

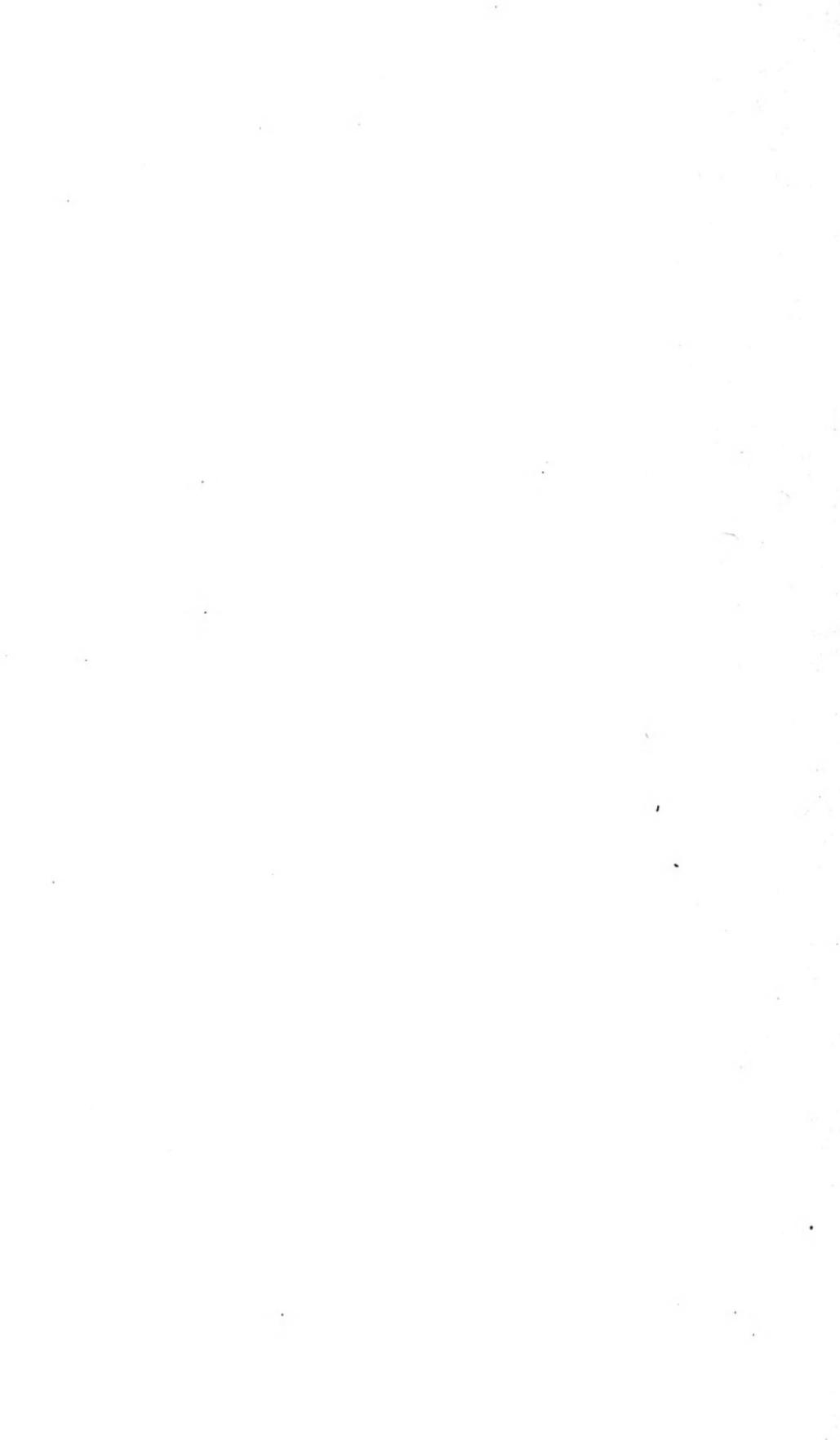


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GESENIUS'  
HEBREW GRAMMAR:

SEVENTEENTH EDITION,

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

DR. E. RÖDIGER.

TRANSLATED BY

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WITH

GRAMMATICAL EXERCISES

AND

A CHRESTOMATHY,

BY THE TRANSLATOR.

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## TRANSLATOR'S PREFACE.

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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.\*

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\* 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	𐤈	ה
𐤉 𐤊	𐤉 𐤊	𐤉 𐤊	𐤉 𐤊	ו
𐤋 𐤌	𐤋 𐤌	𐤋 𐤌	𐤋 𐤌	ז
𐤍 𐤎	𐤍 𐤎	𐤍 𐤎	𐤍 𐤎	ח
𐤏 𐤐	𐤏 𐤐	𐤏 𐤐	𐤏 𐤐	ט
𐤑 𐤒	𐤑 𐤒	𐤑 𐤒	𐤑 𐤒	י
𐤓 𐤔 𐤕	𐤓 𐤔 𐤕	𐤓 𐤔 𐤕	𐤓 𐤔 𐤕	כ 𐤖
𐤖 𐤗	𐤖 𐤗	𐤖 𐤗	𐤖 𐤗	ל
𐤘 𐤙 𐤚	𐤘 𐤙 𐤚	𐤘 𐤙 𐤚	𐤘 𐤙 𐤚	מ 𐤛
𐤛	𐤛	𐤛	𐤛	נ
𐤜 𐤝	𐤜 𐤝	𐤜 𐤝	𐤜 𐤝	ס 𐤟
𐤞 𐤟	𐤞 𐤟	𐤞 𐤟	𐤞 𐤟	ע 𐤠
𐤡 𐤢	𐤡 𐤢	𐤡 𐤢	𐤡 𐤢	פ 𐤡
𐤣 𐤤	𐤣 𐤤	𐤣 𐤤	𐤣 𐤤	צ 𐤢
𐤥 𐤦	𐤥 𐤦	𐤥 𐤦	𐤥 𐤦	ק 𐤣
𐤧 𐤨	𐤧 𐤨	𐤧 𐤨	𐤧 𐤨	ר 𐤤
𐤩 𐤪	𐤩 𐤪	𐤩 𐤪	𐤩 𐤪	ש 𐤥
𐤬 𐤭	𐤬 𐤭	𐤬 𐤭	𐤬 𐤭	ת 𐤦

# INTRODUCTION.

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## § 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-*

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\* 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.

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

*mæan*, 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 (Sanserit), 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-

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\* 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 *Thes. ling. Hebrææ*; *Schwarz* in d. Alten Ägypten; *Bunsen's Ägypten* 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.\*

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\* 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, לָקַק, *λείχω*, *lingo*, San. *lih*, Fr. *lecker*, Germ. *lecken*, and Eng. *to lick*; אָנַל (kindr. אָנַל, אָנַל), *αλλω*, *έλλω*, *υλλίω*, *volvo*, Germ. *quellen*, *wallen*, and Eng. *to well*, גָּרַר, גָּרַר, גָּרַר, *χαράτιω*, 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. *גמע* to collect; Pers. *ham*, *hama*, at once; San. *amd*, with, Gr. *ἄμα* (*αμφω*), *ὄμός*, *ὄμοῦ*, (*ὄμιλος*, *ὄμαδος*), and hardened, *κοινός*, Lat. *cum*, *cumulus*, *cunctus*, and with the corresponding sibilant, San. *sam*, *σύν*, ξύν, ξυνός = *κοινός*, Goth. *sama*, Germ. *sammt*, *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. יָאֵר (Egypt. *ior*, *iero*, *iaro*) river, Nile; אָחִי (Egypt. *ake*, *achi*) Nile-grass; פָּרְהֵם = *παράδεισος*, Persian pleasure-grounds, park; דָּרִיכָן, *daric*, Persian gold-coin; תְּרִיִּים, from the Indian (Tamul.) *togai*, peacocks. Several of them are found also in Greek: as, קָרִי (San. *kari*) *αρε*, *κῆπος*, *κῆβος*; כַּרְפָּס (San. *karpasa*) cotton, *κάρπασος*, *carbasus*.

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. בּוּיָן *βύσσος*, *byssus*; לְבָנָה, *λιβανωτός*, frankincense; קָנָה, *κάνη*, *κάννα*, *canna*, reed; כַּמְוִין, *κύμινον*, *cuminum*, cumin; מֵר, *μύρρα*, *myrrha*; הַקַּיִצָּה, *κασσία*, *cassia*; גָּמֶל, *κάμηλος*, *camelus*; אֲרִיבֹן, *ἀρῥάβων*, *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

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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

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\* 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.]

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\* 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, *Judicicē* (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* (עִבְרִיִּים, 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 עֲבָרָה *land on the other side*, and the formative syllable אֶ- (§ 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* (ἑβραϊστί, John v. 2; xix. 13, 17, 20. ἑβραῖς δὲ λέγει, 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-צֶדֶק i. e. *king of righteousness*; קְרִיַת 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, בַּת בֵּית *house*; קַל for קוֹל *voice*; צֶרֶן for צִירוֹן; כַּהֲנָם for כֹּהֲנִים *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 *ū*; e. g. שֹׁפֵט *sufet* (*judge*); שְׁלוֹשׁ *salūs* (*three*); רֹשׁ *rūs* = ראֵשׁ (*head*): for short *i* and *e*, it has often the obscure, dull sound *y*; e. g. הִנְנִי *hinnymu* (*ecce eum*), יֵת *yth*: the *e* it sounds as *o*; e. g. מֹצֵקֶר *Mocar* (*comp. מֹצֵכָה* Sept. *Mozá*). For the entire collection of these grammatical peculiarities, see *Gesenius*, *Monum. Phæn.* p. 430 sqq. and *Movers*, *Art. Phœnizien*, in *Ersch und 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

\* פְּנִינִי, פְּנִינִי 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 כַּנְעַן 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 *היא* *he* (§ 32, R. 6), and *נַיָּר* *a lad*, as there used are of common gender, and mean also *she* and *maiden*, like *ὁ* and *ἡ παῖς*; and certain harder forms of words, e. g. *פָּעֵץ*, *פָּתָץ*, are here the usual ones, whilst in other books they are exchanged for the softer forms, as *פָּעֵץ*, *פָּתָץ*.

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: אָנוּשׁ *man*, = אָדָם; אַרְחַ path, = הַדֶּרֶךְ; אָתָה *to come*, = בּוֹא; בְּקָה *word*, = דְּבַר.

To the *poetic significations* of words belongs the use of certain *epithets* in place of substantives: e. g. אֱלֹהִים *strong* (one), for God; אֲבִיר *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, עָלַי = עַל, אֵלַי = אֶל, עָרַי = עַר; 2) the endings וֹ, וּ, in the noun (§ 90); 3) the *suffixes* בּוֹ, בָּ, בֵּ, בִּי, בְּ, for ׀, ׀, ׀, ׀, ׀ (§ 57); 4) the plural-ending הֶן, הֵן, הֵם, הֵּן (§ 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 אֶת; 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.—Tr.

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 = עת *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 ך, e. g. הניח (elsewhere הניח), even קודש for קדש, רוב for רב; the interchange of final ה and א; the more frequent use of substantives in ן, ך, 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 אשׁר for אשר (§ 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 מִיָּוֶן, *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* (מִסֵּרָה, *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 פָּעַל, the *voces memoriales*, as בִּנְיָן־קָמַץ, 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).

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\* 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. ; *Hupfeld*, de rei grammaticæ apud Judæos initiis antiquissimisque scriptoribus ; and *Munk*, notice sur Abou'l-Walid et sur quelques autres grammairiens hebreux du X<sup>e</sup> et du XI<sup>e</sup> 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>Bēth</i>	House	2
ג	g, gh	גִּמְלָה	<i>Gī-mēl</i>	Camel	3
ד	d, dh	דַּלְת	<i>Dā-lēth</i>	Door	4
ה	h	הָא	<i>Hē</i>	Window	5
ו	v	וָו	<i>Vāv</i>	Hook	6
ז	z	זָוֶן	<i>Zā-yīn</i>	Weapon	7
ח	ch	חֵית	<i>Chēth</i>	Fence	8
ט	t	טֵית	<i>Tēth</i>	Snake	9
י	y	יָוֶד	<i>Yōdh</i>	Hand	10
כ	k, kh	כָּפָה	<i>Kāph</i>	Bended hand	20
ל	l	לָמֶד	<i>Lā-mēdh</i>	Ox-goad	30
מ	m	מַם	<i>Mēm</i>	Water	40
נ	n	נֵן	<i>Nīn</i>	Fish	50
ס	s	סָמְךָ	<i>Sā-mēkh</i>	Prop	60
ע	e or e'	עֵינָן	<i>A'-yīn</i>	Eye	70
פ	p, ph	פֵּא	<i>Pē</i>	Mouth	80
צ	ts	צָדִי	<i>Tsā-dhē'</i>	Fish-hook	90
ק	q	קֹפָה	<i>Qōph</i>	Back of the head	100
ר	r	רֵשׁ	<i>Rēsh</i>	Head	200
ש	sh	שֵׁן	<i>Shīn</i>	Tooth	300
ת	s	שֵׁן	<i>Sīn</i>		
	t, th	תָּו	<i>Tāv</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 Maccabæan 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*), ׀, ׆, ׇ, ׈, ׉, terminate (with the exception of ׈) 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, ה, נ, (םֹּהֵלֶם)

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 (גִּמְלָה = גִּמְלָה), but as a letter only the initial ג; *Ayin*, prop. *eye*. עֵין, stands only for ע, 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. ו, ז, ט, כ, ל, ׀, שׁ, שׂ.

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 *Rüdiger*, On the Old-Hebrew signet-stones, in the *Zeitschr. der d. morgenl. Gesell.* Bd. III., S. 243 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, ד, also of the three liquids, ל, מ, נ, 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 *Num*, *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 Macabees (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—ע, 100—400 by ק—ה. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, ד 500, ם 600, ן 700, ך 800, ם 900; and sometimes by ה = 400, with the addition of the remaining hundreds, as ה ק 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 יה, 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 ש 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 יִשְׂרָאֵל for יִשְׂרָאֵל. 'פ for פְּלִינִי *aliquis*, 'ג for גְּמִירָה *et completio = et cætera*, ךּ or ךּ for יְהוּדָה.

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\* 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. Svo. 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, Svo.

## § 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. א, ש, 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 ה, but softer. Even before a vowel, it is almost lost upon the ear (אָהָא, ἀμαρ) 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 (אָהָא *mātsā*, § 23, 2).

ה 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 (הָאָהָא *gālā*), or it may retain its character as a *guttural* (הָאָהָא *gā-lhāh*), which is regularly the case at the end of a syllable in the middle of a word, as in אָהָא *nēh-pākh* (§ 7, 2, and § 14).

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\* 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, II. 4, and *H. E. Bindseil's Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb., 1838). I. Physiologie der Stimm- und Sprachlaute, S. 1, &c.

ע 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 עֲמֹרָה, LXX. *Ióμoóŷa*; עֲזָה, *Iáza*; it is elsewhere, like א. a gentle breathing, as in עֲלִי, *Illí*; עֲמֹלֶךְ, *Amaléx*. 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 ע, as many do in reading and in the expression of Hebrew words by our letters (e. g. עֲלִי *Eli*, עֲמֹלֶךְ *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 *arba<sup>gh</sup>*, עֲמֹרָה *ʿg<sup>a</sup>mora*. 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.\*

כ 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 ס in pronunciation: it differed from this letter, however and was probably uttered more strongly, being nearly related to שׁ. Hence סָבַר *to close up*, and שָׁבַר *to reward*, have different meanings, being distinct roots, as also סָבַל *to be foolish*, and שָׁבַל *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only שׁ. They also began to be interchanged even in the later Hebrew; as סָבַר = שָׁבַר *to hire*, Ezr. iv. 5, שָׁבַרָה for סָבַלָה *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 צ) 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 ע and ח (as well as the different pronunciations of ר, ש, צ), are indicated by diacritic points. Two letters are thus made from each: from ע the softer ع *Ain*, and the harder غ *Ghain*; from ח the softer ح *Hha*, and the harder خ *Kha*.

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

ה, פ, כ, ד, ג, ב, (בְּגִדְכֶפֶת)

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 ב *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 כ ζ, כ χ, פ π, פ φ, ה τ, ה 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 ה nearly as *s*, e. g. רֵאשִׁית *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,            | (אֶחָד)     |
| b) Palatals, ק, כ, ג, י,             | (קִיכָה)    |
| c) Linguals, ט, ת, ד, with נ, ל,     | (תְּלֹמֶת)  |
| d) Dentals or sibilants, צ, ש, ס, ז, | (זְסָצָה)   |
| e) Labials, ה, ב, מ, ר,              | (בְּרִמָּה) |

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.

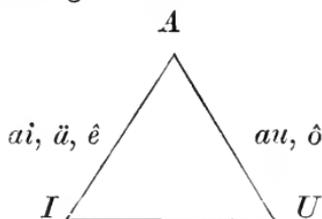
\* Sound ה as *t*, ח as *th* in *thick*; ד as *d*, דּ as *th* in *that*; פ as *p*, פּ as *ph* or *f*; ב as *b*, בּ as *bh* as *v*; ג as *g* in *go*; כ as *k*. To give the aspirated sound of ב and כ, pronounce *g* and *k*, rolling the palate with the same breath.—Tr.

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

§ 7.

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

1. The origin of the scale of five vowels, *a, e, i, c, 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. *ê* from the union of *I*, and *ô* from the union of *U*, with a preceding short *A*. Hence, they are properly diphthongs contracted, *ê* arising from *ai*, *ô* from *au*, according to the following scheme :\*



The more ancient Arabic has not the vowels *ê* and *ô*, and always uses for them the diphthongs *ai* and *au*; e. g. פֶּזֶז, Arabic *bain*, פֶּזֶז. Arab. *yaum*. 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, *Kaïsaq*; *θαιύμα*, Ion. *θῶμα*), from the French pronunciation of *ai* and *au*. from the Germanic languages (Goth. *auso* *auris*, old High-Germ. *ora* *Ohr*; Goth. *snairs*, 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*; דבר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobher* (speaking), *dubbar* (it has been spoken); מות might be *maveth* (death), or *muth*, *moth* (to die); ברך 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 Sanserit, the ancient Persian euneiform 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 *w*]. *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 *Huyfeld* in *Jen 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:—*ā* and *á* as *a* in *father*; *ǎ* as the second *a* in *abaft*; *ü* as *e* in *error*; *ē* and *é* as *a* in

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

*First Class. For the A sound.*

a)  $\text{ֶֿ}$  *Qāmēts*, *ā, â*,  $\text{יָד}$  *yādh*,  $\text{קָם}$  *qām*.

b)  $\text{ֶֿ}$  *Pättāch*, *ă*,  $\text{בַּת}$  *bāth*.

c)  $\text{ֶֿ}$  *Sēghōl*, *ü*, as in the first syllable of  $\text{מִלְכָּה}$  *mülēkh*, where  $\text{ֶֿ}$  has sprung from  $\text{ֶֿ}^*$  [ $\text{מִלְכָּה}$ ], and also in union with  $\text{י}$ , as  $\text{יָדִיָּה}$  *yādhūkūhā*,  $\text{גְּלָנָה}$  *g<sup>l</sup>lānā*, like the French *ê* in *mère* [or nearly as our *e* in *there*].

*Second Class. For the I and E sound.*

I { a)  $\text{ִֿ}$  and  $\text{ֶֿ}$  long *Chîrēq*, *î*,  $\text{צִדְקִים}$  *tsäddiqîm*.

b)  $\text{ֶֿ}$  short *Chîrēq*, *ĩ*,  $\text{אִמּוֹ}$  *immô*.

E { c)  $\text{ִֿ}$  and  $\text{ֶֿ}$  *Tsērē* with and without *Yodh*, *ê, é*,  $\text{בֵּית}$  *bēth*,  $\text{שֵׁם}$  *shēm*.

d)  $\text{ֶֿ}$  *Sēghōl*, obtuse *ě*,  $\text{סֵפֶר}$  *séphēr*,  $\text{שֵׁן}$  *shēn*, accented *è*,  $\text{חֹזֶה}$  *chōzè*.

*Third Class. For the U and O sound.*

U { a)  $\text{ִֿ}$  *Shûrēk*, *û*,  $\text{מוֹת}$  *mûth*.

b)  $\text{ֶֿ}$  *Qîbbāts*, *ũ*,  $\text{סִלָּם}$  *süllām*; but also *û* (Shureq defectively written, No. 4),  $\text{מֹתִי}$  (for  $\text{מוֹתִי}$ ) *mûthî*.

O { c)  $\text{ִֿ}$  and  $\text{ֶֿ}$  *Chólēm*, *ô, ǒ*,  $\text{קוֹל}$  *qôl*,  $\text{רֹב}$  *rôbh*.

d)  $\text{ֶֿ}$  *Qāmēts-chātūph*, *ǒ*,  $\text{חֹשֶׁק}$  *chôq*.

e) also  $\text{ֶֿ}$ , obtuse *ě*, so far as it springs from *u* or *o*, as in  $\text{אַתֶּם}$  *ättēm*,  $\text{עֵת}$  *ēth* (from  $\text{אוֹת}$ ).

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  $\text{פֶּתַח}$  signifies *opening*,  $\text{צִדְקִי}$  (also  $\text{צִדְקָה}$ ) *bursting* (of the mouth),  $\text{חִירָק}$  *gnashing*,  $\text{חֹלֶם}$  *fullness*, from its full tone (also  $\text{פִּי מִלֵּא}$  *full mouth*),  $\text{שִׁירָק}$  properly *σφισμός*,  $\text{קָבִיעַן}$  *closing* (of the mouth). This last meaning belongs also to  $\text{קָמִיעַן}$ ; and the reason why long *a* and short *o* ( $\text{קָמִיעַן}$  *Qamets correptum*) have the same sign and name is, apparently, that long *ā* was sounded rather obscurely, nearly as *o*,

*fate*; *ě* as *e* in *met*; *i* as *i* in *pique*; *ĩ* as *i* in *pick*; *ô* and *ó* as *o* in *holy*, *ǒ* as *o* in *wholly*; *û* as *oo* in *moon*, *ũ* as *u* in *full*; *au* as *ou* in *fount*; *ai* sounded as *aye*. The long and short sounds of the same vowel should differ only in length.—Tr.

\* The Jewish grammarians call *Sēghol* also “small Patach.”

the full sound of which it now has among German and Polish Jews, comp. the Syr. *ā*, among the Maronites = *ō*, the Swedish *a*, and the early change in Hebrew from *ā* to *ō*, § 9. 10, 2.\* The distinction between them is shown in § 9. Only *Seghol* (סֶגוֹל 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 *Sāghol*, *Qomets-chatuph*, *Qūbbuts*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, ר̣ *rā*, ר̣ *rā*, ר̣ *rē*, ר̣ *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, ר̣ *rō*.

When *Cholem* (without *Vav*) and the diacritic point over ש (שׁ, שׂ) come together, one dot serves for both, as שׁנָא *sc-nē* for שׁנָא, מִשָּׁה not מִשָּׁה *moshe*. שׂ (with two points), when no vowel stands under it, is *shō*, as שׂמֵר *shō-mēr*; when no vowel goes before it, *ōs*, as שׂפֶסֶף *yūr-pōs*.

The figure ו̣ is sometimes sounded *or*, the ו being a consonant with *Cholem* before it, as לְוֵי *lō-vē* (lending); and sometimes *vō*, the *Cholem* being read after the *Vav*, as וְוֵן *ā-vōn* (sin) for וְוֵן. In very exact impressions a distinction is made thus: ו̣ *or*, ו̣ *vo*, and ו̣ *ō*.†

3. The vowels of the first class [for the *A* sound] are, with the exception of ו̣ in the middle and of ה̣, ס̣ 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 : *ā*, τ *ō*) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (:) being only the original, and the latter (τ) 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 ו̣, 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 *Daghesh 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 קים are written *fully*, קֹל and קִים *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. קָטָלוּ, קָטְלוּ, קָטְלוּ; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גֹּיִם for גִּיִם.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הַקְּבִיּוּתִי Ezek. xvi. 60, הַקְּבִיּוּתִי Jer. xxiii. 4, where other editions have הַקְּבִיּוּתִי. 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 צַדִּיקִים, צַדִּיק; קֹל, קִלוֹת; זְבִיל, זְבִיל;

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 ה, see § 23) are called *literæ 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.  $\text{אָו}$  *au*,  $\text{עו}$  *eu*,  $\text{אי}$ ,  $\text{אִי}$  *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.  $\text{אָו}$  *vāv*,  $\text{עָו}$  *gēv*,  $\text{אָי}$  *chāy*,  $\text{גֹּו}$  *gōy*. In sound  $\text{אָו}$  is the same with  $\text{אָ}$ , namely, *āv*, as  $\text{אָוֹרֵי}$  *d<sup>e</sup>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 *au*, *eu* 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 *â*, for which the Arabic has  $\text{اَ}$ , as  $\text{כְּתָב}$  *k<sup>e</sup>thābh* (writing),  $\text{גַּנָּב}$  *gannābh* (thief),  $\text{קָאָם}$  *qām* (surrexit), written at times  $\text{קָאָם}$ . 2) The prosodially long *ā*,† 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.  $\text{אָוֹרֵי}$ ,

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

† See § 25, and § 26, 3.

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

גְּדוֹל, קָדָים, and also in a closed (i. e. one ending with a consonant), as קָדָם. 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 גְּדוֹל, זָמָן, דְּבָר, קָטָלָנִי, לָכֶם. 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), דְּבַר, דְּבַר (*d'bhâr*); חָכָם, חָכָם (*ch'khâm*); קָטָל, קָטָל.

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

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable, with and without the tone (קָטָל, קָטָלָנִי). Most of the cases where it now stands in an open syllable (זָמַר, בָּרַח), were originally closed (זָמַרְתָּ, בָּרַחְתָּ, see § 28, 4); and in such cases it has generally become long *â*.

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* (ü, ë) 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. אָרַץ from אָרַץ). Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of קָטָל *tsüdüq*, 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. יָדִיק pl. יָדִיקִים; יָרֵא pl. יָרְאִי. 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 *Methagh* (§ 16, 2) at its side, as in יָרְאִי.

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

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

ing, as in בְּתָרִי (my daughter) from בַּת, דְּבָרִי from דָּבָר, יִקְטֹל out of יִקְטֹל. Sometimes also it is a mere helping vowel, as in בְּרִיתָה for בְּרִיתָה (§ 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 ê, *Tsere* with Yodh (יְ), comes from the diphthong *ai* יַי ( § 7, 1), which also stands for it in Arabic and Syriac, as הַיְכָל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than יְ, since it approaches the quantity of a diphthong. This יְ is but seldom written defectively (יְי for יְי Is. iii. 8), and then it retains the same value.

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

7. The *Tsere* without Yodh is the long *e* 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 (שָׁמַיָּה, שָׁמַיָּה), the latter only *in* the tone-syllable (בָּן, קָטַל).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound, a shortening of the (יְ), בָּן from בָּן (son). It arises also out of the shortest *e* (vocal *Sh'va*, § 10, 1), when this is heightened in pronunciation by the tone, as וְיָהִי for וְיָהִי, לָחֵי for לָחֵי; and besides it appears as an involuntary helping sound, סָפָר for סָפָר, וְגַל for וְגַל (§ 28, 4). The *Seghol* with Yodh (יְ) is a long but yet obtuse *ü* (*ê* of the French) formed out of *ai*, גְּלִינָה *g'elèna*, 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 *û*, whether *a*) fully written יְ *Shureq* (answering to the יְ of the second class), e. g. דְּבַרְל (dwelling), or *b*) defectively written without Vav יְ (analogous to the long יְ of the second class), *Qibbutz*, namely, that which stands *for* *Shureq*, and which might more properly be called *defective Shureq* (יְבַלִּי, יְמַחִי), being in fact a

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

2) 'The *short ũ*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שְׁלֵחַן (table), קַבֵּד (bedchamber).

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

Sometimes also the short *u* in a sharpened syllable is expressed by ו, e. g. וּזְרַר = וְזָרַר, § 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 *ô*, viz. from the diphthong *au* (§ 7, 1) ; it is mostly written in full, וִ (*Cholem plenum*), as שׁוֹט (whip), Arab. *saut*, עוֹלָה (evil) from עוֹלָה ; sometimes it is written defectively, as שְׁרָה (thy bullock), from שׁוֹר ;

2) The long *ô*, 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*, אֵלֹהֵי Arab. and Chald. *êlâh*, plur. אֵלֹהִים Arab. and Chald. *âlam* ;

3) The tone-long *ô*, which is a lengthening of short *o* or *u* by the tone, and which becomes short again on its removal, as לָל (all), קֹל (köl), כֹּלָם (küllâm), וְקָטַל, וְקָטְלוּ, וְקָטְלוּ (in this last instance it is shortened to vocal Sh<sup>e</sup>va, *yiq'lu*). 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 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 אֶתָם, קֶטְלוּם. (§ 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.
$\bar{\text{a}}$ longest $\bar{a}$ (Arabic $\text{אָ}$ $\bar{\text{a}}$ ). $\bar{\text{a}}$ tone-lengthened $\bar{a}$ (from short $a$ or $\bar{\text{a}}$ ) in and by the tone-syllable. $\bar{\text{a}}$ short $\bar{a}$ . $\bar{\text{a}}$ obtuse $\bar{a}$ . Greatest shortening to $\bar{\text{a}}^a$ or $\bar{\text{a}}^e$ in an open, and to $\bar{\text{a}}^z$ in a closed syllable.	$\bar{\text{a}}$ $\bar{\text{e}}$ diphthongal (from $ai$ ). $\bar{\text{a}}$ $\bar{\text{e}}$ (from $ai$ ). $\bar{\text{a}}$ or $\bar{\text{e}}$ long $\hat{i}$ . $\bar{\text{e}}$ tone-lengthened $\bar{e}$ (from $\bar{\text{e}}$ or $\bar{\text{e}}$ obtuse $e$ ) in and immediately before the tone-syllable. $\bar{\text{e}}$ short $\bar{e}$ . $\bar{\text{e}}$ obtuse $e$ . Greatest shortening to $\bar{\text{e}}^a$ or $\bar{\text{e}}^e$ in an open syllable, besides the $\bar{\text{e}}^z$ or $\bar{\text{e}}$ in the closed.	$\bar{\text{a}}$ $\bar{\text{o}}$ diphthongal (from $au$ ). $\bar{\text{a}}$ or $\bar{\text{e}}$ $\bar{\text{o}}$ corrupted from $\hat{a}$ . $\bar{\text{a}}$ or $\bar{\text{e}}$ long $\hat{u}$ . $\bar{\text{e}}$ tone-lengthened $\bar{o}$ (from $\bar{\text{e}}$ $\bar{\text{o}}$ or $\bar{\text{e}}$ ) in the tone-syllable. $\bar{\text{e}}$ short $\bar{u}$ , especially in a sharpened syllable. $\bar{\text{e}}$ short $\bar{o}$ . $\bar{\text{e}}$ obtuse $e$ . Greatest shortening to $\bar{\text{e}}^a$ or $\bar{\text{e}}^e$ in an open syllable, besides the short $\bar{\text{e}}^z$ or $\bar{\text{e}}$ $\bar{\text{o}}$ 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 ( $\bar{\text{a}}$ ) both for long  $\bar{a}$  (Qamets) and for short  $\bar{o}$  (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 ( $\bar{\text{a}}$ ) is  $\bar{o}$  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<sup>e</sup>va* follows, dividing syllables, as in  $\text{חֹכְמָה}$  *chōkh-mā* (wisdom),  $\text{זֹכְרָה}$  *zōkh-ra*; with a *Methegh*, on the contrary, the ( $\bar{\text{a}}$ ) is  $\bar{a}$ , and closes the syllable, but then the following *Sh<sup>e</sup>va* is a half-vowel (*vocal Sh<sup>e</sup>va*), as  $\text{זֹכְרָה}$  *zā-kh<sup>e</sup>ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as  $\text{בֵּיתִים}$  *böttim* (houses),  $\text{חֲנֻנִי}$  *chōn-nē-ni* (pity me); also  $\text{בֹּלְתֵיכֶם}$  *böttikhém* (notwithstanding the *Methegh*, which stands by the vowel in the second syllable before the tone).

c) When *Maqqeph* follows (§ 16, 1), as  $\text{כֹּל־הָאָדָם}$  *kōl-haadhām* (all men).

d) When the unaccented closed syllable is final, as  $\text{וַיָּקֹם}$  *vayyāqōm* (and he stood up).—There are some cases where  $\bar{a}$  in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged. e. g.  $\text{בְּרֵב־הַרְבֵּי}$  Esth. iv. 8;  $\text{וְשֵׁנֵי}$  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  $\text{לָמָהּ}$ ,  $\text{לָמָהּ}$  *lamma*, where the (τ) has the tone, it is *a*, according to § 26, 5.

2. The sign (,) as short *ō* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs *a*) when *Chateph-Qamets* follows, as  $\text{פְּעֵלָו}$ \* *pō-lo* (his deed); *b*) when another *Qamets-Chatuph* follows, as  $\text{פְּעֵלָה}$  *pō-ōl-kha*† (thy deed); *c*) in two anomalous words, where it stands merely for (,) which are found so even in manuscripts, viz.  $\text{קִדְשִׁים}$  *qō-dha-shim*, sanctuaries, and  $\text{שְׂרָשִׁים}$  *shō-ra-shim*, roots. (§ 93, 6, 3.)

In these cases (τ) is followed by *Methegh*, although it is *ō*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as  $\text{בְּאֲנִי}$  in *the ship* (read: *ba-ōni*) 1 Kings ix. 27, with the article included; on the contrary  $\text{בְּחֲרִי}$  *bō-chōri aph* Ex. xi. 8. without the article.

### § 10.

#### OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SH<sup>VA</sup>).

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  $\text{ְ}$ , the slightest and most indistinct half-vowel, something like an obscure half *ē*. It is called *Sh<sup>va</sup>*,§ and also *simple Sh<sup>va</sup>* to distinguish it from the *composite* (see below, No. 2), and *vocal Sh<sup>va</sup>* (*Sh<sup>va</sup> mobile*) to distinguish it from the *silent* (*Sh<sup>va</sup> 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<sup>va</sup>*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as  $\text{קָטַל}$  *q<sup>o</sup>tōl*,  $\text{מַמְלֵה}$  *m<sup>o</sup>malle*, or *b*) in the middle of the word, as

\* That  $\text{פְּ}$  ought here to be considered and divided as an open syllable  $\text{פְּ|לָו}$  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  $\text{שְׁוָה}$  (written also  $\text{שְׁוָה}$ ) is of doubtful origin and signification.

קִיטְלָה *qô-t<sup>l</sup>lā*, יִיקְטְלֵה *yiq-t<sup>l</sup>lū*, קִיטְלֵה *qit-t<sup>l</sup>lū*. So also in cases like הֶלְלֵה *ha-l<sup>l</sup>lū* (which stands for הֶלְלֵה *hal-l<sup>l</sup>lū*), לַמְנַצֵּחַ *la-m<sup>n</sup>nats-tse<sup>a</sup>ch* (for לִמְ); farther, הַמְשֹׁל *ha-m<sup>e</sup>shōl* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵי *mal<sup>e</sup>-khê*. In the last examples the Sh<sup>e</sup>va sound is specially slight, in consequence of a very short syllable preceding.

The sound *ē* may be regarded as representing *vocal Sh<sup>e</sup>va*, although it is certain that it often accorded in sound with other vowels. The LXX express it by *ε*, even *η*, *ἑρῶβιμ*, *ἠλλῆλοῦα*, oftener by *α*, *ἑρῶβιμ*, but very often they give it a sound to accord with the following vowel, as *ἑρῶβιμ*, *ἑρῶβιμ*.\* A similar account of the pronunciation of Sh<sup>e</sup>va is given also by the Jewish grammarians of the middle ages.†

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

The vocal Sh<sup>e</sup>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 *לֶהֱי* from *לֶהֱי*. Comp. § 26, 4.

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

(־ֶ) *Chateph-Pattach*, as in *חֶמֶר* *ch<sup>a</sup>mor* (ass).

(־ֶֿ) *Chateph-Seghol*, as in *אֶמֶר* *ēmor* (to say).

(־ֶֿֿ) *Chateph-Qamets*, as in *חֲלִי* *ch<sup>o</sup>li* (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<sup>e</sup>va*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more full utterance of the Sh<sup>e</sup>va, as *עֵי* Zech. iv. 12; also where the sign of doubling has fallen away, *עֵי* for *עֵי* Gen. ix. 14.

\* This law obtains in the Phœnician language, e. g. *מַלְכָה* *Malaca*, *אֲבוּלִים* *gubulim* (see Mon. Phœnicia, p. 436; Movers, Art. *Phœnicien* in *Ersch and Gruber's Encyclop.* S. 436); comp. the Latin augment, in *momordi*, *pupugi*, with the Greek in *τέτυφα*, *τετυμμένος* and the old form *memordi*.

† See especially *Juda Chayág*, p. 4, f. and p. 200 of the ed. by *Dukes*, and also in *Ibn Ezra's Tsachoth*, p. 3; *Gesenius*, *Lehrgebäude der heb. Sprache*, S. 68.

Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but זָהָב 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. רָאָי for רָאָי *vision* (§ 93, VI). קִרְיָהּ for the usual קִרְיָהּ Ez. xxxv. 6 from קִרְיָהּ; קִרְיָהּ *his crown* from קִרְיָהּ. It is used also, like ( - ), when *Daghesh forte* has fallen away, לְקַתְּהָ לְקַתְּהָ Gen. ii. 23. In וְסִטְרָה 1 Kings xiii. 7 and וְאֶתְּךָ 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 ד, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרְדָּ (nard), אַתְּ (thou, *fem.*), קָטַלְתָּ (thou hast killed), וְהִשָּׁבַע, אֶל־תְּשִׁבְתָּ, אֶרְדָּ (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. אַתְּ *att<sup>e</sup>* from אַתְּ *attî*, קָטַלְתָּ from קָטַלְתִּי, יִשְׁבַּע *yishb<sup>e</sup>* from וְהִשָּׁבַע, \* &c. The Arabic actually has a short vowel in the analogous forms. In נָרְדָּ, borrowed from the Indian, this is less clear. קִשְׁטָ (truth) Prov. xxii. 21, seems to have been sounded *qōsh<sup>t</sup>*.

## § 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 ש and שׁ, 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 ה 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 Chayúg* among the Jewish grammarians.

## § 12.

## OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. Daghesth, a point written in the bosom\* of a consonant, is employed for two purposes: *a*) to indicate the *doubling* of the letter (Daghesth forte), e. g. קִּטְּלֵל *qit-têl*; *b*) the *hard* sound of the aspirates (Daghesth lenè).

The root דגש, from which דגשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesth 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 דגשׁ means. 1) *acuere literam*, to *sharpen* the letter by doubling it; 2) to *harden* the letter, to utter it without aspiration. Accordingly דגשׁׁ means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפְּיִק *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 Daghesth lenè is דגשׁׁ soft (§ 14, 2). That דגשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghesth forte, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Luculûs* 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. Daghesth lenè, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בְּנִדְּבִשׁׁר (§ 6, 3). It shows that they are not aspirated, but have their original *slender* or *pure* sounds

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\* *Daghesth* in ך is easily distinguished from *Shureq*, which never admits a vowel or *Sh'va* under or before the ך. The *Vav* with *Daghesth* (ם) ought to have the point not so high up as the *Vav* with *Shureq* (מ). But this difference is often neglected in typography.

(*literæ tenues*), e. g. מְלֶכָּה *mä-lekh*, but מַלְכוֹ *mal-ko*; תַּפְּרָה *ta-phar* but תִּפְּרָה *yith-por*; שְׁתָּה *sha-thā*, but יִשְׁתָּה *yish-tê*.

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 יִגְדַל *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*; רַכּוֹת *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 כַּפָּא *κάππα* (not *κάφφα*), כַּפִּיר *κάπφειρος*.

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 אַפֶּק 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. גְּבֵהָ *ga-bhah* (the *h* having its full sound), אֶרְצָהָ *ar-tsah* (*her land*), in distinction from אֶרְצָהָ *ár-tsū* (*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. גוֹיִ *(goy)*, קוֹיִ *(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* (רְפֵה), 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 Daghesh lene or Raphe, e. g. מְלֶכְךָ *mülekh*, הַפֶּה; but in printed editions of the Bible it is used only when the absence of Daghesh or Mappiq is to be expressly noted, e. g. וְהִיאֲלֵצָהּ for וְהִיאֲלֵצָהּ, Judges xvi. 16, and v. 28 (where Daghesh *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 *mīl-rā* (מְלֶכְךָ Chald., *from below*), e. g. קָטַל qatāl; in the second, *mīl-él* (מְלֵעִיל Chald., *from above*), e. g. מְלֶכְךָ *mülekh*. 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*.

A. *Distinctives* (Domini).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (—) *Sīllūk* (end), only at the end of the verse, and always united with (:) *Sōph-pāsūk*, which terminates each verse, e. g. : 𐤒𐤒𐤓𐤕𐤕. 2. (—) *Athnāch* (*respiration*), generally in the middle of the verse. 3. (—) *Mērkā* with *Māhpākh* ;\* in Job, Ps., Prov., greater than No. 2, marking the chief division of the verse, of which *Athnach* then divides the second half.

II. Great *Distinctives* (*Reges*): 4. (—) *Sēghōltā*.†† 5. (—) *Zāqēph-qātōn*. 6. (—) *Zāqēph-gādihl*. 7. (—) *Tīphchā*.

III. Smaller (*Duces*): 8. (—) *Rēbhā*. 9. (—) *Zārquā*.†† 10. (—) *Pāshtā*.†† 11. (—) *Yēthūbh*.† 12. (—) *Tēbhīr*. 13. (—) *Shālshēlēth*.\* 14. (—) *Tīphchā initiale*.†

IV. Smallest (*Comites*): 15. (—) *Pāzēr*. 16. (—) *Qārnē phārū*. 17. (—) Great *Tēlīshū*.† 18. (—) *Gūrēsh*. 19. (—) Double *Gūrēsh*. 20. ( ) *Pēsīq*, *between* the words.

B. *Conjunctives* (Servi).

21. (—) *Mērkā*. 22. (—) *Mūnāch*. 23. (—) Double *Mērkā*. 24. (—) *Māhpākh*. 25. (—) *Qādhmā*. 26. (—) *Dūrgā*. 27. (—) *Yārāch*. 28. (—) Little *Tēlīshū*.†† 29. (—) *Tīphchā*.\* 30. (—) *Mērkā* with *Zārquā*.\* 31. (—) *Māhpākh* with *Zārquā*.\*

## REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. εἶμι and εἶμι), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. 𐤁𐤏𐤁 *banū* (*they built*), 𐤁𐤏𐤁 *bānu* (*in us*); 𐤒𐤏𐤒 *qāmā* (*she stood up*), 𐤒𐤏𐤒 *qamā* (*standing up, fem.*). [Compare in English *compact* and *compact*.]

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, determine the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign ( ^ ) e. g. 𐤒𐤏𐤒 *qa-lāl-ta*.

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* (מִקֶּפֶה *binders*) 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*; אֶת־כָּל־עֵשֶׂב *every herb*, Gen. i. 29; לְכֹל־אֲשֶׁר־לֹו *all which to him (was)*, Gen. xxv. 5.

Certain monosyllabic words like לֹו *to*, אֶת־ sign of the *Acc.*, כָּל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הַיְהוָה־הַקֶּדֶם־נִתְּנָה Gen. vi. 9; or two polysyllables, e. g. שֶׁבַע־הַקָּדְשִׁים 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 הַאֲדָם, הַתְּרָאָה, or short, as קֹדָשִׁים *qōdashim*, בֹּטְתֵיכֶם *bōttekhēm*. But here it is to be observed, that the half-vowel also (*simple Sh<sup>e</sup>va vocal and composite Sh<sup>e</sup>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<sup>e</sup>va* (*simple or composite*), הַעֲלֵה, שְׁהִירֵי, יִירָאֵי, קָטְלָה, *qā-l<sup>e</sup>-lā*, נִשְׂרֹ, פְּעִלֹ, *pō<sup>o</sup>-lō*, and *b*) even by *vocal Sh<sup>e</sup>va*, e. g. קָרְאֵי־נָ Job v. 1.

When it stands by *Sh<sup>e</sup>va*, many Jewish grammarians call it *Ga'ya* אֲיָא, 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<sup>e</sup>va*. Thus in זָכְרָה *zā-kh<sup>e</sup>-ra* the *Methegh* shows, that the (τ) stands in the *antepenultima*, and that the *Sh<sup>e</sup>va* is here *vocal* and forms a syllable; but the (τ) 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 (τ) 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<sup>e</sup>-ū*; but יִירָאֵי (they see) without it, a dissyllable with short *i*, *yī-r<sup>e</sup>-ū*. See above, the rules for *Qamets* and *Qamets-chatuph* in § 9 at the end.

## § 17.

Q<sup>E</sup>RI AND K<sup>E</sup>THIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קְרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כְּתִיב (*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. xlii. 6 the text exhibits אֶחָד, the margin קְרִי אֶחָד. Here the vowels in the text belong to the word in the margin, which is to be pronounced אֶחָד; but in reading the text אֶחָד, the proper vowels must be supplied, making אֶחָד. 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. עָלַץ, עָלַס, עָלַז to *exult*; לָאָה, לָהָה, Aram. לעה to *tire*; יָם- and יָן- (as plural endings); לָחַץ, לָחַץ to *press*; סָנַר, סָנַר to *close*; מָלַט, פָּלַט 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. גָּאַל for גָּעַל to *reject*; שָׁחַק for קָחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for ש.

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 ו and י in verbs *Pe Yodh* (§ 69), as וָלַד 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 *illustis* for *inlustis*; *diffusus* for *disfusus*; *συλλαμβάνω* for *συνλαμβάνω*. In Hebrew this occurs most frequently,

- a) with the feeble, nasal ׀ before most other consonants, especially the harder ones, e. g. מִקְרָם for מִקְרָם from the east; מִזֶּה for מִזֶּה from this; יָתֵן for יָתֵן; נָתַתָּ for נָתַתָּ. Before gutturals ׀ is commonly retained, as יִרְחַל he will possess; seldom before other letters, as שָׁכַנְתָּ thou hast dwelt;
- b) less frequently and only in certain cases, with ל, ר, ת. E. g. יִקַּח for יִקַּח; יִלְכֹּחַ for יִלְכֹּחַ; יִשָּׁ for יִשָּׁ (§ 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. אָסַף for אָסַף or אָסַף; תָּתַתָּ contr. תָּתַתָּ; בָּנַתָּ contr. בָּתַתָּ; לָלַתָּ contr. לָתַתָּ. Comp. *τυψᾶς* for *τυψανς*.

In the last cases the assimilated letter has not *Sh<sup>e</sup>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. קָצַףְלֵהוּ from קָצַףְלֵהוּ (§ 59). מִמֶּנּוּ for מִמֶּנּוּ from him (§ 103, 2). Here we may also refer יִסְבֵּב for יִסְבֵּב 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 נָחַמוּ and אָנַחְמוּ (*we*); שֵׁב sit for יָשֵׁב; יָתֵן (*give*) for יָתֵן; יִשָּׁ for יִשָּׁ, *who*, comp. No. 2, b;
- b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a *Sh<sup>e</sup>va*, e. g. לְמַלְכֵךְ, the prevailing form for לְמַלְכֵךְ; יִקְטִיל for יִקְטִיל (§ 23, 4. § 35, R. 2. § 53, 1);
- c) at the end of words (*apocopè*), e. g. יִקְטִילוּ for יִקְטִילוּ; בָּנִים *sons*, before the genitive בְּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from אָבִיב was formed אָבִי; from בָּרִית, בָּ; from הָלַךְ, הָ (see § 99). Here belongs also the weakening of the feminine ending תֵּ—*ath* to תֵּ—*ā* (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. זְרוּעַ and אֶזְרוּעַ *arm*; (comp. χθῦς, εἰχθῦς, *spiritus*, Fr. *esprit*.)

5. *Transposition*, in grammar, seldom occurs. An example of it is הַשְׁתַּמֵּר for הַתְּשַׁמֵּר (§ 54, 2), because *st* is easier to sound than *ths*. Cases are more frequent in the province of the lexicon, as קָבֵשׁ and בָּשׁוּב *lamb*; שִׁמְלָה and שְׁלֵמָה *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 εἶς from ἔως, *chevaux* from *cheval* (compare, below, § 30, 2, *e*); e. g. בִּזְרָב *star* from בִּזְרָב, בִּזְרָב; 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 נָתַנְנוּ we have נָתַנְנוּ *we have given*; for שִׁתַּתִּי, שִׁתַּתִּי *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, when ever a vowel-sound, even the shortest (a vocal *Sh<sup>e</sup>va*), comes between. Hence this is done a) when a long vowel precedes, הוֹלִלִים which is read *hō-llim* (§ 26, Rem.) and even after a merely *tone-long* vowel, שִׁתַּתִּי, where compensation is more usual; b) when a *Daghesh* has already been omitted, as הָלַלוּ *hā-l<sup>l</sup>u* for הָלַלוּ *hāl-l<sup>l</sup>u*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as בִּרְבָּךְ (he blesses thee), בִּרְבָּאֵינִי (they call me), where הָ and נִי are suffixes; d) when the form has come from another which has a full vowel, as קָלְלָהּ construct of קָלְלָהּ. Sometimes the same word is found in both the full form and the contracted, e. g. וְשָׂרָם Jer. v. 6, and וְשָׂרָם Prov. xi. 3, *Q<sup>e</sup>ri*; וְנִנְנִי Ps. ix. 14, and וְנִנְנִי Ps. iv. 2.

\* In the Punic, מַלְכַּח *malkh* (king) is in this way contracted to *mōkh*, see Mon. Phœnicia, p. 431.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Dagghesh in such cases (*Dagghesh 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 (*Dagghesh forte conjunctive*), as מַה־זֶּה *what is this?* for זֶה מַה ; קוּמוּ-צֵאוּ *qu-mûts-ts'û (arise! depart!)* Gen. xix. 14 ; וְאָזְכֹּרְתָּ שֵׁם Deut. xxvii. 7.\*

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

Analogous to the above usage is the Neapolitan *le llaggrime* for *le laggrime*, 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. עֲנָבִי for עֲנָבִי *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, τελευστια, Ἀσκληπιος (*Böckh, Corpus Inscr. Gr. I. p. 42*), and in German *anndere, 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. הֵנִי־נָתַתְּ for הֵנִי־נָתַתְּ *they give*, Ez. xxvii. 19, יְהִלְלוּ יְהִלְלוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Dagghesh 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

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\* Here belong such cases as הֵנִי־נָתַתְּ, 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. עָם (*people*), with a *distinctive accent* (§ 15, 3), for עַם from עָם. The exceptions are very rare, as תָּא *thou, f.*, תָּתָּת *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 ἀλτο Homeric for ἀλλετο) ; e. g. הַמְבַקְשִׁים for הַמְבַקְשִׁים ;  
 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'ra* (which is then *vocal*, § 10, 1), and is never left out of the *aspirates*, because it materially affects their sound, e. g. אֲבַפְרָה <sup>אֲבַפְרָה</sup> *akhäpp'ra* (not אֲבַפְרָה <sup>אֲבַפְרָה</sup> *akhäph'ra*) Gen. xxxii. 21, בָּהֲרִי Is. ii. 4, וְהִרְבֵּה, וְהִרְבֵּה. On the contrary, it is usually omitted in the preformatives הֵ and מֵ in *Piël*, as וְהִרְבֵּה, וְהִרְבֵּה ; הַמְבַקְשִׁים, הַמְבַקְשִׁים for הַמְבַקְשִׁים ; so also in וְהִרְבֵּה, and in cases like הַלְלֵה for הַלְלֵה, הַזְנוּ for הַזְנוּ.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עִמְכֶם *with you* for עִמְכֶם ; סְבוּהָ for סְבוּהָ (§ 67, 4), הַקְבֹּנִי 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. *mîle* for *mille*), as הִתְרַיְתוּ *he terrifies them* for הִתְרַיְתוּ (Hab. ii. 17), מִזְרִיגִים *threshing-sledges* for מִזְרִיגִים, 1 Chron. xxi. 23.

## § 21.

### ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ה, פ, כ, ד, ג, ב), 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* ; *mel, mellis* ; *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 *עַל־כֵּן* *äl-kên* (*therefore*), *עֵץ פְּרִי* *êts p<sup>r</sup>î* (*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 כַאֲשֶׁר* *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. *שָׁרִי ב.* Judges v. 15.\*

2. In the middle and at the end of words after *silent Sh<sup>e</sup>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*, *בִּבַּת* *bibat*. On the contrary, after *vocal Sh<sup>e</sup>va* they take the soft pronunciation, e. g. *דְּבַר* *dwelling*, *כִּבְדָּה* *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. *רָדַפּוּ* (not *רָדַףוּ*) from *רָדַף*; *מָלְכִי* (not *מָלְכִי*) formed immediately from *מָלְכִים* (on the contrary *מָלְכִי* *mäl-kî*, because it is formed directly from *מָלְכָה* *mälk*); *בָּבְדָּה* (not *בָּבְדָּה*) from *בָּבְדָּה*. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, *rädh<sup>e</sup>-phü*, *mäl<sup>e</sup>-khê*, *bikh<sup>e</sup>-thäbh*.†
- b) The *כ* in the *suffixes* *קָ־כֹּ*, *כָּ־כֵן*, has always its feeble sound, because *vocal Sh<sup>e</sup>va* is before it. See § 57, 3, b.
- c) Finally, certain classes of forms are to be noticed, e. g. *מְלָכּוֹת* (*mal<sup>e</sup>khûth*), *הַלְדּוֹת*.

*Rem.* 1. In *שְׁלַחְתָּ*, we might expect the feeble pronunciation of *ת* on account of the preceding vowel. But the original form was *שְׁלַחְתָּ*, and the relation of *ת*, 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 *לְסַפָּה* Num. xxxii. 14, but *לְסַפְתָּה* Ps. xl. 15; *קָרְבָּן* (*qörbän*), but *הַקָּרְבָּן* (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 *θυρίς*, *τιγρίς*.

\* Hence the use of *Daghesh lene* after *יהוה*, because instead of it *אֲדֹנָי* was read.

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

## § 22.

## PECULIARITIES OF THE GUTTURALS.

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, 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. הַעַיִן *the eye* for הַעַיִן; הַאֲמֵר for הַאֲמֵר, &c. The harder gutturals ה and ח allowed 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. הַחֹדֶשׁ *the month*, הַחַיִּית *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 delitescens*; e. g. אֲחָיִם for אֶחָיִם *brothers*; פְּתָיִם *snares*; תְּחָיִם *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 *ı, ě* (*Chireq parvum, Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); as, זָבַח *sacrifice* for זָבַח, שָׁמַע *report* for שָׁמַע. 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; שָׁלַח *send*, שָׁלַח (not שָׁלַח); *Perf. Piël*, שָׁלַח (not שָׁלַח); נָעַר *a youth*, where *Pattach* in the first syllable is the original vowel; רָחַמַד for רָחַמַד;

\* Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle, 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 וּ, וִ, וְ (‡25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *ä* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables, and never under א. E. g. רוּחַ *rû<sup>a</sup>ch*, שָׁלוֹחַ *shā-lô<sup>a</sup>ch*, רֵעַח *rê<sup>a</sup>ch*, רַעַע *rê<sup>a</sup>*, גָּבוּהַ *gā-bhō<sup>a</sup>h*, הַשְּׁלוּחַ *hšh-lî<sup>a</sup>ch*, &c.\*

For the same reason the Swiss pronounces *ich* as *i<sup>a</sup>ch*, and the Arabian משיח *mesi<sup>h</sup>*, though neither writes the supplied vowel.

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

The LXX write ε instead of *Pattach furtive*, as נוֹחַ *Nō<sup>ε</sup>*.

*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. נִצַּר for נִצָּר; פִּעַל for פִּעָּל. 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. יִזְעַק, יִזְעָק. If, however, another vowel serves at all to characterize the form, it is retained, as יִזְעַח, יִזְעָח, not יִזְעַל.

2. Seghol is used instead of *Pattach* both before and under the guttural, but only in an initial syllable, as חֶבְלִי, חֶבְשִׁי. 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 חֶבֶל, חֶבֶה, חֶבֶח; 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. חֶבֶל, *const. state* חֶבֶל; חֶבֶל, חֶבֶל.

3. Instead of simple *Sh<sup>é</sup>va vocal*, the gutturals take a composite *Sh<sup>é</sup>va* (‡ 10, 2), e. g. אֶמְדַּ, אֶמְדַּל; יִזְעַק, יִזְעַק. This is the most common use of the composite *Sh<sup>é</sup>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<sup>é</sup>va*, ‡ 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁלוּחַ (*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<sup>é</sup>vas*), which has the same sound as the full vowel preceding, as רַחֲשֵׁב (also רַחֲשֵׁב), רַחֲשֵׁי (also רַחֲשֵׁי), רַחֲשֵׁי (also רַחֲשֵׁי); this composite *Sh<sup>é</sup>va* is

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

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. רַעְבָּרָה, רַחֲזָקָה (from רַעְבָּרָה), *yā-ōblh<sup>e</sup>-dhu* (from רַעְבָּרָה), רַחֲזָקָה *yā-hā-ph<sup>e</sup>-khu* (from רַחֲזָקָה).

*Rem. 1.* Simple *Sh<sup>e</sup>va* under the gutturals, the grammarians call *hard* (רַעְבָּרָה), and the *composite Sh<sup>e</sup>vas* in the same situation *soft* (רַחֲזָקָה). See observations on verbs with gutturals (§§ 62–65).

2. Respecting the choice between the three composite *Sh<sup>e</sup>vas* it may be remarked, that

a) ה, ח, ע, at the beginning of words prefer (-), but א (∴), e. g. הָרַג, חָמַז, אָמַז. But when a word receives an accession at the end, or loses the tone, א also takes (-), as אָלַי *to*, אָלַיְכֶם *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<sup>e</sup>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<sup>e</sup>va*; as *Perf. Hiph.* הִצְמִיר (according to the form הִתְקַטֵּיל), *Inf.* הִצְמִיר (conformed to הִתְקַטֵּיל), *Perf. Hoph.* הִצְמִיר (conformed to הִתְקַטֵּיל).

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

5. The ר, 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 בִּרְבָהּ for בִּרְבָה, בִּרְבָהּ for בִּרְבָה;   
 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; וַיִּפְסַח *and he turned back*, and for וַיִּפְסַח *and he caused to turn back*.

Unfrequent exceptions to the principle given under letter *a* are מָרָה *mār-rā*, Prov. xiv. 10; שְׂרָה *shōr-rēkh*, Ezek. xvi. 4, where ר is doubled; in Arabic also it admits of doubling, and the LXX write שְׂרָה *śāḡḡā*. In a few other cases, there is neither the doubling of the Resh nor the lengthening of the vowel; as מְרָה (for מְרָה) 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*, מָלָא *he has filled*, הִיאָ *she*, מִצָּא *to find*, הִיאָ *he*; מִצָּאָה, מִצָּאָה. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מִצָּאָה for מִצָּאָה, וּמִצָּאָה for וּמִצָּאָה.

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 אָמַר for לֶאֱמַר, וְאָכַל for וְאָכַל, also וְאָכַל (*â* obscured to *ô*) for וְאָכַל; or it wholly absorbs it, as in בָּרָאם for בָּרָאם Neh. vi. 8, הַטָּיִם (*chôtîm*) for הַטָּיִם (*sinning*) 1 Sam. xiv. 33, מֵאֲתָיִם (*two hundreds*) for מֵאֲתָיִם, רִאשִׁים (*heads*) for רִאשִׁים.\* Sometimes there is a still greater change in the word, as וְשִׁמְעָל for וְשִׁמְעָל, מְלָאָה (*business*) for מְלָאָה. Sometimes also the vowel before א remains short when it is *ā*, e. g. וְאֲדָנִי for וְאֲדָנִי, לְאֲדָנִי for לְאֲדָנִי, לְקָרְאתָ for לְקָרְאתָ.

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 בּוֹר (*cistern*), רוֹם (*buffalo*) for רוֹם, רִשׁוֹן (*the first*) for רִשׁוֹן Job viii. 8, comp. לוֹ for לוֹ (*not*) 1 Sam. ii. 16 *K<sup>r</sup>thibh*; at the end of a word ה also is written for א, as וּמְלֵא (*he fills*) for וּמְלֵא Job viii. 21.

3. Such a quiescent א sometimes falls altogether away, e. g. הִצְתִּי (*I went forth*) for הִצְתִּי, מְלֵתִי (*I am full*), Job xxxii. 18, for מְלֵתִי, אָמַר (*I say*) constantly for אָמַר, לְהַשְׁוֹת (*to lay waste*) 2 Kings xix. 25, for לְהַשְׁוֹת Is. xxxvii. 26, מְלֵי for מְלֵי 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 *â*; 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 (*lê-môr*, then *lê-môr*); and its vowel, when its own sound is lost, is heard with the previous vowelless consonant, first *bô-th'âm*, then *bô-thâm*.—Tr.

2. In Syriac, א even at the beginning of words cannot be spoken with a half-vowel (*vocal Sh<sup>e</sup>va*), but always receives a full vowel, usually *E*, as e. g. the Chald. אַבְכַּל is in Syr. *ekhal*. So also in the Hebrew, instead of a *composite Sh<sup>e</sup>va*, it takes, at the beginning of many words, the corresponding long vowel, as אָזוּר *girdle* for אַזוּר, אֹתָלִים *tents* for אַתָּלִים, אֹרְיֹה *stalls* for אַרְיֹה.

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 אָבִיָּהּ for אָבִי (they went), Josh. x. 24, אָבוּא (they were willing), Is. xxviii. 12. Similar are אָקִיָּהּ for אָקִי *pure*, אָיָּהּ for אָי *if*, אָפִיָּהּ for אָפִי. The case is different in אָוִיָּהּ and אָיָּהּ, 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 הֿ) then remains only as representative of the final vowel, e. g. לָהּ (to her), Num. xxxii. 42, for לֶהּ; 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 לְהַבְּקֵר, בְּאֶרֶץ (in the land) for בְּהֶאֱרֵץ, יהוֹנָתָן contracted יוֹנָתָן. In these cases of contraction, the half-vowel <sup>e</sup> (ֿ) 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 בָּהֶם; or both are blended into a diphthong, as סוֹסוֹ (also סוֹסָה) from סוֹסָהוּ, קֹטְלוֹ from קֹטְלוֹהוּ (*ahu, a-u, ô*).

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 *ä* (Seghol), e. g. אָשָׁה, גָּלָה, גָּלָה, גָּלָה, רָגְלָה, § 7, 2 and § 8, 3.

*Rem.* In connection with *o* and *e* it is occasionally changed for ו and י (אוֹ = רָאָה, חֵיבָה = חָבִי, Hos. vi. 9), and in all cases for א according to later and Aramæan orthography, particularly in connection with *a*, e. g. אָנָּה (*sleep*), Ps. cxxvii. 2, for אָנָּה (to forget), Jer. xxiii. 39, for אָנָּה, &c.

\* A very few examples are found in *proper names*, as אָשָׁה־אֵל, פְּרָדָה־אֵל, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, יָפֶה־פִּיָּהּ Jer. xlvi. 20, is also in the printed text divided by *Maqqeph*, 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 הַיִּשָּׁב for הַיִּשְׁבּ or הַיִּשְׁבּ ; יִקְצֵץ for יִקְצֵץ ; בְּיַהֲיִדָּה for בְּיַהֲיִדָּה ; so also at the end of the word, e. g. יִשְׂרָאֵלִי *yisrā'ēli* (properly, *-liy*, hence *fem. -liyya*), עָשָׂה (*made*, Job xli. 25), for עָשָׂה (comp. עֲשִׂיחָה 1 Sam. xxv. 18, *Kethibh*). 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 שָׁלוֹם *quiet*, מַיִן *May month*, גּוֹרִי *nation*, גָּלוּי *disclosed*. But with short *a*, ך and ך mostly form a diphthongal *ô* and *ê* (see below, No. 2, b) ;
- b) after a vocal *Sh'va*, when such syllables would be formed as *q'vom*, *b'vo*. Hence בּוֹא for בּוֹא, קַיִם for קַיִם. So, especially, when they stand at the end of a word and are preceded by a *Sh'va* ; as יָהִי for יָהִי (from יַהֲיִה), פְּרִי *fruit* for פְּרִי ;
- c) when the feeble letter has a full vowel both before and after it ; as קוֹם for קוֹם, קוּיִם for קוּיִם. 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 אֵ, *e*) ; and so in the LXX יַהֲיִדָּה is written Ἰουδαίᾱ, יִצְחָק, Ἰσαάκ. 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<sup>e</sup>va, e. g. בִּיהָרוֹן for בִּיהֶרוֹן Eccles. ii. 13, וַיִּהְיֶה (in some editions) for וַיִּהְיֶה 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 וַיִּטֵּב for וַיִּטֵּב (analogous form וַיִּקְטֵל); הַיָּשֵׁב (*habitare factus est*) for הַיָּשֵׁב;
- b) when a short *a* stands before י and ו, it forms with them a diphthongal ê and ô (according to § 7, 1); thus הַיָּטִיב becomes הַיָּטִיב; הַיָּשֵׁב, הַיָּשֵׁב; הַיָּשֵׁב, הַיָּשֵׁב; \* 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 וַיִּרְשׁ becomes וַיִּרְשׁ; קָם becomes קָם *qâm*; אָלַי and אָלַי become אָלַי and אָלַי. †

An original אָ at the end of words becomes :

- a) אָ (for אָ is never written at the end of a word), when the impure sound *ä* is to be used; e. g. אָלַי for אָלַי (§ 75, 1); מְרִאָה *form*, for מְרִאָה; שָׂדֵי *field* (poet.), common form שָׂדֵי; †
- b) אָ, when the *A* sound prevails, as being characteristic of the form; as אָלַי, אָלַי, אָלַי for אָלַי, אָלַי, אָלַי.

## § 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 מְרִינִים 1 Chron. xii. 2; אֶסְרִים Hos. vii. 12; שְׁלֵהוּ Job iii. 26. Sometimes both forms are found, as עוֹלָה and עוֹלָה *evil*; חַי (*living*), construct state חַי. Analogous is the contraction of מוֹתָה *death*, constr. מוֹתָה, עֵינַי *eye*, constr. עֵינַי.

† In Arabic is often written, etymologically, عَيْنًا, but spoken *gala*. So the LXX write אֶסְרִי, *Swā*. But for אָלַי is written in Arabic سَلَا.

‡ When an addition is made to the ending אָ, it is written אָ; and sometimes the original אָ reappears (§ 93, 9, 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, *î, û, ê, ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *î* and *ê* by ו, *û* and *ô* by ו, with their appropriate vowel-signs, thus וֹ, וּ, וֵ, וֹ, as in מְשִׁיחַ *anointed*, הַיְקָל *palace*, גְּבוּל *a bound*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) is indeed pretty frequent, e. g. מְשִׁיחַ מְשִׁיחַ קוֹלוֹת *voices* for קוֹלוֹת, גְּבֻל for גְּבוּל ; 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 *ô* in וְקָטַל, for וְקָטַל.

2. The unchangeable *û* has in Hebrew, as a rule, no representative in the consonant-text, though in Arabic it has, namely the *ס*, 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 וְצָא (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. גְּנָב *thief* ; likewise in every closed syllable, when another of the same kind follows, e. g. מְלִבְיֹשׁ *garment*, אֶבְיֹן *poor*, מִדְּבָר *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* ; בְּרָךְ for בְּרָךְ *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 —Tr.

## § 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 ה (and), in certain cases for ה, e. g. in הַמֶּלֶךְ.\* The word אֶמֶר 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 קְטַלְתָּ the first and last are open. See No. 3.
- b) with a half-vowel or vocal Sh<sup>e</sup>va, as p<sup>e</sup> in פְּרִי p<sup>e</sup>-rî (*fruit*), ch<sup>a</sup> in חֲצִי ch<sup>a</sup>-tsî (*half*), t<sup>e</sup> in קָטַלְתָּ qā-t<sup>e</sup>-lû. Such we call *half-syllables*, or *prefix-syllables*. See No. 4.
- c) with one consonant : a *closed* or *mixed* syllable, as the second in קַטַּל, לָבַב. See No. 5.

