

all the things that I have  
written to you in the  
last few days - I hope  
you will find them  
interesting and useful  
in some way.

There was a very  
interesting meeting  
last night - I hope  
you will find it  
interesting and useful  
in some way. I hope  
you will find it  
interesting and useful  
in some way.

I hope you will find  
this letter interesting  
and useful in some way.  
I hope you will find  
this letter interesting  
and useful in some way.



A

# HEBREW GRAMMAR

WITH

A COPIOUS

*Syntax and Praxis.*

BY MOSES <sup>✓</sup>STUART

PROF. OF SACRED LITERATURE IN THEOL. SEM. AT ANDOVER.

1821.

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ANDOVER :

FLAGG AND GOULD.....PRINTERS.

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BE it remembered, that on the third day of March, A. D. 1821, and in the forty fifth year of the independence of the United States of America, FLAGG & GOULD of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, viz.—“A Hebrew Grammar with a copious Syntax and Praxis. By Moses Stuart, Prof. of Sacred Literature in the Theol. Seminary, at Andover.” In conformity to the act of the Congress of the United States of America, entitled “An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned :” and also to an Act entitled, “An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical, and other prints.”

JNO. W. DAVIS, } *Clerk of the District*  
                          } *of Massachusetts.*

## PREFACE.

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THE science of Hebrew Grammar has, within a few years, been greatly improved by the labours of several distinguished Oriental scholars, on the continent of Europe. The first Hebrew Grammars, published by Christians, were modeled after those of the Jewish Rabbins, from whom the knowledge of the Hebrew language was received. Among these, the most distinguished was Reuchlin's *Rudimenta Linguae Hebraeae*, A. D. 1506, which was used by most learners of the Hebrew, until the publication of Munster's Grammar, A. D. 1556. The latter continued in general use, until Buxtorf published his *Thesaurus*, (A. D. 1609), which so far excelled all other works of the kind, then extant, that it came into almost universal use. A most important addition was made to the Syntax of the Hebrew language, by the noble work of Glass, styled *Philologia sacra*, and published at Leipsick in A. D. 1623. In 1679, Alting, at Gröningen, published his *Fundamenta punctuationis linguae sanctae*; and in 1696, Danz, at Jena, his *Literator Ebraeo-Chaldaeus*. Both works were constructed upon the principles of Buxtorf; and for more than half a century, they guided the Hebrew studies of Holland and Germany. In 1737, appeared the great work of Albert Schultens, Professor at Leyden, entitled *Institutiones ad fundamenta linguae Hebraeae*, in which the kindred languages, but specially the Arabic, were made to contribute to the illustration of the Hebrew. In the steps of Schultens followed

Schroeder, at Groningen, A. D. 1766, in his *Institutiones ad fundamenta linguae Hebraeae*. Storr, Vater, Weckherlin, and Jahn have, more recently, distinguished themselves in the department of Hebrew Grammar.\*

But the most important work, which has ever appeared on this subject, is the larger Hebrew Grammar of Gesenius, Professor of Theology at Halle, published in 1817, and containing about 900 pages. In this work, the whole interior of Hebrew Grammar has received a new arrangement, and a multitude of dark places been illuminated. The publication of it has made a new era in this department; and it leaves but little to expect from further improvement, except in some of the details which minute observation may correct, and some arrangements of matter which may be rendered more conspicuous. Something in both of these respects has been attempted in the following pages.

The present work originated from the wants of the Seminary, with which the Compiler is connected. His duty led him to write Lectures on Hebrew Grammar; and his wishes to render the young men, who are placed under his instruction, all the assistance in his power in learning the Hebrew language, led him to make use of all the helps in the department of Hebrew Grammar, which were within his reach. The repeated requests of his pupils, that he would publish a Grammar; united with his own desire that the Hebrew students, in general, of his native country might enjoy an opportunity of access to what has been lately accomplished, in order to facilitate the study of the Hebrew, and with the hope that his work may contribute somewhat to lighten the labours of Oriental

\* More than *six hundred* Hebrew Grammars have been published, most of which are either imitations or abridgments of the authors above noted.

study, and remove some of the difficulties, which are the subject of common complaint, were the motives which led him to publish the following sheets. He has spared no pains to render the work as complete as was in his power. He owes it to himself, however, to say, that as he could not remit the usual duties of his office, and has had to struggle with imperfect health, he has not been able to make it so complete in all respects, as he hopes to do at some future day, should Providence permit. He flatters himself, still, that nothing very important will be found wanting; as the substance of Gesenius' great work is incorporated in it.

In regard to the plan of the work, he does not profess to be a mere translator of Gesenius, whose Grammar is too large for common use; but he has adopted the general method of this writer, as his model. He has made a diligent use of him, for the purpose of information. In some cases he has seen reason, as he believes, to differ from him, specially in regard to arrangement; but not in any important matter. Whoever will take the trouble to compare, will find much fuller Paradigms of Nouns, and somewhat fuller of Verbs, in the present work. The Hebrew Accents are treated here with much more particularity, and in a different manner from that of Gesenius. The rules that respect the regulation of the tone-syllable, and which lie scattered over the whole work of Gesenius, and are so very vague in most Hebrew Grammars, he has embodied in one Section, for the convenience of the learner, and endeavoured to render them more complete, than any to which he has had access. The tables of Suffix-pronouns are more complete, and as he trusts, more conspicuously arranged, than will be found in most Hebrew Grammars. Section 129, which exhibits the forms of Hebrew nouns,

will be found to depart, in respect to arrangement, in a very considerable degree from that of Gesenius, by which the labour of the student will be much facilitated, and the different kinds of forms and their respective Roots, rendered very easy and obvious. Other lesser changes in regard to method, and in not a few cases in regard to the completeness of rules, may be found, if any one will take the pains to make the comparison.

He makes this statement merely to show, that he has not spared any pains in his power, to render the work as complete as he could; but by no means to detract from the distinguished merit of Gesenius' work, which is above all praise, and which has left all that have preceded it, in this department, at a very great distance behind.

Occasional errors in the printing of the work, (as in all works of this nature,) were unavoidable. What could be done, has been done to prevent them. After all, to prevent them wholly was impossible. The types, many of which are necessarily very slender, break off occasionally in striking off the sheets, and occasionally draw out. In most cases, where a vowel or letter is found wanting it was caused in this way. All the errors which have been detected, are noted at the end of the book; and which, though they may seem numerous, will not be found very important. A few *Addenda*, which the use of the Grammar by a Class, before it was completed, has suggested, and specially, which the composition of the Praxis has suggested to the writer, are also printed; as he had rather confess any defects in the work, and make all the amends for them in his power, than by neglecting both *Errata* and *Addenda*, to assume the appearance of believing that his work is perfect, or of desiring that others should believe it to be so.

It may be proper to state here, that in the first part of the work, where the tone-syllable is marked, the perpendicular accent ( $\perp$ ) is used for this purpose; but when the Paradigms of the Verbs were set up, it was found that this Accent would interfere with the Vowels in the line above, in such a way as to perplex the learner. It was therefore abandoned, and instead of it, ( $\sphericalangle$ ) or ( $\sphericalsup$ ) was used, in the rest of the work. The method of other Grammarians is followed, in the printing of the Syntax, who usually omit the Accents, because the examples are all taken from the Bible, where the accentuation may be found.

In the first part of the work, the euphonic accent *Methegh* is commonly inserted, between a composite *Sheva* and the preceding vowel. The object of this was, to enable the beginner to separate more readily the vowel from the *Sheva*. As the work advances, the *Methegh* is commonly omitted.

In correcting the proof-sheets of the work, the author received important assistance from his friend, MR. J. W. GIBBS, who in a very obliging manner revised most of them with great care. He earnestly wishes the same gentleman might be induced to undertake a translation and republication of Gesenius' *Manual Hebrew Lexicon*, which is a new and abridged edition of his original work, first published in two volumes octavo. The abridgment is made by Gesenius himself, for the use of Schools and Colleges, and is adapted, in a peculiar manner, to the wants and wishes of learners. The writer cannot refrain from the pleasure of adding, that the translation and republication of such a work, is an undertaking for which Mr. GIBBS is peculiarly qualified, both from his habits of assiduous study, and from his fundamental knowledge of the German in which the work is written, and of the Hebrew with its cognate Dialects.

The delay of Gesenius' Hebrew Thesaurus in Latin, to be published at some future time not yet ascertained, in two large volumes octavo, renders a work of the kind just mentioned the more desirable for Hebrew students in the United States. The Thesaurus will be better adapted to those, who have made progress in the study of the Hebrew, than to those who are beginners. Besides, a Lexicon of a foreign language in our vernacular tongue, is always most useful and acceptable to those, who are learning that language.

To the present Grammar is appended a *Praxis*, which is constructed upon a peculiar plan; and which, it is believed, will save teachers and learners of the Hebrew, much time and perplexity. Such persons as wish to learn the Hebrew language, and cannot procure any instructor, will derive peculiar assistance from the use of the *Praxis*, as it will give them, in substance, what a teacher would orally communicate.

At the request of his pupils, the writer has published, in a separate pamphlet, (but in a uniform style so that it may be bound with the Grammar,) Dissertations by Jahn, Michaelis, Gesenius, and Wyttenbach, those consummate masters of Hebrew and Greek, on the usefulness and best method of studying these languages; which he hopes may serve to excite among our young men a desire to pursue these studies, and direct the efforts of both teachers and learners in our country.

THE AUTHOR.

*Andover, Theological Seminary,*

*March 1, 1821.*

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## INTRODUCTION.

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### § 1.

#### *Of the Oriental, or Shemitish languages.*

1. THE languages of Western Asia, though differing in respect to dialect, are *radically* the same, and have been so, as far back as any historical records enable us to trace them.

Palestine, Syria, Phenicia, Mesopotamia, Babylonia, Arabia, and also Ethiopia, are reckoned as the countries, where the languages commonly denominated *Oriental*, have been spoken. Of late, many critics have rejected the appellation *Oriental*, as being too comprehensive, and substituted that of *Shemitish*, a denominative formed from *Shem*. To this, however, objections of a similar nature may be urged; for no inconsiderable portion of those, who spoke the languages in question, were not descendents of Shem. It is a matter of indifference which appellation is used, if it be first defined.

2. The Oriental languages may be divided into three principal dialects; viz, the Aramaean; the Hebrew; and the Arabic.

(a) The Aramaean, spoken in Syria, Mesopotamia, and Babylonia or Chaldea, is subdivided into the Syriac, and Chaldee dialects; or, as they are sometimes called, the West and East-Aramaean.

(b) The Hebrew, or Canaanitish, (Is. xix. 18,) was spoken in Palestine, and probably with little variation, in Phenicia, and the Phenician Colonies, e. g. at Carthage and other places. The remains of the Phenician and Punic dialects are too few, and too much disfigured to enable us to judge, with certainty, how extensively these languages were the *same* as the dialect of Palestine.

(c) The Arabic, to which the Ethiopic bears a special resemblance, has, in modern times, a great variety of dialects as a spoken language; and is spread over a vast extent of country; but, so far as we are acquainted with its former state, it appears, more anciently, to have been principally limited to Arabia and Ethiopia.

It is uncertain, whether the Oriental or Shemitish dialects were any of them spoken in Assyria proper, or in Asia Minor. The probability seems to be against the supposition, that the Assyrians used

them: and a great part of Asia Minor, before it was subjugated by the Greeks, most probably spoke the same language with Assyria; i. e. perhaps, a dialect of the Persian. A small part only of this section of Asia, seem to have spoken a Shemitish dialect. (Gesen. Geschicht. § 4. 1, and § 17. 3.) When western Asia is described, therefore, as speaking the Shemitish languages, the exceptions just made, are to be uniformly understood.

The Arabic is very rich in forms and words; the Syriac, so far as it is yet known, is comparatively limited in both; the Hebrew holds a middle place between them, both as to copiousness of words and variety of forms.

3. Besides the dialects already named, there are many slighter variations of language, sometimes distinguished from the general names, by local appellations. The Ephraimites could not distinguish between the letters  $\psi$  and  $\var�$  in speaking, as the Hebrews in general did, being unable to aspirate the former. (Jud. xii. 6.) Nehemiah was indignant, that a part of his countrymen should speak the language of Ashdod. (Neh. xiii. 23—25.)

The Samaritan dialect appears to be made up, as one might expect, (see 2 K. xvii.) of Aramaean and Hebrew. And the slighter varieties of Arabic are as numerous as the provinces, where the language is spoken.

In all these cases, however, we commonly name the slighter differences *Provincialisms*, rather than *Dialects*.

4. Of all the Oriental languages, the Hebrew bears marks of being the most ancient. The oldest records that are known to exist, are composed in this language: and there are other reasons, which render it probable, that it preceded its kindred dialects. (§ 2. 2, &c.)

It flourished in Palestine, among the Phenicians and Hebrews, until the period of the Babylonish exile; soon after which it declined, and finally was succeeded by a kind of Hebraeo-Aramaean dialect; such as was spoken in the time of our Saviour, among the Jews. The Aramaean had flourished before this, for a long time, in the East and North; but it now advanced farther west, and during the period that the Christian churches of Syria flourished, it was widely extended. It is now almost a dead language; and has been so for several centuries. The Hebrew may be regarded as having been a dead language, for about the space of two thousand years.

Our knowledge of Arabic literature extends back, very little beyond the time of Mohammed. But his followers have spread the dialect of the Koran, over almost half of the population of the world. Arabic is the vernacular language of Arabia, Syria, Egypt, in a great measure of Palestine, and all the northern coast of Africa; while it is read and understood, wherever the Koran has gone, in Turkey, in Persia, India, and Tartary.

5. The remains of the ancient Hebrew tongue are contained in the Old Testament, and the few Phenician and Punic words and inscriptions, that have been here and there discovered.

The remains of the Aramaean, are extant in a variety of books. In Chaldee, we have a part of the books of Daniel and Ezra; (Dan. ii. 4—vii. 28. Ez. iv. 8—vi. 19, and vii. 12—vii. 27.) which are the most ancient of any specimen of this dialect. The Targum of Onkelos, or translation of the Pentateuch into Chaldee, affords the next and purest specimen of that language. All the other Targums, the Mishna, and Gemara are a mixture of Aramaean and Hebrew. It has been said, that there are still some small districts in the East, where the Chaldee is a vernacular language.

In Syriac, there is a considerable number of books and MSS. extant. The oldest specimen of this language, that we have, is contained in the *Peshito*, or Syr. Version of the Old and New Testament. A multitude of writers, in this dialect, have flourished, (vid. *Assemani Bibliotheca Orientalis*,) many of whose writings probably are still extant, although but few have been printed in Europe.

In Arabic, there exists a great variety of MSS. and books, historical, scientific, and literary. The means of illustrating this living language, are very ample and satisfactory.

6. It is quite obvious, from the statement made above, that a knowledge of the kindred dialects of the Hebrew is very important, in the illustration of that language. Who can, even now, have a very extensive and accurate understanding of the English language, that is unacquainted with the Latin, Greek, Norman, French, and Saxon? Supposing, then, that the English had been a dead language for more than two thousand years, and that all the remains of it were comprised in one moderate volume; who could well explain this volume, that did not understand the languages, with which it was closely connected? The answer to this question will decide, whether the

study of the languages, kindred with the Hebrew, is important to the thorough understanding and illustration of the Hebrew Scriptures.

7. The relation of the Hebrew to the Aramaean and Arabic, is not such as exists between the Attic, and other dialects of Greece. The diversity is much greater. It bears more resemblance, to the diversity between German and Dutch, or German and Swedish. The idiom of all is *substantially* the same. The fundamental words are of common origin. But the inflexions differ in some considerable measure ; derivative words are diverse in point of form ; and not a few words have been adopted in each of the dialects, which either are not common to the others, or are used in a different sense.

The affinity between the Chaldee and Syriac is very great, in every respect.

8. The Oriental languages, in general, are distinguished from the western, or European tongues, by a number of peculiar and distinctive traits :

(a) Several degrees of guttural letters are found in them, which we cannot distinctly mark ; and some of which our organs are incapable of pronouncing, after the age of maturity.

(b) The Roots are, in general, trilateral ; and of two syllables. Almost all the Roots are Verbs.

(c) Pronouns, whether personal or adjective, in the oblique cases, are united in the same word with the noun, or verb, to which they have a relation.

(d) The Verbs have but two tenses, the past and future, and, in general, no Optative or Subjunctive moods, definitively marked.

(e) The genders are only masculine and feminine ; and these are extended to the Verb, as well as the Noun.

(f) The cases are marked by prepositions, for the most part. Two nouns coming together, the latter of which is in the Genitive, the *first* in most cases suffers a change, which indicates this state of relation ; the latter noun remains unchanged : i. e. the *governing* noun suffers the change, and not the noun *governed*.

(g) For the Comparative and Superlative degrees, no special forms of adjectives exist.

From this observation the Arabic must be excepted, which, for the most part, has an intensive form of Adjectives, that marks both the Comparative and Superlative.

(h) Scarcely any composite words exist, in these languages, unless in proper names.

(i) Verbs are not only distinguished into *active* and *passive*, by their forms; but additional forms are made, by the inflections of the same verb with small variations, to signify the cause of action, or the frequency of it, or that it is reflexive, or reciprocal, or intensive.

(j) Lastly, all these dialects, (the Ethiopic excepted,) are written and read, from the right hand to the left: the Alphabets consisting of consonants only, and the vowels being generally written above or below the consonants.

## § 2.

### *Name and Origin of the Hebrew language.*

1. The appellation of Hebrew, (עִבְרִי) so far as we can learn from history, was first given to Abraham, by the people of Canaan, among whom he dwelt. (Gen. xiv. 13.) As the first names of nations were commonly *appellatives*, it is quite probable, that this epithet was applied to Abraham, because he came from beyond the Euphrates, עִבְרָ meaning *over* or *beyond*: so that עִבְרִי *Hebrew*, meant as much as *one who belonged over the Euphrates, or came from beyond it*. This derivation agrees much better with the general fact, that the most ancient names of nations were *appellative*, than the mode of explaining the appellation as a *patronymic*, derived from *Heber*, the grandson of Shem.

Whatever extent of meaning was attached to the appellation *Hebrew*, before the time of Jacob, it appears afterwards to have been limited only to his posterity, and to be synonymous with *Israelite*.

2. The origin of the Hebrew language must be dated farther back, than the period to which we can trace the appellation *Hebrew*. It is plain, from the names of persons and places in Canaan, that wherever Abraham sojourned, he found a language in which he could easily converse; i. e. the Hebrew, or Phœnician language. That this was originally the language of Palestine appears plain, from the names already mentioned, and from other facts in respect to the formation of this dialect: e. g. the *West* is in Hebrew יָם, which means *the sea*, i. e. towards the Mediterranean Sea. As the Hebrew has no other proper word for *West*, so it must be evident

that the language, *in its distinctive and peculiar form*, must have been formed in Palestine.

Whether this dialect was the original language of mankind, is not established by any historical evidence, which does not admit of some doubt. But it seems highly probable, that if the original parents of mankind were placed in Western Asia, they spoke *substantially* the language, which has, for more than fifty centuries, pervaded that country. This probability is greatly increased, by the manner in which the book of Genesis makes use of *appellatives*, as applied to the antediluvians; which are nearly all explicable by Hebrew etymology; and would probably all be so, if we had that part of the Hebrew which is lost.

3. How far back then, the Hebrew dialect in its distinctive form is to be dated, we have no certain means of ascertaining. At the time when the Pentateuch was written, it had reached nearly, if not quite, its highest point of culture, and grammatical structure. The usual mode of reasoning would lead us to say, therefore, that it must, for a long time before, have been spoken and cultivated, in order to attain so much regularity of structure and syntax. But reasoning on this subject, except from facts, is very uncertain. Many of the savages in our wilds possess languages, which, in point of variety in combinations, declensions, and expression, are said to surpass the most cultivated languages of Asia or Europe. Homer was as little embarrassed in respect to variety of form, combination, or structure, as the Greek poet, who followed a thousand years later. The best pledge for the great antiquity of the Hebrew is, that there never has been, so far as we have any knowledge, but one language, *substantially*, in Western Asia; and of the various dialects of this, the Hebrew has the highest claims to be regarded as the most ancient.

### § 3.

#### *Historic sketch of the Hebrew language.*

1. From the time when the Pentateuch was composed, until the Babylonish exile, the language, as presented to us in the Old Testament, wears a very uniform appearance; if we except the variety of style, which belongs of course to different writers. This period has been usually called, the *golden age* of the Hebrew.

On account of this uniformity, many critics deny that the Pentateuch could have been composed five hundred years before the time of David and Solomon, or even long before the Captivity. They are willing to admit the antiquity of a few laws, and of a few fragments of history in Genesis, and some other places. But it is against all analogy, they aver, that a language should continue so nearly the same, as the Hebrew of the Pentateuch, and of the historical books, for a space of time so great as this : and besides, they think, there are many internal evidences of a later origin, contained in occasional notices of later events, which could not possibly be known, in the time of Moses.

In regard to this last allegation, only a single consideration can be here stated. It may be safely admitted, that some things were added to the Pentateuch, by writers in later times ; such as a completion of the genealogy of the Edomitish princes, Gen. xxxvi. ; an account of the death and burial of Moses, Deut. xxxiv. ; and a few other things of a similar nature. But the other allegation, that *universal* analogy, in respect to other languages, renders it highly improbable, that such uniformity in the Hebrew could have been preserved, so long as from the time of Moses down to that of David, or of the Captivity, we may be permitted to doubt, inasmuch as we can produce a much greater philological wonder than this, which so strongly excites their incredulity.

Dr. Marshman, one of the Baptist missionaries at Serampore, who is extensively and critically acquainted with the Chinese language, has published a copious Grammar of it, with a translation of the works of Confucius, written about 550 years before Christ, or, according to the Chinese, much earlier. Dr. Marshman asserts, that there is very little difference between the style of Confucius, and that of the best Chinese writers of the present day. One commentary on his works was written 1500 years after the text, and another still later, which Dr. Marshman consulted. He found no other difference between them and the works of Confucius, except that the original was somewhat more concise. The documents of this philologist, gathered from the Chinese, prove that the written and spoken language of the Chinese, (nearly one fourth part of the human race,) has not varied, in any important respect, for more than 2000 years. (Quarterly Rev. May, 1811. p. 401, &c. Marshman's Chinese Gram. in var. loc.)

In respect to seclusion from other nations, the Jews bore a very exact resemblance to the Chinese. Like them, they had no foreign commerce or intercourse, to corrupt their language. New inventions, and improvements in the arts and sciences, there were not. What then was there, to change the language? And why could not David, and Solomon, and others write in the same manner, substantially, as Moses did?

In respect to the argument, which concludes against the composition of the Pentateuch by Moses, because there are some things in it, which, if written by him, must be admitted to be *predictions*; it can be observed here only, that the question of inspiration being settled—or the inspiration of the scriptures being admitted, criticism has no right to reject it, in its investigations respecting these books; for inspiration constitutes one of the circumstances, in which the books were composed, and cannot therefore be omitted, in the critical consideration of the books, without virtually denying the fact of inspiration, or conducting the investigation in an uncritical manner.

2. The second, or silver age of the Hebrew, reaches from the period of the Captivity, down to the time when it ceased to be a living language. The distinguishing trait of Hebrew writings, belonging to this age, is, that they approximate to the Chaldee dialect. Nothing is more natural, than that the language of exiles, in a foreign country for seventy years, should approximate to that of their conquerors, who held them in subjection.

To this period belong many of the Psalms, and the whole books of Jeremiah, Ezekiel, Daniel, Zechariah, Haggai, Malachi, Chronicles, Ezra, Nehemiah, Esther, and perhaps some others. The books of Job and Ecclesiastes abound in Aramaeisms; and Canticles exhibits a considerable number. The age of these three last books, as also that of Jonah, Daniel, and the Pentateuch, has been the subject of animated contest among critics, on the continent of Europe, for almost half a century.

(a) The Chaldaisms or Aramaeisms of the silver age consist, either (1) In adopting both the *form* and *meaning* of the Aramaean word; or (2) In preserving the Hebrew form, but assigning to it an Aramaean signification. (Ges. Gesch. § 10. 4, 5.)

(b) What is called the younger or later Hebrew, is somewhat distinct from Aramaeism. It does not consist in using foreign words; but in a departure from the customary idiom of the older

Hebrew, by the adoption of different expressions, to convey the same idea. E. g. the early Hebrew calls the *Shew-bread* *לֶחֶם הַפָּנִים*; the younger Hebrew *לֶחֶם מִצְרָכָה*.

The Hebrew of the Talmud, and of the Rabbins, has a close affinity with the later Hebrew.

(c) All the books, belonging to the second age, are not of the same character, in respect to idiom. The book of Job, if it be set down to a later age, though full of Aramaeisms, in other respects, is a peculiar example of the ancient simplicity of diction. Such is the case with many Psalms, that belong, as their contents plainly show, to the second period. Of the other authors, comprised in this period, Jeremiah and Ezechiel merely border upon the silver age, in regard to diction. Esther, Canticles, Chronicles, and Daniel are strongly tinged with the characteristics of later Hebrew; and the remaining later books, are less strongly marked. Nearly half of the books of Daniel and Ezra, are composed in pure Chaldee.

(d) In general, the earlier Hebrew writers are entitled to pre-eminence, in respect to their compositions, considered merely in a rhetorical point of view. But among the later class, are some of most exquisite taste and genius. Some parts of Jeremiah have scarcely been excelled. Psalms cxxxix, xlv, lxxxiv, lxxxv; several of the Psalms of degrees, cxx, &c. Dan. vii, &c; and other parts of later authors are fine specimens of writing, and some of them may challenge competition, in respect to excellence of style, with the writings of any age or country.

A large catalogue of the *later* Hebrew and Aramaean words, forms, meanings, phrases, orthography, and peculiarities of flexion and syntax, is exhibited by Gesenius, in his *Geschichte der Hebr. Sprache*, § 10. 5. The later orthography leans to the *Scriptio plena*. § 12. 2. n.

3. The Hebrew language throughout, both earlier and later, exhibits a twofold *diction*; viz. the prosaic and the poetic. Hebrew poetry, so far as we can ascertain, never comprised any thing of the Roman and Grecian measure of long and short syllables, and the varieties of verse arising from this cause. Its distinguishing characteristics are four; viz. a rhythmical conformation of periods or distichs; a parallelism of the same, in regard to sense or expression; a figurative, parabolic style; and a diction peculiar to this species of composition. (See Lowth's *Lec. on Heb. Poetry*, Lec. xviii—xx. De

Wette's Commentär über den Psalmen Einleit. § 7. Vogel de dialectico poetica. Ges. Heb. Lex. Theil. I. xxv.—xxvii. Theil. II. 1335. Meyer, Hermeneutik des Alt. Test.)

The poetic *diction* displays itself in the choice of words, the meaning assigned to them, and the forms which it gives them.

(a) *The choice of words.* Thus;

Poetry.		Prose.	
אָנוּשׁ	for	אָדָם	Man
אָתָה		בּוֹא	To come
מִלָּה		דְּבַר	Word
קָדָם		עוֹלָם	Former time
תְּהוֹם		מַיִם	Water

(b) *Meaning of words.* Adjectives are used as Nouns : e. g.

אָבִיר	strong,	for God.
אַבִּיר	strong,	bull.
יְחִידָה	the only, the darling,	for life.
יוֹסֵף	Joseph,	for the nation of Israel, &c.

(c) *Forms of words.*

Poetry.		Prose.	
אֱלֹהֵי	for	אֱלֹהִים	God.
הָיָה		הָיָה	to be.
עַמֵּימִים		עַמִּים	nations.
שָׁנֹת		שָׁנִים	years.
יָמֹת		יָמִים	days.
מִזֵּי		מִן	from.
יִהְיֶה		יֵלֵךְ	he will go.

(d) *Grammatical forms, in poetry.*

Paragogic הַ suffix to nouns in the absolute state.

וְ and יְ suffix to nouns in regimen.

מֵם suffix, instead of מֵם them, their.

וְיָהֵר and וְיָהֵר for יָהֵר his.

וְיָהֵר for וְיָהֵר, thine, fem.

וְיָהֵר and וְיָהֵר plur. for יָהֵר.

In other respects too, poetic usage gives peculiar liberty. The Conjugations Piel and Hithpael are sometimes used intransitively : the apocopated future stands for the common Future ; the Participle

is often used for the Verb ; and anomalies in respect to concord, ellipsis, &c. are more frequent than in prose.

4. As the Aramaean dialect was learned by the Jews during their captivity, and a mixture of this and the Hebrew, ever after their return, was, perhaps, spoken in Palestine by the people at large ; so it is evident, that many words of the old Hebrew, in consequence of this, must fall into desuetude, and the meaning of them become obscured. Of course, the later Hebrew writers were obliged to avoid them. A comparison of the books of Kings with those of the Chronicles, where they are parallel, is full of instruction, in respect to this subject. It will be found, that the author of the Chronicles has introduced the later orthography and forms of words ; substituted new words for old ones ; given explanations of the ancient text, from which he drew his materials ; and also grammatical glosses of the same, so as to accommodate his style to the times, in which he wrote. (Ges. Gesch. § 12.)

5. There is no probability that the Hebrew language ceased, in a good degree, to be cultivated and understood by those, who were well educated among the Jews, during the captivity. The number of books already extant in it, at this period ; the reverence with which they were regarded ; and the care with which they were preserved, render such a supposition entirely inadmissible. Every nation, subjected to a foreign yoke, and to exile, gradually lose their own language, and approximate to that of their conquerors. Yet the Jews, who held all foreign nations in abhorrence, were less exposed to do this, than most others would be. The fact, that so many authors wrote, after the return from exile, in the Hebrew dialect, and for public use, demonstrates that the knowledge of the language was not generally lost, although the dialect *spoken* may have been a mixed one.\* After the worship of God was renewed, in the second temple, the ancient Hebrew Scriptures were unquestionably used in it. In the Synagogues, which appear to have been erected not long after this, the Hebrew Scriptures were always used. Even so late as the time of the Apostles, this was the case ; (Acts xv. 21 ; ) as it has continued to be, ever since.

How long the Hebrew was retained, both in writing and conver-

\* This is, perhaps, in some measure doubtful. See Nehem. xiii. 23, &c. What can the language of Ashdod mean, except a dialect that was *not good Hebrew* ?

sation; or in writing, after it ceased to be the language of conversation, it is impossible to determine. The coins, stamped in the time of the Maccabees, are all the oriental monuments we have, of the period that elapsed between the latest Canonical writers, and the advent of Christ; and the inscriptions on these are in Hebrew. At the time of the Maccabees, then, Hebrew was probably understood, at least, as the language of books: perhaps, in some measure, also, among the better informed, as the language of conversation. But soon after this, the dominion of the Seleucidae, in Syria, over the Jewish nation, uniting with the former influence of the Babylonish captivity, in promoting the Aramaean dialect, appears to have destroyed the remains of proper Hebrew, as a living language, and to have universally substituted, in its stead, the Hebraeo-Aramaean, as it was spoken, in the time of our Saviour.

A representation very different from this, has been made by the Talmudists, and Jewish Grammarians; and, in following them, by a multitude of Christian critics. This is, that the Hebrew became a dead language, during the Babylonish exile; which, say they, is manifest from Neh. viii. 3. But as this sentiment is wholly built on a mistaken interpretation of the verse; and as facts speak so plainly against such an opinion, it cannot be admitted. (Ges. Gesch. § 13.)

6. From the time when Hebrew ceased to be vernacular, down to the present day, a portion of this dialect has been preserved in the Old Testament. It has always been the subject of study among learned Jews. Before and at the time of Christ, there were flourishing Jewish Academies at Jerusalem; specially under Hillel and Shammai. After Jerusalem was destroyed, schools were set up in various places, but particularly they flourished at Tiberias, until the death of R. Judah, surnamed *Haqqodesh* or *the Holy*, the author of the Mishna; about A. D. 230. Some of his pupils set up other schools in Babylonia, which became the rivals of these. The Babylonish Academies flourished until near the tenth century. From the Schools at Tiberias, and in Babylonia, we have received the Targums, the Talmud, the Masora, and the written Vowels and Accents of the Hebrew language.

The Mishna, or second law, i. e. the oral traditions of the fathers, was reduced to writing by Rabbi Judah Haqqodesh, in the beginning of the third century. (Vid. supra.) This constitutes the *texts* of both the Jerusalem and Babylonish Talmuds; and though tinctur-

ed with Aramaeism, still exhibits a style of Hebrew that is pretty pure.

The Gemara, or Commentary on the Mishna, is later. The Jerusalem Gemara is, perhaps, of the latter part of the third century; that of Babylon, about three centuries later. Both exhibit a very corrupted state of the Hebrew language. Other Jewish writings, composed about this period, are similar in their diction.

The Targums, or translations of the Old Testament, are confessedly Chaldee; although quite impure, if you except that of Onkelos.

The Masora consists of critical remarks, on the text of the Old Testament. A part of it is older than the Targums; but it was not completed, or reduced to its present form, until the eighth or ninth century. The contents of its remarks show, that already the substantial principles of Hebrew grammar, and the analogical structure of the language, had been an object of special study and attention.

7. Among Christians, during the first twelve centuries after the Apostolic age, the knowledge of Hebrew could scarcely be said to exist. Epiphanius, who before his conversion was a Jew, probably had a knowledge of the Hebrew tongue; and perhaps Theodoret, and Ephrem Syrus, whose native language was Syriac, may have understood it. But among all the fathers of the Christian churches, none have acquired any reputation for the knowledge of Hebrew, except Origen and Jerom. In regard to the former, it is very doubtful whether he possessed any thing more than a superficial knowledge of it. (Ges. Gesch. § 27. 1.) But Jerom spent about twenty years, in the acquisition of this tongue, in Palestine, and has left the fruits of his knowledge behind him, in the celebrated translation of the Hebrew Scriptures, called the Vulgate.

8. In consequence of the persecutions and vexations of the Jews in the East, by Christians, and specially by Mohammedans, in the tenth and eleventh centuries, their Literati emigrated to the west, and their schools in Babylonia were destroyed. The north of Africa, but especially Spain, and afterwards France and Germany became places of resort for the Jews; and here, during the eleventh and twelfth centuries, almost all those important Jewish works, in grammar and lexicography, were composed, which have been the means of preserving a knowledge of the Hebrew language in the world, and eventually of rousing Christians to the study of this sacred tongue.

It was during this period, that the Kimchi's, Jarchi, Aben Ezra,

and Maimonides flourished; and somewhat later appeared Ben Gerson, Ben Melech, Abarbanel, Elias Levita, and others; who, by their philological labours, prepared the way for the diffusion of Hebrew study, over the Christian world.

9. During the dark ages, the knowledge of Hebrew appears to have been banished from the Christian world, and to have been commonly regarded as a proof of heresy. But in the fourteenth century, some glimmerings of light appeared. The Council at Vienna, in A.D. 1311, ordered the establishment of Professorships in Oriental literature, in the Universities. After this, slow but gradual progress was made among Christians, in the study of Hebrew, until the sixteenth century; when the Reformation, operating with other causes, served to increase the attention among the learned to the original Scriptures. But as yet, the study of Hebrew was embarrassed by many Jewish traditions and conceits, which had been propagated by the Rabbies, among their Christian pupils. Nor was it until about the middle of the seventeenth century, that Hebrew philology made real advances, beyond the limits, by which it had as yet been circumscribed. During this century, many Grammars and Lexicons of the Hebrew, and its cognate dialects were published, which increased the means of investigation for future philologists. In the first part of the succeeding century, Schultens published his philological works, which exhibited deeper researches into the structure and nature of the Shemitish languages, than had hitherto appeared. The application of the kindred dialects, specially of the Arabic, in order to illustrate the Hebrew, was urged much beyond what had before been done. Many eminent philologists were nurtured in his school, at Leyden. The great body of critics, almost until the present time, have followed in the path which he trod. Many of them have made an excessive use of the Arabic language, in tracing the *signification* of Hebrew words. Some of the best Lexicographers, such as Eichhorn and Michaelis, are not free from this fault.

Quite recently, a new and much better method of Hebrew philology has begun, and is advancing, in a great measure, under the patronage and by the labours of Gesenius at Halle. A temperate use of *all* the kindred dialects is allowed, by this method, or rather enjoined, in illustrating the *sense* of words; but the most copious illustrations, borrowed from the kindred languages, are those which respect the *forms* of words, their significancy as connected with the forms, and

the syntax of the Hebrew language. There is reason to hope, that the present age will advance greatly beyond preceding ones, in respect to a fundamental and critical knowledge of the Shemitish languages. The noble work of De Sacy, (a professor in the school for teaching the living oriental languages, at Paris,) on Arabic Grammar, has prepared the way for a more fundamental knowledge of Hebrew idiom, than has hitherto been attained. The zeal with which oriental study is now pursued, in many parts of the Christian world, promises a rich harvest to the department of Hebrew philology.

## § 4.

*Shemitish letters, or written characters.*

1. The origin of letters is lost in remote antiquity. But in tracing the history of them, we arrive at a very satisfactory degree of evidence, that in hither Asia they originated among those, who spoke the Hebrew language; that they passed from them to the Greeks; and through them to the European nations in general.

2. The ancient Shemitish Alphabets may be divided into two kinds.

I. *The Phenician character.* To this belong

(a) Inscriptions discovered at Malta, Cyprus, &c; and upon Phenician coins.

(b) Inscriptions upon Hebrew coins.

(c) Phenico-Egyptian inscriptions, on the bandages of mummies.

(d) The Samaritan letters.

(e) The most ancient Greek alphabet.

II. *The Hebræo-Chaldaic character.* To this belong

(a) The square character of our present Hebrew bibles.

(b) The Palmyrene inscriptions.

(c) The old Syriac, or Estrangelo.

(d) The old Arabic or Kufish character, which preceded the Nishi or present character.

3. To all these characters it is common, that they are read from the right to the left; and that the vowels constitute no part of the Alphabet, but are written above, in, or below the line. The old Greek character is, in part, an exception to this remark.

## § 5.

*Hebrew Characters.*

There are three kinds of characters, in which the remains of the ancient Hebrew are presented to us; viz.

1. The square character, in common use; sometimes called the Chaldee, or Assyrian character, because (as the Talmud avers, Gem. Sanh. fol. 21. c. 2.) the Jews brought it from Assyria, or Babylon, on their return from the captivity.

2. The Inscription character, found on ancient Hebrew coins, stamped under the Maccabees.

3. The Samaritan character; which is only a variety, or degenerate kind of the inscription character.

4. Although it is highly probable, that the present square character was introduced among the Jews, by means of the Exile; yet it is not likely, that it usurped the place of the more ancient character at once, but came into gradual use, on account of its superior beauty, and the tendency of the language toward what was Aramaean. It is most probable, that the Inscription character, (No. 2. supra,) approximates the nearest of all the alphabets, now known, to the ancient Hebrew, or Phenician. The square character gradually expelled this among the Hebrews, as the *Nishi* did the *Kufish* among the Arabians; the present *Syriac*, the old *Estrangelo* among the Syrians; or the Roman type, the old black letter among the English. The Palmyrene inscriptions seem to mark the character, *in transitu*; about one half of them resembling the square character, and the other half the Inscription letters.

It was very natural for the Maccabees, when they stamped coins as an independent government, to use the old characters which the nation had used, when it was free and independent.

5. The square character was the common one, in the time of our Saviour; as in Mat. v. 8. *Yodh* is referred to, as the least letter of the alphabet. It is highly probable, that it was the common character in Hebrew MSS., when the Sept. Version was made; because the departures from the Hebrew text in that Version, so far as they have respect to the letters, can mostly be accounted for, on the ground that the square character was then used, and that the *final letters* which vary from the medial or initial form, were then wanting. (Ges. Gesch. §§ 40—43.)

## § 6.

*Manner of Writing.*

1. It has commonly been advanced, as an established position, that all the ancient MSS, Greek and Hebrew, are without any division of words, i. e. are written *continuâ serie*. But the Eugubine Tables, and the Sigean Inscriptions have one or two points to divide words; others, still more: which, however, are not used at the end of lines, or when the words are very closely connected in sense, as a preposition with its noun. Most of the old Greek is written, without any division of words.

Most of the Phenician inscriptions are written, in a similar way; but not all. Some have the words separated by a point. In this manner, the Samaritan, and the Keil-character among the Persians, are separated. The Kufish, or Old Arabic, had spaces between words. So have all known Hebrew MSS. now extant.

2. It is probable, however, that the *scriptio continua*, or writing without division of words, was found in the MSS. used by the LXX; because many errors, which they have committed, arise from an incorrect division of words.

The Synagogue-Rolls of the Jews, written in imitation of the ancient Hebrew MSS, have no vowel points, but exhibit a small space between the words. The Samaritan Pentateuch is also destitute of vowels, but divides the words.

3. The final letters with a distinctive form, (§ 14.) were not coeval with the Alphabet. The LXX manifestly were unacquainted with them; as they often divide words in a manner different from that, which would accord with these final letters. But the Talmud, Jerom, and Epiphanius acknowledge them.

4. That there were some abridgments of words in ancient Hebrew writings is probable. The Hebrew coins exhibit them; and all the Rabbinic writings exhibit them, in abundance.

5. The Hebrews designate numbers by letters of the alphabet. But whether they anciently wrote with cyphers, also, as did the Arabians, cannot with certainty be determined. Many mistakes in our present Old Testament, in regard to numbers, may be explained, on the supposition that cyphers were used; still more, however, on the supposition that alphabetic characters were used for numbers.

6. It can hardly be supposed, that the square character now in use, and which has become uniform in consequence of appearing only in printed books, was altogether immutable while it was transmitted only by MSS. Jerom complains of the smallness of the Hebrew characters; but whether this was owing to the scribe who wrote his MS, or the form then generally in use, cannot be determined. From what Origen and Jerom both say, of the similarity and relation of Hebrew letters to each other, it appears that the characters were then *essentially* the same, as they now are. (Ges. Gesch. §. 46. 1.)

7. Hebrew MSS. exhibit two kinds of writings; viz.

(a) The *Tam letter*, (probably named from Tam, a grandson of Jarchi, about A. D. 1200,) with sharp corners and perpendicular coronulae, used particularly in the Synagogue Rolls of the German and Polish Jews.

(b) The *Velshe letter*; such as we see in the Hebrew Bibles of Simonis and Van der Hooght. In MSS, however, this species of character has coronulae upon some of the letters.

8. The Spanish printed, Hebrew character resembles the *Velshe*; the German resembles the *Tam letter*. The coronulae in both are omitted. The Spanish letters are square and upright; the German, sharp cornered and leaning. The Italian and French character is a medium between both.

## § 7.

### *Hebrew Vowels.*

1. It has been mentioned, (§ 1. 3. j.) that the Shemitish languages exhibit alphabets destitute of vowels; and that these, when added to the text of any book, are placed above, in, or below the line of the consonants. The question whether the written vowels of the Hebrew language were coeval with the consonants, or at least very ancient, has been agitated with great interest and much learning, by a great number of critics, for three centuries past. On the one side it has been maintained, that the vowel points were coeval with the writings of the Old Testament, or at least with the time of Ezra; on the other, that they are an invention of the Masorites, at some period between the fifth and tenth centuries.

A few have taken a middle path, and maintained that some vowel

points, (probably three,) are very ancient, and were appended, in the oldest MSS, to doubtful words.

2. The position, that the *written vowel signs* are of comparatively recent date, is now considered as settled, by all critics of any note. The principal reasons for this decision may be summarily stated, in a short compass.

(a) The kindred, Shemitish languages *anciently* had no written vowels. The most ancient Estrangelo and Kufish characters, i. e. the ancient characters of the Syrians and Arabians, were destitute of vowels.\* The Palmyrene inscriptions, and nearly all the Phenician ones, are destitute of them. Some of the Maltese inscriptions, however, and a few of the Phenician have marks, which probably were intended as vowels. The Koran was confessedly destitute of them, at first. The punctuation of it occasioned great dispute among Mohammedans.

In some of the older Syriac writings, is found a single point, which by being placed in different positions in regard to words, served as a diacritical sign. The present vowel system of the Syrians, was introduced so late as the time of Theophilus and Jacob of Edessa, (Cent. viii.) The Arabic vowels were adopted, soon after the Koran was written; but their other diacritical marks did not come into use, until they were introduced by Ibn Mokla, (about A. D. 900,) together with the Nishi character, now in common use.

It should be added here, that the inscriptions on the Hebrew coins have no vowel points.

(b) Jewish tradition generally admits, that the vowels were not written until the time of Ezra.

(c) The Synagogue Rolls of the Pentateuch, written with the greatest possible care, and agreeably to ancient usage as handed down by tradition, have never had any vowel points.

(d) The LXX. most manifestly used a text destitute of vowel points; as they have not only departed, in a multitude of instances, from the sense of the pointed text, but even pronounce the proper names in a manner dialectically different from that, in which they must be read with the vowel system. It is possible, that in some words they may have found a diacritical point, resembling that in some of the older Syriac MSS. (Vid. supra a.)

\* In regard to the Kufic, it is doubtful, at present. See De Sacy, Gram. Arab. † 73.

(e) No explicit mention is made, of vowel points or accents, in the Talmud; not even in all the disputes among the Rabbies, about the sense of words, which are there recorded. Doubtful names, for some kind of diacritical signs, have been produced from the Talmud, and discussed repeatedly; but no definite and satisfactory proof has been educed from them, that they respect written vowel points.

(f) The various readings in our Hebrew Bibles, called Qeri, many of which are quite ancient, have no reference to the vowel points of words.

(g) Neither Origen, nor Jerom, makes any mention of the present vowel marks, or of any technical expressions of Hebrew Grammar. Jerom says expressly, that “the Hebrews very rarely use vowels in the middle of words, but pronounce, (according to the will of the reader, and the difference of countries,) the same words, with different sounds and accents.” (Epist. 126. ad Evagr.) On Hab. iii. 5, he says, of דבר, “tres literae positae sunt, in Hebraeo—*absque ulla vocali.*” In other places, he speaks of a *diversitas accentuum* upon words; but whether this means a difference in pronouncing them, or that some diacritical sign was occasionally used, it is difficult to determine.

3. Objections against this view of the subject, may be readily answered. The allegation, that a language cannot be read without written vowels, is certainly unfounded: for hundreds of Jewish volumes are every day read, that were never pointed; not to mention that all the Shemitish languages have unpointed books, MSS, or inscriptions.

Nor has the objection, that an alphabet without vowels is an absurdity, any more weight; for the question is merely a matter of fact, not a discussion which concerns the exemplar of a perfect alphabet. Can it be shewn, that the Shemitish, or the Hebrew alphabets were perfect?

The allegation, that the Targums approximate very closely to our present Hebrew text, as furnished with vowels, is true; but the inference therefrom, that the Targumists must have used MSS. with vowel points, does not follow. On the contrary, we may draw the conclusion, with more probability, that the vowel points were conformed to the sense, which the Targums gave. Both merely convey the traditionary explications of the Jewish Schools: and the same thing is done by Origen and Jerom, in their Commentaries.

All that can be proved by such arguments is, that the Points have faithfully transmitted to us the sense, which the Jews very early affixed to the words of the Hebrew Scriptures.

4. Laying aside Jewish, traditionary stories, the first certain marks of our present vowel system, may be found in the Masora, compiled, though not concluded, about the fifth Century. Most of the vowels are there named. Some of the *Occidental and Oriental readings*, (printed in some of our Hebrew bibles,) collected in the eighth Century, respect the diacritical points; e. g. two of them respect Mappik in *He*. The Var. Lectt. of Ben Asher and Ben Naphtali, (about A. D. 1034,) have exclusive regard to the vowels and accents. The Arabic Version of Saadias, made about this time, is predicated upon a pointed text; and the Jewish Grammarians of the ninth Century appear plainly to proceed, on the ground of such a text.

The time when the Vowel system was *completed*, cannot be definitely fixed, for want of historical data. Most probably, it was during the sixth or seventh Century. Probably too, it first began, as the accentuation of Greek did, in the schools; and gradually spread, on account of its utility in a dead language, into a great part of the Hebrew MSS.

5. The importance of the Vowel points to learners, can be fully estimated, only by those who have studied Hebrew, without and with the use of them. In respect to their being a constituent part of the Hebrew language, it is clear,

(a) That no language can exist without vowels; although they are not necessarily *written*; and originally, as we have seen, they were not, in the Hebrew.

(b) It is certain, that the vowel points exhibit a very consistent, deep, and fundamental view of the structure of the Hebrew, which cannot well be obtained without them, by those who study it as a dead language.

(c) Comparison with the Syriac and Arabic, the latter of which is a living language, shews, that the vowel system is altogether accordant with the structure of those languages, as to its principles.

(d) It is quite certain, from comparing the sense of the Hebrew Scriptures as given in the Targums, and in the version and notes of Jerom, that the vowel points do give us an accurate, and for the most part clear account of the manner, in which the Jews of the first four centuries of the Christian era, understood the text of the

Old Testament. It is, indeed, quite astonishing, that there should be so exact a coincidence between the vowel system, and commentaries or rather Versions, of so remote an age; and this only serves to shew, with how great exactness the vowel system has been arranged, agreeably to the ancient Jewish ideas of the sense of the Old Testament. The importance, then, of the written vowels, as conveying to us a definite idea of the ancient commentary of the Jewish Churches, in regard to a great number of difficult and dubious passages, is obviously great.

(e) The critic and interpreter, being satisfied that the written vowel system is not coeval with the composition of the Hebrew Scriptures, will not feel himself bound to follow it, in cases where it makes no sense, or a sense inconsistent with the context.

(f) The unwary student, who is betrayed into the system of Masclef and Parkhurst, which rejects the study of Hebrew with the points, can scarcely conceive how much loss and disappointment he will experience, in pursuing the study of Hebrew, in this method. In a period of one year, the progress with the points is considerably greater than without them. In two years it is doubled. Then, if the student uses the points from the beginning, he will be able, with almost no trouble, to pass to the reading of Chaldec, Syriac, and Arabic. One thing is pretty evident; there never was, and it may be doubted whether there ever will be, a thorough Hebrew scholar, ignorant of the vowel system. The Hebrew language, destitute of vowels, is "without form," and little removed from being "void," and having chaotic "darkness upon it." Seven years experience of the writer, in teaching without the points, has brought him fully to this conclusion.

### § 8.

#### *Hebrew Accents.*

1. The system of Hebrew accents, as it now appears in our Hebrew Bibles, is inseparably connected with the present state of the vowel points; inasmuch as these points are often changed, in consequence of the accents. The latter, therefore, must have originated, coterminously with the written vowels; at least, with the completion of the vowel system.

2. Respecting the design of the accents, there has been great di-

versity of opinion, and much dispute. Three uses have been assigned them, viz,

(a) *To mark the tone-syllable of a word.* But, as there are no less than seven of them, (about one quarter of the whole,) which confessedly do not mark the tone-syllable, but fall upon it merely in an accidental way, it is very difficult to suppose that this was the *original* design of them.

(b) *To mark the interpunction.* But as the very same connexion of words, the same relations, and in fact the very same verses, in respect to language and meaning, are marked with accents of very different powers, and in a very different train; and as the interpunction of sentences, according to the accents, would involve much confusion of the sense, in a multitude of instances; it is very doubtful whether this use is the primary one, though reckoned such, by so many writers. Examine Ps. ii, for instance, and punctuate it according to the accents. But, in particular, compare Ps. xviii. with 2 Sam. xxii, which contains the same song. How is it possible, that the same words, and the same sense, should admit of a punctuation so essentially diverse, and yet that both these modes of accentuation should be designed to mark the distinctions, that exist in respect to the sense?

It cannot be denied, however, that the pause-accents do afford much assistance to the student, in the division of the Hebrew text; and if they are sometimes placed in a manner, which does not accord with the best sense of it, yet it would be uncritical to reject the aid which they proffer, because they are not perfect guides. The rejection of the accents from the text, as is done in some Hebrew Bibles, is altogether to be disapproved.

(c) A third office of the accents is alleged to be, *the regulation of the Reading or Cantillation of the Scriptures.*

It is well known that the Jews, from time immemorial, have cantillated their Scriptures, in the Synagogue; never reading them as we do. Mohammed probably borrowed from them this manner of reciting, and applied it to the reading of the Koran; as all Mussulmen read this work in a kind of half-singing, or *recitativo* method. In this way, we can easily account for the divisions in the Hebrew text, made by the distinctive accents, which do not correspond to the sense; *recitativo* requiring pauses, adapted rather to the cantillation than to the sense. I am disposed to believe this to have been the *original* design of the accents; because this use will apply universally; it will

account for the departures from the obvious laws of interpunction, as it respects the sense, which frequently appear; and it is not liable to any important objection. Written vowels were added to the text, to preserve the traditionary *sounds* of the Hebrew language; written accents to preserve the ancient method of *public reading* in the Synagogue. In a great number of instances, (by far the greater number,) the accents mark the tone-syllable, and afford a good interpunction; but the departures are so numerous, as to lead to the belief, that the *original design* was neither of these uses. In Cantillation, the divisions of the tune, and the tones of the voice would, of course, accord for the most part with the sense, and the accent. Hence, on the supposition that the musical use was the original one, we can easily account for the accordance of the accents, so often, with both of the other uses. But the frequent discordance renders it improbable, that they were, at first, designed to mark the tone or sense only; for it is clear, from the knowledge that the Masorites had of the Scriptures, that they were not so ignorant of the interpunction, or the accented syllables of words, as we must suppose them to have been, in order to believe that they appended the accents to the text, as they now are, to mark either the one or the other.

## § 9.

*Writers on the Hebrew language, or who illustrate it.*

The object of this Section is only to give a small selection of the older and more recent writers, who deserve especially to be read, on this subject.

1. *Miscellaneous.*

- Waltoni Prolegomena, in Bib. Polyglott.  
 Loescher, de causis ling. Heb.  
 Morini Exercitt. de ling. primaeva.  
 Wolfii Bibliotheca Hebraea.  
 Cappelli Critica Sacra. (Ed. Scharfenburg.)  
 ——— Arcanum Punct. Revelatum.  
 Buxtorfius, de Antiq. etc, Heb. Punct. et Vocalium.  
 Morini Exercitt. Biblicae.  
 Glassii Philol. Sacra. (Edit. Dathii et Baueri.)  
 Hody, de Bibliorum Textibus, etc.  
 Schultens, de defectibus hod. Ling. Heb.  
 ——— Origines Hebraeae.  
 Aurivillii Dissertt. (Ed. Michaelis.)

*II. Introduction to the Hebrew Scriptures.*

Carpzovii Introductio ad libros Vet. Test.  
 Eichhorn, Einleitung ins Alt. Test.  
 Jahn, Einleitung ins Alt. Test.  
 Bertholdt, historisch-critische Einleitung, etc.  
 Horn's Introduction to the Scriptures.

*III. Lexicography.*

Cocceii Lex. Heb.  
 Simonis Lex. Heb. (Ab Eichhornio.)  
 Gesenii Lex. Heb. (Edit. secunda Latiné scripta.)  
 Michaelis Supplem. ad Lex. Heb.

*IV. Grammars.*

Buxtorfii Gram. Heb.  
 Schroederi Gram. Heb.  
 Jahnii Gram. Heb.  
 Gesenius Hebraische Sprachlehre ; also, Lehrgebäude.  
 Altingii Fundamenta Punct. Heb.  
 Storrii Observatt. ad analogiam et Syntax. ling. Heb.  
 Boston's Tractatus Stigmologicus.

*V. On the MSS, letters, genius, history, &c. of the Hebrews.*

Gesenius, Geschichte der Heb. Sprache und Schrift.  
 Eckhel, Doctrina Nummorum Vet. Vol. iii. 421. et seq.  
 Bellerman, Handbuch der biblischen Lit. B. i.  
 Kennicott, Dissertatio Generalis.  
 ——— Dissert. on the Hebrew Text. 2 vol.  
 Prideaux's Connections.  
 Lowth's Lectures on Hebrew Poetry.  
 Herder, Geist der heb. Poesie.  
 Vogel, de dialecto poetica Hebraea.  
 Tychsen, Tentamen de Codd. Heb.  
 Bayerus, de nummis Samaritanis.

*VI. Hebrew Antiquities.*

Josephus' Heb. Antiquities.  
 Waehneri Antiquitates Heb.  
 Jahnii Archaeologia Hebraea.  
 Warnekros, Entwurf der heb. Alterthümer.  
 Harmar's Observations. (Edit. Clark.)

## Alphabet.

Heb. letters.	Represented by	Sound- ed as	Names.	Names in Hebrew.	Signification of Names.	Number signified.
א			Alēph	אֶלֶף	ox	1
ב	bh	v	Beth	בֵּית	house	2
ג	gh	g	Gimēl	גִּמְלָה	camel	3
ד	dh	d	Dalēth	דֶּלֶת	door	4
ה	h	h	He	הָא		5
ו	v	v	Vav	וָו	nail, peg	6
ז	z	z	Zāyīn	זָוִן	armour	7
ח	hh	hh	Hheth	חֵית	hedge	8
ט	t	t	Tet	טֵיט	serpent	9
י	y	y	Yodh	יֹוד	hand	10
כ	kh	h	Kāph	כַּף	hollow hand	20
ל	l	l	Lamēdh	לָמֶד	ox-goad	30
מ	m	m	Mem	מֶם		40
נ	n	n	Nun	נֵין	fish	50
ס	s	s	Samēkh	סָמֶךְ	triclinium	60
ע	‘	‘	‘Āyīn	עֵין	eye	70
פ	ph	f	Pe	פֵּא	mouth	80
צ	ts	ts	Tsade	צָדִי	fish-hook	90
ק	q	k	Qoph	קֹופ	ear	100
ר	r	r	Resh	רֵישׁ	head	200
ש	sh	sh	Shin	שֵׁין	tooth	300
[שׁ]	s	s	Sin	שִׁין		
ת	th	th	Tav	תָּו	cross, mark	400

# Oriental Alphabets.

Heb.	Samar. alphabet.	Hebrew Coin-letter.	Heb.	Syriac Alphabet.	Arabic Alphabet.
א	Ⲁ	פ װ א	א	Ⲁ	ا
ב	ⲁ	ב ן ב	ב	ⲁ	ب
ג	Ⲃ	ג ן ג	ג	Ⲃ	ج
ד	ⲃ	ד ן ד	ד	ⲃ	د
ה	Ⲅ	ה ן ה	ה	Ⲅ	ه
ו	ⲅ	ו ן ו	ו	ⲅ	و
ז	Ⲇ	ז ן ז	ז	Ⲇ	ز
ח	ⲇ	ח ן ח	ח	ⲇ	ح
ט	Ⲉ	ט ן ט	ט	Ⲉ	ع
י	ⲉ	י ן י	י	ⲉ	ي
כ	Ⲇ	כ ן כ	כ	Ⲇ	ك
ל	ⲇ	ל ן ל	ל	ⲇ	ل
מ	Ⲉ	מ ן מ	מ	Ⲉ	م
נ	ⲉ	נ ן נ	נ	ⲉ	ن
ס	Ⲇ	ס ן ס	ס	Ⲇ	س
ע	ⲇ	ע ן ע	ע	ⲇ	ع
פ	Ⲉ	פ ן פ	פ	Ⲉ	ف
ק	ⲉ	ק ן ק	ק	ⲉ	ق
ר	Ⲇ	ר ן ר	ר	Ⲇ	ر
ש	ⲇ	ש ן ש	ש	ⲇ	ش
ת	Ⲉ	ת ן ת	ת	Ⲉ	ث

1. In the first column of the Alphabet, on page 26, the final letters, which are unlike the medial or initial ones, are placed on the right hand of them. The student needs simply to be told here, that the letters Kaph, Mem, &c. are written in two ways. Comp. § 14.

2. In the second column, the *representatives* of the Hebrew letters there given, are, in general, the *most common*; for which reason they are retained, rather than to introduce new ones. Departure, however, from the common custom, is sometimes necessary, on the plan adopted for *representatives* of Hebrew letters in this Grammar; viz. that every different letter, as far as our alphabet admits, should have a distinct representative. The object of this is, to enable the reader of any *represented* word, (as extensively as is practicable,) to trace the original Hebrew letters. On this account, *q* is put for *ḳ*, though it sounds like a hard *k*. So *bh* is made to represent *Beth*, although it sounds as *v*. The Greek Spiritus, (´) is used to denote *Ayin*, in order to distinguish it from *Aleph*, which has no representative. But *ḳ* and *ḳ*, sounding alike, can be represented in our alphabet only by *s*. The same is the case with *ḳ* and *ḳ* = *t*. For a particular account of the sound of each letter, see § 18.

3. The names of the letters, in the fourth column, are not to be pronounced according to English analogy, but agreeably to the sounds attached to the representatives of the Hebrew consonants, in the third column, and in § 12; and to those of the vowel-points, as given in § 21: i. e. *Aleph* is sounded as if written *aw-lef*; *Beth*, as *baith*, &c. The plan of preserving a uniform mode of representation, has occasioned some slight changes, from the more usual mode of writing some of these letters. When the student becomes able to compare the Hebrew column of the names of letters, with the names as written in the Roman letters, he will see the ground of all the orthographical changes, which have been made.

4. The sixth column contains the most probable meaning of the names. About some of them there is not certainty; and some are left untranslated, because no particular signification has, as yet, been rendered very probable. (See § 13.)

5. The seventh column contains the value of the Hebrew letters, used as the signs of numbers. For a more complete account of this subject, see Appendix A.

6. The alphabet on p. 27, presents the reader with a comparison of the Hebrew, first with the Samaritan and old Hebrew Coin-

letter; then, with the modern Syriac and Arabic letters. Compare § 12.

In the Syriac, most letters of the alphabet have a slight variation from the form here presented, when they stand in the middle, or at the end of a word. This is also the case in the Arabic alphabet; but the variation is, in many cases, considerably greater than in Syriac.

7. In Syriac, there are only five written vowels, commonly expressed thus; viz. Pethocho (ʷ) = ä; Rebhotso (ʳ) = e; Hhevotso (ʲ) = i; Zeqopho (ʳ) = o; Etsotso (ʳ) = u. The first three may stand above or below the line; the last two above only. For the same vowels, there are also more ancient marks, of a different form, used in some MSS. and printed books, either exclusively, or in conjunction with the above. There is no Sheva in Syriac; and no Daghesth.

8. In Arabic there are only three written vowels; viz. Fatah (ʳ) = a, e; Kesre (ʳ) = e, i; and Dhamma (ʳ) = o, u. There is no Sheva vocal; Sheva silent is written thus, (ʳ) and called Jesm. Daghesth is written over the letter thus, (ʳ) and called Teshdid.

### § 11.

#### *Alphabet; ancient number and order of letters.*

1. The number of letters in the ancient Hebrew alphabet is clearly ascertained, from several poetic pieces in the Old Testament, the verses and distichs of which are arranged, in alphabetic order. (Ps. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv. Prov. xxxi. 10, &c. Lam. i, ii, iii, iv.) This number was twenty-two;\* no distinction being then made in writing between ם and ם.† The same was the ancient number in the Arabic alphabet, before the *Nishi* character was introduced, in the tenth century, by Eben Mokla. The same also is the number in the Syriac, Chaldee, and Samaritan alphabets; and very probably was, in the old Greek alphabet also, which came by Cadmus, from Phenicia. (See Appendix B.)

\* In Ps. xxv, xxxiv, and cxlv, one letter is omitted; in Ps. xxxvii, ם is repeated and ם omitted.

† See alphabetic pieces, Ps. cxix. 161—168. Lam. ii. 21. iii. 61. iv. 21, and all the alphabetic Psalms.

2. The testimony respecting the *original order* of the letters is not uniform. In Lam. ii, iii, iv, *Ayin* stands *after Pe*. The predominant testimony favours the common arrangement. (See Ps. cxix, cxi, cxii, cxlv. Prov. xxxi. 10, &c. Lam. i.)

## § 12.

*Present number of Hebrew letters.*

1. Before the Nishi character was introduced, (Cent. 10th,) into Arabic writing, the Arabians wrote only twenty-one or twenty-two letters, but sounded twenty eight; i. e. they occasionally aspirated, sibilated, and hardened six or seven of their letters. Afterwards, the distinction was marked by a dot over or under these letters, and the alphabet was increased to twenty-eight letters. (Vide Alph. p. 27.)

In the Hebrew alphabet, there is commonly reckoned only one letter which is thus distinguished, viz. שׁ and שׂ. Actually, however, the Hebrew alphabet, by means of the present diacritical signs, consists of twenty-nine letters; which are as follows;

Let.	Repr.	Sound.	Let.	Repr.	Sound.	Let.	Repr.	Sound.
א			ה	hh	hh	פ	ph	f
ב	bh	v	ט	t	t	צ	p	p
בּ	b	b	י	y	y	צ	ts	ts
ג	gh	g	כ	kh	'h	ק	q	k
גּ	g	g	כּ	k	k	ר	r	r
ד	dh	dh	ל	l	l	שׂ	sh	sh
דּ	d	d	מ	m	m	שׁ	s	s
ה	h	h	נ	n	n	ת	th	th
ו	v	v	ס	s	s	תּ	t	t
ז	z	z	ע	'	"			

2. There are no distinct alphabetic names for any of the letters, distinguished by the dot in them called *Daghesh*, § 28. The diacritical sign over *ש* *Sin*, seems to be older than the *Daghesh* in the other letters. (See Jerom on Gen. ii. 23. Amos vii.)

3. In the same manner, (by points above or below,) seven letters in the Arabic alphabet are distinguished, and differently sounded. But the letters thus affected, do not correspond throughout with the Hebrew. Vid. p. 27.

In Hebrew and Arabic, *ד*, *ש* and *ת* are double, i. e. have two sounds. In Hebrew, but not in Arabic, *ב*, *ג*, *כ*, *פ* are double. In Arabic, but not in Hebrew, *ר*, *ט*, *ע* and *צ* are double.

The same number of letters is doubled in each language; but a difference of *dialect* led to a different selection. The Arabic wants *Samekh*, and has only twenty eight letters.

This illustration of the Hebrew, from a kindred language now extensively spoken, may tend to silence objections, raised against the above representation of the present Hebrew alphabet.

### § 13.

#### *Names of the letters.*

1. The names of the letters were for the most part, (probably throughout,) designations of sensible objects. But the resemblance must not be sought for in the present forms of the Hebrew letters, except in a few instances. Obviously, the old Hebrew character and the Samaritan are the best sources of comparison; and here you may generally find satisfaction.

2. The fact, that the names of the Hebrew letters originally designated sensible objects, and that these names, apocopated, or slightly changed, have passed into all the cognate languages, and plainly into the Greek itself, satisfactorily demonstrates the great antiquity of Hebrew literature, and renders it highly probable, that the invention of letters must have taken place among those, who spoke the Hebrew language.

### § 14.

#### *Alphabet: final letters.*

1. Originally, and when the Septuagint Version was made, there were no final letters, which differed from the common form. (§ 6. 3.)

After the *scriptio continua* was dropped, they appear to have been introduced, and are now found in all Hebrew MSS. and printed books. They are five; viz.

Common form	כ	מ	נ	פ	צ	
Final form	ך	ם	ן	ף	ץ	These final
forms stand also for	500	600	700	800	900	

2. A final letter stands in the middle of a word, Is. ix. 6; common letters at the end, Neh. ii. 13. Job xxxviii. 1.

### § 15.

#### *Alphabet: dilated letters.*

The Hebrews do not separate a word at the end of a line, as we do, when there is not space enough for it. To fill out this space, in printed books, several dilated letters are commonly used; as *Aleph* א, *He* ה, *Lamedh* ל, *Mem* מ, *Tav* ת; and sometimes other letters.

In MSS, the same expedient was often adopted; but sometimes the space at the end was filled up with a part of the next word, left unpointed; and sometimes with unmeaning letters, some appropriate sign being added to give the reader notice. (Eich. Einl. Th. II. s. 57. Ges. Heb. Lehrgeb. s. 10.)

### § 16.

#### *Alphabet: unusual letters.*

These are the effect of Rabbinic conceit and mysticism. They are

(a) *Literae majusculae*; as יְכִיָּהּ Ps. lxxx. 16.

(b) — *minusculae*; as בְּהַבְרָאָם Gen. ii. 4.

(c) — *suspensae*; as מַעֲרֵר Ps. lxxx. 14.

(d) — *inversae*; as בְּזִסְעֵ נֹמְבֵּם Numb. x. 35.

According to the Rabbins, the *e suspensum* in (c) means *Christ suspended*; the *h minusculum* in (b) means *Abraham*, by transposition of the letters, &c. Few of these are found in our Hebrew Bibles; it is high time they were entirely omitted.

§ 17.

*Alphabet : distinction of similar letters.*

Several letters bear a great resemblance to each other. These should be carefully compared, and the difference noted by the student, that in reading the one may not be taken for the other.

SIMILARS.

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

To aid the learner, it may be proper briefly to describe the difference between these Similars.

1. ב is distinguished from כ by the right angle, which its perpendicular side makes with the strokes at the top and bottom of the letter: כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of the corner at the bottom.

2. ג is distinguished from נ by having the stroke at the bottom united to the perpendicular, only by a small point; in נ the bottom stroke is united, without any variation of its magnitude.

3. ך *final* descends below the line; ר does not.

4. ד is distinguished from ר by making a right angle at the top, at which part ר is round, or obtuse.

5. ו descends to the bottom of the line; י does not.

6. ך *final* falls below the line; ר does not.

7. The top of ז is continued a little farther to the right of the perpendicular than that of ו, the perpendicular line is small at the

top, inclines to the left, and afterwards becomes gibbous, which is not the case with  $\gamma$ .

8.  $\tau$  descends only to the line ;  $\tau$  *final* falls below it.

9.  $\eta$  has no space between its left side and the top ;  $\eta$  exhibits a small chasm.

10.  $\eta$  has a small dotted circle at the bottom of the perpendicular stroke on the left hand ;  $\eta$  has not this mark.

11.  $\omega$  opens at the top ;  $\omega$  at the bottom.

12.  $\omega$  is almost round ;  $\omega$  *final* is a square, or parallelogram.

13.  $\varkappa$  is turned first to the right and then to the left, with the bottom parallel with the line ;  $\varkappa$  turns to the left only. Final  $\varkappa$  either turns a little to the right, or falls perpendicularly.

NOTE. The student will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the Vowels, § 21,) to practise writing them down, calling each by its name, aloud, and uttering the sound of it, as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility, and pronounced readily ; their distinctions definitely described, and drawn with the pen, at pleasure, and their names familiarly called. In this way, the student learns to *write* Hebrew letters and vowels, (which he should by all means do,) and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

## § 13.

*Alphabet : sounds of the letters.*

### 1. Preliminary Remarks.

(a) All reasoning *a priori*, or from the analogy of the western languages, to determine what were the sounds of the Hebrew letters, must be fallacious and inconclusive. How can we decide, from the difficulties which we find in uttering sounds attributed to Hebrew letters, that those sounds never existed ; or that they never *ought* to have existed ?

(b) The deep guttural sounds, and the many degrees of distinction between gutturals, in the Hebrew, as attested by Jewish tradition, are by no means impossible. For every gradation of gutturals in Hebrew, the Arabic, *now spoken*, has nearly two. (See Arabic alphabet, in De Sacy or Vater's Arabic Grammar.) The number of guttural gradations, in any language, is simply *a question of fact*, to be settled by testimony, not by reasoning from analogy, or *a priori*.

(c) The sources of testimony, in regard to the sounds of the Hebrew letters, are (1) The ancient Greek Translations of the LXX, Aquila, Symmachus, &c, and also the version of Jerom; the authors of which have endeavoured to express the Hebrew proper names, as they pronounced them. But here, let it be cautiously remembered, that the Greek and Latin alphabets were quite incompetent to convey all the sounds of the Hebrew, even supposing the authors themselves of these versions could pronounce them rightly. (2) The best source of testimony is the traditional pronunciation of the Jewish Literati. *Cuique in suâ arte credendum est*. But, (3) The analogy of the *kindred* languages, some of which are still living, is another source: and (4) The approximation of certain letters to each other, and the exchange of certain ones for each other, casts mutual light upon both.

2. *Remarks on those letters, the sound of which is doubtful, or attended with special difficulty.*

*Aleph*, א, is generally represented by the *spiritus lenis* of the Greeks. It had a feeble sound; and at the beginning of a word, it seems to have been scarcely audible, like *h* in *herbs*, *homme*, &c. It resembles *He*, ה, but is lighter. We cannot make the nice distinction that

is necessary to separate these gradations. א therefore is generally treated, in *practice*, as destitute of any sound.

In theory, it is frequently to be considered as a *vocal* letter. The Hebrews doubtless sounded it. (§ 23.)

*Beth*, ב = *bh*, a sound somewhat uncertain; at least very difficult. In general, *bh* is sounded as our *v*. So the modern Greek sounds β, at the present time. בּ = *b*, i. e. the Daghesch removes the aspirate.

*Gimel*, ג = *gh*, a sound generally considered uncertain, and unattainable. But the Arabians, in general, sound it as our *j*, (and this seems to be the genuine sound of *g* soft or aspirated;) but some sound it as our *g* hard. (De Sacy, *Gram. Ar.* § 31.) גּ = *g* hard, as in *go*. Both of these letters, by the common usage of Europe, are sounded as *g* hard.

*Daleth*, ד = *dh*, a sound very difficult for most Europeans, but very easy for the modern Greek and the English; being exactly that of our *th* in *that*. דּ = *d*. Common usage sounds both as *d*.

*He*, ה = a feeble *h*, as in *had*.

*Vav*, ו = *v*, was a feeble letter, as it often coalesced with the vowel which preceded it, (§ 23;) or was dropped, (§ 24.) Our *v*, as commonly pronounced, seems to be rather too strong to represent it. In Arabic it sounds as our *w*; probably its Hebrew sound was near to this, and so, like our *w* in *low*, *sow*, &c, it often quiesced, when preceded by a vowel. (§ 23.)

*Zayin*, ז = *z* or *ds*. In Arabic, *Dsal* and *Ze* correspond to it.

*Hheth*, ח = *hh*, in general a strong aspirate; but at the beginning and end of words, the Seventy have sometimes represented it simply by a vowel, or a mere spiritus lenis.

That usage in Hebrew assigned two gradations of sound to this letter, is probable; as very different meanings are sometimes attached to the words, in which ח stands, which are the same, in respect to orthography. E. g. דַּחַח to *dig*, and חַחַח to *blush*; חַחַח to *destroy*, and חַחַח to *take a pledge*. Usage probably distinguished these words, in pronunciation. The LXX commonly represent it by χ. The Arabians sound it in two different ways. (Vid. § 12. 3.)

*Tet*, ט = *t*, emphatic or hard, as in *turn*. טּ = *t*, soft.

*Yodh*, י = *y*, when a consonant; but it was a feeble letter, being often lost in the sound of the vowel which preceded it. (§ 23.)

*Kaph*, כּ = *kh*, the sound of which, we cannot certainly ascertain.

Common usage sounds it as an aspirate, like the *h* in the French word *héros*. In the Septuagint, it is commonly  $\chi$ , seldom  $\alpha$ .  $\text{ס} = \text{h}$ .

*Samekh*,  $\text{ס} = s$ ; but whether it most resembled the *s* in *say*, or that in *pleasure*, it is difficult to decide. In the orthography of many words in Hebrew,  $\text{ס}$  and  $\text{ש}$  are carefully distinguished; in others they are confounded. In the Syriac and Arabic, there is but one letter for both these. The confounding of  $\text{ס}$  and  $\text{ש}$  is peculiar to the later Hebrew orthography. From these considerations, it appears probable, that originally there was a nice distinction in the Hebrew, between these two letters, which afterwards disappeared, or was commonly disregarded, and never was carried into the cognate Syrian and Arabian dialects, which were of later origin. Originally, it is probable,  $\text{ש}$  was an intermediate sibilant between  $\text{ש}$  and  $\text{ס}$ ; as the Shemitish languages make nearly as many degrees of sibilants, as of aspirates. By common usage, at present,  $\text{ש}$  and  $\text{ס}$  are both sounded as our *s* in *say*.

*Ayin*,  $\text{ע}$  we do not sound: not because we suppose the Hebrews did not; but because we think the sound was probably such, that we cannot well imitate it. Grammarians have represented this letter by *g*, *gh*, *ng*, *ngn*, *gn*, *hh*, *hhh*, *hgh*, &c. The Arabians have two gradations of sound for it, viz. *Ain*, and *Ghain*. Probably the Hebrews may have occasionally had the same; as the LXX have translated  $\text{עֲמֹרָה}$  *Γομορρα*,  $\text{עָזָה}$  *Γαζα*, &c. while in other words they have given it no sound, as  $\text{עָלִי}$  *Ελι*  $\text{עֲמָלֵן}$  *Αμαλεν*, &c. It is more probable, that the *Ayin* of the Hebrews was in general a feeble letter, like the Arabic *Ain*, than that it resembled the *Ghain*, or guttural *gh* of Arabia; (a) Because it suffers contraction; as  $\text{בָּ}$  for  $\text{בַּעַב}$ , which no strongly sounding letter could do. (b) It is not unfrequently exchanged for *Aleph*: (See Ges. Lex. N.) (c) In the Syriac it is often quiescent, contracted, or dropped. (d) Among the Persians, who have received the Arabic, it is passed over in silence. The sound of *ng* or *gn*, which many give to it, is palpably erroneous, as it makes a nasal of it, instead of a guttural. It is safest, perhaps, to pass it over, without sounding it; as it seems to have had a feeble sound, not easily distinguished. Such is the practice of the best oriental scholars, of the present time.

If however, the student would give an impetus to the vowel of  $\text{ע}$ , (like that which he would give to the second *a* in *λα-ά-ος*, if he should accent the second syllable,) he would probably approximate as near

to the proper sound of ע, in general, as can be done, at the present day. (Vid. de Sacy Gram. Arab. § 43.) Jerom calls ע a vowel; which contradicts the notion of its being a strong guttural sound, among the Hebrews. (de Nomin. Heb.)

*Pe*, פ, = *ph*, or *f*. In Arabic, it has only this sound. The LXX. generally represent it by φ; but sometimes by π, as πῆξ, πασχα, &c.

פ = *p*. The old Greeks appear to have given this sound only to the letter.

*Tsade*, צ = ט sibilated, i. e. *ts*; as *Zayin* properly = ז sibilated, i. e. *ds*. The Arabian gives two sounds to this letter. (§ 12. 3.)

*Qoph*, ק = *q*. The difference between this letter and כ = *k*, is, that ק is deeper, harder, and more guttural.

*Resh*, ר = *r*, not the common English *r*, but the rolling or French *r*. Hence it is often ranked, in Hebrew, among the Gutturals.

*Shin*, ש = *sh*, or *s* aspirated. For ש, see under ס.

*Tav*, ת = *th* in *think*. ת = *t*, and is sounded like ט, but softer.

### § 19.

#### *Alphabet: divisions of the letters.*

1. They are divided according to the organs used in pronouncing them, into

(a) Gutturals,	א	ה	ח	ע
(b) Labials,	ב	ו	מ	פ
(c) Dentals,	ז	ס	צ	ש (שׁ)
(d) Linguals,	ד	ט	ל	נ ת
(e) Palatals,	ג	י	כ	ק

ר approaches nearest to the guttural class. (§ 18. *Resh*.)

2. Six are called *Aspirates*; viz, ב, ג, ד, כ, פ, ת, (technically called בגדכפת, Bēghādh-Kephāth,) because without a dot in them, or Daghes, they are *aspirated*. Without the Daghes, these are sometimes called *molles*, or *raphatae*; with it, *duræ*, or *dagessatae*. (§ 29.)

3. Four are called *Quiescents*; viz. א, ה, ו, י, (technically, אֵהוּי Ehe-vi,) because, having a feeble sound, they sometimes coalesce with the vowel that precedes them, or lose their sound, in that of the vowel. (§ 23.)

4. To these may be added a division of four *Liquids*, viz. ל, מ, נ, ר, (as in Greek,) such division being useful in a grammatical treatise.

## § 20.

*Vowels: preliminary observations.*

1. In the Greek, Latin, and present European languages, the vowels are written in a line with the consonants. To each of these vowels, however, belong several sounds, although there are no distinct marks to designate them. Intimate acquaintance with any language, enables the reader readily to distinguish these sounds, without the danger of erring. In the Shemitish languages, the vowels are written, generally, above and below the consonants, some of them having only three vowel marks, as the Arabic and the Sabaeen; the Syriac, five; the Ethiopic, seven, (united with the consonants;) and the Hebrew, *ten*; or, if you number the *Sheva's*, *fourteen*.

2. No language possesses so many distinct vowel signs, as the Hebrew now exhibits. The reason of this may be traced to the anxiety of the Hebrew grammarians or Rabbins, to perpetuate the nice distinctions of the ancient pronunciation, which had been traditionally handed down to them. No *living* language needs so many vowel signs; and none probably ever had so many.

3. In Hebrew, as in Arabic, there are still only three *classes of vowels*, which have a near relation to each other, and are often commuted for each other.

Before the present vowel marks were added to the Hebrew text, three of the quiescent letters, (vid. § 23.) viz, א, ו, and י, were used, in many cases, as the signs of vowels; because these letters, being feeble, easily coalesced with the preceding vowels, and could not be distinguished from them. In the unpointed MSS. of the Hebrew, and in the dialects where no vowels are written, these three letters are frequently inserted in the text, for the sake of designating a vowel. The fact, that only three letters are thus used, serves to confirm the statement made above, that there are only *three classes* of vowels. The letters א, ו, י, in reference to this use, are sometimes called *Quiescents*, sometimes, *Vowel-letters*, (in distinction from *Vowel-points*,) and commonly, by the older grammarians, *Matres lectionis*, which means, that they *produce* or *direct* the right reading of the text.

NOTE. אֵיִוּי, Aleph, He, Vav, and Yodh are all called *Quiescents*, (§ 23,) because they frequently quiesce in the preceding vowel. But only א, ו, and י are *Vowel-letters*, or *Matres Lectionis*. The technical words *Ehevi* and *Quiescents* are synonymous, and either comprehends א, ה, ו, י, or אֵיִוּי. So the words *Vowel-letters* and *Matres Lectionis* are *synonymous*, and either means א, ו, י. (Vid. § 19. 3. § 20. 3. § 23.) In the following pages sometimes the one designation is used, and sometimes the other, as is most convenient.

4. A great part of all the Arabic and Persian books, and nearly all the Syriac and modern Hebrew ones, are written without any vowel-points; yet the habit of reading them makes it easy to read them with rapidity, as every day's experience demonstrates.

§ 21.

*Vowels : names, classification, sound, quantity.*

1. The following table exhibits these in a connected view.

*I. Class : A sound ; corresponding vowel letter, (א)*

	Name.	Form.	Rep. by
(a)	קָמֶץ Qamëts	בַּ	= a in <i>all</i> . a
(b)	פְּתַח Pättähh	בֶּ	= a in <i>father</i> . ā
(c)	— Pättähh, <i>short</i>	בֵּט	= a in <i>man</i> . ă
(d)	סֶגוּל Sëghol	בִּי, בֵּי	= a in <i>hate</i> . ē
(e)	— Sëghol, <i>short</i>	בֵּט	= a in <i>climate</i> . ě

*II. Class : E sound ; corresponding vowel letter, (י)*

(f)	צֵרִי Tseri	יַ	= ai in <i>gain</i> . e
(g)	— Sëghol	יִי, יֵי	= ai in <i>gain</i> . ē
(h)	— Sëghol, <i>short</i>	יֵט	= e in <i>men</i> . ě
(i)	הִירֶק Hhirëq	יִי, יֵי	= i in <i>magazine</i> i
(j)	— Hhirëq, <i>short</i>	יֵט	= i in <i>pin</i> . ĭ

*III. Class : U sound ; corresponding vowel letter, (ו)*

(k)	הוֹלֶם Hholëm	בוֹ, בֹּט	= o in <i>go</i> . o
(l)	קָמֶץ חֶטֶף Qamëts Hhateph	בֹּט, בֵּט	= o in <i>not</i> . ö
(m)	שׁוּרֶק Shurëq	בוּ	= oo in <i>moon</i> . u
(n)	קִבּוּץ Qıbbuts	בִּי	= oo in <i>moon</i> . ū
(o)	— Qıbbuts <i>short</i>	בֵּט	= u in <i>full</i> . ů

In the second column, which exhibits the forms of the vowels, The letters ב, ט, י, י, that appear there, are employed merely for the sake of shewing the learner, how the vowels are placed in respect to the consonants; whether *above*, *below*, or *in* them. *Shureq*, however, is never written without the Vav, in the bosom of which it is placed; so that Vav is essential to the exhibition of it. The other vowel marks must be regarded, as designed to be employed beneath or above any *other* letters of the alphabet, (agreeably to their position here,) as well as the letters employed in this column.

In learning the sounds of the vowels, the student must divest himself, at the outset, of the habit of giving *English* sounds to the representatives of the Hebrew vowels.

The sound of Seghol, both long and short, in the first class of vowels, differs little from that of Seghol in the second class. There is nothing strange in the fact, that vowels of different classes should approximate to each other in sound. Seghol appears to be a kind of connecting link, between the first and second class of Hebrew vowels.

The common division of the vowels, in most Hebrew grammars, is into *long* and *short*. Long are Qamets, Tseri, Hbireq with Yodh, Hholem, and Shureq: corresponding short ones, Pattahh, Seghol, Hbireq without Yodh, Qamets Hhateph, Qibbut. This division is very incorrect in itself, (inasmuch as some of the short vowels are often long,) and embarasses the student exceedingly, in learning the fundamental principles of the vowel changes. The facts, that the commutations of the vowels are confined to those of the same classes; that in analogy with three classes, there are three composite Shevas corresponding to them; that there are three *Vowel-letters*, (§ 20;) and especially, that the Arabic, even at the present time, contains but three vowels, seem to establish the propriety of the division made here, beyond reasonable controversy. The older Jewish Grammarians made a triplex division: more modern ones, (and with them, Christian grammarians,) have divided them into *long* and *short*. Gesenius has revived the old division, and has brought forward such evidence of its propriety, and met with such general approbation, that it will, in all probability, be universally adopted.

2. *Explanations.**I. Class.*

(a) Qamets is always long.

(b) Pättähh is long, only when in a pure syllable; † as בַּהֶן *bā-hhen*, put for בֵּהֶן; or before a homogeneous quiescent, as לִיקְרָאתָ *liq-rāth*.\* Vid. § 23.

(c) Pättähh is short in a mixed syllable; as יַד *yādh*; מַלְכוֹ *māl-ko*; עֲמִים *‘ām-mim*.\*

(d) Seghol is long, only when it stands in a pure syllable; as הֵהָרִים *hē-ha-rim*, instead of הַהָרִים: so before a quiescent, as תִּמְצַנָּה *tīm-tsē-na*; גֵּיא *gē*.\*

(e) Seghol is short, in a mixed syllable; as יְדָכֶם *yēdh-khēm*; הֶבְלִי *hēbh-li*.\*

*II. Class.*

(f) Tseri is always long.

(g, h) Seghol, as above, in respect to quantity. (Vid. Appendix D. 5.)

(i, j) Hhireq, with Yodh expressed or understood after it, is long: † it is short, only in a mixed syllable, without such Yodh.

† A *pure syllable* is one which ends with a vowel or quiescent letter, as בַּ *ba*, רַא *ra*; a *mixed syllable* is one which ends in a consonant, as כֹּל *kol*; or two consonants, as קֹשֶׁט *qosht*.

\* *Probably short*, in a pure syllable, before a composite Sheva; as יַעֲשֶׂה *yā-‘sē*; נֶעֱשֶׂה *nē-‘sē*; perhaps short in Segholate-nouns, as נָאֵר *nā-ār*; מֵלֶכְהָ *mē-lēkh*. This is, however, doubtful. (App. D. 4.)

† In a very few cases of the later Hebrew, the Yodh appears in short syllables; as זִיקְלָג *zīq-lāgh*.

## III. Class.

(h) Hholēm is always long.

(l) Qamëts Hhateph is always short. [See § 25.]

(m) Shurëq is long.\*

(n, o) QibbÛts, or the figure (·.), is long in a pure syllable; and short, only when in a mixed syllable, to which ך does not belong. Vid. App. D.

3. In regard to the first class of vowels; though *Seghol* is put among them, it can hardly be considered as originally and properly belonging there. Perhaps, in every case, in which it belongs to this class, it ought to be considered merely as *vicarious*; or a euphonic expedient to give a peculiar tone to the (·) or (-) sound. Thus הֶהָרִים is put for הָהָרִים; מָה for מַה; הַמְצַאֲנָה for הֶמְצַאֲנָה; מְלֶךְ for מֶלֶךְ; יְרַכֶם for יֶרַכֶם, &c. As usage, however, has put *Seghol* both into the first and second Classes of vowels, it is most convenient to consider it as belonging to both.

4. The vowels in each of these classes are very frequently commuted for each other, and have a mutual correspondence as longer and shorter vowels: but this commutation and correspondence is confined, nearly without exception, to the respective classes. This shows, that the vowels of each class resemble, or approximate towards each other, i. e. belong to the same genus. The classification appears to be grounded, therefore, upon the laws of the vowel-system. (See § 53.)

5. The names of the vowels are probably significant. [See App. C.] It is impossible, however, to conclude with certainty, that we have attained the right pronun-

\* In a few words of the later Hebrew, ך is written for short *v*, after the Aramaean manner; as הֶחֱזַק *hhüq-qe*; מַעֲזִיז *ma-üz-zi*.

ciation of them, from investigating the significancy of these names, or in any other manner. The pronunciation of any one of the ancient Greek and Latin translators, as exhibited by the proper names of Scripture, is so much at variance with itself and with others, as to elude all effort to educe from it a uniform system. The traditional pronunciation of the Jewish literati, the general analogy of the European and Oriental languages, and the vowels of the Arabic, a living cognate language, are the principal guides in the assignment of the sounds in the table.

*Note.* The agreement is pretty general, among Hebrew scholars, in regard to the sound of all the vowels, excepting Qamëts. The Germans and others sound this as *a* in *father*. But against this is (a) the Syriac analogy; Qamëts being sounded there as *o* long. (b) The general voice of the Rabbins, and the testimony of the Masorites, which is in favour of the sound, as *a* in *all*. (c) This is an intermediate sound, between the Syriac Qamets, or *o*, and the Arabic Fatah, or *a* as in *man, father*; and the Hebrew is an intermediate language between these. (d) The figure (◌◌) stands also for short *o*: does not this indicate an approximation in the Qamets sound to the *o*? And this approximation is manifest, when we sound Qamets as *a* in *all*.

## § 22.

### *Vowels: orthography.*

1. By the table in § 21, it may be seen that the vowels are all written under the line, except Hho-  
lëm (◌◌ or ◌◌) and Shurëq (◌◌).

But Qamets is written in the bosom of a *Kaph* final, as ◌◌. (See § 26. 2. a.)

2. In writing the vowels, the *Matres lctionis*, (§ 20. 3.) are often inserted, or omitted, without altering the

nature of the syllable or word; much as we spell *honour*, in English, with or without the *u*. See more fully, in respect to this part of orthography, § 24.

## § 23.

*Vowels: relation to the letters אָהֵיִ or Quiescents.* (Comp. § 47.)

1. These letters, having a feeble sound, often lose themselves, or coalesce in the preceding vowel; (§ 19. 3.) E. g. in אָבָּ *ba*, we say Alëph is quiescent, because the sound of it cannot be heard, as distinct from the vowel (אָ) Qamëts.

2. The Quiescents commonly, not always, coalesce with the preceding *homogeneous* vowel.

When the vowels are adapted to produce this coalescence, they are said to be *homogeneous*; when they are not adapted to produce it, they are said to be *heterogeneous*.

In general, אָ, וָ, and יָ, when preceded by any of the class of vowels, respectively, of which they are the corresponding vowel-letter, (§ 21.1.) quiesce, as follows; viz.

Vav (ו)	in Hholem (◌◌)	קוֹל . <i>qol</i> .	
	- Shureq (וּ)	קוּם <i>qum</i> .	Class III.
Yodh (י)	- Hhireq (יִ)	דִּין <i>din</i> .	
	- Tseri (יֵ)	בֵּן <i>ben</i> .	
	- Seghol (יֹ)	גֵּא <i>gē</i> .	Class. II.
Aleph (א)	in Qamets (אָ)	בָּ <i>ba</i> .	
	- Pattahh (אֲ)	לִקְרָאֵת <i>liq-rāth</i> .	
	- Seghol (אֹ)	תִּמְצְאֵנָה <i>tim-tsē-na</i> .	Class I.

But *Aleph* (א) is so feeble a sound that it is lost in all

the other vowels, (except *Shureq* and *Qamets Hhateph*) and quiesces, when preceded by

Tseri	( .. )	לֵאמֹר	<i>le-mor.</i>
Hhireq	( - )	רִישׁוֹן	<i>ri-shon.</i>
Hholem	( - )	בֹּרַח	<i>bor.</i>
Qibbutz	( . )	פּוּרָה	<i>pu-ra.</i>

*He*, (ה) never quiesces, except at the end of a word; and then in vowels of different classes; as in

Qamets	( - )	גֹּלָה	<i>ga-la.</i>	} Class I.
Pattahh	( - )	מָה	<i>mā.</i>	
Seghol	( .. )	גֹּלֶה	<i>go-lē.</i>	Class I, & II.
Tseri	( .. )	גֵּלֶה	<i>gēle.</i>	Class II.
Hholem	( - )	גֹּלוֹה	<i>ga-lo.</i>	Class III.

In English, we have a multitude of cases, similar to these. E. g. *sōw*, *mōw*, with *w* quiescent; *say*, *day*, with *y* quiescent, &c. Almost every letter in our alphabet, is, in some situations, quiescent before or after some other letter.

3. The sound of *Ehevi*, when *quiescent*, is not lost, but, assimilating to the homogeneous vowel, lengthens that vowel; i. e. the vowel in which the *Ehevi* quiesce becomes, of course, *long*; or, long vowels become more protracted, and short ones become long.

4. One simple rule enables the learner to distinguish *all* the cases, in which the *Ehevi* quiesce; viz. *Whenever a Vowel or a Sheva belongs to them they are moveable; \* otherwise, quiescent.*

Of course, they are always *moveable*, or retain their consonant power,

\* A *moveable letter* is one, which is pronounced or sounded. The term *moveable* is used as the opposite of *quiescent*.

(a) *When they begin a syllable* ; whether they have a vowel belonging to them, as אֶמֶר \* a-mär ; הֵם hem ; יָלַד ya-lädh ; וְלָד vĕ-lĕdh ; or a Sheva, as יֵלְמֵד yeläm-medh, אֶמֶר emär.

(b) *When they end a syllable, if they have a Sheva under them* ; as יֶאֱסֹר yä-sor, (§ 18. 2.) נֶהְפֵּךְ nĕh-päkh ; שְׁלֹוֹתֵי sha-läv-ti ; וַיֵּאמֶר väy-yo-mĕr, the same as וַיֵּאמֶר.

In the case (b) then, although the vowel preceding may be homogeneous, the Vowel letters do not quiesce ; in fact, the *Sheva*, in such cases, is put under them, to show that they are exempted from the general rule of quiescence.

5. The Quiescents, preceded by *heterogeneous vowels*, remain moveable consonants ; as תָּו tav ; קָו qäv ; שְׁלֵו sha-lev ; זָו ziv ; חֵי hhäy ; אֲדוֹנַי ado-näy ; גּוֹי goy ; גְּלוּי ga-luy, גְּלֵי the same.

NOTE. The Ehevi, sometimes, do not contribute at all to modify the sound of a word ; i. e. they are neither employed as *consonants*, nor used as *Quiescents* to lengthen the preceding vowel ; (supra 3) but are employed simply for the sake of orthography. They are then said to be *in otio*. This happens,

(a) When a Sheva precedes them ; as הֶטֶא hhet.

אֵת ät.

(b) Or a quiescent letter, הֶבִיאָה he-bhe-tha.

(c) Or *Daghesh forte* (§. 28.) follows, מֶזְזֵה mäzzē = מִזְזֵה

Or (d) Yodh is *in otio*, when preceded by (ו) and followed by the suffix pronoun (ו) at the end of a word ; as דֵּבְרָיו dĕbha-rav, *his words*.

Compare, in English, *u* in *honour*, *a* in *hear*, &c.

\* We do not sound *Aleph*, (See § 18. 2) but the Hebrews did, in such cases.

## § 24.

*Vowels : orthography in connexion with vowel-letters.*

1. As the vowel letters, when quiescent, do not alter the sound of words or syllables, but merely prolong the preceding vowel, (§ 23. 3), great variety of orthography in respect to them has arisen in the Hebrew language, i. e. they are sometimes *inserted*, and sometimes *omitted*, in cases where they regularly belong to a word; and in some other cases, they are inserted as *Matres lectionis*, (§ 20. 3) where they do not belong.

2. When they are *inserted*, the vowel in which they quiesce is said to be *fully written*; as קוֹטֵל *qo-tel*, where the Hholem is *fully written*.

When they are *omitted*, the vowel is said to be *defectively written*; as קֹטֵל *qo-tel*.

3. Words to which the Ehevi essentially belong, are often written both *fully* and *defectively*; as

<i>Fully.</i>	<i>Defectively.</i>	
מִלְתִּי	מִלְתִּי	<i>ma-le-thi.</i>
נִיר	נִיר	<i>nir.</i>
קֹל	קֹל	<i>qol.</i>
כָּמוֹס	כָּמוֹס	<i>ka-mus ; the pronuncia-</i>

tion remaining the same, in both cases.

4. Words to which the Vowel-letters do not *essentially* belong, are sometimes written with them;\* as

יְלֹמֹד	more properly	יְלֹמֹד	<i>yĕl-modh.</i>
סְבִיב		סְבִיב	<i>so-bhebh.</i>

\* In all these cases, the Vav or Yodh may be named, (and is often called, by late grammarians,) *fulcrum*, being merely an orthographic support of the vowel.

5. *Vav* and *Yodh* make almost all the irregularities, spoken of in this section. *Aleph* is seldom omitted, where it is regularly required; and more seldom still inserted, where it does not belong. *He* is exempted, in general, from this usage.

6. The *Matres lectionis* are less frequent, in the earlier Hebrew Scriptures, and more so in the later ones. In Sam. we have  $\text{דָּוִד}$ ; in Chron.  $\text{דָּוִד}$ , *Da-vidh*. In all parts of the Hebrew Scriptures, however, there reigns a variety of orthography, in regard to the *Matres lectionis*, which seems to have depended mostly on the fancy of the writer or transcriber. Thus we have  $\text{הַקִּמְוֹתֵי}$ ,  $\text{הַקִּמְוֹתֵי}$ ,  $\text{הַקִּמְוֹתֵי}$ ,  $\text{הַקִּמְוֹתֵי}$  all pronounced, *h<sup>a</sup>qi-mo-thi*, and differing only orthographically, in respect to the insertion or omission of  $\text{ו}$  and  $\text{י}$ .

## § 25.

## Vowels : Qamets Hhateph.

The figure (  $\tau$  ) is employed to designate short *o*, and the long vowel Qamets = *a*. (§ 21). It is important, that the student of Hebrew should be directed how to distinguish, when it is to be read as *o* or *a*.

1. The figure Qamets (  $\tau$  ) is short *o*, in a mixed syllable, unaccented. The cases, where this happens, are

(a) When a simple Sheva follows Qamets, without a Metheg between them; as  $\text{הַחֲמָה}$  *hhökh-ma*.

NOTE 1. But with a Metheg (§. 31.) thus,  $\text{הַחֲמָה}$  *hha-khema*. There are a few cases, however, where the *Metheg* after Qamets (  $\tau$  ) does not make this vowel long; viz, when it is in the antepenult syllable of a word; as  $\text{דֹּרְבוֹנוֹת}$  *dör-bho-noth*, not *da-rēbho-noth*. The reason of this is, that *Metheg*, in such cases, is not placed after Qamets as a sign of its being a long vowel, but with another design, and by another rule. (See § 31. 3. b.)

NOTE 2. In a very few instances, the *Metheg* stands after Qamets in the penult syllable, without making it long; as  $\text{גֹּרְבָן}$  *qör-ban*, not *qa-rēbhan*;  $\text{שֹׁמְרָה}$  *shöm-ra* not *sha-mēra*. But here MSS. and editions differ; and it is plainly a violation of the common principle.

NOTE 3. The rule is, that the syllable, in which the Qamets is

followed by *Sheva*, must be *unaccented*, in order to make short *o* : for if it be *accented*, the long sound of (  $\tau$  ) remains. Thus ; מַתָּה מַתָּה *mar-tha* ; שָׁוֶה שָׁוֶה *shav* ; לַיְלָה לַיְלָה *lay-la* ; not מֹוֶת-תָּה *möv-tha*, שְׁוֹוֶה *shöv*, לֹוֶי-לָה *löy-la*.

(b) When Qamets is followed by Daghest forte (§ 28.) it is short *o* ; as חֹנְנִי חֹנְנִי *hhön-ne-ni* ; בֹּתִים בֹּתִים *böt-tim*.

This is the same as the case (a) ; for the words written out would stand thus, חֹנְנִי חֹנְנִי *hhön-ne-ni* ; בֹּתִים בֹּתִים *böt-tim*.

NOTE 1. A *Metheg* on the antepenult here does not, of course, make Qamets long : e. g. בֹּתֵי-כֶם בֹּתֵי-כֶם *böt-te-khēm*, (See above, a. Note 1.)

NOTE 2. Qamets remains long in a tone syllable ; as יָמָה יָמָה *yam-ma*, לָמָה לָמָה *lam-ma*. (See above a. note 3.)

(c) Qamets in a final mixed syllable, unaccented, is short *o* ; as וַיִּקְוּ וַיִּקְוּ *vay-ya-qöm*.

The same as case (a) ; for written out full, it stands thus, וַיִּקְוּ וַיִּקְוּ.

NOTE. All the cases above, resolve themselves into the simple rule, in No. 1 ;\* and they all respect Qamets in a mixed syllable. But,

2. The figure Qamets (  $\tau$  ) is read as *ö*, sometimes in a pure syllable.

(a) When another Qamets Hhateph follows ; as פֹּל־כָּחַ פֹּל־כָּחַ *pö-öl-kha* ; קֹבֶחַ קֹבֶחַ *qö-töbh-kha*.

