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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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## 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 especially 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, ( $\leq$ ) or ( $\geq$ ) 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 Phœnician 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 tinctured 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	<i>strong,</i>	for <i>God.</i>
אַבִּיר	<i>strong,</i>	<i>bull.</i>
יְהִידָה	<i>the only, the darling,</i>	<i>for life.</i>
יוֹסֵף	<i>Joseph,</i>	<i>for the nation of Israel, &amp;c.</i>

(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.

מֵ suffix, instead of מֵם them, their.

וְיָהּ and וְהִי for יוֹ his.

יְכִי for יָךְ thine, fem.

יְ and י plur. for יָם.

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 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 Hebraeo-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 Chaldee, 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, contemporaneously 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.  
 ——— Dissertt. 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	אֵלֶף	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	יֹוֹד	hand	10
כ	kh	ḥ	Kāph	כַּף	hollow hand	20
ל	l	l	Lamēdh	לָמַד	ox-goad	30
מ	m	m	Mem	מֵם		40
נ	n	n	Nun	נֵן	fish	50
ס	s	s	Samēkh	סָמַךְ	triclinium	60
ע	‘	‘	‘Āyīn	עֵין	eye	70
פ	ph	f	Pe	פֵּא	mouth	80
צ	ts	ts	Tsade	צַדִּי	fish-hook	90
ק	q	k	Qoph	קֹוֹף	ear	100
ר	r	r	Resh	רֵישׁ	head	200
ש	sh	sh	Shin	שֵׁן	tooth	300
[שׁ]	s	s	Sin	שֵׁן		
ת	th	th	Tav	תָּו	cross, mark	400



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 *p*, 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 *u* and *w*, sounding alike, can be represented in our alphabet only by *s*. The same is the case with *u* and *n* = *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 (ʰ) = 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 (ʰ) = 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 ו and װ.† 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	שׁ	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	שׂ	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 בְּהִבְרָאִים Gen. ii. 4.

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

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

According to the Rabbins, the ע *suspensum* in (c) means *Christ suspended*; the ה *minusculum* in (b) means אַבְרָהָם, *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 Similar.

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. ן *final* falls below the line; נ 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.  $\omega$  is turned first to the right and then to the left, with the bottom parallel with the line ;  $\omega$  turns to the left only. Final  $\omega$  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.

## § 18.

*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. ב = *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.) א = *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*. ד = *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*. ט = *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*, כ = *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  $\kappa$ .  $\text{כ} = k$ .

*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*,  $\text{עָה}$  *Γαζα*, &c. while in other words they have given it no sound, as  $\text{עֲלִי}$  *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  $\text{בֶּל}$  for  $\text{בֵּעַל}$ , 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 פֶּטֶף, 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 בְּגִד־כֶּפֶת, Beghădh-Kephăth,) 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, אֵיִהֵיִי 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. אֵ, הֵ, וָ, יֵ, 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 אֵ, הֵ, וָ, יֵ. 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)	פֶּתַח Pättähh	בֶּ	= a in <i>father</i> . ā
(c)	— Pättähh, <i>short</i>	בֵּט	= a in <i>man</i> . ä
(d)	סֶגוּל Sëghol	בִּי, בֵּ	= 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	יַ, בִּי	= ai in <i>gain</i> . ē
(h)	— Sëghol, <i>short</i>	יֵט	= e in <i>men</i> . ě
(i)	חֵירֶק Hhirëq	יַ, בִּי	= 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)	הוֹלֵם Hholëm	בוֹ, בֵּט	= o in <i>go</i> . o
(l)	קָמֶץ חֵטֵף Qamëts Hhateph	בֵּט, בֶּ	= o in <i>not</i> . ǒ
(m)	שׁוּרֶק Shurëq	בוֹ	= oo in <i>moon</i> . u
(n)	קִבּוּץ Qıbbuts	בֵּ	= oo in <i>moon</i> . ū
(o)	— Qıbbuts <i>short</i>	בֵּט	= u in <i>full</i> . ũ

In the second column, which exhibits the forms of the vowels, The letters ב, ט, ר, 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, Hhireq with Yodh, Hholem, and Shureq: corresponding short ones, Pattahh, Seghol, Hhireq 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 לִיקְרָאת *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*; גֵּי *gē*.\*

(e) Seghol is short, in a mixed syllable; as יְדָחַם *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*, אַ *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*; נַעֲשֶׂה *nē-‘sē*; perhaps short in Segholate-nouns, as נַאֲרַ *nā-ār*; מַלְכָּה *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) Qamēts Hhateph is always short. [See § 25.]

(m) Shurēq is long.\*

(n, o) Qibbūts, or the figure (·.), is long in a pure syllable; and short, only when in a mixed syllable, to which ʾ 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 הֶהָרִים; מָה for מָה; הַמְצַאֲנָה for הַמְצַאֲנָה; מִלֵּךְ for מִלֵּךְ; יִרְכֶם for יִרְכֶם, &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, ה is written for short u, after the Aramaean manner; as חֶלֶק *hlūq-qe*; מַעֲזִיז *ma-ūz-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 Hhölëm (◌◌ 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 אֵהָיִ 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 אֵבָּ *ba*, we say Alëph is quiescent, because the sound of it cannot be heard, as distinct from the vowel (וּ) 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, א, ו, and י, 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 (◌◌)	קוּל . <i>qol</i> .	
	- Shureq (וּ)	קוּם <i>qum</i> .	Class III.
Yodh (י)	- Hhireq (◌ִ)	דִּין <i>din</i> .	
	- Tseri (◌ֵ)	בֵּין <i>ben</i> .	
	- Seghol (◌ֶ)	גֵּא <i>gē</i> .	Class. II.
Aleph (א)	in Qamets (◌ֹ)	בָּא <i>ba</i> .	
	- Pattahh (◌ֻ)	לִיקְרָאֵת <i>liq-rāth</i> .	
	- Seghol (◌ֶ)	תִּמְצְנָה <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 ( - )	בֹּר	<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 ; הֶם hem ; יָלַד ya-lädh ; וְלַד vĕ-lĕdh ; or a Sheva, as יֵלְמֶד 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 ; גַּלּוּי ga-luy, גַּלּוּי 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 hĕt.

אֵת ät.

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

(c) Or *Daghesh forte* (§. 28.) follows, מַזְזֵה mazzĕ = מִזְּה

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>	
מֵלֶּתִי	מֵלֶּתִי	<i>ma-le-thi.</i>
נִיר	נִיר	<i>nir.</i>
קוֹל	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>
סִבֵּב		סִבֵּב	<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  $\text{הַקִּמּוֹתִי}$ ,  $\text{הַקִּמּוֹתִי}$ ,  $\text{הַקִּמּוֹתִי}$ ,  $\text{הַקִּמּוֹתִי}$  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  $\text{דֹּרְבִּחוֹת}$  *dör-bho-noth*, not *da-rëbho-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  $\text{גֹּרְבָן}$  *gör-ban*, not *qa-rëbhan*;  $\text{שֹׁמְרָה}$  *shöm-ra* not *sha-mera*. 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 ; מִתָּה מַוְּ-תָה *mar-tha* ; שָׁוָה *shav* ; לַיְלָה *lay-la* ; מוֹבְ-תָה, שְׁדוֹב, לֹוּי-לָה.

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

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

NOTE 1. A *Metheg* on the antepenult here does not, of course, make Qamets long : e. g. בְּתִיכֶם בֹּתִי-כֶם *böt-te-khëm*, (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 וַיַּקֵּם וַיַּקֵּם *vay-ya-qöm*.

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

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 פֹּֿל־כָּחַ קֹֿטְבֵּחַ *pö-öl-kha* ; קֹֿטְבֵּחַ קֹֿטְבֵּחַ *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. קֹֿטְנִי קֹֿטְנִי *qa-tön-ni*. Etymology only can determine these cases.

(b) When Hhateph Qamets (§ 26. 3) follows ; as פֹּֿל־לוֹ בֹּֿהֲרִי *pö-ölo* ; בֹּֿהֲרִי בֹּֿהֲרִי *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 לֹהֲלוֹלִי *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 סֵפֶר, to supply a *furtive* vowel, in the pronunciation, e.g. סֵפֶר *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 *קָםֿ*.

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 *בַּתֿ bath*.

(c) Or, when *Patahh* furtive (§. 27.) stands in the room of the penult *Sheva*; as *שַׁמַּעַת sha-ma'at*, instead of *שַׁמַּעַתֿ sha-mā't*.

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 *שַׁמַּעַתֿ 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> . <span style="float: right;"><math>\epsilon</math></span>
		Hhateph Pattahh	( ˆ )	=	<i>a</i> in <i>Germany</i> . <span style="float: right;"><math>\underline{a}</math></span>
		Hhateph Seghol	( ˘ )	=	<i>e</i> in <i>begin</i> . <span style="float: right;"><math>\underline{e}</math></span>
		Hhateph Qamets	( ˚ )	=	<i>o</i> in <i>ivory</i> . <span style="float: right;"><math>\underline{o}</math></span>

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, זָהָב; 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 לְמֵדָה *la-mēdha*.  
 (c) —in the middle of a word, after another Sheva ; יְלֵמְדָה *yēl-mēdhu*.  
 (d) —under a letter with *Daghesh forte* ; as לִמְדָה *lim-mēdhu*  
 = לְמֵדָה.  
 (e) —at the beginning of a word ; as לְמֹדָה *lēmōdha*.  
 (f) —under a letter repeated ; as הַלְלֵה *hāl-lēlu* ; not הַלְלוּ *hāl-lu*.

*On the contrary, simple Sheva is silent,*

- (a) After a short vowel in a mixed syllable ; as יְלֵמֹדָה *yēl-mōdha*.  
 (b) After a long vowel, in a mixed tone-syllable ; אֵלֵמֹדָה *ēl-mōdha*.  
 (c) At the end of a word, if two Shevas occur, both are silent ; as לְמֵדָה *la-mēdht*.

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 לְמֵדָה ; *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 הַחֲמָה *hhōkh-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, גְבוּהַ *ga-bo<sup>a</sup>h*; מְשִׁיחַ *ma-shi<sup>a</sup>hh*; רֵעַ *rea*: but, מִצֵּה *mits-tse*.

## § 28.

*Daghes forte.*

1. *Daghes* (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 *Daghes 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 *Daghesk lene*.

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

But both letters are written down,

(a) After a long vowel; as עֵזְרִים.

(b) When Daghesk is fallen out of one letter; as תְּלֵל for תְּלֵלֶה.

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

3. *Daghesk 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. *Daghesk forte* is *essential*,

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

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

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

5. *Daghesk forte* is *euphonic*.

(a) When it appears in the first letter of a word, (i. e. in case *Daghesk* be really *forte*;) for this indicates, that in reading, the last syllable of the preceding word is to be connected with the *Daghesk'd* letter; as מַזְזֵה, read mäs-ze; קוּמְצֵה, read qu-müs-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  $\text{חֵלֶּלְךָ}$  *hha-dhel-lu*, for  $\text{חֵלְךָ}$  *hha-dhel-lu*, or  $\text{חֵלְךָ}$  *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  $\text{חֵרֶּהְךָ}$  *ek-kerē-ha* for  $\text{חֵרְךָ}$  *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*, (*Beghădh-kephăth*, § 28. 1. b.) receive *Daghesh forte*, as well as other consonants; and then, they both lose their aspiration, and are doubled; as  $\text{פִּי}$  *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  $\text{פִּי}$  *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  $\text{פִּי}$ ; (2) After a short vowel in a mixed syllable, as  $\text{פִּי}$ ; (3) After a long vowel in a mixed syllable, as  $\text{פִּי}$ ; (4) After a letter with vocal

Sheva in the beginning of a syllable, as מִבְּהֶן. But Daghesth lene is inserted, after a letter which has a silent Sheva, as פְּרִי with Daghesth lene in Pe ; לְמִדָּהּם 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 אָמרוּתָךְ 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 ה 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 יָעֲזֹב, 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. כִּמְתֵּחֶע, כִּמְתֵּחֶע *kîm-tha-te* ( - - - - - כִּמְתֵּחֶע.)

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

(1) Future tenses ; e. g. יֵיטֵב *yis-podh*.

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

(3) The suffixes הָ, כֶּם, כֵּן, never admit Daghesth lene.

(4) A considerable number of words, by custom, retain the Aspirate, contrary to the general rule ; as, מְלָכּוֹת, 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 פָּקַדְתָּ שָׁמַעְתָּ, so written instead of שָׁמַעְתָּ.

N. B. *Dagghesh forte* always follows a vowel, (mostly a short one,) as לִמְדָה *lim-medh*; but *Dagghesh lene* always follows a silent Sheva, (as לְמַדְתָּ *lsmädh-tëm*, 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 *mäl-kah*, means *her king*; but מַלְכָּהּ *mäl-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 וַתְּכַחֵהּ *vät-te-khäh* instead of וַתְּכַחֵהּ *vät-tikh-hë*, Root כַּחֵהּ.

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 כַּחֵהּ *kha-bhedha*. 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 Dagbesh forte is omitted, Judg. xvi. 16 ; or Dagbesh lene, Judg. xvi. 23 ; or Mappiq, Num. xxxii. 42. In all such cases, it is noted in the margin.

§ 31.

*Methegh.*

1. Methēgh, (מֶתֶּגַּח) 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 הַבִּצֵּעַ, *u-bho-tseah*.

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

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

But in the observance of this canon, there is not entire uniformity, the short vowels sometimes taking it, as הַיְהִי yihh-yē.

(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. הַחֲשֵׁק *hā-hho-shèkh*, without Methegh after הַ.

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

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*; מִיתְנַדְבִּים *mīth-nād-dēbhīm*.

(b) On the fourth syllable before the tone-syllable, the third being a mixed one; as וַיִּשְׁתָּם *vāy-yīsh-hha-tum*; וְהִמְסִיחֹת *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*, יֵחְיֶה *tīhh-yē*, &c.

(d) After a Sheva vocal under the first letter of a word; as וַעֲתָ *væeth*, שְׂאָר *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 וְלִמְוֹדֵי *u-lēmo-adhim*, instead of וְלִמְוֹדֵי.

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* : מַקְקֵפֶה.

1. In form, *Maqqeph* is like our hyphen, (as אֶת-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, אֶת-כֹּל-יְשֵׁב ʾeth-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 תִּתְּרֵץ. If syllables begin with a *Sheva*, the letter which has the *Sheva* is disregarded, in locating the accent; as תִּתְּרֵץ; 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



not mark the tone-syllable, but only coincide with it, incidentally; viz,

Segolta	(◌̇)	} Called <i>postpositive accents</i> , because they are invariably placed only over the <i>last letter</i> of a word.
Pāshta	(◌̂)	
Zārqa	(◌̃)	
Telisha minus	(◌̄)	
Tīphcha (initiale)	(◌̆)	} Called <i>praepositive Accents</i> , because they are placed only over or under the <i>first letter</i> of a word. (See Table, § 35. 4.)
Yethibh	(◌̇)	
Telisha majus	(◌̈)	

Of course, it is easy to perceive that it is merely accidental, when these accents coincide with the tone-syllable of a word; consequently, the student cannot depend, at all, upon them to mark it, but must resort to other methods of ascertaining the tone-syllable. (Vide § 62.)

3. When two accents of the same kind are placed upon a word, the *first* of them marks the tone-syllable; as <sup>◌̇</sup>תוּחֵ <sup>◌̇</sup>לוּ *tó-hu*.

4. But when two of a different kind, (which frequently happens,) are placed on a word, the *last* acutes; as <sup>◌̇</sup>וּלְמִוְעָדֵי <sup>◌̇</sup>וּ *u-lemo-adhîm*.

NOTE. Though the Accents, then, determine the tone-syllable of *most* words, yet the student cannot depend upon them as universal guides. For the rules to determine this in all cases, see § 62.

§ 35.

*Accents, as signs of Interpunction.*

1. This, in the view of those who have most highly prized the accents, is their principal use. In regard to

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	= ; ,

†	⸗	Zaqeph (minus)	= ; ,
†	⸘	Zaqeph (majus)	= ; ,

*Lesser Distinctives.*

	⸗	Tīphha,	= , ;
*	⸗	Tīphha (initiale, praepos.)	= ,
†	⸗	Tēbhir,	= ,
†	⸗	Gērēsh,	= ,
†	⸗	Gārshāyīm	= ,
†	⸗	Qārne Phara,	= ,
	⸗	Pazer,	= ,
†	⸗	Yēthibh, (praepos.)	= ,
†	⸗	Pāshta, (postpos.)	= ,
	⸗	Zārqa, (postpos.)	= ,
†	⸗	Tēlisha (majus, praepos.)	= ,

*Conjunctives.*

- ⸗ Munahh, written both above and below the line, in poetry.
- ⸗ Māhpākh, written, in poetry, as *Munahh*.
- ⸗ Mērka.
- † ⸗ Mērka, (duplex.)
- ⸗ Yerāh.
- ⸗ Qādma.
- † ⸗ Dārga.
- † ⸗ Tēlisha (minus, postpos.)
- \* ⸗ Zārqa, (when not postpositive, vid. supra, it is a Conjunctive.)
- ⸗ 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. xlviii. 16. This called, קְרִי וְלֹא כְּתִיב *written but not read*.

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

*Puncta extraordinaria* are marked thus, וַיִּשְׁקָדוּהָ. 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 אֲמַדְה 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 qam 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-qădh; 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; בַּהֵן 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 בַּהֵן for בְּהֵן compensative for בִּהֵן, הִהָרִים for הִהָרִים; כְּבִשְׂתָּה for כְּבִשְׂתָּה; (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 Dagghesh 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 Dagghesh lene, i. e. aspirated, † § 29. 3. 3.

2. בָּרָא *ba-ra*; בּ *ba*, Beth with Dagghesh 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 Dagghesh lene omitted, § 29. 3. 3.

5. הָשָׁחַשׁוּ מֵאֲשֵׁר *hāsh-sha-mā-yīm*; *hāsh*, by virtue of the Dagghesh forte in the Shin, § 23. 1. *a*; the syllable is mixed, i. e. ends with a consonant, § 38. 7.—שָׁחַ *sha*, § 38. 5.—מֵאֲ *mā*, a pure syllable, though the vowel, perhaps, is short, § 38. 8.—יִם *yīm*, 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 בְּגִדְּבֵת are written without *Dagghesh 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 *Dagghesh 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 Dagghesh lene*,’ means the same thing; and on the other hand, to say that ‘*they are unaspirated*,’ and that ‘*they are written with a Dagghesh 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. וַעֲתֹ v<sup>ε</sup>eth, Vav moveable, § 23. 4. a; Sheva vocal, § 38. 9. —תֹּ, long vowel in a mixed syllable, § 38. 6; Tav without Daghesth, i. e. aspirated, § 29. 3. (3.)

7. חֶאֱרֵטִים ha-a-r<sup>ε</sup>ts; ha-a- § 38. 5; r<sup>ε</sup>ts, § 38. 7; ך is a Tsade final, § 14.

Verse 2.

8. וְהֶאֱרֵטִים v<sup>ε</sup>ha-a-r<sup>ε</sup>ts, vid. Nos. 6, 7.

9. הַיְתָה ha-y<sup>ε</sup>tha; Methegh after הַ, § 31. 2. b —y<sup>ε</sup>tha, 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; ך § 23. 4. a; bho, ב aspirated, § 29. 3—hu, vid. No. 10.

12. שְׁחֶחַךְ v<sup>ε</sup>khho-sh<sup>ε</sup>kh; ך, vid. No. 6; v<sup>ε</sup>ho, § 38. 10—sh<sup>ε</sup>kh, § 38. 7; ך final Kaph with Sheva, § 26. 2. a.

13. אֵל ʿ<sup>ε</sup>l § 38. 7; Maqqeph after it, § 32.

14. פֵּנֵי p<sup>ε</sup>ne; 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 thehom; monosyllable, § 26. 4; Tav aspirated, § 29. 3. 1; hom, Vav quiescent in Hholem, § 23. 2; mixed syllable, § 38. 6.

16. וְרוּחַ v<sup>ε</sup>ruahh, monosyllable, § 26. 4; Vav quiescent in Shureq, § 23. 2; Pattahh furtive under the final ח, § 27.

17. אֱלֹהִים ʿ<sup>ε</sup>lo-him, vid. No. 3.

18. מֵרָחֶפֶת m<sup>ε</sup>rā-hh<sup>ε</sup>-ph<sup>ε</sup>th; m<sup>ε</sup>rā, Sheva vocal, § 38. 9; ר, a pure syllable, § 38. 8, because the Pattahh is in fact long, § 46. 1.—חֶּ hh<sup>ε</sup>-Seghol in a pure syllable, § 38. 8—פֶּת ph<sup>ε</sup>th, Pe aspirated, § 29. 3; mixed syllable, § 38. 7: Tav aspirated, § 29. 3. (2.)

19. אֱלֹהֵי הַמַּיִם ʿ<sup>ε</sup>l-p<sup>ε</sup>ne hān-mā-yim; עֵל-פֵּנֵי, vid. Nos. 13, 14; הַמַּיִם, vid. No. 5.

Verse 3.

20. וַיֹּאמֶר vāy-yo-m<sup>ε</sup>r; vāy-, Vav moveable, § 23. 4. a; Yodh moveable after the Pattahh under Vav, § 23. 5. § 38. 7; Yodh with Daghesth forte, § 28. 1. a.—yo-, Yodh moveable, § 23. 4. a; ׀ quiescent in Hholem, § 23. 2.—m<sup>ε</sup>r, § 38. 7.

21. יְהִי ʿ<sup>ε</sup>lo-him y<sup>ε</sup>hi; y<sup>ε</sup>hi, 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 וְיָרֵא vā-yēhi-or ; vā, § 38. 8 ; יְהִי, No. 21 ; Maqqeph after יְהִי, § 32.

Verse 4.

24. יָרֵא 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. כִּי-טוֹב *ki-tobh* ; *ki*, Kaph with Dagghesh lene, § 29. 3, (the preceding syllable a mixed one, here ; ) Yodh quiescent, § 23. 2 ; Maqqeph, § 32—טוֹב, Vav quiescent in Hholem, § 23. 2 ; mixed syllable, § 38. 6.

27. יְבִיחַ 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.) *vetlā-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-qiā*<sup>c</sup> (Pattahh furtive under ו, § 27.) *bethokh* (§ 29. 3. § 26. 2. a.) *hām-mā-yim vi-hi mābh-dil* (§ 29. 3.) *ben mā-yim* (§ 38. 8.) *la-ma-yim*.

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

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

Verse 9. *Vāy-yo-mēr elo-him yiq-ga-vu hām-mā-yim mit-tā-hāth hāsh-sha-mā-yim el 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-yim qa-ra yām-mim 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 גּוּ, גַּב, גַּף, the back ; מְרִיא and בְּרִיא *fat* ; מַלֵּט and פִּלֵּט *to escape* ; Sept. *λομυα* for Heb. לִבְנָה. 2 Chron. xxi. 10.

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

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

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

(e) *Gutturals.* כָּפָה and פָּהָה *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 דָּעַךְ and דָּעַךְ *to quench* ; נָצַר and נָטַר *to watch over* ; בָּרוּשׁ and בָּרוּת *a fir-tree* ; חָרַשׁ and חָרַת *to engrave*, like the Greek *χαρᾶσσω, χαρᾶττω*.

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

(c) *The Quiescents.* בְּלוֹיִים and בְּלוֹיִים *rags* ; דּוֹיִג and דּוֹיִג, name of a man, *Doeg* ; הִלֵּךְ 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 כ, which is a kind of semi-vowel; רצב and נצב to place; נאה and ראה to be beautiful; So fut. Kal, Hebrew, ריקטל, Syriac (uniformly) נקטל.

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 הַתְּ is changed into ט, and transposed with the צ; thus, Kal צַדַּק, Hithpael הִצְטַדַּקְתָּ for הִתְצַדַּקְתָּ.

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. צַדִּיקָתָּ.

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

## § 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, *συλλαμβαινω* for *συνλαμβάνω*; *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 מְנוּהָ from *this*; יִגְשׁ for יִגְשׁוּ. 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 שֶׁיִּהְיֶה *who will be*. בְּרִסָּא for בְּרִסָּא, as it is in Syriac and Arabic.

(d) The ת in the Præformative הֵת, in Hithpael, often assimilates itself to the first radical of the Verb; as הֵתְדַבֵּר for הֵתְדַבֵּר. (§ 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; אַא for אַאֵ 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 מַשְׁחַת for מַשְׁחַתְּ 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* בַּחַו for אַבְחַו we; אַנְשִׁים for אַנְשִׁים women; חַד for אַחַד one.

(b) *Yodh*. יָרַד for יִרְדּוּ Imp. from יִרְדּוּ; and so in verbs *Pe Yodh*. בָּרַח for יִבְרַח *provender*.

(c) *Nun*. נָתַן for יִתְּן Imp. from יִתְּן; and so in verbs *Pe Nun*.

(d) *Lamedh*, (very seldom.) לָקַח Imp. for יִלְקַח.

(e) *Mem*. In Participles of Piel and Pual; as מְלַקְּחָהּ for מְלַקְּחָהּ *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*. מְלַמֵּךְ for מְלַמֵּךְ Part. Piel, from מְלַמֵּךְ; שָׁאָה for שָׁאָה *request*.

(b) *He*, (very unfrequently.) Fut. Niph. יִהְיֶה מְדַבֵּר for יִהְיֶה מְדַבֵּר; Fut. Hiph. יִהְיֶה מְדַבֵּר for יִהְיֶה מְדַבֵּר.

So when an article comes after the prefix prepositions; as בְּמִלְמֵךְ for בְּמִלְמֵךְ. בְּמִלְמֵךְ for בְּמִלְמֵךְ. בְּמִלְמֵךְ for בְּמִלְמֵךְ.

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*. מְלַמֵּךְ for מְלַמֵּךְ; 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 שִׁיבוֹן for שִׁיבוֹן.

(c) הָ, 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 תָּמָּוּל, תָּמָּוּל *yesterday*; אַרְוֵעַ, אַרְוֵעַ *arm*; כָּפֹר, כָּפֹר *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 אֶתְקַבֵּךְ for אֶתְקַבְּךְ. (§ 68. 3. No. iv.) This epenthesis is common.

(c) In later Hebrew; קָצַי for קָצֵי, (*Daghesh resolvitur in Nun.*) דְּרַמְשֵׁק 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 ה and ו, 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 כָּשֵׁב *a lamb*; נָשָׁף and נָשָׁף *to breathe*; פָּצַר and פָּרַץ *to break*; רָזַם, Syr. and Arab. רָמַז *to wink*, &c.

(b) *The Quiescents, א, ה, ו, with ל, נ, and each other.*

E. g. עָלָה and עָלָה *wickedness*; בָּהֹוֹת and בָּהֹוֹת *terror*; אָנַן and אָנַן *to sigh*; גָּאִיוֹת for גָּאִיוֹת *vallies*, &c.

(c) *The Liquids*;

E. g. שָׁלְמָה and שָׁלְמָה *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, *καρτερος* is changed into *καρτερος*; *σοριζω*, into *συρισω*, &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 תָּתְּ thou, a fragment of the old pronoun תָּתְּ.

In Hebrew orthography, agreeably to this canon, תָּתְּ is written instead of תָּתְּ = תָּתְּ. (Comp. § 41. 2.) So רִיבֹר is written instead of רִיבֹר, &c. (§ 123. iii. c.)

4. After a mixed syllable, the doubling, (*Daghesth*), is frequently discontinued; as יִקְחוּ for יִקְחוּ; הִיְתָו for הִיְתָו; 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 וְיִהְיֶה for וְיִהִי; עוֹרִים for עוֹרִים, &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 מוֹרִיגִים for מוֹרִיגִים; פִּלְגָּשׁ for פִּלְגָּשׁ; &c. This is very common, in Chaldee, and in Rabbinic Hebrew.

NOTE 2. *Vice versa*; the same orthography writes, sometimes, סִיגִים for סִיגִים; צִיצִים for צִיצִים, &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. בִּרְךָ for בִּרְךָ; מַעַם for מַעַם. But this compensation is often neglected; in particular, before ה and ח, *Pattahh* commonly remains; as אֲחִים for אֲחִים, (by the rule above, it would be אֲחִים;) רִבְחָן for רִבְחָן, (by common rule, רִבְחָן,) &c.\*

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

E. g. אֲלֹחִים instead of אֲלֹחִים; רַעְמֹד for רַעְמֹד.

But we have also, רַדְעָחִי, 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. יִשְׁמַע instead of יִשְׁמַע

Piel. בִּלְעַ — בִּלְעַ &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
	יִיטֵב	—	יִיטֵב
	לְאִמֵּר	—	לְאִמֵּר or לְאִמֵּר
	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 שְׂאֵת.

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
אִיבָה	—	אִיבָה, &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 בְּהִו
וַיִּשְׁתַּחֲוֶה	—	וַיִּשְׁתַּחֲוֶה, the apoc. fut. of וַיִּשְׁתַּחֲוֶה.

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.	קוֹמ	instead of	קוֹמ	qa-vom.
	בֵּינ	—	בֵּינ	ba-yen.
	רֹאשׁ	—	רֹאשׁ	ro-esh.
	נִמְצָאָה	—	נִמְצָאָה	

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	אַרְוִימָם	for	אַרְוִימָם
—	(:)	—	(..)	—	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.	צֹאֵן	instead of	צֹאֹן	Vav <i>in otio</i> .
	מְלֹאֹת	—	מְלֹאֹת	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 שׁוֹר) *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 גְּקַרְאֵת for גְּקַרְאֵת; מְלֹאֹת for מְלֹאֹת; but they are long.

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

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 יֹאבֵל, instead of יֹאבֵל or יֹאבֵל, 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.
	לוֹיָהּ	—	לוֹיָהּ	
	עוֹלָהּ	—	עוֹלָהּ	
	גְּלִיָּהּ	—	גְּלִיָּהּ : or,	

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

E. g.	קָאם	instead of	קָנם	Vav into Aleph.
	יָמִיה	—	יָמִיה	Vav into Yodh.
	שָׁלָה	—	שָׁלָה	Vav into He.
	יָגָלָה	—	יָגָלָה	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 אָבָיִים, (א for י, because of the preceding *Qamets*.) קָנָם instead of קָמָם ; יָגָלָה instead of יָמָלָה, 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־)	—	מְקָוָה	—	מְקָוָה
	(א־)	—	(ה־)	—	יִשְׁנָא	—	יִשְׁנָה

Vice versa, (הַ) is put for (אֵ) as פָּרָה for פָּרָא

(יַ)	—	(אֵ) —	רִים	—	רָאם
(יַ)	—	(אֵ) —	רִישׁוֹן	—	רָאשׁוֹן
(אֵ)	—	(הַ) —	פֶּא	—	פֶּה
(יַ)	—	(אֵ) —	רוֹשׁ	—	רָאשׁ

Vice versa, (יַ) — (הַ) — עֵשׂוּ — עֵשָׂה

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 מַזְזֵה מַזְזֵה *măz-ze* is written also מַזְזֵה.

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, הַ and הֵ 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 יַ, הַ and הֵ;

E. g. נִקְיָא the same as נִקְיָ; רִבּוּא the same as רִבּוּ; לּוּא the same as לּוּ. 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) הַיִּי; as יֵי, parag. הַיִּי; אַרְי, parag. אַרְיֵה.

(b) הַיִּי; as אַל, — אַלֵּה; אַש, — אַשֶּׁה.

(c) י without accent; as אֵ; parag. אֵי.

אֵי; — אֵיִי.

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

(e) יֵי, which takes the accent; as מְקַיֵּם; parag. מְקַיֵּמִי.  
מְשַׁפֵּיִל; — מְשַׁפֵּיִלִי, &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־אֵלֵּי, *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. ( ַ )
	יְהִיבֵל	—	יְהִיבֵל	( ֵ )
	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 = כְּתָאב ; כְּתָאב = כְּתָיב , &c. A good Lexicon gives the necessary information. (See note 1, below.)

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

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

3. Vowels, which stand as a compensation for *Daghesh forte* omitted ; (§ 46. 1.) as הַרְשֵׁ for הֶרֶשׁ or הֶרֶאשׁ ; אֲהִים for אֶהִים , &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 (ט) in בַּר goes into Pattahh, and the first Qamets falls away. (See § 53.) So, יִדְּכֶם, ground-form יָד, (but sometimes as יִדְּךָ; ) יִשְׁכֶם from יִשׁ, (sometimes as בְּנִיָּהּ from בֵּן;) יִקְטְלֶךָ yiq-töl-kha from יִקְטֹל, (rarely as גִּדְּלוֹ from גִּדְּל.)

(b) When a long tone-syllable precedes Maqqeph; as כֹּל-אֶשֶׁר köl, 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 דְּבָרָה 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 וַיֵּקֶם, ground-form יַקֵּם ya-qom. בְּקִשְׁתָּם instead of בְּקִשְׁתָּם.

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

*Qamets* goes into *Pattahh*.

*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 *Pattahh*.

*Tseri* — short *Hhireq*.

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

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

NOTE. If the tone remains, the vowel is not shortened, as שָׁמַר, שָׁמְרָה, &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 וַתִּרְא.

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; בִּרְךָ for בִּרְךָ; בִּרְךָ for בִּרְךָ, (the short vowel sometimes remains here;) יִגְלֵ for יִגְלֵ = יִגְלֵה; יִגְלֵ for יִגְלֵ = יִגְלֵה, &c.

Pattahh, however, frequently remains before ה and ח; as יִבְחַח, (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 מִיָּם instead of מִיָּם.

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 לִאמֹר for לִאמֹר.

*Peculiarities.*

(a) Some words, (very few,) prolong their vowel when they take the article; as עַם, דְּעַם; הַר, דְּהַר.

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

§ 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 דְּבַרְךָ, דְּבַרְךָ; עֲנֵבִי, עֲנֵבִי.

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 רִשׁוֹבָה.

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 לְמַדְרָתָם, ground-form לְמַדְרָתָם. 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 לְמַדְהָ, ground-form לְמַדְהָ; הַלְמַדְדִּי, ground-form וַיְלַמֵּד; לְמַדְדִּים, ground-form לְמַדְדִּים; מְלַמְדִּים, מְלַמְדִּים.

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 דְּבַרְךָ, דְּבַרְךָ; זְקַנְיָהֶם, זְקַנְיָהֶם.

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 עֲזַבְתִּי, ground-form עֲזַבְתִּי.

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

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 מְלָכִים, (original form מְלָךְ, or מְלָךְ,) plur. מְלָכִים.

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

## § 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. נַעֲלָמִים; יִאֲסֹרְנִי, יִאֲסֹרְתִי; וְהַעֲבֹרְתִי, plur. נַעֲלָמִים.

## § 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 אֲנֹשִׁי instead of אִנְשִׁי, from אֲנָשִׁים.

NOTE. In a few cases the *supplied* vowel is *Pattahh*, though the letter be not a Guttural; e.g. כַּנְּפִי instead of כְּנָפִי, 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;) לֹאכֹל for לְאָכֹל; 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-pākh*, regular, but נְהַפְּכָה *nē-hephākh*, 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 נִהֲפְּכָה  
 פִּעְלָה — פִּעֲלָה  
 יַעֲמֹדוּ — יַעֲמֹדוּ (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 נִרְדָּה, 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	יִגְלֵה	for which	יִגְלֵה	is used.
Fut. Hiph.	יִגְלֶה	—	יִגְלֵה	—	יִגְלֵה	—
Imp. Hiph.	הִרְפֵּה	—	הִרְפֵּה	—	הִרְפֵּה	—
	הִעֲלֵה	—	הִעֲלֵה	—	הִעֲלֵה	—

(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.
מֶלֶךְ	—	מֶלֶךְ	—	מֶלֶךְ	—
בַּיִת	—	בַּיִת	—	בַּיִת	—

Fem. Nouns and Part. לוֹמְדָה — לוֹמְדָה

(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 בְּנֵי־הָ instead of בְּנֵי־הָ.

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

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
	אֲכַדְךָ	—	אֲכַדְךָ
	זָקֵן	—	זָקֵן

Vice versa (§ 142. 2.) Constr. state of זָקֵן.

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 שֵׂאָהַת; מִצֵּאָה instead of מִצֵּאָהַת.

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, הָאֵם, 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 הֶיָּאֵר.

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. בְּהַשָּׂמִים for בְּהַשָּׁמִים; פְּעַם for פְּהַעַם; לְהָרִים for לְהַרִים.

The cases, where the Article and Preposition are both retained, are somewhat numerous, specially in respect to בּ; as בְּהַיּוֹם, לְהַיּוֹם, &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 וְלֹכַל.

But when a word begins with וְ, הָ, or הָ, i. e. these letters with simple *Sheva* under them, *Vav* may take *Hhireq*; as וְיִדְעָתֶם, וְיִדְעִי, וְיָדִיעַ, וְיָדִיעַ. Gen. xlii. 18. Sometimes *Seghol*; as וְדָבָר. 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. וּמְלֵךְ, וּבְיַת, 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 וְקָתָה 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; דֹר וְדֹר generation and generation; יוֹם וְלַיְלָה day and night; טוֹב וְרָע good and evil; פֶּחַד וְפִתְחָה 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. וַיִּינְוּ וַיִּתְירוּשׁ 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 וְהָיָה, וְעָבַד.

But if letters, *not* Gutturals, have a composite Sheva, *Vav* before them takes *Shureq*; as וְצִעְקִי, 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 לְמַרְתָּ, 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, גֵּיִן בְּלִיַּם 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 לְנֶצְחָה takes (ַ), yet not before the Genitive.

#### IV. Preposition מְּ.

1. The ך here is commonly assimilated; so that the usual punctuation is *Hhireq breve* and *Daghesh*; as מִמְּלֶךְ instead of מִן-מְּלֶךְ.

2. Before the Gutturals and Resh, the vowel under the מ is commonly prolonged; as מֵרֵב, מֵעֶפֶר. (§ 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. מִיַּי, מִיַּגוֹן.

*Mem* is found with *Pattahh*; 1 Chron. xv. 13. לְמַבְרֵאשָׁנָה.

#### V. Interrogative הֵּ.

1. Commonly it has (ֵ), as הֵּמֶן הָעֵץ, *an de arbore?*

2. Before Gutturals, *Pattahh*; as הֵּאֵלֶיךָ, *shall I go?*  
Seldom *Qamets*.

3. But before a Guttural with *Qamets*, it has *Seghol*; as הֵּחָכֶם, *is he wise?*

4. Before Sheva simple, it takes *Pattahh*; as הֵּכֶזֶןָה.

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, הַיְיָ, xviii. 21; xxxvii. 32; Num. xiii. 19, 20, &c.

