GESENIUS'
HEBREW GRAMMAR,
WITH
CHRESTOMATHY.
GESENIIUS’

HEBREW GRAMMAR

47950

SEVENTEENTH EDITION,

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

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TRANSLATED BY

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492.45

WITH

GRAMMATICAL EXERCISES

AND

A CHRESTOMATY,

BY THE TRANSLATOR.

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TRANSLATOR'S PREFACE.

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


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

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

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

* In consulting the references to the grammar, in Gesenius' Hebrew Lexicon (Dr. Robinson's translation, fifth, revised edition, 1834), and in other works, it should be remembered that the numbering of the sections in this edition is increased by one after §48, by two after §88, and by three after §128, of the former editions.
The grammatical exercises have been entirely rewritten, on an improved plan. The attention of teachers is respectfully requested to the method of study, proposed on page fourth of the Exercises, which has been found to lighten greatly the labor both of the teacher and learner.

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

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

1.

OF THE SEMITIC LANGUAGES IN GENERAL.

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

2. From this Semitic stock have proceeded three principal branches. I. The Arabic, in the southern part of the Semitic domain. To this belongs the Ethiopic, as an offshoot of the South-Arabic (Himyaritic); and the language of the Semitic inscriptions, a descendant of the North-Arabic. 2. The Ara-
mean, in the northern and northeastern division. It is called Syriac, in the form which it takes in the Christian Aramaean literature, and Chaldee, as it exists in the Aramaean writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12—26; Dan. ii. 4—vii. 28.* To the Aramaean belongs also the Samaritan, in its fundamental character; though, like the Chaldee, it often has a strong tincture of the Hebrew. The Aramaean of the Nestorians is a very debased and corrupted dialect, as is also the present Vulgar-Syriac. III. The Hebrew, with which the Canaanitish and Phoenician (Punic) nearly coincide; holding a relation, in its character as well as geographical position, about midway between the Arabic and the Aramaean. All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-northern, Danish, Swedish; high and low German, in the earlier and later dialects); or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phoenician, or they exist only in altered and decayed forms, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Kurdistan; the Ethiopic in the modern Abyssinian dialects (Tigre, Amharic); and also the Hebrew, among a part of the modern Jews, though the latter in their writings aim at the reproduction of the language of the Old Testament. The Arabic alone, has not only retained to this day its original seat, Arabin proper, but has encroached in all directions upon the domains of other tongues.

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

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* The most ancient passage, where Aramaean words as such occur, is Gen. xxix. 47. Comp. also the Aramaean verse in Deut. x. 31.†
† See bögler in der Zeitschrift für die Konige des Morgenlandes, II. II., 8. 77; &.† For comparisons of the Egyptian and Semitic, see Generis in d. Allg. Itt. Zeitung, 1855, No. 73.; 1861, No. 29, and in his Thes. ling. Hebrææ; Schwarz in d. Alten Egyptian; Rothe's Egyptian. I. 8. 529. II.
3. The Semitic stock, in its grammatical structure compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. These are: (a) among the consonants (which, in general, form the body and substance of these languages) a number of gutturals, of different gradations in sound; the vowels proceeding all from the three primary sounds (a, i, u), and serving rather to mark subordinate distinctions: (b) word-stems, mostly consisting of three consonants & in the Verb, only two tense-forms, each having a peculiarly defined usage; and a marked regularity pervading the formation of verbs & in the Noun, only two genders, and a very simple designation of case & in Pronouns, the designation of oblique cases by appended forms (suffixes): & scarcely any compounds, either in the Noun (many proper names excepted), or in the Verb & in the Syntax, a simple succession of members, with little or periodic structure in the subordination of clauses.

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

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

As examples of stems originating in the same natural sound (monophonic or monosyllabic), we may class together the following: [list of examples].

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

a) When Indian, Egyptian, Persian objects are expressed in the Hebrew by their native names, E. g. אֶרֶץ (Egypt. tor, tara, taro) river, Nile; אָרֶץ (Egypt. ahs, achi) Nile-grass, בַּרְאֶשְׁת (Persian pleasures-grass, park; гръцкъ, гръцка, Persian gold-coin; гръцко, from the Indian (Tamil) toga, peacock. Several of them are found also in Greek: κόκκαλος (San. kappal) cotton, κάλκεας, carbasus.

b) When Semitic words, names of Asiatic products and articles of trade, have passed over to the Greeks along with the objects themselves, E. g. θαυμάζω, θαυμασιώτης, frankincense; αἰμος, αίμη, αίμω, cammam, reed; γαλάζω, γαλακτός, γαλακτος, camelus; γραμμα, γράμμα, κατάρα, pledge. Such transitions would be facilitated, especially, by the commercial dealings of the Phoenicians.

5. The written form of a language is never so perfect, as to express all its various shades of sound. The writing of the Semites has one very remarkable imperfection; viz. that only the consonants (which do indeed constitute the kernel and body of language) were written out as real letters; whilst, of the vowel-sounds, only the more prolonged ones, and not always even these, were represented by certain consonants (17). At a later period, in order to represent all the vowel-sounds to the
eye, there were attached to the letters (§ 8) small, separate signs (points, or strokes, above or below the line); though, for more practised readers, they were wholly omitted. The letters are always written, moreover, from right to left. — Dissimilar as the different Semitic alphabets may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet. Of this the truest copy, among all existing specimens of alphabetic writing, is preserved in the Phoenician, from which sprang the old Greek, and medially all the European written characters.

For a complete view of the Phoenician alphabet, and of all those which have proceeded from it, see Gesenius Monuments antiqua Phoenicia (Lipsia, 1837, 4.) p. 15, ff. and Tab. 1-5, and his article Palaeographia, in Greich und Gruber's Encyclop. Sect. III. Bd. 2.

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

* The Ethiopic is written from left to right. But this is probably an innovation of the earliest missionaries, by whom Christianity was introduced into Ethiopia; for an ancient inscription still exhibits the reversed direction, as does also the South-Arabic (Himyaritic) writing, which is most nearly related to the Ethiopic, and which regularly runs from right to left. See Kässer, in the Zeitschr. f. d. Kunde des Morgenld. Bd. II, S. 322, ff. and his Excursus to Wall. Ebele's Reisen in Arabien, II, 376 ff.