Analogy with cases of this nature requires the (  $\tau$  ) here to be read as *ö* ; but *Metheg* being universally added here, seems to indicate that the *o* sound is somewhat protracted. (See App. D. 4. c.) In a very few cases, a (  $\tau$  ) thus situated is to be read as *a* ; e. g. קֹטְנִי קֹטְנִי *qa-tön-ni*. Etymology only can determine these cases.

(b) When Hhateph Qamets (§ 26. 3) follows ; as פֹּל־לוֹ פֹּל־לוֹ ; בֹּהֲרִי בֹהֲרִי *bö-hori*.

The *Metheg* *always* appears here after (  $\tau$  ) but it plainly serves in a different office, in all the cases of No. 2, from that in which

\* Qamets Hhateph, when in a mixed syllable, is, in fact, a compound figure, i. e. consisting of Qamets under one letter, and *Sheva* under another, which is always read as short *o*, when unaccented.

it serves, when (◌) is followed by Sheva simple, in No. 1. (Vid. supra No. 1. a. note 1. Vide etiam §. 31. 2. b. d.)

NOTE 1. As exceptions to the rule in (b), there are cases where (◌) stands under the article before nouns; as הַאֲנִיָּהּ *ha-ōnīy-ya*, the figure Qamets designating long *a*.

It is the same, where the article is elided, and the prepositions בּ, כּ, לְ, come into its place; (§. 61. 6.) as הַאֲנִיָּהּ *ba-ōnīy-ya*, &c.

But the prepositions, not coming into the place nor taking the vowel of the article, are read according to the rule; as לְהִלִּילִי *lō-hhōli*.

NOTE 2. שֵׁרָשִׁים *shō-ra shim*, קִדְּשִׁים *qō-dha-shim*, have *o* in the first syllable, because of their etymology. A few cases of this nature occur in the language, where nothing but a knowledge of etymology can determine. Nor is it of much consequence to determine. It were indeed a very desirable thing to the student, to have a distinct sign for short *o*; but we must learn the language as it is, and not construct another. In daily usage, there could have been no more difficulty to a Hebrew, to distinguish when to read *a*, or *o*, than there is among us, when to read the letter *o* as *o*, or as *u*; e. g. in *not, son*.

### § 26.

*Sheva*, הֶשֶׁבֶת.

1. The Hebrews appear but very rarely to have combined or amalgamated two or more consonants together, without any intervening vowel sound, as we often do in English; e. g. *hand, hands, stripe, shrink*. This was practised *only at the end of a word*; and even here, it was the usual method, where two consonants occurred, without an intervening vowel, as שֵׁפֶרֶת, to supply a *furtive* vowel, in the pronunciation, e.g. שֵׁפֶרֶת *sēphēr*.

The usage which inhibited, so commonly, the combination of two consonants *after* a vowel in the same syllable, did not operate so generally, nor in exactly the same manner, in respect to the admission of two consonants *before* a vowel. Two *often* appear; but they are

modified, in regard to their pronunciation. The Hebrews do not appear ever to have pronounced, as we do, *bra, bre*, amalgamating the *br* into one compound sound; but between the *b* and the *r*, in such a case, they uttered a kind of half vowel, (usually a very short *a* or *e*,) as *bera, bere*; much like our *e* in the words *begone, begin, &c.*

This custom of pronunciation gave rise to the sign of *Sheva*; and the whole object effected by all the *Shevas*, simple and composite, is merely to aid in the pronunciation of syllables, that begin with two consonants. *More than two moveable letters can never begin any syllable; more than two can never end one; nor even this number, except at the end of a word.* Syllables like *street, sprain, &c.* in Hebrew, are impossible; equally so are such as *works, thinks, &c.*

2. Instead of limiting *Sheva* to the simple office of denoting a half-vowel, between two consonants that begin a syllable, and writing it only in this case, the authors of the punctuation-system consider it as belonging to every letter, (the Quiescents excepted,) which has no vowel of its own. Under the final letters of words, however, it is not *written*, but *implied*, in case these letters be destitute of a vowel: i. e. *קָם* *gam*, is the same as *קֶם*.

Orthography omits *Sheva* under all final letters, except,

(a) Final *ך*; as *מֶלֶךְ* *mē-lēkh*.

(b) In a final syllable, ending with two moveable letters; as *לַמַּדִּית* *la-mādhit*. When one of these final letters is a quiescent, usage is variable; as we have both *בַּת* *bath*, and *בֵּת* *bath*.

(c) Or, when *Patahh* furtive (§. 27.) stands in the room of the penult *Sheva*; as *שַׁמַּעַת* *sha-ma'at*, instead of *שַׁמַּעֵת* *sha-mā'et*.

NOTE. It is easy to distinguish such a *Patahh* furtive by the orthography. If it were a real vowel, the *Sheva* final would be omitted; as in *שַׁמַּעֶת* *sha-mā-āth*.

3. There are two kinds of Shevas, viz. *simple*, and *composite*.

				Representatives.		
{	Composite	Sheva (simple)	( : )	=	<i>e</i> in <i>begin</i> .	<i>ε</i>
		Hhateph Pattahh	( ˆ )	=	<i>a</i> in <i>Germany</i> .	<i>ä</i>
		Hhateph Seghol	( ˘ )	=	<i>e</i> in <i>begin</i> .	<i>e</i>
		Hhateph Qamets	( ˚ )	=	<i>o</i> in <i>ivory</i> .	<i>o</i>

The student will perceive, that the composite Shevas are constituted, by merely adding the short vowels to the simple Sheva.

4. In the quantity of all these, there is no difference. All of them are excluded from the rank of vowels; פֶּקֶדֶת *peqodh*, זָהָב *zahābh*, אֵלֵי *ele*, חֹלִי *hholi*, being monosyllables; and none of them are ever sounded, *except between two moveable consonants, that begin a syllable*.

5. The composite Shevas stand, for the most part, only under the *Gutturals*; (§ 46. 2) and here they occur, only when those *Gutturals* begin a syllable. They are merely substitutes for simple Sheva. The only difference between them is, that they give a variety of tones to the Sheva sound, which renders it easier to be pronounced, or more euphonic, when connected with those difficult letters.

When a guttural ends a syllable, it takes a simple Sheva, like the other consonants; as נְהַפְּךָ *nēh-pākh*. Two of the composite Shevas are found under other letters, *occasionally*, besides the *Gutturals*; as זָהָב also, זֶהָב; בְּרָכָה also, בְּרָכָה, &c. So קֹדְשִׁים *qodha-shim*. But *Hhateph Seghol* is never found, except under *Gutturals*.

6. In consequence of Sheva being considered as belonging to all moveable letters, destitute of a vowel, (supra 2) it often occurs at the end of a syllable. But here, it must not be sounded. This has given occasion

to the distinction, between Sheva *vocal*, and *silent*. As both have the same figure (:), it becomes necessary to give a rule, by which the student may distinguish them. The universal rule is,

*All Shevas at the beginning of a syllable are vocal : and all at the end, (or after the vowel,) are silent.* Of course,

- (a) All composite Shevas are vocal. (No. 5.) So,
- (b) Simple Sheva, after a pure syllable ; as לְמֶדְהָ lu-mēdha.
- (c) —in the middle of a word, after another Sheva ; יְלֶמְדוּ yil-mēdhu.
- (d) —under a letter with *Daghesh forte* ; as לִמְדוּהָ lim-mēdhu = לְמֶדְהָ.
- (e) —at the beginning of a word ; as לְמֹדָה lēmodh.
- (f) —under a letter repeated ; as חָלְלֵהוּ hāl-lēlu ; not חָלְלוּ hāl-lu.

*On the contrary, simple Sheva is silent,*

- (a) After a short vowel in a mixed syllable ; as יְלֶמְדוּ yil-modh.
- (b) After a long vowel, in a mixed tone-syllable ; חָלְלֵהוּ חָלְלֵהוּ ḥāl-lēlu.
- (c) At the end of a word, if two Shevas occur, both are silent ; as לְמֶדְהָ la-mädht.

Much easier would it have been, for reader and writer, if the punctators had written *Sheva*, only when it was *vocal*. But we must study the language as it is, rather than attempt to devise a better orthography.

NOTE 1. *Hhateph Qamets* (ׁ) the composite Sheva, is easily distinguished from *Qamets Hhateph*, the vowel. (§. 25.) The former, (ׁ) is never a proper vowel, (supra 4,) and is always written under one letter, with *Sheva* at the right hand of the figure *Qamets*, as חָׁ ; *Qamets Hhateph* on the contrary is always a proper vowel, (§. 21.) and has the *Sheva*, on the left of the figure *Qamets* and under the following letter, when in a mixed syllable, as חֹׁכְמָה ḥhökhh-ma.

NOTE 2. *Hhateph Pattahh* (ֿ) is by far the most frequent of the composite *Shevas*, because the *a* tone is more congenial with the Gutturals than the other tones. *Hhateph Qamets* (ׁ) is the most unfrequent of them.

## § 27.

*Patahh furtive.*

1. The words which end with a guttural being difficult to pronounce, euphony and facility of utterance have introduced into the Hebrew language, the custom of pronouncing all their syllables, (which close with a moveable guttural, at the end of a word,) with the *a* sound, as best adapted to this purpose. (See note above.) Very generally, the proper vowel *Patahh* is written here, instead of other vowels. (§. 46. 3.) But in case other vowels remain, a *furtive Patahh* is thrown in after them, to ease the pronunciation. This is written under the Guttural, but sounded before it, as רוּחַ *ru<sup>a</sup>hh*, being in respect to quantity, merely as *Hhateph Patahh* (-). To pronounce רוּחַ, lay the stress of the voice on *ru*, and merely touch the *.ahh*; as in English, *trial*, *vial*, &c. רוּחַ, in theory, is a monosyllable.

2. *Patahh furtive* is put under *Mappiq He*, (§. 30.) ה, and ע at the end of words, when the final vowel has not an *a* sound. *Aleph* does not receive *Patahh furtive*, because at the end of words it is *quiescent*. Thus, גְּבוּהַ *ga-boah*; מְשִׁיחַ *ma-shi<sup>a</sup>hh*; רֵעַ *rea*: but, מִצֵּט *mits-tse*.

## § 28.

*Daghesht forte.*

1. *Daghesht* (דָּגֵשׁ) signifies *strengthening*, *hardened*. It is a point in the middle of a letter, which has two meanings.

(a) It means the *doubling*, or *repetition* of a letter, as לִמְדַּל *lim-medh*; and is then called *Daghesht forte*.

(b) It removes the *h* in the aspirated letters, בְּגַדְכֶפֶתּ, Begädh-kephäth, (see § 12. alphabet, and § 19. 2); as פּ = *ph*, פּ = *p*, &c, (§ 12. 1); and is then called *Daghesht lene*.

2. Where a letter is to be doubled, the Hebrews seldom write both down; they write one, and insert *Daghesht forte* in the bosom of it; thus הִיָּקֶה הִיָּקֶהי hihq-qe 'äm-me; but sometimes, (though seldom,) both letters are written out, as הִיָּקֶה הִיָּקֶהי hihq-qe, 'äm-me.

But both letters are written down,

(a) After a long vowel; as עֵזָּיָם.

(b) When Daghesht is fallen out of one letter; as תְּלָרָה for תְּלָרָהי.

(c) In derived words, where in the ground-form a long vowel existed between the two letters: as plur. constr. תְּלָרָהי, ground form תְּלָרָהי.

3. *Daghesht forte* is sometimes *essential*, i. e. stands for a letter which really belongs to a word; and sometimes *euphonic*, i. e. merely subserves the purposes of euphony.

4. *Daghesht forte* is *essential*,

(a) When the same letter must be repeated; as נַתְּנָה נַתְּנָהי na-thän-nu, instead of נַתְּנָהי.

(b) When it stands for a letter assimilated; as יִגְשׁ יִגְשׁי yig-gäsh, instead of יִגְשׁי yin-gäsh. (§ 113. 3.)

(c) When it distinguishes a special conjugation of a verb, as לִמְדָה לִמְדָהי lïm-medh Conj. *Piel*, in *Kal* לָמַד, the Root; or special declension of a noun, as גַּמְלִים גַּמְלִיםי gemäl-lim, Root or ground-form גַּמְלִים; or the essential form of a pronoun, as הֵמָּה הֵמָּהי hem-ma.

5. *Daghesht forte* is *euphonic*.

(a) When it appears in the first letter of a word, (i. e. in case *Daghesht* be really *forte*;) for this indicates, that in reading, the last syllable of the preceding word is to be connected with the *Daghesht'd* letter; as מַזְזֵה מַזְזֵהי, read mäs-ze; קוּמְטֵס קוּמְטֵסי, read qu-müts-tseu.

Such a method of reading is the common one in Arabic; but unfrequent in Hebrew.

(b) A tone-syllable, with a Pause-Accent (§ 35. 4) in a few instances, receives euphonic *Daghesh*, as  $\text{חָלָהּ} \text{חָלָהּ}$  *hhu-dhel-lu*, for  $\text{חָלָהּ} \text{חָלָהּ}$  *hha-dhel-lu*, or  $\text{חָלָהּ} \text{חָלָהּ}$  *hha-dhe-lu*.

(c) After a short vowel in a mixed syllable, *Daghesh euphonic* appears, not unfrequently, in the second letter of that syllable; as  $\text{חָלָהּ} \text{חָלָהּ}$  *ek-kerē-ha* for  $\text{חָלָהּ} \text{חָלָהּ}$  *ekh-rē-ha*.

NOTE 1. *Daghesh euphonic* is of no importance in regard to the real forms of the language. It is merely orthoepic, or orthographic. It is explained here, to prevent embarrassment to the student, when he meets with it.

NOTE 2. *Daghesh forte* can never appear in the final letter of any word, because it implies that another syllable follows, with which the latter letter of the doubled (*Daghesh'd*) consonant is united. But this is contrary to the supposition of being at the end of a word.

## § 29.

### *Daghesh lene.*

1. The *Aspirates*, (*Beghādh-kephāth*, § 28. 1. b.) receive *Daghesh forte*, as well as other consonants; and then, they both lose their aspiration, and are doubled; as  $\text{פִּי} \text{פִּי}$  *ăp-pi*, not *ā-pi*, nor *ăph-pi*.

2. When the point in them is *Daghesh lene*, they are not doubled, but only lose the aspiration; as  $\text{פִּי} \text{פִּי}$  *yīr-doph*, not *yīr-dhoph*.

3. *General rule.* *Daghesh lene* is inserted in the *Aspirates*, after a silent *Sheva*; in all other cases omitted. Or this rule may be thus expressed;

The *Aspirates* remain so, (1) After a syllable ending with a vowel, as  $\text{פִּי} \text{פִּי}$ ; (2) After a short vowel in a mixed syllable, as  $\text{פִּי} \text{פִּי}$ ; (3) After a long vowel in a mixed syllable, as  $\text{פִּי} \text{פִּי}$ ; (4) After a letter with vocal

Sheva in the beginning of a syllable, as מִבֵּהָן. But Daghesth lene is inserted, after a letter which has a silent Sheva, as פָּרִי עֵץ with Daghesth lene in Pe; לְמִדָּתָם with Daghesth lene in Tav, but omitted, as above, in Daleth, by the preceding rule.

NOTE. But special rules require many modifications of this principle; e. g. Daghesth lene is inserted,

I. *In the beginning of a word;*

(a) At the beginning of a sentence, clause, or section; (vid. App. E. 11.) let the preceding syllable end as it may.

(b) When two Aspirates stand at the beginning of a word, and the first has a Sheva under it; as אָמְרוּ נִתְּךָ בְּפִי.

II. *In the middle of a word.* The general rule applies here, but with many exceptions; e. g. *Daghesth lene is omitted*, when according to the general rule, it would seem necessary to insert it,

(a) In the middle of a word, (which is derived by inflection from another word, its ground form,) when, in the ground form, the aspirate letter was preceded by a vowel. Thus, רִדְפוּ *ridh-phu*, (the general rule would make רִדְפוּ *ridh-pu*), because in the ground form, רִדְפוּ *redhoph*, the aspirate ר is preceded by a vowel. So מַלְכֵי *mäl-khe*, (instead of מַלְכֵי *mäl-ke*), because derived by inflection from מְלָכִים *mela-khim*; יָעֲזְבוּ *yä-äz-bhu*, (instead of יָעֲזְבוּ *yä-äz-bu*), ground form יַעֲזֹב, i. e. *Hholem* precedes the Aspirate ב.

(b) In forms of words, whose initial letter has a Sheva vocal, an Aspirate following this, omits (commonly, not always,) the Daghesth lene, when by accession this Sheva becomes silent: Thus,

Nouns. לְגִבּוֹל, לְגִבּוֹל *ligh-bhul* (by general rule, לְגִבּוֹל.)

Infin. כִּנְפֹל, כִּנְפֹל *kîn-phol* ( - - - - - כִּנְפֹל.)

Part. כִּמְתַעֵת, כִּמְתַעֵת *kîm-tha-te* ( - - - - - כִּמְתַעֵת.)

But not a few words of this character follow the general rule; as

(1) Future tenses; e. g. יִסְפֹּד *yîs-podh*.

(2) Many Infinitives; as לִישׁוֹת *lish-pot*. Besides,

(3) The suffixes תָּ, כֶּם, כֶּן, never admit Daghesth lene.

(4) A considerable number of words, by custom, retain the Aspirate, contrary to the general rule; as, מְלָכֹת, בְּגָדוֹ, &c.

On the other hand, a few insert it contrary to the exception in (a), as עֲמָדֵי, instead of עֲמָדִי, ground-form in plur. עֲמָדִים.

III. *At the end of a word.*

After another letter with Sheva, or Pattahh furtive, an Aspirate takes Dagghesh lene; as שְׁמַעְתָּ פָּקַדְתָּ, so written instead of שְׁמַעְתָּ.

N. B. *Dagghesh forte* always follows a vowel, (mostly a short one,) as לִמְדָה *līm-medh*; but *Dagghesh lene* always follows a silent Sheva, (as לְמַדְתֶּם *lēmādh-tēm*, where the Dagghesh lene in ת follows a Sheva,) except it occur at the beginning of a verse or clause, (supra 3. a.) A very little attention will enable the student to distinguish *Dagghesh forte* and *lene*, without any difficulty.

## § 30.

*Mappiq and Raphe.*

1. The letter *He* (ה) is commonly quiescent at the end of a word, (§ 23. 2); sometimes, however, it is moveable, and to indicate this, a point is placed in the bosom of it, called מַפְּיָק *Mappiq*; as יָהּ *yah*.

2. The point *Mappiq* is of use in distinguishing some words; as in the final fem. pronoun הָ, to distinguish it from the mere fem. ending of a noun: e. g. מַלְכָּה *māl-kah*, means *her king*; but מַלְכָּהּ *māl-ka*, means *a queen*.

In verbs ending with two *He*'s, when the future is apocoped, (§. 123. Kal. d.) the middle radical (ה) is marked with a *Mappiq* to show that it is not quiescent; as וַתִּכְּהֶה *vāt-te-khāh* instead of וַתִּכְּהֶה *vāt-tikh-hē*, Root כִּהֶה.

NOTE. *Mappiq* is found only in *He*, in the present editions of Hebrew books; but in MSS. it is sometimes appended to all the *Quiescents*, when they are moveable at the end of a word.

Raphē (רַפֵּה) means soft, and is the opposite of *Dagghesh* and *Mappiq*. It is now scarcely ever used, in any printed edition. But Hebrew MSS. have it over the *Aspirates*, as a sign that they retain the aspiration; as כַּבְּדָה *kha-bhēdha*. In some cases in MSS, it stands where *Dagghesh forte* would be written according to

analogy, to show that it is omitted : also, over א and ה at the end of words, when they quiesce.

In some printed editions, Raphe is sometimes put where a Dagghesh forte is omitted, Judg. xvi. 16 ; or Dagghesh lene, Judg. xvi. 28 ; or Mappiq, Num. xxxii. 42. In all such cases, it is noted in the margin.

§ 31.

*Methegh.*

1. Methĕgh, (מֶתֶּחַ) signifies *check, restraint*. Such is the name of the perpendicular mark ( $\overline{\quad}$ ), which is called also the *Euphonic Accent*, because it denotes, that the preceding vowel sound is to be somewhat delayed, or distinguished in the pronunciation. Hence the name *Methegh*. It compares well, with what we call the *half-accent*, in English ; as in *undertake, underwrite, &c.*

2. MSS, editions, and grammarians differ very much about the rules for the insertion or omission of this *euphonic accent*. The following cases are those, in which there is, however, a general agreement, that it ought to be written ; viz,

(a) In the second syllable, *if a pure one*, before the tone-syllable ; as הָאֶדָם ha-a-dham ; or if the second syllable be a mixed one, then on the third, if pure, as הָאֶתֶר.

But ה, signifying *and*, i. e. merely copulative, does not obtain it ; as הַבִּצֵּץ, *u-bho-tseah*.

Two words, with *Maqqeph* between, (§. 32.) are considered as one, in reference to *Methegh* ; as כִּי-צִדִיק *ki-tsäd-diq*.

(b) After a long vowel, next before the tone syllable, followed by a *Sheva* ; as הַיְתָה, ha-yĕtha : the same with *Maqqeph* ; as שֵׁת-לִי, sha-thĕli.

But in the observance of this canon, there is not entire uniformity, the short vowels sometimes taking it, as יְיִהּ *yĕhh-yĕ*.

(c) When *Daghesh forte* is fallen out, but the preceding short vowel-mark is still retained; as בַּהֲרִים *bā-hhu-rim*, instead of בְּהַרִים.

The usage here is not universal; e. g. הַחֶשֶׁךְ *hā-hho-shèkh*, without Methegh after הַ.

(d) Always before the composite *Shevas*; as טוֹהָרִי *sa-h<sup>ad</sup>dhi*; יְהִלֹּף *yē-hh<sup>el</sup>olph*.

3. Cases in which Methegh is more or less often, but not uniformly found.

(a) On the third syllable before the tone-syllable, although it be a mixed one; as בֹּתְתֵיכֶם *bōt-te-khēm*; מִיֵּתְנֵדְבַיִם *mīth-nād-dēbhīm*.

(b) On the fourth syllable before the tone-syllable, the third being a mixed one; as וַיִּשְׁתָּנוּם *vāy-yīsh-hha-tum*; וְהִמְסִיכוֹתָ *vēhām-mās-se-khoth*.

(c) On the derivatives from the verbs הָיָה *ha-ya*, to be, and חָיָה *hha-ya*, to live, which receive a formative prefix; as fut. יֵהְיֶה *yīh-yē*, יֵהְיֶה *yīhh-yē*, יִחְיֶה *tīhh-yē*, &c.

(d) After a Sheva vocal under the first letter of a word; as וַעֲתָ *væeth*, שְׂאֵה *sæu*, דְּבַרְךָ *dēbhār*. The design of this is said, by some grammarians, to be, to qualify the *Sheva sound*, and make it analogous to the succeeding vowel; i. e. we must read, *væeth, sæu, dæbhār*, &c.

NOTE 1. *Methegh* is of the same form as the accent *Silluq*; (§. 35. 4.) but is easily distinguished from it, as *Silluq* never appears, except on the ultimate or penultimate syllable in a verse.

NOTE 2. Instead of *Methegh*, the Conjunctive accents (§. 35. 4.) not unfrequently, are placed; specially when the word has a greater distinctive Accent, (§. 35. 4.) as וְלִמְנוֹדִים *u-lemo-adhim*, instead of וְלִמְנוֹדִים.

NOTE 3. The use of *Methegh* as a diacritical sign, in cases 2. a, b, c, is of real value. It is to be regretted that all the rest had not been spared; at least, to the learner they are of no real importance, but rather serve to perplex him. They have been detailed here to prevent confusion, or mistake, in the reader.

§ 32.

*Maqqeph* : מַקְּפֵה.

1. In form, *Maqqeph* is like our hyphen, (as אֶתְ-כֹּל) serving to connect two words together, not as composite words, but in respect to interpunction and accent.

2. Words connected by *Maqqeph* are closely connected in sense; so that its office, in respect to interpunction, is like that of a conjunctive Accent. (§ 35. 4.)

3. The word which precedes *Maqqeph* loses its tonic Accent; so that, according to the theory, two or more words, connected by a *Maqqeph*, are to be pronounced as one word; the tone-syllable being only on the last. Thus, וַיְהִי־כֵן vā-yēhi-khên, אֶתְ-כֹּל־עֵשֶׁב ἔth-kōl-e-sēbh.

The rationale of this case may be easily explained. The Hebrews generally avoid having two tone-syllables in immediate succession. Where these would occur, they either insert a *Maqqeph*, which is the sign that the tone is removed from the first; or they throw back the accent of the former word one syllable, where the length of such word admits it. Hence, *Maqqeph* rarely appears, except after monosyllabic, or dissyllabic words, which precede others of a similar character, so as naturally to occasion the crowding of the accented syllables together.

4. If the syllable, which precedes *Maqqeph*, is a mixed syllable with a long vowel, that vowel is usually (not always) shortened, on account of the *Maqqeph*, which removes the accent: for a long vowel cannot stand in a mixed syllable, that is unaccented.

To save this rule, when the long vowel is retained, *Methagh* is placed after it, and it is read in a pure syllable; thus, שַׁתְּ-לִי *shatheli*, instead of *shath-li*.

NOTE. As *Maqqeph* influences the euphony of words, by preventing the concurrence of two accented syllables, it is called, (as well as *Methagh*), a *Euphonic Accent*.

## § 33.

*Accents.*

1. Besides the two Euphonic Accents, *Methegh* and *Maqqeph*, there are a large number of *tonic Accents*, as they are called, which are appended to the Hebrew text; are inseparably connected with the present vowel system; and serve, if we may credit Hebrew grammarians, a variety of purposes. These are

I. To mark the tone-syllable.

II. As signs of interpunction.

III. As notes to direct the recitation, or cantillation, of the Hebrew text.

2. Of these Accents, some are written above, and some below the line, (like the vowels;) only one, viz. *Pesiq* (†) in the line. (See the Table, § 35. 4.)

The manner of writing the accents. needs to be explained. If no vowel interfere, they are placed over or under the middle of the consonant, that begins a syllable; as עֲבָרָה, תִּשְׁעָה: but if a vowel is connected with the same letter, they are placed at the left hand of it, as תִּתְּרָץ. If syllables begin with a *Sheva*, the letter which has the *Sheva* is disregarded, in locating the accent; as תִּתְּרָץ; אֲנִיָּהּ. (See also §. 34. 2.)

## § 34.

*Tonic power of the Accents.*

1. So far as this power is concerned, they all stand upon the footing of equality, (when they actually subserve this end;) all of them merely *acuting* the ultimate or penult syllable, on which they stand. Every word, unless before a *Maqqeph*, (§ 32) has one or more of the accents upon it. But,

2. There are no less than *seven* accents, which do



this, the accents are distinguished into two great classes; viz. *Disjunctives*, or those which show a suspension in reading, or a division of the sense, greater or less; and *Conjunctives*, placed upon words to show that they are nearly related to other words, and must not be separated from them. In other words; *Disjunctives* indicate a pause of some sort, and *Conjunctives* that there is no pause, but continuation or conjunction.

2. The *Disjunctives* are divided again into various classes, according to their several powers: viz.

I. Pause Accents. II. Greater Distinctives. III. Lesser Distinctives. The Table which follows marks these respective divisions, and their powers.

3. It will be seen by the Table, that some Accents (marked †) belong exclusively to prose; some, (marked \*) exclusively to poetry; and others, (without any mark,) are common to both.

NOTE. The books of Job, Psalms, and Proverbs only, are furnished with the poetical accents; and of course, according to the accents, only these books are poetry. (But see App. E.)

#### 4. Table of the Accents.

##### *Pause Accents.*

‡	Sĭlluq, only on the ult. or penult. syllable of a verse.	} <sup>Power.</sup> = .
̄	Āthnahh,	= : ;
†	Šegolta, (post-positive)	= : ;
˘	Mërka Mähpăkh	= : ;

##### *Greater Distinctives.*

˘	Rēbhia,	= ; ,
*	˘ Rēbhia Gerësh	= ; ,

† $\dot{\_}$ Zaqeph (minus)	= ; ,
† $\underline{\_}$ Zaqeph (majus)	= ; ,

*Lesser Distinctives.*

$\bar{\_}$ Tīphha,	= , ;
* $\bar{\_}$ Tīphha (initiale, praepos.)	= ,
† $\bar{\_}$ Tēbhir,	= ,
† $\bar{\_}$ Gērēsh,	= ,
† $\bar{\_}$ Gārshāyīm	= ,
† $\bar{\_}$ Qārne Phara,	= ,
$\bar{\_}$ Pazer,	= ,
† $\bar{\_}$ Yēthibh, (praepos.)	= ,
† $\bar{\_}$ Pāshta, (postpos.)	= ,
$\bar{\_}$ Zārqa, (postpos.)	= ,
† $\bar{\_}$ Tēlisha (majus, praepos.)	= ,

*Conjunctives.*

- $\bar{\_}$  Munahh, written both above and below the line, in poetry.
- $\bar{\_}$  Māhpākh, written, in poetry, as *Munahh*.
- $\bar{\_}$  Mērka.
- †  $\bar{\_}$  Mērka, (duplex.)
- $\bar{\_}$  Yerāh.
- $\bar{\_}$  Qādma.
- †  $\bar{\_}$  Dārga.
- †  $\bar{\_}$  Tēlisha (minus, postpos.)
- \*  $\bar{\_}$  Zārqa, (when not postpositive, vid. supra, it is a Conjunctive.)
- $\bar{\_}$  Shālshēlēth.

5. The reader must not suppose, that the Disjunctives always correspond exactly to the interpunction-points with which they are compared. The *Pause Accents* often indicate a less quantity of suspension, than is assigned to them in the Table; and sometimes appear, where we make no pause in English. The *Greater Distinctives* too, sometimes officiate as Pause Accents, and sometimes appear where we should not make even a comma. The *Lesser Distinctives* mark not only comma-pauses, but half-commas, and sometimes appear, even where the words seem to require a Conjunctive, rather than a Disjunctive Accent.

For the explanation of the names of the Accents; the detail respecting their power of Interpunction; their Consecution, or the manner in which they follow each other, in prose and poetry, &c, &c, see App. E.

### § 36.

#### *Accents as signs of Cantillation.*

1. The Jews, from time immemorial, in the public reading of the Scriptures, have cantillated them, i. e. read in a kind of half singing, recitativo way; much like what is called *chanting*, in some of our churches. In this manner Mussulmen read the Koran; and the people of the East, generally, deliver public discourses in this way. The mode of cantillating Hebrew, in different countries, is at present various; but guided, in all, by the Accents: i. e. the accents are used as musical notes, though various powers are assigned them. For an exhibition of these musical powers, see Jablonskii Praef. ad Bib. Heb. § 24. and Bartoloccii Biblioth. Rabbin. Tom iv. p. 431; where may be found the *Sargas*, or Accent-songs, written out in musical notes.

Whether this was the original design of the accents, see discussed in App. E.

§ 37.

*Critical marks and Masoretic notes.*

1. In the common editions of the Bible, with Masoretic notes, &c., a little circle over any word, (as אֲנִי־יְהוָה) shews that the margin is to be consulted, either for a different reading (as Gen. viii. 17. אֲנִי־יְהוָה, in the case above;) or for *Literae maj. vel min., Piska, or Puncta extraordinaria, &c.* The mark (\*) over words in Van der Hooght, &c., refers to a marginal note.

2. *Qeri* and *Kethibh*. There are a considerable number of marginal readings, (about 1000,) in our common Masoretic Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew MSS. The marginal word is called *Qeri*, (קְרִי) which means *read*; i. e. this word is read, instead of the word in the text to which it relates, and which is called *Kethibh* (כְּתִיב) *written*, or text. The points under the *Kethibh* belong to the *Qeri*, which is printed without any.

If a word is omitted in the text, the points are placed there, and a little circle over them, while the letters are in the margin. (See Judg. 20. 13.) This is called, קְרִי וְלֹא כְּתִיב *read but not written*.

If a word is superfluous in the text, it is left unpointed; as Ezek. xlvi. 16. This called, קְרִי וְלֹא כְּתִיב *written but not read*.

*Literae maj. et min.* distinguish themselves. *Piska* (פְּסִיקָה) means separation—i. e. a small space left in the text. See Gen. iv. 8.

*Puncta extraordinaria* are marked thus, וַיִּשְׁקָהוּ. See Gen. xix. 33. xvi. 5.

NOTE. For a full account of all the marginal and other notes, in the Masoretic editions of the Hebrew Bible, see Preface to Van der Hooght's Hebrew Bible. §§ 23—45.

§ 38.

*Rules for reading Hebrew.*

Having become acquainted with the nature and

design of all the letters, vowels, accents, diacritical points, &c, &c, which appear on the pages of the Hebrew Bible, the student is prepared to commence the reading, or pronunciation of the language. After familiarizing himself with the signs of the sounds, viz. the vowel points and consonants, his principal difficulty will consist in the want of skill, in making the proper division of syllables. To assist him in this, the following Rules should be observed.

1. *Every syllable must begin with a Consonant ; i. e. one of the alphabetic letters.*

2. *Vav (ו) prefix conjunction, with Shureq is excepted, being sounded u = oo in moon.*

3. *Aleph as in אַמַּר a-mär, and Ayin, as in אֲמַדְּ a-mădh, i. e. א and י when they begin syllables, we do not sound, because we know not how to sound them : but the Hebrews, doubtless, made them moveable letters, in such cases ; so that the rule No. 1, has only the exception noted in No. 2.*

4. *No syllable can have more than two consonants before its vowel ; and only one after it, except at the end of a word, where two may stand. (Compare § 26. 1.)*

5. *Every long vowel makes a pure syllable ; as בַּרְא ba-ra. This is a general rule ; but*

6. *A long vowel may stand in a mixed syllable, if it be a tone-syllable, followed by a simple Sheva, expressed or implied ; as גַּם gam with Sheva implied ; תִּלְמוֹדְנָה til-modh-na, with Sheva expressed. (Compare, respecting the sign (-), § 25.)*

NOTE. In a few instances of the later Hebrew, *Shureq* and *Hhireq* are sometimes used as short vowels. (Vide § 21. 2.)

7. Every short vowel makes a mixed syllable; as פַּקֹּד pa-qādh; רַב rābh. This rule is a general one; but,

8. Short vowels before simple Sheva vocal; composite Sheva; a quiescent letter; or another vowel, make a pure syllable. E. g. וַיְהִי vā-yēhi; יַעֲשֶׂה yā-<sup>a</sup>sē, יְהִלֵּל yē-hēloph; פֶּה pē, מָה mā; בַּחַן bā-hen, מֵלֶךְ mē-lēkh, פַּהֲתָה pā-hāth, מַיִם mā-yīm.

9. Every syllable, beginning with a Sheva either simple or composite, moves the Sheva, and has two consonants before the vowel.

10. The points over the שׁ and שׂ often serve the purposes of vowels, as well as diacritical points, at the same time. E. g. מֹשֶׁה mo-shē (Moses), שׁוֹנֵה so-ne, where the necessity of a vowel-point, to unite with the first letters in the word, is apparent. So when these letters have two points, one of them is read as Hholem, and the other as a diacritical sign, according to the exigency of the case; E. g. שׁוֹמֵר sho-mer, יִרְפוֹשׂ yir-pos. In both these cases, the nature of the syllable shows which point over the שׁ is a Hholem.

NOTE 1. The Vowels (-) ( · ) ( : ) when in a pure syllable, often stand for long vowels; as בַּחַן for בָּחַן compensative for בִּחְוָן, הִהָדָרִים for הִהָדָרִים; כִּבְשֻׁתָּהּ for כִּבְשֻׁתָּהּ; (compare § 21. 2. and App. D;) and of course make pure syllables, agreeably to No. 5.

NOTE 2. In the above rules, the terms *long* and *short vowels* are used, in a sense, incorrectly, inasmuch as most of the vowels called *short* are sometimes *long*, and some of the vowels called *long* are sometimes *short*. (Vide § 21.) No mistake, however, will take place, if the student remembers that by *long Vowels* here, are meant Qamets, Tseri, Hhireq with Yodh, Hholem, and Shureq; by the *short Vowels*, Pattahh, Seghol, Hhireq breve, Qamets Hhateph, and Qibbuts.

*Exemplification of the manner in which the Hebrew is read, with reference to rules for explanation of the mode of forming syllables, and the right understanding of the various written signs, employed in the Hebrew text.\**

GENESIS. Chap. i.

1. בְּרֵאשִׁית *bere-shith*; Beth has Daghesth lene, § 29. I. *a*; Sheva under Beth is vocal, § 26. 6, and § 38. 9; in בְּרֵאשִׁית *bere*, א quiesces in the preceding Tseri, § 23. 2, and makes a pure syllable, p. 43, note.—שִׁית *shith*, Yodh quiescent in Hhireq, § 23. 2; a mixed syllable, although the vowel is long, because it is a tone-syllable, § 38. 6; Tav final written without Sheva § 26. 2; Tav without Daghesth lene, i. e. aspirated, † § 29. 3. 3.

2. בָּרָא *ba-ra*; בּ *ba*, Beth with Daghesth lene, i. e. unaspirated, § 29. 3; a pure syllable. p. 43, note.—רָא *ra*, א quiescent in Qamets § 23. 2.

3. אֱלֹהִים *elo-him*; אֱלֹ *elo*, composite Sheva under א, § 26. 5; which is vocal § 26. 6. *a*, and § 38. 9; *elo* a monosyllable in theory, § 26. 4.—הִים *him*, Yodh quiescent in Hhireq § 23. 2; long vowel in a mixed syllable, because it is a tone-syllable, § 38. 6; ם without Sheva written under it, § 26. 2.

4. אֶת *eth*, § 38. 6; Tav with Daghesth lene omitted, § 29. 3. 3.

5. הַשָּׁמַיִם *hāsh-sha-mā-yim*; *hāsh*, by virtue of the Daghesth forte in the Shin, § 23. 1. *a*; the syllable is mixed, i. e. ends with a consonant, § 38. 7.—שָׁ *sha*, § 38. 5.—מַיִם *mā*, a pure syllable, though the vowel, perhaps, is short, § 38. 8.—יִם *yim*, Yodh moveable, like any other consonant, § 23. 4. *a*; syllable short, § 38. 7, as the accent is on the preceding syllable.

\* The explanation of the accents is here omitted, as it may be found in the Appendix, letter E.

† When any of the letters בְּגִדְרֵי־תָּהוּ are written without *Daghesth lene*, they are said to be *aspirated*; e. g. תּ = *th*, or has the aspirate *h* united with it. When they are written with a *Daghesth lene* in them, they are said to be *unaspirated*; e. g. תּ = *t*, or is written without the aspirate *h*. So that, in regard to the letters in question, to say of them, that '*they are aspirated*,' and to say that '*they are written without Daghesth lene*,' means the same thing; and on the other hand, to say that '*they are unaspirated*,' and that '*they are written with a Daghesth lene in them*,' means the same thing. Both of these respective methods of description are occasionally used. The student will not be liable to mistake, if he attend to the meaning of the terms.

6. וַעֲשֶׂה *væth*, Vav moveable, § 23. 4. *a*; Sheva vocal, § 38. 9. —הַאֵ, long vowel in a mixed syllable, § 38. 6; Tav without Daghesth, i. e. aspirated, § 29. 3. (3.)

7. חֲרֵץ *ha-a-rëts*; *ha-a-* § 38. 5; *rëts*, § 38. 7; ץ is a Tsade final, § 14.

*Verse 2.*

8. וְהֵאֲרֵץ *væha-a-rëts*, vid. Nos. 6, 7.

9. הַיְתָה *ha-y-ætha*; Methegh after הַ, § 31. 2. *b* —*yætha*, Yodh moveable, § 23. 4. *a*; Sheva vocal, § 38. 9; Tav aspirated, § 29. 3; הַ quiescent, § 23. 2.

10. תְּהוּ *tho-hu*; *tho-*, Tav aspirated, § 29. 3, because the last syllable of the preceding word is pure, and has a Conjunctive accent —*hu*, Vav with Shureq, in which it quiesces, § 23. 2.

11. וּבְהוּ *va-bho-hu*; ךְּ § 23. 4. *a*; *bho*, ב aspirated, § 29. 3—*hu*, vid. No. 10.

12. שְׁחֵךְ *shëkh*; ךְּ, vid. No. 6; *væho*, § 38. 10—*shëkh*, § 38. 7; ךְּ final Kaph with Sheva, § 26. 2. *a*.

13. אֵל *æl* § 38. 7; Maqqeph after it, § 32.

14. פְּנֵי *pene*; Pe with Daghesth lene, § 29. 3, because it follows the mixed syllable *עֵל*, on which is no Distinctive accent, § 35; Sheva vocal, § 38. 9—נֵי *ne*, Yodh quiescent, § 23. 2.

15. תְּהוֹם *thëhom*; monosyllable, § 26. 4; Tav aspirated, § 29. 3. 1; *hom*, Vav quiescent in Hholem, § 23. 2; mixed syllable, § 38. 6.

16. וְרוּחַ *vruahh*, monosyllable, § 26. 4; Vav quiescent in Shureq, § 23. 2; Pattahh furtive under the final ח, § 27.

17. אֱלֹהִים *elo-him*, vid. No. 3.

18. מְרֵאֲפֶתַח *mërâ-hhë-phëth*; *mërâ*, Sheva vocal, § 38. 9; רַ, a pure syllable, § 38. 8, because the Pattahh is in fact long, § 46. 1.—הַ *hhë*-Seghol in a pure syllable, § 38. 8—פַת *pheth*, Pe aspirated, § 29. 3; mixed syllable, § 38. 7: Tav aspirated, § 29. 3. (2.)

19. אֱלֹהֵי הַמַּיִם *æl-pene häm-mā-yim*; *עֵל-פְּנֵי*, vid. Nos. 13, 14; הַמַּיִם, vid. No. 5.

*Verse 3.*

20. וַיֵּאמֶר *väy-yo-mër*; *väy-*, Vav moveable, § 23. 4. *a*; Yodh moveable after the Pattahh under Vav, § 23. 5. § 38. 7; Yodh with Daghesth forte, § 23. 1. *a*.—*yo-*, Yodh moveable, § 23. 4. *a*; ךְּ quiescent in Hholem, § 23. 2.—*mër*, § 38. 7.

21. יְהִי *elo-him yæhi*; *yæhi*, Yodh moveable, § 23. 4. *a*; יְהִי, Yodh Quiescent in Hhireq, § 23. 2.

22. אֹר or ; א moveable here, § 48. 4. a with note, § 38 1. 3 ; Vav quiescent in Hholem, § 23. 2 ; mixed syllable with a long vowel, § 38. 6.

23. אֹר־יְהִי וְיָרֶה אֹר־יְהִי vā-yēhi-or ; vā, § 38. 8 ; יְהִי, No. 21 ; Maqqeph after יְהִי, § 32.

Verse 4.

24. אֹר־יְהִי vāy-yār ; vāy, No. 20.—yār, § 38. 7.—א in otio here, § 23. 5. a.

25. *elo-him, eth-ha-or.* Nos. 3. 22.

26. אֹר־יְהִי ki-tobh ; ki, Kaph with Daghesth lene, § 29. 3, (the preceding syllable a mixed one, here ; ) Yodh quiescent, § 23. 2 ; Maqqeph, § 32—אֹר־יְהִי, Vav quiescent in Hholem, § 23. 2 ; mixed syllable, § 38. 6.

27. אֹר־יְהִי vāy-yābh-del ; No. 20. § 38. 7. § 38. 6. Beth aspirated, § 29. 3 ; Daleth unaspirated, § 29. 3.

28. *elo-him ben* (§ 23. 2. § 29. 3.) *ha-or* (No. 22.) *u-bhen* (§ 38. 2. § 29. 3. § 23. 2. § 38. 6.) *hā-ho-shēkh* (§ 38. 8. No. 12.)

29. vāy-yiq-ra (No. 20. § 38. 7. § 23. 2.) *elo-him la-or yom* (§ 23. 4. a. § 23. 2. § 38. 6.) *velā-hho-shēkh* (§ 23. 4. a. § 38. 8. No. 12. § 38. 7. § 26. 2. a.) *qa-ra* (§ 23. 2.) *lay-la* (§ 25. 1. a. note 3. § 23. 2.) *va-yēhi* (No. 23.) *ē-rebh* (§ 38. 3. § 38. 7. § 29. 3.) *vā-yēhi* (No. 23.) *bho-qēr* (§ 29. 3.) *yom* (supra) *ē-hadh* (§ 38. 8. § 29. 3. § 38. 6.)

Verse 6. *Vāy-yo-mēr elo-him yēhi ra-qi<sup>a</sup>* (Pattahh furtive under ם, § 27.) *bethokh* (§ 29. 3. § 26. 2. a.) *hām-mā-yīm vi-hi mābh-dil* (§ 29. 3.) *ben mā-yīm* (§ 38. 8.) *la-ma-yīm*.

Verse 7. *Vāy-yā-ās* (§ 38. 8.) *elo-him eth-ha-ra-qi<sup>a</sup>* *vāy-yābh-del ben hām-mā-yīm ashēr mīt-tā-hāth la-ra-qi<sup>a</sup>* *u-bhen hām-mā-yīm ashēr me-āl la-ra-qi<sup>a</sup>* *vā-yēhi-khen*.

Verse 8. *Vāy-yiq-ra elo-him la-ra-qi<sup>a</sup>* *sha-ma-yīm vā-yēhi* *ē-rebh vā-yēhi bho-qēr yom she-ni*.

Verse 9. *Vāy-yo-mēr elo-him yiq-qa-vu hām-mā-yīm mīt-tā-hāth hāsh-sha-mā-yīm ēl ma-qom ē-hadh vethe-ra-ē hāy-yāb-ba-sha vā-yēhi-khen*.

Verse 10. *Vāy-yiq-ra elo-him lay-yāb-ba-sha ē-rēts u-lēmīq-vē hām-mā-yīm qa-ra yām-mīm vāy-yār elo-him ki-tobh*.

## § 39.

*Commutations of the Consonants, with each other.*

That consonants of a similar sound, or which are pronounced with the same organs, should occasionally be exchanged for each other, both in writing and speaking, is an occurrence which is common in all languages. In Hebrew this *occasionally* happens, in the following manner, viz ;

1. *Letters of the same organ are interchanged.*

(a) *Labials.* As בּוּ, בָּב, בָּה, the back ; מְרִיא and בְּרִיא *fat* ; מַלֵּט and פְּלֵט *to escape* ; Sept. *λομνα* for Heb. לִבְנָה. 2 Chron. xxi. 10.

(b) *Palatals.* סָכַר and סָגַר *to shut up* ; רָגַל and רָכַל *to travel about* ; פּוֹבֵעַ and קוֹבֵעַ *a handle*.

(c) *Linguals.* Of these, only ה, ט, and ד are interchanged ; as הָטַף and חָתַף *to rob*.

(d) *Dentals.* עָלַץ and עָלֵץ *to exult* ; צָעַק and זָעַק *to cry out* ; שָׁחַק and צָחַק *to laugh*.

(e) *Gutturals.* כָּאָה and כָּהָה *to be pusillanimous* ; אָגַם and עָגַם *to be mournful*.

2. *Letters of a different organ, are commuted.*

(a) *Sibilants* are commuted for *Linguals* ; i. e. the sibilation is dropped, and the letter is lisped. As זָעַק and דָּעַק *to quench* ; נָצַר and נָטַר *to watch over* ; בָּרוּשׁ and בָּרוּת *a fir-tree* ; חָרַשׁ and חָרַת *to engrave*, like the Greek *χαρασσω, χαρῶτω*.

(b) *The Liquids* ל, מ, נ, ר are commuted ; נָהַץ and לָהֵץ *to oppress* ;\* הִצְהִיל and הִצְהִיר *to cause to shine* ; † שָׂטַן and שָׂטַם *to hate* ; מוֹט and נוֹט *to totter* ; עָכָר and עָכַר, proper name, *Achar* ; (very unfrequent.)

(c) *The Quiescents.* בְּלוֹאִים and בְּלוּרִים *rags* ; דּוּיַג and דּוּאָג, name of a man, *Doeg* ; הִלְךְ and הִלֵּךְ *to go* ; (For the exchange of the Vowel-letters, when quiescent, see § 49.)

\* Persons among us, who cannot speak *l*, put *n* in the place of it.

† The Chinese have no *r*, and speak *l* for it. The Japanese have no *l*, and speak *r* for it.

(d) *The Quiescents and נ, which is a kind of semi-vowel; נַצַּב and נַצַּב to place; נָאָה and נָאָה to be beautiful; So fut. Kal, Hebrew, נִקְטַל, Syriac (uniformly) נִקְטַל.*

NOTE. The above changes principally concern Lexicography, and serve to direct philological disquisition. They do not affect the grammatical forms of the words in question; but are very useful to the student as a principle, which is concerned with the essential nature of the Hebrew letters. If he know what letters are *correlative*, or are commuted for each other, when he does not find satisfaction in the explanation of any particular word, then he may investigate its *correlates*, or those words which contain letters, that are occasionally commuted with the letters of the word in question.

## § 40.

*Grammatical commutations of several Consonants.*

On the other hand; the following commutations of the Consonants respect merely grammatical forms, or at most, the *mode of pronouncing words*, and have no influence on their signification: viz,

(a) In Hithpael of Verbs beginning with צ, the ת of the præformative תְּ is changed into ט, and transposed with the צ; thus, Kal צַדַּק, Hithpael טַדְּצַקְּ for תְּצַדִּיקְּ.

This usage prevails in all the kindred Dialects of Hebrew. The concurrence of two *t's* is thus avoided, viz. one in ת, and one in צ = *ts*.

(b) *He* quiescent, at the end of words, passes into ה, when the word receives an accession, or is in regimen; as גִּלְתָּה fem. גִּלְתָּהּ; צַדִּיקָה, in reg., or before the Gen. צַדִּיקָתָּהּ.

In Arabic, the fem. ending is ה — instead of the Hebrew הָ; and in Syriac א and ה are often interchanged as אֲתִתְּהָ for אֲתִתְּהָ.

## § 41.

*Assimilation of Consonants.*

The assimilation of a preceding letter to a succeeding one, to avoid harshness, or to facilitate utterance, is common in most languages. Thus in Greek, *συλλαβαινω* for *συνλαβαινω*; *λελειμμαι* for *λελειπμαι*, &c. In Latin, *illustris* for *inlustris*; *diffusus* for *disfusus*; *collabor* for *conlabor*, &c.

1. Several Hebrew letters are *occasionally* assimilated in this manner: viz,

(a) *Nun*, most frequently of all. מְנוּהַ for מִנְנוּהַ *from this*; יִנְגֹשׁ for יִנְגֹשׁ. This is very common in Verbs *Pe Nun*. (§ 113. 3.)

(b) *Lamedh*, rarely. Probably in the article; as הַלְשָׁמַיִם for הַלְשָׁמַיִם. [Comp. Arabic Article *ال*.] In the Verb יִלְקַח; as Fut. יִלְקַח for יִלְקַח.

(c) *Resh*, very seldom. In אֲשֶׁר, as שִׁיָּהוּ *who will be*. בְּרִסָּא for בְּרִסָּא, as it is in Syriac and Arabic.

(d) The ה in the Præformative הֵה, in Hithpael, often assimilates itself to the first radical of the Verb; as הֵהִדְבֵּר for הֵהִדְבֵּר. (§ 80. 2, a.)

(e) *Mem*, only in a few foreign words; as לְפִיד for לְמִפִּיד; Greek *λαμπαδες*.

2. The student will perceive, that the assimilated letter is marked, in all the above cases, by a Dagshesh forte in the letter to which it is assimilated.

But in cases, where the letter, to which a preceding one is assimilated, comes at the end of a word, this Da-

ghesh is omitted; because a Dagghesh forte cannot be written, or spoken, at the end of a word. (§ 28. n. 2.)

(a) *Nun* before *Tav*, at the end of a word, frequently falls out in this way; as תַּת for תַּתְּ to give; אַ for אַנְ anger; בַּת for בַּתְּ daughter, fem. of בֶּן a son; אַמַּת for אַמַּתְּ truth.

(b) *Daleth* before *Tav*; as לַת for לַתְּ to bear children; אַחַת for אַחַתְּ one, fem. from אָחַד.

(c) *Tav* before another *Tav*; as מְשַׁחַת for מְשַׁחַתְּ corrupted, fem; מְשַׁרְת for מְשַׁרְתְּ serving; fem.

NOTE 1. These cases in No. 2. are very unfrequent, excepting the case (a); but the principle which is concerned in them needs to be explained, or exhibited, so that when they do occur, the student may be able to obtain a satisfactory explanation of them.

NOTE 2. In all the cases under No. 2, on account of the Dagghesh being omitted in the letter to which the one dropped is assimilated, the tyro can find no certain index of assimilation. Acquaintance with the language, specially with the principle of assimilation, or a good Lexicon, only, will develop all these apparent anomalies to him.

NOTE 3. As those letters only which have a *Seghol furtive*, are dropped in this way, the conclusion is, that *Seghol* was not very distinctly pronounced; otherwise no cacophony would have required the omission of a consonant.

### § 42.

#### *Consonants dropped.*

Consonants with feeble sounds, e. g. the Quiescents and Liquids are sometimes dropped;

(1) At the beginning of words, (*Aphaeresis*), when they have a Sheva under them: as

(a) *Aleph* בְּחַנוּ for אֲבֻחָנוּ we; נְשִׁים for אֲנָשִׁים women; חַד for אֶחָד one.

- (b) *Yodh*. יָדַר for יָדַד Imp. from יָדַד; and so in verbs *Pe Yodh*. בָּרַח for יָבַח *provender*.  
 (c) *Nun*. נָתַן for נָתַן Imp. from נָתַן; and so in verbs *Pe Nun*.  
 (d) *Lamedh*, (very seldom.) קָח Imp. for יָקַח.  
 (e) *Mem*. In Participles of Piel and Pual; as מְלָקַח for מְלָקַח *taken*.

(2) In the middle of words, (*Contraction*), when preceded by a Sheva; in which case, the vowel of the letter dropped is always transferred to the letter that precedes: as

- (a) *Aleph*. מְאַחַד for מְאַחַד Part. Piel, from אָחַד; שָׁאֵל for שָׁאֵל *request*.  
 (b) *He*, (very unfrequently.) Fut. Niph. יִהְיֶה לְמַד for יִהְיֶה לְמַד; Fut. Hiph. יִהְיֶה לְמַד for יִהְיֶה לְמַד.

So when an article comes after the prefix prepositions; as לְמִלְכָּךְ לְמִלְכָּךְ. לְמִלְכָּךְ לְמִלְכָּךְ. בְּמִלְכָּךְ בְּמִלְכָּךְ.

In all such cases of verbs and nouns, the *syncope* of the ה is the *common usage*; and the retaining of it is classed among the anomalies. But it is sometimes retained.

- (c) *Yodh*. אָחַד for אָחַד; and so often in verbs *Lamedh He*.  
 (d) *Vav*, (very seldom.) עָרַי for עָרַי *ruins*.  
 (e) *Ayin*, (very seldom.) בָּעַל for בָּעַל = בָּעַל.

(3) At the end, (*Apocope*), are dropped;

- (a) *Mem*, in the regimen of all Masc. plurals. (§ 135. 2.)  
 (b) *Nun*, as a plur. ending, when in regimen, (§ 135. 2.); also at the end of some proper names in הָן—as מְגִדוֹן for מְגִדוֹן; perhaps שִׁירוֹן for שִׁירוֹן.  
 (c) הָן, as a Quiescent, is frequently dropped from the end; (§ 50. 1.)

§ 43.

*Consonants added to words.*

I. *Prosthetic*, i. e. added to the beginning of words.

1. For the sake of euphony, some words beginning with two moveable consonants receive,

(a) *Aleph prosthetic*; as תָּמּוּל, תָּמּוּל yesterday; אַרְוֵעַ, אַרְוֵעַ arm; כָּזָר, כָּזָר cruel, &c.

(b) *He prosthetic*; as in Hithpael הִתְקַשַׁל, the *He* is merely prosthetic, as the corresponding Arabic shows.

II. *Epenthetic, i. e. inserted in the middle of a word.* E. g.

(a) *He*, in some words; as אִם a mother, plur. אִמָּהוֹת.

(b) *Nun*, between the future tenses of Verbs, and their suffixes; as אֶתְבַּנֶּךָ for אֶתְבָּךָ. (§ 68. 3. No. iv.) This epenthesis is common.

(c) In later Hebrew; קָצַי for קָצַי, (*Daghesh resolvitur* in *Nun*.) דְּרַמְשֶׁק for דְּרַמְשֶׁק, (*Daghesh resolvitur* in *Resh*.)

Such epentheses are common in Chaldee; but, except (b), they are unfrequent in Hebrew. Compare *d* in the Latin *prodeo*;  $\beta$ , in the Greek *μεμβλεται*, &c.

III. *Paragogic, i. e. added to the end of words.\**

*Nun* is added, frequently, to the forms of the Future ending with  $\eta$  and  $\text{־}$ , without any change of their meaning.

### § 44.

#### *Transposition of consonants.*

A considerable number of words exhibit a transposition of letters, without a change of signification; viz, in particular,

(a) *The Sibilants and Resh are transposed*;

E. g. כָּסַל and כָּסַל to be foolish; כָּשֵׁב and כָּבֵשׁ a lamb; נָשָׁף and נָפַשׁ to breathe; פָּצַר and פָּרַץ to break; רָזַם, Syr. and Arab. רָמַז to wink, &c.

(b) *The Quiescents, אָ, הָ, וָ, with ל, נ, and each other.*

E. g. עָלָה and עָלָה wickedness; בָּהֹת and בָּהֹת terror; אָנַח and אָנַח to sigh; אָאִיר for אָאִיר vallies, &c.

(c) *The Liquids*;

E. g. עָלְמָה and עָלְמָה a garment, &c. (See also the transpositions in Hithpael, § 80.)

\* For an account of Paragogic letters, of the class of Quiescents, see § 50. ii.

The Hebrew Lexicon will explain the detail, under particular words. The principle of transposition is not an extensive one in Hebrew, and has been much abused by some Lexicographers. It is important for the student to know, that such a principle, in a moderate extent, does exist. Its origin must be traced to vulgar usage, which makes such transpositions. Thus in Greek, *κατερος* is changed into *καρτερος*; *σοριζω*, into *συρισδω*, &c. In English, *cupalo*, a vulgar word for *cupola*, &c.

§ 45.

*Consonants which reject Daghesth, i. e. cannot be doubled.*

[Comp. § 28.]

1. The Gutturals do not admit reduplication, on account of the difficulty in pronouncing them.

2. *Resh* (ר) commonly does not admit it. A few instances are found, however, of *Resh* with *Daghesth*; as *פֶּרֶת*, *שֶׁרֶךְ*, *מֶרֶת*, &c.

3. Letters are not doubled, (i. e. *Daghesth'd*) at the end of words. (§ 41. 2.)

Except *תָּ* *thou*, a fragment of the old pronoun *אַתָּה*.

In Hebrew orthography, agreeably to this canon, *תָּ* is written instead of *תֵּ* = *תֵּתָּ*. (Comp. § 41. 2.) So *וַיָּצַו* is written instead of *וַיִּצְוֶה*, &c. (§ 123. iii. c.)

4. After a mixed syllable, the doubling, (*Daghesth*), is frequently discontinued; as *יִקְחוּ* for *יִקְחוּ*; *הִיְתָוּ* for *הִיְתָוּ*; orthography admits either form, and both.

5. Regularly, *Daghesth* is omitted in a letter, which is followed by the same; as *הִלְלוּ* for *הִלְלוּ*. The omission of it, in such cases, is merely *orthographic*. It is read, as though it were written. (§ 26. 6. f.)

6. *Yodh* and *Vav*, with *Sheva* under them, generally,

(not always) reject *Daghesh*; as  $\text{וְיִהְיֶה}$  for  $\text{וִיִּהְיֶה}$ ;  $\text{עֹרִים}$  for  $\text{עָרִים}$ , &c.

Such cases are merely an orthographic conformity, to the vulgar pronunciation of the words.

NOTE 1. The later Hebrew orthography not unfrequently substitutes a long vowel, instead of *Daghesh* with a short one; as  $\text{מִוְרִיגִים}$  for  $\text{מִוֹרִגִים}$ ;  $\text{פִּלְגָּשׁ}$  for  $\text{פִּלְגֶּשׁ}$ ; &c. This is very common, in Chaldee, and in Rabbinic Hebrew.

NOTE 2. *Vice versa*; the same orthography writes, sometimes,  $\text{סִיגִים}$  for  $\text{סָגִים}$ ;  $\text{צִיצִים}$  for  $\text{צָצִים}$ , &c.

### § 46.

#### *Gutturals.*

1. The Gutturals and *Resh*, not admitting reduplication, (§ 45.) the preceding vowel is commonly, (not always,) lengthened, as a compensation for *Daghesh forte* excluded.

E. g.  $\text{בִּרְךָ}$  for  $\text{בְּרַךְ}$ ;  $\text{מַעַם}$  for  $\text{מֵעַם}$ . But this compensation is often neglected; in particular, before ה and ח, *Pattahh* commonly remains; as  $\text{אֲחִים}$  for  $\text{אַחִים}$ , (by the rule above, it would be  $\text{אַחִים}$ ;)  $\text{רִבְּהֶן}$  for  $\text{רִבְּהֶן}$ , (by common rule,  $\text{רִבְּהֶן}$ ;) &c.\*

2. Instead of *simple Sheva*, the Gutturals commonly, (not always,) take a *composite Sheva*;

E. g.  $\text{אַלְחִים}$  instead of  $\text{אַלְחִים}$ ;  $\text{רַעְמֹד}$  for  $\text{רַעְמֹד}$ .

But we have also,  $\text{רַדְעָתִי}$ ,  $\text{רַחֲבֵל}$ , &c, i. e. Gutturals with regular punctuation. *Resh* does not require a composite Sheva.

3. The Gutturals and *Resh* very generally take a *Pattahh*, in the syllable where they occur, instead of any other vowel; probably because they are uttered more easily with this vowel;

E. g. Fut. Kal.  $\text{יִשְׁמַע}$  instead of  $\text{יִשְׁמַע}$

Piel.  $\text{בִּלְע}$  —  $\text{בִּלְע}$  &c.

\* *Pattahh* must either be considered as long here, or a *Daghesh* must be implied in the Guttural, though not written. Grammarians, in general, affirm the latter; the former seems to be more analogical.

But if the vowel be immutable, in the syllable where they occur, then they take a *Pattahh furtive*, to aid the utterance; as שְׁמוֹעַ, &c. (Vide § 27.)

But Resh never takes *Pattahh furtive*.

§ 47.

*Quiescent letters;—laws of quiescence.* Comp. § 23.

The fact that these letters quiesce, and in what vowels, has been considered in § 23. The design of this Section is, to show in what position, or *when*, quiescence happens to them; and according to what laws, their consonant power ceases.

They lose this power, after a *homogeneous vowel*;

1. When, analogically, they would stand at the end of a mixed syllable, or have a silent *Sheva*, (expressed or implied,) under them;

E. g.	בִּיהוּדָה	instead of	בִּיהוּדָה
	יִיטב	—	יִיטב
	לְאִמֶּר	—	לְאִמֶּר or לְאִמֶּר
	הוֹשֵׁב	—	הוֹשֵׁב

For *Vav* and *Yodh*, this rule is universal; and for *Aleph*, at the end of words; but א in the middle of words, frequently retains its character as a Guttural, (§ 46. 2): e. g. יִאֲסֹף; as a Quiescent, it reads thus, יִאֲסֹף.

*He* quiesces only in the final syllable. (§ 23. 2.)

In the cases above, the vowel preceding the Quiescent is *homogeneous*: but if it be *heterogeneous*, the *Ehevi* retain their consonant power; as עוֹלָה, מִיִּמִּינִים, &c. (§ 23. 5.)

The rule already given, shows that the Vowel-letters quiesce, when regularly, (i. e. according to the analogy of other consonants,) *they would have a silent Sheva under them*: But,

2. It is common also, (not universal,) for א, ה, י to qui-

esce, when a *Sheva* would immediately precede them, according to regular analogy. Thus, שֵׁאֵת instead of שְׁאֵת.

In such cases the preceding *Sheva* is dropped, and the vowel, belonging to the Quiescent, comes into its place; as

רְאִשִׁים	instead of	רְאִשִׁים
רְאִשׁוֹן	—	רְאִשׁוֹן
בְּאֵר	—	בְּאֵר
פְּאֵרָה	—	פְּאֵרָה
קֹיָם	—	קֹיָם
אֵיבָה	—	אֵיבָה, &c.

3. *Vav* and *Yodh*, at the end of words, (when a *Sheva*, or a furtive Vowel precedes them,) uniformly go into quiescence; which is effected in different ways. E. g.

(a) By moving the vowel forward; thus,

יְהִי	instead of	יְהִי
פְּרִי	—	פְּרִי, merely so as to accomo-

date euphony; or,

(b) By supplying a vowel; as

בְּהוּ	instead of	בְּהוּ or בְּהִי
וַיִּשְׁתַּחֲוּ	—	וַיִּשְׁתַּחֲוּ, the apoc. fut. of וַיִּשְׁתַּחֲוּהוּ.

NOTE 1. The principle of No. 3, is the same as that of No. 2, only the mode of supplying the requisite vowels is somewhat different.

NOTE 2. The principle in Nos. 2, and 3, in a few instances, extends to the removing of a previous syllable; as

מְלֹאכָה	instead of	מְלֹאכָה
לְקִרְאָתָהּ	—	לְקִרְאָתָהּ

The cases of quiescence, thus far, are *when Sheva is under a Vowel-letter, or precedes it*. But, besides these two cases, there are some, in which

4ly, The Vowel-letters, (י ו א) quiesce, though preceded and followed by a Vowel;

E. g.	קוֹמַ	instead of	קוֹמַ	qa-vom.
	בֵּינָ	—	בֵּינָ	ba-yen.
	רֹאֵשׁ	—	רֹאֵשׁ	ro-esh.
	נִמְצָאָתָהּ	—	נִמְצָאָתָהּ	

5. *Peculiarity of Aleph.* In the beginning of a word, when a Sheva belongs to it, not unfrequently it takes a long vowel: E. g.

Instead of	(·:)	is put	(..)	as	אַרְוִימִם	for	אַרְוִימִם
—	(:·)	—	(..)	—	אַפּוֹ	—	אַפּוֹ
—	(:·)	—	(·—)	—	אַהֲלִים	—	אַהֲלִים

This is a Syriasm; as the Syrians always pronounce *Aleph* and *Yodh*, at the beginning of a word, with a Vowel instead of a Sheva, viz. as *e* and *i*.

6. When two Quiescents come together, and the vowel between is moved back, (supra No. 2.) one of them is put *in otio*; (§ 23. 5, note.)

E. g.	צֹאן	instead of	צֹאֹן	Vav <i>in otio</i> .
	מְלֹאִית	—	מְלֹאִית	Vav <i>in otio</i> .
	מוֹאֵל	—	מוֹאֵל	Aleph <i>in otio</i> .

7. A Quiescent may become moveable again, if a change of Vowels require it; as, Sing. שׁוֹר, (for שׁוֹרְ) *a beeve*; Plur. שׁוֹרִים.

§ 48.

*Quiescents*;—*laws in regard to the preceding Vowel.*

1. Such Vowel is long, or becomes so. (§ 23. 3.)

But Pattahh and Seghol sometimes remain, before a Quiescent letter; as גְּקַרְאֵה for גְּקַרְאָה; מְלֹאֲכָה for מְלֹאֲכָה; but they are long.

2. When *homogeneous*, it remains, being lengthened; as the case requires; e. g. לְאֹמֵר instead of לְאָמֵר; יֹאצֵּל instead of יֹאצֵּל.

But how to determine whether the long vowel should be (..) or (·—) when Seghol is lengthened; (י) or (י) when Qibbuts is lengthened, must be learned from practice only.

NOTE. Verbs *Pe Aleph*, Fut. Kal, are an exception; as יֹאבֵּל, instead of יֹאבֵּל or יֹאבֵּל, according to the rule.

3. If the preceding vowel be *heterogeneous*, the case is managed in two ways to make a conformity.

(a) The Vowel conforms to the Quiescent ;

E. g.	הוֹשִׁיב	instead of	הוֹשִׁיב	} Vav receiving Hho- lem or Shureq, §23.
	לוֹרָה	—	לוֹרָה	
	עוֹלָה	—	עוֹלָה	
	גְּלִית	—	גְּלִית : or,	

(b) The Quiescent conforms to the Vowel ; i. e. is changed so as to be homogeneous with it ;

E. g.	קָאם	instead of	קָנָם	Vav into Aleph.
	יֵמִיה	—	מֵמִיה	Vav into Yodh.
	שָׁלָה	—	שֵׁלָה	Vav into He.
	יִגְלָה	—	יֵגְלָה	Yodh into He.

The case (a) is the more common. In (b), the Vowel is retained, because it is essential to the characteristic form of the words.

NOTE. The Vowel-letters, (א ו י), sometimes conform to the preceding vowel points, in cases where they are moveable : as, אָבָאִים instead of אָבִיִּים, (א for י, because of the preceding *Qamets*.) קָנָם instead of קָנִים ; תָּגִיב instead of תִּגְבֹּב, i. e. *Yodh* is put for *Vav*, because of the preceding *Hhireq*. This is very common in the Arabic.

### § 49.

#### *Quiescents ; commutation and omission.*

1. As the same vowels are homogeneous to several of the Quiescents, (§ 23. 2,) a variety of orthography has arisen, in regard to the Quiescents, without occasioning, however, any difference in the pronunciation ; e. g.

	(א־)	is put for	(ה־)	as	קָרְחָא	for	קָרְחָה
Vice versa,	(ה־)	—	(א־)	—	מְקָשָׁה	—	מְקָשָׁא
	(א־)	—	(ה־)	—	מְקָוָא	—	מְקָוָה
	(א־)	—	(ה־)	—	יִשְׁנָא	—	יִשְׁנָה

Vice versa, (ה־) is put for (א־) as פָּרָה for פָּרָא  
 (י־) — (א־) - רִים — רָאם  
 (י־) — (א־) - רִישׁוֹן — רָאשׁוֹן  
 (א־) — (ה־) - פֶּא — פֶּה  
 (ו־) — (א־) - רוֹשׁ — רָאשׁ

Vice versa, (ו־) — (ה־) - עֶשׂוּ — עֶשֶׂה

2. The Quiescents are often wholly omitted, the pronunciation remaining the same. (See § 24.)

3. *Daghesh euphonic* sometimes occasions the omission of a Quiescent; as מַזְזֶה מֶזְזָה *măz-ze* is written also מֶזְזָה.

On the exchange of the Quiescents for each other, when *consonants*, see § 39. 2. c.

§ 50.

*Quiescents ; Apocope and Paragoge.*

I. *Apocope.* In the Fut. of Verbs *Lamedh He*, and in the Imper., when apocopated, ה־ and ה־ fall away; as Fut. יִגְלֶה, apocopated יִגְלֵ or יִגְלִ, (§ 123. I. d.) Imper. גִּלֵּה, fem. גִּלִּי, &c.

It is the same, in nouns derived from these Verbs, when they receive increase. (§ 137. Par. ix.) Compare § 42. 3. c.

II. *Paragoge.*

1. Paragogic letters either serve to *lengthen out the word*, or are merely *orthographic*.

2. *Orthographic* is *Aleph*, after ו־, ו־ and ו־;

E. g. נִקְיָא the same as נִקָּ; רְבוּא the same as רְבוּ; לְוָא the same as לְוָ. The Arabians always write an orthographic *Aleph*, after a *Vav* quiescent at the end of a word.

3. Several Paragogics serve to lengthen out words; viz,

(a) הַיָּ; as יָהּ, parag. יְהִיָּה; אָרִי, parag. אֲרִיהָ.

(b) הַיָּ; as אֵל, — אֵלָה; אֵשׁ, — אֵשָׁה.

(c) י without accent; as אֵי; parag. מֵי־.

יָהּ; — יְהִיָּה.

(d) הַיָּ, without accent; as in Nouns, § 62. 2. h; and in Verbs, § 62. 2. i.

(e) יָ, which takes the accent; as מְקִיָּם; parag. מְקִיָּמִי.  
מְשַׁפְּרִי; — מְשַׁפְּרִי, &c.

A paragogic letter is most frequently added to the *Construct State*, (§ 135.) It also appears, often, in compound words, i. e. proper names; as גְּבֻרֵי־אֵל, i. e. גְּבֻרֵי־אֵל, *man of God*, the first noun here being in the Construct state.

### § 51.

#### *Vowels immutable.*

The changes of the Hebrew vowels, which are numerous, are fundamentally connected with the whole grammatical construction of the language, and result from the lengthening and shortening of words; the position of the tone-syllable, the relation of nouns to each other, euphony, and dialect. If the student has become well acquainted with the theory of the vowels, as exhibited in §§ 20, 21, he may, without much difficulty, enter upon this subject, so perplexing and confused in most of the older Hebrew grammars.

The first step is to see what Vowels are incapable of change, in every condition; which narrows the field of inquiry. The *immutable* vowels, then, are,

1. The long vowels, which are followed by their homogeneous Vowel-letter; either,

I. <i>Expressed</i> ;	רָאשִׁים	constr. state	רָאשִׁי	immut. ( ַ )
	יְיָכֹל	—	יְיָכֹל	( ֹ )
	פְּקִידִים	—	פְּקִידִי	( ִ )
	קֹל	with Suffix	קֹלוֹ	( ו )
	אֲסוּר	Plural	אֲסוּרִים	( ו ) or,
II. <i>Implied</i> ;	רָשִׁים	constr. state	רָשִׁי	( ַ )
	הַכֵּל	—	הַכֵּל	( ֹ ) &c.

The simple point which determines the immutability of the vowel, is, that the Quiescents *really belong to the syllable*. Whether they are written, or not, is of no importance in regard to the vowels. (See § 23. 3.) There are many words, where orthography never writes the Quiescents, which still *essentially* belong to them ; as פֶּתַח = בְּתָאב ; בְּתָאב = בְּתָאִיב , &c. A good Lexicon gives the necessary information. (See note 1, below.)

2. Short vowels, followed by *Daghesh forte* ; as גֶּבֶב , גְּבוּר , &c.

Or in a mixed syllable ; as מְלֶכֶת , אֲבִיוֹן , קָרְבֵן , &c.

3. Vowels, which stand as a compensation for *Daghesh forte* omitted ; (§ 46. 1.) as הַרְשֵׁ for הֶרֶשׁ or הֶרֶאשׁ ; אֲחִים for אַחִים , &c.

*Euphony* sometimes changes Qamets and Pattahh into Seghol, in these cases. (Vide § 60.)

NOTE 1. An exception of No. 1. is, when Qamets is *accidentally* connected with an *Aleph*, in the course of conjugation, declension, &c. In such cases, the Vowel is not commonly immutable ; as מְצַא , fem. מְצַאָה ; קָרָא , with suffix קָרָאִי . But, in conformity to the general principle, we have מְקָרָאִי , i. e. Qamets is retained, unchanged.

NOTE 2. In Hebrew, ( ִ ) is rather shorter than ( ֹ ) ; and ( ו ) than ( ו ) . An exchange of these vowels for each other, is, in a few cases, admitted, where the larger vowel gives place to a somewhat shorter tone : as,

Niphal.	נָקוּם	second pers.	נְקוּמוּ
Inf. abs.	מוֹת	constr.	מוֹת
	פְּלִיטִים	regim.	פְּלִיטִי

## § 52.

*Vowels mutable.*

The mutable vowels, then, to which all the changes are confined, are,

1. Long vowels, capable of being contracted or shortened, *when they are pure*, i. e. (◌) (◌◌) (◌◌◌).

NOTE. A *pure vowel* is one in which no consonant sound mixes; i. e. one which has no *essential Quiescent* after it, nor is compensative for *Daghesh forte* omitted. Compare § 51. 1. 3. A *pure syllable* is not to be confounded with a *pure vowel*. (Pag. 43. †.)

2. Short Vowels, capable of being lengthened, are *Pattahh*, *Seghol*, *short Hhireq*, *Qamets Hhateph*, and *Qibbut*; i. e. when they are properly short vowels. (§ 21.)

NOTE. When any of the Vowels in No. 2. stand in the place of long Vowels, they are mutable in the same manner as the long ones for which they stand would be.

## § 53.

*Vowels : general laws of mutation.*

1. The exchange of the Vowels for each other, is limited, (almost exclusively, but see § 60.) to the boundaries of the respective classes to which they belong. (See § 21.)

2. The changes, (almost without exception, but see § 140. note 3. a.) respect the Vowels in the last and penult syllables of words, as they exist in the ground-form.\*

3. All the vowels, long and short, that are mutable, are also capable of being dropped, when the construction of syllables, to constitute particular forms, requires it.

\* The ground-form of words is that, on which the other or derived forms are built. In regard to the oblique cases of a noun Sing. and the Nom. plural, the ground-form is the Nom. sing.—in regard to the oblique cases of the plural, it is the Nom. plur.; in the Praeter. of Verbs, it is the 3d pers. sing. &c.

Thus יִלְמֹד, הִלְמְדִי, the *Hholem* belonging to the מ in the ground-form is dropped, because of the accession in the derived form. *Sheva*, expressed or implied, always comes, of course, (§ 26. 2.) into the place of a vowel that is dropped.

## § 54.

*Long Vowels shortened.*

This happens only in mixed syllables, when the accent is removed.\* As long vowels can stand in mixed syllables, only when they have the accent; so, that accent being removed, it is evident the long vowels must be shortened, when the syllable continues to be a mixed one. The accent or tone, in such cases is removed,

1. *Forward*, i. e. towards the left;

(a) When the word receives any accession, *beginning with a consonant*; as דְּבַרְכֶם, ground-form דְּבַר. Here the (τ) in בַּר goes into Pattahh, and the first Qamets falls away. (See § 53.) So, יִדְּלֶם, ground-form יִד, (but sometimes as יִדְּהּ;) יִשְׁכֶם from יִשׁ, (sometimes as בְּנֵהּ from בָּן;) יִקְטְלֶהּ yīq-tōl-kha from יִקְטֹל, (rarely as גִּדְּלוּ from גִּדְּלוּ.)

(b) When a long tone-syllable precedes Maqqeph; as כֹּל-אֶשֶׁר kōl, from כֹּל. (Comp. § 32.)

(c) As a general rule, a noun in regimen, i. e. before another noun in the Genitive, (§ 135.) *shortens* its long vowel, which is in a mixed, final syllable; as דְּבַר word, but דְּבַר יְהוָה the word of Jehovah. (Vid. § 137.)

For the ground of this, see § 135. The tonic accent, indeed, is written over such contracted nouns, when in regimen; but this only

\* To shorten a vowel, is different from dropping it. Thus, in דְּבַר, from דְּבַר the first vowel is *dropped*, the second *shortened*.

shows, that the primary design of the accents is not to mark the tone-syllable. At least, analogical reasoning, in respect to the shortening of the vowel, in the case before us, would lead us to believe, that two nouns in regimen, are, in Hebrew, treated as a composite noun, and so the real tone is removed to the ultimate or penult syllable of the compound word, (Comp. § 32;) for the same change generally takes place in the mixed long syllable, of the noun in regimen, as takes place, in other cases, from removing the accent or tone.

2. *Backwards*, i. e. towards the right; as וַיֵּלֶךְ, ground-form יֵלֶךְ. וַיַּקֵּם, ground-form יַקֵּם. בְּקִשְׁתָּם instead of בְּקִשְׁתָּם.

In all these cases, viz. under Nos. 1, and 2,

*Qamets* goes into *Patahh*.

*Tseri* — *Seghol*, (rarely, short *Hhireq*.)

*Hholem* — *Qamets Hhateph*, (rarely, *Qibbutts*.)

Compare the examples above.

3. But when a long tone-syllable receives an accession at the end, becomes short, and receives a *Daghesh forte* in its final letter, then

*Qamets* goes into *Patahh*.

*Tseri* — short *Hhireq*.

*Hholem* — *Qibbutts*, (rarely, *Qamets Hhateph*.)

E. g. עָם, עַמִּים; אָם, אַמִּי; חָק, חֻקָּה; עֹז, עֲזִי, *özzi*.

NOTE. If the tone remains, the vowel is not shortened, as שָׁמַח, &c.

### § 55.

#### *Short Vowels lengthened.*

1. When a *mixed* syllable with a short vowel is changed into a pure one; e. g. קָטַלְהוּ *he killed him*, ground-form קָטַל; הָבָה, ground-form הָב; שָׁדָיִם, ground-form שָׁד. So יָרַב for יִרַב; וַתָּרָא for וְתָרָא.

NOTE. This case, so far as accession of syllables constitutes it, is exactly the reverse of the last Section, No. 1. *a*; the accession here beginning with a *vowel*, & so requiring the last letter of the ground-form to be united with that vowel, and thus taking it away from the previously mixed syllable.

2. When Daghesh forte is omitted, where analogy requires it, i. e. in a Guttural, or at the end of a word; as בִּרְךָ instead of בִּרְךָ; בִּירְךָ for בִּרְךָ; בִּרְךָ for בִּרְךָ, (the short vowel sometimes remains here;) יִגְלֵ for יִגְלֵ = יִגְלֵה; יִאֵ for יִאֵ = יִאֵמֵ, &c.

Pattahh, however, frequently remains before ה and ח; as יִבְחֹךְ; (See § 46. 1.) But it is probably long. (§ 23.)

3. By the concurrence of a homogeneous, quiescent letter; as מִצָּן, instead of מִצָּן.

4. In general, (there are some exceptions,) when a *Pause-accent*\* falls on a short vowel; as מִיִּם instead of מִיִּם.

But in the fut. Niphal and Hiphal, and occasionally of other Conjugations, the *Pause-accent* falling on the final Tseri, commonly shortens it into Pattahh. (§ 97. 2.—99. i. e.)

5. When vowels are contracted; as לִיאָמֵר for לִיאָמֵר.

#### *Peculiarities.*

(a) Some words, (very few,) prolong their vowel when they take the article; as עֵם, הָעֵם; הָרַר, הָרַר.

(b) *Seghol* at the end of words, when these words are placed in regimen, goes into *Tseri*; as רִיעָה, in regimen רִיעָה.

#### § 56.

#### *Vowels dropped.*

1. When from any cause, (regimen, Maqqeph, or accession,) the accent is moved forward from the syllable, which had it in the *ground-form*, an omission of *mutable* vowels takes place, to correspond with it. This omission is regulated by the following principles; viz.

\* Occasionally, other Accents produce the same effect.

(a) When the tone is moved forward only one syllable, the penultimate vowel falls away, if mutable; as דְּבַר, דְּבָרִי, עֵנָב, עֵנָבִי.

But when the tone remains on the original syllable, where it was in the ground-form, the first vowel remains unchanged; as רִשׁוֹבָה, ground-form רִשׁוֹב.

NOTE. The above rule applies principally to nouns and adjectives; only in a few cases to verbs, in which the Suffix begins with a consonant, and has the accent; as לְמַדְרָהֶם, ground-form לְמַד. But,

(b) In Verbs and Participles, the *second* vowel falls away, (if mutable,) when the tone is removed one place forward by a Suffix beginning with a vowel, and the *first* vowel of the Verb remains; as לְמַדָּה, ground-form לְמַד; הַלְמָדִי, ground-form יְלַמֵּד; לְמַדִּים, ground-form לְמַד; מְלַמְדִים, מְלַמְדֵי.

So Nouns, of the same form as the present Participle, follow the same rule; as אוֹיֵב, an enemy, plur. אוֹיְבִים.

(c) When the tone goes forward *two* places, both the vowels of the ground-form, (if mutable,) are dropped; as דְּבַר, דְּבָרִיכֶם, זֶקֶן, זֶקְנֵיהֶם.

But here the *suffix* must begin with a vowel; or the word must be plural, and in regimen.

For the manner in which those vowels that fall away are supplied, see § 59, on the rise of new vowels.

### § 57.

#### *Transposition of Vowels.*

1. This happens mostly in Verbs, with suffix Pronouns, which suffixes have not the accent; as עֲזָבִנִי, ground-form עֲזָבָה.

2. In Verbs *Lamedh Guttural*, there is a new Vowel inserted, instead of a transposition; as יִמְצֹאֲנִי, ground-form יִמְצֹאֲוּ; שְׂמַעֲנִי ground-form שְׂמַעֲוּ.

The above cases, however, may be solved by another principle, viz, the original vowel, in the final syllable of the Root, is restored, and prolonged if it be a Pattahh.

3. Segholate Nouns, in the plural, imitate the transposition in Verbs. So מְלֻכָּה, (original form מְלֻכָּה, or מְלֻכָּה,) plur. מְלֻכִּים.

We sometimes find transposition for mere euphony's sake; as יִחַדְּךָ for יִחַדְּךָ; בְּהַשְׁמָה for בְּהַשְׁמָה.

## § 58.

*Vowels : change of Class in Commutation.*

1. This is very unfrequent, and but few instances can be found; as מַד, plur. מְדִים; מוֹרֵג, plur. מוֹרְגִים.

In such cases, is it not probable, that the ground-form of the plural was different from the present singular? e. g. מַד, מוֹרֵג, &c.

2. The form (ֵֿֿֿ) at the beginning of words and in the ground-form, is exchanged, in case of accession, i. e. moving forward the accent, for (ֵֿֿֿ) as shorter. E. g. וְהַעֲבֹרְתִי, plur. וְהַעֲבֹרְתִי; יִאֲסֹרְנִי, plur. יִאֲסֹרְנִי; נִעְלָמִים, plur. נִעְלָמִים.

## § 59.

*Rise of new Vowels.*

1. It has been already observed, that when a Vowel falls away, a *Sheva*, of course, comes in its place; a *composite one*, if the letter be a *Guttural*, otherwise a *simple one*. But where *two vowels* fall away, (§ 56. c.) and leave the word in such a state, that three consonants must come

before a vowel; a new vowel arises, in order to avoid the impossible syllable, which these would make. (§ 26. 1.) This new vowel is *Hhireq breve*; but under Gutturals, *Pattahh*. Thus דָּבָר in plur. reg. is דְּבָרִי, for דִּבְרִי, both of the vowels having fallen out. So אֲנִשִּׁי instead of אִנְשִׁי, from אֲנָשִׁים.

NOTE. In a few cases the *supplied* vowel is *Pattahh*, though the letter be not a Guttural; e.g. כַּנְּפָי instead of כְּנָפָי, ground-form כַּנְּפָיִם *two wings*.

2. If two letters come before a vowel, both having a *Sheva*, and the latter is a *Guttural* requiring a *composite Sheva*, it requires the short vowel to precede it, which is contained in the composite *Sheva*: thus לְעֵבֶד, עֵבֶד instead of לְעֵבֶד, (regularly לְעֵבֶד;) לֶאֱכֹל for לְאֱכֹל; בְּחֵלִי for בְּחֵלִי.

The rule may be otherwise expressed: viz, *If, of two Shevas before a vowel, the second be composite, the first is changed into the short vowel of that composite Sheva.*

The old Grammarians expressed it still differently. "*A Guttural points itself, and the preceding letter,*" i. e. the vowel of the first letter, must be homogeneous with the *Sheva* of the second.

Thus, in the future tenses of Verbs *Pe Guttural*, we have a departure from the punctuation which is common where there is no Guttural: e. g. יַעֲמֹד instead of יַעֲמֹד; יַעֲשֶׂה instead of יַעֲשֶׂה.

In all these cases, the Guttural is thrown into the succeeding syllable, instead of remaining in the preceding one, as in the regular punctuation: e. g. יַלְמֹד *yil-modh*; but יַעֲמֹד *yā-amodh*; נְהַפְּךָ *nēh-pākḥ*, regular, but נְהַפְּכָה *nē-hephākḥ*, with composite *Sheva*.

3. If, in the middle of a word, *two Shevas* occur, the first of which is a composite one, this composite one falls away, and the short vowel in it remains in its place.

Thus נִהְפְּכָה instead of נִהֲפְכָה  
 פִּעְלָה — פִּעֲלָה  
 יַעֲמְדוּ — יַעֲמְדוּ (Comp. No.1. 2.)

4. It is contrary to the genius of the Hebrew language, to admit two consonants after a vowel, in any syllable, except at the end of a word; and there, very rarely indeed; as לִמְדָה, 2d pers. sing. fem. of Kal. Praet.; also in נִרְדָה, and a very few nouns.

To avoid the concurrence of two consonants, in this way, the Hebrews, for the most part, supplied a vowel under the *penultimate one*, which does not belong to the essential form of the word, but is a mere expedient, for the sake of euphony. The vowel, thus supplied, is commonly Seghol (·). Under penultimate Gutturals, (-). Under Yodh final, *short Hhireq*, (◌◌).

These *furtive vowels* are used,

(a) In the apocopated Fut. and Imper. of verbs *Lamedh He*; as

Fut.	יִגְלֶה	apocopated	יִגְלֵל	for which	יִגְלֵל	is used.
Fut. Hiph.	יִגְלֶה	—	יִגְלֵל	—	יִגְלֵל	—
Imp. Hiph.	הִרְפֵּה	—	הִרְפֵּה	—	הִרְפֵּה	—
	הִעֲלֶה	—	הִעֲלֵל	—	הִעֲלֵל	—

(Vide § 123.)

(b) In all Segholated Nouns, viz. all those which end in Seghol, Pattahh, or short Hhireq; as

מֶלֶךְ	instead of	מֶלֶךְ	or	מֶלֶךְ	orig. form.
סֶפֶר	—	סֶפֶר			
בֵּית	—	בֵּית			

Fem. Nouns and Part. לוֹמְרֵת — לוֹמְרֵת

(c) In 2d pers. fem. of Verbs *Lamedh Guttural*; as שִׁמְעָה for שִׁמְעָה.

NOTE. In Arabic, nouns of the class (b) have no furtive vowel written. They write מֶלֶךְ *a king*; but pronounce, according to the Hebrew, with a furtive *Seghol*.

## § 60.

*Vowels : changes from Euphony.*

1. A Guttural with Qamets, seldom admits the *A* sound before it, i. e. either *Pattahh* or *Qamets* ; but substitutes the kindred vowel, *Seghol*.

E. g.	הֶהָרִים	instead of	הֶהָרִים
	אָחִיו	—	אָחִיו
	פָּחָה	—	פָּחָה
	מֵהֶ־אֲנֹכִי	—	מֵהֶ־אֲנֹכִי

But sometimes Qamets remains ; as הָאָרֶץ, הֶהָר, &c.

NOTE 1. The second Qamets sometimes, (very seldom,) goes into Seghol, instead of the first ; as וָעַד instead of וְעַד, for וָעַד.

NOTE 2. Seghol sometimes, (very rarely,) stands for Qamets, when a Guttural does not follow ; as בְּנִיָּה instead of בְּנִיָּה.

NOTE 3. So before Hhateph Qamets, (very seldom,) ; as הֶהָרָשִׁים instead of הֶהָרָשִׁים.

2. *Pattahh* in a mixed syllable, in the middle or end of a word, not unfrequently is changed into *Seghol* ; and *vice versa*. So,

	יְדָכֶם	instead of	יְדָכֶם	
	אֲכַלְךָ	—	אֲכַלְךָ	
Vice versa	אָמַן	—	אָמַן	Constr. state of אָמַן.

(§ 142. 2.)

3. The furtive Seghol, (§ 59. 4.) at the end of words, sometimes changes the preceding vowels Qamets, *Pattahh*, or *Tseri*, of the original forms, into Seghol. Thus, מִלְכָּה instead of מִלְכָּה ; חוֹתָמָה for חוֹתָמָה ; Fut. Hiph. יִגְלֶה, apoc. וַיִּגַּל, but also וַיִּגַּל. But in Gutturals, it is changed into *Pattahh* ; as מוֹדַע, Seghol-form מוֹדַעַת, (§ 59. 4.) ; ground-form קוֹטַל, fem. קוֹטַלַת instead of קוֹטַלַת.

4. The Segholate forms are sometimes contracted, and the vowel thrown upon the penult letter of them ; as שֵׂאָה instead of שֵׂאָה ; מִצֵּאָה instead of מִצֵּאָה.

5. In a similar way, are sometimes contracted composite Shevas, with their preceding vowel; when they assume a Segholate form, in the course of inflection;

E. g. תִּאָהָבוּ instead of תִּאָהָבוּ, which stands for תִּאָהָבוּ  
תִּאָכְלֵהוּ — תִּאָכְלֵהוּ — תִּאָכְלֵהוּ

6. On the other hand, long vowels, *sometimes*, are put for the short ones, which usually precede the composite Shevas;

E. g. תִּהְיֶה for תִּהְיֶה  
הִיעָלָה — הִיעָלָה  
הִיעָלָה — הִיעָלָה

Vice versa,—also; short for long; as

אֶתְרָרָה for אֶתְרָרָה  
יִתְמָה — יִתְמָה

NOTE. But the cases 4, 5, 6, are quite unfrequent, and exceptions to the general rule. No. 4. is a Syriasm.

§ 61.

*Punctuation of the Article, of Prefix Conjunctions, Prepositions, and HE interrogative.*

I. *Of the Article, ה or הַ.*

1. The appropriate punctuation of the Article is *Pattahh* followed by *Daghesh forte*; as in הַנְּחֹשׁ: i. e. when the Hebrew article הַ, (Arab. اَلْ,) is prefixed to a noun, the Lamedh assimilates itself to the first letter of the noun, and is expressed by a *Daghesh forte*. (Vide § 41. 1. b.)

2. The *Daghesh not* being admissible in Gutturals, the article before them, *commonly*, (not always,) lengthens its vowel into *Qamets*; e. g. הָאִישׁ *the man*; הָעַיִן *the eye*; הָרִאשׁ *the head*. (§ 46. 1.)

But before ה and ה, the *Pattahh* of the Article, *very generally*, (not always,) remains unchanged; as הַחֹשֶׁךְ *the darkness*; הַהֹלֵךְ *who walks*. (§ 46. 1.) But *Pattahh* in such cases is long.

3. But if the Guttural have a *Qamets* under it, the Article, *commonly*, (not always,) takes *Seghol* instead of *Qamets*; e. g. הַהָרִים *the mountains*; הַעֲנָן *the cloud*. (§ 60. 1.)

But we have, also, הָאָרֶץ, הָעָם, הָאֵב, הָאָדָם, הָהָר, &c. agreeably to the common rule in No. 2.

4. The *Daghesh*, *commonly*, (not always,) is omitted, before a word beginning with *Mem* or *Yodh*, having a simple *Sheva*; as הַמְכִסָּה *the covering*, instead of הֶמְכִסָּה; הַיָּאֵר *the river*, instead of הֶיָאֵר.

5. In a few instances, before *Hhateph Qamets*, the Article takes *Seghol*; as הַחֳדָשִׁים *the months*; הַחֲרָבוֹת *the waste places*.

6. When בּ, פּ, לְ (Prepositions) are prefixed to a noun, which has the Article, the Article *generally*, (not always,) falls away, but its vowel and *Daghesh* are attached to the Prepositions; e. g. בְּהַשְׂמִים for בְּהַשְׁמִים; בְּהָעָם for בְּהָעָם; לְהָרִים for לְהָרִים.

The cases, where the Article and Preposition are both retained, are somewhat numerous, specially in respect to בּ; as בְּהַיּוֹם, בְּהָעָם, &c., the article being retained.

## II. Conjunction וְ.

1. The original and appropriate point is *Sheva* (וְ); but,

2. Before words having simple *Sheva* under the first letter *Vav* takes *Shureq*; as וְלֹכֵל.

But when a word begins with וְ, הָ, or חָ, i. e. these letters with simple *Sheva* under them, *Vav* may take *Hhireq*; as וְיִבְעָתָם, וְיִבְיָ, וְחָיָה, וְחָיָה, וְחָיָה. Gen. xlii. 18. Sometimes *Seghol*; as וְהָיָה. Gen. xii. 2.

3. In like manner, before its cognate letters, i. e. the

Labials, ב, מ, פ, *Vav* Conj. commonly, (not always,) takes *Shureq*; e. g. וּמְלֶכֶךְ, וּבְבֵית, וּפְרָעָה. (Vid. No. 4. infra.)

4. Before a tone-syllable, *Vav* frequently, (not always,) takes *Qamets*; even in cases like No. 3; e. g.

(a) When the word with which it is joined, has a *Distinctive* Accent; as וְמָתָר Gen. xxxiii. 13. A word with a *Conjunctive* accent, does not admit *Vav* with *Qamets*.

(b) Specially, (but not uniformly,) when words are closely connected, in a kind of couplet, or triplet; דֹּר וְדֹרֹר *generation and generation*; יוֹם טוֹב וְרָע *good and evil*; יוֹם וְלַיְלָה *day and night*; פֶּחַד וְפִתָּח *fear and a pit and a snare*; Is. xxiv. 17.

But here the regular punctuation is sometimes found also; as אִישׁ וְאִישׁ Ps. lxxxvii. 5. זָנוּה וְיַיִן וְיַיִן וְתִירוֹשׁ *fornication, and wine, and new wine*, Hos. iv. 11. Ecc. ii. 26.

5. Before a Guttural-letter with a composite Sheva, *Vav* takes the corresponding short vowel; as וְעֵבֶד, וְהָיָה.

But if letters, *not* Gutturals, have a composite Sheva, *Vav* before them takes *Shureq*; as וְצִעֲקִי, וְזָהָב.

NOTE 1. In words beginning with א, the contraction which this letter admits, occasions, in some cases, an anomalous punctuation under *Vav* prefixed; as וְאֱלֹהִים instead of וְאֱלֹהִים; וְאֲדָנִי instead of וְאֲדָנִי.

NOTE 2. For the punctuation of *Vav* conversive, see § 93.

### III. Prepositions וְ, בְּ, לְ.

1. The common point is a simple Sheva. But,

2. Before composite Shevas, they assume the corresponding short vowel; as בְּהַרְוֵן, &c.

3. Before the Article, they commonly remove it, and take its punctuation. (See I. 6. supra.) In the same manner, they sometimes remove the ה of the Inf. of Niphal and Hiphil. (§ 88. 3.)

4. Before a tone-syllable, they take *Qamets*: viz,

(a) Before Infinitives, monosyllabic or penacuted; as לְמִוֶּתֶר, לְגַשְׁתָּ; but not when they are in regimen; as בְּגַשְׁתָּ-.

(b) Before monosyllabic or penacuted Pronouns, and Suffixes. (§ 70.)

(c) Before the tone syllables of nouns, at the end of a proposition, when they have a *Distinctive Accent*; e. g. Gen. i. 6, בְּיַד בְּלִים לְמַרְם. Comp. Deut. xvii. 8.

(d) But Prepositions before monosyllabic, and penacuted dissyllabic nouns, in other cases, exhibit the punctuation of Nos. 1 and 2, as a general fact. But לְנֶצֶחַ takes (ַ), yet not before the Genitive.

#### IV. Preposition מִן.

1. The ך here is commonly assimilated; so that the usual punctuation is *Hhireq breve* and *Daghesh*; as מִמְּלֶךְ instead of מִן-מְלֶךְ.

2. Before the Gutturals and Resh, the vowel under the מ is commonly prolonged; as מִרְבַּ, מִעֶפֶר. (§ 46. 1.)

3. Sometimes the *Daghesh* is omitted, and the *Hhireq* still retained; e. g. מִבְּצִיר, מִרְהוֹף, מִהֵיוֹת, מִקְצֵה, מִלְאֵם.

4. Before Yodh with Sheva, *Hhireq* remains, but is prolonged: e. g. מִיגוֹן, מִימִי.

*Mem* is found with *Pattahh*; 1 Chron. xv. 13. לְמַבְרָאשְׁנָה.

#### V. Interrogative ה.

1. Commonly it has (ַ), as הַמֶּן הָעֵץ, *an de arbore?*

2. Before Gutturals, *Pattahh*; as הַיֵּלֶךְ, *shall I go?*  
Seldom *Qamets*.

3. But before a Guttural with *Qamets*, it has *Seghol*; as הֶחֱכַם, *is he wise?*

4. Before Sheva simple, it takes *Pattahh*; as הַכּוֹזֵן.

5. Not unfrequently it takes *Daghesh euphonic* after it, and thus imitates the Article, from which it can be distin-

guished, only by the sense of the passage, or by its standing *before the prefixes of nouns, &c., and not next to the noun itself*, as the Article does.

Thus Gen. xvii. 17, **וַיִּבְרַח**, xviii. 21; xxxvii. 32; Num. xiii. 19, 20, &c.

## § 62.

*Accentuation of words.*1. *General Rule.*

1. The general law of the Hebrew language is, that *the accent is on the last syllable.\**

To this, there are a great many exceptions; but still, not sufficient to render the expression of a general rule improper. In Syriac and Arabic, the tone-syllable, as a general rule, is the *penult*. But in Hebrew, this mode of accentuation is regarded as an exception to predominant usage.

NOTE. In Hebrew, a word *acuted*, i. e. which has the tone on the last syllable, is called **מִלְרַע** *Milra*, (*from below*,) = *οξυτρονον*; and a word *penacuted* is called **מִלְעֵיב** *Milel*, (*from above*,) i. e. with the tone on the penult syllable. It is often convenient to use these technical terms; and the student should therefore understand them.

II. *Exceptions to the general Rule.*

2. *Milel*, or penacuted, are several classes of words, viz,

(a) All Segholate forms, having a furtive vowel in their final syllable.

This vowel is, almost without exception, *Seghol*, *Patahh*, or *Ihhireq breve*. In a few cases *Shureq* appears to be furtive; as in **תִּהְיֶה**, **בִּהְיֶה**, which stand for **תִּהְיֶה** and **בִּהְיֶה** (§ 47. 3. b.) In proper names, ending with **יָהּ**, the *penult* syllable is accented, as **מִיכָיָהּ**; also in **וַיִּשְׁתַּחֲוֶה**, as the **הּ** is furtive. (§ 47. 3. b.)

