





H. G. Garrison

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY

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at Andover.

THIRD EDITION.

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DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

Be it remembered, that on the ninth day of September, A. D. 1828, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following *to wit* :—" A Grammar of the Hebrew Language. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover."—In conformity with the Act of the Congress of the United States, entitled, " An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned : " and also to an Act entitled, " An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, } *Clerk of the District*
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PREFACE.

THE present edition of my Hebrew Grammar has undergone alterations, both in respect to matter and manner, too numerous to be specified. The great features of the work remain, of course, substantially the same as before. But in the arrangement, and in the minute specifications, many variations from the preceding editions may be found.

Several teachers in the department of Hebrew, for whose opinion I cherish great respect, have frequently expressed a wish to have a Hebrew Grammar compressed within narrower bounds than the former editions of this work. In compliance with their wishes, and in accordance with my own views, I undertook the task of compressing the body of the work. In order to execute this, nearly the whole of it has been written entirely over; and some of it three, four, and a small part even seven and eight times over. It would be of no use to state the reasons for such a labour, any farther than to say, that want of due arrangement, or of explicitness, or of completeness in representation, whenever I discovered it, was deemed a sufficient reason for repeating my labour, until I became better satisfied. But after all, I have not accomplished all I could desire. The *ideal* of a more complete grammar seems to be before my mind; but years of labour would be necessary to accomplish a plan, such as I have mentally sketched out.

The Syntax has been changed, as to its arrangement; in particular, the first part of it has been arranged in a manner much more convenient, as well as appropriate. But *abridgment* of this part of the Grammar I found to be impossible, unless perspicuity and illustration should be so neglected, that it would be matter of just complaint and offence to the reader.

The urgent duties of my station, and the pressing call for a new edition of this Grammar, have not left me leisure enough to

accomplish all I could wish as to this compressed edition. A few additions and corrections I have inserted at the end of the book, choosing rather to expose my own lapses, than to keep back any thing which might be of service to the student. Some smaller faults in the work, which every intelligent reader will spontaneously correct, I have not deemed it of any importance to note. I can truly aver, that no time and pains which I could bestow have been spared, to make the printing as accurate as possible. The labour of correcting the press, has been nearly equal to that of preparing for it. Those who have printed Hebrew, and perhaps those only, will give credit to such a declaration.

In regard to the *Sections*, I have departed entirely from the preceding editions; and this, in order to make the references to the Grammar less complex. Of course, I was obliged to give up the plan of regulating myself by the Sections in former editions. Especially did the transpositions which I have made, in regard to the order of subjects, render this necessary. I regret it, that references to the Grammar in some of the Hebrew helps already printed, should thus be rendered useless in respect to the present edition. But in the future editions of such works, this evil can be easily remedied.

For making so many changes in my work, I have no other apology, than that I felt under obligation to improve it. Those who choose to have a more imperfect grammar reprinted, in preference to changing for a new and better one, may not be satisfied with this apology; but I trust the number of such is not great.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the abridged edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. That it contains much more than these abridged editions is true; for these continually refer to the large *Thesaurus* by the same author. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a *skeleton* grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many others, against this practice, is sufficient to render it very doubtful; and the nature of the

case decides altogether against it. Whoever uses a skeleton grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other Grammars, the skeleton which he uses. How much loss of time, and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present Grammar with *brackets*, which should be *omitted* as matters of study, during the *first* time that the contents are passed over. These I have continued only as far as the declensions of nouns; for I would advise the student, when he gets thus far, to begin the practice of reading and parsing in the Chrestomathy. Nor should I deem it best, on the *first* going over, to make him commit any thing more of the Paradigms, than the first one of the regular verb. Let all the rest be learned in the way of *practice*, gradually, and not by burdening the mind at once with abstract paradigms and all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where, in the introductory remarks to the notes on Part I. and Part II., will be found a full explanation in regard to the method of learning, which I should think it adviseable for the student to pursue.

To avoid all loss of time in searching for Paradigms, I have thrown them into a body at the end of the work; which will greatly facilitate the labour of the student. The index at the close of the volume, I have made more full than before, in order to render easy the finding of any thing which the work contains.

In regard to the Hebrew vowels and their changes, (the great stumbling block of teachers and learners), I have done my best to render the subject *intelligible*. To make it *less complex* is not practicable, unless the nature of the vowels themselves be changed. If the grammarian follows the nature of the language itself which he labours to explain, and builds on *facts*, he is not answerable for it, that there is complexness in his work. But

after all, it is true, that the English vowel-system is far more anomalous and difficult of acquisition, than the Hebrew. That I have made a new division of the vowels in respect to *quantity*, will not be matter of offence to those, who can find the grounds of it in the language itself, and who deem this to be higher authority than the customary modes of grammarians. Less complex the whole division could not be made, without neglecting to distinguish things that differ.

I have omitted, in the present edition, the Historical Sketch of the Hebrew Language, which is prefixed to the former editions, and also the Praxis at the end. I have done this for two reasons : first, in order to reduce the book itself to a more compressed form, to accomplish which, the omission of all matter not strictly appropriate was necessary ; and secondly, because the Hebrew Chrestomathy (selection of easy Lessons), which is to be published without delay, will contain not only all that is valuable in the Praxis, but much more of a similar nature, and more complete in its kind ; and I hope, at some future day not far distant, to publish a history of the Hebrew language, in a form more enlarged, and better adapted to the present state of oriental knowledge, and to the wants of students, than that contained in the former editions of this Grammar.

The labour which I have bestowed on the present edition, (which is more than the first edition cost me), may at least be regarded as furnishing some evidence, that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress, toward a more improved mode of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

NO. I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew.	Represented by	Names sounded as	Signification of names.
א	א	'	אַלֶּפֶּה	Nālēph	Aw-lēf'	ox.
ב	bh, b	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּימֶל	Gimēl	Geé-mēl	camel.
ד	dh, d	{ th in that, d	דַּלֶּת	Dālēth	Daw'-lēth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zayin	Zâ-yin	armour.
ח	hh	hh	חֵית	Hhēth	Hhaith	travelling-scrip.
ט	t	t	טֵיט	Tēt	Tait	serpent.
י	y	y	יֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כַּף	Kāph	Kāf	hollow hand.
ל	l	l	לַמֶּדֶה	Lāmēdh	Law'-medh	ox-goad.
מ	m	m	מַם	Mēm	Maim	water.
נ	n	n	נוּן	Nūn	Noon	fish.
ס	s	s	סַמֶּכֶה	Sāmēkh	Saw'-mēkh	prop.
ע	ע	"	עַיִן	ʿayin	A-yin	eye.
פ	ph, p	f, p	פֵּא	Pē	Pay	mouth.
צ	ts	ts	צַדִּי	Tsādhē	Tsaw-dhéy	screech-locust.
ק	q	q	קֹף	Qōph	Qoaf	ear.
ר	r	r	רֵישׁ	Rēsh	Raish	head.
ש	s, sh	s, sh	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תַּו	Tāv	Tawv	cross.

II. LATER HEB. ALPHABET. III. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syrac. alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	'	Sālēph	ا	ا	פ ו א	א	א
ב	bh	v	Beth	ב	ב	ב	ב	ב
ג	b	b				ג	ג	ג
ד	gh	g	Gimēl	ג	ג	ד	ד	ד
ה	g	g				ה	ה	ה
ו	dh	^y th in _{that, d}	Dālēth	ו	ו	ו	ו	ו
ז	d	d				ז	ז	ז
ח	h	h	Hē	ח	ח	ח	ח	ח
ט	v	v	Vāv	ו	ו	ט	ט	ט
י	z	z	Zayīn	ז	ז	י	י	י
כ	hh	hh	Hhēth	כ	כ	כ	כ	כ
ל	t	t	Tēt	ל	ל	ל	ל	ל
מ	y	y	Yōdh	י	י	מ	מ	מ
נ	kh	kh, 'h	Kāph	כ	כ	נ	נ	נ
ס	k	k				ס	ס	ס
ע	l	l	Lāmēdh	ל	ל	ע	ע	ע
פ	m	m	Mēm	מ	מ	פ	פ	פ
צ	n	n	Nūn	נ	נ	צ	צ	צ
ק	s	s	Sāmēkh	ס	ס	ק	ק	ק
ר	zayīn	"	Zayīn	ז	ז	ר	ר	ר
ש	ph	ph, f	Pē	פ	פ	ש	ש	ש
ת	p	p				ת	ת	ת
י	ts	ts	Tsādihē	צ	צ	י	י	י
י	q	q	Qōph	ק	ק	י	י	י
י	r	r	Rēsh	ר	ר	י	י	י
י	s	s	Sm	ש	ש	י	י	י
י	sh	sh	Shīm	ש	ש	י	י	י
י	th	th	Tāv	ת	ת	י	י	י
י	t	t				י	י	י

NO. IV. TABLE OF THE VOWELS.

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

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmēts	בֵּא בֵּי מֵט	= <i>a</i> in <i>all</i>	ā
פַּתַּח Pättāhh long	מ	= <i>a</i> in <i>father</i>	â
..... Pättāhh med.	מ	= <i>a</i> in <i>faring</i>	a
..... Pättāhh short	מֵט	= <i>a</i> in <i>man</i>	ă
סֵגוּל Seghōl long	בֵּי בֵּה מֵט	= <i>a</i> in <i>hate</i>	ê
..... Seghōl medial	מ	= <i>a</i> in <i>hated</i>	e
..... Seghōl short	מֵט	= <i>a</i> in <i>climate</i>	ě

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

צֵרִי Tsēri	בֵּי מֵט	= <i>ey</i> in <i>they</i>	ē
..... Seghōl long	בֵּי בֵּה מֵט	= <i>ey</i> in <i>purvey</i>	ê
..... Seghōl medial	מ	= <i>ey</i> in <i>surveyor</i>	e
..... Seghōl short	מֵט	= <i>e</i> in <i>men</i>	ě
חֵירֵק Hhīrēq long	בֵּי מֵט	= <i>i</i> in <i>machine</i>	ī
..... Hhīrēq med.	מ	= <i>i</i> in <i>chivalry</i>	i
..... Hhīrēq short	מֵט	= <i>i</i> in <i>pin</i>	ĩ

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

חֹלֵם Hhōlēm	בֵּי מֵט	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹטֵף Qāmēts Hhāteph medial	מ	= <i>o</i> in <i>holiness</i>	o
..... short	מֵט	= <i>o</i> in <i>not</i>	ō
שׁוּרֵק Shūrēq	בֵּי מֵט	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ Qibbūts vicarious	מֵט	= <i>oo</i> in <i>moon</i>	ū
..... Qibbūts med.	מֵט	= <i>ue</i> in <i>rue</i>	u
..... Qibbūts short	מֵט	= <i>u</i> in <i>full</i>	ũ

IV. [Half-vowels.] Shevā, simple and composite.

שֵׁוּא Shevā (simple)	מֵט	= <i>e</i> in <i>begin</i>	ε
חֵטֵף פַּתַּח Hhātēph Pättāhh	בֵּי מֵט	= <i>a</i> in <i>litany</i>	ā
חֵטֵף סֵגוּל Hhātēph Seghōl	בֵּי מֵט	= <i>e</i> in <i>begin</i>	ē
חֵטֵף קָמֶץ Hhātēph Qāmēts	בֵּי מֵט	= <i>o</i> in <i>ivory</i>	ō

Remarks on the Alphabet.

§ 1. *The ancient number of letters was only 22; which is clear from the alphabetic Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from alphabetic compositions in Prov. 31: 10 seq. Lam. 1—iv. But in Ps. 25. 34. 145. one letter is omitted; in Ps. 37. 2 is repeated, and 2 omitted. All the other Shemitish alphabets, (and the ancient Greek one also), had originally the same number of letters.*

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

§ 2. *The usual arrangement of the letters is fully settled by the same alphabetic compositions, in the Hebrew Scriptures. Most of the arrangement seems to have been originally accidental; yet not all. For example, the Liquids, ל, מ, נ, ז, are ranged together. Za-yîn (ז) shield, and Hhêth (ח) probably travelling-scrip, are associated. So Yôdh (ד) hand, and Kâph (כ) hollow-hand: Mêm (מ) water, and Nûn (נ) fish; also, Za-yîn (ז) eye, Pê (פ) mouth, Qoph (ק) ear, Rêsh (ר) head, and Shin (ש) tooth. In Lam. 1—iv., 2 stands ranged after 2; which shews that the arrangement was not uniform in all cases, at the time when this book was written.*

§ 3. *The age of the names of the letters, seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramaean, e. g. אֵת, אֵשׁ, אֵי, אֵי; two seem to be of appropriate Hebrew stamp, viz. אֵת, אֵשׁ; but אֵת, אֵשׁ, אֵי, אֵי, אֵי, אֵי, with אֵי, and אֵשׁ (in stead of אֵשׁ), are manifestly exotics, derived from a kindred language which is now no more, but which, (as the more simple forms of the words shew), was probably older than the time of Moses.*

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

§ 5. *The pronunciation of the names of the letters is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of the same, are sounded as directed in the table of the vowels, No. IV.*

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

§ 7. *The final forms* of five of the letters, appear in the short left hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously, (as they originally were), i. e. without separating the words, these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. נָ (for נֶן) Job 58: 1. הַרְבֵּה (for הַרְבֵּהּ), Is. 9: 6. Neh. 2: 13.

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

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

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

Gimel (ג), *gh*, is given by *g*, in the alphabets. But the real sound is quite uncertain. The Arabians sound the same letter (ג) like our *j*; just as in English, we sound *g* soft before *e* and *i*. I follow the general usage, and sound it *g* hard.

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

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

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

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

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

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

The sound of Ayin (ע), is represented by (‘), the double *Spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עַעַעַ *Ithmogōa*, עַעַעַ *Iāza*; but עַעַעַ *Illē*, עַעַעַעַ *Amalix*. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עַעַעַ for עַעַעַעַ; also from its commutation with *s*; see in Hebrew Lexicon. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Amalix*, the ground of this. The vowel accompanying it, should have a strong impetus or effect of the voice in pronouncing it.

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

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

[§ 10. *Unusual letters* are, (1.) *Literae majusculae*; as $\aleph \beth \gamma$, Ps. 80: 16. (2.) *Minusculae*; as $\aleph \beth \gamma \delta \epsilon \zeta$, Gen. 2: 4. (3.) *Suspensae*; as $\aleph \beth \gamma$, Ps. 80: 14. (4.) *Inversae*; as $\aleph \beth \gamma$, Numb. 10: 35. The Rabbins find mysteries in these; the considerate critic will only find mistakes in copying.]

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

1. Beth	\aleph	\beth	Kaph	8. Zayin	ζ	η	Nun
2. Gimel	γ	δ	Nun	9. Hheth	η	θ	He
3. Daleth	δ	ϵ	Kaph	10. Hheth	η	ι	Tav
4. Daleth	δ	ζ	Resh	11. Mem	μ	ν	Tet
5. Vav	ν	ξ	Yodh	12. Mem	μ	\omicron	Samekh
6. Vav	ν	η	Nun	13. Tsadhe	ψ	ϕ	Ayin
7. Zayin	ζ	ν	Vav				

Explanations.

(1.) \aleph is distinguished from \beth , by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; \beth is *round* at its corners instead of being angular. In some printed copies, \beth is distinguished from \aleph only by the roundness of its corner at the bottom. (2.) γ is distinguished from δ , by having the stroke at the bottom united to the perpendicular only by a small point; in δ , the bottom stroke is united without any variation of its magnitude. (3.) δ *final* descends below the line; δ does not. (4.) δ is distinguished from ϵ , by having a right angle at the top, at which part ϵ is round or obtuse. (5.) ν descends to the bottom of the line; ξ does not. (6.) η *final* falls below the line; η does not. (7.) The top of ζ is continued a little to the right of the perpendicular, while that of ν is not; the upright line of ζ is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ν . (8.) ζ descends only to the line; η *final* falls below it. (9.) η has no space between its left side and the top; θ exhibits a small chasm. (10.) η has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ι has not this mark. (11.) μ is open at the top; ν at the bottom. (12.) \omicron is almost round; ν *final* is a square or parallelogram. (13.) ψ is angular on the right side of it, and the bottom is parallel with the line; ϕ turns to the left only. Final ψ , in its falling stroke, either turns a little to the right, or descends perpendicularly.

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

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

(a) Gutturals	א ה ה ע	technically called	אֶהָהֶע
(b) Labials	ב ו מ פ		בִּוּמֶפֶ
(c) Dentals	ז ט צ ר ש (ש)		זִטְצָרֶשׁ
(d) Linguals	ד ט ל נ ת		דִּטְלָנֶת
(e) Palatals	ג י כ ק		גִּיֶכֶקֶ

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

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

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called *Begādli-kēphāth*, בְּגַדְלִי־כֶפֶת.

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

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

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

(c) *Gutturals*; viz. א, ה, ה, ע, or אֶהָהֶהֶע, as stated above.

Resh is sometimes to be added; and *Aleph* sometimes excepted, as stated in § 12.

(d) *Liquids*; viz. ל, מ, נ, ר, of which ר is to be regarded only as a kind of half-liquid. Technically, these may be called, *limnār*, לִמְנָר.

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

VOWELS.

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

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

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. 1. but in a very different shape from the present one; see § 1. Note. When the diacritical signs, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its *present* form, until several centuries after the birth of Christ; pretty certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

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

§ 17. In the same Table, in column 2d, the letters א ה ו ט ו י, are used merely to exhibit to the learner the manner in which the

Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether *above*, *below*, or *in* them.

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

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

Quality and Quantity of the Vowels.

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

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

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

§ 22. *In regard to quality*, they may be considered as *pure* or *impure*.

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

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

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

E. g. in דָּבָר *dā-bhār*, both vowels are pure; the first (ָ), because no consonant follows; the second (ָ), because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּרַב *bā*, the ב has no distinct sound, because it coalesces with the Qamets; and in דָּבָר, (so written instead

of בִּרְרֵי, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing, by omitting a Dagghesh in the ר; in both which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them.

§ 25. *In regard to quantity*, vowels, considered merely in reference to their *appearance*, might be divided into *long* and *short*, but in reference to their *actual* quantity, (which is altogether the more important consideration), the general division of them is into *long*, *short*, and *medial*.

This latter classification, (to which our principal regard will be had), cannot be made by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels, (long in respect to real quantity), may be divided into those *long by nature*, i. e. always long; and those *long by position*, i. e. long only when made so by being placed in a particular position. These may be named, (in regard to their appearance only), *doubtful*.

§ 27. *Long by nature*, i. e. always long, are Qamets, Tseri, long Hhireq, Hholem, Shureq.

§ 28. *Doubtful*, i. e. long only in certain positions, (more commonly *short* elsewhere), are Pattahl, Seghol, and Qibbut. In this respect, these vowels correspond with the doubtful Greek vowels, α, ι, υ.

§ 29. The vowels long by nature, are, by their respective qualities, divided into three classes, viz. (1.) Pure. (2.) Protracted impure. (3.) Dagghesh'd impure.

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

These are pure only when they have no consonant coalescing with them, i. e. do not contain either a Quiescent or a Dagghesh'd letter, § 58. § 23; e. g. דָּבָר *dā-bhār*, שֵׁן *shēn*, שֵׁנָה *shē-nā*, קֹדֶשׁ *qō-dhēsh*, יָיִקְטֹל *yīq-tōl*. Long Hhireq and Shureq are always *impure*.

§ 31. *The protracted impure vowels* comprise all the vowels long by nature, whenever they are followed by a quiescent letter, expressed or implied, which coalesces with them, § 53.

E. g. Qamets, as in בַּר *ba*; Tseri, as in בֵּן *bēn*, גֵּל *gēl*; Hhireq long, as in נִיר *nir*; Hholem, as in לוֹ *lo*, גֹּל *gol*; and Shureq, as in קָמַט *qam*. In all such cases, the Quiescent makes an addition to the quantity of the vowel, (which before was long); and therefore it may justly be denominated a *protracted vowel*, § 55.

Note 1. *Appearance merely* will not determine whether a vowel is *protracted*, or simply *long*; inasmuch as the quiescent letter, which protracts it, is often omitted in the writing; e. g. קָמַט *qām* (impure) stands for קָמַטְּ *qam*, נִיר for נִירְּ , גֹּל for גֹּלְּ , etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology, and of the analogies of the Hebrew language.

Note 2. *Vice versa*, the Quiescents are sometimes inserted after vowels long by nature, without rendering them impure, i. e. without protracting them; in which case, they are merely a kind of *fulcrum* for the vowel, e. g. יְלִמֹד *yil-mōdh* with Hholem pure, i. q. יְלִמֹד ; סִבְבִּב *sō-bhēbh* with Tseri pure, i. q. סִבְבִּב . See § 64, and comp. §§ 14—16, which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases, also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz in regard to quantity; viz. when it stands before a Dagghesh'd letter, e. g. לְחִיָּקָה *lhī-qā*, זֶן-נָה *zēn-nā*, מֵא-עֶזְזִי *mā-ēz-zī*, etc. In Chaldee, Syriac and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that it seems probable, they result from transcribers' having used a vowel-letter as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh, are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, as they only amount to different modes of orthography and pronunciation, in respect to the same word; e. g. זִיָּקָה *zī-qāgh* and זִיָּקָה *zī-q-lāgh*, קִימֹש *qim-mōsh* and קִימֹש *qim-mōsh*, פִּיל־לֶגְחֵשׁ *pil-leghēsh* and פִּיל־לֶגְחֵשׁ *pil-le-gēsh*, מֹרִיגִים *mō-rīg-gīm* and מֹרִיגִים *mō-rīg-gīm*; see § 64, respecting Yodh *fulcrum*.

§ 32. *The Dagghesh'd impure long vowels* are those that are made from short ones, and contain a coalescing consonant, which, in case it did not coalesce, would be expressed by a Dagghesh forte.

E. g. בָּרֶכְךָ *bā-rēkh*, so written instead of בָּרֶכְךָ *bār-rēkh*; נִי־חַל *nī-hāl* instead of נִי־חַל *nih-hāl*; נִי־חַל *nī-hhām*, instead of נִי־חַל *nihh-hhām*, בִּירֶכְךָ *bī-rēkh*, instead of בִּירֶכְךָ *būr-rēkh*. No instance of Shureq occurs. Comp. § 58. § 111. § 112.

Note. This class of vowels plainly differs from the *protracted* ones,

§ 31; inasmuch as they are not formed by the coalescence of a consonant with a *long* vowel; but are formed from *short* vowels, and made long by the coalescence of the Daghesh'd consonant, which is omitted. They seem, therefore, to be shorter than the *protracted* vowels; but they are evidently impure, according to § 24. The importance of distinguishing them, will be seen in the sequel.

§ 33. *The vowels long by position* (§ 23), retain the same form as when short; and therefore, in respect to *appearance*, may be rightly named *doubtful* vowels.

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

Of these three vowels, Pattahh and Qibbuts (not vicarious), are made long only by the coalescence of an implied Daghesh'd letter; as בָּהֵל *bá-hél*, for בְּהֵל *báh-hél*; רֹחֵס *rú-hhâts*, for רְחֵס *rühh-hhâts*. For cases like אָנָּח, אָנָּח, where Pattahh and Qibbuts apparently have a quiescent א, see § 113 with the notes, and also the Lexicon. Seghol may be made long, either by a Quiescent, as גֵּי, אֵי, יֵי, *gé, tsé, mé*; or by the coalescence of a Daghesh'd letter, as הֵהָרִין *hé-hā-rin*, הֵהָרָה *pé-hhā*, אֵהָב *á-hhāv*, where the Gutturals ה, ה, exclude the Daghesh forte which belongs to them. See § 53. § 111. § 112. § 54.

§ 34. *The proper short vowels* are Pattahh, Seghol, short Hhire ך, Qamets Hhateph, and Qibbuts (not vicarious), when they are pure, and stand in a mixed syllable.*

E. g. דָּל *dāl*, בֵּן *bēn*, מִיֵּקֶנֶה *mīq-né*, חֹכֶמָה *hhökh-mā*, מִיֵּקֶתָר *mīq-tār*.

Note. Two of these cases may be rendered dubious by appearances; e. g. דָּר appears short, but is in fact i. q. דִּר. So in בָּבֵט, Qibbuts appears short, but is i. q. בֵּבֵט, Qibbuts being *vicarious*. Here, as in the dubious cases above, a knowledge of etymology and of analogy is necessary, in order to judge.

§ 35. Pattahh, Seghol, Hhireq, and Qamets Hhateph are *medial*, as to quantity, when they are *pure*, and stand in a simple syllable.†

Medial I choose to call the quantity of these vowels, in such cases: and the Masorites have sanctioned the *thing*, if not the *name*. These vowels, under such circumstances, are not long; for a pause accent prolongs them (§ 144), e. g. בַּיִת *ba-yith*, בֵּיִת *bā-yith*; מֵלֶכְךָ *me-lékh*,

* A mixed syllable is one which ends in a vocal consonant.

† A simple syllable is one which ends in a vowel sound.

מֶלֶךְ *mā-lekh*, etc. Nor are they strictly *short*; for in general they are accented, (either with the tonic accent, or with a Metheg, both of which imply stress or delay of the voice, § 35), throughout the Hebrew Scriptures. Indeed the natural mode of pronunciation, nay, the necessary one, is a delay of the voice upon these vowels thus situated. E. g. נָאֵר *na-ār*, נָהֵלָה *na-hl'lä*; מֶלֶךְ *me-lekh*, נֶהְפָּחָה *ne-h'phākh*: וַיִּגְּהֵל *vāg-yi-ghēl*, וַתִּגְּהֵל *vāt-ti-ghēl* (prolonged וַתִּגְּהֵל *vāt-tē-ghēl*), וְהָלוּ *o h'lo*.

Note. Here also appearances may be dubious. E. g. חֵן, with a long impure Daghesh'd vowel; and נִיר, with a Hhireq pure and medial. So חֵן, with impure long Pattabh; but חֵן, with a pure medial one. If the student can discover whether the vowel is *pure* or not, he of course can determine the quantity. Experience only will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

§ 36. *A pure long vowel may stand in a simple syllable; or in a mixed one, but only when it is accented; e. g. דָּבָר dā-bhār, שֵׁן shēn, שֵׁן, shēn, שֵׁן qō-dhēsh, יֵיִךְ yīq-tōl.*

§ 37. *The same is the case with impure protracted vowels; e. g. בָּא bā, קָמָה qām; גֵּלַע gēlā, בֵּן bēn; לִי lī, נִיר nīr; לוֹ lo, קוֹל qōl; קוּמָה qū-mū, קוּמָה qūm.*

§ 38. *Impure Daghesh'd long vowels can stand only in a simple syllable; e. g. בָּרֶכְךָ bā-rēkh, נֶהְלֵךְ nē-hāl, נִי־חַמָּה nī-hhām, בּוֹרֶכְךָ bō-rākh, in all which cases, the first syllable contains an impure Daghesh'd long vowel; see § 32.*

§ 39. *The proper short vowels stand only in a mixed syllable; see § 34.*

§ 40. *The four medial vowels stand only in a simple syllable; see § 35.*

§ 41. *Qibbutz vicarious is nothing more than a mere expedient for representing Shureq, when the Vav falls out.*

It may be in a simple, or in a mixed syllable: e. g. קוּמָה *qū-mū*, i. q. קוּמָה; קוּמָה *qū-tūl*, i. q. קוּמָה. In a mixed syllable, it appears like Qibbutz short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

SHEVA.

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

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

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

§ 44. All Shevas mark either the beginning or the end of syllables, i. e. whenever they occur, they are division marks of syllables.

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

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

Sheva Vocal.

(a) All the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לַמְדָּה *lā-mēdhā*. (c) After another Sheva; as יְמֵדָה *yīl-mēdhū*. (d) Under a letter at the beginning of a word; as לְמֹדָה *lēmōdh*. (e) Under a letter with Dagghesh forte; as לִמְדָּה *līm-mēdhū*. (f) Under a letter in which Dagghesh forte is implied; as הַלְלָה *hāl-lēlū* = הִלְלָה, (or perhaps, *hā-lēlū*), not הָלְלָה *hāl-lū*.

[Note. The common maxim of grammarians, in regard to the case *f* is, that "Sheva is vocal, when under a letter which is immediately repeated." This is evidently incorrect; e. g. הַרְרֵה *hār-rē* (not *hār-rērē*), לִבְבֵי *libh-bhē* (not *lib-bēbhē*), and so הִלְלָה (plur. const. of

לְלִי) is *hhāl-lī*, (not *hhāl-lēlī*). On the contrary, לְלִי reads *hāl-līlu*, because it belongs to a Daghesi'd form of the verb לְלִי, and the Daghesh is omitted merely from the frequent usage of rejecting it from a letter which has a Sheva simple under it; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel, in a mixed syllable; as יָיִל מֹדֶה *yīl-mōdh*.
 (h) After a long vowel, in a mixed tone syllable; as תִּיל מֹדֶה נָא *tīl-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; as לָאֲמַדְתָּ *lā-mādht*.

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

§ 48. *The quantity of the Shevas* is, at least in theory, the same; i. e. none of them are considered as a proper vowel.

E. g. פֶּקֶדֶת *peqōdh*, אֲבָבָה *z^ahābh*, אֵלֶּה *ē^alē*, אֵלֵּי *hē^alī*, are all considered as *monosyllabic*. What *practical* difference between these sounds existed among the Hebrews, cannot now be determined.

§ 49. *The composite Shevas* belong *appropriately* to the Gutturals, and are used under them instead of simple Sheva vocal, (not for simple Sheva silent.)

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, א, ה, ו, ז, at the beginning of words take (ֵ); but א, (ֶ).

§ 50. Gutturals (and other letters), which take a composite Sheva, always *begin* a syllable. A Guttural which *ends* a syllable, must, like the other consonants, take Sheva simple (ֶ), as there is no other *silent* Sheva. E. g. שֵׁמֶשׁ שֵׁמֶשׁ *Shā-māsh-ti*, יַחַד דָּלֵל *yēhh-dāl*, יַחַד גֶּעִי *yēh-gē*, יַחַד סוֹרֵי *yēsh-sōr*.

[§ 51. The composite Shevas (ֵ) and (ֶ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. אֲבָבָה *z^ahābh*, שֵׁמֶשׁ שֵׁמֶשׁ *q^adihā-shūm*, etc. But (ֶ) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The *general* principle seems plainly to be, a *design* to mark the letter as having a *real vocal Sheva*, and consequently to advertise the reader,

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

Aleph (א)	quiesces in Qamets (◌◌◌)	בַּא	bā.
	– Tseri (◌◌◌◌)	רֶשֶׁשׁ	rēsh.
	– Seghol (◌◌◌◌◌)	תִּמְצֵנָה	tīm-tsé-nā.
	– Hholem (◌◌◌◌◌◌)	יֹמֶר	yō-mēr.
Yodh (י)	– Tseri (◌◌◌◌)	בֵּין	bēn.
	– Seghol (◌◌◌◌◌)	גֵּי	gê.
	– Hhireq (◌◌◌◌◌◌)	דִּין	dīn.
Vav (ו)	– Hholem (◌◌◌◌◌◌)	קוֹל	qōl.
	– Shureq (◌◌◌◌◌◌◌)	קוּם	qūm.
He (ה)	– Qamets (◌◌◌◌)	גֵּלָה	gā-lā.
	– Tseri (◌◌◌◌◌)	גֵּלֵה	gelē.
	– Seghol (◌◌◌◌◌◌)	גֹּלֵה	gō-lê.
	– Hholem (◌◌◌◌◌◌◌)	גֵּלֹה	gā-lō.

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

Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. רִישׁוֹן *rī-shōn*, לִיקְרָת *līq-rāth*, פִּירָה *pī-rā*, § 63. But א is *otiant* here, not quiescent; see § 118, with the Notes.

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

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and short ones it renders long. § 31.

§ 56. The *Ehevi* (אֵהֵי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable: as אֵמֶר אֵ-

mār, חֵם *hēm*, יָדָה *yā-lādh*, רָעָה *ve-lēdh*. (2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied; e. g. שָׂרָה *yīn-sōr*, נֶחֱפָקְהָ *nēh-pākh*, שָׂה־לָּוֹתֵי *shā-lāv-tī*, חָהָי *hhāy*, קָרָ *qār*. In the last cases, the Sheva is *implied*, i. e. חָהָי = חָהָי, and קָרָ = קָרָ, see § 52. (3) Usually, when preceded by a *heterogeneous* vowel; e. g. תָּוֹ *tāv*, קָרָ *qār*, שָׂה־לָּוֹתֵי *shā-lāv-tī*, זֵיבֵי *zīv*, חָהָי *hhāy*, יָח־גֹּי *yēh-gōy*, גֹּי *gōy*, גָּלִי *gālīy*, קָרָ *qār*, קָרָ-וָמֵם *qār-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce, or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

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

Note 2. All the *Ehevi*, in the *middle of words*, not unfrequently *resist coalescence*, i. e. remain moveable; (חָ always, נ sometimes, even when the vowel is adapted to coalescence). At the *end* of words, they resist it only in case the preceding vowel is heterogeneous. Compare however, § 119. *b*. § 120. *b*. § 121. *b*.

Otium of the Ehevi.

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

This happens in the following cases, viz. (a) When preceded by silent Sheva; as חֵת *hhēt*, נֹת *nōt*. (b) Preceded by a Quiescent; as חֵת־בְּחֵת־תָּהָ *hē-bhē-thā*, with נ *otiant*. (c) Followed by Dagghesh forte; as חֵת־זֵה *māz-zē* = חֵת־זֵה. (d) Yodh, preceded by (,) and followed by ר with a Sheva implied, is *otiant*; as דֵּבְחָ-רָוֹ *debhā-rāv*, where Sheva is implied under the final ר, § 52.

Note. In such cases the *otiant* letter is mostly retained, (it is sometimes omitted), out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases, in English, we have *otiant* vowels; as in *honour*, *hear*, *maai*, etc.

Coalescence of Vowels with Dagghesh'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Dagghesh, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Dagghesh, coalesces with the preceding vowel and lengthens it, § 32.

E. g. חֶסֶדְּךָ *ha-sa-rits*, instead of חֶסֶדְּךָ *has-sa-rits*; יַעֲמִיר *ye-sā-mīr*, instead of יַעֲמִיר *yis-sa-mer*; בְּהֵל *bū-hel*, with Pattahh long and impure (§ 33), instead of בְּהֵל *bāh-hel*; בִּיהֵל *bī-hel* with Hhireq long and impure (§ 32), instead of בִּיהֵל *bih-hel*; סֹחְחִים *sō-hhim* with Pattahh long and impure (§ 33), instead of סֹחְחִים *sōhh-hhim*; נִחְחִים *nī-hhōm* with Hhireq long and impure (§ 32), instead of נִחְחִים *nihh-hhōm*; בַּעֲרֵר *ba-ēr* (§ 32), instead of בַּעֲרֵר *bā-ēr*; מִעֲיִן *mī-ēim*, instead of מִעֲיִן *mī-ēim*; בֶּרֶךְ *be-rikkh*, instead of בֶּרֶךְ *bī-rikkh*, בֶּרֶךְ *bā-rikkh*, instead of בֶּרֶךְ *bār-rikkh*, etc. Comp. § 111. § 112.

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

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

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

Orthography of the Vowels.

§ 60. By inspecting the Table No. IV., it will be seen, that the two first classes of vowels are all written *under* the consonants; of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph; e. g. כֶּ *khā*.

§ 61. The proper place of a vowel is under the *middle*, or (as they are now printed) on the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following ך. Hholem is commonly written over the right top of the letter next following that to which it belongs, as תֹּל *tōl*, קֹל *qōl*;

but sometimes necessity prevents this, e. g. in שָׁרָה, where the type will not admit such a disposition of the Hholem. Hholem following א, is commonly written over its left side, as לְאָה; unless followed by ו, as לְוָה.

§ 62. The diacritical point over ו and וי, often coincides with *Hholem*; in which case it serves the double purpose, of marking the vowel and of distinguishing the letter. (1) ו, beginning a syllable, if followed by a consonant having a vowel of its own, reads, *sō*; e. g. שֹׁנֶה *sō-nē*. (2) ו, following a consonant that has no vowel, contains a *Hholem* for that consonant, and also marks *sh*; e. g. מֹשֶׁה *mō-shē*. On the other hand, (3) ו (with two points) *beginning* a syllable, is read *shō*; e. g. שְׁמֶרֶשׁ *shō-mēr*. (4) ו (with two points) *ending* a syllable, is read, *ōs*; e. g. יִרְפוֹס *yīr-pōs*.

§ 62. Vav (ו), with a *Hholem over* it and a vowel *under* it, is joined, as a moveable consonant, with the vowel under it; e. g. לֹוֶֿוֹ *lō-vē*, יֶשְׁוֶֿוֹ *yeshō-vā*, the *Hholem* belonging to the preceding letter.

§ 63. *Vowels in connexion with the Quiescents*, exhibit various modes of orthography which require explanation. As the *Ehevi* or *Quiescents* drop their distinct consonant sound, in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner, whether the *Quiescents* are omitted or inserted; so, in practice, they are often omitted.

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

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

§ 64. There are some cases, in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper *Quiescents*, and have no influence on the sound or nature of the vowel. In all these cases, they are mere *orthographic Fulcra*. E. g. יִלְמוֹדֵי, the same as יִלְמוֹד *yīl-mōdh*; סִבִּיב, the same as סִבִּב *sō-bhībh*; הִתְקַן, the same as הִתְקַן *hhūq-qē*; comp. § 31. Notes 2. 3. In all probability, such forms have sprung from the practice of employing *Vav* and *Yodh* as vowel-letters, § 15. How to distinguish such cases, from those where ו and י

are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

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

Orthography of Qamets Ihateph.

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

I. Qamets Ihateph in a mixed syllable.

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

E. g. חֹהֶקֶתְּ חֹהֶקֶתְּ, not *hhā-khēnā*. But with a Metheg, it reads thus, חֹהֶקֶתְּ חֹהֶקֶתְּ. With an accent, it reads as Qamets; e. g. מַאֲוֵתָהּ מַאֲוֵתָהּ, שֹׁאֵרָהּ שֹׁאֵרָהּ, לַיֵּלָהּ לַיֵּלָהּ.

Note. There are some few cases, where Metheg does not distinguish Qamets from short *o*; e. g. דֹּרְבַחֹהֶתְּ דֹּרְבַחֹהֶתְּ, not *dhā-rēbhō-nōth*; so קֹרְבַחֹהֶתְּ קֹרְבַחֹהֶתְּ, not *qā-rēbhān*; שֹׁמְרָהּ שֹׁמְרָהּ, not *shā-merā*. But in these, and the like cases, manuscripts and editions vary as to the Metheg; and etymology only can settle the true pronunciation.

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

E. g. בֹּתִיִּם בֹּתִיִּם, חֹהֶן־נֵיִם חֹהֶן־נֵיִם. If the syllable is accented, it is read as long *a*; e. g. יָאֵם־מָהּ יָאֵם־מָהּ, לָאֵם־מָהּ לָאֵם־מָהּ, etc.

Note 1. An euphonic Daghesth (§ 75 seq.), at the beginning of a word, does not make short *ō* of the (◌) belonging to the last syllable of the preceding word; it remains long *a* still; e. g. שָׁחַן־תָּבֹבֹ, read *shā-khān-tāb-bō*.

Note 2. A Metheg after (◌) does not always make it long *a*; e. g. בֹּתִיִּם־כְּחֵם בֹּתִיִּם־כְּחֵם, not *bā-tē-khēm*. See above under *a*, Note.

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

E. g. unaccented, as וַיָּגֹם־וַיָּגֹם וַיָּגֹם. With accent, as חָאֵם־חָאֵם חָאֵם־חָאֵם, long *a*.

Remark. All the cases, *a*, *b*, *c*, are virtually one and the same; i. e. they are all cases of () in a *mixed, unaccented* syllable; e. g. $\text{הֶזְזָה} \text{hōkh-mā}$, $\text{בֹּת־תִּים} = \text{בֹּת־תִּים} \text{bōt-tīm}$, $\text{בָּיָה} = \text{בָּיָה} \text{vāy-yā-qōm}$, all the same virtually, as in the rule *a* above.

II. Qamets Hhateph in a simple syllable.

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

E. g. $\text{פּוֹ-זָלָה} \text{po-ōl-khā}$, $\text{קוֹ-טֹבָה} \text{qo-tōbb-khā}$. But here, (the reverse of § 66. *a*), a Metheg always stands after the first *o*, i. e. *o* medial.

Note. But there are cases here, where etymology only can distinguish; e. g. $\text{קוֹ-טֹנָה} \text{qā-tōn-nā}$, (with Metheg according to § 86. *a*); not qo-tōn-nā , for the root is $\text{קָטַן} \text{qā-tōn}$.

(b) When a very short *o*, i. e. the composite Sheva, Hhateph Qamets (). immediately follows.

E. g. $\text{פּוֹ-זָלוֹ} \text{po-zōlō}$, $\text{בּוֹ-חֲרִי} \text{bo-hh'rī}$. Metheg always stands after the () here also.

Note. Here, also, etymology alone can determine the reading, in some cases. E. g. $\text{הֵאֱנִיָּה} \text{hā-n'niy-yā}$, because הַ is the article, (§ 162. § 152. *a*. 2); $\text{בָּאֱנִיָּה} \text{bā-n'niy-yā}$, because בַּ has the article included in it, (§ 152. note); $\text{בּוֹ־אֱנִיָּה} \text{bo-n'niy-yā}$, because בּ is the simple preposition בַּ, § 139.

§ 68. The nouns $\text{שׁוֹרָה} \text{sho-ra-shīm}$ (from שָׂרָה), and $\text{קוֹדְשִׁים} \text{qo-dhā-shīm}$ (from קָדַשׁ), are altogether anomalous in their reading.

Patahh furtive.

§ 69. This is a short Patahh, employed for the sake of ease or euphony, when a word has either of the Gutturals, הַ, חַ, עַ, at the end of its final syllable, preceded by a long vowel not of the *A* class.

E. g. $\text{גַּבְוִה} \text{gā-bhō'h}$, $\text{רִוּחַ} \text{rū'hh}$, $\text{רֵעַ} \text{rē'c}$. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Patahh; somewhat as in the English words, *trial*, *vial*, etc. The furtive Patahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its position; e. g. $\text{רִוּחַ} \text{rū'hh}$, plur. $\text{רִוּחוֹת} \text{rū-hhōth}$.

Note. Aleph never takes Patahh furtive.

DAGHESH.

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

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

Note. There is a third kind of Daghesh, which doubles a letter, but is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Daghesh euphonic*.

I. Daghesh forte.

§ 72. *Distinction of Daghesh forte and Daghesh lenē.* The former is never written in the *final* letter of a word, unless followed by a vowel; nor in the *first* letter, (but Daghesh euphonic usually appears here); and it is always *immediately preceded by a vowel-sound*. This last circumstance separates it entirely from Daghesh lenē; which is *preceded immediately by a silent Sheva*, or by a vowel in the preceding word, with a disjunctive accent on that word; see § 92 seq.

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

Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. יֵסֵל־לוֹ tsil-lō, instead of יֵסֵל; יֵשְׁהוֹד־דֵּם yeshōd-dēm, etc.; particularly in derived forms of words, as חֵלֵל־קֵן (not חֵלֵן) from חֵלֵל־קֵן, etc., in which cases Daghesh forte is not used.

Note 2. But if the *first* of two letters must have a Sheva vocal, the sign Daghesh is excluded; e. g. עֵלֵל־לֵים ēl-līm, not עֵלֵל־לֵים ol-līm.

Note 3. Practice not unfrequently omits Daghesh forte, when the *second* letter would have a Sheva vocal; e. g. יֵיק־לְחֵי yīq-lhū, instead of יֵיק־לְחֵי yīq-qēlhū. Particularly is Daghesh omitted in such cases, if another letter of the same kind immediately follows; as חֵלֵל־לֵי, read hāl-lēlū, not hāl-lū, because the word stands for חֵלֵל־לֵי; which can be known only by etymology. Comp. § 46. f. Note.

Note 4. Shureq is written in the same manner as Daghesh forte, i. e. in the bosom of a ק; as ק. It is, however, easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Daghesh forte; e. g. קֻם is read qūm, but קִיבֵם is sounded qīv-vām.

§ 74. *Division of Daghesh forte.* It is, (a) *Compensative*; i. e. merely supplying a letter omitted in the writing.

E. g. נָתַן *nā-thān-nū* for נָתַן, שָׁשׁ *yig-gāsh* for שָׁשׁ (§ 107. a), where ך is assimilated.

(b) *Characteristic*; i. e. distinguishing a particular form of a word.

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

Note. In אֵת *ät*, probably for אֵתָ; שֵׁטָיִם *sheta-yīm*, for שֵׁטָיִם; and such cases as קָרַת *kā-rāt*, for קָרַתָ; the Daghesh in the final letter is *compensative*, although in a peculiar way.

II. Daghesh Euphonic.

So I would name all those kinds of Daghesh, which are merely occasional, and have respect only to *modes* of reading words, in particular places, in a way that is peculiar.

[§ 75. (a) *Daghesh conjunctive.* So the first species of euphonic Daghesh may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*.

E. g. קָרִיתָ לִי *qā-rī-thāl-lī*, יְהִסְבֹּב ye-hhēsēb-bō, מָזְזָה *māz-zē* = מָזְזָה. The vowels (ִ), (ה־) and (־) are almost the only ones employed before *Daghesh conjunctive*. Sometimes examples are found, like קָמַתָּ *qū-mūts-tstānū*. This euphonic Daghesh is frequent, especially in the Psalms. It is rarely found after words with an accent on the ultimate; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*, is an euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חָדַלְתָּ *hhā-dhēl-lū*, instead of חָדַלְתָּ *hhā-dhēlū*; יְחַתֵּם *yē-hhāt-tū*, instead of יְחַתֵּם. It were better to call this *Daghesh accented*.

§ 77. (c) *Daghesh acuting.* This appears in some cases where a letter should by analogy have a *Sheva silent*; and it both doubles the letter, and makes *Sheva vocal*. E. g. אֶכְרַחֵם *āk-kērê-hā*, instead of אֶכְרַחֵם *āk-kh-rê-hā*.]

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

Daghesh Lene.

§ 78. *Daghesh lene* belongs only to the Aspirates, (בָּנָה, בָּפָה, Βεγῆadh kēphāth), and is a sign that they are to be pronounced without any aspiration.

E. g. ב is *bh*, but ב = *b*; כ = *kh*, כ = *k*, etc. See alphabet No. II.

Note 1. *Daghesh forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from *Daghesh lene*; for *Daghesh forte* is always preceded by a vowel belonging to the letter immediately before it; while such preceding letter has a silent Sheva under it, in case the *Daghesh* is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it, § 92.

Note 2. *Daghesh forte* in an Aspirate, not only *doubles* it, but also (by usage in pronunciation) removes the aspiration; e. g. נָפִיז נָפִיז *nāp-pī*, not *nāph-pī*, although when written out in full, it would seem to be the latter, as נָפִיז נָפִיז.

§ 79. *General rules for the insertion of Daghesth lene.*

(1) In all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1. 1. וַיְהִי אֵרָאֵל בֵּת, the Beth takes *Daghesh lene*; so at the beginning of a verse, Gen. 3: 5, וַיְהִי כִי, (not וַיְהִי *khī*), etc.

(2) In other cases, after a *silent* Sheva, either express or implied.

E. g. in וַיְהִי אֵרָאֵל, Tav has a *Daghesh lene*, after a silent Sheva *expressed*; in וַיְהִי אֵרָאֵל, Pe has one after a Sheva *implied* under the ה, § 52.

(3) After a *disjunctive* accent, even when a pure vowel, or one with a quiescent letter, precedes, an Aspirate takes a *Daghesh lene*.

E. g. Ps. 1: 3, וַיְהִי אֵרָאֵל הֵרָאֵל, where the Kaph must be aspirated, were it not that the *disjunctive* accent, *Rebhi^a*, is on the preceding syllable הֵרָאֵל. And so of all the other *Disjunctives*. See the accents, § 92 seq.

§ 80. On the contrary, the *Aspirates reject Daghesth lene*, when they stand next after a *vocal* Sheva, or after a *simple* syllable, whether this be in the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1: 2, וַיְהִי אֵרָאֵל הֵרָאֵל, where the Tav in הֵרָאֵל follows a *vocal* Sheva (וַיְהִי); and in וַיְהִי אֵרָאֵל *thō-hū* (not *tō-hū*), the ה follows a vowel with a quiescent letter, but that vowel is associated with a *conjunctive* accent (וַיְהִי, *Merka*), and therefore ה remains aspirated. So after a composite Sheva; e. g. וַיְהִי אֵרָאֵל *ḥōdh* (not *ḥōdh*), because such Sheva is always *vocal*, § 46. a.

Note. In cases where a mere *Patahh furtive* precedes an Aspirate,

it takes Dagghesh lene; e. g. לָקַחְתָּ *lā-qa^hht*, so written instead of לָקַחְתָּ, § 233. Note.

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

[(1) An Aspirate, in the middle of a word, and *derived by inflection* from a word which excluded Dagghesh lene, does not admit such a Dagghesh.

E. g. רִדְפוּ *rīdh-phū* (not רִדְפוּ) because the ground-form is רָדַף, where the Pe, being immediately preceded by a Hholem, cannot take a Dagghesh lene, § 80. So מַלְכֵי *māl-khē*, ground form מָלַךְ, in which כ is preceded by a vowel; יֹאבֵד *ya-ūz-bhū*, ground form יָבַד, where ב, having a vowel before it, cannot receive Dagghesh lene; Infinitive mode בִּגְדוּ *bēghōdh*, and with suffix בִּגְדוּ *bigh-dhō*, because, in the ground-form, ד has a vowel before it.

(2) Loose prefixes, (which in fact are separate words), do not change the state of aspiration in regard to the second letter of a word.

E. g. בָּהֶב, with the preposition בָּ prefixed, בִּכְהָב *bikk-thābh* (not בְּכֶהָב); כִּפִּיר, with כָּ, כִּכְפִיר *kikk-phir* (not כְּכֶפֶר); אֲבוּל, with אֲ, אֲבוּל *līgh-bhūl* (not אֲבוּל), etc.

Note 1. The Infinitive mode, with such a loose prefix, varies in its usage. E. g. from כָּפַד, Infinitive mode, with prefix לֵ, לִסְפֹּד *lis-pōdh*; and such is the *common usage*. But we find also, נָפַל, Infinitive mode, with prefix בָּ, בִּנְפֹל *bīn-phōl*; with כָּ, כִּנְפֹל *kīn-phōl*; but with לֵ, לִנְפֹל *līn-pōl*.

Note 2. But when the prefix is *closely* united to, i. e. constitutes an essential part of, the word itself, then the general rule (§ 79. 2) is followed; e. g. יִסְפֹּד *yīs-pōdh* (not יִסְפֹּד), Fut. of Kal, from the root סָפַד *sā-phādh*; or, if you please, from the Infinitive form, סִפֹּד *sē-phōdh*. So in Hiphil, הִשְׁפִּיל *hīs-pīl* (not הִשְׁפִּיל), from שָׁפַל. In all such cases, the prefix is an *essential formative* part of the word.

§ 82. *Particular exceptions to the general rules.*

I. Reject Dagghesh Lene.

(a) The suffix pronouns, הָ, כֶּם, בָּן. (b) Generally, an Aspirate preceding the final syllable וּהָ; as מְלֹכֹה, עֲבֹדוּהָ, גְּלֹדוּהָ, etc.; but not always, as תָּרְבֹהָ *tār-būth*. (c) The various forms of בָּגְדוּ; e. g. בִּגְדוּ, בִּגְדוּ, etc.

II. Admit it contrary to the general rules.

(d) Some words beginning with two Aspirates, viz. כַּכּ, כַּכּ, כַּכּ; e. g. Jer. 3: 25, וְשָׁפַתָּהּ בְּבִשְׁתָּנֶה; Ex. 14: 17, וְאֶמְסַחֲתָהּ בְּעָרְשָׁהּ; Is. 10: 9, כָּלֵךְ כְּבָרְכָמִישׁ; but in all such cases, manuscripts and editions

differ; some extending the rule, so as to begin with Daghesth lene, in most cases where a word commences with two Aspirates; others, scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (e) A few words which usage only has excepted from the general rule; e. g. עֲנִידִי from עֲנִידִים, רַשָּׁי from רַשָּׁיִם. (f) An apparent exception is an Aspirate after הָהָה, which takes Daghesth lene. But the Hebrews read this word דָּוָה נָא *dō-nāy*, which ends with a consonant *y* having a silent Sheva.]

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

RAPHE.

§ 83. Rāphē (רָפֶה) means soft. It is a small parallel stroke, of the same form as Pattah, put *over* Aspirates, to show that they retain their aspiration; e. g. כְּבֹדָה khābhēdhā; and so it is directly the opposite of Daghesth lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16 : 16, 23. Num. 32 : 42, in Van der Hooght. In ancient manuscripts, it was very common; and it was sometimes employed, moreover, to shew that Daghesth forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that ם and ה, at the end of words, were quiescent.

MAPPIQ.

§ 84. Māppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. יָהּ *yāh*, (הָ would read *yā*); גַּבְּהָּ *gā-bhāh*, (גַּבְּהָ would read *gā-bhā*).

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

METHEGH.

§ 85. Methëgh (מֶתֶּחַ) is a small perpendicular mark (ı), preceding the tone-syllable more or less, according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words *undertake*, *nominatio*, etc.

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

Note. The mark (ı), on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methegh.

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

§ 87. The cases in which grammarians and critical editors generally agree that Methegh *ought to be* employed, and in which, for the most part, it usually is employed, are as follows, viz.

(a) *Uniformly employed*, before all the composite Shevas, when they are preceded by a vowel, (and technically called in this case, מְאָרִיךְ *ma-ārikh*); e. g. מְעַנֶּה, מְעַנֶּה, מְעַנֶּה, etc. (b) *Almost uniformly* the Methegh is retained, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. מְעַנֶּה, by inflection מְעַנֶּה, preserving the Methegh, (or this case may be ranked with *e* below). (c) After a long vowel, next before the tone syllable, and followed by Sheva vocal; e. g. מְעַנֶּה, מְעַנֶּה, מְעַנֶּה, with Qibbuts vicarious. (d) The verbs מְעַנֶּה and מְעַנֶּה, when they take formative or other prefixes with a short vowel, employ Methegh after such vowel; e. g. מְעַנֶּה, מְעַנֶּה, Imp. with ו, Gen. 12: 2, מְעַנֶּה, etc.; nearly without exception, in good editions. In principle, this may be classed with *h* below. (e) *Very generally*, on the second syllable before the tone, where it is a simple one; as מְעַנֶּה, מְעַנֶּה. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. מְעַנֶּה, מְעַנֶּה. (g) After a short vowel made long by position (§ 33), before a letter which excludes a Daghesh

forte; as **הַהֶכֶס**, **בַּהוֹרִים**, **לְמִנְצָה**, **וְרִבְרִן**, **בְּהַלּוֹת**, etc.; but this is sometimes neglected, as **הַחֶשֶׁךְ**; and commonly so, in regard to Hhireq, as Piel **נָהַל**, **נָהַל**, etc. without Methegh.

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

On the other hand, there is great diversity of opinion and practice about the following cases, in which Methegh is sometimes employed; viz.

(h) *Occasionally, but not uniformly*, after a short vowel in a mixed syllable, (not made by Daghest forte), especially after Pattahh and short Hhireq, Methegh is placed, sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the first, as **הַחֶשֶׁךְ**, **עַרְבֹה**, **הַהֶלֶל**, **לְזַרְעֶיךָ**, **סִבְבֵי** Is. 10: 34, **נְדָרָה** Ps. 76: 12, **וְנִזְבַּחְהָ**, **וְנִזְבַּחְנֵי**; with other short vowels, **וְהִיָּה** (*d* above), **וְהִיָּה**, **שְׁמִירָה** *shōmrā*, **וְהִיָּה** *qōrbhān*, **דֹרְבָן** *dōrbhan*, **שְׁמִירָה** *shōmrā*, etc.; on the second, as **הַשְּׁמִירָה**, **וְהִיָּה**, etc. The cases with other vowels than Pattahh or short Hhireq. are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a Daghest'd letter; e. g. **וְהִיָּה**, **וְהִיָּה**, etc.; especially when the first letter is Vav *conversive*, Mem prefix, or ה article.

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

In respect to the use of Methegh before a Maqqeph;

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

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

Note. 1. The conjunction **ו** *ū*, *and*, does not usually receive Methegh.

Note. 2. Several Metheghs may appear on the same word, if the

different rules for writing it should require them; e. g. בְּיָמֵינוּ , for the Methegh on יָ , see *e* above; for that on וּ , see *a*.

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

MAQQEPH.

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

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

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

E. g. בְּיָמֵינוּ , where יָ has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators are not uniform, for we have בְּיָמֵינוּ *libh-Dāvīdh*, (not בְּיָמֵינוּ), and without Methegh too, in 1 Sam. 24: 6; but also בְּיָמֵינוּ *libh-Nish*, 2 K. 12: 5; and thus in other cases.

Note 1. Maqqeph sometimes appears between several words in succession, as בְּיָמֵינוּ . Mostly, it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as בְּיָמֵינוּ , Gen. 6: 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent, *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted *between* words, is reckoned a *disjunctive* accent.

RULES FOR READING HEBREW.

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

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (וֹ) in the beginning of words is the only exception, and is sounded *u* = *oo* in English. In אֶמָר *ā-mār*, עָמַד *ā-mādh*, etc. the א and ע are moveable, although we do not sound them, because we know not what sound to give them.

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

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

4. Every *short* vowel makes a *mixed* syllable, and is followed by a simple Sheva expressed or implied, or by a Dagghesh forte; e. g. בָּרֶזֶל *bār-zēl*, in which the first syllable has a Sheva expressed; the second, a Sheva implied. So לִמְמַד *līm-mēdh* = מְמַד.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Dagghesh forte, *provided* such vowel be in a *tone-syllable*. E. g. קָאָם *qām*; יֵיִקְוֹלֵנָה *yīq-tōl-nā*, where the Hholem is in a mixed tone-syllable; יָאָמָה *yām-mā* = מְמַד; אֵת *āth*, where Sheva is implied under the ת.

