers, lex. בָּן, 9, c (not *angels*, letter a ; an opinion based on a false theory of the passage). The descendants of *Seth* are meant ; among whom, as a people, the worship of the true God had thus far been maintained. — *Daughters of man*, is the appropriate designation for the females of the other race, who were not worshippers of the true God. — טָבוֹת ; lex. טָוַב, 1, a, α ; observe the prevalence of the *scriptio defectiva*, throughout these earliest specimens of Hebrew writing. — רִיקָתֵי, ii. 15, (1) ; רָ, § 20, 3, b. — *Of all whom they chose*, probably indicates the abuse of the marriage relation, by the introduction of *polygamy*, among the descendants of *Seth* ; which is the most natural, though not the necessary, meaning of the words.

V. 3. דָּוֶן (comp. § 72, *Remarks*, 2, and 4), from דָּוַן or דָּוֶן = דָּוַן, § 73, 2. See lex. דָּוַן, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in *reproving* and *punishing*. — רִיחַ, lex. 4, the last two offices there ascribed to it. — בְּשִׁגָּם, for their transgressing ; שָׁ, lex. B, 5, b ; שָׁנֵג (lex. 2), *Parad. G.*, *Kal Inf.* § 67, *Remarks*, 3 ; suff. ׁ־. Compare John xvi. 8, and 2 Peter ii. 5. The meaning is : this course of probationary and punitive discipline shall not continue on without end. — בְּשִׁר ; his frailty and mortality are meant ; comp. lex.

2 and 3. — קָרַב, § 126, 4. — *A hundred and twenty years*; this period shall still be allowed him, for repentance and reformation; comp. 1 Peter iii. 20.

V. 4. (1), see lex. נָפִיל, at the end. The literal meaning is given in the ancient Gr. version of *Aquila* (οἱ ἐπιπίπτοντες), and the sense in that of *Symmachus* (οἱ βυῖοι), as there quoted. *Men of violence*, the article denoting a known and dreaded class; comp. also § 109, 2. — קָרַב, § 122, 1. — וְגַם *and also*, lex. 2 (not 3). — *After* (it was) *so that* = *after that*; see lex. אַחֲרַי, *Plur.*, 4, and אַחֲרַי, B, 1. — וְגַם, § 76, 6; comp. on ii. 19. *Then they bore to them* = bore them sons, the verb used absolutely; ך before the *apodosis*, § 155, a, 3d ¶. — הַמְּצֹדֵה, § 122, 1, 2d ¶; (*ult.*), § 111, 1. — *The mighty men*, — *the men of name* = *men of renown* (lex. שָׂם, 2, a, mid.); the *predicate* here requires the art., as a particular and well known class of men are designated.

V. 7. *From—to*, lex. מֵן, 3, a.

V. 8. (*penult.*), צִיָּן, *Parad.* VI, h.

Here begins one of the *greater* sections in the Jewish division of the text, marked by the *triple ם* (see *Clavis Not. Masoret.*, letter ם, 3, in *Hahn*, and מִרְשָׁח in *Theile*), and followed by the number *two* (ב), being the second in order; the *third* begins with the twelfth chapter.

V. 9. (2), comp. on ii. 4, (2). — (6), *adj.*, as an *epithet*, placed *after* the *subst.* (§ 112, 1, and *Rem.* 1); (7), as *predicate*, is placed first in the clause; *perfect was he*. — אָז, lex. אָז (II), 2. — הִתְקַבֵּל, *Hithp.* 2. — V. 10. (3), § 97, 1, § 120, 1, b.

V. 11. (3), lex. מְקַבֵּל, “*with preps.*,” D, 1, b, 2d ¶, b. — (*ult.*), the second *accus.* after the *Pass.* of a verb governing two (§ 143, 1, § 139, 2). — V. 12. (6), for the new, *penultimate* syllable, see § 29, 4, b; comp. ii. 25, (*ult.*). — דִּרְבֹּנִי; דִּרְבֵּן, *Parad.* VI, a.

V. 13. בָּא, *ver.* 4, (10). — *Before me*; see *ver.* 11, (3), — here as in b, 1st ¶, at the end. — *Is full of*, with the *accus.*, § 138, 3, b. — מַמְחִירָם, lex. F, 2. — הוֹחֵלֵי, § 98, 5. — *About to destroy*, § 134, 1.

V. 14. (4), צָץ, § 108, 4, *Rem.* 1, and lex. 2, *Plur.* — קָיָם; for the construction, see עָשָׂה, 2, a, *extr.* (§ 139, 2); but also, § 118, 3, *with cells shalt thou make the ark*. — מְבִירָה; lex. בִּירָה, 7. — (*penult.*), הוֹרֵץ, 2, c. — (*ult.*), § 109, 3, *Rem.* b.

V. 15. אַמָּוָה, § 118, 3; *three hundreds, by the cubit*; i. e. with the *cubit* as the unit of measure. — רִחְבָּהּ (רוֹחַב). —

V. 16. (1, 5, & 6), see lex. צִוְהָר. — (6), ii. 2, (1); § 58, 4. — מְלִמְעֵלָה; lex. מַעַל (II), 4. — בְּצִנְיָהּ (צִד, § 93, *Expl.* 8, last ¶, § 27, *Rem.* 3). — תְּחִלָּתָיִם and the two foll. words; § 86, 5, § 93, *Expl.* 8, 3, *syntax* § 118, 3; *with lower, second, and third (stories) shalt thou make it* (or, with a different construction, § 139, 2).

V. 17. (1), § 145, 2, contrasted with ver. 21, (1). — (2), הַיָּמָה, § 100, 5, § 75, *Remarks*, 19, § 20, 3, *b*; lex. 2d ¶, mid. — מִיָּמָה, the *adverbial accus.*, § 118, 3, at the end. — מִתְּחִלָּתָהּ; see on i. 7 and 9. — (*ult.*), § 72, *Remarks*, 10.

V. 18. (1); *tone*, § 49, 3; comp. § 126, 6, *Rem.* 1. — אֶתָּה, § 103, 1, *Rem.* 1.

V. 19. (2); *art.* with ׀, comp. § 35, 2, A, *a*. The *asterisk* refers to the marginal note ('*the He with Qamets*'); *Clavis*, letter ה, 1 and 2. — לֵל followed by *art.* § 111, 3d ¶. *And of all the living of all flesh, two of all shalt thou bring.* — לְתַחֲיֵיהֶם; לְתַחֲיֵיהֶם, *Parad. P*; לְ, § 45, 3.

V. 20. (1); בָּן, § 102, 1, *Rem. b*; הָ, § 35, 2, B, *a*. — V. 21. (1), contrasted with ver. 17, (1). — (2), § 66, *Rem.* 2. — רִאֲבִיל, § 127, 3, *d*. — *And collect*, § 126, 6, *c*. — (*ult.*); לְ, lex. A, 2. — V. 22. *And Noah did (it)*; § 121, 6, *Rem.* 2. — (*second clause*); arrangement of words, § 145, 1, *a*, at the end.

СН. VII. V. 1. *Thee*, § 145, 1, *c*, § 121, 3, *Rem.* — *Before me*, lex. D, 1. — V. 2. (3), *adj.* with *art.* § 111, 2. — *Seven, seven (= by sevens)*, distributively (§ 120, 5) for seven of each. — *A male and its mate*, lex. אִישׁ, 1. — *Which not clean (is) it = which is not clean*, § 121, 2.