(b) In the same manner, Duals are penacuted; as **רַגְלַיִם**; and Plurals of the same form, as **מַיִם**, **שָׂמַיִם**; i. e. these have *Hhireq breve* in the final syllable.

\* Words accented on the ult. are not marked here with the accent, except for special purposes.

(c) Apocopated Futures, in Verbs לָהֶּ, which take a furtive vowel, are penacuted; as יִגְלֹ. (§ 123.)

(d) All the forms of *regular Verbs*, which receive Afformatives *beginning with a Consonant*; excepting those with תָּן and תֵּן. (See Parad. § 127.)

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

(f) In Verbs עֵל, in Kal, Niphal, Hiphil, and Hophal, the tone rests on the penult, in all the persons, which have *formative Affixes* beginning with a vowel; i. e. in all the persons, where הֵ, הֶ, or יֵ is added to the Root.

But sometimes the accent is *Milra*; as רָבַהּ, Imp. רָבִי. Such exceptions are limited chiefly to Kal.

In all the persons, whose formative Affixes begin with a consonant, (excepting the Aff. תָּן and תֵּן,) the tone rests on the epenthetic הֵ or יֵ, (§ 115. 3.) which is inserted between the Verb and the Afformative.

To this rule, there are a few exceptions; as רָבַהּ, &c, accented on the ultimate.

Poel, Poal, and Hithpoel are *regularly* accented, i. e. as the corresponding Conjugations, in a regular verb, are accented.

(g) In Verbs עֵל, the tone in Kal, Niphal, and Hiphil, rests on the penult, in those persons which have *formative Affixes* beginning with a vowel, i. e. with הֵ, הֶ, or יֵ.

In a few cases, the accent here is on the last syllable; as שָׁמַרְ, Imp. שָׁמַרְ. This is very rare, except in Kal. (Comp. under f.)

Those persons, which have *epenthetic* הֵ or יֵ, (§ 117. 6.) before Afformatives beginning with a Consonant, (excepting the Aff. תָּן and תֵּן,) are accented on the epenthetic syllable, i. e. the penult.

All the other parts of Verbs *Ayin Vav*, are regularly accented; i. e. Hophal, Pilel, Pulal, Hithpalel, and those persons in Kal, which have Affirmatives beginning with consonants, that are not preceded by the epenthetic syllable; as קָמַתָּ, &c; also the Participles in the Fem. and Plural.

(h) Nouns, Pronouns, Participles, and Adverbs, which take הַ־ or ה־־ *paragogic*, or *local*, are penacuted; as שְׁמָה, הַשְּׂמָה, וְשָׁמָּה.

A few words of these classes are *Milra*, with הַ־ *paragogic*; and *Yodh* *paragogic* always draws down the accent upon it.

(i) Verbs, which take ה־־ *paragogic*, are accented in the same manner, as when they take the Affirmatives הַ־, וְ, and י־, i. e. on the ultimate, in all cases, except those noted in *e, f, and g* above. E. g. *Milra* זָמַרְהָ for זָמַר, *Piel* of זָמַר; דָּעָה for דָּע, *Imp.* of יָדַע. *Milel* אָסַפְהָ for אָסַב, 1st pers. fut. of סָב; נָרְמָה for נָרַם, from רָמַם; נִקְוָמָה for נִקְוַם, from קָוַם.

NOTE. הַ־ *paragogic* is scarcely ever added to any persons, but those which end with a radical of the Verb; and here the same laws of accentuation operate, as in adding הַ־ Affirmative.

(j) Verbs, Nouns, &c, are *Milel* with the following Suffixes; viz. נִי־, נִי־, נִי־, הוֹ־, הוֹ־, הוֹ־, הָ־, הָ־, נָ־, נָ־, נָ־, מוֹ־, and some others. Vid. § 68. 2. § 69. 2. 6, where the penacuted Suffixes are marked.

Also with הָ־, ם־, ן־, shortened from הָ־, ם־, and ן־, which latter Suffixes are *Milra*. (Vid. ut supra.)

The Suffix הָ־ is *Milra*, with Sheva before it, as הָ־; but *Milel* with a vowel preceding, as אָ־.

Epenthetic *Nun*, inserted between a Verb and its Suffixes, always takes the tone, and of course makes the word *Milel*; as יִסְרַנִּי *he chastised me*; קָחָנָה *take it*.

(*k*) *Milel* are many words, with a *Pause* accent; as these accents can stand, (even in case they alter the regular tone-syllable, as they often do,) upon the *penult* as well as the *ultimate* syllable; as נִתְּנָה, penacuted, (the regular accent would be on the ultimate; ) וְיִמְלֹת *Milra*, (the usual accent would be *Milel*.)

### III. *Shifting of the Accent.*

3. The place of the tone-syllable of a simple word, in itself considered, (viz. without Prefixes, or Suffixes, and independently of *Pause*-accent, or of preceding or following words,) is often shifted by Prefixes, and Suffixes, or by relation to *Pause*-accent, or by preceding or following words. Of this nature are

(*a*) More or less of the cases, stated in No. 2. *h, i, j, k.*

(*b*) *Nun Paragogic*, (added to any persons of Verbs ending with ך or ךֿ) always draws down the accent upon the ultimate syllable.

Consequently, in cases 2. *e, f, and g*, it changes the tone from the penult to the ultimate.

Besides the changes, which this shifting of the tone may occasion, in the *Praeformatives* that have a long vowel, (as תְּמַתְּךָ instead of תְּמַתְּךָ,) the *Nun paragogic* sometimes, but not generally, lengthens, or restores and lengthens the vowel of the preceding syllable, (as יִרְגְּזוּ instead of יִרְגְּזוּ,) although it does not stand upon the penult syllable. But here, usage varies, and is inconsistent with itself. See Ps. civ. 23, where both usages stand in the same verse.

(*c*) *Vav* prefixed to the *Praeter*, commonly, (not uniformly) makes those persons *Milra*, which without it are *Milel*; as וְשַׁבְּרָתִי, but without *Vav* שַׁבְּרָתִי; Hiphil, וְהַבְּדִילָה, without *Vav*, הַבְּדִילָה.

Thus also Verbs in עָר and עָל (sup. 2. *f, g*.) which are *Milel*, commonly, (not always,) become *Milra*, by taking *Vav* prefix.

The exceptions to this general rule, are

(1) The first per. plur. of Verbs ; as וְאָמְרִי נָה. Generally, but not always, an exception to the rule, are

(2) Verbs quiescent *Lamedh* ; as וְרִאָּתָּה, וְרַבִּיָּתָּה, also, וְרַבָּאָתָּה.

(3) Verbs with a Pause Accent on the penult. (sup. 2. *k*.)

(4) When a tone syllable immediately follows, the Accent is then *commonly*; not always, thrown back ; as וְשִׁגְתִּי קָדָר.

(5) In some cases, the accent remains on the penult, even when Vav is prefixed ; for which no reason can be given, unless it be, the fault of the transcribers or printers, or the inconsistency of the accentuation itself.

(*d*) Vav Conversive, prefixed to the Future, *commonly*, (not always,) makes the word *Milel* ; as וְיִאָּמַר, but יִאָּמַר, without Vav prefixed.

But here two conditions must always be understood ; viz, (1) That the Verb ends with a Radical letter ; and (2) That the penult syllable is pure ; otherwise Vav produces no change in the Accent.

NOTE 1. In regular Verbs, therefore, the change in question is limited to Niphil Fut. In Verbs *Ayin Guttural*, it takes place in the fut. Niph., and in all the Daghes'd Conjugations, viz. Pi., Pu., and Hithpael, because the penult syllable here is pure. (Vide § 46. 1.)

In Verbs עָט, in the fut. Kal, Hiph. and Daghes'd Conjugations. In עוּ, in the same Conjug. In Verbs פָּא, with א quiescent, in Kal. fut. In Verbs פִּי, in Fut. Kal. and Hiph.

NOTE 2. But Verbs לָהּ may suffer Apocope, and retraction of the accent, in all the Conjugations, with *Vav* Conversive. Comp. § 122. 5.

NOTE 3. Exceptions to the general rule (*d*) are (1) The first pers. sing. of Verbs ; as וְאָמַר. (2) Verbs quiescent *Lamedh Aleph* ; as וְיִרְאֶה. (3) Words in Pause ; (sup. 2. *k*.)

(*e*) The negative אַל before the Fut. of prohibition, or warning, affects it often, (not always,) in the same manner as *Vav* conversive.

Thus, אַל-הוֹכֵחַ do not reprove, אַל-הוֹסֵף you must not add, with accent on the penult. But the practice is not uniform here, as the accent is sometimes on the ultimate.

Verbs  $\dot{\text{הָ}}$ , commonly suffer both apocope and retraction of the accent, with  $\text{בָּ}$  preceding, as in case of Vav. (Vid. sup.)

(f) When an acuted word is immediately followed by a tone-syllable, it *commonly*, (but not always,) becomes penacuted.

The object, in throwing back the accent, in this case, is to avoid the concurrence of two tone-syllables. But since the final syllables of many words acuted, cannot be changed without a confusion of forms or sense, (e. g. if the final syllable be long, and the accent should be removed back, it must be shortened, § 54,) and the penult syllable of many others is mixed, and therefore not adapted to have the accent thrown back, (sup. No. 3. *d. a. b.*), the usage in question is not unfrequently neglected.

(g) The Imperative and Future apocopated, with an imperative, optative, hortative, &c, sense, (§ 92.) *commonly* throws back the accent, like the Future with Vav Con-  
versive.

Thus  $\dot{\text{הָשָׁמֶר}}$  *keep thyself*;  $\dot{\text{רָא}}$  *let him see*, (for  $\dot{\text{רָאָה}}$ ;)  $\dot{\text{יְחַאֵו}}$  for  $\dot{\text{יְחַאֵוֶה}}$ ;  $\dot{\text{יְחַאֵוֶה}}$ ;  $\dot{\text{יְחַאֵוֶה}}$  for  $\dot{\text{יְחַאֵוֶה}}$ .

*General Remarks respecting the above cases, under No. 3.*

Inasmuch as the accent, when thrown back, is often removed from a long syllable, it follows from § 54, that the long vowel must be shortened, which is done agreeably to the laws respecting the mutation of vowels, in § 54.

Respecting the change of final Tseri in Verbs, (sometimes even in Suffixes,) into Pattahh by Pause Accent falling upon it, see § 99. *c.*

Respecting the change of (ר) in Fut. of Verbs  $\dot{\text{עו}}$ , into (־) when the accent is retracted, see § 118. 4.

### § 63.

*Radical words in the Hebrew language.*

1. The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity, in the construction and sound of the radical

words; which forms a broad line of distinction between them, and any of the western languages. Almost all *radical* words, (which, with few exceptions, are verbs only,) consist of three letters, that usually form two syllables; as מֶלֶךְ *he reigned*; אֶרֶץ *the earth*. From such trilateral roots, are formed all the varieties of nouns and verbs, to express case, number, gender, person, tense, &c; and all the different forms of nouns, adjectives, particles, &c. From this *general* principle, (commonly represented by grammarians, until quite recently, as *universal*,) are to be excepted, however, a few words, which constitute the names of familiar objects, as אָב *father*, אִם *mother*, יָד *hand*, &c; and also a few particles, and primitive pronouns, which are *duoliteral* in their root, or underived from any trilateral word.

2. So extensive is the principle of inflexion, in the Hebrew language, agreeably to the supposition of a trilateral root, that nouns, which are primitive and duoliteral, conform to the common laws, in their declension; i. e. they are treated as though they were derived from trilateral Roots. Thus אִם, in construction, becomes אִמִּי = אִמְמִי, as if derived from אִמִּם; although אִם is primitive.

3. It is probable, from some appearances in the Hebrew language, that originally it contained a greater number of duoliteral roots, than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding one of the vowel letters to it, or the half vowel Nun. E. g.

יָטַב	and	טוֹב	<i>to be good,</i>	common root	טַב
נָפַח	—	פָּוַח	<i>to blow,</i>	—	פַּח
דָּכַח, דָּכַח, דָּכַח		דָּכָה	<i>to thrust down,</i>	—	דָּח

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

of the radicals are the same, while the third is quite different, the meaning of all still remaining the same. Thus the verb *to lick*, is either לָעַע, לָעַב, לָעַט, לָעַס, לָעַף, לָעַץ, or לָעַק; לָע being uniform in all.

But if duoliteral Roots were originally more numerous than at present, they had conformed to the common laws of the language, at least as early as the invention of writing; since the written language every where presents the trilateral forms, as almost the only radical ones.

4. *Quadriliteral* and *Quinqueliteral* roots are very rare in the Hebrew; such as פְּרִמָּל *a fruitful field*, בָּרָסָם *to devour*, שָׁלֵאֲנָן *to be quiet*. Those that exist, are formed by the addition or insertion of a letter, to lengthen the trilateral root; in the same manner as trilaterals are formed from duoliterals, as described above in No. 3.

5. There is no proof that the Hebrew is a language derived from any other. So far as known, it appears to be original. Yet, this must not be so understood, as to exclude all words of foreign origin. In general, however, whether these words are Egyptian, or Persian, they are recognized by their nonconformity to the common laws of the Hebrew.

6. The proportional number of *roots*, in the various parts of speech in the Hebrew, may be thus arranged.

(a) The Verb is altogether most frequently primitive; and there are only a few verbs, (§ 74. 1. b, c,) which are not primitive, i. e. underived.

(b) Only a small number of Nouns are primitive; most of them being derived from verbs, or other nouns.

(c) The original Pronouns, personal, demonstrative, &c. are all primitive. These, of course, are not very numerous.

(d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has but very few Particles.

## § 64.

*Grammatical construction of the Hebrew language.*

1. There are two ways, in which case, number, gender, person, tense, &c, may be expressed, in any language. *First*, by the *inflection* of the original words, or ground-forms; and *secondly*, by affixing other words, or particles, which serve to express relation. The Hebrews made use of both these. To their Verbs they affixed pronouns, or parts of them, to designate person, and gender; and with their nouns they connected particles: but in the inflexions of nouns, participles, and adjectives, the plural forms  $\text{יָם}$ ,  $\text{וְהָ}$ , and the feminine  $\text{וְהָ}$ , &c, cannot be traced to any root. All the derivative conjugations of verbs, and all derivative nouns, &c, exhibit the *first* principle of *inflection* in the Hebrew language; and prove that it is extensively comprised in it.

2. Composite words, as compound verbs, nouns, &c, which the Greek, Latin, and other languages of the West exhibit, are not found in the Hebrew. Words, properly composite, in Hebrew, are found almost only in proper names; where, however, they frequently occur.

## § 65.

*Kindred Dialects, mixed with the Hebrew.*

1. The Hebrew being a kindred dialect with the Syriac, Chaldee, and Arabic, it contains a multitude of words, which are common to all these. It is, therefore,

only when a word is, in some respects, anomalous as a Hebrew word, but conformed to what is *usual*, in some one of these dialects, that we call it *Syriasm*, *Chaldaism*, or *Arabism*.

2. The later Hebrew, written after the Captivity, exhibits a considerable number of *Chaldaisms*, or *Syriasm*s ; as in *Ezra*, *Daniel*, *Chronicles*, &c. It is observed also, of the poetical books in general, that their language approximates to these dialects. But whether this is to be considered simply as poetic costume, or as the remains of ancient Hebrew, when it differed but little from the Syriac, is difficult to ascertain.

3. Arabisms, properly speaking, occur only as it respects *form*, in a few words ; and this, it is probable, is only the result of negligent transcription. The Arabic language never exercised any predominating influence over the Hebrew ; as the Jews did not speak it, until after the Masorites had begun to guard against all innovations upon the sacred text. What has often been named Arabism, (e. g. the plur. ending in  $\text{ך־}$ ;) is also Aramacism, and much more probably, was derived from the Aramaean, than from the Arabic. Still, because the Hebrew has many roots in common with the Arabic, much light may be borrowed from this latter dialect, to illustrate the former. Above all, the forms, inflexions, and syntax of the Hebrew, receive a great accession of light from a good Arabic grammar, such as that published by De Sacy.

### § 66.

#### *Of the Article.*

1. The Hebrew has but one Article ; which corresponds in a good degree, but not universally, with our defi-

nite article *the*. This article is הַ, with a Daghesh in the letter that follows, viz, the first letter of the Noun, before which it stands.

The original form of the Article in Hebrew was, probably, הַלְּ; which corresponds with the Arabic Article ال. In uttering הַלְּ, however, for brevity's sake, the לְ was assimilated to the letter that followed, (§ 61. 1.); thus, הַשֶּׁמֶשׁ *the sun*, for הַלְּ שֶׁמֶשׁ. In Hebrew, this assimilation is universal, or some equivalent for it; in Arabic, it is usual only before certain letters. The Daghesh that follows the article, or some equivalent for it, (§ 46. 1.) must be regarded as a compensation for the לְ, that is dropped.

NOTE. For an account of the manner in which the article is affected, by the letter, or vowel-point that follows, or by prefix prepositions, see § 61. I. III. 3.

§ 67.

*Of the personal Pronouns.*

1. The Hebrew is rich in pronominal forms; not only distinguishing the masculine and feminine of the second and third persons, but possessing forms appropriate to the oblique cases, as following verbs, nouns, or particles.

2. The Nominative, or ground-form of the personal pronouns, is as follows; viz,

PERSON.	SINGULAR.
com. 1.	אֲנִי (in pause,* אָנִי) also אֲנֹכִי (in pause אָנֹכִי)
mas. 2.	אַתָּה, אַתָּ (in pause אַתָּה)
fem. 2.	אַתְּ, אַתִּי (in pause אַתְּ)
mas. 3.	הוּא (the א is paragogic.)
fem. 3.	הִיא, הִוא (pronounced <i>hi</i> ), א is paragogic.

\* *In pause* means, when there is a pause-accent upon the word, or an accent which prolongs the preceding vowel.

## PLURAL.

- com. 1. אֲנֵהְנוּ (אֲנֵהְנוּ only 6 times; אֲנֵנו but once, in *kethibh*.)  
 mas. 2. אֲנֵהֶם.  
 fem. 2. אֲנֵהֶן (אֲנֵהֶנָּה, very seldom.)  
 mas. 3. הֵם, הֵמָּה.  
 fem. 3. הֵן, הֵמָּה.

3. In the second persons, sing. and plur., the *Daghesh* in *Tav* is an assimilated *Nun*; the original words being אֲנֵהְנָא or אֲנֵהְנָא, אֲנֵהְנָא, as in Arabic and Syriac they now are.

4. In the plural, the forms which end in הֵ—, probably take הֵ— as paragogic, inasmuch as the accent remains in its original place. (See § 62. 2. *h*.)

NOTE. There are a few cases, of peculiar construction, where the ground-forms of the Pronouns, as here exhibited, stand for *oblique* cases. (See Syntax, § 184.)

## § 68.

*Pronouns : verbal Suffixes.*

1. The verbal Suffixes, or Accus. of Pronouns placed after Verbs, are parts of primitive Pronouns, united with the Verb, i. e. appended to it, instead of being written separately, as in our language. Thus, אֲנֵהְנָא *thou hast killed them*, instead of אֲנֵהְנָא.

In this manner, the Hebrews commonly constructed their Accusatives, instead of speaking the whole of the Pronoun separately; abridging it, as in Greek *πατήρ μου* for *πατήρ ἐμοῦ*; in Latin, *ecce eum* for *ecce eum*, &c.

2. The verbal Suffixes, or fragments of the primitive pronouns, have, most of them, at least three different forms, adapted to the different ending, or tense of the Verb, to which they are suffixed; as the following table shews.

	Com. I.	Praeter. II.	Future. III.	Future. IV.
Sing. 1.	נִי	נִי	נִי	נִי for נִי; נִי for נִי
m.2.	כֵּה	* הֵ		הֵ, כֵּה for הֵ, &c.
f. 2.	כֵּי	הֵ, הֵ	כֵּי, הֵ, הֵ	
m.3.	הֵ	הֵ, הֵ	הֵ, הֵ	הֵ for הֵ נה—
f. 3.	הֵ	הֵ, הֵ	הֵ	הֵ for הֵ
Plur. 1.	נֵ	נֵ	נֵ	
m.2.	כֵּם			
f. 2.	כֵּן			
m.3.	ם	ם, ם	ם, ם †	
f. 3.	ן	ן, ן	ן	

3. No. I. contains the Suffixes to Verbs, which, after the change preparatory to suffixing, (§ 126. 1. b. § 95.) end with a *Vowel*. (Vide exceptions § 126. note 2, b.)

The Suffixes כֵּם and כֵּן are the same every where, when united with Verbs, and so are not repeated in the Table: הֵ, (and so the paragogic form כֵּה,) is every where the same, except in No. I. the accent precedes it.

No. II. contains the Suffixes to the Praeter tense, when it ends with a *consonant*.

No. III. Suffixes to the Future and Imperative, ending with a *consonant*.

NOTE. In a very few instances, the Future has the suffix form of the Praeter; viz. נִי, ם; and *vice versa*, נִי, stands (though rarely,) in the Praeter.

No. IV. exhibits the Suffix, when it receives an *epen-*

\* In pause הֵ, and more commonly, הֵ.

† Poetic in I. מֵ; in II. מֵ; in III. מֵ.

*thetic Nun* (§ 43. II. *b.*) before it, instead of the common *Union-vowel*. This class of Suffixes is limited principally to the Sing. num. of the Pronouns, and mostly to the Fut. tense. The Imperative occasionally admits them; and the Praeter has נָּ a few times.

In Chaldee, an epenthetic *Nun* always comes, in this manner, before the Suffixes of the Future, Imper. and Infinitive.

4. In all cases, where the Verb ends with a consonant, it will be seen, that the Suffix in order to be united with it, has a *Union-vowel*, i. e. begins with a vowel; and in No. IV, a *Union-vowel* with *Nun* added. The *Union-vowel*, of the Praeter is (· or -); that of the Future, (·· or ··) (See above, Note.) The Suffixes under No. I. have no *Union-vowel*, because, as they are used only when the verb ends with a vowel, (and this in any Mood, or Tense,) the final vowel of the verb serves instead of a *Union-vowel*.

5. Generally, (not without a few exceptions,) the Pronouns suffixed to Verbs are in the Accusative case. A few are in other oblique cases. (§ 185.)

6. Verbal Suffixes are also united, in all their forms, with certain adverbs, and interjections, in which condition, they are in the *Nominative case*.

7. The Infinitive and Participles may take either Verbal Suffixes, or those of Nouns.

For the manner in which Suffixes are appended to Verbs, with the changes occasioned in the punctuation of the Verbs thereby, see § 126.

8. In all the cases, where a *Union-vowel* exists, the accent falls upon it regularly.

NOTE. The Verbal suffixes נָּ, נָּ, 2d Plur. *always* draw down the tone upon them; on which account, they are called *Grave Suffixes*; the others, *Light Suffixes*.

§ 69.

*Possessive Pronouns ; or Noun-suffixes.*

1. Many of these Suffixes, in respect to form, agree with the verbal Suffixes ; but all noun Suffixes are in the *Genitive case* after the noun to which they are united.

2. Pronouns, or Noun-suffixes joined to a noun in the *Singular number*, are as follows :

	I.	II.	III. Unusual forms.
<i>my</i>	יְ		
<i>m.thy</i>	יָ, pause יְיָ		כֹּה יְיָ, כֹּה יְיָ
<i>f. thy</i>	יָ	יָ	יָ
<i>his</i>	וְ, הוּא	וְ, הוּא	
<i>her</i>	הָ	הָ הָ הָ	אֵ (for הָ)
PLURAL			
<i>our</i>	נָ	נָ	נָ
<i>m.your</i>	כֶּם		
<i>f. your</i>	כֶּן		
<i>m.their</i>	הֶם	הֶם (מִן מוֹ poetic)	הֶם
<i>f. their</i>	הֵן, הֵן	הֵן	הֵן, הֵן

3. As in Verbs, No. I. is joined to nouns ending with a vowel ; No. II. to those, which end with a consonant. In some of the Suffixes, however, there is only one form, common to both cases. This form stands in No. I.

4. The Suffix יְ *my*, when joined to a noun ending with Yodh, expels it ; as גֵּרִי *a people*, גֵּרִי *my people*.

5. The accent is, as usual, on the Union-vowel.

6. When Suffixes are to be joined to a dual or plural

noun, they assume a somewhat different form from those exhibited above, as appropriate to the Sing. of nouns. E. g.

*Suffixes to plural Nouns.*

<i>my</i>	י =
m. <i>thy</i>	יָךְ
f. <i>thy</i>	יְךָ, יְכִי
<i>his</i>	יָו, יָו, poet. יָהוּ, יָהִי
<i>her</i>	יָהּ
	PLURAL.
<i>our</i>	יָנוּ
m. <i>your</i>	יָכֶם
f. <i>your</i>	יָכֶן
m. <i>their</i>	יָהֶם poet. יָהֵמוּ, יָהֵמָה
f. <i>their</i>	יָהֶן יָהֵנָה

7. The Yodh, after the *union-vowel* in these Suffixes, is sometimes omitted, in writing; as דְּרָכֶיךָ instead of דְּרָכֶיךָ *thy ways*.

8. The Singular-suffixes, in No. 2, are sometimes used after plural nouns, specially feminine forms, as אֲבוֹתָם *their fathers*, instead of אֲבוֹתֵיהֶם; and *vice versâ*, the Plural-suffixes, in No. 6. are sometimes appended to Nouns singular, as טִנְאַתֶּיךָ *thy hatred*, instead of טִנְאַתָּה with singular Suffix.

9. The plural of Nouns, in receiving these Suffixes, drops its appropriate ending, and final vowel, and receives the Suffix in their room; as plur. דְּבָרִים *words*, דְּבָרֵיהֶם *their words*, יָהֶם being the Suffix in the room of יָם.

10. As an exhibition of the manner, in which these Suffixes are appended to masculine and feminine nouns,

ending with a consonant, and also to a noun ending with a vowel, the following Paradigms may serve.

PARADIGM OF PRONOUNS,

*affixed to Nouns, singular and plural, masculine and feminine, ending with a mixed and a pure syllable.*

I. *Noun masculine, ending with a mixed syllable.*

Suffixes.	Noun Sing.	Noun Plur.
Sing.	סוּס <i>a horse.</i>	סוּסִים <i>horses.</i>
<i>my</i>	סוּסִי <i>my horse, &amp;c.</i>	סוּסֵי <i>my horses, &amp;c.</i>
<i>thy m.</i>	סוּסְךָ <i>in Pause, סוּסְךָ</i>	סוּסֵיךָ
<i>thy f.</i>	סוּסֶךָ	סוּסֵיךָ
<i>his</i>	סוּסָו	סוּסֵיו
<i>her</i>	סוּסֶיהָ	סוּסֵיהָ
Plural.		
<i>our</i>	סוּסֵינוּ	סוּסֵינוּ
<i>your m.</i>	סוּסֵיכֶם	סוּסֵיכֶם
<i>your f.</i>	סוּסֵיכֶן	סוּסֵיכֶן
<i>their m.</i>	סוּסֵהֶם	סוּסֵיהֶם
<i>their f.</i>	סוּסֵהֶן, סוּסֵיהֶן	סוּסֵיהֶן

II. *Noun masculine, ending with a pure syllable.*

Sing. Suff.	Noun Sing.	Plur. Suff.	Noun Sing.
	אָב <i>father.</i>		אָב <i>father</i>
<i>my</i>	אָבִי <i>my father, &amp;c.</i>	<i>our</i>	אָבֵינוּ <i>our father, &amp;c.</i>
<i>thy m.</i>	אָבִיךָ	<i>your m.</i>	אָבֵיכֶם
<i>thy f.</i>	אָבֶיךָ	<i>your f.</i>	אָבֵיכֶן
<i>his</i>	אָבֵיהוּ	<i>their m.</i>	אָבֵיהֶם
<i>her</i>	אָבֵיהָ	<i>their f.</i>	אָבֵיהֶן

III. *Noun feminine, ending with a consonant.*

Suffixes.	Noun Sing.	Noun Plur.
Sing.	תּוֹרָה <i>a law</i>	תּוֹרוֹת <i>laws</i>
<i>my</i>	תּוֹרָתִי <i>my law, &amp;c.</i>	תּוֹרוֹתַי <i>my laws, &amp;c.</i>
<i>thy m.</i>	תּוֹרָתְךָ	תּוֹרוֹתֶיךָ
<i>thy f.</i>	תּוֹרָתְךָ	תּוֹרוֹתֶיךָ
<i>his</i>	תּוֹרָתוֹ	תּוֹרוֹתָיו
<i>her</i>	תּוֹרָתָהּ	תּוֹרוֹתֶיהָ
Plural.		
<i>our</i>	תּוֹרָתֵנוּ	תּוֹרוֹתֵינוּ
<i>your m.</i>	תּוֹרָתְכֶם	תּוֹרוֹתֵיכֶם
<i>your f.</i>	תּוֹרָתְכֶן	תּוֹרוֹתֵיכֶן
<i>their m.</i>	תּוֹרָתָם	תּוֹרוֹתֵיהֶם
<i>their f.</i>	תּוֹרָתָן	תּוֹרוֹתֵיהֶן

## § 70.

*Suffixes to Particles.*

1. Verbal Suffixes, (§ 68. 2.) are appended to *adverbs*, *interjections*, and *conjunctions*; in which case, they are in the Nom., as הִנְנִי *behold I!* &c.

In a few cases, these particles have *possessive* pronouns; and then, it is proof that they are used as nouns; as לְבַדִּי *I only*, lit. *in my separation*.

2. *Prepositions*, on the contrary, take after them Noun-suffixes, i. e. *possessive* pronouns; and inasmuch as *Prepositions* are *originally* Nouns, being both in the singular and plural forms, they receive Suffixes both as sing. and plur. nouns; e. g. בֵּינִי *between me*; בֵּינוֹתֵינוּ *between us*.

NOTE. In a very few cases, prepositions take verbal Suffixes. 2 Sam. xxii. 37, 40, 48.

3. But there are a very small number of Prepositions, (some of which consist of only a single letter, and others are irregular in their modification, as united with a pronoun,) that need to be exhibited to the eye, to afford adequate instruction concerning them.

	לְ <i>to, for, &amp;c.</i>	בְּ <i>in, &amp;c.</i>	מִן <i>from, &amp;c.</i>	עִם <i>with, &amp;c.</i>	כִּי <i>Conj. as, &amp;c.</i>	אֶת <i>Accus.</i>
SING.						
<i>me</i>	אֲנִי לִי	בִּי	מִמֶּנִּי <sup>c</sup>	עִמִּי	כִּמּוֹנִי	אֶתִּי <sup>k</sup>
<i>m. thee</i>	לְךָ*	בְּךָ <sup>a</sup>	מִמֶּךָ <sup>d</sup>	עִמָּךָ <sup>g</sup>	כִּמּוֹךָ	אֶתְךָ <sup>l</sup>
<i>f. thee</i>	לְךָ	בְּךָ	מִמֶּךָ	עִמָּךָ		אֶתְךָ
<i>him</i>	לוֹ	בּוֹ	מִמֶּנּוּ <sup>e</sup>	עִמּוֹ	כִּמּוֹהוּ	אֹתוֹ
<i>her</i>	לָהּ	בָּהּ	מִמֶּנָּה	עִמָּהּ	כִּמּוֹהָ	אֹתָהּ
PLURAL						
<i>us</i>	לָנוּ	בָּנוּ	מִמֶּנּוּ	עִמָּנוּ	כִּמּוֹנוּ	אֹתָנוּ
<i>m. you</i>	לָכֶם	בְּכֶם	מִכֶּם	עִמָּכֶם	כִּכֶם <sup>i</sup>	אֹתְכֶם
<i>f. you</i>	לְכֶנָּה		מִכֶּן			
<i>m. them</i>	לָהֶם†	בָּם	מִהֶם <sup>f</sup>	עִמָּהֶם <sup>h</sup>	כִּיהֶם <sup>j</sup>	אֹתָם
<i>f. them</i>	לָהֶן	בָּהֶן <sup>b</sup>	מִהֶן			אֹתָן

The Conjunction כִּי *as*, which, united with pronouns, assumes the forms כִּמּוֹ, כִּמּוֹ; and the sign of the Accusative case אֶת, are added

\* לְךָ, in Pause.

† לָהֶם, Poet.

(a) בְּךָ, in Pause.

(b) בָּהֶן, also.

(c) מִי, מִי, Poet.

(d) מִמֶּךָ, in Pause.

(e) מִמֶּנּוּ, Poet.

(f) מִהֶם, Poet.

(g) עִמָּךָ, in Pause.

(h) עִמָּם, also.

(i) כִּמּוֹכֶם, seldom.

(j) כִּמּוֹהֶם, seldom.

(k) אֹתוֹ, also.

(l) אֶתְךָ, in Pause.

to the above table, as united with Pronouns, to assist the student, in regard to their anomalous appearances. There are, also, a few anomalous forms, not comprised in the Table, but which will occasion no difficulty to the student.

## § 71.

*Demonstrative Pronouns.*

1. There are but few of these; viz,

SING.			PLURAL.
Masc.	Fem.	Common.	Common.
<i>This</i> זֶה	זֹאת	הַזֶּה	אֵלֶּה <i>These</i>
	<i>Unusual forms.</i>		
הַזֶּה	זוֹ	זֶה	אֵל
	זֶה		
	הַזֶּה		

## § 72.

*Relative Pronouns.*

אֲשֶׁר *who, which, what*; of all genders and numbers.  
 שֶׁ (contracted form of אֲשֶׁר); Also שֵׁ, שֵׁ, the same.  
 זֶה and זֶה, singular and plural; (unusual as Relatives.)

## § 73.

*Interrogative Pronouns.*

מִי *who.*  
 מַה, מַה, מַה *what.*

Before Maqqeph, מַה is commonly shortened, (§ 32. 3.) and joined by Dagghesh euphonic, with the following word; as מַה-לֶּכְחַךְ *māl-lekha*; and before Gutturals with Qamets, מַה becomes מַה by § 60. 1.

## § 74.

*Verbs : general Classification.*

1. *In respect to Origin.* Verbs are

(a) *Primitive*, i. e. underived from any other words; as מִלְכָּה to reign;\* יָשַׁב to sit; and most of the Hebrew verbs.

(b) *Derivative*; i. e. such as come from *Primitives*, by the accession of formative letters. Such are all the conjugations of Verbs (§ 75.) excepting the first, or *Kal*.

(c) *Denominative*; viz. those which are formed from nouns, i. e. names or *denominations*; as אָהַל to live in a tent, from אֹהֶל a tent.

These divisions concern the *origin*, but not the mode of inflexion. There are only a small number of the class (c), but a large number of (b), in the Hebrew Bible.

(2) In respect to *derivation* and *inflexion*, Verbs are *regular* and *irregular*. *Regular Verbs* are those which preserve, *uniformly*, i. e. through all their changes, their original triliteral root. *Irregular*, those which drop, contract, or assimilate (§ 41,) one or more of the radical letters; i. e. change it. Those which change or lose *two* of their radical letters, are called *doubly irregular*, or *anomalous*.

## § 75.

*Verbs : Conjugations.*

1. The word *conjugation*, in Latin and Greek, is used to express the different methods of inflecting diverse verbs,

\* Literally, *he reigned*. The Infinitive in English is used here, and in the sequel, in preference to the Praeter, which would exactly correspond to the Hebrew root, merely for the sake of brevity.

that are not connected. But in Heb., it is used to express the different phases of the primitive and derivative forms of the same Verb, as they are inflected. The most convenient method, therefore, is to make as many Conjugations as there are classes of Verbs, original and derivative ; which would then be as follows ; viz,

*Usual Conjugations.*

	<i>Active.</i>		<i>Passive.</i>	
1. Kal	קָטַל			(§ 76.)
2. —	—	Niphal	נִקְטַל	(§ 77.)
3, 4. Piël	קָטַל	Pual	קִטְּל	(§ 78.)
5, 6. Hiphil	הִקְטִיל	Hophal	הִקְטַל	(§ 79.)
7. Hithpaël	הִתְקַטַּל			(§ 80.)

*Unusual Conjugations.*

8.		Hothpaal	הִתְקַטַּל	(§ 81.)
9, 10. Poël	קוּטַל	Poäl	קוּטַל	(§ 81.)
11. Hithpoël	הִתְקוּטַל	—	—	(§ 81.)
12, 13. Pilel	קִטְּלַל	Pulal	קִטְּלַל	(§ 81.)
14. Hithpalel	הִתְקִטְּלַל	—	—	(§ 81.)
15, 16. Pealal	קִטְּלַל	Poalal	קִטְּלַל	(§ 81.)

2. All these, and perhaps some more, are actual forms of Verbs found in the Hebrew ; but only the first seven are of usual occurrence. As in Greek, no Verb ever actually exhibits all the persons and tenses of the three Voices ; so in Hebrew, no Verb ever exhibits all these Conjugations ; rarely can one be found, which actually exhibits all of the usual Conjugations.

3. The Passive forms are arranged opposite those active ones, to which they are specially related. Niphal is commonly represented as the Passive of Kal; and so it sometimes is; but it is so frequently the Passive of other Conjugations, that I have placed it as a general Passive, without special relation.

4. The names of all these Conjugations, are borrowed from the various forms of the Verb פָּעַל, which the old Grammarians used as a Paradigm; and are merely the modes of pronouncing those several forms; thus נִפְעַל Niphal, פָּעַל Piel, פֻּעַל Pual, &c. The first Conjugation is called *Kal*, i. e. *light*, because it is not, like the derived forms, increased by the addition of any letter to the Root.

5. The third person singular of the Praeter in Kal, is regarded as the ground-form, or Root of nearly all Verbs, because it exhibits the most simple form of the Radicals. In one Class of Verbs irregular, (called Verbs *Ayin Vav*, § 117.) the Infinitive is regarded as the ground-form, merely because it exhibits three Radicals, while the Praeter has but two.

6. By means of the derivative Conjugations, (all are such, except Kal,) the Hebrews expressed the various modifications and relations of Verbs, which, in other languages, as the Greek, Latin, &c, are expressed, either by composite Verbs, or by several words. Composite Verbs belong not to the Hebrew. (§ 64. 2.)

## § 76.

*Verbs : Conjugation Kal.*

1. This Conjugation is active ; but either *transitive* or *intransitive*. These two classes of Verbs are very commonly distinguished, by the vowels in the ground-form.

E. g. Transitive פָּקַד *to visit*, with final *Pattahh*.

Intransitive זָקַן *to grow old*, - - *Tseri*.

Intransitive יָגַר *to be afraid*, - - *Hholem*.

Here are three forms, then, distinguished by their last vowel, (as there are three classes of vowels,) the two latter of which are *usually* intransitive. To distinguish these Verbs, they may be named, "Verbs final *Pattahh*, *Tseri*, and *Hholem*."\* Verbs final *Pattahh* are *sometimes* intransitive ; as גָּדַל and גִּדַּל *to be great*. But Verbs final *Tseri*, and *Hholem*, are not transitive.

In Arabic, the above distinction by the vowels, as to the Classes of Verbs, prevails more extensively than in Hebrew.

2. Inasmuch as all *intransitive* Verbs approach to a passive sense, so Verbs that are *intransitive* in *Kal*, sometimes are rendered *passively* ; as עָלָה *to ascend*, also *to be elevated*.

3. The same verb, in *Kal*, is, not unfrequently, both transitive and intransitive, or passive ; as נִפְּץ *to scatter*, and *to be scattered*.

## § 77.

*Verbs ; Conjugation Niphal.*

1. *Nun* prefixed constitutes the mark of this conjugation ; as *Kal* קָטַל, *Niphal* נִקְטַל.

\* Commonly, "Middle *Pattahh*, &c.;" i. e. the middle letter having *Pattahh*, &c. But the student is more liable to mistake in this way, than if the denomination is taken from the final vowel, as above.

In Arabic, the corresponding conjugation has a prefixed  $\text{أَنْ}$  ; and this appears, in Hebrew, in the Infinitive of Niphal ; thus  $\text{הִקְטִיל} = \text{הִקְטִיל}$  ; so that  $\text{הִקְטִיל}$  prefixed, is the original characteristic of Niphal. It appears, however, at present, only in the Infinitive.

2. The meaning of Niphal is,

(a) Commonly the passive of Kal, when Kal is transitive.

When Kal is intransitive, or not used, then Niphal is the passive of either Piel, or Hiphil, or of both, when they are transitive.

(b) *Niphal* is not unfrequently intransitive, and then may agree with *Kal* intransitive ; as Kal,  $\text{תָּלָה}$  *to be sick* ; Niph.  $\text{נִהְלָה}$  the same.

(c) It is often a reflexive of *Kal* ; as  $\text{שָׁמַר}$  *to watch* ;  $\text{נִשְׁמַר}$  *to watch one's self*. Also a reflexive of other active Conjugations. It is also used,

(d) To show one's self as performing an action ; as  $\text{נִכְבַּד}$  *to show one's self honorable* ; to appear to do a thing, as  $\text{נִגַּע}$  *to appear to be smitten* ; to permit an action, as  $\text{נִיעַתַר}$  *to permit one to entreat, i. e. to hearken to him*.

(e) To express reciprocal action, which implies two parties, as  $\text{נִשְׁפָּט}$  *to contend* ;  $\text{נִלָּחַם}$  *to fight*, &c. So,  $\text{יָעַד}$  *to decide* ; Niph.  $\text{נִוַּעַד}$  *to decide by conferring with another*.

(f) In some cases, it implies a Dative of personal advantage, like the middle voice in Greek ; as  $\text{שָׁאַל}$  *to ask*, Niph.  $\text{נִשְׁאַל}$  *to ask for one's self* : as *αἰτεῖται*.

(g) It often expresses affections, and passion, as  $\text{נִאָּנַח}$  *to sigh* ; being used as Deponent Verbs are, in Latin.

(h) Sometimes it requires to be translated, by prefixing *can, must, may, ought*, &c. (See Gen. vi. 21. xvi. 10. xx. 9.)

## § 78.

*Verbs : Conjugations Piel and Pual.*

1. The characteristic of these Conjugations is, the doubling of the middle radical ; as Kal קָטַל, Piel קָטַל, Pual קָטַל. In Aramaean and Arabic are corresponding conjugations.

2. The meaning of *Piel* is,

(a) Generally, *causative* of *Kal* ; thus אָבַד to *perish*, Piel אֲבִיד to *cause to perish*, i. e. *to destroy*.

(b) *To let, help, hold, or show a thing to be thus and so* ; as חָיָה to *live*, הִחִיָה to *let one live* ; צָדַק to *be just*, צִדִּיק to *shew to be just*, i. e. *to justify* ; טָמֵא to *be unclean*, טִמֵּא to *pronounce unclean*.

(c) It is an *intensitive* of *Kal* ; as שָׁאַל to *ask*, שִׁאַל to *beg* ; שָׁבַר to *break*, שִׁבַּר to *dash in pieces*.

(d) It has, in some Verbs, a *privative* sense, or denotes action, in opposition to that indicated by *Kal* ; as נָכַר to *know*, נִכְרַר to *misapprehend* ; חָטָא to *sin*, חִטֵּא to *make expiation for sin*.

(e) Often the same as *Kal*, or only with a slight shade of difference, when *Kal* is *transitive*. Very seldom is the *intransitive* meaning of *Kal* transferred to *Piel*.

When the sense of a Verb in *Kal* is *figurative*, the *literal* one often appears in *Piel* ; as בָּרָא to *create*, Piel בִּירָא to *hew out*.

3. *Pual* is simply the *Passive* of *Piel*.

§ 79.

*Verbs : Conjugations Hiphil and Hophal.*

1. The characteristic of these conjugations is a prefix ה. Thus, Kal קטל, Hiph. הִקְטִיל, Hoph. הִקְטַל, (also הִקְטַל). In Arabic and Aramaean, the characteristic is א instead of ה.

2. The meaning of Hiphil has a special resemblance to that of Piel; and is,

(a) *Causative* of Kal; as קדשׁ to be holy, Hiph. הִקְדִּישׁ to make holy; ירשׁ to possess, הִוְרִישׁ to make to possess.

NOTE. Commonly but one conjugation is used in a *causative* sense. If Piel have such a meaning, then Hiphil, commonly, is not used, or else is used in a somewhat different sense. The latter case not unfrequently occurs, in which Hiphil has a slight shade of difference from Piel; as בָּהַר to be hidden, Piel בָּהַר to conceal, Hiph. הִבְחִיר to extirpate; comp. Greek ἀγαρίζεiv.

(b) *Intransitive*, as Kal; e. g. לָבַן and הִלְבִּין to be white; הָרַשׁ and הִהָרִישׁ to be silent.

3. Hophal is the passive of Hiphil; but as Hiphil sometimes imitates Kal in sense, so Hophal imitates Niphal; and Niphal, we have seen, has sometimes an intransitive meaning. (§ 77. 2. b.) So Hophal; e. g. יָכַל, Hoph. Fut. יִכָּל to be able.

§ 80.

*Verbs : Conjugation Hithpael.*

1. The characteristic of Hithpael is הִתְ, prefixed to the Infinitive-form of the Conj. Piel. Thus, Piel Inf. קָטַל, Hith. הִתְקָטַל.

In Aramaean, אָא; in Arabic ت, i. e. same as the Hebrew and Aramaean, save that prosthetic ה or א is omitted.

2. The characteristic הֵהּ undergoes several changes, in order to unite with Verbs. The Hebrews appear to have had a difficulty in pronouncing ת (*th*) before a sibilant letter. Hence,

(a) When a Verb begun with a Sibilant, they transposed it, and put the ת of the characteristic after it. (Comp. § 44.)

With ס	Kal	סָבַל	Hith.	הִסְתַּבֵּל	instead of	הִתְסַבֵּל
שׁ	-	שָׁמַר	-	הִשְׁתַּמֵּר	-	הִתְשַׁמֵּר
שׁ	-	שָׁגַב	-	הִשְׁתַּגַּב	-	הִתְשַׁגַּב
צ	-	צָדַק	-	הִצְטַדַּק	-	הִתְצַדַּק

In the latter case, (צ first radical) the ת is not only transposed, but changed into its cognate ט. But this case is very unfrequent in Hebrew, though common in the cognate languages.

(b) The ת characteristic in Hithpael is assimilated, when a Verb begins with a cognate letter; i. e. either ד, ט, or ת. E. g.

דְּבַר	instead of	הִתְדַבֵּר	from	דָּבַר
הִטְהַר	-	הִתְהַטְהַר	-	טָהַר
הִתַּמַּם	-	הִתְתַּמַּם	-	תַּמַּם

This practice appears to have arisen from the difficulty of pronouncing ת (*th*) before its cognate letters. It is general, but not without a few exceptions. (Comp. § 41. 1. d.)

(c) In *some* cases, (but few,) the principle of assimilation is applied, when Verbs begin with

נ, as	הִנָּבֵא	instead of	הִתְנַבֵּא
כ, as	הִכָּסֶה	-	הִתְכַּסֶּה
ז, as	הִזָּכַר	-	הִתְזַכַּר
ר, as	הִרָוּמַם	-	הִתְרַוּמַם

In all the cognate languages, the same principle of assimilation exists, in like cases.

3. The meaning of the Conj. Hithpael is,

(a) Passive of *Piel*, from which it borrows its form, (sup. 1.); as *Piel* פָּקַד *to number*, *Hith.* הִתְפַּקֵּד *to be numbered*. This sense is unfrequent.

(b) Reflexive of *Piel*; (the usual sense.) As קִדְּשׁ *to sanctify*, הִתְקַדֵּשׁ *he sanctified himself*.

So the middle voice in Greek is both passive and reflexive.

(c) The general idea conveyed by Hithpael is, to make or shew one's self, to be or do that, which the ground-form of the Verb indicates; as

הִתְחַכֵּם *to show one's self cunning*; from חָכַם *to be wise*.

הִתְגַּבֵּר *to behave one's self proudly*; from גָּבַר *to be great*.

הִתְחַלֵּה *to represent one's self as sick*; from חָלָה *to be sick*.

And so, with little variation from such senses,

הִתְחַכֵּם *to think one's self wise*; from חָכַם *to be wise*.

הִתְתַּפֵּשׂ *to make one's self to be sought, i. e. to conceal one's self*;  
from תַּפַּשׂ *to seek*.

הִתְחַנֵּן *to ask favour for one's self, properly, to make one gracious*;  
from חָנַן *to be gracious*.

(d) The same with neuter *Kal*; as הִתְאַבֵּל *to mourn*,  
הִתְאַנַּף *to be angry*.

(f) Like Niphal (§ 77. 2. f.) it indicates after it a Dative of advantage; הִתְפַּתַּח *to get rid of*.

(g) Active, and transitive, as *Kal*; e. g. הִשְׁתַּמֵּר *to keep, or observe, i. e. laws, statutes, &c.*

## § 81.

*Unfrequent Conjugations.*

1. Hothpaal, (הִתְקַטַּל or הִתְקַטְּל) is the passive of Hithpaal, as to form; but cannot be distinguished from it in signification.

So the passive forms of some of the Arabic Conjugations, (e. g. Conj. vii.) have an active, passive, and reciprocal meaning.

2. *Poel* and *Poal*. In regular Verbs, these Conj. are rarely found. In Verbs *Ayin doubled* (§ 115.) these Conj. are the usual forms, in the room of Piel and Pual; though the latter sometimes co-exist with the former.

(a) The *Hholem* in קוּטַל and קוּטְל (Poel, and Poal,) is impure, and immutable. These forms correspond with the active and passive of the third Conjugation in Arabic, which reads קוּטַל, קוּטְל.

(b) In meaning, Poel and Poal resemble Piel and Pual; i. e. they are causatives of Kal, and sometimes synonymous with it. But where there is a Poel and Piel Conjugation of the same Verb, there is generally a distinction in the sense of them, such as exists between Piel and Hiphil, when they are both found under the same Root. (§ 79. 2. a. Note.)

(c) *Poal* is the passive of Poel.

3. *Hithpoel*, (הִתְקוּטַל) stands related to Poel and Poal, as Hithpaal to Piel and Pual. (§ 80. 1.) It is a reflexive of Poel; and is subject to all the varieties of meaning which Hithpaal has; also to the same transpositions, &c, of its first Radical, with the characteristic הִתְ. (§ 80. 2. a. b.)

4. (a) *Pilel* and *Pulal* (קוּיַם, קוּיְם, § 117.) are found in Verbs *Ayin Vav*, (§ 117.) and used, commonly, instead of Piel and Pual, in Verbs of this class; although the latter

are sometimes found, together with Pilel, and Pulal. (Vid. *b. supra.*)

(*b*) *Pilel* and *Pulal* (קָטַלְל, קָטַלְל) are quite unfrequent, in regular Verbs. They sometimes occur in Verbs *Lamedh He.* (§ 123. 6.) Their meaning resembles that of *Poel* and *Poal.* (*Supra* 2. *b.*)

NOTE. These Conjugations scarcely ever appearing, except in the forms like קוּמַם and קוּמַם, the student, unacquainted with Hebrew etymology, and the changes of vowels, might think them improperly named. It needs, however, merely to be observed, that קוּמַם stands for קוּמַם, and קוּמַם for קוּמַם, to justify this classification. The irregularity of the appearance arises from the nature of the quiescent ו. The characteristic of these Conjugations consists in the reduplication of the last radical.

5. *Hithpalel*, (הִתְקַטַּלְל) stands related to *Pilel* and *Pulal*, as the *Reflexives* in No. 3, to their corresponding Conjugations.

6. *Pεalal*, (קָטַלְטַל) doubling the two last Radicals, is an intensitive Conjugation, giving energy to the meaning of the simple Root.

In Verbs עָע, and עוּ only the two permanent Radicals are repeated, to form this Conj.; as אָאָא, from אָא; אָאָא, from אָא; which also have *Reflexives*, as אָאָאָא, &c.

7. *Pεoel*, (קָטוּטַל) Very uncommon. It appears to be active, and like *Kal.* It resembles, in form, the twelfth Conjugation in Arabic, which reads אָקַטוּטַל, with *Aleph* prosthetic.

8. *Tiphel*, (תְּקַטַּל) active; unfrequent. More common in *Syriac* and *Arabic.*

9. Forms, like קָטַקַטַל, i. e. where the two first radicals are repeated, are found, though scarcely ever; as Ps. 45. 3. So חֲסַחַח from חֲסַח, with the second radical repeated at the end; *Exod.* xvi. 14.

## § 82.

*Pluriliteral Verbs.*

1. These, which are but very few, are all derived from trilateral ones, by the addition of another letter; as פִּרְשׁוּ from פָּרַשׁ. They are declined like Piel and Pulal. (§ 81. 4.)

## § 83.

*Denominative Verbs.*

These differ not as to form, flexion, and meaning, in the several Conjugations, from the original Verbs, unless it be, that in Piel the *privative* meaning is more frequent; as שָׁרַשׁ a root, שִׁירַשׁ to root up, to tear up by the roots; אֶשׁ ashes, הִשִּׁיחַ to take away ashes; לֵב the heart, לָבַח to wound the heart, &c.

## § 84.

*Verbs: Flexion.*

In respect to Moods and Tenses, the Hebrew is very limited. Only two Tenses, the Praeter and Future, are distinguished by definite and appropriate forms; and there are only the Indicative, Imperative, and Infinitive Moods, with a Participle present and past. All the other tenses and moods are indicated, by the forms of those already mentioned used in some peculiar syntactical connexion, or with some small change of vowel points. In respect to designating number, person, and even gender, the Hebrew Verbs are sufficiently copious, in their inflexions.

§ 85.

*Verbs: Ground-forms.*

In all the Conjugations, the principal ground-forms of all the inflexions may be reduced to two, viz, the third person singular Praeter, and the Infinitive Mood.

Thus in Kal, קָטַל is the ground-form of all the persons in the Praeter; and also of the present Participle. The Infin. קָטֹל is the ground-form of the Fut. and Imper. In all the derived Conjugations, also, the Infin. is the ground-form of the Fut., Imper., and (excepting Niphal,) of the Participle also. The third person singular Praeter, is the ground-form of all the persons in the Praeter of the derived Conjugations; and in Niphal, of the Participle also.

§ 86.

*Verbs: Flexion of the Praeter. (Vid. Parad. § 127.)*

The gender and persons of the Praeter are designated by fragments of the Primitive Pronouns, suffixed to a ground-form.

3 pers. fem.	by adding הָ (ת=) frag. of הִיא	she.
2. mas.	תָּ (תָּה) —	אתָּה thou, m.
2. fem.	תְּ (תִּי) —	אתְּ (תִּי) thou, f.
1. com.	תִּי (ת) probably fr. obs.	אתִּי I.
3. pers. plur.	וּ (וּם, וּן) derivation unknown.	
2. mas.	תֶּם frag. of אתֶּם	ye, m.
2. fem.	תֶּן (תֶּנָּה) —	אתֶּן ye, fem.
1. com.	נָּנָּ —	אֵנָּ we.

The forms in parentheses are variations from the common forms, and of very unfrequent occurrence. *He paragogic*, sometimes, (though very rarely) is added to the forms of the Praeter, but does not take the accent; as נִפְּלְאָה instead of נִפְּלָה.

## § 87.

*Verbs : Forms of the Infinitive.*

1. The Infinitive, or second ground-form, is a kind of Verbal Noun, and like nouns has two states, the *absolute* and *construct*, (§ 135.) with forms, in general, adapted to designate them.

See the various uses of Inf. Abs. and Cons. in Syntax, §§ 212, 213.

(a) The Inf. *construct* is regarded as the ground-form, being the most simple. Its characteristics in Kal are, Sheva under the first Radical, and Hholem, Pattahh, or Tseri between the last Radicals; as **נִתֵּן, שָׁכַב, קָטַל**.

In the same manner as the Praeter, it has final Pattahh, Tseri, and Hholem. (Vid. § 76. 1.)

(b) In the derivative Conjugations, its final vowel is Tseri, Hhireq, and Pattahh. (See Parad. § 127. Infin. of Piel, Hithpael, Hiphil, Pual, and Hophal.)

The irregular Verbs exhibit some variations from the general rules in *a* and *b*.

(c) The Infinitive, (being a verbal noun,) sometimes has a feminine ending in הֵּ or תֵּ.

In regular verbs this is unfrequent, as **קָרַבָּה** instead of **קָרַב**; but in verbs *Lamedh He*, (§ 122.) it is the common form, as **אָגַרְה** for **אָגַר** instead of the masc. form **אָגַר**; also in verbs *Pe Nun* (§ 113.) as **שָׁגַרְתִּי** from **שָׁגַר**, which is for **שָׁגַרְתִּי**; in verbs *Pe Yodh*, (§ 109.) as **שָׁבַתִּי** from **שָׁב**, which is for **שָׁבַתִּי**; and sometimes, in verbs *Lamedh Aleph*, (§ 121.) as **טָמְאַתִּי** instead of **טָמְאַ**.

2. The Infinitive absolute has Qamets under the first Radical, and Hholem impure between the two last, as **קָטַל**. It is regularly of this form in Kal, and trilateral in nearly all the kinds of Verbs.

In verbs *Ayin Var*, however, **קָוַם** stands, by contraction, for **קָוַם**.

(a) This Hholem, ultimate and impure, the derivative Conjugations take, also, in the Infinitive absolute, as Niph. Inf. Cons. הִקְטִיל, Abs. הִקְטִיל; Piel Inf. Cons. קָטַל, Abs. קָטַל; Hophal Inf. Cons. קִטַּל, Abs. קִטַּל. But Hiphil has (יִ) or (יִ) as Inf. Abs., e. g. הִקְטִיל or הִקְטִיל, the *Tseri* being a prolongation of its usual יִ; the absolute form requiring a longer vowel, than the construct one. (§ 51. 3. note 2.)

(b) To separate the absolute from the construct form of the Infinitive, in cases where the construct form ends with Hholem, the absolute is frequently made by *Tseri*; as in Piel, עָנָה or עָנָה is the common form, but the absolute, עָנָה.

The fem. form of the Inf. is never used in the absolute Inf. For the various phases and uses of the Infinitive, see §§ 212, 213, in the Syntax.

§ 88.

*Verbs : Formation and Flexion of the Future Tense.*

1. We have seen, (§ 86,) that the Praeter is formed, by *suffixing* the fragments of Pronouns. As the opposite of this, the Future is formed by *prefixing* to the Infinitive similar fragments, and suffixing them, in some cases, in order to mark a difference of gender. E. g.

	Suff.	Pref.	
SING.			} probably from הוּא, i. e. the ו be- ing changed to <i>Yodh</i> in order to begin a syllable.
3. mas.	— י		
3. fem.		— ה	derivation uncertain.
2. mas.		— ה	from אַתָּה <i>thou</i> .
2. fem. (יִ) י		— ה	} same; and with <i>Yodh</i> Suff. from הִיא to mark the feminine.
1. com.		— א	

PLURAL.	<i>Suff. Pref.</i>		
3. mas. (וְךָ)	וְ	י	derivation of וְ uncertain.
3. fem. (וְךָ)	וְךָ	תְ	} <i>Tav</i> uncertain; וְךָ from וְהִנֵּה, they fem.
2. mas. (וְךָ)	וְ	תְ	
2. fem. (וְךָ)	וְךָ	תְ	תְ from אַתְּךָ; וְךָ—as before.
1. com.		נ	from אֲנִי we.

The endings in parentheses are *occasional*, not usual.

2. The fragments prefixed are called *Praeformatives*. The *appropriate* vowel point under these is Sheva, which appears in Piel, Pual, and their substitute conjugations, Poel, Pilel, &c; but in Kal, Niphal, &c, the Sheva undergoes various modifications, according to the laws of vowel changes, as exhibited above, §§ 49—60. These changes will be noticed in the Notes, upon the respective Paradigms of Verbs.

3. The Praeformatives, in Conjugations whose characteristic in the Infinitive is ה, expel it, and receive its punctuation in the room of that, which *regularly* would belong to them. E. g.

Fut. Niphal	יִקְטֹל	instead of	יְהִקְטֹל	from Inf.	הִקְטֹל
— in Verbs "עו"	יִקְוֹם	—	יְהִקְוֹם	—	הִקְוֹם
Hiphil	יִקְטִיל	—	יְהִקְטִיל	—	הִקְטִיל
— "עו"	יִקְוִים	—	יְהִקְוִים	—	הִקְוִים
Hophal	יִקָּטֵם	—	יְהִקָּטֵם	—	הִקָּטֵם
Hithpael	יִתְקַטֵּל	—	יְהִתְקַטֵּל	—	הִתְקַטֵּל

4. Inasmuch as the Future is formed from the Infinitive, it exhibits the same vowels that are found in the Infinitive, (§ 87. a.) i. e. final Hholem, Pattahh, and Tseri, called Future O, Fut. A. Fut. E.

(a) The Fut. *O*, is the common one.

(b) The Fut. *A* is found, (1) In Verbs intransitive, whose Praeter has final Tseri. (2) In Verbs with a Guttural in the final syllable, פָּנֵי, Fut. יִפְנֵי. (3) In Verbs *Pe Yodh*, *Lamedh Aleph*, and many of *Pe Nun*; § 110. 2. b. § 120. § 113.

(c) Fut. *E* is found in Verbs *Pe Aleph*, *Pe Vav*, (when א is quiescent,) and some of *Pe Nun*. (§ 108. § 110. § 113.)

NOTE. Verbs *Lamedh He* have Seghol in Fut., as יִגְזֵה. See § 122.

§ 89.

*Verbs : Formation and Flexion of the Imperative.*

1. The Imperative is formed from the Infinitive; and like this and the Future, may have final Hholem, Pattahh, or Tseri. The usual vowel is Hholem.

2. The Imperative has no *Praeformatives* like the Future, but only *Afformatives*, or Suffix-formatives.

Sing.	{	2. mas. קְטוּל	same as Inf. Const. of the mas. form.
		2. fem. יִ—	
Plur.	{	2. mas. י—	
		2. fem. יִנָּה—	

3. The Imperative has no first or third persons. The Fut. is used for these, when they need to be expressed.

The Imperative, like the Future, is subject to Apocope and Paragoge. (§ 92.)

§ 90.

*Verbs : Formation and Flexion of Participles.*

1. The present Participle in Kal, and the past in Niphah, come from the *Praeter*; and

(a) In Verbs final Tseri and Hholem, commonly, are the same with the Praeter; as מָלַא Praet. and Part.

So in Verbs עָרַ — —  
קָם — —

Reg. Verb in Niphal נִקְטַל Praet. נִקְטַל Part.

The form of the Verbal noun or adjective, קָטַל, now used *only* as a Verbal, was probably the old form of the Pres. Part.

(b) The active Participle in Kal, of Verbs final O, inserts הַ or ם־ impure, after the first radical; as קוּטַל or קִטַּל, Hholem immutable.

2. The Participles of all the other Conjugations are formed from the Infinitive Mood, by prefixing מַ, which expels the characteristic הַ, in the same manner as the Praeformatives, § 88. 3.

In Verbs *Ayin doubled*, the Part. in Hiphil is formed from the Praeter; and in a few other cases. (§ 115.)

3. Only Kal has two Participles; and the past Participle here, is probably a form of the Passive voice of Kal.

### § 91.

#### *Verbs : paragogic and apocopated Futures.*

1. We have seen, (§ 84.) that the Hebrew has but two tenses, and two definite Moods. This defect is supplied, in some measure, by varying the form of the Future, so as to use it for the Subjunctive, or Optative Moods, &c. Some of the forms are lengthened, and some apocopated, in order to accomplish this.

In Hebrew, the power of expressing different Moods, by varying the form of the Future, seems to be in an imperfect, or kind of incipient state. In Syriac or Chaldee there is nothing of it. But in Arabic, it is carried to such perfection, that all the various Moods can

be expressed. Thus, there is a common Future ; a Fut. Subjunctive ; a Fut. Conditional ; a Fut. *energetic*, i. e. strengthening the expression, and used for commands, wishes, assurances, oaths, &c ; all of which are distinctly marked, by their various forms.

2. The *lengthened* or paragogic Future, is that which receives הַ- (seldom הַֿ) paragogic, at the end. Commonly, only the *first Persons*, sing. and plural, receive this. E. g. אֶקַּטְל, paragogic form אֶקַּטְלֶה *let me kill*. It occurs in the active conjugations of all the different classes of Verbs ; but not in the passive conjugations, and very seldom in Verbs לֵה ; and never in any Verb, when it has Suffixes.

The very few instances, where the second and third persons receive הַֿ paragogic, exhibit it in the same sense that it has, when attached to the first persons.

3. The *apocopated Future* is made by shortening or dropping the final syllable of the Future, in the *second* and *third persons*, which ends with the final radical of the Verb.\* It occurs,

	Usual form.	Apocopated.
(a) In reg. Verbs, in Hiphil ; as	יִקְטִיל	יִקְטִל
(b) Kal of Verbs עו ; as	יָמוּת	יָמוּת
Hiphil of the same Verbs, as	יָמִית	יָמִית
(c) In all Conj. of verbs לֵה ; Kal	יִגְלֶה	יִגְלֵ ( § 123.)
Piel	יִגְלֶה	יִגְלֵ
Hiph.	יִגְלֶה	יִגְלֵ ( § 123.)

In *a*, the Tseri of the apocopate form is pure, and therefore shorter than the Hhireq of the common form, which unites a Quiescent with it, and is therefore prolonged. ( § 23. 3.) So in *b*, the

\* The first person sing. Fut., though ending with a Radical, is not apocopated, except when Vav conversive is prefixed ; but in this case, generally, Vav merely changes the vowel, but does not add to the word the meaning which is described in No. 4. infra.

Hholem is *pure*, and for the same reason, shorter than the (ה) of the common form. In *c*, the final consonant with its vowel falls away, and the apocopate form is read with a mere furtive Seghol, or Patahh, at the close ; in Piel, however, יִגַּל stands for יִגַּלְהוּ, (§ 55. 2.) Dagħesh being necessarily omitted at the close. (§ 28. note 2.)

4. In the meaning of the paragogic and apocopated Futures, there is nearly an entire agreement. Both stand, when the idea of commanding, exciting, permitting, wishing, urging, &c, is meant to be conveyed ; as נִלְכָּה *let us go*, com. form נִלְכֶּה ; תּוֹצֵא *let (the earth) produce*, com. form תּוֹצֵא ; תּוֹצִיא, *it will produce*.

Both stand in the latter clause of a conditional sentence, which clause begins with the Conjunction הַ that ; as “Bring us food, וְנֹאכְלָה *that we may eat*,” com. form וְנֹאכְלָה ; “Bring him out and stone him, וְיָמַת *that he die*,” com. form וְיָמַת, &c.

Both have *frequently*, but not always, a *special* meaning, after *Vav* conversive prefixed to the Verb. (§ 93. comp. § 62. 3. *d*.)

The paragogic and apocopated forms, though generally significant, are not always so ; at least, they are used, especially in poetry, in a somewhat greater latitude, than the explanations above would seem to imply. The apocopated form after *Vav* conversive, is a matter of course, in many cases, (§ 62. 3. *d*.) ; and is not, therefore, always of particular significance.

## § 92.

### *Verbs : paragogic and apocopated Imperatives.*

1. The Imperative imitates the future here, as in other respects, (§ 89.) The Imperative paragogic occurs in Kal ; but seldom, however, in any other Conj. ; as

	com. form.	Paragogic.
Imp. Kal	שָׁמֵר	שָׁמְרָה
	קוֹם	קוּמָה
Piel	סִפֵּר	סִפְרָה

2. The Apocopated Imperative predominates, in some of the Conjugations, in Verbs "לֵה" and "עו"; as

Piel	גַּל	instead of	גִּילָה
Kal	מַל	—	מוֹל

3. In Hiphil, the par. and apoc. forms are common; as

apoc.	parag.	regular.
הִקְטִיל	הִקְטִילָה	הִקְטִיל

The regular form here is almost entirely extruded by the others.

NOTE. Only the second person sing. masc., i. e. the ground-form in the Imper. is susceptible of the paragoge or apocope in question.

4. The meaning of the Imperative is, generally, rendered energetic, by the paragogic and apocopated forms. But it is difficult to point out a definite meaning, distinct from that of the common Imperative, in some cases where these forms occur.

General Remark. On the whole, the paragogic and apocopated Future and Imper. are to be regarded, in Hebrew, as rather in an *incipient* than a *completed* state; and are not so definitively marked as in Arabic.

§ 93.

*Verbs; Vav conversive of the Future.*

1. To express the Imperfect, (the past of narration,) the Hebrews used the Future Tense, with *Vav* prefixed, having a Pattahh, and a Daghesch after it; as וַיִּקְטֹל.

But when the Praeformative has a Sheva under it, the Daghesch is omitted, as וַיִּקְטַל. Before the formative Prefix א, the Pattahh is lengthened, as וַאֲקַטֵּל. (§ 46. 1.)

2. *Vav conversive* commonly, not always, causes the Future to take an apoc. form.

3. *Vav conversive*, commonly, not always, draws back the tone or accent, from the last to the penult syllable, when the penult is a pure syllable. (§ 62. 3. d.)

But this drawing back of the accent cannot happen, of course, in the cases where the verbs have formative Suffixes, inasmuch as the accent can never be drawn farther back than the penult syllable.

4. *Vav conversive* is probably a fragment of the Verb הָרָה *to be*. The first letter is dropped, as it commonly is in Syriac; then the הָ assimilates the ה by a Dagshesh, that follows it, like מֵהָרָה for מְהָרָה. We have, then, in הָרָה יִקְטֹל, a word equivalent to, or the same as יִקְטֹל הָרָה, i. e. *it was (that) he killed, = he killed.*

So the Arabians constantly make their Imperfect, writing out, in full, the verb of existence; and so the Syrians make it, by joining the present Part. to the Verb of existence.

#### § 94.

##### *Verbs : Vav before the Praeter.*

1. *Vav*, prefixed to the Praeter, is merely a conjunction. It gives to the Praeter the sense of the Future, because it connects it either with some antecedent Future or Imperative, expressed or implied. As in other languages, the Conj. *and* connects like cases and moods; so here it connects or indicates like tenses. The solution of the difficulty lies in this, that the Hebrew tenses are, in themselves, real *Aorists*, capable of being modified by circumstances.

2. As *Vav conversive* of the Future *draws back* the Accent, on the contrary *Vav* before the Praeter, *throws it forward*; as שִׁבְרָתִי, but with *Vav* וְשִׁבְרָתִי.

But this effect, though *usual*, is not uniform. (Comp. § 62. 3. d.)

## § 95.

*Verbs : changed by Pronoun-suffixes.*

1. The vowel changes, in consequence of suffixing pronouns, are numerous, and can be learned only from the Table. (Vide § 126. and Paradigm.) But the changes, by which the *Consonants* of the usual forms are affected, are,

Praet. 3 pers. sing. fem.	ת—	stands for	תה—	final.
2. sing. fem.	תי—	—	ת	—
2. plur. masc.	תה—	--	תם	—
Future and Imper.	ה—	—	נה	—

2. Participles and the Infinitive Mood can take Suffixes, either as verbs or nouns. But in the Infinitive, the noun Suffix is the subject, and the verbal Suffix the object, of the action expressed by the Verb ; as פְּקָדֵי *my punishment*, i. e. that which I inflict ; לְפָקְדֵנִי *to punish me*.

3. Passive and Reflexive Conjugations and Neuter Verbs, from their nature, cannot receive Suffixes ; for these Suffixes are in the Accusative case, and therefore require a *transitive* Verb before them. Where Suffixes are joined with these Conjugations, it indicates that they are taken in an active sense ; or else, that the Suffix is in *Dativo commodi*.

For an illustration of all the changes occasioned in Verbs by Suffixes, see § 126. and Paradigm.

## § 96.

*Verbs : Paradigm of the regular Verb.*

Thus far, the observations on Verbs have been of a general nature, applicable, with very little exception, to all the various kinds of verbs, regular and irregular. We

come now, to particulars respecting the several classes of Verbs, so as to show wherein they differ from each other, in the mode of Inflexion.

The Paradigm of the Regular Verb, (§ 127.) is to be studied, in connexion with the following Notes.

KAL: NOTES.

I. *Praeter Tense.*

1. Verbs *final Hholem*, (§ 76. 1.), with the common form, have also another, which retains the *Hholem* in the inflexion; as  $\text{וְגִרְתָּ} \cdot \text{וְגִרְתָּ}$ ,  $\text{וְגִרְתָּ}$ ; which, when the accent is thrown off, becomes short, as  $\text{וְגִרְתָּ}$  *veya-gör-ta*.

2. Verbs *final Tseri*, § 76. 1, (a) Commonly drop the Tseri, in flexion, as  $\text{וְהָפְצָתָ} \cdot \text{וְהָפְצָתָ}$ , i. e. they are declined as common regular verbs. (b) But in Pause, they retain it, as  $\text{וְהָפְצָתָ}$ . Several verbs have (-) when not in Pause, and (..) when in it; as  $\text{וְשָׁבַן}$ , in Pause  $\text{וְשָׁבַן}$ . (c) When the accent is thrown forward, beyond the Radicals, by Suffixes, &c, the Tseri of the ground-form is changed into its corresponding short vowels, i. e. *short Hhireq*, or *Seghol*; e. g.  $\text{וְיָרַשׁ}$ ,  $\text{וְיָרַשׁ}$ ;  $\text{וְיָרַשׁ}$ ,  $\text{וְיָרַשׁ}$ ,  $\text{וְיָרַשׁ}$ . (Comp. § 54.)

N.B. The tone is always on the ultimate syllable of the Verb, when the penult, in the Paradigm, is not marked with the accent. For the universal laws of accentuation, see § 62, where it may be seen, how many causes operate to change the common accentuation, which is exhibited in the Paradigm of the Verb.

II. *Infinitive.*

1. Infinitive Absolute, with *Hholem* impure, either fully or defectively written, is invariable; as  $\text{קָטוּל}$  or  $\text{קָטוּל}$ .

2. The Infinitive Construct exhibits various forms; as  $\text{קָטוּל}$ ,  $\text{קָטוּל}$  (*Hholem* pure, very generally, there are a few exceptions;)  $\text{קָטוּל}$ ; fem.  $\text{קָטוּלָה}$  or  $\text{קָטוּלָה}$ ,  $\text{קָטוּלָה}$ ,  $\text{קָטוּלָה}$  (*Chaldaism*.)

The feminine forms are rather unfrequent.

III. Future Tense.

1. Forms of the Future, יִקְטֹב, יִקְטֹל (Hholem pure); יִקְטֹל (§ 33. 4. b.) Several Verbs have Fut. *O* and *A*, with a difference of meaning; and others, both forms without any difference of meaning.

Uncommon forms occur, like יִקְטֹלוּ 3d pers. plur.; יִקְטֹל 2d sing. fem.; יִקְטֹל, 2d sing. masc. with Suffix-pronoun, instead of יִקְטֹל.

Also, יִקְטֹל, יִקְטֹל. Both these result from retaining, in some degree, the Hholem sound in the last syllable of the ground-form, and are imitations of Chald. and Syriac futures, which have *U*.

2 For the changes in the vowels of the Future, occasioned by Pause accents, Suffixes, &c, see § 54, and § 62. 2. 3.

IV. Imperative.

Forms; יִקְטֹב, יִקְטֹל (Hholem pure); יִקְטֹב; with הַ—paragog., יִקְטֹב, יִקְטֹל; seldom יִקְטֹב, יִקְטֹל. 2d pers. fem. יִקְטֹב, יִקְטֹב; 2 plur. masc. יִקְטֹבו, יִקְטֹלו (seldom); in Pause, יִקְטֹבו, יִקְטֹלו.

NOTE. The final Hholem of the Infin. cons., Fut., and Imper. is commonly written without *Vav*; but sometimes with one. It is pure, and therefore mutable; and goes into Qamets Hhateph, when the accent is removed by Maqqeph, &c. (Vid. § 54.)

V. Participles.

1. *Active Participle.* (a) יִקְטֹב, יִקְטֹל (Hholem impure); seldom יִקְטֹב, יִקְטֹל. With *Yodh paragog.*, יִקְטֹב fem. יִקְטֹב from יִקְטֹב, (very unfrequent.)

(b) In verbs *final Tseri and Hholem*, as יִקְטֹב, יִקְטֹב.

NOTE. The final vowels, (., —) are mutable, and when the accent is thrown off are shortened into (· or ·), or dropped.

For an account of the fem. Part. see § 148; and for Plur. forms, see Par. vii. of Nouns.

2. *Passive Part.*; יִקְטֹב, which not unfrequently in neuter verbs, and a few times in transitive ones, is used in an active, as well as passive sense; which is very common in Syriac.

## § 97.

*Regular Verb: Paradigm; Niphal.*

1. The Praeter has no variety. Infin. absolute is, in a very few cases, used for the Infin. const.; and *vice versa*.

2. The final Tseri of the Infin., Fut., and Imper. is shortened into Seghol, when the accent is retracted, by Vav conversive, &c. (§ 62. 3. *d. e. f.*) In some cases without this retraction: as *הִשְׁמַר*.

Instead of Seghol, however, Pattahh sometimes appears; as *תִּעָזֹב*. And in cases where the accent is not retracted, but the *final* syllable is in Pause, Pattahh often appears; as *וַיִּבְרָא*: especially in the 2d and 3d pers. fem., as *תִּשְׁפָּטֵהָ*. So under a syllable with a Guttural, as *תִּשְׁפָּטֵהָ*; or a Resh, as *תִּשְׁפָּטֵהָ*; and sometimes in other cases; so that second and third persons seldom appear, except with Pattahh in the accented syllable. (§ 55. 4., § 99. 1. *e.*)

(3) First pers. sing. *אֶקַּטֵּל*, sometimes *אֶקַּטֵּל*.

(4) The prepositions *בְּ*, *בִּ*, *בִּי*, prefixed to the Infin. of Niphal, (sometimes, not always,) expel the ה, and stand in its place; as *בְּאֶקַּטֵּל*, instead of *בְּהֶאֱקַטֵּל*. (Comp. § 88. 3.)

## § 98.

*Regular Verbs: Paradigm; Piel and Pual.*

I. *Piel.* (1) Praet. *קָטַל*; *קִטַּל*, (Pattahh often before Maqqeph, and sometimes elsewhere); *קִטְּלֵ*.

(2) Inf. abs. *קִטֵּל*, rarely *קִטַּל*. Const. fem. *קִטְּלֵהָ*, *קִטְּלֵת*.

NOTE. The Tseri in Infin., Fut., and Imper. is shortened into Seghol, when the accent is removed from it. (§ 54. 2.)

II. *Pual.* *קִטְּלֵ*, *קִטְּלֵ* (with Qamets Hhateph.) *קִטְּלֵ* (Shureq short; merely orthographic mode of the later Hebrew, in imitation of the Syriac.)

Part. *קִטְּלֵנִי*, *קִטְּלֵנִי*, with Resh, *מִקְּטֵל* instead of *מִמְקְטֵל*. The Mem is, not unfrequently, omitted in the Participle.

III. In *Piel* and *Pual*, in the forms which have a Sheva under the middle Radical, the Daghest characteristic of the Conjugations, not unfrequently, is omitted; as *שָׁחַתָּה* instead of *שָׁחַתָּה*; *שָׁחַתָּה* for *שָׁחַתָּה*, &c.

Sometimes the omission of Daghest is compensated by lengthen-

ing the preceding vowel, as יִתְּלַקֵּה for יִתְּלַקֵּה ( § 46. ); or by a composite Sheva under the Dagesh'd letter, as לְקַתְּהָה for לְקַתְּהָה .

The verb הִתְּלַח in Piel has either הִתְּלַח or הִתְּלַח .

§ 99.

*Verbs : Paradigm ; Hiphil, and Hophal.*

*I. Hiphil, Praeter.* (a) The 3d person sing. and plural have י־ immutable in the ultimate, without any variety of form ; out of the 3d person, Pattahh appears as in Kal.

(b) Various forms ; הִקְטִיל, הִקְטִיל, הִקְטִיל (Chaldaism.) In 2d and 1st persons, *sometimes*, short Hhireq instead of Pattahh, i. e. when the verb has a Suffix ; as הִקְטִילְתִּיהוּ, instead of הִקְטִילְתִּיהוּ .

(c) Inf. abs. הִקְטִיל, הִקְטִיל, הִקְטִיל (Chaldaism.) The form with Tseri destitute of Yodb, appears to be sometimes shortened, when the accent is removed ; as הִקְטִיל, instead of הִקְטִיל . *Sometimes*, but rarely, the abs. Infin. has the same form as the Infin. construct.

Inf. Const. with prefix preposition, commonly as הִקְטִילְתִּי, but also הִקְטִילְתִּי, expelling the *He*. (Vide §§ 97. 4., 88. 3.)

Inf. Cons. הִקְטִיל, sometimes הִקְטִיל like the Perfect ; rarely as the Infin. absolute.

(d) Imper. הִקְטִיל (Tseri mutable,) הִקְטִילְתִּיהוּ . The regular form הִקְטִיל is not in use ; the apoc. or parag. forms only are to be found in 2d pers. masc. sing.

(e) In the Future, the apocopate form is הִקְטִיל, (Vid. § 91. 3.) with Tseri pure, and mutable. In Pause, this Tseri becomes Pattahh ; as הִקְטִיל . ( § 97. 2., 55. 4.)

In the 3d pers. plur., the (י־) of the common Future, sometimes, though very rarely, is omitted ; as הִקְטִילוּ for הִקְטִילוּ .

(d) Part. הִקְטִיל, הִקְטִיל, fem. הִקְטִילָה .

(e) For accentuation, see § 62. 2. e.

*II. Hophal*, הִקְטִיל, often הִקְטִיל . The same verb sometimes has both forms.

Inf. abs. הִקְטִיל, הִקְטִיל ; Const. הִקְטִיל, &c.

## § 100.

*Verbs : Paradigm ; Hithpael.*

1. Praeter. לְהִתְקַטֵּף, לְהִתְקַטְּף. So the Imp. and Fut., sometimes לְהִתְקַטֵּף, in Pause לְהִתְקַטְּף; לְהִתְקַטְּף, &c.

2. The Persons in the Praeter, with Pattahh, sometimes have short Hhireq instead of it, when the accent is moved forward; as לְהִתְקַטְּףִי.

3. The Tseri of this Conj. is pure and mutable.

4. As in Piel and Pual, (§ 93. III.) the Daghesth sometimes falls out, and is compensated by a long vowel; as לְהִתְקַטְּףִי for לְהִתְקַטְּפִי.

## § 101.

*Verbs with Gutturals.*

1. Triliteral Verbs, with Gutturals in the ground-form, are regular in respect to retaining all their Radicals, throughout their flexion. But in regard to their *Vowel-points*, they differ in several respects from the regular Paradigm לְקַטֵּף.

2. *Aleph*, as the first letter of Verbs, is sometimes quiescent, (and then, of course, does not belong here,) and sometimes is treated as a Guttural. As the second Radical, it is *always Guttural*; as the third, *always quiescent*. To the class of Verbs, then, to be treated of under this Section, belong

(a) A part of Verbs פִּנָּה\* (Vide supra.)

\* It is proper to advertise the student, here, that as the verb לְפָנָה, used by the older Grammarians as a Paradigm of verbal inflexions, gave name to the Conjugations, (§ 75.) so the several letters of this same Verb, have been used in a technical way, by Heb. Grammarians. Thus, פ being the first letter of לְפָנָה, to say that a verb is פ *Guttural* is the same as to say, that the first letter of the Root is a Guttural letter. So פִּנָּה *Pe Aleph*, means a word whose first letter is א; פִּהָה *Pe He*, a word whose first Radical is ה; פִּינָה *Ayin He*, a word

- (b) All of Verbs ע"א (but none of verbs "ל"א.)
- (c) All of — פ"ה or ע"ה } but almost none of "ל"ה,  
because ה quiesces  
at the end.
- (d) All that have ה or ע, as one of their Radicals.

§ 102.

*Verbs : Pe Guttural.*

1. Where the regular Verb has simple Sheva under the first radical, these Verbs take a composite Sheva instead of it. (§ 46. 2.) Vide Paradigm.

Where Praeformatives are added, they take the short vowel that is found in the composite Sheva, which follows, instead of the usual vowels in the regular forms; as יעמד instead of יעמד; יאסוף instead of יאסוף.

NOTE. The Composite Sheva under the Guttural, here, is commonly, (not always,) homogeneous with the vowel that stands under the Praeform. in regular Verbs. Thus, for נעמד we have נעמד.

For העמיד ——— העמיד.  
— העמד ——— העמד, &c.

3. Sometimes, a simple Sheva stands under Gutturals, here, instead of a Composite one; but it is then always preceded by the same vowel, which would precede it if the Sheva were Composite. E. g. יהמד instead of יהמד; יהבש instead of יהבש.

whose second Radical is ה; לה Lamedh He, or לא Lamedh Aleph, one whose 3d Radical is ה or א; &c. This is an abridged mode of expression, derived from the fact, that פ is the first, ע the second, and ל the third or last Radical of פעל. The reader will observe that when two strokes are put over a single letter, or the final letter where there is two or more together, (as פ, פ, לה,) the strokes are designed to indicate that the letters are used technically, and that they are always to be read, by calling the alphabetic names of each letter.

4. When, in the course of flexion, the letter that follows the Guttural with composite Sheva, obtains a simple Sheva, the *composite Sheva* of the Guttural goes into its corresponding short vowel; as יַעֲמֹד instead of יֶעֱמֹד; for the latter would make an impossible syllable in Hebrew, as it would require three consonants to be placed before a vowel. (§ 38. 4. § 59. 3.)

5. In cases where the first Radical is required to be doubled in flexion, (as in the Inf., Imp., Fut. Niphal,) instead of the Daghesth usually written, the preceding vowel is *commonly* prolonged, (§ 48. 1.); as הַעֲמֹד instead of הֶעֱמֹד, Niph. Infinitive.

NOTE. Piel, Pual, and Hithpael of this class of Verbs, are altogether Regular.

## § 103.

*Verbs Pe Guttural : Paradigm, Notes.*I. *Kal.*

1. Inf. Const., אָכַל, עָמַד; with a Preposition, לְאָכַל לְעָמַד; also, לְאָכַל. Feminine forms, אֲשָׁמָה, חֲזַקָה.

2. Imperative. In verbs אָחַז, אָסַף, פָּאָה. With הַ parag. אֲסַפָּה. So 2d pers. fem. חֲשַׁפִּי; 2d masc. plur. אֲדַבְּרוּ.

3. Fut. *O*, as יַעֲמֹד. Fut. *A*, as יִחַזֵּק; and sometimes Fut. *O* as יֵאָסֵף. Some verbs have both forms.

Fut. *O*, with Sheva simple, יִחַגֵּר; Fut. *A*, יִחַדֵּל. Sometimes sing. as חָבַל and plur. as יִחַדְּלוּ. A peculiar form is תִּהְיֶה for תִּהְיֶהָ (Vid. § 60. 6.)

4. The Pattahh sound is somewhat shorter than the Seghol sound. When a Verb *Pe Guttural* has the Seghol vowels in its ground-form, and afterwards receives accession at the end, the Pattahh vowels, as being shorter, are *sometimes* substituted for the Seghol ones. E. g.

Sing.	יֵאָסֵף,	but	Plur.	יֵאָסְפוּ.
—	יֵאָסֵר,	with	Suff.	יֵאָסְרוּהוּ.
—	יִחַסֵּה,	but	Plur.	יִחַסְרוּ.

II. *Niphal*.

Praet. נִשְׁבַּח, נִעְמַד. The form with Pattahh under the נ characteristic, appears only in the Part. when increased, as נִשְׁבַּחַת, fem. נִשְׁבַּחְתִּי, plur. נִשְׁבַּחְתֶּם; and sometimes in the Inf. absolute, as נִשְׁבַּחְךָ.

III. *Hiphil*.

(a) Praet. הִעֲמִיד, sometimes with Vav וְהִעֲמִיד; הִחֲסִיר; a peculiar form is הִעֲלֶה for הִעֲלֶה (§ 60. 6.) Fut. יִעֲמִיד.

(b) Vav prefixed to the Praeter, changes the Seghol class of vowels to the Pattahh class. E. g. וְהִחֲרַמְתִּי, but with Vav וְהִחֲרַמְתִּי. (Sup. 4.)

IV. *Hophal*.

הִעֲמִיד, הִחֲסִיר; peculiar form, הִעֲלֶה for הִעֲלֶה. (§ 60. 6.)

NOTE. Some Verbs, which are both פֿ *Guttural* and לֶה, punctuate the first Guttural in the Future, as if regular. Thus חָיָה to live, Fut. יִחָיֶה; also some others.

§ 104.

Verbs : פֿ *Guttural*.

1. The departures from the regular Paradigm, here, are fewer than in Verbs פֿ *Guttural*. The principal departure is, that in persons and forms, where the middle Radical of the *regular* Verb would have simple Sheva under it, verbs פֿ *Guttural* have a composite Sheva; viz, generally (-:). (Vide Paradigm, § 127. No. iii.)

2. The last syllable of the Future and Imperative, having a Guttural in it, generally takes Pattahh, (§ 46. 3.); a few take Hholem. But the Infinitive, contrary to what might be expected, takes Hholem. (Vide Parad.)

NOTE. Inasmuch as the Pattahh is placed here, merely from the influence of the Guttural, the Future Pattahh of this species of verbs is not, of course, of any *particular* significancy, like those mentioned in § 76. 1, and § 88. 3.

3. In like manner, Piel not unfrequently has Pattahh, instead of Tseri, as נָהַג, נָהַם; and the Imp. of Hiphil also, as הִרְהֹק instead of הִרְיָק.

4. In the Conjugations with Dagghesh forte, (Piel, Pual, and Hithpael,) Dagghesh is of course excluded, (§ 46. 1.) and the preceding vowel is sometimes lengthened, but more often remains unchanged. E. g. Piel Praet. נָאָץ, מָאָץ; Fut. יִנְאָץ, יִפְאָר. Pual, גַּעַל (instead of גַּעֵל) but also רִחַץ.

Before ה and ח, Pattahh remains; but before middle Resh, in all the Dagghesh'd Conjugations, the vowel is *always* prolonged; as בִּרְחַץ, יִבְרְחַץ, &c.

*Notes on the Paradigm.*

5. The Imper. fem. forms its syllable, after the analogy of § 102.

2. Thus זָעַק, זָעַקִי, &c.

So also the Inf. fem., as שָׁחַטָה, אָהַלָה; sometimes with *Qamets Ihateph*, as רָחַקָה, זָעַמָה for זָעַמָה. (§ 60. 6.)

6. The forms that end with Tseri shorten it into Seghol, when the accent is removed from it. (§ 54.)

7. Hithpael in Pause changes the Pattahh under the first radical into Seghol, as הִתְנַחֲמָתִי instead of הִתְנַחֵמָתִי. (But see § 60. 1.)

§ 105.

*Verbs : ל Guttural.*

1. When the final letter of the Root would regularly have a Sheva under it *expressed*, the verbs of this class are, nearly without exception, conformed to the regular ones; as Kal Praet. 2 per. שָׁמַעַתָּ.

But the 2d pers. fem. takes *Pattahh furtive*, under the Guttural; thus שָׁמַעְתָּ instead of שָׁמַעַתָּ. (§ 26. 2. c.) And a very few forms exist, like נִגְעַנְתָּ for נִגְעַנְתָּ.

2. All the forms, that end with a Guttural letter, end with *Pattahh* also; and

(a) With *Pattahh furtive*, when the vowel of the ultimate syllable is י־, ה, or ו, impure. (§ 27. 2.) Thus, שְׁמוֹעַ, הַשְּׂמִיעַ.

The Inf. const. Kal. has Hholem impure here, contrary to all analogy; therefore, שְׁמֹעַ, and not שְׂמֵעַ.

(b) The final vowel is *Pattahh*, without exception, in the Future and Imperative of Kal. (See Parad.) So, also in the Segholate Part.; as שְׂמֵעַת, instead of שְׂמֵעֵת.

3. All the forms in these Verbs, which would *regularly* have Tseri, either retain it with a *Pattahh furtive* after it, as שְׂמֵעַ, or drop it, and substitute the vowel *Pattahh*, as שְׁמֵעַ.

The first is common, where the pause accent falls on the case absolute of Participles, in the Inf. abs. &c, i. e. wherever a *lengthened* form is required: the second form, in the regimen of Part., in words with *Conjunctive Accents*, in the Cons. Infin. &c.

4. Verbs לִרְ commonly take *Pattahh*, in their final syllable; as יִאֲמַר, but also יִאֲמֵר. (§ 46. 3.)

## § 106.

*Irregular Verbs.*

1. These have commonly been divided into *imperfect* and *quiescent*, and that order followed in treating of them, which this division required. As all divisions of this nature are merely technical, I shall follow that order, in treating of Irregular Verbs, which seems to be most simple; and shall therefore make three Classes of them; viz.

I. Verbs irregular *Pe*, i. e. as to the first Radical.

(a) פִּא, *Pe Aleph*.

(b) פִּי and פִּו, *Pe Yodh* and *Pe Vav*.

(c) פִּן, *Pe Nun*.

II. Verbs irregular *Ayin*, i. e. as to their second Radical.(a) "עע, i. e. *Ayin* doubled.(b) "עו, *Ayin Vav*.(c) "עי, *Ayin Yodh*.III. Verbs irregular *Lamedh*, i. e. as to their third Radical.(a) "לא, *Lamedh Aleph*.(b) "לה, *Lamedh He*, which properly are "לי, or "לו.

## § 107.

*Verbs* פא.

1. Verbs פא, for the most part, are inflected simply as Verbs פ Guttural, (§§ 102, 103.) א being treated as a Guttural. But in a few instances, in several of the Conjugations and Moods, א appears, occasionally, as a Quiescent, and assumes the forms presented in the Paradigm and Notes. The latter only, or Verbs פא quiescent, is the kind of Verbs treated of here.

2. In the Fut. Kal, 1st person, quiescent א falls out, as אמר for אאמר; (to avoid the concurrence of two Alephs.)

## § 108.

*Verbs* פא : Paradigm, Notes.

## I. Fut. Kal.

Forms; יאמר, יאמר, יאמה, ימה (Aleph dropped.) So תמר for תאמר, &c. (For accentuation, see § 62.) The common form of Verbs פ Guttural co-exists, also, with the quiescent one, as יאמר, יאמר; יאמר, יאמר.

## II. Inf. and Imper.

Inf. Quiescent, only in לאמר for לאמר. Imper. אפּה (Syriasm) for אפּה.

III. *Niphil.*

The only example of quiescence is נִאָחַז.

IV. *Hiphil.*

Inf. הִאָכִיב for הֶאָכִיב . Imper. הִתְיַיֵּר (Syr.) for הֶאָתְיַיֵּר from אָתַה .  
 Fut. אֶאָכִיב for אִאָכִיב ; נִאָצַב for נִאָצַב (Final Tseri shorten-  
 Part. מִאָזִין for מִאָזִין . [ed: § 54.

V. *Hophal.*

Fut. יִאָכַב for יֶאָכַב .

VI. *Piel.*

Fut. תִּאָזְרֵנִי for תֶּאָזְרֵנִי . Part. מִאָפְנֵה for מִאָפְנֵה .

§ 109.

Verbs פִּי.

I. Under this general appellation three classes of Verbs are comprised, which differ from each other in their flexion, although the ground-forms exhibit the same letters.

I. Most Verbs פִּי appear to have been originally פִּי; the *Vav* being changed to *Yodh*, because the Hebrews generally avoided beginning a syllable with *Vav*. Thus יָלַד appears to have been יַלַד, as it is in Arabic; and so, in respect to most Verbs of this ground-form, in the Hebrew; the original *Vav* often appearing, in the course of inflexion.

II. A small Class appear to be originally פִּי, as יָקַץ, (the same in Arabic); and these retain the *Yodh* through their flexion.

III. A few assimilate their *Yodh*, as Verbs Pe Nun do their Nun. (§ 113. 3.)

## § 110.

Verbs פִּי, properly פִּו; I. Class of פִּי.

1. These verbs in Piel, Pual, and Hithpaël are, almost without exception, *regular*.

2. In Kal, the Praeter is regular, and also the Participles. But there exists two modes of flexion, in the Future, Imperative, and Infinitive;

(a) Fut. *Tseri*. When this Future is used, it requires the Praeformative to be pointed in the same manner, and the Yodh of the Root then falls out. E. g. יִשָּׁב, instead of יִישָׁב, which is for יִישָׁב or יִישָׁב. (The short Hhireq under the Praeformative meeting with a Yodh, quiesces in it, and lengthens into Tseri.) In like manner the Yodh falls away, in Imper. and Infinitive. (See Parad., and § 42. 1. b.)

When the last syllable has a Guttural in it, it may have Pattahh, as Fut. יִרַע, Imper. רַע; but otherwise, it retains the Tseri.

(b) Fut. *Pattahh* and *Hholem* (except Fut. *Pattahh*, merely on account of a Guttural, supra,) do not lose their Yodh by inflexion, like the *Future Tseri*, but imitate regular Verbs. (Vide Parad.)

The same distinction in regard to retaining or dropping the Yodh in the Fut. and Imper. prevails in Arabic and Syriac.

3. The original *Vav*, in this class of Verbs, appears in Niphal, Hiphil, and Hophal, (sometimes in Hithpaël;) but for the most part as Quiescent. E. g.

Niphal נִשָּׁב quiescent in ו, instead of נִישָׁב; § 48. 3.

— Fut. הִישָׁב (Vav moveable.)

Hiphil הִישָׁב quiescent in ו instead of הִישָׁב; § 48. 3.

Hophal הִישָׁב — ו — הִישָׁב; § 48. 3.

(Sometimes) Hithpaël הִתְוַדַּע, Vav moveable.

A few nouns, derivatives of Verbs פו, exhibit the original root; as גלד from ילד; מורד from ירד; תורה from ירה, &c.

4. Verbs *Fut. Tseri*, and those *Fut. Pattahh* and *Hholem*, (sup. no. 2.) except in Kal, agree in flexion; being both declined as in the Paradigm ישב.

Several Verbs have both kinds of Futures, and other forms agreeably to them; as ירש, Imp. ירש and רש.

§ 110.

*Verbs פו, properly פו: Paradigm, notes.*

1. *Fut. A* or *O* written as ירש, (Yodh omitted.) יירא for ירא.
2. Infinitive of *Fut. E* seldom masculine, as ידע; but generally fem., as רדה, גדה. With Suffix, as רדתי, שבתי, ה of the fem. form going into ת, as usual. Inf. of *Fut. O* fem., רבשת, יכלת, &c.
3. Imper. (of *Fut. E*.) commonly has parag. ה; as רד for ירד; גדה or גה, for גה, &c.

II. *Niphal*.

1. Vav here rarely quiesces in Shureq, as נוגי part. plur. reg. from יגה; Part. נוקש for נוקש, but once.
2. *Fut.* ירה for ירה; ירוחל for ירוחל. The first person *Fut.* always אנש, not (as a regular verb,) אנש.

III. *Hiphil*.

1. Future sometimes retains the ה after the Praeformative; as יושיע for יושיע; יורה for יורה, &c. (Chaldaism.)
2. The *Vav* of the *Fut.* is sometimes omitted; as יוהל for יוהל.

IV. *Piel, and Hithpael*.

1. *Piel, Fut.*, ירה, an abridged method of writing ירה.
2. In *Hithpael*; יתחצב for יתחצב.

§ 111.

*Verbs originally פו: II. Class פו.*

1. They are regular, like פו, in *Piel*, *Pual*, *Hithpael*, and also in *Kal Praet.* and *Participles*.



that also of either Class I, or II. of Verbs Pe Yodh; as *יָצַק*, Fut. *יִצֹק* and *יִצְקוּ*; *יָשַׁר*, Fut. *יִשָּׁר* and *יִשְׁרוּ*.

The Fut. *O* is limited to this class of Verbs פִּי.

## § 113.

## Verbs פִּי.

1. These Verbs are *always* regular in Piel, Pual, and Hithpael; also in Kal Praet., Inf. abs. and Participles; in Niphil Inf., Imp., and Future.

2. In the remaining Conjugations and Tenses, where they are commonly irregular, they are, not unfrequently, *regular also*; specially if the middle Radical be a Guttural, as *נָעַץ*, Fut. *יִנְעֹץ*. The regular and irregular forms not unfrequently appear in the same Verb; as *נָטַר*, Fut. *יִנְטֹר* and *יִטֹּר*.

3. The irregularity consists in this, that when the radical Nun would regularly have a *Sheva* under it, in the course of flexion or conjugation, it either assimilates itself to the following letter, or is dropped. E. g. *נָטַר*, fut. *יִטֹּר* for *יִנְטֹר*; Imp. *נָטַר* for *נִטֹּר*, &c.

4. The Inf. Cons. only is irregular; and this commonly appears only in the Feminine form; as *נֹטֶרֶת* instead of *נֹטֶרֶת*, (Vide § 60. 3.); with a Guttural, *נֹטֶרֶת* instead of *נֹטֶרֶת*, (§ 59. 4.) (Comp. § 110. 2.)

5. Future *O* is the common one in Verbs פִּי, as *יִטֹּר*, although the Parad. has *A*; but Future *A* often occurs, and sometimes Fut. *E* occurs; as *יִטֹּר*, *יִטֹּר*.

If a Future tense occur with only two radicals in it, the first of which has a Daghesth, the root of the Verb may be either פִּי, or that Class of פִּי which adopts the same Flexion, (§ 112,) or future Niphil of Verbs עֵל. Practice only can enable one to determine to which it belongs.

## § 114.

Verbs פָּ: Paradigm, Notes.

## I. Kal.

(a) Inf. Const. has both the regular and irregular form; as נָטַעַ and נָטַעַה; נָתַן, נָתַת for נָתַתְּ (§ 41. 2. a.) The fem. Inf., as נָטַעַתְּ, with Suffix, is נָטַעַתְּוּ.

(b) Imper. as נָטַעַ, נָטַעַה, נָטַעַתְּ, A, E, and O. With הּ parag. נָטַעַהּ, נָטַעַתְּהּ, &c. Also with regular form, as נָטַעַשׁ.

Fut. as נָטַעַשׁ, נָטַעַרְ, נָטַעַתְּ, (E in this latter verb only.) Also regular.