## § 62.

*Accentuation of words.*I. *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 תֹּהֵר, בֹּהֵר, which stand for תֹּהֵר and בֹּהֵר (§ 47. 3. b.) In proper names, ending with יָהוּ, the *penult* syllable is accented, as מִיכָיָהוּ; also in וַיִּשְׁתַּחֲוֶה, as the ה is furtive. (§ 47. 3. b.)

(b) In the same manner, *Duals* are penacuted; as רַגְלַיִם; and *Plurals* of the same form, as מַיִם, שְׂמַיִם; 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 יִגְלֵ. (§ 123.)

(d) All the forms of *regular Verbs*, which receive Afformatives *beginning with a Consonant*; excepting those with הָהֶ and הָהֶ. (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 הֶ־, הֶ, or י־ is added to the Root.

But sometimes the accent is *Milra*; as רָבֵהְ, Imp. רָבֵהְ. Such exceptions are limited chiefly to Kal.

In all the persons, whose formative Affixes begin with a consonant, (excepting the Aff. הָהֶ and הָהֶ,) the tone rests on the epenthetic הֶ or י־, (§ 115. 3.) which is inserted between the Verb and the Afformative.

To this rule, there are a few exceptions; as רָבֵהְ, &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 הֶ־, הֶ, or י־.

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* הֶ or י־, (§ 117. 6.) before Afformatives beginning with a Consonant, (excepting the Aff. הָהֶ and הָהֶ,) 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 קָמָה, &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 שָׁמָה, הֵמָּה, וְהֵמָּה.

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 הַ־ *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, *Ist pers. fut.* of סָב; נָרְמָה for נָרַם, from רָמַם; נִקְוָמָה for נִקְוַם, from קוּם.

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 אֲבִיָּהּ.

Epenthetic *Nun*, inserted between a Verb and its Suffixes, always takes the tone, and of course makes the word *Milel*; as יִסְרָנִי he chastised me; קָחָנִי take it.

(*k*) *Milēl* 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; ) מִלָּה *Milra*, (the usual accent would be *Milēl*.)

### 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 תְּמַתְּוּךְ instead of תְּמַתְּוּךְ,) the *Nun paragogic* sometimes, but not generally, lengthens, or restores and lengthens the vowel of the preceding syllable, (as יִרְצֶזוּ instead of יִרְצֶזוּ,) although it does not stand upon the penult syllable. But here, usage varies, and is inconsistent with itself. See Ps. civ. 28, 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 *Milēl*; as וְשַׁבְּרָתִי, but without *Vav* שַׁבְּרָתִי; *Hiphil*, וְהַבְּרִיָּה, without *Vav*, הַבְּרִיָּה.

Thus also Verbs in עָו and עָז (sup. 2. *f, g,*) which are *Milēl*, commonly, (not always,) become *Milra*, by taking *Vav* prefix.

The exceptions to this general rule, are

(1) The first per. plur. of Verbs ; as וְאָמְרֵי נָה. Generally, but not always, an exception to the rule, are

(2) Verbs quiescent *Lamedh* ; as וְרִבֵּיתָ, וְרִבִּיתָ, also, וְרִבֵּאתָ.

(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 וְשִׁבְתֶּהָתִּי קָרֶר.

(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 וְיִאֲמַר, but יִאֲמַר, 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 וְאָמְרִי. (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  $\text{לָ}$  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  $\dot{\text{הָשָׁמֶר}} \dot{\text{הָשָׁמֶר}}$  keep thyself;  $\dot{\text{רָא}} \dot{\text{רָא}}$  let him see, (for  $\dot{\text{רָאָה}}$ ;)  $\dot{\text{יְחַזְּקֵנוּ}}$  for  $\dot{\text{יְחַזְּקֵנוּ}}$ ;  $\dot{\text{יְחַזְּקֵנוּ}}$  for  $\dot{\text{יְחַזְּקֵנוּ}}$ .

*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. *e.*

Respecting the change of (ר) in Fut. of Verbs 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	—	פּוּחַ	<i>to blow,</i>	—	פַּח
דָּבַח, דָּבַחַ, דָּבַחַ, דָּבַחַ		דָּבַח	<i>to thrust down,</i>	—	דָּבַח

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, לָעַה, 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*, כָּרַסָּם *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  $\text{ים}$ ,  $\text{ות}$ , and the feminine  $\text{ות}$ , &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 Aramaicism, 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, הַהֵל; which corresponds with the Arabic Article ال. In uttering הַהֵל, however, for brevity's sake, the הַ was assimilated to the letter that followed, (§ 61. 1.); thus, הַהֵל שֶׁמֶשׁ *the sun*, for הֵל 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 הַ, 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, הִיא (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. אֲנִיחֶנּוּ (אֲנִיחֶנּוּ only 6 times; אֲנִי but once, in *kethibh*.)  
 mas. 2. אֲנֵם.  
 fem. 2. אֲנֵי (אֲנֵי, very seldom.)  
 mas. 3. הֵם, יְהֵם.  
 fem. 3. הֵנּוּ, יְהֵנּוּ.

3. In the second persons, sing. and plur., the *Daghesh* in *Tav* is an assimilated Nun; the original words being אֲנִיחֶנּוּ or אֲנִיחֶנּוּ, אֲנֵם, אֲנֵי, as in Arabic and Syriac they now are.

4. In the plural, the forms which end in הֵם, probably take הֵם 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, אֲנִיחֶנּוּ *thou hast killed them*, instead of אֲנִיחֶנּוּ.

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 μου; in Latin, *ecum* 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	* כֵּה		כֵּה, כֵּה for כֵּה, &c.
f. 2.	כֵּה	כֵּה	כֵּה, כֵּה, כֵּה	
m.3.	הֵה	הֵה	הֵה	הֵה for הֵה
f. 3.	הֵה	הֵה	הֵה	הֵה for הֵה
Plur. 1.	נֵה	נֵה	נֵה	
m.2.	כֵּה			
f. 2.	כֵּה			
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 כֵּה and כֵּה are the same every where, when united with Verbs, and so are not repeated in the Table: כֵּה, (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 כֵּה, and more commonly, כֵּה.

† Poetic in I. מֵה; in II. מֵה; in III. מֵה.

*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 ׀ 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 ׀, ׀, 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>	יְ	יְיָ	יְיָ
<i>his</i>	וְ, הוּא יְ	וְ, הוּא יְ	
<i>her</i>	הָ יְ	הָ יְ, הָ יְ, הָ יְ	אֵ (for הָ יְ)
PLURAL			
<i>our</i>	נָ	נָ	נָ
<i>m.your</i>	כֶּם		
<i>f. your</i>	כֶּן		
<i>m.their</i>	הֶם	הֶם (מִן מְ poetic)	הֶם
<i>f. their</i>	הֵן, הֵן	יְ	הֵן יְ, הֵן יְ

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 גְּרֵי *a people*, גְּרֵי *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>	יְ—
m. <i>thy</i>	יָךְ
f. <i>thy</i>	יָךְ, יָכִי
<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. יָהֵמ, 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 שִׂנְאָתֶיךָ *thy hatred*, instead of שִׂנְאָתְךָ 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. דְּבָרֵיהֶם *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>	סוּסְךָ	סוּסֵיךָ
<i>his</i>	סוּסָה	סוּסֵיהוּ
<i>her</i>	סוּסָהּ	סוּסֵיהָ
Plural.		
<i>our</i>	סוּסֵינוּ	סוּסֵינוּ
<i>your m.</i>	סוּסֵיכֶם	סוּסֵיכֶם
<i>your f.</i>	סוּסֵיכֶן	סוּסֵיכֶן
<i>their m.</i>	סוּסֵיהֶם	סוּסֵיהֶם
<i>their f.</i>	סוּסֵיהֶן, 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>	אָבִיךָ	<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					
<i>m. thee</i>	לְךָ *	בְּךָ <sup>a</sup>	מִמְּנִי <sup>c</sup>	עִמִּי	כִּמְנוּי	אֶתְּךָ <sup>k</sup>
<i>f. thee</i>	לְךָ	בְּךָ	מִמְּנֶךָ <sup>d</sup>	עִמְּךָ <sup>g</sup>	כִּמְנוֹךָ	אֶתְּךָ <sup>l</sup>
<i>him</i>	לוֹ	בוֹ	מִמְּנוֹ <sup>e</sup>	עִמוֹ	כִּמְנוֹהוּ	אֹתוֹ
<i>her</i>	לָהּ	בָּהּ	מִמְּנֶיהָ	עִמָּהּ	כִּמְנוֹהָ	אֹתָהּ
PLURAL.						
<i>us</i>	לָנוּ	בָּנוּ	מִמְּנוּ	עִמָּנוּ	כִּמְנוּנוּ	אֹתָנוּ
<i>m. you</i>	לָכֶם	בְּכֶם	מִכֶּם	עִמְכֶם	כִּכֶם <sup>i</sup>	אֹתְכֶם
<i>f. you</i>	לְכֶנָּה		מִכֶּן			
<i>m. them</i>	לָהֶם †	בָּם	מֵהֶם <sup>f</sup>	עִמָּהֶם <sup>h</sup>	כִּיהֶם <sup>j</sup>	אֹתָם
<i>f. them</i>	לָהֶן	בָּהֶן <sup>b</sup>	מֵהֶן			אֹתָן

The Conjunction כִּי *as*, which, united with pronouns, assumes the forms כִּמְנוּ, כִּמְנוֹ; 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) מִמְּנֶךָ, in Pause.

(e) מִמְּנוֹ, מִמְּנוֹ, Poet.

(f) מִמְּנֶהֶם, Poet.

(g) עִמְּךָ, in Pause.

(h) עִמָּם, also.

(i) כִּמְנוֹכֶם, seldom.

(j) כִּמְנוֹהֶם, seldom.

(k) אֹתְךָ, also.

(l) אֹתָן, 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	הֵלֵךְ	אֵלֶּה <i>These</i>
<i>Unusual forms.</i>			
הֵלֵךְ זֶה	זוּ	זוּ	אֵל
	זֶה		
	הֵלֵךְ זוּ		

## § 72.

*Relative Pronouns.*

אֲשֶׁר *who, which, what*; of all genders and numbers.

שֶׁ (contracted form of אֲשֶׁר); Also שֵׁ, שֵׁ, the same.

זֶה and זוּ, singular and plural; (unusual as Relatives.)

## § 73.

*Interrogative Pronouns.*

מִי *who.*

מַה, מֵה, מֶה *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 מֶה by § 60. 1.

## § 74.

*Verbs : general Classification.*

1. *In respect to Origin.* Verbs are

(a) *Primitive*, i. e. underived from any other words; as מֶלֶךְ *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	קָטַל	(§ 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	קָטַלְל	Pulal	קָטַלְל	(§ 81.)
14. Hithpalel	הִתְקַטַּלְל	—	—	(§ 81.)
15, 16. Pealal	קָטַלְטַל	Poalal	קָטַלְטַל	(§ 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 נִפֵּץ *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  $\text{נִשְׁפַּט}$  to contend ;  $\text{נִלָּחַם}$  to fight, &c. So,  $\text{יָעַד}$  to decide ; Niph.  $\text{נִוָּעַד}$  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  $\text{נִאֲנָה}$  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*, צִדֵּק to *shew to be just*, i. e. *to justify* ; טָמֵא to *be unclean*, טִמְאָה 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*, חִטְּאָה 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 קדש to be holy, Hiph. הִקְדִּישׁ to make holy; ירש 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 בָּחַר to be hidden, Piel בָּחַר to conceal, Hiph. הִבְחִיר to extirpate; comp. Greek ἀφανίζεiv.

(b) *Intransitive*, as Kal; e. g. לָבַן and הִלְבִּין to be white; הָרַשׁ and הִוְהַרִישׁ 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 הָת, prefixed to the Infinitive-form of the Conj. Piel. Thus, Piel Inf. קָטַל, Hith. הִתְקַטַּל.

In Aramaean, אָת; in Arabic ت, i. e. same as the Hebrew and Aramaean, save that prosthetic ה or א is omitted.

2. The characteristic הֵת 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.	הִסְתַּבַּל	instead of	הִתְסַבַּל
שׁ	-	שָׁמַר	-	הִשְׁתַּמַּר	-	הִתְשַׁמַּר
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.

דִּבֵּר	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	הִכָּסֵה	-	הִתְכַּסֵּה
ז, as	הִזָּכַר	-	הִתְזַכַּר
ר, as	הִרָוַם	-	הִתְרוֹוַם

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.* הִתְפַּקַּד *to be numbered*. This sense is unfrequent.

(b) Reflexive of *Piel*; (the usual sense.) As קִדַּשׁ *to sanctify*, הִתְקַדַּשׁ *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

הִתְחַכַּם *to show one's self cunning*; from חָכַם *to be wise*.

הִתְגַּבַּר *to behave one's self proudly*; from גָּבַר *to be great*.

הִתְחַלַּה *to represent one's self as sick*; from חָלָה *to be sick*.

And so, with little variation from such senses,

הִתְחַכַּם *to think one's self wise*; from חָכַם *to be wise*.

הִתְחַפֵּשׂ *to make one's self to be sought, i. e. to conceal one's self*;  
from חָפַשׂ *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 הִתְאַבַּל *to mourn*,  
הִתְאַנְּף *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 קִוַּטַּל and קִוַּטְּל (Poel, and Poal,) is impure, and immutable. These forms correspond with the active and passive of the third Conjugation in Arabic, which reads קִוַּטַּל, קִוַּטְּל.

(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, קוּיַם, § 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. *Paalal*, (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 אָלְלָל, from אָלְל; בָּלְלָל, from בָּלְל; which also have *Reflexives*, as הִתְאָלְלָל, &c.

7. *Poel*, (קָטוּטַל) Very uncommon. It appears to be active, and like *Kal.* It resembles, in form, the twelfth Conjugation in Arabic, which reads אֶקְטוּטַל, with *Aleph* prosthetic.

8. *Tiphel*, (תְּקַטַּל) active; unfrequent. More common in *Syriac* and *Arabic.*

9. Forms, like קָטַקְטַל, i. e. where the two first radicals are repeated, are found, though scarcely ever; as Ps. 45. 3. So חִסְפַּס from חִסַּף, 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 פִּרְשֵׁן from פִּרַשׁ. 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; דָּשֵׁן ashes, דִּישֵׁן to take away ashes; לִבָּב the heart, לִבְבֵּב 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 הַ	(הַ=)	frag. of הָיָא	she.
2. mas.	תָּ	(תָּה)	—	הָאָתָה thou, m.
2. fem.	תְּ	(תִּי)	—	הָאָתְּ (הָאָתִי) thou, f.
1. com.	תִּי	(תִּי)	probably fr. obs.	הָאָתִי I.
3. pers. plur.	וּ	(וּן, וּנ)	derivation unknown.	
2. mas.	תֶּם		frag. of הָאָתֶם ye, m.	
2. fem.	תֶּן	(תֶּנָּה)	—	הָאָתֶן ye, fem.
1. com.	נֵנוּ		—	הָאָנֵנוּ 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 נִפְּלְאָתָהּ instead of נִפְּלְאָתָהּ.

## § 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 **נָתַן, 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 ה or ת.

In regular verbs this is unfrequent, as **קָרַבָּה** instead of **קָרַב**; but in verbs *Lamedh He*, (§ 122.) it is the common form, as **אָלְתָה** for **אָלַת** instead of the masc. form **אָלַת**; also in verbs *Pe Nun* (§ 113.) as **שָׁנְתָה** from **שָׁנָה**, which is for **שָׁנָה**; in verbs *Pe Yodh*, (§ 109.) as **שָׁבְתָה** from **שָׁב**, which is for **שָׁב**; and sometimes, in verbs *Lamedh Aleph*, (§ 121.) as **טָמְאַתָּה** instead of **טָמַא**.

2. The Infinitive absolute has Qamets under the first Radical, and Hholem impure between the two last, as **קָטוּל**. It is regularly of this form in Kal, and trilateral in nearly all the kinds of Verbs.

In verbs *Ayin Vav*, however, **קוּם** stands, by contraction, for **קוּם**.



(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. קָטַל, Abs. קָטַל. But Hiphil has (י־) or (י־) as Inf. Abs., e. g. הִקְטִיל or הִקְטִיל, the *Tseri* being a prolongation of its usual י־; 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 וּ be- ing changed to <i>Yodh</i> in order to begin a syllable.
3. mas.	— י	— י	
3. fem.		— ה	derivation uncertain.
2. mas.		— ה	from אַתָּה <i>thou</i> .
2. fem. (י־)	— 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. (וְ) (וְ)	וְ — וְ	derivation of וְ uncertain.	
3. fem. (וְ) (וְ)	וְ — וְ	} <i>Tav</i> uncertain; וְ from וְהֵנָּה, they fem.	
2. mas. (וְ) (וְ)	וְ — וְ		<i>Tav</i> from וְהֵנָּה ye masculine.
2. fem. (וְ) (וְ)	וְ — וְ	וְ from וְהֵנָּה; וְ—as before.	
1. com.	— וְ	from וְהֵנָּה 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 הֵ, 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	יִקְסֹם	—	יְהִקְסֹם	—	הִקְסֹם
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, פִּשְׁמַע, Fut. יִשְׁמַע. (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 *N* is quiescent,) and some of *Pe Nun*. (§ 108. § 110. § 113.)

NOTE. Verbs *Lamedh He* have Seghol in Fut., as יִגְזַח. 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 *Affirmatives*, or *Suffix-formatives*.

Sing.	{	2. mas. קְטוּל	same as Inf. Const. of the mas. form.
		2. fem. יִ—	
Plur.	{	2. mas. י—	
		2. fem. יִנְה—	

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 Niph'al, come from the *Praeter*; and

(a) In Verbs final Tseri and Hholem, commonly, are the same with the Praeter; as מָלַא Praet. and Part.

	יָגַר	—	—
So in Verbs "עו	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 ה or ם impure, after the first radical; as קוּטַל or קָטַל, Hholem immutable.

2. The Participles of all the other Conjugations are formed from the Infinitive Mood, by prefixing מ, which expels the characteristic ה, 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 הַ־) 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 הַ־ 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	יָמֹת	יָמֹת
	Hiphil of the same Verbs, as	יָמִית
(c) In all Conj. of verbs לֵה ; Kal	יִגְלֶה	יִגְלֵ ( § 123.)
	Piel	יִגְלֵ
	Hiph.	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.) DagHesh 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 תּוֹצֵאָה, *it will produce*.

Both stand in the latter clause of a conditional sentence, which clause begins with the Conjunction וְ *that* ; as “Bring us food, וְנֹאכְלָה *that we may eat*,” com. form נֹאכְלָה ; “Bring him out and stone him, וְיָמֹת *that he die*,” com. form יָמֹת, &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 *Daghesh* after it; as וַיִּקְטֹל.

But when the *Praeformative* has a *Sheva* under it, the *Daghesh* 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 Daghesth, 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.	תִּי—	—	תִּי	—
2. plur. masc.	תֵּךְ—	--	תֵּכֶם	—
Future and Imper.	ת—	—	תֵּה	—

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 **וְגִרָּתָּהּ**. **וְגִרָּתָּהּ**; which, when the accent is thrown off, becomes short, as **וְגִרָּתָּהּ** *vəya-gör-ta*.

2. Verbs *final Tseri*, § 76. 1, (a) Commonly drop the Tseri, in flexion, as **וְהִפְּצָתָּהּ**, i. e. they are declined as common regular verbs. (b) But in Pause, they retain it, as **וְהִפְּצָתָּהּ**. Several verbs have (–) when not in Pause, and (..) when in it; as **וְשָׁבַן**, in Pause **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. **וְיָרַשׁ**, **וְיָרַשְׁתָּהּ**; **וְיָרַשׁ**, **וְיָרַשְׁתָּהּ**, **וְיָרַשְׁתָּהּ**. (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 **קָטֹל** or **קָטֹל**.

2. The Infinitive Construct exhibits various forms; as **קָטֹל**, **קָטֹל** (*Hholem* pure, very generally, there are a few exceptions;) **קָטֹל**; fem. **קָטֹלָה** or **קָטֹלָה**, **קָטֹלָה**, **קָטֹלָה**; **מִקָּטֹל** (*Chaldaism*.)

The feminine forms are rather unfrequent.

III. Future Tense.

1. Forms of the Future, רִקְטוּב, רִקְטוּב, (Hholem pure); רִקְטוּב (§ 38. 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 רִקְטוּבָה 3d pers. plur.; רִקְטוּבָי 2d sing. fem.; רִקְטוּבָי, 2d sing. masc. with Suffix-pronoun, instead of רִקְטוּבָי.

Also, רִקְטוּבָה, רִקְטוּבָה. 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; רִקְטוּב, רִקְטוּב (Hholem pure); רִקְטוּב; with הַ—paragog., רִקְטוּבָה, רִקְטוּבָה; seldom רִקְטוּבָה, רִקְטוּבָה. 2d pers. fem. רִקְטוּבָי, רִקְטוּבָי; 2 plur. masc. רִקְטוּבָה, רִקְטוּבָה (seldom); in Pause, רִקְטוּבָה, רִקְטוּבָה.

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) רִקְטוּב, רִקְטוּב (Hholem impure); seldom רִקְטוּב, רִקְטוּב. With *Yodh paragog.*, רִקְטוּבָי fem. רִקְטוּבָי from רִקְטוּבָה, (very unfrequent.)

(b) In verbs final *Tseri* and *Hholem*, as רִקְטוּב, רִקְטוּב.

NOTE. The final vowels, (·, ·, ·) are mutable, and when the accent is thrown off are shortened into (·, ·, ·), or dropped.

For an account of the fem. Part. see § 148; and for Plur. forms, see Par. vii. of Nouns.

2. Passive Part.; רִקְטוּב, 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 **הַשְׁמַר**.

Instead of Seghol, however, Pattahh sometimes appears; as **הַשְׁמֹר**. And in cases where the accent is not retracted, but the *final* syllable is in Pause, Pattahh often appears; as **הַשְׁמֹרֶת**: especially in the 2d and 3d pers. fem., as **הַשְׁמֹרֶתְךָ**. So under a syllable with a Guttural, as **הַשְׁמֹרֶתְךָ**; or a Resh, as **הַשְׁמֹרֶתְךָ**; 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. **אֶשְׁמֹר**, sometimes **אֶשְׁמֹרֶת**.

(4) The prepositions **בְּ**, **בַּ**, **בִּ**, prefixed to the Infin. of Niphal, (sometimes, not always,) expel the **ה**, and stand in its place; as **בְּשֹׁמֵר**, instead of **בְּהִשְׁמֹרֶת**. (Comp. § 88. 3.)

## § 98.

*Regular Verbs: Paradigm; Piel and Pual.*

I. *Piel.* (1) Praet. **קָטַל**; **קָטַלְתָּ**, (Pattahh often before Maqqeph, and sometimes elsewhere); **קָטַלְתָּ**.

(2) Inf. abs. **קָטַל**, rarely **קָטַלְתָּ**. Const. fem. **קָטַלְתָּ**, **קָטַלְתָּ**.

NOTE. The Tseri in Infin., Fut., and Imper. is shortened into Seghol, when the accent is removed from it. (§ 54. 2.)

II. *Pual.* **קָטַלְתָּ**, **קָטַלְתָּ** (with Qamets Hhateph.) **קָטַלְתָּ** (Shureq short; merely orthographic mode of the later Hebrew, in imitation of the Syriac.)

Part. **קָטַלְתָּ**, **קָטַלְתָּ**, with Resh, **מְקַטֵּל** instead of **מְקַטֵּלְתָּ**. 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 Dagghesh characteristic of the Conjugations, not unfrequently, is omitted; as **שָׁחַחְתָּ** instead of **שָׁחַחְתָּ**; **שָׁחַחְתָּ** for **שָׁחַחְתָּ**, &c.

Sometimes the omission of Dagghesh is compensated by lengthen-

ing the preceding vowel, as  $\text{יִחַלְקֶה}$  for  $\text{יְחַלְקֶה}$  (§ 46.); or by a composite Sheva under the Dagesh'd letter, as  $\text{לִקְחָה}$  for  $\text{לִקְחָה}$ .

The verb  $\text{הִחַל}$  in Piel has either  $\text{הִחַל}$  or  $\text{הִחַל}$ .

§ 99.

*Verbs: Paradigm; Hiphil, and Hophal.*

*I. Hiphil, Praeter.* (a) The 3d person sing. and plural have  $\text{י־}$  immutable in the ultimate, without any variety of form; out of the 3d person, *Pattabh* appears as in Kal.

(b) Various forms;  $\text{הִקְטִיל}$ ,  $\text{הִקְטִיל}$ ,  $\text{אִקְטִיל}$  (Chaldaism.) In 2d and 1st persons, *sometimes*, short Hhireq instead of *Pattabh*, i. e. when the verb has a Suffix; as  $\text{הִקְטִילְתִּיהוּ}$ , instead of  $\text{הִקְטִילְתִּיהוּ}$ .

(c) Inf. abs.  $\text{לִקְטִיל}$ ,  $\text{הִקְטִיל}$ ,  $\text{אִקְטִיל}$  (Chaldaism.) The form with Tseri destitute of Yodb, appears to be sometimes shortened, when the accent is removed; as  $\text{הִקְרַרְרִימִים}$ , instead of  $\text{הִקְרַר}$ . Sometimes, but rarely, the abs. Infin. has the same form as the Infin. construct.

Inf. Const. with prefix preposition, commonly as  $\text{לִּהִקְטִיל}$ , but also  $\text{לִּקְטִיל}$ , expelling the *He*. (Vide §§ 97. 4., 88. 3.)

Inf. Cons.  $\text{הִקְטִיל}$ , sometimes  $\text{הִקְטִיל}$  like the Perfect; rarely as the Infin. absolute.

(d) Imper.  $\text{הִקְטִיל}$  (Tseri mutable,)  $\text{הִקְטִילָה}$ . The regular form  $\text{הִקְטִיל}$  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  $\text{קִטֵּל}$ , (Vid. § 91. 3.) with Tseri pure, and mutable. In Pause, this Tseri becomes *Pattahh*; as  $\text{בִּקְטִיל}$ . (§ 97. 2., 55. 4.)

In the 3d pers. plur., the ( $\text{י־}$ ) of the common Future, sometimes, though very rarely, is omitted; as  $\text{בִּקְטִילוּ}$  for  $\text{בִּקְטִילוּ}$ .

(d) Part.  $\text{מִקְטִיל}$ ,  $\text{מִקְטִיל}$ , fem.  $\text{מִקְטִילָה}$ .

(e) For accentuation, see § 62. 2. e.

*II. Hophal*,  $\text{הִקְטִיל}$ , often  $\text{הִקְטִיל}$ . The same verb sometimes has both forms.

Inf. abs.  $\text{הִקְטִיל}$ ,  $\text{הִקְטִיל}$ ; Const.  $\text{הִקְטִיל}$ , &c.

## § 100.

*Verbs : Paradigm ; Hithpael.*

1. Praeter. לִּקְטַלְתָּ, לִּקְטַלְתִּי. So the Imp. and Fut., sometimes לִּקְטַלְתָּ, in Pause לִּקְטַלְתָּ; לִּקְטַלְתִּי, &c.

2. The Persons in the Praeter, with Pattahh, sometimes have short Hhireq instead of it, when the accent is moved forward; as לִּקְטַלְתָּי.

3. The Tseri of this Conj. is pure and mutable.

4. As in Piel and Pual, (§ 93. III.) the Dagshesh sometimes falls out, and is compensated by a long vowel; as לִּקְטַלְתָּ for לִּקְטַלְתָּ.

## § 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 לִּקְטַל.

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 אֵפ\* (Vide supra.)

\* It is proper to advertise the student, here, that as the verb לִּקְטַל, 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, א being the first letter of לִּקְטַל, to say that a verb is א *Guttural* is the same as to say, that the first letter of the Root is a Guttural letter. So אֵפ *Pe Aleph*, means a word whose first letter is א; הֵפ *Pe He*, a word whose first Radical is ה; אֵי *Ayin He*, a word

- (b) All of Verbs ע"א (but none of verbs "ל"א.)
- (c) All of — "פה or "עה } but almost none of "לה,  
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; יאסך instead of יאסך.

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 יֵעֲמֹד; 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 הָעֲמֹד, 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, יַעֲמֹד; with a Preposition, לְאָכַל, לְיַעֲמֹד; also, לְאָכַל. Feminine forms, אֹשְׁמָה, חֹזְקָה.

2. Imperative. In verbs אָחַז, אָסַף, פָּאָה. With הַ parag. אֶסְפֶּה. So 2d pers. fem. חֹשְׁפִי; 2d masc. plur. אֲדַבְּרוּ.

3. Fut. *O*, as יַעֲמֹד. Fut. *A*, as יִחְזֹק; and sometimes Fut. *O* as יֶאֱסֹף. Some verbs have both forms.

Fut. *O*, with Sheva simple, יִחְגֹּר; Fut. *A*, יִחְדַּל. Sometimes sing. as חָבַל and plur. as יִחְדָּלוּ. A peculiar form is תִּהְיֶה for תִּהְיֶה (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.	יֶאֱסֹף,	but	Plur.	יֶאֱסְפוּ.
—	יֶאֱסֹר,	with	Suff.	יֶאֱסְרוּהוּ.
—	יֶחְסֹה,	but	Plur.	יֶחְסְרוּ.



II. *Niphal*.

Praet. נָחַשׁב, נִעְמַד. The form with Pattahh under the נ characteristic, appears only in the Part. when increased, as נִעְלָם, fem. נִעְלָמָה, plur. נִעְלָמִים; and sometimes in the Inf. absolute, as נִהַפֵּךְ.

III. *Hiphil*.

(a) Praet. הִעְמִיד, sometimes with Vav וְהִעְמִיד; הִחְסִיר; a peculiar form is הִעְלָה for הִעֲלָה (§ 60. 6.) Fut. יִעְמִיד.

(b) Vav prefixed to the Praeter, changes the Seghol class of vowels to the Pattahh class. E. g. וְהִחְרַמְתִּי, but with Vav וְהִחְרַמְתִּי. (Sup. 4.)

IV. *Hophal*.

הִחְפֵּה, הִחְפָּה; peculiar form, הִעְלָה for הִעֲלָה. (§ 60. 6.)

NOTE. Some Verbs, which are both פֿ *Guttural* and לָהּ, punctuate the first Guttural in the Future, as if regular. Thus חָרָה to live, Fut. יִחְרָה; 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 § 83. 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 הִרְיֹק.

4. In the Conjugations with Daghesth forte, (Piel, Pual, and Hithpael,) Daghesth 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. יִנְאֹץ, יִפְאֹר. Pual, גַּעַל (instead of גַּעֵל,) but also רִחַץ.

Before ה and ח, Pattahh remains; but before middle Resh, in all the Daghesth'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 זָעַקְי, זָעַקְי, &c.

So also the Inf. fem., as שָׁחַטְהָ, אָהַלְהָ; sometimes with *Qamets Hhateph*, as רָחַקְהָ, זָעַמְהָ for זָעַמְהָ. (§ 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 הִתְנַחֲמְתִּי instead of הִתְנַחֲמְתִּי. (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. שָׁמַעְתָּ.

But the 2d pers. fem. takes *Pattahh furtive*, under the Guttural; thus שָׁמַעְתְּ instead of שָׁמַעְתְּ. (§ 26. 2. c.) And a very few forms exist, like נִגְעַנְתְּ for נִגְעַנְתְּ.

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־, וְ, or וּ, impure. (§ 27. 2.) Thus, שְׁמוֹעַ, הַשְּׂמִיעַ.

The Inf. const. Kal. has Hholem impure here, contrary to all analogy; therefore, שְׁמוֹעַ, and not שְׂמַעַ.

(b) The final vowel is *Pattahh*, without exception, in the Future and Imperative of Kal. (See Parad.) So, also in the Segholate Part.; as שְׂמַעַת, instead of שְׂמִיעַת.

3. All the forms in these Verbs, which would *regularly* have Tseri, either retain it with a *Pattahh furtive* after it, as שְׂמַעַ, or drop it, and substitute the vowel *Pattahh*, as שְׂמַעַ.

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 יִאֲמַר. (§ 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) פִּאֲ, *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 יאמה, יאמה; יאמה, יאמה.

## II. Inf. and Imper.

Inf. Quiescent, only in לאמר for לאמר. Imper. אפה (Syriasm) for אפה.

III. *Niphal*.

The only example of quiescence is נִאָחַז.

IV. *Hiphil*.

Inf. הִאָכִיב for הֶאָכִיב. Imper. הִתְיַר (Syr.) for הִתְיַרְיָה from אָתָה.  
 Fut. אֶחְכִּיב for אֶאָכִיב; גִּי אֶחְכֵּב for גִּי אֶחְכֵּב (Final Tseri shorten-  
 Part. מְחַזֵּן for מְאָחֵז. [ed: § 54.

V. *Hophal*.

Fut. יִחְכַּבּוּ for יִאָכַבּוּ.

VI. *Piel*.

Fut. תִּחְזְרֵנִי for תִּאָחֲזֵנִי. Part. מְחַפְּנֵה for מְאָחֲזֵנֵה.

§ 109.

Verbs פִּי.

1. 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 וְלַד, 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 Hithpael 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 Hithpael;) 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) Hithpael הִתְוַדַּע, Vav moveable.

A few nouns, derivatives of Verbs פו, exhibit the original root; as וָגֵר from וָגַד; מוֹרֵד from וָרַד; תוֹרָה from וָרָה, &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 יִשָּׁב.

Several Verbs have both kinds of Futures, and other forms agreeably to them; as וָרַשׁ, Imp. יִרַשׁ and יִרַשׁ.

§ 110.

*Verbs פו, properly פו: Paradigm, notes.*

1. *Fut. A* or *O* written as וָרַשׁ, (Yodh omitted.) יִרְאֶה for יִירְאֶה.
2. Infinitive of *Fut. E* seldom masculine, as וָרַע; but generally fem., as וָרָה, וָרָה. With Suffix, as וָרָהִי, וָרָהִי, הָ of the fem. form going into תָ, as usual. Inf. of *Fut. O* fem., וָרַשְׁתָּ, וָרַשְׁתָּ, &c.
3. Imper. (of *Fut. E*.) commonly has parag. הָ; as וָרָה for וָרַד; וָרָה or וָרָה, for וָרָה, &c.

II. *Niphal*.

1. Vav here rarely quiesces in Shureq, as וָרָה part. plur. reg. from וָרָה; Part. וָרָה for וָרָה, but once.
2. *Fut.* וָרָה for וָרָה; וָרָה for וָרָה. The first person *Fut.* always וָרָה, not (as a regular verb,) וָרָה.

III. *Hiphil*.

1. Future sometimes retains the הָ after the Praeformative; as וָרָה for וָרָה; וָרָה for וָרָה, &c. (Chaldaism.)
2. The *Vav* of the *Fut.* is sometimes omitted; as וָרָה for וָרָה.

IV. *Piel, and Hithpael*.

1. *Piel, Fut.*, וָרָה, an abridged method of writing וָרָה.
2. In *Hithpael*; וָרָה for וָרָה.

§ 111.

*Verbs originally פו: II. Class פו.*

1. They are regular, like פו, in *Piel*, *Pual*, *Hithpael*, and also in *Kal Praet.* and *Participles*.

2. The common Fut. in Kal retains the Yodh, like the Future *A* and *O*, in verbs פו" (vid. Parad. and § 110. 2. b.); but differs from that Future in this respect; viz, that it is susceptible of *Tseri* final also, without losing the Radical Yodh; e. g. ויִטַב, or יִטַב, but also as וַיִּקָּץ, or וַיִּקְצָץ.

3. The characteristic difference, however, of this species of Verbs, lies principally in the Conj. Hiph., which retains the Radical Yodh; as הַיִּטִּיב, (not as פו" (הוֹשִׁיב, פו").) See Paradigm.

The Yodh here sometimes retains its consonant power, instead of quiescing; as הוֹשֶׁר for הוֹשֵׁר; מִיְמִינִים for מִמִּינִים.

The Yodh also remains in Derivatives of פו" as מִשְׁפָּר from שָׁר; מִטַּב from טַב, &c.

4. In other respects the II. Class of פו" agree with the I, or פו".

5. Very few verbs in Hebrew, belong to the class of original פו". They are יִטַב, יִטַב, יִטַב, יִטַב, יִטַב, and יִטַב; seven in all; and of these, יִטַב has forms, which correspond with Class I, II and III. (See Ges. Lex. יִטַב.)

6. Fut. Kal יִטַב and יִטַב fully and defectively written.

7. Hiphil, הַיִּטִּיב and הַיִּטִּיב, &c. In the Future, some verbs have a very peculiar form, וַיִּטַּב for וַיִּטַּב; וַיִּטַּב for וַיִּטַּב. Some also retain the characteristic ה; as וַיִּהְיֶה for וַיִּהְיֶה.

8. There are a few forms from Verbs פו", which seem to be derived from פו"; as הוֹצֵא for הוֹצֵא; but they are so few, that they are probably to be regarded as the result of error in transcribing.

### § 112.

Verbs פו", imitating פו"; III. Class of פו".

The peculiarity of these Verbs is, that throughout where נ is assimilated, in Verbs פו" (§ 113. 3.) Yodh is assimilated here. (Vid. Paradigm, § 127.)

2. Only a few Verbs belong to this Class; and of these, some have, in common with the assimilated form,



that also of either Class I, or II. of Verbs Pe Yodh; as יִצַק, Fut. יִצֹק and יִצֵק; יִשַר, Fut. יִשֹר and יִשֵר.

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 יִטֹר.

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. יִטֹר for יִנְטֹר; Imp. נָגַשׁ for נִגְשׁ, &c.

4. The Inf. Cons. only is irregular; and this commonly appears only in the Feminine form; as נָשְׂתָ instead of נָשׁ, (Vide § 60. 3.); with a Guttural, נָגְתָ instead of נָגַע, (§ 59. 4.) (Comp. § 110. 2.)

5. Future *O* is the common one in Verbs פִּי, as יִטֹר, although the Parad. has *A*; but Future *A* often occurs, and sometimes Fut. *E* occurs; as יִגְשׁ, יִתֵן.

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 עָל. 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 בָּטַעַ and טָעַח; בָּתַחַ, בָּתַחַ for בָּתַחַ (§ 41. 2. a.) The fem. Inf., as בָּטַחַ, with Suffix, is בָּטַחַר.

(b) Imper. as בָּטַחַ, בָּטַחַ, א, E, and O. With הּ parag. אָטַחַ, אָטַחַ, &c. Also with regular form, as בָּטַחַ.