V. 4. *For unto days yet seven* (that being the limit of time, at which the act should take place) = in seven days; comp. lex. לְ, B, 2, *c*. — יוֹם (in the *sing.*), § 120, 2. — הַיָּמִים; *art.* § 35, 1, at the end. — בְּצִנְיָהּ, § 154, 2. — V. 5. (*penult.*), with *suff.* הַיָּמִים, § 75, *Rem.* 19.

V. 6. בָּן, § 106, 2, *c*. — שָׁנָה; the object numbered is conceived as the *accusative* (§ 120, 1, *b*), *six hundreds by the year* (§ 118, 3), viz. as the unit of measure. — *And the flood was*

(= when the flood came); *waters upon the earth*, מַיִם being in apposition with הַמַּבּוּל.

V. 7. (1), § 148, 2. — *From before* (with the idea of *fleeing* or *escaping* implied); lex. מָקֵדָה, F, 1.

V. 8. אֲשֶׁר gives a relative sense to the following *suff. pron.*, § 123, 1. — אֲיִנְנִי, § 100, 5. — V. 9. (1 & 2), § 120, 5. — V. 10. לְשִׁבְעַת (§ 97, 1), *to the seven of days* (= a week), viz. the one named in ver. 4; hence the art., § 120, 4, *Rem.* 1; for לְ, comp. on ver. 4, (2). Observe the *septimal* division of time, throughout this account of the flood. — וַיַּיָּמֵר; וַיָּ, § 152, a, 3d ¶.

V. 11. *In the year of six hundred years*, i. e. in the year that completed that number of years; but comp. § 120, 4. — *Of the life of Noah*; לְ, § 115, 2, b. — לַחֲדָשׁ; לְ, § 115, 2, c.

V. 12. (2), the heavy rain just before referred to, by the opening of the windows of heaven; hence the art. § 109, 3d ¶.

V. 13. (1), § 124, *Rem.* 3, mid. — V. 14. (*ult.*), *of every wing* (§ 106, 1), i. e. of every species. — V. 15. *In which was the breath of life*; lex. רִיחַ, 1, b.

V. 16. (1), § 109, 2d ¶, § 145, 2, *a male and a female, of all flesh, came they*. — (*ult.*), lex. 2, mid.

V. 17. וַיִּשְׂאֵהוּ; וַיִּשְׂאֵהוּ (§ 76, 2, a), שׂ without *Dagh*. § 20, 3, b. — וַיִּתְּרֵם; וַיִּתְּרֵם (lex. 1), *Kal Impf. apoc.* with tone retracted by *Vav consec.*, § 72, *Remarks*, 4, mid.

V. 19. וַיִּקְבְּטֵהוּ; וַיִּקְבְּטֵהוּ, *Pual Impf.* — וַיִּהְיֶה (וַיִּהְיֶה, *Parad.* VIII); art. § 35, 2, B, a. — V. 21. וַיִּבְעֹרָה; lex. בָּ, 2, c.

V. 22. אֲשֶׁר gives a relative sense (§ 123, 1) to the *suff.* in אֲפִירִי (see on ii. 7); וַיִּשְׂמְדָה, lex. 2; *in whose nostrils was the breath of the spirit of life*, i. e. the breath that sustains the spirit of life, the vital principle. — (*penult.*), וַיִּ, § 102, 2, b; art. § 35, 2, B, b. — (*ult.*), § 72, *Remarks*, 1.

V. 23. (1), וַיִּמְדָּה, *Niph. Impf. apoc.*, § 75, *Remarks*, 8; *syntax* § 143, 1, a. — V. 24. (*penult.*), § 120, 1, *Rem.*

CH. VIII. V. 1. (*penult.*); וַיִּשְׂכַּח, *Parad.* G, *Kal Impf.* — V. 3. וַיִּלְחָד וַיִּשׁוּב, § 131, 3, *Rem.* 3.

V. 4. (1), וַיִּיחַד, *Kal Impf. apoc.*, § 72, *Remarks*, 4, at the end. — V. 5. וַיִּלְחָד וַיִּחְסֹר, § 131, 3, *Rem.* 3; here in the *accus.* used

adverbially (see No. 2 of that §), and with the *subst. verb* expressing state or condition,—*were continually decreasing*.

V. 6. *The window*; art., as in Engl. and other languages. — V. 7. *The raven*, with the art. as the name of a class or species. — *Went forth, with going forth and with returning* (§ 131, 3, b), i. e. continued to go out from the ark and to return to it, till the drying up of the waters. — רַבֵּץ (רַבֵּץ), § 69, *Rem.* 1, at the end.

V. 8. *The dove*; art. as in ver. 7. — דּוֹלֵף; קָלֵב, *Kal Perf.*, lex. 3. — V. 9. נִיִּקְנָהָה; with *suff.* הָהָ, *Sect. V, Rule vi*.

V. 10. (1), from דּוֹלֵף and דּוֹלֵף (§ 73, 2, mid.), *Parad. N, Kal Impf. apoc.*, with retracted tone; for signif. see lex. No. 6. — נִיִּקְנָהָה, see § 78, נִיִּקְנָהָה. — V. 11. (4), לָ, § 154, 3, e, 2d ¶; lex. B, 2. — נִיִּקְנָהָה, see § 96, נִיִּקְנָהָה; all the forms are given in the lex.

V. 12. (1), from דּוֹלֵף, *Niph. Impf.* (with tone retracted); see § 69, *Rem.* 5. — V. 13. בְּרֵאשִׁית, *on the first* (§ 98), viz. month. — נִיִּקְנָהָה; סוֹר, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B.

V. 17. הוֹצֵא, *Hiph. Imp.*; the points belong to the marginal reading (§ 17), comp. § 70, 2; the pointing of the text would be הוֹצֵא. — הוֹצֵא, *Kal Perf.* with the force of the *Imp.*, § 126, 6, c; and let them swarm in the earth, i. e. scatter abroad and occupy it. — *And let them be fruitful, and let them multiply on the earth*; פָּרָה and רַבָּב, in *Kal Perf.* with *Imper.* sense, as before; *tone* (of the second word), § 49, 3.

V. 20. (1), בָּנָה, § 75, *Remarks*, 3, a. — (3), *Parad. VII, Expl. 7, a.* — (4), § 102, last ¶. — נִיִּקְנָהָה; עָלָה, *Hiph. Impf. apoc.* — עָלָה; lex. עָלָה, 2.

V. 21. (1), רִיחָה, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B. — נִיִּקְנָהָה, noun of *Parad. I*; art., § 111, 1; *the sweet fragrance*, namely of the sacrifice just mentioned. — אִסָּה (script. defect.), § 8, 4, *Rem. b*); see ver. 10. — קָלֵב, *Piël Inf.*; comp. § 67, 1, at the end. — בְּעֵבֶיר; comp. on iii. 17. — קָלֵב (קָלֵב — עַ, p. 29, 9, b), § 108, 2, a. — לְהַבִּיחַ (נָבָה, *Parads. H & P*); § 142, 2.