## II. Niphal.

(a) As the radical is frequently dropped in the Praeter, and compensated by the Daghes in the middle Radical of the Verb, Niphal assumes the same form as Piel with Pattahh. E. g. Niphal and Piel נָטַעַ; Niph. and Pi. נָטַעַא.

Of a peculiar form is נָטַעַל, in Niphal, from נָטַעַל.

(b) Inf. abs., sometimes as נָטַעַתְּ.

## III. Hiphil and Hophal.

(a) The Nun Radical is seldom retained here; as נָטַעַתְּ; it is generally assimilated, as in the Paradigm.

(b) In Hophal, Qibbuts is a common vowel of the first syllable, (Vid. Parad.) But Qamets Hhateph sometimes appears; as נָטַעַתְּהּ.

## IV. Peculiar Verbs, imitating פָּ.

(a) נָטַעַתְּ imitates Pe Nun; as Fut. נָטַעַתְּ, Imper. נָטַעַתְּ, &c.

(b) נָטַעַתְּ assimilates the final ת before a suffixed ת; as נָטַעַתְּ for נָטַעַתְּ, &c. Infin. נָטַעַתְּ the fem. Inf. for נָטַעַתְּ, &c. (§ 41. 2. a.) With Suffix נָטַעַתְּוּ, &c; the Tseri of נָטַעַתְּ going into short Hhireq.

## § 115.

Verbs עָעָ, Ayin doubled.

1. The irregularities of these Verbs arise from contraction. But the student must note, that with the contracted forms, in many cases, the regular forms also exist, which

differ in nothing, as it respects *form*, from קָטַל. Let it also be noted,

(a) That when the *ultimate* syllable of the Verb has an impure, i. e. an immutable vowel in it, or is immediately preceded by such a vowel, contraction never takes place; as Inf. abs. כָּבוֹב; Part. act. כּוֹבֵב; Part. pass. כְּבוּב.

(b) When the middle Radical has a Dagghesh in it, characteristic of Conjugation, contraction is excluded. Of course, Piel, Pual, and Hithpael, (Vid. 6. infra,) never contract.

2. The *general law* of contraction is, to drop the first vowel in the Verb, and utter the word by the aid of only the last vowel; as כֹּב instead of כּוֹבֵב.

But here note, that properly the two consonants בּב still remain, although only one of them is written, because only one is pronounced; and the second is not represented by a Dagghesh forte, because Dagghesh cannot be written in a letter, (e. g. ב here,) which stands at the end of a word. (§ 28. note 2.) As soon, however, as the Verb receives any accession, the Dagghesh'd בּ, i. e. the double בּ, discloses itself; as כֹּבֵה, כֹּבֵי, כֹּבֵתָם, &c. = כֹּבֵהָ, &c.

3. When the Suffix begins with a consonant, and makes a syllable by itself, (as תָּ, תָּם, תָּן, נוּ, נָה,) instead of writing סִבְתָּה, סִבְתָּם, &c. הּ or יָ is inserted after the Root, in order to make the second בּ of the same more audible; so that it reads, סִבְוֹתָה, סִבְוֹתָם, סִבְוֵנָה, &c.

The Hholem epenthetic is not unfrequently written without the Vav fulcrum; but is *impure*.

4. The Praeformatives and characteristic letters, (which *regularly* would have a short vowel,) in the contracted forms here, obtain a long one; which, however. (Shureq excepted,) are pure; as

Future	יִסַּב	instead of	יִסְבֵּב	(See 5. infra.)
Hiphil	הִיִּסַּב	—	הִיִּסְבֵּב	
Hophal	הוֹיִסַּב	—	הוֹיִסְבֵּב, &c.	

5. The original forms in this class of Verbs, from which are derived many of the contracted forms, are *unusual* ones in regular Verbs; e. g.

Future	יִסַּב	from	יִסְבֵּב	instead of	יִסְבֵּב
Praet. Niph.	נִסַּב	—	נִסְבֵּב	—	נִסְבֵּב
Fut.	—	יִסַּב	—	יִסְבֵּב	—
Hiph.	הִיִּסַּב	—	הִיִּסְבֵּב	—	הִיִּסְבֵּב

These uncommon forms are found also in other classes of Verbs, or in the kindred dialects. Sometimes the contracted forms here, are derived from regular ground-forms; e. g. גִּמַּר, as if from גִּמְרַר; Niph. נִחַל as if from נִחְלַל, &c.

6. Piel, Pual, and Hithpael sometimes occur regularly; but, for the most part, instead of them appear the Conjugations Poel, Poal, Hithpoel, or their equivalents Pilpel, Pilpal and Hithpalpal. (Vide Paradigm.)

For the peculiar accentuation of the contracted forms, see 62. 2. f.

### § 116.

Verbs עֵע: Paradigm, Notes.

#### I. Kal.

(a) Praet. Verbs final Hholem retain it, in the contraction of the 3d persons, as רָמַר (for רָמְמַר), &c.

When the doubled letter is a Guttural, Daghes is omitted; as שָׁחַרְחַרְתָּ, (Vid. § 46. 1.) With ר, as אָרְחַרְחַרְתָּ; the Pattahh under א is lengthened into Qamets, (§ 46. 1.) as a compensation for Daghes omitted in the Resh which follows.

(b) The Hholem of the Inf., Fut., and Imper. is pure and mutable, and ought to be written, (as it generally is,) without the *Vav* fulcrum. Infinitive with Suffix, as תִּקְיִי, (Hholem into Qibbut.) Before Maqqeph, as סִבְּהִי *söbh*.

The Infinitive also has, sometimes, final Pattahh, as in regular Verbs; e. g. שֶׁךְ for שָׁכַךְ, &c; with Suffix, as בָּרַם, from בָּר Infinitive of בָּרַר.

Infinitive fem. רָעָה; sometimes, as a kind of plural ending, שְׁמוֹת, from שָׁמַם; תָּזוּת from תָּזַן.

Infinitive, sometimes, like that of verbs עוֹ; e. g. בּוֹר.

(c) Future. Hholem shortens, (in consequence of removing the accent,) either into Qamets Hhateph, as יִתְּלוּנָה, or Qibbuts, as יִתְּלוּנָה.

Future Pattahh takes Tseri under the Praeformative; יִתְּלוּנָה, (once יִתְּלוּנָה); also once יִתְּלוּנָה.

Future, sometimes, like that of Verbs עוֹ; e. g. יִרְוֶן for יָרֶוֶן from יָרַן; יִרְוֶן fut. from יָרַץ &c. (See also iv. 3, 4, infra, for other variations.)

(d) Imper. *A*, as גָּל from גָּלַל; with *ה* parag. כָּבְדָה from כָּבַד; with Resh, as אָרָה from אָרַר.

### II. Niphil. (See also iv. 3, 4, infra.)

(a) Praeter. With the usual ultimate (—), coexist also (· ·) and (—), as ultimate vowels. E. g. final *E*, נָקַל, נָקַלָה; final *O*, נָקַלָה, נָקַלָה; i. e. all the endings of the regular Praeter, are found here. Other vowels, different from the usual Qamets, under the first syllable; נָחַל, נָחַן, (probably Chaldaism. Comp. iv. 3. *a*, *b*, infra.)

(b) Infinitive in *A*, *E*; as הָסַב, הָסַב, abs. Inf. הָסַב, final Hholem; with Guttural, as הָסַב from הָסַב, i. e. Inf. with Tseri, like the regular Verb.

(c) Fut. *A* and *O*; as יָסַב, יָסַב, from סָבַב and סָבַב.

(d) Imp. with Hholem, as הָסַב from סָבַב.

(e) Part. as נָסַב, נָסַב from סָבַב with Tseri.

### III. Hiphil. (Vide etiam iv. 3, 4, infra.)

(a) The Tseri in this Conjugation is pure throughout, contrary to the usage in regular verbs, in respect to the הֵ here. Hence this Tseri is not only mutable, but not unfrequently is exchanged for Pattahh; as הָסַב, הָסַב, הָסַב, Inf. הָסַב, Part. מִסַּב.

A Guttural or Resh in the last syllable may take Pattahh, of course; as Fut. מִסַּב.

With Suffix יִסַּבְנִי, (Tseri into short Hhireq.) In the Praeter and Infinitive, these Verbs imitate עוֹ; as הָסַב for הָסַב from הָסַב; הָסַב, Inf. const. for הָסַב, from סָבַב. Such imitations of Verbs עוֹ are frequent in Chaldee.

Future, in the manner of Verbs עו; as אָרִיק for אָרַק, אָרִיץ for אָרַץ, יִחַתֵּן for יָחַתַּן, &c.

IV. Peculiarities of Verbs עו.

1. From an inspection of the Paradigms of Verbs עו and עו, it is evident that there are many points of resemblance between them, and some entire coincidences. In Hophal, for instance, they are in many cases the same; and so in Fut. apoc. of Kal and Hiphil. In the preceding Notes, several forms have been designated, also, in which verbs עו borrow the livery of verbs עו, in the corresponding Conjugation and tenses. These cases, however, are not very frequent.

2. With the irregular forms or contracted ones, it has already been noted, (§ 115.1.) that the regular full forms, also, *occasionally* appear; generally, for the sake of emphasis or Pause.

3. Chaldaisms.

(a) Instead of the long vowel under the Praeformatives, (as in the Paradigm,) the Chaldee has a short vowel followed by Daghesch forte; as יְדוֹק instead of יָדֹק. This method, a great number of Verbs עו imitate in the Hebrew; some following, together with this method, that of the Paradigm; and some following *exclusively* the Chaldee method. E. g.

Kal. Fut.	יִסֵּב	for	יִסֵּב
	יִתְמַה	—	יִתְמַה (Fut. A.)
	יִתְחַם	—	יִתְחַם (Fut. B.)
Niph. Praet.	יִחַל	—	יִחַל (Hhireq with Daghesch implied in ח.)
Plur. Part.	יִנְאָרִים	—	יִנְאָרִים (Tseri for Daghesch in א omitted.)
Hiph. Fut.	יִסֵּב	—	יִסֵּב (יִחַל, Daghesch implied in ח.)
	יִכְתוּ	—	יִכְתוּ
Hoph. Fut.	יִכַּח	—	יִכַּח
	יִחַשֵּׁם	—	יִחַשֵּׁם (Qamets Hhateph for Hholem.)

(Vide Paradigm, Fut. Kal, with a Chaldee form annexed.)

(b) The Chaldee does not insert ו or וּ, before the Affirmatives of Verbs עו, as does the Hebrew in the Paradigm. In imitation of this Chaldee usage, the Hebrew sometimes reads,

Kal. Praet.	יִתְמַנֵּה	for	יִתְמַנֵּה
	יִתְצַלְנֵה	—	יִתְצַלְנֵה
Niph. Praet.	יִחַלְתֵּי	—	יִחַלְתֵּי (2 sing. fem.)
	יִחַנְתֵּי	—	יִחַנְתֵּי idem.

4. *Syriasm.*

In Syriac, the Part. Act. of Verbs עָע, instead of being regular as in Hebrew, inserts Aleph in the place of the middle radical; as דַּאֵק instead of דַּק. In Hebrew, there are a few Verbs which imitate this, in various moods and tenses. E. g.

Fut. Niph.	יִמְאָס	instead of	יִמְסָס	
Fut. Hiph.	תִּכְאִיבוּ	—	תִּכְבִּיבוּ	(prob.)
Part.	מִמְאִיר	—	מִמְרִיר	(prob.)

5. A peculiar anomaly is the omission of Dagghesh in the final Radical, where the Verb receives accession, and dropping the vowel that precedes the letter; e. g.

Kal Fut.	נִבְּלָה	for	נִבְּלָה (הַ paragogic.)
	הִזְמַר	—	הִזְמַר
Inf.	לְחַמֵּם	—	לְחַמֵּם from חַמֵּם, לְ prefix, ם Suff. pron.
Niph.	נִסְבָּה	—	נִסְבָּה
Fut.	נִדְמָה	—	נִדְמָה (הַ paragogic.)

§ 117.

*Verbs עָ.*

1. Verbs עָ, in the Conjug. Piel, Pual, and Hithpael, scarcely ever adopt the regular forms, but, instead of them, use the Conjugations Pilel, Pilal, Hithpalel; seldom Pilpel, &c. (§ 81. 4. 5. 6.) See Paradigm.

עָר in Piel is regular; e. g. עָרָר; so חָרַב—Piel חָרַב; and קָרַם sometimes reads קָרַם in Piel.

2. In the remaining Conjugations, the *Vav*, (middle Radical,) is *quiescent* throughout; and assumes, in order to effect quiescence, and in consequence of its relative situation in different Conjugations and Tenses, a great variety of forms; as the Paradigm shews. The student must consider, in accounting for the anomalies of this species of Verbs, that the vowel, with which the contracted form of the Verb is uttered, is often *heterogeneous* with *Vav*, the middle Radical of the Verb, (§ 23. 2.) and therefore the

Vav itself must either change, to become homogeneous with the vowel; or the vowel change, in order to become homogeneous with the Vav. (See § 48.) Both the methods, here adverted to, are used in Verbs עו;

Praet. קָם = קָאם instead of קָנם, (Vav into א,) i. e. the consonant changed so as to agree with the vowel Qamets. Niph. נָקָם instead of נָקָנָם, Pattahh is changed to Hholem, as being homogeneous with the Vav; i. e. the vowel is changed so as to accommodate the consonant, or Quiescent.

3. The Vowel in which the *Vav* quiesces, i. e. of the contracted Verb, *when long*, is nearly always impure, and of course immutable; as קָם = קָאם, קוֹם, קוּם. But the Imperative and Future *apocopated*, Kal and Hiphil, have a pure vowel; e. g. קָם, קָמָם, קָמָה, with mutable Hholem and Tseri: but,

4. Altogether peculiar are those forms, in the Praeter and Future, whose Afformatives begin with a consonant, that is not preceded by the epenthetic ו or י; as קָמָה, קָמָתִי, &c. with a short vowel, in the contracted Verb; and so, sometimes, Fut. תִּקְמָנָה, Imp. קָמְנָה, with Hholem pure. In like manner, sometimes, in Hiphil; as Praeter תִּנְפָה, with short vowel; Fut. תִּתְקַמְנָה, with Tseri pure. The Arabic inflection corresponds with this.

5. The Praeformatives have a long vowel throughout, (pure for the most part,) where *regularly* they would take a short one. The reason is, that the first radical of the Verb, on account of the contraction of two syllables into one, is taken away from the first syllable, and thrown into the second; which of course lengthens the vowel under the Praeformative. (§ 55.)

E. g. יָקָם instead of יָקָם; יִתְקַמְּנוּ instead of יִתְקַמְּנוּ; יִתְקַמְּנוּ instead of יִתְקַמְּנוּ, where the Vav appears to be transposed, as it would seem from the Paradigm; as in עָלָה and עָלָה *wickedness*.

6. As in Verbs עע, ו, and ו are inserted after the Verb, and before the Affirmatives, (probably to facilitate the pronunciation of the word ; ) so here, we find the same insertions, in a part of the forms. E. g.

Niph. Praet. בְּקַמְלוֹנָה, בְּקַמְלוֹנָה } ו before Affirmatives begin-  
 Hiph. Praet. בְּהִקְרִימוֹנָה, בְּהִקְרִימוֹנָה } ning with ת and ג.  
 Kal Fut. תִּקְרַמְיָנָה ו before Affirmative בָּהּ .

But in Kal and Hiph. the epenthetic ו and ו are sometimes omitted, and short vowels, or pure ones adopted, in the verb. (Vide supra, No. 4.) The Imp. Kal fem. plur., and Fut. fem. in Hiphil, never exhibit the epenthetic syllables, but always take Hholem and Tseri pure ; as Imp. קַמְנָה, Fut. Hiph. תִּקְמְנָה.

7. As in Verbs עע, so here, many of the contracted forms appear to be derived from fuller forms, that are *unusual* in regular Verbs ; e. g.

Kal. Inf.	קָוָם	for	קָוָם	which is for usual form	קָוָם
Fut.	יִקְוָם	—	יִקְוָם	—	יִקְוָם
Part.	קָם	—	קָוָם	—	קָוָם (§ 90. 1.)
Hiph.	יִהְיֶוּם — יִהְיֶוּם, &c.				

NOTE a. It will be seen from slight inspection, that where the vowel of the contracted Verb is Hholem or Shureq, the Vav of the Root remains, though quiescent ; and this, because it is homogeneous with these vowels. But where the Verb must be spoken with a heterogeneous Vowel, the Vav falls out, or is transposed, for otherwise it would make a kind of diphthong with such Vowel. (§ 23. 5.) So קָם, קָמָה, קָמָה (transposed), יִהְיֶוּם, &c ; also with Hholem pure, as יִקְוָם, Vav is omitted.

NOTE b. The contraction of this class of Verbs cannot well be accounted for, on the supposition that the Hebrews pronounced the *Vav* hard, like *v*, as we do. But if, like the Arabians, they pronounced it as *w*, then most of the contractions can easily be accounted for ; קָוָם *qa-wam* goes very easily into קָם *qam* ; יִקְוָם *yaq-wūm* into יִקְוָם, &c.

For Accentuation, see § 62. 2. g.

## § 118.

Verbs ע"ו : Paradigm, Notes.

## I. Kal.

1. *Praet.* קָאָם (scriptio plena). Verbs final Tseri; מָתָה (fem.) זָרָה, אָוֶרָה, בְּשָׁנוֹ; 2 plur. masc. from פִּשׁ. Verbs final O; בְּשָׁתָה, (from בּוֹשׁ.)

As Verbs ע"ע; בָּז, *Praet.* from בָּזָז : טָהָ from טָהַת.

2. *Part.* שָׂאָט (scrip. plen.) Verbs final E; מָתָה, יָעַר; plur. גְּנִיָּים. גִּירָיִם (script. plen.) Verbs final O; קוֹמִים; בּוֹשִׁים, &c.

3. *Inf. const.* O. אָוֶר, בּוֹשׁ, &c. This is the common form in *Inf. absolute*, where Verbs have Shureq in the *Const. Inf.*; as *Inf. const.* גָּוֶר, abs. גָּוֶר.

4. *Fut. O.* וְאָוֶר, וְאָוֶרָה, &c. *Fut. U and O,* וְיָחוּס and וְיָחוּסָה with (..) under *Praeform.* as if from reg. form וְיָבוֹשׁ.

*Fut. Apoc.* וְיָקָם, (seldom וְיָקָם or וְיָקוּם where this *Fut.* is required;) sometimes apoc. form *plene*, as וְיָחוּס. But here the Vav is only *fulcrum*, as in regular *Fut. Kal.*; for the Hholem here is mutable, as וְיָקָם (Qamets Hhateph in the ultimate.) וְיָשָׁב-נָא, the same. With a Guttural, וְיָרָעַר, וְיָרָעַת, &c.

5. *Imp.* מַלֵּ (apoc.), מָתָה, אָוֶר, קוֹמָה (parag.)

## II. Niphal.

1. *Praet.* Once נִבְעָר. The student will observe, that out of the third persons, the vowel in the contracted form of the verb is ו, and not (as in the 3d pers.) ו. Shureq is adopted instead of Hholem, because it is rather shorter, (§ 51. n. 2.) and the increase at the end of the verb, seems to require this. But sometimes the Hholem remains; as נִפְצוּתָם.

2. *Inf. const.* sometimes with Shureq, as הִדְוָשׁ.

3. *Part.* plur. also, as נִבְבָּכִים instead of נִבְבוּכִים.

## III. Hiphil.

1. *Praet.* sometimes as הִבְלִיטָה, הִבְלִיטָהּ, (from מָתָה.) Also הִרְמִיזָה. As verbs ע"ע, הִרְעָה, הִרְפָּר. Chaldee form הִסִּיתָה. (Comp. § 116. iv. 3.)

2. *Inf. fem.* הִנְפָּה, masc. הִנִּיף.

3. *Fut.* הִמְוִתָּהּ for הִמְוִתִּינָה, from מָוַת.

*Fut. apoc.* וְיָסַר, וְיָסַר, 1st pers. וְאָשִׁיב. With Guttural, וְיָסַר, וְיָנַח. *Fut.* (Chaldaic) וְיָלִינוּ for וְיָלִינוּ. (Comp. § 116. iv. 3.)

*Part.* Chaldaic form, מְסִיחָה for מְסִיחָה.

IV. *Hithpalel.*

*Praet.* הִתְבּוֹנֵן; in Pause הִתְבּוֹנֵן. *Part. fem.* in pause, מְתַקַּמָּה.

V. *Regular Forms.*

1. There are a few verbs עוֹ, whose *Vav* is moveable, and is treated as the middle Radical in regular Verbs; e. g. חָזַר, וָנָע, &c.

2. Verbs לָה, whose middle Radical is *Vav*, are regular as to the *Vav*; as אָזַח, Piel אָזַח, &c.

§ 119.

Verbs עוֹ.

1. The *Yodh* of these Verbs assumes, in all the Conjugations except *Kal*, the same forms as the *Vav* in Verbs עוֹ, as may be seen by the Paradigm. This arises from the quiescence of the *Yodh*, and from its being commuted for the *Vav*, wherever the vowels render it requisite.

2. There are but few Verbs, which, in *Kal*, are exclusively עוֹ; most Verbs that are עוֹ have also another form in עוֹ, as לוֹן and לִין; שׂוּם and שׂוּם, &c. The Paradigm presents both the forms in *Kal*.

3. *Notes.*

The two forms in *Kal* are presented to the eye. The *Fut. apoc.* is as יָרַב from יָרַב, שׂוּם from שׂוּם, &c. With Guttural, יָרַח from יָרַח, &c. In Pause יָרַח, (§ 55. 4.) from יָרַח. The common Future *Kal* in עוֹ, viz. יָרַב, and *Fut. Hiphil* have the same form.

§ 120.

Verbs לָא.

1. Aleph, at the end of a word, is *always* quiescent. Hence, when a Verb לָא ends with a Radical, its Aleph

always quiesces: and if the final vowel be Pattahh, it lengthens it into Qamets, as  $\text{מִצָּן}$  instead of  $\text{מִצַּן}$ ; (§ 23. 2. 3.) but other vowels remain unchanged, and are regular, as Inf.  $\text{מִצֵּן}$ , Part.  $\text{מִצֵּן}$ , &c. (See Paradigm.)

The final vowels, in Verbs of this class are not immutable, in consequence of quiescence in א, because flexion requires their change, and the quiescence, moreover, is merely *accidental*.

2. When formative Suffixes (beginning with Consonants) are appended, Aleph still quiesces; but

(a) In Praet. Kal of Verbs final א, it quiesces in Qamets; as  $\text{מִצָּאתָ}$ .

(b) In the Praeter of all the other Conjugations, in Tseri; as  $\text{נִמְצָאתָ}$ ,  $\text{מִצָּאתָ}$ , &c.

(c) In the Fut. and Imper. of *all* the Conjugations, in Seghol; as  $\text{מִצְּאֵנָה}$ ,  $\text{תִּמְצְּאֵנָה}$ , &c.

3. When the Afformative begins with a vowel, then א is moveable and regular; as  $\text{מִצְּאֵי}$ ,  $\text{מִצְּאָה}$ , &c.

NOTE 1. When Aleph follows an impure vowel, quiescing in ו, or י, it may be said to be *in otio*; as  $\text{מִצְּוֵי}$ ,  $\text{הִמְצְּוֵי}$ , &c. (§ 23. 5. note.)

NOTE 2. Aleph quiescent is sometimes omitted, in writing; as  $\text{מִצְּאָה־י}$  for  $\text{מִצְּאָה־י}$ . (§ 24. 3.)

## § 121.

*Verbs לָא: Paradigm, notes.*

### I. Kal.

1. Praeter. Verbs final Tseri retain it, out of the third person; as  $\text{יִרְאֶה}$  from  $\text{יִרְאֵה}$ .

The third person fem. sometimes as  $\text{קָרְאָה}$ ; and so in Niph.  $\text{נִפְלְאָה}$ , Hoph.  $\text{הִפְלְאָה}$ . (Syriasm.)

2. Inf. fem.  $\text{יִרְאֵה}$ ,  $\text{תִּרְאֵה}$ ,  $\text{טִמְאֵה}$ ,  $\text{לְקַרְאָה}$  (prep. ל) Inf. const. for  $\text{לְקַרְאָה}$ .

With fem. ה; as מְלֹאֵת for מְלֹאֵת; מְשֹׁאֵת for מְשֹׁאֵת. Also חָטוּ for חָטוּא, (Aleph omitted.)

3. Imp. יִרְאוּ *yeru* for יִרְאוּ; יִצְאוּ for יִצְאוּ, from יָצָא.

4. Part. מְצַאֵת for מְצַאֵת; יוֹצֵאת for יוֹצֵאת. Plur. הַטְּאִים for הַטְּאִים; with Suff. בְּדָאֵם for בְּדָאֵם.

## II. Niphal.

(a) Praet. נִטְמַתְּם for נִטְמַתְּם; נִפְלְאַתְּ for נִפְלְאַתְּ (Syriasm,) third pers. fem.

Part. Plur. נִמְצְאִים, נִחְבְּאִים (Qamets under 2nd radical dropped.)

## III. Hiphil.

(a) הִחְטִיא for הִחְטִיא.

## IV. Assimilation of Verbs לָא to Verbs לָהּ.

(a) In punctuation; as נִצָּא (Part.) Piel מְלֹאֵת, Fut. רָפְאֵתִי, Fut. רָפְאֵתִי; Inf. הִתְנַבְּאוּת מְלֹאֵת; Hiph. הִפְלְאָה, הִתְנַבְּאָה (with הּ parag.) third sing. fem.

(b) Assimilation in consonants, i. e. exchange of final א for ה; נָסָה, נִפְּהָה. Niph. Inf. abs. נִחְבְּהָה; const. יִהְרַפְּהָה; Piel יִמְלֵהָה.

(c) Assimilation both in vowels and consonants; as צָמַח 2d person, from צָמַח; מְלֹאֵת for מְלֹאֵת. Fut. תִּרְפִּינָה from רָפְאָה. Part. יִצָּא for יִצָּא; Plur. with Suff. צְבִיָּה from צָבָא. Pass. Part. נִשְׂוִי from נִשְׂוִי. Niph. נִבְיָה from נָבָא; נִטְמִינָה from נִטְמָא; נִרְפְּתָה from רָפְאָה; Fut. יִמְצָא from מָצָא. Piel יִרְפּוּ from רָפְאָה. Hith. הִתְנַבְּיָה from נָבָא. Hiph. with Suff. הִמְצִיָּה from מָצָא; Part. מְקַנָּה from קָנָא.

NOTE. In Chaldee and Syriac, Verbs לָא and לָהּ fall into one class. In Hebrew there is a tendency towards this, as the above examples shew. So also קָרָא and קָרָה *to meet*; פָּלָא and פָּלָה *to be wonderful*, &c.

## § 122.

Verbs: לָהּ.

1. These Verbs are properly divided into two classes; the one of which (by far the most numerous,) *properly* ends in *Yodh*, as גָּלִי; and the other in *Vav*, as שָׁלוּ. But as the Hebrews avoided ending a word with *Yodh* or *Vav*

(as moveable consonants,) in all cases where these Verbs end with a Radical, (Part. pass. excepted,) ה is substituted, with an appropriate punctuation.

In Arabic, the two classes of Verbs here described are distinctly marked, in some parts of their inflection; but in most cases flow together, as in Hebrew. In regard to those Verbs, which end with Mappiq ה, they are merely Verbs ה Guttural. (§ 105.)

2. All the different forms, ending in ה agreeably to the rule above, take the same Vowels, in every Conjugation, viz.

- (a) 3d pers. sing. Praet. of all the Conj. (◌◌)
- (b) Part. Act. and Future (◌◌◌)
- (c) Imp. (◌◌◌)
- (d) Inf. abs. (◌◌◌)
- (e) Inf. const. is fem. (◌◌◌) See Parad.

3. Before the Afformatives, (beginning with a Consonant) the original *Yodh* of the Verb appears, and *quiesces* in

- (a) Kal, Praet. in (◌◌◌)
- (b) Praet. of all other Conjugations (◌◌◌)
- (c) In Future and Imperative (◌◌◌) See Parad.

Thus הִגֵּי for הִגֵּי, &c; the quiescence is in order to avoid ending a syllable with *Yodh* or *Vav*, as moveable consonants.

4. Before Afformatives beginning with a Vowel, the *Yodh radical* with its vowel falls away; as הִגֵּי instead of הִגֵּי, &c. But in Pause הִגֵּי.

So the *Yodh* with its vowel uniformly falls away, before Suffix pronouns; as הִגֵּי = הִגֵּי.

But in the fem. 3d pers. Praet, ה goes into ת; as הִגֵּי fem. הִגֵּי.

5. The Fut. of all the Conjugations suffers Apocope; the Imp. in several. (Vide infra, next §.) Compare also the Arabic Futures.

§ 123.

Verbs לה : Paradigm, Notes.

I. Kal.

(a) Praeter. 3d per. fem. גָּלְתָּ ; 1st pers. רָצַאתִי (Syriasm) ; שָׁלַחְתִּי, with final Vav moveable.

(b) Inf. abs. גָּלוּ, very seldom as גָּלוּת ; קָשָׂא (Syr.) Inf. const. seldom as גָּלַת ; fem. רָאָהָה ; Syriasm הִיגָהָה.

(c) Fut. אֶשְׁעָה 1st pers., תִּכְלֶה 2d pers. (final ך instead of ך, like verbs לָא.) So also יִשְׁעָא, יִתְחַלֵּא, with א instead of ה, in imitation of the same Verbs. תִּהְיֶה, תִּבָּא for תִּאבָּה, Syriasm.

(d) Apocope of the Future. This takes place only when the word ends with ה ; and in case of Apocope, both the ה and its preceding vowel fall away. The original, and apocopated forms are exhibited below ; and No. 3 exhibits them with a *furtive* Seghol or Pattahh, agreeably to § 59. 4, in which form they almost always appear.

	No. 1, orig. form.	No. 2, apoc.	No. 3. com. apoc.
3d pers.	וּגְלָהּ	וּגְלָ (וּגְלָהּ)	וּגְלָ
1st and 2d pers., as	תִּגְלֶהּ	וּתִגְלָ	וּתִגְלָ (וּתִגְלָ)
With Guttural in ult.	יִתְעָה	וּיִתְעָ	וּיִתְעָ (2d pers. וּתִתְעָ)
With Resh	יִרְאָה	וּיִרְאָ	וּיִרְאָ
Verbs פֿ Guttural	יִעֲשָׂה	(וּיִחְדָּ)	וּיִעֲשָׂ (וּיִחְלָ)
	יִתְחַרָּה		וּיִתְחַרָּ
יִהְיֶה to be, יִחְיֶה to live, as יִהְיֶה	(וּיִחְיֶה)		וּיִחְיֶה commonly יִהְיֶה

But sometimes the Future is full, with Vav ; as וּיִעֲשֶׂה .

(e) Imper. בְּעָרָה. (See *h* infra.)

(f) Part. fem. בּוֹלְגָהּ with Yodh moveable ; Plur. בּוֹלְגוֹת.

(g) Part. pass. Vav moveable at the end, נְטוּרוֹת (plur.) גָּלוּ for גָּלוּי ; צָפוּ for צָפוּי.

(h) *Yodh Radical restored.* In all the forms of Kal, (which usually drop the Yodh,) where a Pause-accent falls on the last syllable of the Radicals, or Nun Parag. is added, the Yodh is restored, and its preceding vowel prolonged ; as Praet. גָּלְיָהּ, Fut. יִשְׁלַחְיָהּ, יִשְׁתַּחֲוֶיךָ ; original forms גָּלְיָ, שְׁלַחְיָ, &c.

II. *Niphil.*

(a) Praet. Sometimes נִגְלִיחַ, (Hhireq for Tseri); and so in other cases. In Pause, נִגְלִיחַ.

(b) Inf. abs. also sometimes as נִגְלוֹחַ.

(c) The Fut. Apoc. here, merely drops the *He* final with its vowel; but suffers no other change, as נִגְלַח for נִגְלִיחַ.

III. *Piel.*

(a) Praet. קִנְיִחַ for קִנְיִחַי (See II. a, supra); and so in other cases, where Tseri would regularly stand. שָׁנָא (א for ה.) So Pual שָׁנְאָה. (See V. infra.)

(b) Inf. שָׁנֵחַ (.. for ..) Syriasm.

(c) Fut. שָׁנֵחַ (.. for ..) Syriasm. In Fut. Apoc. not only the ה with its vowel falls away, but the Dagghesh of the middle letter also; because by the apocope, the middle letter becomes *ultimate*, and Dagghesh cannot therefore remain; as נִיגַל for נִיגְלַח, &c. Sometimes, the Pattahh is prolonged here, as a kind of compensation for the Dagghesh omitted, as נִיגַל, נִיגַח, &c.

(d) Imper. apoc. הִסַּח for הִסֵּחַ.

(e) Yodh Radical retained; Imper, הִלֵּיחַ; Fut. הִלְמִיחַ; the Dagghesh in the middle Radical omitted.

IV. *Hiphil.*

(a) Praet. הִגְלִיחַ (י for יי). See II. a, supra. 3d per. fem. הִגְלַחַת, הִגְלַחַת, (Syriasm) for הִגְלַחְתָּה. So also Hophal, הִגְלַחְתָּ. Hiph. Praet. הִחְלִיחַ (Syriasm) for הִחְלַחַח.

(b) Inf. Instead of the regular Inf. abs. only the Syriac form of the Inf. occurs for it: as הִעְלַחַח, הִחְלַחַח, &c.

(c) Fut. Apoc.

	Full form.	unfreq. apoc.	com. apoc.	
	הִחְלַחַח	הִחְלַח	הִחְלַח	See § 60. 3.
	הִגְלַחַח	הִגְלַח	הִגְלַח	
With Guttural in ult.	הִחְלַחַח		הִחְלַח	
Pe Guttural	הִעְלַחַח		הִעְלַח	

The last form coincides with the form of the same Verb in Kal, and is to be distinguished from Kal, only by the sense.

(d) Fut. (Syr.) הִפְרִיחַ for הִפְרַחַח; הִחְלִיחַ (from חֲלַחַח) for הִחְלַחַח; הִמְלִיחַ for הִמְלַחַח.

(e) Imper. Apoc. הַעֲלֵה for הֶעֱלֶה; הִרְרֵה for הֶרְרֶה; הִרְרֵה for הֶרְרֶה; הַעֲלֵה for הֶעֱלֶה. Vide supra c.

V. *Remarks.*

In Aramaean, the Futures and Participles of Verbs לָא and לָה end in א־ or י־. The cases where the Hebrew Verbs לָה, as seen above, end in this manner, are Aramaeisms. So also, those that end in י־, instead of ה־ or ה־.

The confounding of final א with ה, as in many of the preceding examples, is Syriasm; for in Syriac, both species of Verbs flow into one.

NOTE. For an account of the manner in which Suffix Pronouns affect Verbs לָה, see § 126. VIII.

VI. *Conj. Piel.*

A few Verbs לָה have a Piel Conj. formed by changing the final Yodh into Vav, and then adding *He*; as נָאָה Piel נֶאָהָ; טָחָה Pil. טֶחָהָ.

The Verb שָׁחָה, used principally in Hithp., is apocopated there, (as הָחָה is, sup. l. d.) in a peculiar manner, because of its *Vav* in the Piel form; thus שָׁחָה, Piel שֶׁחָהָ, Hith. הִשְׁחַחְהָ.

Apoc. רִשְׁחַחְהָ for רִשְׁחַחְהָ, as יָדַי for יָדַי; (supra l. d.)

§ 124.

*Verbs doubly anomalous.*

1. Verbs whose first and third Radical consist of those letters which occasion anomalies when they occur, have this appellation; such as נָשָׂא, אָתָה, יָנָה, &c. When the first and third Radical are irregular, the middle letter is, of course, regular; two irregular letters scarcely ever coming together.

2. All the irregularities occasioned by anomalous Radicals, concur in these verbs, wherever they can. But, in cases where the anomaly occasioned by one letter would interfere with that occasioned by the other, practice can only determine for the student which is to be followed.

Thus כָּדַד as a verb עָע would be, in the Future, כִּדְד; but the Fut. as פָּן would be כִּדְד, which is the real one; but in Hiphil, it is כִּדְד as a verb עָע, instead of כִּדְד as a verb פָּן; so in Hoph., the Praet. is כִּדְד as עָע, but Fut. כִּדְד as פָּן.

### 3. Examples of forms, in doubly anomalous Verbs.

#### (a) Verbs פָּן, and לָא.

נָשָׂא, Imp. שָׂא, Inf. שִׂיאָה (for שִׂיאָה fem. Inf.); with Suff. שִׂיאָתִי; Fut. fem. תִּשְׂנֶה, (א dropped.) Verb נָשָׂא, Hiph. fut. יִשִּׂי for יִשְׂיֵא, (א omitted.)

#### (b) Verbs פָּן and לָה.

נָטָה, fut. apoc. יָט, (full form נִטָּה). Hiph. Imp. apoc. יָט, (full form נִטָּה). Fut. נִיט (plene נִיטָּה). 1st pers. אָט (אָטָה).

נָכַה, Hiph. הִכָּה; Inf. הִכּוּחַ; Imp. הִכָּה, apoc. הִכּ; Fut. יִכָּה, apoc. יָכּ, plur. יָכוּ.

נָזָה, Fut. apoc. יָז, נִיז; Fut. Hiph. יִיז.

#### (c) Verbs פָּא and לָה.

אָתָה, Praet. אָתָה; Imp. אָתָה (Syriasm for אָתָה = אָתָה without pause accent.) Fut. יָתָה for יָתָה; Fut. נִתָּה = נִתָּה. Hiph. Imper. הִתָּה = הִתָּה (א omitted.)

אָפָה, Imp. אָפָה (Syr.) for אָפָה; נִתָּפָה (א omitted) = נִתָּפָה.

#### (d) Verbs פִּי and לָא.

יָצָא, Inf. fem. יָצֵאָה, Imp. יָצָא; Hiph. הוֹצִיא.

#### (e) Verbs פִּי and לָה.

יָרָה, Piel Fut. יִרְדֶּה for יִרְדֶּה; Fut. Hiph. יוֹרָה, 1st pers. with Suff. אוֹרָה. Sometimes Fut. retains the Praeformative ה, as יהוֹרָה.

יָרָה, 1st pers. plur. with Suff. נִינָה = יָרָה. Hiph. הוֹרָה.

יָרָה, Imp. יָרָה; Inf. יָרוּחַ, יָרוּחַ; 1st pers. plur. Fut. with Suffix נִינָה; Hiph. הוֹרָה; Inf. הוֹרוּחַ; Fut. יוֹרָה, apoc. יוֹר.

#### (f) Verbs of peculiar irregularity.

(1.) יָבֹא, Praet. בָּא, 1st plur. בָּאנוּ for בָּנוּ; Fut. יָבוֹא 3d pers.; Hiph. יִבְרֵא, 2d pers. יִבְרֵא; Fut. יָבִיא, 1st pers. אָבִיא, אָבִי; Imp. יִבְרֵא.

(2.) תָּי, Praet. Kal, is a verb עָע from תָּי, as the form appears in Arabic. It has but one form in use.

NOTE. The student has only to consider the anomaly at the beginning, as belonging to the class of verbs defective פָּ; and the one at the close, as belonging to those defective לָ, and unite both of

these, in the inflection of a doubly anomalous Verb, in order to find all its forms.

## § 125.

*Relation of Irregular Verbs to each other.*

1. From the union of forms and signification, in many cases, it is probable that Verbs defective פ" were originally duoliteral, i. e. consisted of the second and third Radicals; that Verbs defective ז", consisted of the first and third Radical; and that those defective ל", consisted of the two first Radicals. These three Classes are not only related, respectively among themselves, but also to each of the other classes, occasionally, either in form or meaning. (See Gesen. Lehrgebäude § 112, 113.)

2. From this fact it follows, that many anomalous forms, in any one class, are to be accounted for by deriving them from a Root of another Class, which had the same meaning. Thus הֵלֵךְ *to go*, Fut. יֵלֵךְ as from יָלַךְ; so Imp. לֵךְ, Inf. לֵלֶכֶת; but Part. הוֹלֵךְ, Niph. נִהְלֵךְ, &c. as if from הֵלֵךְ. Much is yet to be done, in arranging apparently anomalous and peculiar forms under their proper Roots.

When two irregular Verbs, of the same signification and of kindred forms, occur, the one is used only in particular modes or tenses, and the other in the modes and tenses where the first is wanting; both forms thus making out a complete Verb. Thus in respect to the Verb הֵלֵךְ above; so טוֹב, *to be good* has a future יֵיטֵב, as from יָטַב; חָקַק *to engrave* has Pual חִתְּקָה, Hith. הִתְחַקָה, as from חָקַק; רָצַץ *to dash in pieces* has Fut. יָרוֹץ, and Niph. נִרוֹץ, as from רוּץ, while Piel is רִצַּץ, &c. This trait in the character of the Hebrew verbs, seems to have

been first noticed by Gesenius, (Lehrgeb. p. 457.) and is very important, as affording an obvious solution for a multitude of supposed anomalies in the Hebrew language.

Other languages exhibit the same trait, in the character of their irregular verbs. Thus in Latin, we have *fero, tuli, latum*, all from different roots, but of the same meaning, and therefore arranged together by Lexicographers, for convenience sake. So in Greek, *ερχομαι, ηλθον; τρεχω, δραμουμαι; αιρεω, ειλον*, &c; plainly of different origin, though agreeing in sense.

§ 126.

*Verbal Suffixes.* (Vid. Par. § 127.)

1. We have already seen what Suffixes are appended to Verbs, in § 68. Two things should here be specially adverted to, in order to render the present explanations intelligible; viz,

(a) That the accent being removed from its original place in the Verb, by most of the Suffixes, a change in the Vowel-points of the Verb, is, in most cases, a thing which follows of course. (Vid. §§ 54—60.) But this change is not altogether conformed to the laws respecting vowel changes, in regard to Nouns. The peculiarities of it will be noted in the following explanations.

(b) Verbs which end in a vowel, almost universally receive Suffixes *without any union vowel*, i. e. beginning with a consonant; and *vice versa*. But this must be understood of Verbs, *after they have received the change which they undergo, to fit them for the reception of the Suffix*, and not of Verbs in their original state merely.

Verbs before the Suff. *ך, ךָ, ךֿ, ךְ* are to be excepted from this rule. (See also Note 2, *b*, *infra*.)

2. Inasmuch as all the Conjugations end in the same manner as Kal, the Suffixes are appended to them in the same way. But from the nature of the case, Passive Verbs, and Verbs neuter receive not Suffixes, as Suffixes (almost always) are in the Accusative, and of course follow transitive Verbs. Consequently, Niphal, Pual, Hophal, and Hithpael, very rarely have Suffixes. Piel differs somewhat from Kal in the mode of receiving Suffixes, as will be shown in the sequel.

3. Verbs of the first and second persons, receive no Suffixes of the same persons; because the *reciprocal meaning* which would thus be conveyed, is expressed by Hithpael, &c.

NOTES TO THE PARADIGM OF A VERB WITH SUFFIXES.

I. *Praeter Kal.* NOTE 1. *3d pers. sing. masc.* The forms of the Verb, adapted to Suffixes, are,

(a)  $\text{קָטַלְתָּ}$ ; the Qamets of the first syllable falling away, because the accent is removed forward, one place, by the Suffixes; and the Pattahh of the second syllable being lengthened, because it stands in a pure syllable, the final letter of the Verb being united with the Suffix. (See § 55.)

(b)  $\text{קָטַלְתָּ}$ , before  $\text{כֵּן}$  and  $\text{כֵּן}$ ; Qamets falling away, as explained above; and Pattahh in the second syllable remaining, because the syllable continues to be as it is in the ground-form, viz. a mixed syllable.

In Verbs final Tseri, the Tseri remains before Suff.; as  $\text{לִבְשָׁם}$ .

NOTE 2. *Third pers. fem. sing.*

$\text{קָטַלְתָּ}$  and  $\text{קָטַלְתָּ}$ ; first and second vowels of the word changed, as in Note 1. *a*, supra. The final ending is  $\text{תָּ}$ , (as in fem. nouns endin in  $\text{תָּ}$ , which in regimen make  $\text{ת=}$ ;) but  $\text{תָּ}$  when the  $\text{ת}$  is joined with the following Suffix, and the Pattahh under the Lamedh comes thus to stand in a pure syllable. (§ 55. and Note 1. supra.)

(a) The accent throughout here, is on the ultimate of the Verb, not on the Suffix, except before  $\text{כֵּן}$  and  $\text{כֵּן}$ . Hence the Suffixes  $\text{תָּ}$ ,  $\text{תָּ}$ , and  $\text{תָּ}$ , being deprived of their customary accent shorten into  $\text{תָּ}$ ,  $\text{תָּ}$ , and  $\text{תָּ}$ . (§ 54.)

(b) There is another peculiarity of the fem. here ; viz, that although it ends in a consonant, it receives Suffixes, in most cases, which begin with a consonant. (Vid. Par.)

(c) Suffixes of the 3d pers. sing. masc. and fem., often assimilate their ה with the final fem. ה of the Verb ; as in the Parad. קָטַלְתְּהִי for קָטַלְתְּהָ ; קָטַלְתְּהָ for קָטַלְתְּהִי, final ה in the former of the two last words being paragogic, as קָטַלְתְּהָ = קָטַלְתְּהִי-הָ.

NOTE 3. 2d pers. masc. sing.

קָטַלְתָּ (קָטַלְתָּ) ; the first vowel as in Note 1 ; the second remains unaffected.

The Suffixes here begin with a consonant, (because the verb ends with a vowel,) and are simply added to the verbs. נִי = and י are excepted, which take the form קָטַלְתָּי.

NOTE 4. 2d pers. fem. sing.

קָטַלְתְּ (קָטַלְתְּ) ; vowels as in Note 3. This form is like the Syriac and Arabic fem. of the verb, in this tense and person.

The Suffixes are as in Note 3, because the verbal form ends in a vowel. But *sometimes* the form קָטַלְתְּי is used, and then the Suffix has a union vowel ; as קָטַלְתְּיָהּ.

NOTE 5. Verbal forms ending in vowels, as adapted to Suff. are for

the 1st pers. sing.	קָטַלְתִּי	} Taking Suffixes without union-vowels. The pointing of these forms is obvious, from what has already been said.
3d pers. plur.	קָטַלְתֵּי	
2d plur. masc.	קָטַלְתֶּי	
2d fem. (no example)		
1st pers. plur.	קָטַלְתָּנִי	

II. Fut. Kal. NOTE 6. All the persons of the Future, ending with a consonant, drop the final vowel of the Verb, (like nouns in Declension VII, with increase) and receive a Suffix with a union vowel ; excepting that before הָ, כֶּם, כֶּן, the final vowel of the verb is retained, but shortened, because the accent is moved forward upon the Suffix. But Verbs Fut. Pattahh retain it and prolong it into Qamets ; as קָטַלְתְּהִי, רָמַצְתְּהִי. (§ 55.)

NOTE 7. All the persons ending in י and י =, (so also 3d and 2d fem. plur. קָטַלְתְּהֵי, which before Suff. become קָטַלְתְּהֵי) receive Suffixes without a union vowel. The 3d pers. plur. masc. has, sometimes, י parag. before a Suffix, but commonly without a union vowel ; as קָטַלְתְּהֵי י.

III. Inf. Kal. NOTE 8. The Inf. קָטַל, קָטַל, are treated as Segholate nouns, in respect to Suffixes. קָטַל throws back its vowel,

for the most part, on its first radical, and shortens it, in all cases, because the accent is taken off. Before בָּם, בָּן, and sometimes הָ, the vowel remains on the final syllable, though shortened. (See Parad.) But in these latter cases, also, the vowel is *sometimes* thrown back; as עִבְרָכֶם, קִצְרָכֶם, &c.

NOTE 9. When the middle letter is a Guttural, Verbs final O take (וּ) under it, instead of Sheva; as בָּתְרִי *my choice*; אֶהְבֶּבְךָ *your love*.

NOTE 10. Inf. with Pattahh, as קָטַל, take commonly the form קָטַל before a Suffix, as בִּקְעָם; but sometimes *Pattahh*, as בְּקָעָךְ.

IV. Imper. Kal. NOTE 11. The ground-form קָטַל imitates the Infinitive. The other forms קָטַלְתִּי, קָטַלְתְּ, and fem. קָטַלְתְּ (Suff. form instead of קָטַלְתְּ,) remain unchanged, and take Suffixes beginning with a consonant.

NOTE 12. Imperatives in Pattahh retain it before Suffixes, and lengthen it, as שְׁמַעְעֵנִי *hear me*; שְׁאַלְלֵנִי *ask me*.

V. Participles. NOTE 13. The active Part. masc. imitates nouns of Dec. VII. both in its declension, and Suffixes. The Part. Fem. imitates fem. Segholates.

NOTE 14. Part. pass. masc. imitates Decl. III. of nouns. The feminine as before.

VI. Piel. NOTE 15. The final Tseri here falls away before Suffixes; excepting before הָ, בָּם, בָּן, where it is (generally, not always,) shortened into (וּ) or (וּ), as קִבְּצָךְ, Inf. שָׂבַעְכֶם. Pattahh before Gutturals, here, remains.

It is the same with Poel, and Pilel; as their first vowel is immutable, and their final one as that of Piel.

VII. Hiphil. NOTE 16. In the Future, the Suffixes are always put upon the regular, and not upon the apocopated forms.

VIII. Suffixes to Verbs לָהּ. NOTE 17. (1) In all the forms, which end in הָ, the הָ with the preceding vowel falls away; e. g. עָנְנֵנִי from עָנָה; צָנְנָה from צָנְנָה. The Suffix in these cases takes or omits a union vowel, as is needed.

(2) Instead of the ending הָ and הָ, we sometimes find וּ inserted before a Suffix; as הַיְיָנִי from נָכַח; אֶפְיָהֶם (1st pers. Fut. Hiph. from אָפָה.)

(3) The 3d pers. Praet. fem. sing. assumes הָ instead of the הָ radical, and preserves the accent, as the same person does in the regular verbs.

		Kal.	Kal.	Niphal.	Piel.
Praet. 3. m.		קָטַל (final ..)	כָּבַד	נִקְטַל	קִטַּל
3. f.		קָטְלָה	כָּבְדָה	נִקְטְלָה	קִטְלָה
2. m.		קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ
2. f.		קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
1.		קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי
Plural 3.		קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קִטְלוּ
2. m.		קָטַלְתֶּם	כָּבַדְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
2. f.		קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
1.		קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ
Inf. abs.		קָטוּל	הִקְטִיל פְּבוּד	הִקְטִיל	קָטַל
const.		קָטֹל	כָּבֹד	הִקְטִיל	קָטַל
Fut. 3. m.		יִקְטַל	יִכְבֹּד	יִקְטַל	יִקְטַל
3. f.		תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל
2. m.		תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל
2. f.		תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְלִי	תִּקְטְלִי
1.		אִקְטַל	אִכְבֹּד	אִקְטַל	אִקְטַל
Plural 3. m.		יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ
3. f.		תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
2. m.		תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ	תִּקְטְלוּ
2. f.		תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
1.		נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp. m.		קָטַל	כָּבַד	הִקְטַל	קָטַל
f.		קָטְלִי	כָּבְדִי	הִקְטְלִי	קָטְלִי
Pl. m.		קָטְלוּ	כָּבְדוּ	הִקְטְלוּ	קָטְלוּ
f.		קָטְלֶנָּה	כָּבְדֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה
Part. act.		קֹטֵל	כוֹבֵד	נִקְטֵל	מִקְטֵל
pass.		קָטוּל	כָּבוּד		

Pual.	Hiphil.	Hophal.	Hithpael.
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַלָּהּ	הִקְטִילָּהּ	הִקְטַלָּהּ	הִתְקַטַּלָּהּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
קָטַל	הִקְטִיל		הִתְקַטַּל
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַלְי	תִּקְטִילְי	תִּקְטַלְי	תִּתְקַטַּלְי
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטַלוּ	יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטַלוּ	תִּקְטִילוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
	הִקְטִיל		הִתְקַטַּל
	הִקְטִילְי		הִתְקַטַּלְי
	הִקְטִילוּ		הִתְקַטַּלוּ
	הִקְטִילְנָה		הִתְקַטַּלְנָה
	נִקְטַל		
מִקְטַל	מִקְטִיל	מִקְטַל	מִתְקַטַּל

	Kal.		Niphal.	Hiphil.	Hophal.
Praet.3.m.	עַמַּד		נִעְמַד	הֵעִמִּיד	הֵעִמַּד
3. f.	עַמְדָּה		נִעְמְדָה	הֵעִמְדָּה	הֵעִמְדָּה
2. m.	עַמַּדְתָּ		נִעְמַדְתָּ	הֵעִמַּדְתָּ	הֵעִמַּדְתָּ
2. f.	עַמַּדְתְּ		נִעְמַדְתְּ	הֵעִמַּדְתְּ	הֵעִמַּדְתְּ
1.	עַמַּדְתִּי		נִעְמַדְתִּי	הֵעִמַּדְתִּי	הֵעִמַּדְתִּי
Plur. 3.	עַמְדוּ		נִעְמְדוּ	הֵעִמְדוּ	הֵעִמְדוּ
2. m.	עַמַּדְתֶּם		נִעְמַדְתֶּם	הֵעִמַּדְתֶּם	הֵעִמַּדְתֶּם
2. f.	עַמַּדְתֶּן		נִעְמַדְתֶּן	הֵעִמַּדְתֶּן	הֵעִמַּדְתֶּן
1.	עַמַּדְנוּ		נִעְמַדְנוּ	הֵעִמַּדְנוּ	הֵעִמַּדְנוּ
Inf. abs.	עֹמֵד			הֵעִמִּיד	
const.	עֹמֵד		הֵעִמַּד	הֵעִמִּיד	הֵעִמַּד
Fut. 3. m.	יַעֲמֵד	יִחַזֵּק	יַעֲמַד	יַעֲמִיד	יַעֲמַד
3. f.	תַּעֲמֹד	תִּחַזֵּק	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמֹד
2. m.	תַּעֲמֹד	תִּחַזֵּק	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמֹד
2. f.	תַּעֲמְדִי	תִּחַזְּקִי	תַּעֲמְדִי	תַּעֲמִידִי	תַּעֲמְדִי
1.	אֶעֱמַד	אֶחַזֵּק	אֶעֱמַד	אֶעֱמִיד	אֶעֱמַד
Plur.3. m.	יַעֲמְדוּ	יִחַזְּקוּ	יַעֲמְדוּ	יַעֲמִידוּ	יַעֲמְדוּ
3. f.	תַּעֲמַדְנָה	תִּחַזְּקְנָה	תַּעֲמַדְנָה	תַּעֲמִידְנָה	תַּעֲמַדְנָה
2. m.	תַּעֲמְדוּ	תִּחַזְּקוּ	תַּעֲמְדוּ	תַּעֲמִידוּ	תַּעֲמְדוּ
2. f.	תַּעֲמַדְנָה	תִּחַזְּקְנָה	תַּעֲמַדְנָה	תַּעֲמִידְנָה	תַּעֲמַדְנָה
1.	נִעְמַד	נִחַזֵּק	נִעְמַד	נִעְמִיד	נִעְמַד
<i>Fut. apoc.</i>				יַעֲמִיד	
Imp. 2. m.	עֲמַד	חַזֵּק	הֵעִמַּד	הֵעִמַּד	
2. f.	עַמְדִי	חַזְּקִי	הֵעֲמְדִי	הֵעֲמִידִי	
Plur. 2. m.	עַמְדוּ	חַזְּקוּ	הֵעֲמְדוּ	הֵעֲמִידוּ	
2. f.	עַמַּדְנָה	חַזְּקְנָה	הֵעֲמַדְנָה	הֵעֲמִידְנָה	
Part. act.	עֹמֵד		נִעְמַד	מֵעִמִּיד	מֵעִמַּד
pass.	עֹמוּד				

	Kal.	Niphal.	Piel.	Pual.	Hithpael.
Praet. 3. m.	זָעַק	נִזְעַק	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
3. f.	זָעְקָה	נִזְעְקָה	בִּרְכָה	בִּרְכָה	הִתְבָּרְכָה
2. m.	זָעַקְתָּ	נִזְעַקְתָּ	בִּרְכַּתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתָּ
2. f.	זָעַקְתְּ	נִזְעַקְתְּ	בִּרְכַּתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתְּ
1.	זָעַקְתִּי	נִזְעַקְתִּי	בִּרְכַּתִּי	בִּרְכַּתִּי	הִתְבָּרַכְתִּי
Plur. 3.	זָעְקוּ	נִזְעְקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2. m.	זָעַקְתֶּם	נִזְעַקְתֶּם	בִּרְכֹתֶם	בִּרְכֹתֶם	הִתְבָּרַכְתֶּם
2. f.	זָעַקְתֶּן	נִזְעַקְתֶּן	בִּרְכֹתֶן	בִּרְכֹתֶן	הִתְבָּרַכְתֶּן
1.	זָעַקְנוּ	נִזְעַקְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ
Inf. abs.	זְעוּק				
const.	זָעַק	הִזְעַק	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
Fut. 3. m.	יִזְעַק	יִזְעַק	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
3. f.	תִּזְעַק	תִּזְעַק	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
2. m.	תִּזְעַקְתָּ	תִּזְעַקְתָּ	תִּבְרַכְתָּ	תִּבְרַכְתָּ	תִּתְבָּרַכְתָּ
2. f.	תִּזְעַקְתְּ	תִּזְעַקְתְּ	תִּבְרַכְתְּ	תִּבְרַכְתְּ	תִּתְבָּרַכְתְּ
1.	אֶזְעַק	אֶזְעַק	אֶבְרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
Plur. 3. m.	יִזְעַקוּ	יִזְעַקוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
3. f.	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
2. m.	תִּזְעַקְתֶּם	תִּזְעַקְתֶּם	תִּבְרַכְכוּ	תִּבְרַכְכוּ	תִּתְבָּרַכְכוּ
2. f.	תִּזְעַקְתֶּן	תִּזְעַקְתֶּן	תִּבְרַכְכֶּן	תִּבְרַכְכֶּן	תִּתְבָּרַכְכֶּן
1.	נִזְעַק	נִזְעַק	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ

*Fut. apoc.* has no distinct form here.

Imp. 2. m.	זָעַק	הִזְעַק	בִּרַךְ		הִתְבָּרַךְ
2. f.	זָעְקִי	הִזְעְקִי	בִּרְכִי		הִתְבָּרְכִי
Plur. 2. m.	זָעְקוּ	הִזְעְקוּ	בִּרְכוּ		הִתְבָּרְכוּ
2. f.	זָעַקְנָה	הִזְעַקְנָה	בִּרְכְנָה		הִתְבָּרְכְנָה
Part. act.	זֹעֵק	נֹזְעֵק	מְבָרֵךְ	מְבָרֵךְ	מִתְבָּרֵךְ
pass.	זָעוּק				

	Kal.	Niphal.	Piel.
Praet. 3. m.	שָׁמַע	נִשְׁמַע	שָׁמַע
3. f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה
2. m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
2. f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
1.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
Plur. 3.	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
2. m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
2. f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
1.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf. abs.	שָׁמוֹעַ		
const.	שֹׁמֵעַ	הֹשֵׁמֵעַ	שֹׁמֵעַ
Fut. 3. m.	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע
3. f.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
1.	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
Pl. 3. m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
3. f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
2. m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
2. f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
1.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<i>Fut. apoc.</i>			
Imp. 2. m.	שָׁמַע	הִשְׁמַע	שָׁמַע
2. f.	שְׁמְעִי	הִשְׁמְעִי	שְׁמְעִי
Plur. 2. m.	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
2. f.	שְׁמַעְנָה	הִשְׁמַעְנָה	שְׁמַעְנָה
Part. act.	שֹׁמֵעַ	נִשְׁמָעַת	מִשְׁמָעַת
pass.	שָׁמוֹעַ		

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמְעָה	הִשְׁתַּמְעָה
שָׁמְעֶתָ	הִשְׁמִיעֶתָ	הִשְׁמְעֶתָ	הִשְׁתַּמְעֶתָ
שָׁמְעֶתְךָ	הִשְׁמִיעֶתְךָ	הִשְׁמְעֶתְךָ	הִשְׁתַּמְעֶתְךָ
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמְעוּ	הִשְׁתַּמְעוּ
שָׁמְעֶתֶם	הִשְׁמִיעֶתֶם	הִשְׁמְעֶתֶם	הִשְׁתַּמְעֶתֶם
שָׁמְעֶתֶן	הִשְׁמִיעֶתֶן	הִשְׁמְעֶתֶן	הִשְׁתַּמְעֶתֶן
שָׁמְעוּהוּ	הִשְׁמִיעוּהוּ	הִשְׁמְעוּהוּ	הִשְׁתַּמְעוּהוּ

שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
וַשְׁמַע	וַהֲשִׁמִּיעַ	וַהֲשִׁמַּע	וַהֲשִׁתַּמֵּעַ
הַשְׁמַע	הַשְׁמִיעַ	הַשְׁמַע	הַשְׁתַּמֵּעַ
הַשְׁמְעִי	הַשְׁמִיעִי	הַשְׁמְעִי	הַשְׁתַּמְעִי
אֲשַׁמַּע	אֲשַׁמִּיעַ	אֲשַׁמַּע	אֲשַׁתַּמֵּעַ
וַיִּשְׁמַע	וַיִּהְיֶה שֹׁמֵעַ	וַיִּשְׁמַע	וַיִּשְׁתַּמֵּעַ
הַשְׁמַעְנָה	הַשְׁמִיעְנָה	הַשְׁמַעְנָה	הַשְׁתַּמְעְנָה
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמְעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמְעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמֵּעַ

וַשְׁמַע

	הִשְׁמִיעַ		הִשְׁתַּמֵּעַ
	הַשְׁמִיעִי		הַשְׁתַּמְעִי
	הַשְׁמִיעוּ		הַשְׁתַּמְעוּ
	הַשְׁמִיעְנָה		הַשְׁתַּמְעְנָה
מִשְׁמַע	מִשְׁמִיעַ	מִשְׁמַע	מִשְׁתַּמֵּעַ

	Kal.	Kal.	Niphal.
Praet. 3. m.	אָכַל	אָמַר	נִאָכַל
3. f.	(regular)	(regular)	(as פִּאָ Gutt.)
Inf. abs.	אֲכֹל	אֲמֹר	
const.	אֹכֵל	אֹמֵר	הֹאֲכֵל
Fut. 3. m.	יֹאכַל	יֹאמַר	יִאָכַל
3. f.	תֹּאכַל	תֹּאמַר	תִּאָכַל
2. m.	תֹּאכַל	תֹּאמַר	תִּאָכַל
2. f.	תֹּאכְלִי	תֹּאמְרִי	תִּאָכְלִי
1.	אֹכֵל	אֹמֵר	אֹאֲכֵל
Plur. 3. m.	יֹאכְלוּ	יֹאמְרוּ	יִאָכְלוּ
3. f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָכְלֶנָּה
2. m.	תֹּאכְלוּ	תֹּאמְרוּ	תִּאָכְלוּ
2. f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָכְלֶנָּה
1.	נֹאכְלִי	נֹאמְרִי	נִאָכְלִי
<i>Fut. apoc.</i>			
Imp. 2. m.	אֲכַל	אֲמַר	הֲאָכַל
2. f.	אֲכְלִי	אֲמְרִי	
pl. 2. m.	אֲכַלוּ	אֲמַרוּ	
2. f.	אֲכַלְנָה	אֲמַרְנָה	
Part. act.	אוֹכֵל		נֹאֲכֵל
pass.	אֹכֹל		

The derivative Conjugations of Verbs פִּאָ are declined in the same manner as those of פִּאָ Guttural; א being treated, (out of Kal,) as a Guttural, and not as a Quiescent. (See Niphal in the Par.) In like manner, Piel אֲכַל, Pual אֲכַל, Hiph. הֲאָכִיל, Hoph. הֲאָכַל, Hithp. הִתְאָכַל; compare Verbs פִּאָ Guttural, עָמַד and הִזַּק, for the mode of inflexion.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב
3. f.	(regular)	(regular)	נִשְׁבַּחַה	הוֹשִׁיבַה	הוֹשַׁבַה
2. m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ
2. f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ
1.			נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי
Plur. 3.			נִשְׁבַּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ
2. m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶּם
2. f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶן	הוֹשַׁבְתֶּן
1.			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ
Inf. abs.	יִשׁוּב	יְרוּשׁ			
const.	שֵׁבַת	רִשְׁתָּ	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשָּׁב	יִרָשׁ	יִנָּשֵׁב	יִוָּשִׁיב	יִוָּשַׁב
3. f.	תִּשָּׁב	תִּירָשׁ	תִּנָּשֵׁב	תִּוָּשִׁיב	תִּוָּשַׁב
2. m.	תִּשָּׁב	תִּירָשׁ	תִּנָּשֵׁב	תִּוָּשִׁיב	תִּוָּשַׁב
2. f.	תִּשְׁבִּי	תִּירְשִׁי	תִּנָּשְׁבִי	תִּוָּשְׁבִי	תִּוָּשַׁבִי
1.	אֵשֵׁב	אִירָשׁ	אֶנָּשֵׁב	אוֹשִׁיב	אוֹשַׁב
Pl. 3. m.	יִשְׁבוּ	יִירְשׁוּ	יִנָּשְׁבוּ	יִוָּשִׁיבוּ	יִוָּשַׁבוּ
3. f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּנָּשְׁבְּנָה	תִּוָּשְׁבְּנָה	תִּוָּשַׁבְּנָה
2. m.	תִּשְׁבוּ	תִּירְשׁוּ	תִּנָּשְׁבוּ	תִּוָּשִׁיבוּ	תִּוָּשַׁבוּ
3. f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּנָּשְׁבְּנָה	תִּוָּשְׁבְּנָה	תִּוָּשַׁבְּנָה
1.	נִשְׁבַּח	נִירָשׁ	נִנָּשֵׁב	נִוָּשִׁיב	נִוָּשַׁב
Fut. apoc.				יִוָּשֵׁב	
Imp. m.	שֵׁב	יְרָשׁ	הוֹשֵׁב	הוֹשִׁיב	
f.	שְׁבִי	יְרְשִׁי	הוֹשְׁבִי	הוֹשִׁיבִי	
Pl. m.	שְׁבוּ	יְרְשׁוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבְּנָה	יְרְשְׁנָה	הוֹשְׁבְּנָה	הוֹשִׁבְּנָה	
Part. act.	יוֹשֵׁב	יורָשׁ	נוֹשֵׁב	מוֹשִׁיב	מוֹשַׁב
pass.	יְשׁוּב	יְרוּשׁ			

	Kal.	Hiphil.
Praet. 3. m.	יָטַב	הֵיטִיב
3. f.	(regular)	הֵיטִיבָהּ
2. m.		הֵיטַבְתָּ
2. f.		הֵיטַבְתְּ
1.		הֵיטַבְתִּי
Plur. 3.		הֵיטִיבוּ
2. m.		הֵיטַבְתֶּם
2. f.		הֵיטַבְתֶּן
1.		הֵיטַבְנוּ
Inf. abs.	יִטְוֹב	
const.	יִטֵּב	הֵיטִיב
Fut. 3. m.	יִיטַב	יִיטִיב
3. f.	תֵּיטַב	תֵּיטִיב
2. m.	תֵּיטַב	תֵּיטִיב
2. f.	תֵּיטְבִי	תֵּיטְוִיבִי
1.	אֵיטַב	אֵיטִיב
Plur. 3. m.	יִיטְבוּ	יִיטְוִיבוּ
3. f.	תֵּיטְבֶנָה	תֵּיטְוִיבֶנָה
2. m.	תֵּיטְבוּ	תֵּיטְוִיבוּ
2. f.	תֵּיטְבֶנָה	תֵּיטְוִיבֶנָה
1.	נִיטַב	נִיטִיב
Fut. apoc.	וַיִּצְרַח	וַיִּטַב
Imp. m.	יִטַב	הֵיטַב
f.	יִטְבִי	הֵיטְוִיבִי
Plur. m.	יִטְבוּ	הֵיטְוִיבוּ
f.	יִטְבֶנָה	הֵיטְוִיבֶנָה
Part. act.	יוֹטֵב	מֵיטִיב
pass.	יִטּוּב	

Niphal, in Verbs of this species, does not occur. The Dagghesh'd conjugations are regular throughout; e. g. Piel וַיִּטַב, Pual וַיִּטְבַּב, Hith-pael וַיִּטְבַּבְתִּי. Hophal conforms to the model in Par. VI; e. g. וַיִּטְבַּב, &c. Only Hiphil, therefore, distinguishes the II. Class of Verbs פִּי from those of the I. Class, which have Fut. *Pattahh*.

	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3. m.	יָצַת	נָצַת	הִצִּית	הִצַּת
3. f.	(regular)	נָצַתָּה	הִצִּיתָה	הִצַּתָּה
2. m.		נָצַתְּ	הִצִּיטְּ	הִצַּתְּ
2. f.		נָצַתְּ (נָצַת)	הִצִּיטְּ (הִצַּת)	הִצַּתְּ (הִצַּת)
1.		נָצַתִּי	הִצִּיטִּי	הִצַּתִּי
Plur. 3.		נָצַתוּ	הִצִּיתוּ	הִצַּתוּ
2. m.		נָצַתְּם	הִצִּיטְּם	הִצַּתְּם
2. f.		נָצַתְּן	הִצִּיטְּן	הִצַּתְּן
1.		נָצַתְנוּ	הִצִּיטְנוּ	הִצַּתְנוּ
Inf. abs.	יָצוּת			
const.			הִצִּית	
Fut. 3. m.	יָצַת		יִצִּית	יִצַּת
3. f.	תֵּצֵת		תִּצִּית	תִּצַּת
2. m.	תֵּצַת		תִּצִּית	תִּצַּת
2. f.	תֵּצִי		תִּצִּי	תִּצִּי
1.	אֵצַת		אֵצִית	אֵצַת
Plur. 3. m.	יִצְתוּ		יִצִּיתוּ	יִצַּתוּ
3. f.	תֵּצְתְּנָה		תִּצִּיתְנָה	תִּצַּתְנָה
2. m.	תֵּצְתוּ		תִּצִּיתוּ	תִּצַּתוּ
2. f.	תֵּצְתְּנָה		תִּצִּיתְנָה	תִּצַּתְנָה
1.	נָצַת		נִצִּית	נִצַּת
Imp. m.			הִצִּית	
f.			הִצִּיטִי	
Plur. m.			הִצִּיתוּ	
f.			הִצִּיטְנָה	
Fut. apoc.				
Part. act.	יוֹצֵת		מִצִּית	מִצַּת
pass.	יֹצוּת	נָצַת		

The following are the actual forms of the few Verbs, which belong to the III. Class of פִּי.

I. *Verbs inflected only as Verbs פִּי.*

- (1) יָנַח, *Hiph.* הִנִּיחַ, *Inf.* הַנִּיחַ, *Fut.* יִנְיִחַ, *apoc.* יָנַח, *Imp.* הִנַּח, *Part.* מִנִּיחַ. *Hoph.* הִנִּיחַ, *Part.* מִנַּח.
- (2) יָצַג, *Hiph.* הִצִּיג, *Inf.* הַצִּג, *Fut.* יִצִּיג (וַיִּצַּג) *Part.* מִצִּיג. *Hoph.* *Fut.* יִצָּג.
- (3) יָצַע, *Hiph.* הִצִּיעַ, *Fut.* יִצִּיעַ. *Hoph.* יִצַּע, *Derivative* מִצַּע.
- (4) יָצַת, some of the forms in the Paradigm are not *actual* ones, but made analogically, so as to represent actual ones.

II. *Verbs inflected as I. or II. Class פִּי, and also as פִּי.*

- (5) יָצַק, *Fut.* יִצֹּק and יִצְּקוּ. *Hoph.* *Part.* מוֹצֵק and מִצֵּק.
- (6) יָצַר, *Fut.* יִצֹּר and יִצְּרוּ.
- (7) יָסַר, *Fut.* 1st pers. with Suff. אֶסְרֶם (as פִּן); but *Niph.* נוֹסַר; *Hiph.* 1st pers. fut. with Suff. אֶיִסְרֶם as II. Class of פִּי.
- (8) יָשַׁר, *Fut.* יִשֹּׁר and יִשְׁרוּ.
- (9) יָלַד, *Hoph.* *Inf. fem.* הִלְדָּת, in other respects as I. Class of פִּי.
- (10) יָסַד, *Hoph.* *Part.* מוֹסֵד, *Derivative* מִסֵּד, in other respects as I. Class of פִּי.

	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3. m.	נִגַּשׁ	נִגַּשׁ	הִגִּישׁ	הִגַּשׁ
3. f.	נִגַּשְׁהָ	נִגַּשְׁהָ	הִגִּיֶּשְׁהָ	הִגַּשְׁהָ
2. m.	נִגַּשְׁתָּ	נִגַּשְׁתָּ	הִגִּישְׁתָּ	הִגַּשְׁתָּ
2. f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגִּישְׁתְּ	הִגַּשְׁתְּ
1.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגִּישְׁתִּי	הִגַּשְׁתִּי
Plur. 3.	נִגַּשׁוּ	נִגַּשׁוּ	הִגִּישׁוּ	הִגַּשׁוּ
2. m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגִּישְׁתֶּם	הִגַּשְׁתֶּם
2. f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגִּישְׁתֶּן	הִגַּשְׁתֶּן
1.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגִּישְׁנוּ	הִגַּשְׁנוּ
Inf. abs.	נִגּוֹשׁ	הִנְגַּשׁ	הִגִּישׁ	
const.	נִגַּשְׁתָּ		הִגִּישׁ	הִגַּשׁ
Fut. 3. m.	יִגַּשׁ	יִנְגַּשׁ	יִגִּישׁ	יִגַּשׁ
3. f.	תִּגַּשׁ	תִּנְגַּשׁ	תִּגִּישׁ	תִּגַּשׁ
2. m.	תִּגַּשׁ	תִּנְגַּשׁ	תִּגִּישׁ	תִּגַּשׁ
2. f.	תִּגַּשִׁי	תִּנְגַּשִׁי	תִּגִּיֶּשִׁי	תִּגַּשִׁי
1.	אִגַּשׁ	אִנְגַּשׁ	אִגִּישׁ	אִגַּשׁ
Plur. 3. m.	יִגַּשׁוּ	יִנְגַּשׁוּ	יִגִּישׁוּ	יִגַּשׁוּ
3. f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּגִּישְׁנָה	תִּגַּשְׁנָה
2. m.	תִּגַּשׁוּ	תִּנְגַּשׁוּ	תִּגִּישׁוּ	תִּגַּשׁוּ
2. f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּגִּישְׁנָה	תִּגַּשְׁנָה
1.	נִגַּשׁ	נִנְגַּשׁ	נִגִּישׁ	נִגַּשׁ
<i>Fut. apoc.</i>			יִגַּשׁ	
Imp. m.	גַּשׁ	הִנְגַּשׁ	הִגַּשׁ	
f.	גַּשִׁי	הִנְגַּשִׁי	הִגִּיֶּשִׁי	
Plur. m.	גַּשׁוּ	הִנְגַּשׁוּ	הִגִּישׁוּ	
f.	גַּשְׁנָה	הִנְגַּשְׁנָה	הִגִּישְׁנָה	
Part. act.	נֹגֵשׂ	נֹגֵשׂ	מִגִּישׁ	מִגַּשׁ
pass.	נִגְוָשׁ			

	Kal.	Niphal.	Hiphil.
Praet. 3. m.	סָב	נָסַב	הִסָּב
3. f.	סָבָה	נָסְבָה	הִסְבָּה
2. m.	סָבוֹת	נָסְבוֹת	הִסְבוֹת
2. f.	סָבוֹת	נָסְבוֹת	הִסְבוֹת
1.	סָבוֹתִי	נָסְבוֹתִי	הִסְבוֹתִי
Plur. 3.	סָבוּ	נָסְבוּ	הִסְבוּ
2. m.	סָבוֹתֶם	נָסְבוֹתֶם	הִסְבוֹתֶם
2. f.	סָבוֹתְןָ	נָסְבוֹתְןָ	הִסְבוֹתְןָ
1.	סָבוֹנוֹ	נָסְבוֹנוֹ	הִסְבוֹנוֹ
Inf. abs.	סָבוֹב		
const.	סָב	הִסָּב	הִסָּב
Fut. 3. m.	יִסָּב (Chald.) יִסָּב	יִסָּב	יִסָּב
3. f.	תִּסָּב תִּסָּב	תִּסָּב	תִּסָּב
2. m.	תִּסָּב תִּסָּב	תִּסָּב	תִּסָּב
2. f.	תִּסָּבִי תִסָּבִי	תִסָּבִי	תִסָּבִי
1.	אִסָּב אִסָּב	אִסָּב	אִסָּב
Plur. 3. m.	יִסָּבוּ יִסָּבוּ	יִסָּבוּ	יִסָּבוּ
3. f.	תִּסָּבִינָה תִסָּבִינָה	תִסָּבִינָה	תִסָּבִינָה
2. m.	תִּסָּבוּ תִסָּבוּ	תִסָּבוּ	תִסָּבוּ
2. f.	תִּסָּבִינָה תִסָּבִינָה	תִסָּבִינָה	תִסָּבִינָה
1.	נִסָּב נִסָּב	נִסָּב	נִסָּב
<i>Fut. conversive.</i>	וַיִּסָּב		וַיִּסָּב
Imp. m.	סָב	הִסָּב	הִסָּב
f.	סָבִי	הִסָּבִי	הִסָּבִי
Plur. m.	סָבוּ	הִסָּבוּ	הִסָּבוּ
f.	סָבִינָה	הִסָּבִינָה	הִסָּבִינָה
Part. act.	סָבֵב	נָסֵב	מִסָּב
pass.	סָבוֹב		

Hophal.	Poel.	Poal.	Pilel.	Pulal.
הוֹסַב	סוֹבַב	סוֹבַב	סִבְּבֵב	סִבְּבֵב
הוֹסְבֵה	סוֹבְבֵה	סוֹבְבֵה	סִבְּבֵה	סִבְּבֵה
הוֹסִבּוּת	סוֹבְבֻת	סוֹבְבֻת	סִבְּבֻת	סִבְּבֻת
הוֹסִבּוּת	סוֹבְבֻת	סוֹבְבֻת	סִבְּבֻת	סִבְּבֻת
הוֹסִבּוּתִי	סוֹבְבֻתִי	סוֹבְבֻתִי	סִבְּבֻתִי	סִבְּבֻתִי
הוֹסִבּוּ	סוֹבְבוּ	סוֹבְבוּ	סִבְּבוּ	סִבְּבוּ
הוֹסִבּוּתָם	סוֹבְבֻתָם	סוֹבְבֻתָם	סִבְּבֻתָם	סִבְּבֻתָם
הוֹסִבּוּתְךָ	סוֹבְבֻתְךָ	סוֹבְבֻתְךָ	סִבְּבֻתְךָ	סִבְּבֻתְךָ
הוֹסִבּוּתְנוּ	סוֹבְבֻתְנוּ	סוֹבְבֻתְנוּ	סִבְּבֻתְנוּ	סִבְּבֻתְנוּ

הוֹסַב	סוֹבַב	סוֹבַב	סִבְּבֵב	סִבְּבֵב
יוֹסַב	יוֹסוֹבַב	יוֹסוֹבַב	יוֹסִבְּבֵב	יוֹסִבְּבֵב
תוֹסַב	תוֹסוֹבַב	תוֹסוֹבַב	תוֹסִבְּבֵב	תוֹסִבְּבֵב
תוֹסַב	תוֹסוֹבַב	תוֹסוֹבַב	תוֹסִבְּבֵב	תוֹסִבְּבֵב
תוֹסִבּוּ	תוֹסוֹבְבוּ	תוֹסוֹבְבוּ	תוֹסִבְּבוּ	תוֹסִבְּבוּ
אוֹסַב	אוֹסוֹבַב	אוֹסוֹבַב	אוֹסִבְּבֵב	אוֹסִבְּבֵב
יוֹסַבּוּ	יוֹסוֹבְבוּ	יוֹסוֹבְבוּ	יוֹסִבְּבוּ	יוֹסִבְּבוּ
תוֹסִבְּבֵנָה	תוֹסוֹבְבֵנָה	תוֹסוֹבְבֵנָה	תוֹסִבְּבֵנָה	תוֹסִבְּבֵנָה
תוֹסִבְּבוּ	תוֹסוֹבְבוּ	תוֹסוֹבְבוּ	תוֹסִבְּבוּ	תוֹסִבְּבוּ
תוֹסִבְּבֵנָה	תוֹסוֹבְבֵנָה	תוֹסוֹבְבֵנָה	תוֹסִבְּבֵנָה	תוֹסִבְּבֵנָה
נוֹסַב	נוֹסוֹבַב	נוֹסוֹבַב	נוֹסִבְּבֵב	נוֹסִבְּבֵב

	סוֹבַב		סִבְּבֵב	
	סוֹבְבוּ		סִבְּבוּ	
	סוֹבְבוּ		סִבְּבוּ	
	סוֹבְבֵנָה		סִבְּבֵנָה	
מוֹסַב	מוֹסוֹבַב	מוֹסוֹבַב	מוֹסִבְּבֵב	מוֹסִבְּבֵב

	Kal.	Niphal.	Hiphil.	Hophal.
Pract. 3. m.	קָם	נָקוּם	הִקְיָם	הוּקָם
3. f.	קָמָה	נָקְוָה	הִקְיָמָה	הוּקָמָה
2. m.	קָמַתְ	נָקוּמוֹתְ	הִקְיָמוֹתְ	הוּקָמַתְ
2. f.	קָמַתְ	נָקוּמוֹתְ	הִקְיָמוֹתְ	הוּקָמַתְ
1.	קָמַתִּי	נָקוּמוֹתִי	הִקְיָמוֹתִי	הוּקָמַתִּי
Plur. 3.	קָמוּ	נָקְלוּמוּ	הִקְיָמוּ	הוּקָמוּ
2. m.	קָמַתְם	נָקוּמוֹתְם	הִקְיָמוֹתְם	הוּקָמַתְם
2. f.	קָמַתְן	נָקוּמוֹתְן	הִקְיָמוֹתְן	הוּקָמַתְן
1.	קָמַנּוּ	נָקוּמוֹנוּ	הִקְיָמוֹנוּ	הוּקָמַנּוּ
Inf. abs.	קוּם			
const.	קוּם	הִקְוּם	הִקְיָם	הוּקָם
Fut. 3. m.	יָקוּם	יָקוּם	יִקְיָם	יִוָּקָם
3. f.	תִּקְוּם	תִּקְוּם	תִּקְיָם	תִּוָּקָם
2. m.	תִּקְוּם	תִּקְוּם	תִּקְיָם	תִּוָּקָם
2. f.	תִּקְוָמִי	תִּקְוָמִי	תִּקְיָמִי	תִּוָּקָמִי
1.	אָקוּם	אָקוּם	אִקְיָם	אִוָּקָם
Plur. 3. m.	יָקוּמוּ	יָקוּמוּ	יִקְיָמוּ	יִוָּקָמוּ
3. f.	תִּקְוְיָמְנָה	תִּקְוְמְנָה	תִּקְיָמְנָה	תִּוָּקְמְנָה
2. m.	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְיָמוּ	תִּוָּקָמוּ
2. f.	תִּקְוְיָמְנָה	תִּקְוְמְנָה	תִּקְיָמְנָה	תִּוָּקְמְנָה
1.	נָקוּם	נָקוּם	נִקְיָם	נִוָּקָם
Fut. apoc.	יָקֻם		יָקֻם	
Imp. m.	קוּם	הִקְוּם	הִקְיָם	
f.	קְוָמִי	הִקְוָמִי	הִקְיָמִי	
Plur. m.	קְוּמוּ	הִקְוּמוּ	הִקְיָמוּ	
f.	קְוָמְנָה	הִקְוָמְנָה	הִקְיָמְנָה	
Part. act.	קָם	נָקוּם	מִקְיָם	מוּקָם
pass.	קוּם			

Pilel.	Pulal.	Kal.		Niphal.
קוֹמִים	קוֹמִים	בָּן	בִּין	נְבוּן
קוֹמְמָה	קוֹמְמָה	בָּנָה	בִּינָה	נְבוּנָה
קוֹמְמֹת	קוֹמְמֹת	בָּנֹת	בִּינֹת	נְבוּנוֹת
קוֹמְמֹת	קוֹמְמֹת	בָּנֹת	בִּינֹת	נְבוּנוֹת
קוֹמְמֹתַי	קוֹמְמֹתַי	בָּנֹתַי	בִּינֹתַי	נְבוּנוֹתַי
קוֹמְמוֹ	קוֹמְמוֹ	בָּנוּ	בִּינוּ	נְבוּנוּ
קוֹמְמֹתֵם	קוֹמְמֹתֵם	בָּנֹתֵם	בִּינֹתֵם	נְבוּנוֹתֵם
קוֹמְמֹתֵיךָ	קוֹמְמֹתֵיךָ	בָּנֹתֶיךָ	בִּינֹתֶיךָ	נְבוּנוֹתֶיךָ
קוֹמְמֹנֵי	קוֹמְמֹנֵי	בָּנוּ	בִּינוּ	נְבוּנוּ

Pilel.	Pulal.	Kal.		Niphal.
קוֹמִים	קוֹמִים	בָּן	בִּין	הִבּוּן
יְקוּמִים	יְקוּמִים	יָבִין	יָבִין	יִבּוּן
תְּקוּמִים	תְּקוּמִים	תָּבִין	תָּבִין	(as יְקוּמִים)
תְּקוּמִים	תְּקוּמִים	תָּבִין	תָּבִין	
תְּקוּמֵי	תְּקוּמֵי	תָּבִינִי	תָּבִינִי	
אֲקוּמִים	אֲקוּמִים	אָבִין	אָבִין	
יְקוּמֹו	יְקוּמֹו	יָבִינוּ	יָבִינוּ	
תְּקוּמֵינָה	תְּקוּמֵינָה	תָּבִינָה	תָּבִינָה	
תְּקוּמֹו	תְּקוּמֹו	תָּבִינוּ	תָּבִינוּ	
תְּקוּמֵינָה	תְּקוּמֵינָה	תָּבִינָה	תָּבִינָה	
נְקוּמִים	נְקוּמִים	נָבִין	נָבִין	

Pilel.	Pulal.	Kal.		Niphal.
קוֹמִים	קוֹמִים	בָּן	בִּין	הִבּוּן
קוֹמְמִי	קוֹמְמִי	בָּינִי	בָּינִי	(as יְקוּמִים)
קוֹמְמוֹ	קוֹמְמוֹ	בָּינוּ	בָּינוּ	
קוֹמְמֵנָה	קוֹמְמֵנָה	—	—	
מְקוּמִים	מְקוּמִים	בָּן	בִּין	נְבוּן

	Kal.	Niphal.	Piel.
Praet. 3. m.	מִצָּחַ	נִמְצָחַ	מִצָּחַ
3. f.	מִצָּחָה	נִמְצָחָה	מִצָּחָה
2. m.	מִצָּחַתְּ	נִמְצָחַתְּ	מִצָּחַתְּ
2. f.	מִצָּחַתְּ	נִמְצָחַתְּ	מִצָּחַתְּ
1.	מִצָּחַתִּי	נִמְצָחַתִּי	מִצָּחַתִּי
Plur. 3.	מִצָּחוּ	נִמְצָחוּ	מִצָּחוּ
2. m.	מִצָּחַתֶּם	נִמְצָחַתֶּם	מִצָּחַתֶּם
2. f.	מִצָּחַתֶּן	נִמְצָחַתֶּן	מִצָּחַתֶּן
1.	מִצָּחֵנוּ	נִמְצָחֵנוּ	מִצָּחֵנוּ
Inf. abs.	מִצּוֹחַ		
const.	מִצָּחַ	הִמְצָחַ	מִצָּחַ
Fut. 3. m.	יִמְצָחַ	יִמְצָחַ	יִמְצָחַ
3. f.	תִּמְצָחַ	תִּמְצָחַ	תִּמְצָחַ
2. m.	תִּמְצָחַ	תִּמְצָחַ	תִּמְצָחַ
2. f.	תִּמְצָחִי	תִּמְצָחִי	תִּמְצָחִי
1.	אֶמְצָחַ	אֶמְצָחַ	אֶמְצָחַ
Plur. 3. m.	יִמְצָחוּ	יִמְצָחוּ	יִמְצָחוּ
3. f.	תִּמְצָחֶנּוּ	תִּמְצָחֶנּוּ	תִּמְצָחֶנּוּ
2. m.	תִּמְצָחוּ	תִּמְצָחוּ	תִּמְצָחוּ
2. f.	תִּמְצָחֶנּוּ	תִּמְצָחֶנּוּ	תִּמְצָחֶנּוּ
1.	נִמְצָחַ	נִמְצָחַ	נִמְצָחַ
<i>Fut. apoc.</i>			
Imp. m.	מִצָּחַ	הִמְצָחַ	מִצָּחַ
f.	מִצָּחִי	הִמְצָחִי	מִצָּחִי
Plur. m.	מִצָּחוּ	הִמְצָחוּ	מִצָּחוּ
f.	מִצָּחֶנּוּ	הִמְצָחֶנּוּ	מִצָּחֶנּוּ
Part. act.	מוֹצָחַ	נִמְצָחַ	מִמְצָחַ
pass.	מִצּוֹחַ		

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
מִצָּאָה	הִמְצִיֵּאָה	הִמְצָאָה	הִתְמַצָּאָה
מִצָּאֹת	הִמְצִיֵּאוֹת	הִמְצָאוֹת	הִתְמַצָּאוֹת
מִצָּאוֹת	הִמְצִיאוֹת	הִמְצָאוֹת	הִתְמַצָּאוֹת
מִצָּאֹתַי	הִמְצִיאוֹתַי	הִמְצָאוֹתַי	הִתְמַצָּאוֹתַי
מִצָּאוֹי	הִמְצִיאוֹי	הִמְצָאוֹי	הִתְמַצָּאוֹי
מִצָּאֹתֶם	הִמְצִיאוֹתֶם	הִמְצָאוֹתֶם	הִתְמַצָּאוֹתֶם
מִצָּאוֹנְךָ	הִמְצִיאוֹנְךָ	הִמְצָאוֹנְךָ	הִתְמַצָּאוֹנְךָ
מִצָּאוֹנוֹ	הִמְצִיאוֹנוֹ	הִמְצָאוֹנוֹ	הִתְמַצָּאוֹנוֹ
	הִמְצָא		
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָאֵי	תִּמְצִיאוֹי	תִּמְצָאֵי	תִּתְמַצָּאֵי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוּ	יִמְצִיאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
תִּמְצָאנָה	תִּמְצִיֵּאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
תִּמְצָאוּ	תִּמְצִיאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּמְצָאנָה	תִּמְצִיֵּאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
	יִמְצָא		
	הִמְצָא		הִתְמַצָּא
	הִמְצִיֵּאֵי		הִתְמַצָּאֵי
	הִמְצִיֵּאוֹי		הִתְמַצָּאוֹי
	הִמְצִיֵּאנָה		הִתְמַצָּאנָה
מִמְצָא	מִמְצִיא	מִמְצָא	מִתְמַצָּא

	Kal.	Niphal	Piel.
Praet. 3. m.	גָּלָה	נִגְלָה	גָּלָה
3. f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2. m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3.	גָּלוּ	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתְּן	נִגְלִיתְּן	גָּלִיתְּן
1.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
Inf. abs.	גָּלָה	נִגְלָה	גָּלָה
const.	גָּלוֹת	הִגְלוֹת	גָּלוֹת
Fut. 3. m.	יִגְלָה	יִנְגְּלָה	יִגְלָה
3. f.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה
2. m.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה
2. f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי
1.	אֶגְלָה	אֶנְגְּלָה	אֶגְלָה
Plur. 3. m.	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ
3. f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
2. m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
1.	נִגְלָה	נִנְגְּלָה	נִגְלָה
Fut. apoc.	יִגְלֵ	יִנְגְּלֵ	יִגְלֵ
Imp. m.	גָּלָה	הִגְלָה	גָּלָה
f.	גָּלוּ	הִגְלוּ	גָּלוּ
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלוּנָה	הִגְלוּנָה	גָּלוּנָה
Part. act.	גֹּלָה	נִגְלָה	מִגְלָה
pass.	גָּלוּי		

Pual.	Hipbil.	Hophal.	Hithpael.
גלה	הגלה	הגלה	התגלה
גלתה	הגלתה	הגלתה	התגלתה
גלית	הגלית	הגלית	התגלית
גלית	הגלית	הגלית	התגלית
גליתי	הגליתי	הגליתי	התגליתי
גלו	הגלו	הגלו	התגלו
גליתם	הגליתם	הגליתם	התגליתם
גליתן	הגליתן	הגליתן	התגליתן
גלינו	הגלינו	הגלינו	התגלינו
גלה	הגלה	הגלה	התגלה
גלת	הגלת	הגלת	התגלת
יגלה	יגלה	יגלה	יתגלה
תגלה	תגלה	תגלה	תתגלה
תגלה	תגלה	תגלה	תתגלה
תגלו	תגלו	תגלו	תתגלו
אגלה	אגלה	אגלה	אתגלה
יגלו	יגלו	יגלו	יתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
תגלו	תגלו	תגלו	תתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
נגלה	נגלה	נגלה	נתגלה
	יגל		יתגל
	הגלה		התגלה
	הגלו		התגלו
	הגלו		התגלו
	הגלינה		התגלינה
מגלה	מגלה	מגלה	מתגלה

Suffix Sing.	1.	2 masc.	2 fem.	3 masc.
Praet. Kal. 3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּהוּ }
3. f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ } קָטַלְתְּהוּ }
2. m.	קָטַלְתֵּנִי } קָטַלְתֵּנִי }	—	—	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }
2. f.	קָטַלְתֵּינִי	—	—	קָטַלְתֵּיו } קָטַלְתֵּיהוּ }
1. c.	—	קָטַלְתֵּיךָ	קָטַלְתֵּיךָ	קָטַלְתֵּיו
Plur. 3. c.	קָטַלְתֵּנוּ	קָטַלְתֵּם	קָטַלְתֵּם	קָטַלְתֵּהוּ
2. m.	קָטַלְתֵּנוּ	—	—	קָטַלְתֵּהוּ
1. c.	—	קָטַלְתֵּם	קָטַלְתֵּם	קָטַלְתֵּהוּ
Inf. Kal.	קָטַל	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ
Imp. Kal.	קָטַלְנִי	—	—	קָטַלְתָּהוּ
Fut. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ
3. m. } with Nun epen. }	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְתָּ
Plur. 3. m.	יִקְטַלְתֵּנוּ	יִקְטַלְתֵּם	יִקְטַלְתֵּם	יִקְטַלְתֵּהוּ
Praet. Piel.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ

3 fem.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
קָטְלָהּ	קָטְלֵנוּ	קָטְלֵכֶם	קָטְלֵכֶן	קָטְלֵם	קָטְלֵן
קָטְלֹתֶהּ	קָטְלֹתֵנוּ	קָטְלֹתֵכֶם	קָטְלֹתֵכֶן	קָטְלֹתֵם	קָטְלֹתֵן
קָטְלֹתֶיהָ	קָטְלֹתֵינוּ	—	—	קָטְלֹתֵם	קָטְלֹתֵן
קָטְלֹתֶיהָ	קָטְלֹתֵינוּ	—	—	קָטְלֹתֵימֶם	קָטְלֹתֵינֶם
קָטְלֹתֶיהָ	—	קָטְלֹתֵיכֶם	קָטְלֹתֵיכֶן	קָטְלֹתֵימֶם	קָטְלֹתֵינֶם
קָטְלֹתֶיהָ	קָטְלֹתֵנוּ	קָטְלֹתֵכֶם	קָטְלֹתֵכֶן	קָטְלֹתֵם	קָטְלֹתֵן
קָטְלֹתֶיהָ	קָטְלֹתֵנוּ	—	—	קָטְלֹתֵימֶם	קָטְלֹתֵינֶם
קָטְלֹתֶיהָ	—	קָטְלֹתֵיכֶם	קָטְלֹתֵיכֶן	קָטְלֹתֵימֶם	קָטְלֹתֵינֶם
קָטְלָהּ	קָטְלֵנוּ	קָטְלֵכֶם	קָטְלֵכֶן	קָטְלֵם	קָטְלֵן
קָטְלֹתֶהּ	קָטְלֹתֵנוּ	—	—	קָטְלֹתֵם	—
יִקְטְלֶהָ	יִקְטְלֵנוּ	יִקְטְלֵכֶם	יִקְטְלֵכֶן	יִקְטְלֵם	יִקְטְלֵן
יִקְטְלֹתֶהּ	יִקְטְלֹתֵנוּ	—	—	—	—
יִקְטְלֹתֶיהָ	יִקְטְלֹתֵנוּ	יִקְטְלֹתֵכֶם	יִקְטְלֹתֵכֶן	יִקְטְלֹתֵם	יִקְטְלֹתֵן
יִקְטְלֹתֶיהָ	—	יִקְטְלֹתֵיכֶם	יִקְטְלֹתֵיכֶן	יִקְטְלֹתֵימֶם	יִקְטְלֹתֵינֶם
יִקְטְלָהּ	יִקְטְלֵנוּ	יִקְטְלֵכֶם	יִקְטְלֵכֶן	יִקְטְלֵם	יִקְטְלֵן

Verb	Final (-)	Active	masc.	<i>Kal.</i> fem.	fem. Seghol.	Plur. m.	Plur. fem.
		Active	קִיטַל	קִטְלוּהָ	קִטְלוּהָ	קִטְלוּם	קִטְלוּהֶן
		Passive	קִטּוּל	קִטּוּלוּהָ	קִטּוּלוּהָ	קִטּוּלִים	קִטּוּלוֹת
	Final (·)	Act.	יִשֵּׁן	יִשְׁנֶה	יִשְׁנֶת	יִשְׁנִים	יִשְׁנׁוֹת
	Final (-)	Act.	יִגֹּר	יִגְרֶה	יִגְרֶת	יִגְרִים	יִגְרוֹת
	" Gutt.	Pass.	עֲמוּד	עֲמוּדָה	עֲמוּדָה	עֲמוּדִים	עֲמוּדוֹת
	" Gutt.	Act.	זָעַק	זָעַקָה	זָעַקְתְּ	זָעַקוּם	זָעַקוֹת
	" Gutt.	Act.	שָׁמַע	שָׁמְעָה	שָׁמַעְתְּ	שָׁמְעִים	שָׁמְעוֹת
	ע"י	Act.	קָם	קָמָה	קָמָה	קָמִים	קָמוֹת
		Pass.	קוּם	קוּמָה	קוּמָה	קוּמִים	קוּמוֹת
	ל"ה	Act.	גָּלָה	גָּלָה	גָּלָה (and גָּלְיָה)	גָּלִים	גָּלוֹת
		Pass.	גָּלוּי	גָּלוּיָה	גָּלוּיָה	גָּלוּיִם	גָּלוּיֹת
				<i>Niphal.</i>			
			נִקְטַל	נִקְטְלוּהָ	נִקְטְלוּהָ	נִקְטְלוּם	נִקְטְלוּהֶן
	" Gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדָה	נִעְמְדִים	נִעְמְדוֹת
	ע"ל		נִסַּב	נִסְבָּה	נִסְבָּה	נִסְבִּים	נִסְבוֹת
	"		נִקָּם	נִקְוָה	נִקְוָה	נִקְוִים	נִקְוֹת
	ל"ה		נִגְלוּ	נִגְלוּהָ	נִגְלוּהָ	נִגְלוּיִם	נִגְלוּיֹת

ע" Resh לה Poel	מִקְשָׁל	מִקְשָׁלָה	מִקְשָׁלָת	מִקְשָׁלִים	מִקְשָׁלוֹת
	מְבַרֵךְ	מְבַרְכָה	מְבַרְכֶת	מְבַרְכִים	מְבַרְכוֹת
	מְגַלֵּה	מְגַלָּה	מְגַלֶּת	מְגַלִּים	מְגַלּוֹת
	מְסוֹבֵב	מְסוֹבְבָה	מְסוֹבְבֶת	מְסוֹבְבִים	מְסוֹבְבוֹת
ע" Resh	מִקְשָׁל	מִקְשָׁלָה	מִקְשָׁלָת	מִקְשָׁלִים	מִקְשָׁלוֹת
	מְבַרֵךְ	מְבַרְכָה	מְבַרְכֶת	מְבַרְכִים	מְבַרְכוֹת
	מְגַלֵּה	מְגַלָּה	מְגַלֶּת	מְגַלִּים	מְגַלּוֹת
	מְסוֹבֵב	מְסוֹבְבָה	מְסוֹבְבֶת	מְסוֹבְבִים	מְסוֹבְבוֹת
פ" Gutt. ע"ע ע"ן	מִקְטִיל	מִקְטִילָה	מִקְטִילָת	מִקְטִילִים	מִקְטִילוֹת
	מַעֲמִיד	מַעֲמִידָה	מַעֲמִידָת	מַעֲמִידִים	מַעֲמִידוֹת
	מַסְבֵּב	מַסְבֵּבָה	מַעֲבִירָת	מַסְבִּים	מַסְבּוֹת
	מְקַיֵּם	מְקַיֵּמָה	מְקַיֵּמָת	מְקַיֵּמִים	מְקַיֵּמוֹת
פ" Gutt.	מִקְטִיל	מִקְטִילָה	מִקְטִילָת	מִקְטִילִים	מִקְטִילוֹת
	מַעֲמִיד	מַעֲמִידָה	מַעֲמִידָת	מַעֲמִידִים	מַעֲמִידוֹת
	מַסְבֵּב	מַסְבֵּבָה	מַעֲבִירָת	מַסְבִּים	מַסְבּוֹת
	מְקַיֵּם	מְקַיֵּמָה	מְקַיֵּמָת	מְקַיֵּמִים	מְקַיֵּמוֹת
ע" Resh.	מִתְקַשֵּׁל	מִתְקַשֵּׁלָה	מִתְקַשֵּׁלָת	מִתְקַשֵּׁלִים	מִתְקַשֵּׁלוֹת
	מִתְבַּרֵּךְ	מִתְבַּרְכָה	מִתְבַּרְכֶת	מִתְבַּרְכִים	מִתְבַּרְכוֹת
	מִתְגַּלֵּה	מִתְגַּלָּה	מִתְגַּלֶּת	מִתְגַּלִּים	מִתְגַּלּוֹת
	מִתְסוֹבֵב	מִתְסוֹבְבָה	מִתְסוֹבְבֶת	מִתְסוֹבְבִים	מִתְסוֹבְבוֹת

The foregoing Paradigm contains an example of all the various methods of inflecting Participles, sufficiently copious to guide the learner. It should be observed, that the inflexions above merely concern the formation of the fem. Participles, and the plur. forms. The mode of declining these, so as to designate the relation of *Case*, must be sought among the Nouns; as Participles conform to these, in all their modes of inflexion. The accented or tone-syllable, here, follows the laws of *Nouns*, and not of *Verbs*, in the same manner as the Participles follow nouns in their mode of inflexion. It should be observed, that when the ultimate syllable in the ground-form of the Participle has an impure vowel, there is no fem. Segholate form of that Participle; e. g. קָטַרְל. In like manner, most of the contracted and irregular forms do not admit a fem. Segholate. All the cases in which a Segholate is found, are those whose final vowel is *Qamets* or *Tseri* pure, in the ground-form. The cases in Hiphil are not an exception to this; for the Segholate forms are derived immediately from the apocopated ground-form of the Part., although this species of ground form is not of common occurrence in the Hebrew Scriptures; e. g. מִקְטִיל, apoc. form מִקְטַל, Segholate מִקְטִילָה. In all the cases of Segholates, the final *Qamets* and *Tseri* of the ground-form is changed to Seghol, by the euphonic power of the furtive Seghol. (§ 60. 3.) It is easy to see, therefore, why the Segholate form is excluded from other Participles; e. g. קָאם=קָאם with (τ) immutable; in קָאם the Shureq of course is immutable; in קָאָה, the ה־ is dropped in the fem. קָאָה, and there remains only the immutable Hholem of the ground-form, which cannot be altered to form a Segholate; in נָסַב, the fem. נָסַבָּה cannot be changed into a Segholate, (as נָסַבָּה,) because the Dagghesh must then be omitted from the ב, which is contrary to the rule, by which the inflexion of these verbs is regulated; in נָקָאם the Hholem is immutable; in נָגָה, the ה־ is dropped in the fem. נָגָה, and there is no vowel to form a Segholate under the second radical; and so in other cases.—The fem. Segholate forms occur pretty frequently, especially in *regimen*.