Fut. as בָּטַחַ, בָּטַחַ, (E in this latter verb only.) Also regular.

## II. Niphal.

(a) As the radical is frequently dropped in the Praeter, and compensated by the Daghesch in the middle Radical of the Verb, Niphal assumes the same form as Piel with Pattahh. E. g. Niphal and Piel בָּטַחַ; Niph. and Pi. בָּטַחַ.

Of a peculiar form is בָּטַחַ, in Niphal, from בָּטַחַ.

(b) Inf. abs., sometimes as בָּטַחַ.

## III. Hiphil and Hophal.

(a) The Nun Radical is seldom retained here; as בָּטַחַ; it is generally assimilated, as in the Paradigm.

(b) In Hophal, *Qibbutz* is a common vowel of the first syllable, (Vid. Parad.) But *Qamets Hhateph* sometimes appears; as בָּטַחַ.

## IV. Peculiar Verbs, imitating פָּ.

(a) בָּטַחַ imitates *Pe Nun*; as Fut. בָּטַחַ, Imper. בָּטַחַ, &c.

(b) בָּטַחַ assimilates the final ח before a suffixed ת; as בָּטַחַ for בָּטַחַ, &c. Infin. בָּטַחַ the fem. Inf. for בָּטַחַ, &c. (§ 41. 2. a.) With Suffix בָּטַחַ, &c; the Tseri of בָּטַחַ going into short Hhireq.

## § 115.

Verbs עָל, 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. סָבוּב; Part. act. סוֹבֵב; Part. pass. סָבוּב.

(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 סַב instead of סֶבֶב.

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 סָבַב, סָבוּב, סָבוּבָה, &c. = סֶבֶבָה, &c.

3. When the Suffix begins with a consonant, and makes a syllable by itself, (as נָה, נוּ, נָה, נָה, נָה,) instead of writing סֶבֶבָה, סֶבֶבָה, &c. הּ or וּ is inserted after the Root, in order to make the second בּ of the same more audible; so that it reads, סָבוּבָה, סָבוּבָה, סָבוּבָה, &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 יִסֵּב instead of יִסְבֵּב (See 5. infra.)

Hiphil הִיִּסֵּב — הִסְבֵּב

Hophal הוּסֵּב — הִסְבֵּב, &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	יִסֵּב	from	יִסְבֵּב	instead of	יִסְבֵּב
Praet. Niph.	נָסַב	—	נָסְבַּב	—	נָסְבַּב
Fut.	—	יִסֵּב	—	יִסְבֵּב	—
Hiph.	הִיִּסֵּב	—	הִסְבֵּב	—	הִסְבִּיב

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. נָחַל as if from נָחַלַּל, &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 עֵעַ: Paradigm, Notes.

#### I. Kal.

(a) Praet. Verbs final Hholem retain it, in the contraction of the 3d persons, as רָמַר (for רָמְמַר), רָבַר, &c.

When the doubled letter is a Guttural, Daghes is omitted; as שָׁחַח, (Vid. § 46. 1.) With ר, as אָרַחַח; 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 חָקַי, (Hholem into Qibbut.) Before Maqqeph, as סֹבֵב *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, שְׂמֹות, from שָׂמַם; תָּנֹות from תָּנַן.

Infinitive, sometimes, like that of verbs עוֹ; e. g. בֹּוּר.

(c) Future. Hholem shortens, (in consequence of removing the accent,) either into Qamets Hhateph, as יִחַיִּי, or Qibbuts, as יִחַיִּי.

Future Pattahh takes Tseri under the Praeformative; יִחַיִּי, (once יִחַיִּי); also once יִחַיִּי.

Future, sometimes, like that of Verbs עוֹ; e. g. יִרְוֶן for יָרֹוּן from יָרַן; יִרְוֶן fut. from יָרַץ &c. (See also iv. 3, 4, *infra*, for other variations.)

(d) Imper. *A*, as גַּל from גָּלַל; with הַ parag. כַּבָּהּ from כָּבַן; with Resh, as אָרַהּ 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, נָקַלָּה; final *O*, נָגַל, נָגַלָּה; 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 יָסַב from יָסַב.

(e) Part. as יָסַב, יָסַב from Praet. 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. יָסַב.

A Guttural or Resh in the last syllable may take Pattahh, of course; as Fut. יָסַב.

With Suffix יָסַבְנִי, (Tseri into short Hhireq.) In the Praeter and Infinitive, these Verbs imitate עוֹ; as יָסַב for יָסַב from יָסַב; יָסַבְנִי Inf. const. for יָסַבְנִי, from יָסַב. Such imitations of Verbs עוֹ are frequent in Chaldee.

Future, in the manner of Verbs עו; as אָרִיק for אַרְק, אָרִיץ for אַרֶץ, אָרִיחַ for אַרְחַח, &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 יִדְק. 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
	יְתַמֵּה	—	יְתַמֵּה (Fut. A.)
	יְתַחֵם	—	יְתַחֵם (Fut. B.)
Niph. Praet.	נִחַל	—	נִחַל (Hhireq with Daghesch implied in ח.)
Plur. Part.	נִאָּרִים	—	נִאָּרִים (Tseri for Daghesch in א omitted.)
Hiph. Fut.	יִסֵּב	—	יִסֵּב (יִחַל, Daghesch implied in ח.)
	יִכְתֹּו	—	יִכְתֹּו
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 װ, before the Afformatives of Verbs עו, as does the Hebrew in the Paradigm. In imitation of this Chaldee usage, the Hebrew sometimes reads,

Kal. Praet.	תִּמְנֶה	for	תִּמְנֶה
	תִּצְלֶנָּה	—	תִּצְלֶנָּה
Niph. Praet.	נִחַלָּה	—	נִחַלָּה (2 sing. fem.)
	נִחַנָּה	—	נִחַנָּה idem.

4. *Syriasms.*

In Syriac, the Part. Act. of Verbs ע"ו, instead of being regular as in Hebrew, inserts Aleph in the place of the middle radical; as דַּאֲקַן instead of דַּקַּן. In Hebrew, there are a few Verbs which imitate this, in various moods and tenses. E. g.

Fut. Niph.	יִמְאַס	instead of	יִמַּס	
Fut. Hiph.	חִכְּאִיבוּ	—	חִכְּבוּ	(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 (ה) paragogic.)
	הִזְמַר	—	הִזְמַר
Inf.	לְחַמֵּם	—	לְחַמֵּם from חַמֵּם, ל prefix, ם Suff. pron.
Niph.	נִסְבָּה	—	נִסְבָּה
Fut.	נִדְּמָה	—	נִדְּמָה (ה) paragogic.)

§ 117.

*Verbs ע"ו.*

1. Verbs ע"ו, 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.

ע"ו in Piel is regular; e. g. עָוַר; so חִוַּב—Piel חִוַּב; 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 ע"י;

Praet. קָם = קָאם instead of קָנָם, (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, קָמָה, &c. with a short vowel, in the contracted Verb; and so, sometimes, Fut. תִּקְמָה, Imp. קָמָה, with Hholem pure. In like manner, sometimes, in Hiphil; as Praeter תִּנְפָה, with short vowel; Fut. תִּתְנָה, 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; יָקָם instead of יָקָם; יָקָם instead of יָקָם, 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. בְּהִקְמִלוֹנָה, בְּהִקְמִלוֹנָה } ning with ת and ג.  
 Kal Fut. תִּקְמְלוֹנָה ו before Affirmative בְּה.

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. קְמְנָה, 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.	יִקְוָם	—	יִקְוָם	, &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, קְמָה, הוֹקָם (transposed), יִקְוָם, &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 עו : Paradigm, Notes.

## I. Kal.

1. *Praet.* קאם (scriptio plena). Verbs final Tseri; גַּמְתָּה (fem.) גַּמְתָּה 2 plur. masc. from גַּמַּשׁ. Verbs final O; זָרָה, אָרָה, בִּשְׁכָנוּ; בִּשְׁתָּה, (from בּוֹשׁ.)

As Verbs עָע; בָּז, *Praet.* from בּוֹז : טָח from טָחַת.

2. *Part.* שָׂאט (scrip. plen.) Verbs final E; גַּמַּת, יָעַר; plur. גַּמְתִּים, גַּמְתִּים (script. plen.) Verbs final O; קוֹמִים; בּוֹשִׁים, &c.

3. *Inf. const.* O. אָרַח, בּוֹשׁ, &c. This is the common form in *Inf. absolute*, where Verbs have Shureq in the *Const. Inf.*; as *Inf. const.* גָּרַח, abs. גּוֹרַח.

4. *Fut. O.* גָּרַח, יָרַח, &c. *Fut. U and O,* יָחַח and יָחַח, בּוֹשׁ with (..) under *Praeform.* as if from reg. form יָבּוֹשׁ.

*Fut. Apoc.* יָקַח, (seldom יָקַח or יָקוּחַ where this *Fut.* is required;) sometimes apoc. form *plene*, as יָחַח. But here the Vav is only *fulcrum*, as in regular *Fut. Kal*; for the Hholem here is mutable, as יָקַח (Qamets Hhateph in the ultimate.) חָשַׁב-בָּנָה, the same. With a Guttural, יָרַחַח, יָרַחַח, &c.

5. *Imp.* מַלְּ (apoc.), גַּמַּת, אָרַח, קוֹמָה (parag.)

## II. Niphal.

1. *Praet.* Once גַּעַר. 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 גַּעַרְתָּם.

2. *Inf. const.* sometimes with Shureq, as גַּעַרְשׁ.

3. *Part.* plur. also, as גַּעַרְתִּים instead of גַּעַרְתִּים.

## III. Hiphil.

1. *Praet.* sometimes as גַּעַרְתָּה, גַּעַרְתָּה, גַּעַרְתָּה (from גַּמַּת.) Also גַּעַרְתָּה, גַּעַרְתָּה. As verbs עָע, גַּעַרְשׁ, גַּעַרְשׁ. Chaldee form גַּעַרְתָּה. (Comp. § 116. iv. 3.)

2. *Inf. fem.* גַּעַרְתָּה, masc. גַּעַרְתָּה.

3. *Fut.* גַּעַרְתָּה for גַּעַרְתָּה, from גַּמַּת.

*Fut. apoc.* וְיָסַר, וְיָסְרָה, 1st pers. וְאָשִׁיב. With Guttural, וְיָסַר, וְיָסְרָה. *Fut.* (Chaldaic) וְיָלִינֵנוּ for וְיָלִינֵנוּ. (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 עוּ, whose *Vav* is moveable, and is treated as the middle Radical in regular Verbs; e. g. חָזַר, חָזַרְתָּ, &c.

2. Verbs לָהּ, whose middle Radical is *Vav*, are regular as to the *Vav*; as צָוָה, צָוָהְתָּ, &c.

§ 119.

Verbs עוּ.

1. The *Yodh* of these Verbs assumes, in all the Conjugations except *Kal*, the same forms as the *Vav* in Verbs עוּ, 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 עוּ; most Verbs that are עוּ have also another form in עוּ, as לוּן and לוּן; שׁוּם and שׁוּם, &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, שׁוּם from שׁוּם, &c. With Guttural, יָרַח from יָרַח, &c. In Pause יָרַח, (§ 55. 4.) from יָרַח. The common Future *Kal* in עוּ, viz. יָבִין, 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 **מִצָּן** instead of **מִצֵּן**; (§ 23. 2. 3.) but other vowels remain unchanged, and are regular, as Inf. **מִצֵּן**, Part. **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 **מִצָּנָה**.

(b) In the Praeter of all the other Conjugations, in Tseri; as **נִמְצָנָה**, **מִצָּנָה**, &c.

(c) In the Fut. and Imper. of *all* the Conjugations, in Seghol; as **מִצָּנָה**, **תִּמְצָנָה**, &c.

3. When the Afformative begins with a vowel, then **א** is moveable and regular; as **מִצָּנָה**, **מִצָּנָה**, &c.

NOTE 1. When Aleph follows an impure vowel, quiescing in **ו**, or **י**, it may be said to be *in otio*; as **מִצְוֵה**, **הִמְצִיחַ**, &c. (§ 23. 5. note.)

NOTE 2. Aleph quiescent is sometimes omitted, in writing; as **מִצָּנָה** for **מִצָּנָה**. (§ 24. 3.)

### § 121.

*Verbs לָא: Paradigm, notes.*

#### I. Kal.

1. Praeter. Verbs final Tseri retain it, out of the third person; as **יָרָאָה** from **יָרָא**.

The third person fem. sometimes as **קָרְאָה**; and so in Niph. **נִפְלְאָה**, Hoph. **הִפְלְאָה**. (Syriasm.)

2. Inf. fem. **יָרְאָה**, **הִפְלְאָה**, **טִמְאָה**, **לְקָרְאָה** (prep. **ל**) Inf. const. for **לְקָרְאָה**.

With fem. ה; as מְלֹאֲתָ for מְלֹאֲתָה; מְשַׁאֲתָ for מְשַׁאֲתָה. Also חָטוּ for חָטוּהָ, (Aleph omitted.)

3. Imp. יִרְאוּ *yeru* for יִרְאוּהוּ; צְאִינָה for צְאִינָהּ, from יִצֵּא.

4. Part. מְצַאֲתָ for מְצַאֲתָה; יוֹצֵאתָ for יוֹצֵאתָה. Plur. הַטְּאִים for הַטְּאִים; with Suff. בְּדָאֵם for בְּדָאֵם.

## II. Niphal.

(a) Praet. נִטְמַמְתָּם for נִטְמַמְתָּם; נִפְלְאָה for נִפְלְאָהּ (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 מְצַאָּה (Part.) Piel מְלֹאֲתָי, Fut. רִפְּאֲתִי, Fut. רִפְּאֵה; Inf. הִתְנַבְּאוּת מְלֹאֲתוֹת; Hiph. הִפְּלֵאתָה, הִתְבְּאֲתָה (with הּ parag.) third sing. fem.

(b) Assimilation in consonants, i. e. exchange of final א for ה; רָפְּהָ, נִסְהָ. Niph. Inf. abs. נִחְבְּהָ; const. יִהְרַפְּהָ; Piel יִמְלֵהָ.

(c) Assimilation both in vowels and consonants; as צְמַח 2d person, from צְמַח; מְלֹאֲהוּ for מְלֹאֲהוּ. Fut. תִּרְפִּינָה from רִפְּאָה. Part. יִצְאָה for יִצְאָהּ; Plur. with Suff. צְבִיָּה from צָבָה. Pass. Part. נָשְׂוִי from נִשְׂאָה. Niph. נִבִּיָּה from נִבְּאָה; טְמִינָה from טִמְנָה; נִרְפְּתָה from רִפְּאָה; Fut. יִמְצָה from מְצַאָּה. Piel יִרְפּוּ from רִפְּאָה. Hith. הִתְנַבְּיָה from נִבְּאָה. Hiph. with Suff. הִמְצִיָּתָה from מְצַאָּה; Part. מְקַנָּה from קָנָה.

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 קָרָה and קָרָהּ *to meet*; פָּלָה and פָּלָהּ *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 pers. fem. גָּלְתָּהּ ; 1st pers. רָצַאְתִּי (Syriasm) ; שָׁלַחְתִּי, with final Vav moveable.

(b) Inf. abs. גָּלוּ, very seldom as גָּלוּת ; נָשָׂא (Syr.) Inf. const. seldom as גָּלַת ; fem. רָאָהָה ; Syriasm הִיָּהָה.

(c) Fut. אֶשְׁעָה 1st pers., תִּכְלֶה 2d pers. (final ך instead of ך, like verbs לָא.) So also יִשְׁעָא, יִחְלֶא, with א instead of ה, in imitation of the same Verbs. תִּהְיֶה, תִּבֶּא for תִּאבֶּה, 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.	רָגְלָהּ	רָגְלָ (רָגְלָהּ)	רָגְלָ (רָגְלָהּ)
1st and 2d pers., as	תִּגְלֶהּ	תִּגְלָ	תִּגְלָ (תִּגְלֶהּ)
With Guttural in ult.	יִתְעָה	יִתְעָ	יִתְעָ (2d pers. יִתְעָה)
With Resh	יִרְאָה	יִרְאָ	יִרְאָ
Verbs פֿ Guttural	יִעֲשָׂה	(יִחְדָּ)	יִעֲשָׂ (יִחְדָּל)
	יִחְרָה		יִחְרָ
יִהְיֶה to be, יִחְיֶה to live, as יִהְיֶה	(יִחְיֶה)		יִהְיֶה commonly

But sometimes the Future is full, with Vav ; as יִבְעָהָה .

(e) Imper. בְּעָרָה . (See *h* infra.)

(f) Part. fem. בּוֹלְגָהּ with Yodh moveable ; Plur. בּוֹלְגוֹת .

(g) Part. pass. Vav moveable at the end, נִטְוֹרָה (plur.) גָּלוּ for גָּלוּי ; צָפּוּ 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. יִשְׁלִיָּהּ, יִשְׁתְּיָהּ ; original forms גָּלִי, שָׁלִי, &c.

II. *Niphil.*

(a) Praet. Sometimes נִגְלִיתָ, (Hhireq for Tseri); and so in other cases. In Pause, נִגְלִיָּה.

(b) Inf. abs. also sometimes as נִגְלוֹת.

(c) The Fut. Apoc. here, merely drops the *He* final with its vowel; but suffers no other change, as נִגְלָה for נִגְלִיָּה.

III. *Piel.*

(a) Praet. קִנִּיתִי for קָנִיתִי (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. שָׁנֶה (.. for ..) Syriasm.

(c) Fut. הִגְלִיָּה (.. 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 נִיגְלָה, &c. Sometimes, the Pattahh is prolonged here, as a kind of compensation for the Dagghesh omitted, as נִיגָל, נִיגָרוּ, &c.

(d) Imper. apoc. יִהְיֶה for יִהְיֶה.

(e) Yodh Radical retained; Imper, הִלֵּי; Fut. יִכְסִי, יִכְסִי; the Dagghesh in the middle Radical omitted.

IV. *Hiphil.*

(a) Praet. הִגְלִיתָ (י— for י—). See II. *a*, supra. 3d per. fem. הִגְלִיתָ, הִגְלִיתָ, (Syriasm) for הִגְלִיתָ. So also Hophal, הִגְלִיתָ. Hiph. Praet. הִחְלִי (Syriasm) for הִחְלִי.

(b) Inf. Instead of the regular Inf. abs. only the Syriac form of the Inf. occurs for it: as הִעֲלֶה, הִהֲבֵה, הִרְבֵּה, &c.

(c) Fut. Apoc.

	Full form.	unfreq. apoc.	com. apoc.	
	הִרְבֵּה	הִרְבֵּה	הִרְבֵּה	See § 60. 3.
	הִגְלֵה	הִגְלֵה	הִגְלֵה	
With Guttural in ult.	הִחְלֵה		הִחְלֵה	
Pe Guttural	הִעֲלֵה		הִעֲלֵה	

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.) יִפְרִיא for יִפְרֵה; וְתִזְנֶה (from זָנָה) for וְתִזְנֶה; וְתִמְחֵה for וְתִמְחֵה.



(e) Imper. Apoc. הִרְבּוּ for הִרְבּוּ; הִרְבּוּ for הִרְבּוּ; הִרְבּוּ for הִרְבּוּ. Vide supra c.

V. *Remarks.*

In Aramaean, the Futures and Participles of Verbs לָא and לָהּ end in א־ or י־. The cases where the Hebrew Verbs לָהּ, 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 לָהּ, see § 126. VIII.

VI. *Conj. Piel.*

A few Verbs לָהּ have a Piel Conj. formed by changing the final Yodh into Vav, and then adding *He*; as נָאָה Piel נָאָה; טָהָה Pil. טָהָה.

The Verb טָהָה, used principally in Hithp., is apocopated there, (as טָהָה is, sup. l. d.) in a peculiar manner, because of its *Vav* in the Piel form; thus טָהָה, Piel טָהָה, Hith. טָהָה.

Apoc. רָשָׁחוּ for רָשָׁחוּ, as יָדוּ for יָדוּ; (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  $\text{נָדַד}$  as a verb  $\text{עַע}$  would be, in the Future,  $\text{יִנָּדַד}$ ; but the Fut. as  $\text{פָּן}$  would be  $\text{יִדָּד}$ , which is the real one; but in Hiphil, it is  $\text{יִנָּדַד}$  as a verb  $\text{עַע}$ , instead of  $\text{יִדָּד}$  as a verb  $\text{פָּן}$ ; so in Hoph., the Praet. is  $\text{הִנָּדַד}$  as  $\text{עַע}$ , but Fut.  $\text{יִנָּדַד}$  as  $\text{פָּן}$ .

### 3. Examples of forms, in doubly anomalous Verbs.

#### (a) Verbs $\text{פָּן}$ and $\text{לָא}$ .

$\text{נָשָׂא}$ , Imp.  $\text{שָׂא}$ , Inf.  $\text{שִׂאָה}$  (for  $\text{שִׂאָת}$  fem. Inf.); with Suff.  $\text{יִשְׂאָתִי}$ ; Fut. fem.  $\text{תִּשְׂנֶה}$ , ( $\text{א}$  dropped.) Verb  $\text{נָשָׂא}$ , Hiph. fut.  $\text{יִשְׂי}$  for  $\text{יִשְׂיָא}$ , ( $\text{א}$  omitted.)

#### (b) Verbs $\text{פָּן}$ and $\text{לָה}$ .

$\text{נָטָה}$ , fut. apoc.  $\text{יָט}$ , (full form  $\text{יִנָּטָה}$ ). Hiph. Imp. apoc.  $\text{יָט}$ , (full form  $\text{יִנָּטָה}$ ). Fut.  $\text{יָט}$  (plene  $\text{יִנָּטָה}$ ). 1st pers.  $\text{אָט}$  ( $\text{אָטָה}$ ).

$\text{נָכַה}$ , Hiph.  $\text{הִכָּה}$ ; Inf.  $\text{הִכּוֹת}$ ; Imp.  $\text{הִכָּה}$ , apoc.  $\text{הִךְ}$ ; Fut.  $\text{יִכָּה}$ , apoc.  $\text{יָךְ}$ , plur.  $\text{יָכוּ}$ .

$\text{נָדָה}$ , Fut. apoc.  $\text{יָד}$ ,  $\text{יָדַד}$ ; Fut. Hiph.  $\text{יָדַד}$ .

#### (c) Verbs $\text{פָּא}$ and $\text{לָה}$ .

$\text{נָאָה}$ , Praet.  $\text{אָנָה}$ ; Imp.  $\text{אָתִי}$  (Syriasm for  $\text{אָתִיָּה} = \text{אָתָה}$  without pause accent.) Fut.  $\text{יָנָה}$  for  $\text{יִנָּאָה}$ ; Fut.  $\text{יָנָה}$  =  $\text{יִנָּאָה}$ . Hiph. Imper.  $\text{הִתִּי}$  =  $\text{הִתִּיָּה}$  ( $\text{א}$  omitted.)

$\text{נָפָה}$ , Imp.  $\text{אָפּו}$  (Syr.) for  $\text{אָפּוּהוּ}$  ( $\text{א}$  omitted) =  $\text{יִתְאָפּוּהוּ}$ .

#### (d) Verbs $\text{פִּי}$ and $\text{לָא}$ .

$\text{יָצָא}$ , Inf. fem.  $\text{יָצָאת}$ ; Imp.  $\text{צָא}$ ; Hiph.  $\text{הוֹצִיא}$ .

#### (e) Verbs $\text{פִּי}$ and $\text{לָה}$ .

$\text{יָרָה}$ , Piel Fut.  $\text{יָרֶה}$  for  $\text{יִרְבֶּה}$ ; Fut. Hiph.  $\text{יִוָּרָה}$ , 1st pers. with Suff.  $\text{אִוָּרָה}$ . Sometimes Fut. retains the Praeformative  $\text{ה}$ , as  $\text{יִהוּרָה}$ .

$\text{יָרָה}$ , 1st pers. plur. with Suff.  $\text{יָרִנָּם} = \text{יָרִנָּה}$ . Hiph.  $\text{הוֹרָה}$ .

$\text{יָרָה}$ , Imp.  $\text{יָרֶה}$ ; Inf.  $\text{יָרֶה}$ ,  $\text{יָרֹת}$ ; 1st pers. plur. Fut. with Suffix  $\text{יָרִנָּם}$ ; Hiph.  $\text{הוֹרָה}$ ; Inf.  $\text{הוֹרֹת}$ ; Fut.  $\text{יִוָּרָה}$ , apoc.  $\text{יָוֹר}$ .

#### (f) Verbs of peculiar irregularity.

(1.)  $\text{בִּיא}$ , Praet.  $\text{בָּא}$ , 1st plur.  $\text{בָּאנוּ}$  for  $\text{בָּנּוּ}$ ; Fut.  $\text{יָבִי}$ , 3d pers.; Hiph.  $\text{הִבִּיא}$ , 2d pers.  $\text{הִבְאָתָה}$ ; Fut.  $\text{יָבִיא}$ , 1st pers.  $\text{אָבִיא}$ ; Imp.  $\text{הִבִּיא}$ .

(2.)  $\text{תִּי}$ , Praet. Kal, is a verb  $\text{עַע}$  from  $\text{תָּרִי}$ , 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  $\text{פ}$ ; and the one at the close, as belonging to those defective  $\text{ל}$ , 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. נִהְיֵךְ, &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 חִתְּחַקָה, Hith. הִתְחַקָה, as from חָקַק; רָצַץ *to dash in pieces* has Fut. יָרוּץ, and Niph. נִרוּץ, as from רוּץ, while Piel is רִצַץ, &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. *ה, בם, בן* 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)  $\text{לָקַחְתָּ}$ ; 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)  $\text{לָקַחְתָּ}$ , before  $\text{כֵּן}$  and  $\text{כִּי}$ ; 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.*

$\text{לָקַחְתָּ}$  and  $\text{לָקַחְתְּ}$ ; 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  $\text{תֵּ}$ ;) but  $\text{תְּ}$  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  $\text{כִּי}$ . Hence the Suffixes  $\text{תָּ}$ ,  $\text{תְּ}$ , and  $\text{תֵּ}$ , being deprived of their customary accent shorten into  $\text{תָּ}$ ,  $\text{תְּ}$ , and  $\text{תֵּ}$ . (§ 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. קָטַלְתְּ for קָטַלְתְּהוּ ; קָטַלְתְּ for קָטַלְתְּהוּ, final ה in the former of the two last words being paragogic, as קָטַלְתְּהוּ = קָטַלְתְּהוּ-הוּ.

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. וְיִ = and יִ are excepted, which take the form וְיִקָּטַלְתָּ.

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 קָטַלְתְּ is used, and then the Suffix has a union vowel ; as קָטַלְתְּוּ.

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.	קָטַלוּ	
2d plur. masc.	קָטַלְתֶּם	
2d fem. (no example)		
1st pers. plur.	קָטַלְנוּ	

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 הַ, כֶּם, בְּךָ, 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 וְיִשְׁמְעֵנִי, וְיִמְצְאֵנִי. (§ 55.)

NOTE 7. All the persons ending in וְ and יִ, (so also 3d and 2d fem. plur. וְקָטַלְתְּנָה, which before Suff. become וְקָטַלְתְּנָה) receive Suffixes without a union vowel. The 3d pers. plur. masc. has, sometimes, וְ parag. before a Suffix, but commonly without a union vowel ; as וְעִבְרֵתְּנָהוּ.

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, בְּן, and sometimes הֵּ, the vowel remains on the final syllable, though shortened. (See Parad.) But in these latter cases, also, the vowel is *sometimes* thrown back; as עֲבָרְכֶם, קִצְרְכֶם, &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 בִּקְעָה.

IV. Imper. Kal. NOTE 11. The ground-form קָטַל imitates the Infinitive. The other forms קָטַלְי, קָטַלְו, and fem. קָטַלְוּ (Suff. form instead of קָטַלְוּנָה,) remain unchanged, and take Suffixes beginning with a consonant.

NOTE 12. Imperatives in Pattahh retain it before Suffixes, and lengthen it, as שְׁמַעְנִי *hear me*; שְׁאַלְנִי *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 הֵּ, בָּם, בְּן, where it is (generally, not always,) shortened into (וּ) or (וּ), as קִבְּצָהּ, Inf. פָּרְשָׁבְכֶם. 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 הּ, the הּ with the preceding vowel falls away; e. g. עָנְנִי from עָנָה; צָרָה from צָוָה. The Suffix in these cases takes or omits a union vowel, as is needed.

(2) Instead of the ending הֶּ and הֵּ, we sometimes find וּ inserted before a Suffix; as הֶפְיַנִּי from הֶפְיַנְהוּ; אֶפְיַנְהוּ (1st pers. Fut. Hiph. from אֶפְיַנְהוּ.)

(3) The 3d pers. Praet. fem. sing. assumes הּ instead of the הּ 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	קָטַל	
3. f.	קָטְלָה	כָּבְדָה	נִקְטְלָה	קָטְלָה	
2. m.	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	
2. f.	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	
1.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	
Plural 3.	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קָטְלוּ	
2. m.	קָטַלְתֶּם	כָּבַדְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	
2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	
1.	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	
Inf. abs.	קָטוּל	הַקָּטוּל כָּבוּד	הַקָּטוּל	קָטַל	
const.	קָטַל	כָּבוּד	הַקָּטַל	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.	אֶקְטַל	אֶכְבֹּד	אֶקְטַל	אֶקְטַל	
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	כָּבוּד	הַקָּטַל	קָטַל	
f.	קָטְלִי	כָּבְדִי	הַקָּטְלִי	קָטְלִי	
Pl. m.	קָטְלוּ	כָּבְדוּ	הַקָּטְלוּ	קָטְלוּ	
f.	קָטְלֶנָּה	כָּבְדֶנָּה	הַקָּטְלֶנָּה	קָטְלֶנָּה	
Part. act.	קֹטֵל	כוֹבֵד	נִקְטָל	מִקְטָל	
pass.	קָטוּל	כָּבוּד			



Pual.	Hiphil.	Hophal.	Hithpacl.
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַלָּהּ	הִקְטִילָּהּ	הִקְטַלָּהּ	הִתְקַטַּלָּהּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
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
תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי
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
	הִקְטִילִי		הִתְקַטַּלִּי
	הִקְטִילוּ		הִתְקַטַּלוּ
	הִקְטִילְנָה		הִתְקַטַּלְנָה
	נִקְטַל		
מִקְטַל	מִקְטִיל	מִקְטַל	מִתְקַטַּל

	Kal.		Niphal.	Hiphil.	Hophal.
Praet.3.m.	עַמַּד		נֶעְמַד	הֶעְמִיד	הֶעְמַד
3. f.	עַמְדָּה		נֶעְמְדָה	הֶעְמִידָה	הֶעְמַדָה
2. m.	עַמַּדְתָּ		נֶעְמַדְתָּ	הֶעְמַדְתָּ	הֶעְמַדְתָּ
2. f.	עַמַּדְתְּ		נֶעְמַדְתְּ	הֶעְמַדְתְּ	הֶעְמַדְתְּ
1.	עַמַּדְתִּי		נֶעְמַדְתִּי	הֶעְמַדְתִּי	הֶעְמַדְתִּי
Plur. 3.	עַמְדוּ		נֶעְמְדוּ	הֶעְמִידוּ	הֶעְמַדוּ
2. m.	עַמַּדְתֶּם		נֶעְמַדְתֶּם	הֶעְמַדְתֶּם	הֶעְמַדְתֶּם
2. f.	עַמַּדְתֶּן		נֶעְמַדְתֶּן	הֶעְמַדְתֶּן	הֶעְמַדְתֶּן
1.	עַמַּדְנוּ		נֶעְמַדְנוּ	הֶעְמַדְנוּ	הֶעְמַדְנוּ
Inf. abs.	עֹמֵד			הֶעְמִיד	
const.	עֹמֵד		הֶעְמַד	הֶעְמִיד	הֶעְמַד
Fut. 3. m.	יַעֲמֵד	יִחַזֵּק	יַעֲמַד	יַעֲמִיד	יַעֲמַד
3. f.	תַּעֲמֹד	תִּחַזֵּק	תַּעֲמַד	תַּעֲמִיד	תַּעֲמַד
2. m.	תַּעֲמֹד	תִּחַזֵּק	תַּעֲמַד	תַּעֲמִיד	תַּעֲמַד
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	תַּעֲמַדְנָה	תַּעֲמַדְנָה
2. m.	תַּעֲמְדוּ	תִּחַזְּקוּ	תַּעֲמְדוּ	תַּעֲמִידוּ	תַּעֲמְדוּ
2. f.	תַּעֲמַדְנָה	תִּחַזְּקְנָה	תַּעֲמַדְנָה	תַּעֲמַדְנָה	תַּעֲמַדְנָה
1.	נַעֲמַד	נִחַזֵּק	נַעֲמַד	נַעֲמִיד	נַעֲמַד
<i>Fut. apoc.</i>				יַעֲמִיד	
Imp. 2. m.	עֲמַד	חַזֵּק	הֶעְמַד	הֶעְמַד	
2. f.	עַמְדִי	חַזְּקִי	הֶעְמְדִי	הֶעְמִידִי	
Plur. 2. m.	עַמְדוּ	חַזְּקוּ	הֶעְמְדוּ	הֶעְמִידוּ	
2. f.	עַמַּדְנָה	חַזְּקְנָה	הֶעְמַדְנָה	הֶעְמַדְנָה	
Part. act.	עֹמֵד		נֶעְמַד	מֶעְמִיד	מֶעְמַד
pass.	עֹמֵד				

	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	בִּרְכַּתֶּם	בִּרְכַּתֶּם	הִתְבָּרַכְתֶּם
2. f.	זָעַקְתֶּן	נִזְעַקְתֶּן	בִּרְכַּתֶּן	בִּרְכַּתֶּן	הִתְבָּרַכְתֶּן
1.	זָעַקְנוּ	נִזְעַקְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרְכָנוּ
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.	שָׁמַע	הִשְׁמַע	שָׁמַע
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.	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
Plur. 2. m.	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
2. f.	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
Part. act.	שָׁמַע	נִשְׁמַע	מִשְׁמַע
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
שָׁמְעֶתְכֶן	הִשְׁמִיעֶתְכֶן	הִשְׁמְעֶתְכֶן	הִשְׁתַּמְעֶתְכֶן
שָׁמְעֶנּוּ	הִשְׁמִיעֶנּוּ	הִשְׁמְעֶנּוּ	הִשְׁתַּמְעֶנּוּ

שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
וּשְׁמַע	וּשְׁמִיעַ	וּשְׁמַע	וּשְׁתַּמֵּעַ
הִשְׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
הִשְׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
הִשְׁמַעִי	הִשְׁמִיעִי	הִשְׁמַעִי	הִשְׁתַּמֵּעִי
אֲשַׁמַּע	אֲשַׁמִּיעַ	אֲשַׁמַּע	אֲשַׁתַּמֵּעַ
וּשְׁמַעוּ	וּשְׁמִיעוּ	וּשְׁמַעוּ	וּשְׁתַּמֵּעוּ
הִשְׁמַעְנָה	הִשְׁמִיעְנָה	הִשְׁמַעְנָה	הִשְׁתַּמֵּעְנָה
הִשְׁמַעוּ	הִשְׁמִיעוּ	הִשְׁמַעוּ	הִשְׁתַּמֵּעוּ
הִשְׁמַעְנָה	הִשְׁמִיעְנָה	הִשְׁמַעְנָה	הִשְׁתַּמֵּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמֵּעַ

וּשְׁמַע

	הִשְׁמַע		הִשְׁתַּמֵּעַ
	הִשְׁמַעִי		הִשְׁתַּמֵּעִי
	הִשְׁמַעוּ		הִשְׁתַּמֵּעוּ
	הִשְׁמַעְנָה		הִשְׁתַּמֵּעְנָה
מִשְׁמַע	מִשְׁמִיעַ	מִשְׁמַע	מִשְׁתַּמֵּעַ

	Kal.	Kal.	Niphal.
Praet. 3. m.	אָכַל	אָמַר	נִאָכַל
3. f.	(regular)	(regular)	(as פִּא 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	אֹאֲכַל
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.	אֲכֹלִי	אֲמֹרִי	
pl. 2. m.	אֲכֹלוּ	אֲמֹרוּ	
2. f.	אֲכֹלְנָה	אֲמֹרְנָה	
Part. act.	אוֹכֵל		נֹאֲכֵל
pass.	אֹכֹל		

The derivative Conjugations of Verbs פִּא are declined in the same manner as those of פִּא Guttural; א being treated, (out of Kal,) as a Guttural, and not as a Quiescent. (See Niphal in the Par.) In like manner, Piel אֲכַל, Pual אֲכַל, Hiph. הֲאָכִיל, Hoph. הֲאָכַל, Hithp. הִתְאָכַל; compare Verbs פִּא Guttural, צָמַד and חִזַּק, 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.			נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבּוּ
2. m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶּם
2. f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶן	הוֹשַׁבְתֶּן
1.			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ
Inf. abs.	יָשׁוּב	יָרוּשׁ			
const.	שֹׁבֵת	רֹשֵׁת	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשֵּׁב	יִרְשׁ	יִנְשֵׁב	יִוְשִׁיב	יִוְשַׁב
3. f.	תִּשֵּׁב	תִּרְשׁ	תִּנְשֵׁב	תִּוְשִׁיב	תִּוְשַׁב
2. m.	תִּשְׁב	תִּרְשׁ	תִּנְשֵׁב	תִּוְשִׁיב	תִּוְשַׁב
2. f.	תִּשְׁבִּי	תִּרְשִׁי	תִּנְשְׁבִי	תִּוְשִׁיבִי	תִּוְשַׁבִּי
1.	אֵשֵׁב	אִרְשׁ	אֶנְשֵׁב	אוֹשִׁיב	אוֹשַׁב
Pl. 3. m.	יִשְׁבּוּ	יִרְשׁוּ	יִנְשְׁבּוּ	יִוְשִׁיבוּ	יִוְשַׁבּוּ
3. f.	תִּשְׁבְּנָה	תִּרְשְׁנָה	תִּנְשְׁבְּנָה	תִּוְשִׁיבְנָה	תִּוְשַׁבְּנָה
2. m.	תִּשְׁבּוּ	תִּרְשׁוּ	תִּנְשְׁבּוּ	תִּוְשִׁיבוּ	תִּוְשַׁבּוּ
3. f.	תִּשְׁבְּנָה	תִּרְשְׁנָה	תִּנְשְׁבְּנָה	תִּוְשִׁיבְנָה	תִּוְשַׁבְּנָה
1.	נִשְׁבַּח	נִרְשַׁח	נִנְשַׁח	נִוְשִׁיב	נִוְשַׁב
Fut. apoc.				יִוְשֵׁב	
Imp. m.	שֵׁב	רְשׁ	הוֹשֵׁב	הוֹשִׁיב	
f.	שְׁבִי	רְשִׁי	הוֹשְׁבִי	הוֹשִׁיבִי	
Pl. m.	שְׁבּוּ	רְשׁוּ	הוֹשְׁבּוּ	הוֹשִׁיבוּ	
f.	שְׁבְּנָה	רְשְׁנָה	הוֹשְׁבְּנָה	הוֹשִׁיבְנָה	
Part. act.	יוֹשֵׁב	יורֵשׁ	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.	יִטֹּב	
const.	יֵטֵב	הֵיטִיב
Fut. 3. m.	יֵיטֵב	יֵיטִיב
3. f.	תֵּיטֵב	תֵּיטִיב
2. m.	תֵּיטֵב	תֵּיטִיב
2. f.	תֵּיטֵבִי	תֵּיטִיבִי
1.	אֵיטֵב	אֵיטִיב
Plur. 3. m.	יֵיטֵבוּ	יֵיטִיבוּ
3. f.	תֵּיטֵבְנָה	תֵּיטִיבְנָה
2. m.	תֵּיטֵבוּ	תֵּיטִיבוּ
2. f.	תֵּיטֵבְנָה	תֵּיטִיבְנָה
1.	נֵיטֵב	נֵיטִיב
Fut. apoc.	וַיֵּטֵב	וַיֵּטִיב
Imp. m.	יֵטֵב	הֵיטֵב
f.	יֵטֵבִי	הֵיטֵבִי
Plur. m.	יֵטֵבוּ	הֵיטֵבוּ
f.	יֵטֵבְנָה	הֵיטֵבְנָה
Part. act.	יוֹטֵב	מֵיטִיב
pass.	יֵטוּב	