6. A *long* vowel, not in a *tone-syllable*, makes a *simple* syllable, though followed by a Sheva; e. g. קָאָתְלָה *qā-tēlā*, בּוֹגְדִים *bō-gedhīm*; but not always before a Maqqeph, as לֵב־דָּוִד *lēbh-Dā-vīdh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the quiescent stands at the end of a word. E. g. in רֵשִׁית *rē-shīth*, רֵ is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא *bā-rā*, אֵ is a final simple syllable.

8. Every vowel followed by a real quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֵשִׁית *rē-shīth*, תֵּ is a mixed syllable. But such syllables must always be *tone-syllables*; excepting the very few cases where quiescent ו is irregularly used in short syllables, § 31. Note 3.

9. Every medial vowel stands in a *simple* syllable, § 35.

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

Reading of the Hebrew.

(1) Gen. 1: 1. בְּרֵאשִׁית *berē-shūth*, בְּ with Daghesh lene, 79.*1; with a Sheva under it, 45, and with a Sheva vocal, 46. — רֵעַ *rē*, with a protracted vowel, 31, and an Aleph quiescent, 54 (א). — שִׁית *shūth*, with a Yodh quiescent in Hhireq, 54 (י); ה without any Sheva expressed, having one implied, 52; also without a Daghesh lene, 80. — שִׁיה is a mixed syllable, 90. 8.

(2) בָּרָא *bā-rā*, בָּ with Daghesh lene, 79. 2.; בָּ in a simple syllable, 90. 3. — רָא *rā*, vowel protracted, 31, א quiescent, 54.

(3) אֱלֹהִים *alō-hīm*, א with composite Sheva, 49, which is moveable, 46. a. — לֹ *lō*, simple syllable, 90. 3, the Hholem is attached to the Lamedh, and is not put over the ה, 61, because the fashion of the types will not allow it, 61. — הִים *hīm*, with Yodh Quiescent, 54, and Hhireq protracted, 31, and in a mixed syllable, 90. 8.

(4) אֵת *āth*, 90. 5. הָשִׁימָה *hāsh-shā-ma-yīm*; הָשִׁי *hāsh*, the syllable taking in the *sh* which is made by the Daghesh forte in the שׁ, 71 and 73, also 90. 4. שָׂה *shā*, 90. 3. — מָה *ma*, with Pattahh pure and medial, 35, also with accent on it, 100. b, and in a simple syllable, 90. 9. — יִם *yīm*, with short Hhireq, 141 and 100. a, mixed short syllable, 90. 4.

(5) אֵת *vēāth*, Vav moveable, 56. 1. אֵת as above in No. 4.

(6) רֵעַ *hā-nā-rēts*, הָ 90. 3; אֵ 90. 3, and with א moveable, 56. 1. — רֵעַ *rēts*, with short Seghol, 31, and in a mixed syllable, 90. 4.

(7) VERSE 2. רֵעַ *vēhā-nā-rēts*, וְ *vē*, in No. 5.

(8) הָיְתָה *hā-yē-thā*, הָ with Qamets long, 66. a. — יָ *yē*, Yodh moveable, 56. 1. תָּה *thā*, ה without Daghesh lene, 80, and followed by ה quiescent, 54. (ה).

(9) תָּה *thō-hū*, ה without Daghesh lene, 80. — הָ *hū*, with ה moveable, 56. 1, and with ו quiescent, 54. (ו).

(10) הָיְתָה *vā-bhō-hū*, וְ *vā*, 56. 1, simple syllable, 90. 3. — בָּ *bhō*, ב without Daghesh lene, 80, simple syllable, 90. 3.

(11) הָשִׁי *vēhhō-shēkh*, וְ *vē*, 56. 1. הָשִׁי *hhō*, where the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh*, 62. 2; read as a simple syllable *hhō*, 90. 3. — שִׁי *shēkh*, short Seghol and mixed syllable, see in No. 6; with a Sheva in the final Kaph, 52. 1.

(12) עָלָה *āl*, 90. 4. עָלָה *penē*, Pe with Daghesh lene, 79. 2; Sheva vocal, 46. d. — עָלָה *nē*, 54. (ע).

(13) הָיוּם *thēhōm*, ה without Daghesh lene, 80. — הָיוּם *hhōm*, 90. 8.

* Note. In this exemplification, the first number in any reference stands for a section (§) in the Grammar; other references following, this stand for the subdivisions under that section.

(14) רַרְרִי *verū^ahh*, רַ *ve* in No. 5. רַרְרִי *rū^ahh*, with Pattabh furtive, 69.

(15) לֹהִים *lō^a-hīm*, No. 3. מֵרָה־פֶּתַח *mērā-hhe-phēth*, ר with Pattabh long, 33. — הֵה *hhe*, with Seghol medial, 35, and accented, § 100.

(16) עַל־פָּנָי *āl penō*, No. 12. מַמְיָן *hām-mā-yīm*, the Daghesh forte in Mem attaches to the first syllable; *hām*, 90. 4. מַמְיָן *mā-yīm*, see in No. 4.

(17) VERSE 3. *Vāy-yō-mēr lō^a-hīm yshī. Sōr*, with *š* moveable, 56. 1, (although we do not sound it), *vā-yshī sōr*, (in *vā*, the Pattabh has a Daghesh implied in it, and is to be regarded as long, 59).

(18) VERSE 4. *vāy-yār*, with *š* *otiant* at the end, 57. a. *lō^a-hīm ēth hā-sōr ki-tōbh, vāy-yābh-dēl lō^a-hīm bēn hā-sōr ū-bhēn* (*ū*, 90. 1. Note), *hā-hhō-shēkh* (הָ *há*, 59).

(19) VERSE 5. *Vāy-yiq-rā lō^a-hīm lā-sōr yōm, vā-lā-hhō-shēkh* (לָ *lá*, 59) *qā-rā lāy-lā* (לָי *lāy*, 66. a), *vā-yehū* (*vā* in No. 17) *re-rēbh vā-yehū bhō-qēr yōm šē-hhādū* (שֶׁ *šē*, 58).

ACCENTS.

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

[§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Some are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry; and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically מִזְמֹרֶת, these being the three initials of the Hebrew names of these books.

I. DISJUNCTIVES.

(1.) Pause-Accents; or, Disjunctives of the first class.

1. (;—) *Silluq*, קֶטֶף, i. e. stop, pause. In connexion with the two large points that always follow it, it is named, קֶטֶף

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

בְּסוּף פְּסוּקִים, *pause at the end of a verse*. Elsewhere, this same mark stands for Methegh, § 85. Note.

2. ($\underset{\wedge}{-}$) *Athnahh*, אֲתָנְהָה, i. e. respiration.
 *3. ($\underset{\sim}{-}$) *Merka Mahpakh*, מְרַקְּעַת מְהַפְּכָה, a composite accent, see Nos. 23. 25.

(2.) Occasional Pause-Accents; or, Disjunctives of the second Class.

- †4. ($\underset{\zeta}{-}$) *Tiphhha*, תִּפְחָה (posterior), i. e. palm of the hand, from the shape. It is also named תִּפְחָה רְטָרְדָה *retardation*, and (when next before Silluq and Athnahh), תִּפְחָה מְצַדֵּק *strong*. In poetry, it is merely a Conjunctive; see No. 30.
 *5. ($\underset{\zeta}{-}$) *Tiphhha* (anterior); *praepositive*, § 95. a.
 †6. ($\underset{\cdot}{-}$) *Zuqeph Qaton*, זְזָקָה קְטַנִּין, i. e. elevator minor.
 †7. ($\underset{!}{-}$) *Zuqeph Gadhol*, זְזָקָה גְּדוֹלָה, i. e. elevator major.
 †8. ($\underset{\cdot}{-}$) *Segholla*, סֶגְוֹלָה, i. e. cluster of grapes, *postpositive*, § 95. a.

(3.) Lesser Disjunctives; or, Disjunctives of the third Class.

- †9. ($\underset{\cdot}{-}$) *Tebhir*, תְּבִיר, i. e. interruption.
 10. ($\underset{\cdot}{-}$) *Rebhi^a*, רְבִיעַ, i. e. resting upon, or lying over.
 *11. ($\underset{\cdot}{-}$) *Rebhi^a Geresh*, a composite accent, with the Geresh *prae-positive*, comp. Nos. 10, 15; also § 95. a.
 †12. ($\underset{'}{-}$) *Pashta*, פֶּשְׁטָה, i. e. expansion (of the voice); *postpositive*, § 95. a.
 13. ($\underset{\sim}{-}$) *Zarga*, זֶרְקָה, i. e. dispersion; *postpositive*. In poetry, (when not postpositive), it is a mere Conjunctive; see no. 31; also § 95. a.
 †14. ($\underset{-}{-}$) *Yethibh*, יְתִיב, i. e. sitting; *praepositive*. Called also, שֵׁפָר מִן־קֶדֶם *tuba anterior*, and שֵׁפָר מִן־שָׁפֵל *tuba inferior*. § 95. a.
 *15. ($\underset{\cdot}{-}$) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called שֵׂרָם *shield*. (Arabic *قُرْسٌ clypeus*), and אֲזָלָה *retention* (أَزَلٌ *cohibuit*).
 †16. ($\underset{''}{-}$) *Garshayin*, גֶּרֶשׁ שְׁנַיִם, i. e. double Geresh. Also called שֵׂרָם טְרַסִּין, dual and plural of שֵׂרָם *shield*.
 †17. ($\underset{^{\circ}}{-}$) *Telisha Gedhola*, תְּלִישָׁה גְּדוֹלָה, i. e. evulsio major; also תְּרַסָּה; *praepositive*, § 95. a.
 †18. ($\underset{^{\circ}}{-}$) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
 19. ($\underset{^{\vee}}{-}$) *Pazer*, פָּזֵר, i. e. disperser. Also גְּדוֹלָה.

20. (1) *Pesiq.* פֶּסִיק, i. e. cessation. Also נִפְסָק separation. Always preceded by a Conjunctive, on the word after which it is placed.

II. CONJUNCTIVES.

21. (—^ˆ—) *Munahh*, מִנְחָה, i. e. joined. Also נְשָׂר תִּבְרָה *tuba recta*, and נְשָׂר הִלְכָה *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnabh, Zarqa, or Zaqeph Qaton, it is called מְלִיָּה, *Illūy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְכַרְבֵּל *Mekharbel*, sieve, i. e. agitation (of the voice).
22. (ˆ—) *Qadhma*, מְקַדְמָה, i. e. before.
23. (—) *Merka*, מְרַבָּה (apoc. of מְרַבָּה) i. e. prolonging; also מְרַבֵּן, מְרַבֵּן id.
- †24. (—) *Merka Khephula*, מְרַבָּה כְּפֻלָּה, i. e. Merka doubled. Also מְרַבֵּן מְרַבֵּן, *two rods*.
25. (—^ˆ—) *Mahpakh*, מְחַפֵּץ, i. e. inversion. Also נְשָׂר מְחַפֵּץ, *crooked trumpet*, and נְשָׂר מְחַפֵּץ, *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (ˆ—) *Shulsheleth*, שְׁלִשְׁשָׁלֶּת, i. e. chain.
- †27. (,—) *Durga*, דִּבְרָה, i. e. steps, gradation.
- †28. (ˆ—) *Telisha Qetanna*, תְּלִישָׁה קְטַנָּה, i. e. evulsio minor. Also תְּלִישָׁה, *eradicator?* *Postpositive*, § 95. a.
29. (—^ˆ) *Yerahh*, יְרַח, i. e. moon. Also יְרַח יְרַח, *the moon a day old*, יְרַח יְרַח, *round*, יְרַח יְרַח, *wheel*.
- *30. (—) *Tiphhhu* (*posterius*), in poetry a Conjunctive; comp. no. 4.
- *31. (—^ˆ) *Zarqa*, in poetry, a Conjunctive when *not* postpositive; see No. 13.]

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

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

[(a) Seven of them are always confined to the same position, let the tone be where it may; e.g. Segholta, Pashta, Zarqa (No. 13), and Telisha Qetanna, must always be put over the *last* letter of a word, (and are therefore called *postpositive*); while Tiphhha *anterius*, Yethibh, and

Telisha Gedhola belong only to the *first* letter of a word, (and are therefore called *praepositive*); see the Table. Of course, these accents sometimes fall in with the tone-syllable; but oftentimes they do *not* fall in with it.

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

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. הַהֵן, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable; i. e. if it belong to those accents which always mark the tone. E. g. וְיָבִיטְךָ עַל הַיָּם, where יָבִיטְ is acuted. Here is one *Conjunctive*, and one *Disjunctive*, upon the word; but sometimes there are *two Disjunctives*, as וְיָבִיטְךָ, Lev. 10: 4; even two on the same monosyllable, as וְיָבִיטְךָ, Gen. 5: 29; often *two Conjunctives* are put upon one word, as וְיָבִיטְךָ, Ps. 96: 4.

All this shows the utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive* and *postpositive* accents that do not coincide with the tone syllable, prove that the marking of it by the accents in general, is a *secondary*, and not a *primary* object of these signs. But if the cantillation is marked by the accents, § 97, then two accents may both be regarded, when on the same syllable; but not on any other ground.

§ 96. *Accents as signs of interpunction.* This is the use most commonly assigned to them as the principal one. In many cases they accord well with the divisions of sense. In poetical books, the pause-accents are useful in marking the end of *στίχοι*, as they for the most part do this with accuracy. But in all parts of the Bible, there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. 1: 1, we have וְיָבִיטְךָ, i. e. a Pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb with its subject, and the accusative case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction*, is only secondary.

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

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

For an exhibition in musical notes, of the *recitativo* power of the accents, see Jablonskii Praef. ad Bib. Heb. § 21, and Bartolocci Bibliotheca Rabbin. IV. p. 431.

§ 98. *The proper place of an accent, (neither praepositive nor postpositive), is over, or under, the left side of the letter next preceding the vowel in a syllable. The imperfection of types sometimes prevents the printed books from following this rule.]*

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish, and to name them. The *Conjunctives* often shew what words should be connected, in sense; the *Disjunctives*, which should be separated. They serve, therefore, as an index of the commentary, which the Accentuators made upon the Hebrew text. In a very great number of cases, the pause-accents, (and sometimes all the others), affect the forms of words by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

Tone-Syllable.

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

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

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

§ 100. *Exceptions.* Several classes of words are *penacuted*;

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

[This vowel is almost universally, *Seghol*, *Pattahh*, or *short Hhireq*, § 34. In a few cases, *Shureq* and *Uhireq* with *Yodh* appear to be *furtive*, and consequently employed as short vowels. E. g. in מִיָּהוּהוּ and מִיָּהוּהוּ, which stand for מִיָּהוּהוּ and מִיָּהוּהוּ; מִיָּהוּהוּ, for מִיָּהוּהוּ, § 120. b. In proper names ending with מִיָּהוּהוּ, the *penult* syllable is accented, as מִיָּהוּהוּ *Micaiah*; so also in מִיָּהוּהוּ, as the ה is *quasi furtive*, § 120. b.]

* Words with the tone on the *ultimate*, are not in this grammar marked with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*, the Syntax excepted.

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

E. g. dual, רָגַלְּךָ; plurals like the dual, רָגַלְתֶּם; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs "לָהּ, which take a furtive vowel; as יִרְגַּלְּךָ, § 283. 3. γ.]

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

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

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

(f) In Kal, Niphal, Hiphil, and Hophal of verbs "עַל, the tone rests on the penult in all the persons which have formative suffixes *beginning with a vowel*, i. e. in all the persons where הַךְ, ךְּ, or ךְּ is added to the root.

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

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

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

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

In a few cases, the tone here is on the last syllable; as רָבֵךְ, Imp. רָבֵךְ. This is very rare, except in Kal. Comp. above under *f*.

Note. As in the case *f* Note, above, all the persons of these verbs which have an *epenthetic* ם or ךְּ, § 268. c, before formative suffixes *beginning with a consonant*, (excepting the suffixes םַךְ and ךְּ), have the tone on the epenthetic syllable, i. e. on the penult.

All the other parts of the verbs עַל are regularly accented, viz. Hophal, Poel, Polal, Hithpoel, and those persons in Kal which have formative suffixes beginning with consonants and not preceded by an

Shifting of the tone-syllable.

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

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

E. g. וְשִׁבְרְתֶּיךָ , וְשִׁבְרְתֶּיךָ ; וְאָסַפְתָּהּ , וְאָסַפְתָּהּ ; Hiph. וְהִבְבִּירְתָּהּ , וְהִבְבִּירְתָּהּ .
So too in verbs עָשָׂה and עָשָׂה , § 100. *f. g.* also in *h*.

Exceptions. (1) *Always*; the first per. plur. of verbs; as וְאָסַפְתֶּיךָ .
(2) *Generally*; verbs whose third radical is a Quiescent; as וְיָרַדְתָּהּ ,
 וְיָרַדְתָּהּ . (3) Verbs with a pause-accent on the penult. (4)
When a tone-syllable immediately follows, the tone is then commonly
(not always) thrown back; as וְשִׁבְרְתֶּיךָ .

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

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

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

Note 1. Apocopated verbs, with a *furtive* final vowel, are all accented on the *penult*, in the Future. See § 233. 2. *γ*.

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

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

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

Verbs הָיָה , preceded by לֹא , commonly suffer both apocope and retraction of the accent.

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

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

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

E. g. הִשְׁמֵר keep thyself, for הִשְׁמֵר; לֵרֵא let him see, for הִרְאָה; הִרְרָה for הִרְפָּה. The Future always does this, when it has a *furtive* vowel.]

Critical marks, and Masoretic notes.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e. g. הִרְרָה, shews that the margin is to be consulted, either for a different reading, (as Gen. 8: 17, הִרְצָה in the case above), or for *literae majores vel minores*, *Piska*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.

§ 103. *Qeri* and *Kethibh*. There are a considerable number of marginal readings (about 1000), in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קֵרִי, *Qeri*, which means, *read*; i. e. this word is read, instead of the word in the text to which it relates, and which is called כְּתִיב, *Kethibh*, i. e. *written* or *text*. The vowel-points under the *Kethibh* belong to the *Qeri*, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as Judg. 20: 13. This is called קֵרִי וְלֹא כְּתִיב, *read but not written*. If a word is superfluous in the text, it is left unpointed; as Ezek. 48: 16. This is called כְּתִיב וְלֹא קֵרִי, *written but not read*.

§ 104. *Literae majores et minores* distinguish themselves, § 10. *Piskā* (פְּסִקָּה) means separation, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

Puncta extraordinaria are marked thus, וְיִשְׁקָהוּ. See Gen. 18: 9. 33: 4, where the points over the letters are *extraordinaria*.

The Rabbins regard these, as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—15.]

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

Changes of Consonants.

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

§ 106. The changes which affect the consonants, may be ranked under *assimilation*, *casting away*, *addition*, and *transposition*.

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

(1.) *In the first syllable of words* ; viz. (a) *Nun*, most frequently of all ; e. g. מְנָה for מְנָה from *this*, נָבַשׁ for נִבְנַשׁ . This is very common in verbs פָּן , § 252, but not universal. (b) *Lamedh*, rarely ; probably in the article הַל in all cases, § 163, as הַל טְעִימוֹת for הַל טְעִימוֹת , etc. Also in the verb בָּנָה ; as Fut. יִבְנֶה , for יִבְנֶה . (c) *Resh*, very seldom ; in אָשֶׁר , as שְׂיִהְיֶה instead of יִהְיֶה , *who will be* ; כִּסָּא for כִּסְאָא , which is the form of the word in Syriac and Arabic. (d) *Tav*, in the praeformative הִת (in Hithpael), often assimilates itself to the first radical of the verb ; e. g. הִתְעַבֵּר for הִתְעַבֵּר , etc. ; see § 187. b. 2. 3. (e) *Mem*, only in a few foreign words ; as לִמְפִיר for לִמְפִיר , in Greek λαμπάδεις. (f) *Yodh*, in some verbs פָּן , § 251.

(2.) *In the last syllable of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Dagghesh forte in the following letter. But assimilation occasionally happens, *at the end of words*, where a Dagghesh forte cannot be written, § 72. This takes place, in cases where a *furtive vowel* would stand in the final syllable of the word in its full form ; e. g. תַּת for תַּתְּ , אַת for אַתְּ , בַּת for בַּתְּ , etc. So also, לַת for לַתְּ , אַת for אַתְּ , מַשְׁתַּת for מַשְׁתַּתְּ , מַשְׁרַת for מַשְׁרַתְּ .

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek *συλλαβίζω* instead of *συλλαβάσιζω*; and so at the end of words, *ὀδοίς* for *ὀδοίς*. (Gen. *ὀδοίτος*), *Κλιμαίς* for *Κλιμαίτις* (Gen. *Κλιμαίτις*). In Latin, *illustris* for *industriis*, etc.

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

(a) *At the beginning of words, by aphaeresis*, when a Sheva is under the letter. E. g. (1) *Aleph*; as *בְּהַר* for *בְּהַר־בְּהַר*, and so not unfrequently. (2) *Yodh*; as *יָד* for *יָד־יָד*, *יָבֹב* for *יָבֹב־יָבֹב*. (3) *Mem*; as *מִקָּה* for *מִמֶּלֶךְ*. (4) *Nun*; as *נָתַן* for *נָתַן־נָתַן*. It is doubtful whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under it.

(b) *In the middle of words, by Syncope.* This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopeated, takes the place of this Sheva. E. g. *מִבְּרָח* for *מִבְּרָח־מִבְּרָח*; *קָרְיָם* for *קָרְיָם־קָרְיָם*; *רְהֻמָּה* for *רְהֻמָּה־רְהֻמָּה*; *מִבְּרָח־מִבְּרָח* for *מִבְּרָח־מִבְּרָח*; *עֵי* for *עֵי־עֵי*; *פִּי* for *פִּי־פִּי*; *גָּלִי* for *גָּלִי־גָּלִי*; *בָּב* for *בָּב־בָּב*, etc. Syncope of *א* is pretty frequent; of *ה*, very common; of *ו* and *י*, more seldom, except in verbs *הָה*; of *ע*, very rare.

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

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

§ 109. *Consonants added.* This sometimes happens; viz.

(a) *At the beginning of words, by prothesis*: e. g. *הַמִּזְבֵּחַ* and *הַמִּזְבֵּחַ־אֵלֶיךָ*; *בְּצִוְרָה*, *בְּצִוְרָה־אֵלֶיךָ*; (so Greek *γυθίς, ἐγυθίς*). (b) *In the middle of words, by epenthesis*: e. g. sing. *אָמַת*, plur. *אָמַת־וֹת*; *אָמַת־וֹת* for *אָמַת־וֹת*. (c) *At the end of words, by paragoge*: as *וְהָיָה־לְךָ*, *וְהָיָה־לְךָ־לְךָ*. Also *הָיָה* and *הָיָה־וְ* are frequently added; so *וְ* and *וְ* sometimes, to participles and nouns. See § 125. *b. c. d.*

§ 110. *The grammatical transposition of letters is limited principally to the conjugation Hithpael, when it begins with a Sibilant*: § 187. *a.*

In lexicography, there are a considerable number of transpositions; e. g. *בְּשֶׁלֶם* and *שֶׁלֶם־בְּ*, *a lamb*; *שֶׁבַע־וְ* and *וְשֶׁבַע־*, *to break*; *הָיָה־וְ* and *וְהָיָה־*, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter, for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography;

as עָזַז and עֲזָז, *to exult*; סָבַר and סָבַר, *to shut up*. But these changes belong not to grammar. In Hithpael only, is the transposition in question a *grammatical* one, § 187.]

Peculiarities of the Gutturals and Resh.

§ 111. The Gutturals are never doubled in pronunciation; and Resh, in this respect, is like them. Hence *Daghesh forte*, (which is a sign of reduplication), is not admissible in the Gutturals or in Resh.

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

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

E. g. בָּרַךְ instead of בְּרַךְ, מָנַם instead of מְנַם, בָּרַךְ instead of בְּרַךְ, etc. But ה and ה commonly take *Pattahh long* before them; as בָּהֵל instead of בְּהֵל; אָחִים instead of אֲחִים.

[Note. In a great number of cases, *Pattahh long* is the *compensative* vowel; almost always before ה and ה, when the *A* sound is required. In other cases, *Daghesh'd Hhireq*, i. e. *Hhireq* including a quiescent *Daghesh'd* letter, is sometimes adopted, instead of *Tseri*; e. g. בָּעַר (not בְּעַר) instead of בְּעַר *bis-ē-ēr*; so נָאָץ (not נְאָץ) for נְאָץ; also *Qibbuts long* and *impure* instead of *Hholem*, as נִתְקַמָּה (not נִתְקַמָּה) instead of נִתְקַמָּה. It follows, that the student must not always expect a vowel long in *appearance*, before the Gutturals; because = and = *long*, are frequently used instead of = and =. The use of long = (instead of *Hholem*), is unfrequent.]

§ 113. The Gutturals are prone to take the *A* sound before them; particularly in a *final* syllable.

E. g. שָׁמַע (Imp.) instead of שְׁמַע, יָרַע instead of יְרַע. Often too in a *penult* syllable; as יָעַר instead of יְעַר, יִתְקַמֵּד instead of יְתְקַמֵּד.

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

Note 2. In case the *final* syllable with a Guttural has a long vowel, which must be retained, *Pattahh furtive* is put before the Guttural; as יִתְקַמֵּד, יִתְקַמֵּד, etc. See § 69.

Note 3. Resh never takes a *Pattahh furtive*.

§ 114. Instead of simple Sheva vocal, the Gutturals take a composite Sheva.

E. g. אֶלֶם, אֶלֶם, אֶלֶם; see § 49. Note. Sheva *simple* stands under the Gutturals, at the *end* of a *mixed* syllable, after a short vowel, and when a *silent* Sheva is required, § 50; as אֶלֶם, אֶלֶם.

Peculiarities of Quiescents.

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

§ 115. *General principle which regulates quiescence.* The letters א, ה, ו, (*Evi*) quiesce, when a *homogeneous* vowel precedes them (§ 53), and, according to the analogy of other consonants, they would stand at the *end* of a *mixed* syllable, and take a simple Sheva silent, express or implied, § 56. 2.

E. g. אֶמֶם instead of אֶמֶם = אֶמֶם, אֶמֶם instead of אֶמֶם, אֶמֶם instead of אֶמֶם, אֶמֶם instead of אֶמֶם.

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

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

§ 116. *Quiescence* sometimes happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; § 119. *c.* 2. § 120. *c.*

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

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

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

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

(2) The Quiescent may conform to the vowel.

E. g. קָאם for קָאם , גְּלִי for גְּלִי , שָׁפ for שָׁפ , etc.

Practice only can teach the student, when the cases which come within these rules take place.

§ 118. The letters \aleph , ν , γ , having a vowel of their own, and being preceded by a consonant with Sheva, sometimes remit their vowel to the place of the preceding Sheva, and become *otiant*.

E. g. רְאָשִׁים for רְאָשִׁים , רְאִישׁוֹן for רְאִישׁוֹן , בָּאָר for בָּאָר , פְּאָרָה for פְּאָרָה ; בְּוֹא for בְּוֹא , קָנִים for קָנִים , עֵי for עֵי , פֵי for פֵי ; אִיבָה for אִיבָה , אִימָה for אִימָה , פִּיתְרוֹן for פִּיתְרוֹן , גֵּל (with Yodh omitted) for גֵּל , etc.

[Note 1. This has been named *Syriasm*; but improperly, since it appears so very often in Hebrew, (taking all the cases together), as to shew that it is a property of the dialect, and not the result of error in Syraizing transcribers. Usage only can determine the cases, in which it is admitted.

Note 2. Such cases, also, have been represented by all the grammarians as *quiescence*, in respect to \aleph . That they are not so, but cases of *otium*, is plain from the following examples; viz. לְקָרְאָה (instead of לְקָרְאָה); but with a sing. suffix, לְקָרְאָהוּ , with a plural one, לְקָרְאָתְכֶם . So מְלֹאכָה (instead of מְלֹאכָה), constr. state מְלֹאכָתָהּ , with suffix מְלֹאכָתָהּ . *Aleph*, then, has no effect on the mutability or quantity of the vowel which precedes it, in such cases; consequently it is *otiant*. Instances of *Vav* and *Yodh* do not occur in the same way as those above of *Aleph*; but such cases as בֵּי for בֵּי , עֵי for עֵי ; רְגֵלִי for רְגֵלִי , תְּגֵלִי for תְּגֵלִי , etc. shew that *Vav* and *Yodh* do become as completely *otiant* as *Aleph*, and on the like principles. For etymology's sake, *Yodh* and *Vav* are retained in such words as אִימָה (for אִימָה), בְּוֹא (for בְּוֹא); and in these cases, they have the appearance of being *quiescent*, but are in fact *otiant*, as the above examples shew. The principle is an extensive one in regard to *Vav* and *Yodh*, in verbs לָה , which are properly לָה and לָה . It will account for a great part of the abridged forms of these verbs; see § 231. In other classes of words, such *otium* of *Yodh* and *Vav* is far more seldom than that of *Aleph*.

Note 3. א, ר, י, being *otiant*, are frequently omitted in writing; e. g. חָזַק for חָזַקָה, נָהַב for נָהַבָה; אָב for אָבֹא = אָבֹא, שָׁנָה for שָׁנָה; פָּרָה for פָּרָה, פָּרָה for פָּרָה, etc.; see § 57. § 63.

§ 119. PECULIARITIES OF ALEPH. These are so many, that they need an explicit and separate statement.

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

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

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

(d) *Aleph* at the beginning of a word. (1) If it have a proper vowel, it is regular. (2) If it have a composite Sheva, in some few cases, (after the manner of the Syriac), it employs a long vowel instead of it; e. g. אָבֹא instead of אָבֹא, אָבֹא for אָבֹא, אָבֹא for אָבֹא. This happens only at the *beginning* of words.

§ 120. PECULIARITIES OF VAV AND YODH. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva, and are preceded by *homogeneous* vowels, uniformly quiesce, § 115. (b) They quiesce at the end of words, also, when they would be preceded by a *silent* Sheva, or analogically would be preceded by a *furtive* vowel; e. g. אָבֹא instead of אָבֹא, אָבֹא for אָבֹא, אָבֹא in-

stead of בִּהְיוּ, רִשְׁתֶּהוּ for רִשְׁתֶּהוּ with Pattabh furtive. To this principle there are one or two exceptions in respect to *Vav*; e. g. קָצָו.

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

(c) *Vav* and *Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. חָלָה instead of חָלָה, רָעוּה instead of רָעוּה, שָׁבְרוּ instead of שָׁבְרוּ; comp. § 119. c. 3.

§ 121. PECULIARITIES OF HE. (a) At the beginning and in the middle of words, it is always a moveable consonant. Apparent exceptions are, some compound proper names, (as אֶרְהַבְיָהּ with quiescent ה), which depend only on the transcriber. (b) He, at the end of words, is nearly always quiescent; as גָּלָה *gā-lā*, § 51. When moveable, it is marked with *Mappiq*; as אָבָהּ *ā-bhēh*, § 84. (c) It will bear a furtive vowel before it without quiescence; e. g. אָבָהּ, אָבָהּ, אָבָהּ, etc. and must in such cases be considered as moveable; comp. *א* in § 119. b, in אָבָהּ, etc. (d) He is frequently made otiant, at the end of a word, by a Dagghesh forte euphonic; e. g. מַתְּ-טוֹב = מַתְּ-טוֹב, מַתְּ-טוֹב = מַתְּ-טוֹב. But this belongs merely to *modes of reading*.

§ 122. The Quiescents are sometimes commuted; which naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

אָ	is put for	הָ,	as	אָבָהּ	for	אָבָהּ
אָ	—	הָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	הָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	הָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	אָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	אָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	אָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	אָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	אָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	אָ,	—	אָבָהּ	—	אָבָהּ
אָ	—	אָ,	—	אָבָהּ	—	אָבָהּ

(2) Sometimes in the middle of words; as אָבָהּ for אָבָהּ, אָבָהּ for אָבָהּ, etc.

§ 123. Quiescents are frequently omitted in writing words, § 63.

§ 124. The Quiescents frequently suffer *apocope*.

(a) In verbs אָבָהּ, in the Fut. and Imper., and when they have suffixes; § 283. 3. γ. § 313.

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

§ 125. The Quiescents, (with a vowel preceding them), are often employed by way of *paragoge*.

(a) *Aleph* is sometimes *paragogic*, after the syllables, אָ, וּ, וּ; e. g. אָקָרָא = קָרָא, אָרְבִּיבִי = רְבִּיבִי, אָהֵלְכֵם = הֵלְכֵם *they go*. This last form is a usual one in Arabic.

(b) Also הָ, הָ, הָ; e. g. אָקָטַל, אָתְּתַלַּח; הָן, הָנָה; אָשֶׁר, אָשֶׁרָה.

(c) More seldom וּ; e. g. pronoun suffix אָ, *parag.* אָמְנוּ; so in the noun הָיָה, *parag.* הָיָהוּ.

(d) Rarely יָ, as אָקָרָא, אָקָרְבִּי; but *Yodh* is often inserted between two words, united to form a proper name; as אָבְרָהָמָן *man*, אָלֹהִים *God*, united אָבְרָהָמָן אָלֹהִים *Gabriel*, i. e. *man of God*.

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

CHANGES OF THE VOWELS.

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

§ 127. VOWELS MUTABLE AND IMMUTABLE. The general principle is, that *pure Vowels are mutable; impure ones immutable*. See § 29. seq.

[*Exceptions.* (1) *Long impure vowels are sometimes exchanged for each other*; as אָנָסִים, plur. אָנָסִים. (2) *Long impure ones, for long pure ones*; as Imp. 2d pers. masc. אָקָרָא, 2d pers. plur. fem. אָתְּתַלַּח with Hholem pure; Niph. Fut. 3d masc. sing. אָהֵלְכֵם with Hholem impure and protracted, 3d plur. fem. אָתְּתַלַּחְנָה, with Hholem pure and mutable; Hiph. Imp. 2d pers. plur. masc. אָתְּתַלַּחְנָה, plur. fem. אָתְּתַלַּחְנָה with Tseri pure. (3) *Long impure vowels for short ones*; as אָגְדֹהֶלֶת, const. אָגְדֹהֶלֶת *gedhöl*; אָתְּתַלַּחְנָה, constr. אָתְּתַלַּחְנָה. (4) *Long impure vowels for Shevas*; e. g. אָגְדֹהֶלֶת, fem. אָתְּתַלַּחְנָה. It will of course be understood that all the long pure vowels are, from their nature, mutable.

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

Note 1. The *composite Shevas* in a like way, are frequently exchanged for each other, in the course of declension; e. g. אָתְּתַלַּחְנָה, fem.

נַעֲלָמָה, נִאָסֶר, with suffix. נִאָסְרֵי. The *A* sound is shorter than the *E* sound.

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

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

A few exceptions appear; as מַד, plur. מַדִּים; מוֹרֵג, plur. מוֹרְגִים. So Hiph. הִקְטִיל, 2 pers. הִקְטִילְתָּ. Every language has some such anomalies. Practice only can teach how to distinguish them.

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

Long pure vowels.	Corresponding short vowels.
Qamets (◌ָ)	Pattahh (◌ַ)
Tseri (◌ֵ)	{ Seghol (◌ֶ)
	{ Hhireq short (◌ִ)
Hholem (◌ֹ)	{ Qibbuts short (◌ֻ)
	{ Qamets Hhateph (◌ֲ)

[§ 129. *Long mutable vowels are exchanged for corresponding short ones; (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed, either forward or backward.*

E. g. *forwards*; as יָדָם, נִשְׁבָּם, יָשׁ, בְּנֵי, בְּנֵי, וְקָטָל, וְקָטָל; yīq-tōl-hhā; יָסְפוּ, תִּסְבְּיָה, before Maqqeph, as כֹּל כֶּלֶאֱשֶׁר, כֹּל כֶּלֶאֱשֶׁר; šhēr, § 39. With tone moved *backwards*, i. e. towards the right hand; as וְיָדָם, וְיָדָם, וְיָדָם; vāy-yā-qōm; וְיָדָם, וְיָדָם. The reason of such changes is, that long vowels cannot stand in mixed syllables, unless they are tone-syllables, § 36. Of course, when the tone is removed, they must be *shortened*.

Note. A few solitary cases are found, of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, וְיָדָהוּ. But the first *Yodh* here is merely a *fulcrum*, § 64.

§ 131. A Pause accent falling on a medial Pattahh or Seghol, commonly (not always) lengthens it.

E. g. נִיָּים, נִיָּים; הֶבֶל, הֶבֶל. Occasionally other accents do the same; see § 149.]

Falling away of the Vowels.

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

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

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

§ 133. *When the tone is moved forward one syllable, (i. e. moved toward the left hand): (a) The penult vowel of the ground-form* falls away, if pure and mutable.*

E. g. דָּבָר, דָּבָר; עָנָב, עָנָב. If the tone is not shifted, the vowel remains; e. g. דָּבָר, דָּבָר.

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

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

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

E. g. דָּבָר word, דָּבָר the words of Jehovah. But not all vowels which *appear* to be mutable, are so; see § 20 seq. on the vowels. In particular, Tseri in participial forms, and in many others, remains unchanged by a state of regimen; e. g. קוֹטֵל, reg. the same; אֶבֶן, reg. the same; שֵׁשׁ, reg. the same; other like forms follow the rule, e. g. בָּן, reg. בָּן; בָּן, reg. בָּן. The vowels are sometimes dubious by usage; as in פָּרַשׁ, reg. פָּרַשׁ and פָּרַשׁ.

Note. In Segholate forms, (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, these nouns being monosyllabic in theory.

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

regimen makes no change in their vowels. See in the Paradigm of Dec. VI.

§ 135. *Where the ground-form of a word receives an accession at the end beginning with a vowel; (a) Which requires both consonants of its final syllable to be united with such accession in the same syllable, then the final vowel of the ground-form falls away, if mutable.*

This happens most frequently in verbs; e. g. לָטַל, fem. הִלָּטְטָה; לָקַטְטָה, plur. הִלָּטְטוּהוּ; קָבַד, fem. הִקָּבְדָה; part. pres. לִקְטָט, fem. הִלָּטְטָה, plur. הִקָּטְטוּהוּ; in Piel, נִלְבַּד, fem. הִנְלַבְדָה; but also in nouns of Dec. VII., as אָבָה, plur. הִלָּבְטוּהוּ.

(b) Also, where only the final consonant is united with an *accessory* vowel, but the penult consonant, from the nature of syllabication necessary to the form of the word, must have a *Sheva silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. הִלָּטְטָה (not הִלָּטְטָה), ground-form הִלָּטְטָה; הִקָּטְטָה (not הִקָּטְטָה), ground-form הִקָּטְטָה.

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

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

Rise of New Vowels.

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

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

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

E. g. עָבָר, plur. constr. עָבְרִי instead of עָבְרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

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

[§ 139. If an accessory prefix letter with a Sheva, come before a syllable beginning with a Guttural which takes a composite Sheva, such accessory letter takes a *supplied* short vowel, which is homogeneous with the composite Sheva.

E. g. עָבָר, but with prefix הָ, הָעָבָר, הָעָבָר; אָשִׁירָא, אָשִׁירָא; אָשִׁירָא, אָשִׁירָא. *bō-hh^eh*. The Futures of the verbs אָשִׁירָא and אָשִׁירָא make אָשִׁירָא, אָשִׁירָא; and analogous to this are the prefixes, as אָשִׁירָא, contrary to the analogy of other guttural forms.

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

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

Rise of furtive Vowels.

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

E. g. מִנְּךָ instead of מִנְּךָ, מִסְּפָר for מִסְּפָר, מִנְּעָר for מִנְּעָר, מִבֵּית for מִבֵּית. See on Dec. VI. § 359, and also § 283. 3. *γ.* on the Segholate forms of verbs.

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

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

Euphonic changes of the Vowels.

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

Note. The rule is not uniform. Such cases occur, as מִתְּהַרְרִים, מִתְּהַרְרִים, מִתְּהַרְרִים, etc. The word מִתְּהַרְרִים is anomalous, being put for מִתְּהַרְרִים or מִתְּהַרְרִים. The practice of the rule is occasionally extended, to cases where the Gutturals are not present; as מִתְּהַרְרִים מִתְּהַרְרִים, where מִתְּהַרְרִים stands for מִתְּהַרְרִים; also to Gutturals not pointed with Qamets; as מִתְּהַרְרִים for מִתְּהַרְרִים, *hā-h^odhā-shim*.

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

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

(d) A furtive vowel, at the end of words, causes the preceding vowel, if mutable, to conform. E. g. *Qamets*; as מִתְּהַרְרִים instead of מִתְּהַרְרִים. *Pattahh*; as מִתְּהַרְרִים for מִתְּהַרְרִים. *Tseri*; as מִתְּהַרְרִים for מִתְּהַרְרִים. So in verbs, מִתְּהַרְרִים for מִתְּהַרְרִים, מִתְּהַרְרִים for מִתְּהַרְרִים. In Gutturals, מִתְּהַרְרִים for מִתְּהַרְרִים.

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

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

Vowels changed by Accents.

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

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

E. g. בָּרַם, מָרַם; קָטַל, קָטַל; מָלַךְ (for מִלַּךְ, § 142. d), מָלַךְ. So where they shift the tone also; as אָתָה, אָתָה; עָתָה, עָתָה. So וַיָּאמֶר וַיָּאמֶר, וַיָּאמֶר.

Note 1. The *praepositive* and *postpositive* accents (§ 95), may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מָלַךְ (instead of מִלַּךְ) with Tiphha *anterior*, Ps. 97: 1; יִשְׁעָבוֹ (instead of יִשְׁעָבוֹ) with Segholta on the ultimate; see § 146.

[§ 145. II. *They shorten long vowels*. Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. הִפָּרַח, הִפָּרַח; קָמַל, קָמַל; רָגַמַל, רָגַמַל; גָּבַח, גָּבַח. So with verbs, when they have suffixes; as אֲמַיִלִים, אֲמַיִלִים; רָחִימִן, רָחִימִן. But the cases are numerous, in which rule II. does not have any influence. The whole thing is mere *arbitrary* euphony.

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

This takes place, (a) When such accent falls on the *restored vowel*; as הִרְאָה, הִרְאָה, ground-form הִרְאָה; טָמְנוּ, טָמְנוּ, ground-form טָמְנוּ; וְקָטַלְוּ, וְקָטַלְוּ, ground-form וְקָטַלְוּ; וְשָׁמְעוּ, וְשָׁמְעוּ, ground-form וְשָׁמְעוּ. (b) When it falls on the succeeding syllable; as רָבְדוּן, instead of רָבְדוּן, Joel 2: 5; יִדְהָקוּן, instead of יִדְהָקוּן, Joel 2: 8; גָּלְכוּן, instead of גָּלְכוּן, Joel 2: 7.

N. B. Both of these usages are very often neglected.

§ 147. Pause accents, falling on those persons of verbs "לֶה" (properly "לִי", § 280), which drop a letter and a vowel, restore the letter as well as the vowel dropped, and affect the vowel, as in the foregoing section.

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

E. g. $\text{שָׁמַרְתָּ, וַיִּשְׁמְרוּ}$, ground-form $\text{הַשָּׁמַר} = \text{שָׁמַר}$; $\text{בְּעֵנִי, בְּעֵינָיִךְ}$, from $\text{בְּעֵינָה} = \text{בְּעֵינִי}$, § 230. Note.

§ 148. *Where no vowel has been dropped, a pause-accent (a) Falling on simple Sheva penult, puts Seghol in its place.*

E. g. $\text{שָׁמַרְתָּ, שָׁמַרְתָּ; בְּעֵינֶיךָ, בְּעֵינֶיךָ}$.

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

E. g. $\text{שָׁמַרְתָּ, שָׁמַרְתָּ; בְּעֵינֶיךָ, בְּעֵינֶיךָ}$; cases with (e) do not occur. But the practice is not entirely uniform; e. g. $\text{בְּעֵינֶיךָ, בְּעֵינֶיךָ}$.

§ 149. *General Remark.* The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *Disjunctive* accents, and even several of the *Conjunctives*, not unfrequently produce the same effect in prolonging syllables, as the Pause-accents. For example, (a) *Disjunctives*; $\text{וְהָרְבִיבְתָה, וְהָרְבִיבְתָה; וְהָרְבִיבְתָה, וְהָרְבִיבְתָה; וְהָרְבִיבְתָה, וְהָרְבִיבְתָה; וְהָרְבִיבְתָה, וְהָרְבִיבְתָה; וְהָרְבִיבְתָה, וְהָרְבִיבְתָה}$. Ps. 5: 12. etc. (b) *Conjunctives*; as $\text{וְהָרְבִיבְתָה, וְהָרְבִיבְתָה; וְהָרְבִיבְתָה, וְהָרְבִיבְתָה; וְהָרְבִיבְתָה, וְהָרְבִיבְתָה}$, etc. The entire want of any regular system, in regard to the influence of the accents over the vowels, shews very clearly, that such influence belongs only to the occasional method of reading certain passages or words, and not to the essential mutations of the language itself.]

Vowels changed by accession and transposition.

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

E. g. שָׁמַרְתָּ , plur. שָׁמַרְתֶּם , with suffix וְהָרְבִיבְתָה ; so $\text{וְהָרְבִיבְתָה, וְהָרְבִיבְתָה}$; $\text{שָׁמַרְתָּ, שָׁמַרְתָּ}$.

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

Vowels changed by position.

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

(a) *The article הַ* (for הַ § 162) has, (1) Usually, *Pattahh* followed

by Daghesth forte; e. g. הַלְּקָשׁ = הַלְּקָשׁ. (2) Before the Gutturals א, ע and ר, it takes Qamets; as הַלְּקָשׁ, הַלְּקָשׁ. (3) Before ה and ה, Pattahh long is the more usual vowel; as הַלְּקָשׁ, הַלְּקָשׁ. (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghesth after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with ה and ה having a simple Sheva; e. g. הַלְּקָשׁ for הַלְּקָשׁ, הַלְּקָשׁ for הַלְּקָשׁ.

Note. When the article is preceded by the particles, ה, ה, ה, it frequently suffers *syncope* (§ 103. b), and gives up its vowel to the particles; as הַלְּקָשׁ for הַלְּקָשׁ, הַלְּקָשׁ for הַלְּקָשׁ, הַלְּקָשׁ for הַלְּקָשׁ. But on the contrary, it frequently resists *syncope*; as הַלְּקָשׁ, etc.

(b) The particles ה, ה, ה, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas, they take the corresponding medial vowel; e. g. הַלְּקָשׁ, הַלְּקָשׁ, *l-hh^oli*, etc. (2) Before accented syllables, they usually take Qamets; as הַלְּקָשׁ, הַלְּקָשׁ. But this is confined chiefly to forms of the Inf. mood not in regimen; to pronouns; and to tone syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva.

(c) The conjunction ו is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding medial vowel; as הַלְּקָשׁ. (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces; as הַלְּקָשׁ for הַלְּקָשׁ, see § 119. c. 1. (3) Before a *tone-syllable* it frequently takes Qamets; as הַלְּקָשׁ, הַלְּקָשׁ. The usual cases of this nature, are before a *Disjunctive* accent; before a *Conjunctive* one, ו retains Sheva. (4) Before a Sheva vocal either simple or composite, under a letter not a Guttural, and also before ב, נ, פ, it takes Shureq; as הַלְּקָשׁ, הַלְּקָשׁ, הַלְּקָשׁ. (5) Before Yodh with Sheva, it takes long *Ihhref*; as הַלְּקָשׁ, הַלְּקָשׁ. (6) Before the verbs הַלְּקָשׁ and הַלְּקָשׁ, it sometimes takes short *Ihhref* or Seghol; as הַלְּקָשׁ, הַלְּקָשׁ.

(d) The *interrogative* הַ changes its usual punctuation, (1) Before Sheva simple, it takes Pattahh; as הַלְּקָשׁ. (2) Before Gutturals with Qamets, it takes Seghol; as הַלְּקָשׁ, *is he wise?* (3) Before Gutturals without Qamets, Pattahh and sometimes Qamets; as הַלְּקָשׁ, *shall I go?* הַלְּקָשׁ *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with Sheva; e. g. הַלְּקָשׁ *an tunica?* הַלְּקָשׁ *viaene mtae?* And even before a letter with a vowel, although very rarely; as הַלְּקָשׁ *an bonum erit?*]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

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

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

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots, than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel-letters, or the semi-vowel Nun. E. g. טוֹב and טוֹבָה *to be good*, common root טוּב. פָּהַךְ and פָּהַךְ *to blow*, common root פָּח. דָּבַד, דָּבַד, דָּבַד, דָּבַד *to thrust down*, common root דָּבַד.

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, and yet the meaning of all the words remains the same. E. g. The verb signifying *to lick*, is either עֲצָץ, כִּצָץ, טִצָץ, צִצָץ, חִצָץ, צִצָץ, or קִצָץ; the letters צָ being uniform in all.

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

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

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

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

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, &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, as the sequel will shew, made use of both these methods.

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

§ 161. The Hebrew also differs from the languages of the west, in the mode of writing many of its particles, and the oblique cases of personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc. to which they belong; or on which they depend, so as to form with them but one word.

OF THE ARTICLE.

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

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

E. g. הַמָּטָר *the rain*, instead of הַלְמָטָר; הַבְּנֵי הָאָדָם *the man*, instead of הַלְבְנֵי אָדָם, etc., § 107. l. b. § 111. For the various pointing of the article, see § 152. a.

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

OF PRONOUNS.

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

The following table exhibits the Nominative case, or *ground-form*, of all the personal pronouns.

	Singular.		Plural.	
com. <i>I</i> ,	אֲנִי, אַנְכִי		<i>We</i> ,	אֲנֵנוּ, אַנְהוּ.
mas. <i>thou</i> ,	אַתָּה, אַתָּ		<i>ye</i> ,	אַתֶּם.
fem. <i>thou</i> ,	אַתְּ, אַתִּי		<i>ye</i> ,	אַתֶּנָּה.
mas. <i>he</i> ,	הוּא,		<i>they</i> ,	הֵם, הֵמָּה.
fem. <i>she</i> ,	הִיא, הִיא (hī)		<i>they</i> ,	הֵנָּה.

[§ 165. (a) In *pause*, the pronouns assume the forms, אֲנִי, אַתָּה, אַתָּ, etc., § 144. (b) The א in הוּא, הִיא, (הִיא hī), is *paragogic*, § 125. a. and *otiant*, § 57. (c) The form אֲנֵנוּ seldom occurs; אֲנֵנוּ,

only in Jer. 42: 6. (d) In הָאֵלֹהִים , הָאֲנֹכִי , הָאֵתְּךָ , the הָ is *paragogic*, § 125. b. (e) The forms הָאֵתְּךָ , אֵתְּךָ , אֵתְּךָ (*ait*), הָאֵתְּךָ , אֵתְּךָ , are probably for הָאֵתְּךָ , אֵתְּךָ , אֵתְּךָ , הָאֵתְּךָ , אֵתְּךָ , § 107. a. (f) הוּא (*hu*), is anomalous, (probably the older form of the pronoun); the marginal reading or Keri (§ 103) always supplying the form הוּא , as a correction. It is found only in the Pentateuch.

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

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

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

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

	Singular.			Plural.
Masc.	זֶה ,	fem.	זֹאת ,	com. הֵלֵךְ , <i>this</i> .
	הֵלֵךְ ,		זֶה ,	Com. הֵלֵךְ <i>these</i> .
			זֶה ,	אֵלֵךְ <i>these</i> .

Note. The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת , the form זֶה is sometimes used; once הֵלֵךְ , Ezek. 36: 35.

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

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the א (§ 108. a), and assimilating the ר (§ 107. c); as אֲשֶׁר instead of לֹךְ . The ש (the *apocopate* form) has various pointing, according to the nature of the word which follows; e. g. שְׁ , שׁ , שׂ , ש׃ , as שְׁהוּא Ecc. 3: 18.

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

§ 170. IV. PRONOUNS INTERROGATIVE. These are two, viz. מִי *who*, and מַה (מַה , מַה) *what*.

Note. Before a Dagghesh *euphonic*, the form מִי is used, as מִי־הָיָה : before a Guttural with Qamets, מַה , as מַה־אָנֹכִי .

OF VERBS.

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

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

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

§ 173. *Conjugation.* (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, and which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

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

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

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

§ 174. THE USUAL CONJUGATIONS of the verbs are as follows,

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

[§ 175. PECULIAR CONJUGATIONS. The conjugations frequent only in certain classes of verbs, are,

(a) 1 Poel סִיבֵּב. 2 Poal סִיבֵּב. 3 Hithpoel הִתְנַזְּלֵל.

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

(b) In verbs *Ayin Vav* (ו"ו § 269), forms similar in appearance are common substitutes for the regular Piel, Pual, and Hithpael; viz. 1 Polel קִוְּיָם. 2 Polal קִוְּיָם. 3 Hithpolel הִתְקוּיָם.

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

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

1. *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הִתְקַטַּל, both passive forms of Hithpael. Comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilpel* active, and *Pulal* passive, בָּבִילֹנִים, בָּבִילֹנִים, (comp. § 175. *b*. Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active, and *Polpal* passive, formed out of verbs עָוָה and עָוָה, by repeating the first and last radicals; e. g. from בָּבִילֹנִים comes בָּבִילֹנִים, בָּבִילֹנִים; from בָּבִילֹנִים, בָּבִילֹנִים and בָּבִילֹנִים. These are equivalent to the forms, from the same verbs, described in § 175. *a. b*.

(4) A form *Tiphel* seems to have been in existence; e. g. תִּפְחֵל from תִּפְחֵל, תִּפְחֵל, from תִּפְחֵל. Once we have a *Ptoel* form; e. g. in תִּפְחֵל.

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

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

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit all the *usual* ones in § 174. Neither does the active or passive meaning *always* attach to the forms, under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the derived conjugations are borrowed from the various forms of the verb בָּבִילֹנִים, which the old grammarians used in constructing the paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called בָּבִילֹנִים *Qāl*, or, (as it is usually written,) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; בָּבִילֹנִים *Niph-āl*; בָּבִילֹנִים *Pi-āl*, Dag-hesh forte being excluded by the Guttural; בָּבִילֹנִים *Pū-āl*, Dag-hesh being excluded; בָּבִילֹנִים *Hi-ph-āl*; בָּבִילֹנִים *Hōph-āl*; בָּבִילֹנִים *Hith-pā-āl*, Dag-hesh excluded; and so of the unusual conjugations.

§ 180. The third person singular, of the Praeter tense in *Kal*, is regarded as the root of all verbs; one class (verbs עָוָה) excepted, whose root is the trilateral Infinitive, as בָּבִילֹנִים.

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

(*b*) The root has three different forms, distinguished by the final vowels, *Patthah*, *Tseri*, and *Hholem*.

E. g. בָּבִילֹנִים *to visit*, בָּבִילֹנִים *to be old*, and בָּבִילֹנִים *to fear*.

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

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

§ 182. (a) *NIPHAL* is formed by prefixing *Nun* to the ground-form of the verb, and dropping the first vowel of the same; e. g. נִשְׁבַּח, נִשְׁבַּח.

Note. The real prefix seems to be הֵּ; (in Arabic, it is هَ). In the *Infin.* this develops itself; e. g. לְשַׁבַּח = לְהִשְׁבַּח, *Nun* being assimilated in the first form, § 107. a. The appropriate pointing of the prefix *Nun*, in the *Praeter*, would be *Sheva* (ֵ); but short *Hhireq* is necessarily substituted for it, § 137, or an equivalent vowel in case the first radical is a *Guttural*, § 133.

(b) *Significations of Niphal.* (1) It is *passive* of *Kal*, when *Kal* is transitive. (2) *Passive* of *Piel*, or of *Hiphil*, when they are transitive and *Kal* is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as הִשְׁבַּח watch thyself, שָׁאַל he asked for himself. These are the usual meanings.

(4) It also has an *intransitive* sense, and often expresses passion or affection; as הִלָּחַץ, he was sick, *Kal*, הִלָּחַץ the same; נָשָׂא to sigh. (5) To shew one's self as doing a thing, or as suffering it to be done; e. g. הִשְׁבַּח to shew one's self honourable, הִשְׁבַּח (= הִשְׁבַּח) to exhibit one's self as smitten, הִשְׁבַּח to suffer one's self to be entreated. (6) To express reciprocal action; as נִשְׁבַּח to contend, viz. with another; נִלָּחַץ to fight, viz. with an enemy; נִתְּנָה to confer with, viz. another.

Note. It is often used in such a connexion, that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc. before it; e. g. Gen. 6: 21. 16: 10. 20: 9, etc.

§ 183. (a) *PIEL* is characterised by its doubling the middle radical; as קָטַל.

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

(b) *Significations of Piel.* (1) It is *causative* of *Kal*; e. g. הִשְׁבַּח to perish, הִשְׁבַּח to cause to perish. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him, as being or doing thus and so; e. g. הִלָּחַץ to let one live; הִשְׁבַּח, to shew or pronounce one to be just; הִשְׁבַּח, to pronounce one unclean. (3) It is *intensive* of *Kal*; e. g. שָׁאַל to ask, שָׁאַל to beg; שָׁבַח to break, שָׁבַח to dash in pieces. (4) It has a *privative* sense; e. g. יָדַע to know, יָדַע to misapprehend; *Hiph.* הִשְׁרַח to take root, *Piel.* הִשְׁרַח to root out. (5) It often agrees, in signification, with *Kal* transitive; seldom has it an *intransitive* meaning.

§ 184. PUAL is simply the *passive* of Piel, and is characterised by a Daghesth in the middle radical, (or a compensation for it when it is excluded), and by Qibbutts short or Qamets Hhateph in the first syllable; e. g. קָטַל , or קָטַל *qōtāl*.

§ 185. (a) HIPHIL prefixes *He*, and inserts *Yodh*, before the two last radicals; e. g. הִקְטִיל , Hiphil. קָטַל .

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

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחָדַח to corrupt, הִשְׁקַט to be quiet, הִקְדִּישׁ to be white.

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

§ 186. HOPHAL is characterised by ה prefixed to the root, followed by the vowel Qamets Hhateph or short Qibbutts; e. g. הִקְטַל , or הִקְטַל .

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכָּבֵד he shall be able, from כָּבַד .