## § 128.

*Nouns : General Remarks, and Divisions.*

## I. GENERAL REMARKS.

1. Most Nouns are derived from Verbs; and, almost without exception, have for their ground-forms the Infin. mood, or Participles. Even those Nouns which are not derivative but original, conform in their flexions or changes to the usual laws, that regulate those which are derived from Verbs.

2. The declension of Heb. Nouns differs much from declension in Greek and Latin. The plural and Dual are, indeed, distinguished by appropriate endings, added to the ground-forms; *Case*, however, properly considered, is not marked by any peculiarity of inflexion, but for the most part by Prepositions. From this observation must be excepted the Construct state of a noun, i. e. a noun that is followed by another in the Genitive; as the *preceding* Noun, in this case, assumes for the most part a peculiar form, in order to indicate its relation.

In the mean while, however, it must be observed, that the plur. and dual endings, Suffixes, &c; (in short, whatever increases the original Ground-form of the noun, and shifts the place of its accent;) occasion a variety of changes in the vowel points of nouns, which may not unaptly be called *Declensions*.

## II. DIVISION OF NOUNS.

Nouns, like Verbs, (§ 74.) are either *Primitive* i. e. underived, or *Derivative*. The latter class are divided into *Verbals* i. e. derivatives from verbs, and *Denominatives* i. e. derivatives from nouns. Three classes of Nouns may therefore be reckoned.

*A. Nouns Primitive.*

1. Nouns *primitive* are, principally, those which designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of *verbal* derivation.

2. In respect to the *form* of *primitive* nouns, it is not distinguished from that of *Verbals*. (§ 63. 2.) They are treated, in their inflexions, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive, or derivative; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class.

The following Sections on Verbals, will contain all that is necessary to illustrate the *forms* of primitive Nouns; so that it is unnecessary to treat of their forms, separately from those of Verbals.

*B. Nouns Derived from Verbs.*

1. This is altogether the most numerous Class of Nouns. Almost all of them are derived either from Participles, or from the Infin. Mood. The former denote the subject or object of action or passion, (*nomen agentis vel patientis*;) the latter denote action or passion, (*nomen actionis, vel passionis.*) The first class are *Concretes*, i. e. they designate some being, or thing; the second are *Abstracts*, i. e. denote simply action or passion. Such is the general division of meaning in Verbal Nouns, which results from their origin, or the manner in which they are derived. But usage has made *some exceptions* to this general rule, so that the meaning of the two classes of Verbals is, in some instances, confounded; i. e. Participials

have the meaning of Infinitives, and *vice versa*. (Vide *infr.* 3.)

2. In a few cases, Verbals retain the *usual* form of the Inf. and Participles. But, commonly, for the sake of variety and distinction, the forms of unusual and obsolete or antiquated Infinitives and Participles are preferred, for the forms of Nouns and Adjectives, in order that they may be distinguished *by their form*. If the student keeps this in mind, he will find less difficulty in tracing the derivations that follow.

3. The derivatives of the Infinitive and of the Participle not unfrequently assume the same form, (§ 129. Nos. 1. and 12.) so that it then requires nice observation of the sense, in order to trace their proper origin. The Hebrew, also, like most other languages, not unfrequently uses *Abstracts* for *Concretes*; as we say, in English, “the Divinity,” instead of “God.” After all, by far the greater number of nouns have a signification which is connected with their derivation, as given above, in No. 1. This renders the study of forms important to the philologist.

NOTE. It deserves special remark, here, that a noun, which is a regular derivate from the Participle, or Infinitive of a Verb in Kal, not unfrequently has a signification which compares with the sense of the same Verb in Piel, or some other of the derivative Conjug.; e. g. מְרָמָה *deceit*, derived, as to form, from the Inf. Kal of רָמָה *to throw or cast*; but Piel רָמָה means *to deceive*, which sense the derivative noun in question has taken. So קִרְבָּן *offering*, derivate of the Inf. קָרַב in Kal *to approach*, but in Hiphil *to offer*.

4. In the following account of Derivations, the student will find the Derivates of Kal Participles, *first*, from Verbs regular, then from irregular (but only the *anomalous* derivate;) the Derivates of the Inf. follow, in the same order; then the Part. and Inf. of the Derivative Conjugation.

tions; and finally, Quadrilaterals, and Derivates of the Future tense.

The Arabic affords ample and complete satisfaction, that the following arrangement of Derivates is grounded in the Shemitish Dialects. To the labors of Gesenius we are indebted, for the first satisfactory exhibition of it that has ever been made.

The student must not regard the thorough study of this, as a matter of indifference. It gives him the only key, that will unlock the declensions of Hebrew nouns, and disclose the ground of mutable and immutable vowels, in a multitude of cases; in a word, the whole doctrine of Hebrew *forms*, as applied to nouns and adjectives. It is useful to the critic and interpreter too, inasmuch as it shows him what forms are possible and actual ones, and what are not.

§ 129.

*Paradigms of Nouns derived from Verbs.*

I. KAL.

NOUNS DERIVED FROM PARTICIPLES IN KAL; (CONCRETES.)

1. Nouns of the form קָטַל (both vowels pure,) or fem. קָטְלָה (§ 147. 2.) are Participials of the obsolete form, from Verbs final Pattahh. (See § 90. 1.) They are Derivates, commonly, from Verbs of quality, and therefore usually are adjectives; as הָכֵם *wise*; fem. הִכְמָה.

AYIN DOUBLED. רַב *many*; הֵם *innocent*; חָלַל (*plene*) *wounded*; הִי from הָיִי. Fem. רַבָּה, &c.

AYIN VAV. זָר *strange*; רָשָׁע *poor*; seldom with א plene, as שָׂאם for שָׂם.

LAMEDH HE. עָוֹר *unhappy*; שָׁלוֹם *peaceful*, (roots לָו.) (Comp. No. 12, *infra*.)

2. קָטַל, (both vowels pure) fem. קָטְלָה or קָטְלָת, Part. of Verbs final *Tseri*; (§ 90. 1.) denotes adjectives of quality, like the original verbs; as הַשֵּׁן, *fat*, &c. It is often passive; as גְּזָלָה *plunder*, literally, *something plundered*.

Seldom active, as עֲמַל labourer. Comp. No. 13, where is a fem. form like those under this No., in appearance, but differing in sense, and in the nature of the vowels.

As an exception, Tseri is sometimes impure; as יָשָׁן plur. cons. יִשְׁנִי. So Qamets is impure, in שָׁהָד.

AYIN DOUBLED. מֵמָה fat, נֵמָה broken.

AYIN VAV. גַּר a foreigner; Fem. עֵדָה testimony.

LAMEDH HE. יָפָה beautiful, (Seghol instead of Tseri,) fem. יִפָּה. Sometimes dropping the הּ; as תָּו for תָּוּהָה. שָׁלוֹ quiet, (root "לו.)

3. קָטוּל, קָטוּל, (Hholem for the most part impure, but Qamets pure,) generally, as Part. of Verbs final O, (§ 76. 1.) Commonly as adjectives, as קָדוֹשׁ holy, &c; sometimes as abstract Nouns of quality; as כְּבֹדֶה heaviness, i. e. properly, something heavy, το βαρῦ.

Derived from transitive Verbs, they are *Nomina agentis*, as עֹשֶׂק an oppressor, the same as עֲשָׂק. The kindred dialects exhibit this interchange of forms, while the signification remains the same.

AYIN VAV. טוֹב good; fem. טוֹבָה, goodness, το καλον.

4. קָטַל, קָטַל, (Hholem impure, Tseri pure) fem. קָטְלָה, קָטְלָה, usually קָטְלָת, common Participle, (nomen agentis.) Sometimes it passes into an abstract sense, as יוֹתֵר gain, i. e. something that gains; חֲבֵרֶת bond, i. e. something that binds, &c.

LAMEDH HE. רָאָה seer; fem. עוֹלָה burnt-offering.

5. קָטוּל, קָטוּל, (Qamets pure,) fem. קָטוּלָה, קָטוּלָה, the common Part. pass. Derived from Verbs intransitive, these forms have a kind of active meaning; as עֲצוּם strong, עֲשִׂיר rich, נְבִיא prophet.

AYIN VAV. בּוֹז despised, קִיא vomit.

LAMEDH HE. פָּסוּי cover, עָנִי (f. עָנִי) unhappy; fem. עָנִיָּה, where the two Yodhs show themselves.

6. קָטַל = קָטַאל, i. e. Qamets impure, fem. קָטְלָה, קָטְלָה, Guttural גַּבְחָת, intensives, signifying *habitude of doing or being any thing*; as הַטָּא a sinner, רָגַז restless. Sometimes of such a form as אֶפְרָא husbandman. Femin. יבֶשֶׁת dry land, τὸ aridum; הַטָּאת sin. Such intensives are common in Arabic.

AYIN VAV. צֹיֵד a hunter.

LAMEDH HE. דָּוִי sick.

7. קָטַל, קָטַול, fem. קָטְיָלָה, &c. Participial intensives also; as אֲבִיר strong, צְדִיק righteous, שְׁבוּל bereaved, &c.

LAMEDH HE. הָרִיזוֹת (plur.) pregnant, probably = הָרִיזוֹת.

NOTE. The Arabic has intensive participial adjectives, which correspond to the forms under No. 7.

8. קָטַל, (Tseri pure, in general) fem. קָטְלָת, used as adjectives; as אֵלִם dumb, עִוֵּר blind. The Fem. as Abstract nouns; e. g. עִוְרָת blindness. This form is sometimes derived from Piel. It is used, almost entirely, for adjectives denoting corporeal defects.

9. קָטַול, intensitive; as גִּבּוֹר hero. Sometimes as passive; e. g. יְלוּד born. Fem. שְׂבִילָת car of corn.

AYIN VAV. בִּיּוֹר a laver.

(b) NOUNS DERIVED FROM INF. KAL; (ABSTRACTS.)

10. קָטַל, קָטַל (קָטַל), קָטַל (pure vowels) not very common as nouns, being the usual Inf. forms. (§ 128. B. 2.) תַּחַת terror, זְמַן time, פְּאָר ornament, צְחָק laughter. With א prosthetic, as אֲנָשָׁב window lattice.

PE NUN. טָעַת planting, שִׁיָּאת (for שְׂיָאת) elevation.

AYIN DOUBLED. גַּן a garden, גָּן grace, חָק law; fem. גָּנָה, חָקָה, &c.

PE YODH. דַּע *knowledge*, fem. דַּעַת, דַּעַת idem. רֶשֶׁת *a net*.

Instead of these forms, occur usually the three Segholate forms; as

11. קָטַל (for קָטַל, § 60. 3.) קָטַל, קָטַל, the final vowel of the common Inf. No. 10. being drawn back, and a furtive Seghol or Pattahh being supplied, at the end. The proper form of the words, then, is monosyllabic, as קָטַל, קָטַל, קָטַל, as is common in Arabic. Thus מֶלֶךְ *a king*, סֵפֶר *a book*, קֹדֶשׁ *the sanctuary*, זֶרַע *seed*, זַעַק *a cry*, &c.

The Fem. of Nos. 10. and 11. are as מַלְכָּה, אִמְרָה, אִמְרָה; (none ending in תּ—).

PE YODH. יָלַד *offspring*.

AYIN VAV. עוֹל *evil*, שׁוֹע *a cry*, מוֹת *death*, שׁוֹא *vanity*. Also בַּיִת *house*; חֵיִל *strength*, קוֹל *voice*, טוֹב *goodness*, for קוֹל, טוֹב, &c.

Fem. עוֹלָה, עוֹלָה, צִיּוּדָה, בַּשֵּׁת, נוֹמָה, נִחַת, &c.

AYIN YODH. דִּין *judgment*, שִׁיר *song*.

LAMEDH ALEPH. שׁוֹא (for שׁוֹא); חֵטָא (for חֵטָא); also regular as כָּלָא.

LAMEDH HE. (a) Regular; as בָּכָה *weeping*, קָצָה *end*; fem. גָּהַה *healing*. (b) Dropping ה—; as עַד *eternity*, רַע *friend*, נַחַה *cry of wo*; fem. קָרַת *city*, שָׁקַת, &c. (c) With Yodh quiescent; as פְּרִי (in pause פְּרִי) *fruit*, חֲצִי (in pause חֲצִי) *half*, חֲלִי *sickness*; Fem. רַעֲיָה, לְוִיָּה, חֲמִיָּה. (d) With Vav quiescent; as שָׁחַו *swimming*, שָׁחַו nom. prop., תְּהוֹה *desolation*, דִּיּוֹ: חֲצוֹת *half*, רַעוֹת *will*. (e) With Yodh, and Vav moveable; as דִּיּוֹ *sickness*, קָצָו *end*; fem. שְׁלוֹה *rest*, עֲרוֹה *shame*.

AYIN VAV and LAMEDH HE. כּוֹר (for כּוֹרִי) *burning*, אִי (for אִוִּי) *island*. Fem. אִוֶּת (for אִוֶּתֶת) *sign*. With Vav, קוֹ (for קוֹוִּי) *line*.

AYIN VAV or YODH, and LAMEDH ALEPH. גֵּיא *valley*, שׁוּא *vanity*.

Of the form קָטַל, there are several Concretes, as גָּבַר *man*, &c. Seldom do two of the Segholate forms of the same Noun coexist; though this is common in Arabic.

To account for the Concrete signification of some of these forms, it should be remarked, that probably they are Participial forms, coinciding with the Inf. Segholate forms, as Nos. 1. and 12. coincide. The Arabic has a participial word of the form in question.

12. קָטַל, (קָטַלְתִּי,) fem. קָטַלְתִּי, (קָטַלְתִּי) with Qamets pure, as דִּבֶּר *word*; fem. צַדִּיקָה *righteousness*; שִׁכָּר *strong drink*, נָכַר *foreigner*. (Comp. No. 1.)

Also, אָסַר *a vow of restraint*, עָמַד *with* (connexion.)

PE YODH. וָלַד *offspring*.

AYIN VAV. FEM. זָרְעָה *disquiet*.

LAMEDH HE. כָּלָה *destruction*.

These forms of the Inf., or *nomina actionis*, are found in Arabic. (De Sacy. Gram. Arab. § 541.)

13. קָטַל = קָטַלְתִּי, קָטַלְתִּי = קָטַלְתִּי, קָטַלְתִּי = קָטַלְתִּי, קָטַלְתִּי = קָטַלְתִּי, קָטַלְתִּי = קָטַלְתִּי, with an impure vowel in the ultimate, mere Inf. forms. E. g. כָּתַב *book*, כָּאֵב *smart*, שָׁבִיל *way*, הֶלֶם *dream*, זָבוּל *dwelling*; fem. הַשְׁכָּחָה *darkness*, נְגִינָה *musical instrument*, עֲבָדָה *service*, גְּבוּרָה *might*.

With א prosthetic, as אֶכְזָב *summer-brook*, feminine אֶשְׁמוּרָה *night-watch*.

PE NUN. שׁוּא, שׁוּא *elevation*, דִּי (for נְדִי) *voice of wo*.

PE ALEPH. אֶזוֹר *girdle*. (.. Syriac); so אֶמְרוֹן *truth*.

PE YODH. סוּד *Divan*, בּוֹל *crop*. Fem. שְׂיֹבָה *sitting*, צָאָה *filth*.

AYIN VAV. הִידָה fem. *riddle*. With א prosthetic; אָסוּף from סוּף; אָדוּן from דוּן.

LAMEDH HE. סִתּוֹ *winter*; שְׂתִי *drink*; Fem. שְׂתִיָּה; מִנָּה (for מִנְאָת) *portion*; שְׁבִית and שְׁבוּת *captivity*.

PE NUN and LAMEDH HE. נְהִי (נִי contracted) and הִי *sound of wo*.

A few words belonging here are Concretes; as בְּסִיל *fool*, גְּבִירָה *mistress*, &c. Some of the feminine forms here, agree with those in No. 2. supra, and can be distinguished from them only by the sense.

14. מְקַטֵּל, מְקַטֵּל, מְקַטֵּל, &c. (Aramaean Inf.) מְקַטֵּל, מְקַטוּל, מְקַטֵּל; Feminines, מְקַטֵּלָה, מְקַטֵּלָת, מְקַטֵּלָה, מְקַטֵּלָת, מְקַטֵּלָת, מְקַטֵּלָת; all like the Aramaean Inf. either common, or uncommon; usually *abstracts*, but in a few instances, *concretes*.

PE NUN. מִתָּן *gift*; מְבוּעַ *a spring*; מְבֹטָה *hope*. Fem. מִטְרָה *a goal*; מְצָבָה, מְצָבָת *pillar*; מִתְּנָת (contracted מִתָּת) *gift*.

AYIN DOUBLED. מְעֹז *strength*; מְמֵד *measure*; מְשָׁק *running*; מְסָף *cover*. Fem. as מְסַפָּה, מְסַפָּה, מְסַפָּה; with Gutt. מְאַרָה *curse*. Some few Segholates; as מְמָר *bitterness*; מְכָס, fem. מְכַסָּה *tribute*.

PE ALEPH. מְאַמֵּר, מוֹסְרִים (for מְאַסְרִים) *chains*, Aleph dropped; so מְסַרְת for מְאַסְרֵת *chain*; מְזַלֵּת for מְאַזְלֵת *food*.

PE YODH. 1st Class. מוֹרָשׁ *possession*; מוֹקֵשׁ *snare*; מוֹסֵר *correction*: Fem. as מוֹשְׁבָה, מוֹשְׁבָה, מוֹשְׁבָת; Gutt. מוֹדַעַת.

2d Class, *Pe Yodh*; as מִיטֵב *best part*; מִישׁוֹר *a plain*.

3d Class; as מִסֵּד *foundation*; מַבּוּל *flood*; מַדַּע and מוֹדַע *knowledge*.

AYIN VAV. As מְקוֹם, fem. מְקוֹמָה; מְקוֹם (unfrequent); מְקָם, fem. מְקָמָה (unfrequent.)

AYIN YODH. מְבִינָה fem.

AYIN ALEPH. Aleph sometimes quiescent; as מְלֹאכָה for מְלֹאכָה; מְלֹאכֶת for מְלֹאכֶת *work*. Aleph sometimes dropped, as שְׁלָה for שְׁאֵלָה.

LAMEDH HE. (a) As מְגֵלָה, fem. מְגֵלָה. (b) He dropped; as מַעַל *height*, מַגָּל. (c) Yodh moveable; as מְאַוְיִים *desire*.

PE NUN and LAMEDH HE. מַכָּה *stroke*.

AYIN VAV and LAMEDH HE. מְעִי for מְעוּי from עוּה.

15. Nouns ending in וֹן— and וֹן־ (וֹם— and ם־) are Infinitives, with these parag. endings. Thus Infinitives No. 12, קָטְלוֹן, קָטְלוֹן; Inf. No. 11. masc. and fem. קָטְלוֹן, קָטְלוֹן; Inf. No. 14. קָטְלוֹן, קָטְלוֹן, קָטְלוֹן; Inf. No. 14. קָטְלוֹן. Sometimes as קָטְלוֹם, קָטְלוֹם, though seldom.

AYIN DOUBLED. סָבֹן, סָבֹן, סָבֹם.

AYIN VAV. קִימוֹן, קִימוֹן.

LAMEDH HE. גְּלִיוֹן, גְּלִיוֹן, גְּלִיוֹן (parag. added to the Inf. of No. 11.) גְּלוֹן, גְּלוֹן, גְּלוֹן (parag. added to Inf. No. 12.) Sometimes, also, as גְּלוֹן, גְּלוֹן; זְנוּנִים from זָנָה.

Peculiar is the Inf. form with these Parag. endings, which has a Daghash in the middle letter; as קָטְלוֹן; before ר, as זָרְעוֹן. These

seem to imply an Inf. like קטל = קטל No. 12. Also קטילון, as if formed from No. 5.

16. Nouns ending in ות (—ית) are Infinitives of No. 11, or 13; as קטלות, קטלות, קטילות, קטלות, ראשית, ראשית for ראשית.

The ות is a contraction of the fem. Inf. —ית, from the masc. ending ו. In Syriac the Inf. out of Kal ends in ו, and the regimen form in ות. —ית is used in the same manner as ות.

AYIN DOUBLED. סבות, סבות, סבית; before Resh, as ברית instead of ברית soap.

LAMEDH HE. גלות, Qamets is impure, as if put for גאלות.

## II. NIPHAL.

17. (a) Participial forms. נקטל, fem. נקטלה, with Guttural נחרצה.

PE NUN. נצב a pillar; נשאת for נשאת a present.

AYIN DOUBLED. נסבה cause or reason.

18. (b) Infinitive forms. נקטול.

## III. PIEL & PUAL.

19. (a) Participial forms. Piel; מקטל, fem. מקטלת. Pual; קטל, as מורט for מרט; fem. כספת spelt.

LAMEDH HE. Piel; מנקית a censor.

20. (b) Inf. forms. קטל, fem. קטלה, קטלות, קטלת.

21. קטול, fem. קטלת, קטלת; rarely as Concrete.

AYIN VAV. כיון image; ציון sign.

LAMEDH HE. צווי command.

22. תקטול, תקטיל, תקטל; fem. תקטלה, תקטלת, תקטלת. (Arabic forms in the Inf. of Conj. II.)

AYIN DOUBLED. תַּעֲלוּל *action*; commonly contracted, as תַּהֲלָה, תַּפְּלָה. Sometimes a Segholate תַּמָּס, תַּבֵּל.

PE YODH. I. תּוֹשָׁב *inhabitant*, תּוֹלָדָה *generation*, תּוֹגָה *grief*, תּוֹשִׁיָה *wisdom*. II. תּוֹיָמָן *the south*; תּוֹרוֹשׁ *new wine*.

AYIN VAV. תַּקוּמָה, תַּקוּמָת, perhaps תַּמִּיד *continually*, as from מוֹד.

LAMEDH HE. תַּקְוָה *hope*; תַּגְּלָה; תַּגְּלָה; תַּאֲנָה *opportunity*. תַּאֲנִיָה; תַּבְּנוּת; תַּרְבוּת; תַּלְאָה; Apoc. תַּעַר *razor*, (for תַּעְרָה.)

PE YODH, and LAMEDH HE. תּוֹרָה *law*.

#### IV. HIPHIL & HOPHAL.

23. (a) Participial Forms. As מְקַטֵּל, מְקַטֵּלָה, fem. מְקַטְלָה. Hoph. מְקַטֵּל.

PE NUN. Hoph. מִצָּב.

AYIN DOUBLED. Hiph. מִגֵּן.

LAMEDH HE. Hoph. מִטָּה, מִטָּה, apoc. מַעַל *exaltation*, for מַעְלָה = מַעְלָה.

24. (b) Infin. Forms. הַקְטִיל, fem. הַקְטִילָה, אַקְטִילָה. הַקְטִילוּת.

PE NUN. הִצָּלָה, masc. הִתּוֹךְ *melting*.

AYIN VAV. הִפּוּגָה, הִנָּחָה.

#### V. POEL.

25. (a) Participial forms. As קוּטֵּל, קוּטֵּלָת.

26. (b) Inf. forms. הוֹלִלָה, הוֹלִלוּת.

AYIN VAV. רוּמָמוּת.

27. קוּטֵּל, קוּטֵּל, קוּטֵּל, קוּטֵּל.

LAMEDH HE. שִׁילוֹה *Shiloh*. These forms resemble an Arab. Inf. of Conj. III.

VI. PILEL.

28. (a) Part. forms. קָטַל (Daghesh omitted in final letter), fem. קָטְלָה; e. g. אָדוּם, אָדָמָה *red*.

29. קָטַלְל, קָטְלָלָה, קָרְעָנָן. Pass. אֶמְלַל. (Adjectives.)

AYIN VAV. שׁוֹבֵב.

LAMEDH HE. נֶאֱמָרָה *fair*. (§ 123. vi.)

30. (b) Infinitive forms. קָטְלָה.

31. קָטְלִיל, קָטְלִילוֹת, קָטְלִיל, קָטְלִיל, קָטְלִיל, קָטְלִיל.

AYIN VAV. נִיחָוָה.

VII. HITHPAEL.

32. Infinitive forms. הִתְיַחַשׁ *catalogue*; הִתְחַבְּרוּת *connexion*.

VIII. PEALAL.

33. Participial forms. קָטְלָטַל (adjectives of colours.)  
שְׁהַרְהַר *blackish*, הִפְכַּשׁ *crooked*.

AYIN DOUBLED. עֲרַעֵר, גִּלְגַּל, fem. גִּלְגַּלָּת.

AYIN VAV. מְנַעֲנְעִים. LAMEDH HE. יִפְהַפְּיָה.

34. Infinitive forms. קָטְלָטַל, קָטְלָטַל.

AYIN VAV. שִׁעֲשַׁעִים.

IX. SHAPHEL.

35. שִׁקְטַל. Feminine. שִׁלְהָבַת.

X. PEOEL.

36. Participial form. קָטוּטַל, fem. חֲצוּצָרָה.

AYIN DOUBLED. קָלוּקַל *vile*; עָרוּעַר *naked*.

XI. QUADRILITERAL.

37. Infinitive forms. סָלַעַם *locust*; חָרַצַב *chain*.

## XII. FUTURE TENSE.

33. A few nouns have the form of the Future ; as  
 יִשְׁקַב, יִצְהַק.

AYIN VAV. יִתּוּר, יִסּוּר.

AYIN YODH. יִרְבּ, יִרְיב.

LAMEDH HE. יִעַן apoc.

Fut. Hiph. יִבְנֶה. Hoph, יִקָּטַן, יִצְהָר, יִלְקוּט.

## § 130.

## C. Nouns Denominative.

1. By these are meant Nouns derived from other Nouns, let those other be either primitive or verbal.

2. Denominatives are generally analogous to Verbals as above described, in their *forms* ; and also, in regard to the *significations* connected with those forms. Denominative forms may be found, like קָטוּל No. 3. (supra) ; קוּיטל No. 4 ; קָטוּל No. 5. e. g. נְחֹשֶׁת brazen, from נְחֹשֶׁת brass, (this form designates the materials out of which any thing is made) ; the form קָטַל No. 6, denotes *trade, occupation*, as מַלְחָה a sailor, from מַלְחָה the sea ; קָטוּל No. 7, קָטַל No. 8, קָטַל, and קָטַל N. 11, denote *Abstracts* formed from *Concretes* ; as יָרֵחַ month, from יָרֵחַ the moon ; נְעָר youth, from נְעָר a young person. The form קָטוּל No. 13, denotes *condition, age*. The forms מְקַטֵּל, מְקַטֵּל No. 14, relate to *place* ; as עֵינַי a spring, מְעֵינַי place of a spring ; קִישָׁא a cucumber, מְקַשָּׂא a garden of cucumbers. The forms וּן— and וּן No. 15, denote *quality, origin* ; as קָדְמוֹן eastern, from קָדְמָה the east ;—or with Yodh inserted, as קִיּוּזוֹן last, from קִיּוּז end ; וּן is sometimes omitted, as שְׁלֵמָה = שְׁלֵמוֹן.

The form *ות*— No. 16, denotes *Abstracts* from *Concretes*; as *פְּקִידוֹת* *office of an overseer*, from *פְּקִיד* *overseer*. So the forms *תְּקַטּוֹר* No. 22, *קַטְלָה* No. 29, denote *Abstracts* out of *Concretes*; as *תְּחַבְּלוֹת* *guidance*, from *חַבַּל* *steersman*; *כַּהֲנָה* *priesthood*, from *כֹּהֵן* *a priest*.

3. (a) *י*—, (fem. *יָה*) added to Verbal Nouns, commonly forms,

Ordinals; as *שֵׁשׁ* *six*, *שֵׁשִׁי* *sixth*.

Patronymics; as *מוֹאָבִי* *a Moabite*, from *מוֹאָב*.

National names; as *יִשְׂרָאֵלִי* *an Israelite*, from *יִשְׂרָאֵל*.

A few others; as *נֹכְרִי* (fem. *נֹכְרִיָּה*) *strange*, from *נֹכַר* *a stranger*.

Nouns ending in *וֹן* receive most frequently the additional *י*—; as *קַדְמוֹנִי*, *קַדְמוֹן* *first*.

NOTE. The addition of Yodh commonly makes some change, besides that occasioned by shifting the place of the accent; as e. g. *שְׁלֹשׁ* from *שְׁלוֹשׁ* *three*; *יְמִין* fr. *יָמִין* *the right hand*. To the fem. *יָה*—, and plurals *יָהּ*— and *יָהוּ*— it is sometimes added without a change. and sometimes with one; as *נַעֲמָתִי*, *נַעֲמָה* *a Naamathite*; *בַּחורִים*, *בַּחורִי* *a man of Bahurim*; *עֲנָתִי*, *עֲנָתוֹת* *a man of Anathoth*; *אֶפְרָתִי*, *אֶפְרָתִים* *an Ephrathite*, comes from *אֶפְרָתִים*. Composite proper-names are commonly divided, and the Article inserted before the second; as *בֶּן-יְהוּדָה* *the Benjamite*; or the first noun is dropped, as *יְהוּדָה* *a Benjamite*.

(b) *יָה*— fem. ending, is added to form a number of Denominatives; as *רֹאשׁ* *princeps*, *רֹאשִׁית* *principium*. Defectively written, as *צִיצִת*. Other nouns are formed,

(c) By adding *י*—, as *כֹּזֵב* *deceiver*, from *כֹּזֵב*; or *יָה*—, as *גְּנוֹזָה* *treasury*, from *גְּנוֹז* *treasure*. (Both very uncommon.)

4. *יָה*—, *יָה*—; *אֶשֶׁה* *fire-offering*, from *אֵשׁ* *fire*; *אֲרִיָּה* *a lion*, from *אֲרִי*. (Rarely.)

## § 131.

*Nouns Composite and Proper.*

1. There are scarcely any composite words in Hebrew, except in proper names. Some few are made up,

(a) Of two Nouns; as צֶלְמֹת = צַל מוֹת *death-shade*.

(b) Of a Noun and Particle; as בְּלִיעַל *worthlessness*, from בְּלִי *not*, and יַעַל *profit*.

2. Proper names follow the general analogy of Verbs in their formation, as given above. But here Composite names are *common*, and consist usually of two Nouns, as בְּנִימִין *Benjamin*; or a Noun and Verb, as יְהוֹיָכִים *Jehoiakim*, i. e. *Jehovah will exalt*.)

NOTE. To the first word in *composite* names (a) A *Yodh* is usually added, as גַּבְרִיאֵל *Gabriel*, from גַּבְרָא *man* and אֵל *God*.

(b) Or a *Vav*; as שְׁמוּאֵל *Samuel*, from שֵׁם *name* and אֵל *God*.

(c) The name of *God*, either אֵל or יְהוָה, is prefixed or suffixed to a great multitude of Hebrew proper names.

## § 132.

*Nouns : Gender.*

1. In Hebrew, gender is distinguished by a *peculiar form*, only when it is feminine. Nouns that have not this form, *prima facie*, are masculine. In some cases, however, gender is not distinguished by the *form*, but by the *meaning* of words.

*I. Gender distinguished by Form.*

2. The *Feminine* is distinguished by an addition to the *Masculine*, of

(a) הַ; as מֶלֶךְ *a king*, Fem. מַלְכָּה *a queen*.

(b) תַּ; as קָטוֹר — קָטֹרֶת

(c) תַּ; as מוֹדַע — מוֹדַעַת. with a *Gutt.*)

(d) In nouns ending with a Quiescent, (א־, ו־, וּ) by adding ת; as הַטָּא, fem. הַטָּאת; עֵבְרִי, fem. עֵבְרִית; מַלְכֵּוּ, fem. מַלְכוֹת.

3. Uncommon forms of the Feminine, are

(a) א־; as שָׁא for שְׁנָה. (Aramaeism.)

(b) ת־; as זְמַרְתָּ — זְמַרְתָּה. (Poetic.)

(c) ח־; as חֶרְמֶה emerald, (accented on the ultimate.)

## II. Gender distinguished by the meaning.

4. Nouns with a feminine ending are masculine, when they designate

(a) The names of men; as יְהוּדָה *Judah*, (a person.)

(b) Offices of men; as שָׂרָה, *governor*.

(c) Nations; as יְהוּדָה, (the nation of) *Judah*.

(d) Rivers; as אַמְנָה, *Amana*.

5. On the contrary; Nouns are feminine, though they have a masculine termination, which designate,

(a) The names of women; as רָחֵל *Rachel*.

אִם *mother*.

(b) Of countries; as אַשּׁוּר *Assyria*.

(c) Of towns; — צֵיֶר *Tyre*.

(d) Of female beasts; — אֶתוֹן *a she-ass*.

(e) Members of the animal body, by nature double; as

אָזְן *the ear*.

NOTE. The same word may be masculine with one meaning, and feminine with another; e. g. יְהוּדָה *Judah* i. e. the Jews, masc.; but יְהוּדָה *Judaea*, fem. This may be called *Constructio ad sensum*.

6. Besides these nouns, distinguished as feminine either by their termination or their meaning, there are several which are feminine, that are destitute of any distinctive sign of gender; as בְּאֵר *a well*, כֶּכֶר *a talent*, &c. These can be learned only by practice.

7. A considerable number of nouns are of the *common gender*; these are mostly of the masculine form. In some, the masculine meaning predominates; in others, the fem.; as אֶרֶה *a way*, אֶבֶן *a stone*, &c. These can be learned only from practice. The names of beasts, birds, metals, &c, are *usually* of the common gender.

NOTE. The neuter gender is *most commonly* designated, in Hebrew, by the feminine. Nouns of multitude, also, are most commonly feminine; as בַּת צוּר *daughter of Tyre*, i. e. Tyrians.

8. In the Plural, the appearance of Nouns is, in many instances, dubious. Thus, a considerable number of masculine nouns form the plural like the feminine ones, i. e. in וֹת—; as אָב *a father*, plur. אֲבוֹת, &c.

On the contrary, many feminine nouns adopt the same plural *form* as masculine ones; e. g. חֶטְוֶה *wheat*, Plural חֶטְוִים, &c. (See § 133. 4.)

NOTE. The gender of the plural, let the form be as it may, is *generally* the same as that of the singular; but there are a few exceptions. Some words have both the masculine and feminine forms, in the plural; but the gender of both forms is the same, i. e. it is as the gender of the singular.

9. All nouns in the dual number are of the *common gender*.

### § 133.

#### *Nouns : Formation of the Plural.*

##### I. PLURAL MASCULINE IS FORMED,

Sing. Plural.

1. *Generally*, by adding to the Singular, וֹת—; as סוֹסִים סוֹס, — to nouns ending in הִי—ם ; as צִיִּים צִי, or לְוִיִּים לְוִי.

The Plural ending is sometimes defectively written; as תְּזִינִים for תְּזִינִים. (Vide § 24.)

2. *Occasionally*, (in poetry, and the later Hebrew,) by adding to the Singular,

- (a) מַלְכִּין ; as מַלְכֵּךְ  
 (b) חַלּוּנֵי ; as חַלּוּן  
 Perhaps (c) מְנֵי ; as מֵן (for מְנֵים) Ps. xlv.9.

II. PLURAL FEMININE.

3 (a) Instead of the sing. feminine ending  $\text{ה־}$  or  $\text{ת־}$ , the Plural has  $\text{ות־}$ — As Sing. תּוֹרָה Plur. תּוֹרוֹת  
 אֲנָרֶת אֲנָרוֹת.

(b) To Feminines with masculine terminations,  $\text{ות־}$  is added ; as בְּאֵרֶת, בְּאֵרוֹת.

(c) Fem. in  $\text{ית־}$  make  $\text{יות־}$  ; as עֲבָרִית, עֲבָרִיּוֹת.

(d) Fem. in  $\text{ת־}$  make  $\text{יות־}$  ; as מַלְכֹּת, מַלְכֵּיּוֹת.

NOTE 1. *c* and *d* sometimes form their plural after the usual manner, as תְּנִיתוֹת and תְּנִיתִים תְּנִיתוֹת.

תְּנִיתוֹת תְּנִיתִים.

NOTE 2. Feminine plurals are sometimes defectively written ; as קָלוֹת, מְאָרוֹת, &c.

4. A considerable number of masculine nouns, (nearly always without changing the gender,) form their plural as feminines ; e. g. אָב, אֲבוֹת. *Vice versa*, fem. as masc. אֱלֹהִים, אֱלֹהִים. (§ 132. 8.)

These can be learned only from practice. (See Ges. Lehrgeb. § 124. 4.) Probably, in the early stage of the Hebrew, gender was not distinguished in many words, which were used as common, (as דָּגָא in the Pentateuch,) and occasioned the present dubious appearance of such forms.

5. A number of Nouns, (specially those of the common gender,) have the form of both masculine and feminine plurals, the gender remaining the same as that of the singular ; as שָׁנָה *a year*, plur. שָׁנִים and שָׁנוֹת ; &c.

6. Some nouns have only the plural form ; but a part of these have a *singular* meaning ; as פְּנִים *face* ; יָמִים *days*, also *time, year*, &c.

7. Other nouns have a collective or plural sense, though of the Sing. number ; as עֹרֵב *fowl*, טַף *children*, &c.

In Arabic, a multitude of nouns are collective with a singular form ; and commonly belong to the *Pluralis fractus*.

8. In a few words, the masculine plural ending is superadded to the feminine ; as בְּמָהּ *high-place*, plur. בְּמוֹת and בְּמוֹתַי, const. בְּמוֹתַי.

## § 134.

*Nouns : Dual Number.*

1. The Dual is formed by adding to the Singular,

(a) יָם־, as יוֹם יוֹמַיִם  
רֶגֶל רֶגְלַיִם

(b) Feminines in ה־ change it into ת־, as יֶרְכָה, יֶרְכָתַיִם.

(c) Unusual and probably antiquated forms, are

יָן־ ; as דְּתָן prop. name מ־ ; as יֶרְכָתָם.  
יָן־ ; as דְּתָן מ־ ; as יֶרְכָתָם prop. name.  
יָן־ ; as יָדַי for יָדַיִם.

NOTE. Most of these forms occur only in proper names ; and the proof that they are actually Duals, rests partly on the sense of some of the forms in common nouns, and partly on comparison with the Duals of the kindred languages.

2. The Dual is used, in Hebrew, principally respecting such objects as are double either by nature or by art ; as יָדַיִם *two hands* ; נְעָלַיִם *a pair of shoes*.

3. In a few instances, the Dual form stands instead of the Plural for a greater number than two ; as שֵׁשׁ כְּנָפַיִם *six wings* ; שְׁלֹשׁ שִׁנָּיִם *three teeth*.

It hardly need to be remarked, that the Dual is, of course, essentially a plural, requiring a plural verb, adjective &c. In some cases, it is difficult to show the ground of *Duality*, as צַהֲרָיִם *mid-day*, &c. Perhaps it is intensitive.

4. The names of members of the human body, which by nature are double, have also a plural as well as dual form ; but the dual is generally taken in a literal, and the plural in a figurative sense ; as כַּפַּיִם *hands* ; כַּפּוֹת *handles*.

5. The Dual is of the common gender ; but *Adjectives* have no Dual.

6. The Dual ending is sometimes added to the Plural ; as חוֹמוֹת *walls*, חוֹמַיִם *two walls*.

§ 135.

*Nouns : Construct state.*

1. The Hebrew has no *Cases*, in the sense in which we speak of cases in Latin and Greek. But when two Nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first noun*, (if it be susceptible of change,) instead of the second. Two nouns in such a relation, are supposed to be uttered nearly as if they were but one word, and consequently, the first noun is usually contracted in the utterance, (if it be capable of contraction,) so that the stress of voice may be transferred to the second.

The first noun, so situated, is said to be in the *construct state*. Any noun, not placed before a Genitive, is said to be in the *absolute state*.

For the vowel changes that are occasioned by the construct state, see § 136. The changes in the Consonants here follow.

2. In the Construct state,		Abs.	Const.
The Plural	ים־ or ין—	becomes יי ; as	סוֹסִים    סוֹסֵי
The Dual	יִם־	—    יי ; as	יָדַיִם    יָדָי
Fem. sing.	ה־	—    ת= ; as	יָרְאָה    יָרְאֵת
	ת־	—    ת= ; as	מִתְחַרֵּת    מִתְחַרֵּת
Nouns in	ה־	—    ה= ; as	רָאָה    רָאָה
	י־	—    ה= ; as	תִּי    תִּי

For the manner in which paragogic letters are added, both to the Absolute and Construct state of nouns, see § 50.

§ 136.

*Nouns : Vowel changes in Declension.*

1. It has been already remarked, that properly speaking, Hebrew nouns are not *declined*. But, inasmuch as the Plural, Dual, Const. State, and Suffixes, (for the most part,) occasion a change in the Vowels of the ground-forms, this may not inappositely be called *Declension*.

2. The student will understand, of course, that only the *mutable* vowels are susceptible of change by declension.

3. The changes of the vowels, nearly without exception, (§ 140. note 3. a.) respect the *ultimate* or *penult syllable*.

4. The Consonants of nouns are rarely affected by declension. (Comp. § 135.)

5. In order to understand the general theory of the vowel changes in declension, it is necessary to advert to the fact, that it is essentially connected with the removal of the accent i. e. the shifting of the tone syllable, in any word. This is done

6. (a) *By addition*; as Sing. דְּבָרַי, plur. דְּבָרַיִם, where the accent is shifted on account of the accession יֵם.

In the same manner, the Dual ending, and the Suffixes, being an *addition* to the ground-form, shift the place of the accent.

(b) *By the construct state*. Two words in such a relation, are generally read as one; at least they have all the appearance of being so. (§ 135. 1.) Hence the tone or impetus of voice is thrown upon the second word, i. e. removed from its place on the first.

In both the cases, *a* and *b*, as the accent is moved forward, the long vowels, which are mutable, are shortened, in order that the

stress of voice may rest upon the accented syllable. This happens agreeably to certain laws; e. g.

7. *When the Tone is moved one syllable forward, the vowel of the penult only is dropped.* In a few cases, (e. g. Declension VII,) the *ultimate* vowel.

The Plural and Dual endings, and Suffixes which begin with vowels and are monosyllables or dissyllables penacuted, remove the tone, of course, but one place. Such Suffixes are called *light*.

But Suffixes beginning with a Consonant, (as  $\eta$ ,  $\beta\eta$ ,  $\beta\eta$ ,) although they move the tone but one syllable, occasion *generally*, (there are some exceptions) the same change as the Construct state. But  $\eta$  is sometimes an exception to this general rule, as usage in respect to it is variable, for it *frequently* changes only the penult vowel; as  $\eta\beta\eta$ ,  $\eta\beta\eta$ . These are called *grave Suffixes*.

8. *When the Tone is removed two places forward, in most nouns, (not all) both vowels fall away.*

The Plur. Const. also produces the same effect, and the grave plur. Suffixes,  $\beta\eta\eta$ ,  $\beta\eta\eta$ ,  $\beta\eta\eta$ ,  $\beta\eta\eta$ . These suffixes, however, remove the accent two places. (See Paradigms.)

NOTE. For the manner in which vowels that fall away are changed or supplied, see §§ 54—60.

9. The Const. State of the *singular* is not regulated by any universal rule, but varies with different declensions, as may be seen by the Paradigms. For the most part, the vowels in the Const. Sing. are changed, as though the tone were removed two places.

10. In the Paradigms that follow, it will be seen, that the Dual and Plural occasion the same vowel changes. The Sixth Declension is excepted, where the Dual suffers more contraction than the Plural.

11. In the Plural, *light Suffixes* attach to the *absolute state*; *grave ones* to the *construct state*.

12. All Feminines with a Masc. form are declined as Masculines. But when the Plural ends in  $\eta$ —, it follows the laws of Plural Feminines in respect to *form*.

	Sing. abs.	Const.	light Suff.	grave Suff.
<i>immutable</i>				
		I. DEC. SING.		
(a)	סוּם	סוּם	סוּמִי	סוּמְכֶם
(b)	גְבוּר	גְבוּר	גְבוּרִי	גְבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
<i>mutable</i>				
		II. DEC. SING. + preceding invariant		
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם
(b)	פוֹכֵב	פוֹכֵב	פוֹכְבִי	פוֹכְבְּכֶם
(c)	פוֹבֵעַ	פוֹבֵעַ	פוֹבְעִי	פוֹבְעֶכֶם
(d)	שָׂד	שָׂד	שָׂדִי	שָׂדְכֶם
<i>mutable</i>				
		III. DEC. SING. + preceding invariant		
(a)	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קָטוּל	קָטוּל	קָטוּלִי	קָטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חַזְיוֹן	חַזְיוֹן	חַזְיוֹנִי	חַזְיוֹנְכֶם
(f)	מְנוּס	מְנוּס	מְנוּסִי	מְנוּסְכֶם
(g)	אָבוּס	אָבוּס	אָבוּסִי	אָבוּסְכֶם
(h)	גְּדוּל	גְּדָל-		
<i>mutable</i>				
		IV. + DEC. SING. + preceding invariant		
(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבָבִי	לֵבָבְכֶם
(c)	חֶכֶם	חֶכֶם	חֶכְמִי	חֶכְמְכֶם
(d)	שָׁעַר	שָׁעַר	שָׁעָרִי	שָׁעַרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמְקִי	עֵמְקְכֶם
(f)	כְּנֶפֶת	כְּנֶפֶת	כְּנַפִּי	כְּנַפְכֶם
(g)	צְבָא	צְבָא	צְבָאִי	צְבָאְכֶם

Plural abs.	light. Suff.	Const.	grave Suff.
I. DEC. PLUR:			
סוֹסוֹם	סוֹסֵי	סוֹסֵי	סוֹסֵיכֶם
גְּבוּרִים	גְּבוּרֵי	גְּבוּרֵי	גְּבוּרֵיכֶם
שְׁפוּטִים	שְׁפוּטֵי	שְׁפוּטֵי	שְׁפוּטֵיכֶם
II. DEC. PLUR.			
דְּמִים	דְּמֵי	דְּמֵי	דְּמֵיכֶם
כּוֹכְבִים	כּוֹכְבֵי	כּוֹכְבֵי	כּוֹכְבֵיכֶם
כּוֹבְעִים	כּוֹבְעֵי	כּוֹבְעֵי	כּוֹבְעֵיכֶם
שָׂדִים	שָׂדֵי	שָׂדֵי	שָׂדֵיכֶם
III. DEC. PLUR.			
פְּקִידִים	פְּקִידֵי	פְּקִידֵי	פְּקִידֵיכֶם
מְלִיצִים	מְלִיצֵי	מְלִיצֵי	מְלִיצֵיכֶם
קְטוּלִים	קְטוּלֵי	קְטוּלֵי	קְטוּלֵיכֶם
זְכוּרֹנִים	זְכוּרֹנֵי	זְכוּרֹנֵי	זְכוּרֹנֵיכֶם
הַזְיוֹנוֹת (as plur. Fem.)			
מְנוּסִים	מְנוּסֵי	מְנוּסֵי	מְנוּסֵיכֶם
אַבוּסִים	אַבוּסֵי	אַבוּסֵי	אַבוּסֵיכֶם
IV. DEC. PLUR.			
דְּבָרִים	דְּבָרֵי	דְּבָרֵי	דְּבָרֵיכֶם
לְבָבִים	לְבָבֵי	לְבָבֵי	לְבָבֵיכֶם
חֲכָמִים	חֲכָמֵי	חֲכָמֵי	חֲכָמֵיכֶם
שְׁעָרִים	שְׁעָרֵי	שְׁעָרֵי	שְׁעָרֵיכֶם
עַמְּקִים	עַמְּקֵי	עַמְּקֵי	עַמְּקֵיכֶם
כְּנָפִים	כְּנָפֵי	כְּנָפֵי	כְּנָפֵיכֶם
צְבָאוֹת (Plur. as III. Fem.)			

	Sing. abs.	Const.	light. Suff.	grave Suff.
(h)	עֵשׂוֹן	עֵשׂוֹן (and עֵשׂוֹן Segholate.)		
(i)	צִלְעַ	צִלְעַ (and צִלְעַ Segholates ; with Suff. צִלְעֵי)		

V. DEC. SING.

(a)	זָקוּן	זָקוּן	זָקוּנִי	זָקוּנְכֶם
(b)	חֲצִיר	חֲצִיר	חֲצִירִי	חֲצִירְכֶם
(c)	פְּתָח	פְּתָח	פְּתָחִי	פְּתָחְכֶם
(d)	פְּבֵד	פְּבֵד (also פְּבֵדִי)	פְּבֵדִי	פְּבֵדְכֶם
(e)	מֵלֵא	מֵלֵא	מֵלֵאִי	מֵלֵאכֶם
(f)	יָשׁוּן			

VI. DEC. SING. A Class.

(a)	מֵלֶךְ	מֵלֶךְ	מֵלְכִי	מֵלְכְכֶם
(b)	אֲרֶץ (also אֶרֶץ)	אֲרֶץ	אֲרָצִי	אֲרָצְכֶם
(c)	נֵעַר	נֵעַר	נֵעָרִי	נֵעָרְכֶם
(d)	זֶרַע	זֶרַע	זֶרְעִי	זֶרְעְכֶם
(e)	מֹות	מֹות	מֹותִי	מֹותְכֶם
(f)	זֵית	זֵית	זֵיתִי	זֵיתְכֶם

E Class.

(g)	סֵפֶר	סֵפֶר	סֵפְרִי	סֵפְרְכֶם
(h)	קָבֶר	קָבֶר	קָבְרִי	קָבְרְכֶם
(i)	נִצַּח	נִצַּח	נִצַּחִי	נִצַּחְכֶם
(j)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקְכֶם
(k)	חֶלֶד	חֶלֶד	חֶלְדִי	חֶלְדְכֶם
(l)	צָבִי	צָבִי	צָבִי	צָבִיכֶם

O Class.

(m)	קָדָשׁ	קָדָשׁ	קָדָשִׁי	קָדָשְכֶם
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Plural abs.	light Suff.	Const.	grave Suff.
עֲשָׂנִים	עֲשָׂנִי	עֲשָׂנִי	עֲשָׂנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

V. DEC. PLUR.

זְקָנִים	זְקָנִי	זְקָנִי	זְקָנִיכֶם
חֲצָרִים	חֲצָרִי	חֲצָרִי	חֲצָרִיכֶם
כְּתָפוֹת	(as plur. fem. of Dec. I.)		
כַּבְּדִים	כַּבְּדִי	כַּבְּדִי	כַּבְּדִיכֶם
מְלָאִים	מְלָאִי	מְלָאִי	מְלָאִיכֶם
יִשְׁנִים		יִשְׁנִי	

VI. DEC. PLUR. *A Class.*

מְלָכִים	מְלָכִי	מְלָכִי	מְלָכִיכֶם
אֲרָצוֹת	(as plur. fem. of Dec. III.)		
נְעָרִים	נְעָרִי	נְעָרִי	נְעָרִיכֶם
זָרְעִים	זָרְעִי	זָרְרִי	זָרְעִיכֶם
מוֹתִים	מוֹתִי	מוֹתִי	מוֹתִיכֶם
זֵיתִים	זֵיתִי	זֵיתִי	זֵיתִיכֶם

*E Class.*

סְפָרִים	סְפָרִי	סְפָרִי	סְפָרִיכֶם
קְבָרִים	קְבָרִי	קְבָרִי	קְבָרִיכֶם
נְצָחִים	נְצָחִי	נְצָחִי	נְצָחִיכֶם
חֲלָקִים	חֲלָקִי	חֲלָקִי	חֲלָקִיכֶם
חֲלָדִים &c.			
צְבָיִים &c.			

*O Class.*

קַדְשִׁים	קַדְשִׁי	קַדְשִׁי	קַדְשִׁיכֶם
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	Sing. abs.	Const.	light Suff.	grave Suff.
(n)	פַּעַל	פַּעַל	פַּעְלִי	פַּעְלֵכֶם
(o)	קִמְץ	קִמְץ	קִמְצִי	קִמְצֵכֶם
(p)	בְּקָר	בְּקָר	בְּקָרִי	בְּקָרְכֶם
(q)	חֲלִי	חֲלִי	חֲלִיִּי	חֲלִיכֶם
<i>Syriac Segholates.</i>				
(r)	דְּבִשׁ	דְּבִשׁ	דְּבִשִּׁי	דְּבִשְׁכֶם
(s)	שְׂכָם	שְׂכָם	שְׂכָמִי	שְׂכָמְכֶם
(t)	פְּאָר	פְּאָר	פְּאָרִי	פְּאָרְכֶם
(u)	—	קִטּוֹל	קִטְלִי	קִטְלֵכֶם*
(v)	—	קִצֹר	קִצְרֹה	קִצְרֵכֶם
(w)	—	בְּחֹר	בְּחָרִי	בְּחָרְכֶם
(x)	—	קִטַּל	קִטְלִי	קִטְלֵכֶם
(y)	—	רִקַּע	רִקְעִי	רִקְעֵכֶם
<i>Contracted Segholates.</i>				
(z)	שׁוֹר	שׁוֹר	שׁוֹרִי	שׁוֹרְכֶם
(α)	דּוּד	דּוּד	דּוּדִי	דּוּדְכֶם
(β)	חִיל	חִיל	חִילִי	חִילְכֶם
<i>Segholates with shortened Plurals.</i>				
(γ)	שְׁלוּ	שְׁלוּ		
(δ)	עֶשֶׂר			

## VII. DEC. SING.

(a)	אִיב	אִיב	אִיבִי	אִיבְכֶם
(b)	קוּטַל	קוּטַל	קוּטַלִּי	קוּטַלְכֶם
(c)	מִקְטַל	מִקְטַל	מִקְטַלִּי	מִקְטַלְכֶם
(d)	מִזְבַּח	מִזְבַּח	מִזְבַּחִי	מִזְבַּחְכֶם

\* Also קִטְלֵכֶם.

Plural abs.	light Suff	Co-ist.	grave Suff.
פְּעָלִים	פְּעָלִי	פְּעָלִי	פְּעָלֵיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצֵיכֶם
בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרֵיכֶם
חֲלָיִים	חֲלָיִי	חֲלָיִי	חֲלָיֵיכֶם

*Syriac Segholates.*

דְּבָשִׁים &c.

שְׂכָמִים &c.

פְּאָרִים	פְּאָרִי	פְּאָרִי	פְּאָרֵיכֶם
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(Compare § 127. Par. xv. Inf.)

*Contracted Segholates.*

שְׁוָרִים            שְׁוָרִי, &c.

דְּוָדִים            דְּוָדִי, &c.

חֲוָלִים	חֲוָלִי	חֲוָלִי	חֲוָלֵיכֶם
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*Segholates with shortened Plurals.*

שְׁלָוִים (for שְׁלָוִים)

עֲשָׂרִים (for עֲשָׂרִים)

VII. DEC. PLUR.

אֲיָבִים	אֲיָבִי	אֲיָבִי	אֲיָבֵיכֶם
קוֹטְלִים	קוֹטְלִי	קוֹטְלִי	קוֹטְלֵיכֶם
מְקַטְלִים	מְקַטְלִי	מְקַטְלִי	מְקַטְלֵיכֶם
מְזַבְּחֹת	מְזַבְּחֹתִי	מְזַבְּחֹת	מְזַבְּחֹתֵיכֶם

	Sing. abs.	Const.	light Suff.	grave Suff.
(e)	שֵׁם	שֵׁם	שְׁמִי	שְׁמֵכֶם
(f)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם
(g)	בֵּן	בֶּן־	בְּנִי	בְּנֵיכֶם
(h)	מִקַּל	מִקַּל	מִקַּלִּי	מִקַּלְכֶם
(i)	בֵּר	בֵּר	בְּרִי	בְּרֵיכֶם
(j)	אֲשַׁכֵּל	אֲשַׁכֵּל	אֲשַׁכְּלִי	אֲשַׁכְּלְכֶם

## VIII. DEC. SING.

(a)	יָם	יָם	יַמִּי	יַמֵּכֶם
(b)	אָם	אָם	אָמִי	אָמֵכֶם
(c)	בֵּן	בֵּן	בְּנִי	בְּנֵיכֶם
(d)	חֶקֶד	חֶקֶד־	חֶקְדִּי	חֶקְדְּכֶם
(e)	עֵז	עֵז־	עֵזִי	עֵזְכֶם *
(f)	מַד	מַד	מַדִּי	מַדְּכֶם
(g)	בְּרִזָּל	בְּרִזָּל	בְּרִזָּלִי	בְּרִזָּלְכֶם
(h)	אֶפֶס	אֶפֶס	אֶפְסִי	אֶפְסְכֶם
(i)	מַגֵּן	מַגֵּן	מַגִּנִּי	מַגִּנְכֶם
(j)	חַי	חַי		
(k)	שָׂר	שָׂר	שָׂרִי	שָׂרְכֶם
(l)	לַח	לַח	לַחִי	לַחְכֶם
(m)	לֹדִי			

## IX. DEC. SING.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
(b)	שָׂדֵה	שָׂדֵה	שָׂדִי	שָׂדְכֶם

\* Also עֵזְכֶם.

Plural abs.	light. Suff.	Const.	grave Suff.
שְׂמוֹת	שְׂמוֹתַי	שְׂמוֹת	שְׂמוֹתֵיכֶם
עֲצִים		עֲצֵי	עֲצֵיכֶם
בָּנִים (Plur. as Dec. ii.)			
מַקְלוֹת (as fem. Plur.)			
זָנוּם (from זָן)		זָנִי	זָנֵיכֶם
אֲשַׁכְּלוֹת (as fem. Plur.)			

VIII. DEC. PLUR.

יָמִים	יָמַי	יָמֵי	יָמֵיכֶם
אֲמוֹת	אֲמוֹתַי	אֲמוֹת	אֲמוֹתֵיכֶם
כְּנִים &c.			
חֲקִים	חֲקֵי	חֲקֵי	חֲקֵיכֶם
מַדִּים	מַדֵּי	מַדֵּי	מַדֵּיכֶם
אֲפִים	אֲפֵי	אֲפֵי	אֲפֵיכֶם
מַגְנִים	מַגְנֵי	מַגְנֵי	מַגְנֵיכֶם
חַיִּים	חַיֵּי	חַיֵּי	חַיֵּיכֶם
שָׂרִים	שָׂרֵי	שָׂרֵי	שָׂרֵיכֶם
לַחִים	לַחֵי	לַחֵי	לַחֵיכֶם
לְוִיִּם			

IX. DEC. PLUR.

חֲזִים	חֲזֵי	חֲזֵי	חֲזֵיכֶם
שָׂדִים	שָׂדֵי	שָׂדֵי	שָׂדֵיכֶם

## Paradigm of the Dual Number of Nouns.

I.			VI.		
Sing. abs.	Dual abs.	Dual cons.	Sing. abs.	Dual abs.	Dual cons.
יום	יוֹמַיִם		<i>A</i> רֶגֶל	רְגָלַיִם	רְגָלַי
רבות	רְבוּתַיִם		<i>E</i> בְּרֶךְ	בְּרָכַיִם	בְּרָכַי
	II.		<i>O</i>	מְתָנַיִם	מְתָנַי
יד	יָדַיִם	יָדַי	<i>Gutt.</i> נֶעַל	נְעָלַיִם	נְעָלַי
	מְלַקְחַיִם		צִהַר	צִהָרַיִם	
	III.		עֵין	עֵינַיִם	עֵינַי
שבוע	שַׁבְּעַיִם		לְחַי	לְחַיִּים	
	IV.			VII.	
פֶּנֶת	פְּנֵיַם	פְּנֵי		מֵאֲזַנַיִם	מֵאֲזַנַי
	חֲלָצַיִם	חֲלָצַי		VIII.	
	V.		פֶּה	פְּפֵיַם	פְּפֵי
עֵקֶב	עֵקְבַיִם	עֵקְבַי	שֵׁן	שְׁנַיִם	שְׁנַי

In the preceding Paradigms, nouns are exhibited in their absolute and construct state, in the Singular, Plural, and Dual; and in their Suffix state, both in the sing. and plur., as connected with the light and the grave Suffixes. These various forms exhibit all the phases of which nouns are susceptible, in any connexion or relation. The Cons. and Suff. state of the Dual coincides with that of the plural, where a plural exists with the Dual; and where there is no plural, the Dual in the Const. and Suff. state is formed analogically with the plural.

The abs. and const. state of nouns has been explained above. The Paradigms exhibit the application of the principles, contained in §§ 135. 136. In regard to the Suffix state; it should be noted, that all *light* suffixes, of whatever kind, are attached to nouns in the

same way as those exhibited in the Paradigm, and make the same changes in them as are there exhibited. The same is true in regard to the *grave* Suffixes. Of course, it is unnecessary to exhibit any more positions of nouns, than those which the Table contains.

In regard to the Paradigm of the Dual forms, it exhibits examples of all the various phases of the Dual, which actually occur in Hebrew. Dual nouns are not frequent; and of those which occur, many have no Sing. abs., as appears from the Paradigm; others are not found in the Const. state.

It may be proper to observe here, that *all* the forms of nouns exhibited in the above Paradigms are not actually found, as it respects the nouns there exhibited. But those forms occur in regard to other nouns, and are here exhibited only as a model. Such is the common method adopted by Grammarians, for the exhibition of inflections. And this may be a sufficient apology, for exhibiting cases of inflection of some nouns, which cases, *in regard to those particular nouns*, are not found in the Hebrew Bible.

The student will, of course, compare the following Sections with the Paradigms above.

### § 138.

#### *Nouns: I. Declension.*

1. To this belong *all words, monosyllabic or polysyllabic, whose vowels are immutable*, (§ 51.) whatever these vowels may be; as עִיר, קָם, יָר, בָּתָב, אֲבִיוֹן, מַלְכוֹת, &c.

The single circumstance that the vowels are *immutable*, marks this Declension; not the kind of vowels, nor the number of syllables.

2. In many cases, it is easy to decide whether the vowels are immutable; in others, not. קוֹל, לְבוּשׁ, &c, are obviously *immutable*; but the vowels in כְּאֵב, פָּרֶשׁ, &c. can be known to be *immutable*, only from a Lexicon, or from a knowledge of etymology.

A few words which *generally* have immutable vowels, *sometimes* suffer changes in their vowels; as Const. state, פָּרֶשׁ and פָּרֶשׁ, the

latter with final Qamets shortened. Some few exchange Hholem for Shureq, in the last syllable ; as שְׁפוּט, plur. שְׁפוּטִים. (Vide § 51. Note 2.) Words like פָּרָשׁ may be said to belong, by usage of the Punctators, both to the I. and II. Declension.

## § 139.

*Nouns : II. Declension.*

*one case here is the first one shortened*  
 1. To this belong Nouns with final Qamets pure i. e. mutable, whether monosyllables, or polysyllables which have their preceding vowels immutable.

A few Nouns with final Pattahh, are declined according to the model of this Declension. Of these, some are polysyllables with final Pattahh, the preceding vowels being immutable ; and some (but very few) are monosyllables with Pattahh. E. g. as in the Paradigm, כּוֹבֵעַ and שֵׁד.

2. In the Singular, in the Const. form and before the grave Suffixes, final Qamets goes into Pattahh.

In the Plural, it falls away before the grave Suffixes, and in the Construct state.

3. In many Nouns here, the final Qamets is of doubtful appearance ; and the mutability of it can be determined only by the Lexicon or etymology.

The final Qamets and Pattahh in monosyllables, appear like the same forms in Dec. VIII. It is only by the form of the Suffix state, by the Plural, or by etymology, that the student can separate some Nouns of one Declension from some that belong to the other. Thus, דָּם plur. דְּמָיִם, Dec. II ; but יָם plur. יַמִּים, Dec. VIII.

NOTE 1. In the case *a*, דְּמָמָם would be דְּמָמָם by analogy ; but such is the form which this noun takes. So יָד *hand*, takes either Seghol or Pattahh before a grave Suffix ; as יָדְכֶם and יָדְכֶם.

NOTE 2. The cases *c* and *d* occur very seldom, and are to be recognized as belonging to this Declension, only by their inflected forms.

## § 140.

*Nouns : III. Declension.*

1. This comprises all Nouns which have an *impure* vowel in the last syllable, and *Qamets* or *Tseri* *pure* in the penultimate. mei Zohar

It matters not whether the word is dissyllabic as פְּקִיר, or trisyllabic as בְּלִיָּן. The characteristic of the III. Dec. is a pure i. e. mutable Qamets or Tseri, in the penult; while the ultimate is immutable.

2. The mutable vowel of the penult falls away, out of the absolute state or ground-form. In such forms as זְבֻרֹן, the Daghesch also falls away, so that the two first syllables are contracted into one. (Vid. Paradigm.)

Here also, the Lexicon and etymology are often needed, to decide whether nouns *apparently* belonging to this Declension, do *really* belong to it. E. g. בְּרִיָּה appears to belong to it, but has a Qamets immutable, as it stands for בְּרִיָּה. If the student can find the const. form, or the Plur. of any word, or the word with a Suffix, he can always judge whether the penult vowel is mutable or not; and these may always be found, (if contained in the Hebrew Scriptures,) by consulting Buxtorf's Hebrew Concordance.

*Notes.*

- (1) Part. Pass. in Kal, of the form קְטוּל, are all declined as *c*.
- (2) The nouns in *d* and *e* exhibit both Hhireq breve and Seghol, in the const. and Suff. state.
- (3) Several nouns and adjectives, in the const. and Suff. state, exchange Hholem for Shureq, as in *f*. (Vide § 51. 3. Note 2.)
- (4) The case *g* is a Syriac form in the Sing., אַבּוּס being put for אַבּוּס. There being the same reason for Syriasm in the Sing. Const. and Suff. state, as in the Sing. abs., the first vowel here suffers no change. But the Plur. is formed *analogically* with the III. Declension. (Vid. § 47. 5.)
- (5) The case *h*, is very unfrequent. The shortening of Hholem in the final syllable, by being placed in the const. state, or before

Maqqeph, is against the general analogy of the Declension. But as such cases of anomaly *actually* occur, it was judged best to present an example of them.

(6) In some words <sup>ו</sup> Gutt. or Resh, the punctuation is inconsistent with itself. E. g. כָּרִים, const. כָּרִים, but Plur. כָּרִים, Const. כָּרִים and כָּרִים; i. e. this word, (and so some others) is treated sometimes as if it belonged to Dec. I., and sometimes as if it belonged to Dec. III.

### § 141.

#### *Nouns : IV. Declension.*

1. To this belong *dissyllabic* Nouns with *Qamets pure* in the ultimate, and *Qamets* or *Tseri pure* in the penult.

The same difficulties, as heretofore, of classing nouns from mere appearance, occur in respect to this Declension; as many nouns, with forms which appear to belong to it, have one of their vowels (sometimes both) immutable.

2. The changes by declension are,

(a) Out of the ground-form, the penult vowel always falls away.

(b) In the Const. state and before grave Suffixes, in the Singular, the *ultimate* Qamets shortens into *Pattahh*. (Vide Parad.)

(c) In the plural, the Const. state, or grave Suffixes cause both vowels to fall away; and then a new vowel (Hhireq or Pattahh) arises, agreeably to § 59.

#### *Notes.*

(1) The forms *a* and *b* exhibit the usual ones of this Declension; *c* and *d* show how the Gutturals initial and medial, respectively, affect the words in which they stand.

The case *e* is one where the Guttural conforms to the common punctuation in the plur. Construct.

(2) In the case *f*, *Pattahh* is used for *Hhireq* breve in the Const.

plural, although the word has no Guttural. This happens in but few words.

3. In *g*, the final Qamets remains immutable in the Const. and Suff. state, because of the  $\text{ז}$  in which it quiesces. Derivates from  $\text{קָנָה}$ , of this Declension, conform to this model.

4. The cases *h* and *i*, exhibit examples of nouns belonging to this declension, in respect to the Nom. abs., and in regard to most of the other forms, which still have a *Sing. Cons. state*, like that of the Segholates in Dec. VI. Some nouns have *only* such a Segholate form in the Const. ; and some, the regular form of the IV. Declension, together with the Segholate one.

### § 142.

#### *Nouns : V. Declension.*

1. This consists of dissyllabic Nouns, with Tseri pure in the ultimate, and Qamets pure in the penult.

2. The vowel changes here resemble those of the IV. Declension, as the vowels are similar. (Vid. Parad.)

#### *Notes.*

1. The form *b* differs from *a*, only as influenced by the Guttural letter in it.

2. The forms in *c* and *d*, afford examples of the Segholate forms which the const. state here sometimes exhibits, as in Dec. IV. (See Note 4, supra.)

3. Nouns from  $\text{קָנָה}$  roots, retain Tseri here, (see the case *g*, Dec. IV.) because it quiesces in  $\text{ק}$ . (Vid. Dec. IV. Note 3.)

4. The plur. const. of several nouns belonging to this declension, retains the Tseri, as if it were immutable. (See  $\text{קָנָה}$  in Parad.) And generally, the final Tseri here remains more frequently than is usual for pure vowels, in other Declensions.

5. The usual Const. Sing. of this Dec. exhibits a peculiarity, in respect to the final vowel. We might expect  $\text{קָנָה}$ , and not  $\text{קָנֵה}$ . Pattahh and Seghol, however, are nearly related, and are very frequently commuted for each other. (Vide § 60. 2.)

## § 143.

*Nouns : VI. Declension.*

1. This comprises all Nouns that are Segholates in their ground-forms. These assume a variety of phases, according to their origin, or Radicals. The characteristic is a furtive short vowel in the ultimate, and a *penult accent*, i. e. according to the *appearance* of the Noun; for *in reality, these Nouns are monosyllabic*. In such forms as פְּרִי, חֲלִי (so written instead of פִּרְיִ, חֲלִי) euphony shifts the vowel to accommodate the Quiescents. § 47. 3.

2. In declension, the following changes take place; viz.

(a) The ground-form remains in the Const. state; excepting in derivatives from verbs עָרַ, e. g. מְוֹת, חֲוִל, where contraction takes place. (See Parad.)

(b) Before a Suffix, the original monosyllabic form of the Noun is restored; as מְלֶךְ, סִפֵּר, קָדַשׁ. (See Parad.)

(c) The Plural seems to be formed from a different ground-form, which is like the Aramaean Segholates. E. g. מְלָכִים plur. abs. is formed, as if derived from a noun sing. of the form מְלֶךְ; סִפְרִים, as from סִפֵּר; קָדָשִׁים, as from קָדַשׁ, &c; the Pattahh in the Sing. being prolonged in the Plural, because it falls into a pure syllable.

*Notes : A. Class.*

1. The *real* ground-form of all nouns in this Class, is a monosyllable with Pattahh, as מְלֶךְ, which sometimes appears in the Sing. abs. prolonged, as אֶרֶץ, מְוֹת. The ground form shows itself in the third and fourth columns, where Suffixes are taken. For the reason and method of changing the ground-form of these nouns, so that they appear as in the Sing. abs. of the Paradigm, see § 59. 4. and § 60. 3.

2. Generally, nouns of the *A* Class גuttural, exhibit the Pattahh

of the ground form in the Sing. abs., as גַּעַר ; so derivatives of Verbs עָרַע, as מְנוּת , מְנוּת . But a few nouns עֵ Guttural exhibit the usual form, as רָחֵם , לָחֵם .

3. Nouns לֵ Guttural of this Class generally take the form of עָרַע ; (Vide † 46. 3. † 59. 4.)

4. The flexion of *a, b, c, d*, is the same, excepting simply that the nouns with Gutturals take composite Shevas.

5. In words like מְנוּת and מְנוּת , the departure from the usual inflexion is occasioned simply by the *Quiescents* ; the vowels being changed to accomodate them. (Vide † 48. 3.)

6. In the place of the Tseri, in the Suff. forms of some nouns of this class, Hhireq appears, as עֵרַר , עֵרַרָה ; שֵׁיחַ , שֵׁיחַו not שֵׁיחַוּ . The Plural of this class, moreover, is sometimes *full*, and not contracted as in the Paradigm ; e. g. מְנוּת , plur. מְנוּתִים , not מְנוּתִים ; עֵרַר , plur. עֵרַרִים . (Vide infra.)

#### E. Class.

7. From an inspection of the Paradigm, it is evident that there are two classes of nouns, which exhibit the same form as מְנוּת in the Sing. abs.; but which, in the course of inflexion, shew that they belong, still, to the *E Class* ; e. g. קְבֹר , קְבֹרָה in the Paradigm. Of these there are a considerable number. The vowel of the ground form is Seghol long, or more probably Tseri. (§ 60. 3.) So מְנוּת is changed to מְנוּתָה ; קְבֹרָה to קְבֹרָהָ , &c. by the power of the furtive Seghol.

8. The different short vowels, (viz. Seghol and short Hhireq,) employed when the nouns receive Suffixes, is easily explained by the relation which both these vowels bear to the Tseri of the ground form; being the corresponding short vowels. Generally, nouns עֵ Guttural with Suffix, take Seghol in the first syllable, (Parad. מְנוּתָה,) but other nouns Hhireq breve.

9. The irregular appearance of the class *l*, is occasioned by the *quiescent Yodh*. Some nouns of this class, *occasionally*, take Seghol instead of short Hhireq, before a Suff. ; as פְּרִי , פְּרִיָה ; שְׁבִי , שְׁבִיָה . Before a grave plur. Suff., the form of the Sing. abs. generally remains unchanged, as פְּרִיָה ; but sometimes as פְּרִיָה . In the plur. א not unfrequently takes the place of י ; e. g. מְנוּתִים , מְנוּתִים . (Vide § 39. 2. c.)

*O. Class.*

10. But few nouns of this Class take Hhateph Qamets (ֿ) under the first radical, in the plural number. (Vide Paradigm.) In general, they take a Sheva.

11. That some nouns when joined with a Suff. take Qamets Hhateph, and some Qibbuts, is easily explained by the simple consideration, that these are the corresponding short vowels of *Hholem*. Some nouns have both the *O* and the *U* form; as לָדָבֵר, לָדָבְרִי, and לָדָבְרוּ.

12. The irregular appearance of nouns like מְתָלִי is occasioned by the *Yodh quiescent*.

13. By Syriasm, (ֿֿ) is sometimes put for (ֿֿֿ); as מְעַלְיוֹ for מְעַלְיוֹת, from מְעַלֵּי.

14. Before the Suff. הַ, some words of the *O Class* read as מְעַלְיוֹת, מְעַלְיוֹתָ, &c; the usual form being as מְעַלְיוֹתָ, &c.

15. Peculiar Plurals of this class, are מְעַלְיוֹתָ *godashim* from מְעַלְיוֹתָ, and מְעַלְיוֹתָ *shorashim* from מְעַלְיוֹתָ. By Syriasm, מְעַלְיוֹתָ is put for מְעַלְיוֹתָ, from מְעַלְיוֹתָ.

16. A very few nouns have a plur. as if derived from a form of Segholates, with final *O*; e. g. מְעַלְיוֹתָ, plur. מְעַלְיוֹתָ, as if from מְעַלְיוֹתָ.

*A and E Class.*

17. A few nouns, with Sing. abs. of the form מְעַלְיוֹתָ, exhibit in their inflexion the vowels of both the *A* and *E Class*; e. g. מְעַלְיוֹתָ, plural Const. מְעַלְיוֹתָ and מְעַלְיוֹתָ; מְעַלְיוֹתָ and מְעַלְיוֹתָ; מְעַלְיוֹתָ and מְעַלְיוֹתָ. No Paradigm of these is needed.

18. A few Segholate nouns, both in the *A Class* and the *E Class*, exhibit, in the Sing. Const., the same form as nouns of Dec. V. These are limited, almost exclusively, to nouns מְעַלְיוֹתָ Guttural; e. g. מְעַלְיוֹתָ, Const. מְעַלְיוֹתָ and מְעַלְיוֹתָ; מְעַלְיוֹתָ, Const. מְעַלְיוֹתָ and מְעַלְיוֹתָ. *Vice versa*, we have seen that the *V. Dec.* sometimes exhibits a Sing. Const., like that of the Segholates in the *VI. Declension*.

*Syriac Segholates.*

19. Such is the name which may be given to those forms of nouns, and of the Inf. mood, which are the same as those of the Syriac Segholates. The Nom. Sing. abs. and the Construct of these forms, are the same; but with Suff. &c, these nouns follow the analogy of common Heb. Segholates, as may be seen in the Paradigm. There are but few nouns of this form. But

20. The Infinitives of the form קָטַלְתָּ, קָטַלְתָּ all receive Suff., &c, analogically with nouns of this class, i. e. as the Syriac Segholates do. But as these are *Infinitives* in the *Const.* state, they of course have no Sing. *absolute*; nor have they, like common nouns, any plural number. The Paradigm exhibits nearly all their varieties.

21. *General remark on Syriac Segholates.* The Syriac pronunciation throws all the stress of voice on the final syllable, in the Sing. abs. of Segholates, and so custom in writing has transferred the vowels there. But accession to these nouns throws back the vowel to the first syllable, as in Hebrew nouns described in Nos. 19, 20. Thus Syr. ܘܒܘܠܐ, Status emphat. ܘܒܘܠܐ; so ܘܒܘܠܐ; ܘܒܘܠܐ; ܘܒܘܠܐ.

*Contracted Segholates.*

22. These come from Verbs עָוַ and עָוַ; and instead of taking the usual Segholate form, the middle radical in the Sing. is commonly quiescent, and the noun therefore immutable. E. g. שׁוּר is put for שׁוּר; שׁוּר for שׁוּר, חַיִּל for חַיִּל = חַיִּל, &c.

The number of nouns, that exhibit Vav as moveable in the Plural, is small. Mostly, nouns of this contracted form remain immutable, and are declined as סוּס in Dec. I. A few nouns, in the Plur. follow both methods of declension: e. g. חוֹתִים, חוֹתִים and חוֹתִים.

*Contracted Plurals.*

23. A few Plurals have the same contracted form, in the absolute state and before light Suff., as in the *Const.* state. E. g. גְּשָׁר, plur. גְּשָׁרִים for גְּשָׁרִים; שָׁלֵךְ, plur. שָׁלֵךְ for שָׁלֵךְ.

*Const. Plur. with Daghesth euphonic.*

24. It sometimes happens, that the const. Plural of these nouns takes a Daghesth in the middle radical, which is merely *euphonic*; e. g. גְּשָׁב, cons. plur. גְּשָׁבוֹת for גְּשָׁבוֹת; חֶלֶק, plur. cons. חֶלְקֵי for חֶלְקֵי.

*Endings attached to Segholate forms.*

25. The classes of Nouns, which are formed from Segholates by suffixing יוֹן, יוֹן, יוֹן, יוֹן, occasion the same changes in the Segholate forms as the light Suffix *Yodh*, in the Paradigms.

*Original forms of Segholates.*

26. Very few of these appear, in the absolute state, in our present Hebrew text. Some, however, still remain; e. g. of the *A* Class, גִּיא, אֶרֶב; Of the *E* Class, חֶטֶא, חֶטֶא, &c.

## § 144.

*Nouns : VII. Declension.*

1. This comprises Nouns with ultimate *Tseri pure*; whether monosyllables with this vowel, or polysyllables with other previous vowels immutable.

Here too, forms dubious as to appearance occur; e. g. מוֹעֵד belongs here, having a mutable *Tseri*; but מִקְהָל, מִית, גֵּר, &c. belong to Dec. I, having an immutable *Tseri*, as plur. מִקְהָלִים, מְתִים, &c. The requisite information must be sought in a Concordance or Lexicon.

NOTE. All regular Participles Pres. of Kal, Piel, and Hithpael, belong to this Declension.

3. The changes by declension are,

(a) The Const. Sing. *generally* remains unchanged; but sometimes *Tseri* goes into *Pattahh*. (See Parad.)

(b) *Tseri* falls away in all the other cases; except that the Plur. abs. of monosyllables retains it. (See Par.)

(c) Before the grave Suffixes, where two Shevas would occur in consequence of dropping the *Tseri*, a new vowel (*Hhireq*) arises, according to § 59.

*Notes.*

1. The forms in *a*, *b*, and *c*, are those of Participles in Kal and Piel. The Part. of Hith. is declined in the same manner as that of Piel.

2. The Const. state of some nouns takes *Pattahh*, though they have no Guttural in the ultimate syllable, as in *d*; e. g. מְסַפֵּר, Construct מְסַפֵּר. There are but few nouns of this species.

3. Monosyllables, (as *e* and *f*,) retain *Tseri* in the Plural abs.; and some, as *f*, before the *Singular* Suffixes also.—Before the Plur. Suff. רֵעַ makes רֵעֵיכֶם, and מְעִים, מְעֵיכֶם, also מְעֵי Construct.

Some Polysyllables imitate them; e. g. שְׂאֵשִׁים, שְׂאֵשֶׁת; אֲבָנִים, אֲבָנֵיךָ.

4. Some monosyllables, (as *g*,) in the Const. state, take (∴) instead of the (∵) in the absolute state.

5. Some words, (as in *h*,) take *Seghol* before the Suffixes, instead of *Hhireq* breve.

6. A few nouns, derivatives of Roots לָה, which have Pattahh in their ground form, are declined like the monosyllabic nouns of this declension. Besides those in *i* of the Par., we have מְתִים *mortals*, probably from the obsolete root מָת.

7. The case *j* is of a peculiar nature, and limited to very few nouns. The reason for classing it here is, the resemblance which the mode of inflexion has to that of this declension.

8. Several nouns with a Nom. abs. as מְקַטֵּל appear in the Cons. state as מְקַטֵּל. Most probably the latter form comes from מְקַטֵּל, which seems to be synonymous with the form מְקַטֵּל.

## § 145.

*Nouns : VIII. Declension.*

1. To this belong all those various classes of Nouns, which double (Daghesh) their last radical, when they receive any accession. (Vide Parad.)

2. The original, proper form of such nouns is as יִמֵּם = יִמֵּ which must be written יִם, (§ 28. Note 2.) נִמְמֵם = נִמְמֵ, חִקְקֵם = חִקְקֵ, which form first developes itself when it receives Suffixes, like the case of Verbs עֵעֵ.

3. The long vowel of the ultimate, (which is most common in the written ground-form,) seems to be a compensation for omitting the Daghesh, or double letter. The changes of the long vowels by declension, are, as usual,

Qamets into Pattahh.

Tseri — Hhireq breve, or Pattahh.

Hholem — Qibbuts, and Qamets Hhateph.

Pattahh (sometimes) into short Hhireq.

The previous vowels, if mutable, are changed according to the laws in the preceding declensions, when the accent is removed; as גַּמְלֵם, plur. גַּמְלִים. But as nouns of the VIII may belong, (so far as the vowels are concerned,) to any of the preceding declensions, the vowel changes are to be sought there.

4. As Nouns of all kinds, as to appearance, are included in this declension, nothing but actual observation of the Suffix-form or the plural, will determine, in some cases, whether a word belongs here.

Derivatives of עַל are easily distinguished as belonging here ; but such words as אָנָם plur. אֲנָנִים, can be recognized as belonging here, only by observing their inflection.

*Notes.*

1. Nouns like בָּן, in *c*, with a Pattahh in the first Syllable when the noun receives accession, are very rare.

2. In Cases like *d* and *e*, where Qamets Hhateph appears in the Construct state, the noun is generally put before a Maqqeph ; and Qamets Hhateph rarely appears before Suffixes, as in *e*.

3. There are but few nouns, with final Pattahh and Seghol, (as in *f*, *g*.) which take short Hhireq before Suff. and in the Plural. Most of the nouns which end in Pattahh retain it, as in *h*.

4. In *i*, the Qamets is immutable ; and Tseri goes into short Hhireq, when the accent is removed by accession. There are but a few nouns belonging to this declension, which have a Qamets or Tseri immut. in their first syllable.

5. In *j*, תִּי Nom. sing. stands for תִּי of which תִּי the Const. form is a contraction. So תִּי = תִּי has a Const. תִּי.

6. In *k* and *l*, the reduplication of the final letter, in case of accession, is prevented by the Gutturals. (§ 45.) The Pattahh in *k* with a Resh, is lengthened before the Suffixes, &c ; but in *l*, it remains before the ה. (Vide § 46. 1.)

7. In *m*, the form is conformed to the common principles of the Declension.

8. There are several nouns, which are *occasionally* declined as if they belonged here, and *occasionally* appear in the forms of other Declensions. E. g. אֵת, אֲתִים and אֲתִים ; נִכְבֵּד, נִכְבְּדִים and נִכְבְּדִי.

§ 146.

*Nouns : IX. Declension.*

1. To this belong the derivates of לָהּ, which end in הָ

2. The changes are,

(a) Const. Sing. makes הַ (§ 135. 2.)

In a few cases Seghol remains; as רֵעֵה הַיָּדָיִם *the friend of the king*.

(b) Accession removes the הַ of the ground-form.

§ 147.

*Nouns Feminine: Formation from the masc. (Comp. § 132. 2.)*

1. The Masculine suffers the same change when it receives the feminine ending הַ, as when it receives a light Suffix, (e. g. יַ, or ם—;) because the tone is moved in both cases, only one place.

*Paradigm of the changes made in Nouns, by the addition of a Feminine ending.*

	masc.	fem.		masc.	fem.
I.	סוּם	סוּמָה	VI.	חֹזֵק	חֹזְקָה
	תַּחֲתוֹן	תַּחֲתוֹנָה		עוֹל	עוֹלָה
II.	מוֹצֵא	מוֹצֵאָה		צִיד	צִידָה
III.	גְּדוֹל	גְּדוֹלָה	VII.	אֶרֶח	אֶרְחָה
	מִתּוֹק	מִתּוֹקָה		מוֹקֵד	מוֹקֵדָה
	עֲצוּם	עֲצוּמָה		דַּע	דַּעָה
	פְּרִיא	פְּרִיאָה		עַץ	עַצָּה
	מְקִים	מְקִימָה	VIII.	הֵם	הֵמָּה
IV.	נָקָם	נָקָמָה		נֶץ	נֶצָּה
V.	זָקָן	זָקָנָה		כֵּן	כֵּנָה
	יָקָן	יָקָנָה		חָק	חָקָה
VI.	מֶלֶךְ	מֶלֶכָּה		בַּז	בַּזָּה
	גָּבַע	גָּבַעָה		גֵּן	גֵּנָה
	אָמַר	אָמַרָה		שָׂר	שָׂרָה
	עָגַל	עָגַלָּה	IX.	יָפָה	יָפָה
	אָכַל	אָכַלָּה		מֵרָאָה	מֵרָאָה

2. In regard to the fem. endings ת־ֿ and ת־=, they are less frequent in common nouns than ת־=, and *generally* occur in such nouns only in the Const. state. But in fem. Part. and Fem. Infinitives, the endings ת־ֿ and ת־= are by far the most frequent.

3. The Fem. ending ת־ֿ (ת־=) occurs not as a derivative of Masculine Nouns, of the 6th, (8th,) and 9th declensions. But in the cases where these fem. endings are appended ;

(a) The last mutable Qamets or Tseri of the masculine form goes into Seghol, as הוֹתֶמֶת, הוֹתָם; קוּיֵטל, קוּיֵטֶל; or Tseri frequently remains, as תְּמַלֵּשׁת, תְּמַלֵּשׁ. In case of Gutturals, Pattahh is put in the room of Seghol, as מוֹדַעַת, מוֹדַעַת; דִּיעַת, דִּיעַת. (§ 60. 3.)

(b) In case of a final impure vowel, it is *commonly* changed into its corresponding pure and mutable one; as נְחוֹשָׁה, נְחוֹשֶׁה; גְּבִירָה, גְּבִירֶה; שְׁלֹשׁ, שְׁלֹשֶׁה; אִשָּׁה, אִשָּׁה; נְחֹשֶׁת, נְחֹשֶׁת.

(c) Words ending with a Quiescent omit the furtive vowel, i. e. contract; as הַטָּה, הַטָּה (for הַטָּהַת); עֲבָרִית, עֲבָרִית (for עֲבָרִיתַת).

4. Notwithstanding a Fem. Segholate form does not shift the place of the accent on the original Masc. form, yet, by the custom of the language, it occasions the same changes in the penult vowel as the light Suffixes. E. g. תְּבַרְת, תְּבַרְת; עֲבַרְת, עֲבַרְת.

NOTE 1. Segholates of Dec. VIII, in its appropriate form, do not exist. The duplication is dropped to form them; as קִשְׁתִּים, fem. קִשְׁתָּה. So in Patronymics; e. g. מִרְאָבִיָּה, Segholate מִרְאָבִית.

NOTE 2. Some Segholates imitate the Syriac forms, as שְׂאֵת for שְׂאֵתָה; מְצַאָּה for מְצַאָּתָה. (Syriac form is as מְצַאָּתָה.)

NOTE 3. On the contrary, the Arabic Segholates have the vowel under the first Radical, as מְלֵכָה. Like this, we have in Hebrew יְרֵדָה, for יְרֵדָתָה, Gen. xvi. 11.

## § 148.

*Nouns : Declension of Feminines.**General Remarks.*

1. The declension of Feminine nouns is much more simple than that of the Masculine, since, by the formation of the Feminine, most of the changes in the ground-form have already taken place.

2. The light and grave Suffixes, without distinction here, are all appended to the Const. state in the Plural.

In the following Paradigms, which contain a full exhibition of the forms of fem. nouns, the student will perceive, that there is an exhibition of the Suffix state in the Plural, only in regard to *one* Suffix. The reason of this is contained in No. 2. above. All *Suffixes* are attached to the same form of the noun in the Plural, and, of course, a Paradigm of one Suffix form is a Paradigm of all. The copiousness of the Paradigm, both here, and above in respect to Nouns Masculine, will save the student much perplexity, in regard to the phases of Hebrew nouns occasioned by inflection.

	Sing. abs.	Const.	light Suff.
	I. DEC. SING.		
	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי
	II. DEC. SING.		
(a)	שָׁנָה	שָׁנַת	שָׁנָתִי
(b)	שִׁנָּה	שִׁנַּת	שִׁנָּתִי
(c)	צְדָקָה	צְדָקַת	צְדָקָתִי
(d)	חֲכָמָה	חֲכָמַת	חֲכָמָתִי
(e)	עֲגָלָה	עֲגָלַת	עֲגָלָתִי
	<i>Segholates in the Construct state.</i>		
(f)	מַמְלָכָה	* מַמְלָכַת	* מַמְלָכָתִי
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפָּחָתִי
(h)	מְלֹאכָה	מְלֹאכַת	מְלֹאכָתִי
	III. DEC. SING.		
(a)	מְלֻכָּה	מְלֻכַּת	מְלֻכָּתִי
(b)	שְׂמֻלָּה	שְׂמֻלַּת	שְׂמֻלָּתִי
(c)	חֲרֻפָּה	חֲרֻפַּת	חֲרֻפָּתִי
(d)	חֲרֻבָּה	חֲרֻבַּת	חֲרֻבָּתִי
(e)	נְעֻרָה	נְעֻרַת	נְעֻרָתִי
(f)	עוֹלָה		
	IV. DEC. SING.		
(a)	מִסְגָּרָת	מִסְגָּרַת	מִסְגָּרָתִי
(b)	גְּבֻרָת	גְּבֻרַת	גְּבֻרָתִי
(c)	לִכְת	לִכְת	לִכְתִּי
(d)	אִשָּׁת	אִשָּׁת	אִשָּׁתִּי
(e)	כְּתָנַת	כְּתָנַת	כְּתָנַתִּי
(f)	נְחֻשָּׁת	נְחֻשָּׁת	נְחֻשָּׁתִּי

\* Instead of מַמְלָכַת, מַמְלָכָתִי, &amp;c.

grave Suff.	Plur.	Plur. Const.	Suffix.
	I. DEC.	PLUR.	
בְּתוֹלְתְּכֶם	בְּתוֹלוֹת	בְּתוֹלוֹת	בְּתוֹלוֹתֵיכֶם
	II. DEC.	PLUR.	
שְׁנַתְּכֶם	שְׁנוֹת	שְׁנוֹת	שְׁנוֹתֵיכֶם
שְׁנַתְּכֶם	שְׁנוֹת	שְׁנוֹת	שְׁנוֹתֵיכֶם
צְדָקְתְּכֶם	צְדָקוֹת	צְדָקוֹת	צְדָקוֹתַי
חֲכָמְתְּכֶם	חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתַי
עֲגֻלְתְּכֶם	עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתַי
	III. DEC.	PLUR.	
מַלְכְּתְּכֶם	מַלְכוֹת	מַלְכוֹת	מַלְכוֹתַי
שְׂמֵלְתְּכֶם	שְׂמָלוֹת	שְׂמָלוֹת	שְׂמָלוֹתַי
חֲרַפְתְּכֶם	חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתַי
חֲרַפְתְּכֶם	חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתַי
נְעָרְתְּכֶם	נְעָרוֹת	נְעָרוֹת	נְעָרוֹתַי
	עוֹלוֹת		
	IV. DEC.	PLUR.	
מִסְגָּרְתְּכֶם	מִסְגָּרוֹת	מִסְגָּרוֹת	מִסְגָּרוֹתַי
גְּבֻרַתְּךָ			
לְכַתְּכֶם			
אִשְׁתְּךָ (and אִשְׁתְּךָ)			
כְּתָנְתְּךָ	כְּתָנוֹת	כְּתָנוֹת	
נְחֻשְׁתְּךָ			

	Const.	light Suff.	grave Suff.
<i>Feminine Inf. Segholate forms.</i>			
(g)	שֵׁבֶת	שְׁבִי	שְׁבִיָּה
	גִּשְׁת	גְּשִׁי	גְּשִׁיָּה
<i>Various Plural forms.</i>			
	Sing. abs.	Plur.	
(h)	אֲגַרְת	אֲגַרְתִּים	
(i)	יוֹנְקַת	יוֹנְקוֹת	
(j)	מְהַלְקַת	מְהַלְקוֹת	
(k)	כּוֹתֶרֶת	כּוֹתְרוֹת	
(l)	מְאַכְלֶת	מְאַכְלוֹת	
(m)	טַבַּעַת	טַבַּעוֹת	
(n)	עֲשֻׁתָּרֶת	עֲשֻׁתְרוֹת	
(o)	חֲטָאֵת (for חֲטָאָת)	חֲטָאוֹת	

*Paradigm of Nouns Dual and Feminine.*

	Sing. abs.	Dual abs.	Dual Const.
DEC. I.	אֲמָה	אֲמָתַיִם	
DEC. II.	שָׁפָה	שָׁפָתַיִם	שְׁפָתַי
	פָּאָה	פָּאָתַיִם	פִּפְאָתַי
DEC. III.	יִרְפָּה	יִרְפָּתַיִם	יִרְפָּתַי
	רְקֻמָּה	רְקֻמָּתַיִם	
DEC. IV.	נְחָשֶׁת	נְחָשֶׁתַיִם	

There are but few feminine nouns, which have a dual form. This form has more analogy throughout with the Sing. Suffix state, than with the Plural form; and in this respect differs from the Dual of the masc. The formation of it is so obvious, as to render particular illustration unnecessary.

§ 149.

*Fem. Nouns : I. Declension.*

1. To this belong fem. nouns, that have immutable vowels; except merely the fem. ending  $\eta\tau\text{—}$ , which in the Const. state, and with Suffixes, becomes  $\eta\text{—}$  and  $\eta\tau$ ; in the plural  $\eta\text{ל}$ . (Vide Paradigm.)

§ 150.

*Fem. Nouns : II. Declension.*

1. To this belong nouns which have Qamets or Tseri pure in their penult syllable, and in the final one  $\eta\text{—}$  mutable, as in Dec. I. In the Const. state, and with Suff., the penult syllable falls away. (Vide Paradigm.)

*Notes.*

1. In the case *c*, as Qamets falls away in the Const. &c, the two Shevas cannot stand together, at the beginning of a syllable, but (as usual) the first goes into short Hhireq. (§ 59. 1.)

2. The cases *d* and *e* are of the same kind; only, the first letter being Guttural, Pattahh or Seghol is taken instead of short Hhireq.

3. The cases *f*, *g*, and *h*, are examples of fem. nouns of this declension, which have a Segholate form in the Sing. Construct state and before Suffixes, but in other respects conform to the model. There are a considerable number of nouns which conform to this usage. (Comp. Dec. iv. v. Masc.)

4. A considerable number of fem. nouns, apparently belonging to this Declen., have an immutable Qamets or Tseri in the penult syllable; e. g.  $\eta\text{אָה}$ ,  $\eta\text{אָתִי}$ ,  $\eta\text{אָתוֹ}$ , and so  $\eta\text{אָתָּה}$ ,  $\eta\text{אָתָּךְ}$ , &c, belonging to Dec. I.

With Tseri,  $\eta\text{אָה}$ ,  $\eta\text{אָתָּה}$ ,  $\eta\text{אָתָּךְ}$  &c. In fact, there are more feminine nouns of this form that have an immutable Tseri, than there are which have a mutable one; so that the greater number of these nouns belong to the first Declension.

5. There are a few nouns with penult ( $\tau$ ) and ( $\text{..}$ ), which are treated, in declension, both as mutable and immutable in respect to these vowels. E. g.  $\eta\text{אָה}$ , Const.  $\eta\text{אָה}$ , with Suff.  $\eta\text{אָתִי}$ ,  $\eta\text{אָתָּה}$ ; Const.  $\eta\text{אָה}$ , with Suff.  $\eta\text{אָתִי}$ .

## § 151.

*Fem. Nouns : III. Declension.*

To this belong only the feminines derived from the masc. Segholates of Dec. VI, which are derivates of regular form; and these are declined as nouns in Dec. I, in regard to the feminine ending, but form their Plural like the masculine Segholates. (Vide Paradigm.)

*Notes.*

1. Nouns like *a*, belong to the *A* Class of Segholates, (Vide § 143. Notes;) *b* and *c* belong to the *E* Class, and *d* to the *O* class; *e* is an example of nouns with middle Guttural. (Comp § 143. 2.)

2. The class *f*, have a moveable Vowel letter in the Singular, which becomes quiescent in the plural, and thus occasions the anomalous appearance of the plurals.

3. *Caution.* There are many fem. nouns, which *apparently* belong to this Declension, but which do not *really* belong here. Such are מְצוּרָה, מְרֻמָּה, &c, which form their Plural after the model of Dec. I. E. g. Plur. מְצוּרוֹת, מְרֻמוֹת, &c, and not as Dec. III. מְצוּרוֹת, מְרֻמוֹת. The Plural form and not the Singular is the distinctive trait which separates this Dec. from Dec. I. Only those nouns which are derived from masc. Segholates are inflected agreeably to the laws of this declension.

## § 152.

*Fem. Nouns : IV. Declension.*

1. To this belong all feminine nouns, whose ground-form is *Segholated*; i. e. the final vowels of which are תָּֿֿֿ (תָּֿֿֿ), תָּֿֿֿֿ, or תָּֿֿֿֿֿ.

2. The changes by inflection are,

(a) Before a Suffix sing. the furtive vowel is dropped, and the penult, in the *A* class, receives *Pattahh*; in the *E* class, short Hhireq (sometimes Seghol); and in the *O* class, Qamets Hhateph or Qibbut. (Vid. Note 1. and Par.)

*Notes.*

1. These nouns, resembling masculine Segholates, have the *A* form as in *a*; the *E* form as in *b, c, d*; and the *O* form as in *e* and *f*. The short vowels in the Suff. forms are various, as in Dec. VI. of Masc. Nouns; and develop themselves when a Suffix is received, as may be seen in the Paradigm.

2. In *g*, we have an example of the Const. fem. Infinitives of Verbs פ' and פ'. They all belong to the *E* class of feminine Segholates.