Niphal, in Verbs of this species, does not occur. The Daghesch'd conjugations are regular throughout; e. g. Piel יֵטֵב, Pual יִטֵּב, Hithpael הִתְיַטֵּב. Hophal conforms to the model in Par. VI; e. g. יִטֵּב, &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)	נָצְתָה	הִצִּיְתָה	הִצַּתָּה
2. m.		נָצַתָּ	הִצִּיְתָּ	הִצַּתָּ
2. f.		נָצַתְתְּ (נָצַח)	הִצִּיְתְּתְּ (הִצַּח)	הִצַּתְתְּ (הִצַּח)
1.		נָצַתִּי	הִצִּיְתִי	הִצַּתִּי
Plur. 3.		נָצְתוּ	הִצִּיְתוּ	הִצַּתוּ
2. m.		נָצַתְּם	הִצִּיְתְּם	הִצַּתְּם
2. f.		נָצַתְתֶּן	הִצִּיְתְּתֶן	הִצַּתְתֶּן
1.		נָצַתְנוּ	הִצִּיְתְנוּ	הִצַּתְנוּ
Inf. abs.	יָצוֹת			
const.			הִצִּית	
Fut. 3. m.	יֵצֵת		יִצִּית	יִצַּת
3. f.	תֵּצֵת		תִּצִּית	תִּצַּת
2. m.	תֵּצֵת		תִּצִּית	תִּצַּת
2. f.	תֵּצִי		תִּצִּי	תִּצַּתִּי
1.	אֵצֵת		אִצִּית	אִצַּת
Plur. 3. m.	יֵצְתוּ		יִצִּיְתוּ	יִצַּתוּ
3. f.	תֵּצְתְּנָה		תִּצִּיְתְּנָה	תִּצַּתְּנָה
2. m.	תֵּצְתוּ		תִּצִּיְתוּ	תִּצַּתוּ
2. f.	תֵּצְתְּנָה		תִּצִּיְתְּנָה	תִּצַּתְּנָה
1.	נָצַת		נָצִית	נָצַת
Imp. m.			הִצֵּת	
f.			הִצִּי	
Plur. m.			הִצִּיְתוּ	
f.			הִצִּיְתְּנָה	
Fut. apoc.				
Part. act.	יוֹצֵת		מִצִּית	מִצַּת
pass.	יֹצֵת	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.* תִּנַּח,  
*Imp.* הִנַּח, *Part.* מִנִּיחַ. *Hoph.* הִנִּיחַ, *Part.* מִנַּח.
- (2) יָצַג, *Hiph.* הִצִּיג, *Inf.* הַצִּג, *Fut.* יִצִּיג (וַיִּצַּג) *Part.*  
 מִצִּיג. *Hoph.* *Fut.* יִצַּג.
- (3) יָצַע, *Hiph.* הִצִּיעַ, *Fut.* יִצִּיעַ. *Hoph.* יִצַּע, *Deriva-*  
*tive* מִצַּע.
- (4) יָצַת, some of the forms in the Paradigm are not *ac-*  
*tual* 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	הִגִּישָׁהּ	הִגַּשְׁהָ
2. m.	נִגַּשְׁתָּ	נִגַּשְׁתָּ	הִגִּשְׁתָּ	הִגַּשְׁתָּ
2. f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגִּשְׁתְּ	הִגַּשְׁתְּ
1.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגִּשְׁתִּי	הִגַּשְׁתִּי
Plur. 3.	נִגַּשׁוּ	נִגַּשׁוּ	הִגִּישׁוּ	הִגַּשׁוּ
2. m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגִּשְׁתֶּם	הִגַּשְׁתֶּם
2. f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגִּשְׁתֶּן	הִגַּשְׁתֶּן
1.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגִּשְׁנוּ	הִגַּשְׁנוּ
Inf. abs.	נִגּוֹשׁ	הִנְגֹּשׁ	הִגִּישׁ	
const.	גִּשְׁתָּ		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	תִּגִּישִׁי	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	הִגַּשִׁי	
Plur. m.	גַּשׁוּ	הִנְגַּשׁוּ	הִגַּשׁוּ	
f.	גַּשְׁנָה	הִנְגַּשְׁנָה	הִגַּשְׁנָה	
Part. act.	נֹגֵשׂ	נֹגֵשׂ	מִגִּישׁ	מִגַּשׁ
pass.	נִגְשָׁה			

	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.	סָבוֹנוּ	נָסְבוֹנוּ	הִסְבוֹנוּ
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.	סָבוּב		

Hophal.	Poel.	Poal.	Pilel.	Pulal.
הוֹסַב	סוֹבַב	סוֹבַב	סִבְּסַב	סִבְּסַב
הוֹסִבָּה	סוֹבְּבָה	סוֹבְּבָה	סִבְּסְבָה	סִבְּסְבָה
הוֹסִיבֹת	סוֹבְּבֹת	סוֹבְּבֹת	סִבְּסְבֹת	סִבְּסְבֹת
הוֹסִיבוּת	סוֹבְּבוּת	סוֹבְּבוּת	סִבְּסְבוּת	סִבְּסְבוּת
הוֹסִיבֹתִי	סוֹבְּבֹתִי	סוֹבְּבֹתִי	סִבְּסְבֹתִי	סִבְּסְבֹתִי
הוֹסִיבוּ	סוֹבְּבוּ	סוֹבְּבוּ	סִבְּסְבוּ	סִבְּסְבוּ
הוֹסִיבוּתֶם	סוֹבְּבוּתֶם	סוֹבְּבוּתֶם	סִבְּסְבוּתֶם	סִבְּסְבוּתֶם
הוֹסִיבוּתְךָ	סוֹבְּבוּתְךָ	סוֹבְּבוּתְךָ	סִבְּסְבוּתְךָ	סִבְּסְבוּתְךָ
הוֹסִיבוּנוּ	סוֹבְּבוּנוּ	סוֹבְּבוּנוּ	סִבְּסְבוּנוּ	סִבְּסְבוּנוּ

הוֹסַב	סוֹבַב	סוֹבַב	סִבְּסַב	סִבְּסַב
יוֹסַב	יוֹסַב	יוֹסַב	יוֹסְבַב	יוֹסְבַב
תוֹסַב	תוֹסַב	תוֹסַב	תוֹסְבַב	תוֹסְבַב
תוֹסַב	תוֹסַב	תוֹסַב	תוֹסְבַב	תוֹסְבַב
תוֹסְבִי	תוֹסְבִי	תוֹסְבִי	תוֹסְבִי	תוֹסְבִי
אוֹסַב	אוֹסַב	אוֹסַב	אוֹסְבַב	אוֹסְבַב
יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ	יוֹסְבוּ
תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה
תוֹסְבוּ	תוֹסְבוּ	תוֹסְבוּ	תוֹסְבוּ	תוֹסְבוּ
תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה	תוֹסְבִינָה
נוֹסַב	נוֹסַב	נוֹסַב	נוֹסְבַב	נוֹסְבַב

	סוֹבַב		סִבְּסַב	
	סוֹבְּבוּ		סִבְּסְבוּ	
	סוֹבְּבוּ		סִבְּסְבוּ	
	סוֹבְּבוּנָה		סִבְּסְבוּנָה	
מוֹסַב	מוֹסַב	מוֹסַב	מוֹסְבַב	מוֹסְבַב

	Kal.	Niphal.	Hiphil.	Hophal.
Pract. 3. m.	קָם	נָקוּם	הִקִּים	הוּקַם
3. f.	קָמָה	נָקְוָה	הִקְיָמָה	הוּקְמָה
2. m.	קָמַתְ	נָקוּמוֹתְ	הִקְיִמוֹתְ	הוּקְמַתְ
2. f.	קָמַתְ	נָקוּמוֹתְ	הִקְיִמוֹתְ	הוּקְמַתְ
1.	קָמַתִּי	נָקוּמוֹתִי	הִקְיִמוֹתִי	הוּקְמַתִּי
Plur. 3.	קָמוּ	נָקְוּוּ	הִקְיִמוּ	הוּקְמוּ
2. m.	קָמַתֶּם	נָקוּמוֹתֶם	הִקְיִמוֹתֶם	הוּקְמַתֶּם
2. f.	קָמַתְנָן	נָקוּמוֹתְנָן	הִקְיִמוֹתְנָן	הוּקְמַתְנָן
1.	קָמַנּוּ	נָקוּמוּנּוּ	הִקְיִמוּנּוּ	הוּקְמוּנּוּ
Inf. abs.	קוּם			
const.	קוּם	הִקוּם	הִקִּים	הוּקַם
Fut. 3. m.	יָקוּם	יָקוּם	יִקִּים	יּוּקַם
3. f.	תָּקוּם	תָּקוּם	תִּקִּים	תּוּקַם
2. m.	תָּקוּם	תָּקוּם	תִּקִּים	תּוּקַם
2. f.	תָּקוּמִי	תָּקוּמִי	תִּקְיָמִי	תּוּקְמִי
1.	אָקוּם	אָקוּם	אִקִּים	אּוּקַם
Plur. 3. m.	יָקוּמוּ	יָקוּמוּ	יִקְיִמוּ	יּוּקְמוּ
3. f.	תָּקוּמְיֵנָה	תָּקְמוּנָה	תִּקְמוּנָה	תּוּקְמוּנָה
2. m.	תָּקוּמוּ	תָּקוּמוּ	תִּקְיִמוּ	תּוּקְמוּ
2. f.	תָּקוּמְיֵנָה	תָּקְמוּנָה	תִּקְמוּנָה	תּוּקְמוּנָה
1.	נָקוּם	נָקוּם	נִקִּים	נּוּקַם
<i>Fut. apoc.</i>	יָקֻם		יָקֻם	
Imp. m.	קוּם	הִקוּם	הִקִּם	
f.	קְוִי	הִקְוִי	הִקְיָמִי	
Plur. m.	קְוּוּ	הִקְוּוּ	הִקְיִמוּ	
f.	קְמוּנָה	הִקְמוּנָה	הִקְמוּנָה	
Part. act.	קָם	נָקוּם	מִקִּים	מוּקַם
pass.	קוּם			

Pilel.	Pulal.	Kal.		Niphal.
קוֹמִים	קוֹמִים	בָּן	בִּין	נְכוּן
קוֹמְמָה	קוֹמְמָה	בָּנָה	בִּינָה	נְכוּנָה
קוֹמְמֹת	קוֹמְמֹת	בָּנֹת	בִּינֹת	נְכוּנוֹת
קוֹמְמֹת	קוֹמְמֹת	בָּנֹת	בִּינֹת	נְכוּנוֹת
קוֹמְמֹתַי	קוֹמְמֹתַי	בָּנֹתַי	בִּינֹתַי	נְכוּנוֹתַי
קוֹמְמוֹ	קוֹמְמוֹ	בָּנוּ	בִּינוּ	נְכוּנוּ
קוֹמְמֹתֵם	קוֹמְמֹתֵם	בָּנֹתֶם	בִּינֹתֶם	נְכוּנוֹתֶם
קוֹמְמֹתֵיךְ	קוֹמְמֹתֵיךְ	בָּנֹתֶיךָ	בִּינֹתֶיךָ	נְכוּנוֹתֶיךָ
קוֹמְמֵנוּ	קוֹמְמֵנוּ	בָּנוּ	בִּינוּנוּ	נְכוּנוֹנוּ
		בָּן		
קוֹמִים	קוֹמִים	בִּין		הַבִּין
יְקוּמִים	יְקוּמִים	יְבִין		יְבִין
תְּקוּמִים	תְּקוּמִים	תְּבִין		(as יְקוּם)
תְּקוּמִים	תְּקוּמִים	תְּבִין		
תְּקוּמֵי	תְּקוּמֵי	תְּבִינִי		
אֲקוּמִים	אֲקוּמִים	אֲבִין		
יְקוּמֹו	יְקוּמֹו	יְבִינוּ		
תְּקוּמֵינָה	תְּקוּמֵינָה	תְּבִינֵינָה		
תְּקוּמֹו	תְּקוּמֹו	תְּבִינוּ		
תְּקוּמֵינָה	תְּקוּמֵינָה	תְּבִינֵינָה		
נְקוּמִים	נְקוּמִים	נְבִין		
		בָּן		
קוֹמִים		בִּין		הַבִּין
קוֹמְמִי		בִּינִי		(as יְקוּם)
קוֹמְמוֹ		בִּינוּ		
קוֹמְמֵנָה		—		
מְקוּמִים	מְקוּמִים	בָּן		נְכוּן
		בִּין		

	Kal.	Niphal.	Piel.
Praet. 3. m.	מָצָא	נִמְצָא	מִצָּא
3. f.	מָצְאָה	נִמְצְאָה	מִצְּאָה
2. m.	מָצַאתָ	נִמְצַאתָ	מִצַּאתָ
2. f.	מָצַאתְּ	נִמְצַאתְּ	מִצַּאתְּ
1.	מָצַאתִי	נִמְצַאתִי	מִצַּאתִי
Plur. 3.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
2. m.	מָצַאתֶם	נִמְצַאתֶם	מִצַּאתֶם
2. f.	מָצַאתְּן	נִמְצַאתְּן	מִצַּאתְּן
1.	מָצַאתֵנוּ	נִמְצַאתֵנוּ	מִצַּאתֵנוּ
Inf. abs.	מִצּוֹא		
const.	מִצָּא	הִמְצָא	מִצְּא
Fut. 3. m.	יִמְצָא	יִמְצָא	יִמְצָא
3. f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי
1.	אֶמְצָא	אֶמְצָא	אֶמְצָא
Plur. 3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. f.	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה
2. m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. f.	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה
1.	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut. apoc.</i>			
Imp. m.	מִצָּא	הִמְצָא	מִצְּא
f.	מִצְּאִי	הִמְצְאִי	מִצְּאִי
Plur. m.	מִצְּאוּ	הִמְצְאוּ	מִצְּאוּ
f.	מִצְּאֵנָה	הִמְצְאֵנָה	מִצְּאֵנָה
Part. act.	מוֹצֵא	נִמְצָא	מִמְצָא
pass.	מִצּוֹא		



Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
מִצָּאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצָּאָה
מִצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוֹ	הִמְצִיָּאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאתֶם	הִמְצִיָּאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
מִצָּאתְכֶם	הִמְצִיָּאתְכֶם	הִמְצָאתְכֶם	הִתְמַצָּאתְכֶם
מִצָּאוֹנוֹ	הִמְצִיָּאוֹנוֹ	הִמְצָאוֹנוֹ	הִתְמַצָּאוֹנוֹ
	הִמְצָא		
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָאֵי	תִּמְצִיָּאֵי	תִּמְצָאֵי	תִּתְמַצָּאֵי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוּ	יִמְצִיָּאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
תִּמְצָאנָה	תִּמְצִיָּאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
תִּמְצָאוּ	תִּמְצִיָּאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּמְצָאנָה	תִּמְצִיָּאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
	יִמְצָא		
	הִמְצָא		הִתְמַצָּא
	הִמְצִיָּאֵי		הִתְמַצָּאֵי
	הִמְצִיָּאוֹ		הִתְמַצָּאוֹ
	הִמְצִיָּאנָה		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	יִגְלָה	יִגְלָה
3. f.	תִּגְלָה	תִּגְלָה	תִּגְלָה
2. m.	תִּגְלָה	תִּגְלָה	תִּגְלָה
2. f.	תִּגְלִי	תִּגְלִי	תִּגְלִי
1.	אֶגְלָה	אֶגְלָה	אֶגְלָה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1.	נִגְלָה	נִגְלָה	נִגְלָה
Fut. apoc.	יִגְלֶה	יִגְלֶה	יִגְלֶה
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.	Hiphil.	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
	לגל		יחבל
	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.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ } קָטַלְתְּהוּ }
2. m.	קָטַלְתֵּנִי } קָטַלְתֵּנִי }	—	—	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }
2. f.	קָטַלְתֵּינִי	—	—	קָטַלְתֵּיו } קָטַלְתֵּיהוּ }
1. c.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיו
Plur. 3. c.	קָטַלְתֵּנוּ	קָטַלְתֵּם	קָטַלְתֵּם	קָטַלְתֵּהוּ
2. m.	קָטַלְתֵּנוּ	—	—	קָטַלְתֵּהוּ
1. c.	—	קָטַלְתֵּנּוּ	קָטַלְתֵּנּוּ	קָטַלְתֵּהוּ

Inf. Kal.	קָטַלְ	קָטַלְ } קָטַלְ }	קָטַלְ	קָטַלְ
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Imp. Kal.	קָטַלְנִי	—	—	קָטַלְהוּ
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Fut. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ
3. m. } with Nun epen. }	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנּוּ
Plur. 3. m.	יִקְטַלְתֵּנוּ	יִקְטַלְתֵּם	יִקְטַלְתֵּם	יִקְטַלְתֵּהוּ

Praet. Piel.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ
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3 fem.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
קטלָהּ	קטלֵנוּ	קטלְכֶם	קטלְכֶן	קטלֵם	קטלֵן
קטלֹתֶהּ	קטלֹתֵנוּ	קטלֹתְכֶם	קטלֹתְכֶן	קטלֹתֵם	קטלֹתֵן
קטלֹתֶיהָ	קטלֹתֵינוּ	—	—	קטלֹתֵם	קטלֹתֵן
קטלֹתֶיהָ	קטלֹתֵינוּ	—	—	קטלֹתֵי־ם	קטלֹתֵי־ן
קטלֹתֶיהָ	—	קטלֹתֵיכֶם	קטלֹתֵיכֶן	קטלֹתֵי־ם	קטלֹתֵי־ן
קטלֹתֶיהָ	קטלֹתֵנוּ	קטלֹתְכֶם	קטלֹתְכֶן	קטלֹתֵם	קטלֹתֵן
קטלֹתֶיהָ	קטלֹתֵנוּ	—	—	קטלֹתֵי־ם	קטלֹתֵי־ן
קטלֹתֶיהָ	—	קטלֹתְכֶם	קטלֹתְכֶן	קטלֹתֵי־ם	קטלֹתֵי־ן
קטלָהּ	קטלֵנוּ	קטלְכֶם	קטלְכֶן	קטלֵם	קטלֵן
קטלֹתֶהּ	קטלֹתֵנוּ	—	—	קטלֵם	—
קטלֹתֶיהָ	קטלֹתֵנוּ	קטלֹתְכֶם	קטלֹתְכֶן	קטלֹתֵם	קטלֹתֵן
קטלֹתֶיהָ	קטלֹתֵנוּ	—	—	—	—
קטלֹתֶיהָ	קטלֹתֵנוּ	קטלֹתְכֶם	קטלֹתְכֶן	קטלֹתֵם	קטלֹתֵן
קטלָהּ	קטלֵנוּ	קטלְכֶם	קטלְכֶן	קטלֵם	קטלֵן

Verb Final (-)	Active	masc.	Kal.	fem. Seghol.	Plur. m.	Plur. fem.
	Active	קִיטֵל	fem.	קִטְלוֹת	קִטְלוּם	קִטְלוֹת
	Passive	קִטּוּל			קִטּוּלִים	קִטּוּלוֹת
Final (·)	Act.	יִשֵּׁן		יִשְׁנֶה	יִשְׁנִים	יִשְׁנוּת
Final (—)	Act.	יִגּוּר		יִגְרֶה	יִגְרִים	יִגְרוֹת
פ Gutt.	Pass.	עֲמוּד		עֲמוּדָה	עֲמוּדִים	עֲמוּדוֹת
ע Gutt.	Act.	זֶעַק		זֶעַקָה	זֶעַקִים	זֶעַקוֹת
ל Gutt.	Act.	שִׁמַּע		שִׁמְעָה	שִׁמְעִים	שִׁמְעוֹת
עו	Act.	קָם		קָמָה	קָמִים	קָמוֹת
	Pass.	קוּם		קוּמָה	קוּמִים	קוּמוֹת
לה	Act.	גָּלָה		גָּלָה (and גָּלְיָה)	גָּלִים	גָּלוֹת
	Pass.	גָּלוּי		גָּלוּיָה	גָּלוּיִם	גָּלוּיוֹת
			Niphal.			
		נִקְטַל		נִקְטְלוֹת	נִקְטְלוּם	נִקְטְלוֹת
פ Gutt.		נִעְמַד		נִעְמְדָת	נִעְמְדִים	נִעְמְדוֹת
עע		נִסַּב		נִסְבָּה	נִסְבִּים	נִסְבוֹת
עו		נִקּוּם		נִקּוּמָה	נִקּוּמִים	נִקּוּמוֹת
לה		נִגְלוּה		נִגְלוּה	נִגְלוּיִם	נִגְלוּיוֹת

ע" Resh לה Poel	מקטל	מקטלת	מקטלים	מקטלות
	מברך	מברכת	מברכים	מברכות
	מגלה	מגלת	מגלים	מגלות
	מסובב	מסובבת	מסובבים	מסובבות
ע" Resh	מקטל	מקטלת	מקטלים	מקטלות
	מברך	מברכת	מברכים	מברכות
פ" Gutt. ע"ע ע"ן	מקטיל	מקטלת	מקטילים	מקטילות
	מעמיד	מעמידת	מעמידים	מעמידות
	מסבב	מסבבת	מסבבים	מסבבות
	מקרימ	מקרימת	מקרימים	מקרימות
פ" Gutt.	מקטל	מקטלת	מקטלים	מקטלות
	מעמיד	מעמידת	מעמידים	מעמידות
ע" Resh.	מקטל	מקטלת	מקטלים	מקטלות
	מברך	מברכת	מברכים	מברכות

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 Daghesh 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 Infinitive 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. מְרִמָּה *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 חָכָם *wise*; fem. הַחֲכָמָה.

AYIN DOUBLED. רַב *many*; תָּם *innocent*; חָלַל (*plene*) *wounded*; הָי from הָיִי. Fem. רַבָּה, &c.

AYIN VAV. זָר *strange*; רָשָׁע *poor*; seldom with א plene, as שָׂאם for שָׂם.

LAMEDH HE. עָוָר *unhappy*; שָׁלוֹם *peaceful*, (roots ל"ו.) (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 הַיָּטִב, *fat*, &c. It is often passive; as גְּזָלָה *plunder*, literally, *something plundered*.

Seldom active, as עֵמֶל *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 יִשָּׁן, plur. cons. יִשְׁנִי. So Qamets is impure, in שָׁהָד.

AYIN DOUBLED. מֵהָ *fat*, הָתָה *broken*.

AYIN VAV. גַּר *a foreigner*; Fem. עֵדָה *testimony*.

LAMEDH HE. יָפָה *beautiful*, (Seghol instead of Tseri,) fem. יִפָּה. Sometimes dropping the הָ; as תָּוּ for תָּוָה. שָׁלוֹ *quiet*, (root לָו.)

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 כְּבֹדָה *heaviness*, i. e. properly, *something heavy*, το βαρῦ.

Derived from transitive Verbs, they are *Nomina agentis*, as עֹשֶׂה *an oppressor*, the same as עָשָׂה. 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; חֲבֵרָה *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*, עָשִׂיר *rich*, נְבִיאָה *prophet*.

AYIN VAV. בֹּזֵז *despised*, קִיאָה *vomit*.

LAMEDH HE. כִּסְוֵי *cover*, עָנִי (f. עָנִיָּה) *unhappy*; fem. עָנִיָּה, where the two Yodhs show themselves.

6. קָטַל = קָטַל, 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; חַטָּאת sin. Such intensives are common in Arabic.

AYIN VAV. צַיֵּד a hunter.

LAMEDH HE. דָּוִי sick.

7. קָטַל, קָטַל, fem. קָטְלָה, &c. Participial intensives also; as אֶבִּיר strong, צַדִּיק righteous, שִׁבּוּל bereaved, &c.

LAMEDH HE. הָרִיזָה (plur.) pregnant, probably = הָרִיזוּת.

NOTE. The Arabic has intensive participial adjectives, which correspond to the forms under No. 7.

8. קָטַל, (Tseri pure, in general) fem. קָטְלָה, used as adjectives; as אֵלִם dumb, עִוֵּר blind. The Fem. as Abstract nouns; e. g. עִוְרָה blindness. This form is sometimes derived from Piel. It is used, almost entirely, for adjectives denoting corporeal defects.

9. קָטַל, intensitive; as גִּבּוֹר hero. Sometimes as passive; e. g. יְלוּד born. Fem. שִׁבְלֵת ear of corn.

AYIN VAV. כִּיּוֹר a laver.

(b) NOUNS DERIVED FROM INF. KAL; (ABSTRACTS.)

10. קָטַל, קָטַל (קָטַל), (pure vowels) not very common as nouns, being the usual Inf. forms. (§ 128. B. 2.) תַּהַת terror, זְמַן time, פְּאָר ornament, צַחֵק laughter. With א prosthetic, as אֲנָשֶׁב window lattice.

PE NUN. טָעַת planting, שִׁיַּת (for שִׁיַּת) elevation.

AYIN DOUBLED. גֵּן a garden, הֵן grace, חֵק law; fem. גְּנָה, חֵקָה, &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. יוֹלֵד *offspring*.

AYIN VAV. עוֹל *evil*, שׁוֹעַ *a cry*, מוֹת *death*, שׁוֹא *vanity*. Also בַּיִת *house*; חוֹל *strength*, קוֹל *voice*, טוֹב *goodness*, for קוֹל, טוֹב, &c.

Fem. עוֹלָה, עוֹלָה, צִיּוּדָה, בְּשִׁת, נוֹמָה, נִחַת, &c.

AYIN YODH. דִּין *judgment*, שִׁיר *song*.

LAMEDH ALEPH. שׁוֹא (for שׁוֹא); חֶטָּא (for חֶטָּא); also regular as כְּלָא.

LAMEDH HE. (a) Regular; as בָּכָה *weeping*, קָצָה *end*; fem. גָּהָה *healing*. (b) Dropping ה—; as עַד *eternity*, רַע *friend*, נַחַ *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 שָׂחָו *swimming*, שָׂחָו nom. prop., תְּהוֹ *desolation*, דָּיו: חֲצוֹת *half*, רַעוֹת *will*. (e) With Yodh, and Vav moveable; דָּוִי *sickness*, קָצָו *end*; fem. שְׁלוּה *rest*, עֲרוּה *shame*.

AYIN VAV and LAMEDH HE. כּוֹר (for כּוֹרִי) *burning*, אִי (for אִוִּי) *island*. Fem. אוֹת (for אוֹתֶה) *sign*. With Vav, קוֹר (for קוֹרִי) *line*.

AYIN VAV or YODH, and LAMEDH ALEPH. גֵּיא *valley*, שׁוּא *vanity*.

Of the form קטל, there are several Concretes, as גִּבּוֹר *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. קטל, (קטל,) fem. קטלה, (קטלת) with Qamets pure, as דְּבַר *word*; fem. צְדָקָה *righteousness*; שִׁכָּר *strong drink*, נָכַר *foreigner*. (Comp. No. 1.)

Also, אֶסֶר *a vow of restraint*, עָמַד *with* (connexion.)

PE YODH. וֹלָד *offspring*.

AYIN VAV. Fem. זָרְעָה *disquiet*.

LAMEDH HE. כִּלְהָה *destruction*.

These forms of the Inf., or *nomina actionis*, are found in Arabic. (De Sacy. Gram. Arab. § 541.)

13. קטל = קטאל, קטיל = קטיל, קטיל, קטול, קטול, with an impure vowel in the ultimate, mere Inf. forms. E. g. כְּתָב *book*, פָּאֵב *smart*, שְׁבִיל *way*, הַלּוֹם *dream*, זְבוּל *dwelling*; fem. קטלה, קטילה, קטולה, קטולת, קטולה, with an impure vowel in the ultimate, mere Inf. forms. E. g. חֹשֶׁךְ *darkness*, נְגִינָה *musical instrument*, עֲבֹדָה *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. שׁוֹבָה *sitting*, צָאָה *filth*.

AYIN VAV. הִידָה fem. *riddle*. With א prosthetic; אָסוּף from סוּף; אָדוּן from דוּן.

LAMEDH HE. סָתוּ *winter*; שָׁתוּ *drink*; Fem. שְׁתִּיָּה; מִנָּה (for מִנְאָת) *portion*; שְׁבִית and שְׁבוּת *captivity*.

PE NUN and LAMEDH HE. נָהוּ (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*; מְצֵבָה, מְצֵבָת *pillar*; מִתְּנָת (contracted מִתָּת) *gift*.

AYIN DOUBLED. מְעוֹז *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*; מְכַלֵּת for מְאַכֵּלֵת *food*.

PE YODH. 1st Class. מוֹרָשׁ *possession*; מוֹקֵשׁ *snare*; מוֹסֵר *correction*: Fem. as מוֹשְׁבָה, מוֹשְׁבָה, מוֹשְׁבָת; Gutt. מוֹדַעַת.

2d Class, *Pe Yodh*; as מִיטָב *best part*; מִישׁוֹר *a plain*.

3d Class; as מִסָּד *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; מְלֹאכָת for מְלֹאכָלַת *work*. Aleph sometimes dropped, as שְׁלָה for שְׂאֵלָה.

LAMEDH HE. (a) As מְגָלָה, fem. מְגָלָה. (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 עָוָה.

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. קָטְלוּן, קָטְלוּן־, קָטְלוּן־, קָטְלוּן־; Inf. No. 14. מְקָטְלוֹן־. Sometimes as קָטְלוּם, קָטְלוּם־, though seldom.

AYIN DOUBLED. סָבֹן, סָבֹן־, סָבֹם־.

AYIN VAV. קִימוֹן, קִימוֹן־.

LAMEDH HE. גְּלִיוֹן, גְּלִיוֹן־, גְּלִיוֹן־ (parag. added to the Inf. of No. 11.) גְּלוּן־, גְּלוּן־, גְּלוּן־ (parag. added to Inf. No. 12.) Sometimes, also, as גְּלוּן־, גְּלוּן־; זָנְוָנִים from זָנָה.

Peculiar is the Inf. form with these Parag. endings, which has a Daghash in the middle letter; as קָטְלוּן־; before ר, as זָרְעוּן־. These

seem to imply an Inf. like קָטַל = קָטַל No. 12. Also קָטִילוֹן, as if formed from No. 5.

16. Nouns ending in וֹת (וֹת-) are Infinitives of No. 11, or 13; as קָטְלוֹת, קָטְלוֹת, קָטִילוֹת, קָטְלוֹת, רִאשִׁית, רִאשִׁית for רִאשִׁית.

The וֹת is a contraction of the fem. Inf. וֹת —, from the masc. ending וֹ. In Syriac the Inf. out of Kal ends in וֹ, and the regimen form in וֹת. וֹת — is used in the same manner as וֹת.

AYIN DOUBLED. סְבוּת, סְבוּת, סְבוּת; before Resh, as בְּרִית instead of בְּרִית soap.

LAMEDH HE. וְלוֹת, Qamets is impure, as if put for וְלוֹת.

## II. NIPHAL.

17. (a) Participial forms. נִקְטַל, fem. נִקְטְלָה, with Guttural נִקְטְלָה.

PE NUN. נִצָּב a pillar; נִשְׂאָה for נִשְׂאָה a present.

AYIN DOUBLED. נִסְבָּה cause or reason.

18. (b) Infinitive forms. נִקְטוּל.

## III. PIEL & PUAL.

19. (a) Participial forms. Piel; מִקְטַל, fem. מִקְטְלָה. Pual; מִקְטָל, as מִקְטָל for מִקְטָל; fem. מִקְטָמָה spelt.

LAMEDH HE. Piel; מִנְקִית a censor.

20. (b) Inf. forms. מִקְטַל, fem. מִקְטְלָה, מִקְטְלוֹת, מִקְטְלוֹת.

21. מִקְטוּל, fem. מִקְטְלוֹת, מִקְטְלוֹת; rarely as Concrete.

AYIN VAV. מִבְּיוֹן image; מִבְּיוֹן sign.

LAMEDH HE. מִצְוִי command.

22. מִקְטוּל, מִקְטוּל, מִקְטוּל; fem. מִקְטְלָה, מִקְטְלוֹת, מִקְטְלוֹת. (Arabic forms in the Inf. of Conj. II.)

AYIN DOUBLED. תַּעֲלוֹל *action*; commonly contracted, as תַּהֲלָה, תַּפְּלָה. Sometimes a Segholate תַּמָּס, תַּבֵּל.

PE YODH. I. תּוֹשָׁב *inhabitant*, תּוֹלְדָה *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; תַּבְּנִית; תַּרְבּוּת; תַּלְאָה; Apoc. תַּעַר *razor*, (for תַּעֲרָה.)

PE YODH, and LAMEDH HE. תּוֹרָה *law*.

#### IV. HIPHIL & HOPHAL.

23. (a) Participial Forms. As מַקְטִיל, מַקְטִילָה, fem. מַקְטִילָה. Hoph. מִקְטָל.

PE NUN. Hoph. מִצָּב.

AYIN DOUBLED. Hiph. מִגֵּן.

LAMEDH HE. Hoph. מִטָּה, מִטָּה, apoc. מַעַל *exaltation*, for מַעֲלָה = מַעֲלָה.

24. (b) Infin. Forms. הַקְטִיל, fem. הַקְטִילָה, אַקְטִילָה. הַקְטִילוּת.

PE NUN. הַצָּלָה, masc. הַתוֹף *melting*.

AYIN VAV. הַפּוֹגָה, הַנְּחָה.

#### V. POEL.

25. (a) Participial forms. As קוֹטֵל, קוֹטֵלָת.

26. (b) Inf. forms. הוֹלִילָה, הוֹלִילוּת.

AYIN VAV. רוֹמְמוֹת.

27. קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל.

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. נִיחֹחַ.

VII. HITHPAEL.

32. Infinitive forms. הִתְיַחַשׁ *catalogue*; הִתְחַבְּרוּת *connexion*.

VIII. PEALAL.

33. Participial forms. קָטְלָטַל (adjectives of colours.)  
שְׁהַרְהַר *blackish*, הֶפְכַּפָּה *crooked*.

AYIN DOUBLED. עֲרַעֵר, גִּלְגַּל, fem. גִּלְגַּלָּת.

AYIN VAV. מְנַעֲנְעִים. LAMEDH HE. יִפְהַפֵּיחַ.

34. Infinitive forms. קָטְלִטַּל, קָטְלִטָּל.

AYIN VAV. שִׁעֲשִׁעִים.

IX. SHAPHEL.

35. שִׁקְטַל. Feminine. שִׁלְהָבַת.

X. PEOEL.

36. Participial form. קָטוּטַל, fem. חֲצוּצָרָה.

AYIN DOUBLED. קְלוּקַל *vile*; עָרוּעַר *naked*.

XI. QUADRILITERAL.

37. Infinitive forms. סִלְעַם *locust*; חֲרָצַב *chain*.

## XII. FUTURE TENSE.

38. A few nouns have the form of the Future; as  
 יִשְׁקֹב, יִצְהָק.

AYIN VAV. יִתּוֹר, יִסּוֹר.

AYIN YODH. יִרְבֵּ, יִרְיֹב.

LAMEDH HE. יִעַן apoc.

Fut. Hiph. יִבְנֶה. Hoph, יִקָּטֵן, 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 יָרַח month, from יָרַח the moon; נְעָר youth, from נְעָר a young person. The form קָטוּל No. 13, denotes *condition, age*. The forms מִקְטַל, מִקְטַל No. 14, relate to *place*; as עֵינַי a spring, מַעְיָן place of a spring; קִישָׁא a cucumber, מִקְשָׂא a garden of cucumbers. The forms וּן— and וְ— No. 15, denote *quality, origin*; as קְדָמוֹן eastern, from קְדָם the east;—or with Yodh inserted, as קִיּוּזוֹן last, from קִיּוּז end; וְ is sometimes omitted, as שְׁלֵמָה = שְׁלֵמוֹן.

The form **ות**— No. 16, denotes *Abstracts* from *Concretes*; as **פְּקִידוֹת** *office of an overseer*, from **פֶּקִיד** *overseer*. So the forms **תִּקְטוּל** No. 22, **קִטְלָה** No. 29, denote *Abstracts* out of *Concretes*; as **תְּחִבְלוֹת** *guidance*, from **חָבֵל** *steersman*; **כֹּהֲנָה** *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 **קְדָמוֹנִי**, **קְדָמוֹן** *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 **שְׁלֹשׁ** *three*; **יְמִין** fr. **יְמִין** *the right hand*. To the fem. **יָה**—, and plurals **יָהִים** and **יָהוֹת**— it is sometimes added without a change, and sometimes with one; as **נַעֲמָתִי**, **נַעֲמָתִי** *a Naamathite*; **בַּחֲרִים**, **בַּחֲרִים** *a man of Bahurim*; **עֲנָתִי**, **עֲנָתִי** *a man of Anathoth*; **אֶפְרָתִי**, **אֶפְרָתִי** *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 **צִיָּצָה**. Other nouns are formed,

(c) By adding **י**—, as **כֹּזֵב** *deceiver*, from **כֹּזֵב**; or **יָה**—, as **גְּזֵזָה** *treasury*, from **גְּזֵזָה** *treasure*. (Both very uncommon.)