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

- d) with two consonants, as קֶשֶׁט, קְטַלְתָּ (§ 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 בָּהּ in *thee*, סֵפֶר in *book*;

\* See § 104, 2, b. The word *wmälek*, in pronunciation, readily becomes *umälek*, 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 ἐγένετο, Arab. qātälä. 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.

שְׁקֵטָה *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. לָהֶם, וְקָיָם, לֵבָב, קֶטֶל, וְקָיָם.\*

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

a) In dissyllabic words formed by means of a helping-vowel (§ 23, 4) from monosyllables (*Segholates*), as מַלְאָךְ, נַעַר, בֵּית, רֶכֶב, from מַלְאָךְ, נַעַר, בֵּית, רֶכֶב. 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 רֶכֶב another form for רֶכֶב (§ 75, Rem. 3, b).

b) In certain forms of the *suffixes*, as קָטַנְתִּי, הִדְרִיתִּי (from הִדְרִיתִּי).

c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. בְּרַמְלָה *towards Carmel*, בְּרִבְרָה *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  $\text{---} \text{---} \text{---}$ ,  $\text{---} \text{---} \text{---}$ ,  $\text{---} \text{---} \text{---}$ , as טַעֲמֵי *his taste*, הֶאֱסָר *he will bind*, פְּעֻלָּתוֹ *his deed*, וְהִדְרִיתִּי *and thy ornament*.

e) In forms like יְחִזְקוּ *ye-chē-zēqu* (*they are strong*), פְּעֻלָּתוֹ *thy deed*; also in שְׁרֵשֵׁי *shō-rā-shîm* (*roots*), comp. page 32, and § 28, 3.

The first syllable in הֶהָרִים, הַהַרְשֵׁי, 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. לְהַי (cheek) *l'-chî*, רִלְמָה *yîl-m'-dhû*, הַלִּי (sickness) *ch'-lî*, פְּעֻלָּה *pō<sup>o</sup>-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*, לְהֵן *to them*, וְקָיָם, הַקֶּטֶל, 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*, הַשְׁבוּן *understanding*, הַחֲכָמָה *wisdom*; וָרָסַר *and he turned back*, וָרָקַם *and he set up*, וָרָקַם *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. הָכַם *he was wise*, חָכַם *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 הָדָר, קָטַל, וָקַטַל; in the last but one, קַטְלָה, קַטְלָה. Examples of short vowels, אָהַם, אָהָם, וְשָׂם; in the penultima, וְקַטְלָה, וְקַטְלָה.

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 אָמִי *im-mî*, כָּלִי *kûl-lî*. 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 טָבִי, הָזָנִי, or long, as שָׁמָה, הָמָה.

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 קַטְלָה, וְיָשָׁב, yet also *Tsere* and *Cholem*, as נִרְהָה, וְנִרְהָה, קִשְׁטָה. 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 מִירְמָה *mir-mā*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as קֹדֶשׁ לָהּ *qô-t<sup>e</sup>-lā*, הוֹלֵלִים *hó-l<sup>i</sup>im*. The *composite Sh'va* belongs always to the following syllable, as פְּעֹלוֹ *pô-<sup>a</sup>lô*, even after a short vowel, as תְּעִמּוֹ *tû-<sup>a</sup>mô*, אֶהְלוֹ *ô-k<sup>o</sup>lô*.

\* There are some exceptions, when a word loses the tone through *Magqeph*, as כְּתָב־הַקֶּהָן (*k<sup>e</sup>thābh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (י) occurs only in the particles אַם and עַם, 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. דְּבַר, דִּבֵּר ; זְכָרוֹן, זָכְרוֹן ; הַתְּיָוִן, הִתְיָוִן ;
- b) that they are usually made within the limits of one and the same vowel-class (§ 8). Thus  $\bar{a}$  may be shortened into  $\check{a}$  and  $\ddot{a}$ ,  $\bar{e}$  into  $\check{e}$  and  $\ddot{e}$ ,  $\bar{o}$  into  $\check{o}$  and  $\ddot{o}$  ; 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 *Patach* 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.
ֶ֊ $\bar{a}$	ֶ $\check{a}$
ִ֊ $\bar{e}$	{ ִ֊ $\ddot{a}$ , $\check{e}$
	{ ִ֊ $\check{e}$
ֹ֊ $\bar{o}$	{ ֹ֊ $\check{o}$ ( <i>Qamets-chatuph</i> )
	{ ֹ֊ $\ddot{o}$

To these add the half-vowels  
or Sh<sup>e</sup>vas ֶ֊֊, ִ֊֊, ֹ֊֊, ֹ֊֊֊,  
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, דָּר *hand* becomes דֶּר, as יְדִי־יְהוָה־יְדִי *hand-of-Jehovah* ; בֶּן *son*, בְּנֵי־יְהוָה־בְּנֵי *son-of-man* ; כֹּל *whole*, כְּלֵי־יְהוָה־כְּלֵי *the*

*whole-of-the-people*; also when the tone is moved backwards, e. g. וְרָקָם, וְרָקָם; וְרָקָה, וְרָקָה. Farther, when an open syllable with a long vowel becomes by inflection a closed one, e. g. סֵפֶר סֵפֶר *book*, סֵפֶרִי סֵפֶרִי *my book*; קֹדֶשׁ קֹדֶשׁ *sanctuary*, קֹדֶשִׁי קֹדֶשִׁי *my sanctuary*. In these cases, *Tsere* ( $\bar{e}$ ) passes over into *Seghol* ( $\bar{e}$ ) or *Chireq* ( $\bar{i}$ ), *Cholem* ( $\bar{o}$ ) into *Qamets-chatuph* ( $\bar{o}$ ). 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 *Qibbuts*; as אִם אִם *mother*, אִמִּי אִמִּי *my mother*, הָקָה הָקָה *statute*, plur. הִקְרִים.

The short vowels  $\bar{i}$  and  $\bar{u}$  are more pure, and hence are accounted shorter than  $\bar{e}$  and  $\bar{o}$ .

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 לִּי, קָטַלְתָּ *he has killed him*; הָבֵה, plur. הָבֵהְּ *give ye*; סִיפָתִי, directly from סִיפָתָה;
- 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 מָצָא *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<sup>e</sup>va*), or wholly fall away, and give place to the mere syllable-divider (*silent Sh<sup>e</sup>va*). An example of the former is שֵׁם (name), שְׁמִי (my name); plur. שְׁמוֹת (names), שְׁמוֹתָם (their names): of the latter, בְּרָכָה (blessing), constr. בְּרַכְתָּ. Whether the full vowel remains, or becomes a half-vowel (שֵׁם, שְׁמִי; שְׁמֵם, שְׁמִי), 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 (pretomic vowel), remains; as וְרָקָה, *pre-*

*cious, fem.* יקרה  $y^e qā-rā$ : but in verbs, the second is commonly shortened, as יקר *was precious, fem.* יקרה  $yā-q^e rā$ . Thus a half-vowel comes in place of—

- a) *Qamets* and *Tsere* in the first syllable (principally in the inflection of nouns), as דְּבַר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוּלָה; לֵב *heart, plur.* לְבָבִים *my heart*; תָּשׁוּב *she will return, plur.* תְּשׁוּבוֹתָם\* *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.* קָטְלָה  $qāt^e lā$ ; קָטַל *plur.* קָטְלִים  $qōt^e lim$ ; יָקַטְלִי  $yīq^e lū$ . The helping-vowel, *Seghol*, wholly falls away (becomes silent *Sh<sup>e</sup>va*), e. g. מָקַדְ (for מָקַדְ), מְלַכְ. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as יָשׁוּב, יְשׁוּבוֹתָם; פָּרַמְלָה, פְּרָמְלָה.

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<sup>e</sup>va*. From דְּבַר *a word*, we have in the *plur.* דְּבָרִים; and with a grave *suffix* this becomes דְּבָרֵיהֶם *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* *ō* (from *au*), as also the *ō* sprung from the firm *ā* (§ 9, 10, 2), is longer than *ı* *ū*; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקַדְ, נְקִיבוֹתָהּ (see Paradigm *M, Niph.*); מְנוּסָה *flight, fem.* מְנוּסָה, with *suff.* מְנוּסָה; מְנוּסָה *sweet, fem.* מְנוּסָה. The *ı* stands sometimes even in a sharpened syllable, הִזְקָה Ps. cii. 5, הִזְקָה Ez. xx. 18, יוֹזַר Judg. xviii. 29. About the same relation exists between *ı* *ē* and *ı* *ī* (see § 75, 2).

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

2. From a *Pattach* (*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<sup>e</sup>va*) when the tone is thrown forward, is the so-called *pretonic vowel* in an open syllable; see § 9, 1, 2, and § 26, 3.

a) Sometimes when the tone hastens on to the following syllable, as  $\text{יָדְךָ}$  *your hand* for  $\text{יְדֶכָּה}$ ,  $\text{אֲבֹתָהּ}$  (*prop. n.*) for  $\text{אֲבֹתָהָר}$ ; especially when a syllable loses something of its sharpness by the omission of *Daghesh forte*, as  $\text{אֲבָלְךָ}$  Ex. xxxiii. 3 for  $\text{אֲבָלְךָהָ$  *I destroy thee*,  $\text{יְהַזְקֵאל}$  *Ezekiel* for  $\text{יְהַזְקֵאלהָ}$  (*whom God strengthens*).

b) More regularly when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus,  $\text{אָחֵיו}$  for  $\text{אָחֵיוהָ}$  ( $\text{אָחֵיוהָ}$ ), e. g.  $\text{אָחֵיו}$  *his brothers* for  $\text{אָחֵיוהָ}$ , from  $\text{אָחֵים}$ ;  $\text{הַחֲזוֹן}$  *the vision*;  $\text{בְּהַשֵּׁ$  *false* for  $\text{בְּהַשֵּׁהָ}$ , and so always with ה. With ה and ע the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence  $\text{הַהָרִים}$  for  $\text{הַהָרִיםהָ}$  *the mountains*, but  $\text{הָהָר}$  *the mountain*;  $\text{הַחֲזוֹן}$  *the misdeed*, but  $\text{הָעָם}$  *the people*. Before א and ה, where a short sharpened vowel cannot so easily stand (§ 22. 1), *Qamets* always remains, as  $\text{הָאָבוֹת}$  *the fathers*,  $\text{הַרְקִיעַ$  *the firmament*. Comp. further, on the interrogative ה ( $\text{הָ}$ ,  $\text{הֵּ}$ ) § 100, 4.

c) In syllables properly ending with two consonants, e. g.  $\text{בָּלֵב}$  (also in Arabic pronounced *kālb*) from which comes first  $\text{בָּלֵבְךָ}$ , and then with a *helping Seghol* (§ 28, 4)  $\text{בָּלֵבְךָ}$  *dog*;  $\text{רַגְלֵךְ}$  (jussive in *Hiphil* from  $\text{רַגְלָה}$ ), then  $\text{רַגְלֵךְ}$ , and finally  $\text{רַגְלֵךְ}$ .\*

3. In a closed (and sharpened) syllable, which loses the tone, *ā* is at times attenuated into *ī*, e. g.  $\text{דְּמָמְךָ}$  *your blood* for  $\text{דְּמָמְךָהָ}$ ,  $\text{מִדָּו}$  *his measure* for  $\text{מִדָּוהָ}$ ;  $\text{רָצִיתִי}$  *I have begotten*,  $\text{רָצִיתִיךָ}$  *I have begotten thee*.† Comp. above,  $\text{הַבְּרִיחָה}$ .

4. The *Seghol* arises, besides the cases given above in Rem. 2, also a) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab.  $\text{הַכְּלִיפָה}$  read *khalifē*), as  $\text{מָה}$  and  $\text{מָה}$  *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  $\text{אַתָּם}$  (*you*) from the original *attum* (Arab. *antum*), § 32, Rems. 5, 7;  $\text{לָהֶם}$  (*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.  $\text{אֶדֹם}$  *Edom*,  $\text{אֶדְמוּמִי}$  *Edomite*;  $\text{אֱמֹנָה}$  *truth*,  $\text{אֱמֹנָתוֹ}$  *his truth*;  $\text{נִצְלָם}$  *hidden, plur.*  $\text{נִצְלָמִים}$ ;  $\text{הַעֲבָרָתִי}$ ;  $\text{וְהַעֲבָרָתִי}$ .

§ 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<sup>e</sup>va*), and there comes another half-syllable before it, then this latter receives instead of the *Sh<sup>e</sup>va* an ordinary short vowel, which is

\* So the LXX also say  $\text{Μελαχισεδέκ}$  for  $\text{מִלְכֵי-צָרְקָה}$ .

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

regularly *ī* (Chireq), but with gutturals *ā* (Pattach). E. g. נָפַל (to fall) *n<sup>e</sup>phōl*, with the preposition בְּ not בִּנְפַל *b<sup>n</sup>e<sup>n</sup>phōl*, but בִּנְפַל *bīn<sup>e</sup>phōl*; so also כִּנְפַל *kīn<sup>e</sup>phōl* for כָּנַפַל; לָפַרַי for לָפְרַי; בִּיהוּדָה (whence בִּיהוּדָה according to §24, 1) for בְּיְהוּדָה; הַמְעַט (*num parum est*?) *hām<sup>e</sup>at* for הִמְעַט *h<sup>m</sup>e<sup>a</sup>t*. 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 לִנְפַל *līn-ōl* Num. xiv. 3, כְּנַפְרַי Jer. xvii. 2.

A similar process occurs in the body of a word, as רִשְׁפִי *rīsh<sup>e</sup>phē* and רִשְׁפִי *rīshpē*, רִשְׁפִי from אֲרִשְׁפִי; but here the initial vowel comes immediately from a full vowel, and is more like *ī* in דְּרִיחָם (§ 27, 3).

In Syriac, the usual vowel here is *ā* (*ē*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has retained every where, in placē of vocal *Sh<sup>e</sup>va*, the usual short vowel.

2. When the second of the two consonants is a guttural with *composite Sh<sup>e</sup>va*, then the first takes, instead of simple *Sh<sup>e</sup>va*, the short vowel with which the other is compounded; whence proceed the groups אָפַר, אָפַר, אָפַר, e. g. כָּאָשֶׁר *so as*, לָעֲבַד *to serve*, לֶאֱכֹל *to eat*, בְּהִלֵּי *in sickness*, for כָּאָשֶׁר, לָעֲבַד, לֶאֱכֹל, בְּהִלֵּי. The new vowel in such cases has *Methagh* according to § 16, 2, *a*.

3. When the first *Sh<sup>e</sup>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. יָאֲמְדוּ *yā<sup>m</sup>m<sup>e</sup>dū* for יִגְמְדוּ *they will stand*, נֶהְפְּכוּ *nēh<sup>e</sup>ph<sup>k</sup>ū* for נִהְפְּכוּ *they have turned themselves*, פְּעֻלָּה *pō<sup>l</sup>l<sup>k</sup>ha*, *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, ה, ד, ת, \* e. g. יָשֻׁב *let him turn aside*, וַיַּשְׂק *and he watered*, קָטַלְתָּ *thou (f.) hast killed*, וַיִּבֶה *and he wept*, הִרְדָּה *let him rule*, וַיִּשָּׁב *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 א and ה (which should likewise have Dagghesh) scarcely occurs. Alone stands הוֹסֵת (shortened from הוֹסֵת) Prov. xxx. 6; in several MSS. ה (with Dagghesh).

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

*req* after ר, e. g. וַיִּגְלֹל for וַיִּגְלֹל; קָדַשׁ for קָדַשׁ; נָעַר for נָעַר; שְׁלַחַתָּ\* for שְׁלַחַתָּ; בִּיתָּ for בִּיתָּ. 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. קָטַלְתָּם, דָּבָר; קָטַלְתָּ (as these two examples show, even on additions to the root); less frequently on the penultima, as in מִלְחָמָה, לַיְלָה *wight*, קָטַלְתָּ.

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 penacutæ*); 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

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\* 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 שְׁלַחַתָּ 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 שְׁלַחַתָּ should be read *shalúacht*; although such words as שְׁחַתָּ, נָחַל were always correctly sounded *shúchúth, náchál* not *naachl*. Strictly analogous is יָחַד *yí-hád* (from יָחַד, § 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, קָדַשׁ, קְדָשִׁים, קִטְלָהּ, קִטְלֹתֶיהָ. 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 (וַ), § 49, 2, is prefixed, as יֹאמֵר *he will say*, וַיֹּאמֶר *and he said*; וַיֵּלֶךְ *he will go*, וַיֵּלֶךְ *and he went*; וַיָּקָם *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. אֲנֹלֵךְ בּוֹ Job iii. 3, for אֲנֹלֵךְ בּוֹ; הוֹלֵם פְּעָם Is. xli. 7, for הוֹלֵם פְּעָם; 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 *Magqeph* between them, in which case the first wholly loses the tone, as וַיִּבְרָא-בְשָׁם. 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 הַמְיָם, הַאָרֶץ. The changes are as follows:

- a) when the syllable has a short vowel, in *pause* it becomes long; as קָטַל, קָטַל; מִים, מִים; קִטְלָהּ, קִטְלָהּ; אָרֶץ, אָרֶץ, Jer. xxii. 29; קָשֶׁר (*conspiracy*), קָשֶׁר 2 K. xi. 14;
- b) when a final tone-syllable has a prefix half-syllable (as קִטְלָהּ, § 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. וְקָטְלוּ, וְקָטְלוּ; מִלְאָה, מִלְאָה; וְקָטְלוּ, וְקָטְלוּ. 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<sup>e</sup>va*.<sup>\*</sup> Moreover, *vocal Sh<sup>e</sup>va* in pause becomes *Seghol*, as לָחִי, לְחִי; and a *Chateph* gives place to the analogous long vowel, as אָזִי, אֲזִי; הָלִי, 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 אָזְכִּיר, אֲזְכִּיר; אָתָּה, אֲתָּה; עָתָּה, עֲתָּה; and in single cases, like כָּלָה Ps. xxxvii. 20, for כֻּלָּה, and also לָעִי Job vi. 3, for לְעִי from לָעָה.

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

*Pattach* is sometimes adopted in place of *Seghol*, as נִזְלָהּ, in *pause* וְנִזְלָהּ; אֵל-חֲלֵלָהּ, in *pause* אֵל-חֲלֵלָהּ Jud. xix. 20. *Pattach* even takes the place of *Tsere* in *pause*. E. g. הַשֵּׁב for הַשֶּׁב Is. xlii. 22; טָבֵאל, in *pause* טָבֵאל Is. vii. 6. But more commonly, *Tsere* is retained; and on the contrary, *Pattach* sometimes takes its place out of *pause*, as חֲרִיר for חֵרִיר Lam. iii. 48.

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

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\* 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.

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#### § 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. אָרָם *he was red*, אָרַם *red*, אָרַם *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. צָדִיק *he was righteous*, צְדָקָה *righteousness*, צַדִּיק *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray*; and occasionally the noun is found without the corresponding verb, e. g. נֶגֶב *south*, תֵּשַׁע *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, ה, ו, י, כ, ל, מ, נ, ט, ז, 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 : מִלַּךְ (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. מָרַךְ for מְרַוּךְ.

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 (*bilateral roots*), since they express the first, simplest, and most common ideas, as אָב *father*, אִמָּה *mother*, אָח *brother*, come under this law; thus we have אִמִּי *my mother*, as if derived from אָמָא. 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 *bilateral* 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 דָּבַדַּב, דָּבַדַּב, דָּבַדַּב, דָּבַדַּב, have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דָּד *dakh* 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 קָץ, which imitates the sound of *hewing*, are derived immediately קָצַץ, קָצַח *to cut off*; then, קָצַב, קָצַע, קָצַר, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָצִין, *Kadi*, a judge). Related to this is the syllable קָט, קָט from which is derived קָטַם *to cut into*; קָטַב *to sharpen*; קָטַה *to pare*. With a lingual instead of the sibilant, קָט, קָר; hence קָטַב *to cut down*,



cals the same (דָּרַח) or very similar (אָהַל). 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 דָּרַשׁ, דָּרַשׁ to tread down, to thresh; אָלַץ, אָלַץ, אָלַץ (comp. אָנַס), 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. תָּנַק, תָּנַק, תָּנַק to be narrow, to afflict; ἄγγω, *ango*; דָּרַח to tread; בָּרַם, βρῆμω, *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 *quinqueliteral*s are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קָטַלְטַל; סָבַב, סָבַסָב, are not regarded as quadrilaterals, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing טָ, as שְׁלֵהָבַת *flame* from לָהַב, Aram. conj. *Shafel* שְׁלֵהָבַב.

*Rem. on a*). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as בָּסַם, בָּרַסַם to shear off, to eat off; שָׂרְבַט = שָׂבַט sceptre; זָנַהּ to glow; זָלְזָפָה 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 קַג, גַּק, בַּה, פַּב. Some letters, however, have been falsely considered *incompatible*, as רַל, which are sometimes associated, e. g. in בָּרַל and הָרַל, from the harsher forms בָּרַר, הָרַר. Comp. γκαπιός, together with γκαβδουρ, δατώ, along with ὄγδοος, and much that is analogous in Sanskrit.

† Especially in *Æthiopic*, where these forms are very frequent.

first form with ר frequent in Syr.). This mode of formation is analogous with *Piël*, and in Aramæan the two forms exist together, as עֲרֵגַל, עֲרֵגַל. In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo* (in Sanscr. Class VII), from *fid*, *scid* (*σκειδάω*), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as עֲרֵגַלִּין *an axe*, from the stem עָרַז *to cut*; בְּרֵמֶלֶךְ *an orchard*, from בָּרַם; גְּבֵעַל *flower-cup*, from גִּבְרִיעַ *cup*; from הָרַג *to tremble*, חֲרָגַל *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 צַפְרִיָּצָא *a frog*, perhaps prop. *marsh-hopper*, from צַפַּר *to hop*, and Arab. رِءَايَة *a marsh*; שְׁלֵטָאן *tranquil*, from שָׁלַח *to be quiet*, and שְׁאָנָא *to be at rest*; or a feeble letter is cast away, as בַּטָּה *a bat*, from עַטַּל *dark* and עָף *flying*. Still bolder changes are sometimes made in the amalgamation of words, as פְּלִיגִי (ὁ δῆϊρα) Dan. viii. 13 from פְּלִיגִי אֶלְמִיגִי.

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

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 *Romanic 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 (קָטַל, קָטַל, קָטַל, קָטַל, קָטַל). We have an example of the other method in קָטַל, and of both in the same word in קָטַל. 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).

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## 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> אָנֹכִי, in pause אָנֹכִי; אָנִי, in pause אָנִי	} <i>I.</i>	1	<i>comm.</i> אֲנִי־הֵנּוּ (נְהִנֵּנוּ), (אָנִי) } <i>we.</i>
2	<i>m.</i> אַתָּה (אָתָּה), in pause אָתָּה <i>f.</i> אַתְּ (אָתְּ) pr. אַתְּי	} <i>thou.</i>	2	<i>m.</i> אַתֶּם <i>f.</i> אַתְּנָה, אַתְּנֶנּוּ } <i>ye.</i>
3	<i>m.</i> הֵיאָה <i>f.</i> הֵיאָה	} <i>he.</i> <i>she.</i>	3	<i>m.</i> הֵימָה, הֵימָה <i>f.</i> הֵינָה, הֵינָה } <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 אָנֹכִי is nearly as frequent in the Old Testament as אָנִי. 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 אָנִי 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. אֲנִי־הֵנּוּ is made from אָנֹכִי (with the exchange of כּ for ה) by the addition, as it seems, of אָנִי. The form אָנִי, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*Kethibh*). The form נְהִנֵּנוּ 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, אַתָּה, אַתָּה, אַתָּה, are contracted from אַתָּה־הָ, &c.; the kindred dialects yet have *n* before the ה, Arab. *anta* f. *anti* thou, plur. *antum* f. *antumma* ye. The essential syllable is אַתָּה *tā*, to which the meaning *thou* belongs (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתָּה without ה occurs only five times, e. g. Ps. vi. 4, and each time as *Kethibh* with the *Qeri* אַתָּה. As the vowels of the text belong to the *Qeri* (§ 17), the reading of the *Kethibh* may have been אַתָּה as an abbreviation from אַתָּה־הָ.

\* In Phœnician it is written אַנְךָ, without the ending ךָּ, 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 אִתִּי (with the feminine designation ׀, probably from אִתִּי she, properly *thou she*, compare אִתִּי, § 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 ׀ 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 *Qeri* אִתִּי, whose *Sh'va* stands in the punctuation of the text (§ 17). The same final ׀ appears, moreover, in the unfrequent forms of the suffix אִתִּי, אִתִּי (§ 58).

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

### III. Third Person.

6. The *א* indicates a kind of half-vowel heard at the end of אִתִּי and אִתִּי, *húa, húa*, 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 *húa, húa*.

The masculine אִתִּי 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 אִתִּי, give it the appropriate pointing of this form (אִתִּי), and require it to be read אִתִּי (comp. § 17). It is, however, to be sounded rather according to the old form אִתִּי.

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

8. The pronouns of the third person אִתִּי, אִתִּי, אִתִּי, 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 הוּא *he*), thus קָטַלְתִּיהוּ *I have killed him*, סוּסוֹ *his horse*.

Instances of the like contraction occur in Greek, Latin, and German, as πατήρ μου for πατήρ ἐμοῦ, 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), קָטַלְתִּיהוּ *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*, מִמֶּנִּי *from me*.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as הִי- *thee* from a form like אָתָּה = אֶתָּה *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. מֵי *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.

<i>Sing. m.</i>	הַזֶּה*	}	<i>this.</i>
<i>f.</i>	זֶה (זֵה, זִה)		
<i>Plur. comm.</i>		הֵּנָּה (rarely לָּהֶּם) <i>these.</i>	

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

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

*Rem. 1.* This pronoun receives the article (הַהֵּ, הֵּהֵּ, הֵּהֵּ) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which ה is inserted after the article, הַהֵּהֵּ Gen. xxiv. 65; xxxvii. 19; הֵּהֵּהֵּ *fem.* Ez. xxxvi. 35, and shortened הֵּהֵּ 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

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\* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. הַזֶּה] or a rough breathing. Thus in Aram. הַזֶּה, הַזֶּה, הַזֶּה *this*, Arab. *dhu, dhi, dha*; Sansk. *sa, sã, tat*, [Gr. ὁ, ἡ, τό], Goth. *sa, só, 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 הַיָּאֵר (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 *ä* (Pattach) is lengthened into *ā* (Qamets) or *ū* (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 *ä*, 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 הַהַיָּאֵר *that*, הַחֹדֶשׁ *the month*, הַחֵיָל *the strength*; with rare exceptions, as הַיָּהִי Gen. vi. 19, and always הַהֵם *those*; *b*) before ע the Pattach is generally lengthened, as הַעַיִן *the eye*, הַעִיר *the city*, הַעֶבֶד *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 הָ, e. g. הָעָם *the people*, הָהָר *the mountain*, הָעֵינָן (in pause), הָהָרָה *towards the mountain*, on the contrary הַהָרִים *the mountains*, הַעֵיִן *the guilt*; *b*) before הַ the article is always הַ, without regard to the place of the tone, as הַחֲכָם *the wise*, הַחֵג *the feast*; so also *c*) before הַ, as הַחֲלִי *the sickness*, הַחֳדָשִׁים *the months*. (On the contrary הַחֲכָמָה 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 הַלֵּךְ, from הַלֵּךְ, § 19, 2). The uniform assimilation is explained by the enclitic nature of the article. In Arabic, its form is هَل (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 הַשָּׁנָה *the year*.—The Arabic article itself occurs in the Old Testament, in the Arabic name אֱלִמְדָּד Gen. x. 26, and perhaps in אֶלְגָּבִישׁ *ice, hail* = גָּבִישׁ Ez. xiii. 11, 13; according to others, in אֱלֹקִים (the people), Prov. xxx. 31.

2. When the prepositions בְּ, לְ, and the בְּ 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 בְּשָׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם; לְעָם *to the people* for לְהָעָם, בְּהַרֵּיִם *on the mountains*. With בְּ, however (which is less closely connected with the word), the ה very often remains, as בְּהַיּוֹם Gen. xxxix. 11, but also בְּיוֹם Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as לְהָעָם 2 Chron. x. 7. (But see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With לְ, which in conception is still less closely connected with the word, the ה always remains, as לְהָעָם *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 אֲשֶׁ by the elision of א and assimilation of ר, according to § 19, 2, 3; more rarely the form אֲשֶׁ Judges v. 7, Cant. i. 7, and before א in a single instance אֲשֶׁ Judges vi. 17, though elsewhere אֲשֶׁ before the gutturals. The still more abbreviated form אֲשֶׁ\* 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, ōu, that*. Closely connected with it in meaning is בִּי, which also belongs to the pronominal stems, § 104.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

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

The pointing of מַה with *Qamets* is seldom found out of pause, except before א and ר, as מַה אַתֶּם *what are ye?* מַה רְאִיתֶם *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 אש, and אש, spoken *sa, se, si, and ys, es*. Gesenius Mon. Phœn. p. 438; *Movers Phœnic. Texte I*, S. 81, ff. II, S. 44. Comp. above § 2, 5. In modern Hebrew also, אֲשֶׁ has become the prevailing form.

connection with the following word: a) *מֵה־* with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as *מֵה־לָּךְ* *quid tibi?* and even in one word, as *מִלְכֶם* *quid vobis?* Is. iii. 15, *מֵזֶה* *what is that?* Ex. iv. 2; b) before the harder gutturals ה, ח, ע, it also takes *Pattach* with the *Daghesh* implied in the following guttural (§ 22, 1), *מֵה־הוּא* 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 רִגְוִי* *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 *בְּמָה*, *בַּמָּה* (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. *מִלְךָ* *to reign*; *רָשָׁב* *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. *אָהַל* and *אָהַל* *to pitch a tent*, from *אָהַל* *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 *לִבְנֵה* *a brick* (from the color), and hence again *לָבַן* *to make bricks*; from *הִגָּה* *to increase greatly*, *דָּג* *a fish*, and hence again *דָּג* *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. *נִחַה* to rest, to set one's self down; hence the noun *נִחָה* a setting down; hence again *נָחַה* to descend; in like manner *שָׁחַה*, a pit, destruction (from *שָׁחַה*), hence *שָׁחַח* 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 *קִטֵּל*), 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. *qatl, qill, qull*), 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, *לְמַד* to cause to learn, to teach; *שָׁכַב* to lie, *הִשְׁכִּיב* 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. *בְּיָרִיבִים*, 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; קוּטַל; קוּטַל; קָטַל; קָטַל; קָטַל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (הִקְטִיל, הִקְטִיל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as הִתְקַטַּל. (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 אָ, אָ. 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 (קָבֵרִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, עָשָׂה *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,	תְּקַטַּל <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,	הִקְטִיל <i>to cause to kill.</i>		
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 פָּקַד, 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 פָּקַדְתָּ, פָּקַדְתָּם. 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. קָטַל) 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. *Pilel*. 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 (*affirmatives* and *preformatives*) of the two tenses. The stem-letters are indicated by dots. For the details, see § 44 ff.

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\* 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 *Gesenius* (translated by Dr. *Robinson*, fifth edition, 1854) are *Prater* for *Perfect*, and *Future* for *Imperfect*.—Tr.

PERFECT.			
	<i>Sing.</i>		<i>Plur.</i>
3 m.	. . .		3 c.     ה . . .
3 f.	הַ . . .		
2 m.	הַיְ . . .		2 m.     הַיְ . . .
2 f.	הַיְ . . .		2 f.     הַיְ . . .
1 c.	הַיְ . . .		1 c.     הַיְ . . .
IMPERFECT.			
3 m.	. . . ה		3 m.     ה . . . ה
3 f.	. . . הַיְ		3 f.     הַיְ . . . הַיְ
2 m.	. . . הַיְ		2 m.     הַיְ . . . הַיְ
2 f.	הַיְ . . .		2 f.     הַיְ . . . הַיְ
1 c.	. . . הַיְ		1 c.     . . . הַיְ

## § 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 קָטַב, קָטַב; קָטַב, קָטַב;
- 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 קָטַב, קָטַב.

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

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\* 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 *Daghesh 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<sup>e</sup>va on the shifting of the tone, as קָטַלְתָּם. In Aramæan it wholly falls away in the root itself, as קָטַל, קָטַל.

*Rem. 2.* Examples of *denominatives* in *Kal*: הָמַר to cover with pitch, from הָמַר pitch; מָלֵא to salt, from מָלֵא 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*.—Tr.

## § 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 אֶתָּה), קָרָא *he was fearing*, קָרָאתֶם *fearing were ye*, for יִירָא אֶתְּמֶם. In the *second* person this is readily seen, as well as in קָטַלְתָּ for אָנֹכִי קָטַלְתָּ. In the first person sing. קָטַלְתִּי we have יִ, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affirmative is at the same time distinguished from the suffix forms תִּי and יִי (as if one would form יִי אֶתָּה, *I*, after the analogy of אֶתָּה). In the *third* person, הִיא־ (originally הִיא־, comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and וְ (originally וְ) 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*, *émi*, Dor. *émui* for *ésmi* (*I am*), where the ending *mi* belongs to *moi* and *mé* ; Sanscr. *asi*, Dor. *ésti* (*thou art*), where *sti* is about = *stú* ; Sanscr. *asti*, *ésti* (*he is*), where *ti* corresponds to the pronoun *tó*, 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. *kataltü*, Syr. *ketlet*, 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. קָטַלוּ, 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 § 39, 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 חָכֵם *wise*, שָׂטָן (inimical) *adversary*, § 84, 1.

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

Only קָטַלְתָּן, קָטַלְתָּם have the tone on the last syllable, and, in consequence, Sh<sup>e</sup>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 הִבְבְּקָה. 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  $\text{—}$  or  $\text{—}$ , when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שְׁאַלְתֶּם ye have asked 1 Sam. xii. 13, יִרְשְׁתֶּם ye possess Deut. iv. 1, 22; so also before *suffixes* שְׁאַלְתִּירִי I have asked him 1 Sam. i. 20, יִרְבְּתִירָה 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 שְׁאַל, יִרְשׁ, יִרְבֵּד. not שְׁאַל, יִרְשׁ, יִרְבֵּד. 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 יִגְרֹחַ. But when the tone is thrown forward, Cholem becomes Qamets-chatuph, as יִרְבֹּחְתִּירִי I have overcome him, יִרְבֹּחְתָּ (see § 49, 3) and thou wilt be able, Ex. xviii. 23.

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

N. B. 5. In connection with the affirmatives הֶ, הִירִי, נִי, the tone is on the penultima, and the word is *Milêl*; 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, Syriasm, and Arabisms.

מְלַמֵּה, קָטְלוּ, מְלַמֵּה; b) 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 קָטַל, is the prevailing form (*Inf. construct*). In this form it is united with suffix pronouns, and with prepositions (לְקַטֵּל *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 קָטוּל, 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, קָטַל and קָטוּל are distinguished, by a firm immutable *ô* in the latter, and a mutable *ô* in the former (hence with *suff.* קָטְלוּ). In the derived conjugations, except *Hiph.* and *Hoph.* the *Inf. absol.* has generally an immutable *ô*, although the *Inf. constr.* has other vowels; e. g. *Piël*, קָטוּל, with קָטַל.

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

a) קָטַל, e. g. קָטַלְתָּ *to lie* Gen. xxxiv. 7.

b) קָטְלוּ and קָטְלוּהָ, קָטְלוּהָ (feminine forms from קָטַל and קָטַל); as שִׂנְאָה *to hate*, קָרְבָה *to approach* Ex. xxxvi. 2, חֲמִיָה *to pity* Ezek. xvi. 5. (As a verbal noun, the *Inf.* may also take the feminine ending.)

c) מְקַטְל (as in Chaldee); e. g. מְקַטְלָה *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 לְקָטַל *interficiendo, ad interficiendum*, לְנַפֵּל *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, καὶ ἔξοχῶν.

The לְ 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 לִּין-פֹּל (*lin-pōl*) (§ 28, 1), so also לִיק-טוֹל, just as in the Impf. לִיקְטוֹל. On the contrary בְּנִפְלַל Job iv. 13, בְּנִפְלַל 2 Sam. iii. 34, where the prepositions בְּ and בְּ are conceived to be less closely connected with the Infinitive: so also לְ, as an exception; וְלִיקְטוֹל, Jer. i. 10.

## § 46.

## OF THE IMPERATIVE.

1. The chief form of the Imperative קָטַל (*קָטַל*) 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 תִּקַּטַּל *ne occidas* (not קָטַל). 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 קָטַל there is also one with *Pattach*, as שִׁכַּב (as in the *Inf.* and *Impf.*) 2 Sam. xiii. 5. The *Pattach* is regular in קָבַר from קָבַר; 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 מִשְׁכֹּב *draw ye* Ez. xxxii. 20; מִלְכִּי *reign thou* f. Judges ix. 10.

\* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 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. (קָטַל from תִּקַּטַּל); 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 קָטַלְתָּ the ה־ at times falls away, and then a helping vowel is introduced, as in שָׁמַעְתְּךָ *hear ye f.* for שָׁמַעְתָּ Gen. iv. 23; comp קָרָאתְךָ *call ye f.* for קָרָאתָ 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.* (קָטַל). 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 (י, ת, א, נ), mostly with a very short vowel, viz. vocal Sh<sup>e</sup>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.* אֲקַטֵּל, plur. נִקְטָל, אֲ is an abbreviation of אֲנִי, : of אֲנִי. This person required no addition at the end.

In the *2d pers. sing.* the ת in תִּקְטָל is from תָּה, the י־ in יִקְטָלִי is the sign of the feminine, as in תִּתִּי *thou* (feminine, see § 32, Rem. 4). In the *2d pers. plur.* the ה (more fully הֵן, see Rem. 4) in הִקְטָלֶיךָ, is the sign of the plural as in the 3d person,

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\* 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 future. 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 Arie 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 ; \* *נה* in *הַקְטִילָהּ* is the sign of the plural *feminine* (in Chaldee *הַתְּ*), or borrowed from *הִתְּ* *etæ*.

In the 3d person *הַקְטִיל*, the *י* is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for *ו* (from *הוּא*), properly *הַקְטִיל* (comp. *הַשֵּׁב* for *הַשֵּׁב* § 69). The plur. (fully *הַקְטִילוּ*) is formed by the plural ending *וּ*, shortened *ה*. The *ה* in the *femines* *הַקְטִילָהּ*, *הַקְטִילְנָהּ*, which are precisely the same as the second person, may be connected with the feminine ending *הַתְּ*.

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 *הַקְטִיל* is followed by all the other forms which receive no addition at the end, and that of *הַקְטִילִי* by the forms *הַקְטִילִי*, *הַקְטִילִי*; analogous to *הַקְטִילְנָהּ* is *הַקְטִילְנָהּ* in the Imperative.

*Rem.* 1. The final *ō* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Infin.* 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. *וַיִּכְתֹּב־שָׁם* and *he wrote there*, Josh. viii. 32. *c*) It becomes vocal Sh<sup>e</sup>va before the affirmatives *וַיִּ* and *וַיִּ*. In the few instances in which it remains before such affirmatives, the pointing becomes *וַיִּ*, because it stands close before the pause, e. g. *וַיִּשְׁפֹּטֵי* *yish-pūtū* (*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 *הַקְטִיל*. *Intransitive* verbs (*middle E* and *O*) take *ā* (*Pattach*) in the Imperf., as *וַיִּגְדַּל* *to be great*, *Impf.* *וַיִּגְדַּל*; *וַיִּקְטַן* *to be small*, *Impf.* *וַיִּקְטַן*. Sometimes both forms exist together; the *Impf.* with *ō* is then transitive, and that with *ā* intransitive. E. g. *וַיִּקְצַר* *he will cut off, will reap*; *וַיִּקְצַר* *he will be cut off*, i. e. will be short. So also *וַיִּשְׁבַּע*, *Impf. ō. to subdue*; *Impf. ā. to be subdued*. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. *וַיִּשֶׁבַע* and *וַיִּשֶׁבַע* *he will bite*. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as *וַיִּנְהַי* for *וַיִּנְהַי*. These three forms of the Imperfect are called *Impf. O*, *Impf. A*, *Impf. E*.

3. For the 3d plur. fem. *הַקְטִילְנָהּ* occurs in three instances (as if to distinguish it from the 2d pers.), the form *הַקְטִילְנָהּ*, as in Chaldee and Arabic. E. g. *וַיִּגְמְדוּנָהּ* *they will arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances *הַקְטִילְנָהּ* 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 *ān, ā*. 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 Syriae, *masc.*, *qētalān*, *fem* *qētalēn*, so in Arabie, *masc.*, *qātalā*, *fem* *qātālā*.

ing to some Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; and in the French patois, *j'avons* for *j'ai*.)—In the Pentateuch נָה (nā) occurs in place of נָה, especially after *Vav consecutive* (§ 49, 2); e. g. Ex. i. 18, 19, xv. 20, as in Arabic, and in a still more abbreviated form in the *Imp.* (§ 46, Rem. 3).—Once occurs (Ezek. xvi. 50) the anomalous form הַנְּבִיָּה with נִי inserted, after the manner of verbs עָט and רָט (§ 67, 4, § 72, 5).

N. B. 4. The plural forms ending in הִי appear also not unfrequently with the fuller ending הִי, most commonly with obvious stress on the word at the end of a clause, where the vowel of the second syllable is then retained, as הִיִּנְיָהּ *they tremble*, Ex. xv. 14, הִיִּשְׁמְעִיךְ *ye shall hear*, Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, הִיִּכְוִיךְ קִשָּׁה; comp. iv. 3, Gen. xviii. 28, 29, 30, 31, 32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the end of a clause is clearly seen in Is. xxvi. 11, הִיִּיִּיךְ הִיִּיִּיךְ הִיִּיִּיךְ הִיִּיִּיךְ *they see not; let them see and be ashamed*.\* This original ending הִי is common in Aramæan and Arabic; but in the vulgar Arabic it is shortened. Of the *Impf* with א (the Arab. orthography, § 44, Rem. 4), הִיִּשְׁמְעִיךְ Jer. x. 5 is the only example.

5. In like manner הִיִּשְׁמְעִיךְ has a longer form with final הִי, namely הִיִּשְׁמְעִיךְ־הִי, which is also common in Aram. and Arabic. The הִיִּיִּי here is scarcely original; perhaps it arose from imitation of the plural ending הִי. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become Sh<sup>e</sup>va, is restored and takes the tone, as הִיִּשְׁמְעִיךְ־הִי. Comp. § 29, 4.

## § 48.

### LENGTHENING AND SHORTENING OF THE IMPERFECT AND IMPERATIVE.

(*Jussive and Cohortative Forms.*)

1. The want of definite forms for expressing the *relative tenses* and the *moods*, in Hebrew and the kindred dialects, is partially supplied by changes in the form of the Imperfect, to which a certain signification is either exclusively or principally appropriated.

2. Thus, the language distinguishes between the common form of the Imperfect and two others, viz. a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Imperfect, however, occurs only in the

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\* It is worthy of remark, that the Chroniclers often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33.—1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

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. *yāqtulu*, it has, *a*) a Subjunctive, *yāqtula*; *b*) a Jussive, *yāqtul*; 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* (הַ־) appended to the first person; e. g. אֶקְטֹל 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 הַ and הַ־, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׂמְרָה; in *Piël*, בְּנִתְקָה Ps. ii. 3; but in *Hiphil*, אֶזְכִּירָה.

Very rarely, the duller sound הַ־ takes the place of הַ־ (§ 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.

הַ־ 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. יִקְטִיל, *Jussive* יִקְטֹל. It is found in *Kal* and *Hiphil* of verbs עָרַ, as רָמַת and רָמַת for רָמַת and רָמַת; and in all the conjugations of verbs לָה, where it consists in the removal (*apocopè*) of the ending הַ־; e. g. יִגְל for יִגְלָה. (The name *Future apocopated*, derived from the mode of forming it in verbs לָה, 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 הַ־ is

excluded. So also the 2d sing. fem., as תְּקַטְּלִי, תְּמַוְּתִי, תְּנַלְּלִי, &c. ; and all forms, sing. and plur., with pronominal suffixes, as תְּמַוְּתִי־יָיְ 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 הַ) 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 שָׁמַר, שָׁמְרָה, שָׁכַב, שָׁכְבָה ; the shortened *Imp.* in verbs לָה, as נָל for נִלָּה ; both together in Hiphil, as הִקְטִיל and הִקְטִילָה for הִקְטִיל. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as קוּם *stand up*, קוּמָה *up!* הֵן *give*, הֵנָּה *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. וְהָיָה) 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 וַיִּדְבֵּר 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 וַיָּמָת, shortened וַיָּמַת, with *Vav consecutive* וַיָּמָת (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 ה־ is often appended, but chiefly in the *later* books; e. g. וַאֲמַרְתָּה and *I plucked out*, Ezra ix. 3. See more in § 129.

This וַיְ is a strengthened form of *Vav copulative* (comp. בַּמָּוֶה, בַּמָּוֶה, בַּמָּוֶה, where the prepositions בַּ, בַּ, בַּ 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 וַיָּמָת; and the shortening of the verb at the end (*apocopè*) 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 וַיְ and וַיְ occur very seldom after *Vav cons.*, וַיְיִבֹּן Judg. viii. 1; Ez. xlv. 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 וַיְ 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., וְהִבְדִּילָהּ 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. וְיִשְׁבְּנוּ Gen. xxxiv. 16 ; *b*) in verbs לָא and לָהּ ; e. g. וְעָשִׂיתָ Ex. xxvi. 4, 6, 7, 10 ff. (on the contrary, וְהִבְרָתָּה 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 קָטַל. 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 רֹשֵׁן *sleeping* from רָשַׁן, רֹגֵר *fearing* from רָגַר. Comp. the formation of the Participle in *Niphal*, § 51, 1. But in verbs *mid. A*, it has the form קָטַל ; in which the *ô* is a corruption of the original *â* (*qôtêl* from *qâtêl*, § 9, 10, 2), and is immutable. (The form קָטַל 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 הוֹמִיָּה *prehendens* Ps. xvi. 5 (for הוֹמִיָּה from הוֹמִיָּה), comp. סָבִיב 2 Kings viii. 21, and the *prop. n.* אוֹבִיל 1 Chron. xxvii. 30. Many reckon here also יוֹסֵף Is. xxix. 14, xxxviii. 5 ; but this is rather the 3d sing. *impf.* Hiphil of יָסַף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹטַל 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 בְּיַנְוִי (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 (§ 131, 2).

it is generally written *defectively*. The form  $\text{הִזְלִים}$ , Is. xli. 7. for  $\text{הִזְלִים}$  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  $\text{חַזְזָה}$  means *holding* (not *held*), Cant. iii. 8.  $\text{בָּטְחָה}$  *confisus* 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  $\text{הִי}$  (in the corresponding seventh conjugation in Arabic  $\text{أَي}$ ) prefixed to the ground-form. It appears only in the *Inf. constr.*  $\text{הִקְטִיל}$ , contracted from  $\text{הִהֲקַטֵּל}$ . With the *Inf.* are connected, in form, the *Imp.*  $\text{הִקְטִיל}$  and the *Impf.*  $\text{יִהֲקַטֵּל}$ , contracted from  $\text{יִהֲקַטֵּל}$ . In the *Perf.* the (less essential) *He* has been suffered to fall away, and only Nun remains as the characteristic, hence  $\text{נִקְטֵל}$ . This applies also to the Participle, which is distinguished from the Perfect only by the long (·), as  $\text{נִקְטֵל}$ , *fem.*  $\text{נִקְטֵלָה}$  or  $\text{נִקְטֵלָה}$ . 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.  $\text{נִשְׁמַר}$  *to look to one's self, to beware*,  $\text{גִּלְגִּלִּים}$  *to hide one's self*; often of emotions which act upon the subject, e. g.  $\text{נִחַם}$  *to trouble one's self, to grieve*,  $\text{נִחַן}$  *to bemoan one's self, to bewail*, comp.  $\text{ὀδύρεσθαι}$ , *lamentari, contristari*. *b*) Then it frequently expresses reciprocal action, as  $\text{נִשְׁפָּט}$  *to contend with another at law*;  $\text{נִדְּבַר}$  *to counsel*, Niph. *to consult together*; comp. the *middle* and *deponent* verbs  $\text{βουλεύεσθαι}$ ,  $\text{μάχεσθαι}$  ( $\text{נִלְחַם}$ ), *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.  $\text{נִשְׂאֵל}$  *to ask for one's self* (1 Sam. xx. 6, 28), precisely like  $\text{αἰτοῦμαι ὅς τε τοῦτο}$ ,

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. נָדָר 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; נָחַר 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 (הָלָה 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 נָזַר a male; נָלַבב cordatum fieri, Job xi. 12, from לָבַב 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 (*inqatala*), which has its own *Passive*; nay, in Hebrew itself there is probably a trace of the *Passive* of Niphal in the form נִגְאַל, 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 prefix has the force of a reflexive pronoun, like הָה in Hith-paël.\*

*Rem. 1.* The *Inf. absol.* נִקְטַל connects itself, in form, with the Perfect, to which it bears the same relation as קָטַל to קָטַל. Examples of this form, נִשְׂאָל *rogando* 1 Sam. xx. 6, נִדְסָה *desiderando* Gen. xxxi. 30; of the other, הִנְהִיךְ Jer. xxxii. 4; once אֶזְדָּרֵשׁ *exaudiendo* Ez. xiv. 3. The *i* 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 *â*. Not unfrequent is the form הִקְטַל as *Inf. absol.*; e. g. Num. xv. 31; Deut. iv. 26; 1 K. xx. 19.

2. In *Pause*, *Pattach* often takes the place of *Tsere* in the final syllable. e. g. וְהִנְקַמְלַנְּךָ *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. הִנְקַרְנָה *they shall be remembered*, Is. lxxv. 17; but these forms are unfrequent.

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

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\* 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 Daeromauic, *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. **רָפַטְל בָּהּ** *he stumbled at it*, Ez. xxxiii. 12; **וַיִּשְׁמַע לוֹ** *and he heard him*, Gen. xxv. 21, comp. **וַיִּשְׁמַע 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 **הִשָּׁמְרוּ** *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, **אֶשָּׁבַע** *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. **רָקַטַל** and the Part. **מִקְתָּל** (whose preformatives retain their original *Sh<sup>e</sup>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 *ā* 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 (קָטַלְתָּ, קָטַלְתְּ, קָטַלְתִּי), which, properly, have for their basis the form קָטַל. See Rem. 1.

The *ḡ* 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<sup>e</sup>va* (§ 20, 3, *b*); as **יִשְׂרָהוּ** Job xxxvii. 3, for **יִשְׂרָהוּ** *he directs it*; **שָׁלַחָה** for **שָׁלַחָה** 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. **לָקַחָהּ** for **לָקַחָהּ** *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Impf. and Part. the *Sh<sup>e</sup>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,

צָחַק *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 הֵיָה *to let live*; צִדֵּק *to declare innocent*; רִלָּה *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 כֵּן *nest*, קָנָן *to make a nest*; from עָפָר *dust*, עִפֵּר *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 שָׂרַשׁ *a root*) *to root out, extirpate*; זָיַב (from זָנַב *tail*) properly *to injure the tail*, hence *to rout the rear-guard* of an army; הִשָּׁן *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. גָּנַב *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*; בָּרָא Piël *to cut, to hew out*, Kal *to form, to make*; גָּלָה Piël *to uncover*, Kal *to reveal*.

In an intransitive sense, Piël occurs as an intensive form, but only in poetry, as חָתַח *frangi* Jer. li. 56; פָּתַח *to be open* Is. xlvi. 8; lx. 11; רָהַה *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 γέρω *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, prædari, &c.*

N. B. *Rem.* 1. The Perf. Piël 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 **גָּהַל** Is. xlix. 21 with **גָּהַל** Josh. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, viz. **דָּבַר** to *speak*. **כָּפַר** to *atone*, **כָּבַס** to *wash clothes*.

A single instance of ( - ) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, **נָשָׂח** to *cause to forget*, occasioned by the play upon the name **מִנְשָׁח**. Compare the quadriliteral **פָּרִישָׁו**, which is analogous, in form, with Piël (§ 56).

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

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

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

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

6. The *Part. Pual* sometimes occurs without the prefix **מְ**; 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. **יִיגְזַר** for **מִיִּגְזַר** 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 *î* (י־) inserted after the second. From the *Inf. הִקְטִיל* are formed the Impf. and the Part. **וְקָטִיל**, **מִקְטִיל**, for **וְהִקְטִיל**, **מִהִקְטִיל** (§ 23, 4). In the passive, **הָ** is uttered with an obscure vowel, and the second syllable takes *ā* in place of *î*; **הִקְטֵל** or **הִקְטַל**, *Impf.* **יִקְטַל** or **יִקְטֵל**. *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 **הִקְטִיל**, **הִקְטַלְתָּ**; which is explained by the analogy of the Ara-

mæan (אַקטל), and of the Arabic (اكتل), where the  $\text{r}$  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 *Qibbuts* 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. יצא to go forth, Hiph. to bring out of, to lead forth; קדש 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 נבד to perish, Piël and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in כבד to be heavy, Piël to honor, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. נטה 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. שמן Hiph. to become fat (properly to produce fat); חזק and חזק Hiph. to become strong (properly to develop strength); ענה Hiph. to become feeble. After the same analogy עשיר, Hiph. to become rich (properly to make, to acquire, riches); and particularly, words which express the taking of a new color, as הארים to become red, הלבין to become white, &c. Moreover, what is merely *state* or *condition* becomes, in the Hebrew mode of conception, an *act*; e. g. שהירש not to be silent, but properly to keep silence (*silentium facere*, Plin.); הרגיע quietem agere, האריך to prolong (one's stay), to tarry. In such cases there is often an *ellipsis*, as היטיב to deal well, השתיח to do wickedly, properly to make good, or bad (sc. הרבוי, הרבוי, 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. השתרש to put forth roots, הקרין to put forth

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\* The verb עשה 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 forze, far frutto*.

*horns*. It also expresses the active use of a member, as *הִזְאוֹיִן* 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 Niph'al, may sometimes coincide with that of Kal, e. g. *רָלַל* *potuit*, Impf. Hoph. *potens fiet*, i. e. *poterit*.

*Rem.* 1. Only the Perfect of Hiphil retains always the ׀ 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 *i* and *e*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal Sh<sup>e</sup>va, and with gutturals it is changed into *Pattach*. The *Inf. abs.* has a firmer and longer *é*. More particularly:

2. The *Inf. absol.* has generally *Tsere*, with and without *Yodh*; as *הִקְהַשׁ* Judg. xvii. 3; *הִקְבַּר* Ex. viii. 11; *הִשְׁמִיר* Amos ix. 8. Strictly Chaldee, with *א* instead of the *ה*, is *אִשְׁבִּים* *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 *הִקְטִיל* (Ps. xciv. 1 in pause, perhaps also Is. xl. 8); instead of it, the shortened and the lengthened forms *הִקְטַל* (— tone-long) and *הִקְטִילָה*, as *הִשְׁמִין*, *make fat*, *הִקְשִׁיבָה* *attend!* The first takes *Seghol* before *Maqqeph*, as *הִסְכֵּן־נָא* Job xxii. 21. *הִקְטִילִי* and *הִקְטִילוּ* 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, *בְּרַח* *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 *וַיִּחַזְקֵבּוּ* *and he held him* Judg. xix. 4. In the plural, the full forms are used for the *jussive* also, and with *ו* consec.; as *וַיִּנְדְּבִיקוּ* *and they pursued* Judg. xviii. 22. The single exceptions, where *i* (as in Aramæan) is shortened to vocal Sh<sup>e</sup>va, are *וַיִּדְרֹכוּ* Jer. ix. 2, *וַיִּדְרְקוּ* 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 *מְהַלְמִים* *dreamers* Jer. xxix. 8, *מְזַוְרִים* *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is *מְהַלְמָה*. e. g. *מִשְׁנָה* Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Perf. are sometimes found the forms *הִקְלַמְנוּ* *we have reproached* 1 Sam. xxv. 7, and *אִגְאַלְתִּי* *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 *רִקְטִיל*, *מְקִמִיל*, but not to prepositions in the Inf., *לְהִקְטִיל*, because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as *יְהוֹשִׁיעַ* *he will save* Ps. cxvi. 6, for *יְהוֹדָה* *he will praise* for *יְדָה* (in verbs פו' only); on the contrary *לְשִׁמְרָה* for *לְשִׁמְרָה* *to sing* Ps. xxvi. 7, *לְהַאֲדִיב* for *לְהַאֲדִיב* *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 ה, ה־, and ה־. They take it, however, in the Perf. when *Vav consecutive* is prefixed, as וְהִבְהִירָהּ Ex. xxvi. 33.

9. In the Passive (*Hophal*) Perf., Impf., and Part.  $\ddot{u}$  (ו) is found in the first syllable as well as  $\ddot{o}$  (ו), הִקְטַל, but not so often in the regular verb, e. g. הִשָּׁפַח Ez. xxxii. 32, and הִשְׁכַּח xxxii. 19; הִשָּׁלַח, Part. מְשַׁלֵּחַ 2 Sam. xx. 21, and הִשְׁלַחַת Is. xiv. 19; but verbs פָּךְ have  $\ddot{u}$  constantly, as הִגִּיר (according to § 9, 9, 2).

10. The Inf. abs. *Hophal* (as in *Hiphil*) has (..) in the final syllable; e. g. הִחַיֵּל *fasciando* Ez. xvi. 4; הִגִּיר *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 קָטַל the syllable הִתְ (Chald. אַתְ, Syr. אַתְ\*), which, like הִתְ in Niphal, has undoubtedly the force of a reflexive pronoun (§ 51, 2, Rem.).

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

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

3. *The significations of Hithpaël.* a) Most frequently it is reflexive, primarily of Piël, as הִתְקַדַּשׁ *to sanctify one's self*, הִתְנַקַּם *to avenge one's self*, הִתְאַוֵּר *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, אֶתְהַבֵּר 2 Chron. xx. 35.

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, הִתְהַנְּהַם to show one's self cunning, crafty, also, Eccles. vii. 16, to think one's self wise; הִתְעַשֶּׂר 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 הִתְרָאָה 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)*, הִתְפַּתַּח *solvit sibi (vincula)*. So without the accusative, הִתְהַלְּקָה to walk about by one's self (*ambulare*). Only seldom *d*) It is passive, e. g. הִתְפַּקַּד 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: הִתְפַּקְדוּ (so always for הִתְפַּקְּדוּ) they were mustered, Num. i. 47; ii. 33; הִתְטַמַּא to be rendered unclean Deut. xxiv. 4; הִתְבַּבַּס to be washed Lev. xiii. 55, 56; הִתְשַׁמְנָה it is smeared with fat Is. xxxiv. 6.

Denominatives with the reflexive signification are: הִתְהַיְהוּדָה to embrace Judaism (make one's self a Jew), from יהוּדִי, יהוּדָה Jews; הִתְצַיְהוּדָה to provide one's self with food for a journey, from צִיָּהוּדָה.

N. B. *Rem.* The Perfect, as in Piël, has frequently *Pattach* in the final syllable, as הִתְחַזְּקָה to be strengthened, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Imperf. and Imper., as הִתְחַכְּמָה he deems himself wise, Eccles. vii. 16; הִתְקַדְּשָׁה sanctify thyself, Jos. iii. 5. In *Pause* these forms take Qamets, and are the usual ones, as הִתְאַבַּל Ez. vii. 27, הִתְלַקְּדָה Job xxxviii. 30. With the form in Piël הִתְשַׁלְּחָה (§ 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 הָהִ, 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.* הִתְקוּיַל (corresponding to Conj. III. and VI. in the Arabic, *qátala, qútila, taqátala*), *Impf.* יִקוּיַל, *Part.* מְקוּיַל, *Impf. pass.* יִקוּיַל, &c. In the regular verb it but seldom occurs. E. g. *Part.* מְשַׁפֵּר *my opposer, he who pleads with me*, Job ix. 15; יוֹדְעָהי *I have appointed* 1 Sam. xxi. 3 (unless we should read הוֹדְעָהי); שׁוֹרֵשׁ *to take root*, *Denom.* from שָׂרַשׁ *root*. In verbs עָשׂ (§ 67) it is far more frequent; e. g. הוֹלֵל, סוֹבֵב, חוֹנֵן.

Its *signification*, like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as רוֹצֵץ and רִצֵּץ *to oppress*; sometimes each has its peculiar modification of meaning, as סִבֵּב *to turn about, to change*, סוֹבֵב *to go about, to surround*; הִפְלֵל *to exult*, הוֹלֵל *to make foolish* (from הִלַּל *to be brilliant*, but also *to be vain-glorious, foolish*); הִנְיֵן *to make pleasant*, חוֹנֵן *to commiserate*; יִשְׁרֵשׁ *to root out*, שׁוֹרֵשׁ *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 קָרַיַל (§ 30, 3).

2. *Pilel, Pulal, Hithpalel*; as קָטַלַל and קָטַלְלַל, *pass.* קָטַלְלַל, *reflex.* הִתְקַטַּלְלַל, like the Arab. Conj. IX. *iqtalla*, and XI. *iqtállá*, used especially of permanent states or conditions, e. g. of colors, as שָׁאֲנַן *to be at rest*, רִיחַנַן *to be green*, *Pass.* אֶמְלַל *to be withered*; of these verbs there is no example in Kal. It is more frequent in verbs כָּוַן, where it takes the place of Piël and Hithpaël (§ 72, 7).

3. *Pealal*; as הִתְלַלַּל, with repetition of the last stem-letters, used especially of slight motions repeated in quick succession; e. g. סִהַרְהַר *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סָהַר *to go about*; *Pass.* הִמְרַמַּר *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 עָשׂ and עָוַן by doubling both of the essential stem-letters; as סִבְסַב from סָב = סָבַב; כָּלְכַל from כָּל (כול). This also is used of motion rapidly repeated, which all languages are prone\* to express by repetition of the same sound, as צַפְצַף *to chirp*, צִלְצִל *to tinkle*, גִּרְגַּר *to gurgle*, עִפְעִף *to flutter* (from עָף *to fly*).

With Hiphil are connected :

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\* Compare *tinnio, tintinnus*, and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs עָשׂ produces also the same effect; as in לָקַק *to lick*, הִקַּק *to beat*, טָפַף *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 *flimmern, trillern, tröpfeln*. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

5. *Tiphel*; as תִּקְטֹל, with ת prefixed, as תִּרְגַּל *to teach one to walk, to lead* (denom. from רִגְל *a foot*); תִּחְרַה, *Impf.* יִחְרַחֵה *to emulate* Jer. xii. 5; xxii. 15 (from חָרַה *to be ardent, eager*). The Aramæan has a similar form תִּרְגַּם *to interpret*.

6. *Shaphel*; as שִׁשְׁבַּל, frequent in Syriac, as שִׁלְהַב *to flame*, from לָהַב. In Heb. it is found only in the noun שִׁלְהֵבַת *flame*, § 84, No. 35.

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Forms of which single examples occur:—7. קָטַלַּט, *pass.* קָטַלַּט; as מִחְסָפִים *scaled off, having the form of scales*, Ex. xvi. 14, from חָסַף, חָשַׁף *to peel, to scale*.—8. קָטַקַּל, as זֶרְזִיקָה *a violent rain*, from זָרַק.—9. נִתְקַטַּל (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples נִתְקַטְרוּ for נִתְקַטְרוּ *they suffer themselves to be warned*, Ez. xxiii. 48, נִתְבַּפֵּר for נִתְבַּפֵּר *to be expiated*, Deut. xxi. 8.

Worthy of note is also,—10. the form תִּצְוֹצֵר *to sound, the trumpet*, commonly derived from the stem תִּצַּר. But it is probably a *denom.* from תִּצְוֹצְרָה *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.* פָּרְשָׂו *he spread out*, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Impf.* רָבַרְסָמְנָה *he will devour it*, Ps. lxxx. 14. *Pass.* רָבַפֵּשׁ *to become green again*, Job xxxiii. 25. *Part.* מְבַרְבֵּל 1 Chr. xv. 27. After Hiphil הִשְׁמָאֵל contracted הִשְׁמָאֵל *to turn to the left* (denominative from שָׂמַאל), 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, אֵת (the sign of the accusative) with the *suffix* (§ 101), as קָטַל אֹתוֹ (*he has killed him*); or 2) by a mere *suffix*, as קָטַלְהוּ or קָטַלוּ (*he has killed*

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\* 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> אֲנִי; אֵינִי; אֲנִי <i>me.</i>	1 <i>comm.</i> אֲנֵנו; אֵינֵנו <i>us.</i>
2 { <i>m.</i> אַתָּה, אַתָּה (° <i>khā</i> ), in pause אַתָּה } <i>thee.</i>	2 { <i>m.</i> אַתְּם, אַתְּמֵיךְ } <i>you.</i>
3 { <i>m.</i> הוּא, הוּא; הוּא, (הוּ), הוּא; הוּא } <i>him.</i>	3 { <i>m.</i> הֵם, הֵם; הֵם (con- tr. fr. הֵם), הֵם; הֵם (contr. from הֵם), הֵם; poet. } <i>them.</i>
{ <i>f.</i> הִיא; הִיא; הִיא } <i>her.</i>	{ <i>f.</i> הֵנָּה, הֵנָּה; הֵנָּה, הֵנָּה } <i>her.</i>

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 (אַתָּה, אַתְּם, אַתְּמֵיךְ) the basis appears to be a lost form of the pronoun אַתְּמֵיךְ with כִּפֿ instead of תֿ (אַתְּמֵיךְ, אַתְּמֵיךְ; אַתְּמֵיךְ), 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.

† אַתְּמֵיךְ occurs very seldom as *verbal* suffix (Deut. xxxii. 26), אַתְּמֵיךְ 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 *qatalka* (thou hast killed), and also in the Samaritan (see *Gesenii Anecdota Orientalia*, I. 43). Comp. what was said in § 44, 1, on אַתְּמֵיךְ.—The sounds *t* and *k* are not unfrequently interchanged.

In the 3d pers. *masc.*, from  $\text{הָיָה}$ , by dropping the feeble *h* there arose *ū-u*, and thence *ô* (§ 23, 4), usually written  $\text{י}$ , much more seldom  $\text{ו}$ . In the *fem.* the suffixes from  $\text{הָיָה}$  ought, according to analogy, to sound  $\text{הָ}$ ,  $\text{הָ־}$ ,  $\text{הָ־}$ ; but instead of  $\text{הָ־}$  we have, for the sake of euphony, simply  $\text{הָ־}$  where the  $\text{ה}$  is regularly a consonant, and therefore marked with *Mappiq*. Once (Ez. xli. 15)  $\text{הָ־}$  stands for  $\text{הָ}$ , 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  $\text{נִי}$ ,  $\text{הִי}$ ,  $\text{נִי}$ ,  $\text{הֶם}$ ,  $\text{ם}$ , &c. This is appended to verbal forms which end with a vowel, as  $\text{קָטְלוּנִי}$ ,  $\text{קָטְלוּהוּ}$  ;
- b) a second and a third with the so-called *union-vowels*\* ( $\text{נִי־}$ ,  $\text{נִי־}$ ), 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  $\text{קָטַלְנִי}$ ,  $\text{קָטַלְתֶּנּוּ}$ ,  $\text{קָטַלְתֶּם}$  ; with the union-vowel *e* (rarely *a*) for the forms of the Imperfect and the Imperative, as  $\text{וּקְטַלְתֶּהוּ}$ ,  $\text{קְטַלְתֶּם}$ . To the Perfect belongs also  $\text{י}$ , from  $\text{הָיָה}$ . With  $\text{הָ}$ ,  $\text{כֶּם}$ ,  $\text{כֶּן}$  the uniting sound is only a half-vowel (*vocal Sh<sup>e</sup>va*), as  $\text{הָ־}$ ,  $\text{כֶּם־}$ ,  $\text{כֶּן־}$ , e. g.  $\text{קָטַלְתֶּם־}$  (*q<sup>e</sup>tā-l<sup>e</sup>khā*) ; or when the final consonant of the verb is a guttural,  $\text{הָ־}$ , e. g.  $\text{שָׁלַחְתֶּם־}$ . In *Pause* this *Sh<sup>e</sup>va* becomes a *Seghol* with the tone,  $\text{הָ־}$ .