§ 187. (a) HITHPAEL prefixes הִתְ to the Inf. form of Piel; e. g. Inf. Pi. קָטַל , Hith. הִתְקַטַּל .

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

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

E. g.	ט	Kal	סָבַב	Hithpa.	הִסְתַּבֵּב	instead of	הִתְסַבֵּב
	שׁ	—	שָׁנַב	—	הִשְׁתַּנֵּב	—	הִתְשַׁנֵּב
	שׁ	—	שָׁנַר	—	הִשְׁתַּנֵּר	—	הִתְשַׁנֵּר
	צ	—	צָצַק	—	הִצְטַצַּק	—	הִתְצַצַּק

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

(2) Before a cognate letter, the ה is more commonly *assimilated*.

E. g.	הִדְבַּר	instead of	הִתְדַבֵּר	from	דָּבַר
	הִטְהַר	—	הִתְטַהַר	—	טָהַר
	הִתְנַחַם	—	הִתְתְּנַחַם	—	תָּנַחַם

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

With ז, as	הִזְבֵּן	instead of	הִתְזַבֵּן	from	זָכָה
— כ, as	הִזְכֵּה	—	הִתְזַכֵּה	—	זָכָה
— נ, as	הִזְנֵה	—	הִתְזַנֵּה	—	זָנָה
— ר, as	הִרְוֵם	—	הִתְרַוֵּם	—	רָוַם (§110.)
— ש, as	הִשְׁוֵם	—	הִתְשַׁוֵּם	—	שָׁוַם

(c) *Significations of Hithpael.* (1) It is *reflexive* of Piel; as קִדְּשׁ *to sanctify*, הִתְקַדְּשׁ *he sanctified himself*. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הִתְהַבֵּם *to show one's self cunning*, from הִבֵּם *to be wise*; הִתְהַבְּהַל *to behave one's self proudly*, from זָרַח *to be great*; הִתְהַבְּהַה *to represent one's self as sick*, from הִבֵּה *to be sick*. Also with some slight modifications, as הִתְהַבֵּם *to think one's self wise*, from הִבֵּם *to be wise*; הִתְהַבְּשׁ *to make one's self to be sought*, i. e. *to conceal one's self*, from הִבְשׁ *to seek*; הִתְהַבְּשֵׁן *to ask favour for one's self*, properly *to make one gracious*, from הִבְשֵׁן *to be gracious*. These are the leading significations.

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

Unusual Conjugations.

[§ 188. Poel, Poal, and Hithpoel, are merely substitutes for the Daghesh'd conjugations, § 175. a; as are also Polel, Polal and Hithpoel, § 175. b; and likewise Pilel and Pulal, § 176. 2.

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

§ 189. Pilpel and Polpal are only another form for Piel and Pual, § 176. 3.

§ 190. Hothpaal and Huthpaal agree in meaning with Hithpael, when it is used in a *passive* sense.

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

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

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

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

But in verbs with Future Pattahh, the Inf. construct takes *Hholem* regularly; which seems to be at variance with this principle; at least, it is an exception (a large one too), to the maxim as just laid down, see § 212. 2. § 259, respecting the Inf. const. as a ground form. However, out of Kal, the Inf. may well be taken as the ground-form of the Fut. and Imp. in all the conjugations; and even the participles in Piel, Pual, Hiphil, Hophal, and Hitpael, are derived from the Inf. form in the same conjugations.

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

<i>Singular.</i>					
3 mas.	קָטַל	ground-form.			
3 fem.	קָטְלָהּ	by adding	הָ	...	fragment of הָיָא.
2 mas.	קָטַלְתָּ	—	תָּ	תָּה	— — אָתָּה.
2 fem.	קָטַלְתְּ	—	תְּ	תְּי	— — אָתְּי.
1 com.	קָטַלְתִּי	—	תִּי	תִּי	prob. from obs. אָתְּי.
<i>Plural.</i>					
3 com.	קָטְלוּ	—	וּ	וּא	derivation unknown.
2 mas.	קָטַלְתֶּם	—	תֶּם		fragment of אָתְּם.
2 fem.	קָטַלְתֶּן	—	תֶּן	תֶּנָּה	— — אָתְּנָה.
1 com.	קָטַלְתִּנִּי	—	נִי		— — אָתְּנִי.

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

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

§ 196. *The Inf. absolute* takes Qamets in the first syllable, and Hholem impure in the last; e. g. קָטַלְתִּי.

Note. This form is preserved, even in most of the irregular verbs. In verbs עָז, however, we have קָיָם for קָיָם. Even the *derived* conjugations preserve, for the most part, the final Hholem impure; e. g. Niph. הִקְטַלְתִּי, Piel הִקְטַלְתִּי, Hoph. הִקְטַלְתִּי. Hiphil has Tseri; as הִקְטַלְתִּי or הִקְטַלְתִּי. The variations will be noted, under the respective classes of verbs.

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

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

Singular.

Inf. const. קָטַל ground-form.

3 masc.	יִקְטַל	by prefixing	— י	} prob. from אָהָר, י for ו to begin a word.
3 fem.	תִּקְטַלְנָה	— ת		deriv. uncertain.
2 mas.	תִּקְטַלְתָּ	. . . . .	— ת	from תִּקְטַלְתָּ.
2 fem.	תִּקְטַלְתְּ	by suff. and pref. וְ	— ת	} pref. fr. תִּקְטַלְתָּ; suff. from וְתִקְטַלְתְּ to mark the fem.
1 com.	יִקְטַלְנָה	by prefixing	— נ		from וְתִקְטַלְנָה.

Plural.

3 mas.	יִקְטַלְוּ	by suff. and pref. וְ	— ו	deriv. of וְ uncertain.
3 fem.	תִּקְטַלְנָה	. . . . .	וְ תִקְטַלְנָה — ת	} deriv. of תִקְטַלְנָה uncertain; תִקְטַלְנָה from תִקְטַלְנָה.
2 mas.	יִקְטַלְתֶּם	וְ יִקְטַלְתֶּם — ת		pref. from יִקְטַלְתֶּם.
2 fem.	תִּקְטַלְתֶּן	. . . . .	וְ תִקְטַלְתֶּן — ת	} prefix from יִקְטַלְתֶּן; תִקְטַלְתֶּן from תִקְטַלְתֶּן.
1 com.	יִקְטַלְוּ	by prefixing	— ו		from וְיִקְטַלְוּ.

[§ 198. *The praeformative affixes* to the Fut., would appropriately have a Sheva for their vowel-pointing, (as in Piel, Pual, Hithp. they have), but this receives various modifications, according to the pointing of the letter which follows; see §§ 136—139.

§ 199. In the derived conjugations, (Niphal, Hiphil, Hophal, and Hithpael), the *praeformatives* of the Fut. almost always expel the characteristics of the conjugations, and transfer their vowel points to themselves; e. g.

Fut. Niphal	יִקְטַל	instead of	יִקְטַלְתָּ	from Inf.	יִקְטַל
— — in verbs	עוֹ קָטַלְתָּ	—	יִקְטַלְתָּ	—	קָטַלְתָּ
— Hiphil	יִקְטַלְתֶּךָ	—	יִקְטַלְתֶּךָ	—	יִקְטַלְתֶּךָ
— — in verbs	עוֹ קָטַלְתֶּךָ	—	יִקְטַלְתֶּךָ	—	קָטַלְתֶּךָ
— Hophal	יִקְטַלְתָּ	—	יִקְטַלְתָּ	—	יִקְטַלְתָּ
— — in verbs	עוֹ קָטַלְתָּ	—	יִקְטַלְתָּ	—	קָטַלְתָּ
— Hithpael	יִקְטַלְתָּ	—	יִקְטַלְתָּ	—	יִקְטַלְתָּ

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

E. g. With *Hholem*, (which is by far the most usual form); as יִקְטַלְוּ. With *Pattahh*, (which is common in *intransitive* verbs, having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others); as יִקְטַלְוּ, יִשְׁמַע, יִמְצָא = יִמְצְאוּ, יִמַּל = יִמְלְאוּ, etc. With *Tseri*; as יִקְטַלְתֶּם, יִשְׁמַעְתֶּם, יִמְצְאוּתֶם, etc.

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

Note. The Imp. has only the 2d persons; when an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons of the Fut. tense.

§ 202. *The Participles*, in Kal, are both active and passive; in the other conjugations there is but one form, which follows the conjugation in respect to its meaning.

E. g. Kal, שֹׁרֵב, *scribens*, שֹׁרֵב, *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. שָׁרַב, part. שָׁרֵב; Praet. שָׁרַב, part. שָׁרֵב; so in verbs עָו, Praet. עָוָה, part. עָוָה. In Niphal the same principle prevails, with a slight variation; as Niph. שָׁרַבְתִּי, part. שָׁרֵבְתִּי, i. e. with final Pattahh prolonged.

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

Note 2. Beyond Niphal, all the participles are derived from the Infinitive form of their respective conjugations, by prefixing ה, and dropping the characteristic ה where it occurs; e. g. שָׁרֵבְתִּי, שָׁרֵבְתִּי, שָׁרֵבְתִּי. In the *passive* forms, the final Pattahh of the ground-form is prolonged. Any departures from this principle will be noticed, where they occur.

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

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek, (§ 191); but it employs in the room of them, and to a certain extent, peculiar forms of the *Future tense*.

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

§ 204. The variations of the Future, for the purpose of expressing an *Optative* or *Conditional* sense, are made.

(a) *By paragoge* of הָ and sometimes הָ; e. g. Fut. אֶשְׁרַבְתִּי, with paragoge, אֶשְׁרַבְתִּי; אֶשְׁרַבְתִּי, אֶשְׁרַבְתִּי.

(b) *By a kind of apocope*; which consists in general, in rendering

shorter the final long vowel; and in some cases, in casting away the final letter and vowel; e. g. לִּבְרֹאֲשֵׁי , apoc. לִּבְרֹאֲשֵׁ ; לִּבְרֹאֲשֵׁ , apoc. לִּבְרֹאֲשֵׁ ; לִּבְרֹאֲשֵׁ , apoc. לִּבְרֹאֲשֵׁ .

§ 205. *The Paragogic Future* is, for the most part, confined to the 1st person, singular and plural. The 2d and 3d persons rarely exhibit it. It is employed,

(a) As an *Optative*; e. g. אֲבִיחָהּ *let me die*. (b) To express excitement, urging, assurance, strong determination; as אֵלַי אֵלַי *i must go*, אֲרִיזָהּ *let me rise up*, אֲדַבַּרְהָהּ *I am resolved to speak*, אֲלַמְּדֵנָהּ *let us go*, etc. (c) After the particles אֲשֶׁר , אֲנִי , it expresses the latter part of *conditional* sentences; as $\text{אֲשֶׁר אֲדַבַּרְהָהּ}$, *so that I may declare*; $\text{אֲנִי אֲלַמְּדֵנָהּ}$, *that we may cut*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb to be adopted, particularly in the later Hebrew; but not with any speciality of meaning; as וְאָמַרְתִּי , *and I said*; comp. § 206. Note 1.

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

		3d pers.	3d pers.	2d pers.	2d pers.
Reg. verb	Hiph.	לִּבְרֹאֲשֵׁ	apoc. לִּבְרֹאֲשֵׁ	תִּבְרֹאֲשֵׁ	apoc. תִּבְרֹאֲשֵׁ .
Verbs לִּבְרֹאֲשֵׁ	Kal	לִּבְרֹאֲשֵׁ	—	תִּבְרֹאֲשֵׁ	—
	Hiph.	לִּבְרֹאֲשֵׁ	—	תִּבְרֹאֲשֵׁ	—
Verbs לִּבְרֹאֲשֵׁ	Kal	לִּבְרֹאֲשֵׁ	—	תִּבְרֹאֲשֵׁ	—
	Piel	לִּבְרֹאֲשֵׁ	—	תִּבְרֹאֲשֵׁ	—
	Hiph.	לִּבְרֹאֲשֵׁ	—	תִּבְרֹאֲשֵׁ	—

This Future is employed (a) To express command, wish, prohibition; e. g. לִּבְרֹאֲשֵׁ , *let him destroy*; אֲלַחֲסֵהּ , *hide not*. (b) After אֲשֶׁר in a conditional sentence; as אֲשֶׁר יִבְרַחֲהּ , *that he may tell*. (c) After the particles of negation, לֹא , אַל ; as לֹא תִבְרַחֲהּ , *thou shalt not add*; אַל תִּבְרַחֲהּ , *thou shalt not be preferred*.

[Note 1. *Vav conversive* (§ 208) connects itself very often with such apocopate forms, but frequently without any speciality of meaning; e. g. וְנִבְרַחֲהּ , *and he divided*. Comp. § 205. Note; also § 101. b.

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

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

§ 207. The Imperative, like the Future, has both para-

gogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שָׁמַר, שָׁמְרָה, קָיַם, קָיְמָה, סָפַר, סָפְרָה. *Apocopate*; as הִקְטִיל (for הִקְטִילָה); so גָּבַה, apoc. גָּב; מָגַל, apoc. מָג; שָׁמַרְתָּ apoc. of שָׁמְרָתָה, קָרַעְתָּ apoc. of קָרַעְתָּה.

Future with Vav conversive.

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

E. g. וַיֹּאמֶר *he said*, also וַיֹּאמְרָה *and he said*, or, *he said*. If the *praeformative* letter of the Fut. be א, the Daghdesh is omitted, and the vowel lengthened; as וַיִּקְטֹל, § 111. § 112. If the *praeformative* letter of the verb have a Sheva simple, Daghdesh forte is usually omitted after the Vav; e. g. וַיִּקְטַל, § 73. Note 3.

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

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

Note 3. *Vav conversive* is probably a fragment of the verb הָיָה *to be*. The first letter is dropped, (as it commonly is in Syriac), and the fragment הָיָה is united to the Future by assimilating the ה, (as in הָיָה = הָיָה-הָיָה); so that וַיִּקְטַל = וַיִּקְטַל הָיָה *it was* [that] *he killed*, i. e. *he killed*. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.]

Praeter with Vav.

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

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

§ 210. *General remark on the tenses.* The tenses in Hebrew are

real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Paradigms of Verbs.

[§ 211. *Remarks applicable to the Paradigms in general*, i. e. to all the different classes of verbs.

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

(1) *Nun*, to persons ending in ו or י; as רַב־קָדוֹן instead of רַב־קָדוּ, תִּדְבְּרֶנּוּ instead of תִּדְבְּרוּ; rarely to the Praeter, as נִדְרָעוֹן instead of נִדְרָעוּ; see § 109. c. § 146. b. (2) *He*, usually to the Fut. and Imp. active; § 204. § 205. § 207; rarely in the Praeter, as בִּגְדָתָהּ for בִּגְדָתָה; Niph. Praet. fem. הִשְׁתַּחֲוִּיתָהּ, with ה־ parag. הִשְׁתַּחֲוִּיתָהּ; Hiph. fem. הִשְׁתַּחֲוִּיתָהּ, with parag. הִשְׁתַּחֲוִּיתָהּ. (3) *Aleph*, paragogic or otiant, rarely; as הִלְכָהּ for הִלְכוּ, הִלְכָהּ the same; so הִשְׁתַּחֲוִּיתָהּ for הִשְׁתַּחֲוִּיתָהּ, § 125. a. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as הַיְשִׁיבִילִי לְרֵאוֹתָהּ. Sometimes the Inf. mood takes it; as הַיְשִׁיבִי. Also the Praeter 2d pers. fem., as קִטְטָתָי for קִטְטָתָי.

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

E. g. אָמַרְתָּ for אָמַרְתָּ, וְנָמַרְתָּ for וְנָמַרְתָּ (comp. § 122. 1); but this usage is rare. Oftener וְ is written for וּ; as תִּשְׁמַעְתָּ for תִּשְׁמַעְתָּ. Sometimes ה־ for ה־; as הִשְׁתַּחֲוִּיתָהּ for הִשְׁתַּחֲוִּיתָהּ, וְעָשִׂיתָ for וְעָשִׂיתָ, etc.

(c) The prepositions בְּ, בִּ, לְ, prefixed to the Inf. of Niphal, sometimes (not always) expel the ה־ characteristic, and stand in its place; as בְּתַקְטֵל for בְּתַקְטֵל; comp. § 199.

(d) *Mem praeformative* in participles is sometimes (rarely) omitted; as הַלְקֵה for הַלְקֵה, הַתְקַוֵּם for הַתְקַוֵּם, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON THE PARADIGM.

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

[§ 212. *Notes and Explanations*, in respect to Paradigm I. of the verbs.

* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise. *A potiori nomen fit.*

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

KAL. (1) The example בבֹּרַךְ , exhibits the Fut. with Pattahh, (familiarily called Fut. *A*); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter; §181. *b*.

(2) The Inf. of בבֹּרַךְ is בִּרְכֵךְ ; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Other forms of the Infinitive*, besides those in the Paradigm, are, (a) Inf. absolute, בִּרְכֵךְ (Vav omitted). Inf. construct, בִּרְכֵךְ (Vav *fulcrum* only), בִּרְכֵךְ . It has *feminine* forms also, though rarely; e. g. like בִּרְכֵךְ , בִּרְכֵךְ , בִּרְכֵךְ , (בִּרְכֵךְ , like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. constr. it is pure and mutable. Hence, before Maqqeph, it is shortened; as בִּרְכֵךְ *qstöl*. Before suffixes it is transposed; see Par. of Inf. with suffixes.

(4) *The less usual or uncommon forms of the Future* are, בִּרְכֵךְ (Vav *fulcrum*), very rarely as בִּרְכֵךְ , still more seldom, as בִּרְכֵךְ ; 1st pers. parag. בִּרְכֵךְ ; in pause, as בִּרְכֵךְ , בִּרְכֵךְ ; with ך parag. as בִּרְכֵךְ .

(5) *Imperative*; בִּרְכֵךְ (Vav *fulcrum*), sometimes as בִּרְכֵךְ . *Paragogic*; as בִּרְכֵךְ , בִּרְכֵךְ , rarely בִּרְכֵךְ . בִּרְכֵךְ . Imp. 2d pers. fem. sing. seldom as בִּרְכֵךְ . 2d pers. masc. plur. seldom as בִּרְכֵךְ ; in pause, sometimes as בִּרְכֵךְ , בִּרְכֵךְ . The Hholem here is pure, as in the Inf. and Future.

Note 1. The Hholem in the Future is *pure*, whether written without a Vav, or with one; consequently it is shortened, when the accent is thrown off; e. g. before Maqqeph, בִּרְכֵךְ *yiq-töl*, so before a suffix, בִּרְכֵךְ .

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

(6) *Participles active*. Frequently written בִּרְכֵךְ , with Hholem *impure*; very seldom as בִּרְכֵךְ or בִּרְכֵךְ , or בִּרְכֵךְ . With Yodh parag., בִּרְכֵךְ , fem. בִּרְכֵךְ (from בִּרְכֵךְ). Participles are declined as adjectives, having masc. and fem., as well as sing. and plural; see Parad.

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

§ 213. NIPHAL. (1) The Praeter has no variations from the Paradigm. (2) Inf. abs. שָׁרַרְסָ for שָׁרַרְסָה, Ezek. 14: 3; שָׁרַרְסָה for שָׁרַרְסָה, Ps. 68: 3.

(3) The final Tseri, in the forms of the Inf. const., Fut. and Imp, is *pure*, and of course shortened when the accent is thrown off; e. g. שָׁרַרְסָה, שָׁרַרְסָה, Inf. שָׁרַרְסָה. A *disjunctive* accent often changes the Tseri to Pattahh; as שָׁרַרְסָה, § 129. d. § 145. The plur. fem. 2d and 3d pers., more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as שָׁרַרְסָה, Jer. 24: 2; so that as to the forms with Tseri, in the paradigm here, it is somewhat doubtful whether they are the predominant ones.

(4) *Future* 1st. pers. sing. often takes *Ilhircq* under the praeformative; e. g. as שָׁרַרְסָה, שָׁרַרְסָה, etc.

§ 214. PIAL. (1) *Praeter* sometimes with Seghol, as שָׁרַרְסָה; oftener with Pattahh, as שָׁרַרְסָה, specially before a Maqqeph, as שָׁרַרְסָה. (2) *Infinitive*; fem. forms rather frequent, as שָׁרַרְסָה; with suff., as שָׁרַרְסָה. (3) *Imperative* .I, as שָׁרַרְסָה. (4) *Participle* sometimes without ה, as שָׁרַרְסָה for שָׁרַרְסָה, Ecc. 4: 2. § 108. a. 3.

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

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

§ 215. PUAL. (1) *Praeter*, very rarely, as שָׁרַרְסָה (a mere orthographic variation). Once שָׁרַרְסָה for שָׁרַרְסָה. (2) *Participle* sometimes omits ה; as שָׁרַרְסָה for שָׁרַרְסָה, שָׁרַרְסָה for שָׁרַרְסָה, etc. § 108. a. 3.

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

§ 216. HIPHAL. (1) *Praeter* sometimes with Seghol under the ה, as שָׁרַרְסָה instead of שָׁרַרְסָה. Rarely א is put for ה, as שָׁרַרְסָה 1st pers. sing. for שָׁרַרְסָה. (2) *Inf. absolute*; also written frequently, as שָׁרַרְסָה; very rarely as שָׁרַרְסָה (א for ה), or שָׁרַרְסָה. (3) *Inf. construct*, sometimes as שָׁרַרְסָה. With preposition, as שָׁרַרְסָה and שָׁרַרְסָה, § 108. b. In a few instances, the praeformative has *Ilhircq*; as שָׁרַרְסָה, like the Praeter.

(4) *Future apocopate*, as שָׁרַרְסָה, with Tseri pure and mutable; § 206. This of course is shortened, when it loses the accent. (5) *Imperative* takes the same Tseri, in the 2d pers. sing. masc. and 2d plur. fem.; but in the other forms, and with parag. ה, and with suffix pronouns, it follows the model of the Inf. constr.; as שָׁרַרְסָה, שָׁרַרְסָה.

(6) *Participles* rarely as שָׁרַרְסָה, plur. שָׁרַרְסָה, fem. שָׁרַרְסָה.

Note. See respecting the tone syllable, in this conjugation, § 100. c.

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

In a very few cases, the ה characteristic of the conjugation remains after the Praeformative, e. g. $\text{נִבְרַחְתָּ עִוְהָ}$ for $\text{נִבְרַחְתָּ עִוְהָ}$; so in Hiph. יִבְרַחְתָּ for יִבְרַחְתָּ , verb בָּרַח .

§ 218. HITHPAEL. (1) The end syllable with *Pattahh* is frequent here; which, in Pause, of course makes Qamets; as וְהִתְבַּטַּחְתָּ , וְהִתְבַּטַּחְתָּ . (2) In the second and first persons, (where the usual vowel between the second and third radical is *Pattahh*, as in the Paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; וְהִתְבַּטַּחְתָּ , וְהִתְבַּטַּחְתָּ .

(3) Before Maqqeph, the forms with Tseri of course shorten it, as it is pure and mutable; e. g. וְהִתְבַּטַּחְתָּ . (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as וְהִתְבַּטַּחְתָּ . (5) *Daghes forte* in the middle radical, is sometimes omitted here, as in Piel and Pual; e. g. וְהִתְבַּטַּחְתָּ , Judg. 20: 15, (for וְהִתְבַּטַּחְתָּ), the *Pattahh* being prolonged as a compensation. So וְהִתְבַּטַּחְתָּ (passive form of Hithpael), Num. 1: 47. 2: 33, et al.

§ 219. Besides the conjugations of the regular verbs here noted, Poel and Poal, and Pilel and Pulal occur; but they are exceedingly rare. E. g. of the former, are שׁוּרַשׁ and שׁוּרַשׁ , part. שׁוּרַשׁ Job 9: 15, וְלֹא יִשְׁרַח (for so it should be pointed) Ps. 101: 5; of the latter, וְהִתְבַּטַּחְתָּ , וְהִתְבַּטַּחְתָּ .]

REGULAR VERBS INTRANSITIVE.

NOTES ON THE PARADIGMS.

§ 220. The 3d pers. sing. Praeter, is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the Paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; as וְהִתְבַּטַּחְתָּ from וְהִתְבַּטַּחְתָּ , וְהִתְבַּטַּחְתָּ from וְהִתְבַּטַּחְתָּ ; but not always, as וְהִתְבַּטַּחְתָּ *shā-khāl-ti* from וְהִתְבַּטַּחְתָּ . As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as וְהִתְבַּטַּחְתָּ *seyā-ghör-tā*.

§ 222. In the same manner, those few verbs, which retain Tseri in the *derived* forms, shorten it either into *Hhireq* or *Seghol*, when the tone is removed; e. g. וְהִתְבַּטַּחְתָּ , וְהִתְבַּטַּחְתָּ .

[Note 1. All the Futures are with *Pattahh*, unless the Praeter has

two forms, *A* and *E*; as שָׁבַע and שָׁבַע , Fut. only יִשָּׁבַע , as in the Paradigm.

Note 2. *In pause*, the Tseri of verbs intransitive most frequently makes its appearance; e. g. קָבַע , and so often. In a number of cases, a pause accent makes the Tseri appear, which elsewhere does not appear; as שָׁבַע , שָׁבַע only in pause.]

Note 3. Out of Kal, the intransitive verbs conform to the model of the transitive ones, and need no separate Paradigms. The whole number of them is very small; and the cases of departure in inflection from Par. I., comparatively very few, even in those which do occur.

Note 4. The verbs called *intransitive* are, in some cases, *transitive*. As before, *a potiori nomen fit*.

VERBS WITH GUTTURALS.

§ 223. We have seen, § 179, that the verb לָבַע , (the example for Paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as ב is the first letter in this verb, ב the second, and ל the third; so verbs with Gutturals may be denominated, ב *guttural*, ב *guttural*, ל *guttural*, whose first, or second, or third *radical letter*, is a Guttural.

Verbs Pe Guttural.

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called the *smooth enunciation*.

E. g. בָּעָמַד , בָּאָסַף , בָּחַסַּף , בָּעָמַד , בָּאָסַף , בָּחַסַּף , etc.

Note. The Praeformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. בָּעָמַד , Hiph. בָּעָמַד , Hoph. בָּעָמַד , etc.

§ 225. But *often* the Guttural retains Sheva simple; and then the vowel under the praeformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called the *rough enunciation*.

E. g. בָּאָסַר , בָּעָזַר , בָּהָפַד , בָּהָפַשׁ ; instead of בָּאָסַר or בָּאָסַר , בָּעָזַר or בָּעָזַר , בָּהָפַד or בָּהָפַד , בָּהָפַשׁ or בָּהָפַשׁ . Only the verbs הָיָה and תָּהָה , make such forms in Pe Guttural as הָיָה and תָּהָה .

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under

the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. לִּבְזַמְרָה , not לִּבְזַמְרָה , which would make an impossible syllable, § 12. § 140. So לִּבְזַמְרָה , not לִּבְזַמְרָה ; לִּבְזַמְרָה , not לִּבְזַמְרָה .

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the Paradigm shews.

Note. In this respect, verbs *Pe Resh* agree with verbs *Pe Guttural* § 111; e. g. לִּבְזַמְרָה instead of לִּבְזַמְרָה .

§ 228. *Notes on the Paradigm.* (a) KAL. (1) *Inf. const.* receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. לִּבְזַמְרָה , לִּבְזַמְרָה , also לִּבְזַמְרָה . Inf. fem., like לִּבְזַמְרָה , לִּבְזַמְרָה , לִּבְזַמְרָה .

(2) *Future* also as לִּבְזַמְרָה , (\aleph commonly takes Hhateph Seghol in preference to any of the composite Shevas, and Seghol in preference to any of the short vowels). The two forms לִּבְזַמְרָה and לִּבְזַמְרָה are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. לִּבְזַמְרָה , plur. לִּבְזַמְרָה . The sounds לִּבְזַמְרָה are reputed shorter and more rapid than לִּבְזַמְרָה . The reason of their exchange for each other, in many cases, is not apparent to us; and it depended, no doubt, on the niceties of *viva voce* enunciation.

The Futures with Sheva simple are as לִּבְזַמְרָה , לִּבְזַמְרָה , having Pattahh in the first syllable when the last is O, and Seghol when the last is A; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I; excepting that where the *final* Pattahh falls away, the *Praeformative* may take, and sometimes does take, Pattahh; as לִּבְזַמְרָה , plur. לִּבְזַמְרָה .

(3) *Imperative* with \aleph , as לִּבְזַמְרָה , לִּבְזַמְרָה . With ה parag., as לִּבְזַמְרָה . Imp. fem. sing. לִּבְזַמְרָה , לִּבְזַמְרָה .

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. לִּבְזַמְרָה , or (according to the *rough enunciation*) לִּבְזַמְרָה . But in the Inf. *absolute*, with Hholem final, it is Pattahh (see a. 2. above); as לִּבְזַמְרָה , לִּבְזַמְרָה ; very seldom with Pattahh in other cases, yet sometimes so, as לִּבְזַמְרָה , Gen. 31: 27. Vav prefixed commonly occasions Pattahh. The increased Part. forms also receive it; as לִּבְזַמְרָה , לִּבְזַמְרָה . In Est. 8: 8, we find לִּבְזַמְרָה , a Part. *sui generis*.

(c) HIPHAL. (1) Sometimes with the rough pronunciation, as לִּבְזַמְרָה . Peculiar is לִּבְזַמְרָה . § 142. e. 1. Vav prefixed changes the composite

Sheva to the *A* class; e. g. וְהִסְרָה מִיָּדַי, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. הִעֲבִיר, Josh. 7: 7, for *Inf. absolute* הִעֲבִיר; בִּעֲשֶׂה, Deut. 26: 12, for *Inf. const.* בִּעֲשֶׂה. (3) *Future* with rough enunciation, as בִּעֲשֶׂה; and so the *Part. as* מִהֲסִיר. מִיָּדַי is for מִיָּדַי, § 119. c. 1.

(d) *HOPHAL.* With rough pronunciation, הִיָּהֵךְ; also very rarely, הִיָּהֵךְ, § 142. e. 1; הִיָּהֵךְ, *Inf. abs. sui generis*, Ezek. 16: 4.

Note. The Daghesth'd conjugations, (i. e. Piel, Pual, and Hithpael), are *regular*, because they can never have a Sheva under their first radical.

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle radical*, these of course take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having *Hholem* or *Tseri* in them, often (not always) exchange these for *Pattahh*. But the *Inf. const.* in *Kal* takes *Hholem*.

E. g. *Fut.* יִזְעַק, rarely as יִזְעַח; *Piel* זָעַח, זָעַח; *Hiphil Imp.* יִזְעַח, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations *Piel*, *Pual*, *Hithpael*, cannot admit a Daghesth in the middle radical, they prolong the preceding vowel in cases where analogy would require one; in which verbs Ayin Resh imitate them; § 111. § 112.

[§ 232. *Notes on the Paradigm.* (a) *KAL.* (1) *Inf. fem.* as יִזְעַח, יִזְעַח; also as יִזְעַח, יִזְעַח, § 142. e. 1. (2) *Future*, anomalous יִזְעַח, § 142. e. 1.

(b) *PIEL.* In the *Praeter*, middle א takes either *Tseri* or *Hhireq* long before it; as יִזְעַח, יִזְעַח. Middle ה, long *Hhireq*, as יִזְעַח. Middle ו and ע, long *Hhireq*, and rarely *Tseri*; as יִזְעַח, יִזְעַח, יִזְעַח. Resh demands *Tseri*; as יִזְעַח.

In the *Future*, *Inf.*, *Imp.*, and *Part.*, middle א and ר usually require *Qamets* before them; as יִזְעַח, יִזְעַח. But ה, ה, ע, most commonly take *Pattahh*; as יִזְעַח, יִזְעַח, etc.

(c) *PUAL* usually compensates for Daghesth excluded, by a *Hholem*, as יִזְעַח; sometimes by *Qibbuts* impure, as יִזְעַח.

(d) In *Hithp.*, the vowel before the Guttural is varied, just as in

the fut. Piel; see above under *b*. The accent affects Qamets here, in a peculiar way; e. g. הִתְקַבְּלֵנִי , instead of הִתְקַבְּלֵנִי , which is explained by § 142. *a*, and § 141. $\text{מִתְקַבְּלֵנִי} = \text{מִתְקַבְּלֵנִי}$ (§ 187. *b*. 3.), is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel points are like those of the regular verb, Par. I. This appears by Par. VI.

Note. The 2 pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. תִּשְׁמְעִי instead of תִּשְׁמְעִי , § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be תִּשְׁמְעִי , i. e. with ה *Raphë*. Punctuation like תִּשְׁמְעִי is very rare.

§ 234. Where the Guttural is preceded by י , י or י immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute, in the Part. pass. of Kal; in Hiph. throughout, where י is usually retained. The Inf. const. in Kal commonly follows the same usage, as יִשְׁמְעֵךְ ; compare, in § 230, a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. always take Pattahh; also the fem. Part. Segholate; as שִׁמְעֵת .

§ 236. All the forms with pure final *Tseri*, may retain it, and put a Pattahh *furtive* under the Guttural; or substitute a real Pattahh in their stead; e. g. שִׁמְעֵךְ , or שִׁמְעֵךְ .

Note 1. The *prolonged* forms, i. e. such as the Inf. abs., the forms with a Pause-accent, etc. retain *Tseri*. The *apocopate* forms take Pattahh.

Note 2. Verbs יִשְׁמְעֵךְ frequently imitate this class of Guttural verbs.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are either *dropped*, or *assimilated*, or become *quiescent*.

§ 238. These may be most conveniently distributed, into (*a*) Those which are irregular ב , i. e. in their first radical, (§ 223). (*b*) Those which are irregular ב , i. e. in their second radical. (*c*) Those which are irregular ב , i. e. in their third radical. (*d*) Those which are irregular ב and ב , i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פִּי, פִּי, and פִּן, i. e. whose first radical is either פ, י, or נ.

Verbs Pe Aleph; Par. VII.

§ 240. In most cases, verbs with פ for their first radical, belong to the class *Pe Guttural*, פ being treated as a Guttural. The verbs belonging to the class now in question, are those in which פ as first radical is *quiescent*.

[Note. Of these there are only *five*, viz. אָבַד, אָבָה, אָבַל, אָמַר, אָפָה. Three more, viz. אָנַח, אָנַח, אָסַף, sometimes exhibit a *quiescent* פ, and sometimes a *guttural* one; e. g. אָנַח, אָנַח. For other explanations, see under Paradigm VII.

§ 241. Notes on the Paradigm. (a) KAL. (1) *Future* drops פ quiescent of the root in the 1st pers. sing., and retains only the פ *praeformative*, which designates the *first* person; e. g. אָמַר instead of אָאָמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of Hholem; as אָנַח (not אָנַח); in אָנַח, the Fut. has both forms, e. g. 1st pers. sing. אָנַח and אָנַח.

Note. Quiescent פ here is not unfrequently omitted in writing; as אָסַף for אָסַף, אָמַר for אָמַר, etc; see § 63.

(3) *Inf. const.* from אָמַר, אָמַר, for אָאָמַר, § 119. c. 1. *Imp.* once אָמַר for אָמַר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as אָנַח. (2) PIEL admits contraction; as אָנַח for אָנַח, אָמַר for אָמַר; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. אָמַר for אָמַר. *Future*, אָמַר (with accent retracted § 129) instead of אָאָמַר, אָמַר for אָמַר; see § 119. c. 1. *Fut.* once with Hholem, as אָבַד, Jer. 40: 8. *Imperative*, אָבַד for אָבַד, § 119. c. 1. (4) HOPHAL, אָבַד, (ו for א § 122. 2) for אָבַד, like the contractions in § 119. c. 1.]

Verbs Pe Yodh; Par. VIII.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a *Vav* for the first radical; e. g. אָבַד = אָבַד. (2) Those whose first radical is properly *Yodh*; as אָבַד. (3) Such as follow the analogy of verbs *Pe Nun*, in assimilating the first radical.

First Class of verbs Pe Yodh ; Par. VIII.

§ 243. (a) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped ; the Praeter and Part. are regular.

(b) In Niph., Hiph., and Hoph., the original ך appears ; but it is *quiescent*, except in the Inf., Fut., and Imp. Niph., where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms ; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh ; as נָשַׁב, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs ; as 1st pers. sing. Fut. parag. אֵינְיָבָה (from נִינְיָב), יִיבָר (from נִיבָר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri ; as יִבְרַע, not יִבְרֵע. In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *The forms with final Pattahh* more usually retain the Yodh in Inf. Imp. and Fut. of Kal, and the Fut. takes *Ilhireq prolonged* in the first syllable ; as יִבְרַשׁ, יִבְרַשׁ, יִבְרַשׁ. See in Par. VIII.

Note. 1. *Yodh quiescent* is sometimes omitted here, in writing ; as יִבְשׁ for יִיבְשׁ, Ps. 102: 5, § 63. So יִבְרַא for יִיבְרַא.

Note 2. *The Inf. constr.* of the masc. form, is not analogical here. It takes *Ilholem* ; as יִבְשׁ, יִבְשׁ. One would naturally expect Pattahh.

§ 245. The *derived* conjugations, of both these species of verbs are alike ; and are as the model in the Paradigm.

[§ 246. Some verbs כִּי take both of the forms above noted ;

E. g. יִבְצַק, Imp. יִבְצַק and יִבְצַק ; יִבְקַר, Fut. יִבְקַר and יִבְקַר, also יִבְקַר. The lexicons mark such.

§ 247. *Notes on the Paradigm.* KAL. (a) The Inf. of the class *Fut. E*, has more usually the fem. Segholate ending, as in the Paradigm. With a Guttural, Pattahh of course is used ; e. g. יִבְעָה (not יִבְעָה) from יִבְעַע, § 113. But sometimes the apoc. masc. form is used ; as יִבְעַע from יִבְעַע ; fem. יִבְעָה from יִבְעַע ; with suffix. שְׁבָתָי (שְׁבָתָי) from יִבְשָׁב, רִדְתִּי from יִבְרַד, suff. state of the usual inf. forms, שְׁבָתָה, רִדְתָּה, etc.

(b) The Inf. of the class *Fut. A* is regular ; see § 244. b. note. 2.

Feminine forms are as רַבָּתָה, from רַבַּל; יִרְצָה, from יִרְצָה. A form with *Vav fulcrum*, is יִשְׁוֹן.

(c) *Future* which has Tseri, is pure, so that it may be shortened; as it is in גַּבַּשְׁבָּ, with tone retracted, § 129. With ה parag., as גַּבַּשְׁבָּה, גַּבַּשְׁבָּה. Altogether anomalous is יִגְרַע.

(d) *The Imperative*, (1) *Of those with Fut. E*, is commonly *paragogic*; as רַדְהָ, לָבֵהָ (לָבֵהָ), from רָד, לָבֵהָ, masc. forms; so with ה־ה parag., as הָעָה, masc. הָעָה, § 125. b. (2) *The Imp. of the verbs Fut. A*, regularly retains its Yodh radical.

(e) *NIPHAL*. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. הָרָה, הָרָה with retracted tone, § 129. It is *peculiar*, also, that the first pers. sing. here retains *Hhireq* (like the other persons) in its first syllable, as אֶנְשִׁיב, אֶנְשִׁיב, etc.; not אֶנְשִׁיב, etc. as in most other analogous cases.

(2) *Part. plur. const.* נִגְרִי (instead of נִגְרִי) from נָגַה; also נִקְשָׁ with Tseri, instead of נִקְשָׁ, from נָקַשׁ.

(f) *PIEL*. The *Fut.* here, preceded by *Vav conversive*, drops the first of its Yodhs, and writes it by a *Daghesh* in the second; e. g. וַיִּבְשֵׁב instead of וַיִּבְשֵׁב, וַיִּבְשֵׁב, etc.

(g) *HIPHIL*. (1) *Future* with retracted tone; as יִבְרָה. Sometimes the characteristic ה is retained in the *Future*; as יִבְרָהּ, יִבְרָהּ; so יִבְרָהּ, יִבְרָהּ, from יִבְרָה, יִבְרָה; comp. § 199. (2) *Imperative* sometimes retains its *Vav* moveable as; הִבְרָהּ for הִבְרָהּ, Gen. 8: 17. so הִבְרָהּ for הִבְרָהּ, Ps. 5: 9.

(h) *HITHPAEL* sometimes retains the original *Vav*, and uses it as moveable, e. g. הִבְרָהּ, הִבְרָהּ, הִבְרָהּ.]

Second Class of Verbs Pe Yodh; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class above described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. הָרָה, הָרָה, הָרָה, הָרָה, הָרָה, הָרָה, הָרָה. Hiph.

§ 249. *The Future Kal* here is sometimes with *Patahh*, and sometimes with *Tseri*; mostly *plenê*, but sometimes *defectivê*.

E. g. הָרָה, as in the *Paradigm*; but also, הָרָה, הָרָה, הָרָה, הָרָה. Of course, this class of verbs agrees with the preceding one, as to the forms in *Kal*. But no *Inf.* of any of them actually occurs.

[§ 250. *Notes on the Paradigm.* HIPPIL, as the *Paradigm* shews.

may be written either *plené* or *defectivé*. (1) *The Fut.* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; *וַיִּשְׁרַח*, Prov. 4: 25; *וַיִּזְכְּרוּ*, Hos. 7: 2. Comp. § 247. *g.* 2. *h.*

Note. Two Futures are altogether anomalous; e. g. *וַיִּזְכְּרוּ*, *וַיִּשְׁרַח*. The like to this, is *וַיִּזְכְּרוּ* in Kal Future, § 247. *c.*

(2) *Imperative* once, Ps. 5: 9, retains a *moveable* Yodh in the *Qeri*; as *וַיִּזְכְּרוּ*. So the *Part.*, as *וַיִּזְכְּרוּ*, 1 Chron. 12: 2.]

Third Class of Verbs Pe Yodh; Par. X.

§ 251. The peculiarity of these verbs, is, that they assimilate their Yodh, in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. *וַיִּזְכְּרוּ*, *וַיִּשְׁרַח*, *וַיִּזְכְּרוּ*, *וַיִּשְׁרַח*. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. *וַיִּזְכְּרוּ*, *וַיִּשְׁרַח*, *וַיִּזְכְּרוּ*, *וַיִּשְׁרַח*, *וַיִּזְכְּרוּ*, *וַיִּשְׁרַח*.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots *זכר*; whose derivatives are of the like forms. The question is one of etymology. It matters not for the student, which way it is decided. I follow the *Lexicon* of Gesenius, for convenience' sake, rather than from conviction. The fulness of the Paradigm, supersedes the necessity of additional notes.]

Verbs Pe Nun; Par. XI.

§ 252. The peculiarity of these verbs is, (a) That whenever *נ* (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as *וַיִּזְכְּרוּ*, *וַיִּשְׁרַח*. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as *וַיִּזְכְּרוּ* in the Paradigm. But *apocopate* forms in these verbs, either of the Inf. or Imp., are not frequent at all. These moods more generally preserve the radical *נ*, even when the Fut. assimilates it; e. g. Inf., Imp. *וַיִּזְכְּרוּ*, Fut. *וַיִּזְכְּרוּ*; Inf., Imp. *וַיִּשְׁרַח*, Fut. *וַיִּשְׁרַח*.]

§ 253. Verbs, whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs *זכר*.

The reason is, that the *Daghesh* (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage com-

monly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָהַם, not נָנָהַם, the vowel in the first syllable being prolonged as usual, § 112. The verb נָהַם more usually drops נ in the Fut. of Kal; as נָהַם, but also נָהַםְתָּ 2d person. In other respects, the verbs above named are *regular* in respect to Nun.

[§ 254. *Notes on the Paradigm.* (a) KAL. (1) Inf. const. like נִשְׁמָה, occurs only in six verbs. Once נִשְׁמָה from נִשְׁמָה, Ps. 89: 10. The reg. form, as נִשְׁמָה, נִשְׁמָה, נִשְׁמָה, is most frequent. Some verbs have both forms; as נִשְׁמָה and נִשְׁמָה. I find no example of reg. Inf. with final Patahh. Fem. form with suffix, as נִשְׁמָהְתָּ.

(2) *Future O* is more frequent than *A*, in these verbs. Fut. *E* only in נָהַם. Some verbs have both Fut. *O* and *A*, as נָהַם, נָהַם. Some at one time retain, and at another omit נ, in different examples of the Fut.; as נָהַם, נָהַם, etc.

(3) *Imp.* like the Inf. seldom drops the radical נ, § 252. *b.* The apoc. forms are like נִשְׁמָה, נִשְׁמָה (before Maqqeph נִשְׁמָה), נָהַם from נָהַם.

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a Dagghesh, or prolongs the vowel; as נִשְׁמָה, Piel and Niph. נִשְׁמָה; נָהַם, Pi. and Niph. נָהַם, § 253. Once with Hholem, as נִשְׁמָה. (2) *Inf. abs.* sometimes as נָהַם, נָהַם Ps. 68: 3, נָהַםְתָּ Jer. 32: 4. (3) Part. once as נָהַםְתָּ, with suffix נָהַםְתָּ.

(c) HIPHAL very rarely retains the נ; as נָהַםְתָּ, נָהַםְתָּ. So in Hophal, נָהַםְתָּ. The usual vowel here is *short Qibbutz*, as in the Paradigm.

Note. The verb נָהַם imitates נָהַם in Kal; see Lexicon. The verb נָהַם assimilates its final נ also, before suffixes beginning with ת or נ; as נָהַםְתָּ instead of נָהַםְתָּ, נָהַםְתָּ, etc. The Inf. is נָהַם for נָהַם (§ 107. 2), with suff. נָהַםְתָּ.

Remark. The great variety of usage, in verbs of this class, shews that the sound of נ was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph. Hiph. Hophal, *irregular*. The Dagghesh'd conjugations are regular throughout; so that no Paradigm is needed.]

II. CLASS OF IRREGULAR VERBS,

or Verbs irregular נ.

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such, whose middle radical either falls out, or becomes quiescent.

Verbs Ayin doubled (שׁוּ); Par. XII.

§ 256. This class comprises all those, whose second and third radicals are the same letter, and which often drop the second radical in the course of inflection; as **סָבַב**, Pract. **סָב**, Inf. **סָב**.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, γιλέω, γιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

§ 257. The principal law of contraction is, that the second radical is dropped, and with it the points of the preceding letter, (whether a proper vowel or a Sheva), and the vowel belonging to the second radical is then transferred to the first radical.

E. g. **סָבַב**, **סָב**; **סָבַב**, **סָב**; **יָסַב**, **יָסַב**, etc. The alterations occasioned in the formative prae-fixes etc. by this, will be considered in the sequel.

Note. All the forms which have an impure vowel in them, or a Dagghesh forte in the middle radical, are incapable of contraction; e. g. **סֹבַב**, **סֹבַב**, etc.

§ 258. Any accession to the end of a contracted form, (by declension, or in any other manner), causes the second radical to reappear by a Dagghesh forte, but does not restore to the first its original vowel.

E. g. **סָבַב**, contr. **סָב**, with accession **סָבַבְּ** *sāb-bū* (not **סָבַבְּ**), **סָבַבְּ**, etc. In all such cases, the middle radical, having lost its vowel, is written by a Dagghesh in the last radical, and joined on to the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables, **י** and **יָ** with the tone, are inserted before suffixes beginning with a consonant.

In the Praeter **י**, as **סָבַבְּ**; in the Fut. and Imp. **יָ**, as **סָבַבְּ**. The Arabian, while he writes the words fully regular in these cases, pronounces them like the Hebrew.

§ 260. The Praeformatives of tense and conjugation, in-

stead of the *short* vowel which they have in regular verbs, usually assume long *pure* vowels in the contracted forms, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. הִסְבֵּב instead of הִסְבֵּב .

Note. In most cases, the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of the regular verbs; e. g. Kal. Fut. יִסֵּב appears to come from a full Fut. יִסְבֵּב , (like the Arabic Future), so that when ס is thrown, by contraction, into the second syllable, and Patah comes to stand in a simple syllable, it of course becomes long, i. e. goes into Qamets, § 130. So in Niph., where we have יִסֵּב apparently for יִסְבֵּב , and in the Fut. יִסֵּב for יִסְבֵּב ; in Hiph., יִסְבֵּב from יִסְבֵּב , etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יִסֵּב , apparently from יִסְבֵּב ; so Niph. יִסֵּב as from יִסְבֵּב ; Inf. יִסֵּב , as from יִסְבֵּב , etc.

§ 261. A *second mode of contraction* is, to insert a Daghesh in the *first* radical (after Praeformatives), to give those Praeformatives the regular short vowel, and then omit doubling the last radical, when the word receives an accession at the end. The epenthetic י and י are also omitted, in this case.

E. g. Kal. Fut. יִסֵּב , etc.; Hiph. יִסְבֵּב (from יִסְבֵּב) instead of יִסְבֵּב ; Hoph. יִסֵּב (from יִסְבֵּב) instead of יִסְבֵּב .

Note. In Kal. Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel usually take the place of the regular Daghesh'd conjugations here; but not always; and sometimes both exist together, either as synonymous, or with shades of difference, § 183. § 175. a.

§ 263. Verbs על , with the second and third radicals *Guttural*, lengthen the preceding vowel, in cases where Daghesh forte should be inserted but is excluded by the Guttural, § 112.

E. g. שָׁחַח , contr. שָׁח , 3d pers. fem. שָׁחָה , 1st pers. שָׁחֹתִי . So מָרַר , 3d fem. מָרָה (not מָרָה), מָרֹתִי (not מָרֹתִי), etc.

Remark 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

Remark 2. The student must not fail to note, that in *Kal*, verbs עב often retain the *regular form*; specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the Paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is רָבַן, Fut. רָבַן and רָבַן; so רָבַן, Hiph. רָבַן.

[§ 264. *Notes on the Paradigm.* (a) *KAL.* (1) *Praeter* of verbs final Hholem, conforms to the law of contraction in § 257; e. g. רָבַן, 3 plur. רָבַן; and so רָבַן, etc. Once, רָבַן = רָבַן, Ps. 64: 7, or perhaps for רָבַן of the second form of contraction, Dagghesh being omitted, § 73. Note 3.

(2) *Inf. const.* sometimes with *Pattahh*; as רָבַן. *Inf. fem.* רָבַן from רָבַן. The *Inf.* is, in a considerable number of cases, written with a *Vav fulcrum*, § 64; e. g. רָבַן, רָבַן. So *Imp.*, even with a Dagghesh, as רָבַן. Rarely is the *Inf.* as רָבַן, Ecc. 9: 1.

In the suffix state, or before Maqqeph, the *Inf.* having a pure *O*, shortens it; as רָבַן, רָבַן; רָבַן, רָבַן.

(3) *Future* usually has Hholem pure; but sometimes it appears with *Vav fulcrum*, § 64; as רָבַן for רָבַן. This Hholem is shortened by losing the tone; as רָבַן, Ps. 67: 2, or רָבַן, Is. 27: 11; רָבַן.

The *Fut. with Pattahh* also occurs, which gives a *Tseri* to the Praeformative; as רָבַן, רָבַן, רָבַן 1st pers. with *Yodh fulcrum*, § 64, from רָבַן.

The *Fut. also has Shureq*, in a few cases; as רָבַן, רָבַן. So the second kind of contracted *Future*; as רָבַן (= רָבַן) instead of רָבַן, from רָבַן.

4. *Imper.* also has *Pattahh* sometimes; as רָבַן; with ה parag. as רָבַן; with a Resh, as רָבַן. The *Imp. O* of course shortens this vowel, when the tone is removed; as רָבַן, רָבַן.

(b) *NIPHAL.* (1) *Praeter* sometimes with *Tseri*, as רָבַן; also with Hholem, as רָבַן, Is. 34: 4. The Praeform. has sometimes other vowels besides *Qamets*; e. g. רָבַן from רָבַן, רָבַן from רָבַן; where the vowel under ר is long, because of the Dag. forte omitted in the second radical; which conforms to the *second* mode of contraction described above, § 261. Comp. § 260. Note, at the end; also § 111. § 112. According to these forms, we find רָבַן (from רָבַן), Ezek. 22: 16; רָבַן (from רָבַן), Jer. 22: 23.

(2) *Inf. abs.* with Hholem; as רָבַן, רָבַן. *Inf. const.* with *Tseri*; as רָבַן, רָבַן, § 261. § 112.

(3) *Future* with Hholem; as רָבַן, with Resh רָבַן 2d pers., רָבַן 3d pers. plur. from רָבַן.

(4) *Imp.* with Hholem; as הִרְצִיחַ . (5) *Part.* with Tseri; as הִרְצִיחַ .

(c) HIPHIL has a *pure* Tseri throughout, in both of its syllables; which, therefore, is liable to change, as is usual with all pure vowels; e. g. הִפְסִיחַ Hiph., 2 pers. הִפְסִיחֶיךָ , etc.

(1) It should be noted here, that Hiphil not only takes a *Patahh final*, in case it has a Guttural or a Resh in the last syllable, as הִפְסִיחַ , הִפְסִיחַ ; and in Pause, as הִפְסִיחַ , § 145; but also, not unfrequently, without either of these reasons; as הִפְסִיחַ , Part. הִפְסִיחַ .

(2) *Praeter*, once $\text{הִפְסִיחַ} = \text{הִפְסִיחַ}$, § 261. *Sui generis* is הִפְסִיחַ for הִפְסִיחַ , Prov. 24: 28; unless it may come from הִפְסִיחַ , which is more probable. (3) *Future* with tone retracted, as הִפְסִיחַ , etc.

(d) HOPHAL has no special anomalies except the manner in which the Praeform. is pointed, הִפְסִיחַ for הִפְסִיחַ .]

§ 265. The resemblance between verbs עָו and עָו is great. Hophal is the same in both; and the Praeformatives take, in the same way, a long pure vowel. Besides these *general* resemblances, there are many *particular* instances, in which verbs עָו exhibit the same appearance as verbs עָו .

E. g. Inf. בּוּר from בָּרַר , בּוּרֵקוּ (instead of בָּרַקוּ) from הָרַקַּן . Fut. וּרְוֹן , וּרְוֹץ , וּשְׁוֹר , etc. Hiph. Inf. הִתְרַמְּדוּ (for הִתְרַמְּדוּ) from הִרְמַד . Fut. וּשְׁיִם , from וּשְׁיִם ; וּדְחִינָן (for וּדְחִינָן) from וּדְחַח . It may be doubted, however, whether the root is not עָו in all these cases, § 298. § 299. I conform to the Lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs עָו , with the *first* form of contraction (§§ 257—260), sometimes omit the usual *Daghesh forte* in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. הִבְרָה for הִבְרָה , הִזְרָה for הִזְרָה ; Inf. הִבְרָם for הִבְרָם ; Niph. הִבְרָה for הִבְרָה ; Is. 19: 3, Fut. הִבְרָה for הִבְרָה Jer. 8: 14. But these anomalies are by no means frequent.]

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have Piel etc. forms *only*; 20 have Poel etc. forms *only*; 10 have Pilpel etc. forms *only*; 11 have both Piel etc., and Poel etc.; 2 have Piel etc., with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The Lexicons are very irregular in designating the conjugations Poel, Poal, etc. The student must accommodate the designation to the actual form. The Hholem in these conjugations is sometimes omitted in writing, § 61.

Remark. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second mode of contraction* there exhibited, he will meet with but few cases which will trouble him.

Verbs Ayin Vav ; Par. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout, in Kal, Niphal, Hiphil, and Hophal, becomes *monosyllabic*.

This species of verbs, also, might justly be called *contracted*; so that verbs עָז may be named the *first* species of *contracts*, and verbs יָז the *second*.

§ 268. The laws of contraction are substantially the same here, as in verbs עָז; the principal differences are occasioned merely by the nature of Vav, which is a Quiescent.

(a) The vowel of the *contracted* form of the verb, is regulated by what would be the last regular vowel, in a full-form of two syllables; it being transferred to the first radical, and taking the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted עָזָה, contracted עָזָה = עָזָה; the original ו conforming to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א, in order to conform to the Pattabh of the root, which Pattabh then quiesces in the substituted א, and therefore becomes *Qamets*. So Praeter *E* and *O*; e. g. מָנַח, contr. מָנַח = מָנַח, Vav conforming to the final vowel Tseri (§ 117. 2); בָּאֹשׁ, contr. בָּאֹשׁ = בָּאֹשׁ; Hiph. מָנַח, contr. מָנַח, the Vav, after conforming to the vowel i. e. after becoming Yodh, having fallen out as superfluous before another Yodh in Hiphil. In Hoph. מָנַח, there seems to be a transposition of the Vav to the first syllable; as if מָנַח were put for מָנַח. But see and comp. Hoph. of verbs עָז, § 260. Note. § 264. d.

Note. All the forms where *Vav* takes a Daghesh forte, and also where it is immediately followed by ה as the third radical, are incapable of contraction; e. g. מָנַח, מָנַח, etc.

(b) The Praeformatives all take long *pure* vowels, in the contracted forms; the kind of which is determined by the original uncontracted forms, which appear to have differed from the common-regular forms; like those in verbs עָז, § 260. with the Note.

E. g. Kal Fut. יִקְרָא, as if from יִקְרֹא (comp. the Arabic Fut. يَكْرَأُ); Part. קָרָא, as if from קָרֹא, an old Part. form; Imp. and Inf. קְרֹא, as if from קְרֹא. So in Niph. יִקְרָא, as if from יִקְרֹא; Hiph. יִקְרֹא, יִקְרֹא, etc.

(c) In like manner as verbs עָע (§ 259), these verbs insert ה and וּ with the tone, in the Praeter and Future, before suffixes beginning with a consonant.

E. g. Niph. Praeter, יִקְרָא, יִקְרָא; Hiph. יִקְרֹא, יִקְרֹא; Kal Fut. יִקְרָא. So far as the principle extends, it is just the same as in verbs עָע. But in verbs עָע, it extends only to the Praeter of Niph. and Hiphil for ה, and only to the Fut. of Kal for וּ; while in verbs עָע, it extends throughout the four contracted conjugations.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs עָע; see § 100. g.

§ 269. Piel, Pual, and Hithpael are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are עָע, עָע. Most instances of Piel assume Yodh; as עָע, עָע, for עָע, עָע, etc. In regard to the difference between עָע in verbs עָע, and עָע here, see § 175. b. Note.

Remark 1. The 2d and first persons in Kal Praeter, are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is, also, in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner in Kal Praet. 3d persons, and in Niphil throughout.