4. **יָה**—, **יָה**—; **אֶשָּׁה** *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 יְהוֹיָאִים *Jehoiakim*, i. e. *Jehovah will exalt*.)

NOTE. To the first word in *composite* names (a) A Yodh is usually added, as גַּבְרִיאֵל *Gabriel*, from גַּבַּר *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־, ר־) by adding ת; as הַטָּא, fem. הַטָּאת; עֵבְרִי, fem. עֵבְרִית; מַלְכֵּר, fem. מַלְכוֹת.

3. Uncommon forms of the Feminine, are

(a) א־; as שָׁא for שָׁנָה. (Aramaicism.)

(b) ה־; as זְמֶרֶת — זְמֶרָה. (Poetic.)

(c) ח־; as חֶרְקֶת 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 אַמָּנָה, *Amana*.

5. On the contrary; Nouns are feminine, though they have a masculine termination, which designate,

(a) The names of women; as רָחֵל *Rachel*.

אִמָּה *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 בְּיָר *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. חֶטָּה *wheat*, Plural חֶטָּיִם, &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, יִם—; as סוּסִים סוּסִים.  
 — to nouns ending in י—ם ; as צִי צִיִּים.  
 or יִם—; as לְוִי לְוִיִּים.

The Plural ending is sometimes defectively written; as תַּזְיָנִים for תַּזְיָנִים. (Vide § 24.)

2. *Occasionally*, (in poetry, and the later Hebrew,) by adding to the Singular,

- (a) יֵין ; as מְלִכִּין מְלָךְ.  
 (b) יֵי ; as הַלּוֹנִי הַלּוֹן.  
 Perhaps (c) יֵי ; as מִן מְנִי (for מְנִים) Ps. xlv.9.

II. PLURAL FEMININE.

3 (a) Instead of the sing. feminine ending הֵה or תֵה, the Plural has הֵה— As Sing. תּוֹרָה Plur. תּוֹרוֹת  
 אֲנָרֶת אֲנָרוֹת.

(b) To Feminines with masculine terminations, הֵה is added ; as בְּאֵרֶת, בְּאֵרוֹת.

(c) Fem. in הֵה make הֵה ; as עֲבָרִית, עֲבָרִיֹת.

(d) Fem. in הֵה— make הֵה— ; as מְלִכּוֹת, מְלִכִּיֹת.

NOTE 1. c and d sometimes form their plural after the usual manner, as תְּנִיתוֹת and תְּנִיתִים תְּנִיתָ and 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 הָוָה 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 עֹרֶב *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) יִם, 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 יֶם ; as יֶרְכָתַיִם.  
יָת ; as דְּתָן יֶם ; as יֶרְכָתַיִם prop. name.  
יָת ; 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* ; נַעֲלָיִם *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 שֵׁנָיִם *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 intensive.

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 תּוֹמוֹת *walls*, תּוֹמַתַּיִם *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 י־ ; as	סוֹסִים    סוֹסֵי
The Dual	יִם־	—    י־ ; as	יָדַיִם    יָדַי
Fem. sing.	ה־	—    ת־ ; as	יָרְאָה    יָרְאֵת
	ת־	—    ת־ ; as	מִתְחַרֵּת    מִתְחַרֵּת
Nouns in	ה־	—    ה־ ; as	רָאָה    רָאֵה
	י־	—    י־ ; 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. דְּבָרִים, plur. דְּבָרִים, where the accent is shifted on account of the accession יָם.

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  $\eta$ ,  $\kappa\eta$ ,  $\beta\eta$ ,) 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  $\eta\kappa\eta$ ,  $\eta\beta\eta$ . 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,  $\kappa\eta$ ,  $\beta\eta$ ,  $\eta$ ,  $\eta$ . 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	סוּסִי	סוּסְכֶם
(b)	גְבוּר	גְבוּר	גְבוּרִי	גְבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
<i>immutable &amp; preceding immut.</i>				
		II. DEC. SING.		
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם
(b)	פוֹכֵב	פוֹכֵב	פוֹכְבִי	פוֹכְבְּכֶם
(c)	פוֹבֵעַ	פוֹבֵעַ	פוֹבְעִי	פוֹבְעְכֶם
(d)	שָׂד	שָׂד	שָׂדִי	שָׂדְכֶם
<i>immutable &amp; III. DEC. SING.</i>				
(a)	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קָטוּל	קָטוּל	קָטוּלִי	קָטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן	חֲזִיוֹן	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מְנוּס	מְנוּס	מְנוּסִי	מְנוּסְכֶם
(g)	אָבוּס	אָבוּס	אָבוּסִי	אָבוּסְכֶם
(h)	גְּדוּל	גְּדוּל-		
<i>immutable &amp; IV. DEC. SING.</i>				
(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבָבִי	לֵבָבְכֶם
(c)	חָכֶם	חָכֶם	חָכְמִי	חָכְמְכֶם
(d)	שָׁעַר	שָׁעַר	שָׁעָרִי	שָׁעָרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמֶקִי	עֵמֶקְכֶם
(f)	כְּנֶפֶת	כְּנֶפֶת	כְּנֶפֶי	כְּנֶפְכֶם
(g)	צְבָא	צְבָא	צְבָאִי	צְבָאְכֶם



Plural abs.	light. Suff.	Const.	grave Suff.
I. DEC. PLUR:			
סוֹסִים	סוֹסֵי	סוֹסֵי	סוֹסֵיכֶם
גְּבוּרִים	גְּבוּרֵי	גְּבוּרֵי	גְּבוּרֵיכֶם
שְׂפוּטִים	שְׂפוּטֵי	שְׂפוּטֵי	שְׂפוּטֵיכֶם
II. DEC. PLUR.			
דְּמִים	דְּמֵי	דְּמֵי	דְּמֵיכֶם
כוֹכְבִים	כוֹכְבֵי	כוֹכְבֵי	כוֹכְבֵיכֶם
כוֹבְעִים	כוֹבְעֵי	כוֹבְעֵי	כוֹבְעֵיכֶם
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
עֲמָקִים	עֲמָקֵי	עֲמָקֵי	עֲמָקֵיכֶם
פְּנָפִים	פְּנָפֵי	פְּנָפֵי	פְּנָפֵיכֶם
צְבָאוֹת (Plur. as III. Fem.)			

	Sing. abs.	Const.	light. Suff.	grave Suff.
(h)	עֵשֶׁן	עֵשֶׁן (and עֵשֶׁן Segholate.)		
(i)	צִלָּע (צִלָּע and צִלָּע Segholates; with Suff. צִלָּעִי)			

V. DEC. SING. *in italics*

(a)	זָקֵן	זָקֵן	זָקֵנִי	זָקֵנְכֶם
(b)	חֲצִיר	חֲצִיר	חֲצִירִי	חֲצִירְכֶם
(c)	כֶּתֶף	כֶּתֶף	כֶּתְפִי	כֶּתְפֶכֶם
(d)	כַּבֵּד	כַּבֵּד (also כֶּבֶד)	כַּבְּדִי	כַּבְּדְכֶם
(e)	מֵלֵא	מֵלֵא	מֵלְאִי	מֵלְאֶכֶם
(f)	יָשׁוּן			

VI. DEC. SING. *A Class.*

(a)	מֵלֶךְ	מֵלֶךְ	מֵלְכִי	מֵלְכֶכֶם
(b)	אֶרֶץ (also אֶרֶץ)	אֶרֶץ	אֶרְצִי	אֶרְצֶכֶם
(c)	נֶעַר	נֶעַר	נֶעְרִי	נֶעְרֶכֶם
(d)	זֶרַע	זֶרַע	זֶרְעִי	זֶרְעֶכֶם
(e)	מֹות	מֹות	מֹותִי	מֹותְכֶם
(f)	זֵית	זֵית	זֵיתִי	זֵיתְכֶם

*E Class.*

(g)	סֵפֶר	סֵפֶר	סֵפְרִי	סֵפְרְכֶם
(h)	קֶבֶר	קֶבֶר	קֶבְרִי	קֶבְרְכֶם
(i)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחֶכֶם
(j)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקֶכֶם
(k)	חֶלֶד	חֶלֶד	חֶלְדִי	חֶלְדְכֶם
(l)	צְבִי	צְבִי	צְבִי	צְבִיכֶם

*O Class.*

(m)	קֹדֶשׁ	קֹדֶשׁ	קֹדְשִׁי	קֹדְשְכֶם
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Plural abs.	light Suff.	Const.	grave Suff.
עֲשָׂנִים	עֲשָׂנִי	עֲשָׂנִי	עֲשָׂנִיכֶם
צְלָעִים	צְלָעִי	צְלָעִי	צְלָעִיכֶם

V. DEC. PLUR.

זְקָנִים	זְקָנִי	זְקָנִי	זְקָנִיכֶם
חֲצָרִים	חֲצָרִי	חֲצָרִי	חֲצָרִיכֶם
כְּתָפוֹת	(as plur. fem. of Dec. I.)		
כְּבָדִים	כְּבָדִי	כְּבָדִי	כְּבָדִיכֶם
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.			
צְבָיִם &c.			

*O Class.*

קַדְשִׁים	קַדְשִׁי	קַדְשִׁי	קַדְשִׁיכֶם
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	Sing. abs.	Const.	light Suff.	grave Suff.
(n)	פַּעַל	פַּעַל	פַּעְלִי	פַּעְלֵכֶם
(o)	קִמְּץ	קִמְּץ	קִמְּצִי	קִמְּצֵכֶם
(p)	בִּקֵּר	בִּקֵּר	בִּקְרִי	בִּקְרֵכֶם
(q)	חִלִּי	חִלִּי	חִלְיִי	חִלְיֵכֶם
<i>Syriac Segholates.</i>				
(r)	דִּבְשׁ	דִּבְשׁ	דִּבְשִׁי	דִּבְשֵׁכֶם
(s)	שְׂכַם	שְׂכַם	שְׂכַמִּי	שְׂכַמְכֶם
(t)	פִּאֵר	פִּאֵר	פִּאֲרִי	פִּאֲרֵכֶם
(u)	—	קִטּוֹל	קִטְלִי	קִטְלֵכֶם*
(v)	—	קִצֵּר	קִצְרֵה	קִצְרֵכֶם
(w)	—	בְּחַר	בְּחָרִי	בְּחָרְכֶם
(x)	—	קִטַּל	קִטְלִי	קִטְלֵכֶם
(y)	—	רִקַּע	רִקְעִי	רִקְעֵכֶם
<i>Contracted Segholates.</i>				
(z)	שׁוּר	שׁוּר	שׁוּרִי	שׁוּרְכֶם
(α)	הוּד	הוּד	הוּדִי	הוּדְכֶם
(β)	חִיל	חִיל	חִילִי	חִילְכֶם
<i>Segholates with shortened Plurals.</i>				
(γ)	שְׁלוּ	שְׁלוּ		
(δ)	עֶשֶׂר			

## VII. DEC. SING.

(a)	אִיב	אִיב	אִיבִּי	אִיבְכֶם
(b)	קוּטַל	קוּטַל	קוּטַלִּי	קוּטַלְכֶם
(c)	מְקַטַּל	מְקַטַּל	מְקַטַּלִּי	מְקַטַּלְכֶם
(d)	מְזַבַּח	מְזַבַּח	מְזַבַּחִי	מְזַבַּחְכֶם

\* Also קִטְלֵכֶם.

Plural abs.	light Suffix	Const.	grave Suffix.
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)	בַּר	בַּר	בְּרִי	בְּרֵיכֶם
(j)	אֲשֶׁכֶּל	אֲשֶׁכֶּל	אֲשֶׁכֶּלִי	אֲשֶׁכֶּלְכֶם

## VIII. DEC. SING.

(a)	יָם	יָם	יָמִי	יָמֵכֶם
(b)	אָם	אָם	אָמִי	אָמֵכֶם
(c)	בֶּן	בֶּן	בְּנִי	בְּנֵיכֶם
(d)	חֶקֶד	חֶקֶד	חֶקְדִּי	חֶקְדֵּכֶם
(e)	עֵז	עֵז	עֵצִי	עֵצְכֶם *
(f)	מֵד	מֵד	מֵדִי	מֵדֵכֶם
(g)	בְּרוֹזַל	בְּרוֹזַל	בְּרוֹזְלִי	בְּרוֹזְלֵכֶם
(h)	אֶפֶס	אֶפֶס	אֶפְסִי	אֶפְסֵכֶם
(i)	מִגֵּן	מִגֵּן	מִגְנִי	מִגְנֵיכֶם
(j)	חַי	חַי		
(k)	שָׂר	שָׂר	שָׂרִי	שָׂרֵכֶם
(l)	לַח	לַח	לַחִי	לַחֵכֶם
(m)	לֵוִי			

## IX. DEC. SING.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזֵכֶם
(b)	שֹׁדֵה	שֹׁדֵה	שֹׁדִי	שֹׁדְכֶם

\* Also עֵצְכֶם.

Plural abs.	light. Suff.	Const.	grave Suff.
שְׂמוֹת	שְׂמוֹתַי	שְׂמוֹת	שְׂמוֹתֵיכֶם
עֲצוּם		עֲצוּ	עֲצוּכֶם
בָּנִים (Plur. as Dec. ii.)			
מַקְלוֹת (as fem. Plur.)			
זָנִים (from זָן)		זָנִי	זָנֵיכֶם
אֲשַׁכְּלוֹת (as fem. Plur.)			

VIII. DEC. PLUR.

יָמִים	יָמַי	יָמֵי	יָמֵיכֶם
אֲמוֹת	אֲמוֹתַי	אֲמוֹת	אֲמוֹתֵיכֶם
בָּנִים &c.			
חֲקִים	חֲקֵי	חֲקֵי	חֲקֵיכֶם
מְדִים	מְדֵי	מְדֵי	מְדֵיכֶם
אֲפִים	אֲפֵי	אֲפֵי	אֲפֵיכֶם
מַגְנִים	מַגְנֵי	מַגְנֵי	מַגְנֵיכֶם
חַיִּים	חַיֵּי	חַיֵּי	חַיֵּיכֶם
שָׂרִים	שָׂרֵי	שָׂרֵי	שָׂרֵיכֶם
לְחִים	לְחֵי	לְחֵי	לְחֵיכֶם
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	יומים		<i>A</i> רגל	רגלים	רגלי
רבות	רבותים		<i>E</i> ברך	ברכים	ברכי
	II.		<i>O</i>	מתנים	מתני
יד	ידים	ידי	<i>Gutt.</i> נעל	נעלים	נעלי
	מלקחים		צחר	צחרים	
	III.		עין	עינים	עיני
שבוע	שבועים		לחי	לחיים	
	IV.		VII.		
פנה	פנים	פני	מאזנים	מאזני	
	חלצים	חלצי	VIII.		
	V.		פה	פיים	פיי
עקב	עקבים	עקבי	שן	שנים	שני

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, בָּתָּב, אֲבִיוֹן, מַלְכוּת, &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. לְבוּשׁ, קוֹל, &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.*

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, דָּ plur. דְּמִים, Dec. II ; but יָ plur. יְמִים, Dec. VIII.

NOTE 1. In the case *a*, דְּמִים would be דְּמִמָּם 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* <sup>mutable</sup> vowel in the last syllable, and *Qamets* or *Tseri* <sup>mutable</sup> ~~pure~~ in the penultimate.

It matters not whether the word is dissyllabic as פָּקִיד, or trisyllabic as בְּלִיָּוֶן. 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 זָכָרוֹן, 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 קָטַל, 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., אָבוּס being put for אָבוּס. 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. <sup>ו</sup>קָרִים, const. קָרִים, but Plur. קָרִים, Const. קָרִים and קָרִים; 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 *z* in which it quiesces. Derivates from  $\text{קָמֵט}$ , 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  $\text{קָמֵט}$  roots, retain Tseri here, (see the case *g*, Dec. IV.) because it quiesces in *z*. (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  $\text{קָמֵט}$  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  $\text{קָמֵט}$ , and not  $\text{קָמֵט}$ . 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, הָלִי (so written instead of פִּרְיִי, הָלִיִּי) 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 עָרַע, e. g. מְרֹת, הָלִיל, where contraction takes place. (See Parad.)

(b) Before a Suffix, the original monosyllabic form of the Noun is restored; as מְלֶכֶּךָ, סִפְרֶךָ, קִדְשֶׁךָ. (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 מְלֶכֶּךָ; סִפְרִים, as from סִפְרֶךָ; קִדְשִׁים, as from קִדְשֶׁךָ, &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 מְלֶכֶּךָ, which sometimes appears in the Sing. abs. prolonged, as מְלֶכֶּכָּה, מְלֶכֶּכָּה. 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* גְּ Guttural, exhibit the Pattahh

of the ground form in the Sing. abs., as גַּעַר; so derivatives of Verbs עָרַע, as מְנוּחַת, מְנוּחַת. But a few nouns עֵ Guttural exhibit the usual form, as רְחֵם, לְחֵם.

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 מְנוּחַת and מְנוּחַת, 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 שֵׁיחַו. The Plural of this class, moreover, is sometimes *full*, and not contracted as in the Paradigm; e. g. מְנוּחַת, plur. מְנוּחַתִּים, not מְנוּחַתִּים; 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 מְנוּחַת in the Sing. abs.; but which, in the course of inflexion, shew that they belong, still, to the *E Class*; e. g. מְנוּחַת, מְנוּחַת 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 מְנוּחַת is changed to מְנוּחַת; מְנוּחַת to מְנוּחַת, &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. מְנוּחַתִּים,) 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 מְנוּחַת, מְנוּחַת. Before a grave plur. Suff., the form of the Sing. abs. generally remains unchanged, as מְנוּחַת; but sometimes as מְנוּחַת. In the plur. א not unfrequently takes the place of י; e. g. מְנוּחַתִּים, מְנוּחַתִּים. (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 לִבְדָּבִי, לִבְדָּבִי, and לִבְדָּבִי.

12. The irregular appearance of nouns like תְּיָ is occasioned by the *Yodh quiescent*.

13. By Syriasm, (ֿ) is sometimes put for (ֿֿ); as לִבְדָּבִי for לִבְדָּבִי, from לִבְדָּבִי.

14. Before the Suff. הַ, some words of the *O Class* read as הַפְּעֻלָּה, הַפְּעֻלָּה, &c; the usual form being as הַפְּעֻלָּה, &c.

15. Peculiar Plurals of this class, are קִדְּשִׁים *godashim* from קִדְּשׁ, and שֹׁרָשִׁים *shorashim* from שֹׁרֵשׁ. By Syriasm, אֲדָהִים is put for אֲדָהִים, from אֲדָהִים.

16. A very few nouns have a plur. as if derived from a form of Segholates, with final *O*; e. g. בְּהֵן, plur. בְּהֵנוֹה, as if from בְּהֵנוֹה.

*A and E Class.*

17. A few nouns, with Sing. abs. of the form הַפְּעֻלָּה, exhibit in their inflexion the vowels of both the *A* and *E Class*; e. g. הַפְּעֻלָּה, plural Const. הַפְּעֻלָּה and הַפְּעֻלָּה; הַפְּעֻלָּה and הַפְּעֻלָּה; הַפְּעֻלָּה and הַפְּעֻלָּה. 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 הַ Guttural; e. g. הַפְּעֻלָּה, Const. הַפְּעֻלָּה and הַפְּעֻלָּה; הַפְּעֻלָּה, Const. הַפְּעֻלָּה and הַפְּעֻלָּה. *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 קָטַבְתָּ, קָטַבְתִּי 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. ; ܒܘܠܘܢ, Status emphat. ܒܘܠܘܢ; so ܘܠܘܢ; ܘܠܘܢ; ܒܘܠܘܢ, ܒܘܠܘܢ.

*Contracted Segholates.*

22. These come from Verbs עָוַ and עָוָ; 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 שׁוּרָ; שׁוּרָ for שׁוּרָ, חַיִּל for חַיִּלָּ = חַיִּלָּ, &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. חוּחַ, חוּחִים and חוּחִים.

*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. גֵּשְׁרִי, plur. גֵּשְׁרִים for גֵּשְׁרִים; שְׁלֵלִי, plur. שְׁלֵלִים for שְׁלֵלִים.

*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. גֵּשְׁבֹת, cons. plur. גֵּשְׁבֹת for גֵּשְׁבֹת; חֲלָקִי, plur. cons. חֲלָקִי for חֲלָקִי.

*Endings attached to Segholate forms.*

25. The classes of Nouns, which are formed from Segholates by suffixing יוֹן, יוֹן, יוֹת, יוֹת, 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, אֲרָרָ; Of the *E* Class, חֲטָא, חֲטָא, &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. מְסֻפֵּר, Construct מְסֻפֵּר. 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, מְעִיכֶם, also מְעִי Construct.

Some Polysyllables imitate them; e. g. שְׁלֹשִׁים, שְׁלֹשָׁה; אֲבָנִים, אֲבָנֶיךָ.

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, derivates 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.) נִמֵּם = נִמֵּ, חִקֵּק = חִקֵּ, 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 גַּמְלָה, 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. אָת, אָתִים and אָתִים ; 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 רֵצֶה הַרְצֵהּ *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 ךַּ;) 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.	סוּס	סוּסָה	VI.	חֹזֵק	חֹזֵקָה
	תַּחֲתוֹן	תַּחֲתוֹנָה		עוֹל	עוֹלָה
II.	מוֹצֵא	מוֹצֵאָה		צִיד	צִידָה
III.	גָּדוֹל	גָּדוּלָה	VII.	אֲרִיחַ	אֲרִיחָה
	מִתּוֹק	מִתּוֹקָה		מוֹקֵד	מוֹקֵדָה
	עֲצוּם	עֲצוּמָה		דַּע	דַּעָה
	פְּרִיא	פְּרִיאָה		עַץ	עַצָּה
	מְקִים	מְקִימָה	VIII.	הֵם	הֵמָּה
IV.	נָקָם	נָקָמָה		נֶץ	נֶצָה
V.	זָקָן	זָקָנָה		כֶּן	כֶּנָה
	יָקָן	יָקָנָה		חֵק	חֵקָה
VI.	מֶלֶךְ	מֶלֶכָּה		בּוֹ	בּוֹה
	גָּבַע	גָּבַעָה		גֵּן	גֵּנָה
	אָמַר	אָמַרָה		שׂוֹר	שׂוֹרָה
	עָגַל	עָגַלָה	IX.	יָפָה	יָפָה
	אָכַל	אָכַלָה		מֵרָאה	מֵרָאה

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, הוֹטְלָה; קוֹיטל, קוֹיטְלָה; or Tseri frequently remains, as הַיֵּמֶשׁ, הַיֵּמֶשׁתְּ. In case of Gutturals, Pattahh is put in the room of Seghol, as מוֹרְעָה, מוֹרְעָה; יֵדְעָה, יֵדְעָה. (§ 60. 3.)

(b) In case of a final impure vowel, it is *commonly* changed into its corresponding pure and mutable one; as נְהוֹשָׁה, נְהוֹשָׁה; גְּבִירָה, גְּבִירָה; שְׁלֹשָׁה, שְׁלֹשָׁה; אִישׁ, אִישׁ; נְחֹשֶׁת, נְחֹשֶׁת.

(c) Words ending with a Quiescent omit the furtive vowel, i. e. contract; as הַטָּה, הַטָּה (for הַטָּה); עֲבָרָה, עֲבָרָה (for עֲבָרָה).

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. תְּבַרְתְּ, תְּבַרְתְּ; עֲבַרְתְּ, עֲבַרְתְּ.

NOTE 1. Segholates of Dec. VIII, in its appropriate form, do not exist. The duplication is dropped to form them; as קִשְׁקִשִּׁים, fem. קִשְׁקִשָּׁה. So in Patronymics; e. g. מִרְאָבִיָּה, Segholate מִרְאָבִית.

NOTE 2. Some Segholates imitate the Syriac forms, as שְׂאָה for שְׂאָה; מִצְאָה for מִצְאָה. (Syriac form is as מִצְאָה.)

NOTE 3. On the contrary, the Arabic Segholates have the vowel under the first Radical, as מִלְכָּה. Like this, we have in Hebrew יִלְרָה, for יִלְרָה, 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.		
	בְּתוֹלָה	בְּתוֹלַת	בְּתוֹלָתִי
	II. DEC. SING.		
(a)	שָׁנָה	שָׁנַת	שָׁנָתִי
(b)	שִׁנְיָה	שִׁנְיַת	שִׁנְיָתִי
(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	מְלֻכַת	מְלֻכָּתִי
(b)	שְׂמֻלָּה	שְׂמֻלַת	שְׂמֻלָּתִי
(c)	חֲרֻפָּה	חֲרֻפַת	חֲרֻפָּתִי
(d)	חֲרֻבָּה	חֲרֻבַת	חֲרֻבָּתִי
(e)	נְעָרָה	נְעָרַת	נְעָרָתִי
(f)	עוֹלָה		
	IV. DEC. SING.		
(a)	מִסְגָּרָת	מִסְגָּרַת	מִסְגָּרָתִי
(b)	גְּבֻרָת	גְּבֻרַת	גְּבֻרָתִי
(c)	לִכְת	לִכְת	לִכְתִּי
(d)	אִשָּׁת	אִשָּׁת	אִשָּׁתִּי
(e)	כְּתֻנָּת	כְּתֻנָּת	כְּתֻנָּתִי
(f)	נְחֻשֶׁת	נְחֻשֶׁת	נְחֻשֶׁתִּי

\* Instead of מַמְלָכַת, מַמְלָכָתִי, &amp;c.



grave Suff.	Plur.	Plur. Const.	Suffix.
	I. DEC.	PLUR.	
בְּתוֹלֹתְכֶם	בְּתוֹלוֹת	בְּתוֹלוֹת	בְּתוֹלוֹתֵיכֶם
	II. DEC.	PLUR.	
שְׁנֹתְכֶם	שְׁנוֹת	שְׁנוֹת	שְׁנוֹתֵיכֶם
שְׁנֹתְכֶם	שְׁנוֹת	שְׁנוֹת	שְׁנוֹתֵיכֶם
צְדָקְתְּכֶם	צְדָקוֹת	צְדָקוֹת	צְדָקוֹתַי
חֲכָמְתְּכֶם	חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתַי
עֲגָלֹתְכֶם	עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתַי
	III. DEC.	PLUR.	
מַלְכֹתְכֶם	מַלְכוֹת	מַלְכוֹת	מַלְכוֹתַי
שְׂמֹלֹתְכֶם	שְׂמָלוֹת	שְׂמָלוֹת	שְׂמָלוֹתַי
חֲרֻפֹתְכֶם	חֲרֻפוֹת	חֲרֻפוֹת	חֲרֻפוֹתַי
חֲרֻבֹתְכֶם	חֲרֻבוֹת	חֲרֻבוֹת	חֲרֻבוֹתַי
נְעָרֹתְכֶם	נְעָרוֹת	נְעָרוֹת	נְעָרוֹתַי
	עוֹלוֹת		
	IV. DEC.	PLUR.	
מִסְגָּרֹתְכֶם	מִסְגָּרוֹת	מִסְגָּרוֹת	מִסְגָּרוֹתַי
גְּבֻרֹתַי			
לְכַתְּכֶם			
אֲשֵׁרְתָּ (and אֲשֵׁרְתָּ)			
כְּתָנֹתַי	כְּתָנוֹת	כְּתָנוֹת	
נְחֻשֵׁתַי			

	Const.	light Suff.	grave Suff.
<i>Feminine Inf. Segholate forms.</i>			
(g)	שֶׁבֶת	שְׁבִי	שְׁבִיָּה
	גִּשְׁת	גִּשְׁתִּי	גִּשְׁתִּיָּה
<i>Various Plural forms.</i>			
	Sing. abs.		Plur.
(h)	אֲגָרָת		אֲגָרוֹת
(i)	יוֹנְקָת		יוֹנְקוֹת
(j)	מְהַלְקָת		מְהַלְקוֹת
(k)	כּוֹתְרָת		כּוֹתְרוֹת
(l)	מְאַכְלָת		מְאַכְלוֹת
(m)	טַפְעָת		טַפְעוֹת
(n)	עֲשִׂתָּרָת		עֲשִׂתָּרוֹת
(o)	חֲטָאָת (for חֲטָאָת)		חֲטָאוֹת

*Paradigm of Nouns Dual and Feminine.*

	Sing. abs.	Dual abs.	Dual Const.
DEC. I.	אִמָּה	אִמָּתַיִם	
DEC. II.	שִׁפָּה	שִׁפָּתַיִם	שִׁפָּתִי
	פִּאָה	פִּאָתַיִם	פִּאָתִי
DEC. III.	יִרְכָּה	יִרְכָּתַיִם	יִרְכָּתִי
	רְקֻמָּה	רְקֻמָּתַיִם	
DEC. IV.	נְחֻשָּׁת	נְחֻשָּׁתַיִם	

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  $\text{הַ-}$ , which in the Const. state, and with Suffixes, becomes  $\text{הַ-}$  and  $\text{הַ-}$ ; in the plural  $\text{הַ}$ . (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  $\text{הַ-}$  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.  $\text{הַ}$ ,  $\text{הַ}$ ,  $\text{הַ}$ , and so  $\text{הַ}$ ,  $\text{הַ}$ , &c, belonging to Dec. I.

With Tseri,  $\text{הַ}$ ,  $\text{הַ}$ , &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 ( $\text{הַ}$ ) and ( $\text{הַ}$ ), which are treated, in declension, both as mutable and immutable in respect to these vowels. E. g.  $\text{הַ}$ , Const.  $\text{הַ}$ , with Suff.  $\text{הַ}$ ; Const.  $\text{הַ}$ , with Suff.  $\text{הַ}$ .

## § 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, מְרַמָּה, &c, which form their Plural after the model of Dec. I. E. g. Plur. מְצוּרוֹת, מְרַמּוֹת, &c, and *not* as Dec. III. מְצוּרוֹת, מְרַמּוֹת. 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. יוֹגֵקָהּ, יוֹגֵקָהּ, from masc. יוֹגֵק; שְׂבֵהָ, שְׂבֵהָ, 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>	אב	אָבִי	אָבִינוּ	אָבוֹת	
<i>brother</i>	אָח	אָחִי	אָחִינוּ	אָחִים	אָחִי
<i>sister</i>	אָחוֹת			אָחוֹת	
<i>man</i>	אִישׁ			אָנָשִׁים	אָנָשִׁי
<i>maid</i>	אָמָה			אָמָהוֹת	אָמָהוֹת
<i>woman</i>	אִשָּׁה	אִשָּׁת	אִשָּׁתִי	נָשִׁים	
<i>house</i>	בַּיִת	בַּיִת		בָּתִּים	בָּתִּי
<i>son</i>	בֶּן	בֶּן, בְּנִי	בָּנוּ	בָּנִים	בָּנִי
<i>daughter</i>	בַּת		בָּתוֹ	בָּנוֹת	בָּנוֹת
<i>valley</i>	גֵּיא, גַּי			גַּאיוֹת †	
<i>father-in-law</i>	חָם	חָמִי	חָמִיו		
<i>day</i>	יוֹם			יָמִים	{ יָמִי יָמוֹת }
<i>vessel</i>	כֵּלִי			כֵּלִים	
<i>water</i>				מַיִם	מַיִמי, מַי
<i>part</i>	מִנָּת			{ מִנְאוֹת מִנְיֹת }	מִנְוֹתֶיהָ
<i>dwelling</i>	נֶחֱה	נֶחֱה	נֶחֱהוּ		נְאוֹת
<i>city</i>	עִיר			{ עָרִים עִירִים }	
<i>people</i>	עָם, עַם			עַמְמִים †	עַמְמִי
<i>mouth</i>	פֶּה	פִּי	פִּיו	פִּיֹת, פִּים	
<i>governor</i>	פָּחָה			פָּחוֹת	פָּחוֹת
<i>head</i>	רֹאשׁ			רָאשִׁים	
<i>lamb</i>	שֶׁה	שֶׁה	שִׁי		

\* Also בְּנִי, בָּנוּ

† Also גַּאיוֹת ‡ Also עַמְמִים .

## § 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 מְאֵלָה *truly*, from אֵלָה *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 הַ for הָ; וְ for וּ, &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 ם־; as אֲמָנָם *truly*, from אָמֵן *truth*. (b) In ם־; as פְּתָאֵם *suddenly*, from פָּתַע *the wink of an eye*. (c) In ת־ added to words final י־; as שְׁנַיִת *twice*, from שְׁנַיִ *two*. (d) In י־; 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*; הַשְּׁבֵם *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 *הָלֵךְ* *for*; *בְּעֵר* *after*.  
 (b) Of nouns Const. with prefixes; as *לְפָנַי* *before*; *בְּיַד* *by*. (c) Or they are Composites of Adverbs and Prepositions; as *לְבַלְי* *without*; *בְּעוֹר* *whilst*. (d) Prepositions, moreover, are sometimes put after an Adverb, so as that both taken together convey but one idea; as *לְ סָבִיב* *around*; *לְ מַעַל* *above*, &c. So also, *מִן חוּץ* *without*. (e) They are also composed of two prepositions; as *מֵמֵם* *from with*; *מֵבֵין* *between*, *מֵחַת* *under*, &c. (f) They assume the form of nouns in Plural Const.; as *לְ אֵל* *for, to*; *מִן, מֵי, מֵי* *from*. (g) Also the form of Suffix Pronouns; e. g. *הָ*, *הָ*, *הָ*, *towards*; as *סוּדָה* *towards Sodom*.

For punctuation of Prepositions, see § 61. III. IV. Prepositions with Suffixes, § 70.

§ 158.

*Conjunctions.*

1. *Primitives.* *אָבֵל* *but*; *אוֹ* *or*; *אֲנִי* *only*; *אֵל* *that not*; *אֲנִי* *also*; *אִם* *if*; *לוֹ* *if*; *בֵּן* *lest*; *אֲנִי* *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. *הֲבֵה*, *הֲבֵה*, *הֲבֵה* *age, give, come then, up then!* *הִסְט*, *הִסְט*, *whist, be still!* *הִנֵּה* *ecce, lo!*

3. The forms of nouns have,

*בֵּנֵי* *bene, success to him!* *הַלְלוּ* *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. כְּלֵי 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; מִתֵּי 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; מַי 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 דְּרָבְךָ *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 הַקֹּדֶר *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 בַּעְלֵי *possessors of a covenant*, i. e. covenanted, bound together by covenant.

(d) בֵּן *son* and בַּת *daughter*; e. g. בֶּן-הַיָּלֹד *son of strength*, i. e. a hero; בֶּן-מָוֶת *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 *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 *אֲרַח* *way*, for *בן אֲרַח* *son of the way*, i. e. *wanderer*; Job xxxi. 32. *שֶׁקֶר* *falsehood*, for *אִישׁ שֶׁקֶר* *a man of falsehood*, i. e. *a liar*; Prov. xvii. 4. So *דְּבַלְשֶׁק* 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 *שָׁלוֹם* *peace* or *joy*, properly, *peaceful*, *joyful*. In other cases, the abstract use is only *occasional*.

Thus *תְּמִים* *integrity*, lit. *innocent, not punishable*, Jos. xxiv. 14. *עָמַל* *trouble*, lit. *troublesome*, Job. xx. 22. *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. *אָבִיר* *strong*, for *God*; *אָבִיר* *strong*, for *bull, horse*; *רֵיזֵן* *majestic*, for *prince*; *חַמָּה* *hot*, for *the sun*; *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  $\delta\acute{o}\varsigma$ ,  $\eta\acute{\nu}$ ,  $\tau\omicron$ ; 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, מַלְכֵי 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*; הַפַּעַם *this time*; הַלַּיְלָה *this night*; הַסּוּבָב *which encompasseth*; הַהֲרִימוּ *who offered*, &c.

But 5. For the indefinite article (*a, an*) the Hebrews sometimes used the definite one הַ; as 1 Sam. xvii. 34, הַאֲרִי *a lion*. Num. xi. 27, הַנְּעָר *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 בְּיַת-בֵּתֵל *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 *הַגְּדוֹלָה הָעִיר הַיְעָר* *the great city*; *הַמָּקוֹם הַזֶּה הוּא* *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 *הַגְּדוֹל הַחַיִל* *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*; *הַגְּדוֹל מַעֲשֵׂה 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 יְרֵמֶה *inhabitress*, i. e. inhabitants; עֵץ *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 חַיִּים *life*, אֲלֵנָמִים *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 אֲלֵנִים *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 שְׁמֹרֶיךָ 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. *אֱמֶת אֲמָרִים words* [which are] *truth*, i. e. words of truth; *דְּבָרִים נְחָמִים words* [which are] *consolations*, i. e. words of consolation; *זְבָחִים שְׁלָמִים offerings* [which are] *peace-offerings*.

Specially is this the case, in designating weights, measures, time, &c.

E. g. *סֵאָה סֵאָה סֵלָה a Seah* [of] *fine meal*; *כֶּסֶף כְּבָרִים בְּכֶסֶף two talents* [of] *silver*; *שְׁנַתִּים שְׁנַתִּים שְׁנַתִּים two years* [of] *time*; *שְׁנֵי טוֹרִים רְבָנִים two rows* [of] *pomegranates*; *כֶּסֶף סִיגִים כֶּסֶף 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 יְצַבְאוֹתָי, *Jehovah [אֱלֹהֵי God of] hosts*. So, probably, מַיִם לַחַץ הַמַּיִם הַזֶּה הָיָה אֵשׁ *water [מֵי water of] trouble; the glow [הַמַּת 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 עֵדֶר לְבֵדוֹ עֵדֶר *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. עֲמֵק עֲמֵק *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 וְשָׂפָה *wasting and destruction*, i. e. great wasting.

Or by using Synonymes.

E. g. **כִּיט דִּיגִן** *clay of mire*, i. e. the deepest mire. (See § 176.)

2. With a Copula, repetition generally denotes *diversity*.

E. g. **אֲבָן וְאֲבָן** *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 לְשֹׂאֵל** which [belonged] to Saul, i. e. of the herds of Saul. *The breadth of the wall* **אֲשֶׁר לְצֶלַע** 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 יִשְׂי** *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 **כְּלִים לְזָהָב** *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 יִשְׂי [אֲשֶׁר דְּרָה]** *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 *הוֹכַחְתָּ מִמֶּנּוּ* *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 הַיָּהוּ מַיִם* *a flood of waters was*, Heb. a flood was of waters. Hos. xiv. 3, *כָּל-תְּשׁוּבָתְךָ עוֹן* *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 יִרְבֵּעַל* *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. *יִרְאַת 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. *קִנְיָאָה עַם* *jealousy of [for] the people*; Is. xxvi. 11. *בְּרִית רְשָׁאִים* *covenant of [with] the elders*; Lev. xxvi. 45. *לְעַגְי מְעוֹג* *mockers of [for] dainties*, i. e. to obtain them; Ps. xxxv. 16. *תַּמְרֵי 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 תְּרֵמִי* *the people of my curse*, i. e. whom I have cursed; Isa. xxxiv. 5. *מֵי 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 הַתְּהוֹמִים* *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 יָבֵב *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*. מִשְׁכִּימֵי בֹקֶר *who rise early in the morning*; Is. v. 11.