† A new element must be taken into account, should the language of the canaanitic inscriptions, found within the Aramaean district, prove to be of the Semitic stock. But this is still so doubtful, that we here leave it out of view.
longest retained the natural fulness of its forms; remaining undisturbed, among the secluded tribes of the wilderness, in its fully stamped organism. But at length, in the Mohammedan revolutions, this also became greatly impaired; and hence, at this so much later period, it begins to exhibit about the same stage as the Hebrew had reached, so early as the times of the Old Testament.*

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

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

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

* Among the Bedouins of the Arabian desert, the language still preserves many antique forms. See Pauthenir, Travels in Arabia, Append. VIII. p. 467; his Notes on the Bedouins and Wahabys, p. 211; and Wallis, in the Zeitschrift der bavisc. morgenl. Gesellschaft, Ed. V. (1831.) p. 3, 1, 2., VI. S. 190. II. 259. 5.
§ 2. HISTORICAL VIEW OF THE HEBREW LANGUAGE.

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

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

The names, Hebrews (גֵּרָה גֵּרָה, ἑβραῖοι, Hebrai) and Israelites (גֵּרָה גֵּרָה, Ἑβραῖοι, Ἱσραήλ), were distinguished as follows. The latter have the character of a national name of honor, which the people applied to themselves, with a patriotic reference to their descent from illustrious ancestors. The former was probably the older and less significant name of the people, by which they were known among foreigners. For this reason, it is used in the Old Testament particularly when they are to be distinguished from other nations (Gen. xl. 18; xlviii. 32); and where persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 19). Compare Gesenius' Hebr. lexicon, Art. גֵּרָה. On the contrary, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and also Josephus, it is the only name in use. As an appellative it might mean, belonging to the other side, people of the land on the other side (with reference to the country beyond the Euphrates), from גֵּרָה land on the other side, and the formative syllable גֵּר (I 86. 3). It might then have reference to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. xiv. 13); though the Hebrew genealogists explain it as a patronymic, by some (posterity) of Eber (Gen. x. 21; Num. xxiv. 24).

At the date of the writing of the New Testament, the term Hebrew (ἡπατία, John v. 9; xiv. 13, 17, 20; ἡπατία, Ἰουδαίαν, Acts xxi. 40; xxii. 2, xxi. 14) was applied also to the language then vernacular in Palestine, in distinction from the Greek. Josephus (oh. about A. D. 95) uses it in this sense, and also for the ancient Hebrew.

The name lingua sancta is first given to the Hebrew in the Chaldee paraphrases of the Old Testament, as the language of the sacred books, in distinction from the lingua profana, or the Chaldee popular language.
2. In the very earliest writings, as they have come down to us in the Pentateuch, we find the language in nearly the same form which it continued to bear till the time of the exile, and beyond it; and we have no historical facts respecting the earlier stages of its formation. So far as we can learn from history, its home was Canaan. It was substantially the language spoken by the Canaanitis, or Phoenician races, who inhabited Palestine before the immigration of Abraham and his descendants, by whom it was transplanted to Egypt, and again brought back with them to Canaan.

That the Canaanitis races in Palestine spake the language now called Hebrew, is shown by the Canaanitis proper names. E. g. יִרְשָׁע i. e. king of righteousness; יִשָּׂרָאֵל i. e. city of books.

There is an equally close agreement with the Hebrew, in the remains of the Phoenician and Punic language. These are found, partly in their own peculiar character (§ 1, 5) in inscriptions, about 130 in number, and on coins. For copies of them, see Gesenius, Monuments Punicas; Judae, Etude d'énumérative de la langue phénicienne, Paris 1847; Bourguet, Manoir d'or de la langue phénicienne, Paris 1852. Partly, they are found in Greek and Roman characters, scattered here and there in ancient writers; and among them is one continuous passage in Pindar, Pythian 5, 1, 4. From the former, we learn the native orthography; and from the latter, the pronunciation and vocalisation. The two together furnish a distinct image of this language, and of its relation to the Hebrew.

As examples of variations in orthography and in forms, may be cited, 1) the almost constant omission of the vowel-letters (§ 7, 2) in, כ for כּא house; י for יָא voice; כ for כְּאpriestess; 2) the feminine ending ב (oth) in the absolute state (§ 80, 2), and ס (ε), besides many others. In pronunciation they are still more remarkable, especially in the Punic. In this, כ was pronounced commonly as כ; e. g. כּותיא (judge); כּותיא (three); כּתא = כּאת (head): for short כ and כ, it has often the obscure, dull sound י and י; e. g. כּאת, כּאת (comp. Sept. Mosc), כּא יָה; the כ it sounds as כ; e. g. כּאת Mosc (comp. כּאת, Sept. Mosc). For the entire collection of these grammatical peculiarities, see Gesenius, Manum. Pheos. p. 430 seqq. and Movers, Art. Phœnicis, in Ezech. and Gauthier's Encyclop. Sect. III. Bk. 24, S. 434, ff.

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

* יִרְשָׁע, יִשָּׂרָאֵל is the native name both of the Canaanitis tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phoenicians, while they are called יִשָּׂרָאֵל on their own coins. Also the people of Carthage gave themselves the same name.
the Babylonian exile, which may be called its golden age; and
the second, or silver age, after the exile.

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

The point of commencement for this period, and in general of the
literature of the Hebrews, must certainly be fixed as early as the time
of Moses; even though we should regard the Pentateuch, in its present
structure and form, as modelled by a later hand. It suffices for the his-
tory of the language, and for our object to remark, that the Pentateuch
has certainly peculiarities of language, which may be regarded as
archaisms. The words סָעָה, סְעַה (ג' 33; R. 6), and צָעַה a lad, as they
used are of common gender, and mean also she and maiden, like ὥ and
ὁ ναῖτος; and certain harder forms of words, e.g. פָּנַת, פָּנָה, are here
the usual ones, whilst in other books they are exchanged for the softer
forms, as פָּנַת, פָּנָה.