*Rem. 1.* As *rare forms* may be mentioned : *Sing.* 2d pers. *masc.*  $\text{כָּה}$  1 Kings xviii. 44, in *pause*  $\text{כָּה־}$  Is. lv. 5, and  $\text{כָּה־}$  Prov. ii. 11 ; *fem.*  $\text{כִּי־}$ ,  $\text{כִּי־}$  Ps. cxxxvii. 6, and in the later Psalms frequently. ( $\text{כִּי־}$ , contrary to the rule, appended to the Perf. in Judges iv. 20.)—In the 3d pers. *masc.*  $\text{הִי}$  Ex. xxxii. 25 ; Num. xxiii. 8 ; *fem.*  $\text{הָ־}$  without *Mappiq* Num. xv. 28 ; Jer. xlv. 19.—The forms  $\text{מִי־}$ ,  $\text{מִי־}$ ,  $\text{מִי־}$  are strictly poetic (except Ex. xxiii. 31) ; instead of  $\text{מִי}$  we find  $\text{מִי}$  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  $\text{קָטַלְתֶּם־}$ . Comp. e. g. the Hebr. form *q<sup>t</sup>al-ani* with the Arab. *qatala-ni* ; and on the contrary, Hebr. *q<sup>t</sup>alat-ni*, Arab. *qatalatni*.

noun, is longer, as  $\text{נִי}$ ,  $\text{נִי־}$ ,  $\text{נִי־}$  (*me*);  $\text{־י}$  (*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  $\text{נ־}$ ,  $\text{נ־}$  (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Imperfect and in *Pause*, e. g.  $\text{יְבַרְכֶּנּוּהוּ}$  *he will bless him* (Ps. lxxii. 15),  $\text{יְכַבְּדֵנִי}$  *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.  $\text{נִי־}$ ,  $\text{נִי־}$ , for  $\text{נִי־}$ ,  $\text{נִי־}$ ;  
 2d pers.  $\text{נִי־}$ , once  $\text{נִי־}$  (Jer. xxii. 24);  
 3d pers.  $\text{נִי־}$  for  $\text{נִי־}$ , also  $\text{נִי}$  (Num. xxiii. 13); *fem.*  $\text{נִי־}$ ,  
 for  $\text{נִי־}$ ;  
 1st pers. plur.  $\text{נִי־}$  for  $\text{נִי־}$ .

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  $\text{נ}$  is appended also to the Perfect, and in similar cases a  $\text{ח}$  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  $\text{ת־}$ ,  $\text{ת־}$ ,  
 for  $\text{ת־}$ ;  
 b) the 2d *sing. masc.* besides  $\text{תִּי}$  has also  $\text{תִּי־}$ , to which the union-vowel is attached; but the only clear instance of it is with  
 $\text{תִּי־}$ ;

\* Here also, the short  $\text{א}$  probably belongs to the verbal form; see § 58, 3, *b*, note (\*).

- c) the 2d *sing. fem.* has **תִּי**, likewise an older form for **תָּ** (comp. **אֲתִי**, **קָטַלְתִּי** § 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 **תִּי** for **תָּם**, which is explained by the Arabic *antum, qataltum*, Chald. **אֲתִינְךָ**, **קָטַלְתִּינְךָ** for **אֲתָם**, **קָטַלְתֶּם** (§ 32, Rem. 5). Of the *fem.* **קָטַלְתִּינְךָ** 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. <b>הִקְטִיל</b>	3d c. <b>הִקְטִילוּ</b>
3d f. <b>הִקְטִילַת</b>	
2d m. <b>הִקְטַלְתָּ</b> , <b>הִקְטַלְתָּ</b>	2d m. <b>הִקְטַלְתֶּם</b>
2d f. <b>הִקְטַלְתִּי</b> , <b>הִקְטַלְתִּי</b>	
1st c. <b>הִקְטַלְתִּי</b>	1st c. <b>הִקְטַלְנוּ</b>

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. <b>קָטַל</b> (קָטַל, Rem. 1)	3d c. <b>קָטְלוּ</b>
3d f. <b>קָטַלַת</b>	
2d m. <b>קָטַלְתָּ</b> (קָטַלְתָּ, Rem. 4)	2d m. <b>קָטַלְתֶּם</b>
2d f. <b>קָטַלְתִּי</b> (קָטַלְתִּי, Rem. 4)	
1st c. <b>קָטַלְתִּי</b>	1st c. <b>קָטַלְנוּ</b>

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 **הֶם** and **הֶן**) 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. **קָטַלְתֶּם**, **קָטַלְתֶּן**. The difference has still greater effect in the case of *nouns* (§ 91).

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

3. The 3d *sing. fem.* קָנְתָּהּ (= קָנְתָּהּ) has the twofold peculiarity, *a*) that it constantly draws the tone to itself, except with כָּךְ and כֵּן (see Rem. 1), and then takes the suffixes that make a syllable by themselves (נִי, הִי, הוּ, הָ, הִי, הָ, הִי, הָ, הִי, הָ) 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 (הִי־, הָ־), e. g. אֲהַבֶּתְּהָ she loves thee Ruth iv. 15, שָׁרְפָתָם it burneth them Is. xlvii. 14, שָׁנָאָה she has stolen them Gen. xxxi. 32. For הִי־, הָ־, &c. are found in *pause* הִי־ Ps. lxxix. 10, הָ־ Cant. viii. 5; and also without *pause*, for the sake of correspondence in sound, הִי־בָלְתָהּ (she has borne thee), in the same verse.—The forms קָנְתָּהּ, קָנְתָּהּ are *contr.* from קָנְתָּהּ, קָנְתָּהּ, after the analogy of הִי־, for הָ־ ( § 58, 4).

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

5. Of a verb *middle O* there occurs the form הִקְרַחְתִּי I have prevailed over him, Ps. xliii. 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<sup>va</sup> vocal* (־), sometimes to *Chateph-Qamets* (־) Jer. xxxi. 33, but before הִי, כָּם, כֵּן to *Qamets-Chatuph* (־). Instead of הִקְטַלְתָּהּ the form הִקְטַלְתָּ\* 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. שְׁלַחְתָּנִי send me Is. vi. 8, הִלְבַּשְׁתָּנִי it put me on (as a garment) Job xxix. 14, הִרְצָאוּהוּ let them demand it back Job iii. 5.

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

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

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

4. In *Piël* the *Tserc* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh<sup>e</sup>va*; but before the suffixes **וּ**, **מָ**, **נָ** it is only shortened into *Seghol*, e. g. **יִקְבֹּצְךָ** *he will gather thee* Deut. xxx. 4, more rarely into *Chireq*, as **אֲצַמְּמְכָא** *I will strengthen you* Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil* the long *i* remains, as **תִּלְבִּישֵׁנִי** *thou clothest me* Job x. 11; rarely there are forms like **תִּשְׂרֹחֵנִי** *thou enrichest it* Ps. lxxv. 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 **קָטְלֵנִי** *to kill me*; but as a *noun*, it can take also the *nominal suffix* (the *genitive*), as **קָטְלִי** *my killing* (§ 131, 1, 2). In *Kal* it then has usually the form **קָטַל** (short *o*, *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 **שָׁבַב** becomes with suffixes **שָׁבַבְךָ**, e. g. **שָׁבַבְךָ** Gen. xix. 33, like nouns of the form **הִבַּשׁ**.

2. Before **וּ**, **מָ**, **נָ**, are found forms which depart from the analogy of *segholate nouns*, e. g. **אֲכַלְכֶם** *your eating* Gen. iii. 5, **עֲמַדְךָ** *thy standing* Obad. 11. The analogy is adhered to, however, in **תִּצְרְדְךָ** *your harvesting* Lev. xix. 9, and **מִאֲסַחְמָ** (*mō-ōs<sup>e</sup>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**, **קָטְלֵךְ**, which are not presented in the Paradigm, suffer no change. For the *fem.* **קָטְלִינִי** is substituted the masculine form **קָטְלֵךְ**, as in the Imperf. On **שָׁלַחְנִי** see § 60, Rem. 1. In *Hiph. Imp.* the form **הִקְטִיל** (not **הִקְטִילֵךְ**) is chosen; e. g. **הִקְרִיבֵהּ** *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**, **מְקַטֵּל**, according to § 93, Parad. VII.

On the difference between **קָטְלֵךְ** and **קָטְלִינִי**, 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; א 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. עָמַד 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<sup>e</sup>va (קָטַל, קָטַלְתָּם), in these verbs it takes one of the composite Sh<sup>e</sup>vas (§ 10, 2 ; § 22, 3), e. g. *Inf.* עָמַד, אָכַל to eat, *Perf.* עָמַדְתָּם, אָכַלְתָּם from הִפָּךְ to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the *Chateph* (§ 28, 2), as רָעַמַד, רָחַלְם he will dream, יָאָסַף he will gather ; or the composite Sh<sup>e</sup>va conforms to the vowel of the preformative, when the latter is an essential characteristic of the form ; e. g. *Perf.* נִעְמַד (for נָעַמַד), *Hiph.* הָעַמִּיד (for הָעַמִּיר), *Inf.* and *Impf.* הָעַמִּיד, רָעַמִּיד, *Hoph. Perf.* הָעַמִּיד, *Impf.* רָעַמִּיד. (On the *Methagh* 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<sup>e</sup>va ; but in this case the preformative always has the vowel corresponding to the composite Sh<sup>e</sup>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.* נִחַפֵּה *he turned himself*, נִאָּזַר *girded*, *Hiph.* יִחַסֵּיר *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 יִעֲמֹד, יִעֲמֹד, the vowel of the final syllable becomes a simple *Sh'va* vocal, on the addition of a sufformative (י, ו, ה, ה), the composite *Sh'va* of the guttural is exchanged for its short vowel, as יִעֲמֹד, *plur.* יִעֲמֹדוּ (pronounced *yā-ām<sup>e</sup>-dhû*); יִעֲזֹבָה *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 (יִקְטֹל, יִקְטֹל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יִעֲמֹד for יִעֲמֹד.

#### REMARKS.

##### I. On *Kal*.

1. In verbs אָפַס the *Inf. constr.* and *Imp.* take (־) under the first letter (according to § 22, 4, Rem. 2); as אָזַר *gird* Job xxxviii. 3, אָהַב *love thou* Hos. iii. 1, אָכַל *to eat*, with a prefix אָהוּ אָכַל. The (־) is found here only when the tone is forcibly thrown forward; e. g. אָכַל הָאִשׁ Num. xxvi. 10. For the same reason was written אָמַרְתָּם not אָמַרְתָּ.

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

2. The *Impf. A*, as the Parad. shows, has regularly under the first two letters אָֿֿ; and with the hard combination אָֿֿ, as יִחַבֵּל *he ceases*, יִחַבֵּס *he is wise*. This is also true of those verbs which are at the same time לָהֵ, as יִחַזֵּה *he sees*, יִחַצֵּה *he divides*. Less frequently the pointing אָֿֿ is found also in verbs *Impf. O*; as יִחַסֵּה *he uncovers*. Quite unique is the form יִחַבֵּב *and she loves* Ez. xxiii. 5. In these forms the pointing אָֿֿ is very frequently shortened to אָֿֿ (according to § 27, Rem. 5); as יִחַסֵּר *he binds, plur.* with *suff.* יִחַסֵּרוּהוּ; also יִחַסֵּר, יִחַסֵּרוּ.

##### II. On *Hiphil* and *Hophal*.

3. The rule given in Rem. 2 respecting אָֿֿ and אָֿֿ applies again here in the *Perf.* after *Vav consecutive*; i. e. the throwing forward of the tone occasions a change of *e<sup>e</sup>* into *a<sup>a</sup>*, as יִחַבְּרָה *thou didst set*, יִחַבְּרָה *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; יִחַבְּרָתִי, יִחַבְּרָתִי.

4. In the *Perf.* of *Hiph.* אָֿֿ is sometimes changed into אָֿֿ, and

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

### III. In General.

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

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

### § 64.

#### VERBS AYIN GUTTURAL.

(E. g. שָׁחַט *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.* שָׁחַטוּ, *Impf.* וְשָׁחַטוּ, *Imp. Niph.* הִשָּׁחַטוּ. In the *Imp. Kal* the vowel, supplied under the first radical, conforms to the *Chateph* of the second; as שָׁחַטוּ, שָׁחַטוּ.

So in the *Inf. Kal fem.*, as אָהַבָהּ *to love*, נָאֲבָהּ *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* שָׁחַט, שָׁחַט retained, but also, for the most part, the *T'sere* in *Impf. Niph.* and *Piël* יִלָּחֵם *he fights*, יִנְחֵם *he consoles*, and even the more feeble *Seghol* (after *Vav consecutive*) וְיִלָּחֵם. But in the *Impf.* and *Imp. Kal* the last syllable generally takes (ֿ), through the influence of the guttural, even in *transitive* verbs, e. g. שָׁחַט, שָׁחַט; וְזָעַק, וְזָעַק; בָּחַר, בָּחַר (seldom as וְנָחֵם); and in the *Perf. Piël* also, *Pattach* occurs somewhat more frequently than in the regular verb, as נָחַט.

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, ה, 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.* הִטְהָרוּ *cleanse yourselves*. Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* מָאֵן *to refuse*, בָּרַךְ *to bless*, *Impf.* יִבְרַךְ, *Pass.* בִּרְךָ, seldom as נֶאֱמַר *to commit adultery*.

*Rem.* 1. In the *Perf. Kal* of the much used verb שָׁאַל *to ask, to demand*, the peculiar feebleness of the א occasions a weakening of its ā to  $\bar{a}$ , and in a closed syllable to  $\bar{a}$  and  $\bar{a}$ , when the syllable loses the tone and א is not preceded by a full vowel (as in some verbs פָּר, § 69, *Rem.* 4). E. g. with *suff.* שָׁאַלְתָּ Gen. xxxii. 18, שָׁאַלְנוּ Ps. cxxxvii. 3; *2d plur.* שָׁאַלְתֶּם 1 Sam. xii. 13; xxv. 5; *1st sing.* with *suff.* שָׁאַלְתִּיהוּ Judg. xiii. 6; 1 Sam. i. 20; also in *Hiph.* הִשְׁאַלְתִּיהוּ 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 a word of one syllable (according to § 29, 3, b), as שָׁמַרְתָּ לְשֵׁרָתָם *in order to serve there* Deut. xvii. 12, *comp.* Gen. xxxix. 14; Job viii. 18. b) After *Vav consecutive*, as וַיְבָרֶכֶּהוּ *and he blessed* Gen. i. 22, וַיִּגְרֹשׁ *and he drove out* Ex. x. 11, *comp.* Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Perf. Piël*: אָחַרוּ *they delay* Judges v. 28 for אָחַרוּ; and the similar form הִחַמְתִּינִי *she conceived me* Ps. li. 7 for הִחַמְתִּינִי or הִחַמְתִּינִי.

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* שָׁלַח, *Part. pass.* שָׁלֹחַ, *Hiph.* הִשְׁלִיחַ, *Impf.* יִשְׁלַח, *Part.* מִשְׁלִיחַ; as also the less firm  $\bar{o}$  of the *Inf. constr.* שָׁלַח, which is thus distinguished from the *Imp.* (as in verbs ע guttural);
- b) the merely tone-long  $\bar{o}$  of the *Impf.* and *Imp. Kal* becomes *Pattach*, as יִשְׁלַח, שָׁלַח. (With *suff.* יִשְׁלַחְנִי, see § 60, *Rem.* 1);

c) where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* ( $\bar{e}^a$ ) and final *Pattach* are both employed, but are generally distinguished in usage. Thus :

In the *Part. Kal* and *Piël* שָׁלַח, מִשְׁלַחַת is the exclusive form, and the full *Pattach* first appears in the *constr. state* שָׁלַחַת, מִשְׁלַחַתָּהּ.

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. יִרְדָּע it is diminished Num. xxvii. 4 and יִרְדָּעוּ xxxvi. 3 ; יִרְבֶּקֶע he cleaves Hab. iii. 9, and יִרְבֶּקֶעוּ Ez. xiii. 11 ; יִבְלַע 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. שָׁלַחְךָ Deut. xxii. 7 ; 1 K. xi. 22 ; but שָׁלַחְךָ to send.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (—). e. g. הִצְלַחְךָ prosper, וַיִּבְטַחְךָ and he trusted. The *Inf. absol.* takes (—) as הִצְלַחְךָ to make high ; but as *Inf. constr.* occurs also הִצִּיחְךָ Job vi. 26.

2. The guttural here has *simple Sh<sup>e</sup>va* whenever the third radical regularly takes it (because it is *Sh<sup>e</sup>va quiescent*, which is generally retained even under gutturals, § 22, 4), as שָׁלַחְךָ, שָׁלַחְךָ. But in the *2d fem. Perf.* a helping-*Pattach* takes its place, as שָׁלַחְךָ (§ 28, 4), yet also more rarely שָׁלַחְךָ (without *Daghesh* in ח) Gen. xxx. 15 and שָׁלַחְךָ 1 Kings xiv. 3.

The softer combination with *composite Sh<sup>e</sup>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 הָ, בָּ, כֵּן, as אֶשְׁלַחְךָ I will send thee 1 Sam. xvi. 1, אֶשְׁלַחְךָ Gen. xxxi. 27, אֶשְׁמַרְךָ Jer. xviii. 2.

On the feeble verbs אָבַד, see especially § 74.

## B. CONTRACTED VERBS.\*

§ 66.

### VERBS פָּנָה.

(E. g. נִגַּשׁ to approach. Paradigm H.)

The irregularities of these verbs are caused by the feebleness of the nasal letter *Nun*, and are as follows :

1. The *Imp.* and *Inf. constr.* often lose their *Nun*, which would here take *Sh<sup>e</sup>va*, as נִגַּשׁ for נִגַּשׁ ( § 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 *Daghesh forte*. Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the *feeble* verbs.—Tr.

however, has regularly the feminine ending ת־ָ, or, with a guttural, ת־ ( § 80, 2), as ת־ָשָׁת, ת־ָעַת (from ת־ָעַת) to touch. The *Imp.* has usually *Pattach*; but also *Tsere*, as ת־ָן give (from ת־ָן). The lengthened form is frequent here, as ת־ָתָה 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. ת־ָפֵל he will fall, for ת־ָפֵל; ת־ָשׁ for ת־ָשׁ; ת־ָן he will give for ת־ָן (the *Impf. O* as in the regular verb most common, the *Impf. E* only in this example\*); b) in the *Perf. Niph.*, e. g. ת־ָשׁ for ת־ָשׁ; c) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbut*s, § 9, 9, 2), e. g. ת־ָגֵשׁ, ת־ָגֵשׁ for ת־ָגֵשׁ, ת־ָגֵשׁ.

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 פִּן ( § 71), and even of verbs ת־ָ ( § 67, 5), exhibit the same appearance. Verbs פִּן likewise exhibit such forms of the *Imp.* as ת־ָשׁ, also ת־ָשׁ (Gen. xix. 9), and ת־ָן.

*Rem. 1.* The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* ת־ָשׁ permit, ת־ָפֵלוּ fall ye; *Inf.* ת־ָעַת (but also ת־ָעַת) to touch; *Impf.* ת־ָנָתָה he keeps Jer. iii. 5 (elsewhere ת־ָנָתָה). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as ת־ָתָה to melt Ez. xxii. 20, ת־ָתָה they are cut off Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as ת־ָחַל he will possess. In these verbs the *Nun* rarely falls away, as ת־ָחַת and ת־ָחַת he will descend; *Niph.* ת־ָחַח for ת־ָחַח he has comforted himself.

N. B. 2. These anomalies are in part shared by the verb ת־ָקַח to take, whose ת־ָ is treated like the *Nun* of these verbs ( § 19, 2). Hence, *Impf.* ת־ָקַח, *Imp.* ת־ָקַח (seldom ת־ָקַח), *Inf. constr.* ת־ָקַח, *Hoph. Impf.* ת־ָקַח. *Niph.*, however, is always ת־ָקַח.

N. B. 3. The verb ת־ָתַן to give has the further irregularity, that its *third* radical (as a feeble nasal sound) is also assimilated; e. g. ת־ָתַתִּי for ת־ָתַתִּי, ת־ָתַתִּי for ת־ָתַתִּי; *Inf. constr.* ת־ָתַתִּי for ת־ָתַתִּי (see § 19, 2), with *suff.* ת־ָתַתִּי my giving.

\* The verb ת־ָשׁ, employed as a Paradigm, has the *Impf. A*, 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 ת־ָן is owing to the double feebleness of the stem ת־ָן (comp. *Rem.* 3).

## § 67.

## VERBS ע"ע.

(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 סָבַבּ, even when a full vowel would regularly stand between them, as סָב for סָבַב, סָב for סָבַב. Only those forms are not contracted which contain unchangeable vowels, or a *Daghesh forte*, as סָבַבּ, סָבַבּ, סָבַבּ.

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 סָבַב; *Inf.* סָב for סָבַב; *Hiph.* סָבַב for סָבַבּ (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 סָבַבּ, סָבַבּ, *Impf.* סָבַבּ, but not סָב, סָב.

4. When the affirmative begins with a consonant (נ, ת), 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.* וּ, e. g. סָבַבּוּ, סָבַבּוּ, *Impf.* סָבַבּוּ. הַסָבַבּוּ.

The Arabian *writes* indeed regularly מִדְדָה, but *pronounces* in the popular language especially מִדְדִית *maddeit*, *maddit*, 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 סָבַב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (§ 27, 2, a). Hence *Kal Impf.* וּ סָבַב for וּ סָבַבּ = וּ סָבַבּ; † *Impf. A.* וּמַר for וּמַר;

\* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class לָה; compare סָבַבּוּ and Arab. *maddita* with מִדְדִית or מִדְדִית, and הַסָבַבּוּ with הַמִּדְדִית.

† It might seem an easier explanation of the *Impf.* וּ סָבַב (as well as of the *Impf.* in verbs ע"ע, וּקָוַם), to regard it as formed from the contracted stem-syllable סָב by prefixing וּ; so also in *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

*Hiph.* הָסַב for הִסְבַּב, *Inf.* הָסַב for הִסְבַּב; *Hoph.* הִסְבַּב for הִסְבַּב. This long vowel (except the ו in Hophial) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), according to which the *Impf. Kal* רָסַב comes from רָסַב, *Impf. Hiph.* רָסַם from רָסַם, *Hoph.* רָסַח from רָסַח, 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. רָסַרוּ they bow themselves (from רָסַר), רָסַחוּ (from רָסַח); but see רָסַבו Judges xviii. 23, רָסַחוּ Job iv. 20. They omit also the vowels ו and וָ, e. g. רָסַחוּ (from רָסַח) 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, רָסַב is contracted from רָסַב, the preformative having *ā* as in the regular verb in Arabic;\* *Hiph.* הָסַב for הִסְבַּב has in the contracted stem-syllable the shorter *ē* (like the *Aram.* אִסְבַּל comp. § 53, 1 and Rem. 1); *Perf. Niph.* סָבַב for סָבַב; *Inf. Niph.* וָסַב for וָסַב, comp. וָסַב, § 51, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (וָ, ו, וּ), but remains *before* them on the stem-syllable, as וָסַב.† Before the other affirmatives, it rests upon the inserted syllables ו and וָ (with the exception of וָסַב and וָסַב, which always take the tone), and in consequence the vowels of the word are shortened, as וָסַב, וָסַב; וָסַב, but וָסַב.

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. וָסַב to treat one ill, *Pass.* וָסַב, *Reflex.* וָסַב (from וָסַב); in some is found *Pilpel* (§ 55, 4), as וָסַב to roll, וָסַב to roll one's self (from וָסַב), *Pass.* וָסַב to be caressed (from וָסַב). They are inflected regularly like *Piël*.

\* Hebrew וָסַב from וָסַב, § 9, 5. The *a* appears also in verbs פ guttural, especially in verbs פָּא § 68, and verbs עו § 72.

† The terminations for gender and number in the *Participles* take the tone, these not being a part of the verbal inflection, as וָסַב, וָסַב.

## REMARKS.

I. On *Kal*.

1. In the *Perf.* are found some examples with *Cholem* (comp. רָבַל, § 43, 1), as רָמּוּ from רָמַם *they are exalted* Job xxiv. 24, רָבּוּ from רָבַב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Impf.* (רָסַב, סָב), is a changeable vowel, and is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. לָבוּזוּ for לְבוּזוּ to *plunder* Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbutz*, whenever it loses the tone, as *Inf.* רָדָה to *rejoice* Job xxxviii. 7, with *suff.* בָּחַקוּ when *he founded* Prov. viii. 27, *Imp.* רָחַמֵנִי *pity me*, *Impf.* with *Var consec.* וַיִּטְסֵב Judges xi. 18, with *suff.* וַיִּשְׂדֵם *he lays them waste* Prov. xi. 3, Q<sup>ri</sup>.

3. Of final *Pattach* in the *Inf.*, *Impf.*, and *Imp.* (רָתַטַל, תַּטַל) the following are examples: שָׁטַח to *stoop* Jer. v. 26. *Imp.* גָּלַל *roll* Ps. cxix. 22, *Impf.* מָרַר *he is bitter* Is. xxiv. 9, נָקַל *he is despised* Gen. xvi. 4, 5, רָחַף *he becomes weak*, Is. vii. 4. Examples of the *Chaldaizing Impf.* are: אֲפֹרָא even though אָפַר is also in use; וַיִּשְׂבַּח *he is astonished* 1 Kings ix. 8; וַיִּקְרָאוּ *and they bowed themselves*, from קָרַר.

4. In the Participle occurs the Aramæan form שָׂאֵס for שָׂסַס Jer. xxx. 16. K<sup>e</sup>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 קָטַל, כָּבַד, רָבַל, § 43, 1), extending through the whole conjugation. E. g. *Perf.* נָקַל (also נְקַל) *it is a light thing* Is. xlix. 6, *Part.* נָמַס *wasted away* 1 Sam. xv. 9; with *Cholem*, נָגְלוּ *they are rolled together* Is. xxxiv. 4, *Impf.* הִדְמִי *thou art destroyed* Jer. xlvi. 2.

2. In the *Inf.* and *Imp.* there occur no forms with *Pattach*, but only with *Tsere* and *Cholem*; e. g. *Inf.* הָמַס *to melt* Ps. lxxviii. 3, *Inf. abs.* הִבּוּזוּ *to be plundered* Is. xxiv. 3, *Imp.* הִרְמִי *get you up* Num. xvii. 10. Examples of *Niph.* with the sharpening of the first syllable are: נָחַל *is profaned* Ez. xxv. 3 (from חָלַל), נָחַר (from חָרַר) Ps. lxxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נָחַח *fractus est* (from חָחַח) Mal. ii. 5.

III. On *Hiphil* and *Hophal*.

6. Besides *Tsere* the final syllable in *Hiphil* has also *Pattach*, especially with gutturals, as הִמַּר *he made bitter*; *Inf.* הִבַּר *to cleanse* Jer. iv. 11. But also without a guttural, as הִדַּק *he broke in pieces* 2 Kings xxiii. 15, *Plur.* הִסְבִּי 1 Sam. v. 10, *Part.* מִצַּל *shadowing* Ez. xxxi. 3.

7. The Imperfect with retracted tone takes the form הִפֶּקֶה *he protects* Ps. xci. 4, וַיִּגְלֵל *and he rolled* Gen. xxix. 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal*: וַיִּפְסַח Ex. xiii. 18, וַיִּפְתְּחוּ *and they broke* Deut. i. 44, אֲחַל *profanabo* Ez. xxxix. 7, הִמְכּוּ *they are destroyed* Job xxiv. 24, רָפְּהָ *is broken* Is. xxiv. 12, הִתְקִי in pause (Job xix 23) for הִתְקִי.

IV. *In General.*

9. Verbs עָע are very nearly related to verbs עָ ( § 72 ), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb עָע is generally shorter than the other (comp. קָסב and קָקוּם and קָסב, קָקוּם and קָקוּם). 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. רָרַן for רָרַן *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* בָּזַז to plunder, *Plur.* בָּזְזוּ. בָּזְזוּ (also בָּזְזוּ Deut. ii. 7); *Inf.* סָכַב and סָכַב; *Impf.* הָחֵן *he is gracious* Amos v. 15, elsewhere הָחֵן; *Hiph.* הָרַנֵּן, *Impf.* יִרְנֵן *he will rejoice* (which is never contracted). *Part.* מְשֻׁמֵּם *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 Daghesh of the third radical, together with the preceding vowel, is omitted before affirmatives, the tone at the same time falling on the latter, as נִקְרָה. This sometimes occurs also in other forms, as נִבְלָה Gen. xi. 7 for נִבְלָה *we will confound* (cohortative from בָּלַל); קָזְמוּ for קָזְמוּ ver. 6 *they will derise*; *Perf. Niph.* נִסְבָּה for נִסְבָּה Ez. xli. 7; נִמְלָחָם for נִמְלָחָם Gen. xvii. 11 (from מָלַח = מָלַח *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Daghesh, but with the accented full vowel: הִעָזָה for הִעָזָה Prov. vii. 13, נִבְזָה 1 Sam. xiv. 36; comp. נִחְמָה Is. lvii. 5 for נִחְמָה.

12. Although the tone falls less on the affirmatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. רָבִי Jer. v. 6; Ps. iii. 2; civ. 24, קָלַף Gen. iv. 13; sometimes on account of appended *suffixes*, as סָבִי, סָבִי Ps. cxviii. 11. The vowels suffer before *Daghesh* 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 הִסְבִּיחָה, הִסְבִּיחָה); the preformatives then, in place of the full vowel, take *Sh<sup>e</sup>va*. E. g. יִסְבִּי Ps. xlix. 6, יִסְבִּי Job xl. 22, יִסְבִּי Ps. lxxvii. 2, *Hiph.* יִסְבִּי Ez. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

§ 68.

FEEBLE VERBS פָּא .

(E. g. אָכַל *to eat*. Paradigm I.)

So far as א 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 א *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., **נָפַד** to perish, **נָבַח** to be willing, **נָכַל** to eat, **נָמַר** to say, **נָפַח** to bake, the **נ** always quiesces in a long *ô* (*Cholem*), as **נָפַד**. In some others, the form in which it retains its power as a consonant is also in use, as **נָחַז** and **נָחַזְהוּ** he takes hold of. The *ô* in this case is a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from **נָחַזְהוּ** or **נָחַזְהוּ**. The feebleness of these verbs (§ 41, c) affects also their last syllable, so that it takes instead of the stronger vowel *ô* an *ê* (*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 *ă* (*Pattach*), e. g. **נָפַדְהוּ** Ps. ix. 19, on the contrary **נָפַדְהוּ** Ps. i. 6 (comp. a similar exchange of *ê* and *ă* § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as **נָפַדְהוּ** perish the day Job iii. 3, **נָכַלְהוּ** and he ate, and some times *Seghol*, as **נָמַרְהוּ** (*Milêl*), with conjunctive accents, but **נָמַרְהוּ** (*Milra*) with distinctives (but in Job a few times **נָמַרְהוּ** in pause).

Very seldom does *Tsere* stand in the first syllable in the *Impf. Kal*, as **נָבַחְהוּ** it shall come Mic. iv. 8, contracted from **נָבַחְהוּ** : always, however, in the form **נָבַחְהוּ** *dicendo* (*inf.* with **נָבַחְהוּ**).

2. In the 1st pers. sing. *Impf.* the radical **נ** (to avoid the repetition of this letter) is regularly dropped (§ 23, 3), as **נָמַרְהוּ** for **נָמַרְהוּ** I will say.

Except in this case the radical **נ** seldom falls away, as **נָחַסְהוּ** for **נָחַסְהוּ** thou takest away Ps. civ. 29, **נָמַרְהוּ** for **נָמַרְהוּ** they speak of thee Ps. cxxxix. 20, **נָפַדְהוּ** thou goest away (from **נָפַדְהוּ**); 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* **נ** seldom quiesces, as *Perf. Niph.* **נָחַסְהוּ** Jos. xxii. 9 ; *Hiph.* **נָכַחְהוּ** and he took away Num. xi. 25, **נָחַחְהוּ** I hearken Job xxxii. 11. **נָחַרְהוּ** (*ô* from *â*) I will destroy Jer. xlvi. 8, **נָחַחְהוּ** attending Prov. xvii. 4, *Imp.* **נָחַחְהוּ** bring ye (from **נָחַחְהוּ**) Is. xxi. 14.

2. In *Piêl* **נ** sometimes falls away by contraction (like **ה** in **נָחַחְהוּ**), e. g. **נָחַחְהוּ** (so, regularly, in Syr. Chald. and Samar.) for **נָחַחְהוּ** teaching Job xxxv. 11.

## § 69.

## FEEBLE VERBS פֿ.

*First Class, or Verbs originally פֿ.*

(E. g. יָשַׁב to dwell. Paradigm K.)

Verbs פֿ 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 פֿ for their first stem-letter. In Arabic they are written with פֿ (e. g. يَلَدُ, 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 פֿ, and which have *Yodh* also in Arabic (§ 70). There are also a few verbs פֿ, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs פֿ, and thus form in some measure a *third class* (§ 71).

In the verb יָצַר the forms are divided according to their signification; viz. 1) יָצַר (of the first class), *Impf.* יִצַּר, יִצְּרָ to be in a strait; 2) יָצַר (of the second class), *Impf.* יִצְּרָר to form.

The peculiarities in the inflection of the *first class*, which is analogous with the Arabic פֿ, 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.* יָשַׁב with a tone-lengthened  $\bar{e}$  in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va*; and with a somewhat firmer  $\bar{e}$  in the first syllable, which in some degree still embodies the first radical י that has fallen away (though scarcely ever written יָשַׁב);

*Imp.* יָשַׁב contracted from יָשַׁב by the falling away of the feeble י; and

*Inf.* יָשַׁב shortened in like manner at the beginning, and with the feminine ending יָשַׁב, 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.* יָרַשׁ and *Inf.* יָרַשׁ, where it is a *consonant*;

*Impf.* יָרַשׁ, where it is resolved into the vowel  $\hat{i}$  (§ 24, 2).

That the latter mode of inflection belongs to verbs actually פִּי (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 י in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs פִּי have likewise a double inflection.

Even in the same verb are found both forms, the weaker and the stronger, as צַק 2 Kings iv. 41, and יָצַק *pour* Ez. xxiv. 3. רָשׁ 1 Kings xxi. 15, רָשׁ Deut. ii. 24, and יָרָשׁ *possess*, with lengthening יִרָשֶׁה Deut. xxxiii. 23; *Impf.* יִקַּר Deut. xxxii. 22, and יִקַּר *he will burn up* Is. x. 16.

To the first mode of inflection belong, e. g. יָלַד *to bear*, יָצָא *to go forth*, יָשָׁב *to sit, to dwell*, יָרַד *to descend*, יָדַע *to know*, (*Impf.* יִדַּע with *Pattach* in the last syllable on account of the guttural); to the second belong יָעָה *to weary*, יָעַץ *to counsel*, יָבֵשׁ *to be dry*, though the latter is in Arabic פִּי.

2. The original *Vav* maintains itself, as a consonant, wherever it must be doubled; namely, in the *Inf.*, *Imp.*, and *Impf.* of *Niphal*, as הִנָּשֵׁב, הִנָּשֵׁב (precisely as הִקָּטַל, הִקָּטַל); moreover, in *Hithp.* of some verbs, as הִתְנַדַּע from נָדַע, and in a few nominal forms, as יָלַד *proles*, from יָלַד *to bear*. As a vowel, at the end of the syllable, it is sounded *û* (ו) in the whole of *Hophal* (e. g. הַיֵּשֶׁב for הִתְנַשֵּׁב); and, combined with a preceding *a*, as a diphthongal *ô* (ו) in the *Perf.* and *Part.* of *Niphal*, and throughout *Hiphil* (e. g. הַיֵּשֶׁב for הִנָּשֵׁב, הַיֵּשֶׁב for הִנָּשֵׁב).

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 הִלִּיר, are rare.) Forms like יִשָּׁב, יִשָּׁב, they have in common with verbs פִּי. *Hophal* has the same form as in verbs יָעָה and יָעָה.

*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*. יָלַדַת *to bear* in 1 Sam. iv. 19 is contracted to יָלַח (§ 19, 2). Examples of the regular full form occur with *suffixes*, יָסַדַת Job xxxviii. 4, וָסַדַת Ezra iii. 12. The full form has seldom the feminine ending, as יָבִילַת *to be able*.

2. The *Imp.* *Kal* often has the lengthening יָדַעַת, as יָשָׁבַת *seat thyself*, יָרַדַת *descend*. From יָדַעַת *to give* the lengthened *Imp.* is יָדַעַת *give up, fem.* יָדַעַת, plur. יָדַעַת, with accented *Qamets*, owing to the influence of the guttural.

3. The *Impf.* of the form יָשָׁב takes *Pattach* in its final syllable when it has a guttural, as יָדַעַת *he will know*, also יָדַעַת 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. אֵשׁ-בִּנְיָא Gen. xlv. 33; וַיִּשָּׁב, וַיִּתְּרָה, but in Pause וַיִּשָּׁב and וַיִּתְּרָה. A very rare exception, in which an *Impf.* of this kind is written fully, is אֵי-לִבָּה Mic. i. 8.—The form וַיִּרְשָׁ when lengthened can also lose its radical ר, as וַיִּשְׁפּוּ Is. xl. 30, וַיִּגְעוּ lxx. 23. Yet the cases are rare and questionable where this occurs after other preformatives than י (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 *ē* or *ī*, as וַיִּרְשִׁיחַ, וַיִּרְשָׁח, וַיִּלְדִּיחֶהּ from וַרְשָׁ, וַלְדָ. 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. וַיִּנְחַל and he waited Gen. viii. 12; comp. Ex. xix. 13. The 1st pers. sing. has always the form אֲנִישָׁב not אָנִישָׁב; comp. § 51, Rem. 4.

6. In *Piel* the radical *Yodh* sometimes falls away after ו preformative, which takes its punctuation (comp. § 68, Rem. 2). E. g. וַיִּבְשִׂהוּ and he drieth it up Nah. i. 4.

7. In *Hiphil*, as in *Kal*, the *Impf.* with retracted tone takes *Seghol*, as וַיִּזְסֶה let him add Prov. i. 5, וַיִּזְסֶה and he added. On forms like וַיִּהוּשְׁעַהּ, see § 53, Rem. 7.—In *Hophal*, there are some examples of ו in place of ו, as וַיִּהוּרַע (for וַיִּהוּרַע) Lev. iv. 23, 28.

N. B. 8. With verbs פִּי of the first class is connected, also, the verb הָלַךְ to go; for it forms (as if from הָלַךְ) *Impf.* הֹלֵךְ, with *Vav* וַיִּלְכֶה, in pause וַיִּלְכֶה, *Inf. constr.* לֵלְכָה, *Imp.* הֹלֵךְ, lengthened לִכְה and also לָה, and so *Hiph.* הוֹלִיךָ. Rarely, and almost exclusively in the later books and in poetry, are found also the regular inflections from הָלַךְ; e. g. *Impf.* הוֹלִיךָ, *Inf.* הוֹלִיךָ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* הוֹלְכֵי (Jer. li. 50). On the contrary, *Perf. Kal* is always הָלַךְ, *Part.* הוֹלֵךְ, *Inf. abs.* הוֹלִיךָ, *Piel* הִלְכָה, *Hithp.* הִתְהוֹלְכָה; so that a פִּי nowhere appears decisively as the first radical. An obsolete stem הִלְכָה 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 הֹלֵךְ may itself be supposed to have admitted those forms, after the analogy indeed of verbs פִּי. Comp. also the feeble פִּי forms, e. g. הוֹלִי from הוֹלַל (§ 68, 2), like הוֹלְכֵי from הוֹלַל; *Impf. Hiph.* אֲבִירָה from אָבַר, like אֲוִירָה 2 Kings vi. 16 from הוֹלַל.

§ 70.

Feeble Verbs פִּי.

Second Class, or Verbs properly פִּי.

(E. g. וַיִּטֵּב 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 formation 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 וַיִּקְצֶה and he awoke Gen. ix. 24, וַיִּצְרֶה (from יִצַּר) and he formed Gen. ii. 7.

2. In *Hiphil* the י is pronounced as a diphthongal ê (*Tsere*), and is regularly written *fully*, e. g. הִיטִיב (for הִיטִיב), *Impf.* הִיטִיב; seldom with the diphthong *ai*, *ay*, as in וַיִּשְׁרְרוּ they make straight Prov. iv. 25; Ps. v. 9, Q<sup>e</sup>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.* הִיָּלִיל to bewail, יָשַׁר to be straight.

Of the *Impf. Hiph.* there are some anomalous forms with preformatives attached to the 3d pers. יָלִיל; as יָלִיל he wails, אֶרְלִיל I wail, יֶרְלִילוּ ye wail, Is. xv. 2; lxv. 14; Jer. xlvi. 31; Hos. vii. 14; and besides, הִיטִיב Job xxiv. 21; once even in *Impf. Kal* יָרַט Ps. cxxxviii. 6 from יָרַט. 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.* הִצִּיעַ, *Hoph.* הִצַּע; יָצַת to burn up, *Impf.* יָצַת, *Hiph.* הִצִּית; in others, such *sharpened* forms occur along with the weaker ones of the first and second classes, e. g. יָצַק to pour, *Impf.* יָצַק and יִצְקֶה (1 Kings xxii. 35); יָצַר to form, *Impf.* וַיִּצְרֶה and יָצַר (Is. xliv. 12; Jer. i. 5); יָשַׁר to be straight, *Impf.* וַיִּשְׁרֶה and יָשַׁר (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 עָו.

(E. g. קָוּם 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<sup>e</sup>va precedes or follows, as בּוֹשׁ bôsh for בּוֹשׁ b<sup>e</sup>vôsh, but also where the Vav stands between two full vowels, as קָוּם Part. Pass. for קָוּם, קוּם Inf. abs. for קוּם. 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. קוּם for קוּם. It cannot, therefore, be displaced; but it may be shortened, as in קָמַתָּ (with short *ā*) from קָם, and in the Jussive Impf. of Hiph. קָם shortened from קָם (from קָוּם).

The Perf. Kal, in intransitive verbs *middle E*, takes the form מָה (from מָוַת) *he is dead*; and in verbs *middle O*, the form אָוַר (from אָוַר) *luxit*, בּוֹשׁ (from בּוֹשׁ) *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. קָוּם\* for קוּם; הָקוּם for הָקוּם; הָקוּם for הָקוּם.

This vowel is mutable, and becomes Sh<sup>e</sup>va when the tone is thrown forward; e. g. before suff. יָמִיתֵהוּ *he will kill him*, and in the full plural form of the Impf. יָמִיתוּ *they will die*.

The only exception is the ו in Hophal, which has become a firm and unchangeable vowel; as if, by the transition of ו to the first syllable. הָקוּם had become הָקוּם, and then הָקוּם.

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 קָוּם for קוּם (see § 67, 6), Part. קָם, either for קָם (after קָטַל, the original form of קָטַל, Chald. and Arab. qâtel, § 9,

\* For the *a* sound under the preformative, see No. 4.

10, 2, and § 50, 2), or for קָרַם (after the form of the verbal adjective קָטַל, comp. § 84, No. 1. Those which conform to the regular Hebrew verb, are generally the most unfrequent, as רָבוּשׁ (after the form רִבּוּשׁ). The *o* in *Niph.* comes from *wa* (= *ua*), as נָקַם from נָקַם, *Impf.* יָקַם from יָקַם.

5. In the *Perf. Niph.* and *Hiph.* the harshness of pronunciation in such forms as נָקַמְתָּ, נָקַמְתָּ, is avoided by the insertion of *ı* before the affirmatives of the first and second person. For the same purpose יִ is inserted in the *Impf. Kal* before the termination נָה (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as נָקַמְתָּ, נָקַמְתָּ; הִקְמִינִי, הִקְמִינִי; הִקְמִינִי, הִקְמִינִי, also הִקְמִינִי; הִקְמִינִי.

But in some cases the harder forms, without the inserted syllable, are also in use. Thus *Impf. Kal* תִּשְׁבֹּךְ Ez. xvi. 55 (also תִּשְׁבִּינִי in the same verse); somewhat oftener in *Hiph.*, as הִנְפַחְתָּה Ex. xx. 25, but also הִנְפַחְתָּה Job xxxi. 21, תִּשְׁבֹּךְ Job xx. 10, once תִּקְרִינִי Jer. xlv. 25. The *Impf.* has only the harder form תִּקְרִינִי, תִּקְרִינִי.

6. The tone, as in verbs עָלַע, is not thrown forward upon the affirmatives הִ, י, י, as קָמַי, קָמַי, except in the full plural form יִקְרִימוּן. On the accentuation of *ı* and יִ, see No. 5. Where these are not inserted, the accentuation is regular, as קָמַי; so always in *Hophal*, as הִיִּקְמִינִי.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in feeble verbs עָלַע. The only instance in which *ı* appears as a consonant is עָלַע to surround, the *Piël* of עָלַע (but see Rem. 10). In some others *ı* has become י, as in קָמַי from קָמַי, קָמַי from קָמַי; 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. קָמַי to raise up, from קָמַי; רָוַמַי to elevate, *Pass.* רָוַמַי, from רָוַמַי; הִתְעוֹרַר to rouse one's self, from עָרַע. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. כָּלַל to sustain, to nourish, from כָּלַל.

#### 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.* מָת (for מָת) he is dead, 1st sing. מָתִי, 1st plur. מָתוּנִי,



V. *In General.*

8. On account of the intimate relation between verbs עָו and עָע (§ 67) it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Impf. Kal* with *Vav consecutivæ*; *Pilel* of עָו and *Poël* of עָע. Hence it is that they often borrow forms from one another, as in *Kal* בָּו *he despised* (*Perf.* of בָּוּ, as if from בָּוּ) *Zech. iv. 10, טָה he besmeared* (for טָה) *Is. xlv. 18.*

9. In common with verbs עָע (§ 67, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic formation, which has, instead of the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use. E. g. *הָסִיתָ* to incite, *Impf.* הָסִיתָ (also הָסִיתָ, הָסִיתָ); וַיִּתֵּן and he shows the way 2 Sam. xxii. 33 (and וַיִּתֵּן Prov. xii. 26); sometimes with a difference of signification, as הָיִיתָ to cause to rest, to give rest, הָיִיתָ, *Impf.* הָיִיתָ to set down, to lay down; הָלַיְתָ to spend the night, to abide; הָלַיְתָ, מָלַיְתָ, to be headstrong, rebellious. Other examples: *Niph.* נִמְוֵל (from מוֹל, not נִמְל) to be circumcised Gen. xvii. 26, 27; xxxiv. 22, with a guttural נִעֹר *Zech. ii. 17*; *Hiph.* הָיֵל to despise Lam. i. 8, הָלִיּוּ they depart Prov. iv. 21.

Here, too, may be classed some forms of verbs *Pe guttural* with *Daghesh forte* implied, which others would derive from a stem of a different form, or emend; viz. וַיִּתְחַשְׁתְּ for וַיִּתְחַשְׁתְּ and she hastens (from חָשַׁת) Job xxxi. 5, וַיִּרְעַשְׁתְּ, וַיִּרְעַשְׁתְּ 1 Sam. xv. 19; xxv. 14, from עָרַשׁ, עָרַשׁ to rush upon.

10. Verbs whose middle stem-letter remains a *consonant Var* are, in respect to this letter, perfectly regular. E. g. הָוֵר to be white, *Impf.* הָוֵר; וַיִּפְּרֹץ to expire, *Impf.* וַיִּפְּרֹץ; particularly all verbs that are also לָה, as צָוָה, *Piël* צָוָה to command, קָוָה to wait, &c.

## § 73.

## FEEBLE VERBS עָי.

(E. g. בִּין to perceive. Paradigm N.)

1. These verbs have the same structure as verbs עָי, and their י is treated in the same manner as the י of that class. E. g. *Perf. Kal* שָׁתָה (for שָׁתָה) he has set, *Inf.* שָׁתָה, *Inf. absol.* שָׁתָה (for שָׁתָה), *Imp.* שָׁתָה, *Impf.* וַיִּשָּׂתָה, *Jussive* וַיִּשָּׂתָה, with *Vav cons.* וַיִּשָּׂתָה. But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* shortened at the beginning, e. g. רִיבֹתָ (same as רִיבֹתָ) Dan. ix. 2, also בָּתָה Ps. cxxxix. 2, רִיבֹתָ thou contended Job xxxiii. 13, also רָבָה Lam. iii. 58. Often also full forms of *Hiphil* occur, e. g. *Perf.* הִבִּין, הִבִּינוּ, *Inf.* הִבִּין (also בִּין), *Imp.* הִבִּין (also בִּין), *Part.* מִבִּין; so likewise מָרִיב (also

רָב), מְשִׁים *setting* (also שָׁם), מִצְרִיץ *glittering*, also in *Perf.* מִצָּץ. Moreover, as *Passive* we find a few times *Hoph. Impf.* יִשָּׁר from שָׁר *to sing*, יִשֶׁת from שִׁת *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.* נָבוֹן, *Pil.* בִּינָן and *Hithpalel* הִתְבִּינָן (as if from בִּין). 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. לָיַן (*denom.* from לָיַל) *to spend the night*, *Inf.* also לָוֵן; לָוֵן *to set*, *Inf.* also שָׁיַם, *Impf.* וְשָׁיַם, once שָׁיַם. In other verbs one of the two is the predominant form, as גָּלַל *to exult* (גִּיל only in Prov. xxiii. 24). But few are exclusively ע"י, as שִׁת *to set*, רִיב *to contend*, שָׂשׂוּ *to rejoice*; to which should be added כָּל (in Arabic *middle Yodh*) *to contain, to measure* Is. xl. 12, and the *denom.* קָץ (from קָרַץ) *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 קָנַה *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 רָב *litigando* Judges xi. 25, שִׁת *ponendo* Is. xxii. 7, but also רִיב Jer. i. 34.

2. The *shortened Impf.* is רָבַן; with retracted tone it takes the form לוֹ רָבַב Judges vi. 31. So with *Vav consecutive*, וְרָבַב and he set, וְרָבַב and he perceived.

3. As *Part. act. Kal* we find once לָן *passing the night* Neh. xiii. 21. *Part. pass.* שָׁיַם or שָׁיַם (a various reading) 2 Sam. xiii. 32.

\* \* \* \* \*

4. Verbs ע"א 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 נָאִיז *they are beautiful* Is. lii. 7 (from נָאִה); רִנָּאִן *he blooms*, *Impf. Hiph.* from רִנָּאִן, for רִנָּאִץ, Eccl. xii. 5. [§ 23, 2].

## § 74.

## FEEBLE VERBS לָא.

(E. g. מִצָּא to find. Paradigm O.)

The א appears here, as in verbs פָּא, 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. מִצָּא, מִצָּא, מִצָּא, מִצָּא; but *Pattach* before the feeble letter א 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 רִמְצָאָה.

The *Impf.* and *Imp. Kal* have *A*, after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (ת, נ) א is not heard. The vowel which precedes it in the *Perf. Kal* is *Qamets*, מִצָּאָה; in the *Perf.* of all the other conjugations it is *Tsere*, נִמְצָאָה; in the *Imp.* and *Impf.* of all the conjugations it is *Seghol*, מִצָּאָה, מִצָּאָה.

The *Tsere* and *Seghol* of these forms arose doubtless from the close resemblance of these verbs to the לָה class (comp. § 75, 2), and from an approximation to the latter.

Before the suffixes ה, כָּס, כֶּן, the א retains its character as a guttural, and takes (-); as מִצָּאָה Cant. viii. 1, הַבְּרָאָה 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, א remains a consonant, and the form is regular, as מִצָּאָה.

A complete view of the inflection is given in Parad. O.

## REMARKS.

1. Verbs *middle E*, like מִלֵּא to be full, retain *Tsere* in the other persons of the *Perf.*, as מִלֵּאתִי. Instead of מִצָּאָה is sometimes found the Aramæan form קְרָאתָ for קְרָאתָ she names Is. vii. 14; comp. Gen. xxxiii. 11 (after the form קְטָלָה, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מִלֵּאתָ to fill Lev. xii. 4, for מִלֵּאתָ.

3. The *Part. fem.* is commonly, by contraction, מִצָּאָה, more rarely מִצָּאָה Cant. viii. 10, and without א (see Rem. 4) יוֹצָה (from יוֹצָא) Deut. xxviii. 57. In the forms הַטָּאִים peccantes 1 Sam. xiv. 33, and בְּרָאִים

*feigning them* Neh. vi. 8, the vowel is drawn back in the manner of the Syriac [§ 23, 2].

4. The *א* sometimes falls away, as in מִצְּהָי Num. xi. 11, מִלְּהָי Job xxxii. 18. *Niph.* נִטְמַתְּהֶם *ye are defiled* Lev. xi. 43. *Hiph.* הִחֲזִי Jer. xxxii. 35.

See the Remarks on verbs ל"ה, No. VI.

§ 75.

FEEBLE VERBS ל"ה

(E. g. גָּלָה *to reveal*. Paradigm P.)

These verbs, like those פ"י (§§ 69, 70), embrace two different classes of the irregular verb, viz. ל"י and ל"ו, which in Arabic, and especially Æthiopic, are still more clearly distinguished. In Hebrew the original י and ו have given place to a feeble ה, 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 ל"ה; e. g. גָּלָה for גָּלִי *he has revealed*, שָׁלַח for שָׁלִי *he has rested*. By far the greater number of these verbs are originally ל"י; only a few forms occur of verbs ל"ו. The two classes are therefore less prominently distinguished than verbs פ"י and פ"ו.

A true verb ל"ו is שָׁלַח *to be at rest*, whence שְׁלֹחַי, *Part.* שָׁלִי, and the *derivative* שְׁלַחָה *rest*; yet in the *Impf.* it has הִשְׁלִיחַ (with *Yodh*). In אָנָה (Arab. انى) *to answer*, and אָנָה (Arab. ابنى) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see *Gesenius' Lex.* art. אָנָה). In Syriac the intermingling of these forms is carried still farther, verbs ל"א also being confounded with those ל"ה, i. e. with the two classes ל"ו and ל"י of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonant ה (distinguished by *Mappiq*); e. g. גָּבַה *to be high*. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some feeble verbs ל"ה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a feeble ה, e. g. בָּהָה, Arab. בהه *to be blunt*. Hence it is that verbs ל"ה are sometimes related to those ל"ה, for which the verb ל"ה may be assumed as an intermediate form; e. g. קָשָׁה and קָשָׁה *to be hard*. פָּתָה properly = פָּתַח *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 ה 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, הַּ : גָּלָה, נִגְלָה, אָלָה, &c.

In all the Imperfects and Participles Active, הֶּ : רִגְלָה, אָלָה, &c.

In all the Imperatives, הֵּ : גַּלְה, אַלְה, &c.

In the Inf. absol. (except in *Hiph.* and *Hoph.*, Rem. 13), הִּ : גְּלֵה, &c.

The *Part. Pass. Kal* forms the only exception, in which the original י appears at the end, גְּלוּי, as also in some derivatives (§ 85, V).

The *Inf. constr.* has always the feminine form in ת, viz. in *Kal* גְּלוֹת, in *Piël* גְּלוֹת, &c.

In explanation of these forms we observe :

That in the *Perf. Kal*, גָּלָה stands for גְּלִי according to § 24, 2, c ; so in *Niph.* and *Hophal. Piël* and *Hithp.* are based on the forms קָטַל, הִתְקַטַּל (§ 52, Rem. 1), *Hiph.* on the form הִתְקַטַּל after the manner of the Arabic *aqtala* (§ 53, 1).

The *Impf. Kal*, רִגְלָה, is an *Impf. A* for רִגְלִי (according to § 24, 2, Rem. a), whence also are such plural forms as רִגְלִי (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 *Tsere* of the *Imp.* אָלָה is, at any rate, a shorter vowel than the accented *Seghol*, with its broader sound, in the *Impf.* רִגְלָה ; comp. the *construct state* of nouns in הַּ, § 89, 2, c.

2. Before the affirmatives beginning with a consonant (ת, נ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ä* (*Pattach*) the diphthong *ai* ; which, however, in the *Perf.*, is first contracted into *ê* (יֵ) and then farther attenuated into *î* (§ 27, Rem. 1), but in the *Impf.* and *Imp.* passes into the broad and obtuse יֶ. Thus in *Perf. Piël*, from גְּלוּיָהּ (after קָטַלְתָּ) comes first גְּלוּיָהּ, and then by attenuating the *ê* into *î* גְּלוּיָהּ ; in the *Impf. Piël* תִּגְלוּיָהּ. In the passives the *ê* is always retained ; in the actives of the derived conjugations and in the reflexives *ê* and *î* are both used (see Rem. 7, 9, and 13) ; but in *Kal* (the most frequent of all), only *î* is found. Accordingly :

The Perfect of *Kal* has *î*, as גְּלוּיָהּ ;

Perfects of the other active as well as reflexive conjugations have promiscuously *ê* and *î*, as גְּלוּיָהּ and גְּלוּיָהּ ;

Perfects of the Passives have only *ê*, as גָּלִיתָ ;

Imperfects and Imperatives have always יָ, as תִּגְלִינָה, תִּגְלִינִי.

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. גְּלִיתָ in *Kal*, and so also the Chald. along with גְּלִיתָ.

3. Before the affirmatives beginning with a vowel (וִ, יָ, הָ), the *Yodh*, together with the preceding vowel, is usually displaced, e. g. גָּלִי (for גְּלִי), (תִּגְלִינִי), *Part. fem.* גְּלִיָּה, *plur.* גְּלִיָּהִים ; yet it remains in ancient full forms, particularly in *pause*, as יִגְלִינִי (see Rem. 4 and 12). Before *suffixes* also it falls away, as גְּלִיָּה (Rem. 19).

4. The *Yodh* disappears also in the *3d Perf. sing. fem.*, when הָ is appended as feminine ending, namely גְּלִיָּה. 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 הָ has been appended, so as to form גְּלִיָּהָה. So in all conjugations, e. g. *Hiph.* הִגְלִיתָ, common form הִגְלִיתָה, in *pause* הִגְלִיתָהּ.

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 הָ, 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 ה—(Rem. 11, 15).

#### REMARKS.

##### I. On *Kal*.

1. In the *3d Perf. fem.* the older and more simple form גָּלִיָּה (from גְּלִיָּה, comp. the verb לָא, § 74, Rem. 1), is almost entirely banished from common use (see above, No. 4). An example of it is עָשָׂה *she makes* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. פָּדָה *she pays*, Lev. xxvi. 34, הִגְלָה *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 רָאָה *videndo* Gen. xxvi. 28. As *Inf. constr.* occurs, rarely, רָאָה Gen. xlvi. 11, אָצַח l. 20, or אָצַח xxxi. 28, as well as the feminine form רָאָהָה *to see* Ez. xxviii. 17, like תִּגְלִיָּה § 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, *Pattach* (§ 28, 4). E. g. בָּנָה for בָּנֶה; וּבָנָה and *he built*; וַיִּשָׁא let *him look*, for וַיִּשֶׂא.
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as רָאָה let *him see* from רָאָה from נָחַה to *become weak*.
- c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e. g. וַיִּשָׁב and *he took captive* Num. xxi. 1, וַיִּשָׂה and *he drank*, וַיִּשָׂה and *he wept*. The verb רָאָה has the two forms רָאָה let *him see*, and וַיִּרָא and *he saw*, the latter with *Pattach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*: וַיַּעַשׂ and *he made*, from עָשָׂה, וַיַּעֲנֶה and *he answered*, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural; as in וַיִּבְרַח and *it burnt*, וַיִּחַם and *he encamped*, יִחַה (with *Dag. lene* in second radical) let *him rejoice* Job iii. 6.
- e) The verbs הָיָה to *be*, and חָיָה to *live*, which would properly have in the shortened *Impf.* הָיֶה, חָיֶה, change these forms to הָיִי and חָיִי, the *Yodh* drawing the *i* sound to itself, and uniting with it in a long  $\hat{e}$  (comp. the derivative nouns בָּבִי for בָּבִי, עָנִי for עָנִי, &c., § 84, No. V). From הָיָה to *be* occurs once the form הָיִיא for הָיִי *he will be* Eccles. xi. 3.

With *Var consecutive* occur not unfrequently the full forms (viz. without *apocopè* of the ה־), especially in the first person, and in the later books; e. g. וַיִּרְאֶה and *I saw* (in twenty places, but not in the Pentateuch), וַיַּעַשׂה and *he made* (four times).

4. The original ה 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 ה־, or where for any reason an emphasis rests upon the word. *Perf.* הִתְרַחֶה she *takes refuge* Ps. lvii. 2, הִתְרַחֶה Deut. xxxii. 37; *Imp.* הִבְרִיזוּ ask *ye* Is. xxi. 12; *Impf.* יִרְבִּיחוּ they *increase* Deut. viii. 13, more frequently like יִשְׁתַּיְחוּ they *drink* Ps. lxxviii. 14 (comp. Rem. 12).

5. The *Part. act.* has also a *fem.* of the form הַיֹּצֵה *spying* Prov. xxxi. 27, הַפְרִיָה *fruitful* Ps. cxxviii. 3, in the *Plur.* like הַיֹּצֵה *coming* (things) Is. xli. 23. The *Part. pass.* is sometimes without ה, as עָשָׂה *made* Job xli. 25, עָפָה xv. 22.

6. Rare are such defectively written forms as הָיֶה 2 Sam. xv. 33, הַיֹּצֵה Job v. 12, and the pronunciation הַיֹּצֵה Mic. vii. 10.

## II. On Niphal.

7. In the *Perf.* 1st and 2d pers., besides the forms with ה־ are found others with ה־; as וַיִּבְרַח 1 Sam. xiv. 8, וַיִּבְרַח Gen. xxiv. 8.

8. The *apocopè* of the *Impf.* occasions no other change than the rejection of ה־, as הָלַךְ from הָלַךְ; but in a verb ה־ *guttural* we find a form with (ה־) shortened to (ה־); viz. הָמָה (for הָמָה) Ps. cix. 13. Simi-

lar in *Piël* is חָצַר (from חָצַרָה) Ps. cxli. 8, and in *Hithp.* חָצַרְתָּ (from חָצַרְתָּה) 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 יֵי in the greater number of examples, as קָוִיתִי, דְּמִיתִי, and always before suffixes, e. g. דְּמִיתָנִי Ps. xlv. 20. In the Paradigm, the older form with יֵי is placed first. *Hithp.* has יֵי, but sometimes also יֵי (Ps. xxvi. 10; 1 K. ii. 26; Jer. l. 24); *Pual*, on the contrary, always retains יֵי.

10. The *Impf.* loses, after the *apocopè*, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, a); hence *Piël* נִצַּח and he commanded; *Hithp.* נִחַח and he uncovered himself Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as נִחַחַח and he scrawled 1 Sam. xxi. 14, רָחַחַח he desires Ps. xlv. 12. Comp. Rem. 8.

11. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נִס for נִסַּח prove Dan. i. 12; הִחַחַח feign thyself sick 2 Sam. xiii. 5.

12. Examples of *Yodh* retained in cases where more commonly it is omitted: *Impf.* תִּדְמִינִי will ye liken me Is. xl. 25, יִכְסִימוּ they cover them Ex. xv. 5.

### IV. On *Hiphil* and *Hophal*.

13. In the *Perf. Hiph.* the forms הִגְלִיתָ and הִגְלִיתָ are about equally common; before suffixes the latter is used as somewhat shorter than the other. In the Paradigm, the older form with יֵי is placed first. *Hoph.* has always יֵי.

14. In the *Inf. absol. Hiph.* הִגְלִה *Tsere* is the regular vowel (as in הִתְקַנֵּה); but to this the *Inf. absol. Hoph.* also conforms, as in הִבְרַחָה Lev. xix. 20. The verb רָבַה to multiply has three forms of the *Inf. Hiph.*, viz., הִרְבַּה *much* (used adverbially), הִרְבָּה used when the *Inf.* is pleonastic [see § 131, 3, a]. הִרְבִּיחָה the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

15. The shortened *Impf. Hiph.* has either the form הִרְדֵּה let him subdue Is. xli. 2, הִפְתָּה let him enlarge Gen. ix. 27, וַיִּשְׂתֶּה and he watered, or (with a helping-vowel) הִרְדֵּה (for הִרְדֵּה); as וַיִּחַדֵּה and he carried captive 2 Kings xviii. 11, וַיַּפְרֵה and he made fruitful Ps. cv. 24. Examples with gutturals: וַיִּזְעַל Num. xxiii. 2, וַיִּזְעַל, &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 הִרְבָּה multiply, for הִרְבַּה, הִרְבָּה Ps. li. 4 [*Q<sup>e</sup>ri*], הִרְפָּה desist for הִרְפֵּה, הִרְפָּה Deut. ix. 14, הִזְעַל for הִזְעַלָה Ex. xxxiii. 12.

16. The *Impf.* with *Yodh* retained occurs only in הִגְיִין Job xix. 2, from הִגָּה

### V. In General.

17. In the Aramæan, where, as before remarked, the verbs ל"ה and ל"ה flow into one another, both classes terminate, in the *Impf.* and *Part.* of all the conjugations, without distinction, in ל"ה or ל"ה. As imitations

of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Impf.* in ה־, more seldom א־ and י־, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הִיָּה to be Ez. xxi. 15; *Imp.* אֲהִיָּה be thou Job xxxvii. 6; *Impf.* אֶל־תְּהִיָּה Jer. xvii. 17, אֶל־תִּבְאֵה follow not Prov. i. 10, אֶל־תִּשָּׂה do not 2 Sam. xiii. 12; \* *Piël Inf.* הִיָּה Hos. vi. 9.

The ending in י־ occurs (also a Syriasm), in place of ה־ in the *Impf. Kal*, as נִתְּנִיָּה Jer. iii. 6, and even (according to others) in place of ה־ in the *Perf. Hiph.* הִחֲלִי he made sick Is. liii. 10; comp. the *Plur.* הִמְסִי they caused to melt Jos. xiv. 8.

\*8. In three verbs is found the unfrequent conjugation *Piël*, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וּה; viz. נִאָּה, contracted אָּה to be beautiful, from נָּאָה; מִטְּחָנִים the archers Gen. xxi. 16; but especially שָׁתַּח to bow, *Piël* שִׁתַּח, hence the reflexive הִשְׁתַּחֲוּהוּ to bow one's self, to prostrate one's self, 2d pers. הִתְּ— and הִתְּ—, *Impf.* הִשְׁתַּחֲוּהוּ, *apoc.* הִשְׁתַּחֲוּהוּ for הִשְׁתַּחֲוּהוּ (analogous with רָהַי for רָהִי).

19. Before *suffixes*, in all forms ending with ה, the so-called *union-vowel* (§ 58, 3, b) takes the place of ה and of the preceding vowel; e. g. עָנַנִי he answered me, עָנָה, עָנָם, *Impf.* הִעֲנֶהוּ, *Hiph.* הִעֲנִי, הִעֲנָה. Very seldom י־ takes the place of the final ה־ or ה־, as in יִכְסִימוּ he will cover them, Ps. cxl. 10, הִכִּינִי smite me 1 Kings xx. 35. The 3d *Perf. fem.* always retains before *suff.* the older form גָּלַת (see No. 4), yet with a short ä, as in the regular verb, e. g. כָּפַתוּ for כָּפְתָהוּ Zech. v. 4; in *pause* קָטְתָהוּ Job xxxiii. 4.

#### VI. Relation of Verbs ל־ and ל־ 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 ל־,

- a) Which have adopted the vowels of verbs ל־, e. g. *Perf.* קָבַלְתָּהּ I restrain Ps. cxix. 101; *Part.* חָטָא sinning Eccles. ix. 18; viii. 12; *Piël Perf.* מָלָא he fills Jer. li. 34, רָפְאָתִי I heal 2 Kings ii. 21; *Impf.* הִגְמָא he swalloweth Job xxxix. 24; *Niph. Perf. fem.* נִגְלְאַתָּה was extraordinary (after נִגְלְתָהּ) 2 Sam. i. 26; *Hiph. Perf. fem.* הִחְבְּאַתָּה she concealed Jos. vi. 17.
- b) Which retain their own vowels, but are written with ה, e. g. *Imp.* רָפָה heal Ps. lx. 4; *Niph.* הִתְּחַבֵּה to hide one's self 1 Kings xxii. 25; *Piël Impf.* הִמְלִיָּה 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. 13; Ez. v. 12.

c) Which in all respects have the appearance of verbs ל"ה, e. g. צָמְחָה *thou thirstest* Ruth ii. 9; מְלֵי *they are full* Ez. xxviii. 16; *Inf.* הִשָּׁחַ to *sin* Gen. xx. 6; *Impf.* הִרְפְּיֵנָה *they heal* Job v. 18; *Part. fem.* הִצָּא Eccles. x. 5; *Part. pass.* נִשְׁוִי Ps. xxxii. 1; *Niph.* נִרְפְּתָה Jer. li. 9; *Hithp.* הִתְנַבֵּיִת *thou prophesiest* 1 Sam. x. 6; *Inf.* הִתְנַבְּוִית 1 Sam. x. 13.