V. 22. (1), lex. עוֹר, 3; *yet all the days of the earth* (*accus.* of time *how long*, § 118, 2, b), i. e. so long as they continue. — The succeeding words are grouped thus, by the accents (*day*

and *night* distinguished from the *seasons* by a greater pause): *seed-time, and harvest, and cold and heat, and summer and winter,—and day and night,—shall not cease.* — פִּרְץ, lex. a. — לִיקָה (old *accus.* form used as *nominative*), p. 144, Note *, 3. — שָׁבַח, lex. 2.

VI.

JOTHAM'S PARABLE.

Judges, ch. ix 1-21.

V. 1. (1), *Vav consec.* § 129, 2. — שָׁמְרָה (lex. שָׁבַח, 3); *accus. local*, § 90, 2, a (lex., erroneously, שָׁמְרָה; comp. *Rödiger*, *Theol.* p. 1408). — אֲחֵי, § 96, אָח; *kindred*, lex. 2. — *And to all the family of his mother's ancestral house*, i. e. to which it belonged; see lex. בֵּית, 11, and מִשְׁפָּחָה, 2.

V. 2. נָא, p. 192, Note, a, § 130, 2d פ. — בָּעַל, lex. 3. — וְהִמְשִׁילָהּ, § 100, 4, *Rem.* 2 (*Dagh.* omitted, § 20, 3, b); אִם—הֲ, *utrum—an*, § 153, 2. Comp. § 133, 2, at the end. — *And remember*, § 126, 6, c. — (*ult.*), § 29, 4, b, at the end.

V. 3. עָלֶיךָ (§ 103, 3), lex. עַל, 2, e. — וַיִּשָׂא (§ 76, 2, b), *Kal Impf. apoc.*; final vowel lengthened, § 20, 3, a; see lex. 3, at the end. — V. 4. (1), נְתִיבָה. — *Seventy, &c.*, § 120, 4, *Rem.* 2. — *House = temple*; lex. 4. — בָּעַל, lex. 5, a.

V. 5. אֶפְרָתָה (to *Ophra*) *accus. local*, § 90, 2, a. — אֲדָמָה (in *pause*; see § 96, אָדָם); construed as an adjective, § 97, 1. — הַיָּרֵךְ, *Niph. Impf.* — *The youngest*, § 119, 2. — (*ult.*), *Niph. Perf., reflexive*, § 51, 2, a.

V. 6. (1), *Niph. Impf.* — מְלִכָּה, lex. b. — *Made A. king*, here with לְמִלְכָּה, pleonastically; lex. מְלִכָּה, *Hiph. mid.* — עַם, *by*, lex. 2. *The oak, &c.*, lex. מְצַב. — V. 7. (1), נָגַד; § 137, 3, b. — נִשְׁמָע, lex. 1, e. — *That God may hearken*; נָ, § 155, 1, e, § 128, 1, c. — V. 8. (1), § 131, 3, a. — (*penult.*), is pointed for the marginal reading; see § 46, *Rem.* 2, and § 48, 5. The form in the text is not noted in the grammar.

V. 9. *Do I leave = can I be persuaded to leave*; הֲוָלֵךְ (lex. 2, b), *Kal Perf.* with *interrog.* הֲ (§ 100, 4, *Rem.* 4). The pointing of the verb (וָלֵךְ) is irregular. — וְיִכְבְּדוּ; lex. (*Piel*, 2, c), "*which in me both God and men do honor*;" rather: *I with whom* (i. e.

with whose precious fruit, the oil I yield), *they honor God and men*,—the former in oblations, the latter in acts of consecration, by anointing, &c. — אָשַׁר־בִּי, as in § 123, 1, *Rem.* 1, the pron. of the 1st pers. taking a *relative* sense, = *I with whom*, the nearest expression of it in English. — נִרְעַ, *lex.* 1, c.

V. 10. לְכִי (הִלְכָּה), § 69, *Remarks*, 8. — (*penult.*), § 46, *Rem.* 2. — *My sweetness and my goodly increase* (*hendiadys*, § 155, 1, a, 2d ¶) = the sweetness of my goodly fruit. — V. 11. הִקְשִׁימוּנָהּ, *Piël Part.*, with *art.* (§ 20, 3, b), § 109, 2d ¶. — V. 14. מְקַיֵּץ, *comp.* § 47, *Rem.* 1, and letter b. — V. 15. *If in good faith ye will anoint me king over you*; *Part.*, § 134, 1. — הִקְסִיחָהּ, 1. — עַל, *Parad.* VIII; § 93, *Expl.* 8, last ¶. — הִצִּיאָהּ, *Jussive.* — (*ult.*), *art.* § 109, 3.

V. 16. (1), *and now* = now then. — *And have made king* = in that ye have made king. — *According to the desert* (בְּמִדְבָּר) *of his hands*,—the benefits which his hands have wrought.

V. 17. אֶשְׂרֵי עָלֵיכֶם . . . אֶשְׂרֵי (§ 123, 1, *Rem.* 1), *ye for whom my father fought, and cast his life from him*; see § 154, 3, b, *mid.*; *lex.* נָגַד, B, 3, a, and שָׁלַח, *Hiph.* 2d ¶, a. — נִצַּל, *Hiph.* (lex. 3), *Impf. apoc.* — V. 18. *But ye have risen up against, &c.—and have slain, &c.* — *Seventy men* (§ 120, 2), including the intended murder of himself.

V. 19. The two preceding verses, 17 and 18, intervene between the apodosis and the *conditional* clauses (in ver. 16), which are summarily repeated in this verse, and followed by the apodosis. — אִם, *and if* = if then.

V. 21. (1), נִגַּס, § 72, *Remarks*, 4, § 128, 2, d. — בְּאַרְצָהּ, *acus. local*, § 90, 2, a.

VII.

THE RAISING OF SAMUEL.

1 Samuel, ch. xxviii, 3-25.

V. 3. (2), בְּרַחֲמָיִם, verb *middle E*, § 72, *Remarks*, 1. — *In Ramah*; *art.* § 109, 3. — *Even his own city*; נָ, § 155, 1, a, 2d ¶, *lex.* 1, c. — הִסְתִּיר (חָסַר), *Hiph. Perf.* — אֲבוֹתָי, *lex.* אֲבוֹת, 2. — (*penult.*), יִרְדְּעֵנִי. — V. 4. *And encamped*; *lex.* חָקַה, 2. — (*ult.*), *art.*, as before.

V. 5. וַיִּרְא ; וַיֵּרָא, p. 123, at the bottom. — V. 6. (3), בּ, § 154, 3, a, 2, mid.; § 102, last ¶. — עָנָה, with *suff.* § 75, *Remarks*, 19. — גַּם, lex. 2, at the end.

V. 7. וְאֵשׁ, *constr. state* in place of simple *apposition*, § 110, 5. — בְּעֵלָה, § 106, 2, b, lex. בְּעַל, 4. — *That I may go*, § 128, 1, c. — (*penult.*), lex. עֵין, 2, c. — V. 8. לְיָמָה, *accus. of time when* (§ 118, 2, a); see p. 44, Note *, 3. — קָטְמִי (marg. note, *Vav is superfluous*); the pointing is for קָטְמִי (*qō-s^o-mī*), with the final *o* sound partially preserved (p. 34, 2d ¶), the corresponding short vowel being supplied before it, as in *Parad. E.* For the form in the text (final vowel retained), comp. the analogous case in § 47, *Rem.* 1, c. — אֲשֶׁר, § 123, 2, at the end. — אֲמַר, § 68, 2.