Remark 2. The anomalous vowels, in different tenses and conjugations, may be easily accounted for, on the principles developed in § 117. E. g. in the Fut. יִקְרָא, (instead of יִקְרֹא which we might expect), the vowel conforms to the Vav with the *U* sound. It might, indeed, take the *O* sound equally well, (for aught we can see); but its present form distinguishes it more clearly from the Fut. of verbs עָע. So in Niph. Praet., יִקְרָא (instead of יִקְרֹא), the vowel having conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiph., the usual vowel is adopted, because it accords well with the Quiescent, which there conforms to the vowel and becomes Yodh, § 117. 2; or, if you please, is omitted because of the *characteristic* Yodh.

[§ 270. *Notes on the Paradigm.* (a) KAL. (1) Praeter rarely as עָע, Hos. 10: 14; Fem. 3d pers. once with ה, as עָע (like the Chald.

of contraction, § 261. The praeform. ה, (in the derivatives of עהר and עהר) takes Pattahh instead of a comp. Sheva; e. g. הַעֲרִיזוֹת, הַעֲרִיזוֹת, הַעֲרִיזוֹת.

(2) *Inf. fem.* once הַעֲרִיזוֹת, apoc. form of masc. הַעֲרִיזוֹת. *Inf. abs.* once; הַעֲרִיזוֹת because of the Guttural. (3) *Fut.* הַעֲרִיזוֹת; comp. forms in § 261, which this imitates. In the plur. fem. הַעֲרִיזוֹת, instead of הַעֲרִיזוֹת, because a mixed syllable with Yodh and Hhireq long cannot, by usage, be penultimate, even if an accent supports it. *Fut. apoc.* shortens the Tseri, whenever it loses the tone; e. g. הַעֲרִיזוֹת, הַעֲרִיזוֹת. With a Guttural or Resh; as הַעֲרִיזוֹת, הַעֲרִיזוֹת.

(4) *Imper.* once with Tseri; as הַעֲרִיזוֹת, 2 K. 8:6. (5) *Part.* rarely as הַעֲרִיזוֹת, הַעֲרִיזוֹת, (for הַעֲרִיזוֹת, הַעֲרִיזוֹת), imitating verbs עֲשֵׂה; see § 261.

(d) HOPHAL is sometimes written with *Qibbuts vicarious*; as הַעֲרִיזוֹת, הַעֲרִיזוֹת, instead of הַעֲרִיזוֹת, הַעֲרִיזוֹת, § 41.

(e) Polel, Polal, and Hithpolel are declined, in all respects, like Poel etc. in verbs עֲשֵׂה, i. e. like Piel, Pual etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only *four* verbs.

(f) Hithpolel, like Hithp. in reg. verbs § 213, often takes Pattahh in the final syllable; which in pause becomes Qamets, as הַעֲרִיזוֹת. Once the ה of the Praeform. is omitted in the Part., as הַעֲרִיזוֹת for הַעֲרִיזוֹת, Ps. 139:21.

(g) Pilpel etc. are declined like Polel etc. Pilpel is found in only *five* verbs; Polpal only in הַעֲרִיזוֹת; and Hithpalpal only in הַעֲרִיזוֹת.

§ 271. *General remarks on verbs עֲשֵׂה.* (a) The great similarity of them to verbs עֲשֵׂה is very manifest, from § 263. a. b. c. d; and indeed, from many of the forms produced under § 270, specially under § 270. c. 1. It might indeed be doubted, whether more or less of these forms, so much like עֲשֵׂה, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

(b) The number of verbs עֲשֵׂה is about 141. Of these, 13 are הַעֲרִיזוֹת, and incapable of contraction, § 263. a. Note; 6 resist contraction, viz. הַעֲרִיזוֹת, הַעֲרִיזוֹת, הַעֲרִיזוֹת, הַעֲרִיזוֹת, הַעֲרִיזוֹת, and הַעֲרִיזוֹת; the rest are contracted. *Five* only have the conj. Piel.]

Verbs Ayin Yodh.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

273. Out of Kal, verbs עֲשֵׂה in all respects are like those עֲשֵׂה.

[§ 274. *Notes on the Paradigm.* KAL. (1) *Praeter* has Yodh only in three verbs, viz. בָּיַן, רָיַב, דָּיַג; and where this is retained, the epenth. י is inserted before the formative suffixes, beginning with a consonant; as the Par. shews. All the other cases of the Praeter, conform to that of verbs יוּ.

(2) *Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. יִבְנֶה, יִבְנֶה, יִבְנֶה, יִבְנֶה. (3) *Part.* in one case is regular, viz. אֹנֵן, from אָנַן.

Note. Very few verbs are exclusively יוּ; most being also יוּ in Kal. The older grammarians and lexicographers admitted no class יוּ, but ranked such forms as אֹנֵן under *Hiphil*, with an *aphaeresis* of the ה. But as this is without other example, and as the kindred languages exhibit verbs יוּ, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

Verbs Lamedh Aleph.

§ 276. Aleph, at the end of words, is usually *quiescent*, § 119. *b.* Throughout verbs אֵל, Aleph is *quiescent* or *otiant*, when it *ends* a word or a syllable.

§ 277. The general laws of quiescence are, (a) In the Praeter of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, אֵל quiesces in *Tseri*. (b) In the Fut. and Imp. of all the conjugations, before a *sufformative consonant*, אֵל quiesces in *Seghol*. (c) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with *Patahh*, it lengthens it into *Qamets*.

E. g. אֵל, אֵל, אֵל, אֵל, etc. In Kal, the Fut. אֵל with *Patahh* (Aleph affects the Fut. like a Guttural § 235), becomes אֵל; in Niph. we have אֵל instead of אֵל; Pual, אֵל instead of אֵל, etc. § 115.

Note. But the vowels, made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and *Qamets* etc. (made by quiescence) fall away, like any

mutable pure vowels; e.g. נָצַח, fem. נִצְחָה; Fut. יִנְצַח, 2d fem. תִּנְצַח, etc. See § 127. Exc. 4. So Piel נִצְחָה, fem. נִצְחָה, etc.

[§ 278. *Notes on the Paradigm.* (a) KAL. (1) *Praeter of verbs final Tseri*, usually retain it here; as נָחַח, נִחְחָה, נִחְחָה, etc. The 3d pers. sing. fem. sometimes takes ת (like the Aramaean); as נִחְחָת, Is. 7: 14. Sometimes these verbs are written *defectivé*; as נִחְחָה for נִחְחָה, § 63.

(2) *Inf. fem.*, as נִחְחָה, נִחְחָה, also with ה, as נִחְחָה = נִחְחָה. נִחְחָה (with ו fulcrum merely) = נִחְחָה; see § 119. c. 3. *Inf. masc.* sometimes as נִחְחָה = נִחְחָה, § 63.

(3) *Imp.* נִחְחָה *ye-rū*, = נִחְחָה, see § 118. In plur. fem., נִחְחָה, apoc. for נִחְחָה; נִחְחָה for נִחְחָה, from נִחְחָה, is *sui generis*, Cant. 3: 11. Qaere, is not the root נִחְחָה?

(4) *Part. fem.* נִחְחָה for נִחְחָה, נִחְחָה for נִחְחָה, § 119. c. 3. With suff. כִּנְחָה for כִּנְחָה, § 118.

(b) NIPHAL. (1) *Praeter fem.* נִחְחָה; see under a. 1. above. Forms *defectivé*, נִחְחָה for נִחְחָה. (2) *Inf. abs.* נִחְחָה. (3) *Part.* sometimes as נִחְחָה, seemingly from נִחְחָה.

(c) PIEL. *Inf.* sometimes as נִחְחָה, נִחְחָה; comp. a. 2. above.

(d) HIFIL. *Praeter defektivé*, as נִחְחָה = נִחְחָה; *Inf.* also נִחְחָה, Jer. 32: 35.

§ 279. *Interchange of forms between verbs לָחַח and נָחַח.* In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לָחַח imitate verbs נָחַח.

(1) As to vowels.

(2) As to consonants.

KAL	לָחַח for נָחַח	KAL. Imp.	לָחַח for נָחַח
Part.	לָחַח for נָחַח		נָחַח for לָחַח
PIEL	לָחַח for נָחַח	Fut.	לָחַח for נָחַח
	לָחַח for נָחַח	NIPH.	לָחַח for נָחַח
Fut.	לָחַח for נָחַח		לָחַח for נָחַח
Inf.	לָחַח for נָחַח	Inf. const.	לָחַח for נָחַח
HITH.	לָחַח for נָחַח	PIEL,	לָחַח for נָחַח

(3) *As to both vowels and consonants.* KAL. לָחַח for נָחַח, נָחַח for לָחַח, see § 118. Part. act. לָחַח for נָחַח, § 118. לָחַח for נָחַח, § 118. Pass. לָחַח for נָחַח, Ps. 32: 1.

NIPH. לָחַח for נָחַח. Fut. לָחַח for נָחַח, § 118.

PIEL. לָחַח for נָחַח, § 118.

HITH. קָהַלְתִּי for קָהַלְתִּי. Part. קֹהֵל for קֹהֵל.

HITH. קָהַלְתָּ for קָהַלְתָּ. Part. קֹהֵל for קֹהֵל.

Compare with these resemblances to verbs קָהַל, the similarities of those verbs to קָהַל, in § 290. See on the general principle of such interchanges, § 122.]

Verbs Lamedh He.

§ 280. These comprise verbs originally with a final *Yodh*, or a final *Vav*; both of which coming at the end of a word, after a heterogeneous vowel (Patahd), conform to the vowel, i. e. become ה, and quiesce in it, § 117. 2.

Note. Verbs originally לָ are few; e. g. as קָהַל for קָהַל, 1st pers. Praet. קָהַלְתִּי; most verbs קָהַל, are originally לָ. Only the *derivate* forms develop the original root; e. g. קָהַל from קָהַל = קָהַל; קָהַל from קָהַל = קָהַל. Verbs with ה Mappiq, are verbs which originally have a final ה, and belong to the class of לָ *Gutturals*.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are (1) *Praet.* 3d pers. fem., where the final radical is exchanged for ה; as קָהַלְתָּ, קָהַלְתָּ, etc. (2) *Part. pass.*; as קָהַלְתָּ *gāluy*, where the *Yodh* remains a proper consonant.

§ 282. The rules of *quiescence*, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter*, 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets. See Paradigm.

(b) The other forms without accession at the end, take ה throughout; excepting the *Imp.* 2 masc. sing., which has ה, and the *Inf. abs.* which has ה.

(c) Before *sufformatives*, beginning with a *consonant*. (1) The *Praeter* of Kal has ה. (2) The *Praeter* of all the derived conjugations, has ה. (3) The *Fut.* and *Imp.* throughout have ה. See Paradigm.

(d) Before *sufformatives* beginning with a *vowel*, the Quiescent falls away.

E. g. קָהַל instead of קָהַל, קָהַל for קָהַל, etc. § 118. But a pause-accent restores the Quiescent, and prolongs the original vowel which preceded it; e. g. קָהַל instead of קָהַל, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

[§ 283. *Notes on the Paradigm.* (a) KAL. (1) *Praeter* sometimes has the Chakdee form, as תִּשָּׁקֶה for תִּשָּׁקֶהָ , comp. § 278. a. 1. With *Vav* moveable, once, שָׁקַחְתִּי , Job 3: 26. Forms written *defectivè* are rather unusual; as בְּיָהֳרֵי for בְּיָהֳרֵיהֶן .

(2) *Inf. abs.* sometimes drops the ה, and takes the form יִשָּׁקֶה for יִשָּׁקֶהָ , etc. Twice it even takes ה; as שָׁתוּהוּ , רָאִיָהוּ . *Inf. constr.* rarely as תִּשָּׁקֶהָ , עֲשֵׂהָ . Fem. form רָאִיָהָ , retaining the *Vav*, Ezek. 28: 17. Once הִתְהַיָּהוּ , in Ezek. 21: 15.

Note. The usual *Inf. constr.*, as יִשָּׁקֶהָ , is a fem. Segholate form, and is merely a contraction of יִשָּׁקֶהָ ; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (a) תִּתְהַיָּהוּ , תִּתְהַיָּהוּ , (instead of תִּתְהַיָּהוּ , תִּתְהַיָּהוּ), are merely imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) The *Yodh quiescent of the root*, is sometimes omitted before suffixes as תִּשָּׁקֶהָ for תִּשָּׁקֶהָ ; and sometimes it becomes *otiant*, by reason of a Dag. euphonic, as תִּתְהַיָּהוּ ; and even falls out here also, as תִּשָּׁקֶהָ .

(γ) The *Apocopate Future* is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

(1) Forms with a furtive vowel.

(2) Forms without a furtive vowel.

	full form.	apoc. form.	full form.	apoc. form.	
Sing.	3 תִּשָּׁקֶהָ	תִּשָּׁקֶהָ (א)	a תִּשָּׁקֶהָ	תִּשָּׁקֶהָ (א)	i
—	2 תִּשָּׁקֶהָ	תִּשָּׁקֶהָ b	b תִּשָּׁקֶהָ	תִּשָּׁקֶהָ (א), תִּשָּׁקֶהָ (א)	j
—	1 תִּשָּׁקֶהָ	תִּשָּׁקֶהָ c	c תִּשָּׁקֶהָ	תִּשָּׁקֶהָ (א), תִּשָּׁקֶהָ (א)	k
Plur.	1 תִּשָּׁקֶהָ	תִּשָּׁקֶהָ d	d	תִּשָּׁקֶהָ	l
גutt.	3 תִּשָּׁקֶהָ	תִּשָּׁקֶהָ e	e תִּשָּׁקֶהָ	תִּשָּׁקֶהָ Job 31: 27.	m
—	2 תִּשָּׁקֶהָ	תִּשָּׁקֶהָ f	f תִּשָּׁקֶהָ	תִּשָּׁקֶהָ , תִּשָּׁקֶהָ in otio (§ 57. a)	n
ע gutt.	3 תִּשָּׁקֶהָ	תִּשָּׁקֶהָ g	g תִּשָּׁקֶהָ	תִּשָּׁקֶהָ , תִּשָּׁקֶהָ Ps. 72: 8.	o
	3 תִּשָּׁקֶהָ	תִּשָּׁקֶהָ h	h תִּשָּׁקֶהָ	תִּשָּׁקֶהָ	p

Note 1. The *Segholate forms in verbs* differ, in one respect, from those of nouns, etc.; inasmuch as verbs take Hhireq medial for a penultimate vowel; whereas nouns etc. allow only of Seghol, Tseri, Pattabh, Qamets (in a few cases), and Hholem, all pure. In the above table, a, c, and h, have Hhireq medial for a penult vowel.

Note 2. In the apoc. forms of the 2d and 1st persons, sing. and plural, the Hhireq is prolonged into Tseri, so b, c, d; not תִּשָּׁקֶהָ , etc. On the other hand, the third person very rarely has a Tseri in the penult, like תִּשָּׁקֶהָ from תִּשָּׁקֶהָ , under a.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*. § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ה may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קָטָן, רָדָן, etc. The learner will observe, that the Hhireq under the Præform. is occasionally prolonged, and becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יָהִי *yi'hhhd*, is only *furtive*, as the Dag. lene in יָ shews.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words which have a final Yodh; e. g. יָהִי instead of יָהִי or יָהִי, etc. See the ground of this, in § 120. *b*. So also יָהִי (written once יָהִי § 125. *a*), from יָהִי.

Note 5. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does *not* always occasion apocope, e. g. יָהִי ו 2 K. 1: 10. יָהִי ו 2 K. 6: 23.

Remark. The student will observe, that none of the Segholates in *Kal*, have the common form of two Seghols, as יָהִי. In this respect the forms of *Kal* are distinct from those of *Hiphil*, which adopts the double Seghol, wherever the nature of the word permits.

(4) *Imp.* For the forms יָהִי, יָהִי, instead of יָהִי, יָהִי, see § 118. Notes 1. 2. 3.

(5) *The act. Part. fem.* is יָהִי (for יָהִי § 118). Sometimes it assumes the form יָהִי, plur. יָהִי, as if from יָהִי, of the form יָהִי, § 212. 6.

(6) *The pass. Part.* rarely as יָהִי for יָהִי, יָהִי for יָהִי. In *Kethib*, יָהִי *actū-voth*, *Qeri*, יָהִי.

§ 284. In all the forms where Yodh radical is dropped, it is occasionally restored, either by a Pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147, for pause-accent. With *Nun*, יָהִי, יָהִי and יָהִי. Emphasis, יָהִי Ps. 57: 2. *Imp.* יָהִי, Is. 21: 12. With ה parag., also, *Fut.* יָהִי.

Note. From these cases of restored and prolonged vowels, it is clear, that the *Fut.* and *Imp.* of verbs הָ have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.

§ 285. NIPHAL. (1) *Præter* sometimes with Hhireq before ו; as יָהִי from יָהִי, יָהִי from יָהִי. In pause, יָהִי from יָהִי.

(2) *Inf. abs.* rarely as יָהִי. *Inf. const.* very rarely, as יָהִי, Judg. 13: 21.

(3) *The fut. apoc.* here, merely drops the final ה with the preceding vowel.

§ 286. PIEL. (1) *Præter* sometimes with Hhireq before י; הָיָה . (2) The apoc. forms in this Conj., not only drop their final ה with its vowel, but also the Dagghesh forte from the middle radical, (see Par.), because this letter now becomes a *final* one; § 72. The preceding vowel is sometimes prolonged, as $\text{הָיָה} = \text{הָיָה}$.

(3) With Yodh restored; Imp. הָיָה (for הָיָה , § 73. Note 3). Fut. with Suff. הָיָה .

§ 287. HIFIL. (1) *Præter* sometimes with Hhireq; as הָיָה , הָיָה . Sing. fem. 3d pers. sometimes as הָיָה ; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as הָיָה , הָיָה . Also as the Chaldee, הָיָה for הָיָה ; comp. § 283. 3. a.

(2) *Inf. abs.* once as הָיָה . *Inf. const.* once, הָיָה for הָיָה , Lev. 14: 43. (3) *Fut.* once, 3d pers. plur. הָיָה *hîm-siv*, like the Chaldee הָיָה , etc. Once הָיָה for הָיָה , Jer. 18: 23.

§ 288. *Futures apocopate.* Like those in Kal, they are divided into two kinds. (1) With a furtive vowel; e. g. הָיָה , הָיָה . Here the penult vowel is Seghol, or (under a Guttural) Pattahh. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 108.

(2) With nude apocope; as הָיָה , הָיָה , etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as הָיָה , הָיָה , instead of הָיָה , הָיָה , etc. With a Guttural, as הָיָה for הָיָה , etc.

§ 289. *Peculiar anomalies.* Such are the endings in (·), in Inf. Fut. and Imp.; e. g. Inf. Kal, הָיָה *to be*; Piel, הָיָה *opprimendo*; Hoph. הָיָה . Kal Fut. הָיָה , הָיָה for הָיָה . Piel, הָיָה . In Syr. and Chaldee, the Fut. ends in הָיָה or הָיָה , in these verbs.

§ 290. *Imitations of verbs* הָיָה ; comp. § 279. (a) *Imitation in respect to the consonants*; e. g. הָיָה for הָיָה ; הָיָה Inf. abs. for הָיָה , Imp. הָיָה . So הָיָה , הָיָה , for הָיָה , הָיָה ; הָיָה for הָיָה Piel; הָיָה for הָיָה , Ecc. 3: 1. (b) *As to vowels*; e. g. הָיָה for הָיָה , הָיָה for הָיָה ; Piel Inf. הָיָה for הָיָה ; Part. Niph. הָיָה for הָיָה ; הָיָה for הָיָה .

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the Lexicographer. If he constitute roots both in הָיָה and in הָיָה , with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots, and thus diminishes the anomalies.

§ 292. *Pilel* appears only twice, viz. in הָצִיָּא , (contract. הָצִיאָה , § 119. c. 1), from הָצִיא ; and in הָצִיָּא Part. const. plur., from הָצִיא , *Pilel* הָצִיָּא .

Hithpalel appears only in הָצִיָּא , Hith. הָצִיָּא , Fut. apoc. הָצִיָּא instead of הָצִיָּא , § 120. b. Inf. with ה parag. הָצִיָּא , 2 K. 5: 13.]

Verbs Lamedh Tav.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ה , the ה final of the root is inserted by a Dag. forte in the suffix letter; e. g. הָבִיָּא , הָבִיָּא , הָבִיָּא ; etc. So also, הָבִיָּא *he died*, הָבִיָּא , etc.]

Verbs doubly anomalous.

§ 294. These are such as have two radicals, (usually the first and third), which may be dropped, or assimilated, or may become quiescent; as הָבִיָּא , הָבִיָּא , הָבִיָּא . etc.

Note. Very few cases occur, like הָבִיָּא , where two irregular letters come together. Two cases only occur of verbs irregular ה and ה ; e. g. הָבִיָּא , and הָבִיָּא ; for which see Lexicon. The verbs הָבִיָּא and הָבִיָּא , are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular ה ; and in regard to the *third* radical all the phases of verbs irregular ה ; see Par. XVII seq.

§ 296. The following examples, and notes on the Paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs הָבִיָּא and הָבִיָּא .

הָבִיָּא , Hiph. fut. apoc. הָבִיָּא 1 Sam. 14: 24 for הָבִיָּא .

הָבִיָּא , Imp. הָבִיָּא Ex. 16: 23, by Syriasm for הָבִיָּא (§ 119. d. 2); Fut. with suff. הָבִיָּא 1 Sam. 28: 24, for הָבִיָּא .

הָבִיָּא , Praet., in pause הָבִיָּא Jer. 3: 22; Imp. in pause, הָבִיָּא for הָבִיָּא (§ 119. d. 2. § 147); Fut., הָבִיָּא Deut. 33: 21, for הָבִיָּא , the first ה being dropped, and final ה put for ה , § 290; הָבִיָּא Is. 41: 25, for הָבִיָּא . Hiph. Imp. in pause, הָבִיָּא for הָבִיָּא , § 119. c. 1. § 147.

(b) Verbs הָבִיָּא and הָבִיָּא .

הָבִיָּא , Inf. fem. הָבִיָּא for הָבִיָּא , § 119. c. 1. Imp. הָבִיָּא , § 243. a.

(c) Verbs הָבִיָּא and הָבִיָּא . Par. XVII.

הָבִיָּא , not found in Kal; Piel. Fut. הָבִיָּא Lam. 3: 53, for הָבִיָּא . Hiph. Fut. with ה retained, הָבִיָּא Neh. 11: 17; first person with suffix הָבִיָּא , Ps. 35: 18, and in pause הָבִיָּא , Ps. 30: 13.

הָנָה, Fut. 1st pers. plur. with suff., הָנִינָם, Ps. 74: 8.

הָנָפָה, Fut. apoc. הָנִיפָה, Ezek. 31: 7; *Popaal*, הָנִיפְּנֵיךָ, Ps. 45: 3.

הָנָרָה, Fut. 1 pers. with suff., הָנִירָם, Num. 21: 30. Hiphil. Fut. with suff., הָנִירָם, 2 K. 17: 27; הָנִירְךָ, Ps. 45: 3 etc.

(d) Verbs פָּן and לָא, Par. XVIII.

The Paradigm exhibits in Kal and Niphal the forms of פָּנָה; in Hiphil those of פָּנָה, because the former does not occur in Hiphil.

Infinitive construct, פָּנָה for פָּנָה (§ 119. c. 1). Fut., פָּנָה, Ruth 1: 14, without Aleph. Hiphil. Fut., פָּנִי, Ps. 55: 16, Kethib for פָּנִי.

(e) Verbs פָּן and לָה, Par. XIX.

The three verbs פָּנָה, פָּנָה, פָּנָה, are all of this form. Kal. Fut. apoc. with Vav, פָּנָה and פָּנָה; פָּנָה, 2 K. 9: 33. Niphal פָּנָה, Praet. 3 pers. plur. in pause, פָּנָה, Num. 24: 6; Fut. 3 pers., פָּנָה, Zech. 1: 16; 3 pers. plur. פָּנָה, Jer. 6: 4; from פָּנָה, Praet. פָּנָה, 2 Sam. 11: 15; פָּנָה, Job 30: 8, with א for ה, § 290, or perhaps the root is פָּנָה.

Hiphil. Fut. with suff., as פָּנָה, 2 Sam. 14: 6; פָּנָה, Job 36: 18 etc. Fut. apoc. with Vav, פָּנָה, פָּנָה etc. The Imp. also suffers apocope, and takes the forms פָּנָה, פָּנָה, which are of frequent occurrence.

§ 297. The verb פָּנָה has all the common inflections exhibited in Paradigm XX. But it has many forms *sui generis*, besides these. E. g. with suff., as פָּנָה, פָּנָה; Fut. פָּנָה for פָּנָה. Fem. 3d plur. פָּנָה, with epenth. פָּ. Also פָּנָה, Deut. 33: 16, for פָּנָה; and פָּנָה, 1 Sam. 25: 34, for פָּנָה. Hiphil sometimes takes epenth. פָּ as פָּנָה, פָּנָה, פָּנָה. *Defective*, פָּנָה for פָּנָה.

Note. The verbs פָּנָה and פָּנָה, are used only in Hiphil; where they are declined like פָּנָה.

Relation of irregular verbs to each other.

§ 298. In the irregular verbs, in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral פָּה have been formed פָּה, פָּה, פָּה, פָּה, all of the same meaning. So also פָּנָה and פָּנָה; פָּנָה, פָּנָה, and פָּנָה; פָּנָה and פָּנָה; פָּנָה and פָּנָה; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same meaning, it happens in many cases, that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from פָּנָה, *ivit*, is derived the Praet. and Part.:

while its equivalent, קָנָה, furnishes the Inf., Fut., and Imp. So קָנָה, as usual in *Kal*; but Pual קָנְתָה, and Hith. קָנְתָהּ, come from קָנָה.

Compare, in Latin, *fero, tuli, Intum*; Greek, *τίθημι, αἴσθημι, ἵκνυμαι*. It were to be wished that lexicographers would make a much more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

Pluriliteral Verbs.

§ 300. These are properly very few; and they are declined like the Conjs. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1) אָטַטַט, 1 pers. with suffix אֶתְּיָאטַטַט, Is. 14: 23. (2) קָרַבַּב, participle מְקַרְבֵּב, 1 Chr. 15: 27. (3) בָּרַבַּב, Fut. with suffix. יִבְרַבְּבֵנִי, Ps. 80: 14. (4) בָּרַבַּב, Job 26: 9. (5) רַבַּבַּב, Job 33: 25. (6) תַּבְּרַבַּב, 2 pers. fut. תִּבְרַבְּבֵנִי, Jer. 12: 5; participle מְתַבְּרַבֵּב, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3 pers. fem. in pause תִּבְרַבְּבֵנִי, Job 15: 32. Cant. 1: 16, from תַּבְּרַבֵּב.]

PARTICIPLES.

301. Participles are treated as adjectives, i. e. declined as nouns; which is common in other languages. Participles, in regard to case, tone-syllable, etc. follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* cases.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable* penult vowel. E. g. תִּקְוִיָּה, מְקַבְּבָה, מְקַבְּבֵנִי, etc. are incapable of a Seghol. form, because the penult vowels cannot be so changed as to conform to the laws of Segholates; see § 142. d. But in Hiphil, the fem. Segholates are derived from an apoc. fem. form תִּקְוִיָּה, like the apoc. Fut. תִּקְוִיָּה.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns, following verbs and governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. רָצַחְתִּי , instead of רָצַחְתִּי לִּי , *he killed me*; $\text{רָצַחְתֶּם$, instead of $\text{רָצַחְתֶּם$ לָהֶם , *thou didst kill them*. Comp. Latin *ecum*, for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes; § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not govern words after them;

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs express the sense which would be thus conveyed.

§ 306. The Inf. mode, and participles, receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb; but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. רָצַחְתִּי , with noun suff., רָצַחְתִּי , *my punishment*, viz. that which I inflict; with a verbal suff. רָצַחְתִּי *to punish me*.

[§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes, or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant. In this shape they are appended, through all the tenses and moods, to forms of verbs which end with a *vowel*; see Note.

(b) To the simple form is prefixed a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant*, usually in the Praeter only.

(c) To the simple form is prefixed a vowel of the *E* class, viz.

Tseri or Seghol. In this shape they are appended to forms of verbs which end with a *consonant*, in the Fut. and Imperative.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel, there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Daghest forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

§ 309. The following table exhibits the suffixes as appended, (*a*) to verbs ending with a vowel in all the moods and tenses. (*b*) To those ending with a consonant in the Praeter. (*c*) To those ending with a consonant in the Fut. and Imperative. (*d*) It exhibits also those suffixes which receive an epenthetic *Nun*.

(a)	(b)	(c)
Sing. <i>common</i> .	<i>Praeter</i> .	<i>Future etc.</i>
1. נִי	נִי in pause נִי	נִי
2 m. כֶּה	כֶּה in pause כֶּה כֶּה	כֶּה &c. כֶּה
2 f. כִּי	כִּי כִּי כִּי	כִּי כִּי כִּי
3 m. וְהוּ	וְהוּ וְהוּ	וְהוּ וְהוּ
3 f. הֶה	הֶה הֶה	הֶה הֶה
Pl. 1. נוּ	נוּ נוּ	נוּ נוּ
2 m. כֶּם	כֶּם כֶּם	כֶּם כֶּם
2 f. כִּן	כִּן כִּן	כִּן כִּן
3 m. ׀ poet. מוּ	׀ poet. מוּ ׀	׀ poet. מוּ ׀
3 f. ׀	׀ ׀	׀ ׀

Future with epenthetic Nun.

(d)	
Sing. 1. נִי	Sing. 3 m. נִי for נִי, also נִי
- 2 m. כֶּה	- 3 f. כֶּה for כֶּה

§ 310. Notes on the table of suffixes. (1) In a very few instances, the Fut. has the suffixes נִי, כֶּה, like the Praeter; and *vice versa* the

Praet. very rarely takes suffixes like the Future, viz. יָצִי־ and a few times יָצִי .

(2) The original *union-vowels* would seem to be Qamets and Tseri, which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic *Nun*, the two latter only are found. So also in יָצִי , which in pause becomes יָצִי .

(3) The 2d pers. sing. fem. יָצִי in *b*, occurs but seldom; the more common form in the Praeter is יָצִי , and without the tone יָצִי , as in the Future. The form with parag. *Yodh* in *c*, occurs often in the later Psalms.

(4) The suffixes בָּ , כָּ , never take a *union-vowel*; nor does the suffix ָ or הָ , except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes, either *with* or *without* a *union-vowel*; see below § 312. 2.

(5) The forms יָצִי with a parag. וּ , are common in poetry. The form יָצִי is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form יָצִי occurs in Deut. 32: 26.

(6) Instead of the fem. suffix ָ of the 3d pers. plural, the masc. form ם appears, specially after the sufform. וּ and וּ ; perhaps in order that the fem. suffix may not be confounded with the parag. ָ ; as $\text{וּבְנֵי־יִשְׂרָאֵל}$, Ex. 2: 17, for $\text{וּבְנֵי־יִשְׂרָאֵל}$; $\text{וּבְנֵי־יִשְׂרָאֵל}$, 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hcs. 2: 14. Prov. 6: 21. But ָ is used in Jer. 48: 7.

(7) The suffixes with epenth. *Nun* are occasionally found in the Imp. and rarely in the Praeter; see No 1. above. In Chaldee, an epenth. *Nun* is always found before the suff. of the Fut. Imp. and Infinitive.

(8) Wherever there is a *union-vowel*, it uniformly *takes the tone*. The suffixes בָּ and כָּ always draw down the tone upon themselves, removing it two places if necessary, and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix ָ or הָ , when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see Paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ם , ָ , from הָם , הָן , etc. Others would seem to come from forms which are now obsolete in Hebrew; as ָ from הָנָּה = הָנָּה *thou*, like אֲנִי *I*; בָּ from הָבָּ etc. The form ָ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.

Note. Verbal-suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the *Nom. case*.

§ 311. The changes in the *vowels*, of the verb, occasioned by the suffix pronouns, are seen in the Paradigm. In the *consonants*, the following changes take place; viz. Praet. 3 fem. הָרָה becomes הָרָה ; the fem. רָה (רָה) becomes רָה ; 2. plur. masc. הָרָה becomes הָרָה ; as the Paradigm shews. The forms ending with הָרָה receive ה in its room.

§ 312. *Notes on the Paradigm. Kal. Praet. 3d pers. masc.* In הָרָה , as the tone is moved forward, the first vowel falls away, § 132; the second vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as הָרָה . In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the ult. of the verb; as הָרָה .

(2) *Praeter 3 fem.* substitutes ה for the final ה , unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suff. begins with a *vowel*, (which occurs only in הָרָה , הָרָה , הָרָה), that the final ה is taken away from this syllable (§ 90. 1), which of course prolongs the Pattahh, § 130. E. g. with suff. הָרָה , הָרָה , where the Tseri of the suff. is shortened, in consequence of falling into a mixed syllable without the tone, § 129 a. So with הָרָה , it makes by the same rules, הָרָה , הָרָה .

Note. The suff. הָרָה and הָרָה sometimes assimilate their ה to the final ה of the verb; e. g. $\text{הָרָה} = \text{הָרָה}$, 1 Sam. 1: 24; $\text{הָרָה} = \text{הָרָה}$, Jer. 49: 24.

(3) *Praet. 2 fem.* exhibits the form הָרָה before a suffix, (as stated in § 311); and in this way appears in the same manner as the 1 pers. sing. when it takes the suffix of the third pers. sing. and plural. The student will remark that here, and in the second pers. plur., a *union-vowel* is provided for the verb, by adopting the forms הָרָה , הָרָה .

4. *The Inf.* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical, and shortened. If the verb be *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the Paradigm. The variety of punctuation, with suff. הָרָה , הָרָה , הָרָה , may also be there seen.

The Inf. of a verb Fut. *Pattahh* usually takes *Hhireq* under the first radical, before suffixes; as הָרָה in the Par.; but sometimes *Pattahh*, as הָרָה , הָרָה , etc. Verbs *Pe Gutt.* sometimes take a *Seghol* in the first syllable; as הָרָה , Ps. 102: 14.

The Inf. fem. Segholate takes suff. like nouns of Dec. XIII. *Hhireq*

is the usual vowel in the first syllable; e. g. רָשָׁתִּי, רָשָׁתְּךָ; but sometimes *Pattahh*, as שָׁבַתִּי, שָׁבַתְּךָ.

(5) *Future suffixes* are provided with a *union-vowel*, in most cases, where the verb ends with a radical letter; in which cases, the final Hholem or Tseri of the verb is dropped. But with suff. הָ, כֶּם, כֶּן, these vowels are retained and shortened, because they lose the tone. But verbs *Fut. Pattahh* retain this vowel, and prolong it before a union-vowel; as יִבְרָכְךָ from יִבְרַחְךָ.

(6) *Imp.* follows the analogy of the *Fut.* throughout; in regard to verbs *final Pattahh*, as well as others.

(7) *Participles* follow the manner of the nouns to whose declension they belong, in receiving suffixes.

(8) *PIEL* usually drops its final *Tseri* before a union-vowel, as in the *Par.*; but before הָ, כֶּם, כֶּן, it commonly shortens it into *Seghol*, or *short Hhireq*, as קָבַעְךָ, קָבַעְכֶּם; rarely into *Pattahh*, as בָּרַכְךָ, *Deut.* 2: 7. *Pattahh* final here remains, as בָּרַכְךָ.

(9) *POEL*, *POLEL*, etc., imitate *Piel* in their suffixes.

(10) *HIPHIL* appends suffixes to its *full* forms; not to the *apocopate* ones. Very rarely is the final vowel of the verb dropped; as in רָשָׁתְּךָ instead of רָשָׁתְּךָ.

Verbs Lamedh He with Suffixes.

§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Praet.* 3 *sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs, as to the ך before the suffix.

Note 2. Suffixes, beginning with a consonant, sometimes cause the original Yodh to be restored; as אֶפְשָׁהֶם, אֶפְשָׁתִּי, אֶפְשָׁתְּךָ, אֶפְשָׁתְּךָ, אֶפְשָׁתְּךָ, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *Participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns, differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*,

properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-form of the noun, and shifts the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of Nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals*, or those derived from *verbs*; and *denominatives*, or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative*; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from *Participles*, or from the *Inf. mood*. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simply action or passion. But to this principle, there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. בָּרֵם a *vine-dresser*, from the primitive בְּרֵם a *vineyard*; קָדְמוֹן *eastern*, from the verbal קָדַם *the east*. The forms of these, resemble those of the other classes.

[*Note.* *Denominatives* are usually formed, (1) by adding to verbals the masc. termination, י, or the fem. הָ; e. g. שֵׁשׁ *six*, שֵׁשִׁי *sixth*; מוֹאָבִי a *Moabite*, from מוֹאָב. יִשְׂרָאֵלִי an *Israelite*, from יִשְׂרָאֵל, etc. Several adjectives, also, are formed in this manner; as נֶזְרָי, fem. נֶזְרָה *strange*, from נָזַר a *stranger*; קְדֻמוֹן *first*, from קָדַם, etc.

(2) By adding הָ, which is usually of the fem. gender. E. g. שַׁרְיָן *princeps*, רֵאשִׁיָּהּ *principium*. Words of this form are sometimes defectively written, as רֵאשִׁיָּהּ for רֵאשִׁיָּהּ.

(3) Rarely by adding the terminations הָ, הָ, י, and יָ. E. g. אֲרִיָּהּ a *lion*, from אָרַי; אֲשָׁהּ *fire-offering*, from אָש; פְּרִיָּי a *deceiver*, from פָּרַד; אֲצִנָּה a *treasury*, from אָצַן.

§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. צַלְמוֹת מוֹת = מוֹת צַלְמֹת *shade of death*; בְּזָבָה בְּזָבָה *worthless*, from בָּזָה *not* and נָצַח *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 216. *b*. Very many of them are composite, and consist usually of two nouns, or of a noun and a verb. E. g. בְּנֵימִין בֶּן יְמִינִי *Benjamin, or son of my right hand*; יְהוֹיָאִקִּים יְהוָה יִשְׁבַּח יְהוָה *Jehoiakim, or Jehovah will exalt*.

Note 2. To the first word in composite proper names, a *Yodh* is usually added, as גַּבְרִיאֵל *Gabriel or man of God*, from גַּבְרָא and אֵל; sometimes a *Vov*, as שְׁמוּאֵל *Sauuel or name of God*, from שָׁם and אֵל. The name of God, either אֱלֹהִים or יְהוָה, forms the beginning or the termination of a great multitude of Hebrew proper names.]

§ 318. *Gender of nouns.* The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הַ, ת, תַּ, or תֵּ.

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּאִים *a sinner*, חַטָּא *sin*; and עִבְרָאִי *a Hebrew man*, עִבְרָאִית *a Hebrew woman*; קִטְוֹר, fem. קִטְוֹרַת *incense*; מֵיָדָע, fem. מֵיָדָעַת *acquaintance*. The fem. תֵּ is appropriate to words with Gutturals at the end, § 141.

[Note 1. The following terminations of the feminine actually occur, but they are rare; viz. (1) תַּ; as אֲנָתָּה, for אֲנָתְךָ, § 122. l. (2) תֵּ; as אֲנָתְךָ, poetic for אֲנָתְךָ. (3) תֵּ with the proper vowel Pattahh, and with the tone on the ultimate; as אֶמֶרֶת *emerald*, קַנְאֵת *pelican*, Ps. 102: 6.

Note 2. The endings תַּ and תֵּ are also *feminine*. They are contracted forms, for the full fem. תֵּת and תֵּתֵ, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, though they have a fem. termination.

(1) Names of men; as יהודה *Judah*. (2) Offices of men; as מִשְׁפָּטָא *a governor*. (3) Nations; as יהודה the nation of *Judah*. (4) Rivers; as אַמָּנָא *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, though they have a masc. termination.

(1) Names of women; as רַחֵל *Rachel*. (2) Office or relations of women; as אִמָּא *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns; as צֵיֶר *Tyre*. (5) Female beasts; as אֶשְׁתֵּי־אֵסֶה *a she-ass*. (6) Members of the body by nature double; as אֶזְרֵי *the ear*.

Note 1. The same word may be masc. in one meaning, and fem. in another; as יהודה, *Judah* or *the Jews*, masc.; but ארץ־יהודה, *the country of Judea*, feminine.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender, either in form or signification; as בְּאֵר *a well*; טַלֵּנט *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the *neuter* gender in the western languages, is generally designated in Hebrew by the fem.; as בַּת־צֵיֶר, *daughter of Tyre*, i. e. city of Tyre

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many fem. nouns have plurals of the masc. form, § 327. 1.

E. g. masc. אָב *a father*, plur. אֲבוֹת. Fem. חֵטֶה *wheat*, plur. חֵטִים etc.

NOTE. The *gender* of the plural, let the *form* be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. *forms* of the plural; but the *gender* of both forms is the same, viz. it is the same as that of the singular.

[§ 323. *Formation of feminine nouns.* The addition of the fem. terminations (§ 319. b) to the masc. forms, usually occasions some

change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) 1. The ending ה־ draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 132. 133. (2) In nouns etc. if the original word has more than one syllable, and is of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or, in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. *Segholates* receiving ה־ fem., assume the suffix-form in order to take it; see Par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. ה־ . All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. ה־ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוּם	סוּסָה	VI.	מִלְכָּךְ	מִלְכָּה (4)	VIII.	עֵץ	עֵצָה
	פְּחֻתוֹךְ	פְּחֻתוֹהָ		גִּבְעֵךְ	גִּבְעָה (4)		תָּם	תְּמִינָה (3)
II.	מוֹצֵא	מוֹצֵאָה		אֲמִיר	אֲמִירָה (4)		נֶץ	נֶצֶה (3)
III.	גְּדוּל	גְּדוּלָה (1)		עֲגֹל	עֲגוּלָה (4)		בֶּן	בְּנָה (3)
	מִתּוֹךְ	מִתּוֹקָה (1)		אֶפֶל	אֶפְלָה (4)		הֶן	הֶנָּה (3)
	עֲצוּם	עֲצוּמָה (1)		הֶזֶן	הֶזְנָה (4)		בֹּז	בְּזָה (3)
	בְּרִיא	בְּרִיאָה (1)		עֲלוּל	עֲלוּלָה (4)		נֶן	נְנָה (3)
	מִקִּים	מִקִּיָּה (1)		צִיד	צִידָה (4)		שֶׁר	שֶׁרָה (3)
IV.	נָקֵם	נָקְמָה (1)	VII.	אֲרִי	אֲרִיָּה (2)	IX.	נֶפֶשׁ	נֶפֶשָׁה (5)
V.	זֶמֶן	זֶמְנָה (1)		מוֹקֵךְ	מוֹקְחָה (2)		נִרְאָה	נִרְאָהָ (5)
	הֶזֶן	הֶזְנָה (4)		נֶשׂ	נֶשֶׁה			

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see Par.), so among the *feminines* derived from ground forms belonging here, are some that imitate the fem. of Dec. VI. E. g. נֶרֶךְ , fem. נֶרְכָה ; נֶעַל , fem. נֶעְלָה . For the form מִתּוֹךְ fem. מִתּוֹקָה , under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ה makes no change in the original word; e. g. חֲטָא , חֲטָאָה ; עֲבָרִי , עֲבָרִית , etc.

(c) The *Segholate* endings, ה־ ה־ , (1) Affect the *penult* vowel, in the like manner with ה־ ; see above, a. (2) They change the ultimate *mutable* vowel; according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אֲרִישׁ , אֲרִישָׁה ; שְׁלוּשׁ , שְׁלוּשָׁה ; נְחֹשֶׁת , נְחֹשֶׁתָה ; גְּבוּר , גְּבוּרָה , etc.; see § 127. Except.

Note. The Fem. *Segholate* form is usually chosen for the *const.* state; while הַ- is more common in the *abs.* state. In the fem. Inf. and Part., the *Segholate* ending is the *usual* one. Nouns in Dec. VI. IX. are not susceptible of fem. *Seghol.* endings. Nouns in Decs. VIII. omit the *Dagh.* in the doubled letter, when they assume the *Seghol.* form; e. g. שָׁשָׁה, שְׁשָׁה.]

§ 324. *Formation of the plural.* The Hebrew, like the Greek, has three numbers, viz. the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually, by annexing to the singular, (1) יָ- . (2) ם simply, in some words ending in יָ- .

E. g. (1) סוּס, plur. סוּסִים. (2) נְבָרִים, נְבָרִים; also as לְוִיִּם, לְוִיִּם. But the plur. ending, as might be expected, is sometimes written *defectivé*; as תְּזִיזִים, תְּזִיזִים idem, § 63.

(b) The *unusual forms of the plural*, are (a) יָ-; e. g. מַלְאָכִים, plur. מַלְאָכִים, Prov. 31: 3. (b) יָ-; e. g. מַלְאָכִים, plur. מַלְאָכִים, Jer. 22: 14. (c) Perhaps יָ-; e. g. מַלְאָכִים, plur. מַלְאָכִים, Ps. 45: 9. The forms *a* and *b*, coincide with the *Chald.* and *Syr.* plurals.

§ 326. *Plural feminine.* The plural of fem. nouns is formed, (a) By changing the terminations הַ-, תַּ-, תַּ- of the fem. sing. into וֹת, and by corresponding vowel-changes.

E. g. הוֹרָה, plur. הוֹרוֹת; אֲנָרָה, plur. אֲנָרוֹת; טַבַּעַת, plur. טַבַּעוֹת. The ה of the fem. ending sing. is, in a few cases, retained in the plural, as if it were a radical; e. g. masc. בַּל, fem. בַּלָּה, fem. plur. בַּלְלוֹת.

(b) By annexing וֹת simply to those feminines, which in the singular have a masc. form; as בְּאָר, plur. בְּאָרוֹת, § 320. Note 2.

(c) By changing הַ- into יוֹת, as עֲבָרִית, plur. עֲבָרִיוֹת; and וֹת into יוֹת, as מַלְכֵיחַיִל, plur. מַלְכֵיחַיִל.

Note. The plurals under *c*, appear to be derived from obsolete forms of the sing. in הַ- and הַ-. Nouns of these classes sometimes also form their plural after the usual manner; as תְּזִיזִים, plur. תְּזִיזִים; and הַנְּחִיחוֹת, plur. הַנְּחִיחוֹת. The plural ending of the fem. form, also, is sometimes written *defectivé*; as קָלוֹת for קָלוֹת, etc.

[§ 327. HETEROCLITES. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as are masc., and yet have plurals of the fem. form and masc. gender, e. g. **בָּנָיִם**, **בָּנָיִת**, § 322. and the Note. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. **שָׁנָה** fem. *a year*, plur. **שָׁנִים** and **שָׁנוֹת** fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. **פָּנִים**, *the face*. (4) Some are found only in the singular; e. g. **עוֹף** *fowl*, **בָּנִים** *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plur. additional to the first one; e. g. **מְנוּחָה** *a high place*, plur. **מְנוּחוֹת**, plur. *pluralium* **מְנוּחוֹתֵינוּ**.]

§ 328. *Formation of the dual.* This is usually formed, by adding the termination **אֵין** (**אֵינן**) to the forms of the sing.; e. g. (a) To masculines without change. (b) To feminines in **אֵת**, after changing the final **ה** into **ת**.

E. g. (a) **יָדַי**, **יָדַיִם**. (b) **גַּרְמָה**, **גַּרְמָתַיִם**. In nouns of Dec. VI., the dual ending is appended to the suff. form; as **רִגְלָיִם**, **רִגְלָיִם**, see Par.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. **יָדַיִם** for **יָדַיִם**, **גַּרְמָתַיִם** for **גַּרְמָתַיִם**; **יָדַיִם** for **יָדַיִם**. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects, as are double either by nature or by custom.

[E. g. **יָדַיִם** *the two hands*; **נְעִלָיִם** *a pair of shoes*, etc. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as **כַּפָּיִם** *hands*, **כַּפְּפוֹת** *handles*.

Note 1. In a few instances, the dual form stands, instead of the plural, for a greater number than two. E. g. **שֵׁשׁ כַּנְּפוֹתַיִם** *six wings*; **שְׁלֹשׁ שָׁנִים** *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective etc. In some cases, it is difficult to show the reason of the dual form; as **מִדְּמַיִם** *mid-day*, etc. Perhaps it is intensive.

Note 2. The words **שָׁמַיִם** *heavens*, and **מַיִם** *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of common gender ; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural ; e. g. חומות *walls*, dual חומתי *two walls* etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

§ 332. *Construct state.* The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state ; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns, in such a relation, are supposed to be uttered nearly as if they were one word ; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows ; viz.

(a) In all classes of masc. nouns sing., the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in הַ, change this ending into תַּ ; as יִרְצָה, const. יִרְצַת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending יִם and the dual יִם become יַ ; as סוֹסִים, const. סוֹסִי ; יָדַיִם, const. יָדַי.

(d) Plurals in תַּ suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state ; see § 341 seq.

§ 334. *Suffix state.* This is that form of nouns, to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. סָד a horse, with suffix, סָדוֹ his horse, etc. So בְּיָד voice, בְּיָדוֹ vox ejus.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent, in general, to nouns in the *Gen.* case, and as putting the noun to which they are suffixed into a kind of *regimen*, or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always; as may be seen by the Paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes, (like those of verbs § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. *Nom-suffixes* (like those of verbs § 307 seq.) have generally three different forms, adapted to the *ending* or *number* of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) To the simple form of some of the suffixes, is prefixed a union-vowel, in which shape they are appended to nouns *singular* ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here *all* the suffixes take a union-vowel; and all of them, except that of the first person singular, insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the *first* column (a), containing those which are attached to nouns *singular* ending with a *vowel*; the *second* (b), those which are attached to nouns *singular* ending with a *consonant*; the *third* (c), exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

	(a)	(b)	(c)
Sing.	Simple form.	With un. vowel, etc.	Suff. to noun* plural.
1. <i>my</i>	ִי	ִי	ִי
2 m. <i>thy</i>	ְךָ, ְכָּ	ְךָ ְכָּ	ְךָ
2 f. <i>thy</i>	ְךָ	ְךָ	ְךָ ְכָּ
3 m. <i>his</i>	ִיו	ִיו	ִיו poet. ִיו
3 f. <i>her</i>	ְהָ	ְהָ	ְהָ
Pl. 1. <i>our</i>	ִנוּ	ִנוּ	ִנוּ
2 m. <i>your</i>	ְכֶם	ְכֶם	ְכֶם
2 f. <i>your</i>	ְכֶן	ְכֶן	ְכֶן
3 m. <i>their</i>	ְהֶם	ְהֶם poet. מֵוֹ	ְהֶם poet. מֵוֹ
3 f. <i>their</i>	ְהֵן ְהֵנּוּ	ְהֵן ְהֵנּוּ } ְהֵנּוּ	ְהֵן

Note 1. *Unusual suffixes to nouns singular.* Sing. 2 masc. כָּךָ, Ps. 139: 5; כָּכָּ, Ps. 10: 14. 2 fem. sing. יְךָ, Ezek. 5: 12; יְךָ, Ezek. 23: 28. 3 fem. הָךָ without Mappiq, Num. 15: 28; אָךָ, Ezek. 36: 5 for הָךָ. Plural 1 pers. נוּנוּ, Ruth 3: 2. Job 22: 20. 2 fem. כָּכָּ; Ezek. 23: 48. 3 masc. הֵמָּה, 2 Sam. 23: 6. 3 fem. הֵמָּה 1 K. 7: 37,

Note 2. *Unusual suffixes to nouns plural.* Sing. 2 masc. כָּכָּ, Nah. 2: 14. 3 masc. יְהֵי, Ps. 116: 12, Chaldaic. 3 fem. אָכָּ, Ezek. 41: 15, for יְכָּ. Plur. 2 fem. כָּכָּ, Ezek. 13: 20; 3 masc. הֵמָּה, Ezek. 40: 16; 3 fem. הֵמָּה, Ezek. 1: 11; all with הָ paragogic.

Note 3. The suff. יְ, joined to a noun ending with י, usually coalesces with it; e. g. גֹּי a nation, גֹּיִי my nation; but sometimes as פְּרִיִי my fruit.

Note 4. The sing. forms, 3 pers., הֵמָּה are appended to nouns of Dec. IX. מֵוֹ is parag. for כָּ, § 125. c.

Note 4. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as דְּרֵבִיךָ for דְּרֵבִיךָ, דְּרֵבִיךָ for דְּרֵבִיךָ, Gen. 4: 4. דְּבָרֵי for דְּבָרֵי, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; גִּדְּתֵי for גִּדְּתֵי, Ps. 132: 12; נִבְרָתֵךְ for נִבְרָתֵךְ, Deut. 28: 59; אֲבֹתֵי for אֲבֹתֵי, etc. (3) *Vice versa*, plur. suff. are sometimes appended to the singular; e. g. תְּבִנְתֵּךְ for תְּבִנְתֵּךְ, תְּבִנְתֵּךְ, thy building, for בְּנִינְתֵּךְ, Inf. noun from בָּנָה, Ezek. 16: 31. Nos. 2 and 3, are doubtless oversights of transcribers.

Remark. The suffixes, ־כֵּן , ־כֶּן , ־הֵן , ־הֶן , are called *grave*, because they always bring down the *tone* upon them. With nouns *singular*, they take no union-vowel. With nouns *plural* they have one, but do not allow it to take the *tone*. In all other cases, without exception, the union-vowel takes the *tone* upon itself. The sing. suff. ־ן takes the *tone* when preceded by a consonant; and loses it when preceded by a vowel. Other suffixes are called *light*.]

§ 337. Feminines in ־תֵּן , in order to receive suffixes, change the final הֵן into תֶּן .

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. בָּרָךְ , plur. בָּרָכִים , with suff. ־רֵיךְ . So בָּרַךְ , dual בָּרָכִיךָ , with suff. ־יְיָ .

§ 340. *Notes on Par. XXIV.* This Par. shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes in connection with a masc. noun, ending with a consonant. A fem. noun, terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner, in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אָז in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has *Yodh*, as if from a form אָזִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אָז is אָזִים ; which takes suffs. like the plur. of הִירָה .

No. III. exhibits suffixes in connection with a fem. noun. For feminines in ־תֵּן and ־תֶּן with suffixes, see § 390 and Dec. XIII. in the Paradigm of nouns.

Vowel changes in declension of Nouns.

§ 341. As *Regimen*, and the suffix state, usually either change the *tone* of words, or occasion contraction in the method of uttering them, it follows, of course, that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the Consonants, see § 333.

§ 342. *Laws of the vowel changes.* (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground form falls away; in nouns, etc. of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים; with suff. דְּבָרֵי, דְּבָרֶיךָ; and so with all the suffs. which are either monosyllabic, or being dissyllabic, have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֱלֹהִים, אֱלֹהֵיךָ, אֱלֹהֵינוּ, etc. See Par. of nouns, Dec. VII.

Note 1. Nouns of Dec. VI. i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form, in order to receive suffixes, or to make the dual; e. g. abs. מַלְאָכִים, with suff. מַלְאָכֵי, dual מַלְאָכִים.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the *ultimate* usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דָּבָר, דְּבָרֶיךָ. (2) In the const. state; as אֱלֹהֵינוּ, *the word of God*. But in Dec. VI., the const. state remains unchanged, on account of the artificial form of the word (*supra* Note 1). In Dec. VII. words in the const. state *often*, (but not always), remain unchanged; see Par. of Dec. VII.

Note 2. The suff. הַ allows of two different forms in the noun to which it is appended; e. g. (1) It shortens the *ultimate* vowel; as אֵשׁ *name*, אֵשׁ *thy name*. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course requires the previous vowel to be long; as אֵשׁ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as דְּבָרֵינוּ. (2) By const. state, as דְּבָרֵינוּ *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns, having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel, as in masc. nouns, feminines

in הַ, (1) Before a suff. beginning with a vowel, change הַ into ת. (2) Before a suff. beginning with a consonant they both change the הַ into ת, and shorten the vowel immediately preceding the ת.

E. g. (1) שָׁנָה, with suff. הַתָּהוּ. (2) שָׁנָה, with suff. הַתָּהוּ. *Fem.* plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

§ 344. *General rule respecting suffixes attached to the PLURAL.* (1) In masc. nouns plural, *light* suffixes are attached to the *abs.* state; *grave* suffixes (§ 336. Remark) to the *const.* state. (2) In *fem.* nouns plural, *all* the suffixes are attached to the *const.* state.

Characteristics of Declension.—Nouns Masculine.

§ 345. *The first declension* of nouns comprehends all, whether monosyllabic or polysyllabic, whose *vowels* are *all immutable*.

E. g. שֵׁר, קָם, גֵּר, בָּתָב, אֲבִיוֹן, מְלָכִיהָ, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קָלָה, לְבֹשֶׁת, etc. the vowels are obviously immutable; but the vowels in בָּאָב, פָּרָשׁ, etc. can be known to be immutable, only from a lexicon, or from a knowledge of etymology.

346. *Notes on the Paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. הָרֶשֶׁת, const. הָרֶשֶׁת, Dec. II.; but plur. const. הָרֶשֶׁת, Dec. I. The Lexicons note such. (3) Some few nouns, having הַ in the *abs.* state, exchange it for הַ in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., *d* presents the manner in which nouns, with a final Guttural and Pattahh furtive, are declined.

§ 347. *The second declension* includes nouns with *final Qamets* or *Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state singular, before the grave suffixes, and sometimes before ך, final Qamets goes into Pattahh, § 342. *b.* In the plural, the final vowel falls away in the const. state, and before the grave suffixes, § 342. *c.*

Remarks. (a) The penult vowel in nouns of this Dec., being *immutable*, of course is not affected by either regimen or suffixes. (b) Final Qamets, also, in many words is *immutable*, although it cannot be distinguished by the mere appearance; e. g. מוֹרֵשׁ, plur. const. מוֹרֵשׁי, etc. of Dec. I. Etymology and the Lexicons determine such cases. (c) Some nouns with final Qamets mutable, belong to Dec. VIII.; e. g. נֶזֶם, plur. נֶזְמִים, etc. The mode of declension, and of appending suffs. etc., enables the student easily to distinguish cases of this nature.