22. On the contrary there are forms of verbs ל"ה which, in some respects, follow the analogy of verbs ל"א. E. g. in their consonants, שִׁנָּה *it is changed* Lam. iv. 1; שָׁנָא 2 Kings xxv. 29; וַיִּחָלֵא *and he was sick* 2 Chron. xvi. 12; in their vowels, הִתְכַּלָּה 1 Kings xvii. 14; in both, הִתְלַאֵם 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 נָדַד *to flee* are formed *Impf.* יָדַד Nah. iii. 7, and יָדַד Gen. xxxi. 40 (after the analogy of verbs בָּן), *Hiph.* יִדְדַד (as a verb עָבַד), but in *Impf. Hoph.* יִדְדַד (as בָּן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

- a) Verbs בָּן and ל"א (comp. §§ 66 and 74); e. g. נָשָׂא *to bear*, *Imp.* נָשָׂא, *Inf. constr.* נִשְׂאָה (for נִשְׂאָה). also נִשְׂאָה (comp. § 74, Rem. 3), *Impf.* הִשְׂנָה *הִשְׂנָה* Ruth i. 14.
- b) Verbs בָּן and ל"ה (comp. §§ 64 and 75), as נָנָה *to bend*, נָנָה *to smite*. Hence *Impf. Kal* רָנַח, *apoc.* וָנַח *and he bowed*, וָנַח and וָנַח *and he sprinkled* (from נָנָה); *Perf. Hiph.* הִרְבָּה *he smote*, *Impf.* הִרְבָּה, *apoc.* הִרְבָּה, so also וָנַח; *Imp.* הִרְבָּה, *apoc.* הִרְבָּה *smite*; *Inf.* הִרְבִּית; *Part.* מִרְבֵּה.
- c) Verbs פָּא and ל"ה (comp. §§ 68 and 75), as אָתָה *to come*, אָפָה *to bake*. Hence *Impf.* יָאָה, *plur.* יָאָה, Deut. xxxiii. 21 for יָאָה; *Impf. apoc.* וָאָה Is. xli. 25 for וָאָה; *Imp.* אָתָה for אָתָה (§ 23, 3, Rem. 2, § 75, Rem. 4); *Hiph. Imp.* הִתְאָתָה for הִתְאָתָה Is. xxi. 14; *Impf. apoc.* וָאָל *and he adjured* 1 Sam. xiv. 24, from אָלָה.
- d) Verbs פִּי and ל"א (comp. §§ 67, 70, and 74), as הִצָּא *to go forth*. *Imp.* הִצָּא, *Inf.* הִצָּא, *Hiph.* הִוְצִיא *to bring out*.
- e) Verbs פִּי and ל"ה (comp. §§ 69, 70, and 75), e. g. הִרְדָּה *to throw*, in *Hiph.* *to profess, to praise*, properly פִּי, and הִרְדָּה *to throw*, הִרְדָּה *to be beautiful*,

which are really פ"י. *Inf.* יָרַח, יָרַח; *Imp.* יָרַח; *Impf.* יָרַח, with *suff.* יָרַח *we shot at them* (from יָרַח), Num. xxi. 30; *Piël* יָרַח (§ 69, Rem. 6); *Hiph.* הִירַח, הִירַח, *Inf.* הִירַח; *Impf.* הִירַח, *apoc.* יָרַח.

f) Verbs ע"ו and ל"א, particularly the verb בוא *to come*; *Perf.* בָּא, בָּא, once בָּא for בָּאנו 1 Sam. xxv. 8; *Hiph.* הִבִּיא, הִבִּיא, and הִבִּיא; *Impf.* אָבִי for אָבִיא Mic. i. 15; *Imp.* הָבִי Ruth iii. 15; *Hoph. Part.* אָבִי 2 K. xxii. 4. So הָבִי *he refuses*, *Hiph.* from הָבִי Ps. cxli. 5.

Deserving of notice also, g) is the verb הָיִי *to live*, which is treated as a verb ע"ע, and hence has הָיִי in the 3d *Perf. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form, the synonymous and kindred stem הָיִי, as a verb ל"ה, being the one in common use.

### § 77.

#### RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פ"י and פ"י, ל"א and ל"ה, ע"ו and ע"ע, 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 הִכָּה, הִכָּה, הִכָּה all mean *to smite, to beat in pieces*; נָדַד and נָדַד *to flee*.

In this manner are related in form and signification,

1. Verbs ע"ו and ע"ע (in which the essential stem-letters are the first and last). e. g. מָהַךְ and מָהַךְ *to become poor*; מָהַךְ and מָהַךְ *to feel, to touch*; נָדַד and נָדַד *to flee*.

2. Verbs פ"י and פ"י (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*, יָקַשׁ and יָקַשׁ (*yaqosh*) *to fowl*; to the former class, especially to verbs ע"ו, in הָיִי and הָיִי *to fear*, יָגַר and יָגַר *to be good*; יָפַח and יָפַח *to blow*; יָפַץ and יָפַץ *to dash in pieces*. Verbs פ"א are more seldom found connected with these classes, as אָשַׁם and אָשַׁם *to be destroyed*; אָרַשׁ and אָרַשׁ *to thresh*, &c.

3. Verbs ל"א and ל"ה (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in הָכָה and הָכָה *to crush*; קָרָא and קָרָה *to meet*; to verbs of the former classes, in מָצָה and מָצָץ *to suck*, הָתַח and הָתַח *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 *ἔρχομαι*, Aor. *ἤλθον*, Fut. *ελεύσομαι*, 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 *βαίνω*, Aor. 2 *ἔβην*, from the same stem *βά-ω*.

Of these verbs the following are the most common :

*בוש* to be ashamed, *Hiph.* *הביש*, but also *הזכיש* (from *זכש*), especially with the intransitive signification to feel shame.

*טוב* to be good, *Perf.* *טוב*. *Impf.* *ירטב* (from *רטב*). *Hiph.* *הירטיב* (from *רטב*).

*ירגז* to fear. *Impf.* *רגז* (from *גזר*).

*נצב* and *נצב* to place, neither used in *Kal*. *Niph.* *נצב* to stand. *Hiph.* and *Hoph.* *הציב* and *הצב*. *Hithp.* *ההצב*.

*נפץ* to dash in pieces. *Impf.* *נפיץ* (from *פיץ*). *Imp.* *פיץ*. *Niph.* *נפיץ*. *Piel* *נפיץ* (from *נפיץ*). *Pil.* *פויץ* (from *פיץ*). *Reflex.* *התפויץ*. *Hiph.* *הפיץ*. *Pilpel* *פפץ* Job xvi. 12.

*צר* and *צר* to be strait. Hence *Perf.* *צר לי* I am in a strait, lit. it is strait to me, from *צרר*. *Impf.* *יצר* (from *צרר*) and *נצצר*. *Hiph.* *הצר*, *הצר*, to bring into a strait, to distress. The related form *ציר* is transitive, to press, hence to besiege.

*שקה* to drink, used in *Kal*; but in *Hiph.* *השקה* to give to drink, from *שקה*.

On *הלך* 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:

*יכל* he is able, *יוכל* *Impf. Hoph.*, he will be able, used for *Impf. Kal* which is wanting.

*הוסיף* he has added, borrows its *Hif.* and *Impf.* from *Hiph.* *הוסיף*, *הוסיף*.

*נגש* to approach. *Perf. Niph.* *נגש* for the *Perf. Kal* which is not in use; but *Impf.* *רגש*, *Imp.* *גש*, and *Inf.* *גשת*, 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.

גַּת־מִנָּה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. בְּנוֹתֶיךָ *thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending וֹת, 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).

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\* 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 3d *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 סוּסָה *horse*, סוּסָה *mare* ;  
*b*) an unaccented ת־, after a guttural ת־ (which also remains unchanged before the genitive), as קָטַלְתְּ, *fem. קָטַלְתְּ killing*, מוֹדַעַתְּ, *fem. מוֹדַעַתְּ 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 מוֹאָבִי *Moabite*, מוֹאָבִיָּת *Moabitess* ; חַטָּאִי *sinner*, חַטָּאִיָּת *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. קָטַלְתְּ oftener than קָטַלְתָּ, צָרָה than צָרָה); 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 בְּרָקָה *emerald* Ez. xxviii. 13, קָאָה *pelican* Is. xxxiv. 11, צֶבֶד *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 הַ־ was the prevailing form, § 2, 2) and other neighboring tribes, as שָׂרְפָתָה *Sarepta*, אֵילָה *Ælath* in Idumea, on the Arabian Gulf.
- b) הַ־, almost exclusively poetical, e. g. עֲזָרָה *help* Ps. lx. 13, but in prose also is found מֶהֱרָה *morrow* Gen. xix. 34.
- c) אַ־, Aramæan orthography for הַ־, found chiefly in the later writers, e. g. שֵׁנָא *sleep* Ps. cxxvii. 2, קַרְחָא *baldness* Ez. xxvii. 31, מַמְרָא *mark* Lam. iii. 12.
- d) Very rarely הַ־, a weakened form of הַ־ (§ 27, Rem. 4), as זִרְהָ for זִרְהָה Is. lix. 5.
- e) הַ־, without the accent, as רָהֶמָה Deut. xiv. 17, בִּעְרָה *burning oven* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented הַ־; 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 לַיִל, לַיְלָה are concurrent forms. Of a similar character are the forms (also construed as *masc.*) הַחֶרֶסָה *the sun* Judges xiv. 18 (elsewhere חֶרֶס), חַחְלָה *brook* Ps. cxxiv. 4, הַמְּוֹתָה *death* Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.\*
- f) הַ־ in poetry, properly a double ending (as in הַזֹּאתָ *this f.* = הַזֹּאתָ Jer. xxvi. 6 *Kethibh*, and in the verbal form עֲזָרָהָ, § 74, 4), e. g. עֲזָרָהָ *help* (= עֲזָרָה, עֲזָרָה), יְשׁוּעָהָ *salvation* (= יְשׁוּעָה), עֲוֹלָהָ *wickedness* (= עֲוֹלָה); see Ps. iii. 3; xlv. 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* הַ־† as the original termination of the feminine, and the *consonant-ending* הַ־ as derived from it. The Æthiopic every where retains the ה; and in the Phœnician also, feminines end mostly in ה (sounded *ath* in the words found in Greek and Roman writers), more rarely in א (see *Gesenii Mon. Phæn.* 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 הַ־ in these words has been taken for that of the Aramæan *emphatic state*, as if נִחְלָה were = נִחְלָה. 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 *noctu*, and then be used for *nox* without reference to the ending, somewhat like בְּנִימָה § 88, 2, c. See *Gesenius' Lexicon*, Art. לַיִל, Note.

† This ending הַ־ has also been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

‡ A consonant ה *h*, 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, צדקה *righteousness*, from צדק *to be just*, רם *high*, רמה, 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 ממלכה, מלכה. These formative letters are:

(האמנותי) \* ה, א, מ, נ, ת, י, ו

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. בלעל *properly worthless. baseness*. As proper names, they occur very frequently; e. g. ירושלם *foundation of peace*, גבריאל *man of God*, יהוקים *whom God raises up*, יהזקיהו *whom Jehovah strengthens*, אבימלך *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 שעיר *he-goat* (prop. *shaggy*, from שער), שערה *barley* (prop. *bearded*, also from שער), חסידה *stork* (prop. *pia* sc. *avis*), זהב *gold* (from זהב = צהב *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 קרן *horn*, עין *eye*, רגל *foot*.

\* From this *vox memorialis* (§ 3, 3, 2d ¶) the *nomina aucta* are also called, by the old grammarians, *nomina hecmanica*.

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. יְדֵעָה (*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 מִקְטָל, קְטִילָה (§ 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. מִוֶּדַע *acquaintance* and *an acquaintance*; פְּתִי *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. קָטַל, *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*, יָשָׁר *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, old man*; יָבֵשׁ *dry*; יָשָׁן *fat*.

3. קָטַל and קָטַל (with firm *ó*). *fem.* קָטְלָה, primarily Part. of verbs *middle O* and properly with intransitive signification, e. g. יָגַר *fearing*, קָטַן *small*, הָקַט *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*, כְּבוֹד *honor*, שָׁלוֹם *peace*. No. 21, with the doubling of the last radical, must not be confounded with this.

4. קָטַל, קָטַל, *fem.* קָטְלָה, קָטְלָה, the usual active Participle of transitive verbs; e. g. אֹיֵב *enemy*, יוֹנֵק *suckling*; hence of the instrument by which the action is performed, as הַרְשׁ *a cutting instrument*; the feminine sometimes with the collective signification, as אֲרָהָה *caravan*, properly *the wandering, wandering troop*.

5. קָטַל and קָטַל, passive Participles of *Kal*, the latter usual in Aramæan as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbals in *τός*. E. g. אֲסוּר *imprisoned*, מְשׁוּחַ *anointed*, אֲסוּר *prisoner*, מְשׁוּחַ *anointed one*. With an active signification also, in intransitive verbs; as קָטַן *small*, מְצַיִם *strong*. Some words of the form קָטַל express the *time* of the action, as קָטַל *time of cutting, harvest*, תְּרִישׁ *time of ploughing*, like the Greek verbals in *τός*, e. g. ἀμυρός, ἀγορός, properly *the being harvested, or ploughed*. The feminines are prone to take the abstract signification (Synt. § 107, 3, b), e. g. רְשָׁה *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. נָחַ *apt to butt*, קָנָ *(also קָנָ) jealous*, הִנָּ *simmer (diff. from הִנָּ sinning)*, גָּנָ *thief*; so of occupations, trades, e. g. טָבַח *cook*, הָרַשׁ (for תְּהָרַשׁ) *faber*. Here again the feminine (קָטְלָה or

\* Under the regular verb we here include the verb with gutturals, §§ 63-65, as well as the stronger forms of the irregular verb.

קַטְלָה often takes the abstract signification, as חַטְּאָה *female sinner* and *sinfulness, sin*; הַלְּקָחַ burning fever, with a guttural טַבְּעָה *signet*. Such intensive forms are also the three following.

7. קַטְוִיל, קַטְוִיל, of which forms are most adjectives in the Chaldee, as צַדִּיק *righteous*, אַבִּיר *strong*, חַנּוּן *compassionate*. In Hebrew, of intransitives only.

8. קַטְוִיל, as רֹסֵר *censurer*, שָׁכֹר *drunken one*, גִּבּוֹר *strong one, hero*, seldom in a passive sense, as רְבוּר *boru*.

9. קַטְל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. חֻצֵּב *hunch-backed*, קַרְחָה *bald-headed*, אֵבֶם *dumb*, עִוְרָה *blind*, פְּסִיחָה *lame*, חֵרֵשׁ *deaf*, עֲבָרָה *perverse*. The *abstr.* signification is found in the *fem.*, as אֲנָלָה *perverseness*.

## II. Nouns after the manner of Infinitives of Kal.\*

10. קַטְל, קַטְל, קַטְל (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. אֲבִיר *man*, אֲזָרָה *ornament*, צַחֵק *laughter*. Far more frequent are the nearly related forms.

11. קַטְלָה, קַטְלָה, קַטְלָה, the so-called *segholate* forms. E. g. מֶלֶךְ *king* (for מֶלֶךְ, מֶלֶךְ, § 27, Rem. 2, c), סֵפֶר (for סֵפֶר) *book*, קִדְשׁ (for קִדְשׁ) *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 רִיעַ *seed*, עֶצֶם *eternity*, עֵצֶל *work*. Examples of feminines, מַלְכָּה *queen*, רִיָּאָה *fear*, עֲזָרָה *help*, חֵכְמָה *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 קַטְל, e. g. מֶלֶךְ *king*, נְעַר *a youth*, בְּרָעַר *brutish*, עֲבָרָה *servant*, לֹרְדָה *lord*, אֲבִיר *man*. In such forms, either the concrete sense is secondary and derived from the abstract, as in בְּרָעַר *prop. brutishness*, נְעַר *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 מֶלֶךְ, מַלְכָּה 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*, חֶרֶט *graving-tool*, and passively אֲרֵב *a web*. In the passive sense the form קַטְל is more common, as אֲכָל *food*; and also in the abstract sense, as נְעַר *a youth*, נְעַר *youth*.

12. קַטְל, like No. 1, *fem.* קַטְלָה, both very frequent with the *abstr.* sense. E. g. רָעַב *hunger*, אָשָׁם *guilt*, שָׂבַע *satiety* (with the *concretes* רָעַב

\* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis*.

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other nouns it is obvious. Comp. גִּבְרָה as the name of a town with the appellative גִּבְרָה *a wall*, and the shortening of בְּרָחָה (in the *constr. state*) from בְּרָחָה *shoulder*.

*hungry*, אָשׂם, אָשׂבַע (שָׂבַע); *fem.* צְדָקָה *righteousness*, נִקְמָה *vengeance*. More rare is the form קָטַל, as לִמְעֵט *lemetum*, עָנָב *uva*.

13. קָטַל, קָטַל, קָטַל, קָטַל, all with an unchangeable vowel (§ 25) between the second and third radicals, and a *Sh'va* under the first, as בִּקְהָ *book*, זָאֵב *wolf*, שְׂבִיל *way*. חֲלוֹם *dream*, גְּבוּל *boundary*; sometimes with *Aleph prosthetic*, as אֶזְרוֹעַ = זְרוֹעַ *arm*, אֶבְרֵת *brood*. The corresponding *feminines* will suggest themselves; the forms קָטַלְתָּ, קָטַלְתְּ coincide with those of *feminines* in No. 5.

14. מִשְׁפָּט, the Aramæan form of the Infinitive, e. g. מִשְׁפָּט *judgment*. Related forms are: מִזְמוֹר *song*, מִחְמָר *desire*, מִלְקוֹת *booty*, מִמְלָכָה *kingdom*, מִשְׂבָּרָה *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*, מִדְּבַר *wilderness*; and the instrument, as מִבְּרִית *knife*, מִזֵּיג *fork*, מִמְּכָתָה *key*.

15. קָטַלְתָּ, קָטַלְתְּ, and other similar forms, with the terminations וְךָ and וְךָ, as פְּתוּרָה *interpretation*, שֻׁלְחָן *table*, קָרְבָן *offering*; but there are also forms like זְכוֹרָה *remembrance*, חֲזוֹן *prophetic vision*.

For וְךָ there is a truncated form וְ, written also וְ, which occurs especially in proper names, as מְגִדוֹ and מְגִדוֹן for שְׁלֵמֹן (comp. *Μέλτωρ*, *Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is retained, e. g. שִׁילֹנִי from שִׁילָה the city *Shilo* (still *Shilun*).

16. With the feminine ending וְ, e. g. סְבִילֹת *folly*, רְפָאוֹת *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, וְ- is found occasionally in earlier use, as שְׂאֵרִית *remnant*. Comp. the denominative nouns § 86, 6.

### III. Participials of the derived Conjugations.

17. From *Niph.* נִקְטַל, as נִקְטַלְתָּ (plur.) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מְנוּפְּרֵת *snuffers*, מְזַמְּרָה *pruning-knife*.

20. From *Poël*, as עוֹלֵל (abbr. from מְעוֹלֵל *Is. iii. 12*) and עוֹלֵל *child*.

21. From *Piël* קָטַלְתָּ, *fem.* קָטַלְתְּ, and 22. קָטַלְתָּ, for the most part adjectives of color, as אָדָם, *fem.* אֲדָמָה *red*, רִגְגֵן *green*, שָׁאֵן *quiet*.\*

23. קָטַלְתָּ, קָטַלְתְּ have an *iterative* sense, as הִפְכָּסָה *flexuosus*, פְּתִילָה *versutus*, and are forms of adjectives with a *diminutive* signification (§ 55, 3), as אֲדָמָה *reddish*, שְׁחִיחָה *blackish*; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesindel*), as אֲסָפָה (with the passive form, after אָסַף) *collected rabble*.

### IV. Infinitives of the derived Conjugations.

24. From *Niph.* of the form נִפְחָלִים plur. *struggles*.

25. From *Piël*, like נִפְץ *dispersion*, more frequently in the *fem.*, as בְּקִשָּׁה *request*, with *Qamets* unchangeable.

\* No. 21 may be regarded also as a mere modification of No. 3.

26. קטול, and 27. תקטול, likewise Infinitives of *Piël* (the latter the common form in Arabic). e. g. שלים requital; חבוק folding of the hands; תגמול requital; תבריר mantle.

28. From *Hiph.* of the form חזקרה אזכרה remembrance-offering; השמעה annunciation (with unchangeable *Qamets*), Aramæan Infinitives.

29. From *Hithp.* התנהג register.

30. From *Poël*, like הזללה folly, and perhaps also 31. like קיטור smoke, צינף prison.

32. From *Pilel* סגריר heavy rain, נאפיה adultery.

33. פתחקה opening, Inf. to No. 23.

34. שחטל, e. g. שחטה flame (comp. § 55, 6).

35. Quadrilaterals, like סלף 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 עָ.

To the *Inf.* of *Kal* belong (14) מִתֵּן gift, מִגָּפָה overthrow; to the *Inf.* of *Hiph.* (28), הִצִּילָה deliverance.—The noun מַדַּע knowledge, from יָרַע; see § 71.

##### II. From Verbs עָ.

From the *Part. Kal* (1), הָם upright (like קָטַל), commonly with *Pattach* (to indicate the sharpening of the syllable), הֵל abject, רַב much, fem. הַלָּה, תַּמָּה; \* (2) מִתּוּ fut. From the *Inf.* (10, 11), בִּז booty, חֵן favor, חֹק law, fem. מִלָּה word, חֻקָּה law; (14) מַעַז fastness, מִסָּב that which surrounds (environs), fem. מִגִּלָּה roll. The form מִסָּב sometimes, by retraction of the tone, becomes a segholate form, as מִרְרָר bitterness (from מִרַר), בִּרְרָה timidity (from בָּרַח). (27) תְּהִלָּה praise, תְּפִלָּה prayer, with the segholate form also, as מִמְסָס a melting away (from מִסָּס), מִרְרָן mast (from מִרְרַן to make a tremulous sound). From *Pilpel* (§ 55, 4), גִּלְגָּל wheel, from קָלַל to roll, קָלַקַל.

##### III. From Verbs פָּ and פִּ.

The Participial forms are regular. To the Infinitives belong: (10), הָעַ, fem. הִעָה, הִעַת knowledge, נִצָּה counsel. (13), סוּר for רְסוּר

\* On the formation of feminines without the *Daghesh*, see § 94, Rem. 2.

*divan.* (14), מוֹרָא *fear*, מוֹקֵשׁ *snare*, מוֹלְדֵת *birth*, מוֹסֵר *punishment*; from verbs prop. מוֹרָא *the best*. (27), מוֹשָׁב *inhabitant*, מוֹלְדֵת *generation*, מוֹרָא *the south*.

#### IV. From Verbs מו and מו.

Participles: (1), זָר *foreign*; (2), גֵּר *stranger*, עֵדוּת *a witness, testimony*, (3), טוֹב *good*, טוֹבָה *what is good*. Infinitives: (11), various segholate forms, as מוֹת *death*, and בַּיִת *house*; קוֹל *voice*, רוּחַ *spirit*; *feminines*, מוֹלָה and עוֹלָה *evil*, בּוֹשָׁת *shame*; (14), מְנוּחָה *rest*, מְקוֹם *place*, also מְשׁוּט *oar* (from מוֹשֵׁט); (27), מְבִינָה *intelligence*, מְעִידָה *testimony*; (28), מְנוּחָה *rest*.

#### V. From Verbs מו and מו.

Participles: (2), רַפָּה *fair*, קָשָׁה *hard*, *fem.* קָשָׁה. Some lose the ה, as הוֹ *sign*, for הוֹה. (4), רָאָה *seer*, *fem.* עוֹלָה *burnt-offering*. (5), מְסוּי *covering*, נָקִי *pure*, עָנִי *poor*.—Infinitives: (11), the segholates in different forms; not often with the ה retained, as in בְּכָה *a weeping*, רֵעַ *friend*, חוֹה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רָזַע (for רָזָה). Sometimes the original ו or ו appears. The ו then quiesces in *Chireq* (comp. on רָהַר, § 75, Rem. 3), as in פְּרִי *fruit*, חֲלִי *sickness*. The ו also quiesces, as in בָּהִי *waste*. In masculines the third radical rarely remains a consonant, as in רָהַר *sickness*, though in feminines it is always so, as in שְׁלוּהַ *rest*, לְלוּהַ *garland*. (13), סָתָו *winter*, שָׁתָו *fem.* שְׁתָוָה *a drinking*; *fem.* מְנוּחָה *part*, חֲצוּהַ *the half*, שְׁחָתָו *and שְׁחָתָה* *pit*. (14), מְקַנְהַ *possessions*, מְרָאָה *appearance*; *fem.* מְצַוָה *command*. Apocopated form, מְעַל *height*, for מְעַלָה. (15), קַנְוֹ *wealth*, בְּפָיוֹן *destruction*. (27), תְּבַלִּית *annihilation*, תְּבִינָה *building*, תְּרַבּוּהַ *brood*. (28), אֲשָׁשׁ *testicle*, for אֲשָׁשָה, from אֲשָׁה.

#### VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the learner:

1. From a verb פָּן and לָא, שָׁת *elevation* for שָׂאת, from נָשָׂא, Job xli. 17.

2. From a verb פָּי and לָה, הוֹרָה *instruction, law*, מוֹפֵחַ *sign*, prob. from רָפַח.

3. From a verb עָא and לָה, שִׁחַ *tumult*, Num. xxiv. 17, for שִׁחָת, from שָׁחַח.

4. From a verb עו and לָה, רִי *a watering*, for רְוִי, from רָוָה; אִי *island*, for אָוִי, from אָוָה *to dwell*; אִחַ *sign* for אִחָה, from אָחָה; קוֹ *cord*, from קָוָה; חַמַּ *chamber* for חָוִי, from חָוָה *to dwell*; עָוִי *people*, from עָוָה; 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. חַמַּ *wine-press* for חָמָה; רָגַח *anger* for רָגָח; אֲמִתָּה *fidelity*, for אֲמִתָּה; אָמֵן *amen*; עֵת *time* for עָתָה, from עָתָה; זוֹ *brightness*, for זוֹהַר, from זוֹהַר.

## § 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. קְדִמּוֹן *eastern*, immediately from קָדַם *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), טַעֲרַר *porter*, from טָעַר *gate*; בִּקְרַר *herdsman*, from בָּקַר *cattle*; בִּרְמַס *vinedresser*, from רָמַס *vineyard*.

2. Like verbals of No. 6, קַשְׁתָּר *archer*, from קָשַׁת *bow*; מַלְחָן *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. *πολιτης, γουμματαίς*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the verbals); e. g. מַעְיָן *place of fountains*, from עָיַן *fountain*; מַרְגְּלוֹת, מַרְאֲשׁוֹת, *place about the feet,—about the head*, from רָגַל; מַקְטָה for מַקְטָאָה *field of cucumbers*, from קָטָא *cucumber*. Comp. *ὑμπειλῶν*, from *ὑμπειλος*.

4. *Concretes* formed by the addition of וֹן, וֹת, as קְדִמּוֹן *eastern*, from קָדַם; אֲחֵרֶן *hinder*, from אָחַר; לְוַרְתָּן *wound*, hence *coiled animal, serpent*, from לָרַחַץ *a winding*.

וֹן and וֹת form also *diminutives* like the Syriac אֲרִישׁוֹן *little man (in the eye)*, אֲפִלּוֹת *apple of the eye*, from אִישׁ; הַשְׂוֹרֵן *the dear, good people* (from הַשְׂוֹר = הָשֵׁר *upright, good*), a term of endearment for *Israel*; perhaps also, שְׂפִיפוֹן *little snake*.

5. Peculiar to *denominative* nouns is the termination יָ, 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. נִבְרָיָה *strange*, from נִבְרָה *any thing foreign*; שֵׁשִׁי *the sixth*, from שֵׁשׁ *six*; מוֹאבִי *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the stem-substantive is a compound, it is commonly resolved again into two words, e. g. בְּנֵי־בְנֵי־מִינֵי *Benjaminite* from בְּנֵי־מִינֵי. For the use of the article with such forms, see § 111, 1, Rem. Rarely,

instead of  $\text{־י}$  we find *a*) the ending  $\text{־י}$  (as in Aramæan), as  $\text{בְּרִילֵי}$  *deceitful*, and in proper names, as  $\text{בְּרוּזַי}$  (*ferreus*) *Barzillai*; and *b*) the parallel  $\text{־ה}$ , as  $\text{לְבָנָה}$  (prop. milky) *storax-tree*.

6. *Abstract nouns formed from concretes by the addition of ה* and  $\text{־ת}$  (comp. the Eng. terminations *dom, hood, ness, &c.*); e. g.  $\text{מְלָכּוּת}$  *kingdom*, immediately from  $\text{מֶלֶךְ}$ ;  $\text{אַלְמָנוּת}$  *widowhood*, from  $\text{אַלְמָן}$ ,  $\text{אַלְמָנָה}$ , *widower, widow*;  $\text{רֵאשִׁיּוּת}$  *principium*, from  $\text{רֵאשׁ}$  =  $\text{רֵאשׁ}$  *princeps*. (See the verbals No. 16).

## § 87.

## OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is  $\text{־ים}$ , e. g.  $\text{סוּסִים}$  *horse, plur. סוּסִים horses*, seldom written defectively  $\text{־ם}$ , as in Gen. i. 21,  $\text{תַּנְיִנִים}$ . Nouns ending in  $\text{־י}$  take  $\text{־ים}$  in the plural, as  $\text{עִבְרִיִּים}$  *Hebrews* from  $\text{עִבְרִי}$  (Ex. iii. 18); but usually a contraction takes place, as  $\text{עִבְרִים}$  (§ 93, VIII),  $\text{שָׁנִים}$  *crimson garments* from  $\text{שָׁנִי}$ . Nouns in  $\text{־ה}$  lose this termination when they take the plural ending, e. g.  $\text{הַזֵּה}$  *seer, plur. הַזִּים*.

This ending *im* is also prevalent in Phœnician, e. g.  $\text{צִידֹנִים}$  *Sidonii*; in Aramæan it is *in*, in Arabic *ün* (nominative) and *in* (oblique cases), in Æthiopic *än*. It is, moreover, identical with the ending  $\text{־ן}$  in *3d pers. plur. masc.* of verbs. Comp. also the verbal-ending  $\text{־ן}$ .\*

Unusual terminations of the *plur. masc.* are :

*a*)  $\text{־י}$ , as in Chaldee and Syriac, almost exclusively in the poets and later writers. e. g.  $\text{מְלָכִין}$  *kings* Prov. xxxi. 3;  $\text{יָמִין}$  *days* Dan. xii. 13, defectively  $\text{־ן}$  *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

*b*)  $\text{־י}$  (the  $\text{־ם}$  cast off, as in the *Dual*  $\text{יְדֵי}$  for  $\text{יְדָיִם}$  Ez. xiii. 18; comp. the *constr. state*, § 89, 2), e. g.  $\text{מִנִּי}$  *chords* Ps. xlv. 9 for  $\text{מִנִּים}$  (unless this be the true reading);  $\text{עַמִּי}$  *peoples* 2 Sam. xxii. 44 (for which the parallel passage Ps. xviii. 44 has  $\text{עַם}$ , 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<sup>e</sup>thibh), or altogether; see *Gesenius*, *Lehrgebäude der Heb. Sprache*, S. 524 ff.—Still more doubtful is—

*c*)  $\text{־י}$  (like the *constr. state* in Syriac). Here are reckoned, e. g.  $\text{הַזֵּה}$  *white cloths* Is. xix. 9;  $\text{שָׂרִי}$  *princes* Judges v. 15,  $\text{חַלּוֹנֵי}$  *windows* Jer. xxii. 14. But this last is perhaps *Dual* (§ 88, *b*, Rem. 1);  $\text{שָׂרִי}$  may be *my princes* (with suff.), and  $\text{־י}$  in  $\text{הַזֵּה}$  may be a formative syllable. Farther,  $\text{הַשָּׁפֵּי}$  in Is. xx. 4 is *constr. state*; but in  $\text{שָׂרִי}$  (prob. =  $\text{שָׂרִי}$  after the form  $\text{קַשָּׁל}$ ) *the Mighty One*, and in  $\text{גִּזְרֵי}$  *locust-swarm* Nah. iii.

\* On the identity of all these endings, see *Diétrich's Abhandlungen zur hebr. Grammatik*, Leipzig, 1846, S. 62 ff.

17 (from  $\text{גָּבַה}$ ), the  $\text{י־}$  belongs to the stem; and finally, in  $\text{אֲדוֹנָי}$  the Lord (prop. *my Lord*, from  $\text{אֲדוֹנָיִם}$  *Lord*) it is originally a suffix. see § 121, Rem. 4.

d)  $\text{סִלָּם}$ , obsolete and rare; e. g.  $\text{בָּנָם} = \text{בָּנָיִם}$  *gnats* [Ex. viii. 13];  $\text{סִלָּם}$  *ladder* [Gen. xxviii. 12] from  $\text{סָלַל}$ , prop. *steps*, comp. English *stairs*.\*

2. The *plural* termination for the *feminine gender* is  $\text{וֹת}$ . This takes the place of the feminine termination  $\text{ת־}$ ,  $\text{ת־}$ ,  $\text{ה־}$  appended directly to the form of the singular; as  $\text{תְּהִלָּה}$  *song of praise*, plur.  $\text{תְּהִלוֹת}$ ;  $\text{אֶגְרָת}$  *letter*, plur.  $\text{אֶגְרוֹת}$ ;  $\text{בְּאֵר}$  *a well*, plur.  $\text{בְּאֵרוֹת}$ . Feminines in  $\text{יֹת־}$  form their plural in  $\text{יֹתוֹת}$ , and those in  $\text{וֹת}$ , in  $\text{וֹתוֹת}$ ; e. g.  $\text{מִצְרַיִת}$  *Egyptian woman*, plur.  $\text{מִצְרַיִתוֹת}$ ;  $\text{מְלָכָה}$  *kingdom*, plur.  $\text{מְלָכוֹת}$ . These plural terminations have, however, for their basis, the endings  $\text{יָה־}$  and  $\text{יָה־}$  in the singular.

It is only from a neglect of the origin of the terminations  $\text{וֹת}$  and  $\text{יֹת־}$ , that the plural-ending  $\text{יֹת־}$  is appended to some words which end with them; e. g.  $\text{תְּנִינָה}$  *spear*, plur.  $\text{תְּנִינֹתוֹת}$  and  $\text{תְּנִינֹתוֹת}$  *whoredom*, plur.  $\text{תְּנִינֹתוֹתוֹת}$ ;  $\text{אֶלְמִנְתָּיִם}$  *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural  $\text{עֲדוּת}$  (*ēdh<sup>e</sup>-vôth*) *laws*, with *Vav* as a consonant, from the singular  $\text{עֲדוּתָה}$ .

This ending  $\text{וֹת}$  (*-ith*) stands directly for *-âth*, as it is sounded in Arab. Æthiop., and Chald. (see. on the corruption of the *â* sound to *ô*, § 9, 10, 2); and *-âth* is, properly, nothing but the prolonging and strengthening of the *sing. fem.* ending *-âth* (§ 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 *-âth*.

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.  $\text{נְפֹשׁ}$  *soul*, plur.  $\text{נְפֹשִׁים}$  and  $\text{נְפֹשׁוֹת}$ . 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.  $\text{דָּוָר}$  *an age*, *masc.*, plur.  $\text{דָּוָרִים}$  and  $\text{דָּוָרוֹת}$ ;  $\text{שָׁנָה}$  *a year*, *fem.*, plur.  $\text{שָׁנַיִם}$  and  $\text{שָׁנוֹת}$ . The gender of the singular is here retained in both the plural forms; e. g.  $\text{אַרְיֵה}$  *masc. a lion*,  $\text{אַרְיֵהוֹת}$  *masc.* Zeph. iii. 3;  $\text{דָּוָרֹת}$  *masc.* Job xlii. 16.

\* See the *Adverbs* in  $\text{סִלָּם}$  § 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, **יָמוֹת**, **שָׁנוֹת** 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 **וְהַ** (which here corresponds to the *neuter*) represents something similar, but inanimate. E. g. **כַּפָּיִם** *hands*, **כַּפּוֹת** *handles, manubria*; **קַרְנֵי זָרִים** *horns, cornua altaris*; **עֵינֵי זָרִים** *eyes, fontains*.

4. A considerable number of masculines form their plural in **וְהַ**, while many feminines have a plural in **־וֹת**. In both cases, however, the gender of the singular is usually retained in the plural. E. g. **אָב** *father, plur. אֲבוֹת*; **שֵׁם** *name, masc., plur. שְׁמוֹת*; on the contrary, **מִלָּה** *word, fem., plur. מִלִּים*; **פְּקֻדָּה** *concubine, fem., plur. פְּקֻדָּוֹת*, &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*; **קְטָנִים** *masc.*, **קְטָנוֹת** *fem.*; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as **בָּנִים** *filii*, **בָּנוֹת** *filia*; **מְלָכִים** *reges*, **מְלָכוֹת** *reginæ*.

*Rem.* 1. In some few words, to the plural form in **וְהַ** is added the other termination of the plural **־וֹת** (before the genitive **־וֹתָיִךְ**, comp. § 89, 2), or that of the dual **־וֹתָיִךְ**; e. g. **בְּמֶה** *height, plur. בְּמֹתָיִךְ*, *construct state* **בְּמֹתָיִךְ**; **מִרְאֲשֵׁי שָׂאִיל** *from at the head of Saul*, 1 Sam. xxvi. 12; **חוֹמָה** *wall, plur. חוֹמוֹת*, *dual* **חוֹמוֹתָיִךְ** *double wall*. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in **וְהַ** (§ 91, 3).

2. Some nouns are used only in the plural. e. g. **מְהִיָּם** *men* (the Æthiopic has the singular, *mēt*, man); some of them with the sense of the singular (§ 108, 2), as **פְּנֵים** *face*. The plural of the latter can be expressed only by the same form; hence, **פְּנֵים** 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 **־וֹתָיִךְ**, appended to the singular; as **יְדָיִם** *both hands*, **יְדָיִכָּם** *two days*. The original feminine ending *ath* is always retained here, with long *ā* in an open syllable; as **שְׂפָה**

*lip*, שְׁפָתַיִם both lips; from feminines with the ending תָּ-, e. g. נְחֻשְׁתַּיִם, the Dual has the form נְחֻשְׁתָּיִם 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 רֶגֶל *foot*, plur. רֶגְלַיִם, dual רֶגְלָיִם; but also קַרְנָיִם (along with קַרְנֵיִם) from קַרְן *horn*, לְחַיִּיִם from לְחַיִּי *cheek*.

*Rem. 1.* Unusual forms of the dual, mostly found only in proper names: a) הַיָּם (as in Chald.) and contracted הַיָּם, as הַיָּם Gen. xxxvii. 17 and הַיָּם 2 Kings vi. 13 (name of a place, prop. *two wells*); b) הַיָּם and הַיָּם, as הַיָּם, הַיָּם (proper names), הַיָּם *two* in the combination הַיָּם *twelve*; c) הַיָּם (ע cast off), הַיָּם Ez. xiii. 18, probably also הַיָּם (*double window*) Jer. xxii. 14.

2. The words הַיָּם *water*, הַיָּם *heaven*, הַיָּם or הַיָּם *Jerusalem*, are dual only in appearance. The first two are plurals from the lost forms הַיָּם, הַיָּם; the third is a protracted form for the older הַיָּם,\* comp. the shorter form הַיָּם Ps. lxxvi. 3, and the Chaldee הַיָּם.

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. הַיָּם *both hands*, הַיָּם *both ears*, הַיָּם *teeth* (of the *two* rows), הַיָּם *pair of shoes*, הַיָּם *pair of scales*; or at least are conceived as forming a pair, as הַיָּם *two days* together, *biduum*, הַיָּם *two years* (in succession), *bien-nium*, הַיָּם *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. הַיָּם *six wings* Is. vi. 2, Ez. i. 6, הַיָּם *all knees* Ez. vii. 17, הַיָּם *cymbala* Ezra iii. 10, הַיָּם *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 אֱלֹהִים דְּבַר אֱלֹהִים *word of God* (a sort of compound, as we say in reversed order, *God's-word, landlord, fruit-tree*); יַד הַמֶּלֶךְ יַד הַמֶּלֶךְ *hand of the king*; דְּבָרִים דְּבָרִים *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  $\text{־ים}$  and  $\text{־ים}$ , it has always (by throwing off the *m*) simply  $\text{־י}$  (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *the horses of Pharaoh*; עֵינַיִם *eyes*, עֵינַי הָאִישׁ *the eyes of the man*;
- b) the original *fem.* ending  $\text{־ת}$  is always retained in this connection with the *genitive* (instead of  $\text{־ה}$  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 מְלִכָּה queen, מְלִכַת שֶׁבַע queen of Sheba. When the same word has also the termination מְלִכָּה, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

- c) nouns in מְלִכָּה from verbs לָחַץ (§ 85, V) form their *construct state* in מְלִכָּה; but nouns in מְלִכָּה change this termination to מְלִכָּה. Exs. מְלִכָּה, constr. מְלִכָּה seer; מְלִכָּה, constr. מְלִכָּה life; and so also מְלִכָּה, constr. מְלִכָּה valley.

On the endings מְלִכָּה and מְלִכָּה in the *construct state*, see § 90.

*Rem.* The liquid sound of מ 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 מְלִכָּה 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 *ê* (§ 7, 1 and § 9, 6). Instead of this מְלִכָּה the Syriac still retains מְלִכָּה, 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 מְלִכָּה Is. xx. 4 also belongs here (according to others Judges v. 15. The *dual* ending מְלִכָּה obviously arose from מְלִכָּה.

### § 90.

#### REMAINS OF ANCIENT CASE-ENDINGS.\*

מְלִכָּה local; מְלִכָּה and מְלִכָּה 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 הַ־, 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. לָמָּה towards the sea, westward, צָפוֹנָה towards the north, northward, אֲשׁוּרָה to Assyria, בַּבְּלָה to Babylon, אֶרֶץ to the earth, בְּיָתֶהּ homeward, עֵינָהּ to Gaza (from עֵינָהּ) Judg. xvi. 1; with the article, הַהָרָה to the mountain, הַבַּיְתָהּ into the house, הָאֹהֶלֶּה to, or into, the tent [Gen. xviii. 6, xxiv. 67]; with the plural, כְּשַׁדְיִימָה to the Chaldeans, הַשָּׁמַיִמָה towards the heavens; even with the *construct state* followed by a genitive, בְּיָתֶהּ יוֹסֵף into the house of Joseph, מִדְּבָרָה דַּמְשֵׁק to the wilderness of Damascus, מִזְרְחָה שֶׁמֶשׁ (with the tone, an exception to the rule) towards the rising of the sun, eastward;
- b) sometimes in a weaker sense of the הַ־, with only a general direction to the place where an object is,† as בַּבְּלָה at Babylon Jer. xxix. 15, זֶבֶדְיָהּ in the habitation Hab. iii. 11; comp. also שָׁמָּה there Jer. xviii. 2 (oftener thither);
- c) the significance of the ending הַ־ is still more obscured, when a preposition is prefixed to the word, as לְשָׁאֵלָה to the world below Ps. ix. 18, לְמַעַלָה upwards, בְּצָנְנָהּ in the south Josh. xv. 21, מִבְּבִלְיָהּ 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 הַ־ *local*); but there is also, rarely, a reference to *time*, as perhaps in עֵתָהּ now, at this time (from עֵת), מִיָּמִים מִיָּמִים from year to year. Peculiar is the form הַלֵּילָהּ, prop. *ad profanum!* = *absit!* We have the *accusative of the object* (though bordering on the local reference) in אֶרֶץ זָבֻלוֹן

\* See, on this signification of the accusative, the Syntax, § 118, 1.

† So also the accusative without this form, § 118, 1.

and אֲרָצָה נִפְתָּלִי Is. viii. 23, הַשְּׁפֹלָה 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 שְׁזִירִים.—The ending ה־ is itself sometimes shortened to ה־, as נֹבָה 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. ם־ for the *genitive*, and ך־ (also ך־ 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 ם־ is not very unfrequent in the *construct state*, and commonly has the tone. Exs. עֲזָבִי הַצֹּאן *forsaking the flock* Zech. xi. 17, שֹׁכְנֵי סִנְהָ *dweller in the thorn-bush* Deut. xxxiii. 16 ; with the feminine, גָּנְבֹתַי לַיְלָה *stolen by night* Gen. xxxi. 39 (in prose), מְלֵאֲתֵי מִשְׁפָּט *plena justitiæ* Is. i. 21, עַל דְּבַרְתֵּי מִלְכִּירְצָדֵק *after the manner of Melchizedek* Ps. cx. 4 ; oftener with a preposition following (comp. § 116), as רֶבִיתִי בְּגוֹיִם *mistress among the nations* Lam. i. 1, אֶחְרִי לַגֶּפֶן *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 זִוְלָתִי (= זִוְלַת) *besides*, מִן (מִן) *from*, בְּלֹתִי *not*, and in compound names, as מִלְכִּירְצָדֵק (i. e. king of righteousness), גְּבֻרֵי־אֵל (man of God), תְּזִי־אֵל (favor of God), and others ; comp. the Punic name *Hannibal*, i. e. תְּזִי־בַעַל (favor of Baal).
- b) The ending ך־ is much more rare, in prose only in the Pentateuch, and that in elevated style, as Gen. i. 24, הַיְהוֹן אֲרָצֶן *the beasts of the earth* for הַיְהוֹן אֲרָצֶן (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.* terminati. ה־, with the noun in connection with a following genitive (§ 89, 2, b), 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 בְּעוֹר *the son of Beor* Num. xxiv. 3, 15, מַעְיִנוֹ מַיִם *fountain of water* Ps. cxiv. 8, and perhaps נַפְשׁוֹ עָגַל *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 י־ 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 *ân* and *hâ* 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 אבִי, אבִי, אבִי (constr. state of אבִי *father*), the modern has indeed all the three forms. but without distinction of case. Accordingly, in the Hebrew constr. state אבִי, אבִי, אבִי a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. אבִי, the Heb. אבִי (מֵהוֹשֵׁלַח), אבִי (שְׂמוֹת), אבִי (פְּנֵי אֵל); and hence, the more readily, the occurrence of both the forms אבִי אבִי and אבִי אבִי.

§ 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	<i>com.</i> ׀	<i>my.</i>	1 <i>com.</i> ׀, ׀, ׀ <i>our.</i>
2	{ <i>m.</i> ׀, ׀, in pause ׀ } <i>f.</i> ׀, ׀	} <i>thy.</i>	2 { <i>m.</i> ׀, ׀ } <i>f.</i> ׀, ׀ } <i>your.</i>

*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 ׀, ׀, ׀, ׀, ׀, ׀, ׀, ׀. 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 (e. 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. exxxxix. 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; ק׀ 2 Kings xix. 23, for which we find ׀, Is. xxxvii. 24, ׀, Gen. xlix. 11 (*ח׀*).

*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	<i>com.</i> ׀	<i>my.</i>	1 <i>com.</i> ׀, ׀ <i>our.</i>
2	{ <i>m.</i> ׀ } <i>f.</i> ׀	} <i>thy.</i>	2 { <i>m.</i> ׀ } <i>f.</i> ׀ } <i>your.</i>

In most of these forms, the ending of the *plural construct* ךֿ־ remains unchanged, as סוֹסֵי|כֶּם, סוֹסֵי|נִי, סוֹסֵי|הוּ; in some it takes *Seghol* in place of *Tsere*, as סוֹסֵי|הָ, סוֹסֵי|הֶ; in three forms with very short suffixes it has *Pattach* (§ 89, Rem.), as סוֹסֵי from סוֹסֵי|, סוֹסֵי|הָ, סוֹסֵי|הֶ from סוֹסֵי|הָ (comp. § 28, 4), סוֹסֵי *sūsai* contracted from *sūsai-i*.

*Rem.* 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. דְּרָבְרָהּ for דְּרָבְרָהּ *thy ways* Ex. xxxiii. 13, רֵשָׁהּ for רֵשִׁיהָ *his friends* Job xlii. 10, לְמִינֵהֶם *after their kinds* Gen. i. 21. This is most frequent in the *suff.* 3d pers. *m. sing.*, which is very often written ךֿ־, but is almost always changed in the *Keri* to ךֿ־י; e. g. חֲצוֹ for חֲצוֹי *his arrows* Ps. lviii. 8, *Keri* חֲצוֹי.

2. Unusual forms: *sing.* 2d pers. *f.* יָךְ־ Eccles. x. 17, יָךְ־ Ps. ciii. 3, 4, 5; 3d pers. *m.* יָהּ (a strictly Chaldee form) Ps. cxvi. 12; 3d *fem.* יָהָּ Ez. xli. 15.—*Plur. fem.* יָכֶּה Ez. xiii. 20, יָהָּהּ Ez. xl. 16, יָהָּהּ Ez. i. 11.

3. On יָי־ 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 יָי־ were attached to the feminine plural in ךֿ־, thus making a twofold designation of the plural; e. g. סוֹסוֹתֵינוּ, סוֹסוֹתֵיהָ, סוֹסוֹתֵיהֶם.\*

N. B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending ךֿ־, as עֲדוֹתֵי Ps. cxxxii. 12, מְבוֹתֵיהָ Deut. xxviii. 59; indeed, with the 3d *plur.* this is the more common form, e. g. אֲבוֹתֵיהֶם *their fathers*, oftener than אֲבוֹתֵיהֶם, as also שְׂמוֹתֵיהֶם *their names*, הוֹדוֹתֵיהֶם *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 הָ־ in the singular, appears the ending of the *construct state*, viz. ה־. Its *Pattach* is retained before כֶּם, כֶּן, but is lengthened to *Qamets* before the other suffixes, where it comes into an open syllable (§ 89, 2, b).

\* See an analogous ease in § 87, 4, Rem. 1 Comp. the double feminine ending in § 80, Rem. 2, f.

*Masculine Noun.**Feminine Noun.*

## SINGULAR.

		סוּס equus.	סוּסָה equa.
SING. SUFF.	1 c.	סוּסִי equus meus.	סוּסָתִי equa mea.
	2 m.	סוּסֶיךָ equus tuus.	סוּסָתְךָ equa tua.
	2 f.	סוּסֶיךָ equus tuus, f.	סוּסָתְךָ equa tua, f.
SING. SUFF.	3 m.	סוּסָו equus ejus (suus).	סוּסָתּוֹ equa ejus (sua).
	3 f.	סוּסָהּ equus ejus (suus), f.	סוּסָתֶיהָ equa ejus (sua), f.
	PLUR. SUFF.	1 c.	סוּסֵינוּ equus noster.
PLUR. SUFF.	2 m.	סוּסֵיכֶם equus vester.	סוּסָתֵיכֶם equa vestra.
	2 f.	סוּסֵיכֶן equus vester, f.	סוּסָתֵיכֶן equa vestra, f.
	3 m.	סוּסֵיהֶם equus eorum (suus).	סוּסָתֵיהֶם equa eorum (sua).
3 f.	סוּסֵיהֶן equus earum (suus).	סוּסָתֵיהֶן equa earum (sua).	

## PLURAL.

		סוּסִים equi.	סוּסוֹת equæ.
SING. SUFF.	1 c.	סוּסֵי equi mei.	סוּסוֹתַי equæ meæ.
	2 m.	סוּסֵיךָ equi tui.	סוּסוֹתֶיךָ equæ tuæ.
	2 f.	סוּסֵיךָ equi tui, f.	סוּסוֹתֶיךָ equæ tuæ, f.
SING. SUFF.	3 m.	סוּסֵיו equi ejus (sui).	סוּסוֹתָיו equæ ejus (suæ).
	3 f.	סוּסֵיהָ equi ejus (sui), f.	סוּסוֹתֶיהָ equæ ejus (suæ), f.
	PLUR. SUFF.	1 c.	סוּסֵינוּ equi nostri.
PLUR. SUFF.	2 m.	סוּסֵיכֶם equi vestri.	סוּסוֹתֵיכֶם equæ vestræ.
	2 f.	סוּסֵיכֶן equi vestri, f.	סוּסוֹתֵיכֶן equæ vestræ, f.
	3 m.	סוּסֵיהֶם equi eorum (sui).	סוּסוֹתֵיהֶם equæ eorum (suæ).
3 f.	סוּסֵיהֶן equi earum (sui).	סוּסוֹתֵיהֶן equæ earum (suæ).	

## § 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 (סוּסִי ; סוּסֶיךָ, סוּסָהּ ; סוּסָתִי ; סוּסָתְךָ, סוּסָתּוֹ ; סוּסָתֶיהָ ; סוּסֵינוּ ; סוּסֵיכֶם, סוּסֵיכֶן), and by the plural and dual terminations ; as סוּסָתִי word, סוּסָתִי my



## Paradigms of

	I.	II.	III.	IV.
	(without change.)			
<i>Sing. absol.</i>	סוּס	עוֹלָם	פְּקוּד	דְּבַר
	(horse)	(eternity)	(overseer)	(word)
<i>constr.</i>	סוּס	עוֹלָם	פְּקוּד	דְּבַר
<i>light suff.</i>	סוּסִי	עוֹלָמִי	פְּקוּדִי	דְּבָרִי
<i>grave suff.*</i>	סוּסְכֶם	עוֹלָמְכֶם	פְּקוּדְכֶם	דְּבָרְכֶם
<i>Plur. absol.</i>	סוּסִים	עוֹלָמִים	פְּקוּדִים	דְּבָרִים
<i>constr.</i>	סוּסֵי	עוֹלָמֵי	פְּקוּדֵי	דְּבָרֵי
<i>light suff.</i>	סוּסֵי	עוֹלָמֵי	פְּקוּדֵי	דְּבָרֵי
<i>grave suff.</i>	סוּסֵיכֶם	עוֹלָמֵיכֶם	פְּקוּדֵיכֶם	דְּבָרֵיכֶם
<i>Dual absol.</i>	יוֹמַיִם	מְלָקְחָיִם	שָׁבָעִים	כְּנָפַיִם
	(two days)	(pair of tongs)	(two weeks)	(wings)
<i>constr.</i>				כְּנָפֵי

## VI.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נֶעַר	נֵצַח	פְּעַל	מָוֶת	זַיִת
	(a youth)	(perpetuity)	(work)	(death)	(olive)
<i>constr.</i>	נֶעַר	נֵצַח	פְּעַל	מוֹת	זַיִת
<i>light suff.</i>	נֶעָרִי	נֵצָחִי	פְּעָלִי	מוֹתִי	זַיִתִּי
<i>grave suff.</i>	נֶעָרְכֶם	נֵצָחְכֶם	פְּעָלְכֶם	מוֹתְכֶם	זַיִתְכֶם
<i>Plur. absol.</i>	נֶעָרִים	נֵצָחִים	פְּעָלִים	מוֹתִים	זַיִתִּים
<i>constr.</i>	נֶעָרֵי	נֵצָחֵי	פְּעָלֵי	מוֹתֵי	זַיִתֵּי
<i>light suff.</i>	נֶעָרֵי	נֵצָחֵי	פְּעָלֵי	מוֹתֵי	זַיִתֵּי
<i>grave suff.</i>	נֶעָרֵיכֶם	נֵצָחֵיכֶם	פְּעָלֵיכֶם	מוֹתֵיכֶם	זַיִתֵּיכֶם
<i>Dual absol.</i>	נַעְלָיִם				עֵינָיִם
	(sandals)				(eyes)
<i>constr.</i>	נַעְלָיִ				עֵינָיִ

\* By *grave* (i. e. the more strongly accented) *suffixes*, are meant most suffixes of the 2d and 3d persons; viz. for *sing. nouns*, כֶּם, בְּךָ, הֶם, הֵן (but not ׀, מוּ-, ׀);

*Masculine Nouns.*

IV.	V.			VI.		
	a.	b.	c.	a.	b.	c.
b.						
הָכֵם	זָקֵן	כְּתֹף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
(sage)	(elder)	(shoulder)	(court)	(king)	(book)	(sanctuary)
הָכֵם	זָקֵן	כְּתֹף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
הַכְּמִי	זָקֵנִי		חֲצֵרִי	מַלְכִּי	סִפְרִי	קֹדְשִׁי
הַכְּמָם	זָקְנָם		חֲצֵרָם	מַלְכֵּם	סִפְרָם	קֹדְשֵׁם
הַכְּמִים	זָקְנֵיהֶם		חֲצֵרֵיהֶם	מַלְכֵיהֶם	סִפְרֵיהֶם	קֹדְשֵׁיהֶם
הַכְּמִי	זָקֵנִי		חֲצֵרִי	מַלְכִּי	סִפְרִי	קֹדְשִׁי
הַכְּמִי	זָקֵנִי		חֲצֵרִי	מַלְכִּי	סִפְרִי	קֹדְשִׁי
הַכְּמִיכֶם	זָקְנֵיכֶם		חֲצֵרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם
הַלְצָיִם	יָרְכָיִם			רַגְלָיִם	כְּפָלָיִם	מִתְלָיִם
(hips)	(thighs)			(feet)	(two folds)	(loins)
הַלְצָי				רַגְלִי		מִתְלִי

VI.	VII.		VIII.			IX.
	a.	b.	a.	b.	c.	
i.						
פְּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֹק	הִזָּה
(fruit)	(enemy)	(name)	(sea)	(mother)	(statute)	(seer)
פְּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֹק	הִזָּה
פְּרִי	אֹיְבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	הִזְוִי
פְּרִיכֶם	אֹיְבֵיכֶם	שְׁמֵיכֶם	יָמֵיכֶם	אִמֵּיכֶם	חֻקֵּיכֶם	הִזְכֵּם
אֲבִיּוֹם	אֹיְבוֹיָם	שְׁמוֹתֵיהֶם	יָמֵיהֶם	אִמוֹתֵיהֶם	חֻקֵיהֶם	הִזְוִים
(gazelles)	אֹיְבֵי	שְׁמוֹתֵיהֶם	יָמִי	אִמוֹתֵיהֶם	חֻקִּי	הִזְוִי
	אֹיְבֵי	שְׁמוֹתֵיהֶם	יָמִי	אִמוֹתֵיהֶם	חֻקִּי	הִזְוִי
	אֹיְבוֹיָם	שְׁמוֹתֵיהֶם	יָמֵיכֶם	אִמוֹתֵיהֶם	חֻקֵיכֶם	הִזְכֵּם
לְחֵי	מֵאזְנָיִם		אֶפְסִים	שֵׁנִים		
(cheeks)	(pair of scales)		(nostrils)	(teeth)		
	מֵאזְנִי		אֶפֶי	שְׁנֵי		

and for plur. nouns, הַכֵּם, יָרְכָם, יָהֵם, יָהֵן (but not יָמוֹ). 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 *ות*; e. g. *plur. absol. חֶרְבוֹת*, *construct state חֶרְבוֹת*, 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* *roice*, *לְבוּשׁ* *garment*, *זְרוּעַ* *arm*; § 25, 2. *קָם* for *קָאם* *standing up*, *גֵּר* for *גֵּיר* *stranger*; § 25, 3. *הִבּוֹר* *hero*, *צַדִּיק* *righteous*, *חַנּוּן* *merciful*, *מַשְׁחִית* *destruction*; § 25, 4. *פָּרָשׁ* for *פָּרָאשׁ* *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*, *כּוֹכֵב* *star*, *מִדְבָּר* *wilderness*.

With the suffix *כֵּם* there is the normal shortening, as in *עוֹלָמְכֵם*; but *יָד* becomes *יָדְכֵם* (for *יָדְכָם*), and *הָם* becomes *הִמְכֵם*; 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 *תְּשׁוּבָה*, *תְּשׁוּבָה* (§ 84, Nos. 6, 13), *קָם* as *Part.* of verbs *עָם*, &c. Derivatives from verbs *לָא* also commonly retain their *Qamets*, e. g. *מִתְקַבֵּץ* *assembly*, *plur. constr. מִתְקַבְּרִי*.

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*, *עָצִים* *strong*, *אֱמוּנָה*, *plur. אֱמוּנָהּ* *faithfulness*, *רָעָבוֹן* *famine*,

זָכוֹן *remembrance*. The last two take in the *construct state* the forms זָכוֹן and זָכוֹן.

There are also nouns of the above forms, which have a firm *Qamets* before the tone-syllable. Exs. עֲרִיץ for עָרִיץ *tyrant*. חַדִּיץ for חָדִיץ *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. שָׁבוּעַ *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 קָטָל, e. g. לֵבָב *heart*, שֵׁכָר *strong drink*; with a guttural, שֵׁעָר *hair*, זָנָב *grape*.

Some nouns of this class take a *segholate* form in the *sing. constr. state*; e. g. צָלַע (*rib*) *constr. st.* צָלַע, but also צָלַע 2 Sam. xvi. 13; and so נָכָר (*foreign*) *constr. st.* נָכָר Deut. xxi. 16, שֵׁעָר (*hair*) *constr. st.* שֵׁעָר and שֵׁעָר, before *Maqqeph* once לְבָנָן (for לְבָנָן) from לְבָנָן *white* Gen. xlix. 12. הָדָר (*ornament*) *constr. st.* הָדָר and הָדָר Dan. xi. 20, עָשָׁן (*smoke*) *constr. st.* עָשָׁן 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 חָרָשׁ and חָרָשׁ (horseman) for חָרָשׁ, § 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* זָקָן stands for זָקָן. Some nouns, however, take the *segholate* form (No. VI.) in the *construct state*; e. g. כֶּתֶף *shoulder*, *constr. st.* כֶּתֶף for כֶּתֶף; גֹּדֶר *wall*, *constr. st.* גֹּדֶר for גֹּדֶר; רֵגֶל *thigh*, *constr. st.* רֵגֶל for רֵגֶל. Still more rare is the occurrence of both forms, as כָּבֵד (*heavy*) *constr. st.* כָּבֵד Ex. iv. 10 and כָּבֵד Is. i. 4; עָרֵל (*uncircumcised*) *constr. st.* עָרֵל and עָרֵל.

Rare exceptions are forms like אָבֵל Ps. xxxv. 14 (followed by *Maqqeph*) *constr. state* of אָבֵל *mourning*. Other examples of the first kind are: הָדָר (*peg*), שָׁכֵן *neighbor*, שָׂבַע (*sated*) *constr. state* שָׂבַע *short*.

Some nouns of this form retain their *Tsere* in the *plur. constr. state*; e. g. שָׁנָן (*sleeping*) *plur. constr. st.* שָׁנָן; so also אָבֵל *mourning*, שִׂבְחָה *rejoicing*, שִׁכְחָה *forgetting*, חָשָׁב *desiring*.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 81, 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 (*ā, ī, ō*) under the first stem-letter; e. g. מַלְכֵי, סַפְרֵי, קַדְשֵׁי. 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. מְלָכִי (*king*) plur. מַלְכִּים. 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 ע"ו and ע"י; and under *i* a derivative from a verb ל"ה. Comp. § 85, IV. No. 11, V. No. 11.

## REMARKS.

1. In the form מְלָכִי (for מַלְכֵי. § 27, Rem. 2, *c*) appears the original *A* of the first syllable not only before suffixes, as in מַלְכֵי, but also mostly in *pause* (§ 29, 4), e. g. בְּרַם in *pause* בְּרָם, and before ה— *local* (§ 90, 1) as אֲרָצָה. In the Septuagint, also, proper names like הַבְּלַיִם, הַיָּפֶת are regularly written with *A* in the first syllable, as Ἀββαίλ, Ἰαγέθ. The word אֲרָץ, with the article, is constantly written אֲרָצוֹת; derivatives from verbs ע"ו also take *Qamets* for their first vowel, as מְנוּחָה. The word גַּרְא *valley* has the original monosyllabic form. Many of these *segholates* retain the *Seghol* of the first syllable in *pause*, e. g. מְלָכִי, צָדִיק, פְּלֵא, קָרָם; on the contrary, חָרֵב, שְׂמֵשׁ, נֶפֶשׁ. 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 סִפְרֵי; e. g. קֶבֶר *grave* (in *pause* קִבְרֵי), plur. *constr.* קִבְרֵי; בֶּטֶן *womb*, בְּטֵינִי; גָּד *garment*, בְּגָדִי (*bigh'dhi*), varying from the usual form מַלְכֵי, the *Daghesh* required by rule in ר being omitted in this word; צְדָקָה *righteousness*, צִדְקָה; זֶבַח *sacrifice*, זִבְחֵי. In some words, both forms occur, as הַלָּל *child*, הַלְלֵי Hos. i. 2 and הַלְלֵי Is. lvii. 4.

Nouns of the form מְלָכִי, when their third stem-letter is a guttural, are sounded as זֶבַח *sacrifice*, זֵרֵעַ *seed*, סֶלֶט *rock*; when the second stem-letter is a guttural, as נַחַל *brook*, זֵטֵר (see Parad. *d*), seldom like לֶחֶם *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 lené*, as in מַלְכֵי) *simple Sh'va* may be retained

here also, as in *לַחֲמִי*; on the contrary, the forms corresponding to *מְלָבִי* (§ 21, 2, *a*) are always pointed as *מְלַחֲמִי*, *שְׂעָרִי*.

2. The form *סֶפֶר*, *נֶצַח* (*b, e*), when its first letter is a guttural, takes *Seghol* before suffixes in the singular and in the *plur. constr.*; e. g. *כַּגֵּל* calf, *עֵגְלִי*, *עֵגְלֵי*. The monosyllabic form appears in *חֶמֶץ*. With *הַ* local, *Tseve* is retained, as *קְרָמָה* from *קְרָם* the East. Examples of this form are: *שֵׁבַט* staff, *וּוּ* vow, *חֶמֶץ* delight.

3. The form *קָדַשׁ* (*c*) in connection with *suffixes* takes also *Qibbutz*, but rarely; e. g. *גְּדֻלָּה* greatness, *גְּדֻלָּה* Ps. cl. 2. Like *פְּדֻלָּה* *pōōl'khem* is formed also (without a guttural) *קָדַשׁ* from *קָדַשׁ* pestilence Hos. xiii. 14. —From *פָּעַל* (letter *f*) occurs also with suff. *פָּעַלִי* for *פָּעַלִי* (not from *פָּעַל*) Is. i. 31, and so also *חֶמֶץ* Is. lii. 14 for *חֶמֶץ* 1 Sam. xxviii. 14, where the *Qamets-chatuph* (supported by *Methegl*) 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. *חֳדָשִׁים* months, *עֲפָרִים* gazelles, *אֲרָחֹת* ways; most nouns take simple *Sh'ra*, as *בֹּקֵרִים* from *בֹּקֵר* morning, *רִמְיָהִים* from *רִמְיָה* spear, hence *רִמְיָהִים* with *Qamets-chatuph*, but also *סִבְבִּי* from *סִבֵּף* thicket; two have in the *plur. abs. Qamets-chatuph*, as *קִדְשִׁים* (*qō-dhā-shim*), hence also with *light suff.* *קִדְשֵׁי*, *קִדְשֵׁיהֶן* (but also *אֲחֵי-הַקִּדְשֵׁי*, and with the article always *הַקִּדְשִׁים* with *Chateph-Qamets*), and *שְׂרָשִׁים* (*shō-rā-shim*) roots, with *light suff.* *שְׂרָשֵׁי*, *שְׂרָשֵׁיהֶן*, from *שָׂרַשׁ* (see § 9, Rem. 2). The word *אֶהֱלֵךְ* has, by a Syriasm, *אֶהֱלִים* for *אֶהֱלִים*, with *light suff.* *אֶהֱלִי*, *אֶהֱלֵי*, *אֶהֱלֵי* (see § 23, 4, Rem. 2); but with a preposition and the article *בְּאֶהֱלִים*, *constr. state* and with *grave suff.* *אֶהֱלִי*, *אֶהֱלִים*. With *הַ* local the *Cholem* is retained, as *הָאֶהֱלֵךְ* 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 *שֵׁפֶסֶף* shoulder, with *suff.* *שֵׁפֶסֶפִי*; *Inf.* *קַטַּל*, *שֵׁבֶבֶב*, *שֵׁבֶבֶבִי* (so usually with the *Inf.*, omitting *Dag. lene* in the third radical, not as *מְלַבִּי*).