V. 9. The second אֲשֶׁר is a relative conj. *that* (lex. B, 1). — וַיִּהְיֶה, *art.*, § 109, 1. — אָתָּה, § 134, 2, a. — הִנֵּי, lex. A, 1, mid. אֵם, § 155, 2, f, 2d ¶. — יִקְרָה (קָרָה), *Kal Impf.*, with *suff.* § 75, *Rem.* 19; the *Dagh.* (ק) is *euphonic*, § 20, 2, b; marg. note, *the p dagheshed*. — V. 12. (1), § 75, *Remarks*, 3, c. — *For thou art Saul*; הִנֵּי, § 155, 1, c.

Her terror indicates the actual appearance of the prophet, and unexpectedly to herself. The suggestion (Thenius *in loc.*) that she feigned terror, in order the more effectually to deceive Saul, is an assumption merely, and is contradicted by the whole passage. From the well known relation of the two parties, thus confronted again by a divine power, she inferred the person and rank of her visitor.

V. 13. אֵל, § 127, 3, c. — אֱלֹהִים, lex. B, 5, “a godlike form.” Strictly: *I see a god ascending out of the earth* (i. e. a being superhuman, in her view accounted a god). — עֲלִים; עָלָה, *Kal Part.* עֵלָה, *Parad. IX.* — הֵאָר, *Parad. VI, f.* — עָנָה, see lex. 2. וַיִּקֶּד; lex. קָדַד (II); *with the face earthward*. — (*ult.*), see § 75, *Remarks*, 18.

V. 15. צַר; צָרַר (lex. 2, c), *Perf.* 3d sing., used impersonally, § 137, 2. — וַאֲלֵהִים; וָא, § 23, 2. — מַעְלֵי; see lex. עַל, C, מַעַל (II), 2, at the end. — וַאֲתָרָא (וַ, § 49, 2, a), *Kal Impf.*, *cohortative form* (with הֵ for הַ), § 48, 3, *Rem.*; *syntax* § 128, 1, e. — הִדַּע; with *suff.* § 61, 1. — V. 16. הִשָּׁאֵל, with *suff.*, *Sect. V, Rule vi.* *Why then shouldst thou ask me, when Jehovah has turned away from thee, and is become thine enemy?*

V. 17. הִפֵּר, § 52, *Rem.* 1, at the end. — נִיחַן, with *suff.* (tone-long vowel shortened, *Sect.* V, *Rule* v1). In the words, *hath done to him*, David is naturally implied; but some prefer the reading הִלֵּךְ, for which there is some authority. — V. 18. (1), *because*; see כָּאֲשֶׁר, 1, c, in the *lex.* after the article כִּי. — *His fierce anger*; the *suff.* belongs to the complex idea, § 121, 6.

V. 20. (1), § 64, 3. — (1 & 3), § 142, 3, a. — מִלֵּא, *lex.* 1 mid. — *On account of the words of* —; מִן, *lex.* 2, f. — V 22. וְאָשִׁימָהּ, *and let me set*, § 128, 1, b. — וַיְהִי (joined to an *Imp.*), *and let there be* = that there may be, § 128, 2, a. — כִּי, *that thou mayest go*, &c.; that thou mayest have strength to go on thy way. — V. 23. פָּרַץ, *lex.* 3, b. — אָל, *lex.* B.

V. 24. (1); לְ, denoting *possession*, *lex.* 3, d, § 115, 2; *the woman had*. — וְהָלֵךְ (לִישׁ). — (*penult.*); אָפָה, *Kal Impf.* (א omitted, § 68, 2, *Rem.*), with *suff.* as accusative of material (§ 139, 2, 2d ¶); *and baked of it unleavened cakes*.

VIII.

NATHAN'S PARABLE.

2 Samuel, ch. xii. 1-14.

V. 1. אָתָּה, *comp.* above (VI), on Judg. ix. 5. — כָּאֲשֶׁר, *Kal Part.* of אָשַׁר; here written *fully*, *comp.* § 7, 2, end, § 8, 3, and *Rem.*, § 9, 1, 1, and *spec.* § 23, 3, *Rem.* 1, § 25, 2; *margin. note*, א is *superfluous*.

V. 2. (1), לְ; *comp.* above (VII), on 1 Sam. xxiii. 24. — (*penult.*), § 75, *Remarks*, 14, and § 131, 2. — V. 3. (2), עֵינַי, *constr. state*; *nothing of all* = not any thing, nothing. — כִּי אִם, *except*; *lex.* B, 2 (after the article כִּי). — קָטַף, *Parad.* VIII; § 93, *Expl.* 8, *Rem.* 4, case 21. — וַיִּהְיֶה, § 121, *Rem.* 4. — פָּה (above, VII, ver. 22), *Parad.* VIII, *Expl.* last ¶. — הָאָכַל, *was wont to eat*, § 127, 4, b. *Marg. note*: *Qamets, with Zaqeph-qaton*.

V. 4. (4), art. with *adj.* only, § 111, 2, *Rem.* a. — לְקָחַת (קָחַת) § 66, *Rem.* 2, לְ § 102, 2, c, α), § 142, 2, and *Rem.* — לְעִשׂוֹת (*lex.* 2, e), a *gerundial* form, § 45, 3. — אָרְחָה, see *lex.* אָרַח (I), *Kal Part.*

V. 5. רַי, lex. B, 1, a. — רַן, § 106, 2, c. — V. 6. *Fourfold*, § 97, *Rem.* 1. — עַקֵּב, lex. 2, and § 104, 1, c. — עַל אֲשֶׁר; lex. עַל, A, 2, d, and אֲשֶׁר, B, 9.

V. 7. *House*; lex. 3. — *Thy master*; for the *plur.* see § 108, 2, b, end, and lex. *Plur.* — *House of Israel, &c.*, as descended from one common parent, and in this sense forming one household or family; comp. lex. 9. — *Lit., and if little* (if not enough), *then would I add* (§ 127, 5); the lengthened *Impf.* used emphatically. — הִשָּׁרָה, lex. 1, end; = *so, and so*.

V. 9. (1), § 99, 3. — V. 11. *And I will take, &c.*, § 126, 6, and *Rem.* 1, last clause. — *In secret*; lex. סֵּתֵר, 3, end. — V. 13. לִירוּחוֹ; לְ, lex. 8.

The *circle* (*Clavis*, סֵּקָא), refers to the marg. note: *space in the midst of the verse*; the space indicating an important division of the sense, within the verse.

V. 14. (1 & 2), lex. טָפַס, B, 4. — נָאָה, *Piel Inf.* with *i*, for the sake of the *paranomasia* (so *Maurer* and *Thenius*); *syntax* § 131, 3, a.

SELECTIONS IN POETRY.

THE form of Hebrew poetry, as distinguished from that of prose, is not a proper *metre*, based on the quantity and accentuation of syllables. All the attempts to define and establish the laws of such a versification in Hebrew, have failed. The language has every where indeed, even in its prose, a measured movement (§29, 3, Note), a kind of iambic rhythm, which is better adapted to poetic expression than the less regular accentuation of our Western languages.