3. The classes *h—o*, exemplify the different modes in which the Plurals of fem. Segholates are formed; some (*h, i, j*), contracting the Plural; and some, (*k, l, m, n, o*), forming it as the masculines in Dec. VI. The Lexicon must be consulted for each noun; as the appearance of the Singular will not determine the mode of forming the plural.

4. In a very few cases, nouns of this class, with a Suffix, take a short vowel which is not homogeneous with their original root. E. g. יוֹגֵקָה, יוֹגֵקָהוּ, from masc. יוֹגֵק; שְׁבֵתִי, שְׁבֵתִי, from Inf. שָׁב = יֵשֵׁב.

## § 153.

*Irregular Nouns.*

1. Most of these are primitives, but are treated in the same manner as Verbals. As many of them are of frequent occurrence, a list is subjoined, with a view of the principal changes.

2. The cardinal numbers present a variety of anomalies. For these, see App. A. and for the laws of usage, Syntax, § 177.

	Ground form.	Const. state.	Light Suff.	Plur.	Plur. Const.
<i>father</i>	אָב	אָבִי	אָבִינוּ	אָבוֹת	
<i>brother</i>	אָח	אָחִי	אָחִינוּ	אָחִים	אָחֵי
<i>sister</i>	אָחוֹת			אָחִיּוֹת	
<i>man</i>	אִישׁ			אָנָשִׁים	אָנָשָׁי
<i>maid</i>	אָמָה			אָמָהוֹת	אָמָהוֹת
<i>woman</i>	אִשָּׁה	אִשָּׁת	אִשָּׁתִי	נָשִׁים	
<i>house</i>	בַּיִת	בַּיִת		בָּתִּים	בָּתָי
<i>son</i>	בֶּן	בֶּן, בֵּן*	בָּנוּ	בָּנִים	בָּנָי
<i>daughter</i>	בַּת		בָּתוֹ	בָּנוֹת	בָּנוֹת
<i>valley</i>	גֵּיאַ, גַּי			גַּאִיוֹת †	
<i>father-in-law</i>	חָם	חָמִי	חָמִיו		
<i>day</i>	יוֹם			יָמִים	{ יָמֵי יָמוֹת }
<i>vessel</i>	כֵּלִי			כֵּלִים	
<i>water</i>				מַיִם	מַיִמֵי, מַי
<i>part</i>	מִנְתַּ			{ מִנְאוֹת מִנְיֹת }	מִנְוֵתֵיהֶּ
<i>dwelling</i>	נֶחֱה	נֶחֱה	נֶחֱהוּ		נְאוֹת
<i>city</i>	עִיר			{ עָרִים עִירִים }	
<i>people</i>	עַם, עַמֵּ			עַמִּים ‡	עַמִּמֵּי
<i>mouth</i>	פֶּה	פִּי	פִּיו	פִּיּוֹת, פִּים	
<i>governor</i>	פָּחָה			פָּחוֹת	פָּחוֹת
<i>head</i>	רֹאשׁ			רָאשִׁים	
<i>lamb</i>	שֶׁה	שֶׁה	שִׁוֵּי		

\* Also בָּנִי, בָּנִי

† Also גַּאִיוֹת

‡ Also עַמִּים

## § 154.

*Adjectives.*

1. Adjectives in Hebrew have no peculiar and appropriate forms; but only *such as are common to nouns*. Their etymology and inflections have, of course, been considered in the preceding Sections which respect nouns; making simply the exception, that adjectives have no dual number.

For the manner in which Comparison is made by them, see Syntax §§ 175. 176. For the manner in which the fem is formed from the masculine, see § 147.

## § 155.

*Particles : General Remarks.*

1. Under these are comprehended Adverbs, Prepositions, Conjunctions, and Interjections.

2. Like Nouns, some of these are *Primitive*; but most of them, *Derivative*. Of the derivatives, some have an ending appropriated solely to the form of Particles, (as  $\text{אֱמֶנֶן}$  *truly*, from  $\text{אֱמֶן}$  *truth*;) while most retain the form of Verbs, Nouns, or Pronouns.

Composition of words is more frequent here, than in the leading parts of speech. Apocope is also more common. E. g. all prepositions, &c, which consist of only one letter, are doubtless apocopated words; as  $\text{בְּ}$  for  $\text{בִּנְּ}$ ;  $\text{מִ}$  for  $\text{מִנְּ}$ , &c.

The older Grammarians have, for the most part, considered all the Particles as *derivate* Nouns; but this is not probable, as Primitives are found in all other parts of Speech. It is, however, very difficult to draw the exact line between the Primitives and Derivatives, as the etymology is often much obscured, by the changes which the particles have undergone.

## § 156.

*Adverbs.*

1. Primitives. הַ interrog. *ne, an?* (for punctuation, see § 61. V;) אָז *then*; אַי, אַי *where?* אֵיךְ (מֵאֵיךְ) *whence*; אָן *whither*; אַם *an, nonne?* כֹּה, כֵּן, כִּכֵּן *thus*; לֹא *not*; מַתַּי *when?* פֹּה, פֹּו, פֹּא *here*; שָׁם *there*.

2. Derivatives, with appropriate endings.

(a) In ׀; as אֲמָנָם *truly*, from אָמֵן *truth*. (b) In ׀; as אֶתְהָאֵם *suddenly*, from אֶתְהַע *the wink of an eye*. (c) In ׀ added to words final י; as שְׁנַיִם *twice*, from שְׁנַיִ *two*. (d) In ׀; as אֲזַיִ from אָז *then*.

3. Adverbs have also the forms of

(a) Nouns with prefix Prepositions; as לְפָנַיִם *before*. (b) Of nouns in the Accusative; as בְּטָה *securely*. Or of nouns in the Plur.; as מִישָׁרִים *uprightly*. Or of nouns obsolete; as אֵיךְ *not*. (c) Of Adjectives masc., as טוֹב *well*; or fem., as מְהֵרָה *quickly*; or plur., as נוֹרְאוֹת *fearfully*. (d) Of the Inf. absolute, especially in Hiphil; as עוֹד *again*; הַרְבֵּה *much*; הַשְׁבֵּם *early*. Or of the Infin. with a Preposition; as לְרַב *abundantly*. (e) Of Pronouns; as זֶה *here*, מַה *how*, &c.

4. Adverbs also are composite, i. e. they consist,

(a) Of Adverbs and Prepositions united; as עַל-כֵּן *wherefore*, &c.  
(b) Of two Adverbs; as אֵיפֹה *where*, composed of אַי and פֹּה.

For the manner in which Suffixes are appended to Adverbs, see § 70.

## § 157.

*Prepositions.*

1. Primitives. בּ *in*; כּ *as*; לְ, לָ, לָּ *to, for*; מִ, מִן *from, with, &c*; אֶת (with Suff. אֶת, אֹת) *Sign of Accus.*; and אֶת (with Suff. אֶת) *with*.

2. Prepositions have mostly the forms of

(a) Nouns Sing. in the Accus. or Const.; as *לְהָלֵךְ* *for*; *בְּעֵד* *after*. (b) Of nouns Const. with prefixes; as *לְפָנַי* *before*; *בְּיַד* *by*. (c) Or they are Composites of Adverbs and Prepositions; as *לְבַלְבַּל* *without*; *בְּעוֹד* *whilst*. (d) Prepositions, moreover, are sometimes put after an Adverb, so as that both taken together convey but one idea; as *לְסָבִיב* *around*; *לְמַעַל* *above*, &c. So also, *מִן חוּץ* *without*. (e) They are also composed of two prepositions; as *מֵעִם* *from with*; *מֵבֵין* *between*, *מֵאֵל תַּחַת* *under*, &c. (f) They assume the form of nouns in Plural Const.; as *לְאֵל* *for, to*; *מִן*, *מִיָּמִי*, *מִיָּמִי* *from*. (g) Also the form of Suffix Pronouns; e. g. *הָ*, *הָ*, *הָ*, *towards*; as *סוֹדֵם* *towards Sodom*.

For punctuation of Prepositions, see § 61. III. IV. Prepositions with Suffixes, § 70.

§ 158.

*Conjunctions.*

1. *Primitives.* *אָבַל* *but*; *אוֹ* *or*; *אֲדָּ* *only*; *אֵל* *that not*; *אֲחַ* *also*; *אִם* *if*; *לוֹ* *if*; *לֵבֶן* *lest*; *אֲפֹ* *now, then*, as expletives; *וְ* *and*.

2. Conjunctions have mostly the forms,

(a) Of Pronouns; as *אֲשֶׁר* (*שׁ*) *because, that*. (b) Of Pronouns preceded by Prepositions; as *בְּעֵן-אֲשֶׁר* *because*; *עַד-אֲשֶׁר* *until*. (c) Sometimes several Conjunctions are used as one; as *גַּם כִּי* *although*; *אִם כִּי* *unless*.

For pointing of *וְ* *and*, see § 61. II.; and for Suffixes, see § 70.

§ 159.

*Interjections.*

1. Most of these, being simple exclamations occasioned by joy or sorrow, are *Primitives*.

2. A few *Imperative* forms seem to be used as *Interjections*.

E. g. *הָבֵה*, *הָבֵה* *age, give, come then, up then!* *הֵסֵב*, *הֵסֵב*, *whist, be still!* *וָאֵה* *טוֹב, ecce, lo!*

3. The forms of nouns have,

*בֵּנֵי* *bene, success to him!* *חַלְלֵי-לֵה* *far from, God forbid!* *בִּי*, *hear, I pray you*; *רַב*, *jam satis, hold!*

## SYNTAX.

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### § 160.

IN the etymological part of the preceding pages, it was thought proper to follow the natural order of the Hebrew language, and consider, *First*, the pronouns whose ground forms are all primitives; *Secondly*, the Verbs, which for the most part are primitive; and *Thirdly*, Nouns and other parts of speech, which are mostly derivatives. But in the Syntax, as the *subject* of a sentence (Nom. case) naturally comes first in order, it seems more proper here, *first* to consider the Noun, Pronoun, &c, and *then* the Verb and other constituent parts of a sentence.

### § 161.

#### *Nouns used as Adjectives.*

The number of adjectives in the Hebrew, in comparison with the same part of speech in the occidental languages, is very limited. The consequence of this is, that nouns themselves are *very commonly* employed as adjectives. The place of adjectives is supplied,

#### 1. By nouns in the Genitive.

E. g. כֶּלִי כֶסֶף vessels of silver, i. e. silver vessels; אֲחֻזַּת עוֹלָם possession of eternity, i. e. everlasting possession; כֹּהֵן הָרֹאשׁ priest of the head, i. e. high priest; מְתֵי מִסְפָּר men of number, i. e. which can be numbered = *few men*.

#### 2. By adjectives used in a *neuter* or *abstract* sense i. e. as nouns.

E. g. אִשָּׁת רַע *a woman of evil*, i. e. an evil woman; יַמֵּי מְלֵא *waters of fullness*, i. e. full streams.

3. By the noun, which precedes the Genitive.

E. g. קוֹמַת אֲרָזָיו *the tallness of his cedars*, i. e. his tall cedars; מְשֻׁמֵן בְּשָׂרוֹ *the fatness of his flesh*, i. e. his fat flesh. So כֹּל (properly *generality, universality*,) is used, as כֹּל-הָאָדָם *the universality of men*, i. e. all men; or יִשְׂרָאֵל כֻּלָּה *Israel, all of it*, i. e. all Israel. The employment of a noun *before* the Gen. as an adjective, is rather unfrequent, except in respect to כֹּל.

4. By simple nouns following the verb of existence, this verb being either expressed or implied.

E. g. *The earth was desolate and emptiness*, i. e. desolate and empty; Gen. i. 2. מְרֹם מִשְׁפָּטֶיךָ *highness [are] thy judgments*, i. e. thy judgments are high.

This rule, of course, must be understood of nouns, which are *designed* to qualify the subject of the proposition or affirmation.

5. By nouns with prepositions prefixed.

E. g. בְּקֹדֶשׁ דְּרָכֶיךָ *In holiness [is] thy way*, i. e. thy way is holy. (Not very common.)

6. Several words are frequently employed in connection with others, so as to compensate by circumlocution for the want of adjectives, which might simply designate *quality*.

E. g. (a) אִישׁ *man*; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man; אִישׁ הַקֹּדֶשׁ *a man of piety*, i. e. a pious man.

(b) מְתִים *men*; e. g. מְתֵי רָצָב *men of hunger*, i. e. hungry men, starvelings.

(c) בַּעַל *lord, possessor*; e. g. בַּעַל שֵׁעָר *possessor of hair*, i. e. hairy; בְּרִית בְּעָלֵי *possessors of a covenant*, i. e. covenanted, bound together by covenant.

(d) בֵּן *son* and בַּת *daughter*; e. g. בֶּן-חַיִל *son of strength*, i. e. a hero; בֶּן-מוֹת *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה *the son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר *the daughters of song*, i. e. the singing birds; Ecc. xii. 4.

But  $\text{בן}$  *son* is not always employed with the like significancy. E. g. *Sons of the poor* means *the poor*; *sons of foreigners* = *foreigners*; *son of man* = *man*; *son of nobles* = *a nobleman*: so in Homer, *υἱες Ἀχαιῶν*, &c. The nature of the passage, therefore, must determine the meaning of the term *son*.

NOTE. The first noun is sometimes omitted, and can be supplied, only from the sense of the passage; as  $\text{אֲרַח}$  *way*, for  $\text{בן אֲרַח}$  *son of the way*, i. e. *wanderer*; Job xxxi. 32.  $\text{עֵקֶר}$  *falsehood*, for *a man of falsehood*, i. e. *a liar*; Prov. xvii. 4. So  $\text{דָּבָרֵי דַמְשֶׁק}$  for *son of Damascus*, i. e. *a Damascene*.

### § 162.

#### *Adjectives used as nouns.*

1. This takes place, whenever the adjective has a neuter or abstract sense; just as in Greek, *το καλον* for *goodness*, *το σοφον* for *wisdom*, &c. In some words, that are adjectives in regard to derivation and form, the *abstract* sense is the only one that prevails, as  $\text{שָׁלוֹם}$  *peace* or *joy*, properly, *peaceful*, *joyful*. In other cases, the abstract use is only *occasional*.

Thus  $\text{תְּמִים}$  *integrity*, lit. *innocent, not punishable*, Jos. xxiv. 14.  $\text{עָמַל}$  *trouble*, lit. *troublesome*, Job. xx. 22.  $\text{נְחֹשֶׁת}$  *brass*, lit. *brazen*, Job. xl. 18. (Vide § 161. 2.)

2. Several words, which appropriately are adjectives, are constantly employed by usage as *epithets* of persons or things, i. e. as nouns.

E. g.  $\text{אָבִיר}$  *strong*, for *God*;  $\text{אָבִיר}$  *strong*, for *bull, horse*;  $\text{רֵיזֵן}$  *majestic*, for *prince*;  $\text{חַמָּה}$  *hot*, for *the sun*;  $\text{לְבָנָה}$  *white*, for *the moon*, &c. By poetic epithets chosen in this way, the 500 names for *lion*, of which the Arabic boasts, are constructed.

Thus, in English, we say the *Mighty One*, the *Omnipotent*, the *Almighty*, &c, for *God*; in French, *L'Eternel*, &c.

## § 163.

*Insertion of the Article.*

1. The Hebrews have but one article, (viz. הַ § 61.); which, for the most part, corresponds to our definite article *the*, or to the sense of the Greek  $\delta\acute{o}\varsigma$ ,  $\eta\acute{\eta}$ ,  $\iota\omicron$ ; but not without some exceptions.

2. In *general*, the article is used in speaking of a *definite, before mentioned, well known, or monadic* subject.

So הַמֶּלֶךְ *the king*; and Gen. ii. 7, הַאָדָם *the man*, (i. e. before mentioned); הַשֶּׁמֶשׁ *the sun*; הָאָרֶץ *the earth*, &c.

To this usage, however, there are a great many exceptions in *Poetry*, where definite objects are often spoken of *without the article*; as, *The city* רַב מְלֶכֶךְ *of the great king*, &c.

In a similar manner, the more ancient Greek poets, e. g. Homer, omit the article, where the Attic writers insert it.

3. The article is *generally* (not uniformly) used,

(a) Before the Genitive; as, מְלִכֵי הָאָרֶץ *the kings of the land*.

(b) Before a noun of multitude, in the singular.

E. g. הַרְשָׁעִים *the wicked*; הַצְדִּיקִים *the righteous*; הַכַּנְעָנִים *the Canaanite*.

(c) When generic nouns have a special, individual meaning.

E. g. הַנָּהָר *the river*, i. e. the Euphrates; הַמִּדְבָּר *the desert*, i. e. the Arabian desert.

(d) Before the Vocative, commonly, not always; as הַשָּׁמַיִם *O heavens!*

4. The Hebrew article seems, like the Greek article, to be appropriately a pronoun, and sometimes to be used thus.

E. g. הַיּוֹם *this day*; הַפֶּעַם *this time*; הַלַּיְלָה *this night*; הַסּוֹבֵב *which encompasseth*; הַהֹרִימוֹ *who offered*, &c.

But 5. For the indefinite article (*a, an*) the Hebrews sometimes used the definite one הַ; as 1 Sam. xvii. 34, הַלְיֹאֵרִי *a lion*. Num. xi. 27, הַנַּעַר *a youth*, &c.

In general, where the sense is indefinite, or where we should place the indefinite article *a, an*, in English, the Hebrew article is omitted; as Job i. 1, *There was* אִישׁ *a man*, &c. Ex. ii. 15. Probably Is. vii. 14, הַעַלְמָה *a virgin*.

Or it is expressed, (as is usual in Chald. and Syr.) by אֶחָד *one*; as 1 Sam. i. 1, *There was* אֶחָד אִישׁ *a man*, &c. So in Greek, σὺν μίᾳ *a certain fig-tree*; εἰς τὴν *a certain one*, &c.

### § 164.

#### *Omission of the Article.*

1. *More commonly*, it is omitted before the names of *persons, countries, rivers, mountains, and places*; but to this principle there are so many exceptions, that it can by no means be regarded as a rule in the language.

Thus הַיַּרְדֵּן *Jordan*, nearly always with the article; פְּרַת *Euphrates*, always without it.

In like manner, we may say *Alps, or the Alps; Ganges, or the Ganges*, &c, under different circumstances, and in different connexions.

2. *More commonly*, it is omitted before a noun in the const. state, i. e. a noun before a Genitive; as דְּבַר יְהוָה *the word of Jehovah*.

But here there are not a few exceptions, which shew that usage is somewhat variable. E. g. when the Gen. which follows, is a proper name that excludes the article, the preceding noun may take it; as הַאֱלֹהִים בֵּית-אֵל *the God of Bethel*; and so in some other cases.

3. *Commonly* (not always) it is omitted before a noun which has a pronoun Suffix; as סֵפֶרִי *my book*.

Nos. 2 and 3, are of the same nature. The reason of the omission may probably be, that the Genitive or pronoun that follows, sufficiently defines the preceding noun, without the use of the definite article.

4. *Commonly* (not always) it is omitted before the predicate of a sentence; as in Greek.

## § 165.

*Article before Adjectives.*

1. When a noun has an article, the adjective, or pronominal adjective agreeing with it, must also have the article; as הַבְּדוּלָה הָעִיר הַגְּדוֹלָה *the great city*; הַמָּקוֹם הַזֶּה *this place*.

The very few instances of exception to this, may be regarded as comprised under the following rules.

2. When the adjective is the *predicate* of a sentence, however, it rejects the article; as טוֹב הָאֱלֹהִים *God [is] good*; בְּרוּךְ הַשֵּׁם יְהוָה *blessed [be] the name of Jehovah*.

3. In a few cases, the *adjective* has an article, and the *noun* is without one; as הַיָּל הַגְּדוֹל *the great host*.

In these cases, however, the art. may be regarded as a pronoun, (§ 163. 4.) and we may translate, *great host*, or, *host which [is] great*.

4. But when Suffix pronouns, or Genitive cases follow the noun, and prevent the prefixing of the article which is required, (§ 164, 2, 3.) the adjective may take the article; as הַגְּדוֹל שְׁמֵךְ הַגְּדוֹל *thy great name*; מְעִשֵׂה יְהוָה הַגְּדוֹל *the great work of the Lord*.

5. When two nouns come together in regimen, and designate an idea which requires the article, it is then placed before the second noun, i. e. the Genitive; as כְּלֵי הַכֶּסֶף *the silver vessels*, 1 Chron. xxviii. 14. אִישׁ הַדָּמִים *thou man of blood, or murderer*, 2 Sam. xvi. 7.

So in respect to כֹּל *all*; as כֹּל-הַיּוֹם *all the day*; but כֹּל-דָּבָר *any matter*; כֹּל-תְּמוּנָה *any image*; i. e. the expression is indefinite, without the article before the second noun. But this is not always observed in poetry.

## § 166.

*Gender of Nouns and Adjectives.*

1. The Hebrew having no neuter gender, *commonly* employs the *feminine* to express it.

E. g. אָחַז *one thing have I asked*, Ps. xxvii. 4. גְּדֹלוֹת *great things*; קָשׁוֹת *hard things*.

But sometimes the masc. ; as נְגִידִים *noble things*.

2. Specially is the fem. employed in a *collective* sense, (*nomen multitudinis*.)

E. g. יוֹשְׁבֵי יְרֵחוֹ *inhabitress*, i. e. inhabitants; אֶץ *a tree*, עֲצָה *a grove of trees*, &c. (The *Pluralis fractus*, used as a *Collective* in Arabic, illustrates this usage, as it *often* has a fem. form.)

## § 167.

*Nouns : Number.*

1. Many nouns have no plural form, (§ 133. 7.) or very seldom exhibit one, but still are often used in a *collective*, or *generic* sense.

E. g. עוֹף *fowl*, כֶּסֶף *silver*, &c. Specially is this the case, with *national names*, as הַכְּנַעֲנִי *the Canaanite*.

On the other hand, some have no Sing. form, where we might expect one ; as הַיָּמִים *life*, אֲלֵנָבִים *sandal-wood*, &c. (§ 133. 6.)

2. Several Nouns designating the idea of *Lord* or *God*, are used in the Plural, with the sense of the Singular.

(a) E. g. אֲדֹנָי *Lord*, Const. אֲדֹנָי, אֲדֹנָי, &c, and so perpetually, if it have a Suffix, it is in the plur. form, when the meaning is that of the Singular ; and sometimes it is in the plur. form when *absolute*, as אֲדֹנָיִם *a cruel master* ; Is. xix. 4.

(b) אֱלֹהִים *God*, nearly always of the plur. form in *prose*, when it has the sense of the Singular number ; as בָּרָא אֱלֹהִים *God created* ; Gen. i. 1.

(c) *בַּעַל* *lord*. Both the Sing. and Plur. are used in the sense of the Singular.

(d) *קֹדְשִׁים* *The most Holy one*, plural in Hos. xii. 1. Prov. ix. 10. xxx. 3. Jos. xxiv. 19.

(e) *שְׁדֵי* *the Almighty*, is probably in the plural.

(f) *הַתְּרַפִּים* *household god*, Sing. in 1 Sam. xix. 13, 16.

NOTE. This is called *Pluralis excellentiae*, or *Pluralis majestaticus*. In some other words, besides those just mentioned, it is used concerning God; as Job xxxv. 10, *God עֲשֵׂי my Makers* [maker]; Ecc. xii. 1 *thy Creators בְּרָאִיךָ* [Creator]; Ps. cxxi. 5, *Jehovah is שְׁמֹרֵיךָ thy keepers* [keeper,] &c. Vide etiam, Is. liv. 5. xxii. 11. xlii. 5. lxii. 5. Ps. cxlix. 2.

3. The Plural, especially in poetry, is not unfrequently used instead of the Singular.

E. g. Job vi. 3, *the sand יַמִּים of the seas*, [sea]. Even in cases where only *one* can possibly be meant, is this the case; as Jud. xii. 7, *He was buried בְּעָרֵי in the towns* [in a town] *of Gilead*. Gen. viii. 4, *The ark rested בְּהַרְרֵי on the mountains*, [on a mountain] *of Armenia*. Job xxi. 32, *קְבָרוֹת the graves* [the grave.]

§ 168.

*Nouns : Apposition.*

1. As in other languages, two nouns designating the same thing are placed in apposition.

2. In Hebrew, not unfrequently apposition is found, in cases where the second noun is a Genitive in other languages.

E. g. *אֱמָתִים אֱמָרִים* *words* [which are] *truth*, i. e. words of truth; *דְּבָרִים נְחָמִים* *words* [which are] *consolations*, i. e. words of consolation; *זִבְחֵי שְׁלָמִים* *offerings* [which are] *peace-offerings*.

Specially is this the case, in designating weights, measures, time, &c.

E. g. *סֵאֵה סֵאֵה* *a Seah* [of] *fine meal*; *כֶּסֶף כְּבָרִים* *two talents* [of] *silver*; *שְׁנַיִם שָׁנִים* *two years* [of] *time*; *שְׁנַיִם טוֹרִים* *two rows* [of] *pomegranates*; *כֶּסֶף סִיגִים* *dross* [of] *silver*.

NOTE. These last instances may be explained, also, by supposing the latter noun to be in the Acc., and used *adverbially*, as it is in Arabic; or which amounts to the same thing, we may say that the latter noun is in the Acc. governed by a preposition understood; e. g. *two talents [in] silver*, &c.

3. Sometimes apposition is used, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; as אֲדִירִים עַם *the nobles [of, or among] the people*.

4. Some examples occur of apparent apposition, in which there probably is an ellipsis of a noun.

E. g. הָיְהוָה יְצַבְאוֹתָּהּ, *Jehovah [אֱלֹהֵי] God of] hosts*. So, probably, מַיִם לַחַץ מִיַּם לַחַץ *water [מי water of] trouble*; הַגִּלְגָּלִים אֲשֶׁר הָיָה הַגִּלְגָּלִים *the glow [הַגִּלְגָּלִים the glow of] his anger*; Is. xxx. 20. The Hebrew noun, which probably is omitted in these phrases, is supplied in the brackets.

## § 169.

### *Nouns : Repetition.*

1. Repetition without the Copula וְ *and* denotes,

(a) Multitude; as בְּאֵרוֹת בְּאֵרוֹת *pits, pits*, i. e. many pits.

(b) Distribution; as עֶדְרָה לְבִדּוּהָ *flock, flock by itself*, i. e. each flock by itself; Gen. xxxii. 17.

(c) Repetition is used to denote *all, every*.

E. g. שָׁנָה שָׁנָה *year, year*, i. e. every year; also with a copula as דּוֹר וָדּוֹר *generation and generation*, i. e. all generations.

(d) Intensity.

E. g. עֲמֻק עֲמֻק *deep, deep*, i. e. very deep. So earnestness in warning, threatening, in grief, joy, &c, expresses itself usually by *repetition*.

Intensity is also expressed, by using a word of similar sound and signification after another word.

E. g. שָׂפָה וּמְשָׂפָה *wasting and destruction*, i. e. great wasting.

Or by using Synonymes.

E. g. **הַיָּוֹן בְּיַד הַיָּוֹן** *clay of mire*, i. e. the deepest mire. (See § 176.)

2. With a Copula, repetition generally denotes *diversity*.

E. g. **אֲבָנִים וְאֲבָנִים** *stone and stone*, i. e. different stones or weights; Deut. xxv. 13.

§ 170.

*Nouns : formation of the Genitive case.*

1. Most commonly the Genitive case is known, by the construct state of the preceding noun. (§ 135.) The noun itself, which is in the Gen., undergoes no change. But,

2. Besides the method just noted, the Genitive is made by circumlocution; viz,

(a) By **אֲשֶׁר לְ**, which [belongs, is] to.

E. g. *The overseer of the herds* **אֲשֶׁר לְשָׂאוֹל** which [belonged] to Saul, i. e. of the herds of Saul. *The breadth of the wall* **אֲשֶׁר לְצִלְעַת** which [belonged] to the side, i. e. of the side-wall. (More frequent in the later Hebrew, and common, with little variation, in all the kindred dialects.)

This mode of making the Genitive is most commonly used, when two or more Genitives follow each other in succession. Cant. i. 1.

(b) By **לְ** simply; as **בֶּן יִשְׂרָאֵל** *the son of Jesse*; **שִׁיחַ לְאֶרֶץ** *the shrub of the earth*.

Specially in the measure of time; *In the six hundredth year* **לְחַיֵּי נֹחַ** *of the life of Noah*; Gen. vii. 11.

Also in designating an author; as **מִזְמוֹר לְדָוִד** *a psalm of David*.

Or in describing the materials of a thing; as **כְּלֵי זָהָב** *vessels of gold*; Ezra i. 11.

The cases in *b* are common in the kindred dialects, and not unfrequent in Hebrew. All of them resemble the case *a*, where the full phrase would be **בֶּן יִשְׂרָאֵל [אֲשֶׁר הָיָה] לְיִשְׂרָאֵל** *the son [which is] to Jesse*; so *the shrub [which belongs] to the earth*; *the 600th year [which belonged] to the life of Noah*, &c.

(c) By *מִן*, denoting *origin*; as *הוֹכַח מִכֶּם* *the reproof of you*, i. e. which originates from you. (Not frequent.)

3. The Genitive is *generally* placed immediately after the Noun, &c, which governs it or causes it to be put in the Genitive; but in a very few cases, a word that has a close connexion with the clause stands between the Genitive and its antecedent.

E. g. Gen. vii. 6, *מִבּוֹל הַיָּדָה מַיִם* *a flood of waters was*, Heb. a flood was of waters. Hos. xiv. 3, *כָּל-תְּשׁוּבָה עֲוֹן* *forgive all transgression*, Heb. all forgive transgression. Is. xl. 12. xix. 8. Job xv. 10.

### § 171.

#### *Nouns: use of the Genitive case.*

1. The Genitive marks a great variety of relations and dependencies, in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. *חַמַּס בְּנֵי יְרֻבְעֵל* *the violence of [towards] the sons of Jerubbaal*; Judg. ix. 24. *אֵימַת מֶלֶךְ* *the terror of the king*, i. e. which he causes; Prov. xx. 2. *יְרֵאת יְהוָה* *the fear of Jehovah*, i. e. reverence towards him; Prov. i. 7. *תְּרֵדַת אֱלֹהִים* *the terror of God*, i. e. that which God hath sent; 1 Sam. xiv. 15. *קַנְיָאָה עַם* *jealousy of [for] the people*; Is. xxvi. 11. *בְּרִית רְשָׁאִים* *covenant of [with] the elders*; Lev. xxvi. 45. *לְעִגֵי מְעוֹג* *mockers of [for] dainties*, i. e. to obtain them; Ps. xxxv. 16. *תַּמֵּר לֶחֶם* *the ass of bread*, i. e. which carries bread; 1 Sam. xvi. 20. *עֲוֹן קֶץ* *the sin of the end*, i. e. which brings consummation; Ezek. xxxv. 5. *עַם הָרָמִי* *the people of my curse*, i. e. whom I have cursed; Isa. xxxiv. 5. *מַיִם נֹחַ* *the waters of Noah*, i. e. of the time of Noah; Is. liv. 9.

In short, the connexion and nature of the case, must decide the shade of meaning which the Gen. designates; as is evident from the above examples. Instances of this nature might easily be multiplied.

2. In Hebrew, the Genitive frequently stands where we might naturally expect *apposition*.

E. g. *נְהַר פָּרָה* *the river of Euphrates*, i. e. the river Euphrates. *אֲנָשֵׁי הַמְּרָרִים* *the men of the merchants*, i. e. the merchantmen.

3. The Genitive is often put after adjectives, which designate qualities belonging to the Genitive noun.

E. g. נְכִיחַ רַגְלָיִם *lame of feet*, i. e. in his feet. טְהוֹרֵי כַפַּיִם *pure of hands*, i. e. of pure hands. חָסֵר לֵב *deficient of [in] understanding*.

So in Latin, *Integer vitæ, scelerisque purus*.

4. Not unfrequently the Genitive, which follows an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. כְּסִיל אָדָם *the foolish of men*, i. e. the foolish among men, those who are fools.

חֲלוּקֵי אֲבָנִים *smooth of stones*, i. e. smooth stones. אֲפִיקֵי מְגָזִים *the strong of shields*, i. e. some strong shields.

§ 172.

*Nouns : Construct state without a Genitive following it.*

1. The reason why the vowels of a word, which is in the Construct state, are shortened, is the close connexion in which such word stands with the Genitive that usually follows. But such a connexion, or as close an one, may exist in other forms of expression, and produce the same effect upon the vowel of the former noun. Accordingly, the Const. state appears, *sometimes*,

(a) Before בָּ; as שִׂמְחַת בְּקַצִּיר *the joy in [of] harvest*. מִשְׁבִּימֵי בֹבֶקָה *who rise early in the morning*; Is. v. 11.

(b) Before לָ; as אֹהֲבֵי לָנוּם *loving to slumber*.

(c) Before אֶל; as יוֹרְדֵי אֶל אַבְנֵי בּוֹר *going down to the stones of the pit*.

(d) Before אֵת; as מְשֻׁרְתֵי אֵתִי *who served me*.

(e) Before מִן; as אֱלֹהֵי מִקְרוֹב *a God near at hand*; Jer. xxiii. 23.

(f) Before עַל; as הֹלְכֵי עַל דֶּרֶךְ *who go on the way*; Judg. v. 10.

(g) Before אֲשֶׁר; as מְקוֹם אֲשֶׁר *the place which*; Lev. iv. 24.— even if only implied; as קִרְיַת חֲנָה דָוִד *the city [where אֲשֶׁר] David dwelt*, קִרְיַת being in Const. form; Is. xxi. 1.

(h) Before ׀ copulative ; as חֲכִמָּה וְדַעַת *wisdom and knowledge* ; Is. xxxiii. 6. Even where ׀ is omitted ; Is. xxviii. 16.

(i) Sometimes before adjectives ; as אֶרֶן אֶחָד *one (or a) coffer*. נְטֵי נְעִמִים *pleasant plants* ; Is. xvii. 6.

2. In a very few cases, the Const. form seems to stand for the absolute ; or rather there is an ellipsis of the second Noun.

E. g. 2 K. ix. 17, *I see שְׂפָעַת a multitude* i. e. the multitude of Jehu, as the preceding part of the verse shows. *Give not לַחַיָּה to the beasts*, i. e. to the beasts of the forest (הַיַּעַר) or wild beast.

NOTE. The Construct state or Regimen has reference solely to the relation of two nouns to each other, and not to the *Case* in which the former of these nouns is. For the *antecedent* noun i. e. the noun in the Const. state, in the case of *regimen*, may be in the Nom. Gen. Dative, Accus. Voc. or Ablative ; just as the other part of the sentence demands.

E. g. *Nom.* ; as דְּבַר הָאֱלֹהִים *the word of God* came to Shemaiah, 1 Kings xii. 22. *Genitive* ; as לֵב רְאִשֵׁי עַם-הָאָרֶץ *the heart of the princes of the people of the land*, Job xii. 24, where רְאִשֵׁי is in the Gen. in regard to לֵב, but in the Const. State as it respects עַם ; and עַם is in the Gen. in regard to רְאִשֵׁי, but in the Const. State as it respects הָאָרֶץ. *Dative* ; as לְבָנֵי נַפְשׁ *to those who are grieved in spirit*, Job iii. 20, where the former word is in the Dative and in the construct state. *Accusative* ; as אֶת-דְּבַר אֱלֹהִים *the word of God*, 1 Sam. ix. 27, where דְּבַר is Acc. and in the Const. State. *Vocative* ; as אִישׁ הָאֱלֹהִים *O man of God*, 2 Kings. i. 13. *Ablative* ; as בְּדִבְרֵי שִׁפְתָיךָ *by the word of thy lips*, Ps. xvii. 4, where the first noun is in the Abl. and also in the Const. State.

### § 173.

*Nouns : mode of marking the Dative, Acc. Voc. and Ablative.*

1. The Dative is marked by לְ, signifying *to* or *for*.

2. The Accusative by אֶת, (אֶת-) in certain cases ; otherwise it is without any distinctive sign.

3. The Voc. sometimes (not always) has the article.

4. The Ablative takes מִן *from, out of*; בְּ *in, by*; עִם *with, &c.*

NOTE. 1. In a few cases, by a kind of soloecism, הַ stands before the Nom.; as, *The third was* לְאַבְשָׁלוֹם *Absalom*, 1 Chron. iii. 2. Sometimes before the Accusative; as, *I sent* לְאֵלִיעֶזֶר *Eliezer, &c*; Ezra viii. 16. (Syriasm.)

NOTE. 2. The use of אֵת with the Accusative is limited to (a) Nouns with the Article. (b) Nouns having a Gen. or Suffix after them. (c) Proper names. Consequently it is used only in case of a *definite* idea conveyed by the noun. The particle אֵת is much more frequent in prose than in poetry.

NOTE 3. But אֵת is sometimes used before the Nom.; as אֵת-בְּרִזָּל *and the iron fell into the water*; 2 Kings vi. 5. Specially, before the Nom. of *passive Verbs*; as אֵת-שְׁמֶךָ *thy name shall no more be called Abram*; Gen. xvii. 5. Sometimes before the Nom. of *neuter Verbs*; as אֵת-הַדָּבָר הַזֶּה *Let not this matter displease thee*; 2 Sam. xi. 25. אֵת-שְׁנֵי הַגּוֹיִם *The two nations are mine*; Ezek. xxxv. 10.

NOTE 4. It is most probable, that originally אֵת was a pronoun, signifying *this, the, the same*. So the Rabbinic Hebrew uses it, as בְּאוֹתוֹ הַיּוֹם *on the same day*. (Vid. Gesen. p. 684.) Allowing it to be a *pronoun*, we can easily account for its being placed before the *Nominative, &c.*

§ 174.

*Nouns : Accusative case.*

1. The Accusative commonly, as in other languages, denotes the *object* of a transitive Verb.

2. It forms, in a great number of Cases, *adverbial* designations of time, place, measure, &c; and is also used in such cases as those, where the Greeks understand *κατα*, and the Latins, *secundum, quoad*. In the Accusative are commonly placed,

(a) Place whither; as לְלֶכֶת תַּרְשִׁישׁ *to go to Tarshish*.

(b) Place where; as בְּפֶתַח הָאֹהֶל *at the door of the tent*; Gen. xviii. 1.

(c) Time when ; as עָרַב in the evening ; בֶּקֶר in the morning.

(d) Measure ; as, the waters rose fifteen אַמָּה cubits ; Gen. vii. 20.

(e) Cases where *κατα* would be implied, in Greek ; as, *Lame* אֶת־רַגְלָיו as to his feet ; 1 Kings xv. 23. *Thou hast smitten all thine enemies* לְחֵי as to [on] the cheek bone ; Ps. III. 8. It is also used to express mere adverbs ; as נְדַבֹּחַ voluntarily.

3. Verbals not unfrequently govern the same case of the Nouns which follow them, as the Verbs, from which they are derived, would govern, i. e. the Accusative.

E. g. אֶת־יְהוָה יִרָא fearing *Jehovah* ; אֶת־יְהוָה יָדְעָה the *knowledge of the Lord* ; Is. xi. 9. NOTE. By *verbals* is to be understood nouns which have a Part. or Inf. form, specially conformed to those in common use.

### § 175.

#### *Adjectives : Comparison.*

1. The Comparative degree is made by using מִן *præ*, before, in comparison of, after the Adjective and before the Noun with which the comparison is made ; as מְתוּק מִדְּבַשׁ *sweeter than honey*.

2. In the same manner, also, after Nouns or Verbs signifying condition or quality, מִן is used to make comparison.

E. g. *His visage* מְשַׁחַח מֵאִישׁ *was marred more than any man's* ; Is. lii. 14. אֲגִדֵּל מִמֶּךָ *I will be greater than you* ; Gen. xli. 40.

3. The particle of comparison, (מִ) before the Infinitive mood implies a *negative*, and may be translated *so that not*, or *than that*, accordingly as the sentence is constructed.

E. g. גְּדוֹל עֲוֹנֵי מִנְּשׂוּא *my iniquity is great, so that it cannot be pardoned, or greater than that it can be pardoned* ; Gen. iv. 13.

Sometimes the adjective necessary to make out the comparison is omitted ; as, *Their gods* מִירוּשָׁלַם *were [more powerful] than those of Jerusalem* ; Is. x. 10.

NOTE. In the Rabbinic, comparison is made by יוֹתֵר *more*. In

Arabic, by prefixing *أ*, both for Compar. and Super. degrees. In the New Test., not unfrequently, is the positive degree used for both the others, in imitation of the Hebrew adjectives, which suffer no change to indicate comparison.

## § 176.

*Adjectives : Superlative degree.*

1. The Hebrew has no appropriate *form* to express the Superlative. It is expressed, therefore, by circumlocution in various ways; E. g.

(a) By the article prefixed to the adjective; as *David was the smallest*; 1 Sam. xvii. 14.

So the Arabian makes his Super. by prefixing the article to the comp. form.

(b) By a Genitive or Suffix following the adjective; as *the smallest of his sons*; 2 Chron. xxi. 17. *the best of them*; Micah vii. 4.

(c) A special or intense Superlative is formed, when a word is repeated and put in the Genitive plural; as *holy of holies*, i. e. most holy place; *vanity of vanities*, i. e. exceedingly vain. So *heaven of heavens*, i. e. the highest heaven; *servant of servants*, a most abject servant; *God of gods*, the supreme God, &c. Job i. 3.

(d) The Comparative sometimes necessarily expresses the sense of the Superlative; as, *Now the serpent became cunning above all the beasts of the field*, i. e. the most cunning of all; Gen. III. 1.

(e) Some nouns necessarily imply a Superlative; as (1) *ראש head*; *ראש שִׂמְחָתִי the head of my joy*, i. e. my highest joy. (2) *בְּכוֹר first born*; *בְּכוֹר בְּלִים first born of the wretched*, i. e. most wretched; Is. xiv. 30. *בְּכוֹר מָוֶת the first born of death*, i. e. the most terrible death; Job xviii. 13.

2. Besides the proper Superlative; the Hebrew exhibits a variety of methods, in which intensity of meaning is expressed.

(a) E. g. by *מְאֹד very*; or *מְאֹד מְאֹד very, very*.

(b) By repeating the same word; as עֲמֹק עֲמֹק *deep, deep*.

(c) Or a synonymous one; as שָׁמְמָה וּמְשַׁמָּה, *wasting and destruction*, i. e. great destruction; Ezek. vi. 14.

(d) By repeating the same word, and putting either this or a synonymous word in the Genitive, when repeated; as רַעַת רַעֲתְכֶם *the evil of your evil*, i. e. your base wickedness; Hos. x. 15.

(e) The name of God placed after a noun, is intensitive; as, *A great city* לְאַהֲרָיִם *before God*, i. e. really or truly very great; Jonah III. 3. *Nimrod was a mighty hunter* לְפָנֵי יְהוָה *before Jehovah*, i. e. exceedingly expert in hunting; Gen. x. 9.

So, Acts vii. 20, *Moses was* ἀστειος τοι Θεω *fair to God*, i. e. very fair. Luke i. 6, *righteous before God*, i. e. really or eminently pious.

### § 177.

#### Cardinal Numbers.

1. It will be seen, by inspecting App. A, that the Cardinal numbers from *one* to *ten* have a masc. and fem. form; and generally an absolute and construct state to each with corresponding Ordinals, (the number *one* excepted.) The student must be careful, however, to observe, that beyond *ten* there is no Const. state, (except of מֵאָה *a hundred*, and אֶלֶף *a thousand*;) nor more than one form, nor any *Ordinals*, for any number from *twenty* onwards.

2. From 3 to 10, the masc. form of Cardinals is nearly always used with fem. nouns; and *vice versa*. *Tens* from 20 to 90 are of *common gender*.

3. Cardinals from 2 to 10 are *nouns*, (אֶחָד *one* is usually an *adjective*,) and are put,

(a) In the const. state with nouns to which they relate; as שִׁבְעַת יָמִים *seven of days*. Or,

(b) In apposition, or perhaps *adverbially*, and either before or after nouns; as שְׁלֹשָׁה בָּנִים *three sons*; בָּנוֹת שְׁלוֹשׁ *three daughters*.

The method of putting the Cardinal after the Noun, is not so common, and belongs rather to the later Hebrew.

4. Although the numbers from 2 to 10 are of the sing. form, they are connected with *plural nouns*.

5. Cardinal numbers from 11 to 19, take either a plural or singular noun; as עֶשֶׂר אִישׁ *twelve* [man] *men*; עֶשֶׂר בָּנִים *fifteen sons*; and commonly stand before the noun, but sometimes after it.

These have no Cons. State, and therefore always stand in apposition, or rather are used *adverbially*, being in the Accus., like nouns of measure, distance, &c. The gender is regulated by that of the nouns.

6. The tens, i. e. from 20 to 90, are of common gender; stand *before* or *after* the noun; and take either a singular or plural noun; as עֶשְׂרִים עִיר *twenty cities*; עֶשְׂרִים אֵילִים *twenty rams*.

7. Composite numbers, (such as 26, 34, 48, &c, i. e. tens with units,) when standing before the noun, require it to be singular, as שְׁלֹשִׁים וְשִׁמְנָה שָׁנָה *thirty eight years*; when the noun precedes, it is in the plural, as עָרִים עֶשְׂרִים וְשְׁתַּיִם *cities twenty and two*. In both cases, the gender of the smaller numeral is homogeneous with that of the noun.

8. The numbers מֵאָה 100 and אֶלֶף 1000 may be put in either the const. or abs. state; may stand either before or after the noun; and may be connected either with a singular or plural noun.

E. g. מֵאָה שָׁנָה 100 [of] *years*; רְמוּזִים מֵאָה 100 *pomegranates*; אֶלֶף גִּפְתָּן 1000 [of] *vines*; אֶלֶף דָּרַבָּנִים 1000 *Darics*.

Numbers composed of thousands, &c, follow the same rule as composite numerals in No. 7.

9. The article is generally put before numerals, which relate to a subject before mentioned, as הָאַרְבָּעִים *those forty*; or before the noun joined with the numeral, when that noun is repeated, as שִׁבְעַת הַיָּמִים *the seven days*. septas dierum.

10. In many cases, common weights and measures are designated by numerals only, the noun being omitted.

E. g. אֶלֶף כֶּסֶף *a thousand [shekels] of silver*; שֵׁשׁ שְׂעָרִים *six [measures] of barley*; שְׁנַיִ לֶחֶם *two [loaves] of bread*.

Ells are commonly designated thus; as בְּאַמָּהּ בְּאַמָּהּ *one hundred in ell, i. e. 100 ell*s.

### § 178.

#### *Ordinal Numbers.*

1. Beyond 10, Cardinals are used for Ordinals; and they either precede the noun, being in apposition; or follow it, being in the Genitive; as בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day*; בְּשַׁנַּת עֶשְׂרִים וְשִׁבְעִי *in the year of 27*.

2. In designating years and days of the month, the Cardinals below 10 are employed as Ordinals; as שִׁשִּׁי שַׁנַּת *the sixth year, literally, the year of six*.

### § 179.

#### *Numerals used Distributively and Adverbially.*

1. *Distributives* are made by the repetition of the Cardinals without the Copula; as שְׁנַיִם שְׁנַיִם *two and two, or two by two*.

2. The answer to the question, *How often?* is made,

(a) By a Cardinal joined with פַּעַם *step, time*; as אַחַת פַּעַם *once*; אֶלֶף פְּעָמִים *a thousand times*.

(b) By Cardinal numbers, in the Feminine; as אַחַת *once*; שְׁתַּיִם *twice*; שִׁבְעִים וְשִׁבְעָה *77 times*.

3. Fractions of numbers are expressed by יָד *part, portion*; as שְׁתַּיִ הַיָּדוֹת *two parts, i. e.  $\frac{2}{3}$* ; אַרְבַּע הַיָּדוֹת  *$\frac{4}{5}$* .

## § 180.

*Adjectives as Epithets of Nouns.*

1. Adjectives simply qualifying nouns, i. e. used as *epithets*, (to speak technically,) *generally* agree with the noun in gender and number.

What is said here respecting the adjective, is applicable, almost universally, to Participles and *pronominal adjectives*, joined with nouns.

2. The *Pluralis excellentiae* (§ 167. 2.) *commonly* takes an adjective singular, but not always.

E. g. אֱלֹהִים קְדוֹשִׁים *a hard master*, Is. xix. 4 ; but also, אֱלֹהִים קְדוֹשִׁים *a holy God*, Jos. xxiv. 19.

3. Nouns of multitude in the Singular, commonly (not always) require a plural adjective ; as צֹאן אֲבֵדוֹת *a wandering flock*.

When the concord is directed by the sense, (as in Nos. 2, 3,) rather than by the grammatical form of the noun, it is called *Constructio ad sensum*.

4. There being no Dual of adjectives, Dual nouns take plural Adjectives ; as יָדַיִם רַבּוֹת *weak hands*.

5. Nouns of common gender having more than one adjective, admit both the masc. and fem. forms in the Adjectives ; as רֵיחַ גְּדוֹלָה וְחֹזֶק *a great and strong wind* ; 1 Kings xix. 11.

6. The regular place for Adjectives that are *epithets*, is *after* the nouns, which they qualify.

The number of apparent exceptions to this is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See, however, Ps. lxxxix. 51, כָּל-רַבִּים עִמָּיִם *all the numerous people* ; also Is. liii. 11. Jer. iii. 7, 10. xvi. 16.

The pronom. adj. זֶה *this*, not unfrequently precedes the noun with which it agrees.

## § 181.

*Adjectives as Predicates.*

1. When an Adjective is the predicate of a sentence, and the Verb of existence is omitted, the Adjective stands regularly before the Noun, and without the Article ; as **גָּדוֹל עוֹנֵי** *great [is] my iniquity* ; Gen. iv. 13.

In a very few cases, it stands after the noun ; as in Gen. xix. 20. 1 Sam. xii. 17.

2. In case an Adjective is a predicate of a sentence, its agreement in gender and number, with the noun to which it relates, is common.

But the apparent exceptions to this general principle of concord between the adjective and its noun, are quite numerous. Perhaps, however, every apparent exception of this nature, (certainly, almost every one,) may be explained on the principle, that when adjectives are used as *predicates*, they are often used as *nouns of the neuter gender*. E. g. **מֵאֲכָלוֹ בְּרִיאָה** *his food [is] fat*, where the noun is Sing. Masc. and the adj. sing. feminine ; but the construction is easily explained, by translating it, *His food [is] fatness*, i. e. a fat thing. So, **קִרְבָּה יְהוָה טוֹב** *approach to Jehovah [is] delightful*, i. e. a pleasant or delightful thing ; here the noun is sing. fem., and the adj. sing. masculine. Again, **שָׂדֵדִים אֶמְלֵל** *the fields [of Hesbon] languish*, i. e. are what is languid, *to languidum*, the noun being fem. plur. and the part. masc. Singular. Also, **אֲרֵרִיק אֲרֵרִיק** *those that curse thee (the cursers of thee) are cursed*, i. e. an accursed thing ; for the latter part. or adj. is sing. masc., and the preceding noun masc. plural.

So in Latin, *Varium et mutabile semper femina* ; Virgil. *Blandium potestas* ; Statius. In Greek, *πονησον μεν γυνη* ; Achill. Tat. *Το παν the universe, rational or material* ; *τα παντα all men, all rational beings*. In all such cases, a generic idea of quality lies at the foundation of the adjective ; and this may be expressed by any number or gender, in the Hebrew language. Of course, concord of gender and number, in such cases, is not at all necessary ; and departures from it are very frequent.

2. An Adjective employed as a predicate, is common-

ly without the article ; but when the expression of the article becomes necessary, then the substantive Verb הָיָה, or its equivalent the Pronoun הוּא (§ 192.) is expressed.

E. g. דָּוִד הוּא הַקָּטָן *David was the smallest, i. e. the youngest* ; 1 Sam. xvii. 13, 14. In cases of this kind, the adjective is placed after the noun to which it relates.

4. Participles, used for the present tense of Verbs, sometimes stand as predicates after the Noun, and take the Article ; as עֵינֶיהָ הָרְאוּת *thine eyes see* ; Deut. iii. 21.

5. Two or more Nouns, having an adjective agreeing with them, require the Adjective to follow them ; and the gender of it may be either masculine, (as the more worthy,) or the same as the gender of the last noun.

E. g. טוֹבִים וּמְצוּת הַקִּים *good laws and statutes* ; Neh. ix. 13. פְּנֵיהֶם וּכְנָפֵיהֶם פָּרְדוּת *their faces and wings were separated* ; Ezek. i. 11. Here פָּרְדוּת a participial adj. is fem., as is the noun which precedes it.

## § 182.

*Case absolute of Nouns.*

1. By case absolute is meant, the case of a noun which stands in the beginning of a sentence, *syntactically* unconnected with any following predicate.

2. The case absolute is commonly the *Nominative* ; and it is sometimes connected with what follows,

(a) By *Vav* copulative ; as וְלֹא חֶקֶר שְׁנֵי וְיָמֵי *[as to] the number of his years, surely it is not to be computed* ; Job xxxvi. 26.

(b) But often the Nom. absolute is used where the sense requires an *oblique* case, and then the oblique case is most commonly made by a pronoun ; as הָאֵל הַתָּמִים דָּרְכוּ *God—perfect [is] his way, instead of, The way of God is perfect.*

So for the Acc. ; as קִיץ וְחֹרֶף אָתָּה יִצְרָתָם *summer and winter—thou hast made them* ; Psalm lxxiv. 18. For the Ablative ; חוֹרְתֵי בְהַ *my law—they have abhorred it* ; Jer. vi. 19.

(c) Sometimes a participle is joined with the Nominative, which makes it like the English case absolute; as *בְּלִ-אִישׁ זֶבַח זָבַח* *any man offering a sacrifice, the servant of the priest came*, &c.; 1 Sam. ii. 13.

NOTE. Pronouns stand in the case absolute, as well as nouns.

3. The case absolute is sometimes made by the oblique cases.

E. g. (a) By the Accusative; as Gen. xlvii. 21, *אֶת-הָעָם* *The people—he led them from one town to another.*

(b) The Dative; Ps. xvi. 3, *לְקַדְשִׁים* *as to the saints, who are in the land,—all my delight is in them.*

(c) The Ablative; as Gen. ii. 17, *מִצֶּעַף הַדְּעָה טוֹב וְרָע* *of the tree of knowledge of good and evil—thou shalt not eat of it*, &c.

### § 183.

#### *Verbal Nouns used instead of Verbs.*

According to our present punctuation, this occurs in a few cases, where the composition is poetic.

E. g. *Reuben my first born*, *פָּחַז בְּמַיִם* *boils over*, lit. a boiling over as water. See also, Is. viii. 6. Jud. v. 8. Job. xxxvi. 18. Numbers xxiii. 10.

### § 184.

#### *Pronouns: oblique cases made by the ground-form.*

1. We have seen (§ 67.) that the ground-forms of Pronouns mark the Nominative. But this usage is not without some exceptions; for

2. When a Pronoun is repeated for emphasis' sake, the *ground-form* is repeated, and may be construed as being in any case, that the nature of the occasion requires.

E. g. *אֶת-דַּמְךָ גַם אֶתָּה* *thy blood, even thine*; 1 Kings xxi. 19. *אֲבַד הַמֶּמֶה זְכָרְכֶם הַמֶּמֶה* *the memory of them, of them, has perished*; Ps. ix. 7. *לְכֶם אֶתָּה* *for you, for you*; Hag. i. 4. Dat. *בְּרַכֵּנִי גַם אֲנִי* *blcss me, even me*; Gen. xxvii. 34. Accus. *בִּי אֲנִי הָעוֹן* *on me, me, be your punishment*; 1 Sam. xxv. 24. Ablative.

Sometimes the ground form of the Pronouns stands first; as *Judah*, *אֶתָּה יִרְדְּוּךָ אֶתָּה* *thee, thee shall thy brethren praise*; Gen. xlix. 8.

3. So a Noun may be substantially repeated, by using the ground-form of a Pronoun for it, in a similar way.

E. g. וְלֵשֶׁת גַּם הוּא רָגַדַּךְ *and to Seth, even to him, were born*; Gen. iv. 26.

NOTE. The usage adverted to in the above Section, is very common in Arabic; although, in Hebrew, it has been in a great measure overlooked, until the publication of Gesenius' Hebrew Grammar.

### § 185.

#### *Suffix Pronouns found in various cases.*

1. We have seen that the Suffixes of Verbs mark the Accus. case (§ 68.); those of Nouns the Genitive, (§ 69.) Such is the general rule; but to this are found exceptions. E. g.

2. In respect to Verbs; verbal Suffixes are sometimes,

(a) In the Dative; as נָתַתָּי לִי *thou hast given to me*; Josh. xv. 19. הִצַּמְתָּי אֵינִי *have ye fasted for me, for me, i. e. on my account*; Zac. vii. 5. *If I sin, וְשָׁמַרְתָּנִי then thou watchest it for me, i. e. on my account*; Job x. 14. שָׁתַּרְוּ מִדָּסָר *he seeks for him correction*; Prov. xiii. 24. יִתְחַבְּרָךְ *it is bound to thee*; Ps. xciv. 20.

(b) Relations expressed usually by particles, are sometimes expressed by Suffixes only; as קָדְשֵׁהיָךְ *I am more holy than thou*; Isa. lxxv. 5. וַיַּעֲדֵהוּ *and make them testify against him*; 1 Kings xxi. 10, אָנַדְתִּים *I moved along with them*; Ps. xlii. 5.

NOTE. This usage is more frequent in Arabic.

3. In respect to Nouns; their Suffixes are sometimes used,

(a) As Datives; e. g. Ps. cxv. 7. יָדֵיהֶם—רַגְלֵיהֶם, *they have hands—they have feet, for לָהֶם יָדַיִם, &c.*

(b) Instead of the preposition עַל; as קָמְיָךְ *those that rise up against thee, instead of עֲלֶיךָ עֹמִים*; Ex. xv. 7.

### § 186.

#### *Pronouns: Neuter gender.*

1. As Adjectives, both masc. and fem., are used for the

neuter gender, so are pronouns also of the third person, either Sing. or Plural.

E. g. כִּי בּוֹרָא הוּא אֲשֶׁר for a terrible thing is it, which ; Ex. xxxiv. 10. הֲלֹא הִיא כְּתוּבָה is it not written ? Jos. x. 13. He hoards up treasures, and knows not מִי אֶסְפֶּם who will take them away ; Ps. xxxix. 7.

### § 187.

*Pronouns : Anomalies in respect to gender.*

1. Most probably these anomalies were introduced into written language, from the incorrect language of common life. They consist in using,

(a) Masc. pronouns instead of Fem. ones ; as אֲהֵם Ezech. xiii. 20 ; הֵמָּה Ruth i. 22. So also Suffixes ; And God made לָהֶם for them, i. e. the midwives, Ex. i. 21. Jud. xix. 24, xxi. 22. Is. iii. 16.

(b) The fem. form, in reference to a masc. noun ; as הֵיזָה, 2 Sam. iv. 6. Jer. l. 5. אַתָּה as masc. Deut. v. 24. Ezech. xxviii. 17.

NOTE. Such anomalies are very common in the Arabic.

### § 188.

*Pronouns : Suffixes to Nouns in Regimen.*

1. Two Nouns in regimen, so that they designate one idea or subject, commonly (not without a few exceptions) place the Suffix pronoun after the latter, which belongs, as to the sense, to the former.

Thus, עִיר קְדוֹשָׁךְ thy holy city, literally, the city of thy holiness ; Dan. ix. 24. אֱלֹהֵי כֶסֶפוֹ his silver idols, lit. the idols of his silver ; Is. ii. 20. עֲלֵזֵי גְאוּתֶךָ thy proud exulters, lit. the exulters of thy pride ; Zeph. iii. 11.

In a few cases the Suffix stands before the Cons. noun ; as מְחַסֵּי עִזִּי my mighty refuge, lit. my refuge of might ; Ps. lxxi. 7.

### § 189.

*Passive and Active meaning of Suffix Pronouns.*

1. It has been shown (§ 171.) that the Genitive of nouns has a great variety of meanings, according to the

exigency of the passage. Such is the case in regard to Suffix Pronouns, as they are really in the Gen. case. Thus,

E. g. Passive; חַמְסִי *my violence*, i. e. violence done upon me; Jer li. 35. יִרְאַתּוֹ *his fear*, i. e. fear, or reverence towards him; Ex. xx. 20. תְּפִלָּתִי *my prayer*, i. e. prayer to me; Is. lvi. 7. תְּדַרְיֶךָ *thy vows*, i. e. vows made to thee; Ps. lvi. 13. אֲנַחְתָּהּ *her sighing*, i. e. sighing over her; Is. xxi. 2.

But the *active* sense is the *common* one; as חַמְסִי *my violence*, i. e. that which I do; סִפְרִי *my book*, i. e. that which I possess, &c.

§ 190.

*Ellipsis of Personal Pronouns.*

1. In Hebrew, as in most other languages, the Ellipsis of them is not unfrequent, when it does not occasion any obscurity of meaning. Particularly is Ellipsis to be found,

2. In the Accusative after Verbs.

E. g. *God looked upon the children of Israel; and God* נִיבַע *observed* [them], for נִיבַעֲמָם; Ex. ii. 25. *Let my right hand* וְנִשְׁכַּח *forget* [me]; Ps. cxxxvii. 5.

3. In the Genitive, after the Infinitive mood or after a Noun.

E. g. לְהַחֲיֵיהֶם instead of לְהַחֲיֵיהֶם *to preserve* [them] *alive*, &c; Gen. vi. 19. *Jehovah is my strength*, וְזִמְרָתִי for וְזִמְרָתִי *and* [my] *song*; Ex. xv. 2.

§ 191.

*Pleonasm of personal Pronouns.*

1. Suffix Pronouns to Verbs are not unfrequently pleonastic, being immediately followed by the Noun to which they have relation.

E. g. רָאָהּ אֶת-הַיָּלֵד *she saw him, the child*; Ex. ii. 6. בָּשַׁר אֶת-בְּטֵעָמוֹ *he changed it, his understanding*; 1 Sam. xxi. 14. נַחְתּוֹ זָהַמְתּוֹ *His soul abhors it, bread*; Job xxxiii. 20.

Such is the predominant construction, in the Syriac and Chaldee.

2. Suffixes to Nouns are sometimes pleonastic, in a similar manner.

E. g. בְּסַעֲפֵיפֶיהָ פְּרִיָּהּ *in the twigs of it, the fruit tree*; Is xvii. 6. אֶתְרִיתָהּ שְׂמָחָה *the end of it, joy, is trouble*; Prov. xiv. 13. בְּרִמִּי שְׂגִי *my vineyard, which is to me*; Cant. i. 6.

NOTE. Such is the general usage of the Chald. and Syriac.

3. The Dative case of Pronouns after Verbs, (specially verbs of motion,) is often pleonastic.

E. g. הָיָה לָךְ-לְךָ *go for thyself*, i. e. go; Gen. xii. 1. הָיָה לָךְ *it has gone for itself*, i. e. has gone; Cant. ii. 10. בָּרַח לָךְ *flee for thyself*, i. e. flee; Gen. xxvii. 43. נָס לָךְ *he has fled for himself*, i. e. fled; Is xxxi. 8. לֹא שָׁבוּ לָמוֹ *they turned not back for themselves*, i. e. turned not back; Job xxxix. 4.

So also, הִמָּדָה לָךְ *compare for thyself*, i. e. compare; Cant. ii. 17. *The palate* לֹא יִטְעַם *relishes for itself*, i. e. relishes, food; Job. xii. 11. *Houses, which* לֹא יִשְׁבּוּ לָמוֹ *they do not inhabit for themselves*, i. e. which no one inhabits; Job xv. 28. יִחָבֵל לָךְ *he shall perish for himself*, i. e. shall perish; Prov. xiii. 13. יִרְאוּ לָבָבְכֶם *fear for yourselves*, i. e. fear ye; Job xix. 29.

NOTE. The Arabic has the same idiom; and it is very common in Syriac.

4. After Participles and Adjectives, the Dative pleonastic occurs, but more seldom than after Verbs.

E. g. *A wild ass* לֹדֶד בָּדֵד *lonely for itself*, i. e. alone, or lonely; Hos. viii. 9. מְלֵאָה לָהּ *full for itself*, i. e. full; Amos ii. 13. מִפְּגָטִי לִי *my deliverer for me*, i. e. my deliverer; Ps. cxliv. 2.

## § 192.

### *Personal Pronoun for the Verb of existence.*

1. When the personal pronoun is the subject of a sentence, it involves the designation of the Verb of existence.

E. g. יְמִינֵךְ צְדִיקִים אֲנֻכְחֶנּוּ *righteous [are] we*; Gen. xlii. 11. מֵאַיִן אַתָּם *whence [are] ye?* Gen. xxix. 4. עֵירָם אֲנֻכִּי *I [am] naked*; Gen. iii. 10.

2. Pronouns of the 3d pers. singular and plural, sometimes stand simply for the verb of existence, and are so to be translated.

E. g. *Every thing which moves*, הַיֵּשֶׁר הוּא חַי *which is living*; Gen. ix. 3. *The saints* בְּאֶרֶץ יְהוּדָה *who are in the land*; Ps. xvi. 3. *what these are*; Zech. i. 9.

More plainly still is such a sense of the pronoun of the third person exhibited, when the subject of the proposition is the first or second person: as. *Ye Cushites! victims of my sworn* יְהוּדָה *are ye*; Zeph. ii. 12. *thou art God*; 2 Sam. vii. 28. *The servants of God* הַמְּוָדָה *are we*; Ez. v. 11. (הַמְּוָדָה is Chald. for the Hebrew יְהוּדָה )

NOTE. In Syriac and Arabic, the above use of the personal pronoun is very common.

## § 193.

*Separation of the Pronoun from the Noun to which it relates.*

1. The Noun that is related to the Pronoun, is sometimes mentioned immediately after the Pronoun; sometimes several verses afterward; and sometimes is to be supplied by the reader, only from the general sense of the passage.

E. g. *Its [Zion's] foundation is on the holy mount*; Ps. lxxxvii. 1, where verse second gives the related Noun. See Is. viii. 21, comp. with verse 22. Ps. ix. 13. Is. xiii. 2, comp. 1. Ps. lxxv. 10. lxxviii. 15. xviii. 15, comp. 18. Job xxxvii. 4, *After it [lightning] roars the thunder*, וְלֹא יִזְעָקֵם *nor does he suffer THEM to delay, when his voice is heard*; where THEM means, as one can hardly doubt, the rain, hail, &c, following thunder. See also Nah. i.—iii, an oracle against Nineveh, which city is first mentioned in ii. 9. Is. xlv. 13.

2. The subject immediately preceding the Pronoun is not always the antecedent, but this is sometimes to be gathered from the sense.

E. g. *Thou didst drive out, by thy hand, the nations. and didst plant them, i. e. the Israelites*; Ps. xlv. 3, comp. 2. So Ps. lxxx. 16, comp. 14. Ps. cv. 37. Gen. x. 12.

## § 194.

*Use of Nouns for pronouns.*

1. A Noun is sometimes repeated, instead of using a Pronoun.

E. g. *Abraham was eighty six years old, when Hagar bare Ishmael to Abraham, i. e. to him*; Gen. xvi. 16. See Gen. v. 1. xii. 5. 1 K. viii. 1. Zech. iii. 9.

2. When a Hebrew addressed his superior, he sedulously avoided using the first or second person, *I, thou*. For the first person *I*, the speaker said, *Thy servant, Thine handmaid*; for the second person *thou*, אֲדֹנָי, *My lord*.

E. g. *God hath discovered the faults of his servants; behold, we are the servants of my Lord*; Gen. xlv. 16. Verse 19, *My Lord asked his servants, i. e. thou didst inquire of us*.

NOTE. This practice is very common, where superiors are addressed.

## § 195.

*Change of person, in Pronouns.*

In Hebrew, specially in Poetry, it is very common, in the same sentence, to pass from the *first* or *second* to the *third* person; or the reverse.

E. g. *I [wisdom] love אֲהַבְתִּי אֶת־בְּיָדָהּ her lovers, i. e. those who love me*; Prov. viii. 17, according to Kethib. *Hear ye people, כֹּלְכֶם all of them, i. e. all of you*; Micah i. 2. Vide Job xviii. 4. Is. xxii. 16. xlvii. 10. Ps. lxxv. 7.

## § 196.

*Relative Pronoun אֲשֶׁר.*

1. This pronoun is frequently added to other words, merely to give them a *relative* sense.

E. g. (a) To nouns; as אֶת־עָפָר אֲשֶׁר דֹּשָׁן *dust, אֶת־עָפָר אֲשֶׁר אֲשֶׁר which dust*; Gen. xiii. 16.

(b) To adverbs; as שָׁם *there*, שָׁם אֲשֶׁר *where*.

(c) To pronouns; as לוֹ *to him*, לוֹ אֲשֶׁר *to whom*; אֹתוֹ *him*, אֲשֶׁר אֹתוֹ *whom*.

(d) So it gives a *relative* sense to Verbal Suffixes; as אֲשֶׁר תִּדְפְּנוּ רִיחַ *which the wind scatters*; Ps. i. 4.

(e) Or to Suffixes of Nouns; as אֲשֶׁר לְשׁוֹנוֹ *his language*, אֲשֶׁר לְשׁוֹנוֹ *whose language*.

NOTE. אֲשֶׁר is commonly (not always) separated from the word which it qualifies, by another word.

In a few cases, where it qualifies pronouns, the pronoun is implied, not expressed; as, *In the place*, אֲשֶׁר נִבְרַאתָ *where thou wast created*, for בְּרַאתָ בוֹ. אֲשֶׁר; Ezek. xxi. 35.

2. In Hebrew, the Relative אֲשֶׁר can be joined with the first or second person, as well as with the third.

E. g. *I am Joseph, your brother*, אֲשֶׁר מְכַרְתָּם אֹתִי *whom ye sold*; Gen. xlv. 4. Num. xxii. 40. Ez. xi. 12.

*Jacob* אֲשֶׁר בָּחַרְתִּיךָ *whom I have chosen*; Is. xli. 8. xlix. 3, 9. Hos. xiv. 4. Jer. xxxii. 19.

§ 197.

*Use of אֲשֶׁר as a double Pronoun.*

It often stands, for *he who, him whom, that which*.

E. g. וְאֲשֶׁר תָּאָר *and him whom thou shalt curse*; Num. xxii. 6. לְאֲשֶׁר *to him whom, or whomsoever*; אֶת-אֲשֶׁר *him whom, or whomsoever, &c*; מֵאֲשֶׁר *from him whom*. So אַחַר אֲשֶׁר בְּעֵינָיו *behind him, in whose eyes*; Ruth ii. 2.

§ 198.

*Adverbial use of אֲשֶׁר.*

1. In respect to place; as אֶל-אֲשֶׁר *to the place where*; Ex. xxxii. 34.

2. Time; as מֵאֲשֶׁר *from the time when*; Is. xliii. 4.

3. As the Latin *causá*: בְּאֲשֶׁר, *because of, for the sake of*; Gen. xxxix. 9.

## § 199.

*Ellipsis of אֲשֶׁר.*

1. This happens *frequently*, in all cases where it is used, as above specified.

(a) E. g. In the Nominative ; as, *In a land* לֹא לְהֵם [which] *is not theirs* ; Gen. xv. 13.

(b) In the Accusative ; as, *Wine* מִמִּטְבְּחִי [which] *I have mingled* ; Prov. ix 5.

(c) In such cases as § 196. 1. *b, c*, אֲשֶׁר is frequently omitted ; sometimes the adverb, or *latter* pronoun is omitted, and אֲשֶׁר retained, in the sense of both. In a few cases, both pronouns are omitted, and the ellipsis is to be supplied by the sense of the passage ; as, *The city* דָּוִד [in which, אֲשֶׁר בָּהּ] *David dwelt* ; Is. xxix. 1. *More than in the time*, רַבּוֹ וְהַיָּשָׁן [in which אֲשֶׁר בוֹ] *their corn and new wine increase* ; Ps. iv. 8.

(d) In the sense of *that which, he who, those who, &c* ; as *Sheol takes away* הַטְּאָה [those who אֶת-אֲשֶׁר] *have sinned* ; Job xxiv. 19. *I will place in safety* לוֹ רִפְיָהּ [him whom אֶת-אֲשֶׁר] *one puffs at, i. e. who is contemned* ; Ps. xii. 6.

(e) In the adverbial sense ; as *to* אֶל הַבְּיָנוֹתַי לוֹ [the place which, אֲשֶׁר § 193. 1.] *I have prepared for it* ; 1 Chron. xv. 12.

(f) In some cases, where it would be the Gen. after a noun in the Cons. state ; as, *Send* בְּיַד תְּשַׁלַּח [of him whom, אֲשֶׁר] *thou wilt send* ; Ex. iv. 13. (Vide § 172. 2.)

NOTE. The omission of אֲשֶׁר is much more common in poetry, than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gram. Arab. II. § 363.)

## § 200.

*Demonstrative Pronouns.*

1. זֶה and זֶה, *this*, are sometimes used in poetry as *Relatives*, like אֲשֶׁר and constructed in a similar manner ; and they imitate it, by being used for all genders and numbers.

E. g. *The mountain*, זֶה [which] *his right hand hath won* ; Ps. lxxvii ;

54. זֶה הַטָּאָנָה לִי AGAINST WHOM we have sinned ; Is. xlii. 24. וְזֶה אֲהַבְתִּי and THOSE WHOM I have loved ; Job xix. 19.

2. After Interrogatives, זֶה has an intensitive effect ; as, לָמָּה זֶה wherefore then, literally, why this ? הֲנִיָּהּ זֶה see then !

3. Where time or number is signified, זֶה seems to be equivalent to our English word, now, already ; as זֶה פַּעַמַּיִם now twice ; זֶה כַּמָּה שָׁנַיִם already so many years ; Zech. vii. 3.

§ 201.

*Interrogative Pronouns.*

1. מִי who may be used in the Genitive ; as בַּת מִי the daughter of whom ? Gen. xxiv. 23.

2. מִי who and מַה what are sometimes used for whoever and whatever ; i. e. as Pronouns simply, without an interrogative sense.

§ 202.

*Mode of expressing reflexive Pronouns.*

1. *Myself, thyself, himself, &c.* are expressed in Hebrew,

(a) By the Conjugations Hithpael and Niphal.

(b) By the most distinguished and essential parts of either the external or internal man.

(1) E. g. By נַפְשִׁי soul ; as לֹא אָדַע בְּנַפְשִׁי I know not myself ; Job ix. 27. God hath sworn, בְּנַפְשִׁי by himself.

(2) By פְּנִיָּהּ person ; as הִשְׁתַּחֲרַפְתִּיךָ to seek thee ; Prov. vii. 15.

(3) By לֵב heart ; as הִבְדַּלְתָּךְ thee, thyself ; Ex. ix. 14.

(4) So also, חַיִּים life ; כְּבוֹד heart ; רוּחַ spirit ; עֵין eye ; עֶצְמוֹ bone ; יָד hand ; בֶּטֶן bowels, &c. are used as periphrases for I, myself ; thou, thyself ; him, himself, &c.

NOTE. The same usage exists very extensively in the kindred languages, i. e. Arabic and Aramaean.

## § 203.

*Mode of expressing Whoever, Whenever, &c.*

- (a) By אֲשֶׁר, see § 197.  
 (b) By מִי אֲשֶׁר, *whoever, who*; Ex. xxxii. 33.  
 (c) By מִה־אֲשֶׁר = מֵה־אֲשֶׁר; Ecc. i. 9, iii. 15, 22, vi. 10, &c.

## § 204.

*Every one, every thing.*

1. Every person; by אִישׁ אִישׁ, or אִישׁ אִישׁ, or כֹּל, *all, every*.

2. In relation to persons or things.

(a) By כֹּל *every, all, the whole*. (b) By repetition; as לְבַקֵּר לְבַקֵּר *every morning*; 1 Chron. ix. 27. (c) By the plural; as לְבַקְרִים *every morning*; Ps. lxxiii. 14. (d) By the Sing. only; as לְבַקֵּר *every morning*; לַיּוֹם *daily*.

## § 205.

*Any one, any thing, &c.*

1. *Any one*, as a person, is expressed,

(a) By אִישׁ *man*; Ex. xvi. 29. (b) By אָדָם *man*; Lev. i. 2. (c) By נַפְשׁ *soul*; as *When נַפְשׁ any one sins*; Lev. iv. 2. (d) By מִי (§ 201. 2.) Ex. xxiv. 14. (e) Sometimes implied, not expressed; Job xxvii. 6.

2. *Any thing, any thing whatever*.

(a) By דָּבָר *thing*; or כֹּל־דָּבָר *any thing*; Gen. xviii. 4. Ruth iv. 7. (b) By מְאֹמָה *any thing*. (c) By מָה; Job xiii. 13. (d) Sometimes merely implied; Dan. ii. 33.

3. A meaning opposite to that of Nos. 1, and 2, (i. e. *no one, no thing*;) is expressed by adding the negatives לֹא *not, and* אֵין *there is not*, to the words there employed; as לֹא אִישׁ *no one*; לֹא אָדָם *no person, &c.*

4. *Some, some persons*, is expressed,

(a) By אֲחֵרִים; Gen. xxvii. 44. xxix. 20. (b) By שֵׁ-אֲשֶׁר; *there are some, sunt qui*. (c) By the plural merely; as יָמִים *some days*; שָׁנִים *some years*. (d) By מִן of, before a noun; as מִזְקְנֵי יִשְׂרָאֵל [*some*] *of the elders of Israel*; Ex. xvii. 5.

§ 206.

*The self same, the same, self.*

1. These are expressed, in regard to persons, by הוּא and הִיא.

E. g. הוּא הַיְשׁוּבִי הוּא *the very same man*. הוּא הַיְשׁוּבִי הוּא *the Lord himself*.

2. In regard to things;

(a) By הוּא; as הוּא הַיּוֹם *on the self same day*. (b) By עֵצָם *bone, substance*; as בַּעֲצָם הַיּוֹם הַזֶּה *on the very same day*; Gen. vii. 13.

§ 207.

*One another, one and another.*

(a) By הַזֶּה הַזֶּה *this and this*; Is. vi. 3. (b) By אֶחָד *one* repeated; or אִישׁ *man* repeated. (c) By אִישׁ וְאָחִיו *man and his brother*; or אִשָּׁה וְאָחֳתָה *woman and her sister*. (d) By אִישׁ וְרֵעֵהוּ *man and his friend*. The fem. in a similar manner.

NOTE. All these methods of expression are used also, in speaking of objects without life. See Gen. xv. 10. Ex. xxvi. 3.

§ 208.

*Syntax of Verbs.*

1. As the Hebrew has but two forms of tense that are distinct, and as it must, no doubt, have expressed all the shades of tense which are common to other languages; it is obvious that the two tenses in question must have had a diverse, various, and extended use. Such appears plainly to be the fact.

2. The Praeterite and Future tenses, as they are called, in a great many cases can be used indifferently, to express the same idea; both of them are made *Aorists*, by the particle ו (called *Vav* conversive) and some other particles, placed before them; so that with this ו prefixed, they express the same time which the *leading* Verb or Participle in the sentence expresses. Yet still, the *predominant* use of the Praeter is, to express past time of some shade or other; and the *predominant* use of the Future, to designate some shade of Future time.

## § 209.

*Praeterite Tense.*

1. The Praeterite form of the Verb expresses, in itself and *appropriately*, the *perfect tense*.

E. g. *What is this which עָשִׂיתָ thou hast done? Who הִגִּיר has told thee?* Gen. iii. 10, 11. Also Gen. iii. 14, 17, 22, 23.

2. The Pluperfect.

E. g. *God finished the work which עָשָׂה he had made; Gen. ii. 2. Jehovah לֹא הִמְטִיר had not caused it to rain; Gen. ii. 5.*

3. The past tense of narration, or historic tense.

E. g. *The earth הָיְתָה was without form; Gen. i. 2. Rachel הָיְתָה was beautiful; Gen. xxix. 17. God בָּרָא created; Gen. i. 1.*

NOTE. It is common, when this *historic* tense is used, to place the Nom. before the Verb; but this usage is not without exceptions. (See Gen. i. 1, 2.) To make variety, the Fut. with *Vav* conversive (and therefore designating *past* time,) commonly follows the Praeter, in the same sentence or in a succeeding one. This usage saves the necessity of repeating the Praeter. Com. Gen. iv. 2—5, 18. 1 Sam. vii. 15, 16.

4. It is also used for the present tense.

E. g. (a) In Verbs signifying quality or condition; as גָּדֹל he is great; חָכָם he is wise, &c.

(b) When the object of the Verb is rather to express a state or condition of acting, than to assert any one particular action.

E. g. *My soul* נִפְּדָה לְפָנָי weeps for trouble; Ps. cxix. 28. *The way of truth* בָּחַרְתִּי I choose; Ps. cxix. 30. *Your hands* מְלֵאָה are full of blood; Is. i. 15.

(c) In general propositions, where the object of the Verb is not to designate any special time of action, but action at any time.

E. g. *Blessed is the man who* הֵלֵךְ לֹא יִרְדֶּה walketh not,— יִרְדֶּה treadeth not— יֹשֵׁב sitteth not; Ps. i. 1.

### 5. For the Future.

E. g. (a) In prophecies, protestations, and assurances; as, *The people, who have walked in darkness,* רָאה shall see a great light; Is. ix. 1. וְהָיָה. *And it shall come to pass*; Isaiah ii. 2. Also ii. 3, 4, 11, 17, 19.

(b) When a future tense (with a future meaning) precedes the Praeter, in the same construction; as *Ye shall be* (הָיִיתָ Fut.) *as an oak*— יִהְיֶה הַגִּבּוֹר and the mighty man shall be, &c; Isai. i. 30, 31. *Thy men shall fall,* (יִפְּלוּ Fut.) *by the sword—and her gates* יִאֲבֹנוּ וְיִלְנֹנוּ shall mourn and lament; Is. iii. 25, 26.

NOTE. *Vav conversive* is prefixed in these cases, either to the Verb itself, or to the Nom. of it, when this Nom. precedes the Verb. See above, for the former case; for the latter, which is very frequent, see Job xix. 27. *I shall see* (Fut.) וְיַעֲיֵן רָאה and my eyes shall behold, i. e. I shall behold, where רָאה is made Future by the Vav before its Nominative.

The few cases in which the *Vav* is omitted, are such as *imply* it, i. e. where there is an ellipsis of the Vav; or where poetic license drops it. The power of the *Vav*, in such cases, is that of connecting the *aorist* (the Praeter here is aorist) with the preceding Verb, as to the time which it expresses.

(c) Any word that is expressive of future time, at the beginning of any construction, requires the Praeter that follows it, and has a Vav prefixed, to be rendered as the Future. (See note under *b*.)

E. g. *Behold the days* בָּאִים (Part. present with a fut. sense) *are coming,* וְגִדְעֵתִי when I will cut off, &c. 1 Sam. ii. 31.

So the Praeter is made Future, when it follows a Const. Inf. having a future sense; וְיִצְטָר לְךָ when thou shalt be troubled, וְיִמָּצְאוּךָ and these things shall overtake thee; Deut. iv. 30.

So, *עוד מְעַט* yet a little time *וּסְלָקְנִי* and they will stone me ; Ex. xvii. 4.

At evening *וַיִּרְעִתֶם* then ye shall know ; Ex. xvi. 6.

## 6. For the Imperative.

(a) When an Imper. precedes, and the Praeter is connected with it by a Vav. (Vid. No. 5. b. note.) E. g. *קַח* Imper. Take for yourself *וְאָסַפְתָּ* and collect ; Gen. vi. 21.

(b) Sometimes in the same manner, when Vav is prefixed, without the preceding Imperative.

E. g. *וְיָלַקְתָּ* If I have found favour in thine eyes, then take, &c ; Gen. xxxiii. 10. Ruth iii. 9. Gen. xlvii. 23. Deut. xxix. 7, 8.

## 7. For the Subjunctive Mood, when a Future tense with a Subjunctive meaning precedes, in the same construction.

E. g. *לֹא יָלַקְתָּ* That he may not put forth (Fut. in a Subj. sense) his hand, and [may not] take, *וְלֹא יֵאָכַל* and [may not] eat, &c ; Gen. iii. 22.

NOTE. The Vav prefix produces here the like effect with that explained above, No. 5, 6, note.

## 8. In regard to the Subjunctive Mood, the Praeter expresses, besides the present tense as above, all the tenses in which the idea of past time is designed to be signified.

(a) The Imperfect ; as Isaiah i. 9. *הָיִינוּ* we should be as Sodom, *וְהָיִינוּ* we should be like Gomorrha. Gen. xxxiii. 13. *וְהָיָה* should one hurry them, then they would die. Ruth i. 12. Judges viii. 19.

(b) The Pluperfect ; as Is. i. 9. *הָיִיתָ* had left us a remnant, &c. 2 Kings xiii. 19, *הָיִיתָ* thou wouldest have smitten the Syrians. Job x. 19. Num. xxii. 33. Jud. viii. 19.

(c) The *Futurum Exactum*, (Future past, as it is named ; ) as Ruth ii. 21. *עַד אֲשֶׁר יִסְּלוּ* until they shall have finished. Is. iv. 4. Gen. xxiv. 19. Ruth iii. 18.

## § 210.

*Future Tense.*

The peculiar forms, which the Future tense sometimes assumes in order to mark diverse meanings, has already been treated of, in §§ 91. 93. It remains in the Syntax to describe the various senses which the Fut. form conveys, in cases where no peculiarity of structure can be admitted.

1. The Future Tense indicates future time, according to the usual meaning of this expression.

This is so common, that examples are unnecessary.

2. The present time.

E. g. *לֹא יָדַע* *I know not*; *לֹא אוּכַל* *I cannot*; *מֵאַיִן תָּבוֹא* *whence comest thou?* *מַה־תִּבְקֹשׁ* *what seekest thou?*

This is a very common use of the Future Tense.

3. The Future is often used in general propositions, where the limitation of time is not intended.

Prov. xv. 12, *A wise son יַעֲמַד* *makes [will make] glad his father*, i. e. it is a general fact that he does, at all times.

4. The Future tense expresses all the varieties of the Opt. and Subj. moods; and this is effected whether the *Futurum figuratum*,\* the Future preceded by appropriate Particles, or simply the common Future is used.

E. g. (a) The Optative, specially when the Particle *נָא* is subjoined; as Ps. vii. 10, *יִגְמַר־נָא* *O that it might end!* Cant. vii. 9. *יְהִי־נָא* *O that they might be!* 1 Kings xvii. 21. Is. xix. 12. xlvii. 13.

For the Optative use of *Fut. figuratum*, see § 91.

(b) The Subjunctive, specially after particles signifying, *that, so that, in order that, in that, for that, since that, that not, &c.* The Future often follows such particles, even when the Subjunctive sense is not required.

E. g. (1) After *אֲשֶׁר* *that*; as Gen. xi. 7, *לֹא יִשְׁמְעוּ* *that they may not understand, &c.* (2) *בְּעֵבֶר* *that*; Gen. xxvii. 4. *תִּבְרָךְ*

\* *Futurum Figuratum* means the apocopated Future of the 3d and 2d persons, and the lengthened Future of the 1st person, † 91.

נְפֹשִׁי that my soul [I] may bless thee. (3) וְיָמָת that he may die. (4) כִּי that ; Gen. xxxviii. 16, *What wilt thou give me, כִּי תָבוֹא that thou mayest come in to me ?* (5) הֵן that ; 1 Kings vi. 19, *לְתֵהֶן that thou mayest place.* (6) לְמַעַן אֲשֶׁר in order that ; Ezech. xx 26, *לְמַעַן אֲשֶׁר in order that they may know.* (7) אַל that not ; *אַל תִּירָא be not afraid, or that thou be not afraid.* (8) בַּל that not ; Ps. x. 18, *בַּל יוֹסִיף that one may no more continue, &c.* (9) פֶּן that not ; Lev. x. 7. *פֶּן תָּמָת that ye may not die.*

(c) The Future expresses all those shades of the Subjunctive or Conditional mood, which we express by the auxiliaries, *may, can, must, might, could, should, would, &c.*

E. g. Gen. iii. 2, *נֹאכַל we may eat ;* xxx. 31, *מָה-אֶתֶּן לָךְ what shall (or must) I give thee ?* Judg. xiv. 16, *My parents have I not told, וְלֵךְ אֲגִיד and should I tell thee ?* Prov. xx. 9, *מִי יֹאמֵר who can (will) say ?*

So also, Job x. 18, *אֲגִיבֵה I should have died.* Gen. xxxi. 37, *וְאֶשְׁלַחךָ that I might take my leave of thee.* Gen. xxix. 8, *Until that יֵאָסְפוּ all shall have been gathered.*

5. The Future is often used to express the sense of the Imperative.

(a) *Always*, where the 3d person Imper. is needed ; as the Heb. Imper. has no form in the 3d person.

E. g. *יְהִי-אֹר* let there be light ; Gen. i. 3.

(b) In prohibitions ; as the Heb. Imper. is not used with negatives.

E. g. *לֹא תִגְנוֹב* steal not ; lit. thou shalt not steal ; Ex. xx. 15.

(c) For the first person Imperative, i. e. *Let me sing, let me rise, &c.* In short, when *excitement, rousing, urging, pressing, entreating, &c.* is intended, the future, (for the most part, the Fut. lengthened or paragogic, §. 91.) is used ; as *אֲגִיָּה let me rejoice now ; אֲקוּמָה let me arise, or, up now !*

6. The Future form often designates *past time.*

(a) When preceded by particles, that indicate time past ; as (1) *אָז at that time ;* as *אָז יְדַבֵּר then spake he.* (2) *טָרָם not yet ;* as Gen. ii. 5, *טָרָם יְהִיָּה was not yet, or, before it was.* But sometimes a fut. sense is attached to a fut. form, after both of these particles. Ex. xii. 48. Job x. 21.

(b) Sometimes, (though not very frequently) it indicates the past time of narration, (the *historic tense*.) Gen. ii. 6, *And a mist יַעֲלֶה went up*, &c. Gen. ii. 10, *And thence יִפְרָד it was divided*, &c. Gen. ii. 25, *וְלֹא יִתְבוּשְׁשׁוּ and they were not ashamed*.

NOTE. With *Vav conversive*, it forms a common *Tempus historicum*. Vid. § 209. 3. note. But in the simple form as above, it is specially employed to denote habitual, or continued action; as, *Thus much Solomon יָתַן gave to Hiram yearly*, 1 Kings v. 25. Job i. 5, *Thus יַעֲשֶׂה did Job continually*. 2 Sam. xii. 31. 2 Chron. xxv. 14.

7. The Future with the *Vav conversive*, we have seen § 93. 4, is properly a composite tense, the *v* being the auxiliary verb. Of all the forms of the tenses, this is most employed in narration; and it is only now and then that the Perfect is chosen, in preference to it.

But when this form of the Future stands for a *proper Future*, (which is seldom,) the *Vav* must be regarded as only a copulative.

E. g. Is. ix. 5, *To us a son shall be given, and the government יִתְהַדָּר shall be upon his shoulders*, &c. Is. ix. 10, 13, 15, 17. li. 12, 13.

As the Fut. in question, sometimes represents the *proper Future*, (supra,) so like that, it sometimes stands, (a) For the present Indicative.

E. g. 2 Sam. xix. 2, *Behold the King weeps וַיִּתְאֲבֵב and mourns*.

(b) For the present Subjunctive.

E. g. Jos. ix. 21, *Let them live, וַיִּהְיֶינָה and let them be*, &c, or *may they be*, &c. Job xiv. 10.

§ 211.

*Imperative Mood.*

It is evident from the structure of the Imperative, and from the connexion of the Future with the Imperative sense, (§ 210. 5.) that these two forms are nearly related to each other. Accordingly,

1. The Imper. 3d person, (and 1st,) the Imper. Pas-

sive, for the most part, and the Imper. with a negation, is made by the Future. (§ 210. 5.)

2. When two Imperatives immediately succeed each other, the latter has often a Future sense, and the former a conditional one.

E. g. עֲשֵׂה וְחַיֵּה *Do this and live*, i. e. On condition ye do this, ye shall live; Gen. xlii. 18. Prov. iii. 3, 4, 7. iv. 4. vii. 2. ix. 6. Isa. viii. 9.

3. An Imperative following a Future often has a Future sense.

E. g. *Jehovah will bless (fut.) thee out of Zion, וְרִצְּתָהּ and thou shalt see (Imp. lit. see thou) the happiness of Zion*; Ps. cxxviii. 5.

4. So also, the Imperative has a Future sense,

(a) Before the Future; as שְׁאַלְנִי *will ye inquire (Imp.) of me as to future things, and will ye prescribe? (Fut.)*; Is. xlv. 11.

(b) Without connexion with a Future tense; E. g. שְׁמַעוּ שְׁמוֹעַ *ye shall hear, (Imp.) but shall not understand*; Is. vi. 9. Perhaps in Psalm viii. 2, הִנָּהּ is Imp. viz. *spread* i. e. mayest thou spread thy glory, &c.

## § 212.

### *Infinitive Absolute.*

It has been shown (§ 87. 1.) that, for the most part, the Inf. has two forms, the Absolute and Construct, differing from each other in respect to the vowels which they receive. Of these, the absolute Inf. is used,

1. When the Infinitive has an Adverbial sense.

E. g. הַיֵּטֵב *bene*; so הֵתַל וְכֵלָה *beginning and ending*, i. e. from the beginning to the end; 1 Sam. iii. 12.

2. When the Infinitive is connected with a finite Verb. In this case it marks,

(a) Intensity of meaning; as 1 Sam. xxiii. 22, יַעֲרֶם הוּא *very subtly will he deal*. 1 Sam. xx. 6, נִשְׂאֵל נִשְׂאֵל *he has urgently requested*. Amos ix. 8, לֹא הִשְׁמִיר אֲשַׁמִּיר *I will not utterly destroy, &c.* Gen. xliiii. 3. xxxi. 30.

(b) Assurance, certainty ; as Gen. iii. 4, *לֹא מוֹת תָּמּוּתוֹן* *ye shall not surely die.* Gen. xxxvii. 33, *טָרַף טָרַף* *he is surely torn in pieces.* Jud. xv. 2, *אָמַרְתִּי אָמַר* *surely I thought, or said.*

(c) Continuance of action ; Is. xxx. 19, *לֹא תִבְכֶּה* *thou shalt not always weep.* Ex. xxxiv. 7. Jer. xxiii. 17.

Specially is *continuance* denoted, where *two* Infinitives absolute are used ; as 2 Sam. xv. 30, *עָלוּ עָלָהּ וּבָכוּ* *they went up continually weeping.* Gen. viii. 7, *וַיֵּצֵא וַיָּצוּא וַיָּשׁוּב* *and it continued to go and return.* Jer. vii. 13. xi. 7. xxv. 3. xxvi. 5. Is. xxix. 14.

In such cases, sometimes a Part. is used for the second Infinitive ; as in 2 Sam. xvi. 5.

(d) Intensity of different shades is denoted by the Inf. absolute ; as Gen. xliii. 7, *יָדְרוּעַ יָדְרוּעַ* *could we indeed know?* Gen. xxxvii. 8, *הֲמַלְכָּה תְּמַלְכִי* *shalt thou indeed reign?* Gen. xix. 9, *וַיִּשְׁפֹּט בָּם כְּשֹׁפֵט* *and now he would fain act even as a judge among us.*

(e) In general, the Inf. absolute added to a finite Verb gives energy, animation, vivacity, or some coloring of this nature, to the expression ; although it is difficult always to express it, in an English Version. In a similar manner, the *intensitive* particles e. g. of the Greek, German, &c. cannot be well expressed in any translation.

NOTE 1. In regard to the choice of Conjugations from which the Inf. absolute is taken, it may be remarked, that *commonly* it is of the same Conj. as the finite Verb, with which it is joined. Sometimes, however, of a different Conjugation ; as *יִשְׁקֹל יִשְׁקֹל*, Inf. abs. Kal, but finite Verb in Niphal.

NOTE 2. Neither is the Inf. absolute always derived from the same root as the form of the finite Verb coupled with it ; it is sufficient if the meaning is synonymous ; as Is. xxviii. 28, *אֲדַרְשׁ יְדוּשָׁנָה* *he will thoroughly thresh him*, verbs derived from *אָרַשׁ* and *דָּרַשׁ* both signifying *to thresh*.

NOTE 3. In Arabic, the Inf. absolute is put *after* the finite Verb ; in Syriac, *before* it ; but in Hebrew, *either before or after*, though most commonly *before*.

NOTE 4. Between the Inf. abs. and the finite Verb, may be placed a particle of negation, as *לֹא* ; or some affirmative or expletive Particle, as *גַּם* ; or even a preposition, as Ezek. vii. 14, *תִּקְרָעוּ בְּתִקְרָע*.

3. The Inf. absolute is employed, when the Inf. mood is used instead of a *finite* mood. E. g.

(a) For the Praeter, when the Praeter precedes; as Dan. ix. 5, *מִרְדְּנוּ וְסוּר* *we have rebelled, and apostatized.* Est. ix. 6. Jer. xiv. 5. Gen. xli. 43. Jud. vii. 19. Ecc. viii. 9. ix. 11.

So without a preceding Praeter; as Ezek. i. 14, *The living creatures רָצוּ וָשׁוּב* *ran and returned.* Ecc. iv. 2.

(b) For the Future, when the Future precedes, as Jer. xxxii. 4, *Fields shall they buy (Fut.) וְכָתוּב* *and they shall write bills of sale, וְהֵיגֵדוּ—וְהָתוּמוּ* *and they shall seal them—and take witnesses, &c.* Numb. xv. 35. Deut. xiv. 21. Is. v. 5.

So without a preceding Future; as Ezek. xi. 7, *You הוֹצִיא* *will I bring out, &c.* 1 Kings xxii. 30. 2 Chron. xviii. 29.

(c) The Infin. absolute stands also for the Imperative; as Deut. v. 12, *שמור* *keep.* Jer. ii. 2, *הֵלֵךְ* *go.* xiii. 1. xvii. 19. Deut. i. 16. Numb. xxv. 17.

NOTE 1. The Inf. abs. is used, in a few cases, where the const. Inf. might be expected; and *vice versa.* Is. lx. 14. Hab. ii. 10. Is. xxii. 13. So in Num. xxiii. 25, *לֹא תִקְבֹּר* *thou shalt not curse at all,* קִבֵּי Inf. Const. for קִבֵּי Inf. absolute.

NOTE 2. The Inf. abs. is, in some cases, to be translated in a *passive sense*; as Proverbs xii. 7, *הַפּוֹךְ הַפּוֹךְ* *are to be destroyed.* This is elliptical; the whole phrase would be, *הַפּוֹךְ יִהְיֶה פֹּכֵר*. So *הִפֵּר* in Prov. xv. 22.

Whenever the Inf. absolute stands alone, and is used in a *definite sense*, the expression is elliptical; the *definite verb* being omitted, which would complete the form of the phrase.

NOTE 3. The Inf. abs. may take after it an *object*, in the Accus. case; such Inf. governing this case, as Verbs generally do.

## § 213.

### *Infinitive Construct.*

Such is the name given to that form of the Infinitive which is a verbal noun, and is capable of all the uses, and most of the phases of nouns. This Inf. may be,

#### 1. In the Nominative case.

E. g. Gen. ii. 18, *הִיֹּת הָאָדָם* *the being (Inf. of הָיָה) of the man alone is not good.* Gen. xxix. 19, *תָּתִי* *my giving (Inf. of נָתַן) is good.* xi. 6. xxx. 15.

2. In the Genitive.

E. g. Gen. xxix. 7, *עת ההאסף* *the time of collecting*; Gen. ii. 4. *ביום עשות* *in the day of making*, &c. Ps. cxxvii. 2; et passim.

3. In the Accusative.

E. g. 1 Kings iii. 7, *אני לא ידעתי* *I knew not* *היא הולכת* *the going out, or coming in*. Jer. v. 3. Gen. xxi. 6.

NOTE. The Accusative here commonly has ל before it; Gen. xi. 8. Ex. ii. 15. Gen. xxiv. 25.

4. In the Ablative.

E. g. Ps. xxxix. 2, *אשמר דרכי* *I will guard my way* *מחטוא* *from sinning*.

5. The Infinitive construct takes Prepositions before it, and Suffixes after it, in the same manner as Nouns. But in translating it, we must for the most part give it, in such cases, a *finite sense*.

E. g. (a) With ב; as Gen. ii. 4, *בהבראם* *when they were created*, lit. in the being created of them. Ex. xvi. 7, *בשמעו* *because he heard*. Is. i. 15. (b) With כ; as Gen. xlv. 30, *כבאי* *when I conc.* Gen. xxxix. 18, *כהרמי* *when I lifted up*. (c) With ל; Gen. ii. 3, *לעשות* *when he made*. Is. vii. 15, *לדעתו* *until he know*. 1 Kings xvi. 7, *לפרועו* *to provoke him by his doings*, *להיות* *in that he was*, &c. (d) With מן; Deut. vii. 7, *כי מאהבה יהוה אתכם* *because Jehovah loves you*, lit. because of the loving of Jehovah you *מן* has often a negative sense, in such cases; as Gen. xxvii. 1, *אין ראו* *His eyes were dim* *מראות* *so that he could not see*, lit. from seeing. xvi. 2. Ex. xiv. 5. (e) With עד; Jud. vi. 18, *עד שיקב* *until thou returnest*. Jud. iii. 26. (f) With על; Jer. ii. 35, *על אמר* *because thou sayest*. Job x. 7. (g) With למען; Gen. xxxvii. 22, *למען תציל* *for to save*. Ezek. xxi. 15. (h) With תחת; Is. lx. 15, *תחת היוחק* *because that thou wast forsaken*, &c. (i) With אחרי; Gen. l. 14, *אחרי קברו* *after his burial*.

§ 214.

*Infinitive Construct, peculiarities with the Prefix ל.*

1. The Infinitive Construct with *Lamedh* prefixed, and with *היה* either expressed or implied, is capable of expressing *all* the tenses and voices of definite Verbs.