5. Only derivatives from verbs *עוּ* and *עִי* change their form in the *sing. constr. state* (by contraction of the diphthongs *aw* and *ay* into *ô* and *é*, § 24, 2, *b* and Note \*) as *מַוְתָּה* prop. *mawth*, *mawth*, contracted *מוֹתָה*. Before *הַ* local this contraction does not take place; e. g. *מַוְתָּה*; *מַוְתָּה* (except in the *constr. state*, as *מַוְתָּה יוֹסֵסָה*). The middle radical sometimes appears as a consonant in the *plur. abs.*, as *הַיֵּשׁ* from *הַיֵּשׁ* he-goat, *מַוְתָּה* from *מַוְתָּה* fountains; and even in some words, where by contraction it has become a vowel in the ground-form, as *שׁוֹר* ox, *plur.* *שׁוֹרִים*; *שׁוֹר* pot, *plur.* *שׁוֹרִים*; *שׁוֹר* street, *plur.* *שׁוֹרִים*.

6. Of *segholates* from verbs *לָה* there are also properly three classes, distinguished by the *A, E, and O* sounds (§ 85, V. 11). E. g. *אֲרִי* lion, *לְחִי* cheek, *חֲלִי* sickness; in *pause*, *אֲרִי*, *לְחִי*, *חֲלִי*; with *suffixes*, *אֲרִי*, *לְחִי*, *חֲלִי*; in the *plur. and dual*, *אֲרִיִּם*, *לְחִיָּם*, *חֲלִיָּם*. In the plural, some nouns take *א* instead of *י*, on account of the preceding *A* sound (§ 24, 2, *c*); as *צִבְרִי* gazelle, *plur.* *צִבְרָאִים*; *פְּתִי* simple, *plur.* *פְּתָאִים*.

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 קָטַלְ), and those in *Piël* and *Hithpaël*, the form קָטַל (§ 84, No. 9), and several others, e. g. מַקָּל *staff*, מוֹעֵד *time*, אֶפְרָיִם *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. מוֹסַפֵּד *mourning*, *constr. state* מוֹסַפֵּד; especially with gutturals, as מוֹזְבַּח *altar*, *constr. state* מוֹזְבַּח. b) Before *suffixes* occur such forms as מוֹפְתָהָם from מוֹפְתָה *sign*, or as בַּסֵּאָה from בַּסֵּא *throne*, or as שְׁלֹחָהּ. 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 שְׁלֹשִׁים *descendants of the third generation*, מַקְהֵלִים *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. גַּמְלִי *camel*, *plur.* גַּמְלִים; גַּמְלִי *wheel*, *plur.* גַּמְלִים. 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 עָטַ (§ 85, II.), as הָלַךְ, הָלַךְ, הָלַךְ, &c. and primitives which follow the same analogy, as הָרַם *sea*, הָרַם *mountain*, אֵשׁ *fire*. 2) Contracted forms, like אָנַח *anger* (for אָנַחַה, § 19, 2) with *suff.* אָנַחַת *daughter* (for אָנַחַתָּה) with *suff.* אָנַחַת *time* (for אָנַחַתָּה). *plur.* אָנַחַתִּים and אָנַחַתֵּי. 3) Denominatives, especially *Patronymic* and *Gentile* forms in אֶ—, 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. מַחְשֶׁה *darkness*, מַחְשֶׁה *delight*; 15. אָחַן *gift*, אָחַן *plur.* אָחַנִּים *mountain-peaks*; 21. אָדָם *red*; 36. פְּרִיָה *orchard*, with *suff.* פְּרִיָה *plur.* פְּרִיָהִים *sacred-scribes*. But there are also words of all these five forms which do not take *Daghes* 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  $\text{הַ-}$ ,  $\text{בְּ-}$ ), the *Daghesh* may be omitted. The same vowel is generally retained, however, except that in words of the form  $\text{הַק}$  it is more commonly *Qamets-chatuph*.

*Pattach* before the doubled letter is retained in some words, as  $\text{רַב}$  *much, plur.*  $\text{רַבִּים}$ ; in others it is shortened into *Chireq*, as  $\text{פַּח}$  *morsel, פַּחִי*.

9. Parad. IX. embraces derivatives from stems  $\text{לִה}$  (§ 85, V.) which terminate in  $\text{הַ-}$ ; as  $\text{רִפְּיָה}$  *beautiful*,  $\text{רָצָה}$  *seer*,  $\text{מְרַצָּה}$  *aspect*. Only the changes which affect the final syllable  $\text{הַ-}$  (which is treated very much as in verbs  $\text{לִה}$ ) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending  $\text{הַ-}$  stands for  $\text{י-}$  (§ 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.  $\text{מְכַסֵּיָהּ}$  *thy covering*. Is. xiv. 11 (not *thy coverings*),  $\text{מְקַנְיָהּ}$  *thy cattle* Is. xxx. 23,  $\text{מְרַצָּיָהּ}$  *thy form* Cant. ii. 14.  $\text{מְרַצֵּיָהּ}$ , Dan. i. 15, Gen. xli. 21,  $\text{מַעֲשֵׂיָי}$  *his doing* 1 Sam. xix. 4,  $\text{מְקַנֵּי}$  *my cattle*, Ex. xvii. 3. and so also perhaps  $\text{עֲשֵׂי}$  *my maker* Job xxxv. 10. But with these occur also the forms, in which (as in the Parad.) the  $\text{הַ-}$  falls away, or becomes merged in the union-vowel; as  $\text{מְקַנָּה}$  Gen. xxx. 29,  $\text{מְקַנְהוּ}$  Gen. xxxi. 18. In the plural, we find also  $\text{מְמַתְּרִים}$  (from  $\text{מְמַתֵּר}$  for  $\text{מְמַתֵּי}$  *Part. Pual*), Is. xxv. 6.

§ 94.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination  $\text{הַ-}$  (§ 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.  $\text{סוּס}$ , *fem.*  $\text{סוּסָה}$ . II.  $\text{מוֹצֵא}$ , *fem.*  $\text{מוֹצֵאָה}$  *outgoing*. III.  $\text{גָּדוֹל}$  *great, fem.*  $\text{גָּדוֹלָה}$ . IV.  $\text{נָקָם}$ , *fem.*  $\text{נָקָמָה}$  *vengeance*. V.  $\text{זָקֵן}$  *old, fem.*  $\text{זָקֵנָה}$ . VI.  $\text{מֶלֶךְ}$ , *fem.*  $\text{מֶלֶכָה}$  *queen*;  $\text{סֹתֵר}$ , *fem.*  $\text{סֹתֵרָה}$  *covert*;  $\text{עֵדֵן}$ , *fem.*  $\text{עֵדֵנָה}$  *delight*;  $\text{אֹכֵל}$ , *fem.*  $\text{אֹכֵלָה}$  *food*;  $\text{נַעֲרָה}$ , *fem.*  $\text{נַעֲרָה}$  *damsel*;  $\text{צִיד}$ , *fem.*  $\text{צִידָה}$  *game*;  $\text{לָוִי}$  (not in use),  $\text{לָוִיָה}$  *wreath*. VII.  $\text{קָטַל}$ , *fem.*  $\text{קָטַלָה}$ . VIII.  $\text{רַב}$ , *fem.*  $\text{רַבָּה}$  *much*;  $\text{הַק}$ , *fem.*  $\text{הַקָּה}$  *law*;  $\text{מִדָּה}$ , *fem.*  $\text{מִדָּה}$  *measure*. IX.  $\text{קָצָה}$ , *fem.*  $\text{קָצָה}$  *end*.

2. The ending  $\text{ת־}^{\text{ז}}$  shortens the vowel of the preceding syllable in the same manner as  $\text{ה־}^{\text{ז}}$ ; \* e. g.  $\text{עֲטָרָה}$  and *constr. state*  $\text{עֲטָרָה}$  *crown*;  $\text{חֵבֶר}$  *fellow, fem. constr. חֵבֶרָה*. 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.  $\text{חֹהֶם}$  *seal, fem. חֹהֶמָה*.
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g.  $\text{חֵמִישׁ}$ , *fem. constr. חֵמִישָׁה* *five*;  $\text{גֵּרָר}$ , *fem. constr. חֵגְרָרָה* *wall*.
- c) The firm and very long vowels ( $\text{ו־}$ ,  $\text{י־}$ ,  $\text{יִ־}$ ) are changed to the corresponding mutable vowels, e. g.  $\text{בוֹשׁ}$ , *fem. בֹּשָׁה* *shame*;  $\text{אַשְׁמֹרֶת}$  *night-watch* (also  $\text{אַשְׁמֹרֶה}$ ) from the *masc. אֲשֶׁמֶר*;  $\text{גַּבְרִירָה}$  *mistress* (also  $\text{גַּבְרִירָה}$ ) from  $\text{גַּבְרִיר}$ .

Hence, for feminine nouns also, there are three segholate forms,  $\text{ת־}^{\text{ז}}$  (for  $\text{ת־}^{\text{ז}}$  or  $\text{ת־}^{\text{ז}}$ ),  $\text{ת־}^{\text{ז}}$ , and  $\text{ת־}^{\text{ז}}$ , corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination  $\text{ת־}^{\text{ז}}$  (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g.  $\text{מוֹדָע}$ , *fem. מוֹדָעָה* *acquaintance*;  $\text{דָּע}$ , *fem. דָּעָה* *knowledge*;  $\text{נַחַת}$  *rest*, from  $\text{נָח}$  (not in use).

*Rem. 1.* An unusual form,  $\text{ת־}^{\text{ז}}$  for  $\text{ת־}^{\text{ז}}$ , has already been noticed in § 74, *Rem. 3.* Of another kind is the form  $\text{יִגְדָּה}$  for  $\text{יִגְדָּה}$  Gen. xvi. 11, Judges xiii. 5, 7 (like  $\text{מִלָּה} = \text{מִלָּה}$ ). 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  $\text{יִגְדָּה}$  Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VII. receive the termination  $\text{ת־}^{\text{ז}}$ , they necessarily omit the doubling of their final stem-letter; hence  $\text{חֵמִישׁ}$  *constr. חֵמִישָׁה* *five*;  $\text{אֲדָמָה}$  *reddish, plur. אֲדָמָהִים*, but *fem. אֲדָמָהִים*. So  $\text{דֶּל}$  and  $\text{דֶּלָה}$  *door* (from  $\text{דָּלַל}$ ),  $\text{רַקָּה}$  *rack*, from  $\text{רָפָה}$ .

\* 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  $\text{ת־}^{\text{ז}}$  is a shortened form of the *accented*  $\text{ת־}^{\text{ז}}$ ; 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. קִטְלוּהָ; VIII. רָפָה, מָדָה, חָקָה. 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>	סוּכָה	שָׁנָה	שָׁנָה	צְדָקָה
	(mare)	(year)	(sleep)	(righteousness)
<i>constr.</i>	סוּכָה	שָׁנָה	שָׁנָה	צְדָקָה
<i>light suff.</i>	סוּכָהי	שָׁנָתי	שָׁנָתי	צְדָקָתי
<i>grave suff.</i>	סוּכָתְכֶם	שָׁנָתְכֶם	שָׁנָתְכֶם	צְדָקָתְכֶם
<i>Plur. absol.</i>	סוּכוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>constr.</i>	סוּכוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>with suff.</i>	סוּכוֹתֵי	שָׁנוֹתֵי	שָׁנוֹתֵי	צְדָקוֹתֵי
<i>Dual absol.</i>		שְׁפָתַיִם	פְּאָתַיִם	
		(lips)	(two sides)	
<i>constr.</i>		לְשׁוֹנַיִם	פְּאָתַיִם	
		C.		D.
		a.	b.	c.
<i>Sing. absol.</i>	מַלְכָּה	חֲרָפָה	חֲרָפָה	יוֹנְקָה
	(queen)	(reproach)	(waste)	(sprout)
<i>constr.</i>	מַלְכָּה	חֲרָפָה	חֲרָפָה	יוֹנְקָה
<i>light suff.</i>	מַלְכָּהי	חֲרָפָתי	חֲרָפָתי	יוֹנְקָתי
<i>grave suff.</i>	מַלְכָּתְכֶם	חֲרָפָתְכֶם	חֲרָפָתְכֶם	יוֹנְקָתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנְקוֹת
<i>constr.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנְקוֹת
<i>with suff.</i>	מַלְכוֹתֵי	חֲרָפוֹתֵי	חֲרָבוֹתֵי	יוֹנְקוֹתֵי
<i>Dual absol.</i>	נְרִינָתַיִם	רִקְמָתַיִם		מִצְלָתַיִם
	(two sides)	(double embroidery)		(cymbals)
<i>constr.</i>	נְרִינָתַיִם	רִקְמָתַיִם		נְחָשְׁתַּיִם
				(fetters)

## EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a mutable *Qamets* or *Tsere* before the feminine ending הַ. E. g. קָצָה *end*, עֲצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms of nouns belonging to Parad. 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 נִבְלָה *corpse*, נִבְלָתוֹ, נִבְלָתָהּ; עֵגְלָה *a wain*, עֵגְלָתָהּ.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in הַ or הַ (§ 89, 2, *b*, § 94, 2). E. g. מַמְלָכָה *kingdom*, *constr. state* מַמְלָכַת, with *suff.* מִמְלָכָתִי; so also תְּפָאֲרָה *ornament*, תְּפָאֲרָתָהּ; מִשְׁפָּחָה *family*, מִשְׁפָּחָתִי.

*Qamets* is *immutable* in all nouns like אֲזוּבָה, בְּקָשָׁה (§ 84, Nos. 25, 28), *constr. state* אֲזוּבַת, בְּקָשַׁת. *Tsere* is also unchangeable in most verbals of the form אֲבָרָה *destruction*, גְּזוּלָה *plunder* (§ 84, No. 13); but in others it is mutable, as in שְׂאֵלָה *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 מְלָךְ forms מְלָכִים in the *plur. abs.*, so also here a *Qamets* comes before the third radical in the plural; as מְלָכוֹת *queens*; כְּבָשׂוֹת *lambs*, from כְּבָשָׂה.

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 מְצָחָה, מְרָאָה, whose masculine form is מְצָחָה. The first syllable of these nouns is *immutable*, e. g. מְרָאוֹת, מְצָחוֹת.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine ending הַ (§ 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, מְסֻבָּה *enclosure*, אֲגֻרָה *letter*, מְשֻׁבָּה *wages*.

Of the form אִשָּׁה, which is rare in this class of nouns, with *suff.* אִשָּׁתִי, would be an example. The same inflection, however, is exhibited by some words ending in הַ, viz. those in which this ter-

mination takes the place of  $\text{הָ} \text{---}$ ; e. g.  $\text{לָּבָה}$  (for  $\text{לָּבָה}$ ) *to bear*, with *suff.*  $\text{לָּבָה}$ ; in like manner  $\text{שָׁבַת}$ ,  $\text{שָׁבַתִּי}$  (from the *masc.*  $\text{שָׁב}$ ).— $\text{מוֹדַעַת}$  takes with suffixes the form  $\text{מוֹדַעַתִּי}$ .

Many nouns of this class borrow their plural from the coexisting form in  $\text{הָ} \text{---}$ ,  $\text{הָ} \text{---}$  (Parad. B); as  $\text{כּוֹתֶרֶת}$  *capital of a column*, plur.  $\text{כּוֹתָרוֹת}$ ;  $\text{מְחַרְשֵׁת}$  *ploughshare*, plur.  $\text{מְחַרְשׁוֹת}$ ;  $\text{תּוֹכַחַת}$  *reproof*, plur.  $\text{תּוֹכַחוֹת}$ ;  $\text{עֲשֵׂתָרֶת}$  *Astarte*, plur.  $\text{עֲשֵׂתָרוֹת}$ .

## § 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  $\gamma\upsilon\nu\eta$ ,  $\gamma\upsilon\nu\alpha\iota\kappa\acute{o}\varsigma$ ;  $\acute{\upsilon}\delta\omega\varsigma$ ,  $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$ .

$\text{אָב}$  (as if for  $\text{אָבָה}$  from  $\text{אָבָה}^*$ ) *father*; *constr. state*  $\text{אָבִי}$ , with *suff.*  $\text{אָבִי}$  (*my father*),  $\text{אָבִיךָ}$ ,  $\text{אָבִיכֶם}$ , plur.  $\text{אָבוֹת}$  (§ 87, 4).

$\text{אָח}$  *brother*, *constr.*  $\text{אָחִי}$ , with *suff.*  $\text{אָחִי}$  (*my brother*),  $\text{אָחִיךָ}$ ,  $\text{אָחִיכֶם}$ , plur. *constr.*  $\text{אָחָי}$ ,  $\text{אָחִיכֶם}$ . All these forms follow the analogy of verbs  $\text{לָּה}$ , as if  $\text{אָח}$  stood for  $\text{אָחָה}$  from  $\text{אָחָה}$ . But the *plur. absol.* is  $\text{אָחִים}$  with *Dag. forte implicitum* (§ 22, 1), as if from  $\text{אָחָה}$ ; hence  $\text{אָחִי}$ ,  $\text{אָחִיךָ}$ ,  $\text{אָחִיכֶם}$ , &c. For the form  $\text{אָחָי}$  (which is always used instead of  $\text{אָחָיו}$ ) see § 27, Rem. 2, b.

$\text{אָחָד}$  *one* (for  $\text{אָחָה}$ , also with *Dag. forte implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. state*  $\text{אָחָה}$ , *fem.*  $\text{אָחָה}$  for  $\text{אָחָהְת}$  *una* (see § 19, 2), in *pause*  $\text{אָחָה}$ . In one instance, Ez. xxxiii. 30, it takes the form  $\text{חָד}$  (by *aphæresis*, § 19, 3), as in Chald. and Syr. *Plur.*  $\text{אָחָדִים}$  *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.

אָחֹת *sister* (*contr.* for אָחֹתָהּ, as if from a masc. אָח = אח), *plur.* אָחֹתוֹת, with *suff.* אָחֹתַי (from a *sing.* אָחֹתָהּ, *fem.* from אָחֹתָהּ), also אָחֹתֶיךָ (as if from a *sing.* אָחֹתָהּ).

אִישׁ *a man*, a softened form of אִישׁ, אִישׁ (‡ 19, 5, Rem.); in the *plur.* it has very seldom אִישִׁים, the usual form being אַנְשִׁים (from אִישׁ), *constr.* אִנְשֵׁי. *Comp.* אִשָּׁה.

אָמָה *maid-servant*, *plur.* (with ה as consonant) אָמָהוֹת, *comp.* in Aram. אָבְהֵן *fathers*, and similar cases.

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אִישׁ, see אִישׁ), *constr. state* אִשָּׁת (fem. from אִישׁ, with e for i); with *suff.* אִשָּׁתִּי, אִנְשֵׁיךָ, *plur.* נְשִׁים, abbreviated from אִנְשִׁים, *constr.* נְשֵׁי.

בַּיִת *house* (perhaps a softened form from בָּנִית (בַּנִּית), ‡ 19, 5, Rem.), derivative of בָּנָה *to build* (like δόμος from δέμω), *constr. state* בַּיִת, *plur.* בָּתִּים *böt-tim* (perhaps a *contr.* of בָּנִיתִים from another *sing.* בַּת for בָּנִית, like בַּת for בָּנִית).

בֵּן *son* (for בָּנָה, from בָּנָה), *constr. state* בָּנִי, seldom בָּנִי, once בָּנִי (‡ 90, 3, a) Gen. xlix. 11, and בָּנוֹ (‡ 90, 3, b) Num. xxiv. 3, 15. With *suff.* בָּנִי, בָּנֶיךָ; *plur.* בָּנִים (as if from בָּנִי, for בָּנֶיךָ), *constr. state* בָּנִי.

בַּת *daughter* (for בָּתָהּ, *fem.* בָּת, *comp.* ‡ 19, 2), with *suff.* בָּתִּי (for בָּתִּי); *plur.* בָּתוֹת (from the *sing.* בָּתָהּ, *comp.* בָּתִּים *sons*), *constr. state* בָּתִּי.

חָם *father-in-law*, with *suff.* חָמִיךָ, and חָמוֹת *mother-in-law*; *comp.* חָם *brother*, and אָחֹת *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* מַיִ, and also doubled מַיְמִי, with *suff.* מַיְמִיכֶם.

עִיר *city*, *plur.* עָרִים, עָרֵי (from עָר, which is still found in proper names).

פֶּה *mouth* (for פִּיךָ, from the stem פָּאָה *to breathe*), *constr. state* פִּי (for פִּיךָ), with *suff.* פִּי *my mouth*, פִּיךָ.

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	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם*	שְׁתַּיִ
3.	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָת	שִׁבַּע	שִׁבַּע
8.	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	—
9.	תְּשֵׁעָה	תְּשֵׁעָת	תְּשֵׁעַ	תְּשֵׁעַ
10.	עֶשְׂרֵה	עֶשְׂרֵת	עָשָׂר	עָשָׂר †

\* Abbreviated from שְׁנַתַּיִם (according to others, for אֶשְׁתַּיִם with *Aleph prosthetic*, § 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 שֵׁשֶׁת, as the Arab. and Æthiop. show), are compared the Sanser. *shash*, Zend *cswas*, ἕξ, *sex*, Old-Slav. *shesty*; with שִׁבַּע, the Sanser. *saptan*, Zend *hapta*, mod. Pers. *haft*, Gr. ἑπτα, Lat. *septem*, Germ. *sieben*; with שְׁלֹשׁ (Aram. תְּלָת), the Sanser. *tri*, fem. *tisri*, Zend *thri*, fem. *tisarō*, Gr. τρεῖς, Lat. *tres*; with אֶחָד, the Sanser. *ēka*; with חֲמִשׁ, the Sanser. *pantshan*, Gr. πέντε, Lat. *quinque*; with אַרְבָּע, the Lat. *quatuor*; with שְׁנַיִם (Aram. תְּרַיִן), the Sanser. *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, חֲמִשׁ (prop. the fist, the five fingers) as also עָשָׂר (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, קָפַץ &c.), and עָשָׂר *to bind together* (comp. אָבַר, קָשָׂר &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. תְּשִׁיבָה וְשִׁיבָה, 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.	{ עָשָׂר אֶחָד עָשָׂר עֶשְׂתֵּי †	{ עֶשְׂרֵה אֶחָת עֶשְׂרֵה עֶשְׂתֵּי
12.	{ עָשָׂר שְׁנַיִם עָשָׂר שָׁנִי	{ עֶשְׂרֵה שְׁתַּיִם עֶשְׂרֵה שְׁתַּיִ
13.	{ עָשָׂר שְׁלֹשָׁה	{ עֶשְׂרֵה שְׁלוֹשׁ

Rarely, the units take also in the *masc.* the form of the *constr. state*; as עָשָׂר הַחֲמֵשֶׁה *fifteen*, Judges viii. 10; עָשָׂר שְׁנַיִם *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, 3).

† The etymology of this word is obscure. R. Jona explains it by עֶשְׂרֵה עָשָׂר *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 עָשָׂר עֶשְׂתֵּי, where עֶשְׂתֵּי עָשָׂר for עָשָׂר עֶשְׂתֵּי would be expected, unless we assume an inaccuracy of expression. Others explain it: *something conceived beyond ten*, from עָשָׂה *to think, to conceive*.

שְׁמֹנִים 80, תִּשְׁעִים 90. *Twenty* is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *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   | מֵאָה <i>fem. constr.</i> מֵאֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>   |
| 200   | מֵאֵתָיִם <i>dual</i> (for מֵאֵתָיִם).  |
| 300   | שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.  |
| 1000  | אֶלֶף, <i>constr.</i> אֶלְפֵי, <i>plur.</i> אֶלְפִים <i>thousands.</i>  |
| 2000  | אֶלְפָיִם <i>dual.</i>  |
| 3000  | שְׁלֹשַׁת אֶלְפִים, 4000 אַרְבַּעַת אֶלְפִים, &c.   |
| 10000 | רֶבְבָה, in later writers רַבּוּא, רַבּוּת } (pr. <i>multitude</i> ), <i>plur.</i><br>רַבְּאוֹת <i>ten thousands.</i> |
| 20000 | רַבּוּתָיִם <i>dual.</i>  |
| 30000 | שְׁלֹשׁ רַבְּאוֹת, 40000 אַרְבַּע רַבְּאוֹת, &c.  |

*Rem.* 1. The dual form occurs in some of the units, with the effect of the English *fold*: as אַרְבַּע־הַיָּמִים *fourfold* 2 Sam. xii. 6; שֶׁבַע־הַיָּמִים *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֶתְרִים means *some, some few*, and also *the same (idem)*; עֶשְׂרִים *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 שְׁלֹשַׁתְּךָ *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: שְׁנֵי, רִבּוּעִי, רִבּוּעִי, רִבּוּעִי, רִבּוּעִי, רִבּוּעִי, רִבּוּעִי, רִבּוּעִי, רִבּוּעִי, רִבּוּעִי. The ordinal *first* is

\* The plural forms עֶשְׂרִים, תִּשְׁעִים, שְׁמֹנִים, from the segholates, עֶשְׂרִים, תִּשְׁעִים, שְׁמֹנִים, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy would require עֶשְׂרִים, תִּשְׁעִים, שְׁמֹנִים.

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 יתה, and are employed also for the expression of numerical parts, as חמשיית *fifth part*, עשירית and עשירית *tenth part*; in which sense are also used such forms as חמשי חמש *fifth part*, רביע and רביע *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. *rerum, 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. אף *only* (prop. *certainly, certe*) for אף.

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*; *ant*, 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. הַ from אַחַד (§ 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 אֶחָד to אַחַד and even to אַ, 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 אֶחָד of the Biblical Chaldaism comes the later form אַחַד; the modern Arabic has, e. g., *hallaq* (now) from *hálwaqt, lèsh* (wherefore?) from *li-ayyi-sheïn*, 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 מַהוּעֵ wherefore? for מַה־יְדוּעֵ how taught? i. e. *qua ratione ductus?* comp. *τί καὶ ὅν*; בְּלֶעָדֵי besides, from בַּל and עָדֵי; מִלְּמַעְלָה from above, from מִן, לְ, מִעְלָה.

More frequent is the combination of two or more words without contraction; as כֹּן אַחֲרַי כֹּן אַה פֵּי אַם פֵּי כֹן פֵּי עַל כֹּן פֵּי אַם פֵּי אַה פֵּי אַחֲרַי כֹּן.

## § 100.

### ADVERBS.

1. As primitive adverbs, may be regarded the negative אֵין, and perhaps some particles of place and time, as אַתָּה *there*, אֵתָּה *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. *ih*, to give, employed as a sign of the dative; *li*, to make use of, hence *for*; *nei*, 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. בְּמֵאֵד (*with might*), *very, greatly* ; לְבַד *alone* (prop. *à part*), with *suff.* לְבַדִּי *I alone* ; מִפְּנֵי *within* ; כְּאַחַד (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* of the Semites, § 118), comp. τῆν ἀρχήν. Exs. מֵאֵד (*might*), *very, greatly* ; אִפְסָה (*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 כֵּן *recte, ita* (prop. *rectum*), רִאשׁוֹנָה (*primum*), *at first, formerly*, רַבָּה and רַבַּת (*multum*), *much, enough*, נִפְלְאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שְׁנִייתָ *the second time*, יְהוּדִיָּה *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. הִרְבָּה (prop. *multum faciendo*), *much*. א

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 ׀ to substantives ; as אֱמָנָם and אֱמָנָה *truly*, from אֱמֶן *truth* ; הֵנָּם (*gratiarum causa*), *gratis, in vain* (from הֵן) ; רִיקָם *vainly, frustra* ; יוֹמָם *by day*, from יוֹם. Comp. also פְּתָאֵם for פְּתָעֵם *in a twinkling*, from פְּתָע *twinkling*.

The termination ׀ 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*, ׀ and ׀ being = וְזֶן and וְזָן (§ 84, No. 15) ; comp. פְּדִיוֹם = פְּדִיוֹן *ransom, λύτρον*. But more probably, ׀ is an obsolete *plur.* ending of the noun (§ 87, 1, d), and these adverbs are properly nouns in the *accus. plur.* ; hence, אֱמָנָם like מִישְׁרָיִם used *adverbially* Ps. lviii. 2, הֵנָּם like the Lat. *gratis*. i. e. *gratiis*.

4. Adverbs formed by the abbreviation or truncation of longer words ; such, for example, as אֵל *only* (prop. an affirmative parti-

cle, *certainly*, from אַכֵּן, Chald. הַכִּי, הַכִּי), and especially the interrogative הֲ, e. g. הֲלֹא הַנֵּם? *nonne?* הֲנֵם *num etiam?* which originated in the more full form הֲלֵ, Deut. xxxii. 6.

Punctuation of ה interrogative: 1) It has usually *Chateph-Pattach*, as הֲשִׁמָּה *hast thou set?* (see the examples in § 152, 2); 2) Before a letter with *Sh<sup>va</sup>*, it has commonly *Pattach* followed by *Daghesh forte* (like the article), as הֲלֵבֶן Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. הֲיִיטֵב in Lev. x. 19; 3) Before a guttural it takes *Pattach* (with *Daghesh f. implicitum*), הֲאֵלֶּה *shall I go?* הֲאִתָּה *num tu?* 4) But before a guttural with *Qamets* it takes *Seghol*, as הֲאֵנִי *num ego?* הֲהִיִּתָּה *num fuist?* 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. הֲיִשְׁנוֹ *he (is) existing*; אֵינִי *I (am) not*, אֵינָהּ *he (is) not*; עוֹדָנִי *he (is) still*; אֵיךְ *where (is) he?* The same is true of הֵן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הֵנָּנִי, in *pause* הֵנִי and הֵנִי, *behold me*; הֵנָּהּ; הֵנִי, in *pause* הֵנִי and הֵנִי; הֵנָּם.

## § 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. אַחֵר (*hinder part*\* [*rear*]), *behind, after*; אֵצֶל (*side*\*), *at the side of, by*; בֵּין (*intermediate space, midst*\*), *between*; בֵּעַד, בְּעֵד (*interval of space, distantia*), *behind, about*; זִילָת (*removal, want*), *without, besides*; רֵצֶן (*object*), *on account of*; מוֹל *before, over against*; מִן (*part*), *from, out of*; מִנֵּה (*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 ; עַם (connection, also עֲמַת, לְעֲמַת), with ; תַּחַת (under part\* [space beneath]), under, in place of.

b) Substantives in the construct state with prepositions (spec. the inseparable) ; as לְפָנַי (in face of), before ; לְפִי, כְּפִי (after the mouth, i. e. the command\*), according to ; בְּגִלְלָה (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. בְּאֶפֶס, בְּאֵין, בְּבִלְי (in the want of), without ; בְּעֵיד (in the continuing of), during ; בְּדַרְי, בְּדַרְי (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 מִיַּעַר 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 הָאָרְצִים ; but also, especially, before the feebler letters, as מִן אֵז Jer. xlv. 18, מִן בְּנֵי 1 Chr. v. 18, and elsewhere in the later books (as in Syriac). There is, besides, a poetic form מִיַּי (comp. § 90. 3, a). b) Most frequent is the form מִי, viz. as a *prefix* with *Daghesh forte* in the following letter, which can be omitted only when the letter has *Sh<sup>e</sup>va* (§ 20, 3, b). Before gutturals this becomes מִי (§ 22, 1), e. g. מִיָּאָדָם, מִיָּצֵם, and also מִי before ה, as מִיָּהוּב, מִיָּהוּב 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<sup>e</sup>va*) ; namely,

בְּ in, at, on, with (from בֵּית, בֵּי),  
 לְ towards, to (from לָל),  
 כְּ like, as, according to (from כֵּן).\*

\* The derivation of לְ immediately from לָל, and more remotely from a stem meaning *appropinquavit, accessit* (Heb. and Aram. לָוָה, לָוָה *adhesit, 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 *Gesenius*, *Man. Lex. art.* בְּ. Note at the end. The signification of כְּ (from כֵּן) is properly, *so* ; doubled כְּ—כֵן *as—so*.

The pointing of these prefixes is as follows :

a) They have properly simple *Sh'va*, which is varied, however, according to § 23, 1, 2, e. g. לְפָרִי to *fruit*, כְּאַרִי as *a lion*; and before feeble letters according to § 23, 2 and § 24, 1, a, e. g. לְאַמְרֵי for לְאִמְרֵי, לְיַהֲרֹהֵהוּ.

b) Before the article they usually displace the ה and take its pointing, as בְּגֶן for בְּהֶגֶן 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 לְתַתּוּ to *give*, לְדַרְךָ to *judge*, לְלָדֶת to *bear*, except when the *Inf.* is followed by another word as its subject or object § 133, as בְּגִשְׁתָּה Num. viii. 19, בְּשִׁטְבָּה Judges xi. 26; β) before many pronominal forms, as בְּזוֹה, לְזוֹה, כְּזוֹה, כְּאַלְמָה like *these*; particularly בְּכֶם, לְכֶם, מִכֶּם, and בְּהֶם, לְהֶם, מִהֶם (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. מִפֶּה לְפֶה *mouth to mouth* 2 Kings x. 21, בֵּין מַיִם לְמַיִם *between water and water* Gen. i. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8; likewise לְנֶצַח to *eternity*, but לְנֶצְחֵימָם to *all eternity*, Is. xxxiv. 10.

d) To the interrogative מָה they are very closely joined by *Pattach* and *Daghesh forte*; as בְּמָה *by what?* כַּמָּה *how much?* לְמָה (*Milël*) *for what? why?* Comp. the *Vav consecutive* of the Imperfect (§ 49, 2). Before gutturals, לְמֵה (*Milra*) is used for the latter.

*Rem.* The word יְהִיָּה, which has not its own original vowels (probably יְהִיָּה) but those of אֲרֵנִי (see the word in the *Lexicon*), takes *prefixes* also after the manner of the latter; as לְיַהֲרֹהֵהוּ, בְּיַהֲרֹהֵהוּ, מִיַּהֲרֹהֵהוּ, because these were to be read לְאֲרֵנִי, בְּאֲרֵנִי, מִיַּאֲרֵנִי.

### § 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 אֶצְלִי (prop. *my side*) *by me*, אִתִּי (my vicinity) *with me*, תַּחְתָּי (my place) *instead of me*, like *mea causa*, *on account of me*.

*Rem.* 1. The preposition אֶצְ at (*apud*), *with* (from אָנֹת), is distinguished from אֵת, the sign of the definite accusative (§ 117, 2), when they take suffixes, by the difference of pointing. The former has, e. g., אִתִּי, אִתּוֹ, אִתְּכֶם, אִתָּם, while the latter retains its original *o* before most of the persons, as אִתִּי *me*, אִתְּךָ *thee*, אִתּוֹ *him*, אִתָּהּ *her*; אִתָּנוּ *us*, אִתְּכֶם, אִתְּכֶן *you*. אִתָּם and אִתְּהֶם *them*. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found אִתִּי, אִתָּם inaccurately formed from אֵת *with*.

2. The preposition **עִם** *with* takes *Qamets* before **כֶּם** and **הֶם**, by which the doubling of the *Mem* is made more audible, as **עִמָּכֶם**, **עִמָּהֶם**. In the first person, besides **עִמִּי** is found **עִמָּרִי**.

3. It is but seldom that verbal suffixes are attached to prepositions, as **תְּחַתֵּי** 2 Sam. xxii. 37, 40, 48 (for which **תְּחַתִּי** occurs in Ps. xviii. 37, 40, 48), **תְּחַתָּהּ** Gen. ii. 21, and **בְּצִדֵּי** Ps. cxxxix. 11 (here in order to rhyme with **רִשְׁוֹנֵי**). We may, however, explain this form of the *suffix* here, as expressing a direction *whither*; namely in 2 Sam. above quoted, **תְּחַתֵּי** [coming or brought] *under me*, place *whither* (together with **תְּחַתִּי** [being] *under me*, place *where*), **תְּחַתָּהּ** *into its place* ("he put flesh into its place"); **בְּצִדֵּי** *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 **בְּ** and **לְ** with a full vowel, for **בֵּ**, **לֵ** (§ 102, 1, c); to **בְּ** is appended the syllable **מוֹ**, and **מִן** is lengthened into **מִיָּן** (prop. *a parte, on the part of* —).

a) **לְ** with suffixes :

	<i>Sing.</i>		<i>Plur.</i>
1	<b>לִי</b> <i>to me.</i>		<b>לָנוּ</b> <i>to us.</i>
2	$\left\{ \begin{array}{l} m. \text{ לָךְ, לְךָ, in pause לְךָ} \\ f. \text{ לְךָ} \end{array} \right\}$	} <i>to thee.</i>	$\left\{ \begin{array}{l} \text{לָכֶם} \\ \text{לְכֶם, לְכֶנָּה} \end{array} \right\}$ <i>to you.</i>
3	$\left\{ \begin{array}{l} m. \text{ לוֹ} \text{ to him.} \\ f. \text{ לָהּ} \text{ to her.} \end{array} \right\}$		$\left\{ \begin{array}{l} \text{לָהֶם, לְהֶם, poet. לְמוֹ}^* \\ \text{לְהֵן} \dagger \end{array} \right\}$ <i>to them.</i>

**בְּ** takes suffixes in the same manner, except that with the *3d pers. plur.* the forms are **בָּהֶם**, **בָּם**, *fem.* **בְּהֵן**.

\* It has often been asserted, that the form **לְמוֹ** stands also for the *sing.* **לוֹ**. For this various explanations have been sought; something analogous may certainly be found in the form **הַקְּטָלָנָה** used for **הַקְּטָל** (§ 47, Rem. 3). 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 **פְּסָל**, **אֵל**, which the Seventy have rendered *θεοί*), liii. 8 (in reference to the foregoing **דָּרוֹר** *his generation*, i. e. He and his contemporaries).

The same is true of **עֲלֵימוֹ** for **עֲלֵיהֶם**; 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 **רִשְׁעִים**), and xxvii. 23 (comp. at the beginning, v. 13, **עֲרִיצִים**). More strange is **עֲלֵימוֹ** Job xxii. 2 in reference to **גִּבּוֹר** *man (homo)*. But this also is undoubtedly collective.

† Not **לְהֵן**, which signifies *therefore*.

b) כְּ with suffixes :

	<i>Sing.</i>		<i>Plur.</i>
1	כְּמֹדֵי* <i>as I.</i>	כְּמֹדֵינוּ	<i>as we.</i>
2	{ <i>m.</i> כְּמֹדֶי } <i>as thou.</i>	כְּכֶם, seldom	{ כְּמֹדְכֶם } <i>as ye.</i>
	{ <i>f.</i> _____ }	_____	_____
3	{ <i>m.</i> כְּמֹדָהוּ } <i>as he.</i>	כְּהֵם, כְּהֵם,	{ כְּמֹדָהֶם } <i>as they.</i>
	{ <i>f.</i> כְּמֹדֶיהָ } <i>as she.</i>	_____	_____

c) מִן with suffixes :

	<i>Sing.</i>		<i>Plur.</i>
1	מִמֶּנִּי, poet. מִיָּנִי, מִיָּנִי	<i>from me.</i>	מִמֵּינוּ <i>from us.</i>
2	{ <i>m.</i> מִמֶּדָּה, in pause } <i>from thee.</i>	מִמֶּדָּה	{ מִמֵּדָּה } <i>from you.</i>
	{ <i>f.</i> מִמֶּדָּה }	_____	_____
3	{ <i>m.</i> מִמֵּנִי, poet. מִמֵּנָהוּ, מִמֵּנָהוּ } <i>from him.</i>	מִמֵּהֶם, poet.	{ מִמֵּנָהֶם } <i>from</i>
	{ <i>f.</i> מִמֵּנֶיהָ } <i>from her.</i>	מִמֵּהֶן	{ _____ } <i>them.</i>

The syllable מו in כְּמֹדֵי (in Arabic ما = Heb. מָה *what*, prop. *according to what I*, for *as I*) is in poetry appended to the simple prefixes כְּ, כַּ, לְ, even without suffixes, so that כְּמוֹ, כְּמוֹ, לְמוֹ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; but in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

In the table of מִן with *suffixes*, מִמֵּנִי *from him* is contracted from מִמֵּנָהוּ (according to § 19, 2, *extr.*), and coincides in form with מִמֵּינוּ *from us*, which comes from מִמֵּנֵינוּ. The Palestinian grammarians proposed to distinguish the latter by writing it מִמֵּנֵנוּ, which *Ibn Esra* justly censures. The form מִמֵּנָהוּ is always written without *Mappiq*, and comes from מִמֵּנָהוּ.

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 לָהּ, namely אֵלַי, עֵלַי, עִדַי, might indeed be referred to singular forms, as אֵלַי, עֵלַי, עִדַי; but the analogy of the others makes it more probable that these are also to be regarded as plurals. Comp. the plural forms בְּנֵי from בָּן; רַעֲיָה, רַעֲיָה, &c. from רַעַב.

אַחַר, more frequently אַחֲרַי (prop. *space behind, rear*), *behind*, with *suff.* always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, אַחֲרֵיכֶם, &c.

אֶל, poet. also אֵלַי (*regions, directions*), *towards, to*, with *suff.* always אֵלַי *to me*, אֵלָי, אֵלָיו, אֵלֵיכֶם.

בֵּין (*interval of space*), *between*, with *suff.* בֵּינֵי, בֵּינָה, but also בֵּינֵיךָ, בֵּינֵיכֶם, בֵּינֵינוּ, בֵּינֵיהֶם (from בֵּינַיִם, *intervals*).

מִן *from, out of*, seldom מִנֵּי (*plur. constr. state*), Is. xxx. 11.

עַד (*progress, duration, from עָדָה*) *as far as, unto, plur.* (poet.) עָדַי, but with *suff.* עָדָי, עָדָיךָ, עָדָיו, עָדֵיכֶם (the last also with *Qamets*).

עַל *upon, over, constr. state of עָל that which is above* (from עָלָה *to go up*), *plur.* (poet.) עָלַי, but with *suff.* also in prose עָלַי, עָלֶיךָ, עָלָיו, עָלֵיהֶם, for which עָלֵימוֹ is also frequent in poetry.

תַּחַת *under* (prop. *that which is beneath*), with *suff.* in the plural תַּחֲתַי, תַּחֲתֶיךָ, but also in the singular תַּחֲתִּים.

#### § 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 אֵל (not), *that not*, אִם (num?), *if*. Also adverbs with prepositions; e. g. בְּטָרָם (*in the not yet*), *before that*; or with a conjunction added, as כִּי אֵתְּרָה *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. וְעַן אֲשֶׁר *because* (from וְעַן *on account of*), prop. *on this account, that*, אַחֲרֵי אֲשֶׁר *after that*, כְּאֲשֶׁר *according as*, עַל כֵּן אֲשֶׁר and עַל כֵּן 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*, עַל-כֵּן (for עַל-כֵּן-אֲשֶׁר) *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. וָס (prop. *desire, choice*, from וָסָה *to desire*, comp. Prov. xxxi. 4) *or*, like *vel, ve*, kindred with *velle*; וָפָן (*a turning away*, from וָפָןָה) *that not*. Even the only prefix conjunction וָ *and*, must perhaps acknowledge relationship with וָן *a binding or fastening, a nail*.

The pointing of וָ is in several respects analogous with that of the prefix prepositions וָ, וָ, וָ ( § 102, 2); but it has also, as a feeble letter, some peculiarities.

a) It has commonly a simple *Sh'eva* (וָ).

b) Before words whose first consonant has simple *Sh'eva* (excepting the case c), the *Vav* is sounded *û*, as וָלְכָל *and to all*. It is also sounded thus (with the exception of the case d) before its cognate letters, the labials ב, מ, פ, as וָבָרָךְ; and even before a *Chateph* (under letters not guttural), as וָזָבָב Gen. ii. 12.

c) Before וָ the *Vav* takes *Chireq*, e. g. וָיָהִי (for וָיָהִי, comp. § 28, 1, and § 24, 1, a); before הָ and חָ it takes *Chireq* and *Seghol*, as וָהִיָּהֱוֶה Jos. viii. 4, and וָחַיָּהֱוֶה Gen. xx. 7 (comp. § 63, Rem. 5).

d) Immediately before the tone-syllable, it often takes *Qamets*, like וָבָ, וָ, וָ, and with similar limitations ( § 102, 2. c); especially when words are connected in pairs, as וָהָיָה וָגָבָהֱוֶה Gen. i. 2, וָרָם וָלָקָהֱוֶה viii. 22, but chiefly at the end of a short clause, hence וָשָׁם וָהָיָהֱוֶה Gen. vii. 13, וָאֵלֶּהֱוֶים וָמִלְכָהֱוֶה 1 Kings xxi. 10. But the case is different, when it stands in close connection with words following, as וָאִישׁ וָאִישׁ וָרָדָהֱוֶה בָהֱוֶה Ps. lvii. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, וָזָה, וָאֵת, וָלָא, וָגַם, and the like.

§ 105.

INTERJECTIONS.

1. Among the interjections, there are several which are merely natural sounds expressed in writing, as וָהָהֱוֶה, וָהָהֱוֶה *ah!* וָהָהֱוֶה, וָהָהֱוֶה *ho!* וָהָהֱוֶה *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 וָהָהֱוֶה or וָהָהֱוֶה *behold!* (prop. *here*); וָהָהֱוֶה, plur. וָהָהֱוֶה (prop. *give*, Imp. from וָהָהֱוֶה) for *age, agite, come on!* וָהָהֱוֶה, לָכֵהֱוֶה (prop. *go*), in the same sense; \* וָהָהֱוֶה

\* וָהָהֱוֶה and לָכֵהֱוֶה 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!* פִּי (perhaps for פְּעִי *entreaty*), *I beseech, hear me*; אָז (up! come on! in Æthiop. an Imp. *go to! come on!*), *pray now!* a particle of incitement and entreaty (always subjoined).\*

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\* The particle אָז 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 (§ 130, 1, Rem.); *b*) with the *Impf.* as well the first as the third person (§ 127, 3, *b*, and § 128, 1); *c*) once with the *Perf.* (§ 126, 4, Note); *d*) with various particles, as אָז הִנֵּה *behold now*; particularly with conjunctions, as אָז אֲלֵךְ *ne quæso*, and אָז אִם *if now*, εἴ τοις, *if* with a courteous or modest limitation.—In courtly language, these particles are heaped together in every way; Gen. xviii. 3, 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. כֶּסֶף כְּלִי *vessels of silver* = *silver vessels* ; אֲרוֹן עֵץ *ark of wood* = *wooden ark*, like *des vases d'or* ; in like manner אֶתְנַת עוֹלָם *an eternal possession*, Gen. xvii. 8, מְנוּחֵי מִסְפָּר *men of number*, i. e. *few men* Gen. xxxiv. 30, אֶבֶן יָהוֹן *a precious stone* Prov. xvii. 8. This construction was also employed, even in cases where the language supplies an adjective ; e. g. בְּגָדֵי הַקֹּדֶשׁ *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 מִבְּחַר עֲמָתָהּ *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*, נְחוּשׁ *of brass*, comp. *euneatus* (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 בְּכֹחַ 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 *man*, e. g. אִישׁ דְּבָרִים *an eloquent man*, Ex. iv. 10 ; אִישׁ דָּעִי *a wise man*, Prov. xxiv. 5. b) By בָּעַל *master, possessor*, e. g. בָּעַל שֵׁנִי *hairy*, 2 Kings i. 8 ; בָּעַל הַחֲלֹמוֹת *the dreamer*, Gen. xxxvii. 19. c) By בֶּן *son* and בַּת *daughter*, e. g. בֶּן-חַיִל *a valiant man*, 1 Kings i. 52 ; בֶּן-קְדָרִים *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 ; בַּת בְּלִעַל *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 בְּלִיעַל *worthlessness*, for *worthless*, like *sclus* for *scelestissimus* ; and at the same time for the plural, as קֶשֶׁת *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* ; אֲבִיר *the strong*, i. e. *the bullock*, in Jeremiah *the horse* ; רִגְזָן *the Majestic, August, = the Prince* ; לְבָנָה *pallida* i. e. *luna*. In Arabic this is yet far more common. Comp. *merum* for *vinum*. *iygū* 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. אב, אם; ארל *ram*, רחל *ewe*, חמור *ass*, אשה *she-ass*; *b*) when the female is designated by the addition of the feminine ending, as אח *brother*, אחות *sister*; עולם *young man*, עולם *young woman*; פר *juvencus*, פרה *juvenca*; עגל *vitulus*, עגלה *vitula*; *c*) when the feminine gender is shown only by the construction (*communia*), as in  $\acute{o}$ ,  $\eta$  βούς;  $\acute{o}$ ,  $\eta$  παῖς; e. g. גמל *camel*, *masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בקר *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  $\acute{o}$  λύκος,  $\eta$  χελιδόν; e. g. דב שפיל *masc. a bear robbed of her young*, Hos. xiii. 8 (but construed as feminine in 2 Kings ii. 24); אלה *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. חמור and ארל as *fem.* for אחון and אלה. 2 Sam. xix. 27, and Ps. xlii. 2; also נער *a youth*, for נערה, 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*, ערושה *bride*), which become more and more common in later usage.

This sparing use of the distinctions of gender appears also in other examples; viz. אמן *masc. architect*, Prov. viii. 30, where *wisdom* (*fem.*) is meant (comp. *artifex omnium natura*, Plin. 2, 1); מת *a dead body* (*masc.*), spoken of the corpse of a woman, Gen. xxiii. 4, 6; אלהים 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.* כלב *dog*, זאב *wolf*; *fem.* יונה *dove*, חסידה *stork*, נענה *ostrich*, ארנבת *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 ירך *side* (of the human body), thigh, רך *side* (of a country), *district*; מצח *brow*, מצחה *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 נָקָמָה, נִקְמָה *vengeance*, עֲזָרָה, עֲזָרָה *help* (§ 84, 11, 12). Adjectives when used in a neuter sense as substantives (like τὸ καλόν), commonly take the fem. form, as כְּבוֹנָה *the right*, Ps. v. 10; so also in the plur. גְּדֹלוֹת *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 פְּרָעוֹת *Princes* (like *Highnesses*); in like manner קַהֲלָה *concionator* (applied to king Solomon, = *the preacher Wisdom*); comp. סַפְּרָה 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 אֲרָחָה *wanderer, traveller*, אֲרָחָה *caravan*, prop. *that which wandereth, for the wanderers*; גּוֹלָה (from the *masc.* גּוֹלָה) *the company of exiles*; יוֹשְׁבֵיהָ Is. xii. 6, Mic. i. 11, 12, prop. *that which inhabiteth, for the inhabitants*; אֲיָבֵיבָה, Mic. vii. 8, 10, for *the enemies*. So often in the Arabic. Comp. the poetic צַר בָּהַ צַר equivalent to צַר בְּנֵי צַר *the inhabitants of Tyre*, בַּת עַמִּי = בְּנֵי עַמִּי *my countrymen*. Examples of its application to things without life, עֲצָה *timber*, עֲנָנִים *clouds*, אֲרָזָה *cedar wainscotting*. Comp. τὸ ἵππικόν 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*; שֵׁנִי *hair* (collectively), שֵׁנִיָּה *a single hair* (see Judges xx. 16, Ps. xl. 13); שִׁיר *song, ode*, also collectively, שִׁירָה *a single ode*; so also תְּאֵנָה *a fig*, נֶצֶחַ *a flower* (with the collective נֶצְחִים Gen. xl. 10); שׁוֹשַׁנָּה *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. אֲשׁוּרָה *fem. Assyria*, אֲדָמָה *fem. Idumea*, צַר *Tyre*; so also *appellatives*, denoting *countries, towns*, and *locality* in general, as אֶרֶץ *earth, land*, תְּבִילָה *the world*, עִיר *city*, יְרֵדָה and

\* Thus אִם, 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*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xiii. 15 (comp. son of the house, son of the womb).

אָרֶחַ *way*, מִחֵנֶה *court*, מַחֲנֶה *camp*, שְׂאֵל *under-world*, גֶּרֶן *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. יְהוּדָה *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אֲדָמָה *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*, עֵינַי *eye*, אָזְנוֹ *ear*, זְרוֹעַ *arm*, לְשׁוֹן *tongue*, קֶרֶן *horn*, קַנָּה *wing*, שֵׁן *tooth*, זָקֵן *beard*, בֶּטֶן *womb*; probably with reference to their subserviency as mere instruments.‡ and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, דָּבָר *pin*, מַטֵּה and שֵׁבֶט *staff*, אֲרוֹן *chest*, נֶרֶשׁ *bed*, כּוֹס *cup*, פֶּדַי *pitcher*, also אֶבֶן *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 שֶׁמֶשׁ *sun*, אֵשׁ *fire* (*Æth. ʿesat*), אוֹר (Job xxxvi. 32), so also אֶחָ and הַעֲוִיר *oven*, נֹגַהּ *brightness*, צַהַר *window*, Gen. vi. 16, רֵיחַ *wind*, also *spirit*, and נְפֹשׁ *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 שׁוֹר *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*, שָׂה *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. xlvii., 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, עֵרֶן Zeel. 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-*קוּשׁ*), עֵת *time* (for עֵתָה), 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 אָדָם *man, the human race* Gen. i. 26, אִישׁ collect. for *men*, דְּבָר *words*, אֹיִב *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, מִרְגְּלוֹת *the place at the feet*, מִרְאֲשׁוֹת *the place at the head; certain members of the body*, which are *spaces* on its surface,† as פָּנִים *face*, צְנָאָרִים *neck; spaces of time*, as חַיִּים *life*, נְעוּרִים *youth*, זָקֵנִים *old age*; and finally *states, qualities*, which are *permanent or of long continuance*, as עֲנָוָה *perverseness*, רַחֲמִים *compassion*, שְׂבוּלִים *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 קָדְשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3; (comp. Jos. xxiv. 19, and Chald. עֲלִיּוֹנִין *the Highest*, Dan. vii. 18); and תְּרַפִּים *penates*, always in the plural even when only one image is meant, 1 Sam. xix. 13, 16. Farther: אֲדֹנָיִם = אֲדֹנָי *lord*, e. g. אֲדֹנָיִם קָשָׁה *a cruel lord* Is. xix. 4, אֲדֹנָי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בַּעַל *lord, master*, with *suff.* often בַּעְלָיו *his master*, בַּעְלֶיהָ *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, רַבִּים).

† Comp. the same use of the *plur.* in τὰ σιέφρα, τὰ ῥῶτα, *præcordia, cervicæ, 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 רַבּוּי הַבְּחִירָה (*pluralis virium or virtutum*); the moderns call it *pluralis excellentiæ* or *pluralis majesticæ*. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew usage.



(with little emphasis in many writers, however, to whom it has become habitual, e. g. Is. xl. ff.) 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 כְּפָסִים *pieces of silver* Gen. xlii. 25, לִיגָנִים *ligna* (for building or for fuel). So of grain, as חֲזֵה *wheat* (*growing in the field*), חֲזֵי *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, ἡ, τὸ* 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. הַנִּמְצָאוֹת *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 הַעֲלִיָּה = אֲשֶׁר עֲלִיָּה 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, הַחֲמִידִים *they, that are precious*,—where the article has nearly all the force of הַמָּה *αὐτοί*. 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, הָאֵל הַמְּאַרְנֵי חַיִל *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*, אֶת־הָאֵר; 1 Kings iii. 24, *bring me a sword, and they brought the sword*), or *already known* Eccl. ix. 15; (הַמֶּלֶךְ הַשְּׁלֵמֹה *the king Solomon*), 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. מְלִכָּה for הַמְּלִכָּה Ps. xxi. 2, אֶרֶץ for הָאָרֶץ 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. שָׂטָן *adversary*, הַשָּׂטָן *the adversary, Satan* ; בַּעַל *lord*, הַבַּעַל (prop. name of the idol) *Baal* ; הָאָדָם *the first man, Adam* ; הָאֵל, הָאֵלֶּים, הָאֵלֶּים הָיְהוָה ὁ θεός, *the only, true God = יהוה* (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) ; הַיַּרְדֵּן *the river*, i. e. *the Euphrates* ; הַבְּקָר *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 הַיַּרְדֵּן *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), הַיְצִי *the town Ai* (prop. *the stone-heap*). But its use in connection with names of towns is unfrequent, 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. בְּפֶתַח Is. x. 14, but בְּפֶתַח מִשְׁלָה xvi. 2 ; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as בְּגִבּוֹר Job xvi. 14, בְּפָז xxi. 18.

\* And so among the Attics, ὁ Ἀθηναῖος, ὁ Συγακόστιος.

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 ἱπικόν, *la modestie*), 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 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 הַיּוֹם הַזֶּה 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* (הַיְיָדִי, מְצָרִים), 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 *Gentile* nouns admit it both in the sing. and plur., as הַעֲבָרִים *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. הַדָּבָר 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* (הַמִּתְּנָה) with reference to ver. 11; Jos. viii. 33, הַחֲצִי *a half thereof*, in the next clause הַחֲצִי *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 בֵּית־אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxv. 67; Jer. xlvi. 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 *הַמְּזֶבֶחַ הַזֶּה* *the weight, the leaden one* Zech. iv. 10, *הַמִּזְבֵּחַ הַזֶּה* *the altar of brass* 2 Kings xvi. 14, *נְשֵׂאֵי הָאֵרוֹן הַבְּרִייתָה* 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* *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. ii. 11 *הוּא הַסָּבִיב* *the same* (§ 122, 1, 2d ¶) *is that which surrounds*; xlv. 12 *פִּי הַמְּדַבֵּר בִּי* *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 *חֶלֶקֶת הַשָּׂדֶה* *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19), *אִישׁ הָאֲרָמָה* *a husbandman* Gen. ix. 20 (on the contrary *אִישׁ טָדָה* 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־דְּבַר* *any thing* Judg. xix. 19, *בְּכָל־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־מִינֵי בְּנֵי־בְנֵי־מִינֵי *Benjaminite* (§ 86, 5); בְּנֵי־הַבְּתֵלְמִי *Judges* iii. 15, בְּיַהּ הַבְּתֵלְמִי *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 הֵיא, הֵיא, § 120, 1), belonging to the substantive, takes also the article. Gen. x. 12, הַעִיר הַגְּדוֹלָה *the great city*; xxviii. 19, הַמְּקוֹם הַזֶּה *that place*; Deut. iii. 24, הַיָּד הַחֲזָקָה *thy strong hand*; הַמְּעִשָׂה הַגְּדוֹלָה *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. יוֹם הַשֵּׁשִׁי, Gen. i. 31, *the sixth day*, prop. *a day*, *the sixth* (on the contrary יוֹם שֵׁנִי *a second day*, ver. 8); xli. 26, 1 Sam. xix. 22, Ps. lxxii. 4, civ. 18, Neh. iii. 6, ix. 35, Zech. xiv. 10. So also נֶפֶשׁ הַחַיָּה Gen. i. 21, ix. 10. When the adjective is properly a participle, this is the usual construction; as Jer. xlvi. 16 הַחֶרֶב הַיּוֹנֵה *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 הֵיא and הֵיא, which in themselves are sufficiently definite, as בְּלֵילָה הֵיא Gen. xxxii. 23, הַדּוֹר זֶה Ps. xii. 8; especially when the noun is made definite only by a suffix, as אֶלֶף אֶלֶף אֶלֶף 1 Kings x. 8; comp. Ex. x. 1, Jos. ii. 20, Judg. xvi. 5, 6, 15. Purposely indefinite is רֵעָה רָעָה Gen. xxxvii. 2, *evil report respecting them* (הַרְעָה רָעָה would be *their evil report*); xliii. 19, אֶחָיִךְ אֶחָיִךְ = *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 גְּדוֹל, אִשָּׁה רָפָה. 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 אֲזַיְקֵי מְגִנִּים, 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 זָמְבֹהָה 1 Sam. xv. 9; רֵיחַ גְּרָלָה וְהָזֶק 1 Kings xix. 11; Ps. lxxiii. 2. Comp. § 147, Rem. 1.

N. B. In respect to *number*, nouns in the dual take adjectives in the plural (comp. § 88, 1); as רְמוֹת עֵינַיִם *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 Ps. vii. 10, Is. xix. 4; (but with the *plur.* 1 Sam. xvii. 26.)

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case,\* as יְפֵה־תֵּאֵר *beautiful in form* Gen. xxxix. 6, נְקֵי כַפַּיִם *pure in hands* Ps. xxiv. 4, אֲנָמִי נִפְשׁ *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 בְּתוּלָה *a damsel (who is) a virgin* Deut. xxii. 28; אִמְרֵים 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 בְּהָרוֹת לְבָנוֹת *pale white spots* Lev. xiii. 39; in verse 19, בְּהָרָה לְבָנָה אֲדַמְדָּמָה *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, 93.

† The first only in certain formulas, as הַמֶּלֶךְ שְׁלֹמֹה, הַמֶּלֶךְ דָּוִד, like our *the king David, the king Solomon*; where the arrangement הַמֶּלֶךְ דָּוִד, 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. יְמֵי שָׁנֵי חַיֵּי 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, גֵּיא שְׁמָנִים הַלְוִיָּהוּ רֶוֶן *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 מִצֵּב *unhewn stones of the quarry*, 1 Kings vi. 7. The usual arrangement is, זָבִיבָה עֲלֵה *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, הַמַּס הַיְשָׁבִים *the wrong which the inhabitants have done*; on the contrary, Obad. ver. 10, הַמַּס אֶחָיָה *the wrong against thy brother*; Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of the king*; † זַעֲקַת כֹּהֵם *the cry*

\* It would be a violation of Hebrew idiom to say, בְּנֵי וּבָנוֹת דָּוִד *filii et filie Davidis*; it would be necessary to say, בְּנֵי דָוִד וּבָנוֹתָיו *filii Davidis ejusque filie*.

† 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. 9, 12. In Greek compare *πίστις τοῦ Θεοῦ*, *λόγος τοῦ σταυροῦ* 1 Cor. i. 18.

concerning Sodom, Gen. xviii. 20 ; שִׁמְעֵ צָר *the rumor concerning Tyre*, Is. xxiii. 5 ; שָׁלַל אֲיִבָּרָהּ *præda hostibus tuis erepta* Deut. xx. 14. Comp. further § 121, 5. Other applications of the genitive are : עַץ דֶּרֶךְ עֵץ *way to the tree*, Gen. iii. 24, קַצְיָיִ סֹדֶם *judges like those of Sodom*, Is. i. 10, זְבָחֵי אֱלֹהִים *sacrifices acceptable to God*, Ps. li. 19, שְׁבַעַת יְהוָה *an oath sworn by Jehovah* 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as פֶּרֶת נְהַר פְּרָת *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 כל. 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 אֹר פְּשָׁדִירָם *Ur of the Chaldees* Gen. xi. 28, אֶרֶם נְהַרְרָם *Aram of the two rivers = Mesopotamia* ; in like manner יְהוָה צְבָאוֹת *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 הַצֹּאֵן אֲשֶׁר לְאָבִיהָ *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 לְשָׂאוֹל אֲשֶׁר הָרְעִים אֲשֶׁר לְשָׂאוֹל *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, אֲשֶׁר לְשִׁירֵי הַשִּׁירָה אֲשֶׁר לְשִׁירֵי הַשִּׁירָה *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 שֶׁל ; in Syriac and Chaldee, the relative הַיִּי הַיִּי serves also by itself as a sign of the genitive.)

2. לְ (without אֲשֶׁר), also for the genitive of *appertaining* and of *possession*,\* as לְשָׂאוֹל לְשָׂאוֹל הַצֹּדִים *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 לְרֵשִׁי a son of Jesse, 1 Sam. xvi. 18 (whilst בֶּן־רֵשִׁי signifies also the son of Jesse); 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; אֹהֶב לְדָוִד a friend of David (was Hiram) 1 Kings v. 15; מְזֻמָּר לְדָוִד also לְדָוִד מְזֻמָּר 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. חֶלְקֵת הַשְּׂדֵה לְבֹאֵז a portion of the field of Boaz, Ruth ii. 3; 2 Kings v. 9, הַכְּרֹמִים לְמֶלְכֵי יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Kings xv. 31; רְאשֵׁי הָאֲבוֹת לְמִשׁוֹת; בְּנֵי יִשְׂרָאֵל 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 שְׂמֵיחַת בְּקַצִּיר the joy in the harvest, Is. ix. 2, v. 11; before לְ, as אֲהַבֵּי לָנוּם Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before מִן, as גְּמִילֵי מִחֶלֶב weaned from the milk, Is. xxviii. 9; before עַל 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. קָרַנַת הַנְּהַר דָּוִד the city where David dwelt, Is. xxix. 1, מְקוֹם 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 הַקְּמִית וְדַעַת Is. xxxiii. 6, xxxv. 2, li. 21.

5) In cases of apposition (i. e. where there is not, as in § 114,

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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 Κολοφώνιον*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see *Bernhardy's Syntax*, p. 88).

3, an actual genitive relation); e. g. 1 Sam. xxviii. 7, אִשָּׁת בַּעֲלָהּ אִרְבַּא *a woman, mistress (possessor) of a divining spirit* (comp. *παυδίσκη ἔχουσα πνεῦμα πύθωνος*; Acts xvi. 16); and so also, בַּת צִיּוֹן בְּתוּלָה בְּתוּלָה *the virgin-daughter of Zion*, Is. xxxvii. 22, Jer. xiv. 17.

6) Also in other close connections of words; e. g. אָהָר *one* sometimes used for אָהָר 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 בְּיַם בֵּית מַצְכָּה *Abel Beth-Ma<sup>a</sup>chah* (i. e. Abel at Beth-Ma<sup>a</sup>chah, 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. xlvii. 4, מַיִם בְּרַגְלָיִם *not so well water of the knees as water up to the knees*; Is. xxx. 20, מַיִם לְחַיִּץ *water of affliction, or rather water in affliction*.

c) in the combination אֱלֹהִים אֱלֹהֵי צְבָאוֹת, elliptical for אֱלֹהֵי צְבָאוֹת 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 (ך), 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 ה־ ( § 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 ה־ or ה־ (and before pronominal suffixes ה־); 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, ה־ ה־ (on the contrary ה־ ה־ Gen. ii. 4, vi. 10, Ex. i. 11).\*

The examples are rare in which ה־ 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, ה־ ה־, Is. l. 4, Job xiii. 25, Ez. xliii. 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.

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\* ה־ (whence, in close connection with a following noun, the toneless ה־, and then again with independent tone ה־) proceeds from a pronominal stem, and is properly a substantive meaning *essence, substance* (comp. ה־ *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 obliqui αὐτοῦ, αὐτῷ, αὐτόν, ἑαυτοῦ, ἑαυτῷ, ἑαυτόν, ἑαυτοῦ, ἑαυτῷ, ἑαυτόν*; and the Heb. ה־ ה־, prop. *αὐτόν τὸν οὐρανόν* (comp. *αὐτῆς χροσθηδα* II. I. 144), *it, the heaven*, is no stronger than *τὸν οὐρανόν*.—That ה־ 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 **נֵצֵא הַשָּׂדֶה** *let us go out into the field*, 1 Sam. xx. 11, **תָּרַשִׁישׁ לְלָכֶת** *to go to Tarshish*, 2 Chron. xx. 36, Ps. cxxxiv. 2; b) in answer to the question *where?* after verbs of rest, as **בֵּית אָבִיךָ** *in the house of thy father*, Gen. xxxviii. 11, **פֶּתַח הָאֹהֶל** *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 בְּ; 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*; **אֶחָדָּנָה** *at noon* Ps. xci. 6; **מִרְדּוֹ שְׁנֵה שְׁנֵה שְׁלֹשׁ** *the thirteenth year (in the thirteenth year) they revolted*, Gen. xiv. 4; **תְּחִלַּת קְצִיר שְׁעָרִים** *at the beginning of barley harvest*, 2 Sam. xxi. 9 (*K<sup>e</sup>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, **רַק הַקִּסֵּא אֲנִי** *only in respect to the throne will I be greater*; 2 Sam. xxi. 20, **אַרְבָּע וְעֶשְׂרִים** *four and twenty* **מִסָּפֵר** *in number* (comp. τρεῖς ἀριθμὸν *three in number*); 1 Kings xxii. 13, **פִּה אֶחָד** *with one mouth* i. e. *with one voice*; Zeph. iii. 9, **שָׁרְבוּ אֶת־יְהוָה** *they served God* **אֶת־אֶחָד** *with one shoulder* i. e. *with one heart*. With a following genitive, **יִרְצָא** *for fear of thorns*, Is. vii. 25; Job i. 5, **בָּרָא** *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. xlvi. 17, 18, 19, **אֵת** stands for **זֶה** unless indeed the passage is to be so emended; comp. vs. 20.