§ 349. *Notes on the Paradigm.* (1) Under *a*, הַדְּבָרִים (for הַדְּבָרִים) is *sui generis*. So from דָּ, *hand*, we have both הַדְּבָרִים and הַדְּבָרִים. (2) Cases like *c* and *d*, with final Pattahh, are rare. Only the forms of the plural, determine the declension to which they belong. (3) Some participles in Niphal, from verbs הָאָ, seem at first view to belong here; but they drop their Qamets in the plural, e. g. הַמְּאֹרִים, instead of הַמְּאֹרִים; and such forms of participles as הַמְּאֹרִים, probably have a ground-form like הַמְּאֹרִים.

§ 350. *The third declension* comprises all nouns which have an *immutable* vowel in the final syllable, and Qamets or Tseri, *pure* and *mutable*, in the penult.

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (a) Polysyllabic nouns, like מְאֹרֵי יוֹן etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. מְאֹרֵי יוֹן = מְאֹרֵי יוֹן, Dec. I. The Lexicons, and etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in מְאֹרֵי יוֹן, etc. with Qamets impure.

§ 352. *Notes on the Paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Dagghesh forte in the const. state, etc. as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol, under ה in const. הַמְּאֹרֵי, is occasioned by the Guttural; so מְאֹרֵי יוֹן, etc. But ע also takes Hhireq short, as const. מְאֹרֵי יוֹן. (3) As to the exchange of Hholem for Shureq, in *f*, *g*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under א in the

sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d.* 2; the plur. is regular. The word, however, can scarcely be considered as belonging to Dec. III. (5) In *h*, the short form in the const. state (גְּדוֹל *gdhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases, as מְרִיב, plur. מְרִיבִים, it is probable that the ground-form of the plural is like מְרִיבִי. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. סְרִיס, const. סְרִיס, as of Dec. III.; but plur. סְרִיסִים, as of Dec. I.

§ 353. *The fourth declension* includes all dissyllabic nouns with *Qamets pure* in the ultimate, and *Qamets* or *Tseri pure* in the penult.

§ 354. *Changes.* (*a*) Out of the ground-form, the penult vowel always falls away. (*b*) In the const. sing., before the grave suffixes, and sometimes before הַ, the *final* *Qamets* shortens into *Pattahh*, § 342. *b.* (*c*) In the plur. const., and before the plur. grave suffixes, both the vowels of the ground-form fall away, § 342. *c*; and then a new vowel, viz. *Hhireq* or *Pattahh*, is inserted, § 137. § 138.

§ 355. *Notes on the Paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The Lexicons will determine their nature. (2) The examples *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in their first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of סְרִיס, in *f*, with a *Pattahh* for the first vowel. (4) Nouns of the form *g*, derivatives of שָׁרַף, belong in general to Dec. III., having the final אָ- immutable. But in some few cases, like אֲרָפֶיךָ, the final *Qamets* is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. *Segholate* form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

§ 356. *The fifth declension* comprehends dissyllabic nouns with *Tseri pure* in the ultimate, and *Qamets pure* in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

§ 358. *Notes on the Paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to present usage. (2) The Seghol forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattabh, in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension, and can be accounted for only by the near relation of the vowels Pattabh and Seghol. (4) Derivates of אָלֵם, like אָלֵםִּי, which apparently belong here, have a Tseri immutable, and belong to Dec. III. The same is the case with a considerable number of other nouns, and participials; e. g. יָנִי, מַלְאָכִי, נְשִׂי, פְּדִי, אֲבִי, אֲמִי, אֲבִי, אֲמִי, אֲבִי, אֲמִי, etc. all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. בָּנִי, const. בָּנִי, Dec. III.; but plur. const. בָּנָי, Dec. V.

§ 359. *The sixth declension* comprises dissyllabic nouns, which have the tone on the penult, and a *furtive* vowel in the final syllable.

In other words, this declension includes all *Segholate* nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings הַיִּ, הַיִּ, which belong to Dec. XIII. The furtive vowel of the final syllable is Seghol, Pattabh, or short Hhireq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants; as אָלֵםִּי, original form אָלֵםִּי, with suff. יָמִי, etc.

§ 360. *Changes.* (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the original form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the original vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-forms is pure in all cases, and mostly short. It is

either of the *A*, *E*, or *O* class; as (1) מִלְּךָ. (2) סִפֵּר, סִפְּרָה, סִפְּרָה. (3) קָדַשׁ, קָדְשׁוֹ, קָדְשׁוֹתָי. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed to Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

§ 363. *Notes on the Paradigm of the A Class.* (1) All these, having *Patahh* under their first radical for their original vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which Gutturals influence the form of these Segholates, § 141. (3) The const. form of *c*, viz. עֲרַב, (like that of Dec. V.), is not usual.

(4) A few words belonging here, retain the *original* ground-form; e. g. גִּיאָה, שְׂוֵאָה, אֲרָרָה, (not אֲרָרָה), etc.

§ 364. *Notes on the E class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the *Tseri* would be changed into Seghol, § 142. *d*; but *Tseri* often remains. (2) The examples *f*, *g*, exhibit the influence of עֵ Guttural; the example *h*, that of the final Guttural. Sometimes, however, *Hhireq* short is used in the const. and suff. plural of words *Pe* Guttural, like הִקְרִי from הִקְרָה. (3) The student will not fail to note, that although such nouns as קָבֵר, הִלְבֵּד, etc. exhibit, in the abs. state, the same appearance as those of the *A* class, viz. קָבְרָה, etc., yet in the *suff. state*, the difference in the *original* vowels is at once discerned; e. g. קָבְרָה, but מְבַלְבֵּל, etc.

(4) *Original* forms are sometimes found here; as הִטָּא, גִּרָה, etc.

Remark. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. הִדְרָה, רִבְּבָה, etc. see *Lex*.

§ 365. *Notes on the O class.* (1) The examples *i*, *j*, exhibit the two short vowels (in the suff. state), which correspond to the *Hholem* of the abs. state, and from which this *Hholem* is derived. (2) In *k*, *l*, the influence of עֵ Guttural is seen. For the form of the suff. state פְּעֵלְכֶם *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קָטְבָה, from קָטַב, etc. (3) In *l*, a comp. *Sheva* is assumed under the first radical, in the plur. and light suff. state; an occurrence very rare among nouns of this class.

Anomalies. The nouns שֶׁרָשׁ, קָדַשׁ, אֲהָהּ. exhibit some anomalies in regard to their vowels; e. g. plur. שְׁרָשִׁים *shō-rā-shīm*, קָדְשִׁים *qō-dā-shīm*, אֲהָהִים etc. Also בְּהָהּ, נִבְּהָה, נִבְּהָה, have anomalous plurals; see the *Lex*. on these words.

An original form here is קִשָּׁץ.

§ 366. *Segholates of verbs עָר and עָרָ.* (a) *Those of the A class* have two forms, viz. with middle ר (as in *m, n*), which, out of the abs. state, quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o, p*), which out of the abs. state, quiesces in Tseri or Hhireq. The forms like עָרָה, עָרָה, with Qamets for a penult vowel, without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ר, in proper Heb. nouns. Some of the forms, like עָרָה, have a regular plural.

(b) *Those of the E class* all belong to Dec. I., and quiesce in Tseri or Hhireq; as עָרָה, עָרָה, etc., the Segholate form not being admissible here.

(c) *Those of the O class* all quiesce in Hholem or Shureq, in the singular, which belongs to Dec. I; as *q, r*. But the plur. is occasionally regular; as in these examples. The form עָרָה is equivalent to עָרָה, and עָרָה = עָרָה.

§ 367. *Segholates derived from verbs עָרָה*, imitate the Inf. Segholates. The root of verbs עָרָה is properly עָרָה or עָרָה, § 280. Hence, as neither י nor ר, at the end of a word, will bear a furtive vowel before them, § 120. *b*, (so that we cannot write עָרָה, עָרָה), the form of the word is changed, so as to accommodate the nature of the final י or ר, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The Par. exhibits the change which a pause accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent י and ר, here, do *not* make their vowel *immutable*. The general law of the vowel yields here, to the law which respects the form of the noun in the suff. and plur. state. Forms like עָרָה = עָרָה, are not found in the suff. or plur. state, in our present Hebrew.

§ 368. *Infinitive Segholates.* So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often employed as a mere noun. The class of mere nouns with such forms as עָרָה, עָרָה, עָרָה, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as עָרָה. The examples *x, y, z*, exhibit the modes of declining *nouns* of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc. they conform altogether to the model of Segholates.

§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take, in the first syllable, the vowel appropriate to the plur. construct; e. g. עֲשָׂרִים, עֲשָׂרִים instead of עֲשָׂרִים; so שָׁבַע, שָׁבָעִים; שָׁלוֹ, שָׁלוֹם; עֲלָוִים, עֲלָוִים; עֲלָוִים, עֲלָוִים; עֲלָוִים, עֲלָוִים. Forms like שָׁקָמִים for שָׁקָמִים; שָׁקָמִים, שָׁקָמִים; etc. sometimes occur.

Note. In the plur. construct, Dagghesh forte *euphonic* is not unfrequent; as הֶלְקֵי for הֶלְקֵי, עֲשָׂבוֹת for עֲשָׂבוֹת, § 73. Note 3. Some other singularities of particular words, are noticed in the Lexicons.

§ 370. *Segholates with a paragogic הָ.* This is appended, like the light suffixes, to the original form of the word; e. g. אֲרָצָה, אֲרָצָה; אֲרָצָה, אֲרָצָה; אֲרָצָה, אֲרָצָה; אֲרָצָה, אֲרָצָה; etc., the tone uniformly remaining on the penult.

§ 371. *The seventh declension* comprises nouns with *Tseri pure*, which are either monosyllabic, or have the preceding vowels *immutable*.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases, it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

§ 373. *Notes on the Paradigm.* (1) This declension includes most of the *active* participles, in their masc. forms; which are declined like *b, c*. The Part. of verbs לֹ Gutt., are declined like *d*. (2) The forms like *d, e*, with *Pattahh* final (instead of *Tseri*) in the const. state, are not confined to nouns לֹ Guttural, but appear in several other nouns; e. g. מְסַפֵּר, const. מְסַפֵּר. It is peculiar here, that a number of nouns, which take a final *Pattahh* in regimen, throw away the preceding *Pattahh*, in such a case, and take a *Hhireq*; e. g. מְסַפֵּר, מְסַפֵּר; מְרַבֵּץ, מְרַבֵּץ; מְרַבֵּץ, etc. Probably this may be in order to avoid two *Pattahhs* in mixed syllables, immediately in succession. (4) The case *e* presents *Seghol* before the consonant suffix; as in some few cases is the usage. (5) The final *Tseri* in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained, in monosyllabic words; as in the example *g*. Comp. § 358. 4.

(6) Some nouns, as בר, ין, גיה (obs. root), lose their vowel in the suff. state, and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, יָנִי, גִּיהִי.

(7) Some nouns with final Hholem pure, are inflected in the same way; e. g. בָּשָׂא, plur. בָּשָׂאִים; קָרֶה, suff. קָרְהוֹ. Peculiar is plur. בְּמִנְהוּ, plur. pluralium בְּמִנְהוּיִם.

§ 374. *The eighth declension* includes all nouns, which insert *Daghesh forte* in the final letter of the ground-forms when they receive accession.

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the *Daghesh forte* of the final letter to appear; and, if such accession takes the accent, the final long vowel (if pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָט; as הָקַע, עוּל, עָל, עוּל, etc.; and also the participles of those verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped or assimilated to the final one; as בָּב for בָּבֵב; Inf. תָּת for תָּתֵב, etc. (c) Some words which are either primitive or derived from a Pilel form of verbs; as בָּבֵב, עוּל, etc.

§ 376. *Notes on the Paradigm.* (1) In *a, b, c*, the const. state is generally with Pattabh. In a few cases where the ground-form is as בָּב, Qamets is retained. (2) In *c*, the exchange of Pattabh for Hhireq, in the suff. state, e. g. בָּבִי, is peculiar, and is found in but few cases. (3) In *d*, the Tseri sometimes goes into Pattabh; as בָּבִי, עוּל; עוּל, but with הָבֵב parag. עוּלֵב. In like manner, Seghol goes into Hhireq short; as בָּבִי, עוּלֵב. (4) In *e, f*, the short vowels may be either short *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the forms in *i*, make the *const.* in בָּב, except in the phrase הָבֵבֵב. Nouns in בָּב double the Yodh; as בָּבִי, בָּבִי. (7) When the final letter is a Resh or a Guttural, and cannot be doubled, the compensation for *Daghesh* excluded is as usual; see in *j, k*, and also in § 112. For *k*, see § 112. Note.

Note. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. נֶזֶל , מַיִם , etc.; for which, see the Lexicons.

General Remark. Nouns of various declensions, as to the nature of their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles, adopted respectively in other declensions.

§ 377. *The ninth declension* comprises all those words ending in נֶזֶל , which are derived from verbs הִזְלֵל .

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc. the ending נֶזֶל is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the Paradigm.* (1) It is only the final ending נֶזֶל , which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a, b*. (3) The const. vowel, Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

§ 380. *The tenth declension* includes all nouns with the feminine ending נֶזֶל , and the preceding vowels *immutable*.

§ 381. *Changes.* In the const. state נֶזֶל becomes נֶזֶל ; before suffixes, it becomes נֶזֶל or נֶזֶל . The plural is usually נֶזֶל .

§ 382. *Notes on the Paradigm.* (1) In regard to the fem. ending נֶזֶל , in the abs. state, although its vowel coalesces with a Quiescent, and on general grounds would be *immutable*; yet, in this case, the laws of vowels yield to the demands of case or relation, i. e. a change of the vowel is effected, by a more imperious law which requires a change, in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The student will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

§ 383. *The eleventh declension* comprehends all nouns with the fem. ending הַ- , and a mutable *Qamets* or *Tseri* in the penult syllable.

§ 384. *Changes.* These are the same, by reason of declension, as in Dec. X; except that here, the mutable vowel of the penult falls away in the const. state and before suffixes.

§ 385. *Notes on the Paradigm.* (1) The cases *a, b*, simply follow the analogy of Dec. X, with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c, d, e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns (of Dec. XI. in the abs. state) conform out of this altogether to Dec. XIII; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are noted in the Lexicons.

§ 386. *Remarks.* (1) Many fem. nouns apparently belong here, but really to Dec. I., because the penult vowel is immutable; e. g. הַנְּזֵה , הַנְּזֵהָה , הַנְּזֵהָהָה , הַנְּזֵהָהָהָה etc.; all such a good Lexicon notes.

(2) A few nouns, by usage, are employed as belonging both to Dec. X. and XI; e. g. הַנְּזֵה , const. הַנְּזֵהָה , suff. הַנְּזֵהָהָה Dec. X.; so הַנְּזֵהָהָה , const. הַנְּזֵהָהָהָה , suff. הַנְּזֵהָהָהָהָה , Dec. X., commonly as $\text{הַנְּזֵהָהָהָהָהָה}$, etc. The Lex. should designate such.

§ 387. *The twelfth declension* includes all those fem. nouns in הַ- , derived from Segholates of Dec. VI.

The feminine ending is attached to the *original* masc. form of the Segholate, as הַנְּזֵהָה , fem. הַנְּזֵהָהָה ; so that these nouns have the appearance of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the Paradigm.* (1) The example *a*, is a derivate of the *A* class of Segholates; *b, c*, of the *E* class; *d*, of the *O* class. (2) The form in *e*, exhibits the effects of *Ayin Guttural* upon the vowel-points of a word.

Remark. There are a number of nouns, which to appearance belong to this declension, e. g. הַנְּזֵהָהָה , הַנְּזֵהָהָהָה , etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. הַנְּזֵהָהָהָהָה , not $\text{הַנְּזֵהָהָהָהָהָה}$, etc. as it would be in Dec. XII.

§ 390. *The thirteenth declension* includes all fem. Segholates in תְּ- and תְּ- ; i. e. all those which have the tone on the penult, and a furtive vowel in the final syllable.

The furtive vowel here is Seghol or Pattahh; and, as it is *fictitious*, it appears only in the abs. and const. state. The *original* vowel re-appears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and Participles in תְּ- or תְּ- , fall under this declension.

§ 391. *Changes.* The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

§ 392. *Notes on the Paradigm.* (1) The example *a* exhibits the manner of Segholates belonging to the *A* class; *b*, *c*, those of the *E* class; *d*, *e*, those of the *O* class, whose short vowel may be short *o* or *u*. (2) The fem. Inf. forms are declined as in *f*, *g*.

Remark. Some nouns of the *E* class take *Pattahh*, in their final syllable before a suffix; e. g. יִזְכְּרְתִּי , יִזְכְּרְתִּי ; Inf. form, שִׁבְּחִי , שִׁבְּחִי , Ps. 23: 6.

Nouns of the Dual number.

§ 393. These are exhibited in Par. XXVII. (a) From the Par. it appears, that the const. state of the Dual is the same as that of the plur. masc. in ים- . To this form the grave suffixes are attached, as in the plural; see § 344. (b) The Dual, in general, effects the same contraction of the vowels of the sing. ground-form as the plural; but in Dec. VI., the contraction is still greater; e. g. בְּרֵיבִים , Dual בְּרֵיבִים ; the plur. would be בְּרֵיבִים .

Note. There are but a few nouns of the *dual* form. Dec. IX. exhibits none. Of those that actually occur, some have no *singular*; others have no *const.* form. The nouns שְׁבִיבִים and בְּנִים , are of the *dual* form, but are used as *plurals*.

Nouns with Anomalous forms.

§ 394. Such are אָב , אָח , אָהָר , אָחֹז , אִישׁ , אָמָה , אָשָׁה , בֵּית , בֶּן , בַּת , הָם , יָם , יָגֵל , מָלִים , עִיר , פָּה , רֹאשׁ ; the peculiar derivative forms of which, the Lexicon exhibits.

NUMBERS.

§ 395. *Cardinal numbers.* (a) From 1 to 10 the forms of cardinal numbers have the distinction of gender, and generally also that of the abs. and const. states. From 3—10 however, the primitive forms are of the *fem.* gender; while the derivate forms (in הַּ and תַּ) are of the *masc.* gender.

(b) From 11—19, the cardinal numbers are of a *compound* form, i.e. they are made up by joining the word עָשָׂר in the *masc.*, and עָשְׂרֵה in the *fem.*, to the units. These numerals, thus formed, have no const. state, but are put in apposition, or adverbially, with other nouns.

Note. The words עָשָׂר and עָשְׂרֵה are found only in the above connexions, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *teen* for *ten* in *thirteen, fourteen*, etc.

(c) From 20—90, the cardinal numbers are the plural forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no const. state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens; as עֶבֶט וְשִׁבְעִים = וְשִׁבְעִים וְעֶבֶט = 77.

(d) *Hundreds* are expressed by the forms of the word מֵאוֹת preceded by the nine units; *thousands*, by the forms of אֲלָפִים with the same units; *ten thousands* in a similar manner by the forms of רִבְבָּהּ, רִבּוֹ, or רִבּוֹת; see in the Par. under D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as שָׁנָה וּמֵאוֹת וּשְׁשִׁים וְשָׁתַיִם = 162 *years*, Gen. 5: 13; or שָׁנָה וְשִׁבְעִים וְשָׁלֹשׁ וּמֵאוֹת = 372, Ezra 2: 4. The latter mode prevails in the later Hebrew.

In expressing *thousands*, with intervening smaller numbers, the former are placed first; as שְׁמֹנֶת אֲלָפִים וּמֵאוֹת וּשְׁמֹנִים = 8580, Num. 4: 48.

§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals*.

The ordinals are derived from the cardinals by annexing to them the termination יַ. Most of them likewise insert יַ before the final letter of the ground-form.

Note. The ordinals sometimes have a *fem.* form in יַתַּ, and some-

times in הַיָּד . In this shape, they are commonly employed to denote *part*; as עֲשִׂירִית , *the tenth part*.

§ 397. *Notes on the Paradigm.* (1) *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. הַיָּד is for אֶחָדָה . The form שְׁנַיִם is dual, as if from שֵׁן ; the fem. שְׁתַּיִם (for שְׁתַּיִם) is also dual, as from an obsolete root, שָׁן . The Daghes in שְׁתַּיִם is regarded as Dag. lene, נ being dropped, but the Dagh. that would follow it being retained. (2) There is a dual form of masc. cardinals, which is used adverbially; as שֶׁבַע־פְּעָמִים *sevenfold*, Gen. 4: 15, 24, etc. $\text{אַרְבָּע־פְּעָמִים}$ *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אַחַד־וָאֶחָד , Gen. 27: 44; עֶשְׂרֹת *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנַיִנָּה , *both of us*; שְׁלֹשָׁתֵנָּה , *ye three*, etc.

(5) *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and שְׁנַיִם and שְׁתַּיִם coincide with the Aramaean dual. The form עֶשְׂרֵה עָשָׂר , *eighteen*, occurs once, Judg. 20: 25.

§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted *units*, the second *tens*, and the third *hundreds*. After 400, the *final* letters were sometimes employed, as in the Par. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as $\text{ה'כט} = 429$; $\text{ד'ףצה} = 4898$; $\text{א'קכח} = 1828$.

Note. *Fifteen* is denoted by $\text{טו} = 9+6 = 15$; never by יה , because this last is the contraction for the word יהוה .

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by a *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יִשְׂרָיִם-לֵב , *the upright of heart*, Ps. 6: 11.

PARTICLES.

§ 400. Under the general appellation of *Particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivates*. Of the derivates, some have an ending appropriated solely to the form of particles, as אֱמִנָם *truly*, from אֱמֶן *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as לְ for לֵל בְּ for בֵב , etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all the other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured, by the changes which the particles have undergone.

ADVERBS.

§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In מֵ- ; as אֱמִנָם *truly*, from אֱמֶן *truth*. (b) In מֵ- ; as מֵפֹתְאֵם *suddenly*, from פָּתַעַת *the wink of an eye*. (c) In מֵ- ; as שֵׁנִית , *a second time*. (d) In מֵ- ; as אֲזִי , from אָז *then*.

§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as לְפָנֵי *before*, מִלְעֵלָה *upwards*, etc. (b) Of nouns in the Accusative; as sing. בְּטָח *securely*, plur. בְּיִשְׂרָיִם *uprightly*. Some of these forms are no longer used as nouns; as אֵין *not*. (c) Of adjectives; as masc. טוֹב *well*, fem. מְהֵרָה *quickly*, plur. בְּרָאוּת *fearfully*. These are used in a neuter sense,

like *multum*, *πόλλα*, etc. (d) Of the Inf. absolute, especially in Hiphil; as *עוד* *again*, literally *redeundo*; *הרבה* *much*, lit. *multiplicando*; *בשחר* *early*. Sometimes with a preposition; as *לרוב* *abundantly*. (e) Of pronouns; as *ה* *here*; *כ* *how* etc.

§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as *על-כן* *wherefore*; *עד-אנה* *how long?* (b) Of two adverbs; as *איפה* *where*, from *אי* and *פה*, etc.

§ 405. Several adverbs receive after them *verbal suffixes*; in which connexion the suffixes are generally in the *Nominative case*. E. g. *עודני* *I am yet*, *עודני* *he is yet*; *איני* *he is not*; *איני* *where is he?* Gen. 3: 9, *איפה* (for *איני*) *where art thou?* The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.

PREPOSITIONS.

§ 406. Four prepositions, *ב*, *כ*, *ל*, *מ* (*מ*), consisting of only one letter, are united with the words which they govern. Probably they are all derivates of roots which were of a more complete form. This is certain as to *מ* (which comes from *מן*); and probable as to the others; see the articles in the *Lexicon*. For the various vowel pointing of these prepositions, see § 152. *b*.

§ 407. Derivative prepositions, making words by themselves, (and most of them are of this kind), have the forms of other parts of speech, viz. (a) Of nouns sing. in the acc. case, or const. state; as *לְעַן* *causá*, *on account of*: *בְּלִפְנֵי* *before*; *תַּחַת* *under*, etc. (b) Of nouns plural in the const. state; as *לְאֵל* *to, for*, *אֵלַי* *poetic*; *מִן*, *מֵי*, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as *תַּחַתְּךָ*, but also with sing. suff. *תַּחַתְּךָ*, etc. So *עַל* *upon*, plur. const. *עַלְיָ* *poetic*, with suff. *עַלְיָךְ*, *עַלְיָם*. (c) Of nouns in the const. state with prefix-prepositions; as *בְּ* *by*; *לְ* *before* etc. (d) Of adverbs with prefix-prepositions; as *בְּאַיִן* *לְבַלְבְּתֵי* *without*; *מֵאז* *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as *לְ* *סְבִיב* *around*; *לְ* *מֵעַל* *above*; *מִן* *הוּץ* *without*, etc. (f) Of a double preposition; as *מֵעַם* *from with*; *מֵבֵינָם* *between*; *תַּחַת* *אֵל תַּחַת* *under*; like the French *d'aupres*, *de chez* etc. (g) Of a paragogic letter or suffix, viz. *כֹּ* *towards, to*; as *כֹּ* *סְדֹמָה* *towards Sodom*; *כֹּ* *אֶרֶץ* *to the ground*, etc. So also *הֶ* and *הָ*, in a few cases; as *הֶ* *סִינֵי* *to Syene*, Ezek. 29: 10; *הָ* *לְנוֹב* *to Nob*, 1 Sam. 21: 2.

Note. Prepositions take *noun-suffixes*, (both in the manner of sing. and plur. nouns); very seldom are *verbal-suffixes* appended to them. e. g. as *תַּחַתְּךָ*, *תַּחַתְּכֶם*, *בְּעֵדְךָ*.

§ 408. Several prepositions and particles, are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

כּ	לְ	בְ (בְמוֹ)	מִן
בִּי	לִי	בְּמוֹנִי	מִמֶּנִּי } מִמֶּנִּי
בְּדָךְ (בְּדָךְ)	לְדָךְ (לְדָךְ)	בְּמוֹדְךָ	מִמֶּדְךָ (מִמֶּדְךָ)
בְּךָ	לְךָ	.....	מִמֶּךָ
בּוֹ	לוֹ	בְּמוֹהוּ	מִמֶּהוּ } מִמֶּהוּ
בָּהּ	לָהּ	בְּמוֹהָ	מִמֶּהָ
בְּנוֹ	לְנוֹ	בְּמוֹנוֹ	מִמֶּנוֹ
בְּכֶם	לְכֶם	בְּכֶם (בְּמוֹכֶם)	מִכֶּם
בְּכֵן	לְכֵן	.....	מִכֵּן
בָּם	לָהֶם, לָמוֹ	בְּמוֹהֶם בְּהֶם פְּהֶם	מִמֶּהֶם (מִמֶּהֶם)
בְּהֵן (בְּהֵן)	לְהֵן	.....	מִמֶּהֵן

אֶת of the Acc.

אוֹתִי, אוֹתֵי	אֹתָנוּ
אוֹתְךָ (אוֹתְךָ)	אוֹתְכֶם, אוֹתְכֶם
אוֹתְךָ	.....
אוֹתוֹ	אוֹתָם, אוֹתָם
אוֹתָהּ	אוֹתָן, אוֹתָן

אֶת with.

אוֹתִי	אוֹתָנוּ
אוֹתְךָ (אוֹתְךָ)	אוֹתְכֶם
אוֹתְךָ	.....
אוֹתוֹ	אוֹתָם
אוֹתָהּ	.....

Notes on the Paradigm. (1) The suff. ה sometimes takes the parag. ה-; e. g. בְּכֶה = בְּךָ, לְכֶה = לְךָ, etc. (2) Before suffixes, כּ requires the parag. מוּ as a union-syllable; as in the table. (3) מִן, becomes מִמֶּן (= מִן מִמֶּן i. e. מִן doubled), before most of the pronouns; not before all, e. g. מִכֶּם = מִמֶּכֶם, etc. (4) אֶת, the sign of the Accus., (also standing sometimes before other cases § 427. Note 2.), in union with pronouns, always assumes the form אֹת, or (as it is often written *plené*) אוֹת. (5) אֶת, *with*, appears to be derived from a root עֶט, or to stand (as Gesenius supposes) for אֶתֶת. It is imitated throughout, in its Dagghesh and its mode of taking suffixes, by עֶט with; as עֶמִי, עֶמֶךָ, etc.

Note. The parag. forms, הֶהָ, הֶהָ, take prepositions without change; as בְּהֶמֶת, בְּהֶמֶת, בְּהֶמֶת, etc.

CONJUNCTIONS.

§ 409. Of *primitive* conjunctions, there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אָפֶר (אָפֶ) *because, that*; like ὅτι, *quod*, etc. (b) Of pronouns preceded by prepositions; as אָפֶר אֶל־בְּנֵי־אִשְׁרָל *because*, אֶל־אָפֶר *until*, etc. (c) Of a double conjunction; as אֲפֶר אֲפֶר *although*; אֲפֶר אֲפֶר *but, unless*.

INTERJECTIONS.

§ 410. Interjections, being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plural forms; as אָגֶר *age!* plur. אָגֶר, from אָגֶר; אָשֶׁר *hush, be still!* plur. אָשֶׁר in Piel, from אָשֶׁר; אָדֹר *ecce!* (b) Of nouns; as אָשֶׁר *O the blessedness of!* אָשֶׁר *far be it from, God forbid!* אָשֶׁר *O hear!* אָשֶׁר *enough, hold!*

Note. The interjection אָשֶׁר takes after it *verbal* suffixes in the Nominative case; as אָשֶׁר אָשֶׁר, אָשֶׁר אָשֶׁר *ecce ego!* אָשֶׁר אָשֶׁר *ecce tu!* etc.

PART IV.

SYNTAX.

In the Syntax, *etymological* arrangement is not followed, but that which is most convenient and simple, in the natural order of sentences.

ARTICLE.

§ 411. *Insertion of the Article.* In general, the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. הַמֶּלֶךְ *the king*; Gen. 2: 7, הַאָדָם *the man* before mentioned; הַשֶּׁמֶשׁ *the sun*; הָאָרֶץ *the earth*, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'the city הַמְּלֶכֶת *of the great king*'; Ps. 72: 1. In a similar manner the earlier Greek poets, particularly Homer, omit the article where the Attic prose writers insert it.

§ 412. The article is commonly, but not always, used in cases such as the following, viz. (a) Before a noun in the Genitive, when the first noun requires the article; e. g. מְלָכֵי הָאָרֶץ *the kings of the land*; אַנְשֵׁי הַמִּלְחָמָה *the men of war* i. e. the warriors. (b) Before a noun of multitude in the singular; e. g. הָרָשָׁעִים *the wicked*, הַצְּדִיקִים *the righteous*, הַכְּנַעֲנִי *the Canaanite*. (c) Before generic nouns, when used with a particular, individual signification; e. g. הַנָּהָר *the river*, i. e. the Euphrates; הַמִּדְבָּר *the desert*, i. e. the Arabian desert; הָאֲדָוֶינָה *the adversary*, i. e. Satan, ὁ διαβόλος. (d) Before the Vocative; e. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!*

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַזֶּמֶן *this time*. So also Jos. 10: 24, 'the warriors אֲשֶׁר אִתּוֹ *who accompanied him*'; Judg. 13: 8, 'the child הַיּוֹדֵד *which is born*;' etc.

Note 2. The Hebrews sometimes employed the article with an *indefinite* signification, like the English *a* or *an*; e. g. 1 Sam. 17: 34.

הַעֲלִיזָה *a lion*; Num. 11: 27, הַיָּעָר *a youth* etc. So Is. 7: 14, הַעֲלִיזָה may, in conformity with this rule, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. In cases of this kind, however, the article is *usually* omitted; as Job 1: 1, 'there was אִישׁ *a man*;' Ex. 2: 15.

Note 3. The indefinite article, *a* or *an*, is sometimes expressed by הַ one; as 1 Sam. 1: 1, 'there was אִישׁ אֶחָד *a man*,' etc. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, *συζῆ μίαν, a fig-tree*; Mark 14: 51, *εἶς τις νεανίσκος, a young man*, etc.

§ 413. *Omission of the article.* This takes place, (1) Before proper names, especially those of persons, countries, rivers, mountains, and places.

To this principle, however, there are so many exceptions, that it can by no means be regarded as a general rule in the language. Thus הַפָּרָת *Euphrates* always omits the article, and הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc. are always without it; but הַלְּבָנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc. often with it.

(2) Before a noun in the const. state followed by a Genitive.

E. g. הַדָּבָר יְהוָה *the word of Jehovah*, instead of הַדָּבָר etc. But exceptions here shew that usage is variable. Thus, when the following Gen. is a proper name, which excludes the article, the *first* noun may take it; as Gen. 31: 13, הַאֱלֹהֵי בֵּית-אֵל, *the God of Bethel*; Gen. 24: 67, הַתֵּיבָה שָׂרָה, *to the tent of Sarah*. So where two Genitives come together; as Ezek. 45: 16, כָּל הָעָם הָאָרֶץ, *all the people of the land*. In a few other cases, it is also used by way of *emphasis*, etc.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially with a Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, בְּתוֹךְ הַאֶהֱלִי, *in the midst of my tent*, etc.

Note. Before the predicate of a sentence, it is more usually omitted; but often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, being a *proper* name makes the noun *definite*; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*.

§ 414. (1) *Article before adjectives.* In general, where a noun has the article, the adjective or pronoun agreeing with it must also have the article.

E. g. Gen. 10: 12, הַגְּדוֹלָה הַגְּדוֹלָה הַגְּדוֹלָה *the great city*; Num. 11: 34, הַמְּקוֹם הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun *has* an article, and the adjective *omits* it; as Gen. 29: 2, הַאֲבֶן הַגְּדוֹלָה, *the great stone*; 2 Sam. 6: 3, הַמְּגָלָה הַחֲדָשָׁה, *the new waggon*.

(2) The article is usually omitted before adjectives,
(a) When the noun to which the adjective belongs, omits the article; e. g. כֶּבֶד־אֶלֶף, *a tame lamb*, etc.

Note 1. But when the noun omits an article, required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, שְׁמֵךְ הַגְּדוֹל, *thy great name*; Deut. 11: 7, מְצַעֲהָ הַגְּדוֹלָה הַזֹּאת, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence.

E. g. טוֹב הַאֱלֹהִים, *God is good*; בְּרֵךְ הַשֵּׁם הַגָּדוֹל, *the name of Jehovah be blessed*. Compare § 413. Note.

Note. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article, (without any of the reasons for it assigned in § 413. above), and the adjective still has it; e. g. 1 Sam. 19: 22, בַּיַּר הַגְּדוֹל, *the great cistern*; Jer. 33: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. הַיָּתֵר הַקֹּרֵה הַיָּתֵר, [like] 'a wall *which* is tottering.'

NOUNS.

§ 415. THE CASE ABSOLUTE. By this is meant, the case of a noun which stands in the beginning of a sentence, without any verb, or predicate, directly belonging to it. The case absolute is more commonly the *Nominative*.

§ 416. *Modes of construction.* (a) When the noun in the case absolute, is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job 36: 26, מִסְפָּר שְׁנָיו יֵלֵךְ הַיָּמָר, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes found, where the *sense* requires an *oblique* case; and then the *oblique* case is most commonly made by a pronoun; e. g. Ps. 18: 31, הַיָּתֵר הַיָּתֵר בֹּרָא, 'as to God, perfect is the way of him,' i. e. the way of God is perfect,

where the Gen. of הָאֵל would be required; for the Acc., Ps. 74: 17, $\text{וַיַּעַשׂ וְהָרַף אֶת־הָאֵתָהּ וַיַּצְרִתָּם$, 'as to summer and winter, thou hast made them.' So Jer. 6: 19, $\text{וַיִּבְזְאוּ בָהּ וַיִּבְזְאוּ אֶת־הָאֵלֹהִים$, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute; as 1 Sam. 2: 13, $\text{וְכָל־אִישׁ זָבַח זָבַח}$, 'any man offering a sacrifice, the servant of the priest came, etc.'

Note. *Pronouns* are found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc., as Gen. 47: 21, $\text{וַיֹּצֵאֵם מִן־הָעִיר}$, 'as to the people, he led them from one town to another.' (b) By the Dat.; as Ps. 16: 3, וְלִבְרֵאשִׁימָה , 'as to the saints, who are in the land, all my delight is in them.' (c) By the Abl.; as Gen. 2: 17, $\text{וְעַל־עֵץ הַדַּעַם טוֹב לֹא־תֹאכַל$, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension, in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked, therefore, as in English, either by the relation which it sustains to the sentence, (as *subject*, *object*, etc.); or by its relation to some specific part of it, (as *regimen* or *const. state*); or by prepositions connected with it, either expressed or understood.

§ 419. *The Nom. case* is known by its being the *subject* of a sentence.

This may be either one noun, or several, either sing. or plural, and the nouns may be of the ground-form, or in the state of regimen, (which belongs also to all cases.) See also, § 426. Note. § 427. Note 2.

§ 420. *The Genitive case* is most commonly made, by a noun preceding it in the const. state, § 332 seq. The noun itself, which is in the Genitive, undergoes no change of form.

Note. The Gen. in regimen, is generally placed *immediately* after the noun, etc. which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus, Gen. 7: 6, $\text{וַיָּבֹא הַמַּבּוּל מֵהַמַּיִם}$, a flood of waters was, Heb. a flood was of waters; Hos. 14: 3, $\text{כָּל־עֲוֹןֶיךָ תִּשְׁחָט}$, thou wilt forgive all transgression, Heb. all thou-wilt-forgive transgression; Is. 40: 12. Job 15: 10. Is. 19: 8. One can scarcely

refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. The Gen. is often expressed, also, by the aid of the relative pronoun with a preposition; or by prepositions alone; e. g.

(a) By לְאִשְׁרָאֵל , *which belongs to, which is to*; as 1 Sam. 21 : 8, 'the overseer of the herdsmen לְאִשְׁרָאֵל , *which belonged to Saul*,' i. e. of the herdsmen of Saul; Ezek. 41 : 9, 'the breadth of the wall $\text{לְצִדָּהּ$, *which belonged to the side*,' i. e. of the side-wall. This kind of circumlocution is more frequent in the later Hebrew, and is common, with little variation, in all the kindred dialects.

Note. This mode of expressing the Gen. is most commonly used, when two or more Genitives follow each other in succession; as Cant. 1 : 1.

(b) By בֶּן simply: as בֶּן יֵשׁוּעַ , *the son of Jesse*; קִינָה לְאֶרֶץ , *the shrub of the earth*. This occurs particularly in the designation of time; as Gen. 7 : 11, 'in the six hundredth year לְחַיֵּי נֹחַ , *of the life of Noah*.' Also in designating an author; as מִן מִינֵי דָוִד , *a psalm of David*; in which case it is technically called, לְאַוְטוֹרִיס . Also, in describing the materials of a thing; as Ezra 1 : 11, כֵּלֵי זָהָב , *vessels of gold*.

Note. Instances like these in *b*, are common in the kindred dialects, and not unfrequent in Hebrew. All of them may be resolved into the case *a*, excepting that there is, in *b*, an ellipsis of the relative pronoun אֲשֶׁר , as בֶּן יֵשׁוּעַ [אֲשֶׁר הָיָה] בֶּן *the son* [which is] *to Jesse*, so קִינָה לְאֶרֶץ *the shrub* [which belongs] *to the earth*; *the 600th year* [which belonged] *to the life of Noah*, etc.

(c) By מִן denoting *origin*; as Job 6 : 25, הַיְבֹשֶׁת מִנִּי *the reproof from you*, i. e. your reproof. This is rather unfrequent.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. $\text{הַנָּהָר הַיָּרֵךְ}$, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10 : 15, $\text{אֲנָשֵׁי הַתְּרָנוֹם}$, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. sometimes follows *adjectives*, or *verbals*, which express qualities belonging to the noun in the Genitive.

E. g. 2 Sam. 4 : 4, רַגְלָיו רַגְלָיו , *lame of feet*, i. e. in his feet; Ps. 24 : 4, יָדָיו כֵּשֶׁם , *pure of hands*, i. e. of pure hands; Prov. 6 : 32, $\text{הַיָּדְעָה הַדְּפוּרָה}$ *deficient of [in] understanding*. So in Latin, *integer vitæ, scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. Judg. 9: 24, הַחַיִּט בְּיַד יֵרֻבְבַּאֵל, *the violence of [towards] the sons of Jerubbaal.* Prov. 20: 2, אֲיִמָּה מֶלֶךְ, *the terror of the king,* i. e. which he causes. Prov. 1: 7, יִרְאַת יְהוָה, *the fear of Jehovah,* i. e. reverence towards him. 1 Sam. 14: 15, אֲלֵהֵי אֱלֹהֵימָה, *the terror of God,* i. e. that which God hath sent. Is. 26: 11, קַנְיָאֵת-עַם, *jealousy of [for] the people.* Lev. 26: 45, בְּרִית רְאֵשֵׁיטֵי, *covenant of [with] the elders.* 1 Sam. 16: 20, הַמֶּזֶר בֶּחֶם, *the ass of bread,* i. e. which carries bread. Ezek. 35: 5, עֲוֹן עֵוֹן אֶתֵּן, *the sin of the end,* i. e. which brings consummation. Is. 34: 5, עַם הָרְמִי, *the people of my curse,* i. e. whom I have cursed. Is. 54: 9, מֵי נֹחַ, *the waters of Noah,* i. e. of the time of Noah.

§ 425. Sometimes the Genitive, following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15: 20. 21: 20, בְּסוּרֵי אָדָם, *the foolish of men,* i. e. foolish men. 1 Sam. 17: 40, חֲמֵשׁ אֲבִנִים יְגִלְגֵּי אֲבִנִים, *smooth of stones,* i. e. smooth stones; Job 41: 7, אֲבִיבֵי מִגְזָרִים, *the strong of shields,* i. e. strong shields.

§ 426. *Dative case.* This case is marked by לְ signifying *to* or *for*.

Note. In a few cases לְ stands before the Nom.; as 1 Chron. 3: 2, 'the third was אֲבִיבֵי אֲבִיבֵי, *Absalom.*' Sometimes before the Acc.; as Ezra 8: 16, 'I sent אֶלְעִזָּר, *Eliezer,* etc.' The latter usage is common in Syriac.

§ 427. *Accusative case.* This is sometimes designated by אֶת, אֶת־; otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently, it is used only in cases where a definite idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes אֶת is used before the Nom.; as 2 K. 6: 5, וַיִּפֹּל אֶת-הַבַּיִת, *'and the iron fell into the water.'* Especially before the Nom. of passive verbs; as Gen. 17: 5, אֶת-שְׁמִי, *'thy name shall no more be called Abram.'* Sometimes, before the Nom. of neuter verbs; as 2 Sam. 11: 25, אֶת-הַדָּבָר הַזֶּה, *'this matter, may it not displease thee;*

Ezek. 35: 10, אֶת־שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אֶת in the Lex.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used, in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc. E. g.

(a) Place whither; as 2 Chr. 20: 36, לָלֶכֶת תֵּרְשִׁישׁ, *to go to Tarshish*. (b) Place where; as Gen. 18: 1, בְּפֶתַח־הַאֹהֶל, *at the door of the tent*. (c) Time when and how long; as עָרַב, *in the evening*; בֶּקֶר, *in the morning*. So Gen. 27: 44, יָמִים אֲהָרִים, *during certain days*. (d) Measure; as Gen. 7: 20, 'the waters rose fifteen אַמָּה cubits.' (e) The material from which any thing is made; as Gen. 2: 7, 'God formed man עָפָר, *of dust from the earth*.' See § 511. Note 1. (f) Cases where *κατά* would be implied in Greek; as 1 K. 16: 23, 'lame אֶת־רַגְלָיו *as to his feet*;' Ps. 3: 8, 'thou hast smitten all thine enemies לְהֵי, *as to [on] the cheek bone*.' (g) Cases where a noun is taken in an adverbial signification; as Deut. 23: 24, יְדָבָה, *voluntarily*; Ezek. 11: 19, לֵב אֶהָד, *unanimously*; Ex. 24: 3, קוֹל אֶהָד, *unanimously*, etc.

(3) The Accusative is sometimes put after participles, or verbal nouns with an active signification, and is governed by them.

E. g. 2 K. 4: 1, יָרָא אֶת־יְהוָה, *fearing Jehovah*; Is. 11: 9, יְדָת אֶת־יְהוָה, *the knowledge of Jehovah*, lit. the state of knowing Jehovah.

§ 429. *Vocative case.* This more generally has the article to designate it; but not always.

§ 430. *Ablative case.* This takes מִן, *from, out of*; בְּ, *in, by*; עִם, *with*, etc. In other cases, the preposition is merely implied.

Construct State.

§ 431. A noun in this state, usually precedes another noun in the Genitive; and this *without* any intervening word, § 420. § 332 seq.

It also, in all cases where the nature of the vowels admits, suffers some change in its form, in order to designate this state, § 333.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears before nouns in other cases, governed by prepositions; and sometimes before adjectives, אָשֶׁר, and וְ copulative; e. g.

(a) Before a noun with בְּ; as Is. 9: 2, שִׂמְחָה בְּקצִיר, *the joy in [of] harvest*; Is. 5: 11, מִשְׁבִּימֵי בַבֶּקֶר, *who rise early in the morning*. (b) Before a noun with לְ; as Is. 56: 10, אֲהַבֵי לְנוֹם, *lovers of slumber*. (c) With אֶל; as Is. 14: 20, יִירְדוּ אֶל-אֲבִירֵי-בַיִת, *going down to the stones of the pit*. (d) With אֶת; as Jer. 33: 22, הַלְוִיִּם אֲשֶׁר עָבְדוּ אֹתִי, *who served me*. (e) With מִן; as Jer. 23: 23, אֱלֹהֵי מִן-קֵרֹב, *a God near at hand*. (f) With עַל; as Judg. 5: 10, הֵלְכֵי עַל-דֶּרֶךְ, *who go on the way*.

(g) Sometimes before adjectives; as 2 K. 12: 10, אֲרוֹן אֶהָד, *one coffer* (§ 440. a); Is. 17: 10, גִּטְעֵי גִעְמִיִּים, *pleasant plants*; see § 445. § 440. (h) Before אֲשֶׁר; as Lev. 4: 24, מִקּוֹם אֲשֶׁר, *the place which*. So also, even if אֲשֶׁר is only implied, as Is. 29: 1, קִרְיַת הַקְּהֵל, *the city [אֲשֶׁר where] David dwelt*, קִרְיַת being in the const. form. See also 1 Sam. 3: 13. Jer. 48: 36. Lam. 1: 14. Ps. 31: 6. (i) Before וְ copulative; as Is. 33: 6, הַכְּבִינָה וְהַרְבֵּי, *wisdom and knowledge*. So also, Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form is employed, where we should naturally expect the absolute; but most of these are cases of such a nature, as shew that some noun, etc. in the Gen. after such const. form, is *implied*, although not expressed.

E. g. 2 K. 9: 17, 'I see שָׂפָפֶת, *a multitude*, i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not לַחַיָּה, *to the beasts*,' i. e. to the beasts of the forest (הַחַיָּה), or to the wild beast. So in Ps. 16: 3, אֲדִירֵי אֲדִירֵי, is probably for אֲדִירֵי הָאֲדִירֵי, as supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen*, has reference solely to the relation of the two nouns etc. connected together in this state; but not to the relation these may sustain, in regard to the rest of the sentence. Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12: 22, דְּבַר הָאֱלֹהִים, 'the word of God came to Shemaiah.' (b) In the Gen.; as Job 12: 21, לֵב רְאשֵׁי עַם-הָאָרֶץ, *the heart of the princes of the people of the land*; where רְאשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם; while עַם is in the Gen. with regard to רְאשֵׁי, and in the const. as it respects עַם-הָאָרֶץ. (c) In the Dat.; as Job 3: 20, לְכִנְרֵי נָשָׂא, *to those who are grieved in*

spirit, where the former word is in the const. state and Dative. (*d*) In the Acc.; as 1 Sam. 9: 27, 'that I may show thee אֶת־דְּבַר אֱלֹהִים, *the word of God*,' where דְּבַר is in the const. state Accusative. (*e*) In the Voc.; as 2 K. 1: 13, אִישׁ הָאֱלֹהִים, *O man of God*. (*f*) In the Abl.; as Ps. 17: 4, בְּדִבַּר שְׂפָתַיָּךְ, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed, where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֲמָתוֹת אֱמָתוֹת, *words [which are] truth*, i. e. words of truth; Zech. 1: 13, דְּבָרֵי־נֶחֱמוּם, *words [which are] consolations*, i. e. words of consolation; Ex. 24: 5, זְבָחֵי־שָׁלָמִים, *offerings [which are] peace-offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above, we may render, *true words, consolatory words*, etc. See § 440 seq.

§ 435. *a*. Nouns are usually put in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. 7: 1, סֵאֶה סֵאֶה כֹּלֶה, *a seah [of] fine meal*; 2 K. 5: 23, שְׁנַיִתָּים הַיָּמִים, *two talents [of] silver*; Gen. 41: 1, שְׁנַיִתָּים הַיָּמִים, *two years [of] time*; 1 K. 7: 42, שְׁנֵי טֹרְיִים רְמֻנִים, *two rows [of] pomegranates*; Ezek. 22: 18, סָגִים כֶּסֶף, *dross [of] silver*. Comp. § 463.

These last instances may be explained, also, by supposing the latter noun to be in the Accusative and used *adverbially*, as it is in the Arabic; or (which amounts to the same thing) we may say that the latter noun is in an oblique case, and governed by a preposition understood, e. g. *talents [in] silver*, etc. Comp. § 428.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. 5: 13, אֲדִירִים הֵם, *the nobles [of, among] the people*.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word *implied*; e. g. אֲבוֹתָי [אֱלֹהֵי] יְהוָה, *Jehovah [God of] hosts*. So probably, Is. 30: 20, מַיִן [צִי] זַהָּן, *water [water of] trouble*; הַקְּדָמָה [הַצִּיחָה] אֲבֹל, *the glow [the glow of] his anger*.

Gender and Number of Nouns.

§ 436. *Gender.* The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27:4, 'I have asked אֶחַד, *one thing*;' Ps. 12:4, גְּדוֹלוֹת, *great things*; Gen. 42:30, קְשִׁוֹת, *hard things*, etc. Less often, the masculine; as Prov. 8:6, נְגִידוֹת, *noble things*.

Note. The fem. is sometimes used, also, in a *collective* sense, for objects which are properly masculine; as Mic. 1:11, 12, יוֹשְׁבֹת, *inhabitantess*, i. e. inhabitants; Mic. 7:8, 10, אֹיְבֹת, *enemies*. So צֵץ, *a tree*, הַצֵּץ, *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

§ 437. *Number.* (1) The Hebrews often employ nouns sing. in a *collective* sense, especially national denominations; e. g. הַכְּנַעֲנִי, *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord, God*, etc. in the plur. form, but with the sense of the singular. This is called the *pluralis excellentiæ*.

Examples. אֲדֹנָי, *Lord*, in all the forms of the plural except אֲדֹנָי, *my masters*; the form אֲדֹנָי is always used with the sense of the sing., for *God*. (b) אֱלֹהִים, *God*, in all the forms of the plural. (c) אֲדֹנָי, *lord*, in all its forms. (d) קְדוֹשׁ יְשׁוּבִים, *the most Holy One*, Hos. 12:1. Prov. 9:10. 30:3. Jos. 24:19. (e) אֱלֹהֵי, *the Almighty*, is probably of the plural form, § 325. b. (f) אֱלֹהֵי הַבַּיִת, *household god*, as sing. 1 Sam. 19:13, 16. (g) Occasionally, in a few other words; as Job 35:10, 'God בְּעָשִׂי, *my Maker*;' Ecc. 12:1, בְּרֹאֲשִׁי, *thy Creator*. See also Is. 22:11. 42:5. Ps. 149:2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6:3, 'the sand בְּגִיִּים, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. 12:7, 'he was buried בְּעָרֵי, *in the towns of Gilead*,' i. e. in a town; Gen. 8:4, 'the ark rested בְּהַרְרֵי, *on the mountains of Ararat*, i. e. on the mountain; Job 21:32, אֶבְרֹת, *the graves*, i. e. the grave.

Peculiar significancy attached to certain modes of employing nouns.

§ 438. *Repetition of nouns.* The Hebrews frequently repeated nouns *without* the copula ׀ between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. 14 : 10, בְּאַרוֹת בַּצְּמֵר הַמֵּר, *pits pits of bitumen*, i. e. many pits, etc. (b) To denote distribution; e. g. Gen. 32 : 17, עֶדְרָר עֶדְרָר זְבֻדֵי, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. 14 : 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. 32 : 7, דּוֹר וְדוֹר, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. 7 : 24, עֲמֹק עֲמֹק, *deep deep*, i. e. very deep. So earnestness in warning or threatening, in grief, joy, etc. is usually expressed by *repetition*.

Note. In order to denote *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound and signification*, is often substituted with the same effect; as Ps. 40 : 3, בְּרִיט הַיְיָ, *clay of mire*, i. e. the *miry* clay; Job 30 : 3, שִׁוְאָה וְמִשְׁאָה, *wasting and destruction*, i. e. great *wasting*, etc.

§ 439. *Repetition with the copula ׀, usually denotes diversity.*

E. g. Deut. 25 : 13, אֲבָן וְאֲבָן, *stone and stone*, i. e. different stones or weights; Ps. 12 : 3, בְּלֵב וּבְלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

§ 440. *Nouns employed as Adjectives.* Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

This principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. כִּלְיֵי כֶסֶף, *vessels of silver*, i. e. silver vessels; אֲחֻזַּת עֵלְיָם, *possession of eternity*, i. e. everlasting possession; Is. 21 : 10, עִיר־הַדְּשֵׁה, *city of desolation*, i. e. desolate city; Gen. 34 : 30, מִיְהִי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

Note. This construction is a very common one in all languages; and the Hebrew not unfrequently adopts it, when adjectives might be employed; as כֹּהֵן הַרְאֵשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

(b) Sometimes the first noun qualifies the second; e. g. קוֹמַת אֲצֵרָיו, *the tallness of his cedars*, i. e. his tall cedars; מְשֻׁבֵּן בְּשָׂרוֹ, *the*

fatness of his flesh, i. e. his fat flesh; כָּל־הָאָדָם, *the whole of men*, i. e. all men. But this construction is less frequent than the other.

§ 441. When two or more nouns are connected by the verb of existence, הָיָה, expressed or understood, those which designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1 : 2, 'the earth הָיְתָה הַחֵרֵב וְהַיָּבֵשׁ, *was desolation and emptiness*,' i. e. desolate and empty; Ps. 10 : 5, מָרוֹם מִשְׁפָּטֶיהָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight; Job 8 : 9, תִּמְלֵל אֶתְמֵךְ, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77 : 14, בְּתִקְוַת דְּרָבָךְ, *in holiness [is] thy way*, i. e. thy way is holy; 1 Chr. 26 : 14, יוֹזֵץ בְּשֵׁבֶל, *a counsellor with wisdom*, i. e. a wise counsellor; Ps. 17 : 9, אֹיְבֵי בְּנַפְשִׁי, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. Of two nouns connected by a conjunction, one is sometimes employed as an adjective.

E. g. Gen. 4 : 4, מִבְּכֹרֹת צֹאֲנֵי וּגְמֻחַת־זֶבֶדָּן, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc.; Gen. 3 : 16, גַּאֲבוֹנֶךָ וְהַרְגָּתְךָ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119 : 168. This construction may be called *Hendiadys*, i. e. *ἐν δὲ διὰ δύοῖν*.

§ 444. The Hebrews sometimes used circumlocution to express qualities, which in other languages are usually designated by adjectives.

Examples. (a) אִישׁ אִישׁ *man*; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man; אִישׁ הַסֵּד, *a man of piety*, i. e. a pious man. (b) מְתִים *men*; as מְתֵי רָעֵב, *men of hunger*, i. e. hungry men. (c) בָּעַל *lord, possessor*; as בָּעַל שֵׁעַר, *possessor of hair*, i. e. hairy; בְּעֵלֵי בְרִית, *possessors of a covenant*, i. e. bound together by covenant. (d) בֶּן *son*, and בַּת *daughter*; as בֶּן־חַיִל, *son of strength*, i. e. a hero; בֶּן־מָוֶת *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַיְשִׁיר, *the daughters of song*, i. e. singing women, Ecc. 12 : 4. See Lex.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job 31 : 32, אֶרֶחַ, for בֶּן אֶרֶחַ, *son of the way*, i. e. a traveller; Prov. 17 : 4, שֹׁקֵר, *falsehood, for a man of falsehood*, i. e. a liar. So Gen. 15 : 2, דַּמְשֵׁק, for בֶּן דַּמְשֵׁק, *son of Damascus*, i. e. a native of Damascus.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24: 14, הַיָּמִים, *integrity*, lit. upright, innocent; Job 20: 22, עָמַל, *trouble*, lit. troublesome, etc. Ps. 10: 10. So אִשָּׁה רָעָה, *a woman of evil*, i. e. an evil woman, where רָעָה is constructed as a noun in the Gen.; מַיִם מְלֵאִים, *waters of fulness*, i. e. full streams, instead of מַיִם מְלֵאִים. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אֱלֹהֵינוּ *strong*, for 'God'; צֶבֶד *strong*, for 'bull, horse, hero'; הַיָּמִים *hot*, for 'the sun'; לְבָנָה *white*, for 'the moon' etc. So for *God*, we say in English, *the Almighty, the Omnipotent*, etc. in French, *l'Éternel*, etc. This is called the *epitheton ornans*.

§ 446. *Adjectives as predicates of a sentence.* (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4: 13, גְּדֹרֵל עֲוֹנִי, *great [is] my iniquity*. In a very few cases, the adjective stands *after* the noun; as in Gen. 19: 20. 1 Sam. 12: 17.

(b) Such adjective generally agrees, in number and gender, with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained, on the principle that when adjectives are used as predicates, they are often to be taken in an abstract sense, as *nouns* of the neuter gender. Thus Ps. 73: 28, לִי טוֹב קָרַבְתָּ אֱלֹהִים לִי טוֹב, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem. and the adj. in the masc., and used as a neuter noun, § 445. So Gen. 27: 29, אֲרִרְיָךְ אֲרִירָה, *the cursers of thee [are] cursed*, lit. an accursed thing; Is. 21: 2, קָדוֹשׁ הָיָה הַבְּרָאָה, *the vision [is] a cruel thing*. So Virgil, *Aen. iv. 569, varium et mutabile semper femina*; Statius, *Theb. ii. 399, blandum potestas*; Achill. *Tat., πονηρὸν μὲν γυνή*. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this happens, the verb of existence הָיָה, or its equivalent the pronoun הִיא, is usually inserted.