Thus, Gen. xv. 12, *The sun was לָבוֹא about to go down.* 2 Chron. xxvi. 5, נִיָּהַי לְדָרֶשׁ *and he sought (honored) God, &c.*

So, Is. xxxviii. 20, יְהוָה לְהוֹשִׁיעַנִי *Jehovah will save me.* Is. xlv. 14, לְכַרְתָּ-לוֹ *he heweth out for himself cedars, &c.* Prov. xix. 8, לְמַצְאָה טוֹב *he finds happiness.* Ecc. iii. 14. Is. xxi. 11. Ps. xxv. 14, xlix. 15.

So passively; Jos. ii. 5, *And it came to pass, when the gate לְסַגֵּר must be shut.* Deut. xxxi. 17, וְדָרָה לְאָכַל *that they might be consumed.* Isaiah vi. 13.

Likewise as Fut. in *dus* of the Latins; e. g. מָה לַעֲשׂוֹת *what is to be done.*

Also, as Fut. or as Potent. mood, and to be translated by *shall, will, can, must, &c.*; as 2 Chron. xix. 2, הֲיִקְרַעֲשֶׁע לְעִזּוֹר *shall one help the wicked?* Jud. i. 19, לֹא הִזְרִישׁ *he could not dispossess them.* Hos. ix. 13. Amos vi. 10. 2 Chron. xx. 6.

NOTE. This use of the Infinitive resembles that of the absolute Infinitive, § 212. 3.

### § 215.

#### *Infinitive with Subject and Object.*

1. Since the Infinitive is so very frequently used as a *finite* mood, it has of course, when thus used, a *subject* (corresponding to the Nominative case of a *finite* Verb,) and very commonly an *object* (Acc. case,) on which the action terminates, or toward which it is directed.

2. The *subject* (= the Nom. case to finite Verbs) is put in the Genitive, after the Infinitive Construct; and the *object* in the Accusative, after either the Absolute or Construct Infinitive.

Jud. xiii. 20, בָּעֵלוֹת הַפֶּלֶא *when the flame lighted up.* 1 Sam. xxiii. 6, בְּבָרַח אַבְיָתָר *when Abiathar fled.*

The Acc. after the Inf. is too common to need examples.

3. When both subject and object are expressed at the same time, the Rule is the same.

E. g. 1 Kings xiii. 4, בְּשָׁמַע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ *when the king heard the word of the man, &c.*

Is. lviii. 5, *A day אָדָם בְּפָשׁוֹ עֲזוֹת* *when a man will afflict his soul.*

Pronouns are constructed here in the same manner as nouns ; e. g. 2 Sam. iii. 11, מְיֹרָאֲתֵי אֹהֶן *because I feared him.*

Verbs governing two Accusatives, may take them after the Infinitive, in the same manner ; Gen. xli. 39.

NOTE 1. Sometimes (very rarely) the Accusative stands next to the Verb ; Is. xx. 1. v. 24.

NOTE 2. The Infinitive of Verbs governing the Dative, &c, takes the Dative after it, in the same manner as the *finite* moods.

## § 216.

*Participles.*

1. The Active Participle, having the object of action after it, as usual, governs the same case as its Verb. But,

2. It is a more common construction, to put the Participle active in regimen with the Noun that follows.

As, בְּיֹתָ יֹשְׁבֵי בֵּית *inhabiters of the house* ; יֹרְדֵי בּוֹר *the descenders (those who go down) into the pit.* Prov. i. 12, אֹהֲבֵי שְׁמִי *the lovers of thy name.* Prov. ii. 19. Ps. xix. 8.

NOTE. The Gen. after the Part. Active, constructed in the manner just described, is capable of all the varieties of rendering which belong to the Gen. of Nouns, (see § 171 ;) and sometimes Prepositions, &c, intervene, between the Participle and Gen. case, as in the case of nouns, § 172.

3. In the same manner as the Participle active, the Participle passive governs,

(a) The Accusative after it ; as לְבוּשׁ הַבְּדִים *clothed [with] linen garments* ; אֶפְדוֹר חָגוּר *girded [with] an Ephod.*

(b) Or takes the Genitive ; as Ezek. ix. 11, לְבוּשׁ בְּדִים *clothed [with, of, by,] linen garments* ; Joel i. 8, חֲגֹרֶת שֵׁק *girded [with, of, by] sackcloth.*

NOTE 1. When there is but one form of the Participle, (e. g. מוֹת from מוּת *to die*,) this form is capable of all the meanings and constructions of both the active and passive participles.

NOTE 2. The Part. passive has frequently the sense of Latin part. in *dus* ; as נוֹרָא *metuendus* ; נִבְחָר *eligendus* ; מְהֻלָּל *laudandus.*

## § 217.

*Participles used as Verbs.*

1. Participles are *very frequently* used for the *present* tense of Verbs.

E. g. Ecc. i. 4, *One generation* הֹלֵךְ הֹלֵךְ *passeth away, and another generation* בָּאָה *cometh.* i. 7, 8. Ps. i. 6. iii. 2. iv, 7. Is. i. 7.

In this manner, participles are used with pronouns of any person, instead of verbs, in order to express the present tense; as יִרָא אֶנְכִי *I fear*; יִרָא אַתָּה *thou fearest*; יִרְאוּ אֲנַחְנוּ *we fear, &c.* In intransitive verbs, this use is very common.

2. For the past tense, in all its gradations.

As Gen. ii. 10, *And a river* יֵצֵא *issued from Eden, &c.* Deut. iv. 3, *Your eyes* רָאוּ *have seen, &c.* Gen. xlii. 43. xli. 17.

3. For the Future, in all its varieties.

Gen. xvii. 19, *Sarah* יֵלֶד *shall bear a son, &c.* xix. 13, *We* מְשֻׁחֵתִים *are about to destroy the city.* Gen. vi. 17, *Behold, I* מְבִיא *will cause to come a flood.* xlvi. 4. Ex. ix. 18. 1 Kings xi. 31. xiv. 10.

4. When the Verb הָיָה *to be* is added to the Participle, an Imperfect tense descriptive of continued action or condition is designated.

Job i. 14, *The cattle* הָיוּ חֹרְשׁוֹת *were ploughing.* Neh. i. 4, *I* נָאֲדָרְיָהּ *was fasting and praying.* ii. 13, 15. 2 Chron. xxiv. 14. xxxvi. 16. Gen. iv. 17. Deut. ix. 22, 24.

5. The auxiliaries or substantive Verbs, יֵשׁ *there is* and אֵין *there is not*, are, not unfrequently, with or without Suffix pronouns, prefixed to Participles, in order to designate the present tense.

As Jud. vi. 36, *If* מוֹשִׁיעַ *thou savest.* Gen. xliii. 5, *If* אֵינְךָ *thou dost not send away.* Ex. v. 16, *Straw* נֶתַן *is not given.* Lev. xxvi. 6.

NOTE. In a few cases, the Part. seems to supply the place of an Infinitive; as in Gen. xxxviii. 29, *and when he drew back his hand.* Jer. ii. 17. x. 23.

§ 218.

*Impersonal Verbs.*

1. These are made by the third person, masculine or feminine, and in the Praeter or Future tense.

E. g. וַיְהִי *and it happened*; צַר לוֹ, or נִבְצַר לוֹ *it was grievous to him*; מַר לִי *it is bitter to me*; יָנוּחַ לִי *I am quiet, lit. it is quiet to me.* וַתֵּצֵר לְדָוִד *and it was grievous to David.* Jud. xi. 39, וַתְּהִי חֹק, *and it became a statute.* Job iv. 5, and now הִבּוֹא *it comes upon thee.* Ps. xviii. 7. lxvi. 14.

§ 219.

*Verbs with indefinite subjects; i. e. the Nominative of which is one, they, men, mankind, (in French, on, tout le monde, &c.)*

These are expressed by the 3d person sing. or plural, and may have a Nominative expressed, as אִישׁ, אָדָם, &c, § 205; but commonly the Nominative is understood and not expressed.

E. g. Gen. xi. 9, קָרָא *one called.* Gen. xlvi. 1, וַיֹּאמֶר *and one told.* 1 Sam. xxvi. 20, *As יִרְדֵּף one pursues a partridge.* xvi. 23. Job xxvii. 19. Is. ix. 5.

Is. lxiv. 3, *From everlasting שָׁמַע לֹא one has not heard.* xlvi. 1, לֹא יִקְרָא לְךָ *one (lit. they) shall not call thee, &c.* Dan. i. 12. Neh. ii. 7, Job vi. 2. Hosea ii. 9.

NOTE 1. When a Nom. is expressed, it is sometimes אִישׁ, &c, and sometimes the active Part. of the Verb. E. g. Is. xvi. 10, יִדְרֹךְ הַדֹּרֵךְ *the treader shall tread, i. e. one shall tread.* Is. xxviii. 4, יִרְאֶה הָרֹאֶה *the seer sees, i. e. one sees.* 2 Sam. xvii. 9. Deut. xxii. 8. So in the Plural; Jer. xxxi. 5, נִטְעוּ הַנְּטָעִים *the planters shall plant, i. e. one shall plant.* Neh. ii. 3.

NOTE 2. The 3 person plur. is frequently to be rendered *passively*, in such cases, in order to represent the meaning in English; as Job xxxiv. 30, יִסְרֹר אֲבִיר *the mighty one is removed, not by the hands of men, lit. they remove the mighty one.* Prov. ix. 11, *For by me יִרְבּוּ are increased (lit. they increase) thy days, and years יוֹסִיפוּ are added (lit. they add) to thee.* Hag. i. 10. Job xxxii. 15. xix. 26. vii. 3. iv. 19. xvii. 12.

Sometimes, perhaps, the third pers. sing. may be rendered passively; as Is. xxviii. 2. Job. xxxviii. 11.

The idiom of Note 2. is not unfrequent in the N. Testament. See Luke xii. 20.

2. Sometimes the Passive Voice is used, to express the indefinite Nominatives in question.

As Gen. iv. 26, *Then* הוּדְיָהּ *one began* (lit. was begun) *to call upon the name of the Lord.* Job. vi. 2.

3. The 2d person of the Active voice is occasionally used, to express the indefinite Nominative.

Is. vii. 25, *לא תבוא שָׁמָּה* *one shall not come there*, lit. thou shalt not come. Is. xli. 12. Job xviii. 4. Lev. ii. 4. Also in the common phrase, בּוֹאֵךְ *until thou comest*, i. e. till one comes.

### § 220.

#### *Construction of Verbs with cases.*

1. The Hebrew has no verbs formed, as in Greek and Latin, by the union of prepositions with them, so as to make *Composite Verbs*. But it has that which by usage is equivalent to this, viz, the sense of verbs is varied, by inserting a preposition between them and the noun with which they are constructed. Different prepositions, of course, will give a different shade to the meaning of the same Verb; and every case of union with a diverse preposition may vary the meaning of the original Root. In this way, a great variety of composite forms (composite *de facto*) of verbs are made, in Hebrew, Aramaean, and Arabic; almost exactly as we may say in English, *put, put by, put up, put in, put down, put aside, put away, &c.*

E. g. נָפַל *to fall*; עַל נָפַל *to fall over to, to fall away*; מִן נָפַל *to leave, to depart from*; לְפָנַי נָפַל *to fall down before [any one.]*

קָרָא *to call*; בְּ קָרָא *to call to, to invoke*; לְ קָרָא *to name.*

שָׁאַל *to ask*, (when followed by the Acc. of person;) בְּ שָׁאַל *to consult*, e. g. an oracle; שָׁאַל *to demand*, (followed by the Acc. of the thing demanded.)

2. It belongs to the Lexicon to determine with what prepositions each particular Verb is constructed; and practice only can enable the student to distinguish the shades of meaning, belonging to each. Only general principles can be represented in a Syntax; and these will now be subjoined.

## § 221.

*Verbs with the Accusative.*

1. Active transitive verbs govern the Accusative; but

2. Many verbs are both Transitive and Intransitive; and, consequently, are used either with or without an object after them.

E. g. בָּכָה to weep and to bemoan; הָלַךְ to go, and to pass through; יָשַׁב to dwell, and to inhabit, &c.

3. In Hebrew, many verbs govern an Accusative directly, i. e. without any intervening preposition, which we must translate by inserting a preposition, in order to express the sense of them in our language.

(a) Various Verbs that cannot be classed.

E. g. בָּשֵׂר to bring good tidings to; מָרָה to be refractory against; עָרַב to give a pledge for, &c.

(b) Some whole classes of Verbs (with occasional exceptions) take the Acc. directly, where we must generally supply a preposition.

1. Verbs of putting off and on, of ornamenting; as לָבַשׁ to clothe; פָּשַׁט to unclothe; אָזַר to gird on; עָדָה to adorn with; עָטָה to wrap up one's self with, &c.

2. Verbs of plenty and want; as מָלֵא to be full; שָׂבַע to be abundant; רָוָה to satiate (with drink); פָּרַץ to overflow; חָסַר to lack; שָׂכַח to bereave, &c.

3. Verbs of dwelling in, or among; as שָׁכַב to inhabit; גָּר to dwell; יָדַבַּח to dwell; יָשַׁב to sit, &c.

4. Verbs of going out and coming in, coming upon, happening to; as בָּוֹא to come; מָצָא to find, &c.

5. Verbs of *overflowing*, *overspreading*, &c, take the Acc. of the thing with which they overflow, &c; as *The land which זְבַח תִּלָּב וּדְבַשׁ overflows [with] milk and honey.* Joel iv. 18. Jer. ix. 17. Lam. iii. 48.

(c) Verbs Neuter can sometimes take an Accusative. Such cases resemble the English phrases, *running a race*, *fighting a fight*, &c.

E. g. חָגַגְתָּ חַג to celebrate a feast; חִדָּתָהּ to propose an enigma, &c.

Specially is this construction used, when more words are added, which are intended to give intensity to the expression; as Gen. xxvii. 34, וַיִּצְעַק צָעֲקָה גְדוֹלָה וּמָרָה, and he cried a loud and bitter cry, i. e. he wept aloud and bitterly. Neh. ii. 10. Ps. xxv. 19. Jer. xvi. 4. 1 Sam. xx. 17.

### § 222.

#### *Verbs with two Accusatives.*

1. All verbs which have a *causative* meaning, (inasmuch as they imply an object acted upon, and commonly require some noun besides indicative of the instrument of action or the design of it, &c,) may govern two Accusatives, the one of which commonly respects *persons*, and the other, *things*.

2. This rule has a special application to *Piel* and *Hiphil*, as they usually have a *causative* meaning.

Gen. xli. 42, וַיַּלְבֵּשׁ אֹתוֹ בְגָדֵי שֵׁשׁ and he clothed him [with] linen garments. Num. xx. 26, הִפְשִׁט אֶת-אֶהָרֹן אֶת-בְּגָדָיו strip off [from] Aaron his garments.

In particular, *Piel* and *Hiphil* of Verbs signifying *to put on*, *to put off*, *to cover over*, *to adorn*, *to fill*, *to give or bestow*, *to take away or deprive*, *to teach*, and *to show*, govern an Acc. of the *person* and also of the *thing*.

3. In the same manner, as many verbs in *Kal* have also a *causative* meaning or one that is kindred to it, (most commonly such verbs as have the same significations as

the classes just mentioned,) so, with such a sense, they may and commonly do take two Accusatives, without any intervening preposition.

E. g. Ezek. viii. 17, מָלְאוּ אֶת-הָאָרֶץ חָמָס *they filled the land [with] violence.*

In the same manner may be constructed, and commonly are constructed verbs in Kal, which signify, to clothe, cover, put on, adorn, anoint, sow, plant, to stone, i. e. cover with stones, to fill, to give, to deprive of, nourish, furnish, rob, to do good or evil to any one, to call or name, to command, to make one thing into another, to turn one thing into another; as Job xxviii. 2, יָצַק נְהוֹשֶׁה אֶבֶן יַצֹּק נְהוֹשֶׁה *stone he fuses into brass, or, out of stone he pours brass*; so Ex. xxx. 35, וַעֲשִׂיָהּ אֶתְהָה קְטֹרֶת, *thou shalt make it incense, or, thou shalt make with it [of it] incense.* So also, Gen. ii. 7, *God made man* עָפָר מִן הָאֲדָמָה *with the dust, (out of the dust) of the earth*, where עָפָר is the Acc. of the material as grammarians speak, and therefore is not to be translated, as Eichhorn and Gabler have rendered it, "God made man dust, out of the ground."

NOTE. But the intervention of appropriate prepositions, ב, ל, מן, עִל, before the latter noun, in these cases, is not unfrequent; so that the Hebrew, in many cases, exhibits both methods of constructing a sentence, i. e. either *with* or *without* an intervening preposition before the latter noun.

### § 223.

#### *Verbs followed by Prepositions.*

Verbs followed by ב, (which signifies *on, upon, with, in, by, against, among, in respect to, on account of, &c.*) are very numerous, and the peculiarities of them can be learned only by practice.

With ב are constructed specially, verbs signifying *to go, to come, to name, to pray to, to worship, to testify*, and verbs of *sense*. Also verbs signifying *to be angry, to trust, to comprehend, to hold, to touch, to tread on, to sin against, to upbraid, to reprove, &c.*

2. Verbs followed by ל, (*to, for, on account of, at, as, against, towards, unto,*) are also numerous.

In older Hebrew, the Acc. often stands without a ל, where in later Hebrew a ל is added. Usage in respect to inserting or omitting

the ל, often varies in regard to the same verb. In general the *making*, *attaining to*, or *becoming any thing*, requires, or rather permits a ל to be used, before the noun which designates that thing.

E. g. 2 Sam. vii. 14, *I will be to him לְאָב for a father* (a father) *and he shall be to me לְבֵן for a son*, (a son.) 1 Sam. iv. 9, *יְהִיחֶם לְאַנְשִׁים*, *be ye for men*, i. e. *be men*, act courageously.

The varieties of usage here, in respect to different verbs, can be learned only by practice.

3. Other particles, as מֵן, עַל, בְּ, בֵּין, בְּעַד, אַחֲרַי, לְפָנַי, &c, are used after Verbs, to make a peculiar sense, for the most part, or to modify the meaning of the simple Verb. The student can learn these uses, only by practice.

### § 224.

#### *Passive Voice : Construction.*

1. The agent or active cause is commonly designated by לְ prefixed, when passive verbs are used.

E. g. Ex. xii. 16, *This only must be prepared לְכֶם by you*. Prov. xiv. 20, *He is hated even לְרֵעֵהוּ by his associates*.

Sometimes מִן is used instead of לְ; Cant. iii. 10. Ecc. xii. 11.

2. The Passives of Verbs governing two Accusatives, retain but one, and make the other a Nominative.

E. g. Ps. lxxx. 11, *כָּסוּ הַרִים צֶלֶה the mountains were covered with the shadow of it*. In the active voice it would be, *It covered the mountains [with] the shadow of it*. Ex. xxviii. 11. Mic. i. 10. Ex. xxv. 40.

3. Sometimes passive Verbs have an active sense; and in this case they may govern an Accusative, like active Verbs.

E. g. Job vii. 3, *הִנְחַלְתִּי (Hoph.) I have inherited months (Acc.) of vanity*. Ex. xx. 5. Deut. xiii. 3.

4. Many neuter Verbs have a passive sense, and are construed as passives, although they have the form of the active voice.

E. g. יָרַד *to descend*, and *to be fallen*; Ezek. xxvi. 11. עָמַד *to stand*, and *to be placed*, &c; Dan. xi. 31.

§ 225.

*Verbs used as Adverbs.*

1. It is a frequent case, in Hebrew, that when two Verbs immediately follow each other, (either with or without the copula between them,) the first of them is designed merely to qualify the second, and must be rendered *adverbially*.

Thus, 1 Sam. ii. 3, אַל תִּרְבוּ תְדַבְּרוּ do not make much [and] speak, i. e. do not say much. Job xix. 3, לֹא תבוֹשׁוּ תְדַבְּרוּ לִי ye are not ashamed, ye stun me, i. e. in a shameless manner ye stun me. Gen. xxvi. 13, וַיֵּשֶׁב וַיִּדְגַּל and he returned and dug, i. e. he again dug. Gen. xxvii. 20. xxxi. 23. Hos. i. 6. Gen. xix. 22. xxx. 31. Ps. li. 4. lxxi. 20.

NOTE. The most common Verbs, which are thus adverbially used,

are	הֵיטִיב to make good,	used for	well, skilfully.
	הוֹסִיף to add	————	again, still, once more.
	כָּלָה to end	————	ad finem, entirely.
	מָהֵר to hasten	————	hastily, quickly.
	הִרְבָּה to increase	————	much, often.
	שׁוּב to return	————	again.

Besides these, however, there are a number of other Verbs, which are occasionally used in an *adverbial* manner.\*

2. The manner in which the Hebrews express the idea of *suddenly, unexpectedly, in a manner unforeseen or unprovided for*, deserves particular notice. It is by לֹא יָדַע he knew not, or לֹא יָדְעוּ they knew not; or by other expressions which are equivalent.

Job ix. 5, He removes the mountains, לֹא יָדְעוּ they know it not, i. e. suddenly. Ps. xxxv. 8, Destruction comes upon him לֹא יָדַע unexpectedly. Prov. v. 6. Cant. vi. 12. Job iv. 20, מִן־בְּלִי מְשִׁים no one considering, i. e. suddenly, unexpectedly.

\* Most commonly the Infinitive form of the Verb is used, in such cases.

## § 226.

*Concord of Verbs with Nominatives.*

The general Rule of Concord is, that the Verb agrees with its Nominative or Subject, in *number, gender, and person.*

## § 227.

*Anomalies in Concord : Number.*

From this general rule, however, there are a great many exceptions in Hebrew, in regard to the Concord of number, and gender. In respect to *number,*

1. The *Pluralis excellentiae* (§ 167. 2) takes, for the most part (there are very few exceptions) a Verb in the singular.

E. g. Gen. i. 1, בָּרָא אֱלֹהִים *God created.* Ex. xxi. 29, בָּעָלָיו יוֹמָת, *his owner is dead.*

Cases where the plural verb is joined with the *Pluralis excellentiae*, may be found in Gen. xx. 13. xxxi. 53. Ex. xxxv. 7. xxxii. 4, 8. 2 Sam. vii. 23.

NOTE. Nouns that have no sing. form, like שָׁמַיִם *heavens*, פָּנִים *face*, &c, generally have a plural verb, but occasionally a singular one. Gen. ix. 15. Prov. xv. 14, in Kethib. Numb. xx. 2. xxiv. 7. xxxiii. 14.

2. Generic Nouns of the singular number, designating a class or species, i. e. nouns of multitude, often take a plural verb; (*constructio ad sensum.*)

This case is too obvious and common to need examples. Such nouns as עַם *a people*, גּוֹי *a nation*, עֵדָה *an assembly*, צֹאן *a herd*, בַּיִת *a house (family)*, אִישׁ *mankind*, דְּרָשָׁע *the wicked*, &c, in every language, admit a plural as well as a sing. verb.

Sometimes the singular only is used with nouns of multitude; and sometimes a sentence begins with a verb in the singular, and proceeds with the plural; as Ex. xxxiii. 4. i. 20. Gen. vi. 1. Is. ii. 20. Ps. xiv. 1.

3. When a plural has a *distributive sense*, (i. e. means what would be equivalent to saying, *each one* of the subjects in question, or *every one* of them,) it is often coupled with a Verb in the singular.

E. g. Prov. iii. 18, הַמְּכִיחַ מֵאִשָּׁר, *every one who takes hold of her*, (lit. they who take hold,) shall be made happy. Gen. xlvii. 3, רֵעָה רֵעָה אֵת עַבְדֶּיךָ צֹאן אֵת עַבְדֶּיךָ *a shepherd is every one of thy servants*, lit. is thy servants. Prov. xxviii. 1. Ex. xxxi. 14. Prov. xxvii. 16.

4. When the Verb precedes its Nom. plural, not unfrequently it is put in the singular; being used here, in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*.

E. g. 1 Sam. i. 2, וַיְהִי לְפִנְנָה יְלָדִים, *and there was to Pennina children*, i. e. Pennina had children. Is. xiii. 22, עֲנָה אַיִם, *the jackals shall howl*. 2 Sam. xxi. 6. Jud. xiii. 12. Ps. cxxiv. 5. Isai. xxx. 25. Deut. v. 7.

NOTE. A sentence often begins with a verb sing., in this manner, and proceeds by using a plural verb; Numb. ix. 6. Ezek. xiv. 1. Est. ix. 23. Gen. i. 14.

5. *Vice versa*, when the Nom. plur. precedes the Verb, in a very few cases only, the Verb is singular.

E. g. Ecc. ii. 7, בָּנֵי בֵּית הָהוּא לִי, *slaves belonged to me*. Gen. xlvi. 22, *These were the sons of Rachel אשר הולדו ליעקב* which were [was] born to Jacob. Gen. xxxv. 26. Dan. ix. 24. Is. lxiv. 10.

6. Nouns plural feminine, *relating to beasts or things*, (and not to persons,) frequently take a singular Verb; and this, whether the Verb precedes or follows the Noun. (*Technically*, this is called *Pluralis inhumanus*.)\*

Ezek. xxvi. 2, נִשְׁבְּרָה דְלָתוֹתַי, *broken is [are] the gates*. Joel i. 20, בְּהִמּוֹת הָעֵרֶג, *the beasts cry*, (lit. cries.) Jer. xlvi. 14. li. 29, 56. Job xxvii. 20. Ps. xviii. 35. cxix. 98. Gen. xlix. 22.

NOTE. The 2d pers. plur. fem. of the Fut. seems to be used in some cases for the 2d pers. sing. fem. of the same; as Ex. i. 10. Job xvii. 16. xxxvi. 13. Jud. v. 26.

\* Compare neuter Plurals, in Greek.

7. The Dual of Nouns being considered simply as a plural, in respect to concord with Verbs (Verbs have no Dual,) the same anomalies take place, in regard to the Verb connected with the Dual number, as in respect to the Plural.

§ 228.

*Anomalies in Concord: Pronouns.*

Pronouns not unfrequently differ in respect to number or gender, or in regard to both number and gender, from the antecedent to which they relate.

(a) In regard to number. E. g. Deut. xxi. 10, *When thou goest forth against אֲרִיבֵיךָ thine enemies, (Plur.) and God נָתַן gives him, (Sing. Pron.) into thine hand, &c. Deut. xxviii. 48. Jos. ii. 4, And the woman took the two men וְהִצְפִּינֵהוּ and secreted him (Sing. him, for Plur. them.)*

(b) In regard to gender. For examples, see § 187.

(c) In regard to gender and number. E. g. Job xxxix. 14, תֵּצֵזְבֵן בִּיצֵיָהּ *Her eggs does she leave, the antecedent is רִנְנִים the storks, plur. masculine. Is. xxxv. 7, In the dwelling place of the jackals, (תַּזְרִים mas. plur.) and רָבְצָהּ in her couching place, pron. fem. singular. Job xiv. 19. vi. 20.*

NOTE. In cases of such a nature as those which are comprised in this Section, the Pronoun is sometimes to be regarded as used in a *collective sense* or a *distributive sense* (§ 227. 2, 3,) and sometimes as a neuter pronominal adjective. Comp. § 181. 2.

§ 229.

*Anomalies in Concord: Gender.*

1. The General Rule is, that a Verb agrees with its Nominative in Gender; but from this rule, are to be found many exceptions: For,

2. Feminine Nouns, singular or plural, sometimes take a Verb masculine, whether it precede or follow them.

E. g. 1 Sam. xxv. 27, שָׂפָהָהּ תָּבִיא *thine handmaid brought.*  
1 Chro. ii. 48, פָּרְלָגַשׁ יָלַדָהּ *the concubine bore.* Jud. xxi. 21, בָּנוּתָהּ בָּרָא *he begot her.*

when the daughters go out. Lev. xi. 32. 1 K. xxii. 36. Ecc. vii. 7. xii. 5. Lev. ii. 8. xiii. 4. xix. 20. xxv. 5. Jer. xlix. 16. l. 46. So feminine pronouns have masculine Verbs, in Ezek. xxiii. 49. Ruth i. 8. Is. lvii. 8. Jer. iii. 5. Cant. viii. 4. iii. 5. v. 8. Imper. Mic. i. 13. Is. xxxii. 11.

3. Nouns of the common gender take either a masculine or feminine Verb; and sometimes both in the same construction.

E. g. Is. xxxiii. 9, אָרָץ אֲנָחְתָּ אֶמְלֵךְ הָאָרֶץ the land mourns and is withered. xiv. 9. 2 Sam. xxii. 8, Qeri. Job xx. 26. Jer. ii. 24.

NOTE. There are many more Nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472;) which accounts for many supposed anomalies of gender.

4. Nouns of multitude or *Collectives* frequently take a Verb feminine; and in some cases, even admit no other.

E. g. Ex. v. 16, עַמְּךָ חַטְּאתָ עִמָּךְ thy people have sinned. The names of nations often take a feminine Verb; as Ps. cxiv. 2. This construction resembles that of the *Pluralis fractus* in Arabic, which often takes a Verb feminine, whatever the sense of the Noun may be.

5. *Vice versa*, the masculine Noun appears, in a very few instances, to have a Verb feminine. Ecc. vii. 27. Jud. xi. 39.

Even these few instances are doubtful; for the gender of the Verb here can be accounted for, on the principle that it is used in a kind of *impersonal* way, as it often is before the Plural. Vide § 227. 4.

### § 230.

#### *Anomalies of both Gender and Number.*

1. Nouns fem. *collective*, singular, often take a plural masc. Verb. (*Constructio ad sensum.*)

E. g. 1 Sam. ii. 33, All בְּמִרְבֵּית (fem.) the increase of thy house יָמֹתוּ shall die. Jer. xlv. 22, שְׂאֵרֵיהֶּ (fem. Sing.) the remainder of Judah, who שָׂמוּ set their faces, (verb plur masc.) Zeph. ii. 9. Gen. xlviii. 6.

2. Nouns plur. masc. sometimes take a Verb singular

feminine; but almost exclusively here, the noun relates to beasts or things, and not to persons. (*Pluralis inhumanus.*)

E. g. Ps. xxxvii. 31, אֲשַׁרְיוֹ תִמְעַד לֹא *his steps shall not totter*. Jer. xlix. 24, אֲחַזְזֶתָּהּ חַבְלִים *sorrows take (takes) hold of her*. Job xiv. 19. Ezek. xvii. 9. Job xxxix. 14.

3. Nouns plur. fem. sometimes take a Verb singular masculine; specially when the Verb is placed first, and used in a kind of impersonal way. (§ 227. 4.)

E. g. Job xlii. 15, לֹא נִמְצְאוּ נְשִׁים רְפוּת, *so beautiful women were not found*. Jer. xlvi. 15, עָרֶיהָ עָלָה *her towns ascended (into the fire.)* 1 Kings xi. 3. Mic. ii. 6. vi. 16. Ps. lvii. 2. Is. xvii. 6. Job xxii. 9. Hab. iii. 17. Ex. xiii. 7.

### § 231.

#### *Concord of the Verb with composite Nominatives.*

1. Two Nouns *in regimen* often constitute the subject or Nom. of the Verb, and are often considered as making but *one subject*, § 135; (*constructio ad sensum.*) The Verb, consequently, may accord with either the first Noun, (which is the usual concord,) or with the second Noun, in respect to number and gender.

E. g. Gen. iv. 10, קוֹל דְּמֵי אָחִיךָ צֶעֶקִים, *lit. the voice of the bloods of thy brother cry*; the Part. here agrees in number, with the latter of the two nouns in regimen. Job xxxii. 7, רַב שָׁנִים יוֹדִיעוּ *the multitude of years shall reveal*, (Verb plur.) Is. xxii. 7, מִבְּחַר עֲמֻקָּהּ, *the select part of thy vallies, (thy choice vallies) shall be filled*, (verb plur.) Job xv. 34. xxix. 10. xxxviii. 21. 2 Sam. x. 9. Is. ii. 11. Jer. x. 21.

2. When the Verb of existence, expressed or implied, stands between the subject and predicate of a sentence, it may accord with either of them.

E. g. Gen. xxvii. 39, מְשַׁמְרֵי הָאָרֶץ יִהְיֶה מוֹשְׁבָךָ, *rich countries shall be thine abode*. xxxi. 8. Ezek. xxxv. 15. Num. iii. 1. xxv. 33.

3. Several Nominatives connected, either all masculine,

or of different genders, usually take a Verb in the plural masculine; but often,

(a) The Verb conforms to the Noun which stands next to it.

As Num. xii. 1. וַתִּדְבַר מִרְיָם וְאַהֲרֹן Then spake Miriam and Aaron.  
Jer. vii. 20, וַתִּפְּחֵי אַפַּי וַתִּפְּחֵי נַפְתְּחִי my anger and my fury is poured out.  
Est. ix. 29. Num. xx. 11. 1 Kings xvii. 15. Gen. vii. 7.

(b) Or the masculine gender, as the more worthy, is preferred.

E. g. Prov. xxvii. 9, שֶׁמֶן וְקַטְרֶה יַשְׂמַח לֵב ointment and perfume makes glad the heart. Hos. ix. 2.

NOTE. Where there are several subjects connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural. Gen. xxi. 32. xxiv. 61. xxxi. 14. xxxiii. 7.

§ 232.

*Change of Construction in the same sentence.*

Uniformity of construction in the same sentence, is by no means a property of the Hebrew style. Changes are common, as it respects several particulars.

1. Sentences often begin with an Infinitive mood, (having a prefix preposition and being used in a *finite* sense, § 213. 5) and proceed with a Verb in a *finite* mood.

E. g. Ps. lx. 2, וַיִּשָּׁב—בְּהִצְחֹוֹ when he strove and returned. Gen. xxxix. 18, וַיִּקְרָא קוֹלִי בְּהִרְמִי קוֹלִי when I raised my voice and cried. Is. xviii. 5. xlix. 5. xxx. 12. Amos i. 11. ii. 4. Gen. xxvii. 45. Job xxviii. 25. xxix. 6. xxxviii. 7.

2. Sentences often begin with a Participle, and then proceed with a *finite* Verb.

E. g. Prov. xix. 26, מְשַׁדְּרֵ-אָב יְבָרִיחַ אִם [and] chases away his mother. Prov. ii. 14. Is. v. 11. lvii. 3. xlvi. 1. Gen. xxvii. 33. Ps. xv. 2, 3, &c.

3. The most remarkable changes are those in respect

to the person of Verbs; which, however, are limited chiefly to poetry. These are

(a) A transition, in the same sentence, from the *third person* to the *second*; and *vice versa*.

Is. i. 29, *For THEY shall be ashamed of the groves, which YE have loved.* Gen. xlix. 4, (poetic) *THOU wentest up to thy father's bed—HE went up to my couch.* Mic. vii. 18. Mal. ii. 15.

(b) A transition from the *first person* to the *third*; which however is unfrequent, and for the most part is altered in the *Qeri*.

E. g. Is. xlii. 24. xliv. 25, *I am Jehovah who made the universe, HE frustrates the signs, &c.*

### § 233.

#### *Constructio elliptica\* of Verbs.*

This occurs when a Verb is used, which *implies* some noun after it that is not expressed. This happens in phrases which *often* occur.

E. g. מְלֵא אַחֲרַי יְהוָה *to complete after Jehovah*, the full phrase would be לְקַבֵּל אַחֲרַי יְהוָה *completely to follow Jehovah.* So אֵל הִרְרָה, or אֵל פָּהַר אֵל *he feared to, fully, he turned trembling to [some one.]* So יָשַׁן מְוֹת *he slept death, fully, he slept the sleep of death.*

### § 234.

#### *Adverbs.*

1. In Hebrew, Adverbs frequently supply the place of Nouns or Adjectives, and consequently admit of a similar construction. They stand, therefore,

(a) In apposition with nouns, which they qualify.

E. g. מְעַט מַיִם *a little water*; מְעַט אֲנָשִׁים *few men*; הַרְבֵּה עֵצִים *much wood.*

(b) Or as the Genitive after Nouns.

E. g. דְּמֵי הַזֶּם *innocent blood*; מְעַט מְתֵי *few men*; צָרֵי יוֹמָם *daily persecutors.*

\* This is commonly named by grammarians, *Constructio praeagnans.*



## § 236.

*Interrogatives.*

1. **הֲ** *utrum?* and **אֵם** *ne?* are connected in the same sentence, as the Latin words are, by which they are here translated.

E. g. **לֵךְ אִם נִחַרְךָ** *Shall we go, or shall we forbear?*

2. The Interrogative sign is not unfrequently omitted.

As Gen. xxvii. 24, **אָתָּה זֶה בְּנִי** *art thou my very son?* Gen. iii. 2, **כִּי אַף כֵּן** *Is it so then, instead of כִּי הֲאַף כֵּן*. 1 Sam. xxvii. 10. Job xl. 25. 2 Sam. xviii. 29. Ex. viii. 22. 1 Sam. xvi. 4. xxx. 8.

Specially when **לֵ** is used, the sign of interrogation is omitted; as Job ii. 10. Jonah iv. 11. Lam. i. 12. iii. 36. 2 Kings v. 26. Ex. viii. 22. Job xiv. 16.

3. As in English, interrogation frequently implies a negative. In this way several interrogative particles come to imply a negative sense.

E. g. (a) **הֲ**; 2 Sam. vii. 5, **הֲאַחַדְךָ** *will thou build me an house?* i. e. thou shalt not; see 1 Chron. xvii. 4. Is. xxvii. 7. Prov. xxiv. 28.

(b) **מָה** *what?* negative in Job xvi. 6. Cant. viii. 4. Prov. xx. 24. Dan. i. 10.

(c) **אֵם** *ne*; Hos. xii. 12. Job. xxxix. 13. xvii. 13, 16. xix. 5. But **אֵם** usually implies a negative question, not a simple negation.

4. **הֲלֵ** (compounded of **הֲ** and **לֵ**,) *nonne?* but also equivalent in many cases to **הֲיֵ**, *ἔδοϋ, ecce*; as the corresponding Arabic Particles are; Deut. xi. 30. Job. iv. 21. viii. 10. Prov. viii. 1. xiv. 22. xxii. 20. 2 Kings xx. 20, compare 2 Chron. xxxii. 32. 2 Kings xxi. 17, comp. 2 Chron. xxxiii. 18. 2 Kings xxii. 28, comp. 2 Chron. xxxv. 27. In all the cases of comparison, where the writer in Kings uses **הֲלֵ**, the writer in Chron. uses **הֲיֵ** *ecce illa! ecce!* In the same manner, the Arabians use **أَلَا أَفَلَا هَلَا هَلَا**, &c, for *ἔδοϋ, ecce!*

## § 237.

*Of Prepositions.*

1. Composite Prepositions, *in some cases*, do not differ in sense from the simple forms.

Thus **אַחֲרַי** = **מֵאַחֲרַי** i. e. *after*; **עַל** = **מֵעַל** *on, upon*; **מִן** = **מֵמִן** *from, of*.

2. *Vice versa*, the simple Prepositions sometimes have the same sense as the composite ones.

E. g. מִתַּחַת=הַחֵה from *under*; Num. v. 20. Ezek. xxiii. 5. מֵעַם=מֵעַם, Hos. xii. 1.

The Preposition בְּ has, not unfrequently, a peculiar use, in which it appears to us to be pleonastic.

E. g. Ps. cxviii. 7, יְהוָה לִי בְעֲזָרִי, *Jehovah is my helper*, lit. in, among my helpers. So Ps. liv. 6. xcix. 6. Jud. xi. 35. Job xxiv. 13. Ex. xxxii. 22, *Thou knowest this people בְּרַע הֵינָהּ that they are evil*, lit. that it is in evil.

NOTE. Beth thus used is technically called by Grammarians, *Beth essentialiae*, or *Beth pleonastic*.

As mere pleonasm, it appears in Hos. xiii. 9, כִּי בִי בְעֲזָרְךָ, *because my help is in thee*, lit. because for me in thy help. So Ps. lxxviii. 5. Is. xxvi. 4. Prov. iii. 26. Is. xlv. 14. Job xviii. 8. Ez. iii. 3. In the three last cases, it stands even before the subject of a sentence.

NOTE 2. Beth is used still more extensively in this pleonastic manner, in Arabic. See De Sacy. Gram. Arab. I. p. 355.

4. מִן is pleonastic in a similar manner, Deut. xv. 17. Lev. iv. 2. comp. v. 13. Ezech. xviii. 10. So often in Arabic.

5. בְּ is used in the same sense as כִּי, in some cases; as Ps. xxxvii. 20, כָּלוּ בְעָשָׁן כָּלוּ they *vanish away, like* (lit. with, in) *smoke they vanish*. xxxix. 7. cii. 4. Job xxxiv. 36.

## § 238.

### Conjunctions.

1. The Hebrew language has but few Conjunctions, on which account some of them, (specially וְ) have a great variety of signification. These, however, are best learned from the Lexicon and practice.

2. The Conjunction אִם *if*, in the beginning of an oath or adjuration, is a negative; as Cant. ii. 7, *I adjure you*,

daughters of Jerusalem, אִם תִּעִירר that ye wake not. So Greek ε, Heb. iii. 11.

But לֵאמֹר, in such a connexion, is affirmative; Jos. xiv. 9, *And Moses swear לֵאמֹר surely the land shall be thine.*

Probably there is an Ellipsis, in such a formula of an oath. See the formula *in extenso*, 1 Sam. iii. 17. 2 Sam. iii. 35. xix. 14. 2 K. vi. 31.

3. The Conjunction וְ, besides having the usual sense of a copulative, means also, *that, in order that, then, namely, indeed, and indeed, as* (between comparative propositions,) *when, nor, but,* § 240. 13. note.

#### § 239.

##### *Interjections.*

1. Interjections indicative of threatening *commonly* (not always) take a preposition after them, which governs the Dative; as אֲנִי לָנוּ *wo to us!*

2. הִנֵּה יֵהֵן governs the Accusative; sometimes, however, it stands merely for אִם *if*, as is common in Chaldee.

#### § 240.

##### *Ellipses.*

These are numerous in Hebrew, as indeed they are in all languages. The design of this section is, to mention those which are most deserving of notice.

1. The Verb of existence, הָיָה, is commonly omitted between a subject and predicate; specially when the predicate stands first; as גָּדוֹל יְהוָה *Great [is] Jehovah.*

2. When the words of any speaker are cited, very often the sign of quotation (אָמַר *he said, or saith,*) is omitted, and must be supplied from the sense of the passage.

See Ps. viii. 4, 5. x. 4. Job viii. 18. ix. 19. Numb. xxiii. 9. Ps. lii. 9. lix. 8.

3. Several Ellipses of Verbs and other parts of speech are occasionally found, specially in poetry, which are too various to be the subject of limitation by Syntax.

See Job xxxix. 24. Is. lxvi. 6. Ps. vi. 4. iii. 9. iv. 3. vii. 8. Jer. xi. 15. 1 K. xi. 25. 2 K. vi. 33. 2 Sam. xxiii. 17. Hos. viii. 1. Prov. vi. 26.

4. The Accusative case, after certain Verbs which are of frequent usage, is often omitted, as being unnecessary to render the language intelligible.

Thus יָלְדָהּ *she bore*, i. e. *children*; כָּרַח *he concluded*, i. e. *בְּרִיתָהּ an agreement*; נָטָה *he inclined*, i. e. *אָזֶן the ear*; נָשָׂא *he lifted up*, i. e. *קוֹל the voice*; עָרַךְ *he arranged*, i. e. *מְגִלִים words*, (i. e. *he prayed, spoke, &c.*) These must be learned by practice.

5. Sometimes the Nominative case is omitted.

As לוֹ נִיחָר *it was hot to him*, i. e. *אַף anger*, = *his anger was hot, or he was angry.*

עָלְיָהּ וַתִּחַם *and it pitied thee*, i. e. *mine eye pitied.*

NOTE. The word יְהוָה is not unfrequently omitted, in cases where the sense requires it as the subject of a sentence. See Prov. x. 24. xii. 12. xiii. 21. Job iii. 20. Eccl. ix. 9.

6. When the subject of a proposition is required by the sense to be repeated in the predicate, with some addition, the actual repetition of it rarely takes place.

Cant. i. 15, עֵינַי יוֹנִים *thine eyes [are the eyes] of doves*. Ps. xviii. 34. xlvi. 7. lv. 7. Is. lii. 14.

7. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

As אֶלֶף כֶּסֶף *a thousand [shekels] of silver*; עֲשָׂרָה זָהָב *ten [shekels] of gold*; שֵׁשׁ שְׂעִירִים *six [ephahs] of barley*; שְׁתֵּי גֵהֶם *two [loaves] of bread*.

8. In expressing the day of the month, the word *day* is commonly omitted. Gen. viii. 13.

9. Prepositions are sometimes omitted, where the sense requires them.

(a) בּ; as Ps. lxxvi. 17, פִּי [with] *my mouth I cried*. (b) לְ; as Prov. xxvii. 7, נֶפֶשׁ רָעֵבָה [To] *the hungry soul, any bitter morsel is sweet*. xiii. 18. xiv. 22. (c) מִן; Ecc. ii. 24, *Nothing is better* שְׂאֵבֶל [than] *to eat*. (d) כּ commonly excludes בּ; as כִּימֵי עוֹלָם as [in] *the days of old, for* כִּבְיָמֵי.

10. In poetic parallelism, a preposition expressed before a word in the first member is not unfrequently omitted before the corresponding word in the second member.

As Job xii. 12, בְּיִשְׁרָיִם *With the aged is wisdom, and* וְאֶרְךָ יָמִים *and [with] length of days is understanding*. Is. xlv. 28. xxviii. 6. Job xxxiv. 10. Gen. xlix. 25. Job xxx. 4. Is. xlvi. 9. xlix. 7. lxi. 7.

11. Very frequently, Conjunctions are omitted, between the parts of a sentence, which would express the relation of the latter part to the former; or their place is supplied merely by וְ *and*.

E. g. Gen. xix. 23, *And the sun was rising* וְלֹוֹט בָּא *and* (i. e. when) *Lot entered Zoar*. Prov. xi. 2, *Pride cometh* וְרִבָּא *then cometh* (lit. and cometh) *shame; or Does pride come? Then shame will follow*. Gen. xlv. 4. Ex. iii. 18. xvi. 21. xvii. 6. Ps. cxlviii. 5.

NOTE. *Vav copulative* here is rendered, *as, when, then, &c*, merely *ab exigentia loci*; the appropriate Conjunction being omitted. In technical language, that part of the sentence which in such cases precedes the *Vav*, is called *Protasis*, and that which follows, *Apodosis*. These terms are very convenient, and are needed in grammatical exegesis.

12. In many cases, Conjunctions are omitted between words which in sense are connected together.

(a) *Vav copulative* is omitted, between words connected. This is called *constructio asyndeta*, from the Greek *ασυνδετον*, i. e. wanting the *συνδετον*, *article* or *connecting link*.

E. g. וְשֶׁמֶן הַמָּוֶל *yesterday [and] the day before*. Jud. xix. 2, וְיָמִים

שָׁמֶשׁ וְיָרֵחַ *a year [and] four months*. Hab. iii. 11, שָׁמֶשׁ וְיָרֵחַ *sun [and] moon*. Nah. iii. 1. Ps. lxxv. 3. Is. lxxiii. 11. Ex. xv. 9. Jud. v. 27.

NOTE. The *asyndic construction* belongs principally to common phraseology, (which it is the custom of all languages to shorten,) or to animated, pathetic expressions in poetry.

(b) וְ or אוּ or; 2 Kings ix. 32, שְׁנַיִם וְשְׁלֹשָׁה *two [or] three eunuchs*. 1 Sam. xx. 12. Is. xvii. 6.

(c) כִּי as; —Is. xxi. 8, וַיִּקְרָא אֲרִיָּה *he will roar [as] a lion*. Ps. xi. 1, כִּי נִוְדוּ הַרְכָּם צְפוּר *fly to your mountain, [as] a bird*. Is. li. 12. *The son of man who shall be made תִּצְבֵּר [as] grass*. Job xxiv. 5. Ps. xl. 8. Nah. iii. 12, 13. Specially, when the following member of a sentence has כֵּן so, is כִּי (as) omitted before the first member; as Is. lv. 9, *For [as] the heavens are higher than the earth, כֵּן so are his ways above, &c.* Ps. xlviii. 6. Job vii. 9. Jud. v. 15.

(d) The conditional particles, כִּי אִם if, provided that, although, are not unfrequently omitted. Is. xlviii. 21, *They shall not thirst, כִּי בְּהַרְבּוֹת הַדְּלִיָּקִים [if, although, provided that] he should conduct them through the desert*. Job. xix. 4. Ps. cxxxix. 11. Gen. xlii. 38. Ex. iv. 23.

(e) The conditional particles, כִּי אֲשֶׁר that, are sometimes omitted; as Ps. ix. 21, *The nations shall know יְהוָה [that] they are mere men*. Ps. l. 21. lxi. 8. Job xix. 25. Lam. i. 21.

13. Two negative propositions following each other, in the same construction, (specially in poetic parallelism,) the negative particle is sometimes omitted in the second proposition.

E.g. 1 Sam. ii. 3, *Speak NOT proudly, לֹא יֵצֵא פִּיךָ let [not] any rash thing proceed from your mouth*. Ps. ix. 19, *For he will NOT always forget the poor; the expectation of the afflicted shall [not] always perish*. Job xxviii. 17. xxx. 20. Is. xxiii. 4. xxxviii. 18. xliii. 22.

NOTE. When a negative is expressed in the first member of a parallelism, and the second has a *Vav* prefixed to it, that *Vav* should be rendered disjunctively, i. e. *nor*, or *but*.

E. g. Ps. xlv. 19, *Our heart has NOT turned back from thee, וְהִטּוּ אֲשֵׁרֵנוּ NOR our steps declined from thy paths*. Is. xli. 28, *I looked and there was NO man; of them, NONE gave counsel; I inquired of them, וְלֹא אָנְשׁוּ NOR did any answer; OR, BUT none gave answer*. Job iii. 10. Is. xxviii. 27. Deut. xxxiii. 6.

14. In poetry, Ellipses of nouns, verbs, and other words sometimes occur, which can be discovered in no other way, than by an attentive consideration of the writer's meaning.

Thus, Is. xlvi. 11, *How shall [my name, or glory] be profaned! I will not give my glory to another.* xlix. 7, *Kings shall see and rise up; princes [shall behold] and do reverence.*

NOTE. A thorough attention to the principles of this Section, would cast light on many passages of Scripture, which in the present translation appear very obscure.

### § 241.

#### *Of Zeugma.*

Such is the name which is given to an expression, where *two* subjects have a verb, &c, in common, which expresses action, &c, that can with strict propriety be applied only to *one* of the subjects. E. g.

Job iv. 10, *The voice of the lion, and the teeth of the young lions are broken out; i. e. the roaring of the lion [is made to cease,] and the teeth, &c.* Gen. xlvii. 19, *wherefore should we die, we and our land? i. e. our land [become desolate.]* Gen. iii. 15. Is. lv. 3. Hos. i. 2. Jer. xv. 8. Est. iv. 1.

Similar to the cases just presented, are those where Nouns are grammatically connected with preceding Nouns, when, in respect to sense, such connexion cannot be admitted.

E. g. Ps. lxxv. 9, *Thou makest מוֹצֵי־אֵרֶב the outgoings of the morning and the evening to rejoice; where outgoings cannot be predicated of evening.*

Gen. ii. 1, *The heavens and the earth, and all צְבָאוֹת the host of them; i. e. the host of the heavens, viz. the stars.* Com. Neh. ix. 6.

### § 242.

#### *Hendiadys.*

Such is the name, by which Grammarians call that form of speech, which connects two Nouns by the Conjunction

and, and puts them in the same case, when, in respect to meaning, one of these Nouns is to be considered as the *Genitive* following the other, or as an *Adjective* qualifying it. The word *Hendiadys*, is derived from the Greek, ἐν δια δυνον, *one thing by two*.

E. g. Gen. i. 14, *And they shall be for signs* וְלַמִּזְמֹרֹתִים *and for seasons*, i. e. they shall be for the signs of seasons, &c. Gen. iii. 16, *I will multiply thy sorrow and thy conception*, &c, i. e. I will multiply the sorrows of thy conception. Job x. 17, *Misfortunes and a host*, i. e. a host of misfortunes. iv. 16, *Stillness and a voice*, i. e. a low voice. 1 Kings xix. 12. Jer. xxix. 11. 2 Chron. xvi. 14.

§ 243.

*Quotation, or reciting the words of another.*

This is commonly done by express notice, viz, by prefixing וַיֹּאמֶר, לֵאמֹר, or כִּי (in the New Test. *οτι*;) but sometimes these signs are omitted, specially in poetry. Gen. xii. 13. Ps. x. 13. Job. xxxv. 14. Ps. ii. 6, 7.

§ 244.

*Parenthesis.*

Of Parenthesis, there is no sign whatever in Hebrew ; and for the most part, it is unnecessary to adopt it. The sense only can determine when it should be used.

A remarkable instance of complicated, parenthetic expression occurs, in Dan. viii. 2, *And I saw in vision*, (*and when I saw, I was in Shushan,*) *and I saw*, (*I was then by the waters of Ulai,*) *and I lifted up my eyes and saw, and beheld!* &c. Gen. xxiv. 10. 2 Chron. xxxii. 9. Ex. xii. 15. Ps. xlv. 6. Is. lii. 14.

§ 245.

*Peculiar location of words.*

1. וַיֹּאמֶר *he said*, or *saith*, as a sign of quotation, is commonly placed before the words quoted ; sometimes however inserted in them, like the Latin *inquit*.

E. g. Is. xlvi. 22, *There is no peace*, יְהוָה אָמַר יְהוָה saith Jehovah, to the wicked. Ex. v. 16. Gen. iii. 3.

2. The Acc. case, or object of the Verb, usually stands after the Verb; but in some cases it is placed before it.

E. g. Ps. xi. 5, יְהוָה יִצְדִיק רְבִיחַן, Jehovah will try the righteous. vi. 10. xlix. 6.

3. Particles of qualification, in a very few cases, are separated from the Verb which they qualify.

E. g. Ps. vi. 2, אַל בְּאַפְךָ תוֹכִיחֵנִי In thine anger, do not chastise me.

### § 246.

#### Paronomasia.

Such is the name given to an expression, which contains two words, that are purposely chosen so that they may resemble each other in *sound*, while in sense they may differ; a very favorite figure of rhetoric among the Hebrews, and common in the oriental languages, in general.

It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.\*

(a) Examples where like sounding words are put together. Gen. i. 2, תֹּהוּ וְבוּהוּ desolate and empty. iv. 12, נָע וָנָד a fugitive and a vagabond. xviii. 27, עָפָר וְאֵפֶר dust and ashes. Job xxx. 19. Is. xxviii. 10, 13, לֹא־לֵקֵי קוֹ לֵקֵי קוֹ לֹא־לֵקֵי קוֹ לֹא־לֵקֵי law here, and law there; precept here, and precept there. xxiv. 17, פַּחַד וְפַחַח וְפָחַח terror and a snare and a sling. Ps. xviii. 8. Lam. iii. 47. Jer. xlviii. 43, 44. Is. xxiv. 3, 4.

(b) Examples where like sounding words are separated. Hos. viii. 7, קָמַח וְקָמַח the stalk yields no meal. Is. v. 7, וְהִנֵּה לֹא־יִשְׁפָּט לְמִשְׁפָּט for equity, and lo מְשֻׁפָּח מְשֻׁפָּח shedding of blood; for צְדָקָה וְצְדָקָה righteousness, and lo צְעָקָה וְצְעָקָה the cry of the oppressed. vii. 9, אֵלֹהִים לֹא־תִאֱמְנוּ ye will not believe, then אֵלֹהִים לֹא־תִאֱמְנוּ ye shall not be established. lxi. 3, אֶפְסָר וְאֶפְסָר he shall appoint אֶפְסָר וְאֶפְסָר beauty instead of ashes. Ps. xl. 4. lli. 8. Zech. ix. 5. Gen. xlii. 35. Ps. lxxviii. 3. Amos v. 26.

\* Besides the name *paronomasia*, the Greek rhetoricians called it, also, *παρομοίαις*, *παρωνυμια*; the Latins, *agnominatio*, *annominatio*.

(c) In some cases, even the ordinary form of words is changed, in order to construct this favorite mode of expression : Thus, Ezek. xliii. 11, מוֹצֵאֵי וּמִוֹבְאֵי, where מוֹבֵא stands for מְבוֹא. Ps. xxxii. 1, נִשְׁוֵי פֶשַׁע פְּסוּי הַטָּהָה, where נִשְׁוֵי stands for נִשְׁוֵה. See Mic. i. 8. Ezek. vii. 11. Amos v. 26. Ps. xviii. 27.

(d) In other cases, a word sounding in some degree like another one, is chosen to be associated with it.

Thus, Joel i. 15, *It shall come מִשְׁבֵּי כָשֵׁר as destruction from the Almighty.* Jer. li. 2, *I will send against Babylon זָרִים barbarians וְזָרְוֶהָ and they shall scatter her.* Isai. xxxii. 7, כְּלֵי כַלְיוֹר the armour of the crafty is evil. Ezek. vii. 6, בָּא בָּא הַקֶּץ הַקֶּץ אֵלֶיךָ, the end is come, come is the end, it is waked up against thee. Is. i. 23, שָׂרֵיךָ סֹרְרִים, thy princes are revolters. Hos. ix. 15. Is. lvii. 6. Amos viii. 2.

(e) Somewhat different from the paronomasia already described, is the case, where the same word is used in the same construction, but with a different meaning.

Thus, Ecc. vii. 6, *Like the noise (or crackling) הַסִּירִים of thorns under הַסִּיר a pot.* Jud. x. 4, *Jair had thirty sons, and they rode upon thirty עֵיִרִים asses' colts, and had thirty עֵיִרִים cities.* Jud. xv. 16, *With the jaw bone הַחֲמוֹר of an ass have I slain הַחֲמוֹרִים one heap, two heaps.* 1 Sam. i. 24, *And הַנֶּעֶר הַנֶּעֶר the lad was yet a lad.* Jer. i. 11, *What seest thou, Jeremiah? Ans. A rod שֵׁקֶר of the almond tree. Then God said, Well; for I שֶׁקֶר watch over, &c.*

(f) Proper names are frequently made the occasion of paronomasia.

Thus, Mic. i. 10, *In Acco weep not; אֵל תִּבְכּוּ in Beth Leaphra, roll thyself עָפָר in the dust.* Mic. i. 14, *the house אֶחְזִיב of Achzib אֶחְזָב are liars.* Zeph. ii. 4, *Gaza is forsaken. עֲזָבָה עֲזָבָה.* Gen. ix. 27, *God יִפְתָּה לְיִפְתָּה will enlarge Japhet.* Gen. xlix. 8, *O Judah, thy brethren יִדְוֶיךָ shall praise thee.* xlix. 16, *Dan בֶּן דָּוִד shall judge his people.* xlix. 19, *Gad גַּד shall press upon him. יַגְדֵיךָ יַגְדֵיךָ.* Ruth i. 20. Neh. ix. 24. Num. xviii. 2. Is. xxi. 2. Jer. vi. 1. xlvi. 2. Ezek. xxv. 16. Hos. ii. 25. ix. 16. Amos v. 5.

NOTE. In the New Testament, Paronomasia is a very common figure; e. g. *Let the dead bury their dead, &c.* From the sacred writers it passed into the language of ecclesiastics; and the monks of the middle ages, and the older English Divines, abound to excess in this figure. It was so much overdone, indeed, by some of the older writers, that a general disgust with it succeeded; and the modern rhet-

oric of the west, (I might add, some of the more ancient rhetoric of Greece and Rome,) has almost entirely excluded the use of *paronomasia*, in a dignified style. We call it, by way of expressing disapprobation, *punning* or *quibbling*, and admit it only in ephemeral publications, and low poetry. Such is the difference of taste, between the East and the West. But in passing sentence upon the *paronomasia* of the Old and New Testament writers, we should always remember, that those writers only indulged in what was regarded as a beauty of style, in their age and country. We may indeed believe that our taste is more correct than theirs, in regard to the figure in question; but still every considerate man will acknowledge, that there are not a few subjects within the province of taste, about which the best judges of style among us are not agreed. *De gustibus non disputandum* is a maxim, which, though it may have limits, is not without some real meaning. How shall we demonstrate that the *Oriental* nations, (for *paronomasia* is by no means confined to the writings of the Hebrews,) had a depraved and childish taste, in regard to the figure in question? And even if it could be demonstrated, it would form no objection of consequence against the style of the Scriptures. When God speaks to men, he speaks in language which the men of that age and nation use, to whom he speaks. Did Paronomasia abound in Palestine, when the Scriptures were written; and was it regarded as a graceful ornament of style; who could expect that the sacred writers would not adopt it? And who can be offended at it with any more justice, than he can at the thousand peculiarities of the Hebrew language itself, in which it differs from the languages of the West.

The *capitur Capua*, and *cremetur Cremona*, of the Latins are well known; and what shall we say, concerning the prince of Orators and Rhetoricians, who in his oration against *Verres*, asks, “*who has ever heard of such an EVERRICULUM (as Verres) in any province whatever?*” In spite of all the arguments of rhetoricians, (who no doubt are in the right here, as a mere matter of correct taste,) orators at the bar, and in the pulpit; speakers in common conversation, specially where wit is displayed; and many writers of no small degree of excellence, not unfrequently resort to Paronomasia: and they always find it grateful to the minds of unlettered men.

# APPENDIX.

[A.] p. 28.

*Paradigm of the Hebrew Signs of Numbers, and of the Cardinals and Ordinals.*

## No. I. From 1 to 10.

Signs.	Nos.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
א	1	אֶחָד <sup>a</sup>	אֶחָד	אֶחָת <sup>b</sup>	אֶחָת	
ב	2	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם <sup>c</sup>	שְׁתַּיִ	שְׁנַיִ
ג	3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלוֹשִׁי
ד	4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע		רְבִיעִי
ה	5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ	חֲמִשִּׁי <sup>d</sup>
ו	6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ		שֵׁשִׁי
ז	7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
ח	8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה		שְׁמוֹנִי
ט	9	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ	תְּשֻׁעִי
י	10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרִי <sup>e</sup>		עֶשְׂרִי

## No. II. Cardinals from 11 to 19.

	Masc.	Fem.
יא	אֶחָד עָשָׂר	אֶחָת עֶשְׂרֵה
	עֶשְׂרֵת עָשָׂר	עֶשְׂרֵת עֶשְׂרֵה
יב	שְׁנַיִם עָשָׂר	שְׁתַּיִם עֶשְׂרֵה
	שְׁנַיִ עָשָׂר	שְׁתַּיִ עֶשְׂרֵה

(a) Once חָד (Aram.)

(b) For אֶחָתָה. § 41. 2. d.

(c) For שְׁתַּיִם, the Daghesh lene in ת marks the omitted ם.

(d) And חֲמִשִּׁי.

(e) עֶשְׂרִי = decas, decade.

יג	13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
יד	14	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
טו	15	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עָשָׂרָה
יו	16	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה
יז	17	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂרָה
יח	18	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עָשָׂרָה
יט	19	תְּשַׁע עָשָׂר	תְּשַׁע עָשָׂרָה

No. III. *Cardinals from 20 to 90.*

כ	20	עֶשְׂרִים	ס	60	שְׁשִׁים
ל	30	שְׁלֹשִׁים	ע	70	שִׁבְעִים
מ	40	אַרְבָּעִים	פ	80	שְׁמֹנִים
נ	50	חֲמִשִּׁים	צ	90	תְּשַׁעִים

No. IV. *Hundreds.*

ק	100	מֵאָה	ת"ר (ם)	600	שֵׁשׁ מֵאוֹת
ר	200	מֵאוֹתַיִם	ת"ש (ן)	700	שִׁבְעַת מֵאוֹת
ש	300	שְׁלֹשׁ מֵאוֹת	ת"ת (ף)	800	שְׁמֹנֶה מֵאוֹת
ת	400	אַרְבַּע מֵאוֹת	ת"ק (ץ)	900	תְּשַׁע מֵאוֹת
תק	(or ק) 500	חֲמִשַּׁת מֵאוֹת			

No. V. *Thousands.*

א	1,000	אַלְפָּה	30,000	שְׁלֹשׁ רִבּוֹת
ב	2,000	אַלְפַּיִם	40,000	אַרְבַּע רִבּוֹא
ג	3,000	שְׁלֹשַׁת אַלְפַּיִם &c.	120,000	שְׁתַּיִם עָשָׂרָה רִבּוֹ
	10,000	(רַבּוֹא, רִבּוֹ) רִבְבָּה	i. e. 12 times 10,000.	
	20,000	שְׁתַּיִ רִבּוֹת	600,000	שֵׁשׁ מֵאוֹת אַלְפָּה

*Notes.*

No. 1. אָתָר is used as an adjective; and sometimes in the Plural, as אָתָרִים.

From 3 to 10, the *Dual* form of the Cardinals is used *adverbially*; as שִׁבְעָתַיִם *sevenfold*, אַרְבָּעָתַיִם *fourfold*, &c.

No. II. *Ten* has both a *masc.* and *fem.* form, and the units before it are of a different gender from it. Some of the units are in the *Const. form*, but are not to be translated differently from those in the *abs. form*. There is no *Const. State* of these composite numbers.

No. III. The numbers in this division, are the *Plural forms* of the corresponding units. When intermediate numbers are expressed, the unit may either precede or follow; as 77, שִׁבְעִים וְשִׁבְעִים, or שִׁבְעִים וְשִׁבְעִים.

No. IV. In expressing a sum of hundreds, tens, and units, the smaller numbers may either precede or follow the hundreds.

No. V. In expressing thousands united with smaller numbers, the smaller must precede the thousands.

ORDINALS. There are no ordinals beyond 10; the Cardinals therefore are used instead of them; and sometimes also when the number is *below* ten.

The *fem.* ordinals in יְעִירָה and יְעִירִית denote *part*; as יְעִירָה and יְעִירִית *the tenth part*.

In the designation of composite numbers by the *Consonants* or *Alphabet*, the larger numbers are placed first; as חָכַט 429; דָּתָצַח 4899; אָתָרֵב 1820.

[B.] p. 29.

*Hebrew and Greek Alphabets.*

1. The common assertion of writers on the old Greek Alphabet has been, that it consisted originally of only 16 letters. The inference has been drawn from this, that when Cadmus left Phenicia, the alphabet of his country comprised only this number of letters. But,

(a) The assertion in respect to the original number of Greek letters, is built upon no definite and certain testimony. The oldest writers, Herodotus and Diodorus Siculus, (Herod. 5. 58. Diodor. 5. 24,) who relate the story of Cadmus, say nothing of the number of letters: and the accounts of later times disagree. Aristotle makes 18, (Pliny, Hist. Nat. 7. 56.) Another account 17, (Plut. Sympos. 3. quæst. 3. Isidor. Orig. 1. 3. Potter's Gr. Antiq. P. III. 8, 237, &c.)

(b) A comparison of the Heb. and Greek alphabets will make the subject plainer. This may be thus made, with the greatest probability;

ת ש ר ק צ פ ע ס נ מ ל כ י ט ה ז ו ה ד ג ב א  
 Α Β Γ Δ Ε(\*f) Ζ Η Θ Ι Κ Λ Μ Ν Σ Ο Π(\*\*) † Ρ ‡ Σ Τ

*Upsilon* and *Omega* seem to have been added later; and βαν, Κοππι, and Σανπι to have been rejected from the common alphabet, as being superfluous, and retained merely as *numeral* signs. In the Latin alphabet, taken from the old Greek, βαν went over into *F*, and Κοππι, into *Q*. In the place of Σιγμα, the corresponding composite letter (Ξ) was introduced.

2. As the Greeks adopted a different mode of writing and reading from that of the Phenicians, beginning at the right hand and proceeding towards the left; so the old Phenician characters, (see Alphabet, first column in § 10) seem to have been reversed by them. Thus 𐤅 of the Phenicians, in Greek is written Ε; 𐤑 the Phenician R, is written Ρ in Greek, &c. The four Gutturals, א, ה, ח, ע, passed into vowels of easier sound, and were written as the consonants, and in a line with them. This fact renders it probable, that the strong guttural sounds given by many grammarians to ע are incorrect, and that ה itself in certain positions had a mild sound. Jerome calls ה a vowel.

3. A comparison of the Greek and Hebrew Alphabets in respect to the *Names* of the letters, furnishes demonstration that they are of common origin. There can scarcely be a doubt, that the Greeks received their alphabet from the Phenicians.

[C.] p. 44.

The names of the vowels are, no doubt, significant; but the explanation is attended with some difficulty. The following exhibits the best view, I am able to furnish, of this subject.

קָמָץ	signifies	collection or contraction, i. e. of the mouth in uttering it.
פֶּתַח	—	opening, i. e. of the mouth.
צִרְיָ	—	fractio, breaking, or dividing, i. e. of the mouth.
סְגוּלָ	—	cluster of grapes, (from the shape ∴)
הִירָק	—	a creaking sound.
הוּלָם	—	fullness, completeness or strength, i. e. of sound.
קָמָץ חֲתָף	—	חֲתָף means short, hastened.
שׁוּרָק	—	hissing.
קָבוּץ	—	compression, i. e. of the mouth.

\* *Επισημον* βαν; Digamma F; Latin F. \*\* *Επισημον* Σανπι.  
 † *Επισημον* Κοππι; Latin Q. ‡ Σαν, an old Greek S, Herod. 1. 139.

## [D.] p. 43.

1. It is now generally admitted, that prosodial quantity, such as exists in Greek and Latin poetry, is not to be found in the Hebrew. The quantity of a syllable, therefore, is characterised by the more or less extended tone of the vowels.

2. In respect to *Qamets*, *Tseri*, and *Hholem*, though they are always *long*, it may be observed, that this length is increased when a quiescent follows them, either expressed or implied. E. g.

More extended long vowels.		Less extended long vowels.
1.	2.	3.
קם	or קאם	קַתב
הַיבַל	or הַיבַל	סַפֵר
קַיטַל	or קוֹיטַל	רַקטַל

In column No. 1, the long vowels are *defectively written*, the *Matres lectionis* (§ 20. 3.) really belonging to the word. The quantity is the same, therefore, as in No. 2.—In No. 3, the vowels have no *Quiescents* attached to them; and though the *Matres lectionis* are sometimes written even in such cases, (as רַקטוֹל instead of רַקטַל) yet as they do not really *belong* here, the quantity of the vowel is not increased. In No. 3, the vowels are *mutable*; in Nos. 1 and 2, *immutable*.

3. *Hhireq* and *Shureq* are nearly always long, (see notes under § 21,) and immutable, having always a *Mater lectionis* (*Yodh* or *Vav*) implied.

4. (a) In regard to *Pattahh*, the position in § 21 that it is *long* and *short*, has not been generally admitted. Gesenius intimates that it may *perhaps*, be so. (§ 9. 2. large Gram.) But in הַקְרַאת, the א loses its sound by a coalescence with the *Pattahh*; of course the *Pattahh* must be lengthened.

(b) In another case, where *Pattahh* is in a pure syllable, there is similar reason for regarding it as long. E. g. in רַבְּהֵן *yebhā-hhen*, in ׀ the sign of doubling (i. e. *Daghesh*) is omitted, which being inserted would be רַבְּהֵן = רַבְּהֵן. In רַבְּהֵן, then, the first ׀ becomes assimilated to the preceding vowel, coalesces with it, and of course lengthens it. (§57. 2.)

(c) In such cases as רַעֲשֵׂה, רַחֲלֵף, the *Pattahh* may, perhaps, be admitted to be short, at least in theory. In *fact*, however, it has a sound somewhat prolonged, of necessity; and this the *Methegh* after it seems to indicate, it being added here, as it is after long vowels

before a Sheva, and shewing probably the opinion of the Punctators, that the sound is to be protracted. Moreover, a part of the regular syllable, (the second letter of the word,) is taken away, and the compensation seems to be naturally made, as in other cases, by lengthening the vowel. Compare *בַּד*, *בִּדְדִי*; *בְּקַדְדִי*, *בְּקַדְדִי*, &c, where the vowel is lengthened, agreeably to rule, when the succeeding letter is removed from the syllable to which it belongs.

5. Seghol may be proved to be long, in a similar way. In the cases, (§ 21. 2. *d*.) it is either vicarious for a long vowel, (ו), or has a quiescent after it. In such a case as *מְלֶכְךָ*, it is said by Gesenius to be short. It may be so, in *theory*; for in theory the second *Seghol* here is no real vowel, but merely a furtive one. But in *fact*, the second *Seghol* is sounded. The first *Seghol*, then, in *fact*, stands in a pure syllable, instead of the mixed one in which it would stand, if it were written *מְלֶכְךָ* *mēlkh*. Is not the first vowel naturally lengthened (§ 56. 1) by this? And is there any *practical* difference, between the *sound* of *מְלֶכְךָ* *mēlēkh* and *סֵפֶר* *se-phēr*, as it respects the first syllable of each?

[E.] p. 68. *Accents.*

1. The table of the Accents is repeated here, for further explanations, and to save trouble to the learner.

*Pause Accents.*

	No.
עֲ: סִלּוּק i. e. stop, or end.*	1
עֲ אֶתְנָחָה respiration.	2
† עֲ: סִלְלָתָא dove, (from the shape,) postpos.	3
* עֲ: מְרַבָּא מְרַבָּא annexing, inversion: (a composite accent.)	4

*Greater distinctives: (sometimes as Pause Accents.)*

עֲ: רְבִיעַ resting.	5
* עֲ: רְבִיעַ גֶּרֶשׁ Geresh means, <i>expulsion</i> ; (a composite accent.)	6
† עֲ: זְקָה (קָטָן) suspender, (minus.)	7
† עֲ: זְקָה (גָּדוֹל) ——— (majus.)	8

*Lesser Distinctives.*

עֲ: תְּפֹחָה flat hand; (from the shape.)	9
* עֲ: תְּפֹחָה (initiale) praepositive.	10
† עֲ: תְּבִיר interruption.	11

\* The letter ע is used merely to show the position of the Accent.

†	נָּ	גֶרֶשׁ <i>expulsion.</i>	12
†	נָּ	גֶרֶשִׁים i. e. double Geresh.	13
†	נָּ	קַרְנֵי פָּרָה <i>the horns of a heifer ; (from the shape.)</i>	14
	נָּ	פְּזֹר <i>divider.</i>	15
†	נָּ	יָתִיב <i>stopping ; praepositive.</i>	16
†	נָּ	פְּסָחָא <i>cadence ; postpositive.</i>	17
	נָּ	זְרָקָא <i>division ; postpositive.</i>	18
†	נָּ	(אָדוּקָה) תְּלִישָׁה <i>buckler (majus.) praepositive.</i>	19
	בּוּב	פְּסִיקָא <i>separation.</i>	20

### Conjunctives.

	נָּ	מְנַח <i>joined [trumpet,] (from the shape.) Above and below the line in poetry.</i>	21
	נָּ	מְהִפֵּךְ <i>inversion. Both above and below the line in poetry.</i>	22
	נָּ	מְרַבָּא <i>annexing.</i>	23
	נָּ	קְדָמָא <i>before.</i>	24
	נָּ	יָרַח <i>moon ; alias בְּן יוֹמוֹ יָרַח the moon a day old.</i>	25
†	נָּ	מְרַבָּא (כְּפּוּקָה) <i>Merka (duplex.)</i>	26
†	נָּ	תְּרַבָּא <i>continuation.</i>	27
†	נָּ	תְּלִישָׁה (קְטָוָה) <i>buckler, (minus.) postpositive.</i>	28
*	נָּ	זְרָקָא <i>Conjunctive when not postpositive. (Vide supra.)</i>	29
	נָּ	שְׁלִשְׁתָּא <i>chain.</i>	30

### 2. Number of the Accents.

Some writers make only 25 ; not reckoning any of the composite ones, or *Tiphha initiale*. Others make 33, or even more, by counting several accents that are *repeated*, on the same word ; as  $\overset{\sim}{\text{—}}$ ,  $\overset{\sim}{\text{—}}$ , or *compounded*, as  $\overset{\sim}{\text{—}}$ ,  $\overset{\sim}{\text{—}}$ , &c. The number given above is, on the whole, the most convenient.

### 3. Names of the Accents.

The most probable signification is given, in the *Italic* words that follow the Hebrew names. Some few names are taken from the *shape* ; but most of them from their *office*. Whether they refer, however, to *musical* or *reading pauses*, cannot be ascertained from their name.

Several of the accents have various names, taken from their office, or relative situations : viz,

- (ב) *Tiphha*, also תְּרַבָּא *wearied* ; before Athnahh and Silluq, מְאִיזָא *strong*.
- (ב) *Geresh* — תְּרִיס *resistance* ; also אִזָּא.

\* Belong only to poetry.

† Only to prose. Those not marked are common to both.

- (ג) *Gārshayim* — טָרְסִים or טָרְסִין, dual and plural of טָרַס.
- (ב) *Yethibh* — שֹׁפָר מִשְׁפָּל horn jutting out; שֹׁפָר מִשְׁפָּל horn turning down
- (ב) *Telisha (majus)* — תְּלִישָׁה, תְּרִסָּה buckler, defence.
- (ב) *Pesiq* — פְּסִיקָא separation; after a (ג) לְגַרְמִי (בוב)
- (ב) *Munahh* — מִנְהַי ascent; מִכְרֵיב sieve; also שֹׁפָר יָשָׁר straight horn; שֹׁפָר הוֹלֵךְ travelling horn.
- (ב) *Mahpakh*, — מִהַפֵּךְ שֹׁפָר crooked horn; or שֹׁפָר הַפּוֹךְ inverted horn.
- (ב) *Merka* — מְאָרִיד or מְרִיד prolonging.
- (ב) *Qadma* — אֲזָלָא, אֲשָׁל a small rope.
- (ב) *Yerah* — עֲגֻלָּה round; גְּלָגַל wheel.
- (ב) *Merka (duplex)* — הַרְרִין הוֹטְרִין two threads.
- (ב) *Shalshleth* — מְרַעִים trembling.

#### 4. *Similar*s distinguished.

*Athnahh* (⸀) and *Yerah* (⸁) have a similar figure, but are counter parts in position.

*Pashta* (⸂) and *Qadma* (⸃) have the same figure; but *Qadma* is almost never *postpositive*; *Pashta* always so. When *Qadma* is *postpositive*, the *Consecution* (Vid. No. 11) distinguishes it.

*Mahpakh* (⸄) and *Yethibh* (⸅) are of the same figure; but *Yethibh* is always *praepositive*, *Mahpakh* never so.

*Telisha majus* (⸆) and *minus* (⸇) lean in opposite directions.

*Tiphha* (⸈) and *Merku* (⸉) are counter parts.

*Rebhhi<sup>a</sup>* is over the middle of a letter; as רִב; *Hholem* (the vowel *o*) over the right side of a letter, as קִטָּל. *Rebhhi<sup>a</sup>* is larger than the vowel *Hholem*.

*Zarka* (⸊) a *lesser Distinctive*, is always *postpositive*; *Zarqa* (⸋) a *Conjunctive*, is never so.

#### 5. *Mode of writing Composite Accents.*

When (⸌) or (⸍) fall upon a monosyllabic word, the former of the two accents is thrown back upon the preceding word. This may serve to explain appearances in the accents, which otherwise would be perplexing.

6. *Pesiq* (No. 20.) is ranked as a *lesser Distinctive*; but this only when a *Conjunctive* next precedes it. After a *Disjunctive*, it is merely a sign of the *intensity* or *emphasis* of the *Disjunctive*.

7. *Zarqa*, (No. 29.) when a *Conjunctive*, always appears with another *Conjunctive* on the same word; as (⸎) (⸏) (⸐).

8. Besides *these* composite Conjunctives, others frequently appear, specially in poetry ; as,  $\overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}}$ , &c.

9. *Tiphha* (No. 9.) is a greater Distinctive, when it stands in the *Silluq* division (Vid. 1, infra) of the Verse, and is preceded by a *Rebhi<sup>a</sup>* in the same.

10. The above division of the *Disjunctives* into three classes, with names significant of their use, is preferable to the old, quaint method of Bohl, (A. D. 1636,) which makes *Domini majores et minores* ; or *Reges maj. et minores*. In like manner, Wasmuth divided them into *Emperors, Kings, Dukes, and Counts* ; and Pfeiffer, into *Emperors, Archdukes, Dukes, Barons, and Counts*. So Boston makes *Domini primarii, majores, minores*. The Conjunctives they called *ministri, Servants*.

#### 11. Consecution of the Accents.

By this is meant, the manner in which they precede or follow each other, in any verse.

The general theory is *similar* to that of our English punctuation, but not altogether coincident. Every verse, whether it be constituted of a real period, or not, has a *Silluq* (⌋) with a ( ; ) *Soph Pasuq*, i. e. *end of the verse*, at the close. It is then divided, (if long enough,) by some one or more of the remaining Pause-Accents. The portions of the verse thus divided are called *Silluq division, Athnahh division, &c*, commencing with *Silluq* and reckoning back towards the beginning of the verse.

Each of these *Divisions*, (if sufficiently long,) is subdivided by the *Greater Distinctives* ; and the portion belonging to each may be called the *Rebhi<sup>a</sup> Clause, &c*, for the sake of distinction.

The *Clauses* (if long enough) are still subdivided by the *Lesser Distinctives* ; and the portion belonging to them may be called, for distinction's sake, the *Tiphha Section, the Tebhir Section, &c*.

Each of these classes of Accents is said to “*govern*” the Division, Clause, or Section belonging to it.

The *Conjunctives* have no *government*, making no distinction, but serving merely to annex words to the *government* of the *Disjunctives*.

The reader is now prepared to see the order, in which the several Classes of accents are regularly arranged, both in Prose and Poetry ; for the order differs, in these different species of writing.

PROSE CONSECUTION.

Table I. *Consecution of the Pause Accents.*

‡ | |    |    |    |

Table II. *Consecution of the Greater Distinctives.*


Table III. *Full Consecution of the Accents.*

Silluq Clause.


Athnahh Clause.

| all the rest the same as in the Silluq clause.

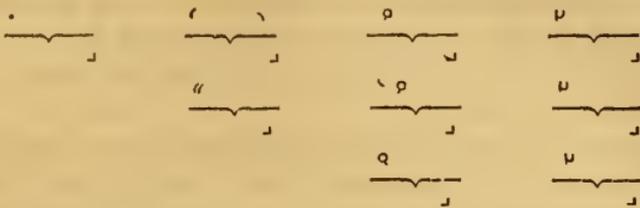
Segolta Clause.


Zaqeph Minus Clause.


Zaqeph Majus Clause.

(<sup>1</sup>-) Has no clause, i.e. governs no word, except that on which it is placed.

*Rebhia* Clause.



POETIC CONSECUTION.

Table IV. *Pause Accents.*

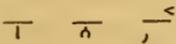
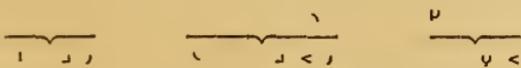


Table V. *Greater Distinctives.*

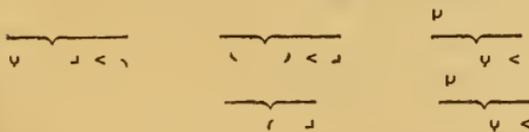
<i>Silluq</i> Division.	<i>Athnahh</i> Division.	<i>Merka Mahpakh</i> Division.

Table VI. *Full Consecution of the Accents in Poetry.*

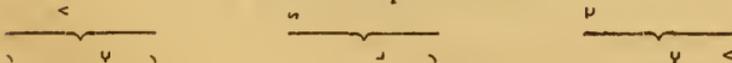
*Silluq* Clause.



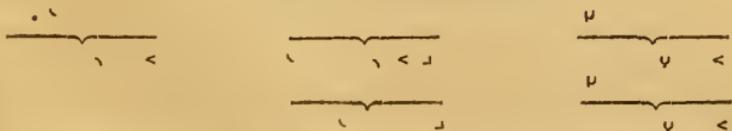
*Athnahh* Clause.



*Merka Mahpakh* Clause.



*Rebhia Geresh* Clause.



*Rebhia* Clause: the same Consecution as in the *Athnahh*.

12. *Explanations.*

(a) In following the Consecution, it is most convenient to begin at *Silluq*, and go backwards. The Tables are arranged, so that they may be read in either way; but it will be found much more convenient to begin at *Silluq*.

For explanation of the language employed in the Table, it should be observed, that *Silluq*, being *first* in rank, *governs* the whole verse, having the other Pause Accents in subordination to it, as in Table I; that besides this *government*, it governs the *Division* belonging to it, as the other Pause-Accents do in Table II; it has also *Clause-government*, in common with that of the other Pause-Accents and greater Distinctives, as exhibited in Table III. Besides this, every *Disjunctive*, of all the three Classes, has a *Section government*, which is also exhibited in Table III, and is commensurate with the lines (—) there exhibited, and consists of the Accents placed over and under those lines. *Silluq* then may be considered either as governing *generally, partially, or locally*; the other Pause-accents as governing *partially*, but (so to speak) over *whole provinces* of the empire, and also *locally*, or over particular parts of their respective provinces; the Greater Distinctives as governing *locally*, i. e. particular parts of provinces; and all of the Disjunctives in common, as ruling their own *household*, i. e. the *Conjunctives*. Table III, exhibits both the *local* and the *household* dominion, of all the Disjunctives.

(b) It has been already intimated, (note 11,) that the train of Accents admitted into any *Division*, consists of more or less, according to the number of words in such *Division*. Nearly every verse in the Bible has at least two *Divisions*; the number of *Clauses* and *Sections* depends, of course, on the length of the verse.

(c) In dividing the verse, the attention should be first directed to the distinctions, which the *Pause Accents* require. These being made, the *Clauses* in each of their divisions are then apportioned, (with a reference to the sense of the verse, in general, but not always;) and then if the length of the *Clauses* admit, the *Sections* are made.

(d) In *Prose*, the reader may trace the order of the *Pause-Accents*, in Tab. I.

Tab. II, will enable him to trace the Consecution of the greater Distinctives, in each *Division* made by the *Pause Accents*.

Tab. III, exhibits the full consecution of *Pause-Accents*, and *Greater Distinctives*, in the order of Tab. II, and as governing *Clauses*;

of the Lesser Distinctives arranged under them respectively; and lastly of the Conjunctives, which belong to each Disjunctive.

Tables IV, V, and VI exhibit the same in Poetry, i. e. the books of Job, Psalms, and Proverbs.

(e) To explain more definitely: in Tab. III (and VI) beginning at *Silluq*, you will trace the accents in the order presented, until a Pause-Accent, or a Greater Distinctive intervene. Then you begin with the Consecution of that Pause-Accent, or Distinctive, and follow that, until a second intervene; then pursue this in the same manner; and so continue until you come to the beginning of the verse.

The Accent on the left hand in the sign  $\sim$  of the Table, is the *Disjunctive*; the one, or more, on the right side, are its appropriate Conjunctives. Of these, you will commonly find but one before a Disjunctive, (sometimes one, and sometimes another, of those which belong to it;) at other times you may find *two* or even *all* of its Conjunctives, arranged before a Disjunctive. I have put the Conjunctives together, which are appropriate to each, in order to save the trouble of consulting another Table for them.

(f) In most of the Divisions and Clauses, the reader will perceive, that different Consecutions are presented. The first in order, is the most common; but the others are frequent. Thus, in Tab. III, *Silluq* Division, the first line is the common Consecution. But instead of this, the Consecution in the second line may be introduced, from the place where it begins, and that of the first line omitted; and so of the rest.

(g) If all the verses were long enough, you would have the whole train of accents in order, for the most part, as exhibited successively in Tab. I, II, III; and IV, V, VI. But no verse is of sufficient length for this; and most verses admit but a small part of the train. The next question that occurs then is, In what manner or order are these several Consecutions abridged, so as to accommodate the respective length of verses?

13. The answer to this lies in the following Canons.

Can. I. *Accents are repeated.* But not the Pause-Accents, i. e. the first Class, in the Tables I, & IV.

The Greater and Lesser Distinctives are repeated often, with their respective trains and Conjunctives, in the same Verse, or same Division of a Verse: or so much of any train is repeated, as the nature of the case admits. The Conjunctives, we have seen, are often re-

peated, especially in Poetry. In this way, a verse of any assignable length, can be furnished with Accents.

Can. II. *Accents are omitted.*

This of course is necessary to accommodate the different length of Divisions, Clauses, &c. But the omission is in some regular order, in general. E. g. in Tab. III, beginning with *Silluq*; suppose its Division has 6 words only, then the word at the end of the verse has a *Silluq*; the penultimate word takes its Conjunctive, if the relation require it; if not, then it takes the next minor Distinctive ( $\tau$ ); then the Conjunctive of this is placed on the next word to *Tiphha*, if the relation requires it; if not, then ( $\neg$ ) or its Conjunctive comes next. Any Disjunctive *alone* may represent both parts of a  $\text{—}$  or Section in a train: or any Conjunctive, in the same manner, may represent both parts; i. e. a Disjunctive may stand for the whole of a  $\text{—}$ , or a Conjunctive for the same; or both may stand in full order, as is usual; or the Disjunctive, and several of the Conjunctives repeated: but this takes place, in the regular order of the Table.

Such a diversity is necessary, to accommodate the sense of different words, connexions, and relations.

Can. III. *Accents are Inducted.*

This differs from repetition only in this, viz, that *any* greater or lesser Distinctive, whether in the regular order or not, with its train, may be brought into any Division, to help out any Consecution. (See Gen. i. 12.) The reason of such induction is beyond our reach. Whether it is grounded in conceit, or the nature of melody, or something else, no one can now determine.

Can. IV. *Accents are promoted.*

E. g. *Pazer* ( $\underline{\quad}$ ) in Tab. III, *Silluq* Division, might be placed where *Tebhir* ( $\neg$ ) is, the intervening accents being omitted; or one or two only might be omitted, and *Pazer* brought forward, &c.

When the greater Distinctives are *promoted* to the place of Pause Accents, (Vid. Table II), then they are commonly furnished with the train of Pause-Accents, i. e. they govern in their room.

Can. V. *Accents are transposed.*

In the *Silluq* Divison, specially in Poetry, *Tiphha* is sometimes transposed with *Munahh*, the latter standing in the place usually occupied by *Tiphha*.

In the *Rebhia* Clause, *Merka* is sometimes transposed in the same way with *Tiphha*.



-earth. (2) And the earth ; was-without form, and void ; and darkness [was] upon-the face of-the deep ; and the Spirit of-God ; moved, upon-the face of-the waters. (3) And God-said, let there be-light ; and there was-light."

Psalm i. (1.) "Blessed-[is] the man ; who, not-walketh, in the counsel of-the ungodly : and in the way of-sinners, not-standeth : and in the seat of-the scornful, not-sitteth. (2) But, surely, in the law of-Jehovah ; [is] his delight : and on his law-will he meditate ; by day-and by night." N. B. The Heb. order is followed in this Version.

The reader can easily pursue this, and punctuate for himself.

#### 19. *Original design of the Accents.*

The way is now open for the student to judge of this subject. We have seen, (Gram. § 34,) that about one quarter of the accents do not at all, (except by mere accident,) mark the tone-syllable of words. They were not *originally* designed, then, as the signs of acuted syllables. Besides, in a great multitude of cases, there are *two* accents (two *Disjunctives* even) on the same word ; yet there is never but *one* tone syllable. The improbability of such an original use, then, forces itself upon every attentive observer.

But further. The *original* use of the Accents as signs of inter-punctuation, (the grand use which Buxtorf, Boston, Wasmuth, and the multitude of writers, who have copied their works, would assign to them,) is highly improbable. Compare the punctuation, as exhibited above in English marks. Translate the second Psalm, and punctuate it after the Accents. Specially, compare the eighteenth Psalm, with the same composition in 2 Sam. xxii. The xviii. Ps. has the *poetic* consecution ; 2 Sam. xxii, the *prosaic* one. Is the same Psalm *prose* in one place, and *poetry* in another ? But this is not all. In some cases, the very same words, in this Psalm, have a *Conjunctive* in one case, and a *Disjunctive* in the other. Can the sense of the *same* words, in the *same* connexion and composition, be different, merely because they are written or printed in different places ?

In short, there is not a single case in which the *Conjunctives* are applied to any relation, (such as a verb to its Nominative ; a verb to its Accusative ; two nouns in Regimen ; a verb and its qualifying adverb ; &c,) but you may find continual departures from it, and *Disjunctives* applied to the very same relation, and to the same words. By what magic power, shall the very same relations and words be at once *Conjunctive* and *Disjunctive* ?

There is not a chapter, scarcely a verse of any great length, in all the Bible, that would bear an English punctuation, corresponding with the Hebrew Accents.

Besides ; what mean the numerous instances of a Conjunctive and Disjunctive both on the same word ; or of two Conjunctives, or two Disjunctives, on the same word ? How is it possible, that the Accents, if originally designed as signs of Interpunction, should be so entirely inconsistent with themselves, and so widely depart from all probability and possibility, as to an interpunction that respects the sense ? The reason was not, that the Masorites, who added them to the text, did not know the meaning of the Hebrew Scriptures, grammatically considered, well enough for the common purposes of interpretation. There is abundant evidence that they did. The result seems to be, that to regulate the *recitation* or *cantillation* of the Scriptures, was the first and *original* object of the Accents ; the interpunction and accentuation were only a secondary object, and therefore (as the fact shows) imperfectly accomplished.

#### 20. *Importance of the Accents.*

After what has been said, the student may be ready to conclude that the study of the Accents is fruitless. This is far, however, from being the case. *Twenty three* of them invariably designate the tone syllable. They often serve (as the accents in Greek) to distinguish words of a different sense, that are written alike ; as בָּנִי they built, בָּנִי in us ; שָׁבָה they led captive, שָׁבָה they turned back ; אָחִיז he caught, אָחִיז I shall see, &c. In both of these respects, therefore, they are in a greater or less degree useful to the student.

Although the Accents cannot be received as correct *signs of interpunction*, in any chapter throughout, or scarcely in any verse ; yet the Pause Accents, and greater Distinctives do serve, in innumerable instances, specially in the poetical books, for a general guide, as to the larger signs of Interpunction. They separate, (generally with a good degree of accuracy,) the poetical parallelisms from each other. And although the Puuctators have judged so very erroneously, as to the extent of Hebrew poetry, (making only Job, Ps. and Prov. *poetical*, while the songs of Moses, of Deborah and Barak, of Solomon, and the poetical works of Isaiah and other prophets are furnished with *prose accents*,) yet the prosaic Pause-accents have the same *rationality*, in general, as the poetic ones, and consequently are of equal utility to the student.

Besides ; the Accents, in such a *multitude* of instances, affect the Vowels by lengthening or shortening them, that to neglect them, is very much to embarrass and perplex the way of the student. The study of them has, indeed, generally proved unsatisfactory ; and the reason is, that the claims set up for them by most writers cannot be substantiated, and the student finds himself deluded, and vexed with disappointment, and therefore abandons the pursuit as disgusting and fruitless.

But let him wait until the common *grammatical* difficulties of the Hebrew are overcome, and then begin first with the Pause Accents alone, tracing them through several chapters ; next proceed with the greater Distinctives, as connected with them, in a similar way ; then advance to the lesser Distinctives ; and lastly to the Conjunctives. In so doing, he will find that a very moderate portion of labor will introduce him to an acquaintance with them, and that he can proceed in the exercise of tracing them out, with no small degree of satisfaction. It is too late to maintain that they are to be followed as *authoritative* ; but that they are coeval with the Vowel-points is nearly certain : and that they are a useful index to the Rabbinic exegesis of the Scriptures, and often render assistance in the proper division of the Hebrew text, and in guiding the reader when words of doubtful form occur, must be conceded by every impartial critic. Shall we refuse or neglect the aid which they proffer us, rather than make a little exertion to avail ourselves of it ? The Heb. student, who does not love ease better than knowledge, will know how to answer this question.

## PRAxis.

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In the following Praxis, when reference is made, for the sake of illustration, to any part of the Grammar, the *first* number or figures which occur, indicate the § or Section of the Grammar, to which reference is made; the *second*, divisions of that Section; *other succeeding references* mark the subdivisions, &c, when uninterrupted by any intervening word. But if a word be inserted, as *and, also*, or any other words, then the number which next follows the inserted word, designates a Section (§) of the Grammar, &c, as before.

When the dash — is used, it is employed either to separate a Hebrew word which is the subject of praxis, from what follows; or to separate intervening words or parts of words, from what precedes, in the same No.

A reference, to which No. is prefixed, is a reference to the Number in the Praxis itself.

Whenever Dec. stands to indicate declension of nouns, it means of nouns declined as the masc. forms are. The fem. Dec. is marked by the epithet *fem.*

### GENESIS I. Verse 1.

1. בְּרֵאשִׁית—בְּ a prefix Prep. primitive, 157; for punctuation see 61. III. The student should note, that all the Particles, which consist of only one letter, (or of two letters with one of them assimilated,) are combined with the word to which they have a special relation, as in the present instance. A little practice will enable any one easily to distinguish the Particles, and separate them from the words with which they are connected.

רֵאשִׁית n. fem. root obsolete, but probably was רֵאשׁ, Inf. רֵאשׁ, contracted ראש, 47. 2, fem. ending ית— added to the Inf. form, 129. 16; Dec. 1, because the vowels are immutable, 138; Abl. Case, 173. 4.\*

2. בְּרֵא — Verb לָא and ע' Resh, 121 and 104; conjugated thus,

\* In the grammatical analysis of a noun, the student should trace its formation, § 129; its Declension, §§ 136—153; its gender, number, case, relation to verb, preposition, &c. The proper business of grammatical analysis is never accomplished, until *all* these particulars are ascertained.

Kal בָּרָא, Niph. נִבְרָא, Piel בִּרְא 46. 1, Hiph. הִבְרִיא, in other Conjugations it does not occur.\* אֱלֹהִים agrees with אֱלֹהִים *Pluralis excellentiae*, 167. 2. *b*, and Note.

3. אֱלֹהִים — n. masc. plural, ground-form אֱלֹהִים; the Hholem in the *Plural* is defectively written, 24, which, in like cases, is often done to avoid the occurrence of a Quiescent in two successive syllables; the Mappiq in the final ה of the Singular, falls away in the Plural as unnecessary, because ה is of course vocal there, 30; the Pattahh furtive, 27, also falls away, as it can stand only under the final letter of a word, and is merely a furtive or accidental vowel; Dec. I, vowels immutable, 138; although a Concrete, it has the Inf. form as in 129. 13. Vide 128. B. 1, 3.

4. אֵת — Particle, marking the Acc. of the following noun, 157. 1.

5. הַשָּׁמַיִם — הַ article 61. 1.—שָׁמַיִם n. masc. plural, from the obsolete singular שָׁמַי, and formed as גֹּרִים, plur. גֵּרִים, 133. l. 1. In Arabic, the Sing. שָׁמַי occurs in the same sense, and is derived from the Verb שָׁמַא to be elevated or high. The accentuation is irregular; and the word is declined like the Dual of Dec. II. page 240. See 62. II. 2. *b*.

6. וְיָאֵת הָאָרֶץ — וְ article, 61. I. 1, 2. אָרֶץ Segholate n. com. gender; primitive, 128. A. Vide Par. Dec. VI. *b* and 143. 1, 2, Notes *A Class*.

#### Verse 2.

3. הָרְחֵה — Root רָחַה; verb רָחַה, 122 and Paradigm; conjugated, Kal רָחַה, Niph. נָרַחַה, other Conj. wanting; Comp. 124. 1.

9. תֹּהוֹ — Segholate n. for תֹּהוֹ or תֹּהוֹן, 47. 3. *b*. Nouns of this form are not declined in the Heb. Scriptures; Root obsolete.

10. וְכִבְהִי — וְ Conjunction; for pointing, 61. II.—כִּבְהִי as in No. 9; Root obsolete.

11. וְהָשָׁךְ — Segholate n. Dec. VI. *O Class*; probably primitive; form as in 129. 11, compare 128. A. 2; Nom. to הָשָׁךְ understood, 240. 1.

12. עַל — Prep. formed as a noun, 157. 2. *a*; Root עָלָה, form in 129. 11, עָלָה, *b*.

\* To conjugate a Verb in Hebrew, is to repeat the ground-forms in the Praeter of all the Conjugations in use. If the Verb to be parsed is made in the Future, or Imperative, after conjugating, it should be regularly traced from the second ground form, viz. the Infinitive. In like manner, Participles should be traced from their respective ground-forms, and declined as in Par. xvi. § 127.

13. פָּנִי Plur. Const.; Ground-form פָּנִים, plur. only; Dec. II, 139 and Paradigm, also 135. 2.

14. הָהוּם — Dec. I.; Root uncertain; com. gender; plur. as Dec. I. of the Feminines.

15. רַחַח — Dec. I. com. gender; const. state, 135. 1; Nom. to מִרְחֶפֶת: Pattahh furtive under ח, 27.

16. מִרְחֶפֶת — Part. Piel; Root רַחַח verb רָחַח Guttural, 104; Piel רַחַח or רַחַח, 46, 1, 3; Inf. רַחַח, Part. מִרְחֶפֶת, 127 Par. XVI. Piel, but Pattahh remains unchanged, 46. 1; Syntax 217. 2.

17. הַמָּיִם — form as in No. 5, except that the Pattahh is prolonged by the Pause accent *Silluq*, 55. 4; obsolete singular was probably מַי, as in Arabic; Vide 153. Paradigm. Penacuted, 62. 2. *b*.

*Verse 3.*

18. וַיֹּאמֶר — Vav conversive, 93. — וַיֹּאמֶר, root יֹאמֵר verb פָּא quiescent, 107; conjugated, Kal יֹאמֵר, Niph. יֹאמֵר, Hiph. יֹאמֵר, *cetera desunt*; Fut. יֹאמֵר and יֹאמֵר, 108. I. Fut. Kal; the final *i* in יֹאמֵר is shortened into Seghol, because the accent is removed to the preceding syllable, 62. 3. *d*, compare 54. 2. and 93. 3. Syntax, 167. 2. *b*, and Note.

19. יִהְיֶה — Fut. Apoc. of יִהְיֶה, verb יָהַ; so written instead of יִהְיֶה, 47. 3, compare 123. I. Kal. *d*, where is a regular Future; for the reason of using the apoc. form here, 91. Compare No. 8.