(b) Before לָ; as אֲהַבֵּי לְנוֹם *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] David dwelt*, קִרְיַת being in Const. form; Is. xxi. 1.

(h) Before ׀ copulative ; as חִכְמָה וְדַעַת *wisdom and knowledge* ; Is. xxxiii. 6. Even where ׀ is omitted ; Is. xxviii. 16.

(i) Sometimes before adjectives ; as אֶרֶץ אֶתֶד *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 אֲשֶׁפֶצַח 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 לְמַרִי נָפֶשׁ *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 בְּדַבַּר שְׁפָתַי *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 לְלָכֶת 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 נְדַבְרֹתָ 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. גָּדוֹל עֲוֹנֵי מִזְשׂוּא 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 שמחה the head of my joy*, i. e. my highest joy. (2) *בכור first born*; as *בכור גלים first born of the wretched*, i. e. most wretched; Is. xiv. 30. *בכור מות 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 *מאד מאד very*; or *מאד מאד very, very*.

(b) By repeating the same word; as עֲמֹק עֲמֹק *deep, deep*.

(c) Or a synonymous one; as שְׁמָמָה וּמְשָׁמָה, *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, אַ גְּדוּלָה לְפָנֵי יְהוָה *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 τοῦ Θεοῦ *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 מֵאוֹת *a hundred*, and אֲלָפִים *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 singular 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 גִּפְתָּי 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 בְּסָף a thousand [shekels] of silver; שֵׁשׁ שְׂעָרִים six [measures] of barley; שְׁתֵּי לֶחֶם two [loaves] of bread.

Ells are commonly designated thus; בְּאַמָּה בְּאַמָּה one hundred in ell, i. e. 100 ell.

### § 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; בְּשָׁנַת עֶשְׂרִים וְשִׁבְעֵי in the year of 27.

2. In designating years and days of the month, the Cardinals below 10 are employed as Ordinals; as שְׁשֵׁנַת שָׁנָה 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 שְׁתֵּי 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. אֲדֹנָיִם קָשֶׁה *a hard master*, Is. xix. 4 ; but also, אֱלֹהִים קֹדְשִׁים *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 רַפּוֹת *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, **קָרְבָּה 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, **שָׂדֵדֵי חֶסְבוֹן אֵמָלֵל** *the fields [of Hesbon] languish*, i. e. are what is languid, *to languidum*, the noun being fem. plur. and the part. masc. Singular. Also, **אֲרָרִיךָ אֲרָרִיךָ אֲרָרִיךָ** *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. *Blandum potestas* ; Statius. In Greek, *πονηρον μεν γυνη* ; Achill. Tat. *To 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 הָיָה 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. טוֹבוֹת וּמִצְוֹת הַקִּים *good laws and statutes* ; Neh. ix. 13. פְּנֵיהֶם וּבְנֵיהֶם 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 מִסְפַּר שָׁנָיו וְלֹא חֶקֶר [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 תָּמִים דְּרָכּוֹ *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 בַה *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 *בַּל-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, *לְקַרְשִׁים* *as to the saints, who are in the land,—all my delight is in them.*

(c) The Ablative; as Gen. ii. 17, *מִצֵּץ הַדֵּעַה 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-הַדָּמָה גַם אֶתָּה* *thy blood, even thine*; 1 Kings xxi. 19. *זָכְרָם הָמָּה* *the memory of them, of them, has perished*; Ps. ix. 7. *לָכֶם* *for you, for you*; Hag. i. 4. Dat. *בְּרַכֵּנִי גַם אֲנִי* *bless 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 יִרְדְּךָ אֶתֶּיךָ* *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 רָגַדַּד *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 לִּי *thou hast given to me*; Josh. xv. 19. הִצַּמְתָּנִי אָנֹכִי *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 מִדָּבָר *he seeks for him correction*; Prov. xiii. 24. יִחַבְרָךְ *it is bound to thee*; Ps. xciv. 20.

(b) Relations expressed usually by particles, are sometimes expressed by Suffixes only; as קָדְשָׁתִּיךָ *I am more holy than thou*; Isa. lxxv. 5. וַיַּעֲדֵהוּ *and make them testify against him*; 1 Kings xxi. 10, אָנֹכִים *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 יָדֵיהֶם לָהֶם, &c.*

(b) Instead of the preposition עַל; as קָמְיָךְ *those that rise up against thee, instead of עֲלֶיךָ קָמִים*; 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 נוֹרָא 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 אֲסִפֵּם 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 אֲנִי Ezech. xiii. 20 ; הֵמָּנָה 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 הֵנָּה, 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 קֹדְשָׁךְ 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 גִאוֹתֶךָ 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; חָמָסִי *my violence*, i. e. violence done upon me; Jer li. 35. יִרְאָתוֹ *his fear*, i. e. fear, or reverence towards him; Ex. xx. 20. תְּפִלָּתִי *my prayer*, i. e. prayer to me; Is. lvi. 7. נְדָרֶיךָ *thy vows*, i. e. vows made to thee; Ps. lvi. 13. אֲנָחָתֶיהָ *her sighing*, i. e. sighing over her; Is. xxi. 2.

But the *active* sense is the *common* one; as חָמָסִי *my violence*, i. e. that which I do; סֵפֶרִי *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 נִיבַעֲם; Ex. ii. 25. *Let my right hand* נִשְׁכַּח *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*, וְזַמְרָתִי for וְזַמְרָתִי *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. שִׁנְּנוּ אֶת-בְּנֵיהֶם *he changed it, his understanding*; 1 Sam. xxi. 14. נִפְשׁוֹ אֲבָהָתוֹ *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 פְּרִיָהּ *in the twigs of it, the fruit tree*; Is xvii. 6. אֶחְרִיתָהּ שְׂמָחָהּ *the end of it, joy, is trouble*; Prov. xiv. 13. בְּרִמִּי שְׂפִי *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 לָהּ-לָהּ *go for thyself*, i. e. go; Gen. xii. 1. הָיָה לָהּ *it has gone for itself*, i. e. has gone; Cant. ii. 10. בָּרַח לָהּ *flee for thyself*, i. e. flee; Gen. xxvii. 43. נָס לָהּ *he has fled for himself*, i. e. fled; Is xxxi. 8. לֹא שָׁבוּ לָמֹו *they turned not back for themselves*, i. e. turned not back; Job xxxix. 4.

So also, הָיָה לָהּ *compare for thyself*, i. e. compare; Cant. ii. 17. *The palate* לָהּ יִטְעֵם *relishes for itself*, i. e. relishes, food; Job. xii. 11. *Houses, which* לֹא יִשְׁבּוּ לָמֹו *they do not inhabit for themselves*, i. e. which no one inhabits; Job xv. 28. יִחָבֵל לָהּ *he shall perish for himself*, i. e. shall perish; Prov. xiii. 13. יִרְאוּ לָבָם *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* לָהּ בָּיָד *lonely for itself*, i. e. alone, or lonely; Hos. viii. 9. הִיא מְלֵאָה לָהּ *full for itself*, i. e. full; Amos ii. 13. מִמַּלְאֲכֵי 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. בְּנִים יְרֵאָה *righteous [are] we*; Gen. xlii. 11. מֵאַיִן אַתֶּם *whence [are] ye?* Gen. xxix. 4. עִירָם אֲנֹכִי *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 הַקְּדוֹשׁ *who are in the land*; Ps. xvi. 3. *what these are*; Zeck. 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* הַמְּבָרָכִים *are we*; Ez. v. 11. (הַמְּבָרָכִים 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 יִזְעָקֶם *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*. וְהִטְעִימם *and didst plant them, i. e. the Israelites*; Ps. xlv. 3, comp. 2. So Ps. lxxxv. 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 בְיָהּ her lovers, i. e. those who love me*; Prov. viii. 17, according to Kethib. *Hear ye people, כְּלָמָם 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 אֲתֶּרֶם אֲשֶׁר אֲתֶּרֶם *dust, אֲשֶׁר אֲתֶּרֶם 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 רוח *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 בְּרֵאתָ 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. אֲשֶׁר לְאִשְׁרָיִם *to him whom, or whomsoever*; אֲתָ-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* מִמִּכְתִּי [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* הַזֶּה דָּוִד [in which, אֲשֶׁר בָּהּ] *David dwelt* ; Is. xxix. 1. *More than in the time*, רַבּוֹ וְהַיַּיִן הַחֲדָשִׁים [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 רִפְיָה [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 § 198. 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 תִּשְׁלַח [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 לּוֹ 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 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 נַפְשׁ soul ; as לֹא אָדַע בְּנַפְשִׁי I know not myself ; Job ix. 27. God hath sworn, בְּנַפְשׁוֹ by himself.

(2) By פָּנַיִם person ; as הִשְׁתַּחֲרַפְתָּ לְפָנַי to seek thee ; Prov. vii. 15.

(3) By לֵב heart ; as הִבָּדְתָּ לְבָבְךָ thee, thyself ; Ex. ix. 14.

(4) So also, חַיִּים life ; כְּבוֹד heart ; רוּחַ spirit ; עֵין eye ; עֶצְמוֹ bone ; יָד hand ; בִּטְנָן 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־שֶׁ = מִה־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 גָּבַשׁ 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*; אֵין 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 הַזֶּה הָאִישׁ הַהוּא* *the very same man*. *אֲדוֹנָי הוּא* *the Lord himself*.

2. In regard to things;

(a) By *הוּא*; as *בַּיּוֹם הַהוּא* *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 *זֶה זֶה* *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 וְאָחֳתָהּ* *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 ׀ (called *Vav* conversive) and some other particles, placed before them; so that with this ׀ 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; חָכֵם 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* מְלֵאאוֹת 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 יֵרֵךְ walketh not,—יֵרֵךְ תֵּרֵךְ treadeth not—יֹשֵׁב 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,* רָאוּ אֵת אֵל גָּדוֹל shall see a great light; Is. ix. 1. וְהָיָה 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*—וְהָיָה הַגִּבּוֹר וְהָיָה and the mighty man shall be, &c; Isai. i. 30, 31. *Thy men shall fall,* (יִפְּלוּ Fut.) *by the sword—and her gates* יִמְנוּ וְיִלְלוּ 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.) וְיַעֲיֵנֵי רָאוּ and my eyes shall behold, i. e. I shall behold, where רָאוּ 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,* וְגִדְעֶהָ 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; וְהָיָה לְךָ בְּצָר when thou shalt be troubled, וְהָיָה אֵלֶיךָ וְהָיָה 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 *וַיִּרְעִיְתֶם* 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. *אִם* If I have found favour in thine eyes, *וְלָקַחְתָּ* 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. *אֲשֶׁר* That he may not put forth (Fut. in a Subj. sense) his hand, *וְלָקַח* and [may not] take, *וְאָכַל* 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. *וְהָיִינוּ* should one hurry them, then they would die. Ruth i. 12. Judges viii. 19.

(b) The Pluperfect ; as Is. i. 9. *הָיִינוּ* Unless Jehovah had left us a remnant, &c. 2 Kings xiii. 19, *הָיִינוּ* 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* 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 אֵדָע* *I know not*; *לֹא אוּכַל* *I cannot*; *מֵאַיִן תָּבוֹא* *whence comest thou?* *מַה־תִּבְקֶשׁ* *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 יִשְׂמַח* *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. *יְהִיו־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. *תִּבְרָכְךָ*

\* *Futurum Figuratum* means the apocopated Future of the 3d and 2d persons, and the lengthened Future of the 1st person, † 91.

*נַפְשִׁי* that my soul [I] may bless thee. (3) *וְיָמָת* that he may die. (4) *כִּי בִי* that; Gen. xxxviii. 16, *וְהָבִיָּא* that thou mayest come in to me? (5) *לֵּ* that; 1 Kings vi. 19, *לְתַחֲתֶיךָ* that thou mayest place. (6) *לְמַעַן אֲשַׁר* in order that; Ezech. xx 26, *לְמַעַן יֵדְעוּ* 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, *מִי הָיָה לֹא יִסְתַּחֲפֶינִי* and should I tell thee? Prov. xx. 9, *מִי יֹאמֵר* who can (will) say?

So also, Job x. 18, *אֶגְוַע* I should have died. Gen. xxxi. 37, *וְאֶשְׁלַחְךָ* that I might take my leave of thee. Gen. xxix. 8, *רַחֵם אֶת-כָּל-אֲשֶׁר-בָּרָךְ* 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-אוֹר* 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 *אֶגְיָלָה* let me rejoice now; *אֶקְוֶמָה* 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) *טְרָם* not yet; as Gen. ii. 5, *טְרָם יְהִי רֵגֶה* 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* תְּהִיָּה *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* וַיִּתְאָבֵב *and mourns*.

(b) For the present Subjunctive.

E. g. Jos. ix. 21, *Let them live*, וַיְהִי *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*, וְרִיָּאָה, *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 שְׁאַל־נִי *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. שְׁמַעַר 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. בֵּנֵה וְיָבֵה *bene*; so הֵחֵל וְיָבֵה *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, עָרַם וְעָרַם הוּא *very subtly will he deal*. 1 Sam. xx. 6, נִשְׂאָל וְנִשְׂאָל *he has urgently requested*. Amos ix. 8, לֹא הִשְׁמִיר אֲשֶׁמִּיר *I will not utterly destroy, &c.* Gen. xliii. 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 עִלָּה 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. xliiii. 7, *יָדְרוּעַ יָדְרוּעַ* *could we indeed know?* Gen. xxxvii. 8, *הֲמִלְכָה תְּמַלְכֵהָ* *shalt thou indeed reign?* Gen. xix. 9, *וַיִּשְׁפֹּט בָּם שְׁפוֹט* *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 *שָׁקוּל יִשְׁקָל*, 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, *אֲדוּשׁ יְדוּשְׁנֵהוּ* *he will thoroughly thresh him*, verbs derived from *אָדַשׁ* and *דָּוַשׁ* 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, *הִתְקַעְרוּ בְּתִקְוַע*.

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 וְסוּרוּ* *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, *רָצוּ וָשׁוּב* *The living creatures ran and returned.* Ecc. iv. 2.

(b) For the Future, when the Future precedes, as Jer. xxxii. 4, *וְכָתוּב וְיָהִידוּ* *and they shall write bills of sale, 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, *וְהוֹצִיא* *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, *שָׁמֹר* *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,* קִבַּ Inf. Const. for קִבֵּב Inf. absolute.

NOTE 2. The Inf. abs. is, in some cases, to be translated in a *passive sense*; as Proverbs xii. 7, *הַפְּוֹהָ הַפְּוֹהָ* *are to be destroyed.* This is elliptical; the whole phrase would be, *הַפְּוֹהָ יִהְיֶה פְּוֹהָ.* So *הִפְּרָ* 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, *הִיְוָה 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* *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, *שמרתי* *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, *כבאתי* *when I conc.* Gen. xxxix. 18, *כבהרמי* *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* *so that he could not see*, lit. from seeing. xvi. 2. Ex. xiv. 5. (e) With עד; Jud. vi. 18, *עד שישב* *until thou returnest*. Jud. iii. 26. (f) With על; Jer. ii. 35, *על אמרת* *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, וַיִּהְיֶה לְדָרֹשׁ *and he sought (honored) God, &c.*

So, Is. xxxviii. 20, יְהוָה יִהְיֶה לְהוֹשִׁיעַנִי *Jehovah will save me.* Is. xlv. 14, לְכַרְתָּ-לוֹ *he heweth out for himself cedars, &c.* Prov. xix. 8, לְמַצָּא 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 לָסַגַּר must be shut.* Deut. xxxi. 17, וְהָיָה 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 Poten. mood, and to be translated by *shall, will, can, must, &c.*; as 2 Chron. xix. 2, הֲיִקְרָשׁעַ לְעֹזֹר *shall one help the wicked?* Jud. i. 19, לֹא הָיוּרִישׁ *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, בָּעֵלֹת הַלֶּהָב *when the flame lighted up.* 1 Sam. xxiii. 6, בְּרַח 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, כְּשָׁמַע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ *when the king heard the word of the man, &c.*

Is. lviii. 5, *A day אָדָם בָּפְשׁוֹ עֲזוֹת* *when a man will afflict his soul.*

Pronouns are constructed here in the same manner as nouns ; e. g. 2 Sam. iii. 11, מִיּוֹרְאָתָי אֲהוּ 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, בְּיַת יֹשְׁבֵי בֵּית the inhabitants of the house ; יֹרְדֵי בּוֹר the descenders (those who go down) into the pit. Prov. i. 12, אֲהַבֵּי 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 ; אֶפְרוֹד חֲגוּר אֶפְרוֹד girded [with] an Ephod.

(b) Or takes the Genitive ; as Ezek. ix. 11, לְבוּשׁ בְּדִים clothed [with, of, by,] linen garments ; Joel i. 8, חֲגֵרַת שֵׁק girded [with, of, by] sackcloth.

NOTE 1. When there is but one form of the Participle, (e. g. מֵת 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 *du* ; as נוֹרָא metuendus ; נִבְחָר eligendus ; מְהַלָּל 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 passeth away, and another generation בָּא 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*; יִרְאִים 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 הִרְאוּ have seen*, &c. Gen. xlii. 43. xli. 17.

3. For the Future, in all its varieties.

Gen. xvii. 19, *Sarah יֵלֶדֶת shall bear a son*, &c. xix. 13, *We מְשַׁחֲתִים are about to destroy the city.* Gen. vi. 17, *Behold, I מְבַרֵא 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, *וְאֲדָרִי צָם וּמְתַפַּלֵּל I 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 תִּשֶׁה thou savest.* Gen. xliii. 5, *If אֵינְךָ תִּשְׁלַח thou dost not send away.* Ex. v. 16, *Straw אֵין נִתֵן 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, *וְהָיָה לְמַשִּׁיב יָדוֹ 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*; צָר לוֹ, or נִגְצָר לוֹ *it was greivous 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 הַבּוֹא *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 הַדְרֹךְ *the treader shall tread, i. e. one shall tread.* Is. xxviii. 4, יִרְאֶה הַרְאֶה *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, יִסְרֹף 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 הוּרְחַל 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, *לֹא תָבוֹא 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, *בֹּרָאךָ 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; נָפַל עָלַי to fall over to, to fall away; נָפַל מִן to leave, to depart from; נָפַל לְפָנַי to fall down before [any one.]*

*קָרָא to call; קָרָא בְּ to call to, to invoke; קָרָא לְ to name.*

*שָׁאַל to ask, (when followed by the Acc. of person;)* *שָׁאַל בְּ 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; הָיָה 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; גָּרָה to dwell; דָּבַד to dwell; יָשַׁב to sit, &c.

4. Verbs of going out and coming in, coming upon, happening to; as בָּוֵא 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 זָבַח חֶלֶב וַדְּבַשׁ 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. חָגַג חֵג to celebrate a feast; חִידָה חֵיד 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-אַהֲרֹן וְאֶת-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, יִצְוֹק יִצְוֹק אֶבֶן יִצְוֹק נְחֹשֶׁה *stone he fuses into brass, or, out of stone he pours brass*; so Ex. xxx. 35, וַעֲשִׂיָהּ אֶתְהָהּ 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, *הִרְיָהֶם לְאַנְשֵׁים* *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, *פָּסַד 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, *הִנְחֵלְתִּי (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 וַיִּחְפֹּר 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.
	כָּפְּלָה 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, בָּעָלְיוֹ 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*, פְּנֵים *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, **מְאֲשֵׁר הַמְּכִידָה מֵאֲשֵׁר** *every one who takes hold of her*, (lit. they who take hold,) *shall be made happy*. Gen. xlvii. 3, **רֵעָה רֵעָה** *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 לִפְנֵי ה' יְלָדִים** *and there was to Pennina children*, i. e. Pennina had children. Is. xiii. 22, **עַנְדָּה אֲרִים** *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, **בְּנֵי בֵית הָרְחֵל לִי** *slaves belonged to me*. Gen. xlvi. 22, **אֲשֶׁר יָלְדָה לְיַעֲקֹב** *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 דְלָתוֹת** *broken is [are] the gates*. Joel i. 20, **בְּהִמּוֹת תִּצְרַח** *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 אֲרִיבֶיךָ thine enemies, (Plur.) and God נָתַן־לּוֹ gives him, (Sing. Pron.) into thine hand, &c. Deut. xxviii. 48. Jos. ii. 4, And the woman took the two men וַתִּצְפְּנֵם 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, הַיֵּזֶבֶת הַבִּיציָהּ *Her eggs does she leave, the antecedent is רִנְנִים the storks, plur. masculine. Is. xxxv. 7, In the dwelling place of the jackals, (תַּיִם) mas. plur.) and רִבְצָהּ 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, הָבִיא שַׁפְּחָתָהּ *thine handmaid brought.*  
1 Chro. ii. 48, פִּילְגֶשֶׁת׃ הַגֵּד *the concubine bore.* Jud. xxi. 21, בָּנֹתָי בָּנִיתָ *thine handmaid bore.*

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 אֲמַלְלָהּ אֲבָל 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 עֲמָדָה 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 מַרְבֵּית (fem.) the increase of thy house יָמָתוּ shall die. Jer. xlv. 22, שְׂאֵרֵיהֶּ (fem. Sing.) the remainder of Judah, who שָׂמוּ set their faces, (verb plur mas.) 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, אֲחֻזְתָּהּ תִּבְלִים *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 נִמְצְא נְשִׁים יְפוֹת, *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 הַיָּמִי אֲחִיקָי צֶעֶקָם, *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 יוֹדִיעֵנִי *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, מְשֻׁבְּרֵי 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, וַתִּמְתְּ אַפִּי וַתִּמְתְּ אַפִּי 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 בְּהִרְיָמִי 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 יִבְרִיחַ 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 מְלֵא *completely to follow Jehovah.* So אֵל, חָרַד אֵל, or אֵל פָּחַד אֵל *he feared to, fully, he turned trembling to [some one.]* So מֵת מָוֶת יָשָׁן *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 אַנְשִׁים *few men*; הַרְבֵּה עֵצִים *much wood.*

(b) Or as the Genitive after Nouns.

E. g. דְּמֵי חַיִּים *innocent blood*; מְעַט מְתֵי *few men*; צָרֵי יוֹמָם *daily persecutors.*

\* This is commonly named by grammarians, *Constructio praeagnans.*

2. Adverbs sometimes receive prefix prepositions, in the same manner as Nouns.

E. g. *אֶל חִנָּם* gratis; *בְּפֶתָאִים* suddenly; *כֵּן* so, lit. in the so.

3. Repetition of them denotes intensity.

E. g. *מְאֹד מְאֹד* very much; *בְּמַטָּה בְּמַטָּה* deeper and deeper; *הֵנָּה וְהֵנָּה* here and there.

4. The word *יָשׁ* is properly an Adverb, meaning *there, extant*; but is used as the Verb of existence, with Suffixes of all genders, persons, and numbers.

5. The Hebrews have no Adverb corresponding to our affirmative, *Yes*. Instead of such a word, they use,

(a) A personal pronoun; as Gen. xxvii. 24, *Art thou my son Esau? and he said, אֲנִי I = I am he, or yes.*

(b) A periphrasis of a personal pronoun; as 2 Sam. ix. 6, *Art thou Mephibosheth? And he said, הֲיֵנָה עַבְדְּךָ behold, thy servant!*

## § 235.

### Particles of Negation.

1. *לֹא* not, is used in all cases of negation, and with verbs of any mood or tense.

2. *אֵין, אֵינן* (the opposite of *יָשׁ*) means *not there, nothingness, not extant*; and is used more commonly with Participles, and Suffix pronouns, like *יָשׁ*; as *אֵין נָתַן* is not given; *אֵינְנִי* I [am] not.

3. *אַל* not, commonly placed before the Future, in prohibitions, or warnings; rarely a mere word of negation.

4. *בֶּל* not, (poetic) before Futures, and in different forms; as *בְּלִי, בְּלִי, בְּלִי, בְּלִי, בְּלִי, בְּלִי*, not, that not, without, &c.

5. *לֹא כֹל, לֹא אֵין כֹּל* means absolute negation, *no one, none at all, &c.*

6. Two negatives only strengthen the negation; as 1 Kings x. 21, *אֵין כֶּסֶף לֹא נִחְשָׁב* silver was not at all regarded.

7. A negative particle is sometimes added to adjectives and nouns to qualify the sense of them; as *לֹא חָכָם* foolish, lit. not wise; *לֹא חָסִיד* unmerciful; *בְּלִי שָׁם* disgraced; *לֹא אֵל* no God at all; *לֹא-עַם* not a nation, i. e. not entitled to this honor, or deserving of this name; *לֹא אָדָם* not a mortal man; *לֹא עֵץ* no wood at all.

## § 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, **אַתָּה זֶה בְּנִי** *art thou my very son?* Gen. iii. 2, **כִּי אַתָּה** *Is it so then, instead of כִּי הֲאַתָּה*. 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, **הֲאַחְזָה** *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**, *ἔδου, 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. 23, 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 **هَلْ هَلْ هَلْ هَلْ**, &c, for *ἔδου, ecce!*

## § 237.

*Of Prepositions.*

1. Composite Prepositions, *in some cases*, do not differ in sense from the simple forms.

Thus **מֵאַחֲרַי** = **אַחֲרַי** i. e. *after*; **עַל** = **מֵעַל** *on, upon*; **מִן** = **לְמִן** *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. מִנַּעַם=עִם, 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 בְעֶזְרִי, *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 הוּא that they are evil*, lit. that it is in evil.

NOTE. Beth thus used is technically called by Grammarians, *Beth essentialis*, or *Beth pleonastic*.

As mere pleonasm, it appears in Hos. xiii. 9, כִּי בִי בְעֶזְרִי, *because my help is in thee*, lit. because for me in thy help. So Ps. lxviii. 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 בִּי, in some cases; as Ps. xxxvii. 20, כָּלוּ בְעֵשָׁן 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 εἰ, 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 יֵהָיֶה 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 יָלְדָה she bore, i. e. children ; כָּרַח he concluded, i. e. בְּרִיחַ 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.

וַתִּחַם עֵינַיָּךְ and it pitied thee, i. e. mine eye pitied.

NOTE. The word יְהִיָּה 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, עֵינֵיךָ 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 בָּסָף a thousand [shekels] of silver ; עֶשְׂרֵה זָהָב ten [shekels] of gold ; שֵׁשׁ שְׁעָרִים six [ephahs] of barley ; שְׁתֵּי גִתִּים 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. lxvi. 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* שְׂיֵאָכֵל [than] *to eat*. (d) כּ commonly excludes בּ; as כִּי־יָמֵי עוֹלָם as [in] *the days of old*, for כִּי־יָמֵי.

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, בִּישֵׁי־יָשִׁים *With the aged is wisdom*, 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* וְלֹזַט 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 תְּמָחַל *yesterday [and] the day before*. Jud. xix. 2, וְיָמִים

שָׁמַשׁ יָרַח *sun* [and] *moon*. Hab. iii. 11, אַרְבַּעַת תְּרַשִׁים *a year* [and] *four months*. Nah. iii. 1. Ps. lxxv. 3. Is. lxiii. 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 שְׁלֵשָׁה *two* [or] *three eunuchs*. 1 Sam. xx. 12. Is. xvii. 6.

(c) כּ as; —Is. xxi. 8, וַיִּקְרָא אֲרִיָּה *he will roar* [as] *a lion*. Ps. xi. 1, נוּדוּ 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 כּ (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, אִם כּ *if, provided that, although*, are not unfrequently omitted. Is. xlviii. 21, *They shall not thirst*, בְּהַרְבּוֹת הַדְּלִיכִים [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, אֲשֶׁר כּ *that*, are sometimes omitted; as Ps. ix. 21, *The nations shall know* יְהוָה אֲנֹשִׁים [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 parrallelism,) the negative particle is sometimes omitted in the second proposition.

E.g. 1 Sam. ii. 3, *Speak NOT proudly*, יֵצֵא עֵתֶק *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*, וַיִּחַט אֲשֶׁרֵנּוּ *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, וְיָשִׁיבוּ 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־אֵר 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 צְבָאֵם 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 δυνων*, *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, לְאָמַר, 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, parenthetical 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*, 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, אֵל בְּאַפִּי 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 וָבֵהוּ *desolate and empty.* iv. 12, נֶעַר וָנָדָד *a fugitive and a vagabond.* xviii. 27, עָפָר וָאֵפֶר *dust and ashes.* Job xxx. 19. Is. xxviii. 10, 13, צוֹר לְצוֹר וְחֵן לְחֵן *law here, and law there; precept here, and precept there.* xxiv. 17, פֶּחַד וְפַחַח וְפֶחַח *terror and a snare and a sling.* Ps. xviii. 8. Lam. iii. 47. Jer. xlvi. 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, *And he looked לְמִשְׁפָּט for equity, and lo מְשֶׁפַח shedding of blood; for צְדָקָה righteousness, and lo צַעֲקָה the cry of the oppressed.* vii. 9, *If תֹּאמְרוּ ye will not believe, then לֹא תֵאָמְרוּ ye shall not be established.* lxi. 3, *he shall appoint אֶפְרַיִם תְּחַת אֲשֵׁר 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, *παρομησις*, *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, מוֹצְאָיו וּמִוֹבְאָיו, where מוֹבָא stands for מְבוֹא. Ps. xxxii. 1, נִשְׁוֵי נִשְׁוֵי 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 מְשִׁבֵי כְּשֵׁד as destruction from the Almighty.* Jer. li. 2, *I will send against Babylon זָרִים barbarians וְזָרוּהָ and they shall scatter her.* Isai. xxxii. 7, כְּלֵי כְּלֵי 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, שָׂרִיף סָרְרִים 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 נֶעֶר the lad was yet a lad.* Jer. i. 11, *What seest thou, Jeremiah? Ans. A rod שֶׁקֶד of the almond tree. Then God said, Well; for I שֶׁקֶד watch over, &c.*

(f) Proper names are frequently made the occasion of paronomasia.

Thus, Mic. i. 10, *In Acco weep not; אַל תִּבְכּוּ in Beth Leaphra, roll thyself עָפָר in the dust.* Mic. i. 14, *the house אַחְזִיב of Achzib אַחְזָב are liars.* Zeph. ii. 4, *Gaza is forsaken. עָזָה עָזוּבָה.* Gen. ix. 27, *God יִפְתָּה לְיִפְתָּה will enlarge Japhet.* Gen. xlix. 8, *O Judah, thy brethren יִדְוֶדָּךְ shall praise thee.* xlix. 16, *Dan בֶּן יִדְדָן shall judge his people.* xlix. 19, *Gad גַּד גָּדוֹד יִגְדֹּד Gad, a host shall press upon him.* 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 *capiatur 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	אַרְבַּעַה	אַרְבַּעַת	אַרְבַּע		רְבִיעִי
ה	5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ	חֲמִשִּׁי <sup>d</sup>
ו	6	שֵׁשׁה	שֵׁשֶׁת	שֵׁשׁ		שֵׁשִׁי
ז	7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
ח	8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה		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
	עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי 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 י.

(d) And חֲמִשִּׁי.

(e) עֶשְׂרִי = decas, decade.

יג	13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂר
יד	14	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂר
טו	15	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עָשָׂר
יו	16	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂר
יז	17	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂר
יח	18	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עָשָׂר
יט	19	תְּשַׁע עָשָׂר	תְּשַׁע עָשָׂר

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"ו (or ד)	500	חֲמִשׁ 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 שְׁבַעֲהֶם *sevenfold*, אַרְבָּעֶהָם *fourfold*, &c.

No. 11. *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. 111. 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, שֶׁבַע וְשִׁבְעִים, or שִׁבְעִים וְשֶׁבַע.

No. 1V. 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 יְהִי and יֵה denote *part*; as עֲשִׂירֶיהָ and עֲשִׂירִית *the tenth part*.

In the designation of composite numbers by the *Consonants* or *Alphabet*, the larger numbers are placed first; as חָכט 429; דָּתָצח 4899; אָתָב 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 ו ט ח 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; 𐤄 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.

קָמַץ	signifies	<i>collection</i> or <i>contraction</i> , i. e. of the mouth in uttering it.
פֶּתַח	—	<i>opening</i> , i. e. of the mouth.
צִרְיָ	—	<i>fractio</i> , <i>breaking</i> , or <i>dividing</i> , i. e. of the mouth.
סְגוּלָ	—	<i>cluster of grapes</i> , (from the shape ∴)
הִירָק	—	<i>a creaking sound</i> .
הוּלָם	—	<i>fullness</i> , <i>completeness</i> or <i>strength</i> , i. e. of sound.
קָמַץ חֲתָף	—	חֲתָף means <i>short</i> , <i>hastened</i> .
שׁוּרָק	—	<i>hissing</i> .
קָבוּץ	—	<i>compression</i> , 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	קָהב
הֵכַל	or הִיכַל	סָפֵר
קָטֵל	or קוֹטֵל	רָקֵטֵל

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 רָקֵטֵל instead of רָקֵטֵל) 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 יְקַרְאָת, 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 יְבַחֵן *yebhā-hhen*, in ה the sign of doubling (i. e. *Daghesh*) is omitted, which being inserted would be יְבַחֵן = יְבַחֵן. In יְבַחֵן, then, the first ה becomes assimilated to the preceding vowel, coalesces with it, and of course lengthens it. (§57. 2.)

(c) In such cases as יְעֻשֶׂה, יְחַלֵּף, 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*, *בָּדֵי*; *בְּקַדֵּי*, *בְּקַדְדֵי*, &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. <i>stop</i> , or <i>end</i> .*	1
עֲ אֲתִנּוּחַ <i>respiration</i> .	2
† עֲ: סְלֵלְתָא <i>dove</i> , (from the shape,) <i>postpos.</i>	3
* עֲ: מְרַבָּא מְרַבָּא <i>annexing, inversion</i> : (a composite accent.)	4

*Greater distinctives: (sometimes as Pause Accents.)*

עֲ: רְבִיבָא <i>resting</i> .	5
* עֲ: רְבִיבָא גֶרֶשׁ Geresh means, <i>expulsion</i> ; (a composite accent.)	6
† עֲ: זְקָה (קטן) <i>suspender</i> , (minus.)	7
† עֲ: זְקָה (גדול) ——— (majus.)	8

*Lesser Distinctives.*

עֲ: תַפְתּוּחַ <i>flat hand</i> ; (from the shape.)	9
* עֲ: תַפְתּוּחַ (initiale) <i>praepositive</i> .	10
† עֲ: תַבְרִיר <i>interruption</i> .	11

\* The letter ע is used merely to show the position of the Accent.



† גַּרְשׁ	<i>expulsion.</i>	12
† גַּרְשׁוֹם	i. e. double Geresh.	13
† קַרְנֵי פָּרָה	<i>the horns of a heifer ; (from the shape.)</i>	14
זַרְזוּר	<i>divider.</i>	15
† יָתִיב	<i>stopping ; praepositive.</i>	16
† פְּשֵׁתָא	<i>cadence ; postpositive.</i>	17
זַרְקָא	<i>division ; postpositive.</i>	18
† תְּלִישָׁה (אֲדוּלָה)	<i>buckler (majus.) praepositive.</i>	19
בּוּב פְּסִיק	<i>separation.</i>	20

### Conjunctives.

גַּחְמָה	<i>joined [trumpet,] (from the shape.) Above and below the line in poetry.</i>	21
גַּחְמָה מְהִפֵּךְ	<i>inversion. Both above and below the line in poetry.</i>	22
מְרַבָּא	<i>annexing.</i>	23
קַדְמָא	<i>before.</i>	24
יָרַח בְּיוֹמוֹ יָרַח	<i>the moon a day old.</i>	25
† מְרַבָּא (כְּפּוּלָה)	<i>Merka (duplex.)</i>	26
† דְּרַבָּא	<i>continuation.</i>	27
† תְּלִישָׁה (קַטְפָּה)	<i>buckler, (minus.) postpositive.</i>	28
* זַרְקָא	<i>Conjunctive when not postpositive. (Vide supra.)</i>	29
שִׁלְשָׁלָת	<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  $\overset{\text{—}}{\underset{\text{—}}{\text{—}}}$ ,  $\overset{\text{—}}{\text{—}}$ , or *compounded*, as  $\overset{\text{—}}{\text{—}}$ ,  $\overset{\text{—}}{\text{—}}$ , &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 תְּרַחַח *wearied* ; before Athnahh and Silluq, מְאִיזָא *strong*.  
 (ב) *Geresh* — מְרַס *resistance* ; also אֲזָלָא.

\* Belong only to poetry.

† Only to prose. Those not marked are common to both.

- (ב) *Gārshayim* — טָרְסִים or טָרְסִין, dual and plural of טָרַס.
- (ב) *Yethibh* — שֵׁפָר מִשְׁפָּל horn jutting out; שֵׁפָר מִשְׁפָּל horn turning down
- (ב) *Telisha (majus)* — תִּלְשָׁה, תִּרְסָא buckler, defence.
- (ב) *Pesiq* — פְּסִיקָא separation; after a (ב) לְגַרְמֵי
- (ב) *Munahh* — מִנְהַי ascent; מִכְרֵבֵל sieve; also שֵׁפָר יָשָׁר straight horn; שֵׁפָר הוֹלֵךְ travelling horn.
- (ב) *Mahpakh*, — מִהַפֵּךְ שֵׁפָר crooked horn; or שֵׁפָר הַפּוּקֵן inverted horn.
- (ב) *Merka* — מְאָרִיד or מְרִיד prolonging.
- (ב) *Qadma* — אֲזָלָא, אֲשָׁל a small rope.
- (ב) *Yerah* — עֲגֻלָּה round; גְּלִיגֵל 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 *Merka* (⌒) are counter parts.

*Reb'hi<sup>a</sup>* is over the middle of a letter; as רִב; *Hholem* (the vowel *o*) over the right side of a letter, as קִטֵּל. *Rhebhi<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,  $\overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}} \text{ } \overline{\text{—}}$ , &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 *Rebhia* 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 *Rebhia 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.