The external characteristics of Hebrew poetry were pointed out by *Louth* (Lect. on the Sacred Poetry of the Hebrews, and afterwards more fully in the Prelim. Diss. to his Trans. of Isaiah); and his suggestions may still be read with profit by the student, as an introduction to the subject. A more complete view will be found in *Dr. Torrey's* elegant translation of *De Wette's* Introduction to the Psalms, Biblical Repository, vol. iii. pp. 479-508. The poetic *parallelism* is well treated by *Röfziger*, in *Erach and Gruber's* Encyclop. Sect. III. Th. 11, art. *Parallelismus Membrorum*.

I. The chief characteristic of the poetic form in Hebrew, is a measured adjustment, or rhythmical proportion, of the successive members in a sentence, technically called the *parallelism of members*. The corresponding terms are called *parallel terms*. Its most perfect forms have been arranged in the three following classes:

1. THE SYNONYMOUS PARALLELISM; in which the parallel members express the same, or nearly the same, sense in different words. E. g.

Ps. viii. 5. What is man, that thou art mindful of him,
 and the son of man, that thou visitest him!
 xxi. 8. Thine hand shall find out all thine enemies;
 thy right hand shall find out those that hate thee.

Some variety is given to this otherwise monotonous form,—

1) By *inversion*, in the second member: e. g.

Ps. xix. 2. The heavens declare the glory of God,
 and the work of his hands sheweth the firmament.
 xci. 14. Because he hath set his love upon me, therefore will I deliver him;
 I will place him on high, because he hath known my name.

2) By repeating only a part of the first in the second member: e. g.

Ps. viii. 4. When I consider the heavens, the work of thy fingers,
 the moon and the stars, which thou hast ordained.
 lxxii. 12. For he shall deliver the needy, when he crieth,
 the poor also, and him that hath no helper.

There are many similar variations of this form of parallelism, which is frequent, and without such change would weary the ear by its monotony. The above instances will suffice for illustration.

2. THE SYNTHETIC PARALLELISM (or, *Constructive Parallelism*); in which the construction of the sentences is the same, or very similar, but with more or less variation of the sense. E. g.

Ps. xix. 7-10. The law of the Lord is perfect, converting the soul;
the testimony of the Lord is sure, making wise the simple;
The statutes of the Lord are right, rejoicing the heart;
the commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring forever;
the judgments of the Lord are true, and righteous altogether.

This form is varied like the preceding one.

3. THE ANTITHETIC PARALLELISM; in which the correspondence consists in an *opposition* or *contrast* of sentiment and of the terms employed. This form is most frequent in the book of Proverbs. E. g.

Ps. xx. 8. They are bowed down, and fallen;
but we are risen, and stand upright.
Prov. xxvii. 7. The full soul loatheth the honeycomb
but to the hungry soul, every bitter thing is sweet.
xiv. 18. The simple inherit folly;
but the prudent are crowned with knowledge.
ver. 34. Righteousness exalteth a nation;
but sin is a reproach to any people.

The form of parallelism is most perfect, when both members contain the same number of words of about equal length. This is not unfrequent, especially in the book of Job, e. g. vi. 7, 9, 14, 16, 17, 18, 25, 26, 28; viii. 2, 7, 9, 11, 12, 22; xxiii. 2, 4, 8, 9, 12, 14.—But the freer forms of parallelism (see below), often exhibit great variety in the length of parallel members.

The above examples consist of *binembral* parallelisms, or *distichs*. This form is the most usual one in Job, Proverbs, and many of the Psalms. But in the later books, and still oftener in the prophetic diction, occur *compound* parallelisms, of three, four, and sometimes of still more members. E. g.

Ps. i. 1. Blessed is the man,
that walketh not in the counsel of the wicked,
nor standeth in the way of sinners,
nor sitteth in the seat of scorners.

A compound stanza of four members may contain two simple parallels:
e. g.

Job vii. 13, 14. When I say, my bed shall comfort me,
my couch shall ease my complaint;
Then thou scarest me with dreams,
and terrifiest me by visions.

Or the first member may answer to the third, and the second to the fourth: e. g.

Ps. ciii. 11, 12. For as the heaven is high above the earth,
so great is his mercy towards them that fear him;
as far as the east is from the west,
so far hath he removed our transgressions from us.

A stanza of five lines is similarly constructed, by inserting an isolated member between two parallelisms: e. g.

Is. l. 10. Who is among you, that fears Jehovah,
that hearkens to the voice of his servants,
who walks in darkness and has no light?
Let him trust in the name of Jehovah,
and stay himself upon his God.

There is sometimes an antithesis of the two parallel members: e. g.

Is. l. 8. The ox knoweth his owner,
and the ass his master's crib;
but Israel doth not know,
my people do not consider.
Nv. 40. For the mountains shall depart,
and the hills be overthrown;
but my kindness shall not depart from thee,
nor shall my covenant of peace be removed.

An elegant stanza is formed of five lines, when the odd member either closes the stanza after two complete distichs, or is inserted between them: e. g.

Is. xlii. 26. Who establishes the word of his servant,
and performs the counsel of his messengers:
who saith to Jerusalem, thou shalt be inhabited,
and to the cities of Judah, ye shall be built;
and her desolated places will I restore.
JOML III. 16. The Lord also shall roar out of Zion,
(Hsa. iv. 16.) and utter his voice from Jerusalem;
and the heavens and the earth shall shake:
but the Lord will be the hope of his people,
and the strength of the sons of Israel.

These are the most regular and perfect forms of parallelism. But there are others, more imperfect, in which there is a less exact correspondence of the sense and grammatical construction, both being often continued from one member to the next, and even from one distich to another: e. g.

Pa. lxxviii. 7, 8. O God, when thou wentest forth before thy people,
when thou didst march through the desert;
The earth shook, yea the heavens dropped, before God,
that Sinai, before God the God of Israel.

In the prophetic style, especially, the construction is often continued through a series of parallelisms, of which there is a fine example in Hab. iii. 17, 18.

In many passages of the Psalms, and especially in the prophets, the poetical form differs from that of prose, only by the uniform division of the sentence into members of nearly equal length, which have no special correspondence in sense or construction, forming a mere *rhythmical* parallelism; (comp. Pa. cxv. 1-8.) But with these are intermingled the more perfect forms, giving a higher poetical effect to the whole. It is the interchange of these numerous varieties of parallelism, that constitutes the principal charm in the external form of Hebrew poetry.

II. An occasional peculiarity, not essential to the form of Hebrew poetry, is *assonance*, or the recurrence of the same sound in the initial or final syllables of words. It abounds in Hebrew, the structure of the language being favorable to it. E. g.

GEN. ix. 7.

וְנֹחַם אֶרֶץ יִרְבֵּי
שָׂרְבוּ בְּאֶרֶץ יִרְבֵּי-קַח:

Grüter (in *Ersch and Gruber's Encyclop.* Sect. I. Th. 6. art. *Assonanz*), has attempted an investigation of some of the laws of the initial assonance. But the usage is manifestly arbitrary, and regulated by no fixed laws. As a trait of poetic diction, it is most striking, when the assonance occurs at the beginning or the end of successive lines. Of the former, there are examples in Num. xxi. 14, 15, Ps. civ. 28, 29, ix. 2, 3. Of the final assonance, or *rhyme*, the instances are more numerous; see, e. g. Gen. iv. 23, Num. xxi. 27, 28, Ps. vi. 2, viii. 5, xxv. 4, lxxxv. 4. cvi. 4, 5, cxi. 9.