20. אֵר — Dec. I. masc.; probably primitive; form as in 129. 3. עֵר; no plural.

21. וַיִּהְיֶה — Vav conversive with Daghesh omitted, 93. 1, which omission is compensated by the Methegh after Pattahh, 31. 2. *c*; וַיִּהְיֶה, Vide No. 19.

*Verse 4.*

22. וַיִּבְרָא — Vav conversive; וַיִּבְרָא apoc. form of the Future, from Root בָּרָא verb בָּרָא, 123. I. *d*. No. 2; וַיִּבְרָא stands for וַיִּבְרָא an apoc. form, without a furtive Seghol; the short Hhireq in וַיִּבְרָא is changed to Pattahh in וַיִּבְרָא by rule in 46. 3; the א is here put *in otio*, by the form of the apoc. word, 23. 5. *a*, and therefore has no Sheva under it, as it would have if it were moveable, 26. 2. *b*; it is retained for the sake of orthography, and as an index to the etymology of the word. For the signification of *past* time, see 93; conjugated Kal בָּרָא, Niph. בָּרָא, Pual בָּרָא, Hiph. בָּרָא, Hoph. בָּרָא, Hith. בָּרָא.

23. הָאֵר — הָ article, 61. I. 2.— כִּי probably primitive Conj.

24. טוֹב— form, 129. 3. עוֹ; Syntax, 240. 1.

25. וַיִּבְרָא — Root בָּרָא; Fut. apoc. in Hiphil, 91. 3, and 93. 1.

26. בֵּין — Prep. with a form like Const. state of nouns, 157. 2. *a*, of the class in 129. 11. עוֹ.

27. וַיְבַרֵךְ — Conjunction; for vowel, see 61. II. 3.

28. הַחֹשֶׁךְ — הַ article, 61. I. 2. Vide No. 11.

Verse 5.

29. וַיִּקְרָא — 120 and Par. XIII; also 93.

30. לְאֹרֶךְ — לְ Preposition; for vowel, see 61. I. 6.

31. יוֹם — form, 129. 3; Syntax of this and of the preceding word, 220. and 223. 2. After verbs of naming, the *thing* named commonly has ל before it, and the name called or given is simply in the Accusative.

32. וַיִּלְחָצֵץ — וְ Conjunction.—לְ preposition, for pointing, 61. I. 6, the article before הַשָּׁחַד being elided, and the ל receiving its Pattahh; Comp. 61. I. 2.

33. לְיָזְחָה — noun Segholate, 129. 11. עוֹ; ground-form לְיִזְחָה; Dec. VI. *A Class*; Pattahh prolonged to Qamets by the Pause Accent, 55. 4; לְיִזְחָה lay a mixed syllable, because accented, 25. 1. *a*, note 3; הַ— at the end, is paragogic, 50. 3. *d*, and 62. 2. *h*.

34. עָרַב — Dec. VI. *A Class*; בָּקָר—ibid. *O Class*; forms, 129. 11; probably Primitives, 128. A.

35. אָחָד — adj. numeral, for אָחָד = אָחָד; the Seghol comes into the place of Pattahh, by 60. 1.

Verse 6.

36. רָקִיעַ — Dec. III; Pattahh furtive, 27. 2; Part. form, 129. 5; Root רָקַע.

37. בְּתוֹךְ — בְּ preposition;—תוֹךְ Const. state from תוֹךְ, Dec. VI. *e*; form, 129. 11. עוֹ.

38. מִבְּרִיאַת — Part. in Hiphil; vide No. 25.—For לְמִיָּמִים, see Nos. 30 and 17.

Verse 7.

39. וַיַּעַשׂ — Fut. with *Vav conversive*, 93; Root עָשָׂה, verb עָשָׂה and עָשָׂה Guttural; form in 123. I. *d*; the final Pattahh is furtive, and stands in the room of Seghol, 59. 4; the Pattahh under the Praeformative arises from the Verb עָשָׂה Guttural, 102. 1.

40. הַרְקִיעַ — הַ article, 61. I. 2.—in the same verse, לְרָקִיעַ, לְ receiving the vowel of the article elided; see No. 32.

41. הַמַּיִם — not הַמַּיִם, as in No. 17, because the word has no Pause Accent upon it. Comp. 55. 4.— אֲשֶׁר Nom. to הָיְתָה understood, 240. 1.

42. מִתַּחַת — מִ prep. with ך assimilated, 61. iv. 1 ; תַּחַת as a noun Seghol. 129. 11 ; lit. *under part*.—In בְּרִקְיעַ, the ל forms a Genitive case, see Syntax, 170. 2. b.

43. מִעַל — מִ Prep., for pointing, 61. iv. 2.—עַל, No. 12, but here used as a noun = *upper part*, and followed by a Genitive, as in No. 42.—בֵּן, for form see No. 26.

*Verse 8.*

44. שָׁמַיִם — with Qamets under מ, instead of Pattahh, because of the Pause accent ; comp. No. 17. — שְׁנַיִ, App. A. Ordinals.

*Verse 9.*

45. יִקְוּ yiq-qa-vu, with middle Vav moveable, 23. 4. a ; root, קָוָה. 122 and Par. XIV. Fut. Niph'al ; comp. 124. 1.

46. מִקּוֹם — Root קוּם, form 129. 14. עוּ ; Dec. III.

47. וְתִרְאֶה — וְ Conj ; root רָאָה, verb לֹהַ and פֹּרֵשׁ ; Niph. fut. 122 and Par. ; so written instead of תִּרְאֶה, because the Resh rejects Dagghesh, and the preceding vowel is therefore prolonged, 46. 1.

48. הַיּוֹבֶשֶׁת — הַ article ; — יוֹבֶשֶׁת fem. form, 129. 6 ; Dec. II. feminine.

*Verse 10.*

49. לַיּוֹבֶשֶׁת — לַ has the vowel of the article which is elided, No. 32.

50. וּלְמִקְוֵה — וּ Conj., vowel 61. II. 3. — לְ prep. ib. III.—מִקְוֵה from קָוָה ; form, 129. 14. לֹהַ ; Dec. IX, 146.

51. יַמִּים — Dec. VIII. a ; probably primitive, 128. A.—וַיְרֵא, No. 22.

*Verse 11.*

52. תִּדְשָׂא — Hiph. Fut. apoc. 91. 3, comp. 91. 4. — דִּשָּׂא Dec. VI. — עֲשֹׁב Dec. VI. g.

53. מִזְרִיעַ — Part. Hiphil, comp. No. 38 ; Root זָרַע ; Pattahh furtive, 27. — זָרַע Dec. VI. d.

54. עָץ — Dec. VII. f ; primitive. — פָּרִי, Dec. VI. l, and 143. note 9.

55. עֲשָׂה — Part. active, see No. 39. and 122, with Paradigm ; defectively written, 90. b, and 24. 3.

56. לְמִינֹו — לְ prep. — וּ Suff. Pronoun, 69. 2. II. — מִין, Dec. I ; form as if from מִין, 129. 11. עִי.

57. אֲשֶׁר — qualifies בו, Syntax 196 ; literally, *which, the seed of it, [is] in it*, i. e. whose seed is in it.

58. זָרַעוּ — ו Pron. Suff. 69. 2. — זָרַע, Comp in No. 53.

59. בו — prep., ו Pron. Suff. 70. 3, בּ, qualified by אֲשֶׁר No. 57.

*Verse 12.*

60. וַתִּצָא — Vav conversive, 93 ; תִּצָא Fut. fem. apoc. Hiph.

91. 3 ; root יָצָא, verb פָּי and לָא, 110 and 120 ; see Par. VI, p. 191.

61. לְמִינֵהוּ — הוּ Suff. pronoun, 69. 2. II. Comp. No. 56. where ו Pron. Suff. is used with the same noun ; instead of הוּ. Either can be used at pleasure, when the noun ends with a consonant ; but ו is commonly preferred. — אֲשֶׁר זָרַעוּ-בוּ, vide No. 57. וַיִּרְאֵהוּ see No. 22.

*Verse 14.*

62. שָׂגִישִׁי, App. A, and 130. 3. Note.

*Verse 14.*

63. מְאֹרָה (plenè מְאֹרוֹת 24. 3.) ground-form מְאֹרָה Dec. III ; form 129. 14. עוּ ; Plur. מְאֹרִים and מְאֹרוֹת 133. 5 ; Nom. to יָהִי a verb in the sing. number (No. 19.) Syntax 227. 4.

64. בְּרָקִיעַ — בּ, usual pointing, 61. III, which is changed to short Hhireq here, according to the principle in 59. 1 ; בְּרָקִיעַ const. state of רָקִיעַ, see Dec. III. Cons. State.

65. לְהַבְדִּילָהּ Const. Inf. Hiph. from בָּדַל ; used as a verbal noun, and governed by ל ; Syntax, 213.

66. וְהָיָה — ו see 94. 1. and Syntax 209. 5, 6 ; here it connects הָיָה, a Praeter form, with the preceding יָהִי which is of the Future tense, see No. 19 ; its Nominative is מְאֹרָה, which in the first instance was connected with the sing. Verb יָהִי, vide Syntax 227. 4. note.

67. לְאֹתָהּ — לְ, 61. III ; אֹתָהּ = אֹתוֹת, 24. 3 ; ground-form אֹת, com. gender, but plur. form like feminines, 133. 4, comp. 5 ; form as in 129. 11. עוּ ; sing. of Dec. I, but Plur. of fem. Dec. I ; Syntax, 223. 2.

68. וּלְמוֹעֲדִים — ו Conj. pointing 61. II. 3 ; — לְ prep. 61. III. 1 ; — מוֹעֲדִים Plur. Dec. VII. from מוֹעֵד ; root יָעַד, and form as in 129. 14. פִּי ; Syntax as in No. 67.

69. וּלְרִמִּים — ו and לְ as above ; — רִמִּים irreg. noun, vide page 262, under יָרוּם ; Synt. ut supra. — וּשְׁנָיִם, ו Conj. ; שְׁנָיִם, fem. Dec. II. a ; two forms of Plural 133. 5 ; לְ prep. is wanting before שְׁנָיִם, 240. 9 ; Synt. ut supra.

*Verse 15.*

70. וְהָיָה — vide No. 66. — לְמְאֹרוֹת — לְ prep. with short Hhireq, No. 64 ; for form see No 63 ; for Synt. No. 67. — לְהִיאֵר Inf. Const. of Hiph. from אָיַר, verb עָרָא, 117 and Par. ; comp. No. 65.

Verse 16.

71. וַיִּבְרָא — See No. 39. — שָׁנִי App. A. figure 2; it is Const. state before הַמְּאֹרֹת, Syn. 177. 3. a. — הַגְּדֹלִים הַ, article, Synt. 165. 1; גְּדֹלִים plur. from גָּדַל, form as in 129. 3; Dec. III; Vav omitted in the Plur. form, No. 3; agrees with the preceding noun, which is of the fem. form but of masc. gender, comp No. 63. — הַמְּאֹרֹת, article. — הַגְּדֹלִים, article, Synt. 165. 1; גְּדֹלִים, Vav omitted, 24. 3. — הַמְּמַשְׁקֶה, prep.; מְמַשְׁקֶה fem. Segholate, Dec. IV. a; root מָשַׁל, and form as in 129. 14; Const State before הַיּוֹם. — הַיּוֹם, art. 163. 3. a. — הַקֶּטֶן, article, vide הַגְּדֹל supra; Dec. VIII.; the fem. is קֶטְנָה, 147 VIII; form as in 129. 28. — הַכּוֹכָבִים, Dec. II. b.

Verse 17.

72. וַיְהִי — בְּיָמָיו Conversive, 93; וַיְהִי Verb פִּיךְ, 113. 3, Comp. 114. I. b.; used in Kal, Niph. and Hophal. — אֵתָם, 70. 3. column אֵת, comp. 157. 1.

Verse 18.

73. וַיִּלְמַשׁ — וְ Conjunction; לְ prep., pointing as in No. 64.; מְשַׁל Inf. const. from מָשַׁל, Syntax as in No. 65. — בַּיּוֹם וּבַלַּיְלָה — בַּ, in both cases the Pattahh belongs to the article elided by the preposition, 61. I. 6; וְ, 61. II. 3.

Verse 20.

74. וַיִּשְׂרָצוּ — Fut. from שָׂרַץ, Syntax 210. 5. a. — נֶפֶשׁ, Dec. VI. a; in apposition with שָׂרַץ, com. gender, form in 129. 11. — חַיִּי adj. fem., ground-form חַי, form as in 129. 1. עֵרָ — עָרָה see 133. 7; form as in 129. 11. עָרָה — עָרָה denom. verb; root עָרָה; in Polel; Syntax 210. 5. a.

Verse. 21.

75. הַחַיִּינִים — הַ article; חַיִּינִים, Yodh in the plur. ending omitted, 24. 3; Part. form, 129. 7; Dec. I. — כֹּל Kōl from כָּל, the Hholem shortened before Maqqeph, 32. 3; properly a noun Dec. I. in regimen with נֶפֶשׁ. — הַחַיִּי, הַ article, for insertion here, see 163. 4. — הַרְמֵשׁוֹת, הַ article, pointing 61. I. 2, Syntax 163. 4.; רְמֵשׁוֹת active Part. Seghol. from רָמַשׁ 127. Par. XVI. Syntax 217. 1. — אֲשֶׁר Acc. governed by וַיִּשְׂרָצוּ. — כָּנָה Dec. IV.; Inf. form, 129. 12; used here in the Gen. after עָרָה, and as an adjective, 161. 1.

Verse 22.

76. וַיְבָרֵךְ — verb from בָּרַךְ in fut. Piel; the Daghesh in Yodh omitted after Vav conversive, 93. 1; Qamets under ב instead of Pattahh, 46. 1; Seghol under ר instead of Tseri because the accent is

thrown off upon the preceding syllable by Vav conversive, 54. 2. and 62. III. *d.* — לָאמַר, contracted from לִאמְרוּ, comp. 47. 2, (for the ל would regularly have a Sheva here;) לְ prep. with an irregular punctuation, which is thus made; the Inf. is אָמַר, and the Sheva falling away, because א becomes quiescent, the word would then be written לָאמַר; but as this Seghol is lengthened by the *quiescent* א, it becomes Tseri, as in the text; Syntax, 214.— פָּרַח verb, לַח from פָּרַח, Imper. — וַיִּרְבּוּ, ו Conjunction. 61. II. 2. פָּרַח as פָּרַח.— וַיִּמְלֵאוּ, ו Conjunction. — מִלֵּא Imp. from מִלֵּא.— בְּרִמִּים, ב with the vowel of the article, 61. I. 6; רִמִּים, see No. 51.— יִרְבּוּ Fut. apoc. Kal from רָבַח, 127. Par. XIV. Fut. apoc., also 91.

## Verse 24.

77. הוֹצֵא — No. 60.— הוֹצֵא, fem. noun prim. Dec. II. *b*, Const. הוֹצֵא, Suff. הוֹצֵא, &c; Part. form as in 129. 2.— הוֹצֵא, n. Const. Dec. I. fem. from הוֹצֵא with Paragogic ו, 50. 3. *c.* et seq.; the Parag. ו seems to be a compensation for the Daghash omitted in the Yodh of the noun. In verse 25, the regular const. form הוֹצֵא occurs.

## Verse 25.

78. הָאֲדָמָה — הָ article—אֲדָמָה fem. Dec. II; Inf. form as in 129. 12.

## Verse 26.

79. נִעֲשֶׂה — 1st pers. plur. fut. from עָשָׂה, No. 39.— אָדָם Dec. IV; Part. form as in 129. 1.— אָדָם, n. Const. from אָדָם VI. *a*; אָדָם Suff. Pron. 69. 2. II; Inf. form as in 129. 11.— וַיִּדְבַּר, Conjunction, pointing see No. 64; דְּבַר n. fem. as Dec. I. of the masculine, 132. 2. *d*; Inf. form as in 129. 11. לָהּ. *d*; אָדָם ut supra.— וַיִּרְדֵּהוּ, Fut. Kal with Vav, from רָדַח, 93; Syntax 210. 5. *a*— וַיִּרְדֵּהוּ, Preposition, pointing No. 64; רָדַח n. fem. from רָדַח Dec. II. Const.; prim., but Inf. form 129. 12. לָהּ.— וַיִּבְרָא, Conjunction, ב with the vowel of the article which is elided, 61. I. 6.— הָרִמְשָׁה, הָ art. as pronoun, see No. 75 under הָרִמְשָׁה.

## Verse 27.

80. זָכָר Dec. IV. Part. form 129. 1—נִקְבָּה fem. Dec. II; Part. form, 129. 2.

## Verse 28.

81. וַיִּכְבְּשֶׁהָ — See No. 76.— לָהֶם, 70. 3. col. 1.— וַיִּכְבְּשֶׁהָ Conjunction.— כָּבַשׁ for כָּבַשׁ, 24. 3 and page 44, (*n, o*); Imp. from כָּבַשׁ; הָ pron. Suff. Accus. 68. 2. No. I. 3 fem.— וַיִּרְדֵּהוּ, Imp. of רָדַח, see in No. 79.

## Verse 29.

82. הִנֵּה *ecce!* as much as to say, *Take notice.* — נִתְּתִי for נִתְּתִי from נִתְּתִי, 114. IV. *b.* — אֲשֶׁר Nom. to הָיָה understood, Syn. 240. 1. — אֲשֶׁר-בוֹ in *which*, 196. — פָּרִי in No. 54. — יִהְיֶה, fut. from הָיָה. — לְ, prep., אֲבָלָה fem. Dec. 1; Inf. form, 129. 11; Syntax, 223.

## Verse 31.

83. עָשָׂה, Pluperfect, 209. 2. — טוֹב, Syntax, 240. 1. — מֵאִדֹּ, Syntax, 176. 2. — הַשְּׁשִׁי, article, 165. 3. In similar cases, verses 5, 8, 13, 19, 23, the Ordinal adjective is *without* the Article.

## CHAP. II. Verse 1.

84. וַיִּבְלֶה, Fut. Pual with Vav, 93; Root בָּלָה; Daghesth omitted in the Praeform. י because it has Sheva under it, see 93. 1, and Nos. 76, 81, וַיִּבְרָךְ; the present verb should doubtless be read *vā-yekhūl-lu*; the others, *vā-yebha-rēkh*, as the want of Daghesth lene in the Aspirates following the first syllable demonstrates; see 29. 3, (4). — אֲבָבָם. ם Suff. pron. 69. 2. column II; אֲבָבָ, masc. Dec. IV. *g.* in Suffix state; Inf. form 129. 12.

## Verse 2.

85. וַיִּבֶל — fut. apoc. Piel with Vav, from בָּלָה; for omission of the Daghesth in Yodh Praeform. see No. 84; so written instead of וַיִּבְלֶל, 41. 2 and 45. 3, comp. also 123. III. *c.* — מִזֵּאֲבָתוֹ, fem. Dec. II. *h*; for the proper form of the word, see 47. 3. note 2. — עָשָׂה Pluperfect, see No. 83.

## Verse 3.

86. וַיִּקְדָּשׁ — Fut. Piel from קָדַשׁ; pointing in No 84. — אָתוּ pron. Acc. 70. 3. col. אֵת. — בּוֹ ibid. col. בּ. — בָּרָא, Pluperfect, No. 83. — לְעֵשׂוֹת, ל prep., pointing 61. III. 2; עֲשׂוֹת Inf. Cons. Kal, from עָשָׂה, Syntax, 213. 5. *c.*

## Verse 4.

87. אֵלָהּ -- pron. 71. — תּוֹלְדוֹת, fem. Plur. Const. Dec. IV, Inf. form as in 129. 22. פִּי, deriv. of וָלַד; Syn. 240. 1. — בְּהִבְרָאָם, ב prep.; ם Suff. pron; Niph. Inf., from בָּרָא, with Suff. 213. 5. *a*; the Tseri under ר in the regular form בְּהִבְרָא falls away on account of the Suff ם, comp. 126. VI. in regard to the dropping of the Tseri. For retaining the Praeformative ה after ב, see 97. 4; the *subject* of the Verb is made by the Suff. in the Genitive, 215. 2. — עֲשׂוֹת Inf. const. used as a noun in the Genitive; the agent to עֲשׂוֹת is יִהְיֶה

אֲלֵהֶיִם, which is in the Gen. after עָשׂוֹת, Syntax, 215. 2; and the Acc. after this verb, is אֲרָץ וְשָׂמַיִם, the *object* of the action expressed by the verb, Syntax 215. 3.

*Verse 5.*

88. שִׁיחַ — form as in 129. 11. עִי; Dec. I.— הַשְּׁדָה, form as 129. 2. לָהּ, Dec. IX.— טָרַם יְהִיָּה before *it was*, Fut. made Praeter by טָרַם, 210. 6. *a.* (2)—so יִצְמַח טָרַם in same verse; יִצְמַח instead of יִצְמַח because of the Athnahh (Pause-Accent,) verb הַיִּי Gut. fut. Kal.— הִמְטִיר, Hiph. from מָטַר, Pluper. 209. 2.— אֵין, Syntax 235. 2. לְעֵבֹד, לְ prep., pointing 61. III. 2; עֲבַד Inf. Kal of עֲבַד; Inf. Const. as a Dat. case, 213.

*Verse 6.*

89. אֵד — prim., form as in 129. 2. עִי.— יַעֲלֶה, 6<sup>f</sup> Gut. fut., Syntax 210. 6. *b.*— הִשְׁקָה, Hiph. of הִשְׁקָה.

*Verse 7.*

90. נִוְיָרַר, Fut. Kal of פִּי II. Class, 111. 2; the Tseri of the final syllable goes into Seghol, because the accent is drawn back by the Vav.— עָפַר, Syntax 222. 3.— מֵן makes a Gen. 170. *c.*— נִיפַח, Fut. Kal from נָפַח, verb פָּן and ל' Gut.— בְּאֶפְרוֹ, Dec. VIII, from אָפַח=אָפַח 45. 3; יִי Pron. Plur. Suff. 69. 6.— נִשְׁמַח, I. Dec. fem. const. and also Accusative after יִפַּח, Syntax 172. 2. Note.— חִיָּים, Dec. VIII; form 129. 1. עִי; see also 133. 6.— לְבָשׁ, Syntax 223. 2.

*Verse 8.*

91. נִוְיָטַע — Fut. with Vav from נָטַע.— גַּן Dec. VIII, form 129. 11. עִי.— נִוְשֵׁם, Fut. apoc. Hiph. from שָׁוַם, the final Tseri of the apoc. form goes into Seghol, because the accent is retracted by the Vav.— שָׁם adverb.— רָצַר, Qamets under צ because of the Pause Accent; Syntax, 209. 2.

*Verse 9.*

92. נִוְיָצַמַח — Fut. apoc. Hiph.— נִחַמַד, Part. Niph. from חָמַד.— לְמַרְאֵה, Dec. IX, form 129. 14. לָהּ. *a.*— לְמַאֲבָל, Dec. II, form 129. 14. פֵּא.— הַחַיִּים, for the use of the article, Syntax 165. 5.— בְּתוֹךְ, No. 37.— הִגָּן, Qamets probably on account of the Pause Accent.— הִדְעַת, Fem. Inf. from יָדַע instead of דָּעַת, because of the Guttural, 59. 4; Gen. case, 213. 2, and has the article like a common noun.— טוֹב וְרַע, Accus. after דָּעַת, 221.

*Verse 10.*

93. יָצָא, Act. Participle of יָצָא, לָא and פִּי; Syntax, 217. 2.— מִעֲרֵן, Tseri under מ, 61. IV. 2.— לְהִשְׁקוֹה, Hiph. Inf. with Prep. ל;

as a Dative case, 213. 5. — וַיִּפְרֹד, Fut. Niph. as Praet., Syntax 210. 6. *b.* — רֵאשִׁים אַנּוֹמָלוּס Plur. of ראש, page 262; Syntax of לְאַרְבָּעָה רֵאשִׁים, 177. 2, 4.

## Verse 11.

94. הוּא *this is*, Syntax 192. 1. — הַסּוֹבֵב, הִי art. as pronoun = *that which*, Syntax 163. 4; and Synt. of Part. 217. 1. — הַתּוֹרֵלָה, art. הַ, 164. 1. — אֲשֶׁר שָׁם, 196. 1. *b.* — הַזֶּהב, article, 163. 2.

## Verse 12.

95. הַזֶּהב, הִי, 61. II. 5; הַזֶּהב Const. Dec. IV. — הַהוּא, הִי article 165. 1; הוּא *hi* 67. 2, placed after אֲרָץ, Syn. 180. 6. — טוֹב, adj. predicate, 181. 1. — הַבְּלֵל, art. 163. 2. — וְאֵבֶן הַשֵּׁהם, art. 165. 5.

## Verses 13, 14.

96. הַנָּהָר הַרְבִּיעִי — הַנָּהָר הַשְּׁלִישִׁי — הַנָּהָר הַשֵּׁנִי, art. before נָהָר 165. 5; before Ordinal 165. 1. For the omission of the article before all the names of rivers here, 164. 1. — הַהַלֵךְ, as הַסּוֹבֵב in No. 94. — קָרַמַת, Const. and Accus. 174. 2. — הוּא *is*, 192. 2.

## Verse 15.

96. וַיִּקַּח — from לָקַח, 114. IV. *a.* — וַיִּבְנֶהוּ הִי Suff., וַיִּבְנֶה Conj., וַיִּבְנֶה = וַיִּבְנֶה, Fut. Hiph. from וּבָנָה, 112, and 127. Par. VIII, page 194. (1.) — לְעֵבֶדָה, הִי — Suff.; עָבַד, Inf. Const. in Suff. state, Par. XV. 127, and Dec. VI. Syr. Seghol. — וַיִּלְשָׁמְרָהּ, *ut supra*.

## Verse 16, 17.

97. וַיִּצְרָו, Piel apoc. from יָצָו, 123. III. *c.*; for the omission of the Daghes in the Yodh, 93. 1. — לְאָמַר in No. 76. — אָכַל תְּאֵבֶל, Inf. abs. with a finite verb, 212. 2. — הַדְּעַת טוֹב וְרָע, No. 92. — מִמֶּנּוּ. 70. 3; Syntax in reference to what precedes, 182. 3. *c.* — אֲכָלָהּ, Inf. Suff. 127. Par. XV, used as the Suff. state of nouns, 213. 2. — מוֹת — תְּמוּתָה, 212. 2.

## Verse 18.

98. טוֹב predicate of the sentence, 181. 1. — הַיּוֹת, Const. Inf. of הָיָה, as Const. Noun before הָאָדָם, lit. *the being of the man in his solitude*, לְבִדּוֹ being used however as prep., but properly it is a noun of Dec. VIII. in Suff. state. — אֶעֱשֶׂה-לוֹ, Syn. 223. 2. — כִּנְגְדוֹ, as a noun in Reg., but כִּנְגַד is commonly used as a Prep. Comp. 157. 2. *a.*

## Verses 19, 20.

99. וַיִּצְרָו — quiescent Yodh omitted, comp. No. 90. — וַיִּבְאֶה, apoc. fut. Hiph. from בּוֹא. — לְרֵאוֹת, Inf. Const. as a noun in the Dative. — יִקְרָא-לוֹ, Syntax, 220, & 223. 2. — נִפְשׁ תָּיָה, in apposition with לוֹ which follows יִקְרָא (ut supra) but the prep. לְ is omitted,

Syntax 240. 9. comp. 240. 10 ; or the case may be solved by Syntax 191. 1. — *הוא* *that was*, 192. 1. — *שָׁמַר* from *שָׁמַר*, Dec. VII. *e.* — *לְבָלֵךְ*, &c, the *ל* here and after constitutes a Gen. 170. 2. *b.* — *וְלֹאֲדָם*, case abs. 182. 3. *b.*

Verses 21—25.

100. *וַיִּשָׁל* — apoc. fut. Hiph. from *שָׁלַח*. — *תְּרִדְמָה*, fem. Dec. II ; form as in 129. 22. — *וַיִּישָׁן*, from *ישָׁן* verb I. class, as *ירש* ; the Qamets under *ש* comes from Pattahh lengthened by the Pause Accent — *מִמַּלְעֵהוּ* *מ*, prep., *יו* — Suff. to plur. noun, 69. 6 ; noun is from *עָלַע* Dec. IV. with plur. of the fem. form, 133. 5. — *תַּחְתָּהּ* a prep. with Suff., as a Seghol. noun it takes the form *תַּחַת*, *תָּהּ* — Verbal Suff. 68. 2. Col. IV, occasionally united with Prepositions, 70. 2. note. — *וַיִּבֶן*, apoc. fut. Kal from *בָּנָה*. — *לְאִשָּׁה . . . הַיָּצֵלָה*, Syntax 223. 2. — *וַיִּבְרָאָהּ*, *הָ* — Suff. Pron., which shifting the accent makes the usual Hiph. form *יִבְרָא* go into *יִבְרָא* = *יִבְרָא*, i. e. the Qamets under the Praeform. Yodh necessarily falls away, and then, by 93. 1, *ר* Conversive must be written without the Daghesh in the Yodh. — *הַיָּעָם*, *ה* art. as pron. *this* ; *פַּעַם* *time* ; *this time* = *now* ; Synt. 174. 2. — *מִיַּעֲצָמִי*, Plur. with Suff. from *עָצַם*. — *וַיִּקְרָא אֶת־הָאִשָּׁה*, 219. 2. — *לְקַתָּהּ* Pual 98. III. — *וַיַּעֲזֹב־וּ*, with Qamets Hhateph under *ו*, 32. 4. — *אָבִיו* page 119. — *אָמַר*, Dec. VIII. from *אָמַר*. — *וַיִּדְבֹק*, fut. sense, 209. 5. *b.* — *וְהָיָה* *ibid.* — *לְבָשֶׁת*, 223. 2. — *שָׁנִיָּהּ*, 177. 3. *a.* — *עֲרוֹמִים*, Shureq followed by Dagh. forte, page 44, note ; from *עָרוֹם*, Dec. III, form as in 129. 28. — *וַיִּתְבוּשָׁשׁוּ*, Hithpalel from *בוֹשׁ* ; Syntax 210. 6. *b.* ; Qamets under *ש* is Pattahh lengthened by the Accent ; and for Pattahh, see 100. 1.

CHAP. III. Verses 1—5.

101. *עָשָׂה*, Pluperf. 209. 2. — *אֵהָיָה*, Interrog. *הָ* omitted before *אָהָה* 236. 2. — *לֹא הָאֲכָלָהּ*, 210. 5. *b.* (2) *מִפְרֵי עֵץ־הַגֵּן*, 123. 3. Note. — *נֹאכָל*, 210. 4. *c.* — (3) *וּמִפְרֵי הָאֵרֶב*, *but* of the fruit, *הָ* in 238. 3. — *אֲשֶׁר בְּהוֹךְ*, 240. 1. — *תִּגְעַע*, fut. Kal. from *גָּעַע*. — *תִּגְעַע־בוּ*, Synt. 223. 1. — *תִּמְתְּהוּן*, fut. Kal from *מָתָה*, usual form *תִּמְתְּהוּ*, but the Nun parag. draws down the accent (62. 3. *b.*) and, of course, the Qamets under the Praeform. falls away ; the *ה* in the ground-form is here written with (*..*), page 44. (*n. o.*) (4) *לֹא מוֹת תִּמְתְּהוּן*, 212. 2. *b.* — (5) *יִרְעֶה* Part. act., 217. 1. — *אֲכַלְכֶם*, Suff. Inf. const., 126. note 8, also Dec. VI. *u.* — *וַיִּנְפְּקוּהוּ*, 94. — *עֵינֵיכֶם*, Dual Const. of *עֵין*, page 240. Dec. VI. — *בְּאֵלֵהֶם* = *בְּאֵלֵהֶם*, 47, 2, but the Seghol is lengthened by

the quiescence of the א, in the first of these forms.—יִדְעֵי טוֹב, Part. Act. Const. state, 216. 2.

## Verses 6—10.

102. וְהָרָא, apoc. fut. fem. from רָאָה, as וְהָגֵל 123. I. *d.* No. 3.—טוֹב הַעֵץ, 240, 1.—תְּאֵנָה, fem. Dec. I; form as in 129. 22; used as an adjective, 161. 4.—תְּאֵנָה-הוּאָה, Synt. 240. 1.—לְעֵינַיִם, לְ, 61. I. 6, comp. 2.—בְּחֶמְדָּה, 103. II. Part. Niph.; Synt. 240. 1.—לְהַשְׁכִּיבֵל 99. I. *c.* Inf. Const.—וְהֵאָכַל, 108. I, or 55. 4.—וְהִתְחַן, fem. Fut. with Vav, from חָנַן.—עָמָה, 70. 3. עָם. (7) וְהִפְקִחְתֶּנָּה, Fut. fem. plur. in Niphal, with Vav.—שִׁירֵי-מַיִם, Dec. VIII. Adj.—וַיִּתְפָּרֵן, fut. Vav of תְּפַר.—עָלָה, Const. of עָלָה, Dec. IX.—תְּאֵנָה, fem. Dec. II.—חֲגוּרָה, fem. I. Dec. from חֲגוּרָה. (8) מִתְּהַלֵּךְ, Part. Hith. agreeing with אֱלֹהִים, 167. 2. *b* and note; for the sense of Hith. here, 80. 3. *d.*—וַיִּתְחַבֵּא, Fut. Vav. in Hith.; sense of Hith. in 80. 3. *b.*; Syntax 231. *b.* (9) אָכַל, Suff. Pron. 68. 2. IV, Comp. 70. 1; אֵי adverb, in a separate state אֵי, with Suff. אֵי, and as a noun of Dec. VIII, here, with Yodh Daghash'd. Vide 156.3.*b.*—וַאֲרָא, second form of פִּי Class I, Qamets under Vav, 93. 1; Qamets under ר, 120. 1.—וַיִּתְחַבֵּא, Vav ut supra, אָכַל fut. Niph. 46. 1; for the reflexive meaning, 77. 2. *c.*

## Verses 11—15.

103. הַגִּיד, Hiph. of גָּדַר.—אָתָה, 67. 2.—הֲיֵמֵן, הֲ Interrogative.—בְּיִתְיֶךָ, Piel of יָנַה with Suff. 123. III. *a.*—לְבִלְתִּי, 235. 4, here used like a noun in the Dative with לְ and in the construct state before אָכַל.—אָכַל Inf. used as Noun, with final Hholem shortened, because of the Maqqeph, 213.—אָכַלְתָּ *a-khal-ta*, Qamets under כ a Pattahh prolonged by the accent, 55. 4, and the syllable still remains *mixed*, because the accent remains on it, 25. 1. *a.* note 3. (12) בְּתַתָּה, 114. IV. *b.*—עָמְדִי, this form only with Suff. pron. Yodh; in all other cases, it is עָם.—וְאָכַל, 107. 2.—וְהִשְׁאֵנִי, Suff. Hiph. of נָשָׂא (14) אָרַר אָתָה, Synt. 240. 1.—מְבַלְ, Synt. 175. 2.—גְּהוּנְךָ, Dec. III. Suff. state.—תִּלְךָ, Fut. of תָּלַךְ.—תִּיךָ, Plur. Suff.; תָּךְ Plural Const. of תָּיִם. (15.) וַאֲיִבָּה, fem. Dec. II.—אֲשִׁית, fut. Kal of verb עִי, שִׁית, 119.—בִּינְךָ, 157. 2. *a.*—וְהִשְׁפָּדָה, fut. Kal from שָׁפַד, the Qamets under Yodh praeform. falls away, because the accent is shifted.—רָאֵשׁ, Syntax 174. 2.—וְהִשְׁפָּדָה, Suff. 68. 2. IV.—עָקַב, Dec. V; form 129. 2, Synt. as רָאֵשׁ.

## Verses 16—24.

104. הַרְבָּה אֲרָבָה, 212. 2, Comp. 225. 1. Note.—עֲצוּבוֹנֶךָ, fem. Suff.; form. 129. 15; Dec. III. *d.*—הֲרוּנְךָ, form 129. 15, לֹה;

Dec. I.—תָּזְדִּיר, fut. fem. 2d pers. from זָדַר — בְּנִים, page 262. — הַשְׂוֹקֶהָ. Dec. I. fem., הִי fem. Suff.; form 129. 22. — רִמְשָׁל, Qamets Hbathēph, 32. — בָּהּ, fem. pron. 70. 3. (17) בְּעִבְרֵךְ Prep. with Suff. as noun, 70. 2. — הַאֲבִלְנָה — הִיא — Suff. 68. 2. IV; the Tseri under כ falls away, as in 126. note 15. (18) קוֹץ, form as in 129. 11. עו. — וְדָרְדָר, form 129. 33. עֵץ. — לָהּ instead of לְהָ, 70. 3. לָ. — זָעַת, fem. II. Dec., form 129. 10. פִּי, or 129. 2. עו. — עֵד-שׁוֹבֵדָה Inf. Suff., as a noun governed by Prep., 213. 5. — מְמַנָּה, 70. 2. מֵן. — לְקַחְתָּ, Pual, קָחַת for קָחַת, No. 103, אֲבִלְנָה. (20) הַיְהִיהָ, 129. 6. בָּהּ = הַיְהִיהָ i.e. *living*, and as intensitive, *the mother of all living*. — הִיא in Pause for הִיא. (21) פְּתָנֹחַ, fem. IV. Dec. e. — וַיִּגְלַבְשָׁם, מְ Suff. ; verb future Hiph. with ו. — (22) פֶּן פֶּן *that not*, פֶּן-וַיִּשְׁלַח *that he may not thrust forth*, וְלֹקַח *nor take*, 209. 5. b. — וְחִי, Part. of חָיָה, contracted חִי, 129. 1. עֵץ; Synt. 217. 3. (23) וַיִּשְׁלַחְהוּ, הוּהוּ — Suff. — מִשָּׁם . . . מִשָּׁר *whence*, 196. (24) וַיִּגְרָשׁ, Seghol instead of Tseri under the ר, because the accent is thrown upon the preceding syllable. — מִקְדָּם, מִ towards. — הַפְּרָבִים from פְּרָוּב, Dec. I. — הַמְתַּחֲפָקֶת, Seghol. Part. fem. Hithpael, from הִפְקָה, הִי Art. as a pronoun, 163. 4; Hith. sense, 80. 3. b.

#### CHAP. IV. Verses 1—5.

105. וַתְּהִי, fut. apoc. of הָיָה. — וַתִּלְדֵּךְ, fut. apoc. of יָלַד; for the manner in which this verse is constructed, see Syntax 209. 3. note. — אִתָּה lit. *with Jehovah*, i. e. *ope Jehovahe*. (2) וַתִּחַסֵּף = וַתִּחַסֵּף, Fut. Apoc. Hiph. from יָחַס; final Tseri goes into Seghol, because the accent is drawn back, 62. 3. d. — לְלֵדָתָהּ, Inf. fem. of יָלַד, לָ prep. 61. III. 4. a; Synt. 213. 3. note, and 225. 1. — אֶחָיו, page 262. — רָעָה, Const. of רָעָה, Dec. IX. (3) וַיִּבְאֵהוּ, Hiph. apoc. from בִּיאָה. — לַיהוָה, has the points of אֱלֹהֵינוּ *Lord*, which the Jews use instead of יְהוָה *Jehovah*, wherever this latter word occurs single. Adverting to this, the vowel points are easily explained, viz. לַאֱלֹהֵינוּ, contracted לַאֱלֹהֵינוּ, 47. 1, 4, with the same points as לַיהוָה. (4) מִבְּכֹרֹתָיִךְ, from בְּכֹרָה, Dec. I, form 129. 10. — צִאֲוֹן, Dec. I. for צִאֲוֹן, 47. 6; form ut supra. — וַיִּמְתַּחֲלַבְהֶן, with Suff. and preposition; Syntax 242. — וַיִּשָּׂע, Fut. apoc. of שָׂעָה. (5) וַיִּחַר, Fut. apoc. of חָרָה. — וַיִּפְּלוּ פָּנָיו, 227. 1. note.

#### Verses 6—10.

106. תָּרָה לָהּ, 218. (7) הִיטִיב, II. Class פִּי. — שָׂאתָ, fem. Inf. of נָשָׂא, put for שָׂאתָ, 60. 4. — חָטַאתָ = חָטַאתָ, 60. 4. also 147. 3. e;

form 129. 6. — רִבְעִי, Syntax, 229. 2; but may not תִּטָּאח be masc. here, as the Suff. וְ, in תִּשְׁקָתוּ and בּוֹ, refer to it? (8) בְּהִיוֹתָם, Inf. Suff. of הָיָה, with Prep. 213. 5. a. — וַיָּקָם vāy-ya-qōm, the common apoc. form is יָקָם, but with the accent drawn back by the ו, the *Hhollem* shortens into *Qamets Hhateph*, 118. 1. 4. — וַיְהִי הוּא Suff.; for the points of the Verb, 59. 3. (9) אֵי הַבַּל, Synt. 240. 1. — וַיִּדְעֵהוּ pres. time 209. 4. — הַשְּׂמֵר, Interrog. הָ, שְׂמֵר as Noun, Dec. VII. Const. — אָזְכִּיר, Syntax 240. 1. (10) צִעֲקִים . . . קוֹל, 231. 1.

## Verses 11—15.

107. מִן, 175. 2. — פִּיָּהּ, page 262. פָּהּ. — לִקְחָתָהּ, Inf. fem. with Prep. 114. IV. a. — מְדַרְיָהּ, Suff.; יָד Dec. II. Plur. light Suff. — (12) תִּסְקֶה, Fut. apoc. Hiph. from יִסְקֶה and = תוֹסְקֶה; Syntax. 225. 1. note. — תָּחָה = תִּחְתָּהּ fem. Inf. of נָתַח, 41. 2. a and 42. 1. c, also 114. IV. b. — נָע וְנָד, 246. a; forms in 129. 1, עוֹ. — גָּדוֹל עֲיֹנִי, 181. 1. — מְשֹׂאוֹ, 175. 3. (14) גָּרְשָׁתָהּ, Piel 104. 4. — הָרוּם, 163. 4. — אֶסְתֵּר, 1st. pers. Fut. Niph. — מִצָּאִי, Suff. state of מִצָּא. (15) שָׁבַעְתִּים, App. A. p. 341. under No. I. — יָקָם = יָקָם the form without Pause, fut. Hophal of יָקָם. — וַיִּשָּׂם, see in No. 91. — לְבַלְתִּי, 234. 2, comp. 235. 4. — הַכּוֹחַ, Const. Inf. Hiph. from נָכַח; as the Genitive after לְבַלְתִּי. — אָחוֹ, Acc. after הַכּוֹחַ; and כָּל-מִצְאוֹ Gen. after הַכּוֹחַ, and the *subject* of this Inf. Verb, Synt. 215. 3. and Note 1. — מִצְאוֹ in Suff. state, but still the subject of the Verb, 172. 2. Note.

## Verses 16—20.

108. וַיִּשָּׁב, accent retracted, and final Tseri shortened, 54.2. — קָדַמְתָּ Const. Acc. 174. 2. b. (17) וַתְּהִי, fem. fut. apoc. from הִתְהַיָּה, with Pattahh because of the Guttural. — וַיִּשָּׁב see בָּנָה, Part. Noun, Dec. IX. Const., see 146. 2. a. — בָּנוּ, Dec. VII. g. Two Accusatives, (תְּבוֹנוֹךְ and שֵׁם) are here governed by the verb of naming, וַיִּקְרָא, Synt. 222. 3. under E. g. (18) עִירָד, form as in 129. 27. — מְחוֹרֵאֵל, Dec. V, Compos. Noun, 131. 2, and so of other names which follow. (20) הוּא הָיָה, הוּא is not *merely* a pronoun, (as then the Verb of existence would be omitted, 192. 1,) but a pronoun demonstrative, or used for the sake of asserting *identity*, 206. 1. — אָבִי, page 262. — אָהֵל, Dec. VI, O Class; Acc. after יִשָּׁב, 221. 3. b. (3) מִקְנֶהָ, Gen. after אָבִי implied.

## Verses 21—26.

109. בְּכוֹר, form 129. 9. — וַעֲנָב, form 129. 27. (22) גַּם חוּא, 206. — תּוֹבֵל, form 129. 22. פִּי. — נִחַשְׁתָּ, fem. Dec. IV. f. — בְּרָזֶל, Dec. VIII. g. — אָחוֹת, page 262. (23) לְנִשְׁוֵי, Suff. Plur. of אִשָּׁה, page

262. — עָדָה וְעָלָה, Voc. case; according to some, in apposition with בְּרִשְׁתִּי, 240. 9. — שְׂמַעְנָה, for שְׂמַעְנֵנָה, Imp. fem. plural, from שָׁמַע, a kind of Apoc. Imper., which however does not come under any particular rule, and occurs but very seldom. — הִתְאַזְנָה, Imp. fem. Hiph. from אָזַן. — תִּבְרָתִי, fem. form of 129. 7, with Suff., and Qibbutz instead of Shureq. (24) שְׂבַע־חַיִּים, page 341. No. 1. (25) הִתְרַגַּז, with Suff. ו, 126. Note 1. *a.* (26) גַּם הוּא, *even to the self same*, 206, also 184. 3; and for the ellipsis of the ל before הוּא, see 240. 9. — הוֹחֵל, Hoph. of חָלַל, see the usage in 219. 2. — בִּקְרָא בְּשֵׁם, 220. 1. in *E. g.*

CHAPTER V. *Verses 1—5.*

110. וְזֶה סִפָּר, 240. 1. — הוֹלֵלָה, in the Genitive as it respects סִפָּר, but in the Construct state, as it respects אָדָם, 172. 2. note. — בָּרָא, 213. 2. — בָּרָא אֱלֹהִים אָדָם, 215. 2, 3. (2) בָּרָאָם, 126. note 1. Par. XV. in § 127. — הִבְרָאָם, No. 87. — (3) שְׁלֹשִׁים וּמֵאָה שָׁנָה, 177. 6, 8. — וַיִּזְקֶנּוּ, apoc. Hiph. from זָקַן, with Tseri shortened by retraction of the accent. — אָה־שָׁמוּ שֵׁת, two Accusatives after וַיִּקְרָא, 223. 3. (4) הוֹלִידוּ, Inf. with Suff. and governed by Preposition, 213. 5. — שְׁמֹנֶה עָשָׂר, 177. 4. — שָׁנָה, 177. 8. — בָּנוּחַ, page 262, בָּה, and 41. 2. *a.* (5) חָיִי for חַיִּי, as כָּב for כָּבֵב, verb עָע. — הִשָּׁע מֵאוֹת שָׁנָה, הִשָּׁע in the Const. state, 177. 3. *a.*; Syntax of the rest as in verse 4th. — וּשְׁלֹשִׁים שָׁנָה, 177. 6. — וַיִּמָּוֶה, Fut. apoc. from מוּת, the accent not drawn back, nor the Hholem shortened because the Pause-accent remains on the ultimate, page 106. *k.*

*Verses 6—10.*

111. חָמֵשׁ שָׁנִים, 177. 3. *b.* (7) שָׁבַע שָׁנִים, *ibid.* (8) שְׁתַּיִם שָׁנָה, 175. 5. — הִשָּׁע מֵאוֹת, 177. 3. *a.*, and 177. 4. (10) חָמֵשׁ וָעֶשְׂרִים, App. A, 15, and 177. 5.

*Verses 24—29.*

112. וַהֲתִהַלְּךָ *walked, or was conversant*, 80. 3. *d.* — וַאֲיָכֶנּוּ, 70. 1. and 235. 2. (29) נַח *rest*, from נָחַ; form as in 129. 3. עָו; the following verb יִנַּחֲמֶנּוּ, makes a Paronomasia with נַח, 246. *d.* — וַיִּנַּחֲמֶנּוּ, Piel of נָחַם, verb עָ Gut. with Suff. נוּ. — מִמֵּעֵשָׂנּוּ, from מֵעָשָׂה, Dec. IX. with Suff. and Preposition; the ה final is dropped because of the Suffix, 146. 2. *b.* — אֲרָרָה, Piel of אָרַר, 104. 4; הָ— Suff. Pronoun; Comp. 126. note 15; the pron. אֲשֶׁר which precedes, qualifies the הָ—, 196.

CHAPTER VI. *Verses 1—5.*

113. הִחֵל from חָלַל, in Hiphil. — לָרֵב, Inf. of רָבַב with Prep., 213. 3. Note. — וַיִּלְדוּ, Hoph. of יָלַד, Syn. 229. 2. (2) טוֹבוֹת = טוֹבוֹת fem.

plur. of טוב.—נִקְחָהוּ = נִקְחָהוּ, 45. 4, also 114. IV. a. (3) יָרוּךְ probably from דָּוָךְ, in distinction from דִּיךְ which is עִי.—בְּשָׁגָם, one mode of explanation is, ב prep., שָׁג Inf. with Pattahh (116. 1. b Inf.) from שָׁגַג and Suff. ם, translated *because of their errors*; another mode is, ב prep., שֵׁ for אָשָׁר (72.) the Resh being assimilated with the following ג, and גָּם = גַּם also, even, &c, the Pattahh being prolonged by the Distinctive Accent. Both modes are attended with difficulty, either in regard to the sense, or the form of the word; and neither is satisfactory. (4) הִנְפְּלִים, root uncertain, form as in 129. 5.—בְּיָמִים הֵהֵם, ב with the vowel of the Art. 61. l. 6; הָ Art. 61. l. 2; הֵהֵם, Syn. 165. 1; comp. 206, הֵם plur. being used, as הוא the Singular is.—אֲחֵרֵי-כֵן, 157. 2. *f*, lit. *after [it was] so* אֲשֶׁר that, אֲשֶׁר being a Conj. here, 158 2. a.—יִבְאֶה, fut. of בִּוֵּא used as Praeter, 210. 6. b.—הָאָדָם... הָאֱלֹהִים, Article, 165. 5.—וַיִּלְדוּ i. e. *the daughters bore*, 229. 2; for the ellipsis of בָּנִים after יִלְדוּ, 210. 4.—הַמָּה the same, i. e. the children, 206, comp. 192. 1.—הַשֵּׁם, Art. 163. 3. (5) רָעַת, masc. רָע, form 129. 10. עֵע = רָעָה, Qamets immut. 51. 3, Dec. I. fem.—מִחֻשְׁבֹּת, from מִחֻשְׁבֹּת, Dec. IV. fem.—לְבוֹ, from לָב, Dec. VIII.—רָק, form 129. 1. עֵע.—כָּל-הַיּוֹם, 174. 2.

Verses 6—12.

114. עָשָׂה, 209. 2.—וַיִּחַעֲצֵב, Hith. passive sense, 80. 3. a. or perhaps reflex. as also Niph. וַיִּחַעֲצֵב, in the former part of the verse, is used. Niph. and Hith. often unite in sense. (7) אֲשֶׁר בָּרָאתִי, latter pronoun omitted, 199. 1. c.—נִחְמָתִי, 104. 4.—עֲשִׂיתֶם = עֲשִׂיתִים, 86, under 1st pers. Sing., comp. 24. 3; ם is a Suff. 127. Par. XV. 3 plur. m. (3) חָק, form 129. 2. עֵע; Dec. VIII. b. (9) צִדִּיק, form in 129. 7; Dec. I.—תָּמִים, form 129. 5; Dec. III. (11) תָּמָם, Syn. 221. 3. b. 2. (12) נִשְׁחַתָּה, Qamets under the ת because of the Pause-Accent, which restores the original Vowel here and lengthens it. See *Addenda*, § 60.

Verses 13—16.

115. קָץ, Dec. VIII; form in 129. 2.—תָּמָם, see in verse 12.—מִשְׁפִּיהֶם *by them*.—וַחֲנָנִי = חֲנָנִי, 45. 5; see also 70. 1.—מִשְׁחִיתָם, ם—Suff., מִשְׁחִית, Hiph. Part., Synt. 217. 3.—אֶת *with*. (14) עָשָׂה, Imp. of עָשָׂה.—עָשָׂה לָךְ, either translate, *make for thyself*, and then לָךְ is the Dative of the person *to* or *for*, &c, according to the common rules of Syntax; or translate simply, *make*, according to 191. 3.—הִבַּח, const. form of תָּבַח; Dec. I. fem., because the Tseri is immutable; form as in 129. 13. פִּי.—הִבַּח עֲצִי-גִפְרִי, 172. 2. Note.—

rooms, plur. of קָן, Dec. VIII; form 129. 2. עַע. — אָתּ *in*. (15) רָחַבָּהּ, from רָחַב, Seg. of O class. (16) תְּכַלְכֶּלָהּ, fut. Piel from כָּלָה, with Suff. תְּכַלְכֶּלָהּ — which is fem., while צִדְדֵר its antecedent is masculine, 137 and 228. The whole phrase, which is very obscure, may perhaps be rendered, *A window shalt thou make in the ark, and to a cubit shalt thou complete* (reduce, curtail, limit,) *it on the upper part*, viz. the deck of the ark. — פְּצָדָהּ, Dec. VIII. f. from צָד, form 129. 10. עַע. — הַשִּׁים, fut. Kal. from שָׁים, page 199. — תַּחְתָּיִם, plur. of תַּחְתִּי, 133. 1; Synt. 222. 3.

Verses 17—22.

116. מִבּוּל, Dec. I, form 129. 14. פִּי, 3d class — לְשַׁחַת, Inf. Piel, 104. 4. — אֲשֶׁר-בוֹ, 196. 1. Note. — יִגְוַע, from גָּוַע, 118. V. 1. common fut. יִגְוַע, in Pause יִגְוַע. (18) הַקַּמְתִּי, 24. 6. — אֲתָהּ in Pause, comp. אַתּ in 70. 3, which is a different preposition, however, from the one in question, see 157. 1. (19) לְהַחֲיוֹת = לְהַחֲיוֹת, Inf. Const. Hiph. from חָיָה. (21) קָח, 114. 4. a. — יֵאָכַל *may be eaten*, 210. 4. c. — וְאָכַפָּה, 209. 6. — וְהָיָה, 209. 5. and note. — לְאָכְלָהּ, 223. 2.

CHAP. VII. Verses 1—23.

117. (2) טָהָרָה, without the article here, (181. 1.) though in the case preceding it has it, by 165. 1. — הוּא .... אֲשֶׁר *which*, 196. (3) שִׁבְעָה וְשִׁבְעָה, *seven and seven*, 240. 12. — לַחַיִּים, Piel Inf. of חָיָה. (4) לְקָמִים, &c, lit. "For in days yet seven," &c — מִמְטִיר, 217. 3. — וּמַחֲתִי, 209. 5. c. — הַיְקוּם, הָיָה Art. 61. 4; יְקוּם, form as 129. 38. עַי, Dec. I. (6) הַמְּבּוּל הַיָּה מַיִם, 170. 3. (10) לְשִׁבְעָה, 177. 3. a. (11) בְּשִׁנַּת, Const. of שָׁנָה, and the Gen. which follows it is לְחַיִּי, the intervening words being perhaps parenthetical; comp. 172, and 244. — לְחַיִּי, Genitive, 170. 2. b. — מְעִינֹת, from מַעֲיֵן, Dec. II. but irregular in some of its cases; Plur. as fem. Dec. IV. — אֲרָבוֹת, Dec. VIII, form 129. 28. (13) בְּעֵצָם, 206. 2. b. — אֲשֶׁת, Const. fem. Dec. IV. d. — (16) וְהִבְאִים הָיָה Art. as pronoun, 163. 4; הִבְאִים Act. Part. of הִבֵּא, 217. 2. — בְּעֵדוֹ, connected with וְסִגְרָה, 220. (17) וַיִּשְׁאֹל = וַיִּשְׁאֹל, 45. 4, Fut. Kal of שָׁאָל. — וַתֵּרֶם, *vät-tu-röm*, Fut. Kal, from רָם, apoc. fut. יֵרֶם, and Hholem shortened by retracted accent makes יֵרֶם *ya-röm*. It may be made from רָם also. (19) מְאֹד מְאֹד, comp. 169. 1. d. — וַיִּכְסּוּ, Pual of כָּסָה. (20) מִלְּמַעְלָהּ מִלְּ, composite prep., 237. 1. — הַהָרִים, הָיָה Art., for vowel, see 60. 1. (22) נִשְׁמַת רִיחַ תַּיִם, 172. 2. note. — בְּאֲפִי . . . אֲשֶׁר, 196. 1. c, and note. — בְּתַרְבֵּהּ with the vowel of the Article, 61. I. 6, which must be *Seghol* here, 60. 1; תַּרְבֵּהּ = תַּרְבֵּה, 129. 6, see 46. 1. — מִתּוֹ, from מוֹת, 118. I. 1. (23)

אֶת-פְּלִי-הַיְקוּם instead of נִימַח, 46. 3, apoc. Fut. Niph. of נִמַּח. — Nom. case here, 173. 4. note 3.

CHAP. VIII. *Verses 1—10.*

118. וַיִּשְׁבוּ, *vāy-ya-shok-ku*, fut. Kal from שָׁבָה. (3) וַיִּשְׁבוּ = וַיִּשְׁבוּ, from שָׁבָה. — הִלֹּךְ וְשָׁב *continually retreating*, 225; see also, 212. 2. *c.* and comp. note 2. — מִקְצָה, from קָצָה, Dec. IX, Daghesh omitted after מ, 61. IV. 3. (4) וַתֵּנַח, fut. Kal of נָח, 118. I. 4, *Fut. Apoc.* — לַחֲדָשׁ, Gen. after יוֹם. — הָרִי, 167. 3. (5) הִלֹּךְ וְחָסוּר, see in verse 3. — בְּאֶחָד, 240. 8. — נִרְאָה, Niph. of רָאָה. (6) חָלוֹן, form 129. 15. עֵץ, Dec. I. (7) וַיִּצְאוּ וְשָׁבָה, see in verse 3. — יְבוּשָׁה Fem. Inf. of יָבַשׁ Fut. O. 110. 2, used as a noun. (8) בְּיִזְוֵנָה, form 129. 4. לָהּ. — הַיְקוּם Interrogative; קָלוּ, Praet. Kal of קָלַל. (9) וַתִּשָּׁב, Fut. apoc. with retracted accent, from שָׁבָה. — וַיִּקְחָהּ Verb. suff. יָקַח instead of יָקַח, 55. 1. (10) וַיִּחַל, penacuted,\* Kal Fut. apoc. from חָלַל, fut. חָיַל, apoc. יָחַל. — וַיִּסָּף, penacuted, fut. Hiph. of יָסַף. — שָׁלַח, Inf. Piel, 105. 3.

*Verses 11—22.*

119. טָרֵף *fresh*, adj. agreeing with עֵלָה, which is in the construct state, but this does not affect the form of the adjective; comp. 172. 2. note. (12) וַיִּיחַל, Niph. penacuted, 110. II. 2, see also 77. 2. *b.* — וַיִּסָּפֵה שָׁבָה, 225. (13) וַיִּסָּר, with Pattahh final because of the Resh. (16) יָצָא, Imp. of יָצָא, 110. 3. (17) הַיִּצְאָה, in the margin or *Qeri*, הַיִּצְאָה, 111. 8. — וַיִּשְׁרָצוּ, 209. 6. *b.*; the same in respect to וַיִּפְרָר, &c. (19) לְמִשְׁפַּחַתְיָהֶם, from מִשְׁפָּחָה, fem. Dec. II; form, 129. 14. (20) מִזְבַּח, Dec. VII. *d.*; form 129. 14. — עֵלָה = עֲלוּהָ, from עָלָה. (21) וַיִּרַח, final Pattahh because of the Guttural. — הַיִּזְוֵנָה, form 129. 27; root נָחַח, Dec. I. — אִסָּף = אִסְפֵּי, fut. Hiph. from יָסַף; see 225. — מִזְעָרָיו, 133. 6. — לְהַכּוֹת, Inf. Hiph. from נָכַח. (22) זָרַע. 240 — קָרָה, form 129. 13. פִּי. — וַחֲם, form as in 129. 10. עֵץ. — וַיִּשְׁבְּהוּ, the *Silluq* restores the Hholem of the ground-form וַיִּשְׁבְּהוּ, otherwise the *b* would take Sheva.

CHAP. IX. *Verses 2—27.*

120. (2) מִזְרָאֵם, from מִזְרָא, Dec. II. — חֲתָכֶם, from חָתַח Dec. VIII; form 129. 2. עֵץ. — הָיָה, Dec. II, from דָּג. — בְּיָדְכֶם, 60. 2. — וַתִּנְהַו, see *Addenda*, § 60. (3) דָּמוֹ, in apposition with בְּנִפְשׁוֹ, Prep. omitted, 240. 9. (5) דְּמִמָּם, 139. note 1. — לְנַפְשׁוֹתֵיהֶם, Genitive after דָּם implied. — אִישׁ אֶחָד, *from the hand of any one* (205) [from

\* The word *penacuted* is designed to express the idea, here, and in the sequel, that the accent has been removed from the ultimate, and the vowel shortened in consequence of this.

the hand] of his brother, i. e. from any man's brother, or from any person, &c. (12) עוֹלָם, 161. 1. (14) בְּעֵנְיִי, Inf. with prep. and suff., from עָנָן, Inf. עֲנֶנְךָ, 116 l. b. Inf., comp. 115. 1; the composite Sheva under the Nun, 26. 5. See 221. 3. c. — נִרְאָתָהּ, Niph. fem. from רָאָה. (18) הוּא *was*, 192. 2. (20) וַיִּחַל, apoc. fut. Hiph. from חָלַל. — בָּרָם in *Pause*, for בָּרָם. (21) וַיִּשָּׁתָּה, apoc. fut. of שָׁתָה, without the furtive vowel, see in 123. l. d. — וַיִּשְׁכַּר, in *Pause*, for וַיִּשְׁכַּר, fut. Pattahh. — וַיִּתְגַּל, apoc. fut. in Hith. from גָּלָה; comp. 123. III. c. (23) שָׁבָם. Dec. VI. s. — אֲחֻרְיָת. adv., יֵית — an adverbial ending; derived from אֲחֻרָן. (25) עֲבָדִים, 176. 1. c. (27) וַיִּפְתָּה, apoc. fut. Hiph. from פָּתָה, and without the furtive vowel; comp. verse 21. — חֲפָתָ . . . יִפְתָּה, 246. f. — וַיְהִי, 61. II. 2. small print.

CHAP. X. Verses 9—25.

121. גִּבּוֹר צִיֵּר, lit. a hero of the chase, vide 176. 2. e. — וַיֹּאמֶר, instead of וַיֹּאמֶר; because of the Resh. (10) בְּמִמְלַכְתּוֹ, fem. Dec. II. f. (16) Comp. 130. 3. (18) נִפְצָו, Niph. Praet. of פָּצַע. (19) בּוֹאֲכָה, Inf. with Suff. כָּה = קָ (p. 115.) lit. in thy coming, i. e. as thou comest, or as one comes, 219. 3; prefix prep. בָּ omitted, 240. 9. — גִּרְרָהּ, prep. Suffixed, meaning towards, 157. 2. g. (25) רִגְלֵי, with a Plur. Nominative, 227. 4.

CHAP. XI. Verses 1—6.

122. אֲחֻרִים, page 341. No. I. (2) בְּנִסְעָם, Inf. with prep. and Suff., from נָסַע, Inf. נִסְעָה, 105. 2. a, small print; see Inf. with Suff. in Par. XV, page 205. (3) אִישׁ אֶל-רֵיעֵהוּ, 207. d. — הִבָּה, parag. Imp. (§ 192.) from יָהַב, Imp. הִב; Comp. 159. 2. — וַיִּבְנֶה, fut. paragogic 91; and for the construction of this and the following words, 221. 3. c. — לְאָבֶן, Qamets made out of Seghol, by pause-accent; Syn. 223. 2. (4) וְרֹאשׁוֹ, and its head [shall be] &c, 240. 11. — נִפְּוֹצֵ, 1 pers. plur, fut. Kal, from פָּוַע. (5) וַיִּרְרֶה, apoc. fut. of רָדָה. — לְרֹאֵה = לְרֹאוֹת, Inf. of רָאָה; as a noun in the Dative, 213. (6) לְכִלְמָם, Suff. כִּלְ, Suff. State of כָּל, and as a noun of Dec. VIII. d. — וַיְהִי־קָם, Inf. Hiph. with Suff. from חָלַל, Inf. חָלַל, in Suff. state the Qamets is shortened, because the accent is moved forward; the Tseri in the mixed syllable is also shortened, because the accent is taken off; and in the Suff. state, the second ל of the ground-form develops itself in the Daghesh, 115. 2, small print. — לְעֵשׂוֹת, Genitive, i. e. This is the commencement of their operation. — לֹא . . . כֵּל, nothing, 235. 5. — וַיִּזְמַר fut. from זָמַם, put for וַיִּזְמַר, 116. IV. 5.

## Verses 7—31.

123. נִרְדָּה, parag. Fut. 1. plur., from יָרַד 91. — וְנִבְּלָהָ, parag. Fut. from בָּלַל, put for נִבְּלָהָ, 116. IV. 5. (8) וַיִּפְּץ, penacuted, Hiph. fut. from פוּץ. — וַיַּחְדְּלוּ, 103. I. 3. Fut. O. (9) קָרָא, one called, 219. — הַפִּיָּאָם, ס־ Suff. which removes the Tseri under the ה, by drawing down the accent. (12) חַי for חַיִּי, as כָּב for כָּבֵב. (28) מוֹלְדָתוֹ, fem. IV. Dec. from מוֹלְדָת. (30) וַתְּהִי, fut. fem. apoc. from הָיָה. — הָרָה with moveable ו, which shews the original Root; Dec. IV; form 129. 1. (31) בְּלָתוֹ, from בָּלָה I. Fem., form 129. 1. עַע.

## CHAP. XII. Verses 1—20.

124. לָדֶ-לֶךְ, for לֶךְ, from לָךְ, 32. 4. 191. 3. — אֶרְאֶךָ, Suff. page 115, Fut. Hiph. with Suff. 126. VIII. (2) אֶעֱשֶׂךָ, for vowels, see 59. 3. — לְגוֹי גְדוֹל, Synt. 223. 2. — וַיִּאֲנָדְלָהָ, parag. Fut. in Piel, 91. — שְׂמֵךְ, ה־ the Pause form of the Suff., on page 117, and is here a *light* Suff., removing the accent only one place; the form of the noun is, therefore, the light Suff. form, Dec. VII. e. — וַהֲהִיָּה, ה־ in 61. II. 5. small; Imp. for Fut., 211. 3. (3) וַיִּמְקַלְלֶךָ, Part. Piel, Tseri shortened because the accent is drawn down upon ה; in the Singular number. — אָאָר, fut. Kal of אָוַר. (4) דָּבַר, 98. I. 1. — בַּצָּאתוֹ, Inf. with prep. and Suff. from יָצָא, common Inf. צָאָת, but with Suff., *regularly*, צָאָתוֹ, which, by 47. 1, must go into יָצָאתוֹ. (5) רִבְשֵׁי, Rebbia, as a *pause accent*, brings back the Pattahh of the ground-form רִבֵּשׁ, and lengthens it; p. 381. (7) וַיִּרְא, apoc. fut. Niph., from רָאָה. (8) הִהָרָה, 174. 2. a, 157. 2. g. — וַיֵּט, fut. apoc. of נָטָה, 124. 3. b. — אָהֳלוֹ, *ô-ho-lo*, Suff. form of אָהַל, Dec. VI. n, ה־ Suff. for ו, see on page 87. (9) הָלוֹךְ וְנֹסֵעַ, 212. 2; also 225. — הַגָּבֵה, from גָּבַהּ, with ה־ *local*, 157. 2. g. (11) הַקָּרִיב לְבוֹא, 225. — יָפַת, from יָפָה, 171. 3. — אָתָּה in Pause, for אַתָּה. (14) כְּבוֹא, 213. 5. b. (15) וַיְהִי־לּוֹ = וַיְהִי־לּוֹ, see 45. 5, and 4; the composite Sheva here is used as a kind of compensation for Dagghesh omitted. (17) וַיִּנְצְעוּ . . . . נִנְצְעוּ, 221. 3. c. (20) וַיִּצְוּ, 123. III. c.

## CHAP. XIII. Verses 2—16.

125. מִסְעָיו, form 129. 14. from root נָסַע. — בַּתְּחִלָּה, בַּ with the vowel of the Article; תְּחִלָּה, form 129. 22, original root תָּחַל; I. Dec. fem. (5) אֶהְיֶה, page 248. 15, comp. 60. 6. (9) הֵלֵא, 236. 4. — הַשְּׂמַאל, Imp. Niph., *Separate thyself*, 77. 2. c. — הַשְּׂמַאל, noun

with article, 174. 2. — אִימְנָה, fut. Parag. Hiph. from יָמַן, Denom. Verb, 83. II. Class בִּי. — הַיָּמִין, noun, 174. 2. — וַאֲשַׁמְאֵלָה, future Hiph. parag. from הַשְּׁמֵאֵל, Denom. Verb, from שָׁמַל (10) מְשָׁקָה, a watered place or country. — שָׁחַח, &c, Synt. 215. 2, 3. (13) חֲטָאִים, 176. 2. e. (16) יֹבֵל, Hoph. of יָבַל, 79. 3.

CHAP. XIV. *Verses 5—24.*

126. וַיִּבֶן, fut. Hiph. of בָּנָה. (10) בְּאֶרֶת בְּאֶרֶת, Synt. 169. 1. a. — הָרָה, הָרָה local; הָרָה instead of הָרָה, 60. 1. (11) וַיִּקְחוּ, 45. 4. (12) וְהוּא יֹשֵׁב, and in the next verse, וְהוּא שֹׁכֵן; such forms very commonly designate the Imperfect of the Latin, *habitabat; commorabatur; he was dwelling; he habitually, usually resided;* 217. 2. (13) בְּעֵלֵי בְרִית, 161. 6. c. (14) וַיִּרְק, fut. apoc. either of Kal or Hiph., from רִיק. (15) וַיִּחַלְקוּ, *And they (lit. he) divided themselves (himself) against them, [the enemy,] &c; for the reflexive meaning of Niph., 77. 2. c; for the Sing. number in this and the two following verbs, see 231. 3. a, and comp. 227. 4; or perhaps here the Sing. is appropriated to Abraham, because he was the leader in this assault. (17) לְקַרְאֲתוֹ, fem. inf. of קָרָא, 121. I. 2, comp. 47. 3. note 2; Qamets under the ר, because the Suff. makes it a pure syllable, 55. 1. (20) וַיִּתֶּן-לוֹ, 193. 2, and Abraham gave to Melchisedek. (21) הִתְּנֵה-לִי, without Maqqeph הִתְּנֵה, Imp. of נָתַן. (22) הִרְבַּמְתִּי, Praet. Hiph. from רָבַם, defectively written. (23) אִם אֵם not, 238. 2; אִם אֵם is implied here, (see the following clause,) so that אִם אֵם is to be rendered, *I will not take from a thread to a shoe latchet, i. e. the least thing of any value. (24) בְּלִעְדֵי, compounded of בַּל nothing, not, and עָד, Plur. עָדֵי, with Suff. of 1 pers. עָדֵי, lit. then, Nothing [is] to me, (i. e. I will have nothing,) רַק except, &c. יִקְחוּ, 45. 4.**

CHAP. XV.

127. הָרִבָּה, 156. 3. d. (2) וּבֶן-מִשְׁקָה, 130. 3. — *and the Son of possession, (i. e. the possessor, 161. 6. d.) of my house will be this Damascene, Eliezer. (3) בֶּן-בֵּיתִי, domesticus, servant, slave. — יוֹרֵשׁ, 217. 3. (4) כִּי-אֵם but, 158. 2. c. — אֲשֶׁר, he who, 197. (5) הִבְטֵה, Hiph. Imp. from נָבַט, final Tseri shortened by Maqqeph. — הַשְּׁמֵאֵלָה, plur. with הָ local. (6) וַיִּחַשְׁבֶּהָ, 103. 3; Synt. 222. (7) הָתָה, 114. IV. b. — לְרִשְׁתָּהּ, fem. Inf. of רָשַׁע, with Suff., 110. 2; Dec. VI. x. (9) קָתָה instead of קָתָה, 92. and 114. IV. a. — מְשַׁשֵּׁת, fem. Seghol Part. in Pual, of the Denom. Verb שָׁשַׁע. (10) . . . אִישׁ*

רִיעוּהוּ, 207. *d.* (11) וַיִּשָׁב, apoc. Hiph. of נָשַׁב. (12) לְבוֹא, 214. 1. — נִפְלְאָה, fem. Segh. Part., 217. 2. (13) יָרַע יַדָּע, 212. 2. — וַיַּעֲבְדוּם, i. e. the foreign land or country shall reduce them, (the Israelites) to a state of servitude; 193. 2. (14) דָּן אֲלֵכִי, from דָּן, 217. 3. (17) וַיִּלְבַּד, 41. 1. *e.*

CHAP. XVI. *Verses 1—14.*

128. מַצְרֵית, 147. 3. *c.* — מִלְּדָתָהּ, 213. 5. *d.* (3) לִּזְלֹאֲשָׁה, 223. 2. (4) וַתִּקַּל, fut. in Niph, from קָלַל, see 115. 5. small, word גִּמְרַר, which is in Niph. fut., and comp. 116. II, forms in *a* and *b*, which show that the short *Hhireq* under the Praeform. here, is often prolonged, i. e. becomes *Tseri*, as a compensation for the *Daghesh* omitted in the first Radical. Comp. 46. 1. (6) וַתַּעֲצִיבָהּ, fut. of Piel, with *Yodh* retained before the Suff., 126. VIII. 2, פִּי, being the equivalent here of פִּי noted there. (7) וַיִּמְצָאָהּ instead of וַיִּמְצָאָהָ, 57. 2; Comp. 126, Note 6. (8) בְּרַחַת = בְּרַחַת, Act. Part. Seghol. of בָּרַחַת, and having *Pattahh* because of the *Guttural*. (11) וַיִּלְבַּדְתָּ = וַיִּלְבַּדְתָּ; it is an unusual and apoc. form of present fem. Seghol. Participle. (13) אֵל רְאִי, *the God of vision*. — הֲיֵנָם, &c., *Do I yet see (live, or perhaps, retain my vision, Comp. Judg. xiii. 22.) here, after my vision*. — רְאִי, from רָאָה, as above, but with *Hholem* on account of the *Pause-accent*, which lengthens here, (as often elsewhere,) the preceding composite *Sheva*, page 381. (14) קָרָא, *one called*, 219. — לַחַי רְאִי, *of the life of vision*, i. e. of living, after a vision of God; לַ has the *Pattahh* of the article before חַי *life*.

CHAP. XVII. *Verses 2—26.*

129. וַאֲחָהָהּ, 1 pers. fut. Parag. from נָתַן. [5] אֶת-שְׂמֶךָ, 173. 4. note 3. [7] לְאֵלֵהֶם, 223. 2. [9] וַאֲחָהּ, 182. 2. [10] הַמּוֹל, Inf. Niph., probably Inf. abs. as there is no difference between the forms here, 212. 3. *b*; and being *passive* here, the agent is designated by לְכֶם, 224. 1; lit. *to be circumcised by you*, i. e. you must circumcise, &c. [11] וַיִּמְלֵכֶם from מָלַךְ. [12] וַיִּמּוֹל, fut. Niph. from מוֹל; לְכֶם, ut supra. — מִבֶּל בְּנִי-נֹכַר, *from [or of] every [any] stranger*, p. 268. top. [13] הַמּוֹל וַיִּמּוֹל, 212. 2. [14] אֶת-בְּשֶׁר, 173. 4. note 3. — הִפֵּר, Hiph. from פָּהַר, 118. III. 1; הִפֵּר is changed to הִפֵּר by 55. 4, which here applies to the *Praeter*. See page 381. [17] הַבְּנוֹת, Interrog. pointed as the Article, 61. V. 5; *To the son of a hundred years shall [a son] be born?* (Comp. 240. 4.) וְאַם, *And Sarah too?*

הַבַּת, *Shall the daughter of ninety years bear a son?* 240. 4: the הַ be-fore בַּת is the Interrogative. [23] וַיִּמַּל, from מַל, 118. 1. 4. Fut. apoc. [24] בְּהַמְלֹו, Inf. with Suff. in Niph.; comp. 77. 2. *e.* [26] נִמְלוּ, Praet. Niph. from נָמַל, 114. II. *a*; and for the sing. number of the Verb, 231. 3. 1.

CHAP. XVIII. *Verses 2—33.*

130. וַיִּשְׁתַּחוּ, 47. 3. *b*, also 123. VI, comp. 80. 2. *a.* [4] וַיִּשְׁתַּחוּ, Niph. 77. 2. *c*, *recline yourselves.* [5] וַיִּאֱקָתָהּ, 45. 4. [6] וַיִּמְהַר, Piel, 104. 4. [10] שְׂמַעַת, fem. Segh. Part. with Guttural. [12] בְּלִתִּי, Inf. Const. with Suff., from בָּלָה. [13] הֲהִיאָה, הַ Interrogative. — אֲלֹד, 1 pers. fut. of יָלַד, *Shall I indeed bear children (240. 4.)* וַאֲנִי WHEN I am old? 238. 3. [14] מִיִּהְיֶה, *Is any thing wonderful, (or difficult,) compared with Jehovah?* Synt. 175. 2. [15] יִרְאָה=יִרְאָה, without a Pause-accent. [17] הֲהִמְכִסָּה, הַ Interrog., 61. V. 4; Part. Piel, from כָּסָה, used as Fut. tense, 217. 3. — עֲשֵׂה, 217. 3. [18] יִרְוּ, Inf. abs. of הִרָה, 123. 1. *b*; Synt. 212. 2. *b.* — גִּוְיִי, *plene*, from גִּוִּי. [19] וַיִּשְׁמְרוּ, so THAT they will keep, &c; 240. 11. — הִבִּיא, Inf. const. of בִּיא, with prep. before it, and followed by subject and object, 215. 2, 3. — הִבֵּר, 98. I. [20] רָבָה, in Pause, for רָבָה, 3 fem. Praet of רָבַב. [21] אֲרָרָה, fut. parag. from רָרַד, 91. 2. — הִפְצַעְתָּהּ, הַ Interrog. 61. V. 5; כֵּ, *as*, 158; — הִּהּ — Suff. pronoun; ground-form פָּצְעָה, fem. Dec. II. — הִפְצָה, הַ Art. as pron., 163. 4. — כָּלָה, *altogether, entirely*, adv., from the verb כָּלָה, *to complete.* — אֲדַע, אֲדַע — parag. 91. 2; אֲדַע in pause, 1 pers. sing. fut. from יָדַע, instead of אֲדַע, [22] עוֹדֵנִי, עוֹד, a Particle; נִי — Suff., 70. 1; lit. *still he*, or *yet he was standing*, &c. [23] הֲהִיאָה, הַ Interrog. 61. V. 2. [25] תִּלְלָהּ, or תִּלְלִיָּהּ, derived from תָּלַל, but used as a Particle to express abhorrence; *far be it from thee*, or *detested let it be to thee*, מַעֲשׂוֹת, so that thou mayest not do, &c; 213. 5. *d.* [27] הוֹאֲלִתִּי, Hiph. of הָאֵל. — עָפַר וָאָפַר, 246. *a.* [30] יִתַּר, fut. apoc. of חָרָה. [32] הִפְעַם, 179. 2. *a.* [33] בְּאִשְׁרֵי, *when*, 193. 2.

## ADDENDA.

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§. 12. To *Daleth* is here assigned the sound of *dh* = *th* in *that* ; but in the Alphabet, § 10, it is represented as = *d*. This appears to be inconsistent. In the Alphabet § 10, however, my design was to mark the sound which Hebrew scholars generally give to ד; in § 12, I have marked the sound, which appears to have been given to it by the Hebrews. The reason why Hebrew scholars on the continent of Europe sound it as *d*, is because they cannot sound *dh* ; which the English can easily do.

§ 35. By mistake, *Pesiq* (1) is omitted in the table of the Accents here. See page 345.

§ 45. 5. NOTE. The omission of *Daghesh* in such cases is marked, in some instances, by the use of a *composite* Sheva instead of a *simple* one, under the letter that might have a *Daghesh* ; e. g. לְקָחָהּ instead of לְקָחָהּ, Gen. ii. 23.

§ 60. PAUSE-ACCENTS. These make many changes in the vowels, and may be placed either on the ultimate or penult syllable, even though the natural tone-syllable is changed thereby ; page 106. *k*. The changes occasioned by a *Pause* Accent may be divided into two classes ; viz.

### I. When it falls upon the usual tone-syllable.

Here it produces different effects. (a) It changes *Pattahh* into *Qamets* ; as מֵיִם, מֵיִם ; קָטָל, קָטָל. *Seghol* (standing for *Pattahh*) is changed in the same way ; as מְלֵךְ, מְלֵךְ : and thus of all nouns belonging to the *A* class of *Segholates* in Dec. VI. (b) On the other hand, when it falls upon *Tseri* in the ultimate syllable of verbs, it often changes it to *Pattahh* ; as יִפְרֹךְ, יִפְרֹךְ ; יִפְרֹךְ, יִפְרֹךְ ; יִפְרֹךְ, יִפְרֹךְ ; with Suff. as יִפְרֹךְ, יִפְרֹךְ ; יִפְרֹךְ, יִפְרֹךְ.

### II. When it falls upon a syllable, which is NOT the usual tone-syllable.

1. On the penult. (a) When the ultimate syllable begins with a single consonant, and there is a vowel already belonging to the letter next preceding, if it be *Pattahh*, it is lengthened ; as אַתָּה, אַתָּה ; עַתָּה, עַתָּה : if a long vowel, it remains unchanged, as אַנְכִי, אַנְכִי.

(b) But if the last syllable begin with two consonants, (and of course with a Sheva vocal,) then the Pause Accent (being penultimate) occasions a proper vowel to be placed in the room of the Sheva. This vowel is various, according to the nature of the case.

א. In verbs, the original vowel of the ground form is restored; as  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$  from  $\text{וָרָא}$ ;  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$  from  $\text{וָרָא}$ ; Future.  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$  from  $\text{וָרָא}$ ; 3d. pers.  $\text{וְרָאָה}$  from  $\text{וָרָא}$ . In the second and last cases, the *Pattahh* of the ground form is restored and lengthened; which is the usual fact, in all cases of this nature. Even *silent Sheva*, in some cases, is changed by the Pause Accent, and the previous syllable removed; as  $\text{וְרָאָה}$  with  $\text{ה}$  parag.,  $\text{וְרָאָה}$  in Pause.

ב. In verbs  $\text{וְרָאָה}$ , the *Pattahh* of the ground-form is not only restored and lengthened, but the *Yodh* of the Root also is restored, in cases where it usually falls out; as  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$  from  $\text{וָרָא}$  =  $\text{וָרָא}$ ;  $\text{וְרָאָה}$ , Imper. from  $\text{וָרָא}$  =  $\text{וָרָא}$ .

ג. In nouns, and other parts of speech, [1] *Simple Sheva* goes into Seghol; as  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$ ;  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$ . [2] *Composite Sheva* into the corresponding vowel; as  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$ , i. e. *Pattahh* is lengthened;  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$ . No instance of *Hhateph Seghol* occurs.

NOTE. A few anomalies occur here; as  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$ ;  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$ .

2. On the ultimate. Here it prolongs the vowel, if it be short; as  $\text{וְרָאָה}$  with *Qamets Hhateph* in the ultimate, but in Pause  $\text{וְרָאָה}$  with *Hholem*.

NOTE. The effect of Pause-Accents is *not uniform*. In a great number of cases, no change is occasioned by them. On the other hand, the Disjunctives, and even several of the Conjunctives *occasionally* produce the same effect in prolonging syllables, as the Pause-Accents. It is sufficiently evident from this, that the changes above are merely *euphonic* and *arbitrary*.

§ 91. Note on No. 3. The fem. form of the third person of the future, is the subject of *Apocope*, in the same manner as the masculine forms there exhibited. But the fem. of the second person singular, and all *plur.* 2 and 3. persons do not suffer any Apocope, because they do not end with the radical letter of the verb, and Apocope would interfere with their affirmative syllables. Comp. No. 3. Apocope here then is limited to the singular number, and to the 3 persons masc. and feminine, and the 2. pers. masculine.

§ 92. NOTE. If any exception is to be made from this, it is, that

a very few forms in the 2 pl. fem. appear to suffer a kind of Apocope ; e. g.  $\text{שְׂמַעְנָן}$  for  $\text{שְׂמַעְנָה}$  ;  $\text{קְרַאֲנָן}$  for  $\text{קְרַאֲנָה}$ .

§ 126. Note 15. What is said of the Tseri in *Piel* here, applies to Tseri in the ending of any Conjugation or Class of Verbs, when placed in the same circumstances ; e. g.  $\text{הִאֲבִיבְנָה}$ , without Suff.  $\text{הִאֲבִיב}$ , Gen. iii. 17. The comp. Sheva here is anomalous.

§ 177. Note on Nos. 1 and 2. What is said here has respect merely to the *appearance* of the Cardinal forms. In reality, the forms *apparently* masculine are *feminine*, and *vice versa*, as may be seen in Appendix A.

§ 213. The Infinitive Construct is used in all the Cases, just as a noun, so far as the construction, position, government, and even phase of the word is concerned ; only it has, from the nature of the case, no Plural, and no absolute state. At the same time, it may and does, whenever the construction requires it, govern the same Case after it, as any form in the Indicative mood of the same verb would govern. By mistake, an instance to illustrate the Dative case of the Infinitive is omitted in the Syntax. The Inf. is often put in this Case.

§ 218. Impersonal Verbs commonly take the Dative after them, with the Preposition  $\text{לְ}$ . If we translate them as personal verbs, the subject of the Verb is to be made, by rendering this Dative case as a Nominative. E. g.  $\text{צָרָה לִי}$ , *I am grieved*, lit. it is grievous to me.



## ERRATA.

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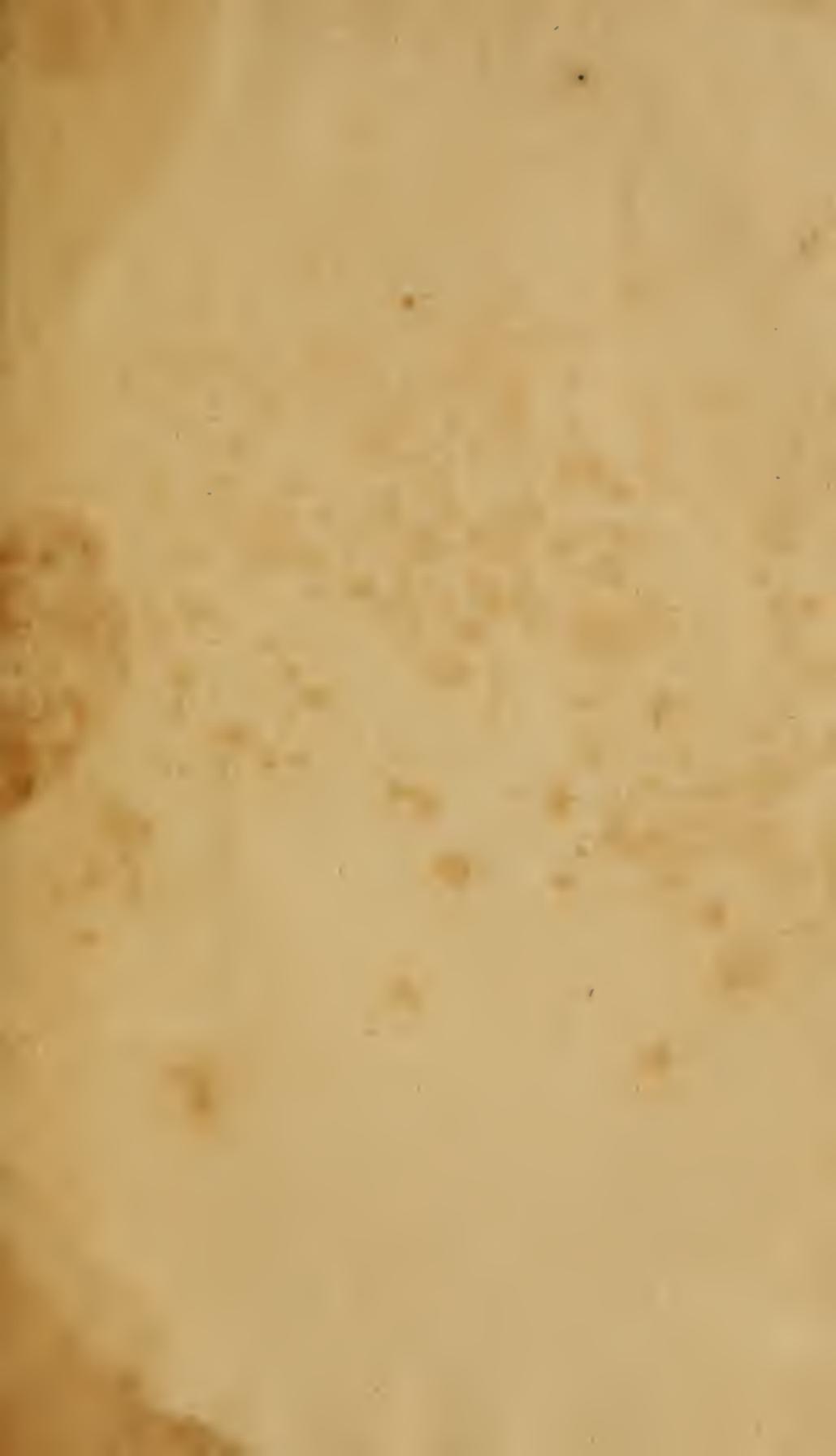
[The following table of *Errata* is the result of the joint labours of a Class consisting of near forty young men, who have used the Grammar for two months in their studies. Those marked \* are found only in some of the copies of the Grammar, and result from the breaking of the types, or other accidental causes. Many others might have been spared, according to common usage in such cases; but for the sake of liberating the student from any embarrassment, every error in the Hebrew, however trifling, which has been discovered, has been noted.]

§. 10. Alphabet צ, for Tsade read Tsadhe. § 20. 3. l. 5, and ,—and ו.  
 § 21. 2. b. l. 3, liqrāth — liqrāth. § 23. 5. l. 3, ᵅdo-nāy — adho-nāy.  
 § 24. 4. l. 3. וְלָמַר — וְלָמַר \* § 25. 1. a. note 1, l. 7, § 31. 3. b. — §  
 31. 3. a. § 27. 2. l. 5, ga-boah — ga-bhoah. § 31. 2. c. l. 2, בַּחֲרִים  
 — בַּחֲרִים. § 35. 4. less. Distinc. add (1) *Pesiq* to them; see p. 345.  
 § 38. Exemplification 22. l. 1, § 48. 4. a — § 23. 4. a. 23. l. 2. יְהִי —  
 יְהִי. 28. l. 2, hā-ho-shēkh — hā-hho shēkh. 29. l. 5, e-hadh — e-hhadh.  
 v. 7. l. 3. me-āl — me-āḷ. v. 9. l. 1, mīt-tā-hāth — mīt-tā hḥāth. l. 2,  
 e-hadh — e-hhadh. § 41. συλλαβαινω — συλλαβανω, bis. § 44. b. l.  
 2. עוֹלָה — עוֹלָה \* c. l. 10. σοριζω — σοριζω. § 47. 4. l. 3, קוֹם — קוֹם.  
 § 51. 3. Note 2. larger vowel — longer vowel. § 53. 2. l. 2, § 140,  
 note 3. a — § 140. 2. and Par. e. § 55. 4. l. 3, Hiphal — Hiphil. §  
 60. 3. l. 7, instead of — which is usually written. § 61. II. 5. note 1.  
 וְאֵלֶיךָ — וְאֵלֶיךָ \* § 69. 8. l. 3, אַבְוֹתֵיהֶם — אַבְוֹתֵיהֶם. 10. Par. I. l. 1,  
 סוֹסִים — סוֹסִים. § 77. 2. e. l. 2, נִלְחָם — נִלְחָם. § 80. 2. a. l. 4, טָבַל  
 — טָבַל \* l. 5, הַשְׁתַּמֵּר — הַשְׁתַּמֵּר \* l. 6, הַשְׁתַּגֵּב — הַשְׁתַּגֵּב \* § 87.  
 2. a. l. 4, Hophal — Pual. § 93. 1. l. 5, נִקְטַל — נִקְטַל. § 99. I. e, for  
 a second (d)—(f) and for (e) — (g). § 102. After division 1. insert  
 before the next par. 2. § 103. 3. l. 4, יַחְבֵּל — יַחְבֵּל \* § 105. 3. l. 4,  
 שָׁמַע — שָׁמַע \* § 108. VI. תִּזְרְנוּ — תִּזְרְנוּ. § 110. 3. l. 4, נוֹשֵׁב —  
 נוֹשֵׁב \* l. 5, Fut. — Inf. § 111. 3. l. 8, טָבַט — טָבַט \* § 113. 4. l. 3,  
 גָּשׁ — גָּשׁ. § 114. I. b. l. 1, גָּשׁ, גָּשׁ — גָּשׁ, גָּשׁ. § 117. 7. note b. l. 6,  
 קָרַם — קָרַם \* § 126. note 6. l. 7, רִמְצָאָהוּ — רִמְצָאָהוּ. § 127. Par.  
 I. Kal Part. act. כּוֹבֵד — כּוֹבֵד and dele כְּבוֹד. Niph. Fut. 2. m. sing.  
 תִּקְטַל — תִּקְטַל. Pual Praet. 1. pl. קִטְלוּ — קִטְלוּ. Inf. const. קָטַל —  
 קָטַל. Hith. Praet. 2. f. pl. הִתְקַטְּלוּ — הִתְקַטְּלוּ. Par. V. Kal. Imp.

2. *f.* plural, אֶבְלָנָה — אֲבַלְנָה. Par. VI. Niph. Fut. 1. sing. אָוֶשַׁב — אָוֶשְׁבַּ. Imp. *f.* s. הוֹשִׁיבֵי — הוֹשִׁיבֵי. Par. VII. Hiph. Imp. *f.* sing. הוֹשִׁיבֵי — הוֹשִׁיבֵי. pl. הוֹשִׁיבֵנָה — הוֹשִׁיבֵנָה. Par. VIII. Hoph. Fut. 2. *f.* pl. תִּצְחָנָה — תִּצְחָנָה. Par. IX. Niph. fut. 3 m. pl. רִנְגָשׁוּ — רִנְגָשׁוּ. \* Hoph. Pr. 1. sing. הִגְשָׁתִּי — הִגְשָׁתִּי. Fut. 3. m. sing. יִגַּשׁ — יִגַּשׁ. Par. X. Niph. Imp. m. pl. הִטְבִּיחוּ — הִטְבִּיחוּ. *f.* pl. הִסְבִּינָה — הִסְבִּינָה. Par. XI. Niph. Imp. *f.* pl. הִקְמִנָה — הִקְמִנָה. Par. XII. Kal. Pr. 2. m. sing. בִּינֹתָ — בִּינֹתָ. 1 pl. בִּינֹנוּ — בִּינֹנוּ. Par. XIII. Niph. Fut. 2. *f.* pl. תִּמְצָאנָה — תִּמְצָאנָה. Hith. Fut. 2. *f.* pl. תִּמְצָאנָה — תִּמְצָאנָה. Par. XIV. Verb לה 122, 133 — 122, 123. Par. XV. Praet. 3. masc. sing. קָטַלְתִּי — קָטַלְתִּי. 1 com. sing. קָטַלְתִּיכֶם — קָטַלְתִּיכֶם. \* § 129. 13 עוּ 1. 2, דוּן — דוּן. 33. 1. 2, הִפְכַּפְךָ — הִפְכַּפְךָ. \* § 135. 2. 1. 7, הִי — הִי. § 137. I. Dec. *a*, סוֹסִיכֶם — סוֹסִיכֶם. *b*, סוֹסִיכֶם — סוֹסִיכֶם. II. Dec. *b*, כּוֹכְבֵיכֶם — כּוֹכְבֵיכֶם. III. Dec. *d*, זָכְרוּנִי — זָכְרוּנִי. \* VI. Dec. *g*, סִפְרֵכֶם — סִפְרֵכֶם. *k*, קוֹטְלֵי — קוֹטְלֵי. \* *b*, אֹיְבֵי — אֹיְבֵי. \* VII. Dec. *a*, קוֹטְלֵיכֶם — קוֹטְלֵיכֶם. \* *c*, מְקַטְלֵי — מְקַטְלֵי. \* *c*, מְקַטְלֵיכֶם — מְקַטְלֵיכֶם. \* Dual Nouns, Dec. IV, כְּנַפְיָם — כְּנַפְיָם. \* § 144. 1. 1. 6, מִתִּים — מִתִּים. § 147. Dec. VI. 1. 1, הִזְקָה — הִזְקָה. \* VII. 1. 1, אֲרַח — אֲרַח. \* VIII. 1. 4, תִּקְהָה — תִּקְהָה. § 148. II. Dec. *d*, מִצְוֹת — מִצְוֹת. \* § 151. note 3. 1. 4, הִכְמָה — הִכְמָה. \* § 156. 3. *e*. 1. 2, טוֹב — טוֹב. \* 1. 3, נוֹרְאוֹת — נוֹרְאוֹת. \* § 162. 1. 1. 3, σοφοῦ — σοφοῦ. § 168. 4. 1. 3, יְהוָה — יְהוָה. \* § 172. 1. *g*. 1. 1, מְקוֹם — מְקוֹם. \* *i*. 1. 1, אֲתָד — אֲתָד. § 179. 1. 1. 2, שְׁנֵימָם — שְׁנֵימָם. § 192. 1, 1. 4, יִמְאִין — יִמְאִין. \* § 210. 4. *b*. 1. 6, בְּעֵבֹר — בְּעֵבֹר. 7. 1. 9, תְּהִיָּה — תְּהִיָּה. \* § 212. 3. *c*. 1. 2, הִלּוּךְ — הִלּוּךְ. \* § 213. 5. 1. 7, כְּבֹאֵי — כְּבֹאֵי. \* App. [A] No. I. 1. 2, שְׁתִּים — שְׁתִּים. No. III. 1. 1, עֲשָׂרִים — עֲשָׂרִים. \* Page 341. No. III, וְשָׁבַע — וְשָׁבַע. Praxis 50, 61. II. 3. — 61. II. 2. 68. id. Before 62, verse 14 — verse 13.





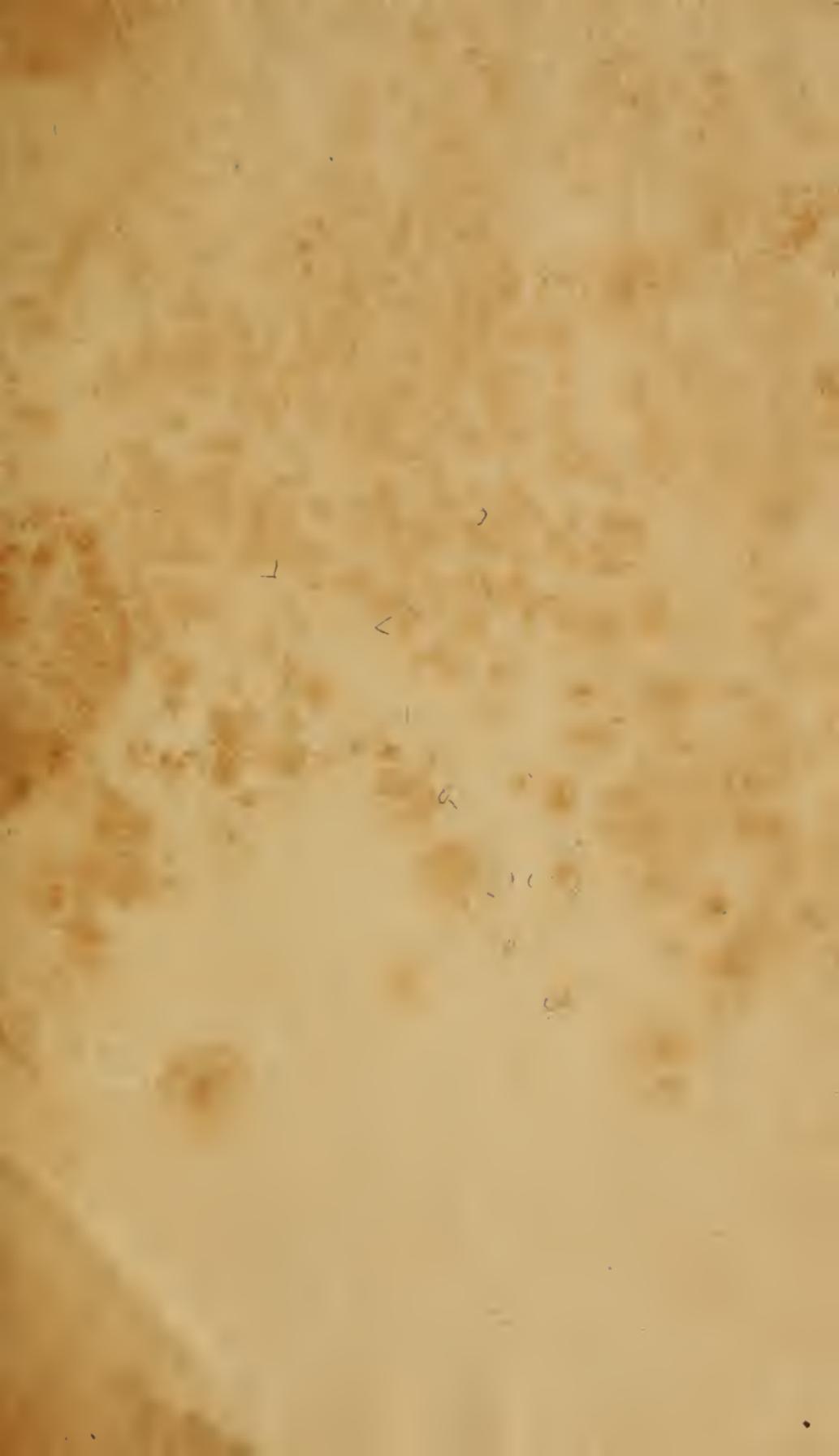


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