— )	— )	— )	— )	— )
— )	— )	— )	— )	— )
— )	— )	— )	— )	— )
— )	— )	— )	— )	— )

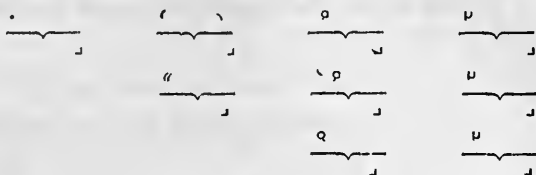
Zaqeph Minus Clause.

— )	— )	— )	— )	— )
— )	— )	— )	— )	— )
— )	— )	— )	— )	— )
— )	— )	— )	— )	— )

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.*

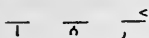


Table V. *Greater Distinctives.*

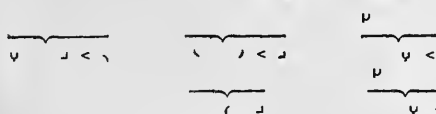
<i>Silluq Division.</i>	<i>Athnahh Division.</i>	<i>Merka Mahpakh Division.</i>
$\frac{\text{—}}{\text{I}} \quad \frac{\text{—}}{\text{f}}$	$\frac{\text{—}}{\text{h}} \quad \frac{\text{—}}{\text{r}}$	$\frac{\text{—}}{\text{,}} \quad \frac{\text{—}}{\text{r}}$
$\frac{\text{—}}{\text{I}} \quad \frac{\text{—}}{\text{f}} \quad \frac{\text{—}}{\text{r}}$	$\frac{\text{—}}{\text{h}} \quad \frac{\text{—}}{\text{f}}$	
$\frac{\text{—}}{\text{I}} \quad \frac{\text{—}}{\text{r}} \quad \frac{\text{—}}{\text{r}}$		

Table VI. *Full Consecution of the Accents in Poetry.*

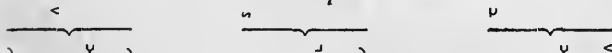
*Silluq Clause.*



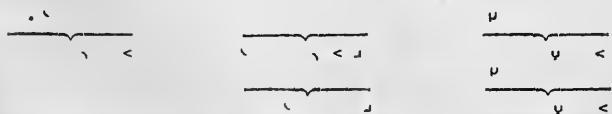
*Athnahh Clause.*



*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  $\text{---}\text{---}$  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*.



Can. VI. *Accents have a heterogeneous Consecution.*

That is, a greater Distinctive sometimes governs a train, or part of a train, that does not belong to it. This *heterogeneous* train is sometimes mixed with the usual train, and sometimes excludes it. (See Gen. i. 12.)

14. The reader will see, that no irregularity in the accents can occur, which some of these Canons do not reach. Irregularities, however, are not very common. Canons I. and II. are the principal ones to which the student will be obliged to resort.

15. The extraordinary accents *Qarne Phara* ( $\overline{\text{פ}}$ ), *Merka duplex* ( $\overline{\text{פ}}\text{—}$ ), and *Shalshleth* ( $\overline{\text{פ}}\text{—}\overline{\text{פ}}$ ) occur in no certain and established connexion; and therefore are not inserted in the Tables. The two former are very unfrequent.

16. When the same word has two accents, the train goes on, in the same way as if they were upon two different words.

17. Exemplification of the Accents. Gen. i. 12. Beginning at the close; you have ( $\text{—}\overline{\text{פ}}$ ), then *Maqqeph* which removes the Conjunctive of *Silluq* from ( $\text{—}\overline{\text{פ}}\text{—}$ ); then *Tiphha*, *Merka* in order; and with these the *Silluq* Division ends.

Then come *Athnakh*, *Tiphha* (Canon II.) [*Maqqeph*] *Merka*, *Tebhir*, [*Maqqeph*] *Darga*, which ends the *Athnakh* train.

*Zaqeph minus* succeeds, then *Pashta*, Can. II, (which is repeated on the first syllable, in order to mark the tone, the word  $\text{פֶּ֑רָא}$  being pen-acuted,) *Mahpakh*, *Munakh* (in the place of *Geresh* Can. II,) *Telisha majus*, (Can. II.) *Geresh*, *Kadma*, (Can. III. and VI.)

Poetry. *Psaln* i. 1.

*Silluq*, *Munakh*, which ends the *Silluq* train.

*Rebhia* *Geresh*, *Merka*, which ends this train.

*Athnakh*, *Merka*, *Tiphha initiale*, *Munakh*, end.

*Merka Mahpakh*, *Yerah*, *Zarqa*, *Merka*, *Pesiq*, *Mahpakh*, end.

*Rebhia*, *Munakh*.

Thus any part of the accentuation in the Bible may easily be traced, by the aid of the table and Canons above.

18. Exemplification of the distinctive power of the Accents, by corresponding English punctuation, (‘) representing a sub-comma or half comma, occasionally answering to the smaller Distinctives. Compare Table in § 35. Grammar.

Gen. I. 1. “In the beginning, created\*-God; the-heavens, and the

\* The hyphen shows that a Conjunctive or a Maqqeph, is on the first of the two words thus joined, in Hebrew.

-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 ; שָׁבֵרָ they led captive, שָׁבֵרָ they turned back ; אָחִיזָ he caught, אָחִיזָ 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 Punctators 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 *rational*, 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— 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 כָּא and עֵ 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 גוֹרִים, plur. גוֹרִים, 133. I. 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. וַיֵּאָרְץ — וַיֵּאָרְץ article, 61. I. 1, 2. אָרָץ Segholate n. com. gender; primitive, 128. A. Vide Par. Dec. VI. *b* and 143. 1, 2, Notes *A Class*.

#### Verse 2.

3. הָרְחָה — Root רָחַה; verb רָחַה, 122 and Paradigm; conjugated, Kal רָחַה, Niph. נָרַחַה, other Conj. wanting; Comp. 124. 1.

9. הַחֹהֵב — Segholate n. for הַחֹהֵב or הַחֹהֵב, 47. 3. *b*. Nouns of this form are not declined in the Heb. Scriptures; Root obsolete.

10. וְבֹהֵב — וְ Conjunction; for pointing, 61. II.—בֹהֵב as in No. 9; Root obsolete.

11. וַחֲשָׂה — Segholate n. Dec. VI. *O Class*; probably primitive; form as in 129. 11, compare 128. A. 2; Nom. to חָשָׂה 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. רָחַח — Dec. I. com. gender; const. state, 135. 1; Nom. to מְרַחֵחַ: Pattahh furtive under ח, 27.

16. מְרַחֵחַת — Part. Piel; Root רָחַח verb רָחַח Guttural, 104; Piel רָחַח or רָחַח, 46, 1, 3; Inf. רָחַח, Part. מְרַחֵחַ, 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 וָאָמַר verb פָּאָ quiescent, 107; conjugated, Kal וָאָמַר, Niph. וָאָמַר, Hiph. וָאָמַר, *cetera desunt*; Fut. וָאָמַר and וָאָמַר, 108. I. Fut. Kal; the final *i* in וָאָמַר 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. וַיְהִי — Fut. Apoc. of וָיָה, verb וָיָה; so written instead of וָיָה, 47. 3, compare 123. I. Kal. *d*, where is a regular Future; for the reason of using the apoc. form here, 91. Compare No. 3.

20. אוֹר — Dec. I. masc.; probably primitive; form as in 129. 3. עוֹר; no plural.

21. וַיְהִי — Vav conversive with Daghesh omitted, 93. 1, which omission is compensated by the Methegh after Pattahh, 31. 2. *c*; וָיָה, Vide No. 19.

*Verse 4.*

22. וַיְהִי — Vav conversive; וָיָה apoc. form of the Future, from Root וָיָה verb וָיָה, 123. I. *d*. No. 2; וָיָה stands for וָיָה an apoc. form, without a furtive Seghol; the short Hhireq in וָיָה is changed to Pattahh in וָיָה by rule in 46. 3; the *n* 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 וָיָה, Niph. וָיָה, Pual וָיָה, Hiph. וָיָה, Hoph. וָיָה, Hith. וָיָה.

23. הָאֹר — article, 61. I. 2.— פִּי 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. וַיְבִרְךְ — 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 לְ before it, and the name called or given is simply in the Accusative.

32. וַיִּלְחָצֵק — וְ Conjunction.—לְ preposition, for pointing, 61. I. 6, the article before חָצֵק being elided, and the לְ receiving its Pattahh; Comp. 61. I. 2.

33. לְיָמָיו — noun Segholate, 129. 11. עוֹ; ground-form לְיָי; Dec. VI. *A Class*; Pattahh prolonged to Qamets by the Pause Accent, 55. 4; לְיָ 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*; בָּקַר—*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 מִמְּיָם, see Nos. 30 and 17.

Verse 7.

39. וַיַּעַשׂ — Fut. with *Vav conversive*, 93; Root עָשָׂה, verb עָשָׂה and עָשָׂ 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 עָשָׂ 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 הָיְהוּה understood, 240. 1.

42. מִתְחַת — מִ prep. with ך assimilated, 61. iv. 1 ; תַּחַת as a noun Seghol. 129. 11 ; lit. *under part*.—In לְרַקִּיעַ, the ל forms a Genitive case, see Syntax, 170. 2. b.

43. מֵעַל — מֵ 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. יִקְוּהוּ *yiq-qa-vu*, with middle Vav moveable, 23. 4. a ; root, קָוָה. 122 and Par. XIV. Fut. Niph'al ; comp. 124. 1.

46. מִקוֹם — Root קוּם, form 129. 14. עוֹ ; Dec. III.

47. וַתִּרְאֶה — וְ Conj. ; root רָאָה, verb לָה and פֶּ Resh ; 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. הַיְבִשָּׁה — הַ article ; — יְבִשָּׁה fem. form, 129. 6 ; Dec. II. feminine.

*Verse 10.*

49. לַיְבִשָּׁה — לַ has the vowel of the article which is elided, No. 32.

50. וַיִּלְמְקְוֶהָ — וְ Conj., vowel 61. II. 3. — לַ prep. ib. III.— מִקְוֶהָ from קָוָה ; form, 129. 14. לָה ; Dec. IX, 146.

51. יַמִּים — Dec. VIII. a ; probably primitive, 128. A.— וַיִּרְאֶה, No. 22.

*Verse 11.*

52. תִּדְשָׁא — 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. לְמִינוֹ — לְ prep. — וְ 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. וְתוֹצֵא — Vav conversive, 93 ; תוֹצֵא Fut. fem. apoc. Hiph.

91. 3 ; root תוֹצֵא, verb פִּי 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. שָׁלִישִׁי, App. A, and 130. 3. Note.

*Verse 14.*

63. מְאֹרָה (plenè מְאֹרֹת 24. 3.) ground-form מְאֹרָה Dec. III ; form 129. 14. עוּ ; Plur. מְאֹרִים and מְאֹרֹת 133. 5 ; Nom. to יִהְיֶה 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. לְהַבְדִּיל Const. Inf. Hiph. from בָּדַל ; used as a verbal noun, and governed by לְ ; Syntax, 213.

66. וַיְהִי — וּ see 94. 1. and Syntax 209. 5, 6 ; here it connects הָיָה, a Praeter form, with the preceding יִהְיֶה which is of the Future tense, see No. 19 ; its Nominative is מְאֹרָה, which in the first instance was connected with the sing. Verb יִהְיֶה, vide Syntax 227. 4. note.

67. לְאֵתָהּ — לְ, 61. III ; אֵתָהּ = אֵתוֹת, 24. 3 ; ground-form אֵת, 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. מְוַעֲדִים — וּ Conj. pointing 61. II. 3 ; — לְ prep. 61. III. 1 ; — מְוַעֲדִים Plur. Dec. VII. from מוֹעֵד ; root וַעֲד, and form as in 129. 14. פִּי ; Syntax as in No. 67.

69. וּלְרִמִּים — וּ and לְ as above ; — רִמִּים irreg. noun, vide page 262, under יָרוּם ; Synt. ut supra. — וְשָׁנִים, וּ Conj. ; שָׁנִים, fem. Dec. II. a ; two forms of Plural 133. 5 ; לְ prep. is wanting before שָׁנִים, 240. 9 ; Synt. ut supra.

*Verse 15.*

70. וַיְהִי — vide No. 66. — לְמְאֹרָה — לְ prep. with short Hhireq, No. 64 ; for form see No 63 ; for Synt. No. 67. — לְהִיאִיר Inf. Const. of Hiph. from אִיר, verb עוּ, 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 גָּדֹל, 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. — הַמְּמַשְׁלֹת, prep.; מְמַשְׁלֹת fem. Segholate, Dec. IV. *a*; root מָשַׁל, and form as in 129. 14; Const State before הַיּוֹם. — הַיּוֹם. art. 163. 3. *a*. — הַקֶּטָן, 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 פָּחַ, 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. — חֲרִיהַ adj. fem., ground-form חָרַי, form as in 129. 1. עַל — וְעוֹף see 133. 7; form as in 129. 11. עוֹף. — וְעוֹפֵף denom. verb; root עוֹף; 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. — הַחַיִּיהַ, article, for insertion here, see 163. 4. — הַרְמִישָׁה, article, pointing 61. I. 2, Syntax 163. 4.; רְמִישָׁה 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 עוֹף, and as an adjective, 161. 1.

Verse 22.

76. וַיְבָרֵךְ — verb from בָּרַךְ in fut. Piel; the Daghash 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 לְאָמַר, 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, לָח from פָּרַח, Imper. — וַיִּרְבוּ, ו Conj. 61. II. 2. פָּרַח as רָבוּ.— וַיִּמְלֵאוּ, ו Conj.; מָלֵא Imp. from מָלֵא.— בְּיָמַיִם, ב with the vowel of the article, 61. I. 6; יָמַיִם, see No. 51.— יִרְבּוּ Fut. apoc. Kal from רָבַח, 127. Par. XIV. Fut. apoc., also 91.

*Verse 24.*

77. תְּהֵי אֶצְבָּא—No. 60.— בְּהֵמָה, fem. noun prim. Dec. II. *b*, Const. בְּהֵמָה, Suff. בְּהֵמָתוֹ, &c; Part. form as in 129. 2.— תְּהֵי־וּ, n. Const. Dec. I. fem. from תָּהָה 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 תְּהֵי 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.—צֶלֶם, צֶלְמָא n. Const. from צָלַם VI. *a*; נוּ Suff. Pron. 69. 2. II; Inf. form as in 129. 11.—בְּדַמּוֹתָנוּ, בְּ Conjunction, pointing see No. 64; דָּמוֹת n. fem. as Dec. I. of the masculine, 132. 2. *d*; Inf. form as in 129. 11. לָהּ. *d*; נוּ ut supra.—וַיִּרְדּוּ, Fut. Kal with Vav, from רָדָה, 93; Syntax 210. 5. *a*—בְּדִגְתָּ, בְּ Preposition, pointing No. 64; דִּגְתָּ n. fem. from דָּגָה Dec. II. Const.; prim., but Inf. form 129. 12. לָהּ.—וַיִּבְבְּהֶמָה, ו Conj., בְּ Prep. 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 Conj.—כָּבַשׁ for כָּבַשׁ, 24. 3 and page 44, (*n, o*); Imp. from כָּבַשׁ; הָ pron. Suff. Accus. 68. 2. No. I. 3 fem.—וַיִּרְדּוּ, Imp. of רָדָה, see in No. 79.

Verse 29.

82. הִנֵּה *ecce!* as much as to say, *Take notice.* — נִתְחַי for נִתְחַיִּי from נִתַּחַן, 114. IV. *b.* — אֲשֶׁר Nom. to הָיָה understood, Syn. 240. 1. — אֲשֶׁר-בוֹ in *which*, 196. — פָּרִי in No. 54. — יִהְיֶה, fut. from הָיָה. — לְאִכְלָהּ, לְ prep., אִכְלָהּ fem. Dec. I; Inf. form, 129. 11; Syntax, 223.

Verse 31.

83. עָשָׂה, Pluperfect, 209. 2. — טוֹב, Syntax, 240. 1. — מֵאֹד, Syntax, 176. 2. — וַיִּשְׁשִׁי, article, 165. 3. In similar cases, verses 5, 8, 13, 19, 23, the Ordinal adjective is *without* the Article.

CHAP. II. Verse 1.

84. וַיִּכְלֹ, Fut. Pual with Vav, 93; Root כָּלָה; Daghesth omitted in the Praeform. י because it has Sheva under it, see 93. 1, and Nos. 76, 81, וַיִּבְרָא; 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.) — אֲצַבְאֵם. ׀ Suff. pron. 69. 2. column II; אֲצַבֵּא, masc. Dec. IV. *g.* in Suffix state; Inf. form 129. 12.

Verse 2.

85. וַיִּכְלֹ — fut. apoc. Piel with Vav, from כָּלָה; for omission of the Daghesth in Yodh Praeform. see No. 84; so written instead of וַיִּכְלֵ, 41. 2 and 45. 3, comp. also 123. III. *c.* — מִזְאֲכָתוֹ, 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. אָת. — בּוֹ ibid. col. בּוֹ. — בָּרָא, Pluperfect, No. 83. — לְעֵשׂוֹת, לְ prep., pointing 61. III. 2; עֵשׂוֹת Inf. Cons. Kal, from עָשָׂה, Syntax, 213. 5. *c.*

Verse 4.

87. אֵלֶיהָ — pron. 71. — תּוֹלְדוֹת, fem. Plur. Const. Dec. IV, Inf. form as in 129. 22. פִּי, deriv. of וָלַד; Syn. 240. 1. — בְּהִבְרָאֵם, בְּ prep.; ׀ Suff. pron; Niph. Inf., from בָּרָא, with Suff. 213. 5. *a*; the Tseri under ר in the regular form בְּבִרָא falls away on account of the Suff ׀, 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. — עֵשׂוֹת Inf. const. used as a noun in the Genitive; the agent to עֵשׂוֹת is יִהְיֶה

אֲלֵהֶיִם, which is in the Gen. after עָשׂוֹת, Syntax, 215. 2; and the Acc. after this verb, is אֲרֵץ וְשָׂמַיִם, the *object* of the action expressed by the verb, Syntax 215. 3.

*Verse 5.*

88. שִׁיחַ — form as in 129. 11. עֵי; Dec. I.— הַשָּׂדֶה, form as 129. 2. לָהּ, Dec. IX.— טָרַם יְהִיָּה before *it was*, Fut. made Praeter by טָרַם, 210. 6. a. (2)—so טָרַם יִצְמַח in same verse; יִצְמַח instead of יִצְמַח because of the Athnahh (Pause-Accent,) verb לָּ Gut. fut. Kal.— הִמְטִיר, Hiph. from מָטַר, Pluper. 209. 2.— אֵיִן, 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, עֵד.— יַעֲלֶה, 6' Gut. fut., Syntax 210. 6. b.— הִשְׁקָה, Hiph. of הִקָּה.

*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 פָּחַ and לָּ Gut.— בְּאֶפְרַיִם, Dec. VIII, from אֶפְרַיִם=אֶתָּ 45. 3; יִי Pron. Plur. Suff. 69. 6.— נִשְׁמַת, I. Dec. fem. const. and also Accusative after יִפַּח, Syntax 172. 2. Note.— חִיִּים, Dec. VIII; form 129. 1. עֵע; see also 133. 6.— לְנֶפֶשׁ, Syntax 223. 2.

*Verse 8.*

91. נִוְיָטַע — Fut. with Vav from נָטַע.— גַּן Dec. VIII, form 129. 11. עֵע.— וְיִשָּׂם, Fut. apoc. Hiph. from שָׂם, 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. וְיִצְמַח — Fut. apoc. Hiph.— נִחַמַד, Part. Niph. from חָמַד.— לְמִרְאֵה, Dec. IX, form 129. 14. לָהּ a.— לְמִנְאֵכֶל, 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.— הִדְעָה, Fem. Inf. from יָדַע instead of דָּעָה, because of the Guttural, 59. 4; Gen. case, 213. 2, and has the article like a common noun.— טוֹב וְרַע, Accus. after דָּעָה, 221.

*Verse 10.*

93. יִצָּא, Act. Participle of יָצָא, יָצָא and לָּ; Syntax, 217. 2.— מִעֲרֵן, Tseri under מ, 61. IV. 2.— לְהִשְׁקוֹה, Hiph. Inf. with Prep. לְ;

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, הוּא art. as pronoun = *that which*, Syntax 163. 4; and Synt. of Part. 217. 1. — הַחַיִּים, art. הַ, 164. 1. — אֲשֶׁר שָׁם, 196. 1. *b.* — הַזֶּהב, article, 163. 2.

Verse 12.

95. הוּא — הוּא, 61. II. 5; הוּא Const. Dec. IV. — הוּא, הוּא article 165. 1; הוּא *hi* 67. 2, placed after אֲרָץ, Syn. 180. 6. — טוֹב, adj. predicate, 181. 1. — הַבְּלֵחַ, art. 163. 2. — וְאֵבֶן הַשֵּׁהָם, 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. — הַיַּלְדִּים, as הַסּוֹבֵב in No. 94. — קָרַמְתָּ, Const. and Accus. 174. 2. — הוּא *is*, 192. 2.

Verse 15.

96. וַיִּקַּח — from לָקַח, 114. IV. *a.* — וַיִּבְרָא Suff., וַ Conj., וַיִּבְרָא = וַיִּבְרָא, Fut. Hiph. from וַיִּבְרָא, 112, and 127. Par. VIII, page 194. (1.) — לְעֵבֶדָה, הוּא — Suff.; עָבַד, Inf. Const. in Suff. state, Par. XV. 127, and Dec. VI. Syr. Seghol. — וַיִּשְׁמְרָהּ, ut supra.

Verse 16, 17.

97. וַיִּצַּר, Piel apoc. from יָצַר, 123. III. *c.*; for the omission of the Daghes in the Yodh, 93. 1. — לְאָמַר in No. 76. — אָכַל הָאָדָם, Inf. abs. with a finite verb, 212. 2. — הַדְּעָה טוֹב יָרַע, No. 92. — מִמֶּנּוּ. 70. 3; Syntax in reference to what precedes, 182. 3. *c.* — אָכַל, Inf. Suff. 127. Par. XV, used as the Suff. state of nouns, 213. 2. — מוֹתָהּ, 212. 2.

Verse 18.

98. טוֹב predicate of the sentence, 181. 1. — הַיְהוּתָהּ, Const. Inf. of הַיְהוּתָהּ, 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. — כִּנְגֵדוֹ, as a noun in Reg., but כִּנְגֵד is commonly used as a Prep. Comp. 157. 2. *a.*

Verses 19, 20.

99. וַיִּצַּר — quiescent Yodh omitted, comp. No. 90. — וַיִּבְרָא, apoc. fut. Hiph. from בִּרָא. — לְרֵאוֹתָהּ, Inf. Const. as a noun in the Dative. — יִקְרָא-לוֹ, Syntax, 220, & 223. 2. — נִפְשָׁהּ תִּיָּה, 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. — שָׁמַיִם from שָׁמַיִם, Dec. VII. e. — לְכַלֵּל, &c, the לְ here and after constitutes a Gen. 170. 2. b. — וְלֹאֲדָם, case abs. 182. 3. b.

Verses 21—25.

100. וַיִּשַׁל — apoc. fut. Hiph. from שָׁלַח. — תִּרְדְּמָה, fem. Dec. II ; form as in 129. 22. — וַיִּישָׁן, from יָשַׁן verb I. class, as יִירָשׁ ; the Qamets under שׁ comes from Pattahh lengthened by the Pause Accent — מִצְלָעָיו prep., יָרַי — Suff. to plur. noun, 69. 6 ; noun is from צָלַע Dec. IV. with plur. of the fem. form, 133. 5. — תַּחַת תַּחַת a prep. with Suff., as a Seghol. noun it takes the form תַּחַת. — Verbal Suff. 68. 2. Col. IV, occasionally united with Prepositions, 70. 2. note. — וַיִּבֶן, apoc. fut. Kal from בָּנָה. — לְאִשָּׁה . . . הַיְצִיעַ, Syntax 223. 2. — וַיִּבְאֶהָ, הָהָה Suff. Pron., which shifting the accent makes the usual Hiph. form וַיִּבְאֵהָ go into וַיִּבְאֵהָ = וַיִּבְאֵהָ, i. e. the Qamets under the Praeform. Yodh necessarily falls away, and then, by 93. 1, ׀ Conversive must be written without the Daghesh in the Yodh. — הַיָּעָם, הָהָה art. as pron. *this* ; פַּעַם *time* ; *this time* = *now* ; Synt. 174. 2. — מִיַּעַמִּי, Plur. with Suff. from יָעַם. — וַיִּקְרָא אִשָּׁה, 219. 2. — לְקַתָּהּ Pual 98. III. — וַיַּעֲזֹב, with Qamets Hhateph under ׀, 32. 4. — אָבִיו page 119. — אָמוֹ, Dec. VIII. from אָמַם. — וַיִּדְבֹּק, fut. sense, 209. 5. b. — וַיִּדְרֶה ibid. — לְבִשָׁר, 223. 2. — שְׁנֵיהֶם, 177. 3. a. — עֲרוֹמִים, Shureq followed by Dagh. forte, page 44, note ; from עָרוֹם, Dec. III, form as in 129. 28. — יִתְבוֹשְׁשׁוּ, Hithpalel from בּוֹשׁ ; Syntax 210. 6. b ; Qamets under שׁ is Pattahh lengthened by the Accent ; and for Pattahh, see 100. 1.

CHAP. III. Verses 1—5.

101. עָשָׂה, Pluperf. 209. 2. — אַה־כִּי, Interrog. הָהָה omitted before אַה 236. 2. — לֹא תֹאכְלוּ, 210. 5. b. (2) מִפְּרִי עֵץ־הַגֶּן, 123. 3. Note. — נֹאכְלֵי, 210. 4. c. — (3) וּמִפְּרִי, but of the fruit, הָהָה in 238. 3. — אֲשֶׁר בְּחוֹךְ, 240. 1. — תִּגְעַה, fut. Kal. from גָּעַע. — תִּגְעַה־בוֹ, Synt. 223. 1. — תִּמְתְּחוּן, fut. Kal from מוֹת, usual form תִּמְתְּחוּ, but the Nun parag. draws down the accent (62. 3. b.) and, of course, the Qamets under the Praeform. falls away ; the הָהָה in the ground-form is here written with (·), page 44. (n. o.) (4) לֹא מוֹת תִּמְתְּחוּן, 212. 2. b. — (5) יִדַּע 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. וַתֵּרָא, apoc. fut. fem. from רָאָה, as וַתֵּגַל 123. I. d. No. 3.—טוֹב הַעֵץ, 240, 1.—תֵּאֲרָה, fem. Dec. I; form as in 129. 22; used as an adjective, 161. 4.—תֵּאֲרָה-הוּאָ, Synt. 240. 1.—לְעֵינַיִם, לְ, 61. I. 6, comp. 2.—בְּחֶמְדָּךְ, 103. II. Part. Niph.; Synt. 240. 1.—לְהַשְׁבִּירַלְּךָ 99. I. c. Inf. Const.—וַתֵּאֲכַל, 108. I, or 55. 4.—וַתִּתֵּן, fem. Fut. with Vav, from נָתַן.—עָמָה, 70. 3. עַם. (7) וַתִּפְקַתְנָה, Fut. fem. plur. in Niph'al, with Vav.—שִׁירֵי-מַיִם, Dec. VIII. Adj.—וַיִּתְחַפְּרוּ, fut. Vav of חָפַר.—עָלָה, Const. of עָלָה, Dec. IX.—תֵּאֲנֶה, fem. Dec. II.—וַתִּגְדָּרְךָ, fem. I. Dec. from תִּגְדָּרְךָ. (8) מִתְחַלְּקָהּ, 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) אָפַחְךָ, Suff. Pron. 63. 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*.—וַיֵּאָרָא, second form of פִּי Class I, Qamets under Vav, 93. 1; Qamets under ר, 120. 1.—וַיִּתְחַבֵּא, Vav ut supra, אֵתְחַבֵּא fut. Niph. 46. 1; for the reflexive meaning, 77. 2. *c*.

Verses 11—15.

103. הַגִּיד, Hiph. of נָגַד.—אָתָּה, 67. 2.—הֲיֵמֶן, הֲ, Interrogative.—צִוִּיתִיךָ, Piel of צָוָה 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.—אֶכְלֶתָּ *a-khal-ta*, Qamets under כ a Pattabh prolonged by the accent, 55. 4, and the syllable still remains *mixed*, because the accent remains on it, 25. 1. *a*. note 3. (12) נִתְחַתָּה, 114. IV. *b*.—עֲמָדֶיךָ, this form only with Suff. pron. Yodh; in all other cases, it is עַם.—וַיֵּאָכַל, 107. 2.—וַיִּשְׁאַנְיָ, נִי, Suff., הִשְׁאִיָּהּ Hiph. of נָשָׂא (14) אָרַר אָתָּה, Synt. 240. 1.—מִכְּלֶיךָ, Synt. 175. 2.—גְּחוּנְךָ, Dec. III. Suff. state.—תִּלְכֶּךָ, Fut. of לָכַךְ.—תִּיָּדְךָ, תִּיָּדְךָ Plur. Suff.; תִּיָּדְךָ Plural Const. of תִּיָּדְךָ. (15.) וַיֵּאֲרָה, fem. Dec. II.—אֲשִׁיתָּ, fut. Kal of verb עִי, שִׁיתָּ, 119.—בִּינְךָ, 157. 2. *a*.—וַיִּשְׁפָּךְ, fut. Kal from שָׁפַךְ, the Qamets under Yodh praeform. falls away, because the accent is shifted.—רֵאשׁ, Syntax 174. 2.—וַיִּשְׁפָּךְ, Suff. 63. 2. IV.—עָקַבְךָ, Dec. V; form 129. 2, Synt. as רֵאשׁ.

Verses 16—24.

104. הֲרֵבָה אֲרָבָה, 212. 2, Comp. 225. 1. Note.—עֲצֹבוֹנְךָ, fem. Suff.; form. 129. 15; Dec. III. *d*.—הֲרוֹנְךָ, form 129. 15, לֹה;

Dec. I.—תָּזְרִי, fut. fem. 2d pers. from זָרַד — בְּנִים, page 262. — הַשְׂרִיקָהּ. Dec. I. fem., הִי fem. Suff.; form 129. 22. — יִמְשַׁלְּ, Qamets Hbathēph, 32. — בָּהּ, fem. pron. 70. 3. (17) בְּעִבְרִיָּהּ Prep. with Suff. as noun, 70. 2. — הַאֲבִלְכָנָה — Suff. 68. 2. IV; the Tseri under כ falls away, as in 126. note 15. (18) קוֹץ, form as in 129. 11. עו. — וְזָרְרָר, form 129. 33. עֵע. — לָהּ instead of לָהּ, 70. 3. לָהּ. — זָעַת, fem. II. Dec., form 129. 10. פִּי, or 129. 2. עו. — צַד-שׁוֹבֵבָהּ Inf. Suff., as a noun governed by Prep., 213. 5. — מִמָּנָה, 70. 2. מִן. — לְקָחָהּ, Pual, קָחָה for קָחָה, No. 103, אֲבָלָהּ. (20) הָיָה, 129. 6. לָהּ = הָיָה i.e. *living*, and as intensitive, *the mother of all living*. — הִי in Pause for הִי. (21) פָּתְחוּת, fem. IV. Dec. e. — וַיִּלְבָּשׁוּם, מִן Suffix; verb future Hiph. with ו. — (22) פֶּן that not, פֶּן-יִשְׁלַח that he may not thrust forth, וְלֹקַח nor take, 209. 5. b. — וְחָי, Part. of חָיָה, contracted חָי, 129. 1. עֵע; Synt. 217. 3. (23) וַיִּשְׁלַחְהוּ, הוּו Suff. — מִשָּׁם . . . מִשָּׁעַר whence, 196. (24) וַיִּגְרָשׁ, Seghol instead of Tseri under the ר, because the accent is thrown upon the preceding syllable. — מִקְדָּם, מִן towards. — הַפְּרִיָּם from פָּרַד, Dec. I. — הַמְחַפְּסָתָהּ, Seghol. Part. fem. Hithpael, from הִפְסָה, הִי Art. as a pronoun, 163. 4; Hith. sense, 80. 3. b.

#### CHAP. IV. Verses 1—5.

105. וַתְּהַר, fut. apoc. of הָרָה. — וַתִּלְדַּד, fut. apoc. of יָלַד; for the manner in which this verse is constructed, see Syntax 209. 3. note. — אֶת 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. — לְלֵדָהּ, Inf. fem. of יָלַד, לָהּ prep. 61. III. 4. a; Synt. 213. 3. note, and 225. 1. — אֶחָיו, page 262. — רָעָה, Const. of רָעָה, Dec. IX. (3) וַיִּבְא, Hiph. apoc. from בָּא. — לַיהוָה, has the points of אֲדוֹנָי *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. לְאֲדוֹנָי, contracted לַאֲדוֹנָי, 47. 1, 4, with the same points as לַיהוָה. (4) מִבְּכֹרוֹת, from בָּכֹר Dec. I, form 129. 10. — צֹאֵן, Dec. I. for צֹאֵן, 47. 6; form ut supra. — וַיִּמְתְּ לְבָהֶן, with Suff. and preposition; Syntax 242. — וַיִּשַׁע, Fut. apoc. of שָׁעָה. (5) וַיִּחַר, Fut. apoc. of חָרָה. — וַיִּפְלֹג פְּנָיו, 227. 1. note.

#### Verses 6—10.

106. תָּרָה לָהּ, 218. (7) הִיטִיב, II. Class פִּי. — שָׂאת, fem. Inf. of נָשָׂא, put for שָׂאת, 60. 4. — חֲטָאתָהּ = חֲטָאתָהּ, 60. 4. also 147. 3. e;

form 129. 6. — רִבִּיץ, Syntax, 229. 2; but may not חֲטָאָה be masc. here, as the Suff. וְ, in תְּשׁוּקָתוֹ and בּוֹ, refer to it? (8) בְּהִירוֹתָם, Inf. Suff. of הִרָה, with Prep. 213. 5. a. — וַיָּקָם vāy-ga-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 הָהוּא Suff.; for the points of the Verb, 59. 3. (9) אֵי הֶבֶל, Synt. 240. 1. — יִרְעָתִי pres. time 209. 4. — הַשֹּׁמֵר, Interog. הָ, שֹׁמֵר as Noun, Dec. VII. Const. — אֲלֹכֵי, Syntax 240. 1. (10) צִעֲקִים . . . קוֹל, 231. 1.

Verses 11—15.

107. מִן, 175. 2. — פִּיהָ, page 262. פִּהָ. — לָקַחְתָּ, Inf. fem. with Prep. 114. IV. a. — מְרִירָה, Suff.; יָד Dec. II. Plur. light Suff. — (12) תִּסָּף, Fut. apoc. Hiph. from יָסַף and = תוֹסָף; Syntax. 225. 1. note. — תָּח = תָּחַת fem. Inf. of נָתַן, 41. 2. a and 42. 1. c, also 114. IV. b. — נָע וְנָד, 246. a; forms in 129. 1, עוֹ. — גְּדוֹל עֲוֹנוֹ, 181. 1. — מְנַשּׂוֹא, 175. 3. (14) גִּרְשָׁתָּה, Piel 104. 4. — הַיּוֹם, 163. 4. — אֶסְתָּר, 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. — הַכּוֹת, Const. Inf. Hiph. from נָכַח; as the Genitive after לְבַלְתִּי. — אָהוּ, Acc. after הַכּוֹת; and כָּל-מִצָּאוֹ Gen. after הַכּוֹת, and the *subject* of this Inf. Verb, Synt. 215. 3. and Note 1. — מִצָּאוֹ 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) וַתִּהְיֶה, fem. fut. apoc. from הִרָה, with Pattabh because of the Guttural. — וַיִּשָּׁב see בָּנָה, Part. Noun, Dec. IX. Const., see 146. 2. a. — בָּנוּ, Dec. VII. g. Two Accusatives, (תָּנוּךְ and שֵׁם) are here governed by the verb of naming, וַיִּקְרָא, Synt. 222. 3. under E. g. (18) עִירָד, form as in 129. 27. — מְהוֹרָאֵל, Dec. V, Compos. Noun, 131. 2, and so of other names which follow. (20) הוּא הִיא 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. בְּנוֹר, form 129. 9. — וַעֲנָב, form 129. 27. (22) גַּם חוּא, 206. — תוֹבֵל, 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 וְאֵלֶּה, Voc. case; according to some, in apposition with לְנִשְׁיָי, 240. 9. — שְׂמֵעָה, for שְׂמַעְנָה, Imp. fem. plural, from שָׁמַע, a kind of Apoc. Imper., which however does not come under any particular rule, and occurs but very seldom. — הִיאֲזֹנָה, Imp. fem. Hiph. from אָזַן. — תִּבְרָתִי, fem. form of 129. 7, with Suff., and Qibbuts instead of Shureq. (24) שְׂבַעֲתִים, page 341. No. 1. (25) הִרְגֹוּ, with Suff. וּ, 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. — לְקָרָא בְּשֵׁם, 220. 1. in *E. g.*

## CHAPTER V. Verses 1—5.

110. יְזָה סִפְרִי, 240. 1. — הוֹלֵלֶת, in the Genitive as it respects סִפְרִי, 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) שְׁלֵשִׁים וּמֵאָה, שָׁנָה, 177. 6, 8. — וַיִּזְקֶד, apoc. Hiph. from יָזַד, with Tseri shortened by retraction of the accent. — אָחֶ-שָׁמוּ שֵׁת, two Accusatives after יִקְרָא, 223. 3. (4) הוֹלִידוּ, Inf. with Suff. and governed by Preposition, 213. 5. — שָׁמְנָה מֵאוֹת, 177. 4. — שָׁנָה, 177. 8. — בָּנוֹת, page 262, בַּת, and 41. 2. a. (5) חָיִי for חַיִּי, as סָבֵב for סָבֵב, verb עָע. — הִשַׁע מֵאוֹת שָׁנָה, הִשַׁע in the Const. state, 177. 3. a; Syntax of the rest as in verse 4th. — וּשְׁלֹשִׁים שָׁנָה, 177. 6. — וַיָּמָת, Fut. apoc. from מָתָה, 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) שְׁבַע שָׁנִים, *ibid.* (8) שְׁתַּיִם שָׁנָה, 175. 5. — חָשַׁע מֵאוֹת, 177. 3. a, and 177. 4. (10) חָמֵשׁ וְעֶשְׂרִים, App. A, 15, and 177. 5.