E. g. 1 Sam. 17: 14, דָּוִד הַיָּשָׁר הַקָּטָן, *David was the smallest*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3: 21, גַּיְיָיִךְ הִרְאוֹת, *thine eyes see*.

§ 448. *Adjectives qualifying nouns.* Adjectives used as epithets, or simply qualifying nouns, (so also participles and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. Exceptions. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2. E. g. Is. 19: 4, אֲדָרִים קָשָׁה, *a hard master*; on the contrary, Jos. 24: 19, אֱלֹהֵינוּ קָדְשִׁים, *a holy God*.

(b) Nouns of multitude in the singular, commonly but not always, require a plural adjective;* e. g. Jer. 50: 6, בָּצֵאן אֲבָדוֹת, *a wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַיִם רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E. g. 1 K. 19: 11, רִיחַ גְּדוֹלָה וְחֹזֵק, *a great and strong wind*.

§ 452. *Position of Adjectives.* When they qualify nouns, they are usually put *after* them. The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however Ps. 89: 51, כָּל-רַבִּים עֲמִים, *all the numerous people*; also Is. 53: 11; Jer. 3: 7, 10. 16: 16.

Note. The pronominal adjective הַ *this*, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc., as the more worthy, or the same as the gender of the last noun. E. g. Neh. 9: 13, הַחֲקֵים וְהַמִּצְוֹת טוֹבִים, *good laws and statutes*; Ezek. 1: 11, וְכַנְפֵיהֶם וְפָנֵיהֶם פָּרְדוֹת, *their faces and wings were separated*. Here פָּרְדוֹת, a part. adjective, is fem.; as is the noun also, which next precedes it.

* Note. When the concord is directed by the *sense*, as in *a, b*, rather than by the *grammatical form* of the noun, it is called *Constructio ad sensum*.

Comparison of adjectives.

§ 454. (1) *Comparative degree.* (a) The comparative degree in adjectives is made by using בְּיָ (prae, in comparison of) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מְתוּק מִדְבַּשׁ, *sweeter than honey*; Ps. 19: 11.

Note. In the same manner also מֵן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, 'his visage מְצֻחָה מִצֶּהַת כָּל אִישׁ was marred more than any man's'; Gen. 41: 40, אֶדְגֵּל מִמְּךָ, *I will be greater than thou.*

(b) But בְּיָ before the Inf. mood, implies a *negative*.

In this case, it may be translated, *so that not, or, than that*, according as the sentence is constructed; e. g. Gen. 4: 13, גְּדוֹלַת עֲוֹנֵי מִצְּוֹנָא, *my iniquity is great so that it cannot be pardoned*, or, *greater than that it can be pardoned.*

(c) Sometimes the adjective necessary to make out the comparison is omitted; as Is. 10: 10, 'their gods מְרִוּשָׁיִם, [*were more powerful*] *than those of Jerusalem.*'

Note. In the Rabbinic, comparison is made by יוֹתֵר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; in imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

§ 455. (2) *Superlative degree.* The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive degree; as 1 Sam. 12: 14, 'David was הַקָּטָן, *the smallest*. The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. 21: 17, קָטַן מִבְּנָיָו, *the smallest of his sons*; Mic. 7: 4, טֵיבֵם, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קֹדֶשׁ הַקְּדוֹשִׁים, *holy of holies*, i. e. the most holy place; Ecc. 1: 1, הֶבְרֵל הַהֶבְרֵל, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8: 27, שָׁמַיִם הַשָּׁמַיִם, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, עַבְדֵי עַבְדֵי, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, אֱלֹהֵי אֱלֹהִים, *God of gods*, i. e. the supreme God etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was חָכָם מִכָּל הַחַיָּוָה הַשָּׂדֶה, *cunning above all the beasts of the field*, i. e. the most cunning of all.

(e) Some *nouns* necessarily imply a superlative; viz. (1) ראש *head*, as Ps. 137: 6, ראש שְׂמֵחָהּ, *the head of my joy*, i. e. my highest joy. (2) בכור *first born*, as Is. 14: 30, בכירי דָּגִים, *first born of the wretched*, i. e. most wretched; Job 18: 13, בכור מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) By מאד *very*, or מאד מאד *very very*; as Gen. 7: 19, 'the waters increased מאד מאד *very exceedingly*, etc.' (b) By repeating the same word; see § 433. (c) By two synonymous words, see § 433. d, Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, רַעַת רַעַתְכֶם, *the evil of your evil* i. e. your base wickedness. Sometimes a synonyme is used in the Gen. instead of the same word being repeated, § 433. d, Note. (e) The name of God placed after a noun is intensive; as Jonah 3: 3, 'a great city גְּאֹלֵה־יָם, *before God*,' i. e. really or truly very great; Gen. 10: 9, 'Nimrod was a mighty hunter גִּבּוֹר יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀρετῆς τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke 1: 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural nouns*, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e. g. שְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition, or perhaps *adverbially*, with the nouns to which they relate, and either before or after them; e. g. שְׁלֹשָׁה בָּנִים, *three sons*; שְׁלוֹשׁ בָּנוֹת, *three daughters*. The position of the cardinal *after* the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather *adverbially*, with nouns plural (sometimes singular), and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, עֶשְׂרִים אִישׁ, *twelve men*; 2 Sam. 9: 10, חֲמֵשֶׁת בָּנִים, *fifteen sons*, etc.

§ 459. The *tens* (20—90), are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11: 33, עִיר עֶשְׂרִים, *twenty cities*; Gen. 32: 15, אַיִלִּים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of *tens* and *units*, (e. g. 26, 34, 43, etc.), when standing before a noun, require it to be in the singular; but when the *noun* precedes, it is in the plural. In both cases, the gender of the smaller numeral is the same as that of the noun. E. g. Deut. 2: 14, שְׁלֹשִׁים וְשָׁמֹנֶה שָׁנָה, *thirty and eight years*; Jos. 19: 30, עָרִים וְשָׁתַיִם וְשָׁרִים, *cities twenty and two*, etc.

§ 461. The numerals מֵאָה *a hundred*, and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מֵאָה־שָׁנָה, *a hundred years*; 25: 7: 17, מֵצֵאת שָׁנָה, *a hundred of years*; 2 Chr. 3: 16, רַב־יָבֵיב מֵאָה, *100 pomegranates*; Is. 7: 23, אֶלֶף גֵּזֶן, *a thousand of vines*; Ezra 8: 27, אֶלֶף רַב־בָּנִים, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases, the numerals are used alone to designate weights and measures in common use, the noun being omitted; § 543. E. g. Gen. 20: 16, אֶלֶף שֶׁקֶל, *a thousand [shekels] of silver*; Ruth 3: 15, שֵׁשׁ שְׁעָרִים, *six [measures] of barley*; 1 Sam. 10: 4, שְׁתַּיִר־לֶחֶם, *two [loaves] of bread*. The word אַמְטָה *cubit*, commonly takes the preposition בְּ after the numeral; as Ex. 27: 18, מֵאָה בְּאַמְטָה, *one hundred in cubits*, i. e. 100 cubits.

§ 464. The *cardinal* numbers beyond *ten*, are also used as *ordinals*: and are either put *before* the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בַּשְּׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בַּשָּׁנָה הָעֲשָׂרִים וְשִׁבְעִים, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The *cardinal* numbers below *ten*, are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18: 10, שֵׁשֶׁת שָׁנִים, *the sixth year*, lit. the year of six; Gen. 8: 5, בַּיּוֹם הָרִאשׁוֹן לַחֹדֶשׁ, *on the first [day] of the month*; Lev. 23: 32, בַּתְּשַׁע־יָמֵי חֹדֶשׁ, *on the ninth of the month*, etc. as in English.

§ 466. The *cardinal* numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנַיִם וְשְׁנַיִם, *two and two*, or, *two by two*; Gen. 7: 3, שִׁבְעָה וְשִׁבְעָה, *seven and seven*, or, *by sevens*.

fixed to verbs are in the Acc. case; those suffixed to nouns, are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* These are sometimes, (a) In the Dative; as Jos. 15: 19, בָּתְּתָתִי, *thou hast given to me*; Zech. 7: 5, הִצְיִתְתֶּנִּי לְעַמִּי, *have ye fasted FOR me FOR me*, i. e. on my account. Job 10: 14, 'if I sin וּשְׂנֵיתָתִי, *then thou watehest it FOR me*, i. e. on my account; Prov. 13: 20, שֶׁחֵרַוּ נֹכַחַר, *he seeks FOR him correction*; Ps. 94: 20, הֲיִחַבְּרָהּ, *is it bound to thee?* (b) To denote relations which are usually expressed by particles; as Is. 65: 5, אֲנִי שְׁתִּירָהּ, *I am more holy THAN thou*; 1 K. 21: 10, וַיִּשְׁתַּחֲוֶהוּ, *and caused them to testify AGAINST him*; Ps. 42: 5, אֶצְדָּקָם, *I moved along WITH them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* These are sometimes, (a) In the Dative; as Ps. 115: 7, רַגְלֵינֵיהֶם—יְדֵיהֶם, *they have hands—they have feet*, for יְדֵיהֶם לָהֶם, *hands are to them*, etc. (b) Instead of the preposition עַל; as Ex. 15: 7, קָמְרוּ, *those who rise up AGAINST thee*, instead of קָמְרוּ עָלַי. So Ps. 53: 6, הִתְגַּדָּךְ.

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as הַמַּחֲסֵי, *my violence*, i. e. that which I do; סֵפֶרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, הַמַּחֲסֵי, *my violence*, i. e. that done upon me; Ex. 20: 20, יִרְאַתִּי, *his fear*, i. e. which he inspires; Is. 56: 7, תְּפִלַּתִּי, *my prayer*, i. e. offered to me; Ps. 56: 13, תְּדַרְיָהּ, *thy vows*, i. e. made to thee; Is. 21: 2, אֶנְחָתָהּ, *her sighing*, i. e. the sighing over her. Comp. § 424.

Note. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. § 541 seq.

§ 473. *Position of pronouns suffixed to nouns.* (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun, (which as to the sense belongs to the *first* noun), is usually placed after the *second*.

E. g. Dan. 9: 24, עִיר קְדֹשָׁהּ, *thy holy city*, lit. the city of thy holiness; Is. 2: 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. 3: 11, גִּבְיֹתֵי גִּבְיָתָהּ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is attached to the *first* noun; as Ps. 71: 7, מְבִלְתִּי, *my strong refuge*, lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain.

§ 474. *Position of pronouns in a sentence.* Usually they stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 37: 1. קִדְשׁוֹ בְּהַרְרֵי קָדְשׁוֹ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13. 'when he taketh vengeance for blood זָכַר אֶתְּהֵם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15. comp. v. 18. Job 37: 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44: 3, 'by thy hand thou didst drive out the nations, יָצַקְתָּ וַתִּצְמַח וְתָמַר, *and didst plant THEM*,' i. e. the Israelites, as appears from v. 2. So Ps. 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where נִוֶּרֶחַ probably refers to *Nineveh* in v. 11.

§ 475. *Place of pronouns supplied by nouns.* (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 41: 16, 'what shall we say to *my lord*?' i. e. to thee; 'lo, we are servants to *my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc. i. e. *thou* didst enquire of *us*.

(2) The place of the personal pronouns, especially in a reflexive sense, is often supplied, by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נַפְשִׁי *soul*, most frequently; as Job 9: 21, לֹא יָדַעְתִּי מִיָּדָע, *I know not myself*; Ps. 7: 3, 'lest like a lion יִקְרָא בְּקוֹלִי, *he rend me*?' Ps. 3: 3, לִי נַפְשִׁי, *to me*; Ps. 11: 1. 16: 10. 35: 3. Amos 4: 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*.' (b) By אֲנִי *person*; as Prov. 7: 15, אֲנִי אֶחְדָּרְךָ, *to seek thee*; Ezek. 6: 9, אֲנִי אֶבְרָחָם, *they abhor themselves*, etc. (c) By לִבִּי *heart*; as Ex. 9: 11, אֲנִי, *thymself*; Ps. 16: 9, אֲנִי, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, אֲנִי *life*, and לֵב *heart* or *soul*; Is. 26: 9, רוּחִי *spirit*; Ps. 6: 8, עֵינִי *eye*; Ps. 16: 9, בְּשָׂרִי *flesh*; Ps. 17: 14, בֶּטְנִי *belly*; Ps. 6: 3, עֲצָמִי *bone*, etc. The same usage prevails very extensively in Aramaean and Arabic.

§ 476. ANOMALIES OF PRONOUNS. Departures from concord, in respect to gender, number, etc. are called anomalies here. These are somewhat frequent, and may be ranked under several heads, comp. §§ 434—496.

E. g. (a) *In regard to number*; for a pronoun *sing.* not unfrequently relates to a noun *plural*, i. e. it is used in a *collective* sense, like a

noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֵיךָ, *thine enemies*, and God נָתַן־לְךָ gives him (sing.) into thine hand,' etc. Josh. 2: 4, 'and the women took the two spies, וַיְהִי־לָהֶם and hid him.' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe.

Note. Pronouns singular are very often employed in a *generic* or *collective* sense, in the same way as *nouns of multitude*; and they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender.* (1) The masc. is used for the *fem.*; as אֲנִי for אַתָּה, Ezek. 13: 20. הַיְהוּדִים for הַיְהוּדָה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. כִּי for כָּן, Ruth 1: 8, 11, 13. הֵן for הֵן, Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. ׀ for ׀, Judg. 19: 24. ׀ for ׀, 2 K. 18: 16. 2 Chron. 29: 3. (2) The *fem.* for the *masc.*; as הַיְהוּדָה instead of הַיְהוּדִים, 2 Sam. 4: 6. Jer. 50: 5. אַתָּה for אַתָּה, Deut. 5: 24. Ezek. 23: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job 14: 19, הַיְהוּדָה, where the antecedent of הֵן is מַיִם plur. masc. Is. 35: 7, רֶבֿבָה [in] the layer of her, i. e. of the תְּנִינִים, plur. masc.

§ 477. **RELATIVE PRONOUNS.** The relative אֲשֶׁר (also הֵן and הוּא when used as relatives § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often used with other words, merely to give them a *relative* sense; e. g.

(a) With nouns and pronouns; as Gen. 13: 16, אֲשֶׁר אֶת־עָבַר, *which dust*; לֹו, אֲשֶׁר לֹו, *to whom*; אֲשֶׁר אֶת־וּ, *whom*; Deut. 28: 49, אֲשֶׁר לְשׁוֹן, *whose language*; Ps. 1: 4, אֲשֶׁר תִּדְפְּנוּ רִיבָהּ, *which the wind scatters*, etc. (b) With adverbs; as אֲשֶׁר שָׁם, *where*; אֲשֶׁר מִשָּׁם, *whence*, etc.

Note. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [בְּיָד] אֲשֶׁר נִבְרָאתָ [בְּיָד], *where thou wast created*; Ex. 32: 34, אֶל־אֲשֶׁר, [מִקוֹם], *to what [place]*; Is. 43: 4, מִמָּצֶר [מָצֶה], *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 545.

VERBS.

§ 479. *Usual principles of concord.* In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33: 13, וְיָמָתוּ כָּל-הַצֹּאֵן, *then all the flock will die*. Comp. § 449. *b*. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence *begins* with a verb sing., and *proceeds* with plur. verbs; as Ex. 1: 20. 33: 4. Is. 2: 20. Ps. 14: 1, etc. See further, on nouns of multitude § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17: 10, ' and Moses and Aaron and Hur יָבִיאוּ *ascended*; Ps. 85: 11, הַרְחֵם וְאֱמֶת נִפְגְּשׁוּ, *mercy and truth are met together*; Gen. 8: 22, etc.

Note. *Exceptions*. Cases occur rarely where a verb sing. is used, after a composite Nom.; e. g. Ex. 21: 4, הַאִשָּׁה וְיִלְדֶיהָ תְהִיָּה, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. 27: 39, נִשְׁעֲנֵי הָאָרֶץ יִהְיֶה מִיָּשָׁבָה, *rich countries shall be thine abode*; Gen. 31: 8. Lev. 25: 33. Ezek. 35: 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

§ 484. I. AS TO NUMBER. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. *b*.

E. g. Gen. 1: 1, בָּרָא אֱלֹהִים, *God created*; Ex. 21: 29, בְּעֵינָיו יוֹמָת, *his owner shall be put to death*. But, in a few cases, the *pluralis excellentiae* takes a verb in the plural; e. g. Gen. 20: 13. 31: 53. 35: 7. Ex. 32: 4, 8. 2 Sam. 7: 23.

§ 485. Plural Nominatives of the fem. gender, (which relate to *beasts* or *things*, and not to persons), frequently take a verb singular, whether it precede or follow them.*

E. g. Ezek. 26: 2, נִשְׁבְּרָה דְלָחוֹת, *broken is [are] the gates*; Joel 1: 20, בְּהַמּוֹת תִּצְרַח, *the beasts cry [cries]*; Gen. 49: 22. Jer. 4: 14. 48: 41. 51; 29, 56. Ps. 119: 98. 37: 3. Job 27: 20, etc.

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanis*. Compare, in Greek, the neuter plurals joined with verbs singular.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1 : 10, בְּיַתְּתָאֲנָה מִלְחָמָה, *when there shall happen war* ; Judg. 5 : 26. Job 17 : 16. Is. 28 : 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

E. g. Ex. 31 : 14, כָּל־מְחַלְלֵיהָ יָמוּת, *they who profane it, i. e. every one who profanes it [the Sabbath], shall be put to death* ; Prov. 27 : 16. 3 : 18. 28 : 1. Gen. 47 : 3. Ex. 31 : 14.

§ 489. When the verb *precedes* a plur. Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1 : 2, וַיְהִי לְפַנְנָה בָנִים, *and there was to Peninnah children, i. e. Peninnah had children* ; Is. 13 : 22, תִּהְיֶה אֲנָהם, *the jackals shall howl* ; Deut. 5 : 7. Judg. 13 : 12. 2 Sam. 21 : 6. Ps. 124 : 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes, there comes some men*. So occasionally, even when the verb *follows* a plur. Nom. ; as Ecc. 2 : 7, בָּנִים בָּיַת הָיָה לִי, *there were slaves to me, i. e. I had slaves* ; Gen. 46 : 22, 'these were the sons of Rachel אשר נולדו אשר נולדו ליעקב which were [lit. was] born to Jacob' ; Gen. 35 : 26. Dan. 9 : 24. Is. 64 : 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural ; as Gen. 1 : 14, וְהָיָה לְאוֹת וּלְמוֹת, *'let there be lights, . . . יהיו ויהיו and let them be for signs, etc.'* Num. 9 : 6. Ezek. 14 : 1. Esth. 9 : 23.

§ 490. II. AS TO GENDER. Fem. Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25 : 27, הָבִיאוּ שִׁפְחָתָהּ, *thine handmaid brought* ; 1 Chr. 2 : 48, בְּיָלְדָהּ, *the concubine bore* ; Judg. 21 : 21, וְאִם יֵצְאוּ בָנוֹת, *if the daughters go out* ; Ruth 1 : 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done to the dead* ;' Is. 57 : 8, וַתַּבְרֵת־לְךָ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2 : 8. 11 : 32. 1 K. 22 : 36. Ecc. 7 : 7. 12 : 5. Jer. 3 : 5. Cant. 3 : 5. 5 : 8. 8 : 4. 2 K. 3 : 26. Gen. 15 : 17.

Note. In a *very few* cases, a masc. Nominative sing. is followed by a verb fem. ; e. g. Ecc. 7 : 27, אֹמְרָה קְנִיָּה, *saith the Preacher*,

where the verb follows the grammatical *form* of the Nom., rather than the *sense* of it; Judg. 11: 39, וְנָתַתִּי-הִי-לָקֶן, and it became a custom, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. 33: 9, וְאָרְרָה אֶמְלֵךְ לָהּ, the land mourns and is withered; 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine: and in some cases they admit no other. Comp. § 480.

E. g. Ex. 5: 16, הֲרַבֵּאתָ עֲוֹנוֹתַי, thy people have sinned. So the name of a nation, as Ps. 114: 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations, countries, and towns* are of the masc. gender, when they are used to denote the *inhabitants*; but they are *fem.*, when they only denominate *place*. Comp. § 320.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest to it; e. g.

(a) With a masc. noun; as Prov. 27: 9, שֵׁנוֹן וְקִטְרוֹת יַשְׂמִיחַ לֵב, ointment and perfume make [makes] glad the heart; Hos. 9: 2, etc.

(b) With the nearest noun; as Num. 12: 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן, then spake Miriam and Aaron; Num. 20: 11, וַתִּשְׁתְּ הָעֵדָה וּבְעִירָם, and the assembly and their cattle drank; Gen. 7: 7. 1 K. 17: 15. Esth. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the general rule respecting composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. § 489. Note. § 480.

§ 494. III. *As to both number and gender.* Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all בְּרִבְוֵיתָ the increase of thy house יִמּוּתוּ shall die;' Jer. 44: 12, וְשְׂאֵרֵיהֶם the remainder of Judah who יָשְׁמוּ set

their faces;’ Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. b. Note*.

§ 495. (a) Plural Nominatives of the *fem.* gender sometimes take a verb in the *sing. masc.*, whether they precede or follow the verb. (b) *Vice versa*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb *sing. feminine*.

E. g. (a) Job 42: 15, לֹא נִמְצְאוּ נְשִׁים כְּשֵׁי־הָאֵלֶּה, *there were* [was] *not found women so beautiful*; Jer. 48: 15, עָרֵיהֶּ עָלְתָהּ בְּאֵשׁ her towns ascended in the flames; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 37: 3. Job 22: 9. Comp. § 489. § 490. (b) לֹא תִמְצַד אַשְׁרֵי יָרֵי, *his steps totter* [totters] *not*; Job 14: 19, תִּשְׁבָּחַת בְּהִיבְהִיבָהּ, *its floods overflow* [overflows]; also when the verb follows, as Jer. 49: 24, תִּקְבְּצִי אֶת-הַדְּבָרִים וְתִקְחִי אֶת-הַחַיִּים וְתִקְחִי אֶת-הַחַיִּים וְתִקְחִי אֶת-הַחַיִּים, *distresses take* [takes] *hold on her*.

§ 496. *Peculiar Anomaly*. When the subject of a verb is a noun in the *const. state* followed by a *Genitive*, the verb sometimes agrees in number, or in number and gender, with the noun in the *Genitive*.

E. g. 2 Sam. 10: 9, ‘and Joab saw that הָיְתָה מִלְחָמָה בְּפָנָיו, *the front of the battle was* against him;’ where the verb agrees with מִלְחָמָה. Is. 22: 7, תִּמְלֵךְ חֵן בְּבָחֶיךָ, *the choice part of thy vallies*, i. e. thy choice vallies, *shall be filled*; where the verb agrees with בָּחֶיךָ. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

§ 497. *Anomalies as to the Dual*. We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, נִדְּרֵי יָדָיו, *his hands* [was] *were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, קָטַן עֵינָיו, *and his eyes* [was] *were dim*; Deut. 27: 7, *Kethibh*.

Note. For anomalies in regard to pronouns, of the like character with these in §§ 484—496, see § 476.

Impersonal verbs.

§ 498. These are made, in Hebrew, by the 3d pers. *masc.* or *fem. sing.* of either the *Praet.* or *Fut. tense*; and sometimes by the *Inf. mood*.

E. g. בְּרָחַץ, *and it happened*; בָּרַר לִי, *it is bitter to me*; אֲנִי, *I*

am quiet, lit. it is quiet to me; *בָּרָ לִי*, or *בְּגִבּוֹר לִי*, *it was grievous to him*; 1 Sam. 30: 6, *בְּהִצָּר לְדָוִד*, and *it was grievous to David*; Job 1: 5, ‘but now *בָּבוֹא אֵימָךְ* *it comes upon thee*.’ Ps. 18: 7, Inf. *בָּצַר לִי*, *when it was ill with me*. In Gen. 4: 26, *הוּמָהּ* (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition *ל*.

E. g. *בָּרָ לִי* *it is grievous to me*, i. e. I am grieved; *בָּצַר לִי*, *when it is ill to me*.

§ 500. *Verbs with indefinite Nominatives*. These are frequent; e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, *קָרָא*, [one] *called*; Gen. 48: 1, *גִּידָה*, and [one] *told*; 1 Sam. 26: 20, *רָדְפוּ* [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, ‘from everlasting *לֹא שָׁמְעוּ*, [they] *have not heard*’; 47: 1. *לֹא יִקְרְאוּ-לְךָ* [they] *shall not call thee*, etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on*, *tout le monde* etc. in French, or to the Greek *λέγουσι* etc. and is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed; as *אָדָם*, etc.; and sometimes the act. Part. of the verb is employed, as Is. 16: 10, *יִדְרֹךְ הַדֹּרֵךְ*, *the treader shall tread*, i. e. one shall tread; Is. 28: 4, *יִרְאֶה הָרְאֹה*, *the seer sees*, i. e. one sees; 2 Sam. 17: 9. Dent. 22: 8. So plur., Jer. 31: 5, *יִנְטְעוּ הַפְּטָעִים*, *the planters shall plant*, i. e. one shall plant; Nah. 2: 3.

Note 2. The 3 pers. plur. is often to be rendered *passively* in such cases; as Job 31: 20, *יִסָּרֵף אַבְרָם*, *the mighty one is removed*, lit. they remove the mighty one; Prov. 9: 11, ‘for by me *יִרְבּוּ* *are increased* [lit. they increase] thy days, and years *יִתְּסַפּוּ* *are added* [lit. they add] to thee;’ Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, *τὴν ψυχὴν σου ἀπαιτοῦσι*, *thy soul shall they require*, i. e. thy soul shall be required; 16: 9, *that when ye die, δεξώμεθα*, *ye may be received*, lit. they may receive you, etc.

(b) Occasionally the *second person* of the verb is employed, in a similar way; e. g. Is. 7: 25, *לֹא תָבוֹא שָׁמָּה*, *one shall not come there*, lit. thou shalt not come; Job 18: 1. Lev. 2: 4. Also in the common phrase with the Inf., *עַד בִּיְאֹדְךָ*, *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used, in a great ma-

ny cases indifferently to express the same idea. Both of them may be made *Aorists* by prefixing *Vav*, § 203, § 209, and by some other particles placed before them; but the *predominant* use of the Praeter, is to express *past* time of some shade or other; and the *predominant* use of the Future, is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs, is used to designate the meaning of various tenses, viz.

(a) For the Perfect tense, which is its appropriate use; e. g. Gen. 3: 13, 'what is this which עָשִׂיתָ, *thou hast done*?' 3: 11, 'who הִגִּיד has told thee?' 3: 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. 2: 2, 'God finished the work which עָשָׂה, *he had made*'; 2: 5, 'Jehovah לֹא הִזְדַּיֵּן, *had not caused it to rain*.'

(c) For the past tense of narration, or historic tense; e. g. Gen. 1: 1, 'God בָּרָא created;'¹ 1: 2, 'the earth הָיְתָה, *was*;' 29: 17, 'Rachel יָפְתָה-בְּתוֹצֵר, *was beautiful in appearance*.'

Note. When this *historic* tense is used, the Nom. is more usually put *before* the verb; but to this there are many exceptions. The Fut. with *Vav* conversive commonly follows the Praeter, in the same sentence, or in a succeeding one, in order to avoid repeating the Praeter. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express *a state of acting*; as Ps. 119: 28, 'my soul בָּהֲקָשָׁה, *weeps for trouble*;' 119: 30, 'the way of truth בָּחַרְתִּי, *I choose*;' Is. 1: 15, 'your hands מְלֵאֵה *are full of blood*.' (3) In general propositions, designating action at *any* time; as Ps. 1: 1, 'blessed is the man who לֹא הֵלֵךְ *walketh not*—לֹא הִדְבִּיחַ *treadeth not*—לֹא יָשָׁב *sitteth not*; and so often.

(e) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness רָאוּ, *shall see a great light*;' Is. 2: 2, וְהָיְתָה, *and it shall come to pass*; 2: 3, 4, 11, 17, 19, et saepe. (2) When a Fut. form (with a future meaning) precedes the Praeter, in the same construction; as Is. 1: 30, 31, וְהָיְתָה *ye shall be as an oak*—וְהָיְתָה הַיָּמָּה *and the mighty man shall be*, etc.; 3: 25, 28, 'thy men יִפְּלוּ *shall fall by the sword*—and her gates יִמְנוּ *shall mourn and lament*;' and so often.

Note 1. The conjunction *Vav*, in such cases, may precede the verb itself, as in *e. 2.*; or precede the Nom., when this stands before the verb, e. g. Job 19: 27, 'I shall see, וְיִשְׁמְרוּ עֵינַי, *and my eyes shall behold*,' where רָאוּ is made Fut. by the *Vav* before its Nom. In some

cases Vav is omitted, particularly in poetry, and the Praeter designates the sense of a Future.

Note 2. Any word, expressive of Fut. time and standing at the beginning of any construction, requires the Praet. that follows, (with a Vav prefixed), to be rendered as a Future; e. g. 1 Sam. 2: 31, 'behold the days *בָּנָיִם* are coming, *וְגַדְתִּי* when I will cut off', etc. So with an Inf.; as Deut. 4: 30, *כִּי תִצְרָר* when thou shalt be troubled, *וְהִנְצִיחֶנּוּ* and these things shall overtake thee; Gen. 2: 5. So also, Ex. 17: 4, *עוֹד מְעַט* yet a little time, *וְהִסִּיקוּנִי* and they will stone me; Ex. 16: 1, 'at evening *וְיָדַעְתֶּם* ye shall know.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6: 21, *קַח לְךָ* take for thyself, *וְאָסַף* and collect. Comp. above, in c. 2. (2) Sometimes when Vav is prefixed, without a preceding Imp.; as Gen. 33: 10, 'if I have found favour in thine eyes, *וְתָקַח* then take, etc. Ruth 3: 9. Gen. 47: 23. Dent. 29: 7, 8.

(g) For the Subj. mood in all its tenses; especially when a Fut., with a Subj. meaning, precedes in the same construction, § 504. b; e. g. (1) For the Present; as Gen. 3: 22, *וְנָתַתְּ* lest he put forth his hand, *וְתָקַח* and [lest he] take, *וְיֵאָכַל* and [lest he] eat, etc. (2) For the Imperf.; as Is. 1: 9, *וְהָיִינוּ* 'we should be as Sodom, *וְהָיִינוּ* we should be like Gomorrha;' Gen. 13: 13, *וְנָתַתְּ*—*וְנָתַתְּ*, should one hurry them, —then they would die; Ruth 1: 12. Judg. 8: 19. (3) For the Plup.; as Is. 1: 9, 'unless Jehovah *וְהָיִינוּ* had left us a remnant, etc.' 2 K. 13: 19, 'then *וְהָיִינוּ* thou wouldst have smitten the Syrians.' Job 10: 19. Num. 22: 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2: 21, *וְעַד אֲשֶׁר יִגְמְלוּ*, until they shall have finished; 3: 18. Is. 4: 4. Gen. 24: 19.

§ 504. *The Future tense of verbs is used with a variety of meaning; viz.*

(a) To indicate Fut. time; which is its appropriate use.

(b) For the Present tense; e. g. *לֹא יָדָעְתִּי*, I know not; *לֹא אֵיכָבֵד*, I cannot; *מִנְּהָן תָּבוֹא*, whence comest thou? *מַה תִּשְׁתַּבֵּחַ*, what seekest thou? Also in general propositions; as 'a wise son *וְשִׂמַּח* makes glad his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(c) To designate *past* time; e. g. (1) Often, when preceded by particles that indicate *past* time. (a) By *אָז* then; as Jos. 10: 12, *אָז יְדַבֵּר*, then spake he. (b) By *עַד*, not yet; as Gen. 2: 5, *עַד הָיָה*, was not yet, or before it was. But sometimes the sense is *future* after these particles; as Ex. 12: 48. Job 10: 21. (2) Sometimes (not very

frequently) it indicates the *past* time of narration, or the *historic* tense; as Gen. 2: 6, ‘and a mist $\text{וַתֵּלַח} \text{ went up, etc.}^{\prime}$ 2: 10, ‘and thence $\text{וַתִּפְּרָד} \text{, it was divided, etc.}^{\prime}$ 2: 25, $\text{וְלֹא־חָשְׁבוּ־שָׁמָיִם} \text{, and they were not ashamed.}$ Is not this occasioned by the Vav which precedes? Comp. § 503. e. 2. Note 1.

(d) With Vav conversive, the Fut. forms a common historic tense.

(e) Without such Vav, it is sometimes employed to denote *habitual* or *continued* action; as 1 K. 5: 25, ‘thus much Solomon $\text{וַיִּתֵּן} \text{ gave to Hiram yearly;}^{\prime}$ Job 1: 5, ‘thus $\text{וַתַּעֲשֵׂה} \text{ did Job continually;}^{\prime}$ 2 Sam. 12: 31. 2 Chr. 25: 14.

(f) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. 1: 26, $\text{וַנַּעֲשֶׂה} \text{ let us make man;}^{\prime}$ 1: 3, $\text{וְיִהְיֶה־אֹר} \text{, let there be light, etc.}$ Where excitement, urging, entreaty, etc. is to be expressed, the parag. Fut. is usually employed; as $\text{וְאֲנִי־גֵלִי} \text{, let me rejoice now;}^{\prime}$ $\text{וַתִּקְוֵה} \text{, let me arise now.}$ (2) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. 20: 15, $\text{לֹא־תִגְנוֹב} \text{, steal not, lit. thou shalt not steal.}$

(g) For the Optative; especially when the particle $\text{וְ} \text{ is subjunctive;}^{\prime}$ e. g. Ps. 7: 10, $\text{וַיִּגְמַרְךָ} \text{ O that it might come to an end!}$ Cant. 7: 9, $\text{וְיִהְיֶה־נָּא} \text{ O may they be!}$ 1 K. 17: 21. Is. 19: 12. 47: 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after $\text{וְאֲשֶׁר} \text{ that, וַעֲבֹד} \text{ that, וְ} \text{ that, וְ} \text{ that, וְ} \text{ that, וְאֲשֶׁר} \text{ in order that, וְלֹא} \text{ that not, וְכִי} \text{ that not, וְכִי} \text{ that not.}$ But the Fut. often follows particles such as the above, when a Subj. sense is not required, but a Fut. one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries, *may*, *can*, *must*, *might*, *could*, *should*, *would*, etc. E. g. Gen. 3: 2, $\text{וְנֹאֲכַל} \text{, we may eat;}^{\prime}$ 30: 31, $\text{וְיִתְּנֶנּוּ־לְךָ} \text{, what must [shall] I give thee?}$ Judg. 14: 16, $\text{וְיִדְבַּר} \text{, and should I tell thee?}$ Prov. 20: 9, $\text{וְיִשְׁאֶר־עֵינָיו} \text{, who can [will] say?}$ So Job 10: 18, $\text{וְאֲנִי־מֵת} \text{, I should have died;}^{\prime}$ Gen. 31: 37, $\text{וְיִתְּנֶנּוּ־לְךָ} \text{, that I might take my leave of thee;}^{\prime}$ 28: 8, ‘until that all $\text{וְיִקָּבְצוּ} \text{ shall have been gathered;}^{\prime}$ comp. § 503. g. 4.

(j) The Fut. with Vav conversive, (which commonly indicates *past* time), is sometimes used as a proper Future; the Vav being rendered merely as a *conjunction*: e. g. Is. 9: 5, ‘to us a son shall be given, and the government $\text{וְיָהְיֶה} \text{ shall be upon his shoulder, etc.}^{\prime}$ Is. 9: 10, 13, 15, 17. 51: 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the *Present Indic.*; as 2 Sam. 19: 2, ‘behold the king weeps, $\text{וְיִתְּנֶנּוּ} \text{ and mourns;}^{\prime}$ Ps. 102: 5, $\text{וְיִבְבַּשׁ} \text{, and is dried up.}$ (2) For the present Subj.;

as Jos. 9: 21, 'let them live, וַיְחַיֵּם and let them be, or may they be, etc.' Job 14: 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

Note. In respect to the *forums* etc. of the Fut., compare § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other; and often they are used almost indiscriminately. Comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. 42: 18, וַיֹּאמֶר וַיֵּשֶׁב, *do this and live*, i. e. do this, and ye shall live; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (a) Sometimes when it stands *before* the Fut.; as Is. 45: 11, וַיִּשְׁאַלְכֶם וַיִּצְוֶנִי וַיִּשְׁאַלְכֶם וַיִּצְוֶנִי *will ye enquire of me—and will ye prescribe to me?* 6: 9. (2) When it stands *after* the Fut.; as Gen. 45: 13, וְאֶתְּנֶנְךָ וְאֶתְּנֶנְךָ *and I will give you . . . and ye shall eat*, lit. eat ye. Gen. 20: 7. Is. 51: 14. Ruth 1: 9.

Use of composite Verbs.

§ 506. The Hebrew does not form *composite* verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun which follows them.

Different prepositions are used, to vary the shades of meaning, and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away*, etc.

E. g. שָׁבַע *to fall*; שָׁבַע *to fall over to, to fall away*; יָרָח *to leave, to depart from*; יָרָח *to fall down before any one*. קָרָא *to call*; קָרָא *to call to, to invoke*; קָרָא *to name*. שָׁאַל *to ask*, with an Acc. of the *person*; שָׁאַל *to demand*, with an Acc. of the *thing demanded*; שָׁאַל *to consult any one*.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The Lexicons and practice only can give the requisite information. The following significations may aid the learner, in a few cases; viz.

(a) The preposition בְּ is often put after verbs signifying, *to be angry, to trust, to hold, to sin against, to reprove, etc.*; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch, etc.*

(b) The preposition לְ is often put after verbs signifying, *to make, to attain to, to become any thing*: as 2 Sam. 7: 14, 'I will be to him אבִּי , for a father [a father], and he shall be to me בֶּן־לִי , for a son [a son]'; 1 Sam. 4: 9, $\text{אֲנִי־לְכַחֵם הָיִינוּ}$, be ye for men, i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib אִשָּׁה־לְךָ , for a woman,' i. e. a woman. The later Hebrew makes more frequent use of לְ in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

(c) The prepositions פָּ , מִן , עַל , בְּיָד , בְּעֵד , אֶפְרָיִם , לְפָנַי , etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them; e. g. בָּכָה to weep, and to bemoan; יָצָה to go, and to pass through, Gen. 2: 14; שָׁב to dwell, and to inhabit; Ps. 22: 4, זָמַר to sing, and to celebrate with praise; so רָצַח , שָׂרַח , etc.

§ 509. Many verbs govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּשַׂר , to bring good tidings to any one; מָרָה , to be refractory AGAINST any one; $\text{נָתַתְּ$, to give a pledge FOR any one, etc. Among these are, verbs of putting off and on, of ornamenting; of plenty and want; of dwelling in or among; of going out, coming in, coming upon, happening to, etc. Verbs of overflowing, overspreading, etc. take the Acc. of the thing with which they overflow, etc.: as Ex. 3: 8, 'a land which שָׂבַח וְרָבַח overflows with milk and honey; Joel 4: 18. Jer. 9: 17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case; e. g. הִלְלֵה , to celebrate a feast; הִרְדֵּה , to propose an enigma, etc. Comp. the English, to run a race, to fight a fight, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. Verbs governing two Accusatives. All verbs which have a causative meaning, (of course the conj. Piel and

Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 3: 17, מָלְאוּ אֶת-הָאָרֶץ חִזְקָה, *they filled* [caused to be full] *the earth* with *violence*; Gen. 41: 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ, *and he clothed him* with [caused him to put on] *garments of fine linen*, etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as *signify, to anoint, to sow, to plant, to stone*, i. e. *cover with stones, to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert one thing into another*, as Job. 28: 2, אָבֵן יַבִּיחַק, *stone he fuses* into *brass*; Gen. 2: 7, 'God made man מִן הָאָרְצָה בְּעָפָר with *dust* [out of dust] *from the earth*, where עָפָר is the Acc. of *the material*, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, מֵ, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be construed as having a preposition *implied*, before the second noun in the Accusative.

Passive verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, כָּסוּ הַרִים בַּצֵּלָה, *the mountains were covered* with *the shadow of it*. Ex. 25: 40. 28: 11.

Note. Sometimes verbs of a passive *form* have an active *sense*; and in this case they may govern an Acc., like active verbs; e. g. Job 7: 3, הִנְחַלְתִּי בְרַחֲמֵי שָׁוְיָא, *I have inherited* *months of vanity*, where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

Infinitive absolute.

§ 514. This is usually put before a finite tense of the same verb, and serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23: 22, יָרָם הוּא בְעָרְמָה, *very subtly* *will he deal*; 20: 6, נִשְׁאַל נִשְׁאַל בְּעָרְמָה, *he has urgently* *requested*; Amos 9: 8, לֹא הִשְׁמִיר אֶשְׁמִיר, *I will not utterly* *destroy*. Gen. 31: 30. 43: 3, 7, הֲיָדְוֵעַ נָדַע, *could we indeed* *know?* 37: 8,

הַמְלִיךְ תְּמַלִּיךְ, *shalt thou indeed reign?* 19: 9, וַיִּשְׁפֹּט גַם כַּשֹּׁפֵט, *and now he would fain act even as a judge.*

(b) It denotes assurance, certainty; as Gen. 2: 17, מוֹת תָּמוּת, *thou shalt surely die*; 3: 4. 37: 33, טָרַף טָרַף, *he is surely torn in pieces*; Judg 15: 2, אָמַר אָמַרְתִּי, *surely I thought, or said.*

(c) It marks continuance of action; as Is. 39: 19, כְּבוֹ לֹא תִבְכֶּה, *thou shalt not always weep*; Ex. 34: 7. Jer. 23: 17. Especially is *continuance* denoted, where two Infinitives abs. are used; as 2 Sam. 15: 30, וַיֵּלְכוּ עֲלֵיהֶם וַיִּבְכּוּ, *they went up continually weeping*; Gen. 8: 7, וַיֵּצֵא וַיָּשׁוּב, *and it continued going and returning*; Jer. 7: 13. 11: 7. 25: 3. 26: 5. In such cases, a participle is sometimes used for the second Inf., as in 2 Sam. 16: 5; or a noun, as Is. 29: 14.

(d) In general, it gives intensity, energy, animation, vivacity, or some coloring of this nature, to the expression; although it is difficult always to express it in an English version.

So the *intensive* particles of the Greek, German, etc. cannot be well expressed in a translation.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, שִׁקְלוֹ וְשָׁקַל, with Inf. abs. in Kal, finite verb in Niphal; Ezek. 16: 4, הִתְהַלַּח לֹא יִתְהַלַּח, Inf. in Hophal, and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אֲדַרְשׁ יְדַרְשֵׁנּוּ, *he will thoroughly thresh him*, roots אָרַשׁ and דָּרַשׁ, both signifying *to thresh*.

Note 3. The Inf. abs. may be placed *before* or after the finite verb. Particles, such as לֹא, גַּם, etc. sometimes intervene.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הַיָּטִיב *bene faciendo*, for *bene*; 1 Sam. 3: 12, הִתְהַלַּח וְכָבְדָה, *incipiendo et finiendo*, i. e. *utterly*.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. 60: 14, שָׂחֹחַ שָׂחֹחַ, *incurvando*, for שָׂחֹחַ; Hab. 2: 10, קָבַח קָבַח, for קָבַח. (b) With a finite verb; as Num. 23: 25, קַבֵּה, *thou shalt not curse at all*, for קָבַח; Ruth 2: 16, שֶׁלֹּא תִשְׁלַח, for שָׁלוּל; Ps. 50: 21, הַיּוֹתֵה-אֶת־הָיּוֹת, for הָיּוֹת, etc.

§ 517. The Inf. abs. is sometimes found in the place of a finite verb.

E. g. Deut. 5: 12, שָׁמַר simply, instead of הִשְׁמָרְתָּ, as it is in Deut. 6: 17; Ex. 20: 8, זָכַר תִּזְכָּר, for זָכַר, as in Deut. 7: 18; Job 40: 2, הָרַב אֲנִי מִכָּל הָרַב, for הָרַב רַב, as in Judg. 11: 25. So Dan. 9: 5, נִרְדְּנוּ וְנִסְבְּנוּ, *we have rebelled and apostatized*; Est. 9: 6. Jer. 14:

5. Gen. 41: 43. Judg. 7: 19. Ecc. 3: 9. 9: 11. Ezek. 1: 14, 'the living creatures רָצִי'א וָשׁוּב *ran and returned*;' Ecc. 4: 2. Jer. 32: 44, 'fields shall they buy, וְהָתוּם וְהָהָרִים *and they shall write bills of sale, and they shall seal them—and take witnesses,*' etc. Num. 15: 35. Deut. 14: 21. Is. 5: 5. Ezek. 11: 7, 'you הוֹצִיא *will I bring out,*' etc. 1 K. 22: 30. 2 Chr. 13: 29.

For the Imper.; Deut. 5: 12, שָׁמֹר *keep*; 1: 16. Jer. 2: 2, הֵלֵךְ *go*; 13: 1, etc. Num. 25: 17. See the first examples above.

Note. The Inf. abs. is, in some cases, to be translated in a *passive* sense; as Prov. 12: 7, 'the wicked הַפִּיךְ, *are to be destroyed.*' This is elliptical; the full phrase would be הַפִּיךְ יִהְיֶה כְּסוּף. So הִפְרָר, Prov. 15: 22.

§ 518. The Inf. abs. is also employed as a mere *nomen actionis*, denoting the *practice* of doing what the verb designates.

E. g. אָלֶּה וְכַחֵשׁ וְרָצַח וְגַנֵּב פְּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4: 2.

Gen. Remark. The Inf. abs. has generally an *intensive* sense, whether employed with a finite verb, or standing alone. It may be called the *energetic* form of verbs.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, is used like one, in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. 2: 13, הַיְהוּת הָאֶחָד, 'the being of the man alone is not good'; 29: 19, הַתִּי (Inf. of תָּתִי) 'my giving is good'; 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, עֵת הַדָּאָסָף, *the time of collecting*; 2: 4, יְמֵי עֲשׂוֹת, *in the day of making*. Num. 9: 15. Ps. 123: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, וְהָיוּ לְעֹבְדֵי, *and let them be for serving*, i. e. let them serve. 3: 11; Ezek. 30: 16, הַהֲהִיָּה, *it shall be for being pierced through*, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, 'I knew not הֹצֵאת וְבֹאת, *the going out or coming in*;' Jer. 5: 3. Gen. 21: 6. The Acc. here, commonly has לְ before it; as Gen. 11: 3. Ex. 2: 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. 39: 2, 'I will guard my way מִן־חַטָּאת *from sinning.*'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With בְּ ; as Gen. 2: 4, בְּהִבְרָאם , *when they were created*, lit. in the being created of them; Ex. 16: 7, בְּשָׁמְעוֹ *because he heard*; Is. 1: 15. (b) With כִּי ; as Gen. 44: 30, כִּיבֹאִי , *when I come*; 39: 13, כִּיִּרְמִי , *when I lifted up*. (c) With לְ ; Gen. 2: 3, לַעֲשׂוֹת , *when he made it*; Is. 7: 15, לְדַעְתּוֹ , *until he know*; 1 K. 16: 7, 'to provoke him by his doings, לְדַרְיוֹת *in that he was, or, in respect to his being*. In like manner, with מִן , עַד , עַל , לְמַעַן , הַחֵת , אַחֲרַיִךְ , etc.

Note. The preposition מִן has often a *negative sense*, in such cases; e. g. Gen. 27: 1, 'his eyes were dim מִן־רְאוֹת , *so that he could not see*, lit. from seeing; 16: 2. Ex. 14: 5. For מִן before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. for the Inf. abs., see § 516.

§ 522. The Inf. const. with לְ , in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2: 5, 'and there was no man לְעַבְדָּהּ , *to till the ground*;' v. 10, 'and a river went out from Eden לְהַשְׁקוֹתָהּ , *to water the ground*;' 11: 6, 'all which they may purpose לַעֲשׂוֹת *to do*,' etc. When בְּלֹאֵי (*not*) comes before an Inf., the לְ is put before it; as Gen. 3: 11, 'which I commanded thee אַל־לֶאֱכַלְתָּ *not to eat*;' i. e. the Inf. is used as a noun in regimen with בְּלֹאֵי .

§ 523. The Inf. const. with לְ , and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis, expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter; as 2 Chr. 26: 5, $\text{וַיִּנְהֵי לְדַרְשׁ אֱלֹהִים}$, *and he sought God*, lit. and he was in seeking God; Gen. 15: 12, 'the sun וַיְהִי אֲבוֹא *was about to go down*,' lit. was in going down; 2 Chr. 11: 22. Ezra 3: 12.

(b) Of the Present; as Is. 44: 14, לְכַרְוֹת־לּוֹ [הָיָה], *he hews down for himself*, lit. [he is] in hewing down. Prov. 19: 8, 'he that is wise, לְמַצֵּא טוֹב [הָיָה], *findeth prosperity*,' lit. is in finding; Is. 21: 1.

(c) Of the Future; as Is. 38: 20, לְהוֹשִׁיעַנִי [הָיָה], *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah לְהוֹדִיעָם [הָיָה] *will teach them*,' lit. will be for the teaching of them; 49: 15. 62: 10. Ecc. 3: 14. So Ps. 101: 3, 'soon אֶמְצָרֶיהָ *will I destroy the wicked of the land, לְהַכְרִיתָהּ *I will cut off*,' etc.*

(d) Of the Passive; as Jos. 2: 5, 'and it came to pass *הַשַּׁעַר לְסָגֹר* when the gate was to be shut,' lit. in the shutting of the gate; Deut. 31: 17, *וְהָיְתָה לְאֹכֵל*, and they shall be devoured, lit. and it shall be for devouring them; Is. 6: 13.

(e) Of the Latin participle in *duis*, or the English auxiliaries *shall*, *can*, *must*, etc.; as 2 K. 4: 13, *מַה [הַיְהִי] לַעֲשׂוֹת*, what [is] to be done for thee? 2 Chr. 19: 2, *הַיְהִי לְעֹזֵר [הַיְהִי]*, should one help the wicked? Judg. 1: 19, *לֹא [הַיְהִי] לְהוֹרִישׁ*, he could not dispossess them; Hos. 9: 13. Amos 6: 10. 2 Chr. 20: 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. 22: 13, *הָרַג בְּקֶרֶךְ וְשָׂחַט צֹאֵן וְנָאֵכַל בְּשָׂר*, *caedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, *בַּעֲלֹתָהּ הַיָּהֹב*, in the mounting up of the flame, i. e. when the flame mounted up; 1 Sam. 23: 6, *בְּבִרְיָהּ אַבְיָתָר*, in the flying of Abiathar, i. e. when Abiathar fled; Ps. 66: 10. Here, also, belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. const., it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2: 4, *בְּיוֹם עֲשׂוֹתָהּ יְהוָה אֶרֶץ וְשָׁמַיִם*, in the day of Jehovah's making the earth and heavens, i. e. in the day when Jehovah made, etc. 1 K. 13: 4, *כַּשְׁמִיעַ הַמֶּלֶךְ אֶת-דְּבַר אִישׁ*, when the king heard the word of the man, etc. Is. 58: 5, 'a day *עֲשֵׂה אָדָם נַפְשׁוֹ*, when a man will afflict his soul,' etc. So with the subject and two Accusatives; as Gen. 41: 39, *וַאֲתַרְבֵּי הוֹרִישׁ אֶל-הַיָּם אֶתְּךָ אֶת-כָּל-זֹאת*, since God's showing you all this, i. e. since God hath shewn etc.

Note. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5: 24, *בְּאֹכֵל קֵשׁ לְשׂוֹן אֵשׁ*, as the flame of fire devours the stubble; 20: 1. Gen. 4: 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1: 4, 'one generation הֹלֵךְ *passeth away*, and another generation בָּא *cometh*;' 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner, participles are used with pronouns of any person instead of verbs, in order to express the present tense; as יִרְאָה אֲנֹכִי, *I fear*; יִרְאָה אַתָּה, *thou fearest*; יִרְאִים אֲנֵהֶם, *we fear*; etc. In intrans. verbs, this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. 2: 10, 'and a river יָצָא *issued* from Eden;' Deut. 4: 3, 'your eyes הִרְאוּ *have seen*;' Gen. 41: 17 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17: 19, 'Sarah יֵלֶד *shall bear* a son,' etc. 19: 13, בְּשָׂדֵהוּרִים *'we are about to destroy* the city;' 6: 17, 'behold I אֲבִיא *will cause to come* a flood;' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4: 10, קוֹל דְּמֵי אָחִיךָ בֹצֵעִים, *the voice of thy brother's blood cries*, [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19: 14, מְשֻׁדֵּית הַיְהוּדָה הַשֵּׂר, *Jehovah is about to destroy* the city; Ps. 76: 8, מִרְאָה, *metuendus*; Ps. 118: 4, מְהֻלָּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense, descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle הָיָה הֹרְשֵׁיהָ, *were ploughing*;' Neh. 1: 4, וְגִדְדִי אֶם וּמְתַפְּלֵל, *I was fasting and praying*; 2: 1, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

Note. In like manner הֵן *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb: e. g. Judg. 6: 36, 'if thou אֲשַׁדְּךָ *thou savest*;' Gen. 24: 49. 43: 5, 'if thou אֲשַׁדְּךָ *thou dost not send away*;' Ex. 5: 16, 'straw אֵין נֵתֵן *is not given*;' Lev. 26: 6.

531. *Active Participles* may govern the same cases as

their verbs; but it is a *more common* construction, to put them in regimen with the noun that follows.

E. g. Ps. 84: 5, יוֹשְׁבֵי בֵיתֶךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בֹרַר, *the descenders of* [i. e. those who go down into] *the pit*; 5: 12, אֲהַבֵי שְׁמֶךָ, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases, in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, לְבוּשׁ בְּדָיִם, *clothed* [with] *linen garments*; 1 Sam. 2. 18, הַגִּיר אֶבֶר, *girded* [with] *an ephod*. So in Greek ἀναιδέην περιεμμένον, *L. a. 149*. (b) With the Gen.; as Ezek. 9: 11, לְבוּשׁ הַבְּדָיִם, *clothed* [of] *linen garments*; Joel 1: 8, הַגִּיר־תֵּשֶׁק, *girded* [of] *sackcloth*; Ps. 32: 1, נְשִׁיחַ־עֲוֹנוֹתַי, *pardoned* [of] *sin*, etc.

Note. When there is but one form of the participle, as מוֹת (from מוֹת to die), this is capable of all the meanings and constructions of both the act. and pass. participles.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the first of them often serves merely to qualify the second, and must be rendered adverbially.

E. g. 1 Sam. 2: 3, אַל תְּרַבּוּ תְּדַבְּרוּ, *do not make much* [and] *speak* i. e. do not say much: Job 19: 3, לֹא תִבְשׂוּ תִדְבְּרוּ־לִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. 26: 18, וַיָּשָׁב וַיִּדְּבֹר, *and he returned and dug*, i. e. he again dug; 19: 22. 27: 20. 30: 31. 31: 28. Hos. 1: 6. Ps. 51: 4. 71: 20. So הַיָּטִיב is used for *well, skilfully*, Ps. 33: 3. הַרְסִיף for *again, once more*, Gen. 4: 2. 8: 12. בְּצֵלָה for *ad finem, entirely*, Gen. 24: 15. מְהֵרָה for *hastily, quickly*, Gen. 27: 20. Ex. 2: 18. הַרְבֵּה for *much, often*, 2 K. 21: 6. Ps. 51: 4. שׁוּב for *again*, 1 K. 19: 6. Job 7: 7. The same is true of some other verbs. In some cases the *second* verb is the Inf., as Gen. 27: 20. Ex. 2: 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. 18: 4, מְצֵט-מִיַּם, *a little water*; Neh. 2: 12, אֲשֵׁרִים מְצֵט, *few persons*; Is. 30: 33, עֲצִים הַרְבֵּה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. 2: 31, הַיָּמִי תָזֵם, *innocent blood*; Ezek. 30: 16, צָרֵי יוֹמָם, *daily persecutors*; Deut. 26: 5, מְהֵי מְצֵט, *few men*, etc.

§ 535. Adverbs standing in place of nouns, sometimes take prepositions before them.

E. g. Ezek. 6: 10, אֶל תָּזֵם, *gratis*; 2 Chr. 29: 36, בְּפִתְאֹם, *suddenly*; 1 K. 22: 20, בְּכֹה, *so*, [lit. in the so]; Esth. 4: 16, בְּכֶן, *so*; Neh. 9: 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, מְאֹד מְאֹד, *very much*; Deut. 28: 43, מְעַלְּהָ מְעַלְּהָ, *higher and higher*; מְנַטְּהָ מְנַטְּהָ, *deeper and deeper*; 1 K. 20: 40, הֵנָּה וְהֵנָּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, לֹא תִשָּׁב אֵינֶן כֶּסֶף, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9: 20, אֵינֶן is omitted. Ex. 14: 11, הֲיִנְיָבִי אֵינֶן קְבָרִים, *because there were no graves at all*. Zeph. 2: 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32: 6, לֹא חָכָם, *not wise*, i. e. foolish: Ps. 43: 1, לֹא חָסִיד, *unmerciful*; Job. 30: 8, בְּלִי שֵׁם, *disgraced*: Deut. 32: 21, לֹא-אֱלֹהִים, *not God*; לֹא-עַם, *not a nation*, i. e. not worthy of this appellation; Is. 31: 8, לֹא-אִישׁ, *not a mortal*; 10: 15, לֹא-עֵץ, *no wood at all*, etc. This mode of expression is called *λιτότης*.

Note. A negative is frequently *implied* in an interrogative sentence; e. g. 2 Sam. 7: 5, הֲבִנְיָה, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, 'if I keep silence הֲנִחֵה מִנִּי הַנְּהִי, *what quits me?* i. e. I am not relieved; Cant. 8: 4. Prov. 20: 21. Dan. 1: 10.

PREPOSITIONS.