III. Of the *poetic diction* the chief peculiarities are the following. 1) Poetical words and significations of words, and poetical forms and constructions. See examples in the grammar, p. 10 and p. 194; also, a) the use of וְחַד for וְאֶשֶׁר; b) *ellipsis*, especially of prepositions and the particles of negation in the second member of a parallelism (§ 152, 3, § 154, 4), and of other parts of speech. 2) *Paronomasia*, or the union of words similar in sound. It is frequent in Hebrew, especially in proverbial forms; e. g. Gen. i. 2, וְהָיוּ וְהָיוּ; xviii. 27, וְאֶשֶׁר וְאֶשֶׁר. But it abounds in the poetic diction; e. g. Nah. ii. 11, בְּיַקָּח וּבְיַקָּח; sometimes with intervening words, either in the same or a parallel member, as Hos. viii. 7, צֶמֶח (the stalk) yields no קֶמֶח (meal); Is. v. 7, he looked לְמִשְׁפָּח (for equity) and behold מִשְׁפָּח (bloodshedding), for צְדָקָה (righteousness) and behold צְדָקָה (a cry). 3) *Play on words*; viz. a) on words similar in sound but differing in signification (Joel i. 15, Micah i. 8); b) on different meanings of the same word (Eccl. vii. 6, Judg. x. 4); c) on the etymological meaning and the sound of proper names. Of the last case, the most remarkable example is Mic. i. 10–15.

IV. Peculiarities of *structure*, in some poems, are the following. 1) The *acrostic*, or alphabetic form. Of these there are twelve: viz. Lam. i–iv, Prov. xxxi. 10–31, Ps. xxv, xxxiv, xxxvii, cxi, and cxii (these two the simplest examples of this form), cxix, cxlv. Lam. iii is a fine example of it, containing twenty-two stanzas of three lines, each line beginning with the initial letter of the stanza.—Ps. cxix is constructed with equal regularity, in twenty-two stanzas of eight parallelisms, the first line in each parallelism beginning with the initial letter of the stanza.—Prov. xxxi. 10–31, is a poem consisting of acrostic stanzas of two lines, the first line of each commencing with the initial letter of the stanza. Lam. iv is a poem of the same form.—Lam. i and ii contain each a poem of acrostic stanzas of three lines, only the first line in each having the initial letter of the stanza. 2) The *gradational* form, where the closing expression in each parallelism is resumed in the following one; e. g. Ps. cxxi, Is. xxvi. 3–15. 3) The *strophic* form; e. g. Ps. cvii, where the divisions are made at vs.

8, 15, 21, 31; Ps. xlii and xliii, evidently one psalm as in many Mss., and divided into three nearly equal portions by the *refrain* in xlii. 6, 12, xliii. 5; Ps. lvii, divided into two equal parts by the refrain in vs. 6, 12; Ps. lxxx, divided into four strophes, at vs. 4, 8, 15, 16, 20. Another fine example is found in Is. ix. 8—x. 4. 4) The *choral* form; e. g. Ps. cxxxv; see an analysis of it, in Prof. Stowe's ed. of Lowth's Lect. on Heb. Poetry. Note to Lect. xix. Ps. xxiv is a still more remarkable example; see the arrangement of it in *Herder's* Spirit of Heb. Poetry, vol. ii. p. 234 of the excellent translation by Prof. Marsh.

The parallel members are, in general, correctly, indicated by the accents. The division is made in the simple parallelism, usually by *Athnach* (—), sometimes by *Merka-mahpakh* (—). In the compound parallelism, they mark the principal division, and the minor ones are made usually by *Zaqeph-gaton* (—) and *Rebhia* (—). See, e. g. Joel iv. 16, Ia. xliv. 26, l. 10.—The subordination of *Athnach* to *Merka-mahpakh* (§ 15, 1, 3, and *Gesenius*, hebr. Leseb. 7d ed. by *De Wette*, p. 81), is not so certain.*

* The Book of Psalms has been recently published, from the Leipzig edition, by *Eudaiḡa Garrigue*, 178 Fulton-street, New York; which is recommended to the student as a beautiful and accurate copy of the Psalms, metrically arranged.

IX.

CHARGE TO THE NIGHT-WATCH IN THE TEMPLE, AND THEIR RESPONSE.

Psalm cxxxiv.

V. 1. (2), prop. *ascents* or *ascensions*; also (from a *step*, or *stair*), *gradations*, *degrees*; see lex. מַעְלָה, 4, and remarks below. — הִנֵּנִי, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st נ, end. — *Bless*, is applied (lex. 1) to every act of religious adoration, in which God is worshipped. The exhortation was specially suited to the occasion, that the service of guarding the sacred edifice, by night, might not become a merely secular one. — *Those who stand*, &c. (art. § 109, 2d נ, 2), i. e. who have an office and a service there by night; comp. lex. מַעֲבָדִים, 1, γ, and the reference to Dan. i. 4. — (ult.), לַיְלִי, Parad. VI, h, § 87, 4; lit. *in the nights* = during the night, by night.

V. 2. (1), מִתְפַּלֵּל, see lex. 1, a, "in prayer," &c.; marg. note: *other copies*, מִתְפַּלֵּל (i. e. with *Methegh* on the final syllable). — מִתְפַּלֵּל, *towards the sanctuary*; here, for the inner sanctuary, or *most holy place* (lex. 3, end); *accus.* of direction, § 118, 1, a.

V. 3. Response of the watch. (1), § 64, *Rem.* 4. — *Out of Zion*; a common formula for the place consecrated by Jehovah's presence and worship, from which his power went forth to save or to destroy. *Zion* is used with special reference to the part (see lex.) on which the temple stood; and the whole phrase has here the same meaning as "*out of his holy hill*" (i. e. from his temple) in Ps. iii. 4. — *Maker of*; § 105, 2.

This Psalm belongs to a collection, fifteen in number (Ps. cxx—cxxxiv), to each of which is prefixed the title שִׁיר הַמַּעְלָה. The different interpretations of this title are given in *Gesenius' Lexicon*. The one proposed by him (and approved by *De Wette*, *Bib. Repos.* vol. iii. p. 477), fails unless it is applicable to every psalm in the collection; for why should any other be reckoned a *psalm of gradations* in that sense, a name founded solely on the structure of the psalm?

There is more probability in the suggestion, *Lex.* 4, a, β, viz. that this was a collection, made from psalms already in use, of such as were

adapted for the devotions of those who went up to the annual feasts, both while on their way and during their stay at Jerusalem. On this supposition, it is not necessary that every one of the number should have a direct and specific reference to the occasion, as if written expressly for it; it is enough, if the devotional spirit of the psalm is in harmony with it.—They may properly be called *Pilgrim Songs*.

X.

PROFESSION OF HUMILITY.

Psalm cxxxi.

V. 1. לְרִידָה; לָ (Lamedh auctoris), § 115, 2, a, end. — נִבְבָּה, § 75, 3d ¶. — רָמַד (רִים), lex. 1, a. — הִלְבֵּן (lex. Piël, 1), to go about in = to concern one's self with. — *In great matters; fem. as neut.*, § 107, 3, and letter b. — (penult.), אָפָּ, Niph. Part.; lex. Niph. 2. — (ult.), § 103, 2, c; אָפָּ, § 119, 1, and lex. 5, b; too difficult for me.