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

4. The different writers and books, though each has certainly
peculiar characteristics, exhibit no very important differences
bearing on the history of the language during this period; as,
indeed, the date of composition of many of these books, especially
the anonymous historical ones, cannot be determined with entire
certainty. On the contrary, the poetic diction is every where
distinguished from prose, not only by a rhythmical movement in
measured parallel members, but also by words, forms and signifi-
cations of words, and constructions, peculiar to itself: a distinc-
tion not so strongly marked, however, as in the Greek for
example. But most of these poetic idioms are employed in the
kindred languages, particularly the Aramaic, as the common
forms of speech. They may in part be regarded as archaisms,
which the poetic diction retained, in part as additions made to
the store of the language, by poets to whom the Aramaic was-
familiar.* The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets; except that with these poetical speakers, the sentences often run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are strictly poets. The language of the later prophets keeps more closely to the form of prose.

On the poetic rhythm in Hebrew, see De Wette, Commentar über die Psalmen (4th ed. Heidelb. 1836), Einleit. p 7; Ewald, die poetischen Bücher des alten Bundes, Th. I. (Göttingen 1839); and (briefly treated) Gesenius, Hebr. Lesebuch, Vorerinnerungen zur 3ten Abtheilung.

1. Of poetic words, (occurring along with those used in prose,) the following are examples: בָּשׁמֶנְתָּ, = בָּשׁמֶנְתָּ; בָּשׁמֶנְתָּ path, = בָּשׁמֶנְתָּ; בָּשׁמֶנְתָּ to come, = בָּשׁמֶנְתָּ; בָּשׁמֶנְתָּ word, = בָּשׁמֶנְתָּ.

To the poetic significations of words belongs the use of certain epithets in place of substantives, e.g., בָּשׁמֶנְתָּ strong (man), for God; בָּשׁמֶנְתָּ strong (one), for bullock; אָבָּה, for land; בָּשׁמֶנְתָּ unicus, dearest, for life.

2. Of poetic forms, we may note, e.g., 1) the longer forms of prepositions denoting relations of space (§ 102, 3); as, בָּשׁמֶנְתָּ, בָּשׁמֶנְתָּ, בָּשׁמֶנְתָּ, בָּשׁמֶנְתָּ; 2) the endings בָּשׁמֶנְתָּ, בָּשׁמֶנְתָּ, in the noun (§ 90); 3) the suffixes בָּשׁמֶנְתָּ, בָּשׁמֶנְתָּ, בָּשׁמֶנְתָּ, for בָּשׁמֶנְתָּ, בָּשׁמֶנְתָּ, בָּשׁמֶנְתָּ, (§ 87, 1, a);

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

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

* That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramean is expressly mentioned in 2 Kings xvi. 28; comp. Is. xxxvi. 11.
† Biblical Repository, No. IX.—7a.
§ 2. HISTORICAL VIEW OF THE HEBREW LANGUAGE.

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

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

Examples of later words (Chaldæism) for which the earlier writers employ others: יָמָה = יָמָה time; הַנַּעַר = הַנַּעַר to take; יָמָה = יָמָה end; לָשׁוֹנָה = לָשׁוֹנָה to rule.—Of later significations: יָמָה (to say) to command; יָמָה (to answer) to begin speaking.—Of later grammatical usages: the frequency of the scriptio plena י and י, e. g. יָמָה (elsewhere ים), even יָמָה for יָמָה, יָמָה for יָמָה; the interchange of final י and י, the more frequent use of substantives in י and י, י etc.

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

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

2. The remains of Hebrew literature, which have come down to us, cannot be supposed to contain the entire stores of the old Hebrew language; and we must regard it as having been far more rich and comprehensive, than it now appears in the canonical literature of the Old Testament, which is itself but a part of the entire national literature of the ancient Hebrews.
13.

GRAMMATICAL TREATMENT OF THE LANGUAGE.


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

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

One of the oldest and most important portions of the Masora is the collection of various readings, called Q°ri (†17). The punctuation of the text, moreover, is not to be confounded with the compilation of the Masora. The former was settled at an earlier date, and is the fruit of a much more thorough work than the Masora, which was finished considerably later.
3. It was about the beginning of the 10th century, that the first collections in grammar were made by Jews, in imitation of the Arabic grammarians. The first attempts, by Rabbi Saadia (ob. 942) and others, are lost; but those of R. Judah HaNayyug (called also Abu Zacharia Yahya) about the year 1000, and of R. Jonah (Abu’l-Walid Marvan ibn Ganach) about 1030, composed in the Arabic language, are still extant in manuscript. Assisted by these previous labors, Abraham ben Ezra and R. D. Kimchi, especially, (the former about 1150, the latter about 1190-1250,) won for themselves a classic reputation as grammarians.

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

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

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

* On the rise of Hebrew lexicography, and its early history, see Gesenius’ Picturæ, &c. (as quoted above, p. 51); and also, on the earliest grammarians, Sack, David Ercata, Prolegomen ad una gramm. regimienta della lingua ebraica, p. 28, f.; H. Ewald and E. Dusza, Beiträge zur Geschichte der Altenen Anlegung u. Spracherschließung bei A. T., Hupfeld, de sei grammaticae apud Judaeos initia antiquissimia scriptoribus; and J. Rost, notice sur About-Walid et sur quelques autres grammairiens hébreux du Xe au XIe siècle, in Journal asiatique, 1820.
DIVISION AND ARRANGEMENT.

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

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

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

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

CHAPTER I.
OF READING AND ORTHOGRAPHY.