\* In Greek, this use of the accus. is exclusively poetical; Il. 1, 317, *αριστην δ' οἰοσάντων ἴαε*.

offerings כָּלֶם מִסֶּפֶר according to the number of them all. Here belong also such cases as מִשְׁנֵה כֶּסֶף the double in money Gen. xliii. 15, אֵיפֶה שְׂעִירִים an ephah of barley Ruth ii. 17, שְׁנַתָּיִם וָמִים 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 כִּי (as, according to, after the manner of), though then the preposition כִּי alone is in the accusative, while the noun is to be conceived as the genitive after it. So, a) of place; כִּי בְּרֵבֶרֶם as in their pasture, Is. v. 17, xxviii. 21; כִּי אֶבֶן after the manner of the stone i. e. as into stone (the water contracts in freezing) Job xxxviii. 30, xxx. 14; כִּי מְדֻבָּר as in gorgeous dress Job xxxviii. 14; כִּי חֲלוֹם as in a dream, Is. xxix. 7, comp. xxiii. 15; b) of time, especially in the combinations כִּי יוֹם after the manner of the day = as on the day, Is. ix. 3; Hos. ii. 5; כִּי יָמִי 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, כִּי אֵשׁ after the manner of fire = as by fire; Is. i. 25, I fuse away thy dross כִּי כֶּבֶר as with lye.

Rarely, another preposition is used after such a כִּי, e. g. כִּי־בָרָא שָׁנָה Is. i. 26; 1 Sam. xiv. 14.

The substantive with כִּי 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, גְּבוּהָ מִקְּלֵהֶם taller than any of the people; Judg. xiv. 18, מְדַבֵּשׁ מְדַבֵּשׁ מְדַבֵּשׁ sweeter than honey; so also after a verb, especially such as express a quality or attribute, as רָגַעְתָּהּ מִקְּלֵהֶם and he was taller than any of the people, 1 Sam. x. 23; אָהַב אֶת־יְהוֹסֵף מִקְּלֵבָנָיו 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 אֶתְקַל. To this, perhaps, belonged originally אֶתְקַר אֶתְקַר cruel, אֶתְקַזב אֶתְקַזב deceitful (of a failing brook), and its opposite אֶתְקַמ (contr. from *aitan*) unfailling, *perennis*. 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. *רִהְרִיז 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 πιασέων*, 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, *מִירוּשָׁלַם פְּסִילֵיהֶם מִירוּשָׁלַם* *their idols are more numerous (mightier) than those in Jerusalem*: Job xi. 17, *מִצְהַרְרִים* *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, *וְיָד קָטָנָם מִגְּדֹלָם* *from the greatest among them (lit. their great ones) even unto the least among them*; 2 Chron. xxi. 17, *קָטָן בְּנָיו* *the youngest of his sons*.

A kind of superlative, in substantives expressing quality, is made by the construction *קָדֵשׁ קְדֹשִׁים* *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), *שְׁלֹשֶׁת 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), *שְׁלֹשָׁה בָּנִים* *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), *שְׁלוֹשׁ בָּנוֹת* *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, עִירֵי עֶשְׂרִים *twenty cities*; on the contrary אַמּוֹת עֶשְׂרִים *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 שְׁתַּיִם וְשֵׁשִׁים 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, חֲמִשָּׁה שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years* Gen. xxiii. 1, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *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, בְּשִׁנַּת עֶשְׂרִים וְשִׁבְעַת *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. בְּשִׁנַּת שְׁתַּיִם *in the second year*, בְּשִׁנַּת שְׁלוֹשׁ *in the third year* 1 Kings xv. 25, 2 Kings xviii. 1; בְּתִשְׁעָה לַחֹדֶשׁ *on the ninth of the month*, בְּאֶחָד *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. אֶלֶף כֶּפֶרֶת אֶלֶף כֶּפֶרֶת a thousand (shekels) of silver; so also before זָהָב gold 1 K. x. 16; Ruth iii. 15. שֵׁשׁ עֶשְׂרִים שֵׁשׁ עֶשְׂרִים six (ephahs) of barley; 1 Sam. xvii. 17. עֶשְׂרֵה לֶחֶם עֶשְׂרֵה לֶחֶם ten (loaves) of bread. Thus יָד is omitted Gen. viii. 5. and חֲרָשׁ, viii. 13. —The number of cubits is often stated thus: מֵאָה בְּאַמָּה 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 פַּעַם אַחַת (prop. a tread), פַּעַם אַחַת twice, פַּעַם אַחַת thrice. These may also be expressed by the fem. forms of the cardinals, as אַחַת once, שְׁתַּיִם twice, שְׁלֹשׁ thrice; also בְּאַחַת once, Num. x. 4. The ordinals are used in the same manner, as שְׁנִיָּה 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. אֲנִי הָרֵאָה I (am) the seer 1 Sam. ix. 19, אֲנִי אֲנִי אֲנִי upright (are) we Gen. xlii. 11, אֲתָה בְּלִמְעָלָה blumeless (wast) thou Ez. xxviii. 15, פִּי עָרְמִים הֵם פִּי עָרְמִים הֵם that naked (were) they Gen. iii. 7, אֶחָד הָיָא אֶחָד הָיָא 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 שֶׁבַע שָׁנִים הֵנָּה הֵנָּה seven years (are) they; Eccles. v. 18, זֶה מַתַּת אֱלֹהִים הִיא 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 מַלְכִי 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, בָּרַכְנִי גַם אֲנִי *bless me, me also*, comp. Prov. xxii. 19 ; still oftener in the genitive, with a nominal suffix, דְּמַתָּה גַם אֶתָּה 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 אֲתֶם *for you, for you*; 1 Sam. xxv. 24, בְּרִי אֲנִי *on me, on me*; 1 Sam. xix. 23, גַּם הוּא עִלָּיו *also on him*; 2 Chron. xxxv. 21, לֹא אֶתָּה עָלֶיךָ אֶתָּה *not against thee*. On the same principle is to be explained Gen. iv. 26, גַּם הוּא לְשֵׁתַּי *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 לִי *did ye fast for me?* i. e. in my behalf, for הֲצַמְתֶּם לִי; Job xxxi. 18, גָּדַלְנִי כְאֵב *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 אֶה (§ 117), the sign of the accusative, *a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֶתָּה הֲרַנְתִּי Num. xxii. 33; *b*) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as הֲרַאֲנִי אֹהֶוּ 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 Aramean; e. g. Ruth ii. 21, הַנְּעָרִים 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. : **הַמַּסִּי** *the wrong done to me*, Jer. li. 35 ; **יִרְאַתוֹ** *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, **אֱלֹהֵי כֶסֶף** *his silver idols* ; **אֲזְנוֹתָיו** *his strong steps*, Job xviii. 7.

Very rare is the construction **זְמַת הַרְבֵּה** *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 ; **וַיֹּדֶעַ** *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, **בְּבֹאֵי הָאִישׁ** *when he, the man, entered in* ; 1 Sam. xxi. 14. So also Gen. ii. 19, **נָפֶשׁ חַיָּה . . . לֵיהֶם** *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 : \* **חֲדָיו** (prop. *in his, or its, connections = he, it, together*), as **כָּל-חֲדָיו** Ex. xix. 8 ; and even (disregarding the *person of the suffix*) after the first person, as **אֲנֹכִי חֲדָיו** 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 **מִטָּהוֹ יְשֻׁלְטָלְמָהוֹ** prop. *his litter of Solomon*, Cant. iii. 7 ; comp. i. 6.

\* See *Gesenius*, *Thes. Ling. Hebr.*, p. 329. Compare the Phœnician names of gods, *Adonis* (**אֲדֹנָי**) and *Baaltis* (**בַּעַלְתַּי**) ; 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* בְּשָׁמְעוּ.

### § 122.

#### OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS

1. The personal pronoun of the third person הֵיאָּ, *fem.* הִיאָּ, *plur.* הֵמָּנָּ, *fem.* הֵנָּה, הֵינָּה (*is, ea, id; ii, eæ, 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. הָאִישׁ הַזֶּה *is vir*, בְּיוֹם הַהוּא *eo die*.

The distinction between הֵיאָּ and the *demonstrative* הֵנָּה, is as follows: הֵנָּה (= οὗτος, *hic*), always points out a present or near object; הֵיאָּ (= 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 (הֵיאָּ) go with thee; and every one of whom I say to thee, this (הֵנָּה) shall not go with thee, let the same (הֵיאָּ) not go.* In like manner, Ps. xx. 8, אֵלֶּיךָ οὗτοι, and הֵמָּנָּ αὐτοί 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 זֶה (as well as זֵה, זִה), 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* זֶה יִסְדַּתְּ 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* זֶה שְׁכֻנַּתְּ בִּי *on which thou dwellest*.

זֶה is used adverbially, *a*) for *there*, זֶה הִנֵּה *see there!* and then merely as an intensive particle, especially in questions, as זֶה לָמָּה *wherefore then?* *b*) in reference to *time*, for *now*, as זֶה שְׁנַיִם *now* (already) *twice*, Gen. xxvii. 36.

3. The interrogative מִי may be used in reference to a plural, as מִי אֵלֶּה Gen. xxxiii. 5 (for which, however, the more accurate expression is מִי נָמִי, Ex. x. 8); and also in reference to things, but only where the idea of persons is implied, e. g. מִי שְׁכֵם *who is Shechem (the Shechemites)?* Judg. ix. 28; comp. Gen. xxxiii. 8. Moreover, מִי may also stand in the genitive, as בֵּית מִי *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 *מאימה*.

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*, *להן* *to them*, *להם אשר*, *להן אשר* *to whom*.

*Accusative*, *אתו*, *אתה* *him, her*; *אתו אשר*, *אתה אשר* *whom* (*quem, quam*).

With *prepositions*, *בו* *therein*, *בו אשר* *wherein*, *ממנו* *therefrom*, *ממנו אשר* *wherefrom*.

*Genitive*, *לשנו* *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 אתה*; Num. xxii. 30, *אשר קלי*; Is. xli. 8, *אשר בחרתהו* 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 היתה 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 תאר* *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. לְאִשֶּׁר *to him who*, and *to them who*; מֵאִשֶּׁר *from him who*, *from those who* or *which*; כַּאֲשֶׁר prop. *according to that which*, hence, *as*; אֶת־אִשֶּׁר *him who*, *those who*, and also *that which*.\*

Sometimes the idea of place or time is also to be supplied; as בְּאִשֶּׁר *in (that place) where?* מֵאִשֶּׁר *from (that time) when*.

3. The pronoun אִשֶּׁר 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 אִשֶּׁר (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 בְּשַׁחַת רְפָעַל *and he falls into the pit (which) he makes*; Gen. xxxix. 4, כָּל־יְשֻׁלוֹ *all (which) was, i. e. belonged, to him*, comp. ver. 5, where אִשֶּׁר is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words אִשֶּׁר is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, *happy the man, לוֹ קֵוֶן, לֹא יִחַשֵׁב יְהוָה לוֹ עֲוֹנוֹ* *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, בְּעֵת הַחֹל הַעֹלָה *at the time (when) the offering began*; Ps. iv. 8, עַתָּה הַתְּנִים וְהַתְּרוֹשִׁים 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, תּוֹעֵבָה יִבְחַר בְּכֶם *an abomination, (he who) makes choice of you*; Job xxiv. 19,

\* The examples are very rare, in which the preposition before אִשֶּׁר refers, as with us, to the relative itself; as עִם אִשֶּׁר Gen. xxxi. 32, for אִשֶּׁר עִמּוֹ *with whom* (xliv. 9, 10); perhaps בְּאִשֶּׁר Is. xlvi. 12, for אִשֶּׁר בְּהֶם *in which*. Comp. also אִשֶּׁר הִקְרוּ אֹתוֹ Zech. xii. 10, for אִשֶּׁר הִקְרוּ אֹתוֹ.

† 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. xxiii. 39, Ex. xiv. 13 *et al.*); though it is sometimes omitted, Ex. xviii. 20, 2 Sam. xviii. 14, especially in poetry, Ps. xviii. 3, xlix. 13, 21, Deut. xxxii. 17, Job iii. 3.

*Sheol* [sweeps away] הַטָּאִי (those who) *sin*; comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, לֹא־הֵכִינֹתִי לָהּ *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, בְּיַד הַשֵּׁלַח *by the hand* (of him whom) *thou wilt send*; Hos. i. 2, תְּחִלַּת הַדְּבָר־יְהוָה *beginning* (of that which) *Jehovah spake*; Ps. lxxxi. 6, שָׁפַח לֹא יָדַעְתִּי *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, *the orphan*, וְלֹא עֹזֵר לוֹ *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 לוֹ אֶחָד הַחֶבֶב *and Ehud made him (sibi) a sword*; Gen. xxii. 3, *Abraham 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. לֹא אֶדְעֵי נָפְשִׁי *I should not know myself*, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ *within herself* (קִרְבַּי *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 (âtman)*, in Rabbinic בָּנָם, נְפָשָׁם (bone), גִּיּוּתָם (body), in Amharic by ראש (head), in Egyptian by *mouth, hand\* et al.* Comp. in Engl. *my body* (I myself), in Middle High Germ. *min 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 מִהֲיֵשׁ *that which*, Eccl. i. 9, iii. 15.

\* M. G. Schwarze, kopt. Gramm. Berlin, 1850, S. 346, 351.

*Rem.* 1. *Each, every one*, when a person is meant, is expressed by אִישׁ *a man*, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וְאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כֹּל, commonly without the article (§ 111. 1); by repetition, בְּבֹקֶר בְּבֹקֶר *every morning*; and by the plural, לְבֹקְרִים *every morning* Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29, Cant. viii. 7; and by אָרֶם Lev. i. 2; *any thing, something* (especially with a negation). by הֶבֶר כָּל-הֶבֶר 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 הוּא, הִיא; as הוּא אֲדֹנָי הוּא *the Lord, he for the Lord himself*. Is. vii. 14; הַיְהוּדִים הַיְהוּדִים *the Jews themselves*, Esther ix. 1.—*The same* is expressed by הוּא, הִיא with the article; as הָאִישׁ הַהוּא *the same man*, הַזֶּמַּן הַזֶּמַּן *in the same time* (but also, *that man, in that time*, § 122, 1). In reference to *things*, the noun נֶפֶשׁ (*bone, body*, in this case figuratively for *essence, substance*) is also used as a periphrasis for this pronoun; e. g. הַיּוֹם הַזֶּה בְּנֶפֶשׁ הַיּוֹם *on the selfsame day*, Gen. vii. 13; comp. Job xxi. 23, בְּנֶפֶשׁ הַמַּוִּי *in his prosperity itself* = in his very prosperity.

4. *The one—the other* (*alter—alter*) is expressed by זֶה or אַחֵר repeated, or by אִישׁ with אָח brother or חֵן friend, and where the feminine is required, by אִשָּׁה woman, with אָחֹת sister or רֵעִיהַ 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, *and they separated*, אִישׁ מֵעַל אָחֵרוֹ *the one from the other*, i. e. *from one another*; Gen. xi. 3, *they said* אִישׁ אֶל-רֵעֵהוּ *to one another*; Ex. xxvi. 3, *five curtains shall be joined* אִשָּׁה אֶל-אָחֹתָהּ *to one another*.

5. *Some* is often expressed by the plural form alone, as יָמִים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by אֲשֶׁר הֵן *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. xlvi. 4, אָנֹכִי עָשִׂיתִי וְאֲנִי אֶשָּׂא *I have done it, and I will (still) bear (you)*; and ver. 11, הִבְרַתִּי אֵת אֲבִירֵאֶנָּה, וְצִרַתִּי אֵת אֲצִטְטָנָה *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.

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\* 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 *Var consecutive*. § 129. 1.

\* 2. For the *Pluperfect*. Gen. ii. 2, מְלֵאכְהוּ 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; שִׂנְאֵתִי *I hate*,\* Ps. xxxi. 7; אָדָּרְקָתִי *I am righteous*, Job xxxiv. 5; גְּדֹלָתְךָ *thou art great*, Ps. civ. 1; קָטְנָתִי *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 (רָשַׁב) 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 רָכַלְתִּי Ps. xl. 13, and לֹא אֵיכָל 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 (נָתַתִּי) thee the field*; ver. 13, *I give (נָתַתִּי) 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, פָּדִיתָהּ אֵתִי *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 (רָאִי) a great light*; v. 13, *therefore, my people goes into cap-*

\* As in Latin, *novi, memini, odi*, in Gr. οἶδα, μέμνημαι.

*tivity* (נָלָה); 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 קָר, 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, הָיִינוּ לְעִמְרָה דְּמִינוּ בְּסֹדֶם *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 יָלַי הִוָּתֵר *if he had not left*; Num. xiv. 2, לֹא מָתַיִי *if we had but died!* (לֹא with the Imperfect would be, *if we might but die!* § 136, 2); Judges xiii. 23; Job x. 19, בְּאִשֶׁר לֹא הָיִיתִי אֶהְיֶה *I should be as if I had never been*; c) the *Future perfect (futurum exactum)*; e. g. Is. iv. 4, אִם יָרַחַץ *when he shall have washed away, prop. when he hath washed away*; vi. 11.—Gen. xliii. 14, בְּאִשֶׁר שָׁכַלְתִּי *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 וְ (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 וְהִרְבָּה* 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, וְשִׂיחֵנִי וְעָמְדִי חָסֵד וְיִשְׁפָּרְתִּי וְגַי' *and deal kindly with me (prop. and thou dealest kindly with me, I hope) and make mention of me, &c.* The addition of אֲנִי 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 רְחֹקָה מֵעֵי רַחֵמָה מֵעֵי* 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, פֶּן וְשָׁלַח לְךָ 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, הֲקַח לָךְ וְאָסַפְתָּ 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, וְיָדַעְתֶּם אֶת עֵרֶב וְיָדַעְתֶּם אֶת בֹּקֶר וְיָדַעְתֶּם אֶת הַיּוֹם וְיָדַעְתֶּם אֶת הַלַּיְלָה at even, then ye shall know; xvii. 4, yet a little while וְיָדַעְתֶּם אֶת הַיּוֹם וְיָדַעְתֶּם אֶת הַלַּיְלָה 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, because another spirit is with him וְהָבִיא אֹתוֹ therefore will I bring him; and without the causal particle, Gen. xx. 11, there is no fear of God in the land, וְהָרַגוּנִי and therefore they will kill me (for, because there is none, therefore); xlv. 12, 13, Ex. vi. 6. Comp. Ps. xxv. 11, for thy name's sake, וְסַלַּחְתָּ therefore forgive (or, will thou forgive). For letter b, comp. Gen. xxxiii. 10, if I have found grace, וְלָקַחְתָּ then take; and without the conditional particle (§ 155, 4, a), xlv. 22, leaves he (if he leaves) his father, וְנָח then he dies. xxviii. 29, xlii. 38, Is. vi. 7, lo, touches this (if this touches) thy lips, וְסָר 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, thou art unfruitful וְלֹא תִהְיֶינָה וְלֹא תִהְיֶינָה but thou shalt conceive and bear; 1 Sam. ix. 8, here is a quarter shekel, וְנָתַתָּ that will I give); or 2) of a *wish* (Ruth iii. 9, I am Ruth וְפָרַשְׁתָּ therefore spread out &c.); or 3) of an *interrogation* (Ex. v. 5, the people are numerous in the land, וְהִשְׁבַּתְתֶּם אֹתָם and would ye let them rest? Gen. xxix. 15, 1 Sam. xxv. 10, 11).

2. A very frequent formula of the prophetic style (like וְיָדַעְתָּ and it came to pass, in narration) is וְהָיָה 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, **וְהָיָה בַּיּוֹם הַהוּא 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, **רַמְלֶךָ 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 אֵיכָל** *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 יִשְׂמַח 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, **מֵצֵן הָבֵא** *whence comest thou?* Gen. xvi. 8, **אַיִמְנָה בָּאת** *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 לְמִעַן אֲשֶׁר, and לְמִעַן (without אֲשֶׁר), also וַיֵּן אֲשֶׁר *that, in order that*.\* E. g. Gen. xi. 7, לֹא אֲשֶׁר לְמִעַן אֲשֶׁר *that they may not understand*; Num. xvii. 5, לְמִעַן לֹא יִקְרַב אֲשֶׁר *that he may not come near*; Deut. iv. 1, לְמִעַן וַיֵּן אֲשֶׁר לֹא יִרְאֶה *in order that ye may live*; Ez. xii. 12, וַיֵּן אֲשֶׁר לֹא יִרְאֶה *in order that he may not see*; and also after כִּי *that not, lest*, e. g. וַיִּשְׁלַח יְהוָה פֶּן Gen. iii. 22.
- b) For the Optative; Job iii. 3, יִאֲבֹד יוֹם *percat 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 נָא; † e. g. וַיִּגְמַר-נָא, Ps. vii. 10, *O that might cease* —! וַיִּדְבַר-נָא עַבְדְּךָ Gen. xlv. 18, *thy servant would speak*, i. e. let thy servant speak. Ver. 33, וַיִּשְׁבֶּ-נָא *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. תִּרְאֶה *let there appear*, Gen. i. 9; comp. xli. 34; אַל יִרְאֶה 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. יִהְיֶה אֵר *let there be light*, Gen. i. 3; יִימָה *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, אָכַל תֹּאכַל *thou mayest eat*;

\* When these particles have a different signification, the Imperfect is not used; e. g. וַיֵּן *because*, with the *Perf.* Judg. ii. 20, אֲשֶׁר *because*, Gen. xxxiv. 27.

† The particle נָא (§ 105) 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, הֲיָדַע יָדַע *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*,\* טָרַם *not yet*, בְּטָרַם (*when not yet*) *before*.† E. g. Josh. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ *then spake Joshua*; Gen. ii. 5, טָרַם יְהִיָּה *there was not yet*; Gen. xxxvii. 18; אֶתְּרַם הֵבֵא *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* (רָעָה). Job i. 5, *thus did* (רָעָה) *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* בּוֹ אֲנִיָּדָה *wherein I was born*; ver. 11, לָמָּה לֹא מֵרַחֵם אִמִּית, *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-אֶלֶךְ *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 טָרַם.—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 הַ־ (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, וְאֶשְׂמְחָה וְאֶגִּילָה *let me be glad and rejoice!* ii. 3; בְּנִתְקַהּ *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. iii. 3, אֶחְרָה־נָּא 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־נָּא *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 *bring it hither*, וְאֶכְלֶה *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); רָקַם *sistat* Jer. xxviii. 6; לֵי יְהוָה *utinam sit* xxx. 34; and joined to an Imperative by וְ (comp. No. 1, c), Ex. viii. 4, עֲרַת יְהוָה וְיָרָק *and let him take away* = that he may take away; x. 17, Judg. vi. 30, 1 Kings xxi. 10, Esth. vii. 2 (וְחָשַׁב);\* *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־תִּשָּׁב אֶת־פָּנַי *do not turn me away* [1 K.

\* On these two cases (*a* and *b*), see § 127. *b* and *c*.

ii. 20]; of warning, **אַל תִּצְמַח** *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 (**וְתִהְיֶה**), civ. 20 (**תִּשָּׂה** and **וְיִהְיֶה**), Hos. vi. 1 (**וְהָיָה**), Is. l. 2 (**תִּמְצַח**), Gen. iv. 12 (**תִּסְרָה**), Lev. xv. 24 (**תִּהְיֶה... אִם**), Job x. 16, xiii. 5, xvii. 2, xxii. 28, 1 Sam. vii. 3 (**וְנִצַּל**); *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* (**וַיִּקְטַל** 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* (**וַיִּדַע**) *Eve his wife, and she conceived and bare* (**וַתַּהַר וַתֵּלֶד**) *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* **וַיִּזְקֶנּוּ** and *then he begat*; x. 1. So also in the following sentence: *on the third day* **וַיִּשָּׂא אֱדֵי שָׂרִיָּה** *then he lifted up his eyes*; fully expressed: *it happened on the third day, and then* —; Gen. xxii. 4, Is. xxxvii. 18, vi. 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xxii. 1, **וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּבְרָא אֱלֹהִים** and *it happened after these things, that God tried*; xxvi. 8, **וַיְהִי כִּי אָרְבּוּ לוֹ שָׁם הַקְּטָמִים וַיִּשְׁקָה**; xxxix. 13, 15, 18, 19, Judg. xvi. 16, 25. See the numerous passages in *Gesenius*, *Thes. 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*, וַיִּמְצָאֵהָ 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*, רָחֲבָם עָלֵיהֶם וַיִּמְלֹךְ Rehoboam reigned over them; ix. 21, Dan. viii. 22.\*

In such sentences as the following, וַי may be rendered *that*: Ps. cxliv. 3, *what is man* וַיִּתְרַקְהוּ *that thou regardest him!* (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou* וַיִּתְרַאֲוֶיךָ *that thou shouldst fear?* But here, the thought is properly: *c*<sup>h</sup>ow 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 וַיִּהְיֶה Is. xlvi. 18, 19, for *then had been*; and וַיֹּאמֶר 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 נָא, Is. v. 3), wish (Ps. viii. 2, and with לֵךְ 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, lxx. 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*, אָנֹכִי אֶפְתָּחֶנּוּ Gen. xii. 13. Tauntingly permissive is אָנֹכִי אֶפְתָּחֶנּוּ, Is. xlvii. 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 זָמַחְתָּ וְחָיִיתָ *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, רָעַי עַמִּים וְהָרַחֵם *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, לְכָם בְּלִיזְכָר, *let every male among you be circumcised*. (In verse 12 הַמּוֹלֵל is used. But הַמּוֹלֵל is the Infinitive, which gives the same sense, § 131, 4, *b*). Ps. xxii. 9 (בֹּלֵ Infu.); 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 הֵלֶכְךָ *they would not go*; vii. 15, וְבָחֹר בְּרָע מֵאוֹס בְּרָע *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' הָרוּג בָּקָר וְשָׂחֹזֵט 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*, וְלָרוּ פְּרוּזִין מְשִׁיבָתוֹ... *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. הַיָּטֵב *bene faciendo*, for *bene*, הַרְבֵּיהַ *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, וְנִשְׂאֵל נִשְׂאֵל מִמֶּנִּי *he urgently besought of me*; Gen. xliii. 3, הִקְדַּר הִקְדַּר *he strictly charged us*. 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 וְשָׂחֹזֵט לְאֹכַל וְשָׂחֹזֵט *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 הִשְׁמִיר אֶשְׁמִיר). 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, הֲמִלֹּךָ תִּמְלֹךְ עָלֵינוּ *will thou (haply) rule over us? [is that likely to happen!]* xxxi. 30, *if thou wouldst needs be gone\** (הֲלוֹךָ הִלַּכְתָּ), *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, שְׁמָעוּ שְׁמָעוּ שְׁמָעוּ *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שְׁפֹט *and he must be always playing the judge!* Two Infinitives may be thus used; 1 Sam. vi. 12, הִלְכוּ הִלְכוּ וְרָעוּ *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 *Infinitive* 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, xlvi. 4, Dan. x. 11, 13. In Syriac, the *Infinitive*, 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 *Infinitive absolute* of the same conjugation (Gen. xvii. 13 xl. 15), but also that of *Kal* (e. g. כָּרַח כָּרַח 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 הִלָּךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, וַיִּגְדַּל הִלָּךְ וַיִּגְדַּל *and he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, וַיִּשָׁב הִלָּךְ . . . וַיִּשָׁבוּ הַמַּיִם *and the waters flowed off continually*. (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, הַיְנָעַר הַיְנָעַר הִלָּךְ וַיִּגְדַּל *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, מִרְדְּנוּ וְסוּר *we have rebelled and (we have) turned away*; Gen. xli. 43, הִצִּיאוֹ אֹתוֹ וְנָתַן אֹתוֹ *he caused him to ride in the second chariot, and placed him*; 1 Sam. ii. 28, Jer. xiv. 5. With the *Impf.* Jer. xxxii. 44, יִקְנוּ שָׂדֵי וְיִכְתְּבוּ וְיִשְׁמְעוּ *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, יָרַדוּ וְשָׁתוּ וְאָכְלוּ *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, אָכְלוּ וְהִחַתְתֶּם *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 תִּשְׁמְרוּן, Deut. vi. 17; זָכֵר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכְלוּ וְשָׁתוּ *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 *Infm.* 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 *Infm. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund in do*; Neh. i. 7 (הַבִּל), Ps. l. 21 (הִיזָה), Ruth ii. 16 (שֵׁל), Num. xxiii. 25 (קָב), 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, לֹא טוֹב הָיְוֹת הָאָדָם לְבַדּוֹ *it is not good, (lit. the being of man in his separation) that man should be alone*; *b*) in the genitive, Gen. xxix. 7, עַתָּה הֶאֱסָה *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, לֹא יָדַעְתִּי אֵיךְ אֵצֶת אֲבוֹתַי לָבוֹא *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, כַּכִּי יִפְגַּע עִיבּוֹ *when he meets with him, prop. in his meeting with him*. Jer. ii. 35, עַל אֲמַרְתֶּךָ *because thou sayest, prop. on account of thy saying*. Gen. xxvii. 1, הָיוּ עֵינָיו כִּמְרֹאֶת *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, בְּהִבְרָאָם *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, וַיְהִי לְבֹא הַשָּׁמֶשׁ לְבוֹא *and the sun was about going down*. Hence it serves for a periphrasis of the *Inf.* 2 Chr. xxvi. 5, וַיְהִי לְדַרְשׁ אֱלֹהִים *and he served God*; without הָיָה, Is. xxxviii. 20, הָיָה 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, וַיְהִי לְסָגוֹר הַשַּׁעַר *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 לְהוֹרִישׁ *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 *Inf.* Amos. i. 11, וְנִשְׁחַח רַחֲמָיו — עַל רָדְפוֹ *because he pursued—and stified his compassion*; Gen. xxvii. 45; the *Impf.* with *Vav. consec.* Gen. xxxix. 18, וְנִשְׁחַח קוֹלִי וְנִשְׁחַח *when I raised my voice and cried*; Is. xxx. 12, xxxviii. 9. Most usually the *Impf.* with the simple ׀ 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, אֶת־הַמִּשְׁכָּן *to set up the Tabernacle*; 1 Sam. xix. 1, לְהַמִּית אֶת־דָּוִד *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 אֶת־כָּל־ *to do all my commands*; Gen. xix. 29, בַּהֲפֹץ אֶת־הָעָרִים *when he overthrew the cities*; Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט *to do justice*; † with the accusative of the pronoun, אֶתָּה לְמַעַן הָקִים אֹתָּךְ *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; בְּלֶדֶת אִמָּם *quum (mater) eos pareret*. So if the verb governs two accusatives, as : אֶתָּה אֶת־כָּל־זֹאת *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 יָכֹלָה לְהוֹרִישׁ. Comp. moreover, the Hebrew לֹא יָכֹל *non licet mihi*, and the Syr. לֹא לִיתָ *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 אֶת is used in other examples, and as there never occurs in such a connection a form like הָקִים (which would decidedly indicate the *constr. state* and consequently the genitive relation), we must suppose that, as a general rule at least, the Hebrews regarded *the object of the Inf.* as an *accusative*. Comp. Nos. 2 and 3.

same construction; e. g. *דָּעָה אֶת־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, *רָדַת הָאֵשׁ* *the coming down of the fire*; Ps. cxxxiii. 1, *שָׁבַת אֲחֵים גַּם יוֹתֵד* *the dwelling of brethren together*; Ex. xvii. 1, *לֹא הָיָה מַיִם לְשִׁתּוֹת הָעָם* *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* *on account of Jehovah's compassion for him*; Is. xlvi. 9, *בְּעֲצָמַת הַחֲבוּנֹת מְאֹד* *though thy enchantments are very many*; and also when it is a *suffix*, as in *בְּקִרְאִי* *when I call*, Ps. iv. 2, 4 (but also incorrectly, *בְּשׁוּבִי* *when I return*, Ez. xlvi. 7, for *בְּשׁוּבִי*). 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, *בְּהִיטָה יְהוָה לָךְ* *when Jehovah gives thee rest*; 2 Sam. xix. 20, *לְשׂוֹם 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, *הֲמִשַׁל בְּכֶם שִׁבְעִים אִישׁ אֶם מִשַׁל בְּכֶם אִישׁ אֶחָד* *whether that seventy men rule over you, or that one man rules over you?* Job xxiv. 22, *לְהַסְתֵּר שָׁם פְּעָלֵי אָוֶן* *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, *בְּשִׂנְאָתָהּ* *because Jehovah hates us*; Is. xiii. 19, *כְּמַהֲפַחַת אֱלֹהִים* *as God overthrew Sodom*; Deut. vii. 8, 1 Kings x. 9; Is. xxix. 13, *יְרָאָתָם אֹתִי* *their (eorum) reverence for me*; Gen. xxxix. 18, *כַּהֲנִיף שִׁבְטֵי אֶת־מִרְיָמוֹ* *when I lifted up my voice*. But the nominative occurs, e. g. in Is. x. 15, *כִּי־יִהְיֶה שִׁבְטֵי אֶת־מִרְיָמוֹ* *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 בְּהִיָּךְ, if שָׁבַט were the genitive); and so, commonly, the subject is to be regarded as the nominative, e. g. 1 Kings xiii. 4, כְּשִׁמַּע 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, אֲחֵרֵי הַדְּרִיעַ אֱלֹהִים אֲחָהּ אֶת־כְּלֹזֶזֶת *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, בְּשִׁלַּח אֹהֶו סַרְגֹּן *when Sargon sent him*; Ezra ix. 8, לְהַאֲרִי עֵינֵינוּ אֱלֹהֵינוּ *that our God may enlighten our eyes*; 2 Chron. xii. 1, בְּהַכִּיִן מְלָכוּת רְחֹבָאָם *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 מֹת *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. יִרְאָה *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, הַזֶּה הֹלֵךְ וְהַזֶּה 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 אֲנֹכִי יִרְאָה *I fear* Gen. xxxii. 12, אֲנַחְנוּ יִרְאָה *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word יִשׁ (*is*), as Judges vi. 36, אִם רָשָׁה מִשְׁרִיעַ *if thou savest*. In the same manner it is appended, in negative sentences, to אִין; e. g. אִין אֵם אֵינָהּ מְשַׁלַּח *if thou send him not*. Gen. xliii. 5.

Hence b) the *Future* (conceived as present, comp. § 126, 4). Is. v. 5, *I will tell you* עֲשֵׂה אֲנִי אֲשֶׁר אַתְּ *what I do, for what I will do*. Gen. xix. 13, xli. 25, 1 K. i. 14.

\* In Syriae 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, כֹּדֵד זָה בָּא מִרְבֵּר זָה בָּא *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, יַיִנְיָבְסָם הָרְאוּתָּ *your eyes which have seen*.\*

With the verb הָרָה it serves as a periphrasis of the Imperfect.† Job i. 14, הַבְּקָר הָיוּ הֹרְשֹׁתָּ (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*, הִיָּה is employed before the participle for awakening special attention. E. g. (*a*) where the *Part.* stands for the *Present*, הִנֵּה הִנֵּה *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 (הָרַס) the cities thereof*; xliii. 7; *Part.* and *Impf.* (*Present*), with or without ו before the second clause, e. g. Is. v. 8, הָיוּ מִגִּיְעֵי בַת בְּבוֹת טָוֶה בְּשָׂדֵה בְּקָרְבָּו *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, הָצַד צִדָּר וָרֵבָא *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 אֶת־דָּוִד *David's enemy* (prop. *one that hated David*); 1 Kings ix. 23, הַרְדִּים בָּעָם *they who rule over the people*; Ez. ix. 2, לְבוּשׁ בְּדָיִם *clothed with linen garments*: 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xxii. 12, יִרְאָ אֱלֹהִים *one that fears (a fearer of) God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתָהּ *they that dwell in (inmates of) thy house*; Ez. ix. 11, לְבוּשׁ הַבְּדָיִם *the one clothed with linen gar-*

\* For the use of the article here before the predicate, see § 110, 3, *Rem.*

† In Syriac, the Present and Imperfect are expressed, directly, by *interficiens ego* (comp. letter *a*), and *interficiens fui = interficiebam*.

*ments*; קָרְעֵי בְּגָדִים *those whose garments are rent*, 2 Sam. xiii. 31; הַנְּשִׂי עֲוֹן *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 שָׂעַר *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. קָמְיוּ קָמִי, *those who rise up against him,—against me*, for עָלָיו עָלִי, קָמִים עָלַי Ps. xviii. 40, 49, Deut. xxxiii. 11; שָׁבִי פָּשְׁעֵי *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 לְשִׁנִּי *he who made me*, the second in נִשְׂרִי *my maker*.

### § 136.

#### EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, *b*) that the Imperfect, especially the cohortative form with the ending הֶ־י, and with the particle אִי, 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 יַשְׁפֵּט וְיִשְׁמְרֵנִי *who will make me judge? i. e. would that I were made judge!* Judg. ix. 29, מִי יִתֵּן אֶת־הַעָם הַזֶּה בְּיָדִי *would that this people were placed under my hand!* Ps. lv. 7, Job xxix. 2. In the phrase מִי יִתֵּן 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 מִיָּתֵן מִמָּחָי *would we had died!* *c*) by a finite verb (either with or without הֵ), Deut. v. 26, הֲיָיָה לְבָבְכֶם זֶה לְהָם *O that they had this-heart!* Job xxiii. 3.

2. By the particles אִם *si*, *O si!* לוֹ *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Impf* Gen. xvii. 18, by the *Part*. Ps. lxxxii. 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, הֲיָיָה נִי גֵרְעָנִי *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. יָדַעְתָּם Ez. xxiii. 49 ; עָשִׂיתָם Ruth i. 8 ; וַתִּכְרַת *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 לוֹ and וַיִּצָּר לוֹ (lit. *it was strait to him*) *he was in trouble* ; חָם לוֹ and וַיִּחַם לוֹ *he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתִּצָּר לְדָוִד *and David was in trouble* ; Ps. l. 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-תֵבֹאוּ שָׁמָּה *there shall no one go thither* ; so in the common phrase עַד בֹּאֵה or בֹּאֵה *until one comes* ; *d*) by the passive voice, as Gen. iv. 26, וַתִּקְרָא אֶת-הַיְהוָה *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. הָאִישׁ בְּיִשְׂרָאֵל כִּהָּ אָמַר הָאִישׁ *formerly they said thus in Israel*. Sometimes the *Part.* of the verb is added, as its nominative ; e. g. Is. xvi. 10, לֹא-יִדְבְּרוּ הַיְהוָה *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 נִחַתָּ *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 Challee very frequently (Dan. ii. 30, iii. 4, v. 3) and in Syriac.

*hast 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 הִבְרֵתִי 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, מִמְדֵּתָם הֵמָּנָה אֲשֶׁר הֵמָּנָה לָהֶם 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 δεικτικῶς for the first; compare also vi. 21 (according to the reading לוֹ).

### § 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; יָשָׁב to dwell, and to dwell in, inhabit; יָצָא to go forth, and also like *egredi* in the form *egredi urbem*, Gen. xlv. 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 פָּחַד פָּחַד Ps. xiv. 5, יָצָא יָצָא 1 K. i. 12, like βουλεύειν βουλῆς II. 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 צְעָקָה גְדֹלָה וּמְרָה he cried a loud and bitter cry; ver. 33; Zech. i. 14; 1 Chr. xxix. 9. Comp. *ροσεῖν 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, יָרַד עֵינַי פְּלִגְרֵי-מַיִם תִּרְדַּד עֵינַי my eye flows down streams of water. Joel iv. 18, הַרְרֵי חָמֶל הֵמָּנָה So רָנַח to run, to flow, Jer. ix. 17, נָטַח to distil, Joel iv. 18, and שָׁטַח 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, וְהָיָה עֲלֶיהָ כָּל קַמְשׁוֹנִים and behold it (the field) has all gone up to thorns,—in spinas abit. Is. v. 6. Compare in Greek, *προσεῖεν ἕδωρ*, 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, אֶתְרָא קוֹלִי *with my* (whole) *voice I cry*; קָרָאֵהִי פִי 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, xliv. 3, lx. 7, 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases בְּ instrumenti 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. προβαίνειν πόδα, πάλειν ξίφος (see Porson and Schäfer 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 Rems. 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. קָנָה *to reply to* (like ἀμείβομαι τινα, prop. *to acquaint, to inform one*); רִיב *causam alicujus agere* (prop. *to defend him before the judge*); בִּשְׂרָר *to bring joyful news to one, to cheer him with glad tidings*; נָאֵף *to commit adultery with one* (prop. *to embrace adulterously*); צָרַב *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. Exs. נָבֵא *to prophesy*, Jer. xxv. 13; נָסַב *to surround* (prop. *to place themselves around*), Judges xix. 22; הִנְחַלְתִּי *I am made to possess, i. e. have taken in* (unwilling) *possession*, Job vii. 3; הִתְנַבֵּל *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 פָּרַח בְּרִית, for פָּרַח בְּרִית וְ

\* On the contrary, the Hebrew employed the בְּ instrumenti 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: פָּעַר בִּפְתָּח *to open the mouth* (Job xvi. 10, prop. *to make an opening with the mouth*), פָּרַשׁ בְּיָדָיו *to spread out the hands* (Lam. i. 17, prop. *to make a spreading with the hands*), comp. יָתַן קוֹל וְ יָתַן בְּקוֹל and יָתַן קוֹל.

to make a covenant, 1 Sam. xx. 16; *to stretch forth*, sc. *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, *פָּשַׁט* to put off a garment, *עָדָה* to put on as an ornament; e. g. *לְבָשׁוּ 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, *שָׂרַץ* to swarm with (Gen. i. 20, 21), *שָׂבַע* to be satiated, *פָּרַץ* to overflow (Prov. iii. 10), *הִסָּר* to want, *שָׁכַל* to lose (children); e. g. *וַתִּמְלֵא הָאָרֶץ אֹתָם* and the land was filled with them, Ex. i. 7; *אֵילֵי נְהַסְרוּן הַמִּשִּׁיִּים 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 *גִּיר*, *שָׁכַב*; e. g. *אֲשָׁכְבָה לְהַטִּיִּים* 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 *בֹּא*, 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. *מָלֵאתִיו רוּחַ חֵכְמָה* I have filled him with the spirit of wisdom, Ex. xxviii. 3; *וַיַּלְבֵּשׁוּ אֹתוֹ בְּגָדֵי שֵׁשׁ* and he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And further, *אַזָּר* to gird one with Ps. xviii. 33, *בָּרַךְ* to bless one with Deut. xv. 14, *עָשָׂר* to crown one with, and *הִסָּר* 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. וַעֲשִׂיהָ אֹתוֹ שֶׁמֶן מִשְׁחָה 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 מִזֵּבֶה *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. הִכָּה פ' לְהַי' *to smite one on the cheek*, for *to smite upon his cheek*. Ps. iii. 8 (comp. Deut. xxxiii. 11, 2 Sam. iii. 27); הִכָּה פ' נַפְשׁ *to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; so also with שָׂרָה, 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 בֹּא *in-trare*, יָצָא *ex-ire*. שָׁב *to re-torn*, קָדַם *to pre-cede*, קָרָה *oc-curr*; or *b*) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with בְּ *to call upon*, with אַחֲרַי *to call after*; נָפַל *to fall*, with עַל *to fall upon*, and also [with or without עַל] *to fall off—to* (i. e. to desert from one to another), with לְפָנַי *to fall down before*; הִלֵּךְ with אַחֲרַי *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 § 143, 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; *מִלֵּא אַחֲרַי יְהוָה* for *מִלֵּא לְלֶכֶת אַחֲרַי יְיָ* *to follow Jehovah fully*, Num. xiv. 24; Ps. xxii. 22, *מִקְרָנֵי רַמִּים אֲנִיתִי* *hear* (and *save*) *me from the horns of the wild bulls*; Is. xiv. 17, *לֹא פָתַח בַּיְתָהּ* *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, *אֶחָל תֵּת* *I begin to give*; Gen. xxxvii. 5, *וַיִּסְפוּ שֹׂנְאֵהוּ* *and they went on to hate*; Ex. xviii. 23, *תִּבְרַח עִמָּךְ* *thou canst endure*; Is. i. 14, *נִלְאִיתִי נִשָּׂא* *I am weary with bearing*. Still more frequently—

2. It stands in the Infinitive preceded by *לְ*, as Deut. iii. 24, *וַיִּתְחַלֵּף לְבְנוֹת* *thou hast begun to show*; Gen. xi. 8, *וַיִּתְחַלְּפוּ לְבְנוֹת* *and they ceased to build*; xxvii. 20, *וַיִּמְדַּע מְהֵרָה לְמִצְאָה* *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These are the usual constructions in prose after verbs signifying *to begin* (*הִחֵל*, *הוֹצִיל*), *to continue* (*הוֹסִיף*), *to hasten* (*מָהֵר*), *to cease* (*חָדַל*, *בָּלָה*), *to be finished* (*תָּמַם*); so also, *to make good* = *to do well* (*הִיטִיב*), *to make much or many* (*הִרְבֵּה*), and the like modes of action expressed, for the most part, by Hiphil; *to be willing* (*אָבָה*, *תִּפְּץ*), *to be unwilling*, *to refuse* (*מָאֵן*), *to seek*, *to strive for* (*בִּקֵּשׁ*), *to be able* (*יָכַל*, *יָדַע*), 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 *לְעֲשׂוֹת פ' נָתַן*, and *עֲשׂוֹת פ' נָתַן*, prop. *to give or grant one to do a thing*. Gen. xx. 6, *לֹא נָתַתִּיךָ לְגַלְגֵּל* *I have not permitted thee to touch*.

remarked, however, that in poetry the  $\dot{\lambda}$  is often omitted where it is used in prose, as  $\text{אָבָה}$  *to be willing*, with  $\dot{\lambda}$ , 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  $\dot{\eta}$  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,  $\text{הוֹאֲלִינָה וְלֵיָן}$  *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,  $\text{אֵיכָנָה אֵיכָל וְרָאִיתִי}$  *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  $\dot{\eta}$  (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  $\dot{\eta}$ , as in Job xxiii. 3.

b) Without  $\dot{\eta}$  and ( $\acute{\alpha}\sigma\upsilon\rho\delta\acute{\epsilon}\tau\omega\varsigma$ ), 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,  $\text{רֵשׁ הֵחֵל רֵשׁ}$  *begin, take possession*, for *begin to take*; Hos. i. 6,  $\text{לֹא אוֹסִיָּה אֲרַחֵם}$  *I will not go on and pity*, i. e. *I will no longer pity*; 1 Sam. ii. 3,  $\text{אַל תִּרְבֵּי וְתִדְבְּרִי}$  *multiply not and speak = speak not much*; Lam. iv. 14,  $\text{בְּלֹא יוּכְלוּ לְגַעֵי}$  *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.  $\text{הוֹסִיָּה}$  followed by  $\dot{\eta}$  in Gen. xv. 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  $\acute{\alpha}\sigma\upsilon\rho\delta\acute{\epsilon}\tau\omega\varsigma$ , 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,  $\text{לֹא יָדַעְתִּי אֲכַנֶּה}$  *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.  $\text{אֵין לָבוֹא}$  *it is not permitted to enter in*;  $\text{אֵין עֲרֵךְ}$  (poet.) *there is nothing to be compared to thee*, Ps. xl. 6;  $\text{אָהִיר}$  *ready, prepared*, commonly with  $\dot{\lambda}$ , without it in Job iii. 8.

may flatter = I cannot flatter). 1 Sam. xx. 19, וְשִׁלַּשְׁתָּ תִרְדַּד *and cause on the third day, (that) thou come down, for on the third day come down.* Is. xlii. 21.

In Arabic and Syriac this construction is very common;\* in Hebrew rare, but was necessary at least in those cases, where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1, לֹא תוֹסִיף רִקְרְאֵי-לָךְ *thou shalt not add (that) they shall call thee, for thou shalt not continue to be called*; Num. xxii. 6, וְאַנְרִשְׁנוּ אִיכֹל נִכְרְבוּ *(that) we shall smite him, and I shall drive him out.*

All three constructions (letters a, b, c) and still another nearly like that under letter c, are found together in some verbs in the Syriac. *He could go* may be expressed by *potuit et irit* (letter a), *potuit irit* (letter b), *potuit et irēt* (not in Hebrew), *potuit irēt* (letter c). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle*; Is. xxxiii. 1, פְּהִימָה שְׂוֹדֵד *when thou shalt cease as a destroyer, i. e. to be a destroyer = to destroy*; † 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, *his eyes began (to grow) dim.* Of this construction is Gen. ix. 20, וַיְהִי לֵךְ אִישׁ הָאָדָמָה *and Noah began (to be) a husbandman.*

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. xxxi. 27, לָמָּה נִחְבְּאָה לְבָרַח *wherefore hast thou secretly fled*; xxxvii. 7, *your sheaves stood around and bowed, for bowed around*; 2 Kings ii. 10, *thou hast dealt hardly in asking, i. e. hast made a hard demand.* The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, רָאָה רְשָׁבַע *he shall see and be satisfied (with the sight)*, and lxvi. 11, *that ye may suck and be satisfied (thereby)*; xxvi. 11.—Jer. iv. 5, קְרָאֵי מְלֵאוּ *means, call ye (and that) with the full voice = call aloud.*

2. Of a different construction are those verbs, which take after them (in place of an accusative) a sentence or clause depending on *פִּי* or *אֲשֶׁר* *that* (§ 155, 1); such e. g. as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen.* On the omission of the conjunction before such clauses, see § 155, 4. c.

\* The Arabian says *volebat dilaceraret* (*he was inclined, that he should rend*), for *he would rend*; and so the Syrian *كأن يرفع*, *volebat tollerēt* (Luke xviii. 13), *he would lift up*, but oftener with the conjunction *that*, *كأن يرفع*, *he would come.* The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German, *Ich wollte, es wäre*; *Ich dachte, es ginge, I would it were, &c.*

† For פְּהִימָה (§ 20, Rem.) *Inf. Hipl.* of הִמָּם.

‡ This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 343, b), where it is by no means to be taken (as by J. D. Michaelis) for a Grecism.

## § 143:

## CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël*, *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, **צִלָּהּ הָרִים כָּסִי הָרִים 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 מְרַאָּה** *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 לְרֵבְקָה אֶת-דְּבָרֵי עֵשָׂו** *and they made known to Rebecca the words of Esau*; iv. 18, **וַיִּזְלַד לְחַנּוּךְ אֶת-עֵירָר** *one bore (for his wife bore) to Enoch Irad*; xxi. 5, **בְּהַיָּלֵד לוֹ אֶת-יִצְחָק** *at the time of bearing (ἐν τῷ ταῦν) to him Isaac*; xl. 20, **יּוֹם הַיָּלֵדָה אֶת-פָּרֹעַ** *the day on which Pharaoh was born*; xvii. 5, **לֹא יִקְרָא עוֹר אֶת-שְׁמִי אַבְרָם** *no longer shall they call thy name Abram*. Ex. x. 8, **וַיּוֹשֶׁב 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, **רִשְׁתָּהּ הַזֵּיחַת קִשָּׁה הַגֵּרִילִי** *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, **סֵפְטִימָנָא סֵפְטִימָנָא דִּסְתִּינָרִינְתּוּן** *septuaginta septimanas destinarunt*; 1 K. ii. 21. Is. xiv. 3, Gen. xxxv. 26, Hos. x. 6.\*

2. The efficient cause, after a passive verb, most frequently takes לְ, and is therefore in the dative (as in Greek); as **בְּרִינָהּ לַאֵל** *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 ; **מִפְּנֵי** *a parte*, Gen. vi. 13 ; **בְּ** *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, **הַחֶרֶב תֹּאכְלֶנּוּ** *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*; **עָלָה** for *to be brought up*, *to be laid upon* (the altar) Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; **רָצָא** *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 הֵאֱלֹהִים** *Jehovah (is) the true God*; Gen. ii. 4, **אֵלֶּה תוֹלְדוֹת** *this (is) the history*; ii. 12, **זֶהב הָאָרֶץ הַהִיא 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* (**הִיָּתְתָה**) *waste and empty*; iii. 1, *the serpent was* (**הָיָה**) *cunning*; ver. 20. Also by **יָשׁ** and **אָיַן** (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, woollen*. 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 קִירוֹת עֵץ**). This full construction occurs Job vi. 12, **אִם כֹּחַ אֲבָנִים כֹּחִי** *is my strength the strength of stones?* Similar examples are: Cant. i. 15, **תְּיַנֶּנֶה יוֹנִים** *thy*

*eyes (are) doves'-eyes* ; Ps. xlv. 7, כִּסֵּאֵי אֱלֹהִים *thy throne (is) a throne of God* = a divine throne ; \* second member (with the full construction) שֵׁבֶט מִיֶּשֶׁר שֵׁבֶט מַלְכוּתְךָ *a righteous sceptre is the sceptre of thy dominion*. This occurs, especially, with בְּ of comparison ; as Ps. xviii. 34, רַגְלֵי בְּאַזְלוֹת *my feet after the manner of hinds* = like feet of hinds ; Is. lxiii. 2, בְּגָדֵיךָ בְּגַת *thy garments (are) like the garments of one who treads the wine-press* ; xxix. 4 ; Jer. l. 9, חֲצִירֵי בְּגָבֵר *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 מְאֹרוֹת *let there be lights*, עָנָה אֵימָם *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* אֲשֶׁר עָשָׂה יְהוָה *which Jehovah had made* ; ii. 5, כִּי לֹא הִמְטִיר יְהוָה *for Jehovah had not caused it to rain*.
- b) The adjective : this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, גְּדוֹל אַתָּה וְגְדוֹל שְׁמֶךָ *great art thou, and great is thy name*.
- 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!"—Tr.

† 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, *וַתִּתֵּן הַחֶלֶב הַזֶּה מִיָּמִים שָׁאֵל* *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, *וְאֵז וַיִּדְבֹר יְהוֹשֻׁעַ*; Judg. v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramaean (Dan. ii. 6. 7. 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, *וְיִהְיֶה הַפְּלִי תִּפְחָה*; 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 הָרָכּוֹ* *God — perfect is his way, for the way of God is perfect*; xi. 4, civ. 17; the accusative, Ps. lxxiv. 17, *וְתָאֲתֶהְיֶנּוּ הַיָּבֵר וְהַיָּבֵר* *thou hast made them, for thou hast made winter and summer*; Gen. xlvii. 21, *וְאֶת־הָעָם הֵעֲבִיר* *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 ׀ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, *מִמֶּסֶפֶר שָׁנָיו וְלֹא הֵקֵר*, 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, *יֹלֵד חָכִים וְרִשְׁמָח* *he who begets a wise son (i. e. when one begets, &c.) then he may rejoice.* 1 Sam. ii. 13, *כַּל־אִישׁ זָבַח וְבָא נַעַר הַכֹּהֵן* *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 *people*, בַּיִת *family*, and nouns used as such, as אֲנָשִׁים *men* (see § 108, 1), are usually construed (*ad sensum*) with the plural. Judg. ix. 55, וַיִּרְאוּ אֲנָשִׁים וַיִּשְׁרְצוּ אֶת יִשְׂרָאֵל *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, וַיִּנָּסוּ 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*;<sup>\*</sup> 1 Kings x. 24, Gen. xlviii. 6, 1 Sam. ii. 33, xvii. 46; and *vice versa*, Job i. 14, הַבָּקָר הָיָה הֹרְשֹׁה *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, וַיִּהְיֶה אֲבָלֹו 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, בְּעֹלָיו יָמָת *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine; Eccles. xii. 9, הַיָּהוָה קַהֲלָתָה 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*.

† אֲנָשִׁים 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, Ps. 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 ββαίει, 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, פְּהֵמוֹת שָׂדֵה תֵּעָרֹג the beasts of the field pine for —. Job xiv. 19, תִּשָּׁטֵף סִפְיָהֶיהָ its floods wash away. Jer. xlix. 24, אֶחֱזָקָה הַבָּלִים 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. פֶּלַע for *omnes* and *omnis*). Num. xxiv. 9, מְבַרְכֶיךָ וְאֹרְרֶיךָ אָרוּר who bless thee, let him be blessed; who curse thee, let him be cursed. Gen. xxvii. 29, Ex. xxxi. 14. Prov. iii. 18, תִּמְכִּיחַ מֵאֲשֶׁר happy (is every one of) those who retain her; xxvii. 16, צַפְנִיחַ אֶפְנֵי-רֵיחַ; 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 לֵאָה רַבּוֹת and the eyes of Leah were weak; Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, שָׁפְתֶיהָ נָעוּת her lips moved; 2 Chron. vii. 15, עֵינֵי יְהוָה פְּתַחוּת וְאָזְנֵי קִשְׁבוּת; vi. 40; Micah vii. 10, עֵינֵי 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 כְּלָמוֹת לֹא רִפְּגוֹת shall not depart. Ps. lvii. 2, Deut. xxxii. 35; Esther ix. 23, וְקָבַל הַיְהוּדִים and the Jews adopted; 2 Kings iii. 26, הַזִּק 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-נִגְזְזוּ בָנֹת שִׁילֹה *when the daughters of Shiloh come forth.*

- b) The adjective: Ps. cxix. 137, מִשְׁפָּטֶיךָ יְשָׁרִים *righteous are thy judgments*; ver. 155, רְשׁוּעָה... רְחוֹק *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. xlvii. 3, רְעָה צֹאן עֲבָדֶיךָ *shepherds (are) thy servants.* Also
- d) The copula belonging to the predicate-substantive, when it precedes the subject.\* Is. xviii. 5, בָּסֶר גִּמְלַח 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, וַתֵּשְׁבוּ לְפָנַי; 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 אֲמַלְלָהּ אֶרֶץ *the land mourneth and languisheth*; xiv. 9, עֹרֶר לָהּ רַפְאִים... שְׂאֵל מִתַּחַת הַגְּזֵזָה *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, לֹא יִחַמְלָהּ (אֲשֶׁר); xx. 26; after בִּי, 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, לְפָתַח הַמַּצֵּא רֹבֵץ *at the door (is) sin, a lurker* (as it were, a lurking lion).—Eccles. ii. 7, בְּנֵי-בֵית הָרֶה לִי *vernae mihi sunt* (where הָרֶה לִי is to be understood as *I have*). Gen. xv. 17, וַתֵּלֶךְ הַחֹשֶׁךְ *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, וְאֲשֶׁר יָרַח הוּא... הוּא נַחֲלָתָהּ... *the offerings of Jehovah... that is his inheritance.* Comp. Jer. x. 3.

## § 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, *רַב שָׁנִים יִדְעוּ הַכְּמָה* *the multitude of years* (i. e. *many years*) *should teach wisdom*; Gen. iv. 10; 2 Sam. x. 9, *הִיָּתָה אֵלָיו פָּנֵי הַמִּלְחָמָה* *the front of the battle was against him*. Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive *כָּל* *the whole*, and the numerals, this construction is almost universal; e. g. Gen. v. 5, *וְנֹחֵיָד בְּלִיְרֵמִי 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, . . . *זֶרַע וְקָצִיר וְקָר וְחֶם* *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, *אַבְרָהָם 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, *וַיֵּבֹא נֹחַ וּבָנָיו* *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, *וַתִּדְבֹר 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 וְקִטְרוֹת יְשׂוּמְהֵי־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, הֵן, וְהָ, בְּהֵן and הִלָּן, *hic, here*, הֵלָּן and הֵנָּה *hither*, the latter also *here* (from the Chald. הֵן *this*), הֵלָּאָה *thither*, farther on (prop. to a distance), hence מִמֶּנָּה וְהֵנָּה (from thee *hither*) on this side of thee, and מִמֶּנָּה וְהֵלָּאָה (from thee *farther on*) beyond thee, 1 Sam. xx. 21, 22, 37, Is. xviii. 2 ; עַל, more commonly מִמַּעַל *above*, מִתַּחַת *below*, מִלְּעֵלָּה *upwards*, מִלְּמַטָּה *downwards*, חוּץ *outside*, מִחוּץ *on the outside*, מִבְּרֵית and מִפְּנֵימָה *within*, קִדְמָה, מִקְדָּמָה *before*, on the east, אַחֲרָה *behind*, אַחֲרֵימָה *backwards*, נֶגְדָה *over against*, רְמִין *to the right*, מִרְמִין *on the right*, מִמַּזְרָח *on the west* (prop. on the side towards the sea), סָבִיב and מִסָּבִיב *around*, קוֹמְמִיּוֹת *upright*.

To many of these adverbs מִן is prefixed, or the accusative ending ה־ appended, indicating respectively the relations *from* and *towards*. E. g. שָׁם *there*, מִשָּׁם *thence*, מִמֶּנָּה *thither* ; חוּץ *outside*, הוּצָה *outwards*. There are several which occur only with ה־ appended, as מִמַּעַל, מִתַּחַת.

But these additions, however, express also the relation of *rest in a place*, as מִמֶּנָּה sometimes *there* (not merely *thither*), מִרְמִין *on the right* (not *from the right*). The ה־ 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 *dessous, dessus, 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 שָׁם *then*, like *εἰς* ; כֵּן *now* ; הֵלָּאָה *forward*, עַד הֵלָּאָה and *contr.* עַד הֵנָּה *hitherto*.

Exclusively such are : עֵתָה *at the time*, hence, *now, at this time* (also besides the pure designation of time, like *vñ, vñv*), and *presently, soon* ; הַיּוֹם (this day) *to-day* ; בַּיּוֹם, בְּהַיּוֹם *at this day, now* ; אֶתְמול, תְּמול *before, yesterday* ; אֶמְשׁ *yester-evening, last night* ; שְׁלֹשׁוֹם (from שְׁלֹשׁ *three*, and יוֹם) *three days since* ; מָחָר *to-morrow (cras)* ; מִמָּחָר *on the*

\* Cant. iv. 1, גִּלְגָּלִים בְּתַר גִּלְגָּלִים *they lie along the declivity of Mount Gilead, e monte quasi pendentis*. Comp. Soph. Antig. 411, καθήμεθ' ἄρῳ ἐκ πύργω; Odyss. xxi. 420, ἐκ δίφκου καθήμενος.



Most of these interrogative particles are formed by prefixing אַי, אַי 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 הַי, of the prefix מִן, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as הִנֵּה *here*, מִזֶּה *hence*, הֵּן אַי *where?* מִזֶּה אַי *whence?* אֲשֶׁר מִזֶּה *whence* (relative); שָׁם *there*, שָׁמָּה *thither*, מִשָּׁם *thence*, שָׁם אֲשֶׁר *where*, מִשָּׁם אֲשֶׁר *whither*, מִשָּׁם אֲשֶׁר *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. טוֹב מְאֹד *very good*, and even substantives (like ἡ ζῆλος ἡμέρα). They are placed either *a*) in apposition (after the word qualified, as מְעַט אֲנָשִׁים *a few men* Neh. ii. 12, תְּבוּנָה הַרְבֵּה מְאֹד *very much wisdom* 1 Kings v. 9; or *b*) in the genitive, הַיְסוּס קְלָלָת הַיָּם *a causeless curse* Prov. xxvi. 2, עַד הַיָּם *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* = בֵּן, Esth. iv. 16; אֶל־הַיָּם, *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, מִתָּה מִתָּה *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*, אַל = μὴ *not* (subjective), אֵין (opposite of יֵשׁ) *there is not*, טַרְחַם *not yet*, אֶפְסָס *no more*. Almost exclusively poetic are בַּל, בְּלִי, *not*; negative conjunctions, אַל, פֶּן, לְבַלְתִּי, *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 **בֵּל**, 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, **לֹא-תַעֲשֶׂה קָל-מְלָאכָה** *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 **בֵּל**; Eccles. i. 9, **אֵין כְּלִי-חֲדָשׁ** *there-is-not any thing new, for there is nothing new*. But the case is different when **בֵּל** is made definite, where it means *all, the whole*. Num. xxiii. 13, **כָּל־הָרְאָה לֹא תִרְאֶה** *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 *μη* 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 *μη* for *μη τοῦτο γένηται*), *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 יוֹסֵף בַּבּוֹר** *Joseph was not in the pit*; Num. xiv. 42, **אֵין יְהוָה** *Jehovah is not among you*. The same formulas are expressed positively with **יָשׁ** and negatively with **אֵין** as Gen. xxxi. 29, **יָשׁ-לִאֵל רַדִּי** *it is in my power* (in the power of my hand); Neh. v. 5, **אֵין לָאֵל יָדֵנוּ** *it is not in our power*. It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to **אֵין** as suffixes; as **אֵין־אֲנִי** *I am not, I was not, I shall not be*, **אֵין־אַתָּה**, &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, **אֵין־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*; **אֵין־נִשְׂאָה** *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 **י**—, § 90, 3, a, from **בָּלָה** *want, non-existence*, stem-word **בָּלָה**) is most frequently employed before the *Infu.* when it is to be expressed negatively with a preposition; as **לֹא־אֵכַל** *to eat*, **אֵל לֹבֵלְתִי** *not 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 μή, vereor ne*) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, *פְּנֵי-יְשָׁלָה יָרֹד, 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, *אֵינן בָּקָה לֹא נִחְשָׁב לְמֵאֵימָה, silver was regarded as nothing*; (in the parallel passage, 2 Chr. ix. 20, *לֹא* is omitted.) Ex. xiv. 11.—Zeph. ii. 2, *בְּקִרְבָּם לֹא-יָבֹאוּ, before there shall not come*, [so in Lat. *priusquam . . . non.*] Is. v. 9, *מֵאֵינן יוֹשֵׁב, 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, xlv. 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, *אִם שְׁלוֹמִים לְיָעֶר, is it well with the young man?* Gen. xxvii. 24, *אֵתָה 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, *וְאֵפְרָיִם לֹא אֶחָוֶס, 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 *אִם* (Zech. viii. 6) or *אִי* (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, *לֹא תִשְׁמָר עַל-חַטָּאתַי, dost thou not watch for my sin?* Jon. iv. 11, Ex. viii. 22, Lam. iii. 36, 38; once with *אִל*, in expectation of a negative answer, 1 Sam. xxvii. 10, *אִל-פָּשַׁטְתֶּם הַיּוֹם, ye have not then made an excursion in these days?\**

\* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. Il. 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 הַ is originally demonstrative, and related to the article; see § 100, 4.

On the contrary, אַ where? probably sprung from a negation; the full form being אֵינָן (hence אֵינָן מֵאַיִן 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 אֵינִי and he is no more.* In Arabic אַ has become an interrogative pronoun = מַי who? (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אֵינָן into אַ see § 152.

2. Most commonly the simple question begins with *He interrogative* הַ,—the disjunctive question with הַ followed in the second clause by אִם (אִם—הַ = *utrum—an?*); 1 Kings xxii. 15, אִם-נִחַתְּמָלָה . . . וְהִנֵּלְךָ 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 הַ 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 (הֲשִׁמְתָּ לְבָבִי) 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 אָחִי אֲנֹכִי *am I the keeper of my brother?* Job xiv. 14, *when man dies, הֲיִחַיֶּה וְהִחַיֶּה will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הֲבִנֵּה לִי בַיִת הַאֲפֶה תִבְנֶה-לִּי בַיִת shall thou build a house for me? (in the parallel passage, 1 Chron. xvii. 4, 'לֹא תִבְנֶה 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 הִנֵּה *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, הֲיָדָעְתָּ הַזֹּאת יְרֵבֶכָה 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 ἢ, *num* (= *nunc*), *an* (probably, perhaps); originally negative, and then interrogative, are οὐκ, μή, *ne*, in German *nicht wahr?* (*not true?*) *nicht?* (*not?*)

† In a similar manner הֲ מַי what? [*why?*] indignantly uttered, expresses prohibition under the form of reproachful expostulation. Cant. viii. 4, מַה-תִּעֲרֹרְנִי *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.



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, בּ *in, by, at, על* upon and over, תּחַת *under*, אַחֲרַי אַחֲרַי *behind, after*, לְפָנַי *before*, נֶגְדַי, נֶכְחַי, מִוֶּלַד *before, opposite to*, אֶצְלַי אֶצְלַי *with (apud), by, near*, בְּצַד, בְּצַד (on the outside of, near by) but especially behind, about (ἀμφί), בֵּין *between*, עֵבֶר *on the other side of, beyond*.