## Verses 24—29.

112. וַהֲהִיָּךְ walked, or was conversant, 80. 3. d. — וַאֲיָנֶנּוּ, 70. 1. and 235. 2. (29) נַח rest, from נָחַ; form as in 129. 3. עָו; the following verb יִנְחֵמְנוּ, makes a Paronomasia with נַח, 246. d. — וַיִּנְחֵמְנוּ, Piel of נָחַם, verb עָ Gut. with Suff. נוּ. — מִמֵּעַשְׁנוּ, from מֵעַשָׂה, 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. — יִלְדוּ, Hoph. of יָלַד, Syn. 229. 2. (2) טוֹבוֹת = טוֹבוֹת fem.

plur. of טוב.—נִקְחָהוּ = נִקְחָהוּ, 45. 4, also 114. IV. a. (3) יְרוּן probably from דָּוָן, in distinction from דִּין which is עִי.—בְּשָׁגָם, one mode of explanation is, ב prep., שָׁג Inf. with Pattahh (116. l. b Inf.) from שָׁגַג and Suff. ם, translated *because of their errors*; another mode is, ב prep., שִׁי for אָשָׁר (72.) the Resh being assimilated with the following ג, and גָּם = גָּם 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 הֵהֱם, ב with the vowel of the Art. 61. l. 6; הָ Art. 61. l. 2; הֵהֱם, Syn. 165. 1; comp. 206, הֵם plur. being used, as הוּא 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 בּוֹא used as Praeter, 210. 6. *b*.—הָאָדָם... הָאֱלֹהִים, Article, 165. 5.—וְיִלְדוּ 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. רַע, form 129. 10. עֵע. = רָעָה, Qamets immut. 51. 3, Dec. I. fem.—מִחֻשְׁבָּת, from מִחֻשְׁבַּת, Dec. IV. fem.—לְבוֹ, from לָב, Dec. VIII.—רַק, form 129. 1. עֵע.—כִּלְ-הַיּוֹם, 174. 2.

Verses 6—12.

114. עָשָׂה, 209. 2.—וַיִּחַעֲצֵב, Hith. passive sense, 80. 3. *a*. or perhaps reflex. as also Niph. וַיִּחַעֲצֵבוּ, 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.—עֲשִׂיתִם = 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) צַדִּיק, form in 129. 7; Dec. I.—חַמִּים, form 129. 5; Dec. III. (11) חָמָס, 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.—חָמָס, see in verse 12.—מִפְּנֵיהֶם *by them*.—וַחֲנָנִי = חָנְנִי, 45. 5; see also 70. 1.—מִשְׁחִיתָם, ם—Suff., מִשְׁחִיתָ 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 הִבְּחָה; Dec. I. fem., because the Tseri is immutable; form as in 129. 13. פִּי.—הִבַּח עֲצִי-גִפְרִי, 172. 2. Note.—

קנים *rooms*, plur. of קן, Dec. VIII; form 129. 2. ע.ע. — אָתּ *in*. (15) רָחַבָּהּ, from רָחַב, Seg. of O class. (16) תְּכַלְכֶּנָּה, fut. Piel from כָּלָה, with Suff. תְּכַלְכֶּנָּה — which is fem., while צִדְדָּהּ 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. — בְּצִדָּהּ, Dec. VIII. f. from צָד, form 129. 10. ע.ע. — תְּחַתֵּימָם, fut. Kal. from תָּחַם, page 199. — תְּחַתֵּימָם, plur. of תְּחַתֵּי, 133. 1; Synt. 222. 3.

Verses 17—22.

116. מִבּוֹל, Dec. I, form 129. 14. פִּי, 3d class — לְשַׁחַח, Inf. Piel, 104. 4. — אֲשֶׁר-בוֹ, 196. 1. Note. — יִגְנֹעַ, from גָּנַע, 118. V. 1. common fut. יִגְנֹעַ, in Pause יִגְנֹעַ. (18) הִקְמַתִּי, 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. — וְאֶסְפָּה, 209. 6. — וְהָיָה, 209. 5. and note. — לְאָכְלָהּ, 223. 2.

CHAP. VII. Verses 1—23.

117. (2) טָהֳרָה, 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. — לְחַיּוֹת. Piel Inf. of חָיָה. (4) לְקָמִים, &c, lit. "For in days yet seven," &c. — מִמְטִיר, 217. 3. — וּמַחֲחִיתִי, 209. 5. c. — הַיְקוּם, הָיָה Art. 61. 4; יְקוּם, form as 129. 38. עֵר, Dec. I. (6) הַמְּבּוֹל הַיָּה מַיִם, 170. 3. (10) לְשִׁבְעָה, 177. 3. a. (11) בְּשִׁנָּה, Const. of שָׁנָה, and the Gen. which follows it is לְחַיּוֹת, the intervening words being perhaps parenthetical; comp. 172, and 244. — לְחַיּוֹת, Genitive, 170. 2. b. — מְעִינּוֹת, from מָעֵן, 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) וְהַבָּאִים, הָיָה Art. as pronoun, 163. 4; בָּאִים Act. Part. of בּוֹא, 217. 2. — בְּעֵדוֹ, connected with וְסִגְרָה, 220. (17) וַיִּשְׁאוּ = וַיִּשְׁאוּ, 45. 4, Fut. Kal of נָשָׂא. — וְתָרַם, *vāt-ta-ròm*, Fut. Kal, from תָּרַם; apoc. fut. יָרַם, and Hholem shortened by retracted accent makes יָרַם *ya-ròm*. It may be made from תָּרַם also. (19) מֵאֹד מֵאֹד, comp. 169. 1. d. — וַיִּכְסּוּ, Pual of כָּסָה. (20) מִלְּמַעְלָה מִלְּ, composite prep., 237. 1. — הַהָרִים, הָיָה Art., for vowel, see 60. 1. (22) נִשְׁמַת רִיחַ תַּיִם, 172. 2. note. — בְּאֲפִיר . . . אֲשֶׁר, 196. 1. c, and note. — בְּחֻרְבָּהּ, with the vowel of the Article, 61. I. 6, which must be *Seghol* here, 60. 1; חֻרְבָּהּ = חֻרְבָּהּ, 129. 6, see 46. 1. — מֵתוֹ, from מוֹת, 118. I. 1. (23)

אֶת־כַּל־הַיְקוּם instead of נִימַח, 46. 3, apoc. Fut. Niph. of מָחָה.—  
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 שׁוּב. — הִלֹּךְ הַלֹּךְ *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) וַתָּנַח, fut. Kal of נָחַח, 118. I. 4, *Fut.*  
*Apoc.* — לַחֲדָשׁ, Gen. after יוֹם. — הָרִי, 167. 3. (5) הִלֹּךְ וְחָסוּר, see  
in verse 3. — בְּאֶחָד, 240. 8. — נִרְאוּ, Niph. of רָאָה. (6) חָלוֹךְ, form  
129. 15. עֵל, Dec. I. (7) וַיִּצֹא וְשׁוּב, see in verse 3. — יְבִשָׁה Fem.  
Inf. of יָבֵשׁ Fut. O. 110. 2, used as a noun. (8) הַיּוֹנָה, form 129. 4.  
לָהּ. — הַקָּלוֹ, הַ Interrogative ; קָלוֹ, Praet. Kal of קָלַל. (9) וַתִּשָּׁב, *Fut.*  
*apoc.* with retracted accent, from שׁוּב. — וַיִּקְחָהּ, Verb. suff.  
יָקַח instead of יָקַח, 55. 1. (10) וַיִּחַל, penacuted,\* Kal Fut. apoc.  
from חָיַל, fut. נָחַל, 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 שׁוּב, 225. (13) וַיִּסָּר, with Pattahh final because of the Resh.  
(16) יָצָא, Imp. of יָצָא, 110. 3. (17) הַיּוֹצֵא, in the margin or *Qeri*,  
הַיּוֹצֵא, 111. 8. — וַיִּשְׁרָצוּ, 209. 6. *b.* ; the same in respect to וַיִּפְרוּ, &c.  
(19) לְמִשְׁפַּחַת־יָהּ, from מִשְׁפָּחָה, fem. Dec. II ; form, 129. 14. (20)  
מִזְבַּח, Dec. VII. *d.* ; form 129. 14. — עָלָה = עֲלוֹהַ, from עָלָה. (21)  
וַיִּרַח, final Pattahh because of the Guttural. — הַיְזִיהֶה, form 129. 27 ;  
root נַחַח, Dec. I. — אָסַף = אֶסְפֶּה, fut. Hiph. from יָסַף ; see 225. —  
מִצְעָרוֹ, 133. 6. — לְהַכּוֹת, Inf. Hiph. from נָכַח. (22) זָרַע 240 —  
קָרַח, form 129. 13. פִּי. — וָחָם, form as in 129. 10. עֵל. — וַיִּשְׁבְּהוּ, the  
*Silluq* restores the Hholem of the ground-form וַיִּשְׁבֹּה, otherwise  
the ב would take Sheva.

CHAP. IX. *Verses 2—27.*

120. (2) מוֹרְרָאֵם, from מוֹרָא, Dec. II. — חֲתָכֶם, from חָח Dec.  
VIII ; form 129. 2. עֵל. — הָיִי, Dec. II, from יָגַג. — בְּיָדְכֶם, 60. 2. —  
פִּתְחוּ, see *Addenda*, § 60. (3) דָּמוֹ, in apposition with בְּנִפְשׁוֹ, Prep.  
omitted, 240. 9. (5) דְּמִכֶּם, 139. note 1. — לְנַפְשׁוֹתֵיהֶם, Genitive af-  
ter דָּם implied. — אֶרֶשׁ אֶחָדוֹ, *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. עֲנֵן, 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. Pattahb. — וַיִּחַגַּל, apoc. fut. in Hith. from חָגַל; comp. 123. III. c. (23) שָׁבָם. Dec. VI. s. — אֲחֹרְנִית, adv., יִת, — an adverbial ending; derived from אֲחֹרָן. (25) עֲבָדִים, 176. 1. c. (27) וַיִּפְתָּה, apoc. fut. Hiph. from פָּתָה, and without the furtive vowel; comp. verse 21. — לְפָתָה . . . וַיִּפְתָּה, 246. f. — וַיְהִי, 61. II. 2. small print.

CHAP. X. Verses 9—25.

121. גִּבּוֹר צִיד, lit. a hero of the chase, vide 176. 2. e. — וַיֵּאמֶר, instead of וַיֵּאמֶר; because of the Resh. (10) נִמְלֵכְתוֹ, fem. Dec. II. f. (16) Comp. 130. 3. (18) נִפְצָה, Niph. Praet. of פָּצַח. (19) בּוֹאֲכָה, Inf. with Suff. בָּה = הָ (p. 115.) lit. in thy coming, i. e. as thou comest, or as one comes, 219. 3; prefix prep. בָּ omitted, 240. 9. — גִּרְרָה, prep. Suffixed, meaning towards, 157. 2. g. (25) וַיֵּלֶךְ, with a Plur. Nominative, 227. 4.

CHAP. XI. Verses 1—6.

122. אֲחֹדִים, page 341. No. I. (2) בְּנִסְעָם, Inf. with prep. and Suff., from נָסַע, Inf. נָסַע, 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) וַיִּרְאֵהוּ, and its head [shall be] &c, 240. 11. — נִפְּוֹצַ, 1 pers. plur, fut. Kal, from פָּוַץ. (5) וַיִּרְרָה, apoc. fut. of רָרָה. — לְרֵאָה = לְרֵאוֹת, Inf. of רָאָה; as a noun in the Dative, 213. (6) לְכִלָּם, Suff. כֵּל, Suff. State of כָּל, and as a noun of Dec. VIII. d. — וַיְהִי־לָם, 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. — כֵּל . . . . לֹא nothing, 235. 5. — וַיִּזְמַר fut. from זָמַר, put for וַיִּזְמַר, 116. IV. 5.



## Verses 7—31.

123. נִרְדָּה, parag. Fut. 1. plur., from יָרַד 91. — וְנִבְלָהּ, parag. Fut. from בָּלַל, put for נִבְלָה, 116. IV. 5. (8) וַיִּפְּץ, penacuted, Hiph. fut. from פוּץ. — וַיִּחְדְּלוּ, 103. I. 3. Fut. O. (9) קָרָא, one called, 219. — הַפִּיָּאִם, Suff. which removes the Tseri under the ה, by drawing down the accent. (12) חַי for חַיִּי, as כָּב for כָּבֵב. (28) מוֹלֶדֶתוֹ, fem. IV. Dec. from מוֹלֶדֶת. (30) וַתְּהִי, fut. fem. apoc. from הָיָה. — וְנָגַד with moveable ו, which shews the original Root; Dec. IV; form 129. 1. (31) בְּלָחוּ, from בָּלָה I. Fem., form 129. 1. עַע.

## CHAP. XII. Verses 1—20.

124. לְהִדְּבֹק, for לְהִדְּבֹק, from דָּבַק, 32. 4. 191. 3. — אֶרְאֶךָ, Suff. page 115, Fut. Hiph. with Suff. 126. VIII. (2) אֶעֱשֶׂה, for vowels, see 59. 3. — לְגוֹי גְּדוֹל, Synt. 223. 2. — וַיִּאֲמַדְּלָהּ, parag. Fut. in Piel, 91. — שְׂמָךְ, 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. — וַיְהִי, in 61. II. 5. small; Imp. for Fut., 211. 3. (3) וַיִּמְקַלְּךָ, 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. — בְּצִאתוֹ, Inf. with prep. and Suff. from יָצָא, common Inf. צָאָת, but with Suff., *regularly*, צָאָתוֹ, which, by 47. 1, must go into צָאָתוֹ. (5) רְבִישׁוֹ, Rebhia, 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) הִהָרְהָרָה, 174. 2. a, 157. 2. g. — נִיט, fut. apoc. of נָטָה, 124. 3. b. — אֶהֱלֶה, *o-ho-lo*, Suff. form of אָהַל, Dec. VI. n, ה־ Suff. for ו, see on page 87. (9) הִלֹּךְ וְנִסּוּעַ, 212. 2; also 225. — הִגָּבָה, from גָּבַב, with ה־ *local*, 157. 2. g. (11) הִקְרִיב לְבוֹא, 225. — יָפַת, from יָפָה, 171. 3. — אָהָּ in Pause, for אָהָּ. (14) כְּבוֹא, 213. 5. b. (15) וַיְהִי־לָהּ = וַיְהִי־לָהּ, see 45. 5, and 4; the composite Sheva here is used as a kind of compensation for Daghesh omitted. (17) נִגְעִים . . . . נִינְגַע, 221. 3. c. (20) וַיִּצַּר, 123. III. c.

## CHAP. XIII. Verses 2—16.

125. מִסְעִיר, form 129. 14. from root נָסַע. — בְּחֻלָּהּ, ב with the vowel of the Article; חֻלָּה, form 129. 22, original root חָלַל; I. Dec. fem. (5) אֶהְיֶינָם, page 248. 15, comp. 60. 6. (9) הֵלֵא, 236. 4. — הַשְּׂמַאל, Imp. Niph., *Separate thyself*, 77. 2. c. — הַשְּׂמַאל, noun

with article, 174. 2. — אַיִמְנָה, fut. Parag. Hiph. from יָמִין, Denom. Verb, 83. II. Class פִּי. — הַיָּמִין, noua, 174. 2. — וַאֲשַׁמְאֵלָה, future Hiph. parag. from הַשְּׁמַאֵל, Denom. Verb, from שָׁמַל. (10) מַשְׁקָה, a watered place or country. — שָׁחַח, &c, Synt. 215. 2, 3. (13) חַטָּאִים לַיהוָה, 176. 2. e. (16) יוֹבֵל, Hoph. of יָבַל, 79. 3.

CHAP. XIV. *Verses 5—24.*

126. נָכַח, fut. Hiph. of נָכַח. (10) בָּאֵרֶת בָּאֵרֶת, Synt. 169. 1. a. — הָרָה, הָרָה local; הָרָה instead of הָרָה, 60. 1. (11) נִיָּקָחוּ, 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) נִיָּרַק, fut. apoc. either of Kal or Hiph., from רִיק. (15) וַיִּחָלֶק, *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) לְקָרְאתוּ, 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-לּוֹ, 193. 2, and Abraham gave to Melchisedek. (21) הִנֵּן-לִי, without Maqqeph הִנֵּן, Imp. of נָתַן. (22) הִרְמַתִּי, Praet. Hiph. from רָמַת, 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) בְּלֵעָדִי, compounded of בָּל nothing, not, and עָד, Plur. עָדִי, with Suff. of 1 pers. עָדִי, lit. then, Nothing [is] to me, (i. e. I will have nothing,) עָדִי except, &c. יִקָּחוּ, 45. 4.**

CHAP. XV.

127. הָרִבָּה, 156. 3. d. (2) עֲרִירִי, 130. 3. — וּבֶן-מִשְׁקָן, 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) בֵּי-אֵם but, 158. 2. c. — אֲשֶׁר, he who, 197. (5) הִבְטֵה, Hiph. Imp. from נָבַט, final Tseri shortened by Maqqeph. — הַשְּׁמֹמָה, plur. with הָ local. (6) וַיִּהְיֶה שְׁבָהָה, 103. 3; Synt. 222. (7) קָתָה, 114. IV. b. — לְרֵשָׁתָהּ, fem. Inf. of רָשָׁה, with Suff., 110. 2; Dec. VI. x. (9) קָתָה instead of קָה, 92. and 114. IV. a. — מִשְׁקָשָׁה, fem. Seghol Part. in Pual, of the Denom. Verb שָׁקַשׁ. (10) . . . אִישׁ

רִיעָהוּ, 207. *d.* (11) וַיִּשָׁב, apoc. Hiph. of נָשַׁב. (12) לְבוֹא, 214. 1. — נִפְלְאָה, fem. Segh. Part., 217. 2. (13) יִדְעַ תְּדַע, 212. 2. — וַיַּעֲבְדוּם, i. e. the foreign land or country shall reduce them, (the Israelites) to a state of servitude; 193. 2. (14) דָּן אֲלֵכֶי, from דָּן, 217. 3. (17) וַלְפָד, 41. 1. *e.*

CHAP. XVI. *Verses 1—14.*

128. מַצְרִית, 147. 3. *c.* — מַלְדָּת, 213. 5. *d.* (3) לִזְ לְאִשָּׁה, 223. 2. (4) וַתִּקַּל, fut. in Niph, from קָלַל, see 115. 5. small, word גִּמְרַ, 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 וַיִּמְצָאָהּ, 57. 2; Comp. 126, Note 6. (8) בְּרַחַת = בְּרַחַת, Act. Part. Seghol. of בָּרַחַ, and having *Pattahh* because of the *Guttural*. (11) וַיִּלְדָּתָהּ = וַיִּלְדָּתָהּ; it is an unusual and apoc. form of present fem. Seghol. Participle. (13) אֵל רְאִי, *the God of vision*. — הֲגֵם, &c., *Do I yet see (live, or perhaps, retain my vision, Comp. Judg. xiii. 22.) here, after my vision*. — רְאִי, from רָאִי, 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. — לַחֲי רְאִי, *of the life of vision*, i. e. of living, after a vision of God; לַ has the *Pattahh* of the article before חֲי *life*.

CHAP. XVII. *Verses 2—26.*

129. וַאֲחָהָהּ, 1 pers. fut. Parag. from וַתִּתֵּן. [5] אֶת-שְׂמֶךָ, 173. 4. note 3. [7] לְאֵלֵהֶם, 223. 2. [9] וַאֲחָהּ, 182. 2. [10] הַמּוּל, 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] וַיִּנְמַלְתֶּם from נָמַל. [12] וַיִּמּוּל, fut. Niph. from מוּל; לְכֶם, ut supra. — מִבֶּל בְּנִי-נֹכַח, *from [or of] every [any] stranger*, p. 268. top. [13] הַמּוּל וַיִּמּוּל, 212. 2. [14] אֶת-בְּשָׂרִי, 173. 4. note 3. — הִפְרָה, Hiph. from פָּרָה, 118. III. 1; הִפְרָה is changed to הִפְרָה by 55. 4, which here applies to the *Praeter*. See page 381. [17] הַבְּנוֹן, הַ 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?*

הֲבַת, *Shall the daughter of ninety years bear a son?* 240. 4: the הֲ before בַת is the Interrogative. [23] וַיִּמַּל, from מָדַל, 118. 1. 4. Fut. apoc. [24] בְּהַמְלֹו, Inf. with Suff. in Niph.; comp. 77. 2. e. [26] נִמְלֹו, 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] הִשְׁתַּחֲוּוּ, Niph. 77. 2. c, *recline yourselves*. [5] וַיִּאֲקָחָהּ, 45. 4. [6] וַיִּנְמְדָהּ, Piel, 104. 4. [10] שְׂמַעַת, fem. Segh. Part. with Guttural. [12] בְּלִתִּי, Inf. Const. with Suff., from בָּלָה. [13] הֲהִיאָה, הֲ Interrogative. — אֲלֵי, 1 pers. fut. of יָלַד, *Shall I indeed bear children (240. 4.)* וַאֲנִי WHEN I am old? 238. 3. [14] מִיִּדְוָהָ, *Is any thing wonderful, (or difficult,) compared with Jehovah?* Synt. 175. 2. [15] וַיִּרְאָהּ=וַיִּרְאָה, without a Pause-accent. [17] הֲהִמְכִסָּהּ, הֲ Interrog., 61. V. 4; Part. Piel, from כָּסָה, used as Fut. tense, 217. 3. — עֲשֵׂהָ, 217. 3. [18] הִיוּ, Inf. abs. of הָיָה, 123. 1. b; Synt. 212. 2. b. — גִּוְיִי, *plene*, from גִּוּי. [19] וַיִּשְׁמְרוּ, so THAT they will keep, &c; 240. 11. — הִבְרִיא, Inf. const. of בִּוּא, with prep. before it, and followed by subject and object, 215. 2, 3. — הִקָּרַ, 98. I. [20] רַבָּהּ, in Pause, for רַבָּה, 3 fem. Praet of רָבַב. [21] אֲרָרָהּ, fut. parag. from רָרַד, 91. 2. — הִכְצַעְקָתָהּ, הֲ Interrog. 61. V. 5; כֵּן, *as*, 158; — הִיא — Suff. pronoun; ground-form צַעְקָה, fem. Dec. II. — הִבְאָהָהּ, הֲ Art. as pron., 163. 4. — כָּלָהּ, *altogether, entirely*, adv., from the verb כָּלָה, *to complete*. — אֲדַעָהּ, הֲ — parag. 91. 2; אֲדַע in pause, 1 pers. sing. fut. from יָדַע, instead of אֲדַע, [22] עֹדֵנִי, עֹד, a Particle; נִי — Suff., 70. 1; lit. *still he*, or *yet he was standing*, &c. [23] הֲהִיאָה, הֲ Interrog. 61. V. 2. [25] תִּלְלָהּ, or תִּלְיָהּ, 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] הוֹאֲלֵתִי, Hiph. of הֹאֵל. — עָפַר וְאָפַר, 246. a. [30] יִתַּר, fut. apoc. of חָרָה. [32] הִפְעַם, 179. 2. a. [33] בְּאִשְׁרִי, *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 מֵרִים, מְרִים ; קִטְּלָהּ, קִטְּלָהּ. *Seghol* (standing for *Pattahh*) is changed in the same way ; as מְלִיץ, מְלִיץ ; 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 יִהְיֶה, יִהְיֶה ; יִהְיֶה, יִהְיֶה ; יִהְיֶה, יִהְיֶה ; with Suff. as יִהְיֶה, יִהְיֶה ; יִהְיֶה, יִהְיֶה.

### 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 אֶתְּהָהּ, אֶתְּהָהּ ; אֶתְּהָהּ, אֶתְּהָהּ : if a long vowel, it remains unchanged, as אֶתְּהָהּ, אֶתְּהָהּ.

(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  $\text{וּרָא}$ ;  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$  from  $\text{וּרָא}$ ; Future.  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$  from  $\text{וּרָא}$ ;  $\text{וְרָאָה}$ ,  $\text{וְרָאָה}$  from  $\text{וּרָא}$ . 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  $\text{וּרָאָה}$  =  $\text{וְרָאָה}$ ;  $\text{וְרָאָה}$ , Imper. from  $\text{וְרָאָה}$  =  $\text{וְרָאָה}$ .

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 *enphonic* 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.  $\text{שְׂמַעְנָה}$  for  $\text{שְׂמַעְנָה}$  ;  $\text{קְרִיאָה}$  for  $\text{קְרִיאָה}$ .

§ 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.  $\text{הִאֲבִילָהּ}$ , without Suff.  $\text{הִאֲבִיל}$ , 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  $\text{ל}$ . 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.

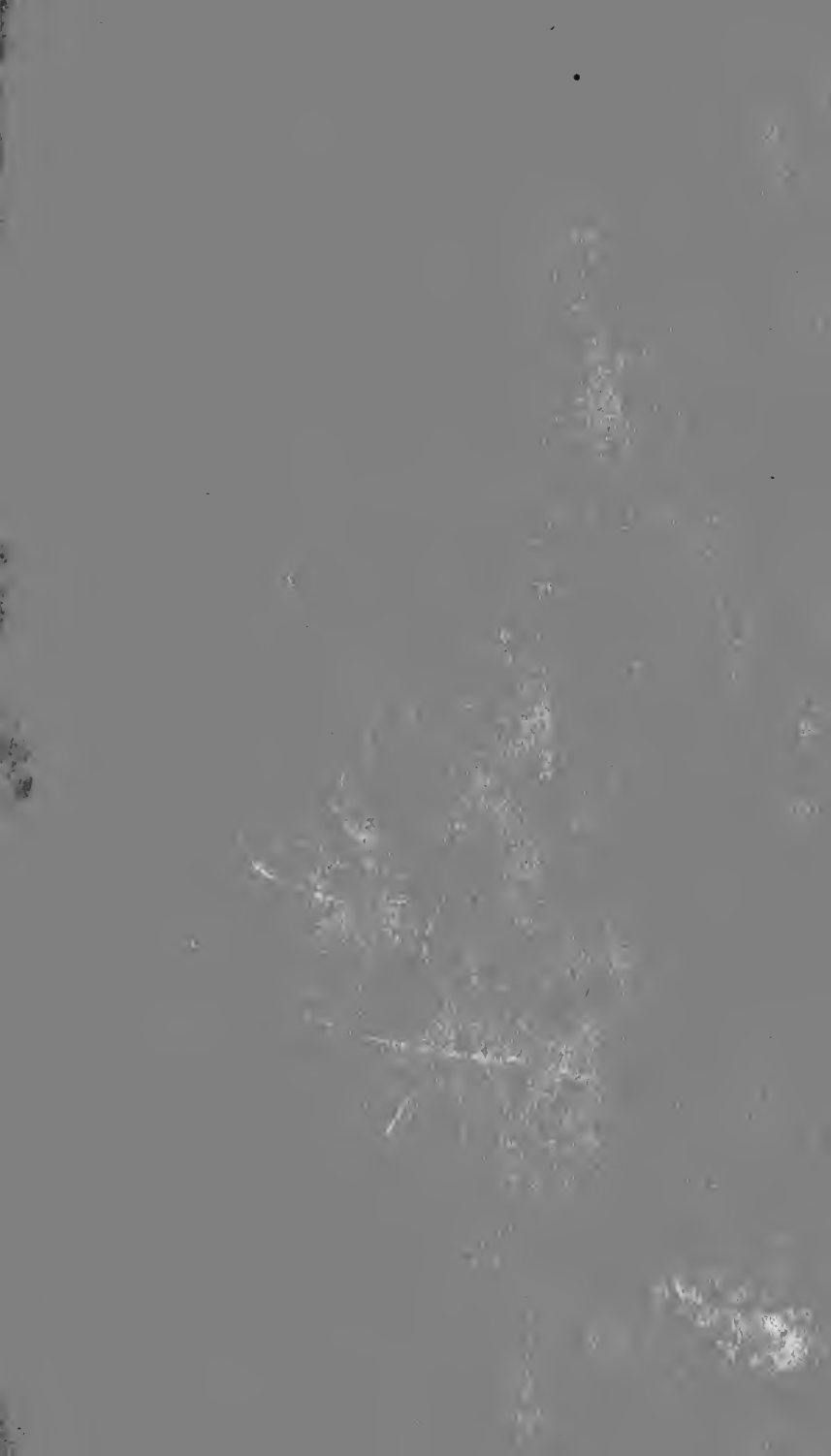
[The following table of *Errata* is the result of the joint labours of a Class consisting of near forty young men, who have used the Grammar for two months in their studies. Those marked \* are found only in some of the copies of the Grammar, and result from the breaking of the types, or other accidental 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 י.  
 § 21. 2. b. l. 3, liqrāth — liqrāth. § 23. 5. l. 3, \*do-nāy — adho-nāy.  
 § 24. 4. l. 3. יִלְמוּד — יִלְמוּד \* § 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, בחוריים  
 — בחוריים. § 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. יהי —  
 יהי. 28. l. 2, hā-ho-shēkh — hā-hho-shēkh. 29. l. 5, e-hadh — e-hhadh.  
 v. 7. l. 3. me-āl — me-āl. v. 9. l. 1, mīt-tā-hāth — mīt-tā hāth. 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, קום — קום.  
 § 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.  
 יאודי — יאודי \* § 69. 8. l. 3, אבותיהם — אבותיהם. 10. Par. I. l. 1,  
 סוסים — סוסים. § 77. 2. e. l. 2, גלחם — גלחם. § 80. 2. a. l. 4, טבל  
 — טבל \* l. 5, השתמר — השתמר \* l. 6, השתגב — השתגב \* § 87.  
 2. a. l. 4, Hophal — Pual. § 93. 1. l. 5, נקטל — נקטל. § 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, תחב — תחב \* § 105. 3. l. 4,  
 שמע — שמע \* § 108. VI. תזרני — תזרני. § 110. 3. l. 4, נושב —  
 נושב \* l. 5, Fut. — Inf. § 111. 3. l. 3, טב — טב \* § 113. 4. l. 3,  
 גש — גש. § 114. I. b. l. 1, גש, גש — גש, גש. § 117. 7. note b. l. 6,  
 קום — קום \* § 126. note 6. l. 7, המצאהו — המצאהו. § 127. Par.  
 I. Kal Part. act. כוּבַד — כּוּבַד and dele כּבוּד. Niph. Fut. 2. m. sing.  
 תּקטל — תּקטל. Pual Praet. 1. pl. קטלנו — קטלנו. Inf. const. קטל —  
 קטל. Hith. Praet. 2. f. pl. התקטלתן — התקטלתן. Par. V. Kal. Imp.

2. *f.* plural, אֲכַלְנָה — אֶכְלֶנָה. Par. VI. Niph. Fut. 1. sing. אָוָשׁב — אָוָשׁב. Imp. *f.* s. הוֹשִׁיבֵי — הוֹשִׁיבֵי. Par. VII. Hiph. Imp. *f.* sing. הוֹשִׁיבֵי — הוֹשִׁיבֵי. pl. הוֹשִׁיבֵנָה — הוֹשִׁיבֵנָה. Par. VIII. Hoph. Fut. 2. *f.* pl. תִּצְחַנְהוּ — תִּצְחַנְהוּ. Par. IX. Niph. fut. 3 m. pl. רָגַשׁוּ — רָגַשׁוּ.\* Hoph. Pr. 1. sing. הִגְשִׁיתִי — הִגְשִׁיתִי. Fut. 3. m. sing. יִגַּשׁ — יִגַּשׁ. Par. X. Niph. Imp. m. pl. הִטְבֵּבוּ — הִטְבֵּבוּ. *f.* pl. הִסְבִּינָה — הִסְבִּינָה. Par. XI. Niph. Imp. *f.* pl. הִקְמְנָה — הִקְמְנָה. Par. XII. Kal. Pr. 2. m. sing. בִּזְוֹת — בִּזְוֹת. 1 pl. בִּזְוֹנוֹ — בִּזְוֹנוֹ. Par. XIII. Niph. Fut. 2. *f.* pl. תִּמְצְאֵנָה — תִּמְצְאֵנָה. Hith. Fut. 2. *f.* pl. תִּתְמַצְאֵנָה — תִּתְמַצְאֵנָה. Par. XIV. Verb לָה 122, 133 — 122, 123. Par. XV. Praet. 3. masc. sing. קָטַלְנִי — קָטַלְנִי. 1 com. sing. קָטַלְתֶּיכֶם — קָטַלְתֶּיכֶם.\* § 129. 13 עוּ l. 2, דוּן — דוּן. 33. l. 2. הִפְכַּפְדָּה — הִפְכַּפְדָּה.\* § 135. 2. l. 7, הִי — הִי. § 137. I. Dec. a, סוֹסִיכֶם — סוֹסִיכֶם. b, גְּבוּרֵיכֶם — גְּבוּרֵיכֶם. II. Dec. b, כּוֹכְבֵיכֶם — כּוֹכְבֵיכֶם. III. Dec. d, זְכָרוֹנִי — זְכָרוֹנִי.\* VI. Dec. g, סִפְרָכֶם — סִפְרָכֶם. k, קוֹטְלֵי — קוֹטְלֵי. b, אֹיְבֵי — אֹיְבֵי.\* VII. Dec. a, מְקַטְלֵי — מְקַטְלֵי. c, מְקַטְלֵיכֶם — מְקַטְלֵיכֶם. \* מְקַטְלֵיכֶם — מְקַטְלֵיכֶם. Dual Nouns, Dec. IV, כְּנַפְיָם — כְּנַפְיָם.\* § 144. 1. l. 6, מִתִּים — מִתִּים. § 147. Dec. VI. l. 1, הִזְקָה — הִזְקָה.\* VII. l. 1, אֲרַח — אֲרַח.\* VIII. l. 4, תִּקְהָה — תִּקְהָה. § 148. II. Dec. d, מְצוּוֹת — מְצוּוֹת.\* § 151. note 3. l. 4, הִכְמָה — הִכְמָה.\* § 156. 3. e. l. 2, טוֹב — טוֹב.\* l. 3, נוֹרְאוֹת — נוֹרְאוֹת.\* § 162. 1. l. 3, σοφον — σοφον. § 168. 4. l. 3, יְהִיָּה — יְהִיָּה.\* § 172. 1. g. l. 1, מְקוֹם — מְקוֹם.\* i. l. 1, אָתֵד — אָתֵד. § 179. 1. l. 2, שְׁנַיִם — שְׁנַיִם. § 192. 1, l. 4, יִמְאֵן — יִמְאֵן.\* § 210. 4. b. l. 6, בְּעֵבוֹר — בְּעֵבוֹר. 7. l. 9, תְּהִיָּה — תְּהִיָּה.\* § 212. 3. c. l. 2, הִלּוּךְ — הִלּוּךְ.\* § 213. 5. l. 7, כְּבֹאֵי — כְּבֹאֵי.\* App. [A] No. I. l. 2, שְׁתִּים — שְׁתִּים. No. III. l. 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.







Arthur

J. G.

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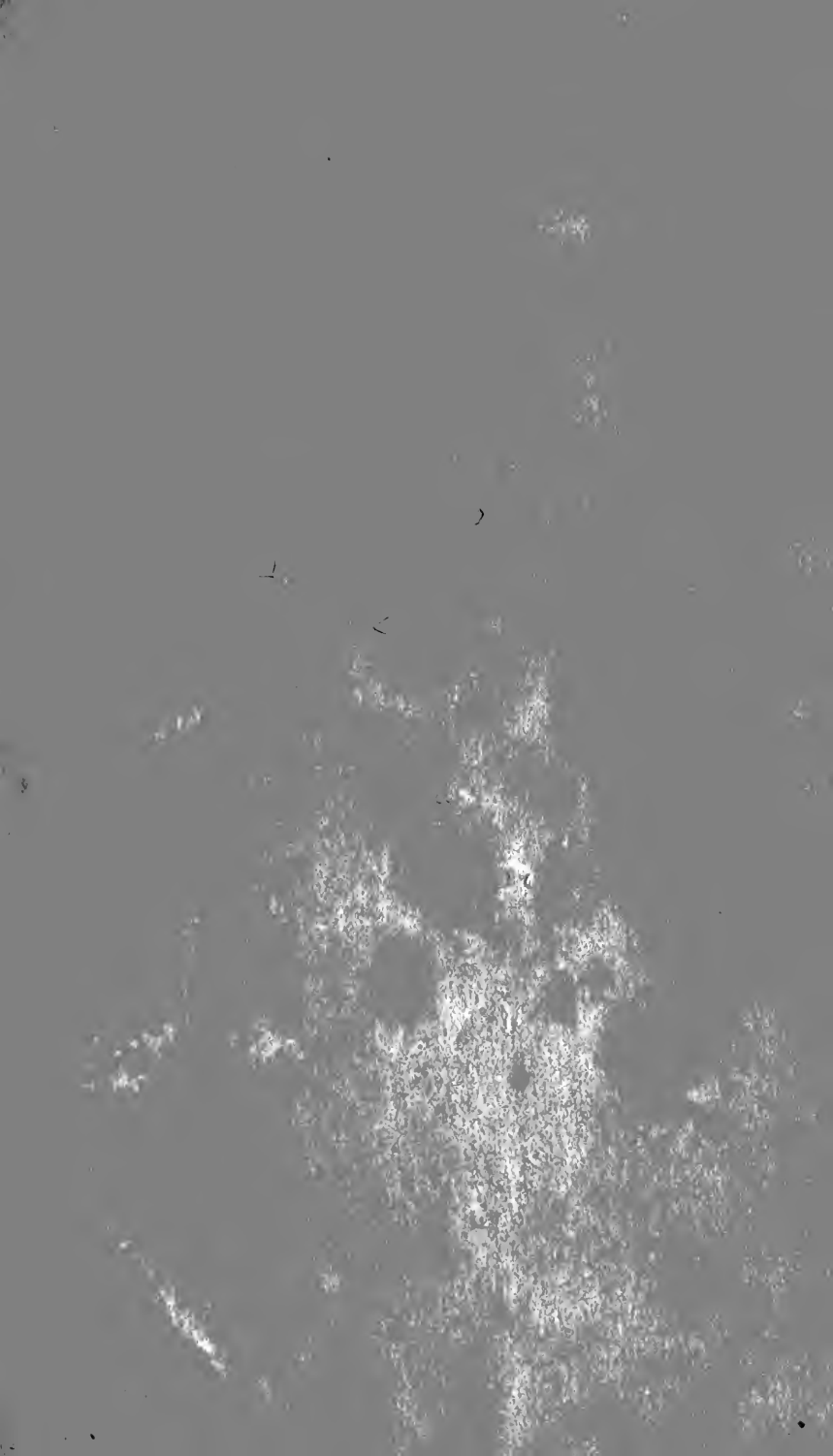
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