15.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

I. The Hebrew alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 17, 2).

<table>
<thead>
<tr>
<th>Form</th>
<th>Pronunci-</th>
<th>Hebrew</th>
<th>Sound</th>
<th>Signification of the name</th>
<th>Numerical value</th>
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<tbody>
<tr>
<td>v</td>
<td>\n \n \n A-lep</td>
<td>Ox</td>
<td>1</td>
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<td>b, bh</td>
<td>Béth</td>
<td>House</td>
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<td>g, gh</td>
<td>Gi-mel</td>
<td>Camel</td>
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<td>d, dh</td>
<td>Dó-leth</td>
<td>Door</td>
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<td>Hé</td>
<td>Window</td>
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<td>Vav</td>
<td>Hook</td>
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<td>z</td>
<td>Zâ-gín</td>
<td>Weapon</td>
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<td>ch</td>
<td>Cheth</td>
<td>Fence</td>
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<td>t</td>
<td>Téth</td>
<td>Snake</td>
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<td>y</td>
<td>Yodh</td>
<td>Hand</td>
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<td>k, kh</td>
<td>Kaph</td>
<td>Bended hand</td>
<td>20</td>
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<td>Lâ-medh</td>
<td>Ox-goad</td>
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<td>Mem</td>
<td>Water</td>
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<td>Fish</td>
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<td>s</td>
<td>Sa-mékh</td>
<td>Prop</td>
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<td>or</td>
<td>A-gin</td>
<td>Eye</td>
<td>70</td>
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<td>p, ph</td>
<td>Pê</td>
<td>Mouth</td>
<td>80</td>
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<td>ts</td>
<td>Tsé-dóh</td>
<td>Fish-hook</td>
<td>90</td>
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<td>q</td>
<td>Qoph</td>
<td>Back of the head</td>
<td>100</td>
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<td>r</td>
<td>Résh</td>
<td>Head</td>
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<td>Shin</td>
<td>Tooth</td>
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<td>Sin</td>
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<tr>
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2. The letters now in use, with which the manuscripts of the Old Testament are written (called the Assyrian or square character), are not of the original form. On the coins of the Maccabean princes* is found another character,† which at an earlier period was doubtless in general use, in form strongly resembling the Samaritan, and connected immediately with the Phoenician letters;‡ (§ 1, 5). The square letter may also be traced back to the Phoenician; but it has most agreement with certain Aramean inscriptions found in Egypt; and at Palmyra.

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

3. The five characters which have a different form at the end of a word (final letters), ꧗, ꧗, ꧗, ꧗, ꧗, terminate (with the exception of ꧗) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

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

| ꧗, ꧗, ꧗, ꧗, ꧗ |

1. The figures of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e.g. Gimel, in the older alphabets the rude figure of a camel's neck,* denotes properly a camel (בוב = בוב), but as a letter only the initial ꧗; Ayin, prop. eye, ꧗, stands only for ꧗, the initial letter of this word. In the Phoenician alphabet, the similarity of the figures to the object signified by the names may still be seen for the most part, and even in the square character it appears yet in some letters; e.g. ꧗, ꧗, ꧗, ꧗, ꧗, ꧗.

The most probable signification of each name is given in the alphabet. However certain it is, on the one hand, that the Semites were the first to adopt this alphabet, yet it is highly probable, on the other, that

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† Table of Alphabets, col. 2. ‡ Ibid. col. 1. § Ibid. col. 3. ¶ Ibid. col. 4.
the Egyptian writing (the so-called phonetic hieroglyphics) suggested
the principle though not the figures; for these hieroglyphic characters,
for the most part, indicate the initial sound in the name of the pictured
object; e. g. the hand, tur, indicates the letter t; the lion, labd, the
letter l.

2. The order of the letters (on which we have an ancient testimony
in the alphabetical poetic compositions in Ps. xxxv., xxxiv., xxxviii., cxx.
Lam. i.—iv.) certainly depended originally on a grammatical considera-
tion of the sounds, as we may see from the occurrence in succession of
the three softest labial, palatal, and dental sounds, viz. \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), also of
the three liquids, \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), and other similar arrangements (see Leupold's
sprachvergleichende Abhandlungen, Berlin, 1836, No. 1); but yet other
considerations and influences must also have had some effect upon it;
for it is certainly not a mere accident, that two letters representing a
sound (Voth and Kaph), also two exhibiting the sound (Qoph and Rech),
are put together, as is done also with several characters denoting objects
which are connected (Men and Nun, Aith and Pe).

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

3. The letters are used also for signs of number, as the Hebrews used
no special arithmetical characters or ciphers. But this numerical use did
not, according to the existing MSS., take place in the O. T. text, and is
found first on coins of the Maccabees (middle of 2d cent. B. C.). It is
now employed in the editions of the Bible for numbering chapters and
verses. As in the numerical system of the Greeks, the units are denoted
by the letters from \( \alpha \) to \( \gamma \); the tens by \( \zeta \), \( \Lambda \), \( \Pi \), \( \Sigma \), \( \Upsilon \), \( \Omega \). The
hundreds, from 500—900, are sometimes denoted by the five final letters,
thus, \( \gamma \), \( \zeta \), \( \Lambda \), \( \Pi \), \( \Sigma \), \( \Upsilon \), \( \Omega \); and sometimes by \( \zeta = 400 \),
with the addition of the remaining hundreds, as \( \zeta \gamma \). In combining
different numbers the greater is put first, as \( \zeta \gamma \), \( \zeta \gamma \). Fifties
are marked by \( \varepsilon \), \( \epsilon \), 50, and not by \( \zeta \gamma \), because, with these the name of
God (\( \zeta \gamma \) ) commences; and 10 by \( \zeta \gamma \), for a like reason. Thousands
are denoted by the units with two dots above, as \( \zeta \gamma \).

4. Abbreviations of words are not found in the text of the O. T. On
coins, however, they occur, and they are in common use by the later
Jews. The sign of abbreviation is an oblique stroke, as \( \zeta \gamma \) for \( \zeta \gamma \).
\( \zeta \) for \( \zeta \gamma \), \( \zeta \gamma \) for \( \zeta \gamma \), \( \zeta \gamma \) for \( \zeta \gamma \), \( \zeta \gamma \) for \( \zeta \gamma \).


§6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 119), partly from the tradition of the Jews.*

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

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

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

1. Among the gutturals, ḫ is the lightest, a scarcely audible breathing from the lungs, the spiritus lenis of the Greeks; similar to r, but softer. Even before a vowel, it is almost lost upon the ear (אֵל, umqān) like the ฬ in the French habl, humain. After a vowel it is often not heard at all, except in connection with the preceding vowel sound, with which it combines its own (יֵלד, yelad, § 33. 3).

r before a vowel, is exactly our h (spiritus asper); after a vowel at the end of words, it may like k unite its sound with that of the preceding vowel (רֶדֶד, reded), or it may retain its character as a guttural (רַדִּדְד, radid), which is regularly the case at the end of a syllable in the middle of a word, as in נָדַד, nādād (§ 7, 2, and § 14).