V. 2. (1 & 2); § 155, 2, f, 2d ¶. — (3), § 72, *Remarks*, 10: — (4); רָמַד, Poël, § 55, 1. — נָמַל (lex. נָמַל, II, 1), *Kal Part. pass.* As one weaned (as a weaned child) upon its mother,—or, with its mother (lex. נָמַל, 3, d); as a weaned child is my spirit' within me (letter e).

V. 3. (1), יָהּ, Piël Imp.; hope, O Israel! — אָל, indicating the direction of hope, to the source of the expected blessing.

XI.

PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxxxi.

V. 1. שֶׁבֶת (יָשַׁב, *Kal Inf.*), § 133, 2. — נָם, makes the following word emphatic (§ 155, 2, a); in union. — V. 2. As the precious ointment; see the description and use of this "holy anointing oil," in Ex. xxx. 23–33. The second member should close with אֲהַרֵץ, as indicated by *Athnach* and required by the sense. — שֶׁיָּרַד; שֶׁ for אֲשֶׁר, § 36. — פִּי; lex. פִּי, 2, mid. — מִדְּהָרָה, lex. 2.

V. 3. Second member: שֶׁיָּרַד; פִּי is here implied from the

preceding member (§ 154, 4), the pronoun including antecedent and relative (§ 123, 2); *as that which descends*. — ךְּרִירָה, Parad. IV, plur. constr.

XII.

A GENERAL PSALM OF THANKSGIVING.

Psalm cxxxvi.

The Psalm consists of three parts; in which God is praised, 1) as the Supreme God and Creator (vs. 1-9), 2) for national blessings (vs. 10-25), 3) for his universal bounty (ver. 25).

V. 1. (1), יָדָהּ, *Hiph. Imp.* — *For good (is he)*; see on Gen. i. 4. — V. 3. (2); marg. note: אַ *movable (mobilis, p. 26, note *)*, in distinction from לֹא־יָדָהּ, § 23, 2, at the end. — V. 4. (2), see lex. אָלַף, *Niph.* 3. — לִבְרָדָהּ, see on Gen. ii. 18.

V. 6. (1), *Kal Part. constr.* § 65, 1, c, *Rem.* — V. 8. *For dominion over the day*;—(ver. 9) in the plur., referring to the separate dominion of the moon and of the stars.

V. 10. (1), נָקַדָּהּ (§ 76, 2, b), *Hiph. Part.*, Parad. IX. — (3), אָ, lex. B, 5. — V. 11. (1), transition from the *Part.* to the finite verb, § 134, *Rem.* 2. — (3), נָקַדָּהּ, נָקַדָּהּ (Gen. i. 6), מִן־. — V. 12. (4), נָקַדָּהּ, *Kal Part. pass. fem.* — V. 13. (4), לָ, lex. A, 2. — V. 14. (1), as in ver. 11.

V. 15. (1), (lex. נָקַדָּהּ, II), *Piël Perf.*, § 64, 3; *shake out*, as one shakes out the contents of the lap; see Neh. v. 13. — V. 16. (1), § 69, *Rem.* 8. — V. 18. (1), as in ver. 11.

V. 19. (1), לָ, § 154, 3, e, end; lex. A, 3, g. — (3), § 109, 1. — V. 21. (1), *And he gave (or made)*, begins a new construction. — (3), לָ, lex. A, 2. — V. 22. (2), לָ, sign of the *dative* (§ 117, 1) with the first signif. of נָתַן, —or of the gen. (§ 115, 2) with the second.

V. 23. (1), אָ, § 36, אָ, אָ, Parad. VI, b, *suff.* אָ; *who, in our humiliation*; viz. under the Babylonian power. — (3), § 103, 2, a; לָ, as in ver. 19. — V. 24. (1), אָ, *Kal Impf.* with *suff.*; tone-long vowel shortened, *Sect. V, Rule vi*; § 129, 1. — (2), אָ, lex. B, 1, Parad. VIII. — V. 25. (1), *giving = who giveth—the giver of*.

XIII.

THE CAPTIVITY: A COMMEMORATIVE PSALM.

Psalm cxxxvii

V. 1. (1), § 154, 3, *b*, lex. 3, *a*. — בְּבָל, the *province* (lex.) through which the captives were dispersed. — בְּצִדְרֵי; § 61, 1, § 132, 2. — V. 2. (2), lex. צָרָה II. — *In her midst*; for the *fem.* see § 107, 4, *a*. — (*ult.*), *masc.* with *fem. plur.* ending, § 87, 4.

The *weeping willow* is here meant, which grew by the *water-courses* (Is. xlv. 4, xv. 7, Job xl. 22, and Lev. xxiii. 40). The last reference suggests the particular occasion of the incident alluded to in the following verses; viz. the great *feast of lentis* after the harvest, the festival of thanksgiving for the fruits of the earth, and also of commemoration for the deliverance from Egypt (Lev. xxiii. 39–43), when *willows of the brook* (ver. 40) were gathered as a part of the joyful pageant. This season of festivity was now turned to mourning; and the *willow*, so associated with it, need not be taken (as by *Lengerke* and others) for an ideal symbol. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

V. 3. (3), שָׂאֵל; see § 64, *Rem.* 1, and comp. § 59, 2, *table, plur. 3d com.*; with two accusatives, § 139, 2. The first member of this verse should end with this word. — (4); שָׂבָה, *Kal Part.*, Parad. IX, with the *nominal suff.* (§ 135, last ¶); *our captors*. — הוֹלִיל; and *our oppressors*. — מְשִׁירֵי; מן, lex. 1, *b*, *β*.

V. 5. (3); proper pointing, יָרַד שָׁלֵם; see lex. 2d ¶, at the end. — *Let my right hand forget*, i. e. become forgetful,—lose its skill. — V. 6. (3), וָחָה, Parad. VIII. — אֶזְכְּרֵי; *suff.* (unusual form) § 91, 1, *Rem.* 2. — אֶעֱלֶה, *Hiph. Impf.*; *cause to ascend over* = place above. — רֵאשׁ, lex. 2, *d*; *chief of joy* (§ 106, 1, *Rem.* 1) = chief joy; with *suff.* (§ 121, 6), *my chief joy*.

V. 7. (3); לְ, sign of the dative; *to the sons of E.*, i. e. against them. — *The day of J.* (of its capture and destruction), lex. יוֹם, 1, *b*. — *They who said* (§ 109, 2d ¶); comp. Obad. vs. 1–14, Ez. xxv. 12 (comp. ver. 3). — עָרֵי; עָרָה, *Piël Imp.*; retraction of the tone in *pause*, § 29, 4, *b*, at the end.

V. 8. (1), poetical personification of a city or country, § 107, 3, *d*, lex. 5, at the end. — (3), שָׁרַד, *Kal Part. pass.* = Lat.

Part. in *-ndus* (§ 134, 1), *vastanda*, *vastationi devota*; but see lex. *Kal*, at the end. — (4), see lex. *רָשָׁע*, Parad. VI, a. The genitive here, is the antecedent implied in the foll. *רָשָׁע* (§ 123, 2); *O the happiness of him, who = happy he, who, &c.* — (5), *שָׁלֵם*, *Piel*, e; final vowel, § 27, 1. — *נָמַל*, &c. see lex. *נָמַל*, *Kal*, at the end.