§ 539. Prepositions, both simple and composite, govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 551.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative ו. But the various uses of this and others, are best learned from the Lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4: 8, אוי לנו, *wo to us!* Ezek. 30: 2, יהי ליום, *wo for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1: 1, אשכרי with a Gen. after it ; 29: 1, 2, הבו, with an Acc., etc.

PLEONASM.

543. I. OF PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2: 6, ותראו את-הנער, *she saw him the child* ; 1 Sam. 21: 14, נשנו את-טעמו, *he changed it his understanding* ; Job 33: 20, ונפיתו תנחול לחם, *his soul abhors it bread* ; Ps. 83: 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17: 6, בכעפיה פריה, *in the twigs of it the fruit tree* ; Prov. 14: 13, אחריתה ענקה, *the end of it joy* ; Cant. 1: 6, כרמי שני, *my vineyard which [is] to me*. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, *הָיָה לְדָוִד*, *go for thyself*, i. e. go; Cant. 2: 11, *הָיָה לָהּ*, *it has gone for itself*, i. e. has gone; Gen. 27: 43, *הָרַחַק לָהּ*, *flee for thyself*, i. e. flee; Is. 31: 8, *נָס לָהּ*, *he has fled for himself*, i. e. he has fled; Job 39: 4, *לֹא-שָׁבוּ לָמָּה*, *they turned not back for themselves*, i. e. turned not back; Cant. 2: 17, *הָיָה לָהּ*, *compare for thyself*, i. e. compare; Job 12: 11, ‘the palate *לֹא-יִטְעַם-לָהּ*, *relishes for itself*,’ i. e. relishes; 15: 28, ‘houses which *לֹא-יִשְׁבוּ לָמָּה*, *they do not inhabit for themselves*,’ i. e. which no one inhabits; Prov. 13: 13, *יָהָרַק לָהּ*, *he shall perish for himself*, i. e. shall perish; Job 19: 29, *גִּירָוּ לָבָב*, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, ‘a wild ass *לֵי בָרָד*, *lonely for itself*,’ i. e. alone, or lonely; Amos 2: 13, *מְלֵאָה לָהּ*, *full for itself*, i. e. full; Ps. 144: 2, *מִפְּלִטָּי*, *my deliverer for me*, i. e. my deliverer.

§ 547. II. OF PREPOSITIONS. The prepositions *בְּ* and *מִן* are sometimes pleonastic.

(a) *בְּ*; as Ex. 32: 22, ‘thou knowest this people that *בְּרָע הֵינִי*, *they are evil*,’ lit. that they are in evil; Hos. 13: 9, *בְּיָדֵי בְּעִזָּרָה*, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, *אֵךְ בְּךָ אֱלֹהִים*, *only thou [art] God*, or, *only in thee [is] God*; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentialis*.

Note. The name of *Beth essentialis*, is also extended to *בְּ* used in cases like the following; as Ps. 118: 7, *יְהוָה בְּעִזָּרָי*, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 11: 35.

(b) *מִן*; as Deut. 15: 7, ‘a poor man *מִן-אַחֵיךָ*, *one of thy brethren*,’ lit. of one of thy brethren; Lev. 4: 2. 5: 13. Ezek. 18: 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. I. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition

or state of feeling; e. g. Gen. 34: 36, לֹחַ לוֹ *it was hot to him*, viz. אַף *anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where אַף is expressed. So 1 Sam. 24: 11, נִחַם עֵינַיְךָ. *and it pitied thee*, i. e. mine eye (עֵינַי) pitied; comp. Gen. 45: 20. Deut 7: 16, etc. where עֵינַי is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted; viz. such as יְהוָה, אֱלֹהֵי =, etc. e. g. Prov. 10: 24, *the desire of the righteous* יִתֵּן *he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case, after several verbs which are in frequent use, is often omitted, as being unnecessary to render the language intelligible.

E. g. נָשְׂאָהּ *she bore*, i. e. children; כָּרַח *he concluded*, i. e. בְּרִיתָהּ *an agreement*; נָטָה *he inclined or spread*, i. e. אוֹזְנוֹ *the ear*, or אֹהֶל *the tent*; נִשְׂאָה *he lifted up*, i. e. קוֹל *the voice*; עָרַךְ *he arranged*, i. e. מִצְוֹת *words in prayer*, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required, by the sense, to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, עֵינַיֶיךָ יוֹדִים *thine eyes [are the eyes] of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

E. g. אֶלֶף קֶסֶף, *a thousand [shekels] of silver*; עֲשָׂרָה זָהָב, *ten [shekels] of gold*; שֵׁשׁ שְׂעִירִים, *six [ephahs] of barley*; שְׁנַיִם לֶחֶם, *two [loaves] of bread*; comp. § 463.

Note. In expressing the day of the month, the word יוֹם *day* is commonly omitted; comp. § 465.

§ 552. II. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, לְבַרְרָתָם, *to preserve [them] alive*, etc. instead of לְבַרְרָתָם; Ex. 15: 2, 'Jehovah is my strength, וְזִמְרָתִי, *and [my] song*,' for וְזִמְרָתִי; Ps. 40: 10, 11. 66: 6, etc. (c) In the Acc. after verbs; as Ex. 2: 25, 'and God וַיִּרְבֵּעַ *observed them*,' for וַיִּרְבֵּעַ; Ps. 137: 5, 'let my right hand וַתִּשְׁכַּח *forget [me]*;' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun **אֲשֶׁר** is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land **לְאֵלֶיהֶם**, [which] is not theirs;' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; as Ex. 4: 13, 'send **הַשְּׂלֵחָה** [אֲשֶׁר] **בְּיַדְךָ** by the hand [of him whom] thou wilt send.' See § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] **מִמֶּכְבְּרִי** I have mingled;' Gen. 3: 13, **מַה-זֹּאת**, **עָשִׂיתָ**, what is this [which] thou hast done?

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex 18: 20, 'the way **בְּהַלְכוֹתֵיכֶם** [in which] they go;' Job 3: 3, 'perish the day **בִּי** [אֲשֶׁר], [in which] I was born;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, **שָׁם**, **זִיָּרָה** הוּא **הוּא** [אֲשֶׁר], [whence] he arose. (e) Sometimes even the pronoun which **אֲשֶׁר** would qualify, is also omitted; as Is. 29: 1, 'the city [בְּהַ] **הַיְּהוּדָה** [אֲשֶׁר] in which David dwelt.' Ps. 4: 8, 'more than in the time [בִּי] **רַבּוֹת** **וְתִירוֹשׁוֹת** **רַבּוֹת** [אֲשֶׁר], [in which] their corn and new wine increase,' etc. Comp. § 478. Note.

(f) **אֲשֶׁר**, in the sense of *that which, he who, those who*, etc. is often omitted; e. g. Job 24: 19, 'Sheōl takes away **הַטְּטָאוֹת** [those who] have sinned;' Ps. 12: 6, 'I will place in safety **לִי** **קַפִּיָּה** [him whom] one puffs at,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. 15: 12, **לִי**, **אֶל** **הַכִּינּוֹתַי** **לִי** to [the place which] I have prepared for it; comp. § 478. Note.

Note. The omission of **אֲשֶׁר** is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Saey, Gramm. Arabe II. § 363.)

§ 554. III. OF VERBS. The verb of existence (**הָיָה**) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, **בִּי-עֵרֹם** **אָנֹכִי**, for naked [am] I; 4: 13, **גְּדוֹלַת** **עֲוֹנֵי**, great [is] my iniquity, etc.

§ 555. When the words of any one are repeated, the verb **אָמַר** (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, 'when I behold the heavens, [אָמַר **אֲנִי** I exclaim], Lord, what is man!' 10: 4, 'the wicked in his pride [אָמַר **אָמַר** has said], **בְּלֹ-יִדְרֹשׁ** [Jehovah] will not punish;' comp. v. 13, where the ellipsis is supplied; Ps. 52: 8, 9. 59: 8. Job 3: 18. Ecc. 8: 2, **אָנִי**, i. e. [אָמַר] **אָנִי**.

§ 556. When a finite verb would be preceded by an

Inf. abs. of the same verb, the former is sometimes omitted: comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. Is. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 557. IV. OF ADVERBS. The interrogative הַ is often omitted.

E. g. Gen. 27: 24, $\text{אַתָּה זֶה בְּנִי יְהוָה}$, *art thou my very son*, for הַאַתָּה ; 3: 1, אַה פִּי , *is it so then that*, for הַאַה פִּי ; 1 Sam. 16: 4. 30: 8. 2 Sam. 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a negative interrogation, before לֹא ; as Jon. 4: 11, וְלֹא אֶחָדֶם , *and should not I spare Nineveh?* instead of הַלֹּא ; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, $\text{וְלֹא תִשְׁמְרֵנִי}$, *and wilt thou not keep watch over my sins?* So also before אַל , 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, 'speak not proudly, $\text{לֹא תִצְחַק מִפִּי}$, *let [not] any rash thing proceed from your mouth*; Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted וְלֹא תִשְׁכַּח , *shall [not] always perish*; Ps. 75: 6. Job 23: 17. 30: 20. Is. 23: 4. 38: 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor. but*, etc. E. g. Ps. 44: 19, 'our heart has not turned back from thee, $\text{וְלֹא שָׁבַח אֶפְשָׁרֵינוּ}$, *nor our steps declined*; Is. 41: 23, $\text{וְלֹא אָנְשִׁיבֵנוּ}$, *nor did any answer*, or, *BUT none gave answer*; Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. V. OF PREPOSITIONS. The prepositions בְּ , לְ , etc. are not unfrequently omitted, where the sense requires them.

(a) The prefix בְּ ; as Ps. 66: 17, $\text{וְאָמַרְתִּי בְּפִי-קִרְרָתִי}$, *I cried to him [with] my mouth*, for בְּפִי ; 12: 3. 17: 10, 13, 14. 60: 7, 'help me בְּיְמִינִי [with] thy right hand; 103: 7. 109: 2, etc. Note, also, that the prefix בְּ , used as a conjunction, usually excludes בְּ ; as Am. 9: 11, בְּיָמֵי עִלְיָם , as [in] the days of old, for בְּבְרָגִי . (b) The prefix לְ ; as Prov. 27: 7,

הָפֶשֶׁת רַעֲבָה, [to] *the hungry soul*, for לִנְקָשׁ; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition מִן; Ecc. 2: 24, 'nothing is better for a man שִׂיאֵבֶל [than] *that he should eat*,' for מִשִּׂיאֵבֶל.

§ 560. VI. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

E. g. Prov. 11: 2, 'does pride come, וְנִבְאָ then *cometh shame*; Gen. 44: 4. Ex. 3: 18. 16: 21. 17: 6. Ps. 148: 5.

§ 561. Conjunctions which serve to connect words and phrases, are often omitted.†

(a) The copulative Vav; as Gen. 31: 2, שֶׁיְמִתְּמָן *yesterday* [and] *the day before*; Judg. 19: 2, וְיָמִים אַרְבָּעָה הָדָשִׁים, *a year* [and] *four months*; Hab. 3: 11, וְשֶׁמֶשׁ וְיָרֵחַ, *sun* [and] *moon*; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry; or in the phraseology of common life.

(b) The disjunctives וְ, אוֹ, or; as 2 K. 9: 32, שְׁלֹשָׁה שְׂבָנִים *two* [or] *three eunuchs*; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, אֲשֶׁר, as; Is. 21: 8, וְיִקְרָא אֲרִיָּה he *will roar* [as] *a lion*; Ps. 11: 1, וְנִדְרֵי הָרְכָבִים צְפוּרִים, *fly to your mountain* [as] *a bird*; Is. 51: 12, 'who shall be made חֲצִיר [as] *grass*'; Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כִּי so, the first member often omits כִּי; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כִּי so are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, that; as Ps. 9: 21, 'the nations shall know אֲנָשִׁים הֵמָּה, [that] *they are mere men*'; 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

§ 562. VII. ELLIPSIS IN POETIC PARALLELISM. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versâ*.

In the second member. (a) A noun; as Ps. 24: 1, יְהוָה הָאֵרֶץ 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 6, אֲנִי אִנְכִי 'I am a worm and no man, [I am] the scorn of men;' so אֲתָה, in v. 10. (c) A verb; as

* In technical language, that part of the sentence, which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica*, or *asyndic construction* i. e. without the *σύνδεσμος* or conjunction.

Ps. 22: 3, 'O my God, אֶקְרָא *I call* all the day, . . . and all the night [*do I call*];' 13: 3, זַר אֲנִי אֶפְרָה, 'how long shall I have anxiety in my soul, [*how long shall I have*] sorrow in my heart?' Is. 49: 7, 'kings יִרְאוּ shall behold and rise up, princes [*shall behold*] and do reverence, etc. (d) An adverb; as Ps. 10: 5, לָמָּה, 'why, Jehovah, standest thou afar off, [*why*] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of אֵל, see § 558. (e) A preposition; as Job 12: 12, בְּיִשְׁעֵי, with the aged is wisdom, וְאֶרְךָ and [*with*] length of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—וְהֵיכָל־וְהַמִּקְדָּשׁ, for the temple,' for וְהֵיכָל־וְהַמִּקְדָּשׁ; 28: 6. Job 34: 10. Gen. 49: 25, מֵאֵל, 'from the God of thy father—וְהַמִּשְׁתַּחֲוֶה and [*from*] the Almighty,' for מֵאֵל; Ps. 22: 2, 'why art thou distant מֵדְבָרֶיךָ [*from*] the words of my cry,' for מֵדְבָרֶיךָ; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how shall [*my glory*] be profaned, for I will not give קְבוֹרִי, my glory to another?' And so often.

Remark. A multitude of obscurities in the English translation of the Old Testament, might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb. *

E. g. Ps. 60: 2, וַתִּשָּׁב—וַתִּשָּׁבֶה, when he strove—and returned; Gen. 39: 18, וַתִּשָּׂא קוֹלִי וַתִּבְרַח, when I raised my voice and cried; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos. 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 26, וְהַמִּשְׁתַּחֲוֶה אָבִי, he who abuses his father, [and] chases away his mother; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. 1: 29, 'for THEY shall be ashamed of the groves, which YE have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—HE went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, ‘I am Jehovah who made the universe,—HE frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa* ; as Prov. 8: 17 (Kethib) ‘I love אֲהַבְיָהֶם, HER lovers,’ i. e. those who love me ; Mic. 1: 2, ‘hear ye people, כָּלֵם all of them,’ i. e. all of you ; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEIGNANS.

§ 566. The name of *constructio praeignans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22: 22, שְׁמַעְתָּנִי בְּקִרְבֵי הַבָּיִת, hear [and deliver] me from the horns of the wild bulls, comp. v. 13 ; Ps. 74: 7, הֲלֹא יָצַח לָנוּ מִשָּׁעַן שָׁמַיָה, to the earth have they [cast down and] defiled thy dwelling ; 1 Sam. 10: 9, וַיִּגְדַּל לֵב אֱלֹהִים לְבֹאֵהוּ אֵת הַלֵּב, and God changed [his heart and gave] to him another heart ; 1 Chr. 12: 17, לְרַמּוֹתַי לְצַרִי, but if to deceive [and betray] me to my enemies ; Ps. 118: 5. Is. 38: 17. Jos. 4: 18. 2 Sam. 18: 19. Hos. 1: 2, etc.

*ZEUGMA.

§ 567. The name *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc. which can with propriety be predicated of only *one* of the subjects ; e. g. Job 4: 10, ‘the voice of the lion, and the teeth of the young lions, are broken out,’ i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, ‘wherefore should we die, we and our land,’ i. e. we die, and our land [become desolate] ; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Est. 4: 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* such connexion cannot be admitted ; e. g. Ps. 65: 9, ‘thou makest מוֹצְאֵי, the outgoings of the morning and the evening to rejoice,’ where *outgoings* cannot be predicated of evening ; Gen. 2: 1, ‘the heavens, and the earth, and all צְבָאוֹת the host of them,’ i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a *Gen.* following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they shall be for signs, וְלַמַּזְמֵרוֹת and for seasons,' i. e. they shall be for signs of seasons, etc. 3: 16, *I will multiply thy sorrow and thy conception*, i. e. I will multiply the pains of thy conception; Job 10: 17, *misfortunes and a host*, i. e. a host of misfortunes; 4: 16, *stillness and a voice*, i. e. a low voice, comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, ἐν διὰ δυοῖν.

PARONOMASIA.

§ 570. The name *Paronomasia* is given to an expression, which contains two or more words selected in such a manner, that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing Paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. 1: 2, חֲדָה וְרֵבָה, *desolate and empty*; 4: 12, נֶזֶד וְנָדָד, *a fugitive and a vagabond*; 18: 27, עָפָר וְאַפָּר, *dust and ashes*; Job 30: 19. Is. 28: 10, 13, אֵין לְהָיוּ אֵין, *law here and law there, precept here and precept there*; 24: 17, פַּחַד וְפַחַד וְפַחַד, *terror and a snare and a sling*; Ps. 18: 8. Lam. 3: 47. Jer. 48: 43. Is. 24: 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. 8: 2, צִמָּח וְצִמָּח the stalk yields no קִמְחָה meal; Is. 5: 7, and he looked לְמִשְׁפָּחָה for equity, and lo מִשְׁפָּחָה shedding of blood, for יִצְרָקֵה righteousness, and lo צִעֲקָה the cry of the oppressed; 7: 9, 'if לֹא ye will not believe, then תִּשְׁמָכָה לֹא ye shall not be established;'

* Besides the name παρανομασία, the Greek rhetoricians also called this figure παραχρησις and παρασυναμία; and the Latins agnominatio.

61: 3, 'he shall appoint *פָּאָר תְּהִי אֵפֶר*, *beauty instead of ashes*;' Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. 43: 11, *מוֹצְאֵי וּמִזְבְּחֵי*, where *מוֹצְא* stands for *מִזְבֵּחַ*; Ps. 32: 1, *נְשִׁוּי־פֶשַׁע פְּסוּי־הַטָּהָה*, where *נְשִׁוּי* stands for *נְשִׁוּהָ*. See Mic. 1: 8. Ezek. 7: 11. Amos 5: 26.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel 1: 15, 'it shall come *פְּשָׁד מֵעַדִי*, as *destruction from the Almighty*;' Jer. 51: 2, 'I will send against Babylon *זָרִים* *barbarians*, *וְזָרְתָה* and *they shall scatter her*;' Is. 32: 7, *בְּלִי בְלִי*, 'the armour of the crafty is evil;' Ezek. 7: 6, *הַמָּוֶץ הַקָּיֵץ אֵלֶיךָ*, 'the end is come, come is the end, it is waked up against thee'; Is. 1: 23, *סָרְרִים סָרְרִים*, 'thy princes are revolvers, comp. Hos. 9: 15. Is. 57: 6. Amos 8: 2.

(e) By repeating the same word in a different signification; as Ecc. 7: 6, 'like the noise [crackling] *הַסִּרְיִים* of thorns under *הַסִּיר* a pot;' Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty *עֲגָרִים*, asses' colts, and had thirty *עֲגָרִים*, cities;' 15: 16, 'with the jaw bone *הַתְּבֹר* of an ass, have I slain *הַמִּירְתָּיִם* one heap two heaps;' 1 Sam. 1: 24, 'and *הַנַּעַר נַעַר* the lad was yet a lad;' Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A rod *שֶׁקֶד* of the almond tree. Then God said, Well, for *שֶׁקֶד*, I watch over, etc.'

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. 1: 10, *בְּכוֹ אֶל תִּבְכּוּ*, in *Acco weep not*, *בְּבֵית לְעֶפְרָה* in *Beth Leaphra*, roll thyself *עָפָר* in the dust; 1: 14, 'the houses *אֶחְזִיב* of *Achzib* are liars;' Zeph. 2: 4, *עָזָה עֲזוּבָה*, *Gaza is forsaken*; Gen. 9: 27, 'God *יַגְדִּיל רַפְּתֵי יָפֶת* will enlarge *Japhet*;' 49: 8, *יְהוּדָה*, 'O *Judah*, thy brethren *יִרְדְּדוּ* shall praise thee;' 49: 16, *דָּן דָּיִן*, *Dan shall judge*; 49: 19, *גַּד גְּרִיד יִגְרִדוּ*, *Gad, a host shall press upon him*; Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

Note. Paronomasia is very common in the New Testament; as Matt. 8: 22, *ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς* let the dead bury their own dead; see above in c. In Latin are found *capitur Capua, cremetur Cremona*; and Cicero exclaims (in *Verrem* IV. 24) *quod nunquam hujusmodi EVERRICULUM in provincia ulla fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל	קָטַל
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3 c. (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	רָכוּב (נִקְטָל)	הִקְטַל	קָטַל
	const.	קָטַל	רָכַב	הִקְטִיל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּרְכְּבִי	תִּקְטְלִי	תִּקְטְלִי
	1	אִקְטַל	אִרְכַּב	אִקְטַל	אִקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּרְכְּבֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּרְכְּבֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1	נִקְטַל	נִרְכַּב	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטַל	קָטַל
	2 f.	קָטְלִי	רָכְבִּי	הִקְטְלִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטְלוּ	קָטְלוּ
	2 f.	קָטְלֶנָּה	רָכְבֶּנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה
Parte. act.		קוֹטֵל	רוֹכֵב		מִקְטַל
	pass.	קָטוּל	רָכוּב	נִקְטַל	

Pual.	Hiphil.	Hophal.	Hithpael.
קָטַל (קָטַט)	הִקְטִיל	הִקְטַל (הִקְטַט)	הִתְקַטַּל (הִתְקַטַּט)
etc. קָטַלְהָ	הִקְטִילָהּ	etc. הִקְטַלְהָ	etc. הִתְקַטַּלְהָ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
קָטַל	הִקְטִיל	הִקְטַל	
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
יִקְטַל (יִקְטַט)	יִקְטִיל	יִקְטַל (יִקְטַט)	יִתְקַטַּל (יִתְקַטַּט)
etc. יִקְטַלְהָ	יִקְטִילָהּ	etc. יִקְטַלְהָ	etc. יִתְקַטַּלְהָ
יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִתְקַטַּלְתָּ
יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִתְקַטַּלְתִּי
יִקְטַלְנוּ	יִקְטַלְנוּ	יִקְטַלְנוּ	יִתְקַטַּלְנוּ
יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִתְקַטַּלְתֶּם
יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִתְקַטַּלְתֶּן
יִקְטַלְנוּ	יִקְטַלְנוּ	יִקְטַלְנוּ	יִתְקַטַּלְנוּ
יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
	יִקְטַט		
	הִקְטִיל		הִתְקַטַּל (הִתְקַטַּט)
	הִקְטִילְוּ		etc. הִתְקַטַּלְוּ
	הִקְטִילְוּ		הִתְקַטַּלוּ
	הִקְטִילְנָה		הִתְקַטַּלְנָה
	מִקְטִיל		מִתְקַטַּל
מִקְטַל (מִקְטַט)		מִקְטַל (מִקְטַט)	

		Kal.	Kal.	Kal.	Kal.
Pract.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגַר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגְרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ	יָלַדְתָּ (יָלַדְתָּ)	יָגַרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ	יָלַדְתְּ (יָלַדְתְּ)	יָגַרְתְּ
	1	שָׁפַלְתִּי	שָׁאֲלֹתִי	יָלַדְתִּי (יָלַדְתִּי)	יָגַרְתִּי
	3 (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגַרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגַרְתֶּן
	1	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגַרְנוּ
Inf.	abs.	שָׁפֹּל	שָׁאוֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפַּל	יִשְׁאֵל		
	3 f.	תִּשְׁפַּל	תִּשְׁאֵל		
	2 m.	תִּשְׁפַּלְתָּ	תִּשְׁאֵלְתָּ		
	2 f.	תִּשְׁפַּלְתְּ	תִּשְׁאֵלְתְּ		
	1	אֶשְׁפַּל	אֶשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפַּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	1	נִשְׁפַּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְלוּ	שָׁאֲלוּ		
	2 f.	שָׁפְלֶנָּה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֵל	שׂוֹאֵל		
	pass.		שָׁאוֹל		

	Kal.	Niphal.	Hiphil.	Hophal.	
Pract.	עֲמַד	נִעְמַד	הִעְמִיד	הִעְמַד	
	עֲמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמַדָה	
	עֲמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	
	עֲמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	
Plur.	עֲמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	
	עֲמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמַדוּ	
	עֲמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	
	עֲמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	
Inf. abs.	עֹמֵד	נֹעֲמֵד	הִעְמִיד		
	עֹמֵד	הִעְמֵד	הִעְמֵד	הִעְמֵד	
Fut.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמַד	
	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	
	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	
	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ	
	אֵעְמַד	אֵעְמַד	אֵעְמִיד	אֵעְמַד	
	Plur.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ
		תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמְדְנָה
		תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ
תִּעְמְדְנָה		תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמְדְנָה	
Fut. apoc.			נִעְמֵד		
Imp.	עֲמַד	חֲזַק	הִעְמַד	הִעְמַד	
	עֲמְדוּ	חֲזְקוּ	הִעְמְדוּ	הִעְמְדוּ	
Plur.	עֲמְדוּ	חֲזְקוּ	הִעְמְדוּ	הִעְמְדוּ	
	עֲמַדְנָה	חֲזַקְנָה	הִעְמַדְנָה	הִעְמַדְנָה	
Part. act.	עֹמֵד		מְעַמֵּד		
	עֹמֵד		נֹעֲמֵד	מְעַמֵּד	

200 Par. IV. Verbs פ Gutt., rough emmc. §§ 225.

	Kal.	Kal.	Niphal.	Hophal.	Hiphil.
Praet.	הִדַּל (הִדַּל)	הִגֵּר	נִהַפֵּף	הִהַפֵּף	הִחֲסִיר
3 f.	הִדְּלָה	הִגְרָה	נִהַפְּכָה	הִהַפְּכָה	הִחֲסִירָה
2 m.	הִדְּלָתָ	etc.	etc.	etc.	etc.
2 f.	הִדְּלָתְ				
1.	הִדְּלֹתִי				
3 (plur.)	הִדְּלוּ		נִהַפְּכוּ	הִהַפְּכוּ	הִחֲסִירוּ
2 m.	הִדְּלֹתָם		etc.		
2 f.	הִדְּלֹתֶן				
1.	הִדְּלֹנוּ				
Inf. abs.	הִדּוֹל	הִגּוֹר			הִחֲסִיר
const.	הִדַּל	הִגֵּר	הִהַפֵּף	הִהַפֵּף	הִחֲסִיר
Fut. 3 m.	יִהַדֵּל	יִהַגֵּר	יִהַפֵּף	יִהַפֵּף	יִחֲסִיר
3 f.	תִּהַדֵּל	תִּהַגֵּר	תִּהַפֵּף	תִּהַפֵּף	תִּחֲסִיר
2 m.	תִּהַדֵּל	תִּהַגֵּר	etc.	etc.	etc.
2 f.	תִּהַדֵּלִי	תִּהַגֵּרִי			
1	אֶהַדֵּל	אֶהַגֵּר			
3 m. (pl.)	יִהַדְּלוּ	יִהַגְּרוּ			
3 f.	תִּהַדְּלֶנָּה	תִּהַגְּרֶנָּה			
2 m.	תִּהַדְּלוּ	תִּהַגְּרוּ			
2 f.	תִּהַדְּלֶנָּה	תִּהַגְּרֶנָּה			
1	נֶהַדֵּל	נֶהַגֵּר			
Imp. 2 m.	הַדֵּל	הַגֵּר	הַהַפֵּף		הַחֲסִיר
2 f.	הַדֵּלִי	הַגֵּרִי	הַהַפֵּכִי		etc.
2 m. (pl.)	הַדְּלוּ	הַגְּרוּ	הַהַפֵּכוּ		
2 f.	הַדְּלֶנָּה	הַגְּרֶנָּה	הַהַפֵּכְנָה		
Part. act.	הַדֵּל	הוֹגֵר			מַחֲסִיר
pass.			נִהַפֵּף	מִהַפֵּף	

Kal.	Niphal.	Piel.	Pual.	Hithpael.
בָּרַךְ	נִבְרַךְ	בִּרְךָ (בְּהִי)	בִּרְךָ (בְּהִי)	הִתְבָּרַךְ
וּבָרַכְתָּ	וּנְבָרַכְתָּ	בְּרַכְהוּ etc.	בְּרַכְהוּ etc.	הִתְבָּרַכְתָּ
וּבָרַכְתָּ	וּנְבָרַכְתָּ	בְּרַכְתָּ	בְּרַכְתָּ	הִתְבָּרַכְתָּ
וּבָרַכְתָּ	וּנְבָרַכְתָּ	בְּרַכְתָּ	בְּרַכְתָּ	הִתְבָּרַכְתָּ
וּבָרַכְתִּי	וּנְבָרַכְתִּי	בְּרַכְתִּי	בְּרַכְתִּי	הִתְבָּרַכְתִּי
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	בְּרַכְתֶּם	בְּרַכְתֶּם	הִתְבָּרַכְתֶּם
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	בְּרַכְתֶּם	בְּרַכְתֶּם	הִתְבָּרַכְתֶּם
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	בְּרַכְתֶּם	בְּרַכְתֶּם	הִתְבָּרַכְתֶּם

בָּרַךְ	בָּרַךְ	בָּרַךְ	בָּרַךְ	הִתְבָּרַךְ
וּבָרַכְתָּ	וּנְבָרַכְתָּ	וּבָרַכְתָּ (בְּהִי)	וּבָרַכְתָּ (בְּהִי)	וּהִתְבָּרַכְתָּ
וּבָרַכְתָּ	וּנְבָרַכְתָּ	וּבָרַכְתָּ etc.	וּבָרַכְתָּ etc.	וּהִתְבָּרַכְתָּ
וּבָרַכְתָּ	וּנְבָרַכְתָּ	וּבָרַכְתָּ	וּבָרַכְתָּ	וּהִתְבָּרַכְתָּ
וּבָרַכְתִּי	וּנְבָרַכְתִּי	וּבָרַכְתִּי	וּבָרַכְתִּי	וּהִתְבָּרַכְתִּי
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	וּבָרַכְתֶּם	וּבָרַכְתֶּם	וּהִתְבָּרַכְתֶּם
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	וּבָרַכְתֶּם	וּבָרַכְתֶּם	וּהִתְבָּרַכְתֶּם
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	וּבָרַכְתֶּם	וּבָרַכְתֶּם	וּהִתְבָּרַכְתֶּם
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	וּבָרַכְתֶּם	וּבָרַכְתֶּם	וּהִתְבָּרַכְתֶּם
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	וּבָרַכְתֶּם	וּבָרַכְתֶּם	וּהִתְבָּרַכְתֶּם
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	וּבָרַכְתֶּם	וּבָרַכְתֶּם	וּהִתְבָּרַכְתֶּם
וּבָרַכְתֶּם	וּנְבָרַכְתֶּם	וּבָרַכְתֶּם	וּבָרַכְתֶּם	וּהִתְבָּרַכְתֶּם

בָּרַכְתָּ	נִבְרַכְתָּ	בִּרְכָה (בְּהִי)	הִתְבָּרַכְתָּ
בָּרַכְתִּי	נִבְרַכְתִּי	בְּרַכְתִּי etc.	הִתְבָּרַכְתִּי
בָּרַכְתֶּם	נִבְרַכְתֶּם	בְּרַכְתֶּם	הִתְבָּרַכְתֶּם
בָּרַכְתֶּם	נִבְרַכְתֶּם	בְּרַכְתֶּם	הִתְבָּרַכְתֶּם

מִבְּרַכְתָּ (מִבְּהִי) מִבְּרַכְתָּ
 זָעַק נִזְעַק

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	(שָׁמַע) שָׁמַע
	3 f.	שָׁמְעָה	נִשְׁמְעָה	etc. שָׁמְעָה
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3 (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf.	abs.	שָׁמַעַ		
	const.	שָׁמַעַ	הַשָּׁמַעַ	שָׁמַעַ
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע	(יִשְׁמַע) יִשְׁמַע
	3 f.	תִּשְׁמַע	תִּשְׁמַע	etc. תִּשְׁמַע
	2 m.	תִּשְׁמַעַ	תִּשְׁמַעַ	תִּשְׁמַעַ
	2 f.	תִּשְׁמַעִי	תִּשְׁמַעִי	תִּשְׁמַעִי
	1	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמַעוּ	תִּשְׁמַעוּ	תִּשְׁמַעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1	נִשְׁמַעַ	נִשְׁמַעַ	נִשְׁמַעַ
	<i>Fut. apoc.</i>			
Imp.	2 m. (sing.)	שָׁמַעַ	הַשָּׁמַעַ	(שָׁמַעַ) שָׁמַעַ
	2 f.	שָׁמַעִי	הַשָּׁמַעִי	etc. שָׁמַעִי
	2 m. (plur.)	שָׁמַעוּ	הַשָּׁמַעוּ	שָׁמַעוּ
	2 f.	שָׁמַעְנָה	הַשָּׁמַעְנָה	שָׁמַעְנָה
Part.	act.	(שָׁמַעַ) שָׁמַעַ		מִשְׁמַעַ (מְשַׁמַּעַ)
	pass.	שָׁמוּעַ	נִשְׁמוּעַ	

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הִשְׁמיעַ	הִשְׁמַע	הִשְׁתַּמַּע (הִשְׁתַּמַּעַ)
שָׁמְעָה	הִשְׁמיעָה	הִשְׁמְעָה	etc. הִשְׁתַּמְעָה
שָׁמַעְתָּ	הִשְׁמַעְתָּ	הִשְׁמַעְתָּ	הִשְׁתַּמַּעְתָּ
שָׁמַעְתְּ	הִשְׁמַעְתְּ	הִשְׁמַעְתְּ	הִשְׁתַּמַּעְתְּ
שָׁמַעְתִּי	הִשְׁמַעְתִּי	הִשְׁמַעְתִּי	הִשְׁתַּמַּעְתִּי
שָׁמְעוּ	הִשְׁמיעוּ	הִשְׁמְעוּ	הִשְׁתַּמְעוּ
שָׁמַעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמַעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁתַּמַּעְתֶּן
שָׁמְעוּ	הִשְׁמיעוּ	הִשְׁמְעוּ	הִשְׁתַּמְעוּ

שָׁמַע	הִשְׁמיעַ	הִשְׁמַע	הִשְׁתַּמַּע
יִשְׁמַע	יִשְׁמיעַ	יִשְׁמַע	הִשְׁתַּמַּע (יִשְׁתַּמַּעַ)
הִשְׁמַע	הִשְׁמיעַ	תִּשְׁמַע	etc. תִּשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
הִשְׁמיעוּ	הִשְׁמיעוּ	תִּשְׁמְעוּ	תִּשְׁתַּמְעוּ
אִשְׁמַע	אִשְׁמיעַ	אִשְׁמַע	אִשְׁתַּמַּע
יִשְׁמְעוּ	יִשְׁמיעוּ	יִשְׁמְעוּ	יִשְׁתַּמְעוּ
הִשְׁמַעְנָה	הִשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמַעוּ	תִּשְׁמיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמְעוּ
הִשְׁמַעְנָה	הִשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַע	נִשְׁמיעַ	נִשְׁמַע	נִשְׁתַּמַּע

יִשְׁמַע

הִשְׁמַע	הִשְׁתַּמַּע (הִשְׁתַּמַּעַ)
הִשְׁמיעוּ	etc. הִשְׁתַּמְעוּ
הִשְׁמיעוּ	הִשְׁתַּמְעוּ
הִשְׁמַעְנָה	הִשְׁתַּמַּעְנָה

מִשְׁמַע (מִשְׁתַּמַּעַ) מִשְׁמַע

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Pract.	3 m.	אָכַל	אָמַר	נִאָכַל	הִאָכַל	הִאָכַל
	3 f.	(regular)	(regular)	(as פִּ Gutt.)	(as פִּ Gutt.)	as פִּ Gutt.
Inf.	abs.	אֲכֹל	אֲמֹר			
	const.	אֹכַל	אֹמַר	הֹאכַל	הֹאכִיל	הֹאכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יִאָכַל	יִאָכִיל	יִאָכַל
	3 f.	תֹּאכַל	תֹּאמַר	תִּאָכַל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תִּאָכַל		
	2 f.	תִּאָכְלוּ	תִּאָמְרוּ	תִּאָכְלוּ		
	1	אֹכַל	אֹמַר	אִאָכַל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יִאָכְלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָכְלֶנָּה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תִּאָכְלוּ		
	2 f.	תִּאָכְלֶנָּה	תִּאָמְרֶנָּה	תִּאָכְלֶנָּה		
	1	נֹאכַל	נֹאמַר	נִאָכַל		
<i>Fut. apoc.</i>					הִאָכַל	
Imp.	2 m. (sing.)	אֲכַל	אֲמַר	הִאָכַל	הִאָכַל	
	2 f.	אֲכֹלוּ	אֲמְרוּ		etc.	
	2 m. (plur.)	אֲכַלוּ	אֲמְרוּ			
	2 f.	אֲכַלְנָה	אֲמַרְנָה			
Part.	act.	אוֹכֵל			מֵאָכִיל	
	pass.	אוֹכָל		נֹאכַל		מֵאָכַל

The *derivative* conjugations of verbs פִּא are declined in the same manner as those of פִּ Guttural; א being treated (out of Kal) as a Guttural, and not as a Quiescent; see Niphal, etc. in the Paradigm. In like manner, Piel אָכַל, Pual אָכַל, Hithp. הִתְאָכַל; compare verbs פִּ Guttural, עָמַר and הִזְקַח, for the mode of inflection.

Par. VIII. Verbs orig. "פּו; I. Class "פּי. §§ 243—247. 205

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב
3 f.	(regular)	(regular)	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה
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.	יֹשֵׁב	יֹרֵשׁ			
const.	שֹׁבֵת	רֵשֵׁת (יָבֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשָּׁב	יִרְשֶׁ (יָרֵשׁ)	יִנְשָׁב	יִוְשִׁיב	יִוְשַׁב
3 f.	תִּשָּׁב	תִּירְשִׁ	תִּנְשָׁב	תִּוְשִׁיב	תִּוְשַׁב
2 m.	תִּשָּׁב	תִּירְשִׁ	תִּנְשָׁב	תִּוְשִׁיב	תִּוְשַׁב
2 f.	תִּשְׁבִּי	תִּירְשִׁי	תִּנְשָׁבִי	תִּוְשִׁיבִי	תִּוְשַׁבִּי
1	אֲשָׁב	אִירְשֶׁ	אֲנְשָׁב	אֲוְשִׁיב	אֲוְשַׁב
3 m. (plur.)	יִשְׁבּוּ	יִירְשׁוּ	יִנְשָׁבוּ	יִוְשִׁיבוּ	יִוְשַׁבּוּ
3 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּנְשָׁבְנָה	תִּוְשִׁיבְנָה	תִּוְשַׁבְנָה
2 m.	תִּשְׁבּוּ	תִּירְשׁוּ	תִּנְשָׁבוּ	תִּוְשִׁיבוּ	תִּוְשַׁבּוּ
2 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּנְשָׁבְנָה	תִּוְשִׁיבְנָה	תִּוְשַׁבְנָה
1.	נִשָּׁב	נִירְשֶׁ	נִנְשָׁב	נִוְשִׁיב	נִוְשַׁב
<i>Fut. apoc.</i>				יֹשֵׁב	
Imp. m. (sing.)	שִׁב (רֵשׁ)	יִרְשֶׁ (רֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	
f.	שְׁבִי	יִרְשִׁי	הוֹשְׁבִי	הוֹשִׁיבִי	
m. (pl.)	שְׁבוּ	יִרְשׁוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבְנָה	יִרְשְׁנָה	הוֹשְׁבְנָה	הוֹשִׁיבְנָה	
Part. act.	יוֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יֹשׁוּב	יֹרוֹשׁ	נוֹשֵׁב		מוֹשַׁב

206 Par. IX. Verbs פ"י II. Class.

	Kal.	Hiphil.
Pract. 3 m. (sing.)	יִטֵּב (הִטִּיב)	יְהַטִּיב
3 f. (regular)		יְהַטִּיבָה
3 (plur.)		יְהַטִּיבוּ
Inf. abs.	יִטְוֹב	
const.	יִטֵּב	יְהַטִּיב
Fut. 3 m.	יִטְבֵּן } יִטְבֶּר } יִטְבֹּר }	יְהַטִּיב (יְהַטִּיב)
3 f.	תִּיטֵּב	תְּהַטִּיב
2 m.	תִּיטֵּב	תְּהַטִּיב
2 f.	תִּיטְבוּ	תְּהַטִּיבוּ
1	אִיטֵּב	אִיטִיב
3 m. (pl.)	יִטְבוּ	יְהַטִּיבוּ
3 f.	תִּיטְבֶּנָה	תְּהַטְבֶּנָה
2 m.	תִּיטְבוּ	תְּהַטְבוּ
2 f.	תִּיטְבֶּנָה	תְּהַטְבֶּנָה
1	נִיטֵּב	נִיטִיב
Fut. apoc.	יִטְבֹּר	יְהַטְבֹּר
Imp. m. (sing.)	יִטֵּב	יְהַטִּיב
f.	יִטְבוּ	יְהַטִּיבוּ
m. (plur.)	יִטְבוּ	יְהַטִּיבוּ
f.	יִטְבֶּנָה	יְהַטְבֶּנָה
Part. act.	יֹטֵּב	יְהוֹטֵּב
pass	יְטוּב	

Remarks. Niphal, in verbs of this species, does not occur. The Daghesth'd conjugations are regular throughout; e.g. Piel יִטְבֵּן, Pual יִטְבֶּר, Hithpael יְהַטְבֹּר. Hophal conforms to the model in Par.VII; e.g. יְהַטְבֵּן, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פ"י, from those of the I. class.

Par. X. פ"י III. Class.

	Kal.	Kal.
	יִצַח	יִצַק
(regular.)		etc.
	יִצוּחַ	יִצוּק
	יִצַח	יִצַק
	תִּצַח	תִּצַק
	תִּצַח	תִּצַק
	תִּצְחִי	תִּצְקִי
	אִצַח	אִצַק
	יִצְחוּ	יִצְקוּ
	תִּצְחֶנָה	תִּצְקֶנָה
	תִּצְחוּ	תִּצְקוּ
	תִּצְחֶנָה	תִּצְקֶנָה
	נִצַח	נִצַק
	יִצַח	יִצַק
	יִצוּחַ	יִצוּק

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E.g. Niph. יִצַח, Hiph. יְהַצִיחַ, Hoph. יְהַצִחַ, etc.

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגָּשׁ
	3 f.	[regular]	[regular]	נָגַשְׁהָ	הִגִּישָׁהּ	הִגָּשְׁהָ
	2 m.			נִגְשַׁתְּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ
	2 f.			נִגְשַׁתְּ	הִגִּישְׁתְּ	הִגָּשְׁתְּ
	1			נִגְשַׁתִּי	הִגִּישְׁתִּי	הִגָּשְׁתִּי
	3 m. (plur.)			נִגְשׂוּ	הִגִּישׂוּ	הִגָּשׂוּ
	2 m.			נִגְשַׁתֶּם	הִגִּישַׁתֶּם	הִגָּשַׁתֶּם
	2 f.			נִגְשַׁתֶּן	הִגִּישַׁתֶּן	הִגָּשַׁתֶּן
	1			נִגְשַׁנּוּ	הִגִּישְׁנוּ	הִגָּשְׁנוּ
Inf.	abs.	נִפּוּל	נִגּוּשׁ	הִנְגָּשׁ	הִגִּישׁ	
	const.	נִפְּלָה	נִגְשַׁתְּ		הִגִּישׁ	הִגָּשׁ
Fut.		יִפֹּל	יִגָּשׁ	יִנְגַּשׁ	יִגִּישׁ	יִגָּשׁ
	3 f.	תִּפֹּל	תִּגָּשׁ	תִּנְגַּשׁ	תִּגִּישׁ	תִּגָּשׁ
	2 m.	תִּפֹּל	תִּגָּשׁ	תִּנְגַּשׁ	תִּגִּישׁ	תִּגָּשׁ
	2 f.	תִּפֹּלִי	תִּגָּשִׁי	תִּנְגַּשִׁי	תִּגִּישִׁי	תִּגָּשִׁי
	1	אֶפֶל	אֶגָּשׁ	אֶנְגַּשׁ	אֶגִּישׁ	אֶגָּשׁ
	3 m. (plur.)	יִפְּלוּ	יִגָּשׂוּ	יִנְגַּשׂוּ	יִגִּישׂוּ	יִגָּשׂוּ
	3 f.	תִּפְּלֶנָּה	תִּגָּשְׁנָה	תִּנְגַּשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
	2 m.	תִּפְּלוּ	תִּגָּשׂוּ	תִּנְגַּשׂוּ	תִּגִּישׂוּ	תִּגָּשׂוּ
	2 f.	תִּפְּלֶנָּה	תִּגָּשְׁנָה	תִּנְגַּשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
	1	נִפֹּל	נִגָּשׁ	נִנְגַּשׁ	נִגִּישׁ	נִגָּשׁ
Fut. apoc.					יִגָּשׁ	
Imp.	m.	נִפְּלָה	נִגְשַׁתְּ	הִנְגַּשְׁתְּ	הִגִּישְׁתְּ	
	f.	[regular]	נִגְשַׁתְּ	הִנְגַּשְׁתְּ	הִגִּישְׁתְּ	
	m. (plur.)		נִגְשׂוּ	הִנְגַּשְׂוּ	הִגִּישְׂוּ	
	f.		נִגְשַׁתְּ	הִנְגַּשְׁתְּ	הִגִּישְׁתְּ	
Part. act.		נוֹפֵל	נוֹגֵשׁ		מִגִּישׁ	
	pass.		נִגְשׂוּ	נִגְשׂוּ		מִגָּשׂוּ

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m.	סָב	סָבַב	נָסַב (נָהַל)	הִסָּב (הִסֵּב)
3 f.	סָבָה	סָבְבָה	נָסְבָה	הִסְבָּה
2 m.	סָבוֹת	סָבַבְתָּ	נָסַבְתָּ	הִסְבֹּת
2 f.	סָבוֹת	סָבַבְתְּ	נָסַבְתְּ	הִסְבֹּת
1	סָבוֹתִי	סָבַבְתִּי	נָסַבְתִּי	הִסְבֹּתִי
3 (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסְבוּ
2 m.	סָבוֹתֶם	סָבַבְתֶּם	נָסַבְתֶּם	הִסְבֹּתֶם
2 f.	סָבוֹתֵן	סָבַבְתֶּן	נָסַבְתֶּן	הִסְבֹּתֵן
1	סָבוֹנוּ	סָבְבוּ	נָסְבוּ	הִסְבוּנוּ
Inf. abs.	סָבוּב			
const.	סָב (גָּ)		הִסָּב (הִסֵּב)	הִסָּב
Fut.	יִסָּב	יִסָּב	יִסָּב (יִדָּם)	יִסָּב (יִסָּב)
3 f.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסָּב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסָּב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי
1	אֶסָּב	אֶסָּב	אֶסָּב	אֶסָּב
3 m. (plur.)	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ (יִסָּבוּ)
3 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
2 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
1.	נִסָּב	נִסָּב	נִסָּב	נִסָּב
Fut. conv.	וְיִסָּב			וְיִסָּב
Imp. m.	סָב		הִסָּב	הִסָּב
f.	סָבִי		הִסָּבִי	הִסָּבִי
m.	סָבוּ		הִסָּבוּ (הִרְמוּ)	הִסָּבוּ
f.	סָבִינָה		הִסָּבִינָה	הִסָּבִינָה
Part. act.	סוֹבֵב			מִסָּב
pass.	סוֹבֵב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Polpal.
הוֹסֵב (השם)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסֵבָה	סוֹבְבָה	סוֹבְבָה	סִבְּבָה	סִבְּבָה
הוֹסֵבוֹת	סוֹבְבוֹת	סוֹבְבוֹת	סִבְּבוֹת	סִבְּבוֹת
הוֹסֵבוֹת	סוֹבְבוֹת	סוֹבְבוֹת	סִבְּבוֹת	סִבְּבוֹת
הוֹסֵבוֹתִי	סוֹבְבוֹתִי	סוֹבְבוֹתִי	סִבְּבוֹתִי	סִבְּבוֹתִי
הוֹסֵבוּ	סוֹבְבוּ	סוֹבְבוּ	סִבְּבוּ	סִבְּבוּ
הוֹסֵבוֹתֶם	סוֹבְבוֹתֶם	סוֹבְבוֹתֶם	סִבְּבוֹתֶם	סִבְּבוֹתֶם
הוֹסֵבוֹתֶן	סוֹבְבוֹתֶן	סוֹבְבוֹתֶן	סִבְּבוֹתֶן	סִבְּבוֹתֶן
הוֹסֵבוֹנוּ	סוֹבְבוֹנוּ	סוֹבְבוֹנוּ	סִבְּבוֹנוּ	סִבְּבוֹנוּ

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יוֹסֵב (גמ)	יִסוֹבֵב	יִסוֹבֵב	יִסְבֵּב	יִסְבֵּב
הוֹסֵב	תִּסְוֵב	תִּסְוֵב	תִּסְבֵּב	תִּסְבֵּב
הוֹסֵב	תִּסְוֵב	תִּסְוֵב	תִּסְבֵּב	תִּסְבֵּב
הוֹסֵבִי	תִּסְוֵבִי	תִּסְוֵבִי	תִּסְבֵּבִי	תִּסְבֵּבִי
אוֹסֵב	אִסְוֵב	אִסְוֵב	אִסְבֵּב	אִסְבֵּב
יוֹסֵבוּ	יִסְוֵבוּ	יִסְוֵבוּ	יִסְבְּבוּ	יִסְבְּבוּ
תוֹסְפִינָה	תִּסְוֵבְנָה	תִּסְוֵבְנָה	תִּסְבְּבָנָה	תִּסְבְּבָנָה
תוֹסְפוּ	תִּסְוֵבוּ	תִּסְוֵבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
תוֹסְפִינָה	תִּסְוֵבְנָה	תִּסְוֵבְנָה	תִּסְבְּבָנָה	תִּסְבְּבָנָה
נוֹסֵב	נִסְוֵב	נִסְוֵב	נִסְבֵּב	נִסְבֵּב

סוֹבֵב	סִבֵּב
סוֹבְבוּ	סִבְּבוּ
סוֹבְבוּ	סִבְּבוּ
סוֹבְבָנָה	סִבְּבָנָה

מוֹסֵב	מִסְוֵב	מִסְבֵּב	מִסְבֵּב
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		Kal.	Kal.	Niphal.	Hiphil
Praet.	3 m. (sing.)	קָם	מָת	נָקָם	הִקִּים
	3 f.	קָמָה	מָתָה	נָקָמָה	הִקִּימָה
	2 m.	קָמַתְּ	מָתָה	נָקָמֹתְ	הִקִּימֹתְ
	2 f.	קָמַתְּ	מָתָה	נָקָמֹתְ	הִקִּימֹתְ
	1	קָמַתִּי	מָתִי	נָקָמֹתִי	הִקִּימֹתִי
	3 (plur.)	קָמוּ	מָתוּ	נָקָמוּ	הִקִּימוּ
	2 m.	קָמַתְּם	מָתְּם	נָקָמוּתְּם	הִקִּימוּתְּם
	2 f.	קָמַתְּן	מָתְּן	נָקָמוּתְּן	הִקִּימוּתְּן
	1	קָמַנּוּ	מָתְנוּ	נָקָמוּנוּ	הִקִּימוּנוּ
Inf.	abs.	קֹם	מֹת		הִקֵּם
	const.	קֹם	מֹת	הִקֹּם	הִקִּים
Fut.	3 m. (sing.)	יָקָם	יָמוּת	יָקָם	יָקִים
	3 f.	תִּקְוֶם	etc.	תִּקְוֶם	תִּקִּים
	2 m.	תִּקְוֶם		תִּקְוֶם	תִּקִּים
	2 f.	תִּקְוָמִי		תִּקְוָמִי	תִּקְוָמִי
	1	אֶקָם		אֶקָם	אֶקִּים
	3 m. (plur.)	יָקָמוּ		יָקָמוּ	יָקִימוּ
	3 f.	תִּקְוֶינָה		תִּקְוֶינָה	תִּקְוֶינָה
	2 m.	תִּקְוֶימוּ		תִּקְוֶימוּ	תִּקְוֶימוּ
	2 f.	תִּקְוֶינָה		תִּקְוֶינָה	תִּקְוֶינָה
	1	נָקָם		נָקָם	נָקָם
<i>Fut. apoc.</i>		יָקָם	יָמָת		יָקָם
Imp.	2 m. (sing.)	קֹם	מֹתָ (יָתָה)	הִקֹּם	הִקֵּם
	2 f.	קְוָמִי		הִקְוָמִי	הִקְוָמִי
	2 m. (plur.)	קְוָמוּ		הִקְוָמוּ	הִקְוָמוּ
	2 f.	קְוֶינָה		הִקְוֶינָה	הִקְוֶינָה
Part. act.		קָם	מָת		מְקִים
	pass.	קָם		נָקָם	

Hophal.	Polel.	Polal.
הוֹקַם	קוֹמַם	קוֹמִים
הוֹקְמָה	קוֹמְמָה	קוֹמְמָה
הוֹקְמֹת	קוֹמְמֹת	קוֹמְמֹת
הוֹקְמֵת	קוֹמְמֵת	קוֹמְמֵת
הוֹקְמֵתִי	קוֹמְמֵתִי	קוֹמְמֵתִי
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ
הוֹקְמֹתֶם	קוֹמְמֹתֶם	קוֹמְמֹתֶם
הוֹקְמֹתֶיךָ	קוֹמְמֹתֶיךָ	קוֹמְמֹתֶיךָ
הוֹקְמֵנוּ	קוֹמְמֵנוּ	קוֹמְמֵנוּ

Kal.
קָם
קָמָה
קָמֹת
קָמֵת
קָמֵתִי
קָמוּ
קָמֹתֶם
קָמֹתֶיךָ
קָמוּ

הוֹקַם	קוֹמִים	קוֹמִים
יֹוֹקַם	יֹוֹקִים	יֹוֹקִים
תֹּוֹקַם	תֹּוֹקִים	תֹּוֹקִים
תֹּוֹקֵת	תֹּוֹקֵת	תֹּוֹקֵת
תֹּוֹקְמִי	תֹּוֹקְמִי	תֹּוֹקְמִי
אֹוֹקַם	אֹוֹקִים	אֹוֹקִים
יֹוֹקְמוּ	יֹוֹקְמוּ	יֹוֹקְמוּ
תֹּוֹקְמֵנָה	תֹּוֹקְמֵנָה	תֹּוֹקְמֵנָה
תֹּוֹקְמוּ	תֹּוֹקְמוּ	תֹּוֹקְמוּ
תֹּוֹקְמֵנָה	תֹּוֹקְמֵנָה	תֹּוֹקְמֵנָה
נֹוֹקַם	נֹוֹקִים	נֹוֹקִים

בִּין
בִּין
יָבִין
תָּבִין
תָּבִין
תָּבִינִי
אָבִין
יָבִינוּ
תָּבִינָה
תָּבִינוּ
תָּבִינָה
יָבִין

קוֹמִים
קוֹמְמִי
קוֹמְמוּ
קוֹמְמֵנָה

יָבִין
בִּין
בִּינִי
בִּינוּ

מֹוֹקַם	מֹוֹקִים	מֹוֹקִים
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בִּין

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	מָצַא	נִמְצַא	בָּצַא
	3 f.	מָצְאָה	נִמְצְאָה	בָּצְאָה
	2 m.	מָצַאתָ	נִמְצַאתָ	בָּצַאתָ
	2 f.	מָצַאתְּ	נִמְצַאתְּ	בָּצַאתְּ
	1	מָצַאתִי	נִמְצַאתִי	בָּצַאתִי
	3 (plur.)	מָצְאוּ	נִמְצְאוּ	בָּצְאוּ
	2 m.	מָצַאתֶם	נִמְצַאתֶם	בָּצַאתֶם
	2 f.	מָצַאתֶן	נִמְצַאתֶן	בָּצַאתֶן
	1	מָצַאתִנוּ	נִמְצַאתִנוּ	בָּצַאתִנוּ
Inf.	abs.	מִצּוֹן		מִצֵּא
	const.	מִצֵּא	הַמִּצֵּא	מִצֵּא
Fut.	3 m. (sing.)	יִמְצֵא	יִמְצֵא	יִבְצֵא
	3 f.	תִּמְצְאֵי	תִּמְצְאֵי	תִּבְצְאֵי
	2 m.	תִּמְצֵא	תִּמְצֵא	תִּבְצֵא
	2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּבְצְאִי
	1	אֶמְצֵא	אֶמְצֵא	אֶבְצֵא
	3 m (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִבְצְאוּ
	3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּבְצְאֶנָּה
	2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּבְצְאוּ
	2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּבְצְאֶנָּה
	1	נִמְצֵא	נִמְצֵא	נִבְצֵא
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	מִצֵּא	הִמְצֵא	בִּצֵּא
	2 f.	בִּצְאִי	הִבְצְאִי	מִצְאִי
	2 m. (plur.)	מִצְאוּ	הִמְצְאוּ	בִּצְאוּ
	2 f.	מִצְאֶנָּה	הִמְצְאֶנָּה	בִּצְאֶנָּה
Part.	act.	מוֹצֵא		מִבְּצֵא
	pass	מִצְוֵי	נִמְצֵא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא	הִמְצָא (הִמְצָא)	הִתְמַצָּא
etc. מִצָּאה	הִמְצִיאה	etc. הִמְצָאה	הִתְמַצָּאה
מִצָּאת	הִמְצִיאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִיאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִיאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוֹ	הִמְצִיאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאתֶם	הִמְצִיאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
מִצָּאתֶן	הִמְצִיאתֶן	הִמְצָאתֶן	הִתְמַצָּאתֶן
מִצָּאנוּ	הִמְצִיאנוּ	הִמְצָאנוּ	הִתְמַצָּאנוּ
	הִמְצָא		
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
etc. יִמְצָא	יִמְצִיא	etc. יִמְצָא	יִתְמַצָּא
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
יִמְצָאִי	יִמְצִיאִי	יִמְצָאִי	יִתְמַצָּאִי
יִמְצָאוֹ	יִמְצִיאוֹ	יִמְצָאוֹ	יִתְמַצָּאוֹ
יִמְצָאתֶם	יִמְצִיאתֶם	יִמְצָאתֶם	יִתְמַצָּאתֶם
יִמְצָאוּ	יִמְצִיאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
יִמְצָאתֶן	יִמְצִיאתֶן	יִמְצָאתֶן	יִתְמַצָּאתֶן
יִמְצָאוּ	יִמְצִיאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
	יִמְצָא		
	הִמְצָא		הִתְמַצָּא
	הִמְצִיאִי		הִתְמַצָּאִי
	הִמְצִיאוֹ		הִתְמַצָּאוֹ
	הִמְצִיאתֶם		הִתְמַצָּאתֶם
	מִמְצִיא		מִתְמַצָּא
מִמְצָא (מִמְצָא)		מִמְצָא (מִמְצָא)	

		Kal.	Niphal.	Piel.	Pual.
Pract.	3 m.	גָּלָה (גָּלַת)	נִגְלָה	גָּלַה	גָּלָה
	3 f.	גָּלְתָה	נִגְלָתָה	גָּלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ (גָּלִיתָ)	נִגְלִיתָ (גָּלִיתָ)	גָּלִיתָ (גָּלִיתָ)	גָּלִיתָ
	2 f.	גָּלִיתְּ	נִגְלִיתְּ etc.	גָּלִיתְּ etc.	גָּלִיתְּ
	1	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 (pl.)	גָּלוּ (גָּלוּ)	נִגְלוּ	גָּלוּ	גָּלוּ
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן
1	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	
Inf.	abs.	גָּלַה	נִגְלָה	גָּלַה	גָּלַה
	const.	גָּלוֹת	הִנְגָלוֹת	גָּלוֹת	גָּלוֹת
Fut.	3 m.	יִגְלֶה	יִנְגֹּלֶה	יִגְלֶה	יִגְלֶה
	3 f.	תִּגְלֶה	תִּנְגֹּלֶה	תִּגְלֶה	תִּגְלֶה
	2 m.	תִּגְלֶה	תִּנְגֹּלֶה	תִּגְלֶה	תִּגְלֶה
	2 f.	תִּגְלִי	תִּנְגֹּלִי	תִּגְלִי	תִּגְלִי
	1	אֶגְלֶה	אֶנְגֹּלֶה	אֶגְלֶה	אֶגְלֶה
	3 m. (plur.)	יִגְלוּ	יִנְגֹּלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּנְגֹּלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּנְגֹּלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּנְגֹּלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1	נִגְלֶה	נִנְגֹּלֶה	נִגְלֶה	נִגְלֶה
<i>Fut. apoc.</i>		יִגְלֶה	יִנְגֹּלֶה	יִגְלֶה (יִגְלֶה)	
Imp.	2 m. (sing.)	גָּלֶה	הִנְגֹּלֶה	גָּלֶה (גָּלֶה)	
	2 f.	גָּלִי	הִנְגֹּלִי	גָּלִי	
	2 m. (plur.)	גָּלוּ	הִנְגֹּלוּ	גָּלוּ	
	2 f.	גָּלִינָה	הִנְגֹּלִינָה	גָּלִינָה	
Part. act.	act.	גֹּלֶה		מְגַלֶּה	
	pass.	גָּלוּי	נִגְלָה		מְגָלוּי

Hiphil.	Hophal.	Hithpael.	Hithpalel.
הִגְלָה	הִגְלָה	הִתְגַּלָּה	הִשְׁתַּחֲוָה
הִגְלֹתָהּ	הִגְלֹתָהּ	הִתְגַּלְּתָהּ	
הִגְלִיתָ (הִגְלִיטָהּ)	הִגְלִיתָ	הִתְגַּלִּיתָ	הִשְׁתַּחֲוִיתָ
etc. הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ	
הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי	הִשְׁתַּחֲוִיתִי
הִגְלוּ	הִגְלוּ	הִתְגַּלוּ	הִשְׁתַּחֲוּוּ
הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם	הִשְׁתַּחֲוִיתֶם
הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן	
הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ	
הִגְלָה	הִגְלָה	הִתְגַּלָּה	
הִגְלֹתָ	הִגְלֹתָ	הִתְגַּלְּתָ	הִשְׁתַּחֲוֹתָ
יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	יִשְׁתַּחֲוֶה
תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּשְׁתַּחֲוֶה
תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּשְׁתַּחֲוֶה
תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	
אִגְלֶה	אִגְלֶה	אִתְגַּלֶּה	אִשְׁתַּחֲוֶה
יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִשְׁתַּחֲוּוּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּשְׁתַּחֲוּוּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
נִגְלָה	נִגְלָה	נִתְגַּלָּה	נִשְׁתַּחֲוָה
יִגְלַל		יִתְגַּלַּל	יִשְׁתַּחֲוֶה
הִגְלִיחַ (יִגְלַל)		הִתְגַּלִּיחַ	
הִגְלוּ		הִתְגַּלוּ	הִשְׁתַּחֲוּוּ
הִגְלוּ		הִתְגַּלוּ	הִשְׁתַּחֲוּוּ
הִגְלִינָה		הִתְגַּלִּינָה	
מִגְלָה		מִתְגַּלָּה	מִשְׁתַּחֲוָה
	מִגְלָה		

216 Par. XVII. לָהַ & פָּי.

	Kal.	Hiphil.
Pract.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתָ	הוֹרִיתָ
2 f.	יָרִיתְּ	הוֹרִיתְּ
1	יָרִיתִי	הוֹרִיתִי
3 (plur.)	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתְנָן	הוֹרִיתְנָן
1	יָרִינוּ	הוֹרִינוּ
Inf. abs.	יָרָה	
const.	יָרוּת	הוֹרָת
Fut.	יִירָה	יוֹרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1	אִירָה	אוֹרָה
3 (plur.)	יִירוּ	יֹרוּ
3 f.	תִּירְיֶנָּה	תוֹרְיֶנָּה
2 m.	תִּירוּ	תוֹרוּ
2 f.	תִּירְיֶנָּה	תוֹרְיֶנָּה
1	נִירָה	נוֹרָה
Fut. apoc.		נִירוּ
Imp.	יָרָה	הוֹרָה
2 f.	יָרִי	הוֹרִי
2 m. (plur.)	יָרוּ	הוֹרוּ
2 f.	יָרִינָה	הוֹרִינָה
Part. act.	יֹרָה	מוֹרָה
pass.	יָרוּי	

Par. XVIII. Verbs לָא & פָּן.