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject Leitersitz Theorie der Stimme, Leipzig, 1814. J. Müller's Handbuch der Physiologie, 2, II., S. 172, &c., also Breidenbäume's Automatograph. Verzeichne zur Physiologie der Stimme und der Sprachlauten, Allensb. 1837. In this reference to grammar, see H. Isagel in John's Jahrbucher für Philologie, 1820, H. 4, and H. R. Rundel's Alphabeticum zur allgemeinen vergleichenden sprachlichen Lehre (Munb., 1854). 1. Physiologie der Stimme- und Sprachlauten, S. 4, &c.
2. is nearly related to $; and is a sound peculiar to the organs of the Semitic race. Its least sound is that of a $ slightly rattled in the throat, as $, LXX. Τουοια, λοτοεια; $, ὑποει; it is elsewhere, like $, a gentle breathing, as in $, ΛΗ; $, $, $, Amalek. In the mouth of the Aramæan, the first often strikes the ear like a soft guttural $, the second as a sort of vowel sound like $.

To pass over $, as many do in reading and in the expression of Hebrew words by our letters (e. g. $ Ell, $ Amalek), and to pronounce it simply as $, are equally incorrect. The best representation we could give of it in our letters would be $ or $ (but softer), as $, something like arba$; $, $, $, $, $, $, $, of the Polish Jews, is entirely false.

$ is the hardest of the guttural sounds. It is a guttural sh, as uttered by the Swiis, e. g. Macht, resembling the Spanish $ and $.

While the Hebrew was a living language this letter had two grades of sound, being uttered freely in some words and more strongly in others.

Also the Hebrews, frequently pronounced with a harse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids ($, m, n, r), but, in many respects, it belongs also to the class of gutturals. ($ 265. 5.)

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

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

$ resembled $ in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to $.

Hence $ to close up, and $ to reward, have different meanings, being distinct roots, as also $ to be foolish, and $ to be wise. At a later period this distinction was lost, and hence the Syrians employed only $ for both, and the Aramaic only $. They also began to be interchanged even in the later Hebrew; as $ $ to hire, Ezr. iv. 3, $ $ for $ $ folly, Eccles. I. 17.

$ was a soft, musing $, the Gr. $ (by which the LXX. represent it), the Fr. and Eng. $.

2. $ and $ differ essentially from $ and $. The former (as also $) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth, answering to $ and $.

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of $ and $ (as well as the different pronunciations of $, $, $), are indicated by distinctive points. Two letters are thus made from each; from $ the softer $, the harder $; from $ the softer $, the harder $.
3. The six consonants (the so-called Mutes),

\[ \text{ת, ד, נ, ב, ג, ד} \]

have a twofold pronunciation: 1) a harder, more slender sound (tenues), as \( b, g, d, k, p, t \), and 2) a soft sound uttered with a gentle aspiration (aspirata). The former is the original sound. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (Daghest lene), as \( \text{ב} \) (113). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by Raphe (114, 2), but in the printed text it is known by the absence of the Daghest. In some of these letters (especially \( נ \)) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly \( \beta, \gamma, \delta \), and the Danes \( d \) at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as \( \text{ε, ζ, η, θ, ρ, ς, χ, ψ, φ, χ, χ, χ} \).

For the precise cases in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated \( ב \) as \( v \), and the \( ד \) nearly as \( s \), e.g. רקורס, רWithEmail, ר الرقم.

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

a) Gutturals, \( נ, ת, פ, ס \),

b) Palatals, \( פ, ז, ק, י \),

c) Linguals, \( ב, נ, ת \), with \( י, נ \),

d) Dentals or sibilants, \( ז, ד, ל, ט \),

e) Labials, \( ת, ז, ב, י \).

The letter \( ת \) partakes of the character of both the first and third classes. The liquids also, \( ג, ד, נ, ס \), which have in many respects a common character, are to be regarded as a separate class.

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

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* Sound \( נ \) as \( t \), \( פ \) as \( th \) in "thick"; \( נ \) as \( d \), \( נ \) as \( th \) in "that"; \( פ \) as \( p \), \( פ \) as \( ph \) or \( f \); \( ד \) as \( l \), \( ד \) as \( w \); \( נ \) as \( g \), \( נ \) as \( k \). To give the aspirated sound of \( נ \) and \( פ \), pronounce \( ג \) and \( ה \), rolling the palate with the same breath. — Ta.
§ 17. OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

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

\[
\begin{array}{c}
\text{A} \\
\text{ai, â, €} \\
\text{I} \\
\text{au, ø} \\
\text{U}
\end{array}
\]

The more ancient Arabic has not the vowels € and ø, and always passes for them the diphthongs ai and au; e.g. ١١١١١١١, Arabic ëâ, ëé, ëë, ëë, ëë. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of these sounds appears from a comparison of the Greek and Latin (e.g. ës, Kaisa ëj, ëja, ëja, ëja), from the French pronunciation of ai and au, from the Germanic languages (Goth. ëna, ëra, old High-Germ. ëna, ën, ën, ën, ën, ën, ën), and even from the German popular dialects (Oge ër Ange, Goth. ëgo, ëg, ëg, ëg, ëg, ëg, ëg, ëg, ëg).

The Arabic, as now pronounced among the Beduins, departs less from the three primary vowel-sounds, a, i, u, than that spoken in Syria and Egypt (Wallis, as quoted p. 22, note). A similar fact is stated by Barry, respecting the Jews in the province of O mau (Journ. Asiat. 1845, Nov.).

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

* For the sound of these vowels, see note on § 8.—Tr.
these were represented not by appropriate signs, but by certain consonants, whose feeble sounds had a very close affinity with the vowel-sounds to be expressed. Thus,  (like the Lat. V and the old Ger. W) represented U and also O;  (like the Lat. J) represented I and E. The designation of A, the purest of all the vowels, and of most frequent occurrence, was regularly omitted, except at the end of a word where long a was represented, in Hebrew, by  , and more seldom by . These two letters stood also for final e and o.

Even these two vowel-letters ( and ) were used but sparingly; primarily, and regularly, only when the sounds represented were long. In this case, also, they were sometimes omitted (48, 4). Every thing else relating to the tone and quantity of the vowel-sounds, whether a consonant should be pronounced with or without a vowel, and even whether  and  were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus, for example,  might be read qatul, qatul, qatul, qatul, qatul, qatul;  , dabhar (a word), dibrer (a pestilence), dibber (he hath spoken), dibber (to speak), dibber (speaking), dabhar (it has been spoken);  might be marath (death) or sath, moth (to die);  might be read bin, bin, hayin.