V. 9. (2), *רָשָׁע* and *יִאֲמָרוּ*; § 68, 1. — (3), *נֶטֶף*, *Piel Perf.*, § 126, 6, a. — (*ult.*), *the stone*, referring to the well known manner of immolating the infants of a captured city; compare 2 K. viii. 12, Is. xiii. 16, Nah. iii. 10.

XIV.

REWARDS OF PIETY.

Psalm cxxvii.

V. 1. (1), comp. above (XIII) ver. 9. — (3), § 135, 1st ¶, 2. — (*penult.*), § 109, 2d ¶. — V. 2. *בֵּי*, inserted, like *enim*, after other words in the clause, lex. B, 2, a, end of 1st ¶. — (5), *happiness of thee!* = happy thou! — *טוֹב*, lex. B, 2. — V. 3. (1), § 95, *Expl.* 3, *Rem.* It has *Seghol* with *Aleph* only in this instance. — (3), *פָּרִיהַ*, *Kal Part. fem.*, § 75, *Remarks*, 5. — (4), *יִרְכָּה*, Parad. B, c, *Dual constr.*, lex. 2. — *Olive-plants*, § 106, 1. — *In the circuit of = around*; lex. *סָבִיב*, 1, mid.; *לְ*, § 115, 2.

V. 4. Lit. *Behold, that thus, &c.* = Mark well, that thus, &c. — *נָבֵר*, § 29, 4, a; marg. note, *Qamets without Athnach and Soph-pasuq.* — V. 5. *And see thou = and thou shalt see*, in the sense of a promise; § 130, 1, a. — *בֵּי*, lex. B, 4, a; § 154, 2, 2, end.

XV.

ASSERTION OF JEHOVAH'S SUPREMACY: SECURITY OF THOSE WHO TRUST IN HIM.

Psalm cxv.

V. 1. (2), § 103, 2, a. — *בֵּי*, Gram. p. 272, d; lex. 3, a. — *בֵּי*, § 66, *Rem.* 3. — *עַל*, lex. 2, d. — The first minor division is made by *Merka-mahpakh.* — V. 2. *נָא*, comp. Gram. p. 192, Note, and lex. 5; here tauntingly used: *where now, pray!*

V. 3. (1), ך adversative (§ 155, 1, *b*, lex. 2), *and yet, but yet, but*; i. e. notwithstanding the adverse circumstances, on which this reproach is founded; our God is still supreme over all, and has done his own pleasure in our humiliation.

V. 4. (1), lex. ך׃.

V. 6. (*ult.*); ך׃, *Hiph. Impf.*, the original full form, § 47, *Rem.* 4. — V. 7. (1), absolutely,—*as for their hands*. For the use of ך after an absol. subst., see § 145, 2, at the end. — V. 8. (1), § 103, 2, and *table, b*. — (3), § 135, 2. — V. 9. (*penult.*), ך׃, *Parad.* VII.

V. 12. Divided first by *Merka-mahpakh*, and then by *Athnach*. — V. 13. (2); ך׃, *plur. constr.*; p. 60, mid. — V. 14. (1), § 78, ך׃, *add upon* = make additions to; *Jussive form: Jehovah increase!* — V. 15. (3), ך, § 143, 2. — V. 16. The heaven, heaven, is Jehovah's (ך, § 113, 2), emphatic repetition; or, as it may be construed, *The heavens are Jehovah's heavens*, which is favored by the omission of the art.

V. 17. (3), p. 10, at the top, § 20, 3, *c*, end of 2d ¶. — ך׃, poetic form; see lex. — (*ult.*), § 118, 1, *a*.

XVI.

GOD'S EXALTATION ABOVE ALL, AND HIS CARE FOR THE LOWLY.

Psalm cxiii.

V. 2. (1), *Jussive*. — (4), § 64, 3, end, § 27, *table*. — V. 3. *Praised* (be) *the name of Jehovah*; ך׃, Part. of the regular conj. *Pual*, § 67, *Rem.* 10.

V. 5. *Like Jehovah*, viz. both in his majesty and in his care for the lowliest; the construction, in the following verses, shows that both ideas are included here. — (4), *Hiph. Part.* of ך׃, § 75, 3d ¶, § 90, 3, and letter *a*, followed by a prep. (*ibid.* and § 116, 1); *he who sits* (enthroned, lex. ך׃, 1, *b*) *on high*; *he who*, § 109, 2d ¶; *sits on high*, § 142, 4, *Rem.* 1. — (*ult.*), § 29, 4, *a*.

V. 6. *He who looks far down, on the heavens and on the earth*; lit. *makes low in seeing*, references as before. — V. 7.

(1), § 90, 3, *a*, comp. § 116, 1. — (*penult.*), § 134, *Rem.* 2. — V. 8. (1), the *Inf.*, as a verbal noun (§ 45), takes the ending ךֿ; references as above. — V. 9. (1), ךֿ, as before. — (2 & 3), *the barren (one) of the house*,—as required by the *constr. state* and the accentuation; only the proper mistress of the house, can be meant by such a form. — *Causes . . . to sit, the rejoicing mother of children*; the verb *to sit* is the appropriate one here, expressing the quiet contentment of her now favored lot.

XVII.

THE WORTH OF WISDOM.

Proverbs iii. 13-24.

V. 13. (1), comp. above (XIII), ver. 9. *Who findeth, . . . who getteth* (lex. פִּדָק (II), *Hiph.*), *Perf.* and *Impf.* used indifferently in the sphere of the *abstract present* (§ 126, 3, 2d ¶); omission of the *relative*, § 123, 3, *a*. — V. 14. See lex. סָחַר, and חָרַדָּךְ, 1, *b*. — בָּן, § 119, 1. — V. 15. (3), pointed for the margin; see lex. מְהִינִים. . . (5), lex. חָסַף, 2. — V. 16. (4); *quadriliteral*, § 30, 3; see lex., Note.

V. 18. (*ult.*), אֲשֶׁר, *Pual Part.*; *sing.* with *plur.* subject, § 146, 4. — V. 19. פִּינָן; פִּינָן, *Pil. Perf.* — V. 20. (3), lex. בָּקַע, *Niph.* 2. — (4), שָׂחַק, *Parad.* VI, *d*. — (*penult.*), § 138, 1, *Rem.* 2.

V. 21. (3); *let them not depart from thine eyes* (i. e. keep them ever in view),—the *masc.* form, though referring to subjects which are both *fem.* (§ 137, 1, comp. § 147, *Rem.* 1). — (5); (lex. נָצַר, 2, *mid.*), § 66, *Rem.* 1. — (*penult.*), lex. 3. — (*ult.*), lex. 3. — V. 22. (1), *masc.* as before; *and they shall be life to thy soul, and grace to thy neck*,—an inward life, and an outward ornament. *To thy neck*; where precious metals and jewels were worn, for ornament, and as a badge of honor and dignity; see ch. i. 9, Gen. xli. 42, Dan. v. 7.

V. 23. (1), § 127, 4, *a*, Note *. — (3), לְ, B, 3; § 102, 2, *c*, *γ*. — (*ult.*), גָּנָה, 3. — V. 24. (1), *if thou shalt lie down* = when thou liest down. — (5), ךֿ *intensive* (lex. 1, *cc*),—*yea, thou shalt lie down* (§ 126, 6, *a*). — (*penult.*), lex. עָרַב (IV), 1; *and sweet shall be thy sleep*.

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