	Kal.	Niphal.	Hiphil.
	נָשָׂא	נִשָּׂא	הִשִּׂיא *
	נִשְׂאָה	נִשְׂאָה	הִשִּׂיאָה
	(as לָא)	נִשְׂאָת	הִשְׂאָת
		נִשְׂאָת	הִשְׂאָת
		נִשְׂאָתִי	הִשְׂאָתִי
		נִשְׂאוּ	הִשִּׂאוּ
		נִשְׂאָתֶם	הִשְׂאָתֶם
		נִשְׂאָתְנָן	הִשְׂאָתְנָן
		נִשְׂאָנוּ	הִשְׂאָנוּ
	נִשְׂאוּ	הִנְשִׂיא	הִנְשִׂיא
	נִשְׂאָת		
	יִנְשִׂא	יִנְשִׂא	יִנְשִׂיא
	תִּנְשִׂא	(as לָא)	
	תִּנְשִׂא		
	תִּנְשִׂאוּ		
	אִנְשִׂא		
	יִנְשִׂאוּ		יִנְשִׂאוּ
	תִּנְשִׂאנָה		
	תִּנְשִׂאוּ		תִּנְשִׂאוּ
	תִּנְשִׂאנָה		
	נִנְשִׂא		
	נָשָׂא		
	נָשָׂא		
	נָשָׂאוּ		
	נִשְׂאָנָה		
	נִנְשִׂא		
	נִנְשִׂאוּ		

* From נִשְׂאָת (not נִנְשִׂאָת).

Par. XIX. לָהּ & פָּן.

	Kal.	Hiphil.
Praet.	נָטָה	הִטָּה
3 f.	נִטְתָּה	הִטְתָּה
2 m.	(as לָהּ)	הִטִּיתָ
2 f.		הִטִּיתְּ
1		הִטִּיתִי
3 (plur.)		הִטּוּ
2 m.		הִטִּיתֶם
2 f.		הִטִּיתֶן
1		הִטִּינוּ
Inf. abs.	נָטָה	
const.	נֹטוֹת	הִטּוֹת
Fut.	יִטָּה	יִטָּה
3 f.	תִּטָּה	תִּטָּה
2 m.	תִּטָּה	תִּטָּה
2 f.	תִּטִּי	תִּטִּי
1	אִטָּה	אִטָּה
3 (plur.)	יִטּוּ	יִטּוּ
3 f.	תִּטְיִנָּה	תִּטְיִנָּה
2 m.	תִּטּוּ	תִּטּוּ
2 f.	תִּטְיִנָּה	תִּטְיִנָּה
1	נָטָה	נָטָה
Fut. apoc.	יִט	יִט
Imp.	נִטָּה (הֵט)	הִטָּה
2 f.	(as לָהּ)	הִטִּי
2 m. (plur.)		הִטּוּ
2 f.		הִטְיִנָּה
Part. act.	נוֹטֵה	מִטָּה
pass.	נֹטוּי	

Par. XX. Verb בּוֹא. 217

	Kal.	Hiphil.	Hophal.
	בָּא	הִבִּיא	הוּבָא
	בָּאָה	הִבִּיֵּאָה	הִבְאָתָה
	בָּאתְּ	הִבְאָתְּ	הִבְאָתָה
	בָּאתִי	הִבְאָתִי	
	בָּאוּ (בָּאוּ)	הִבִּיאוּ	הוּבְאוּ
	בָּאתֶם	הִבְאָתֶם	
	
	בָּאוּנוּ	הִבִּיאֵנוּ	
	בּוֹא		
	בּוֹא (בָּא)	הִבִּיא	
	יָבוֹא	יָבִיא	יּוּבָא
	תָּבוֹא	תָּבִיא	
	תָּבוֹא	תָּבִיא	
	תָּבוֹאִי		
	אָבוֹא	אָבִיא	
	יָבוֹאוּ	יָבִיאוּ	יּוּבְאוּ
	תָּבֹאנָה	תָּבִיֵּאִנָּה	
	תָּבֹאוּ	תָּבִיאוּ	
	
	נָבוֹא	נָבִיא	
		נִבְּאָה	
	בּוֹא	הִבִּיא	
	בָּוֹאִי	הִבִּיֵּאִי	
	בָּוֹאוּ	הִבִּיאוּ	
	
	בָּא	מָבִיא	מוּבָא

		Kal.		
		Masc.	Fem.	Fem. Segh.
Verbs final	Patahh act.	קוּטַל (קִטְּלָה)	קִטְּלָה	קִטְּלָת
	— pass.	קִטְּוֹל	קִטְּוֹלָה	
	Tseri act.	יִשׁוּן	יִשְׁנָה	יִשְׁנַת
	Hholem act.	יִגְר	יִגְרָה	
ע" gutt.	act.	זִעַק	זִעְקָה	זִעְקַת
ל" gutt.	act.	שִׁמַּע	שִׁמְעָה	שִׁמַּעַת
ו"ו	act.	קָם	קָמָה	
לה	act.	גָּלָה (גִּלְיָה)	גָּלָה	
	pass.	גָּלוּי	גָּלוּיָה	
Niphil.				
	regular	נִקְטַל	נִקְטְלָה	נִקְטְלָת
פ" gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדַת
ע"ע		נָסַב	נָסְבָה	
ע"ו		נִקְוָם	נִקְוָמָה	
Piel.				
	regular	מִקְטַל	מִקְטְלָה	מִקְטְלָת
ע"ר		מִבְרַח	מִבְרַחָה	מִבְרַחַת
לה		מִגְלָה	מִגְלָה	
ע"ע	POEL of	מִסוּבָב	מִסוּבָבָה	מִסוּבָבַת
Pual.				
	regular	מִקְטַל	מִקְטְלָה	מִקְטְלָת
Hiphil.				
	regular	מִקְטִיל	מִקְטִילָה	מִקְטִילָת
פ" gutt.		מִעְמִיד	מִעְמִידָה	מִעְמִידַת
ע"ע		מִסֵּב	מִסֵּבָה	
ע"ו		מִקִּיב	מִקִּימָה	
Hophal.				
	regular	מִקְטַל	מִקְטְלָה	מִקְטְלָת
Hithpael.				
	regular	מִתְקַטַּל	מִתְקַטְּלָה	מִתְקַטְּלָת

		Kal.	
Plur. masc.	Plur. Fem.	Masc.	Fem.
קְטָלוּם	קְטָלוּת	Dec. VII. <i>b.</i>	Dec. X. XIII.
קְטוּלוֹם	קְטוּלוּת	III. <i>c.</i>	X.
יִשְׁנִים	יִשְׁנוֹת	V. <i>e.</i>	XI. XIII.
יִגְרוּם	יִגְרוֹת	III. <i>c.</i>	X.
זִעְקוֹם	זִעְקוֹת	VII.	X. XIII.
שְׁמָעִים	שְׁמָעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלוּם	גָּלוּת	IX. <i>a.</i>	X.
גְּלוּיִם	גְּלוּיוֹת	III. <i>c.</i>	X.
		Niphal.	
נִקְטָלוּם	נִקְטָלוּת	II.	XI. XIII.
נִקְמְדִים	נִקְמְדוֹת	II.	XI. XIII.
נִכְסְבִים	נִכְסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c.</i>	X.
		Piel.	
מִקְטָלוּם	מִקְטָלוֹת	VII. <i>c.</i>	X. XIII.
מִבְּרָכִים	מִבְּרָכוֹת	VII.	X. XIII.
מִגָּלוּם	מִגָּלוֹת	IX.	X.
מִסּוֹבְבִים	מִסּוֹבְבוֹת	VII. <i>b.</i>	X. XIII.
		Pual.	
מִקְטָלוּם	מִקְטָלוֹת	II.	XI. XIII.
		Hiphil.	
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מִעֲמִידִים	מִעֲמִידוֹת	I.	X. XIII.
מִכְסְבִים	מִכְסְבוֹת	VIII.	X.
מִקְיָמִים	מִקְיָמוֹת	III.	X.
		Hophal.	
מִקְטָלוּם	מִקְטָלוֹת	II.	XI. XIII.
		Hithpael.	
מִתְקַטָּלוּם	מִתְקַטָּלוֹת	VII. <i>c.</i>	X. XIII.

220 Par. XXII. Verbs with suffix-pronouns. §§ 303—312.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלּוּ	קָטַלְתָּ
Praet.				קָטַלְתָּהוּ	
3 f.	קָטַלְתֵּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתָּהוּ	קָטַלְתָּהּ
2 m.	קָטַלְתֵּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ
	קָטַלְתָּהוּ				
2 f.	קָטַלְתֵּינִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ
	קָטַלְתָּהוּ				
1	—	קָטַלְתֵּיךָ	קָטַלְתֵּיךָ	קָטַלְתָּהוּ	קָטַלְתֵּיךָ
3 (plur.)	קָטַלְתֵּנּוּ	קָטַלְתֵּךָ	קָטַלְתֵּךָ	קָטַלְתָּהוּ	קָטַלְתֵּךָ
2 m.	קָטַלְתֵּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתֵּיךָ
1	—	קָטַלְתֵּנּוּ	קָטַלְתֵּנּוּ	קָטַלְתָּהוּ	קָטַלְתֵּנּוּ
Inf.	קָטַלְי	קָטַלְךָ	קָטַלְךָ	קָטַלּוּ	קָטַלְתָּ
	(בְּחָרִי)	קָטַלְךָ		(בְּרָקְצָה) (בְּצַמּוֹ)	
Fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהּ
	3 m. with } epenth. 2	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְתָּנּוּ
3 (pl.)	יִקְטַלְתֵּנּוּ	יִקְטַלְתֵּךָ	יִקְטַלְתֵּךָ	יִקְטַלְתָּהוּ	יִקְטַלְתֵּךָ
	(יִקְטַלְנֵנִי)			(יִקְטַלְתָּנּוּ)	
Imp.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ
	שְׂמַעְנִי				
Piel	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלּוּ	קָטַלְתָּ
Hiph. fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהּ

Par. XXII. Verbs with suffix-pronouns. §§ 303—312. 221

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלְכֶם	קָטְלְכֶן	קָטְלֵם	קָטְלֵן
קָטְלוּהוּ	קָטְלוּתְכֶם	קָטְלוּתְכֶן	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּהֶן	—	—	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּהֵינוּ } קָטְלוּהֵנָּה }	—	—	קָטְלוּתָיִם	קָטְלוּתָיִן
—	קָטְלוּתְיֹכֶם	קָטְלוּתְיֹכֶן	קָטְלוּתָיִם	קָטְלוּתָיִן
קָטְלוּהוּ	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּן
קָטְלוּהוּ	—	—	קָטְלוּתָוּם	קָטְלוּתָוּן
—	קָטְלוּנְיֹכֶם	קָטְלוּנְיֹכֶן	קָטְלוּנֵיִם	קָטְלוּנֵיִן
קָטְלוּ	קָטְלְכֶם } קָטְלְכֶם } קָטְלְכֶם } (הַנְּנֻכִים)	קָטְלְכֶן } קָטְלְכֶן } קָטְלְכֶן }	קָטְלֵם } בְּקָטְלֵם } (אֵהָבִים)	קָטְלוּ
יִקְטְלוּ	יִקְטְלְכֶם	יִקְטְלְכֶן	יִקְטְלֵם } יִלְבְּשֵׁם } יִמְצְאֵם }	יִקְטְלוּ
יִקְטְלוּהוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּתָוּם	יִקְטְלוּתָוּן
יִקְטְלוּהֶן	—	—	קָטְלֵם	—
יִשְׁמְעוּהֶן	—	—	—	—
יִקְטְלוּ	קָטְלְכֶם	קָטְלְכֶן	קָטְלֵם	קָטְלֵן
1 pers. Fut.	אֶשְׁמָחֶם	—	—	—
יִקְטְלוּהֵנוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן

222 Par. XXIII. Verbs לה with suffixes. § 313.

Suffixes.	Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal.				
Praet.	עָשִׂנוּ	עָשָׂה	עָשָׂהוּ	עָשׂוּם
3 f.	עָשִׂתְנִי	עָשִׂתְךָ	עָשִׂתּוֹ	עָשִׂתֶם
2 m.	עָשִׂיתָנִי } עָשִׂיתָנִי }	—	עָשִׂיתּוֹ } עָשִׂיתָהוּ }	עָשִׂיתֶם
1	—	עָשִׂיתֶיךָ	עָשִׂיתּוֹ } עָשִׂיתָהוּ }	עָשִׂיתֶם
3 (plur.)	עָשִׂוּנוּ	עָשׂוּךָ	עָשׂוּהוּ	עָשׂוּם
Inf.	עָשִׂתִּי	עָשִׂתְךָ	עָשִׂתּוֹ } עָשִׂתּוֹ }	עָשִׂתֶם
Fut. 3 m.	יַעֲשִׂנוּ	יַעֲשֶׂה	יַעֲשֶׂהוּ } יַעֲשִׂהוּ }	יַעֲשִׂם
3 m. with } epenth. ם }	יַעֲשִׂנוּ	יַעֲשֶׂה	יַעֲשִׂנוּ	—
1	—	יַעֲשֶׂה	יַעֲשִׂהוּ	יַעֲשִׂם
3 m. (plur.)	יַעֲשִׂוּנוּ	יַעֲשׂוּךָ	יַעֲשׂוּהוּ	יַעֲשׂוּם
Imp. m.	עָשִׂנִי	—	עָשִׂהוּ	עָשִׂם
Piel.				
Praet. 3 m.	צָרַנִּי	צָרַךְ	צָרַהוּ	צָרַם
Fut. 3 m.	יַצְרִנִּי	יַצְרֶךְ	יַצְרֶהוּ	יַצְרִם
3 m. with } epenth. ם }	יַצְרִנִּי	יַצְרֶךְ	יַצְרִנִּי	—
Hiph.				
Praet.	הִפַּנִּי	הִפַּךְ	הִפַּהוּ	הִפַּם
Fut. with } epenth. ם }	יִפְּנִי	יִפְּךָ	יִפְּנוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוּס <i>a horse.</i>	(plur.)	סוּסִים <i>horses.</i>
Suff. 1	סוּסִי <i>my horse,</i>		סוּסֵי <i>my horses.</i>
2 m.	סוּסְךָ <i>thy —</i>		סוּסֵיךָ <i>thy —</i>
2 f.	סוּסְךָ <i>thy —</i>		סוּסֵיךָ <i>thy —</i>
3 m.	סוּסוֹ <i>his —</i>		סוּסָיו <i>his —</i>
3 f.	סוּסָהּ <i>her —</i>		סוּסֵיהָ <i>her —</i>
1 (plur.)	סוּסֵינוּ <i>our —</i>		סוּסֵינוּ <i>our —</i>
2 m.	סוּסְכֶם <i>your —</i>		סוּסֵיכֶם <i>your —</i>
2 f.	סוּסְכֶן <i>your —</i>		סוּסֵיכֶן <i>your —</i>
3 m.	סוּסֵהֶם <i>their —</i>		סוּסֵיהֶם <i>their —</i>
3 f.	סוּסֵיהֶן <i>their —</i>		סוּסֵיהֶן <i>their —</i>

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אָב <i>father.</i>	Abs. (sing.)	אָב <i>father.</i>
Suff. 1	אָבִי <i>my father.</i>	Pl. 1.	אָבֵינוּ <i>our father.</i>
2 m.	אָבִיךָ <i>thy —</i>	2 m.	אָבֵיכֶם <i>your —</i>
2 f.	אָבִיךָ <i>thy —</i>	2 f.	אָבֵיכֶן <i>your —</i>
3 m.	אָבֵיהוּ, אָבִיו <i>his —</i>	3 m.	אָבֵיהֶם <i>their —</i>
3 f.	אָבִיהָ <i>her —</i>	3 f.	אָבֵיהֶן <i>their —</i>

No. III. Noun feminine.

Abs. (sing.)	תּוֹרָה <i>a law.</i>	(plur.)	תּוֹרוֹת <i>laws.</i>
Suff. 1	תּוֹרָתִי <i>my law.</i>		תּוֹרוֹתַי <i>my laws.</i>
2 m.	תּוֹרָתְךָ <i>thy —</i>		תּוֹרוֹתֶיךָ <i>thy —</i>
2 f.	תּוֹרָתְךָ <i>thy —</i>		תּוֹרוֹתֶיךָ <i>thy —</i>
3 m.	תּוֹרָתוֹ <i>his —</i>		תּוֹרוֹתָיו <i>his —</i>
3 f.	תּוֹרָתָהּ <i>her —</i>		תּוֹרוֹתֶיהָ <i>her —</i>
1 (plur.)	תּוֹרָתֵנוּ <i>our —</i>		תּוֹרוֹתֵינוּ <i>our —</i>
2 m.	תּוֹרָתְכֶם <i>your —</i>		תּוֹרוֹתֵיכֶם <i>your —</i>
2 f.	תּוֹרָתְכֶן <i>your —</i>		תּוֹרוֹתֵיכֶן <i>your —</i>
3 m.	תּוֹרָתָם <i>their —</i>		תּוֹרוֹתֵיהֶם <i>their —</i>
3 f.	תּוֹרָתֵיהֶן <i>their —</i>		תּוֹרוֹתֵיהֶן <i>their —</i>

	Sing. abs.	Const.	Light Suff.	Grave Suff.
DEC. I. SINGULAR. § 345.				
(a)	סוּס	סוּס	סוּסִי	סוּסְכֶם
(b)	גְבוּר	גְבוּר	גְבוּרִי	גְבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
(d)	אֱלוֹהֵי	אֱלוֹהֵי	אֱלוֹהֵי	אֱלוֹהֵיכֶם

DEC. II. SINGULAR. § 347.				
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	פּוֹכֵב	פּוֹכֵב	פּוֹכְבִי	פּוֹכְבְּכֶם
(c)	פּוֹבֵעַ	פּוֹבֵעַ	פּוֹבְעִי	פּוֹבְעְכֶם
(d)	שֹׁד	שֹׁד	שֹׁדִי	שֹׁדְכֶם

DEC. III. SINGULAR. § 350.				
(a)	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קְטוּל	קְטוּל	קְטוּלִי	קְטוּלְכֶם
(d)	זְכָרוֹן	זְכָרוֹן	זְכָרוֹנִי	זְכָרוֹנְכֶם
(e)	חֲזִיוֹן	חֲזִיוֹן (עֲצָבוֹן)	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מְנוּס	מְנוּס	מְנוּסִי	מְנוּסְכֶם
(g)	אָבוּס	אָבוּס	אָבוּסִי	אָבוּסְכֶם
(h)	גְּדוּל	גְּדֹל-		

DEC. IV. SINGULAR. § 353.				
(a)	דְּבַר	דְּבַר	דְּבָרִי	דְּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבָבִי	לֵבָבְכֶם
(c)	חֶכֶם	חֶכֶם	חֶכְמִי	חֶכְמְכֶם
(d)	שַׁעַר	שַׁעַר	שַׁעְרִי	שַׁעְרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמְקִי	עֵמְקְכֶם
(f)	פְּנֵה	פְּנֵה	פְּנֵפִי	פְּנֵפְכֶם
(g)	צָבָא			

Plural abs.	Light suff.	Const.	Grave suff.
DEC. I. PLURAL.			
סוֹסִים	סוֹסֵי	סוֹסֵי	סוֹסֵיכֶם
גְּבוּרִים	גְּבוּרֵי	גְּבוּרֵי	גְּבוּרֵיכֶם
שְׂפוּטִים	שְׂפוּטֵי	שְׂפוּטֵי	שְׂפוּטֵיכֶם
אֱלֹהִים	אֱלֹהֵי	אֱלֹהֵי	אֱלֹהֵיכֶם

DEC. II. PLURAL.			
דְּמִים	דְּמֵי	דְּמֵי	דְּמֵיכֶם
פּוֹכְבִים	פּוֹכְבֵי	פּוֹכְבֵי	פּוֹכְבֵיכֶם
פּוֹבְעִים	פּוֹבְעֵי	פּוֹבְעֵי	פּוֹבְעֵיכֶם
שְׂדֵים	שְׂדֵי	שְׂדֵי	שְׂדֵיכֶם

DEC. III. PLURAL.			
פְּקִידִים	פְּקִידֵי	פְּקִידֵי	פְּקִידֵיכֶם
מְלִיצִים	מְלִיצֵי	מְלִיצֵי	מְלִיצֵיכֶם
קְטוּלִים	קְטוּלֵי	קְטוּלֵי	קְטוּלֵיכֶם
זְכָרוֹנִים	זְכָרוֹנֵי	זְכָרוֹנֵי	זְכָרוֹנֵיכֶם
הַזְיוֹנוֹת (הַשְּׂבוּנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסֵי	מְנוּסֵי	מְנוּסֵיכֶם
אֲבוּסִים	אֲבוּסֵי	אֲבוּסֵי	אֲבוּסֵיכֶם

DEC. IV. PLURAL.			
דְּבָרִים	דְּבָרֵי	דְּבָרֵי	דְּבָרֵיכֶם
לְבָבִים	לְבָבֵי	לְבָבֵי	לְבָבֵיכֶם
חֲכָמִים	חֲכָמֵי	חֲכָמֵי	חֲכָמֵיכֶם
שְׁעָרִים	שְׁעָרֵי	שְׁעָרֵי	שְׁעָרֵיכֶם
עֲמָקִים	עֲמָקֵי	עֲמָקֵי	עֲמָקֵיכֶם
כְּנָפִים	כְּנָפֵי	כְּנָפֵי	כְּנָפֵיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֵשֶׁן	עֵשֶׁן (עֵשֶׁן)		
(i)	צִלַּע	צִלַּע (צִלַּע)	צִלַּעִי	

DEC. V. SINGULAR. § 356.

(a)	זָמַן	זָמַן	זָמַנִי	זָמַנְכֶם
(b)	חָצַר	חָצַר	חָצַרִי	חָצַרְכֶם
(c)	כְּתָף	כְּתָף	כְּתָפִי	כְּתָפְכֶם
(d)	פָּבַד	פָּבַד (פָּבַד)	פָּבַדִי	פָּבַדְכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מִלְכָּד (מִלְכָּד)	מִלְכָּד	מִלְכִי	מִלְכְּכֶם
(b)	נָעַר etc.	נָעַר	נָעַרִי	נָעַרְכֶם
(c)	זָרַע	זָרַע (זָרַע)	זָרַעִי	זָרַעְכֶם

E class.

(d)	סָפַר	סָפַר	סָפַרִי	סָפַרְכֶם
(e)	קָבַר	קָבַר	קָבַרִי	קָבַרְכֶם
(f)	חָלַק	חָלַק	חָלַקִי	חָלַקְכֶם
(g)	חָלַד	חָלַד	חָלַדִי	חָלַדְכֶם
(h)	נָצַח	נָצַח	נָצַחִי	נָצַחְכֶם

O class.

(i)	בָּקַר	בָּקַר	בָּקַרִי	בָּקַרְכֶם
(j)	קָמַץ	קָמַץ	קָמַצִי	קָמַצְכֶם
(k)	פָּעַל	פָּעַל	פָּעַלִי (פָּעַלִי)	פָּעַלְכֶם
(l)	קָדַשׁ	קָדַשׁ	קָדַשִׁי	קָדַשְׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׂנִים	עֲשָׂנִי	עֲשָׂנִי	עֲשָׂנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִירִים	חֲצִירִי	חֲצִירִי	חֲצִירִיכֶם
כְּתָפוֹת	(as Dec. XI.)		
כְּבָדִים	כְּבָדִי	כְּבָדִי	כְּבָדִיכֶם

DEC. VI. PLURAL. *A* class.

מְלָכִים	מְלָכִי	מְלָכִי	מְלָכִיכֶם
נְעָרִים	נְעָרִי	נְעָרִי	נְעָרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סִפְרִים	סִפְרִי	סִפְרִי	סִפְרִיכֶם
קְבָרִים	קְבָרִי	קְבָרִי	קְבָרִיכֶם
חֲלָקִים	חֲלָקִי (חֲצִירִי)	חֲלָקִי	חֲלָקִיכֶם
חֲלָדִים etc.	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נִצְחִים	נִצְחִי	נִצְחִי	נִצְחִיכֶם

O class.

בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִיכֶם
קִמְצִים	קִמְצִי	קִמְצִי	קִמְצִיכֶם
פְּעֻלִים	פְּעֻלִי	פְּעֻלִי	פְּעֻלִיכֶם
קִדְשִׁים	קִדְשִׁי	קִדְשִׁי	קִדְשִׁיכֶם

Segholates of roots ע"ו and ע"י. (q) דָּוִד, const. דָּוִד, pl. דְּוִדִּים
 (m) מָוֶה, const. מוֹה — שְׂוָרִים — שׁוֹר — (r)
 (n) חוֹךְ — חֶזֶק *Segholates of roots ל"ה.*
 (o) חוֹל — חוּלַּי (s) פָּרִי, const. פְּרִי, suff. פְּרִיּוֹ פָּרְיָהּ
 (p) עִיר — עִירִים, pl. עִירִים (t) הָצִי — הָצִי (הָצִי) הָצִי

DEC. VII. SINGULAR. § 371.

	Sing. abs.	Const.	Light Suff.	Grave Suff.
(a)	טֵם	טֵם (טָם)	טָמִי	טָמְכֶם
(b)	אוֹיֵב	אוֹיֵב	אוֹיְבִי	אוֹיְבֵכֶם
(c)	מִקְשָׁל	מִקְשָׁל	מִקְשָׁלִי	מִקְשָׁלְכֶם
(d)	מִזְבַּח	מִזְבַּח	מִזְבַּחִי	מִזְבַּחְכֶם
(e)	מִקַּל	מִקַּל	מִקַּלִּי	מִקַּלְכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמְכֶם
(b)	אֶף	אֶף	אֶפִי	אֶפְכֶם
(c)	מַד	מַד	מַדִּי	מַדְכֶם
(d)	לֵב	לֵב (לֵב-)	לֵבִי	לֵבְכֶם
(e)	חֵק	חֵק (חֵק-)	חֵקִי	חֵקְכֶם
(f)	עֵז	עֵז (עֵז-)	עֵצִי (עֵזִי)	עֵצְכֶם
(g)	מַגֵּל			
(h)	מַגֵּן	מַגֵּן	מַגֵּנִי	מַגֵּנְכֶם
(i)	חֵי	חֵי		
(j)	שָׂר	שָׂר	שָׂרִי	שָׂרְכֶם
(k)	לָה	לָה	לָהִי	

DEC. IX. SINGULAR. § 377.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
(b)	שָׂדֶה	שָׂדֶה	שָׂדִי	שָׂדְכֶם

Segholates of לֵה continued.

Inf. Segholates.

(u) הַגִּי (הִגִּי), const.	הִגִּי, suff.	(x) דָּבַשׁ, const.	דָּבַשׁ, suff.
(v) גָּדִי, plur.	גָּדִים [pl. הַגָּדִים (y) שָׁכַם — שָׁכָם	— שָׁכָמוּ — שָׁכְמוּ	
(w) אָבִי, — אָבִים	אָבִי, — אָבִים	(z) בָּאָר — בָּאָרוֹת, pl.	בָּאָרוֹת, pl.
		בָּאָר (zy) קָטַל, קָטְלוּ.	(zx) עָשָׂה, עָשׂוּ.

DEC. VII. PLURAL.

Plural abs.	Light suff.	Const.	Grave suff.
שָׁמוֹת	שָׁמוֹתִי	שָׁמוֹת	שָׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבֵי	אוֹיְבֵי	אוֹיְבֵיכֶם
מִקְטָלִים	מִקְטָלִי	מִקְטָלִי	מִקְטָלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתִי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם
מִקְלוֹת	(as Dec. XIII.)		
מִסְפָּתָהִים			
עֲצִים	עֲצֵי	עֲצֵי	עֲצֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמֵי	יָמֵי	יָמֵיכֶם
אָשִׁים	אָשֵׁי	אָשֵׁי	אָשֵׁיכֶם
מַדִּים	מַדֵּי	מַדֵּי	מַדֵּיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חֲקִים	חֲקֵי	חֲקֵי	חֲקֵיכֶם
גַּמְלִים	גַּמְלֵי	גַּמְלֵי	גַּמְלֵיכֶם
מַגְנִים	מַגְנֵי	מַגְנֵי	מַגְנֵיכֶם
חַיִּים	חַיֵּי	חַיֵּי	חַיֵּיכֶם
שָׂרִים	שָׂרֵי	שָׂרֵי	שָׂרֵיכֶם
לְהִים			

DEC. IX. PLURAL.

חֲזִים	חֲזֵי	חֲזֵי	חֲזֵיכֶם
שָׂדִים	שָׂדֵי	שָׂדֵי	שָׂדֵיכֶם

	Sing. abs.	Const.	Light suff.	Grave suff.
DEC. X. SINGULAR. § 380.				
(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם
DEC. XI. SINGULAR. § 383.				
(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שִׁנְיָה	שִׁנְיַת	שִׁנְיָתִי	שִׁנְיַתְכֶם
(c)	צְדָקָה	צְדָקַת	צְדָקָתִי	צְדָקַתְכֶם
(d)	הַכְּמָה	הַכְּמַת	הַכְּמָתִי	הַכְּמַתְכֶם
(e)	עֲגָלָה	עֲגָלַת	עֲגָלָתִי	עֲגָלַתְכֶם
(f)	מַמְלָכָה	מַמְלַכַת	מַמְלַכָתִי	(as Dec. XIII.)
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחָתִי	(as Dec. XIII.)
DEC. XII. SINGULAR. § 387.				
(a)	מַלְכָּה	מַלְכַת	מַלְכָתִי	מַלְכַתְכֶם
(b)	שְׂמֵלָה	שְׂמֵלַת	שְׂמֵלָתִי	שְׂמֵלַתְכֶם
(c)	הַרְפָּה	הַרְפַת	הַרְפָתִי	הַרְפַתְכֶם
(d)	הַרְבָּה	הַרְבַת	הַרְבָתִי	הַרְבַתְכֶם
(e)	נְעָרָה	נְעָרַת	נְעָרָתִי	נְעָרַתְכֶם
DEC. XIII. SINGULAR. § 390.				
(a)	מִסְגֵּרַת	מִסְגֵּרַת	מִסְגֵּרָתִי	מִסְגֵּרַתְכֶם
(b)	גְּבֻרַת	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְךָ
(c)	אִשָּׁת	אִשָּׁת	אִשְׁתִּי (אִשְׁתְּךָ)	אִשְׁתְּךָ
(d)	כַּתָּנַת	כַּתָּנַת	כַּתָּנָתִי	כַּתָּנַתְךָ
(e)	נְחֻשֶׁת	נְחֻשֶׁת	נְחֻשָּׁתִי	נְחֻשָּׁתְךָ
(f)	לִכְתָּ	לִכְתָּ	לִכְתִּי	לִכְתְּךָ
(g)	שִׁבְתָּ	שִׁבְתָּ	שִׁבְתִּי	שִׁבְתְּךָ

Plural abs.	Const.	Suffix sing.	Suff. plur.
DEC. X. PLURAL.			
תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתַי	תּוֹרוֹתֵיכֶם
בְּתוֹלוֹת	בְּתוֹלוֹת	בְּתוֹלוֹתַי	בְּתוֹלוֹתֵיכֶם
DEC. XI. PLURAL.			
שָׁנוֹת	שָׁנוֹת	שָׁנוֹתַי	שָׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתַי	צְדָקוֹתֵיכֶם
חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתַי	חֲכָמוֹתֵיכֶם
עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתַי	עֲגָלוֹתֵיכֶם
DEC. XII. PLURAL.			
מַלְכוֹת	מַלְכוֹת	מַלְכוֹתַי	מַלְכוֹתֵיכֶם
שְׂמָלוֹת	שְׂמָלוֹת	שְׂמָלוֹתַי	שְׂמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתַי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתַי	חֲרָבוֹתֵיכֶם
נְעָרוֹת	נְעָרוֹת	נְעָרוֹתַי	נְעָרוֹתֵיכֶם
DEC. XIII. PLURAL.			
מִסְגָּרוֹת	מִסְגָּרוֹת	מִסְגָּרוֹתַי	מִסְגָּרוֹתֵיכֶם
כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתַי	כְּתָנוֹתֵיכֶם

	Sing. abs.	Dual abs.	Const.		Sing. abs.	Dual abs.	Const.
		I.			צָהָר	צָהָרִים	
	יוֹם	יוֹמִים			עֵץ	עֵצִים	עֵצֵי
	רְפוּת	רְפוּתִים			לָחֵי	לָחָיִם	
		II.			VII.		
	יָד	יָדַיִם	יָדַי		מֵאֲזָנַיִם	מֵאֲזָנַי	
		מְלַקְחָיִם			VIII.		
		III.			כַּף	כַּפָּיִם	כַּפָּי
	שָׁבוּעַ	שָׁבָעִים			טֶגֶן	טֶגְנִים	טֶגְנֵי
		IV.			X.		
	כֶּנֶף	כַּנְפָּיִם	כַּנְפָּי		אִמָּה	אִמָּתַיִם	
		חֲלָצִים	חֲלָצַי		XI.		
		V.			שֹׁפָה	שֹׁפְתַיִם	שֹׁפְתַי
	עֵקֶב	עֵקֶבַיִם	עֵקֶבִי		פֹּאֵה	פֹּאֵתַיִם	פֹּאֵתַי
		VI.			XII.		
A	רֶגֶל	רֶגְלָיִם	רֶגְלֵי		יִרְפָּה	יִרְפָּתַיִם	יִרְפָּתַי
E	בֶּרֶךְ	בֶּרְכָיִם	בֶּרְכֵי		רִקְמָה	רִקְמָתַיִם	
O		מְתָנִים	מְתָנֵי		XIII.		
	נֶעַל	נֶעְלָיִם	נֶעְלֵי		נְחֹשֶׁת	נְחֹשֶׁתַיִם	

(A) *Cardinals etc. from 1 to 10.*

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א	אֶחָד (אֶחָד)	אֶחָד	אֶחָת	אֶחָת	
2	ב	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	שְׁנַיִ
3	ג	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלוֹשִׁי
4	ד	אַרְבָּעָה	אַרְבָּעַת	אַרְבַּע	אַרְבַּע	רְבוּעִי
5	ה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ (חֲמִישִׁי)	חֲמִשִּׁי
6	ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שֵׁשִׁי
7	ז	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
8	ח	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנֶה		שְׁמוֹנִי
9	ט	תְּשֻׁעָה	תְּשֻׁעַת	תְּשַׁע	תְּשַׁע	תְּשֻׁעִי
10	י	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂר	עֲשָׂר	עֲשִׂירִי

(B) *Cardinals from 11 to 15.*

	Masculine.	Feminine.
11	יא אֶחָד עָשָׂר	אֶחָת עָשָׂרָה
	עֲשָׂרִי עָשָׂר	עֲשָׂרִי עָשָׂרָה
12	יב שְׁנַיִם עָשָׂר	שְׁתַּיִם עָשָׂרָה
	שְׁנַיִ עָשָׂר	שְׁתַּיִ עָשָׂרָה
13	יג שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
14	יד אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
15	טו חֲמִשָּׁה עָשָׂר	חֲמִשׁ עָשָׂרָה
16	יו שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה
17	יז שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂרָה
18	יח שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עָשָׂרָה
19	יט תְּשֻׁעָה עָשָׂר	תְּשַׁע עָשָׂרָה

(C) *Cardinals from 20 to 90.*

20	כ	עָשְׂרִים	60	ס	שְׁשִׁים
30	ל	שְׁלֹשִׁים	70	ע	שִׁבְעִים
40	מ	אַרְבָּעִים	80	פ	שְׁמֹנִים
50	נ	חֲמִשִּׁים	90	צ	תְּשַׁעִים

(D) *Hundreds.*

100	ק	מֵאָה	600	ת"ר (ם)	שֵׁשׁ מֵאוֹת
200	ר	מֵאוֹתָיִם	700	ת"ש (ן)	שִׁבְעַת מֵאוֹת
300	ש	שְׁלֹשׁ מֵאוֹת	800	ת"ת (ף)	שְׁמֹנֶה מֵאוֹת
400	ת	אַרְבַּע מֵאוֹת	900	ת"ק (ץ)	תְּשַׁע מֵאוֹת
500	תק	חֲמִשׁ מֵאוֹת (ך)			

(E) *Thousands.*

1,000	א'	אַלְפֵי	10,000	רְבֹוא, רְבֹו, רְבֻבָה	רְבֹוא
2,000	ב'	אַלְפַיִם	20,000		שְׁתַּי רְבֹוֹת
3,000	ג'	שְׁלֹשַׁת אַלְפִים	30,000		שְׁלֹשׁ רְבֹוֹת
4,000	ד'	אַרְבַּעַת אַלְפִים	40,000		אַרְבַּע רְבֹוא
5,000	ה'	חֲמִשַׁת אַלְפִים	120,000	עֶשְׂרֵה רְבֹו	שְׁתַּיִם
6,000	ו'	שֵׁשַׁת אַלְפִים				or 12 times 10,000
7,000	ז'	שִׁבְעַת אַלְפִים	600,000		שֵׁשׁ מֵאוֹת אַלְפֵי

CORRECTIONS AND ADDITIONS.

(a) p. 11. Table of the vowels No. IV., by mistake, 'Qibbuts *medial*' is printed in the third class of vowels, instead of 'Qibbuts *long*.' In § 33. and § 35, the student will see that Qibbuts is treated agreeably to this corrected view. The proper division of Qibbuts is into, (1) Qibbuts vicarious; § 41. (2) Daghesh'd long Qibbuts; § 33. (3) Short Qibbuts; § 31.

(b) p. 24. § 49. The statement respecting the use of the *composite Shevas* is not strictly correct and intelligible. It is true that when Gutturals end a mixed syllable, and therefore take a Sheva, that Sheva must be a *simple* one; as is stated in § 50. But in such cases as גִּבְּרִים , this form may be exchanged for גִּבְּרִיִּם ; so גִּבְּרִיִּם is equivalent to גִּבְּרִים ; and in such cases, the Guttural may be said to come in the room of a *silent* Sheva simple, for such the analogical pointing would be. The most that can be said then, is, (1) That the Gutturals, much more frequently than any other letters, take a *composite* Sheva, instead of admitting a *simple* one either vocal or silent. (2) That whenever they, or any other letters do so, they are placed of course at the beginning of a syllable, § 50.

(c) p. 34. § 80. Instead of 'after a simple syllable,' read, 'after a vowel'.

(d) p. 50. § 101. e. After e. add, '(f) Pause accents frequently occasion the tone to be shifted; see § 100. l.' The repetition here of this principle, is needed only for the *completeness* of the view.

(e) p. 52. § 108. b. At the close, a reference should be added to § 118., where is a fuller development of the *rationale* of the principle stated in § 108.

(f) p. 55. § 118. After the word *otiant*, add, in another sentence, 'ה also is subject to the same peculiarity, when it stands for the article, § 162, or is employed as a prefix characteristic of conjugation, etc. § 174.' Then, after *etc.* under E. g., subjoin, 'In respect to ה, הַגִּבְּרִים for הַגִּבְּרִיִּם , הַשָּׂמַיִם for הַשָּׁמַיִם , הַיָּמִינִים for הַיָּמִינִיִּם Hiph. Inf. הַיָּמִינִים for הַיָּמִינִיִּם Fut. Niphal, etc. § 199. comp. 108. b, also §§ 119—121.'

INDEX.

PART I.

ORTHOGRAPHY AND ORTHOEPIY.

ALPHABETS	9	COALESCENCE of vowels and Dagh. letters	27
Ancient number of letters	12	Vowels affected by omitted Gutturals and Resh	27
Arrangement of letters	12	Resh	27
Age of their names	12	Vowel affected by the omission of other Dagh-hesh'd letters	28
Significance of the same	12	ORTHOGRAPHY OF THE VOWELS	28
Pronunciation of the same	12	Proper place of the Vowels	28
Later Hebrew alphabet	13	Diacritical point over Shin and Sin	29
Final forms of letters	13	Vav with Hholem over it	29
Sounds of letters	13	Orthography of the vowels as connected with the Quiescents	29
Dilated letters	14	Words written <i>plene</i> and <i>defective</i>	29
Unusual letters	15	No certain rule for them	30
Similar letters	15	ORTHOGRAPHY OF QAMETS HATEPH	30
Classification of the letters	16	In a mixed syllable	30
Aspirates, Quiescents, Gutturals, Liquids	16	In a simple syllable	31
VOWELS	17	PATAHH FURTIVE	31
Not original	17	DAGHESH	32
Vowel-letters	17	Daghesh forte	32
Ground of classification	18	Orthography of it	32
Quality and quantity of Vowels	18	Omission of it	32
Pure and impure vowels	18	Division of Daghesh forte	33
Long, short, and medial	19	Euphonic Daghesh and its kinds	33
Long by nature, and by position	19	DAGHESH LENE	33
Pure long vowels	19	General rule for the insertion of it	34
Protracted impure vowels	19	— for the rejection of it	34
Doubtful appearances of them	20	Exceptions to the rules	35
Daghesh'd impure long vowels	20	Peculiar exceptions to the same	35
Vowels long by position	21	RAPHE	36
Proper short vowels	21	MAPPEH	36
Medial vowels	21	METHEGH	37
Kind of syllables in which the various vowels may stand	22	Distinguished from Silluq	37
Qibbutz vicarious	22	Cases in which it is either uniformly or usually employed	37
SHEVA	23	Cases in which usage is various	38
Design of it	23	Methgh before Maqqeph	38
When employed	23	Use of several Methghs on the same word	38
Sheva vocal	23	Use of Conjunctives instead of Methgh	39
Sheva silent	24	MAQQEPH	39
Composite Shevas	24	Effects of it on the vowel and tone	39
When employed	24	End answered by it	39
Used out of the common course	24	RULES FOR READING HEBREW	40
General principle in regard to Shevas	25	Exemplification	41
Not employed under Quiescents	25	ACCENTS , table of them	42
COALESCENCE OF VOWELS AND QUIESCENTS	25	Various alleged uses of them	44
Table exhibiting this	26	Proper place of writing them	46
Sound of coalescing Quiescents not lost	26	TOPE SYLLABLE	46
The Ehevi, when they retain a consonant power	26	General rule for it; and exceptions	46
Origin of the Ehevi	27	Shifting of the tone-syllable	49
		Critical marks, and Masoretic notes	50

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

Letters of the same organ easily commuted	51	Rules of exchanging long vowels for short	59
Assimilation of Consonants	51	When short vowels become long	60
Consonants cast away or dropped	52	Pause-accents lengthen short vowels	61
Consonants added	52	Falling away of Vowels	61
Transposition of Consonants	52	— when the tone is moved forward one syllable	61
PECULIARITIES OF THE GUTTURALS AND RESH	53	— moved forward two syllables	61
Daghesh forte omitted in them, and compensation for it	53	Changes in vowels by reason of const. state	61
Gutturals prone to the <i>A</i> sound	53	— by reason of accession at the end	62
Commonly take a composite Sheva	54	Rise of new vowels	62
PECULIARITIES OF QUIESCENTS	54	What these usually are	63
General principles regulating it	54	What they are before composite Shevas	63
Other ways in which quiescence is effected, besides those involved in the general principle	55	New vowels when two Shevas come together, of which the first is composite	63
Peculiar usage of Aleph, Vav, Yodh, when they would have a vowel, and be preceded by a Sheva	55	Rise of furtive vowels	63
Peculiarities of Aleph	56	Euphonic changes of the vowels	64
Peculiarities of Vav and Yodh	56	Vowels changed by Accents	65
Peculiarities of He	57	Accents sometimes lengthen short vowels	65
Commutation of the Quiescents for each other	57	They shorten long ones	65
Quiescents used as PARAGOGIC letters	58	They restore vowels that had been dropped	65
CHANGES OF THE VOWELS	58	They turn simple Sheva into Seghol	66
Vowels mutable and immutable	58	— composite Sheva into the corresponding long vowel	66
Composite Shevas commuted	58	Effect of pause accents not uniform	66
Proper mutable vowels	59	Vowels changed by accession and transposition	66
Changes of vowels limited to their respective classes	59	Vowels changed by the position of certain letters and words	66
Corresponding long and short vowels	59	Changes in the vowel-points of the article	66
		— of the particles	67
		— of the conjunc. Vav	67
		— of the interreg. וְ	67

PART III.

GRAMMATICAL STRUCTURE OF WORDS.

Radical words	68	Unusual conjugations	73
Conformity to their principles	68	Conjugations of pluriliteral verbs	74
Bilateral roots	68	All conjugations do not belong to any one verb	74
Quadriliteral and Quinqueliteral roots	69	Names of the conjugations	74
Parts of speech	69	Root of verbs	74
Grammatical structure of words	69	Forms of the root	74
Various ways of expressing case, number, gender, person, etc.	69	Niphal and its significations	75
Composite words	69	Piel	75
Mode of writing particles and oblique pronouns	69	Paal, Hiphil, Hophal, Hithpael	76
ARTICLE	70	Transposition of the letters prefixed to Hithpael	76
Assimilation of it	70	Significations of this conjugation	77
PRONOUNS	70	Unusual conjugations	77
Pronouns personal (Nom.)	70	Mood, tense, number, person and gender of verbs	77
Oblique cases of them	71	Ground-forms of verbs	77
Pronouns demonstrative	71	Formation of the Præterite tense	78
— relative	71	Inf. const. and absolute	78
— interrogative	71	Formation of the Fut. tense	78
VERBS	72	The præformative letters of the Fut. tense, expel the præformatives of the derived conjugations	79
Classification	72	Final vowels of the Future	79
Inflection	72	Imper. mood	80
Conjugation	72	Participles of transitive verbs	80
Usual conjugations	73	— of intransitive verbs	80
Peculiar conjugations	73	Subj. and Opt. moods	80

Paragogic and apoc. Futures	81	VERBS DOUBLY ANOMALOUS	110
Imper. parag. and apoc.	81	Relation of irreg. verbs to each other	111
Future with Vav conversive	82	Plurilateral Verbs	112
Praeter with Vav	82	PARTICIPLES	112
General remarks on paradigms of verbs	83	VERBS WITH SUFFIX-PRONOUNS	112
Paragogic letters suffixed to verbs	83	Table of the Forms of such suffixes	114
Verbs with Quiescents defectively written	83	Notes on the Table of them	114
REGULAR TRANSITIVE VERBS; notes and explanations	83	Notes on the Par. of them as attached to the verb	116
REGULAR VERBS INTRANSITIVE; notes	86	Verbs Lamedh He with suffixes	117
VERBS WITH GUTTURALS	87	NOUNS; derivation and declension	117
Verbs Pe Guttural; characteristics etc.	87	Nouns primitive, derivative, and denominative	118
Notes on Paradigm	88	Composite and proper	119
Verbs Ayin Guttural; characteristics etc.	89	Gender of Nouns	119
Notes on the Paradigm	89	— of the plural	120
Verbs Lamedh Guttural; characteristics, etc.	90	Formation of Fem. nouns, with Table,	120
IRREGULAR VERBS; definition	90	Formation of the plural, masc. and fem.	122
First Class; PE ALEPH, characteristics	91	Heteroclitics	123
Notes on the Paradigm	91	Formation and use of the Dual	123
PE YODH; characteristics	91	DECLENSION OF NOUNS; const. state	124
First Class of verbs Pe Yodh; characteristics	92	Suffix-State	125
Notes on the Paradigm	92	Table of suffix pronouns	126
Second Class of verbs Pe Yodh; characteristics	93	Rules for suffixes	127
Notes on the Paradigm	93	Vowel-changes in nouns on account of declension	127
Third Class of verbs Pe Yodh; characteristics	94	Laws of such Vowel-changes	128
Notes on the Paradigm	94	Suffixes attached to the plural	129
VERBS PE NUN; characteristics	95	Nouns masc. Dec. I, II.	129
Notes on the Paradigm	95	Dec. III.	130
Second Class	95	Dec. IV, V.	131
VERBS AYIN DOUBLED; characteristics etc.	96	Dec. VI.	132
Notes on the Paradigm	98	— Notes on the A, E, O class	133
Peculiar anomaly of these verbs	99	— Segholates of verbs Ayin Vav, etc.	134
VERBS AYIN VAV; characteristics, etc.	100	— Segholates of Verbs Lamedh He	134
Notes on the Paradigm	101	— Infinitive Segholates	134
VERBS AYIN YODH	103	— Anomalous Plurals of Segholates	135
Third Class	104	Dec. VII.	135
VERBS LAMEDH ALEPH; characteristics, etc.	104	Dec. VIII.	136
Notes on the Paradigm	105	Dec. IX.	137
Interchange of forms between these Verbs, and Verbs Lamedh He.	105	Nouns fem. Dec. X.	137
VERBS LAMEDH HE; characteristics, etc.	106	Dec. XI, XII.	138
Notes on the Paradigm	107	Dec. XIII.	139
Apocope Future of Kal	107	Dual Number of nouns	139
— of Hiphil	109	Heteroclitics or anomalous nouns	139
Peculiar Anomalies	109	NUMBERS; cardinal and ordinal	140
Imitations of Verbs Lamedh Aleph	109	Notes on the Paradigm	141
General Remarks on these	109	Method of notation	141
VERBS LAMEDH TAV	110	ADJECTIVES	141
		PARTICLES	142
		Adverbs	142
		Prepositions	143
		Table of them with pronouns, etc.	144
		Conjunctions and Interjections	145

PART IV.

SYNTAX.

ARTICLE	146	Gen. expressed by a relative pronoun	150
Insertion of it	146	— stands where apposition would naturally stand	150
Omission	147	— sometimes follows adjectives	150
Article before Adjectives	147	— Various meanings of it	151
NOUNS; case absolute	148	Dat. and Acc. cases	151
Cases relative; Nom. Gen.	149	Various uses of the Accusative	152

Accus. put after Participles and Verbals	152	Verbs with several connected Nominatives	167
Voc. and Abl. cases	152	Concord of nouns with the verb of existence	167
Construct State	152	Anomalies in concord of verbs; number	167
Form of it not confined to position before a Genitive	153	— as to gender	168
Refers solely to the relation of two nouns to each other	153	— as to both number and gender	169
Apposition	154	Peculiar Anomaly	170
Gender and Number of nouns	155	Impersonal Verbs	170
Pluralis Excellentiae	155	Verbs with indefinite Nominatives	171
Use of the plural in poetry	155	TENSES; various meaning of the Praeter	172
Repetition of nouns	156	— of the Future	173
— with the copula	156	IMPERATIVE MOOD	175
Nouns employed as adjectives	157	Use of Composite Verbs	176
When employed as adjectives	157	Cases governed by Verbs	176
Circumlocutory phrases used in the room of adjectives	157	Verbs governing two Accusatives	176
ADJECTIVES; often used as nouns	158	Passive Verbs	177
— used as predicates of a sentence	159	INF. ABSOLUTE, and its various uses	177
— article before them in this case	158	Inf. const. and its various uses	179
Adjectives qualifying nouns	159	PARTICIPLES	182
Plur. adjectives with Dual Nouns	159	Verbs used as adverbs	183
Adj. with nouns of common gender	159	PARTICLES; adverbs	183
Comparative degree of adjectives	160	Prepositions	184
Superlative	160	Conjunctions and Interjections	185
Various methods of making a superlative	161	PLEONASM	185
NUMERALS	161	ELLIPSIS	186
Cardinal numbers used for Ordinals	162	— of nouns	186
PRONOUNS; use of the primitive ones	163	— of pronouns	187
— used for the verb of existence	163	— of the verb of existence	188
Case of suffix-pronouns	163	— of adverbs	189
Exceptions	164	— of prepositions	189
Position of noun-suffixes	164	— of conjunctions	190
Position of pronouns in a sentence	165	— in poetic parallelism	190
Place of reflexive pronouns supplied by vari- ous nouns	165	Change of construction	191
Anomalies of pronouns	165	Constructio praegnans	192
Relative pronouns	166	Zeugma	192
VERBS; general principle of concord	166	Hendiadys	193
Concord with nouns of multitude	167	Paronomasia	193
		Paradigms of verbs, nouns, etc.	196 seq.

24

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