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

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

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

‡ The Phoenicians did not indicate even the long vowels, except in very rare cases; their oldest monuments can hardly be said to have any designation of vowels. See Mem. Phoenicia, vi. 37, 38, and above, § 2, 3.
3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the \textit{vowel-signs} or \textit{points} were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till about the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See Gesch. d. hebr. Spr. S. 182 ff. and Hegel in \textit{en theolog. Studien und Kritiken}, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of \textit{vowel-points}.

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

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

§ 8.

\textbf{OF THE VOWEL-SIGNS.}

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

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Vowels essentially long (§ 25, 1) are denoted by ā, ē, ō; tone-long: vowels (§ 10, 1, 2; 7; 10, 3) by ā, ē, ō; short vowels by a, e, o. For the i and u sounds, only the first and third of these signs (i and ɪ, ʊ and ŭ) are required (§ 19).

First Class. For the A sound.

a) Qāmētā, a, ā, 治理体系, qām.
   b) Pāttā, ā, ṣāḥ bath.
   c) Sēghōl, ā, as in the first syllable of  сынот mūškh, where ʼhas sprung from ʼ[ṣāḥ], and also in union with ṣ, as ہارد, yāḏakh, گنود gālānā, like the French ʼe in mère [or nearly as our e in there].

Second Class. For the I and E sound.

I

a) — and — long Chirēq, ā,  onResume  thāliqm.
   b) = short Chirēq, ā, ześū.immā.
   c) = and Tāērā with and without Yodh, e, ē, ṣēḥ beth, ṣēḥ shēm.

E

d) = Sēghōl, obtuse ē, สะēphōr, ṣēḥ shēm, accented ē, ṣēḥ chōṣē.

Third Class. For the U and O sound.

U

a) ʼ Shārēk, ʼu, ʼu mūth.
   b) = Qibbā, ʼu, ʼū sālām; but also ʼu (Shareq defectively written, No. 4), ʼūm (for ʼūm) mūṭh.

O

c) ʼ and ʼ Chōlēm, ʼo, ʼū qōl, ʼū rōbāh.
   d) = Qāmētā-chāṭūph, ʼo, ʼū chōq.
   e) also ʼ, obtuse ʼ, so far as it springs from u or o, as in ʼūṭām, ʼūṭ oth (from ĕṭāx).

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

Note: ʼ as ʼ in met: ʼ as i in pipe; ʼ as i in pipe; ʼ as n in body; ʼ as n in body; ʼ as n in body; ʼ as n in body; ʼ as n in body; ʼ as n in body; ʼ as n in body; ʼ as n in body; ʼ as n in body; ʼ as n in body.

The long and short sounds of the same vowel should differ only in length.—Tr.

* The Jewish grammarians call Sēghōl also ʼ ʼe small Pāttāch.
§ 8. THE VOWEL-SIGNS.

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

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write Seghol, Qomez-chatuph, Qadha

2. As appears in the above examples, the vowel-sign is regularly put under the consonant after which it is to be pronounced, ą ą, ą ą, ą ą, ą ą, &c. There is an exception to this rule in Pattach, when it stands under a guttural at the end of a word (Pattach furta, see Ḩ 22, 2, b), for it is then spoken before the consonant. We must also except Cholem (without Var), which is put to the left over the letter, ą ą.

When Cholem (without Var) and the diacritic point over ą (ą, ą) come together, one dot serves for both, as ą ą as-n for ą ą, ą ą not ą ą made. ą (with two points), when no vowel stands under it, is as, us ą ą ą ą, shon-ner; when no vowel goes before it, &c, us ą ą ą, yis-pas.

The figure ą is sometimes sounded on, the ą being a consonant with Cholem before it, as ą ą lo-w (lending); and sometimes so, the Cholem being read after the Var, as ą ą a-ro (sun) for ą ą. In very exact impressions a distinction is made thus: ą, ą, ą, and ą.

3. The vowels of the first class [for the ą sound] are, with the exception of ą in the middle and of ą at the end of a word, indicated only by vowel-signs (ą, ą); but in the two other classes [for the ą and ą sound and for the ą and ą sound] the

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

† Of late there has come to our knowledge a system of vowel signs differing in many respects from the common one. It is found in certain Manuscripts, originating among Persian Jews which are now at Odessa. The vowel-signs, ą, ą, except ą, stand over the consonants. In form also they are almost wholly different, and even, in some extent, in respect to the representation of sounds. For example: Pattach and Seghol, when accented, are represented by one and the same sign; and in the contrary, the unaccented short vowels are indicated by different signs, according as they stand in a syllable sharpened by Daphkah forte; or not. In the accents there is less variation; and they also stand, in part, under the line of consonants. See farther in Plewe’s Prospekte der der Odemann Gesellschaft für Geschichten u. Alterthümen gehörenden attischen hebr. u. rabbin. MSS., Odessa 1845; and a general description of this Persian-Jewish vowel-system by Roediger, in the Halb Algem. Lit. Zeit. 1848, Aug. No. 169.
long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

* may be determined by *Chireq (ח), *Tsere (ת), *Seghol (ס)*, by *Shureq (ש) and *Cholem (ך)*.

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

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

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e.g. רומ, יבש, יבנ, יבּ; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e.g. ו with גל.

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

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

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

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* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homoeosyllabic* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests [gives its sound] in the vowel-sign." Hence the letters *י* and *י* (with ו and י, see § 22) are called *literate paucisyllables*; when they serve as vowels, *homoeographs*, when they are consonants, *homoeograms*. But the expression is not suitable; we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel-letters are also called by grammarians, *metres lettres* (because they are used as guides in reading the unpointed text).

† The same historical relation may be shown in the Phoenician and (in the case of *א* as a vowel-letter) in Arabic—in the latter especially by means of the older Koran MSS. and the writing on coins.
5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a dipluthong is formed, e.g. ḥaw, et, ẓet, ẓet, mī. But in Hebrew, according to the pronunciation handed down by the Jews, and retain in such cases their consonant power,—as ḥet, ḥet, ay, v, g, tār, ḥet, ḥet, ḥet, ḥet. In sound ḥet is the same with ḥet, namely, ḥet, as ḥet, ḥet, ḥet, dḥarrāw.