β) Of *motion*, מִן *from*, אֶל and לְ *to, towards*, עַד *unto*,—and also (from the former class) אֲדַ *to (usque ad)*, עַל *upon, towards*.

b) Very many of the above-mentioned prepositions express also relations of *time*, as אֲדַ *in, within*, מִן, אֶל, עַד, &c.

c) Of those which denote other relations we may mention, כּ *as (כְּדֵי, כְּפִי according to)*, עִם *together with, with*, זוּלַת, בְּלִעְדֵי *besides, בְּלִעְדֵי without, besides*, רִצּוֹן, 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*, מִבֵּינַי *out from between*, מֵעַל *away from upon or above*, מֵעִם, מֵאַחַת *de chez quelqu'un*, מִתַּחַת *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*, מִתַּחַת (adv.) *below*, לְ מִתַּחַת (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 הַמִּזְבֵּחַ 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. מִן מְזַבֵּר = מִן לְבַר *besides*, מִבְּלֵעָדֵי *without*, Syr. مِّنْ مِّنْ; \* more rarely it is wholly wanting, as מִתְחַתָּה for לְ מִתְחַתָּה, 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*) מִן, 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 בְּאֶרֶץ, בְּרֵאשִׁית, בְּשָׁלוֹם,—with reference to a company, or number of individuals, *among*, e. g. בְּגוֹיִם,—with reference to bounds or limits, *within*, as בְּשַׁעֲרֵי *within the gates*,—of high objects, *upon*, as בְּסוּסִים *upon horses*, Is. lxvi. 20; rarely, it has these significations after verbs of motion = εἰς (like *ponere in loco*). The Hebrew says *a*) to drink *in* a cup (for. to drink what is in it), Gen. xlv. 5 (so in Arabic and Chald., Dan. v. 2, ἐν ποτηρίῳ, ἐν χρυσῷ πίνειν 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 בְּדִבְרֵי פ' *according to the command*, בְּצַעַת פ' *according to the counsel of any one*, בְּצַלְמֵנוּ בְּרֵמִיזוֹתֵנוּ *in (after) our image, after our likeness* Gen. i. 26; ver. 27 and v. 1, 3, *Adam begat a son בְּצַלְמוֹ בְּרֵמִיזוֹתָיו*; somewhat differently, Gen. xxi. 12, *in Isaac (בְּרֵצָחָק) = after Isaac shall thy seed call themselves*. Deserving of special notice are the passages, where γ) the grammarians assume a so-called ב essential, to be translated by *as, tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham, &c. בְּאַל שֵׁרֵי as the mighty God*. Is. xl. 10, *the Lord will come בְּחֹק 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 בְּטוֹב הַיּוֹם be thou joyful*; Ex. xxxii. 22, *thou knowest the people בְּרַע הָיָא that they are evil*; Job xxiii. 13, *הוּא בְּאֶחָד he is one alone*. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174.)

2. *Nearness, vicinity* (Lat. *ad, apud*), *at, by, on*; בְּנְהָרָה = ἐν ποταμῷ, *by the river*. Ezek. x. 15; בְּעֵינָי *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. مِّنْ مِّنْ is a preposition, *over*, مِّنْ مِّنْ 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*.

*tower* ראשׁוֹ 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. בָּ אָחַז to lay hold on, בָּ נָגַע to touch, בָּ שָׁאַל to ask at, to consult, בָּ קָרָא to call upon, בָּ רָאָה to look upon, בָּ שָׁמַע 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 בָּ טַיַחַח 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* (בְּמַטְּאִי) *I passed over this Jordan*. Ps. xviii. 30, *with thee* (בְּךָ) *have I rushed upon troops*. Verbs of *coming* and *going*, with בָּ (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*) עַל, signifies *upon* (ἐπί) and *over* (ὑπέρ); 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 עַל פָּקַד,—*to pity, to spare*, as עַל חַסֵּם (prop. *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*, עַל בָּטַחַעַל (prop. *to make a covering, a shield, over*); and also with those of kindred meaning, as עַל נִלְחַם 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. עַל הַיָּם *by the sea* [Eng. *on the sea*]; but also where this is not the case, as עַל רֵד, 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 לָ and לְ; 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 אֶל, 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. *καλύπτω ἀπό, 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 ἀπίστου, *ab itinere*), as מִהֶקְרִיץ, Ps. lxxiii. 20, *from (the moment of) awaking*. Gen. xxxviii. 24, מִשְׁלַשׁ 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*) אֶל, אֶלֶי, אֶלֶיךָ (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־פִּיהוּ, *even unto his mouth* Job xl. 23; in the latter to אֶל־הוֹרֵהוּ, e. g. אֶל־תְּהַבֶּה, *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־הַמַּקוֹם *at the place*, Deut. xvi. 6, 1 Kings viii. 30; אֶל הַהָרִים *by the mountain*, 1 Sam. xvii. 3. Compare the Gr. εἰς, ἐς, for ἐν, e. g. εἰς δόμον ἐμὲν, 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*) לְ (an abbreviation of אֶל, 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. לְךָ לֵךְ, *go, get thee away*, לְךָ בְּרַח־לְךָ, *flee (for thy safety)*; but also as לְךָ תִּהְיֶה־לְךָ *be thou like* Cant. ii. 17. It is a solecism of the later style (frequent in the Syriac), when active verbs are construed with לְ instead of the accusative, as לְ אָבֶל, 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 לְיְמִינְךָ *on thy right*, לְעָרָב *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 מְעַט is = מְעַט *little*, but it is prop. *as a scrap*; Neh. vii. 2. *for he was כִּי אִישׁ אֱמִתָּה 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. xlvi. 14, *he will execute his will on Babylon (בְּבָבֶל), and his power on the Chaldeans (בְּכַשְׁדִּים for כְּשֻׁדִים)*. Hab. iii. 15, Job xii. 12. So also לְ, Job xxxiv. 10, Is. xxviii. 6; מִן, Gen. xlix. 25, Is. xxx. 1: תַּחַת, 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 אֲשֶׁר 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, אֲשֶׁר), 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. 393 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 וּבְעִירָיו *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 εἰς διὰ dvoῖν of the grammarians); as Gen. iii. 16, *I will multiply 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) אַחֲרֵי וּבְנִיתָ בַּיְתֶךָ *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* אֵיךְ אֶהְיֶה אִינְךָ לְבָרָךְ *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* וְקָחוּ-לָכֶם *then take meal*; Ps. iv. 4, יִדְעוּ *know then*; ii. 6, 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 את Josh. ii. 10, וְהָיָה אֲשֶׁר-הוֹדִיבֵנוּ יְהוָה *we have heard it, that Jehovah hath dried up*,—more commonly אֲשֶׁר שָׁמַעְנוּ, and still oftener כִּי שָׁמַעְנוּ. 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 (אֲשֶׁר here also seldom. Lev. iv. 22, Deut. xi. 6); *c*) *causal, eo quod, because*, fully כִּי אֲשֶׁר, רִצְוֹן כִּי אֲשֶׁר, *propterea quod*, also *for* = γὰρ; repeated (כִּי—כִּי, Is. i. 29, 30, וְכִי—כִּי *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned. Only כִּי 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 אִם כִּי 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 וְ, וּ, the properly adverbial forms גַּם *also*, and אֲף, denoting *accession, yea more, also, even*, once combined גַּם וְאֲף־גַּם *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. גַּם שְׁנַיִם *both the two*, כֻּלָּם *all together*. It also merely gives emphasis to the following word, as Gen. xxix. 30, *and he loved גַּם אֶת־רַחֵל Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12.—אֲף כִּי is prop. *add that*, hence *not to mention, nedum*,—according to the connection, *much more, much less*.

*b*) *Disjunctive*: especially אוֹ *or* (etym. *free will, choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for כִּי אוֹ כִּי *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 אוֹלָמִי, § 150, 3, Note). Repeated, אוֹ—אוֹ, *sive—sive*, it is the same as אִם—אִם.

*c*) *Temporal*: כִּי אֲשֶׁר = ὅτε, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4, xxiv. 13); עַד אֲשֶׁר, עַד כִּי *until that*, also אִם עַד אֲשֶׁר אִם *until that when*, עַד also *during, so long as*, בְּעֵד, the same, אַחֲרַי אֲשֶׁר *after that*, מֵאָז (for מֵאָז אֲשֶׁר) *since that*, בְּטָרַם and טָרַם *before*, קִדְמָה *for* אֲשֶׁר *before* (Ps. cxxix. 6).

\* See especially the Hebrew and English Lexicon, translated from the Latin of Gesenius, by Dr. Robinson, fifth edition, 1854.—Tr.

*d) Causal:* (besides **כי** and **אֲשֶׁר**, No. 1, *e*, *c*) **עַל כֵּן אֲשֶׁר** *because*, or merely **כֵּן**, with the omission of **אֲשֶׁר** (§ 104, 1, *c*), Ps. xlii. 7, xlv. 3. **כִּי-עַל-כֵּן** (Gen. xviii. 5, xix. 8, 2 Sam. xviii. 20), and **אֲשֶׁר עַל-כֵּן** (Job xxxiv. 27), = **כִּי עַל-כֵּן אֲשֶׁר**; \* **עַל-כֵּן אֲשֶׁר**; **עַל אֲדוֹת אֲשֶׁר**, prop. *for the circumstances that = for this cause that*, and emphatically **אֲשֶׁר עַל כֵּן אֲדוֹת אֲשֶׁר** *for this very cause that*, **בְּעִבּוֹר אֲשֶׁר**, (prop. *on the account, that*); **אֲשֶׁר**; **וְגַם כִּי**, **תַּחַת כִּי** (*therefore that*), *eo quod, because*, **כִּי** **עָקָב** the same (prop. *as a reward that*).

*e) Final:* **לְמַעַן אֲשֶׁר** *to the end that*, **בְּעִבּוֹר אֲשֶׁר** *in order that* (also causal), **וְ** *that = in order that* (No. 1, *e*), perhaps **לְ**, 1 Kings vi. 19. With a negative force: **אֵל**, **כֵּן**, *that not, lest* (§ 152).

*f) Conditional:* principally **אִם** and **לִי** (rarely **אִלּוּ**), *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, **לִי** † 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 **אִם** may properly stand where **לִי** might also be used (Ps. l. 12, cxxxix. 8, Hos. ix. 12), but **לִי** cannot be used for **אִם**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **אִם** is always employed; as Ps. vii. 4–6, **אִם-עָשִׂיתִי**, 'וגו' **וְגו' זָאת**—*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 (**אִם** and **לִי**) retain their distinctive character when combined with negatives, as **אִם לֹא**, **לִי לֹא**, **לִי לֹא**. Of **אִם** it is to be remarked, moreover, that after forms of swearing, e. g. **יְהִי יְהוָה** *as Jehovah liveth*, it has the effect of a negative particle (hence **אִם לֹא** 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; **אִם** **כִּי עָשָׂה לִי אֱלֹהִים וְכִי יוֹסִיף אִם** *so do God to me, and more also, if—*. Hence, in general, after verbs of swearing, adjuring, **אִם** has the force of *not* (Cant. ii. 7, iii. 5), and elsewhere in the poetic style, Judges v. 8. Is. xxii. 14. Respecting **אִם**, **כִּי**, **אֲשֶׁר**, which sometimes assume the character of conditional particles, see No. 2, *b*, and No. 1, *e*, *b*.

*g) Concessive:* **אִם**, with the *Perf.*, even *if* (= though) *I am*, Job ix. 15, with the *Impf.* (*though one were*), Is. i. 18, x. 22; **עַל** (for **אֲשֶׁר**), *although*, Job xvi. 17; **כִּי** **גַם** *even when, although*.

*h) Comparative:* **כַּאֲשֶׁר** *as, quemadmodum*, with **כֵּן** 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.

† **לִי**, fully written **לִי אִם**, is originally not different from **לִי אִם**, **לֹא**, *not*; hence, uttered as a question, it became first an optative particle (§ 136, 2), as **לִי יְהוָה** *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 בְּךָ in the apodosis, Obad. 15. Exact conformity is expressed by בְּלִי-עֲמִיתָּ שָׁׁׁ in *all points as*, Eccles. v. 15.

i) *Adversative*: (see on the adverbs, § 150, 3). Decidedly belong here, בְּרִאֵפֶס בְּרִי *only that = but, nevertheless*, and the difficult combination אִם בְּרִי, prop. *that if, for if*; most frequently *but if*; in the sense of בְּרִי explained under No. 1, e, d, but united with אִם 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 (אִם בְּרִי) 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 כִּי-כֵּן *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, אֲכָלֵי עֵמֶר אֲכָלוּ 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*, שְׂאוֹל הַטָּאָר (so) *Sheol (those who) sin*. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *say אַתְּ אֶחָתִי אַתְּ thou art my sister*, commonly כִּי אֶחָתִי אַתְּ. Ps. ix. 21, [that] *they may learn*,

\* More rare is pleonasm, or an unnecessary fullness of expression; e. g. אִם אִם, 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. בְּלִי-הַבְּלִיָּה (German *alldieweil*) *wholly-for-that = because*, כִּי-כִּי-בְלִי-הַיָּה *just for this = therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in וְעַל-כֵּן וְעַל-כֵּן *because, even because*, Lev. xxvi. 43.

*they are men.* Is. xlvi. 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 (אָהִי, אָהִי, הוֹי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any intervening particle ; as אָהִי לָנוּ *woe to us!* הוֹי גּוֹי *woe to the people!* Is. i. 4 ; אָהִי אָחִי *alas, my brother!* 1 Kings xiii. 30.—On the construction of הִנֵּה with *suffixes*, see § 100, 5.

A. THE PER-

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE VERBAL SUFF.
<b>A.</b>	
SIMPLE FORM.	
<i>Singular.</i>	
1. <i>com.</i> אֲנִי, in pause } אֲנִי ; אֲנִי, in pause } <i>I.</i> אֲנִי	אֲנִי ; אֲנִי ; אֲנִי <span style="float: right;"><i>me.</i></span>
2. { <i>m.</i> אַתָּה (אַתָּה), in } pause אַתָּה } <i>thou.</i> { <i>f.</i> אַתְּ (אַתְּ, prop. } אַתְּ)	אַתָּה, אַתָּה, in pause אַתָּה } (אַתָּה) } <i>thee.</i> אַתְּ ; אַתְּ ; אַתְּ (אַתְּ)
3. { <i>m.</i> הוּא } <i>he.</i> { <i>f.</i> הִיא } <i>she.</i>	הוּא, הוּא, (הוּא), הוּא ; } <i>him.</i> הוּא } הִיא, הִיא, הִיא } <i>her.</i>
<i>Plural.</i>	
1. <i>com.</i> אַנְחֵנוּ (אֲנֵנוּ), } <i>we.</i> (אֲנֵנוּ)	אַנְחֵנוּ ; אַנְחֵנוּ ; אַנְחֵנוּ ( <i>nos</i> ) <span style="float: right;"><i>us.</i></span>
2. { <i>m.</i> אַתֶּם } <i>ye.</i> { <i>f.</i> אַתְּנָה, אַתְּנָה }	אַתֶּם, אַתֶּם } <i>you.</i> אַתְּנָה, אַתְּנָה }
3. { <i>m.</i> הֵם, הֵמָּה } <i>they.</i> { <i>f.</i> הֵנָּה, הֵנָּה }	(הֵם), ׀, ׀, ׀, } אֵתְנָה* ; אֵתְנָה* (אֵתְנָה), } <i>them.</i> אֵתְנָה* ( <i>eos</i> ) } (הֵנָּה), ׀, ׀, ׀ ; ׀ } ( <i>eas</i> )

\* The forms with an asterisk are exclusively po-

# SONAL PRONOUN.\*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B.	A.	B.
WITH ׀ DEMONSTRATIVE.	WITH NOUNS SINGULAR.	WITH NOUNS PLURAL AND DUAL.
כִּי, כִּי	יְיַ <i>my.</i>	יְיַ <i>my.</i>
אֲנִי, (אֲנִי) not used.	הִי, הִי, in pause } הִי } <i>thy.</i> הִי, הִי, (הִי) }	הִי } הִי } <i>thy.</i>
אֲנִי, אֲנִי, (אֲנִי)	הִי, הִי; הִי, הִי <i>his</i> [ejus & suus.	הִי, הִי, אֲנִי* <i>his.</i>
אֲנִי	הִי; הִי; הִי <i>her.</i>	הִי <i>her.</i>
אֲנִי	אֲנִי; אֲנִי; (אֲנִי) <i>our.</i>	אֲנִי <i>our.</i>
not used.	אֲנִי, אֲנִי } אֲנִי, אֲנִי } <i>your.</i>	אֲנִי } אֲנִי } <i>your.</i>
not used.	אֲנִי; אֲנִי } אֲנִי } <i>their.</i>	אֲנִי, אֲנִי* } אֲנִי } <i>their.</i>

etical, and those in parenthesis are of rare occurrence.

B. REGULAR

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	קָטַל*	כָּבַד*	נִקְטַל*
3. f.	קָטְלָה*	כָּבְדָה*	נִקְטְלָה*
2. m.	קָטַלְתָּ*	כָּבַדְתָּ*	נִקְטַלְתָּ*
2. f.	קָטַלְתְּ*	כָּבַדְתְּ*	נִקְטַלְתְּ*
1. c.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי
Plur. 3. c.	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ
2. m.	קָטַלְתֶּם*	כָּבַדְתֶּם*	נִקְטַלְתֶּם*
2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן
1. c.	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ
INF.	קָטַל*		הִקְטַל*
INF. absol.	קָטוּל*		הִקְטַל, נִקְטַל
IMP. m.	קָטַל*	כָּבַד*	הִקְטַל*
f.	קָטְלִי*	כָּבְדִי*	הִקְטְלִי*
Plur. m.	קָטְלוּ	כָּבְדוּ	הִקְטְלוּ
f.	קָטְלֶנָה*	כָּבְדֶנָה*	הִקְטְלֶנָה*
IMPF. 3. m.	יִקְטַל*	יִכְבֹּד*	יִקְטַל*
3. f.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל
2. m.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל
2. f.	תִּקְטְלִי*	תִּכְבְּדִי*	תִּקְטְלִי*
1. c.	אִקְטַל	אִכְבֹּד	אִקְטַל
Plur. 3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ
3. f.	תִּקְטְלֶנָה*	תִּכְבְּדֶנָה*	תִּקְטְלֶנָה*
2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ
2. f.	תִּקְטְלֶנָה	תִּכְבְּדֶנָה	תִּקְטְלֶנָה
1. c.	נִקְטַל	נִכְבֹּד	נִקְטַל
IMPF. shortened (Jussive.)			
PART.	קָטַל* קָטוּל*	כָּבַד	נִקְטַל* מִקְטַל*

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
קָטַל * קָטַלְהָ * קָטַלְתָּ * קָטַלְתָּהּ * קָטַלְתִּי * קָטַלְתֶּם * קָטַלְתֶּן * קָטַלְתֶּנּוּ *	הִקְטִיל * הִקְטִילָהּ * הִקְטִילְתָּ * הִקְטִילְתָּהּ * הִקְטִילְתִּי * הִקְטִילְתֶּם * הִקְטִילְתֶּן * הִקְטִילְתֶּנּוּ *	הִקְטַל * הִקְטַלְהָ * הִקְטַלְתָּ * הִקְטַלְתָּהּ * הִקְטַלְתִּי * הִקְטַלְתֶּם * הִקְטַלְתֶּן * הִקְטַלְתֶּנּוּ *	הִתְקַטַּל * הִתְקַטַּלְהָ * הִתְקַטַּלְתָּ * הִתְקַטַּלְתָּהּ * הִתְקַטַּלְתִּי * הִתְקַטַּלְתֶּם * הִתְקַטַּלְתֶּן * הִתְקַטַּלְתֶּנּוּ *
קָטַל *	הִקְטִיל * הִקְטִיל *	הִקְטַל *	הִתְקַטַּל *
wanting	הִקְטַל * הִקְטִילִי * הִקְטִילֶהּ * הִקְטִילְנָהּ *	wanting	הִתְקַטַּל * הִתְקַטַּלִי * הִתְקַטַּלֶהּ * הִתְקַטַּלְנָהּ *
יִקְטַל * יִתְקַטַּל * יִתְקַטַּל * יִתְקַטַּלִי * יִתְקַטַּל * יִתְקַטַּל * יִתְקַטַּלְנָהּ * יִתְקַטַּל * יִתְקַטַּלְנָהּ * יִתְקַטַּל * יִתְקַטַּל *	יִקְטִיל * יִתְקַטִיל * יִתְקַטִיל * יִתְקַטִילִי * יִתְקַטִיל * יִתְקַטִיל * יִתְקַטִילְנָהּ * יִתְקַטִיל * יִתְקַטִילְנָהּ * יִתְקַטִיל * יִתְקַטִיל *	יִקְטַל * יִתְקַטַּל * יִתְקַטַּל * יִתְקַטַּלִי * יִתְקַטַּל * יִתְקַטַּל * יִתְקַטַּלְנָהּ * יִתְקַטַּל * יִתְקַטַּלְנָהּ * יִתְקַטַּל * יִתְקַטַּל *	יִתְקַטַּל * יִתְקַטַּל * יִתְקַטַּל * יִתְקַטַּלִי * יִתְקַטַּל * יִתְקַטַּל * יִתְקַטַּלְנָהּ * יִתְקַטַּל * יִתְקַטַּלְנָהּ * יִתְקַטַּל * יִתְקַטַּל *
	יִתְקַטַּל *		
מִיִּקְטַל *	מִיִּקְטִיל *	מִיִּקְטַל *	מִיִּתְקַטַּל *

C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
PERF. Kal. 3. m.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ } קָטַלְתָּ
3. f.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ } קָטַלְתְּהוּ
2. m.	קָטַלְתָּנִי } קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ } קָטַלְתָּהוּ
2. f.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ } קָטַלְתְּהוּ
1. c.	—	קָטַלְתָּיְךָ	קָטַלְתָּיְךָ	קָטַלְתָּיו
Plur. 3. c.	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2. m.	קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם
1. c.	—	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּם
INF. Kal.	קָטַלְתִּי } קָטַלְתִּי	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ
IMP. Kal.	קָטַלְתִּי	—	—	קָטַלְתָּהוּ
IMPF. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְתָּהוּ
3. m. with Nun demonstrative.	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנֶהוּ
Plur. 3. m.	יִקְטַלְתֶּנּוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
PRET. Piél.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ

WITH SUFFIXES. §§ 57—61.

3 Sing. f.    1 Plur.    2 Plur. m.    2 Plur. f.    3 Plur. m.    3 Plur. f.

קטלָה    קטלָנוּ    קטלָכֶם    קטלָכֶן    קטלָם    קטלָן

קטלָתֶּהָ    קטלָתֶּנוּ    קטלָתֶּכֶם    קטלָתֶּכֶן    קטלָתֶּם    קטלָתֶּן

קטלָתֶּהָ    קטלָתֶּנוּ    —    —    קטלָתֶּם    קטלָתֶּן

קטלָתֶּיָּהּ    קטלָתֶּינוּ    —    —    קטלָתֶּיִם    קטלָתֶּיִן

קטלָתֶּיָּהּ    —    קטלָתֶּיִכֶם    קטלָתֶּיִכֶן    קטלָתֶּיִם    קטלָתֶּיִן

קטלָוּהָ    קטלָוּנוּ    קטלָוּכֶם    קטלָוּכֶן    קטלָוּם    קטלָוּן

קטלָוּתֶּהָ    קטלָוּתֶּנוּ    —    —    קטלָוּתֶּם    קטלָוּתֶּן

קטלָוּתֶּיָּהּ    —    קטלָוּתֶּיִכֶם    קטלָוּתֶּיִכֶן    קטלָוּתֶּיִם    קטלָוּתֶּיִן

קטלָה    קטלָנוּ    קטלָכֶם    קטלָכֶן    קטלָם    קטלָן

קטלָתֶּהָ } קטלָנוּ    —    —    קטלָם    —  
קטלָתֶּהָ }

קטלָתֶּיָּהּ } קטלָנוּ    קטלָכֶם    קטלָכֶן    קטלָם    קטלָן  
קטלָתֶּיָּהּ }

קטלָוּתֶּהָ    קטלָוּתֶּנוּ    —    —    —    —

קטלָוּתֶּיָּהּ    קטלָוּתֶּנוּ    קטלָוּתֶּיִכֶם    קטלָוּתֶּיִכֶן    קטלָוּתֶּיִם    קטלָוּתֶּיִן

קטלָה    קטלָנוּ    קטלָכֶם    קטלָכֶן    קטלָם    קטלָן

D. VERB PE GUTTURAL. § 63.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	עָמַד	נִעְמַד *	הִעְמִיד *	הָעִמִּיד *
3. f.	עָמְדָה	נִעְמְדָה *	הִעְמִידָה	הָעִמִּידָה *
2. m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַּדְתָּ
2. f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַּדְתְּ
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַּדְתִּי
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמִּידוּ
2. m.	עָמַדְתֶּם *	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַּדְתֶּם
2. f.	עָמַדְתֶּן *	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַּדְתֶּן
1. c.	עָמַדְתִּנוּ	נִעְמַדְתִּנוּ	הִעְמַדְתִּנוּ	הָעִמַּדְתִּנוּ
INF.	עֹמֵד *	הִעְמֵד *	הִעְמִיד *	הָעִמֵּד
INF. absol.	עֹמֵד	נִעְמֵד *	הִעְמִיד *	
IMP. m.	עֹמֵד *	חִזֵּק *	הִעְמֵד *	הִעְמִיד *
f.	עֹמְדִי	חִזְקִי	הִעְמְדִי	הִעְמִידִי
Plur. m.	עֹמְדֵי	חִזְקוּ	הִעְמְדוּ	הִעְמִידוּ
f.	עֹמְדֵי * עֹמְדֵינָה *	חִזְקוּ * חִזְקֵינָה *	הִעְמְדוּ * הִעְמְדֵנָה *	הִעְמִידוּ * הִעְמִידֵנָה
IMPF. 3. m.	יֵעַמֵּד *	יִחַזֵּק *	יִעְמֵד *	יִעְמִיד *
3. f.	תֵּעַמֵּד	תִּחַזֵּק	תֵּעַמֵּד	תֵּעְמִיד
2. m.	תֵּעַמֵּד	תִּחַזֵּק	תֵּעַמֵּד	תֵּעְמִיד
2. f.	תֵּעַמְדִי *	תִּחַזְקִי *	תֵּעַמְדִי	תֵּעְמִידִי *
1. c.	אֵעַמֵּד *	אִחַזֵּק	אֵעַמֵּד	אֵעְמִיד
Plur. 3. m.	יֵעַמְדוּ *	יִחַזְקוּ *	יֵעַמְדוּ	יֵעְמִידוּ
3. f.	תֵּעַמְדֵנָה *	תִּחַזְקֵנָה	תֵּעַמְדֵנָה	תֵּעְמִידֵנָה
2. m.	תֵּעַמְדוּ	תִּחַזְקוּ	תֵּעַמְדוּ	תֵּעְמִידוּ
2. f.	תֵּעַמְדֵנָה *	תִּחַזְקֵנָה	תֵּעַמְדֵנָה	תֵּעְמִידֵנָה
1. c.	נִעְמַד	נִחַזֵּק	נִעְמַד	נִעְמִיד
IMPF. shortened (Jussive.)			יֵעַמֵּד	
PART. act.	עֹמֵד		נִעְמֵד *	מִעְמִיד *
pass.	עֹמֵד			מִעְמִיד *



F. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	שָׁלַח	נִשְׁלַח	שִׁלַּח *
3. f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְּחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ *
2. f.	שָׁלַחְתְּ * שָׁלַחְתְּ	נִשְׁלַחְתְּ *	שִׁלַּחְתְּ *
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
INF.	שַׁלַּח *	הִשְׁלַח *	שִׁלַּח *
INF. absol.	שִׁלַּח *	נִשְׁלַח *	שִׁלַּח *
IMP. m.	שַׁלַּח *	הִשְׁלַח *	שִׁלַּח *
f.	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי
Plur. m.	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ
f.	שִׁלְּחֶנּוּ	הִשְׁלְּחֶנּוּ	שִׁלְּחֶנּוּ *
IMPF. 3. m.	יִשְׁלַח *	יִשְׁלַח *	יִשְׁלַח *
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1. c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
Plur. 3. m.	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ
3. f.	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה *
2. m.	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
IMPF. shortened (Jussive)			
IMPF. with Suff.	יִשְׁלַחֲנִי		
PART. act.	שֹׁלֵחַ *	נֹשְׁלַח	מְשִׁלַּח *
pass.	שֹׁלְחַ		

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
שָׁלַח	הִשְׁלִיחַ *	הִשְׁלַח	הִשְׁתַּלַּח *
שָׁלַחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שָׁלַחְתָּ * שָׁלַחְתִּי	הִשְׁלַחְתָּ * הִשְׁלַחְתִּי	הִשְׁלַחְתָּ * הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתָּ * הִשְׁתַּלַּחְתִּי
שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שָׁלַחְתֶּנּוּ	הִשְׁלַחְתֶּנּוּ	הִשְׁלַחְתֶּנּוּ	הִשְׁתַּלַּחְתֶּנּוּ
	הִשְׁלִיחַ *		הִשְׁתַּלַּח *
	הִשְׁלַח *	הִשְׁלַח *	
	הִשְׁלַח *		הִשְׁתַּלַּח *
wanting	הִשְׁלִיחִי הִשְׁלַחְתְּהוּ הִשְׁלַחְתֶּנּוּ	wanting	הִשְׁתַּלַּחִי הִשְׁתַּלַּחְתְּהוּ הִשְׁתַּלַּחְתֶּנּוּ *
יִשְׁלַח	יִשְׁלִיחַ *	יִשְׁלַח	יִשְׁתַּלַּח *
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁתַּלַּחְתָּ
תִּשְׁלַחְתִּי	תִּשְׁלַחְתִּי	תִּשְׁלַחְתִּי	תִּשְׁתַּלַּחְתִּי
אֲשַׁלַּח	אֲשַׁלִּיחַ	אֲשַׁלַּח	אֲשַׁתַּלַּח
יִשְׁלַחְתְּ	יִשְׁלַחְתְּ	יִשְׁלַחְתְּ	יִשְׁתַּלַּחְתְּ
תִּשְׁלַחְתֶּנּוּ	תִּשְׁלַחְתֶּנּוּ *	תִּשְׁלַחְתֶּנּוּ	תִּשְׁתַּלַּחְתֶּנּוּ *
תִּשְׁלַחְתְּהוּ	תִּשְׁלַחְתְּהוּ	תִּשְׁלַחְתְּהוּ	תִּשְׁתַּלַּחְתְּהוּ
תִּשְׁלַחְתֶּנּוּ	תִּשְׁלַחְתֶּנּוּ	תִּשְׁלַחְתֶּנּוּ	תִּשְׁתַּלַּחְתֶּנּוּ
נִשְׁלַח	נִשְׁלַיֵּחַ	נִשְׁלַח	נִשְׁתַּלַּח
	יִשְׁלַח		
מִשְׁלַּח	מִשְׁלִיחַ *	מִשְׁלַח	מִשְׁתַּלַּח *



HIPHIL.	HOPHAL.	POEL.	POAL.
הִסָּב * הִסְבֵּה * הִסְבֹּת * הִסְבֹּת הִסְבֹּתִי הִסְבֵּוּ הִסְבֹּתֶם הִסְבֹּתֶן הִסְבֹּנוּ	הוֹסֵב * הוֹסִיב * הוֹסְבוֹת * הוֹסְבוֹת הוֹסְבוֹתִי הוֹסְבוּ הוֹסְבוֹתֶם הוֹסְבוֹתֶן הוֹסְבוֹנוּ	סוֹבֵב * סוֹבְבֵה סוֹבְבֹת סוֹבְבֹת סוֹבְבֹתִי סוֹבְבוּ סוֹבְבוֹתֶם סוֹבְבוֹתֶן סוֹבְבוֹנוּ	סוֹבֵב * סוֹבְבֵה סוֹבְבֹת סוֹבְבֹת סוֹבְבֹתִי סוֹבְבוּ סוֹבְבוֹתֶם סוֹבְבוֹתֶן סוֹבְבוֹנוּ
הִסָּב * הִסָּב	הוֹסֵב *	סוֹבֵב	סוֹבֵב
הִסָּב * הִסְבֵּוּ * הִסְבֵּוּ הִסְבִּינָה *	wanting	סוֹבֵב סוֹבְבִי סוֹבְבוּ סוֹבְבֵנָה	wanting
יָסַב * יָסַב תָּסַב תָּסַב תָּסַבִּי * אָסַב יָסַבוּ תָּסַבְיָנָה * תָּסַבוּ תָּסַבְיָנָה נָסַב	יּוֹסֵב * (יָסַב) תּוֹסֵב תּוֹסֵב תּוֹסְבִי * אּוֹסֵב יּוֹסְבוּ תּוֹסְבִינָה * תּוֹסְבוּ תּוֹסְבִינָה נּוֹסֵב	יְסוֹבֵב תְּסוֹבֵב תְּסוֹבֵב תְּסוֹבְבִי אֲסוֹבֵב יְסוֹבְבוּ תְּסוֹבְבֵנָה תְּסוֹבְבוּ תְּסוֹבְבֵנָה נְסוֹבֵב	יְסוֹבֵב תְּסוֹבֵב תְּסוֹבֵב תְּסוֹבְבִי אֲסוֹבֵב יְסוֹבְבוּ תְּסוֹבְבֵנָה תְּסוֹבְבוּ תְּסוֹבְבֵנָה נְסוֹבֵב
וּיָסַב *			
יִסְבְּנוּ * (יִסְבְּכֶם)		יְסוֹבְבֵנוּ	
מָסַב *	מּוֹסֵב *	מְסוֹבֵב	מְסוֹבֵב

H. VERB PE NUN (פָּן). § 66.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	נִגַּשׁ	נִגַּשׁ *	הִגְיִשׁ *	הִגְשָׁשׁ *
3. f.		נִגַּשְׁתָּה	הִגְיִשְׁתָּה	הִגְשָׁשְׁתָּה
2. m.		נִגַּשְׁתָּ	הִגְיִשְׁתָּ	הִגְשָׁשְׁתָּ
2. f.		נִגַּשְׁתְּ	הִגְיִשְׁתְּ	הִגְשָׁשְׁתְּ
1. c.	regular	נִגַּשְׁתִּי	הִגְיִשְׁתִּי	הִגְשָׁשְׁתִּי
Plur. 3. c.		נִגַּשׁוּ	הִגְיִשׁוּ	הִגְשָׁשׁוּ
2. m.		נִגַּשְׁתֶּם	הִגְיִשְׁתֶּם	הִגְשָׁשְׁתֶּם
2. f.		נִגַּשְׁתֶּן	הִגְיִשְׁתֶּן	הִגְשָׁשְׁתֶּן
1. c.		נִגַּשְׁנוּ	הִגְיִשְׁנוּ	הִגְשָׁשְׁנוּ
INF.	נִגַּשׁ * נִגְשׁ	הִגְשָׁשׁ	הִגְיִשׁ *	הִגְשָׁשׁ *
INF. absol.	נִגְשׁ	הִגְשָׁשׁ	הִגְיִשׁ *	
IMP. m.	נִגַּשׁ *	הִגְשָׁשׁ	הִגְיִשׁ *	
f.	נִגְשִׁי	הִגְשָׁשִׁי	הִגְיִשִׁי	wanting
Plur. m.	נִגְשׁוּ	הִגְשָׁשׁוּ	הִגְיִשׁוּ	
f.	נִגְשְׁנָה	הִגְשָׁשְׁנָה	הִגְיִשְׁנָה	
IMPF. 3. m.	יִגַּשׁ *	יִגְשָׁשׁ	יִגְיִשׁ *	יִגְשָׁשׁ *
3. f.	תִּגַּשׁ		תִּגְיִשׁ	תִּגְשָׁשׁ
2. m.	תִּגַּשׁ		תִּגְיִשׁ	תִּגְשָׁשׁ
2. f.	תִּגְשִׁי		תִּגְיִשִׁי	תִּגְשָׁשִׁי
1. c.	אִגַּשׁ	regular	אִגְיִשׁ	אִגְשָׁשׁ
Plur. 3. m.	יִגְשׁוּ		יִגְיִשׁוּ	יִגְשָׁשׁוּ
3. f.	תִּגְשְׁנָה		תִּגְיִשְׁנָה	תִּגְשָׁשְׁנָה
2. m.	תִּגְשׁוּ		תִּגְיִשׁוּ	תִּגְשָׁשׁוּ
2. f.	תִּגְשְׁנָה		תִּגְיִשְׁנָה	תִּגְשָׁשְׁנָה
1. c.	נִגַּשׁ		נִגְיִשׁ	נִגְשָׁשׁ
IMPF. short'd (Jussive)			יִגְשׁ *	
PART. act.	נִגַּשׁ	נִגַּשׁ *	נִגְיִשׁ *	נִגְשָׁשׁ *
pass.	נִגְשָׁשׁ			

I. VERB PE ALEPH (פֿ). § 68.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	פָּאַל	נִפְּאַל *	הִפְּאַל *	הוֹפְּאַל *
Like the Verb <i>Pe Guttural</i> , in Paradigm D.				
INF.	פֿאַל *	הִפְּאַל	הִפְּאַל	הוֹפְּאַל
INF. absol.	פֿאַל	הִפְּאַל		
IMP. m.	פֿאַל *	הִפְּאַל	הִפְּאַל	
f.	פֿאַלִּי	ETC.	ETC.	wanting
Plur. m.	פֿאַלוּ			
f.	פֿאַלְנָה			
FUT. 3. m.	פֿאַל *	נִפְּאַל *	הִפְּאַל *	הוֹפְּאַל
3. f.	הִפְּאַל			
2. m.	הִפְּאַל			
2. f.	הִפְּאַלִּי	ETC	ETC.	ETC.
1. c.	פֿאַל *			
Plur. 3. m.	יִפְּאַלוּ			
3. f.	הִפְּאַלְנָה			
2. m.	הִפְּאַלוּ			
2. f.	הִפְּאַלְנָה			
1. c.	נִפְּאַל			
IMPF. Vav cons.	פֿאַלְנָה * נִפְּאַרְנָה *			
PART. act.	פֿאַל	נִפְּאַל	הִפְּאַל	הוֹפְּאַל
pass.	פֿאַל			

K. VERB PE YODH

	KAL.	NIPHAL.	
PERF. 3. m.	יָשַׁב	נִשְׁבַּח *	
3. f.		נִשְׁבְּחָה	
2. m.		נִשְׁבַּחְתָּ	
2. f.		נִשְׁבַּחְתְּ	
1. c.	regular.	נִשְׁבַּחְתִּי	
Plur. 3. c.		נִשְׁבְּחוּ	
2. m.		נִשְׁבַּחְתֶּם	
2. f.		נִשְׁבַּחְתֶּן	
1. c.		נִשְׁבַּחְנִי	
INF.	יֹסֵד, *שָׁבַח	הִנְשִׁיב *	
INF. absol.	יָשׁוּב		
IMP. m.	שֵׁב *	יִרְשׁ *	הִנְשִׁיב *
f.	שִׁבִי	יִרְשִׁי	הִנְשִׁיבִי
Plur. m.	שִׁבוּ	יִרְשׁוּ	הִנְשִׁיבוּ
f.	שִׁבְנָה	יִרְשְׁנָה	הִנְשִׁיבְנָה
IMPF. 3. m.	יֹשֵׁב *	יִירָשׁ *	יִהְיֶה *שֹׁב
3. f.	תֵּשֵׁב	תִּירָשׁ	תִּהְיֶה שֹׁבָה
2. m.	תֵּשֵׁב	תִּירָשׁ	תִּהְיֶה שֹׁב
2. f.	תֵּשְׁבִי	תִּירְשִׁי	תִּהְיֶה שֹׁבִי
1. c.	אֵשֵׁב	אִירָשׁ	אִהְיֶה שֹׁב *
Plur. 3. m.	יֹשְׁבוּ	יִירְשׁוּ	יִהְיֶה שֹׁבֵי
3. f.	תֵּשְׁבְנָה	תִּירְשְׁנָה	תִּהְיֶה שֹׁבְנָה
2. m.	תֵּשְׁבוּ	תִּירְשׁוּ	תִּהְיֶה שֹׁבִי
2. f.	תֵּשְׁבְנָה	תִּירְשְׁנָה	תִּהְיֶה שֹׁבְנָה
1. c.	נֵשֵׁב	נִירָשׁ	נִהְיֶה שֹׁב
IMPF. shortened (Jussive)			
IMPF. with Vav cons.	וַיֵּשֵׁב *		
PART. act.	יֹשֵׁב		נֹשֵׁב *
pass.	יֹשֻׁב		



M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	קָם *	נָקוּם *	הִקָּים *	הוּקָם *
3. f.	קָמָה *	נָקוּמָה *	הִקְיָמָה *	הוּקְמָה *
2. m.	קָמַתְּ *	נָקוּמוּתְּ *	הִקְיָמוּתְּ *	הוּקְמָתְּ *
2. f.	קָמַתְּ	נָקוּמוּתְּ	הִקְיָמוּתְּ	הוּקְמָתְּ
1. c.	קָמַתִּי	נָקוּמוּתִי	הִקְיָמוּתִי	הוּקְמָתִי
Plur. 3. c.	קָמוּ	נָקוּמוּ	הִקְיָמוּ	הוּקְמוּ
2. m.	קָמַתֶּם	נָקוּמוּתֶם	הִקְיָמוּתֶם	הוּקְמַתֶּם
2. f.	קָמַתְּן	נָקוּמוּתְּן	הִקְיָמוּתְּן	הוּקְמַתְּן
1. c.	קָמַנִּי	נָקוּמוּנִי	הִקְיָמוּנִי	הוּקְמַנִּי
INF.	קוּם *	הִקּוּם *	הִקָּים *	הוּקָם *
INF. absol.	קוּם *	הִקּוּם *	הִקָּים, הִקָּם *	
IMP. m.	קוּם *	הִקּוּם *	הִקָּם *	
f.	קָוְמִי *	הִקְוְמִי *	הִקְיָמִי *	wanting
Plur. m.	קָוְמוּ	הִקְוְמוּ	הִקְיָמוּ	
f.	קָמְנָה *	הִקְמְנָה	הִקְיָמְנָה	
IMPF. 3. m.	יִקּוּם *	יִקּוּם *	יִקָּים *	יִוּקָם *
3. f.	תִּקְוּם	תִּקְוּם	תִּקָּים	תִּוּקָם
2. m.	תִּקְוּם	תִּקְוּם	תִּקָּים	תִּוּקָם
2. f.	תִּקְוְמִי *	תִּקְוְמִי *	תִּקְיָמִי	תִּוּקְמִי
1. c.	אִקְוּם	אִקְוּם	אִקָּים	אִוּקָם
Plur. 3. m.	יִקְוְמוּ	יִקְוְמוּ	יִקְיָמוּ	יִוּקְמוּ
3. f.	תִּקְוְמִי נָה *	תִּקְמְנָה	תִּקְיָמְנָה *	תִּוּקְמְנָה
2. m.	תִּקְוְמוּ	תִּקְוְמוּ	תִּקְיָמוּ	תִּוּקְמוּ
2. f.	תִּקְוְמִי נָה	תִּקְמְנָה	תִּקְיָמְנָה	תִּוּקְמְנָה
1. c.	נִקְוּם	נִקְוּם	נִקָּים	נִוּקָם
IMPF. shortened	יִקּוּם *		יִקָּם *	
IMPF. with ך cons.	יִקְוּם, יִקְוּם *		יִקְוּם *	
IMPF. with Suff.	יִקְוְמִי *		יִקְיָמִי *	
PART. act.	קָם *	נָקוּם *	מִקָּים *	מוּקָם *
pass.	קוּם *			

PILEL.	PULAL.	KAL.	NIPHAL.
קוּמִים * קוּמְמֵה קוּמְמֵת קוּמְמֵת קוּמְמֵת קוּמְמֵת קוּמְמוּ קוּמְמֵתֵם קוּמְמֵתֵן קוּמְמֵנֵה	קוּמִים קוּמְמֵה קוּמְמֵת קוּמְמֵת קוּמְמֵת קוּמְמֵת קוּמְמוּ קוּמְמֵתֵם קוּמְמֵתֵן קוּמְמֵנֵה	קוּם * קוּמְנָה * קוּמְנָת * קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת	קוּמְנָה * קוּמְנָת * קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת קוּמְנָת
קוּמִים		קוּם * קוּם *	הִקְוּם הִקְוּם
קוּמִים קוּמְמֵי קוּמְמוּ קוּמְמֵה	wanting	קוּם * קוּמְנֵי קוּמְנֵה —	הִקְוּם as הִקְוִים
יְקוּמִים הִקְוּמִים הִקְוּמִים הִקְוּמֵי אִקְוּמִים יְקוּמוּ הִקְוּמְמֵה הִקְוּמוּ הִקְוּמְמֵה נְקוּמִים	יְקוּמִים הִקְוּמִים הִקְוּמִים הִקְוּמֵי אִקְוּמִים יְקוּמוּ הִקְוּמְמֵה הִקְוּמוּ הִקְוּמְמֵה נְקוּמִים	יְקוּם * הִקְוּם הִקְוּם הִקְוּמֵי אִקְוּם יְקוּמוּ הִקְוּמְמֵה * הִקְוּמוּ הִקְוּמְמֵה נְקוּם	יְקוּם as יְקוּם
		יְקוּם * יְקוּמוּ *	
		יְקוּמֵי *	
מְקוּמִים	מְקוּמִים	מְקוּם * מְקוּם *	מְקוּם

O. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	לָמַד * לָמַד * לָמַד *	לִמַּד * לִמַּד * לִמַּד *	לָמַד לָמַד לָמַד
3. f.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד לָמַד
2. m.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
2. f.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
1. c.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
Plur. 3. c.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
2. m.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
2. f.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
1. c.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
INF.	לָמַד לָמַד	לִמַּד לִמַּד	לָמַד לָמַד
INF. absol.	לָמַד לָמַד	לִמַּד לִמַּד	לָמַד לָמַד
IMP. m.	לָמַד * לָמַד *	לִמַּד לִמַּד	לָמַד לָמַד
f.	לָמַד * לָמַד *	לִמַּד לִמַּד	לָמַד לָמַד
Plur. m.	לָמַד * לָמַד *	לִמַּד לִמַּד	לָמַד לָמַד
f.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
IMPF. 3. m.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד לָמַד
3. f.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד לָמַד
2. m.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד לָמַד
2. f.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד לָמַד
1. c.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד לָמַד
Plur. 3. m.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד לָמַד
3. f.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
2. m.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
2. f.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
1. c.	לָמַד * לָמַד *	לִמַּד * לִמַּד *	לָמַד * לָמַד *
IMPF. shortened ( <i>Jussive</i> )			
IMPF. with Suff.			לָמַד לָמַד
PART. act.	לָמַד לָמַד	לִמַּד לִמַּד	לָמַד לָמַד
pass.	לָמַד לָמַד		

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *	אָפּאַרן אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *	אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *	אָפּאַרן אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *
	אָפּאַרן אָפּאַרן	אָפּאַרן	אָפּאַרן
wanting	אָפּאַרן אָפּאַרן * אָפּאַרן *	wanting	אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *
אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *	אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *	אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *	אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן * אָפּאַרן *
	אָפּאַרן		
	אָפּאַרן		
אָפּאַרן	אָפּאַרן	אָפּאַרן	אָפּאַרן

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	גָּלָה *	נִגְלָה *	גִּלָּה *
3. f.	גָּלְתָה *	נִגְלְתָה *	גִּלְתָה *
2. m.	גָּלִיתָ *	נִגְלִיתָ *	גִּלִּיתָ *
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גִּלִּיתְּ
1. c.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי
Plur. 3. c.	גָּלוּ *	נִגְלוּ	גִּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם
2. f.	גָּלִיתְּן	נִגְלִיתְּן	גִּלִּיתְּן
1. c.	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ
INF.	גַּלּוֹת *	הִגְלוֹת *	גַּלּוֹת *
INF. absol.	גָּלָה	נִגְלָה	גִּלָּה
IMP. m.	גָּלָה *	הִגְלָה *	גִּלָּה *
f.	גָּלִי *	הִגְלִי *	גִּלִּי *
Plur. m.	גָּלוּ	הִגְלוּ	גִּלוּ
f.	גָּלִינָה *	הִגְלִינָה *	גִּלִּינָה *
IMPF. 3. m.	יִגְלֶה *	יִגְלֶה *	יִגְלֶה *
3. f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. f.	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *
1. c.	אִגְלֶה	אִגְלֶה	אִגְלֶה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה *	תִּגְלִינָה *	תִּגְלִינָה *
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1. c.	נִגְלֶה	נִגְלֶה	נִגְלֶה
IMPF. short'd	יִגְלֵ *	יִגְלֵ *	יִגְלֵ *
IMPF. with Suff.	יִגְלִנִי *		יִגְלִנִי *
PART. act.	גָּלָה *	נִגְלָה *	מִגְלָה *
pass.	גָּלִי *		





EXERCISES  
IN  
HEBREW GRAMMAR.



EXERCISES  
IN  
HEBREW GRAMMAR,  
AND A  
HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR RÖDIGER'S SEVEN  
TEENTH EDITION OF GESENIUS' HEBREW GRAMMAR

BY  
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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 (*ב &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* *â* (אָ = אַ, § 9, 1, 1), קָ (for אָק) *qâ*, נָ (for אָנ) *nâ*, רָ (for אָר) *râ*, תָ (for אָת) *tâ* ; *changeable* *ā* (its proper use), מָ *mā*, סָ *sā*, תָ *tā*, גָ *gā*, נָ *nā*, לָ *lā*, זָ *zā*, יָ *yā*, בָ *bā*, שָ *sā*, שׁ *shā*, אָ *ā*, דָ *dā*, רָ *rā*, הָ *hā*, חָ *hhā*, תָ *tā*, וָ *vā*, כָ *kā*, קָ *qā*, פָ *pā*, צָ *tsā* ; letter *b*), short *ă*, רַ *ră*, תַ *tă*, חַ *hhă*, הַ *hă* ; letter *c*), *mchangeable* *â* (modification of *a* see Rem. 2 below), when in union with ר, as דֵּי *dâ*, לֵי *lâ*, בֵּי *bâ*, צֵי *tsâ* (*â* like *e* in *there*) ; short *ă* (modification of short *ā*), מֵ *mă*, שֵׁ *shă*, סֵ *să*, צֵ *tsă*, נֵ *nă*.

Second class : *I* sound ; letter *a*), *unchangeable*  $\hat{i}$  (— = יְ defectively written, § 8, 4), לִי (for לִי) *lî*, בִּי (for בִּי) *bî*, הִי (for הִי) *hî*, רִי (for רִי) *rî* ; letter *b*), short  $\check{i}$  (its proper sound), מִי *mî*, סִי *sî*, זִי *zî*, לִי *lî*, טִי *tî*, רִי *rî*, וִי *vî*, תִּי *tî* : *E* sound ; letter *c*), *unchangeable*  $\hat{e}$  (— = יְ defectively written), בֵּי (for בֵּי) *bê*, רֵי (for רֵי) *rê*, גֵּי (for גֵּי) *gê*, פֵּי (for פֵּי) *pê*, זֵי (for זֵי) *zê* ; *changeable*  $\bar{e}$  (its proper use), צֵי *tsê*, גֵּי *gê*, תֵּי *tê*, הֵי *hê*, חֵי *hhê*, סֵי *sê*, שֵּי *sê*, שֵּי *shê*, יֵי *yê* ; letter *d*), short  $\check{e}$ , שֵׁי *shê*, רֵי *rê*, בֵּי *bê*, סֵי *sê*, שֵׁי *sê*, תֵּי *tê*, לֵי *lê*.

Third class : *U* sound ; letter *a*), לִי *lû*, זִי *zû*, מִי *mû*, תִּי *tû* ; letter *b*), short  $\check{u}$  (its proper sound), נִי *nû*, זִי *zû*, פִּי *pû*, שִׁי *shû*, כִּי *kû* but also *unchangeable*  $\hat{u}$  (— = הִ defectively written),\* צִי (for צִי) *tsû*, מִי (for מִי) *mû*, בִּי (for בִּי) *bû* ; שִׁי (for שִׁי) *shû* : *O* sound ; letter *c*), *unchangeable*  $\hat{o}$  (— = וֹ defectively written), קֹי (for קֹי) *qô*, בֹּי (for בֹּי) *bô*, צֹי (for צֹי) *tsô* ; *changeable*  $\bar{o}$  (its proper use), כֹּי *kô*, סֹי *sô*, דֹּי *dô*, תֹּי *tô*, רֹי *rô*, זֹי *zô* ; letter *d*), short  $\check{o}$ , בֹּי *bô*, זֹי *zô*, תֹּי *tô* ; letter *e*), obtuse  $\check{e}$  (from *u* or *o*), אֵי *ă*, תֵּי *tê*.

#### b) Closed syllables :

לָם *lām*, בָּר *bār*, שֵׁם *shēm*, הָד *hādh*, שָׁר *shār*, סָם (ם, § 5, 3), לִי *lith*, לֵק *lēq*, שָׁן *shān*, קָל *qāl*, יָד *yādh*, לֹם *lōm*, תֹּם *tōm*, בֹּת *bōth*, אֹן (אֹן § 5, 3), יֹל *yōl*, קֹל *qōl*, לֹת *lōt*, תֵּן *tēn*, יֵשׁ *yēsh*, יִת *yīth*, גָּד *gādh*, פֹּל *pōl*, יֹק *yōq*, גָּו *gāv*, גִּו *gīv*, וָו *vāv* (more nearly *wāv*),† כֹּל *kōl* (— = ō, 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 (ֵ) 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. *ä* (nearly *e* in *there*, Fr. *ê* in *mère*). The latter is the shortened sound of *Tsere*, viz. the clear sound of short *e* in *met*. 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  $\hat{e}$ ” (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 הִ is to be written *defectively*, it is represented by —, which is then *long*; otherwise it is *short*. *Shureq* can be written only in connection with וֹ (וֹ).

† On account of the difficulty in sounding the English *w* at the end of a syllable, the Hebrew וֹ is commonly sounded as *v*.

c) *Vowels in connection with their homogeneous vowel-letters* (p. 26, Note \*):

לו *lô*, לֹו *lû*, גֵּי *gê*, לִי *lî*, צוֹן *tsôn*, קִים *qîm*, בֵּין *bîn*, בֵּין *bên*, טֵין *tân*, גֵּי *gû*.

Here the sound of ו and י is not heard separately from that of the preceding vowel,—i. e. they are pronounced as vowels: see § 7, 2; comp. § 24, 1, a. The feeble consonant power of א and ה is also often lost after a vowel (§ 6, 2, 1), like that of the English *h* in *ah, oh*. E. g. אָא *tsâ*, אָא *tsô*, לֹו *lâ*, לֹו *lô*, מֵה *mê*: so א (§ 23, 3, Rem. 3) after ו and י when pronounced as vowels; אָו *pô*, שׂוֹא *shô*, נוֹא *nô*, כּוֹא *kû*, לוֹא *lû*, שׂוֹא *sî*, הִוֹא *hî*, אָוֹא *tsî*.\*

*Hholem* is written over the left side of the consonant to which it belongs (and after which it is pronounced), unless ו or א is the following letter, over which it is then written; as קוֹם *qôm*, לוֹ'רֶחַת *lô'rêth*, לוֹ *lô*. When it belongs to ל it is commonly written over the right side of the following letter; e. g. לוֹ *lô*; but often as לֹו.—*Shureq* is never written except in the bosom of its homogeneous vowel-letter (ו).

*Promiscuous examples*: Give the name of the consonant, the name, class, sound (whether *a, e, i, o, or u*), and quantity of the vowel, and pronounce them together: ס, פ, ל, ר, מ, ב, א, ת, פוֹס, סב, בֵּין, צֹאן, רוֹשׁ (*rôsh*), גֵּן, זֵי, בֵּית, קוֹם, זֵי, מוֹה, ה, כּל, גֵּן, אָם, אָח, אָב, בֵּן, בַּת, קָאם (*qâm*), קָד, עָם, מוֹת, קוֹל, עָם, פֶּשׁ, רָם, שָׂא, רִט, קַח, גֵּשׁ, שֶׁן, לוֹ (*lô*), לוֹ (*lâ*), בֶּן, סָב, לִיל, רִנ, (ֶ = *ô*), רִים, (ם, § 5, 3), קָן (*ib.*), נוֹ (*ib.*), אָד (*ib.*), תָּן (*ib.*), הָל, כּל, שָׁם, שָׁם, הֵן, (ֶ = *ô*), קָן, בֶּן, מִץ, לָז, סָה, עָם, מֶן, גֵּשׁ, כּל (ֶ = *ô*).

#### d) *Dissyllables*:

קטל *qâ-tâl*, קטל *qâ-tôl*, קטל *qô-têl*, גָזם *gâ-zâm*, אָבֵר *tsâ-bhâr*, אָרֵד *tsâ-dhâdh*, הָלַל *hâ-lâl*, זָבַד *zâ-bhâdh*, זָאב *zô-âbh*, הָמֵן *hâ-mân*, תֵּרֵד *tê-rêdh*, יֵשֵׁב *yê-shêbh*, שֵׁלֵו *shê-lêv*, אָמַר *ô-mâr*, גָּלַל *yâ-khöl*, הָלַם *hâ-lâm*, שָׁלַם *shâ-lêm*, אָכַל *ô-khêl*, דָּבַר *dâ-bhâr*, לֵוִי *lê-vây*,† אָבַל *ô-bhâl*, קָטַן *qâ-tôn*, הֶקְטַל *hök-tâl* (ֶ = *ô*).—Examples containing feeble letters sounded as vowels: רָתוֹ *râ-thô*, שָׂרִי *shâ-nî*, שָׁלוֹשׁ *shâ-lôsh*, שָׁלוּחַ *shâ-lûth*, שָׁלוּ *shâ-lû*, גְּשִׁית *yâ-shîth*, מוֹלַל *mô-lêl*, בֵּיתוֹ *bê-thô*, מוֹשֵׁי *mû-shî*, יָנַן *yên*, לָרִי *lê-rî*, לִלֵי *lû-lê*,

\* Until the student has learned to distinguish cases of *quiescence*, he will be guided by the pronunciation appended to the Hebrew form, giving the proper representative of the feeble letter wherever it retains its power as a consonant.

† The full consonant sound of *y*.



the second letter of קָטְלִי *qīt-li*, where it stands *at the end* of a syllable, and is not sounded (silent *Sh<sup>e</sup>va*).

*Sh<sup>e</sup>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<sup>e</sup>va* is vocal or silent; viz. when it stands *between two full vowels*, as קָטְלָהּ, קָמְנָהּ. In this case the letter, under which it stands, might be the final consonant of a closed syllable, as קָמְנָהּ *qōm'-nā* (silent *Sh<sup>e</sup>va*); or it might form with the *Sh<sup>e</sup>va* a prefix half-syllable, as קָטְלָהּ *qā-t<sup>e</sup>-lā* (vocal *Sh<sup>e</sup>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<sup>e</sup>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<sup>e</sup>va*: דָּחַךְ *dākh*, יָעֵלֶךְ *yē-lēkh*, קָטְלָתְךָ *qā-tālt*, יָרַבְךָ *yīrb*, מַלְכָהּ *māl-kā*, קָחְהָ *qāhh-tēkh*, מִקְטָר *mūq-tār*, עָרַבְתָּ *ēr-vāth*.

קָמְנָהּ *qōm-nā*, תִּקְטְלֵנָהּ *tīq-tōl-nā*, יֵשֶׁתְךָ *yēsht*, נֵרְךָ *nērd*, שְׁמִיטִי *šām-tī*, בִּיעָתְךָ *bi-ē<sup>o</sup>thāth-nī*, עֲשֵׂתְךָ *ē<sup>o</sup>sāth-nī*, אֶחָלָתְךָ *ākhā-lāth-nē*, מַעֲלָהּ *mā<sup>e</sup>-lā*, יָדְעָהּ *yā-dhā<sup>e</sup>-tā*.

*Vocal Sh<sup>e</sup>va*: בָּהּ *b<sup>e</sup>-khā*, וְלֹא *v<sup>e</sup>-lō*, נֹתְהָ *nō-th<sup>e</sup>-nā*, נֵלְכָהּ *nē-l<sup>e</sup>-khā*, וְבָנִי *ū-bh<sup>e</sup>-nē*, תִּדְרָשׁוּ *tīdh-r<sup>e</sup>-shū*, נִבְחַעְתָּ *nībh-q<sup>e</sup>-ū*, מַעֲשֵׂרוֹת *mā<sup>e</sup>-s<sup>e</sup>-rōth*, קָטְלִי (= קָטְטְלִי, see § 12, 1, 1) *qīt-t<sup>e</sup>-lū*, צָהָה (§ 12, 1, note) = צָרְוָה *tsīv-v<sup>e</sup>-khā*.†

### *The composite Sh<sup>e</sup>vas.*

The *composite Sh<sup>e</sup>vas* are always vocal (§ 10, 2, § 26, 7, Rem.), and of course always form a prefix half-syllable. E. g. אֶשֶׁר *ā<sup>e</sup>-shēr*, כָּאֶשֶׁר *kā-ā<sup>e</sup>-shēr*, אֶנֶשׁ *ā<sup>e</sup>-nōsh*, וְאֶמַץ *v<sup>e</sup>-ā<sup>e</sup>-māts*, יָעֵנִי *yā-ē<sup>e</sup>-nū*, עָבִי *ē<sup>e</sup>-bhī*, צַפְרִים *tsīp-p<sup>e</sup>-rīm*, סִבְבָּהּ *süb-b<sup>e</sup>-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<sup>e</sup>va* follows an *implied* silent *Sh<sup>e</sup>va*, and is therefore vocal.

Exercises on the use of the composite Sh<sup>e</sup>vas are furnished by the paradigms of nouns, of verbs *with gutturals*, &c.

*Promiscuous examples*, for recitation : וַאֲשֵׁתָּהּ, נִזְקָתָהּ, וַיִּפְדֶּהָ, וַיִּנְקְלָהּ, מִבְּנֵי יִיִל-לֵ-נִי, מִצִּיּוֹן, וַיִּנְחָמֶהָ, לִפְנֵי, וַיִּתְּדוּ, מִעֵינֹתָהּ, וַיִּלְכְּלְכְּ, שְׂבוּתָהּ, רַגְלָהּ, נִחְנִי, לְמִשְׁפַּחַת, מֵאֲרָצָהּ, קָלָהּ, מִסְּנִי, בְּחוּף, וַיִּלְכְּלְכְּ, יְבִרְכָהּ, בְּהַמְתָּהּ, בְּקִרְבָּהּ, וַיִּדְעֵי.

*Rem.* The exceptions mentioned in § 26, 3, *a—e*, exhibit no essential deviation from the general principle. Thus in the forms given under *a*, רָרַב, אֶלֶף, for example, are nearly equivalent to *yīr'bh*, *mél'kh*, the first vowel of which, in rapid pronunciation, strikes the ear nearly as if uttered in a closed syllable. In all the remaining cases, the voice (under the influence of the tone, or of the half-accent Methegh, § 16, 2) dwells upon the vowel, so that—though not strictly long.—it may properly stand in an open syllable.

### SECTION III.

#### DOUBLING OF CONSONANTS : ASPIRATION OF THE MUTES.

On §§ 20 and 21.

*Distinction of the doubling point and the hardening point*  
(*Daghesh forte and Daghesh leue*).

It will be perceived, by comparing the two sections, that—

*Daghesh forte is always preceded immediately by a full vowel, which is never the case with Daghesh leue.* E. g.

*Daghesh forte* : וַיִּדְבֹּר *y<sup>e</sup>-dhüb-bēr*, מִשָּׁם *mīsh-shām*, יִקַּח *yīq-qāhh*, אֶת־אֵת *sāt-tā*, צִיָּה *tsīv-vā*, שְׂדֵי *shād-dāy*, מִבֵּן *mīb-bēn*.

*Daghesh leue* : אֶשְׁכֶּם *yāsh-kēm*, וַיִּזְחַב *yīz-bāhh*, גָּשָׁו *g<sup>e</sup>-shū*, וַיִּרְגְּזוּ *tīr-g<sup>e</sup>-zū*.

*Examples*, for recitation : וַיִּדְעֵתִי, וַיִּחַפְּלֵל, כִּפְרִי, וַתִּשָּׁפַב, הַבַּר, פְּדָהּ ( § 14, 1), וַיִּשְׁפָּעֵתִי, תַחַת, וַיִּגְמַל, וַיִּגְדֵּל, שְׁסֹרְבֵי, אֶת־אֵת, וַיִּבְרַךְ, ( § 10, 3, *extr.*).

#### *Use of Daghesh leue* ( § 21).

The learner will observe, that the hard sound of the letters ב, ג, ד, כ, פ, ת, is the original one (i. e. they are properly *Mutes*, § 6, 3), and that it is the intermingling of a preceding vowel-sound which produces the softer or aspirated pronunciation ( § 21, first ¶). By comparing Nos. 1 and 2 of § 21, he will

perceive that the statements which they contain may be briefly expressed thus :

*These letters take Daghest lene, except when preceded by a full vowel or a half-vowel (vocal Sh<sup>e</sup>va).*

A vowel in which one of the *feeble letters* quiescences (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. בְּנֵי דְבָרֵי 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 כַאֲשֶׁר *and it happened, when* ; וַאֲנִי וּבָאִי *and as for me, when I came.*

*Promiscuous examples* : נְבָרְכוּ, מְשֻׁפָּחַת, בָּחוּ, כְּכֹכְבֵי, וְדַעְתֶּם, וְדַעְתֶּם, מְכֹרְתֶם, וַיִּגְשׁוּ, הַתְּאֵפֶק, וַיִּזְבַּח, בְּעִירְכֶם, הַנְּעָבִים, וַיִּתֵּן, וַיִּגְדֹּדוּ.

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#### 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* (§ 21, 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 feebleness, and not of any natural affinity with a vowel-sound. Compare *h* in *hah ! ch !* where

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\* 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 **ס** 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.

**ס** in all the vowels (§ 23, 1); **בּ** *bō*, **צַ** *tsā*, **צָ** *tsā*, **פֵּ** *pē*, **רֵ** *rī*, **לֵ** *lū* (§ 23, 2, *extr.*), **פּ** *pū*, **פּוֹ** *pō*, **שׁ** *shī*, **כּוֹ** *kū* (§ 23, 3, Rem. 3).

ס in	{	Cholem,	לֹה <i>lō</i>	}	§ 23, 4, and 2d ¶.
		Qamets,	מָה <i>mā</i>		
		Seghol,	לָה <i>lā</i>		
		Tsere,	לֶה <i>lē</i>		
ר in	{	Cholem,	לוֹ <i>lō</i>	}	§ 8, 3.
		Shureq,	לוֹ <i>lū</i>		
ר in	{	Chireq,	לִי <i>lī</i>	}	§ 8, 3.
		Tsere,	גֵּי <i>gē</i>		
		Seghol,	לִי <i>lū</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<sup>va</sup>; 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<sup>va</sup>*. When the feeble letter stands at the end of a word, where *Sh<sup>va</sup>* is usually not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (ס, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

*Examples of quiescence:* יִטֵּב *yî-tābh*, בְּרִית *b<sup>e</sup>-rîth*, מִיטֵב *mê-tābh*, בֵּית *bêth*, רְמִיָּה *yā-mū-hā*, יֹכֵל *yō-khēl*, צֹן *tsōn*, כּוֹ *kō*,



its initial syllable (if changeable) is shortened to a half-vowel\* (*vocal Shéva*); thus קָטַל *qā-tāl'* becomes קָטַלְתֵּם *q<sup>e</sup>-tāl-tēm'*. On the contrary, when the *unaccented* syllable תִּי is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as קָטַלְתִּי *qā-tāl-tî*.

Again: when the sound י (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-tāl'* becomes קָטַלְי *q<sup>e</sup>-tā-lô*.

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).