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

§5. CHARACTER AND VALUE OF THE SEVERAL VOWELS.

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

1. First Class. A sound.

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

1) The essentially long and unchangeable ḥ, for which the Arabic has ẓet, ẓet, kithāb (writing), gannāb (thief), qām (surrexit), written at times ẓet. 2) The prosodically long ḥ, both in the tone-syllable and close before or after it. This sound always comes from short ḥ, and is found in an open syllable (i.e. one ending with a vowel, see § 26, 2), e.g. ḥet.

* When ḥ represents the accented power of ḥ, it should have its full sound, as in ḥet—Ṭa.

† See § 26, and § 26, 2.

‡ In Arabic, the short ḥ is everywhere retained.
\(\text{PART I: ELEMENTS.}\)

\(\text{म्ह, म्ह, ग्म, ग्म;}\) and also in a closed (i.e. one ending with a consonant), as \(\text{ण, न्ल,} \). In the closed syllable, however, it can stand only when this has the tone, \(\text{म्ह, म्ह;}\); but in the open, it is especially frequent before the tone-syllable, as \(\text{म्ह, म्ह, म्ह;}\). When the tone is moved forward or lessened, this vowel becomes, in the former case, short \(\alpha \) (Pattach), and in the latter, vocal \(\text{Sh'va} (127, 3), \text{र्य, र्य (d'bhár); न्न, न्न (ch’kham); द्य, द्य.}\)

As the closing sound of a word, Qamets can stand by itself \(\text{म्ह, म्ह;}\); but here, it is often represented by \(\text{्र}, \text{्र};\) among the original consonant-letters \(\text{र्र, र्र}.\)

2. **Pattach**, or the shorter \(\alpha \), stands properly only in a closed syllable, with and without the tone \(\text{म्ह, म्ह.}\) Most of the cases where it now stands in an open syllable \(\text{र्य, र्य;}\) were originally closed \(\text{र्य, र्य, see 128, 4};\) and in such cases it has generally become long \(\alpha \).

On the union of Pattach with \(\times \) \(\text{(x-)}\) see 123, 2; on \(\alpha \) as a helping sound (Pattach fortiss.), see 123, 2, b.

3. **Seghot** \(\text{(ू, ू)}\) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of \(\alpha \) (like the German Gast, Gäste, e.g. ग्रेस from ग्रेस. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of पृत्ति tsādit, and even in the gravest tone-syllable at the end of a clause or sentence (in pause).

II. **Second Class. I and E sound.**

4. The long \(\text{ि} \) is most commonly expressed by the letter \(\times \) [a fully written Chireq \(\times \)] ; but even when this is not the case, it makes no essential difference, provided the vowel is long by nature \(18, 4), \text{e.g. फ्लि pl. फ्लिर्; न्यि pl. न्यिय.}\) Whether a defectively written Chireq is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable \(126\) or from the position of Metegh \(116, 2\) at its side, as in आ.

5. The short Chireq (always written without \(\times \)) is specially frequent in sharpened syllables \(\text{म्ह, म्ह.}\) and in closed unaccented syllables \(\text{म्ह, म्ह.}\) Not seldom it comes from \(\alpha \) by shorten-
9. CHARACTER OF THE SEVERAL VOWELS.

(fit to 8.53 (my daughter) from 34, 335 from 37, 377 out of 378). Sometimes also it is a mere helping vowel, as in 379 for 371 (128, 4).

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

6. The longest e, Tseere with Yodh (3), comes from the diphthong ai (17, 1), which also stands for it in Arabic and Syriac, as 377 (palace) in Ar. and Syr. haikal. It is therefore a very long and unchangeable vowel, longer even than a, since it approaches the quantity of a diphthong. This a is but seldom written defectively (372 for 371 Is. iii. 8), and then it retains the same value.

At the end of a word a and a must be written fully: very rare is the form 372 (44, Rem. 4).

7. The Tseere without Yodh is the long e of the second rank, which stands only in and close by the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an open or a closed syllable, the former in the tone-syllable or before it (376, 372), the latter only in the tone-syllable (37, 377).

8. The Seghol, so far as it belongs to the second class, is most generally a short obtuse e sound, a shortening of the (3), 372 from 37 (son). It arises also out of the shortest e (vocal Sh’va, 410, 1), when this is heightened in pronunciation by the tone, as 372 for 371, 372 for 37; and besides it appears as an involuntary helping sound, 37 for 37, 372 for 374 (128, 4). The Seghol with Yodh (3) is a long but yet obtuse a (e of the French) formed out of ai, 377 g’léna, and hence it belongs rather to the first class.

See more on the rise of Seghol out of other vowels in 41, Rem. 1, 2, 4.

III. Third Class. U and O sound.

9. In the third class is found nearly the same relation as in the second. In the u sound we have: 1) the long u, whether a) fully written ‘Shureq (answering to the – of the second class), e.g. 37 (dwelling), or b) defectively written without Vav — (analogous to the long — of the second class), Qibbuts, namely, that which stands for Shureq, and which might more properly be called defective Shureq (379, 375), being in fact a
long vowel like Shureq, and only an orthographic shortening for the same.

2) The short \( a \), the proper Qibbuts (analogous to the short Chireq) in an unaccented closed syllable, and especially in a sharpened one, as \( \text{אנה} \) (table), \( \text{אנה} \) (bedchamber).

For the latter the L.XX. put \( o \), e.g. \( \text{ואנ} \), 'obolo\( g \), but it by no means follows that this is the true pronunciation; indeed, they also express Chireq by \( a \). Equally incorrect was the former custom of giving to both kinds of Qibbuts the sound \( a \).

Sometimes also the short \( a \) in a sharpened syllable is expressed by \( i \), e.g. \( \text{יאנ} \) = \( \text{יאנ} \), I 27, Rem. 1.