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\* Compare in Eng. *pusillanimous* and *pusillanimity*, *philánthropy* and *philánthropic*; 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 a closed to an open one (see No. 1, above); as  $\text{בַּבְּ} \text{hābh}$ ,  $\text{בְּבַבְּ} \text{hā'-bhū}$ .
- 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  $\text{קָטַל} \text{qā-tāl}$ ,  $\text{קָטַלְתֶּם} \text{q'-tāl-tēm'}$ ;  $\text{יָקָר} \text{yā-qār'}$ ,  $\text{יָקָרְתָּ} \text{y'-kā-rā'}$ .

On the contrary, when the tone is moved forward only a *half-syllable*, the pretonic vowel retains its place; as  $\text{קָטַל} \text{qā-tē-lā'}$ .

- iii) A *long* vowel is *shortened*, when the syllable is changed from an open to a closed one without the tone (No. 3); as  $\text{סֵפֶר} \text{sē-phēr}$  (*book*),  $\text{סֵפֶרֹו} \text{sēph-rō'}$  (*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  $\text{קִטְל} \text{qīt-tēl}$ ,  $\text{קִטְלֹה} \text{qīt-tēl'-khā'}$  (*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 *ī* (*Chireq*); as  $\text{דָּבָר} \text{dā-bhār'}$  (*word*),  $\text{דִּבְרֵיכֶם} \text{dībhrê-khēm'}$  (*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*).

vi) 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*, קָטְלָהּ *qā-tē-lā'*, *she killed*, קָטְלוּ *qā-tē-lū'*, *they killed*: (by cases), קָטְלוֹ *qē-tā-lō'*, *he killed him*; (רָקַטְלָהּ *he will kill*, tone-long *ō*); רָקַטְלֵהּ *yīq-tē-lē-hū'*, *he will kill him*; רַךְ *hand*. רָךְ *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 *z*, 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 *ā* 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 שֶׁדַּר *breast*, שְׁדָרַי *shā-dhāy'* (*my breasts*); אֶצְבָּע *āts-bā'ē* (*finger*), אֶצְבָּעוֹ *āts-bā-ē* (*his finger*); אַרְבַּע *ār-bā'ē* (*four*). plur. אַרְבַּעִים *ār-bā-ē'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 לֵבָב *heart*, לִבְבִי *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.  $\S$  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,  $\S$ c.* : Parad. B (in all conj. except *Hiphil*), *Perf. sing.* 3 f., plur. 3 c. ; *Imp.*† *sing. f.*, and plur. m.  $\S$  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.  $\S$  f. (= lengthened to  $\overline{\text{—}}$  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.*  $\S$  plur. 3 m., and *Perf. Piël*, with all *suffixes* except 2 *sing. m.* and 2 plur. m.  $\S$  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. מִלְּךָ (for מִלְּךָ § 27, *Rem.* 2, c),‡ עָרָה (for עָרָה),‡ קָדַשׁ (for קָדַשׁ).‡ 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 (מִלְּךָ, עָרָה, קָדַשׁ), 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 (מִלְּךָ, עָרָה, קָדַשׁ),§ 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, 3). Compare, however, Rödiger's statement of the principle, p. 170, No. 6.



§ 89, 2, *a*); לָגַד; לָגַד; לָגַד (ג, *in pause* § 29, 4; ל, *Silluq* § 15 A, 1, 1; — for — § 29, 4, *b*, § 91, 1, *table*); לָגַד (וּת, § 87, 2, with a *masc. noun*, *ibid.* No. 4); לָגַד (א, *defectively* written § 8, 4; לָגַד, double expression of the *plur.* § 91, 3); הָגַד (ה, § 90, 2, *a*).

8. מֵאַרְצְךָ, *from thy land*: מֵן, § 102, 1, *b*; אֶרֶץ, *monosyll. root* אֶרֶץ, *Parad.* VI, *a*; *suff.* אֶרֶץ.

9. בְּעִתּוֹ, *in its season*: בָּ, עֵת (*Parad.* VIII), וּ.

10. בְּיְמֵינוֹ, *in his right hand*: בָּ, יָמַיִן (*Parad.* III), וּ; בִּי, as in No. 5.

11. מִמְּקַרְבֶּךָ, *from thy midst*: מֵן, קֶרֶב (*lit. inward part*, *Parad.* VI, *a*, suffix form קֶרֶב, p. 170, *Rems.* 2d ¶), הֵ. — 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. אֶם, *people*: אֶם the *people*, הֵ art. § 35, 2, B, *a*: זְקֵנֵי אֶם *elders of the people*; זְקֵנֵי *plur. constr.* *Parad.* V; וּמִזְקֵנֵי אֶם *and of (the) elders of the people*, וּ No. 3.

13. בְּעִנְיִי, *on my affliction*: בָּ, עִנִּי (*orig. monosyll. root* עִנִּי, *Parad.* VI, *i*, p. 171, *Rem.* 6; like חֶלְיִי, with *suff.* חֶלְיִי, *suff.* יִי).

14. וְהָאֲבָנִים, *and the stones*: אֲבָנִים *plur. ending*; אֶבֶן *stone*, *Parad.* VI, *a*; הֵ art., § 35, 1; וּ וְלִשְׁטָרְיִי (ש, § 8, 2, 2d ¶) *Kal Part. act.* (— *defectively* written § 8, 4, § 50, *Rem.*); *Parad.* VII.

15. וְלָקַחְתִּיךָ, *and I have taken thee*: וּ וְלָקַחְתִּיךָ, *Kal Perf.* 1 *sing.* לָקַחְתִּי *I have taken*; with *suff.* לָקַחְתִּיךָ (§ 59, and § 58 *table*, and 3, *a*; *tone*, § 59, 2, § 27, 3, *a*); וּ. 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.* לָקַחְתָּ.

17. לָקַחְתָּנִי, *he took me*: לָקַח and לָקַחְתָּ, § 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*: מָשַׁל *he ruled*; *Inf.* *constr.* מִשָּׁל (a kind of verbal noun, § 45, 1, § 132, 1 and 2), *to rule, the ruling*; with *suff.* מִשְׁלוֹ (— =  $\delta$ ), § 61, 1, p. 171, *Rem.* 4, *his ruling*; בָּ, § 102, 2.

19. בְּמַלְכוֹתוֹ, *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 (— =  $\delta$ )

when ye eat (in or at your eating); אֲכַלְכֶם (§ 61, Rem. 2), § 27, 1; with prefix בּ, בְּאֲכַלְכֶם (§ 28, 2), in your eating = when ye eat.

21. וּבְדַבְרִי, and when I speak, lit. and in my speaking; דַּבֵּר (like קָטַל), *Inf. constr. Piël* of דָּבַר; change of בּ to בֶּ, *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. בְּאֲשָׁרֵי (— = *o*, p. 31, 1, a), אֲשָׁר (§ 8, 2, 2d ¶) *Parad. VI, c*. — Analyze: לְאַהֲלֵי (אַהֵל); הָ, § 22, 4; אֵ (— = *o*), *Methegh*, § 16, 2, a. הָ, § 22, 4, *end*.

24. שְׁפַשְׁפֻּלֵנוּ, who, in our humiliation — : שֵׁ for אֲשָׁר, § 36, § 19, 3, a, and 2, b; שְׁפַל, *Parad. VI, b*; *suff.*

25. בְּרִידֵיהֶם; רִ, § 104, 2, c; see No. 5. — בְּרִידֵיהֶן.

26. וּמִחֶלְבֵהֶן, and of their fat: חֶ, No. 3; מִ, No. 4; חֶלְבָהֶן, *plur. constr. of חֶלֶב* (*Parad. VI, b*, § 93, *Expl. 6, Rem. 2*), combined with the *suff.* § 91, 2, and defectively written, *ibid. Rem. 1*; בּ hardened (irregularly), compare *Parad. VI, a, plur. grave suff.*, and § 21, 2, a; (but softened (בֶּ), in some editions of the Heb. Bible.)

27. בְּהִבְרָאֵם, when they are (were or shall be) created, lit. in their being created: בּ; הִבְרָא, *Niph. Inf. constr. of בָּרָא* *Parad. O*; with *suff.* (*nominal*, § 61, 1), הִבְרָאֵם, רַ, *Sect. V, Rule VI*.

28. בְּהִיוֹתָם, when they are (were or shall be), lit. in their being: בּ; הִיוֹתָ, *Kal Inf. constr. from הִיָּה*, 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* בּ, בְּהִיוֹתָ § 63, *Rem. 5*; *nominal suff.* § 61, 2.

29. וַיַּהַרְגֵהוּ, and then he slew him: הָרַג, *Kal Impf.* from הָרַג, *Parad. D*; וַ, *Vav consecutive* of the *Impf.* § 49, 1 and 2, and *Rem.*; with the *suff.* הֵ—, the final tone-long *o* is shortened to a half-vowel (*Sect. V, Rule VI*, p. 16), hence וַיַּהַרְגֵהוּ, and then וַיַּהַרְגֵהוּ, § 28, 3; א (not אֵ), § 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.

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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.

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### I.

#### GENERAL ACCOUNT OF THE CREATION.

Genesis, ch. i.—ii. 3.

V. 1. פְּרָאשִׁית ; 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 רבתי, 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* ; *ō* 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. — הַשָּׁמַיִם ; § 88, 1, *Rem.* 1 ; *article*, § 35, 1st ¶, § 109, 3d ¶. — הָאָרֶץ ; *art.* § 35, 1 ; אָרֶץ (monosyll. root, אָרָץ), Parad. VI, *a*, with *Expl.* 6, and (for אָ 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=calum, 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. הַיְהוָה, Parad. P ; *Methegh*, § 16, 2, *a.* — הוֹרֵי and בְּרֵי 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 ; הַ, § 104, 2, *d.* — חֲשָׁבָה (§ 8, 2, 2d ¶), Parad. VI, *c.* — עַל, § 101, 1, *a*, § 154, 3, *b* ; *Maqqeph*, § 16, 1. — פָּנֵי (lex. פָּנָה), Parad. IX ; *plur.* § 87, 5, *Rem.* 2, and § 108, 2, *a.* — תְּהוֹם, Parad. I ; ה softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. — רֵיחַ (§ 22, 2, *b*), Parad. I. — מְרִחֶפֶת, from רָחַה, Parad. 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.* — הַמְּרִים, § 88, 1, *Rem.* 1 ; *Qamets in pause*, § 29, 4, *a.*

V. 3. וַיֹּאמֶר, Parad. O ; וַ, § 49, 1 and 2, § 129, 1 ; מֵר for מַר (viz. *obscure* אָ for the clear אַ, 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. — וַיְהִי, from הָיָה (Parad. P), *Kal Impf. apocopated* (§ 48, 1, 2, and 4; § 75, *Remarks*, 3, e); used as a *Jussive*, § 128, 2, comp. § 127, 3, c. — וַיְהִי; the same, with *Vav consecutive*, § 118, 1, d; omission of *doubling point* in ו, § 10, 3, c, *Rem.*; *Methegh*, § 16, 1, a.

V. 4. וַיִּרְאֵהוּ; from רָאָה (Parads. D, E, and F), *Kal Impf. apoc.* § 75, *Remarks*, 3, c; *conj.* accent *Darga* (No. 26), connecting verb and subject. — אָז 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. — וַיִּרְאֵהוּ, *art.* § 35, 1. — טוֹב, 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.* (וְ shorted to ו, § 48, 4), with *Vav consec.* § 53, *Rem.* 4. — בֵּינָם . . . בֵּינָם (ב, § 104, 2, b); prop. the *constr. state* of בֵּינָם (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. — וַיַּחַדְּשֵׁהוּ; *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. וַאֲנִי־לַיְלָה 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. — לַיְלָה (לַיְלָה); § 35, 1, and *Rem.* 2, § 102, 2, b. — יוֹם, § 96; *sing.*, of Parad. I; *plur.*, of Parad. II. — וַיַּחַדְּשֵׁהוּ; וְ, לְ, הַ, and הַשֶּׁשֶּׁה. — וַיַּחַדְּשֵׁהוּ (וַיַּחַדְּשֵׁהוּ, Parad. VI, h); הַ obsolete *accusative ending* § 90, 2; לְ in *pause*, § 29, 4, a. — וַיְהִי, as in ver. 3. — וַיִּבְרָא and וַיַּבְרָא, Parad. VI, a and c. — וַאֲנִי־לַיְלָה, *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 פ marks a section in the Jewish division of the text. See the *Clavis Not. Masoret.*, letter פ', 3, in *Hahn*, and פרשה in *Theile*.

V. 6. וַיְהִי, as in ver. 3. — רָקִיעַ (§ 22, 2, b), of the form No. 5, § 84; Parad. III. — בְּהוֹף; בָּ, and constr. state of הַיָּמִים Parad. VI, g. — הַיָּמִים, § 88, 1, *Rem.* 2; מָ, § 29, 4, a. — וַיְהִי; for וַיְהִי, then וַיְהִי § 28, 1, then וַיְהִי § 24, 1, a; *Jussive*, § 128, 2, and let it be. — מִבְּהַיִל, from בָּדַל *Hiph. Part.*, Parad. B; let it be dividing = let it divide. — לָמַיִם; לָ for לָ, § 102, 2, c, γ. — לָ . . . בֵּין, 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., בֵּין, 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. — אָתָּה, as in ver. 4. — הָרָקִיעַ; *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 לָ; מִן *part of*, constr. state of the noun מִן, § 154, 3, c; תַּחַת, *space beneath*, § 101, 1, a; לָ (לָ 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 לָ; 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. לְרִקִיעַ; לָ, הָ, § 35, 1, and *Rem.* 2, § 102, 2, c. — שְׁנֵי, § 98; a second day, § 111, 2, a.

V. 9. וַיִּקְוֶה; קָנָה, Parad. P (comp. § 72, *Remarks*, 10), *Niph. Impf.*; for the *Imp.* 3 pers. § 127, 3, c; *reflexive*, § 51, 2, a. — אֵל, § 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*, Parad. 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.* — הַיְבֵשֶׁת; *art.*, and *fem.* of the adj. יָבֵשׁ (§ 84, 6), like η ξηρόα.

V. 10. וַיִּלְמְדוּהָ; מִקְוֶה, of the form No. 14, § 84 (comp. § 85, V, 14), *place of collecting*, see the verb, ver. 8 (3); *constr. state*, Parad. IX. — יָמִים, Parad. VIII, *Expl.* 8, 1.

V. 11. תִּרְשָׁא, Parad. O, *Hiph. Impf. apoc.* § 128, 2. — עֲשֹׁב, Parad. VI, *b*, *Expl.* 6, *Remarks*, 2. — מִזְרִיעַ, *Hiph. Part.*; *syntax* § 138, 1, *Rem.* 1. — יָרַע, Parad. VI, *a*, § 22, 2, *a*. — פָּרִי, Parad. VI, *i*, *syntax* § 106, 1. — עֵשֶׂה פָּרִי (עֹ-sēp-p<sup>e</sup>-rî); § 20, 2, *a*; עֲשֹׂה (D and P), *Kal Part.* — קַיִמִּינֹךָ. — 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 רָצָה, § 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*. — הָיָה, מִיָּד, table, § 91, 1. — וַיִּרְאָה, ver. 4, (1). — V. 13. (*ult.*), § 98.

V. 14. (3), ver. 3, (3); *position*, § 145, 1, *a*; *number*, § 147, *a*. — (4), מְאֹר (from אֹר 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. — הַלְהִילָה, see ver. 5. — וְהָיָה (הָיָה), *Kal Perf.* 3 *pl.*, with *Vav cons.* of the *Perf.* § 49, 1, and § 126, 6, *c*. — לְאוֹת; לְ, lex. A, 2; אוֹת, with *fem. plur. ending*, *defect.* written (§ 8, 4), in both syllables. — מוֹעֵד (§ 84, 14, comp. § 85, III, 14), Parad. VII; וְ, § 155, *a*, 2d ¶ (*hendiadys*). In the next word (יוֹם, ver. 5), וְ 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. — לְהָאִיר; לְ, and *Hiph. Inf. constr.* of אֹר, 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; מִמְּשָׁלָה, *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), נָתַן, *Pe Nun verb*, Parad. H, *Kal Impf.* (§ 66, 2), with *Vav cons.* — אוֹתָם, § 103, 1, *Rem.* 1; comp. § 121, 4, *Rem. extr.*

V. 18. (1),  $\text{מִשׁוּל, לְ, וְ, י}$ . — (2),  $\text{יָדָה, הִ, בְּ}$ . — (3),  $\text{יָדָה, בְּ, וְ}$ . — V. 19. (*ult.*) § 98.

V. 20.  $\text{שָׂרָץ}$ , § 138, 1, *Rem.* 1; comp. lex.  $\text{שָׂרָץ}$ , 1. —  $\text{נֶפֶשׁ}$  lex. 4, and  $\text{חַיָּה}$  lex. 3, *living animal* (collect. animals), in apposition with  $\text{שָׂרָץ}$ . —  $\text{עָרַף; יְעוּפָה}$ ;  $\text{עָרַף}$ , Parad. M, *Pilel Impf.* (§ 55, *Remarks*, 2). —  $\text{פָּנִי}$ , ver. 2;  $\text{עַל}$ , lex. 3, *b.* — V. 21.  $\text{תַּחֲנִיךְ}$ , of the form No. 7, § 83. —  $\text{הַחַיָּה}$  (lex.  $\text{חַיָּה}$ , 3), *art.* § 111, 2, *a.* —  $\text{כָּל}$  ( $\text{כָּל}$ , Parad. VIII), followed by the art. § 111, 3d ¶. — *Disj. accent Pesiq.* table, No. 20. —  $\text{הַרְמִישָׁה}$ ; *art.* § 109, 2d ¶, 2; *Kal Part.* with *fem.* ending, § 94, 2, *b.* —  $\text{אֲשֶׁר}$ , *accus.*, with which the waters creep, or swarm; comp. references on ver. 20. —  $\text{פְּנָה}$ , Parad. IV; *syntax* § 106, 1, *fowl of wing* = winged fowl.

V. 22. (1), Parad. E, *Piël Impf.* with *Var consecutive*; with *retracted tone* § 29, 3, *a.* and *shortened final vowel* § 27, 1; comp. § 64, *Rem.* 2, *b.* — (2), see ver. 17. —  $\text{לֵאמֹר}$  ( $\text{לְ, אֲמַר}$ , Parad. I), § 23, 2; a sort of *Gerund* (*dicendo*, § 45, 3), *in saying* = *saying*. —  $\text{פָּרָו}$  (and foll. word), Parad. P. Observe the *paranomasia*, in the three verbs connected by  $\text{וְ}$ .  $\text{בִּנְיָמִים}$ ;  $\text{בְּ, הִ, יָם}$ , Parad. VIII. —  $\text{יָרַב}$  ( $\text{רָבָה}$ , Parad. P), § 75, *Remarks*, 3, *a.*; comp. § 26, 3, *a.*; *Jussive*.

V. 24. (3), comp. ver. 12, (1); here, it is the *Jussive*. —  $\text{חַיָּה}$  ( $\text{חַיָּה}$ , § 95, Parad. A); orig. *fem.* form  $\text{חַיָּה}$  (§ 80, 2) with the obsolete *constr.* ending  $\text{וְ}$ , § 90, 3, *b.* and *Rem.*

V. 26. (3), § 108, 2, *b.* — (5),  $\text{אָלֶם, בְּ}$ , Parad. VI, *a.*,  $\text{וְ}$ . — (6),  $\text{הִמְחִיז}$ , Parad. I; § 84, 16. —  $\text{וְיָרְדוּ}$ ;  $\text{רָדָה}$ , Parad. P. —  $\text{בְּרָגַת}$ ;  $\text{הִנָּה, בְּ}$ , § 95, Parad. B, *a.*;  $\text{ג}$  *soft*, § 21, 2, *a.* — V. 27.  $\text{אִתּוֹ}$ , see ver. 17, (2). —  $\text{זָכַר}$ , Parad. IV.

V. 28. (1), ver. 22. —  $\text{לָהֶם}$ , § 102, 2, *c, β*, and § 103, 2, *a.* (*table.*) —  $\text{וּכְבֹּשֶׁה}$ ;  $\text{כָּבֵשׁ}$ , *Kal Imp.* 2 *plur.*  $\text{כָּבֵשׁוּ}$ , with *suff.*  $\text{הִ}$  (*table* § 58, *it, fem.* for *neut.*, comp. § 80, 1);  $\text{־}$  for  $\text{וְ}$  *defectively* written, § 9, 9, *b.* and § 8, 4, *Rem.* *a.*

V. 29.  $\text{נִתְחַיִּי}$ , § 66, *Rem.* 3. —  $\text{לָכֶם}$ , comp. ver. 28, (5). —  $\text{זָרַע}$ ;  $\text{זָרַע}$ , *Kal Part.* Parad. F. —  $\text{אֲשֶׁר־בּוֹ}$ , comp. on ver. 11. —  $\text{זָרַע}$  (see ver. 11), § 29, 4, *a.* — (*ult.*)  $\text{לְ}$ , lex. A, 2, *mid.*;  $\text{אֲכָלָה}$  ( $\text{־} = \text{ע}$ ), *fem.* of  $\text{אָכַל}$  (§ 94, 1, *Exs. Parad.* VI), § 95, Parad. C, *c.*, *Expl.* 2.

V. 30. הָיָה נְפֶשׁ הַחַיָּה *breath of life*; lex. נָפֶשׁ, 1, and הָיָה, 3. — אֶת־כָּל, governed by הָיָה, ver. 29, (4). — יָרֵק, *syntax* § 106, 1, *Rem.* 1; *every green herb* (lit. *all greenness of herbs*), viz. of all kinds, § 111, 3d ¶. — V. 31. מְאֹד, § 100, 2, b. — (*ult.*), § 111, 2, a.

CH. II. V. 1. (1); כָּלָה (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 ס*).

V. 2. (1), Piël Impf. (יִבְלֶה) *apoc.*, § 75, 5, and *Remarks*, 10. — (5), from מְלַאכָה; for inflection, comp. § 95, *Expl.* 1, 3d ¶.

The proper form of the noun is מְלַאכָה (*fem.* of the form No. 14, § 83), Parad. B, c, in § 95. But the sound of ס 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.*), לַ, עֲשׂוּת, a kind of gerundial form, § 45, 3. — . . . בְּרָא לַעֲשׂוּת *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),

בְּ, הִבְרָא, *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. כֹּל is followed by a verb with a *negation* (contained in טָרָם); *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. שָׂדֵה, 1, *extr.* — שָׂדֵה, *Parad. IX.* — טָרָם (*not yet*, lex. 2), with the *Impf.* § 127, 4, *a*, and Note †. — הִמָּטִיר (*Hiph. Perf.*); *position*, § 145, 1, *d.* — אֵינֶן, lex. 2, and Note at the end. — לְעֵבֶד *for tilling*, § 45, 3. — (*ult.*), § 95, *Parad. B, c.*

V. 6. The *Impf.* יַעֲלֶה (*עֲלָה*, *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 ¶. — נִיפַח, from נָפַח, *Parad. H.* — בְּאַפִּיר; אַפּ, *contr.* of אָנַף, § 19, 2, *a*, and 2d ¶, § 93, *Expl. 8, 2*), *Dual* with *suff.* § 91, 2; *into his nostrils*, lex. אָנַף (II). — נְשָׁמָה; 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. — חַיִּים, *Parad. VIII*, § 93, *Expl. 8, 1*; *plur.* § 108, 2, *a*; *breath of life* = life-breath. — (*ult.*), see lex. נָפַשׁ, 4, and חָיָה, 3.

V. 8. (1), נֹטֵעַ, *Parads. H and F.* — נֶגֶן, *Parad. VIII, Expl. 8, 1.* — מִן, קֶדֶם, § 154, 3, *c*; *lit. part of the east, on the east*, viz. of the writer and the readers whom he had in view. —

וַיִּשָׂם ; שִׁים and שִׁים, *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.* — נִהְמַד, *Niph. Part.*, § 134, 1, at the end. — מְרָאָה, § 84, 14, Parad. IX. — מֵאֲקָל, *ibid.* Parad. II. — הַחַיִּים ; lex. חַי (Parad. VIII), B, subst. *plur.*, § 108, 2, *a* ; art. § 111, 1. — בְּחוּף, ver. 6, (5). — נָעַת (נָע, Parad. 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.*), נָ, § 104, 2, *d* ; נָע, § 29, 4, *a*.

V. 10. (1), Parad. IV. — (2), יָצָא, *Kal Part.*, *syntax* § 133, 2, *c.* — (4), שָׁקָה, Parad. P, *Hiph. Inf.* with לְ ; comp. § 52, 3, *Rem.* 7. — וַיִּמְשֹׁם ; וַיִּמְשֹׁם, § 150, 1, and 2d ¶. — וַיִּפְרָד, *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*. — וַיִּהְיֶה, § 125, 6, *a.* — (*ult.*), lex. רָאָשׁ (I), prop. רָאָשׁ, Parad. VI, *c* ; hence, *plur.* רָאָשִׁים, *Expl.* 6, *Rem.* 3, 2d ¶, and then רָאָשִׁים § 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), קָבַב, 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 ; כָּל followed by the art. § 111, 3d ¶. — אֲשֶׁר . . . שָׁם, § 123, 1. — (*ult.*), art. § 109, *Rem.* *b.*

V. 12. (1), יָ, § 10, 2, *Rem.* *b.* — הַהוּא, § 32, *Remarks*, No. 6, 2d ¶, and No. 8 ; art. § 111, 2. — טוב, *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. פִּישׁ (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. — וַיִּנְיְהוּ ; נִיַּח, Parad. M, *Hiph. Impf.* (נִיַּיַח), § 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.* עָבַד (Parad. D), and שָׁמַר, with *suff.* § 61, 1, and prefix לְ ; דַּ softened, § 21, 2, *Exc.* *a.*

V. 16. (1), צָרָה (Parad. P, and § 72, *Remarks*, 10), *Piël Impf. apoc.* (§ 75, *Remarks*, 10), with *Vav consec.*, ׀ 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), ׀, מֵן, ׀. — For foll. words, comp. ver. 9. — תֹּאכַל (with final *ā*), used *jussively*, § 128, 2, *b.*; but comp. § 68, 1, *extr.* — מִמֶּנִּי, § 103, 2, and *table, c.*, 3*d pers. m.* — אֲכַלְהָ (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 מוֹת, Parad. M; *ye shall with dying die* = *shall surely die* (as in ver. 16).

V. 18. הִיָּדוּת, § 132, 1; its *subject*, § 133, 2. — לְבָדוֹ; בָּד, noun of Parad. VIII, with *suff.*, and לְ, § 154, 3, *e.*, 2*d ¶*; *in his separation* = *alone*, § 100, 2, *a.* — לֹ, § 20, 2, *a.* — עָזַר, Parad. VI, *b.* — (*ult.*), נָגַד, (lex. B, 1), ׀.

V. 19. (1), see ver. 7, (1); here, *defect.* written. — וַיָּבֵא; בֹּא (Parads. M & O, § 76, 2, *f.*), *Hiph. Impf. apoc.*; *he caused to come* = *he brought.* — לְרִאֲוִיהָ (רָאָה), *for seeing* = *in order to see*, § 45, 3. — מַה־יִּקְרָא־לֹ, pronounced as one word, *māy-yīk-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. (מַה), § 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; נָפֵשׁ in apposition with ׀ (in לֹ).

V. 20. (3), Parad. VII; *pl. ending*, § 87, 4. — מִצָּא, § 137, 3.

V. 21. (1), נָפַל, *Hiph. Impf.* — (4), *fem.* of form No. 27, § 84; Parad. A, p. 175. — וַיִּרְשֵׁן; וַיִּרְשֵׁן, Parad. K; *Impf. A*, and initial *Yodh* retained, § 69, 1, bottom of p. 123; *Qamets* in pause, § 29, 4, *a.* — וַיִּקְרָא, ver. 15, (1). — מִצְלֵוֹתָיו; צָלַע, Parad. IV, *Expl. 4*, 2*d ¶*, and *Rem.*; *double indication* of the *plur.*, § 91, 3. — (*ult.*), תַּחַת, ver. 7, (9); with *verbal suff.* (*accus.*), § 103, 1, *Rem. 3.*

V. 22. (1), בָּנָה, § 75, *Remarks*, 3, *a.* — לְאִשָּׁה; לְ, lex. A, 2; § 96, אִשָּׁה. — וַיְבִיאָהּ (ver. 19), *Hiph. Impf.*, *full form* with

*suff.* (§ 60, *Rem.* 5); verbal *suff.* § 58, *table*, with unjon-vowel *e*, No. 3, *b*, taking the *tone*, § 59, 2; hence the shortening of *pre-tonic* Qamets; **בא** *defect.* written.

V. 23. (3), § 34. — (4), **פַּעַם**, Parad. VI, *d*, lex. 3, *a*; *art.* § 109, 2d ¶. — **עָצָם**, Parad. VI, *a*. — **בְּשֵׁר**, Parad. IV. — **יִקְרָא** (*Niph. Impf.*); *masc.* with *fem.* subject, § 147, *a*; *to this one, shall be called woman* = *this shall be named woman*. — **מֵאִשׁ**, § 96, **אִשׁ**. — (*penult.*), **לָקַח**, *Pual*; **קָן**, with *Chuteph Qamets*, § 10, 2, *Rem.* 3d ¶; (in *Theile's* ed., erroneously, **קָן**, with *Dagh.*). — (*ult.*), with *euphonic Dagh.*, § 20, 2, *a*.

V. 24. (1 & 2), lex. **קָן**, near the end. — (3), **הַעֲזֹב** (Parad. D), § 27, 1. — **אָבִיר**, § 96, **אָב** (**אָבִיר** with *suff.*, § 91, 1, *table*, *Rem.* *a.*) — **אָמַר**; **אָם**, Parad. VIII. — **הַדְּבִק** (a verb middle *A* & *E*, § 43, 1, with *Impf. A*, § 47, *Rem.* 2); § 126, 6, *a*. — **בְּאַשְׁתּוֹר**; § 96, **אַשָׁה**, § 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; **י** shortened to **י**, § 27, *Remarks*, 1; the *asterisk* (§ 17) refers to the marginal note, “*Daghesh after Shureq;*” for **י** 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 **י** 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), **נִקְחָשׁ**, Parad. IV. Copula *expressed*, § 144, 2d ¶. — (3), Parad. III. Comp. Mat. x. 16. — (4), **וְגַ**, § 119, 1. — **עָשָׂה**; *position*, § 145, 1, *a*. — **אָסַר**; lex. **אָסַר** (1), and (near the end) **אָסַר**, 1; *uttered* interrogatively (§ 153, 1), *is it added that* = *is it even so, that*; implying, *is there so grievous* a prohibition laid upon you. — **לֹא** with *Impf.* expressing *absolute prohibition*; § 127, 3, *c*, comp. § 152, 1, and 2d ¶. — **מִכֵּל**, § 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). — מִמֶּנֶם, ii. 17. — נִגְעֵי (נִגְעָה); 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* לֹא, § 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), נָדַע, Parad. D, *Kal Part.*; *syntax* § 134, 2, a, § 146, 2, § 145, 1, a. — כִּי *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; פָּקַח, *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. — עֲנִיכֶם (עָנָה, Parad. VI, h; *Dual with suff.* § 91, 2). — וְהִירְתֶם (comp. i. 6, (7)), § 63, *Remarks*, 6 (§ 28, 1). — (*fol. word*), פָּא for פָּאָה, § 23, 2. — יִדְעִי, § 135, 2.

V. 6. (1), רָאָה, § 75, *Remarks*, 3, b. — מֵאֲבֵל, of the form No. 14, § 84; Parad. II. — תִּאֲוָה (§ 85, V, 27); Parad. A, of p. 175. — הוֹיָא, § 121, 2; following word, לָהּ for לָהּ, § 102, 2, b. — נִחְמָד (Parad. D), *Niph. Part.*; *hard combination*, § 63, 2, 2d ¶; *syntax* § 134, 1, *desirable*, or *pleasant*. — שֹׁכֵל (*Hiph. Inf. with לָהּ*); 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. — נִתְקַח, § 66, *Rem.* 2; (following word), Parad. VI, i. — וּנְתַן; נָתַן, Parad. H, § 66, 2, a. — עִמָּה, *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), עִירֹם, Parad. VIII; *tone-long ō shortened to ŭ*, § 27, *table*, and No. 1, at the end. — וְנִתְפָּרְוּ, *Hithp.* § 54, 3, b. — עֲלֵה; עָלָה, Parad. IX, *the leaf*, collectively for *leaves*. — תִּאֲוָה, *fem.* of the

form קָטַל, No. 13, § 84; Parad. A, p. 175. — (*penult.*), § 124, 1, *b.* — (*ult.*), חֲבוּרָה; *fem.* of the form קָטוּל, No. 13, § 84; Parad. A, p. 175.

V. 8. מִתְּהַלֵּךְ, *Hithp.* § 54, *c.* — לְרֵיחַ; לְ, § 154, 3, *e*, 2d ¶; רֵיחַ, lex. 1, *c.* At the breeze of the day = at evening. — וַיִּתְחַבֵּא, *Hithp.* § 54, 3, *a*; agreeing with the nearest subject, § 148, 2, mid. — מִסְּפָי, lex. סָפָה (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. וְ- (p. 107, Rem. 1), § 100, 5.

V. 10. (3), emphatic position, § 145, 1, *c.* — וְאִירָא; וְ, § 49, 2, *a*; וְרָא, Parad. K & O, § 76, 2, *d*; *Kal Impf.* § 69, 1, bottom of the page. — Naked (am) I; omission of copula, § 144, § 121, 1. — (*ult.*), Parad. D & O, *Niph. Impf.* (*reflexive*, § 51, 2, *a*), with *Vav consec.*

V. 11. (2), § 37, 1. — (3), נָגַד, Parad. H, *Hiph.* — הִימָן; הָ, § 154, 2. — אֲשֶׁר, as to which. — לְבִלְתִּי, § 152, 1, last ¶ but one. — אֶכְּלֵ, tone-long *ō* shortened (§ 27, 1) in a closed syll. when the tone is removed by *Maqqeph*, § 16, 1. — (*ult.*), כְּ, — lengthened in pause, § 29, 4, *a*.

V. 12. נִתְּתָה, § 66, Rem. 3, and § 44, Rem. 4, 4th line. — עֲמִידִי, § 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 (Parad. H & O, § 76, 2, *a*), *Hiph. Perf.* with suff. § 58, 3, *b*; tone, § 59, 2.

V. 14. דָּאֵת, *euph. Dagh.* — אָרַרְךָ, *Kal Part. pass.*, Parad. G. — מְכַל, § 119, 1. — גְּהֹרֶה; גְּהוֹן (form No. 3, § 84), Parad. III. — תִּלְקֶה; from תִּלְקֶה (§ 69, Rem. 8), *Kal Impf.* — עָשָׂר, Parad. IV; comp. Mic. vii. 17, Is. lxxv. 25. — (*penult.*), § 96, יוּם. — (*ult.*), see ii. 9, (13).

V. 15. (1), *fem.* of form No. 13, § 84 (אִיבָה, contr. אִיבָה), Parad. A. — (2), שִׁירָה (*Ayin Yodh* verb, Parad. N, § 73, 1), *Kal*

*Impf. 1st pers.* — בין . . . וּבֵין *between*; see the *origin* of this usage, i. 4. — וְשִׁפְפָה; שׁוּף, 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 *Hahu*.

V. 16. הַרְבָּה (רָבָה, 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. — עֲצָבוֹן, 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. — עֲצָב, Parad. VI, *a*; lex. 3. — תִּלְדִּי; וְלֵד, Parad. K, § 69, 1. — בָּנִים, § 96, בָּן. — תְּשׁוּקָה (§ 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. אֶרְרָה, *fem.* (see *masc.* in ver. 14), § 94, 1, III; *position*, § 145, 1, *b*. — פֶּעֲבִירָה (רָ for רַ, § 29, 4, *b, extr.*), see lex. עֲבִיר, A, 2. Another solution: עֲבִיר the act of *passing* or of *being passed* (from one to another); with ב *pretii* (lex. בָּ, B, 3), פֶּעֲבִיר *for the exchange of* = in exchange for; then, more generally, *on account of*. — תֵּאֲבֶלְקָה; *suff.* § 58, 4; *prosodially long* vowel shortened, *Sect. V, Rule vi*; בָּ, comp. p. 34, at the top, *b*.

V. 18. הִרְרָה, a *Pilpel* form, § 85, II, at the end. — לָהּ (in *pause*), § 103, 2, *table, a*), 2, *m*; *dative* of the one affected.

V. 19. (1). זָעָה, 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*. — לָהֶם, p. 170, last ¶. — שִׁיבָה, Parad. M; § 132, 1. — בִּי; see lex. בִּי (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). — כְּתוּבִית (*köth*); lex. כְּתוּבָה, 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.*), לָבַשׁ, *Hiph. Impf.* with *Vav consec.*, and *suff.* מִ— § 58, 1, *table*.

V. 22. (4), lex. הָיָה (II). — פָּנָה, ver. 3, (*penult.*). — וַחֲרִי ; וַחֲרִי, 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), שָׁלַח, *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.* יִשְׁלַחְנִי, *Rule i* ; וְ, 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* ; וְ, § 22, 1, and 5, a. — מִקְדָּם לְ, at the east of (or simply, before) ; lex. קִדְּם, 2 *init.* ; lit. *part of the east* = on the east ; לְ of, § 115, 2. — כְּרוֹב, Parad. I. — לְחַט, § 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. — הִפְתָּה, to turn ; *Hithp. Part.* (with *fem. ending*, § 94, 2, b), reflexive, § 54, 3 ; art. § 109, 2d ¶, 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. — וַתֵּלֶד, iii. 16, (9). — קַנְיָתִי, Parad. P. — אִישׁ, lex. 1. — אָרְצָה, *prep.*, with, lex. אָרְצָה (II), 2.

V. 2. (1), רָסָה, 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.* — אָחִיו, § 96. —

רָעָה, Parad. IX, *constr. state of Kal Part.* Parad. P; *syntax* § 135, 2. — בָּאֵן, § 108, 1. — V 3. מִקָּץ; lex. מֵן, 4, c, and קָץ (§ 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. מִבְּכֹרוֹת; מֵן, § 154, 3, c, lex. 1, b. — *And of their fat*; יִהְיֶה for יִהְיֶה, *suff.* to a *plur.* noun defectively written, § 91, 2, *Rem.* 1. The *suff.* refers to בְּכֹרוֹת; 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 (צֹאֵן), but improperly. — שָׁעָה, *Kal Impf.*

V. 5. וַיִּחַר, lex. הָרָה, 1, b; § 75, *Remarks*, 3, *d*; *syntax* § 137, 2. — (*penult.*), נָפַל. — (*ult.*), i. 2, (7); פַּ 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. לָמָּה, § 102, 2, *d*. — (*ult.*), פַּ softened by the preceding vowel-sound, § 21, 1, at the end.

V. 7. (1), *nonne? is there not?* הֲ, iii. 11, (8). — (3), רָטַב, Parad. L, *Hiph. Impf.*; *syntax* § 127, 2. — (4), נָשָׂא (§ 76, 2, *a*), *Kal Inf.*, for שָׂאתָ (comp. § 74, *Rem.* 3, and § 94, *Rem.* 1); *a lifting up*, viz. of the countenance, lex. 1, c. — לִפְתָּח (לְ, חֵ), *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. רָבַץ, a. — וְאַלְיָהּ (*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. — וַיִּקָּם, § 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? — וְדַעְתִּי, § 126, 3. — (*ult.*), § 29, 4, c.

V. 10. מָה, § 37, 1, c. — דָּם (Parad. II); see lex. plur. 1. — V. 11. מִן, § 143. — פִּיָּה; § 96, פָּה. — 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. פִּי, lex. 4. — (6), comp. ver. 2, (1). — יָתָה; נָתַן, § 66, 1, and *Rem.* 3. — כָּחָה; כָּחָ, Parad. I, lex. 1, c. — נָע and נָר, *Kal Parts.* of נִיעַ (lex. 2), and נִידַ (lex. 2), comp. i. 2, (3 & 4).

V. 13. (*penult.*), עֲוֹן, § 8, 2, 3d ¶. — (*ult.*), מִן (§ 119, 1), נִשְׂוֵא, *Kal Inf.* (full form, § 66, *Rem.* 1), of נִשְׂא, 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 נִשְׂא 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), אֵ, comp. iii. 24, (1). — (3), see on i. 17, (2). — הַיּוֹם, § 109, 2d ¶. — מִעַל, i. 7. — וְהִרְיֵתִי, § 126, 6; *tone.* § 49, 3, *Rem.* b. — וְהִרְיָהּ, comp. § 126, *Rem.* 2. — (*penult.*), *Kal Part.*, Parad. VII; § 135, 2. — (*ult.*), comp. *Section VI*, No. 29.

V. 15. (4), lex. בֵּן (I), 'with Preps., c'. — שְׂבַעֲתוֹם, § 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). — לְבַלְתִּי, see on iii. 11. — הַפּוֹת; נָכָה, *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. פָּנָה, ‘with Preps., E’.— (*penult.*), on the east of = eastward of, § 118, 1, b.

V. 17. (5), ver. 1, (6). — בָּנָה, Parad. P, *Kal Part.*; with הִרְה, as a periphrasis for the *finite verb*, § 134, 2, c, 2d ¶; comp. i. 6, (7 & 8). — (*penult.*), § 96, בָּן.

V. 18. (1), *Niph. Impf.* § 69, 2; *passive*, § 51, 2, d; with the *accus. of the object*, § 143, 1, a.

V. 19. שְׁתִּי, Gram. p. 179, Note \*. — נָשִׁים, § 96, אֲשֶׁה. — (*penult.*), *fem. ordinal*, § 98.

V. 20. אָבִי, § 96, אָב; here, *ancestor*, the first who followed this mode of life. — (*last clause*), lex. רָשָׁב, 3, mid.; see also § 138, 3, c. *The dweller in the tent*, sing. used collectively.

V. 22. הָרִא, see on ii. 12, (3). אֲחֹה, § 96.

V. 23. שָׁמְעָן, § 46, *Rem.* 3. — הִאֲזִינָה; § 38, 2, c, and § 53, 2, 3d ¶; radical נ expressed by doubling that of the *suffixormative*, § 20, 1, a. — אֲמָרָה, Parad. C, b. — לְפָצְעִי; רִי, שָׁפָע, 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. עוֹד, § 100, 2, b. — שָׁת, see on iii. 15, (2). — כִּי, relative pronoun, giving a relative sense to the following *suff.* (§ 123, 1); see lex. כִּי (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.* — הִתְחַל; הִלְל, Parad. G, *Hophal*, impersonally (§ 137, 2), *it was begun, ceptum est*, = men began. This case is distinguished, by the nature of the act, from the one in § 127, 3, d. — לְקָרָא; lex. קָרָא (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, chs. 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, בָּת.

V. 2. (1), ׀ 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. — טַבַּת ; lex. טוּב, 1, a, α ; observe the prevalence of the *scriptio defectiva*, throughout these earliest specimens of Hebrew writing. — וַיִּקְחֵי, ii. 15, (1) ; קָ, § 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. דָּוִן (comp. § 72, *Remarks*, 2, and 4), from דָּוִן or דָּוִן = דָּוִן, § 73, 2. See lex. דָּוִן, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in *reproving* and *punishing*. — רִיחָה, lex. 4, the last two offices there ascribed to it. — בְּשִׁגָּם, for *their transgressing* ; בָּ, lex. B, 5, b ; שִׁגָּג (lex. 2), *Parad. G*, *Kal Inf.* § 67, *Remarks*, 3 ; suff. בָּ. 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. — בְּשִׁוּר ; his *frailty* and *mortality* are meant ; comp. lex.

2 and 3. — הָיִהּ, § 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 βίαιοι), as there quoted. *Men of violence*, the article denoting a known and dreaded class; comp. also § 109, 2. — הָהֵם, § 122, 1. — וְגַם *and also*, lex. 2 (not 3). — *After* (it was) *so that* = *after that*; see lex. אַתָּה, *Plur.*, 4, and אָשֶׁר, B, 1. — רִבְאֵי, § 76, 6; comp. on ii. 19. *Then they bore to them* = bore them sons, the verb used absolutely; ה before the *apodosis*, § 155, a, 3d ¶. — הַמְּזֵה, § 122, 1, 2d ¶; (*ult.*), § 111, 1. — *The mighty men*,—*the men of name* = *men of renown* (lex. שָׁם, 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.*), עֵינַי, Parad. VI, h.

Here begins one of the *greater* sections in the Jewish division of the text, marked by the *triple פ* (see *Clavis Not. Masoret.*, letter פ, 3, in *Hahn*, and פִּרְשָׁה in *Theile*), and followed by the number *two* (ב 2), 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*. — אָתָּה, lex. אָתָּה (II), 2. — הִלֵּךְ, *Hithp.* 2. — V. 10. (3), § 97, 1, § 120, 1, b.

V. 11. (3), lex. פָּנָה, “*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.*). — הִרְרָה; הִרְרָה, 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. — מִפְּנֵיהֶם, lex. פ', 2. — הִנְנִי, § 98, 5. — *About to destroy*, § 134, 1.

V. 14. (4), עָץ, § 108, 4, *Rem.* 1, and lex. 2, *Plur.* — קָנִים; for the construction, see עָשָׂה, 2, a, *extr.* (§ 139, 2); but also, § 118, 3, *with cells shalt thou make the ark*. — מִבְּיָהּ; lex. בָּתָּה, 7. — (*penult.*), חָרַץ, 2, c. — (*ult.*), § 109, 3, *Rem.* b.

V. 15. אַמָּה, § 118, 3; *three hundreds, by the cubit*; i. e. with the *cubit* as the unit of measure. — רַחֲבֵהּ (רָחַב).

V. 16. (1, 5, & 6), see lex. צָהַר. — (6), ii. 2, (1); § 58, 4. — מִלְמַעְלָה; lex. מָעַל (II), 4. — בְּצַדָּה (צַד, § 93, *Expl.* 8, last ¶, § 27, *Rem.* 3). — תַּחְתָּיִם 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. — מִיָּמִים, the *adverbial accus.*, § 118, 3, at the end. — מִתַּחַת; see on i. 7 and 9. — (*ult.*), § 72, *Remarks*, 10.

V. 18. (1); *tone*, § 49, 3; comp. § 126, 6, *Rem.* 1. — אֶתְךָ, § 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. — כֹּל followed by *art.* § 111, 3d ¶. *And of all the living of all flesh, two of all shalt thou bring.* — לְהַחֲיִיתָ; הַיָּרֵה, *Parad.* P; לָ, § 45, 3.

V. 20. (1); מִן, § 102, 1, *Rem.* *b*; הָ, § 35, 2, B, *a*. — V. 21. (1), contrasted with ver. 17, (1). — (2), § 66, *Rem.* 2. — רָאִיבֵל, § 127, 3, *d*. — *And collect*, § 126, 6, *c*. — (*ult.*); לָ, lex. A, 2. — V. 22. *And Noah did* (it); § 121, 6, *Rem.* 2. — (*second clause*); arrangement of words, § 145, 1, *a*, at the end.

CH. 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. לָ, B, 2, *c*. — יָוִם (in the *sing.*), § 120, 2. — הַיָּקִיָּם; *art.* § 35, 1, at the end. — מָעַל, § 154, 2. — V. 5. (*penult.*), with *suff.* הַהֲ, § 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. פָּנָה, F, 1.

V. 8. אֲשֶׁר gives a relative sense to the following *suff. pron.*, § 123, 1. — אֵינָנִי, § 100, 5. — V. 9. (1 & 2), § 120, 5. — V. 10. לְשֶׁבַע (§ 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. — רַמִּי; ר. § 152, a, 3d א.

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. — לְהוֹדֵשׁ; 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 א.

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. רָיָה, 1, b.

V. 16. (1), § 109, 2d א, § 145, 2, *a male and a female, of all flesh, came they.* — (*ult.*), lex. 2, mid.

V. 17. וַיִּשְׂאֵהוּ; נָשָׂא (§ 76, 2, a), שָׂ without *Dagh*. § 20, 3, b. — וַהֲרָם; רוּם (lex. 1), *Kal Impf. apoc.* with tone retracted by *Vav consec.*, § 72, *Remarks*, 4, mid.

V. 19. וַיִּכְסֵי; כָּסָה, *Pual Impf.* — הַהָרִים (הַר, *Parad.* VIII); art. § 35, 2, B, a. — V. 21. בָּעוֹרָה; lex. בָּ, 2, c.

V. 22. אֲשֶׁר gives a relative sense (§ 123, 1) to the *suff.* in אָפִירוֹ (see on ii. 7); נִשְׁמָה, 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.*), בָּ, § 102, 2, b; art. § 35, 2, B, b. — (*ult.*), § 72, *Remarks*, 1.

V. 23. (1), מִיָּהָה, *Niph. Impf. apoc.*, § 75, *Remarks*, 8; *syntax* § 143, 1, a. — V. 24. (*penult.*), § 120, 1, *Rem.*

CH. VIII. V. 1. (*penult.*); שָׁבַע, *Parad.* G, *Kal Impf.* — V. 3. הַקֹּדֶשׁ וְשׁוֹב, § 131, 3, *Rem.* 3.

V. 4. (1), בָּיַח, *Kal Impf. apoc.*, § 72, *Remarks*, 4, at the end. — V. 5. הַקֹּדֶשׁ וְהַסּוֹר, § 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. — רַב־שָׂת (רַב־שָׁת), § 69, *Rem.* 1, at the end.

V. 8. *The dove*; art. as in ver. 7. — הַקָּלָה; קָלַל, *Kal Perf.*, lex. 3. — V. 9. וַיִּקְרָהָהּ; with *suff.* הָהּ, *Sect. V, Rule vi.*

V. 10. (1), from הִיל and הִיל (§ 73, 2, *mid.*), *Parad. N, Kal Impf. apoc.*, with retracted tone; for signif. see lex. No. 6. — וַיִּסָּה, see § 78, רָסָה. — V. 11. (4), לָ, § 154, 3, *e*, 2d ¶; lex. B, 2. — בַּפִּיָּהּ, see § 96, פָּה; all the forms are given in the lex.

V. 12. (1), from רָחַל, *Niph. Impf.* (with tone retracted); see § 69, *Rem.* 5. — V. 13. בְּרֵאשִׁוֹן, *on the first* (§ 98), viz. month. — וַיִּסָּר; סִיר, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B.

V. 17. הִרְצֵא, *Hiph. Imp.*; the points belong to the marginal reading (§ 17), comp. § 70, 2; the pointing of the text would be הִרְצֵא. — וַיִּשְׂרְצְבוּ, *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 רָבַב, 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 ¶. — וַיַּעַל; עָלָה, *Hiph. Impf. apoc.* — עָלָה; lex. עָלָה, 2.

V. 21. (1), רִיחַ, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B. — נִיחֹחַ, 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. — קָלַל, *Piël Inf.*; comp. § 67, 1, at the end. — בַּעֲבִיר; comp. on iii. 17. — נִעָרִיו (עַ — עִי, p. 29, 9, *b*), § 108, 2, *a*. — לְחַפְזָה (נָחָה, *Parads. H & P*); § 142, 2.

V. 22. (1), lex. עוֹד, 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.* — ץַרְךָ, lex. a. — לְרִלָּה (old *accus.* form used as *nominative*), p. 144, Note \*, 3. — שַׁבַּת, lex. 2.

## VI.

## JOTHAM'S PARABLE.

Judges, ch. ix. 1–21.

V. 1. (1), *Vav consec.* § 129, 2. — שְׁכֶמָה (lex. שָׁכַם, 3) ; *accus. local*, § 90, 2, a (lex., erroneously, שְׁכָמָה ; comp. *Rödiger*, *Thes.* p. 1408). — אֲחֵי, § 96, אָה ; *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 ¶. — בָּעַל, lex. 3. — הַמְשַׁל ; הֵ, § 100, 4, *Rem.* 2 (*Dagh.* omitted, § 20, 3, b) ; אִם—הֵ, *utrum—an*, § 153, 2. Comp. § 133, 2, at the end. — *And remember*, § 126, 6, c. — (*ult.*), § 29, 4, b, at the end.

V. 3. עָלִיו (§ 103, 3), lex. עַל, 2, e. — וַיֵּט ; נָטָה (§ 76, 2, b), *Kal Impf. apoc.* ; final vowel lengthened, § 20, 3, a ; see lex. 3, at the end. — V. 4. (1), נְתַן. — *Seventy, &c.*, § 120, 4, *Rem.* 2. — *House* = temple ; lex. 4. — בָּעַל, lex. 5, a.

V. 5. אֶפְרָתָה (*to Ophra*) *accus. local*, § 90, 2, a. — אֶהְתָּה (in *pause* ; see § 96, אָהַד) ; construed as an adjective, § 97, 1. — יָתַר, *Niph. Impf.* — *The youngest*, § 119, 2. — (*ult.*), *Niph. Perf.*, reflexive, § 51, 2, a.

V. 6. (1), *Niph. Impf.* — מְלֹא, lex. b. — *Made A. king*, here with לְמִלְכָּד, pleonastically ; lex. מָלַךְ, *Hiph. mid.* — עַם, *by*, lex. 2. *The oak, &c.*, lex. מֵצֵב. — V. 7. (1), נָגַד ; § 137, 3, b. — נִשְׂא, lex. 1, e. — *That God may hearken* ; י, § 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 ; הָרַל (lex. 2, b), *Kal Perf.* with *interrog.* הֵ (§ 100, 4, *Rem.* 4). The pointing of the verb (הָ) is irregular. — רִבְבָדִי ; lex. (*Piël*, 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. — אֲשֶׁר־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. — נִיַּע, lex. 1, c.

V. 10. לְכִי (הֶלְכָה), § 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. הַמְשִׁמָּה, *Piël Part.*, with *art.* (§ 20, 3, b), § 109, 2d ¶. — V. 14. מְלִיכָה, comp. § 47, *Rem.* 1, and letter b. — V. 15. *If in good faith ye will anoint me king over you*; *Part.*, § 134, 1. — הָסִי; הָסָה, 1. — עַל, *Parad.* VIII; § 93, *Expl.* 8, last ¶. — הַיָּצֵא, *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* (גְּבוּלֵי) *of his hands*,—the benefits which his hands have wrought.

V. 17. אֲשֶׁר . . . עָלֵיכֶם (§ 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. — נָצַל; 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. — וְאִם, *and if* = if then.

V. 21. (1), נִיַּס, § 72, *Remarks*, 4, § 128, 2, d. — בְּאַרְהַ, *accus. local*, § 90, 2, a.

## VII.

## THE RAISING OF SAMUEL.

1 Samuel, ch. xxviii. 3-25.

V. 3. (2), מִיַּת, verb *middle E.*, § 72, *Remarks*, 1. — *In Ramah*; *art.* § 109, 3. — *Even his own city*; הָ, § 155, 1, a, 2d ¶, lex. 1, c. — הָסִיר (סִיר), *Hiph. Perf.* — אֲבוֹתָ, lex. אֲזַב, 2. — (*penult.*), הִדְעֵנִי. — V. 4. *And encamped*; lex. הָתָה, 2. — (*ult.*), *art.*, as before.

V. 5. וַיִּרְא ; יִרְא, p. 123, at the bottom. — V. 6. (3), פַּ, § 154, 3, a, 2, mid.; § 102, last ¶. — עָנְהוּ, with *suff.* § 75, *Remarks*, 19. — גַּם, lex. 2, at the end.

V. 7. אֲשֶׁח, *constr. state* in place of simple *apposition*, § 110, 5. — בַּעֲלַת, § 106, 2, b, lex. בַּעַל, 4. — *That I may go*, § 128, 1, c. — (*penult.*), lex. עִיָּן, 2, c. — V. 8. לִרְלָה, *accus. of time when* (§ 118, 2, a); see p. 44, Note \*, 3. — קִטְמוֹי (marg. note, *Vav is superfluous*); the pointing is for קִטְמוֹי (*qō-s<sup>o</sup>-mî*), 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). — הַיְהוָה, *art.*, § 109, 1. — אֲתָה, § 134, 2, a. — הִי, lex. A, 1, mid. אִם, § 155, 2, f, 2d ¶. — יִקְרָה (קָרָה), *Kal Impf.*, with *suff.* § 75, *Rem.* 19; the *Dagh.* (ק) is *euphonic*, § 20, 2, b; marg. note, *the ק dagheshed*. — V. 12. (1), § 75, *Remarks*, 3, c. — *For thou art Saul*; הִי, § 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). — עֲלֵים; עָלָה, *Kal Part.* עוֹלָה, *Parad. IX.* — תֹּאמַר, *Parad. VI, f.* — עֲטָה, see lex. 2. — וַיִּקַּד; lex. קָנַד (II); *with the face earthward.* — (*ult.*), see § 75, *Remarks*, 18.

V. 15. צַר; צָרַר (lex. 2, c), *Perf.* 3d sing., used impersonally, § 137, 2. — וְאֱלֹהִים; וָא, § 23, 2. — מִעֲלֵי; see lex. עַל, C, מַעַל (II), 2, at the end. — וַאֲקַרְאָה (וָ, § 49, 2, a), *Kal Impf.*, *cohortative form* (with הַ for ה־), § 48, 3, *Rem.*; *syntax* § 128, 1, e. — וַיִּדַע; with *suff.* § 61, 1. — V. 16. תִּשָּׂאֵל, 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. דָּבַר, § 52, *Rem.* 1, at the end. — נִימְנָן, with *suff.* (tone-long vowel shortened, *Sect. V, Rule vi*). In the words, *hath done to him*, David is naturally implied; but some prefer the reading לָהּ, for which there is some authority. — V. 18. (1), *because*; see כַּאֲשֶׁר, 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.* — מְלֵא, lex. 1 mid. — *On account of the words of* — ; מִן, lex. 2, f. — V 22. וְאֶשְׂיָמָה, *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); לָ, denoting *possession*, lex. 3, d, § 115, 2; *the woman had.* — וַתֵּלֶשׁ (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. אָחַת, comp. above (VI), on Judg. ix. 5. — רָאשׁ, *Kal Part.* of רָאשׁ; here written *fully*, comp. § 7, 2, end, § 8, 3, and *Rem.*, § 9, 1, 1, and spec. § 23, 3, *Rem.* 1, § 25, 2; marg. note, א is *superfluous*.

V. 2. (1), לָ; comp. above (VII), on 1 Sam. xxiii. 24. — (*penult.*), § 75, *Remarks*, 14, and § 131, 2. — V. 3. (2), שֵׁינָ, *constr. state*; *nothing of all* = not any thing, nothing. — כִּי אִם, *except*; lex. B, 2 (after the article כִּי). — קָטְנָה, *Parad.* VIII; § 93, *Expl.* 8, *Rem.* 4, case 21. — וַתִּחַדָּן, § 121, *Rem.* 4. — פָּת (above, VII, ver. 22), *Parad.* VIII, *Expl.* last ¶. — וַתֹּאכַל, *was wont to eat*, § 127, 4, *b.* Marg. note: *Qamets, with Zaqeph-qaton.*

V. 4. (4), art. with adj. only, § 111, 2, *Rem.* *a.* — לְקַחַת (קָחַת § 66, *Rem.* 2, לָ § 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. בִּי, lex. B, 1, a. — בֵּן, § 106, 2, c. — V. 6. *Fourfold*, § 97, *Rem.* 1. — עֲקֵב, 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. — הִנֵּה, 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. סֵתֵר, 3, end. — V. 13. לִיהִנֶּה; לְ, lex. 8.

The circle (*Clavis*, פֶּסָקָא), 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. אֶפֶס, B, 4. — נִאָץ, *Piël Inf.* with *i*, for the sake of the *paranomasia* (so *Maurer* and *Thenius*); *syntax* § 131, 3, *a*.

## SELECTIONS IN POETRY.

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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 *Rödiger*, in *Ersch 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 showeth the firmament.  
    xc. 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 *bimembral* 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. i. 3.           The ox knoweth his owner,  
                  and the ass his master's crib ;  
                  but Israel doth not know,  
                  my people do not consider.  
liv. 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. xliiv. 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.  
JOEL iii. 16.      The Lord also shall roar out of Zion,  
(HEB. 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.

- Ps. 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. Ps. 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.

וַאֲתָם פָּרִי יִרְבֵּי  
שָׂרְצֵי בְּאֶרֶץ יִרְבֹּוּ-קָה :

*Gräter* (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 וָה for אָשֶׁר; *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, וַתִּהְיֶה וְבָהּ; xviii. 27, עָפָר וְאָפָר. But it abounds in the poetic diction; e. g. Nah. ii. 11, בִּינָה וּמְבִינָה; 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 לְמִשְׁפָּט (for equity) and behold מִשְׁפָּח (bloodshedding), for צְדָקָה (righteousness) and behold צְעָקָה (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 (Ecl. 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-qaton* (—) and *Rebhia* (—). See, e. g. Joel iv. 16, Is. xlv. 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.\*

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\* The Book of Psalms has been recently published, from the Leipzig edition, by *Rudolph 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. — הִנֵּה, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st הִנֵּה, 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 הִנֵּה, 2), i. e. who have an office and a service there by night; comp. lex. עָמַד, 1, γ, and the reference to Dan. i. 4. — (ult.), לַיְלָה, Parad. VI, h, § 87, 4; lit. *in the nights* = during the night, by night.

V. 2. (1), נִשְׁאָה, see lex. 1, a, “in prayer,” &c.; marg. note: *other copies*, שָׁאָה (i. e. with *Methegh* on the final syllable). — קָרַב, *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. לָרֹדֵד ; לְ (Lamedh auctoris), § 115, 2, a, end. — גָּבַהּ, § 75, 3d ¶. — רָמַי (רוּם), lex. 1, a. — הִלַּךְ בְּ (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.), סָלַף, Niph. Part.; lex. Niph. 2. — (ult.), § 103, 2, c; מִן, § 119, 1, and lex. 5, b; *too difficult for me*.

V. 2. (1 & 2); § 155, 2, f, 2d ¶. — (3), § 72, *Remarks*, 10. — (4); הָמַם, Poël, § 55, 1. — גָּמַל (lex. גָּמַל, II, 1), *Kal Part. pass.* *As one weaned* (as a weaned child) *upon its mother*,—or, *with its mother* (lex. עַל, 3, d); *as a weaned child is my spirit within me* (letter e).

V. 3. (1), רָחַל, Piël Imp.; *hope, O Israel!* — אֶס, indicating the *direction* of hope, to the source of the expected blessing.

## XI.

## PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxxxiii.

V. 1. שָׁבַת (שֵׁב, *Kal Inf.*), § 133, 2. — גָּם, 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 אֶהְרֹן, as indicated by *Athnach* and required by the sense. — שִׁירָד ; שִׁ for אֲשֶׁר, § 36. — פִּי ; lex. פָּה, 2, mid. — מִדָּה, lex. 2.

V. 3. Second member: שִׁירָד ; פִּי is here implied from the

preceding member (§ 154, 4), the pronoun including antecedent and relative (§ 123, 2); *as that which descends*. — הָרַר, 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), הָרַר, *Hiph. Imp.* — *For good* (is he); see on Gen. i. 4. — V. 3. (2); marg. note: א movable (*mobilis*, p. 26, note \*), in distinction from לֹא־יָרֵי, § 23, 2, at the end. — V. 4. (2). see lex. פָּלַא, *Niph.* 3. — לָבְדוּ, 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), נָטָה (§ 76, 2, b), *Hiph. Part.*, Parad. IX. — (3), נָ, lex. B, 5. — V. 11. (1), transition from the *Part.* to the finite verb, § 134, *Rem.* 2. — (3), מָן, תָּרַן (Gen. i. 6), מָן. — V. 12. (4), נָטָה, *Kal Part. pass. fem.* — V. 13. (4), לָ, lex. A, 2. — V. 14. (1), as in ver. 11.

V. 15. (1), (lex. נָעַר, 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), שָׁ, § 36, בָּ, שָׁפַל Parad. VI, b, *suff.* נָה; *who, in our humiliation*; viz. under the Babylonian power. — (3), § 103, 2, a; לָ, as in ver. 19. — V. 24. (1), פָּרַק, *Kal Impf.* with *suff.*; tone-long vowel shortened, *Sect. V, Rule vi*; § 129, 1. — (2), צַר, 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. — בְּזָרְרֵיהֶּם; § 61, 1, § 132, 2. — V. 2. (2), lex. זָרָב 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 tents* 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), שָׁאֵל; 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); שָׁבָה, *Kal Part.*, Parad. IX, with the *nominal suff.* (§ 135, last ¶); *our captors* — תּוֹלָל; and *our oppressors*. — מִשִּׁירָה; מֶן, lex. 1, *b*, β.

V. 5. (3); proper pointing, יָרִיחַ שְׁלִימִים; see lex. 2d ¶, at the end. — *Let my right hand forget*, i. e. become forgetful,—lose its skill. — V. 6. (3), חָהָה, Parad. VIII. — אֶזְזָרְכִי; *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). — עָרָה; עָרָה, *Piel 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), שָׁרַר, *Kal Part. pass.* = Lat.

Part. in *-udus* (§ 134, 1), *vastanda*, vastationi devota ; but see lex. *Kal*, at the end. — (4), see lex. אָשֶׁר, Parad. VI, a. The genitive here, is the antecedent implied in the foll. אָשֶׁר (§ 123, 2) ; *O the happiness of him, who* = happy he, who, &c. — (5), שְׁלֹם, *Piël*, e ; final vowel, § 27, 1. — גְּמולָהּ, &c. see lex. גְּמולָהּ, *Kal*, at the end.

V. 9. (2), אָשֶׁר and יֵאָחֵז ; § 68, 1. — (3), נֶפֶץ, *Piël 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 אַ, 2. — (*penult.*), § 109, 2d אַ. — V. 2. בִּי, inserted, like *enim*, after other words in the clause, lex. B, 2, a, end of 1st אַ. — (5), *happiness of thee!* = happy thou ! — טוב, lex. B, 2. — V. 3. (1), § 95, *Expl. 3, Rem.* It has *Seghol* with *Aleph* only in this instance. — (3), פָּרְהָה, *Kal Part. fem.*, § 75, *Remarks*, 5. — (4), יִרְכֶה, 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-pasug.* — V. 5. *And see thou* = and thou shalt see, in the sense of a promise ; § 130, 1, a. — בְּ, lex. B, 4, a ; § 154, בְּ, 2, end.

## XV.

## ASSERTION OF JEHOVAH'S SUPREMACY : SECURITY OF THOSE WHO TRUST IN HIM.

Psalm cxv.

V. 1. (2), § 103, 2, a. — בִּי, Gram. p. 272, d ; lex. 3, a. — יָהּ, § 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), וְ 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. עָצַב.

V. 6. (*ult.*); רָיַח, *Hiph. Impf.*, the original full form, § 47, *Rem.* 4. — V. 7. (1), absolutely,—*as for their hands*. For the use of וְ after an absol. subst., see § 145, 2, at the end. — V. 8. (1), § 103, 2, and *table, b.* — (3), § 135, 2. — V. 9. (*penult.*), מִיָּנִי, *Parad.* VII.

V. 12. Divided first by *Merka-mahpakh*, and then by *Athnach*. — V. 13. (2); רָאָה, *plur. constr.*; p. 60, mid. — V. 14. (1), § 78, יָסַף, *add upon = make additions to*; *Jussive form: Jehovah increase!* — V. 15. (3), הֵ, § 143, 2. — V. 16. The heaven, heaven, is Jehovah's (הַ, § 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 ¶. — יָהּ, 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*; הָלַל, 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 הִשָּׁבַח, § 75, 3d ¶; § 90, 3, and letter *a*, followed by a prep. (*ibid.* and § 116, 1); *he who sits* (enthroned, lex. שָׁבַח, 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. פִּיֵּץ (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. סָרַר, and סָרַרְךָ, 1, b. — מֵן, § 119, 1. — V. 15. (3), pointed for the margin; see lex. פְּנִינִים. — (5), lex. חֶפֶץ, 2. — V. 16. (4); *quadrilateral*, § 30, 3; see lex., Note.

V. 18. (*ult.*), אָשֶׁר, *Pual Part.*; *sing.* with *plur.* subject, § 146, 4. — V. 19. פִּיֵּן; פִּיֵּן, *Pil. Perf.* — V. 20. (3), lex. בָּקַע, *Niph.* 2. — (4), שִׁחַק, *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), לָ, B, 3; § 102, 2, *c*, *γ*. — (*ult.*), נָנַה, 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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