10. The \( O \) sound stands in the same relation to \( U \), as \( E \) to \( I \) in the second class. It has four gradations: 1) the longest \( o \), viz. from the diphthong \( au \) (I 7, 1); it is mostly written in full, \( (Cholem plenum) \), as \( \text{הומ} \) (whip), Arab. \( \text{saut} \), \( \text{רומ} \) (evil) from \( \text{רומ} \); sometimes it is written defectively, as \( \text{חר} \) (thy bullock), from \( \text{חר} \);

2) The long \( o \), which has sprung from an original \( a \) (corruptly sounded); it is usually written fully in a tone-syllable and defectively in a toneless one, as \( \text{ור} \) Arab. and Chald. \( \text{שד} \) Arab. and Chald. \( \text{שד} \), plur. \( \text{שד} \), \( \text{שד} \) Arab. and Chald. \( \text{שד} \);

3) The tone-long \( o \), which is a lengthening of short \( o \) or \( u \) by the tone, and which becomes short again on its removal, as \( \overline{ב} \) (all), \( \overline{כ} \) (kot), \( \overline{ק} \) (kallam), \( \overline{ק} \), \( \overline{ק} \) (in this last instance it is shortened to vocal Sh'va, yiqt'lu). In this case the Cholem is fully written only by way of exception;

4) The Qamets-chatarph (\( -\)), always short and in the same relation to Cholem as the Seghol of the second class to the Tsere, \( \overline{כ} \) kot, \( \overline{כ} \) vay-yu-qam. On the distinction between this and Qamets, see below in this section.

11. The Seghol belongs here also, so far as it arises out of \( o \) or \( a \) (No. 3), e.g. in \( \text{גו} \), \( \text{גו} \). (II 27, Rem. 4, b.)

On the half-sounds see the next section.

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

<table>
<thead>
<tr>
<th>First Class. A.</th>
<th>Second Class. I and E.</th>
<th>Third Class. O and U.</th>
</tr>
</thead>
</table>
| longest ā (Arabic 
\(\ddot{a}\)). | ā diphthongal (from 
\(\dddot{ai}\)). | ā diphthongal (from 
\(\dddot{au}\)). |
| ē (from \(\dddot{ai}\)). | ē (from \(\dddot{ai}\)). | ē or łą ṣ corrupted 
from ē. |
| ā or ē long ī. | ē or ē long ā. | ā or ē long ā. |
| tone-lengthened ē | tone-lengthened ē | tone-lengthened ē |
| (from \(\dddot{i}\) or obtuse ē) | (from \(\dddot{e}\) or \(\dddot{u}\)) in 
the tone-syllable. | (from \(\dddot{e}\) or \(\dddot{u}\)) in 
the tone-syllable. |
| short ē, especially 
in a sharpened syllable. | short ē. | short ē. |
| obtuse ē. | obtuse ē. | obtuse ē. |

**Greatest shortening to ē or ē in an open 
and to ē in a closed 

syllable.**

**Greatest shortening to ē or ē in an open 
syllable, besides the ē 
or ē in the closed.**

---

**ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.**

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

1. **The sign (.) is 5 in a closed syllable which has not the tone (or accent); for such a syllable cannot have a long vowel (§26, 3).** Examples of various kinds are—

a) When a simple Shva follows, dividing syllables, as in ṣḥākān (wisdom), ṣḥākh-ṣaḥ, with a Methegh, on the contrary, the (.) is ē, and closes the syllable, but then the following Shva is a half-vowel (vocal Shva), as ṣḥākh-ṣaḥ, according to § 16, 1.

b) When Daghesh forte follows, as ṣḥāḵ ṣṭīm (houses); ṣḥāḵ nēšt (pity me); also ṣḥāḵ bǒlt-khām (notwithstanding the Methegh, which stands by the vowel in the second syllable before the tone).

c) When Methegh follows (§ 16, 1), as ṣḥāḵ bǒlt-khām (all men).

d) When the unaccented closed syllable is final, as ṣḥāḵ ṭoppādm (and he stood up).—There are some cases where ē in the final syllable loses its tone by Methegh (§ 16, 1) and yet remains unchanged, e.g. ṣḥāḵ Esh. iv. 8; ṣḥāḵ Gen. iv. 25. Methegh usually stand in these cases, but not always.

*This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26 note on Methegh in § 16, 2.*
2. The sign (,) as short ights in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs a) when Cheteph-Qames follows, as נַּעַמָּת pō-llō (his deed); b) when another Qames-Cheteph follows, as נַּעַמָּת pō-ol'-khat (thy deed); c) in two anomalous words, where it stands merely for (,) which are found so even in manuscripts, viz. נַעַמָּת qō-dhōashim, sanctuaries, and נַעַמָּת shō-ra-shōm, roots. (§ 93, 6, 3.)

In these cases (,) is followed by Methogal, although it is ights, since Methogal always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as נַּעַמָּת in the ship (read: ba'-mi) Ḥ Kings ix. 27, with the article included; on the contrary נַּעַמָּת bo-chōri apā Ex. xi. 8, without the article.

§ 10.


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

To these belongs, first, the sign (,), the slightest and most indistinct half-vowel, something like an obscure half ights. It is called Shva, and also simple Shva to distinguish it from the composite (see below, No. 2), and vocal Shva (Shva mobile) to distinguish it from the silent (Shva quiescent), which is merely a divider of syllables (see below, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal Shva, whose place is under a consonant beginning the syllable, whether a) at the beginning of the word, as נַּעַמָּת qōlō, נַּעַמָּת m'malle, or b) in the middle of the word, as

* That ights ought here to be considered and divided as an open syllable נַּעַמָּת appears from § 26, 7.
† This case is connected with the foregoing, the second Qames-Cheteph having originated in Cheteph-Qames.
‡ In the table § 9, 12, the half-vowels have already been exhibited for the sake of a complete view. They are expressed by small letters.
§ The sound נַעַמָּת (written also נַּעַמָּת) is of doubtful origin and signification.
हिँदू qo-t'â, हिंदू qo-t'â, हिंदू qo-t'â. So also in cases like हिंदू hâ-t'â (which stands for हिंदू hâ-t'â), हिंदू la-m'ânâst-tse'v (for हिंदू); farther, हिंदू ha-m'âshôl Judges ix. 2 (where the interrogative ० makes a syllable by itself), हिंदू ma-tâ-khê. In the last examples the Sh'va sound is specially slight, in consequence of a very short syllable preceding.

The sound ० may be regarded as representing vocal Sh'va, although it is certain that it often accented in sound with other vowels. The LXX express it by a, even a, हिंदू Xiruyhî, हिंदू nîla'îrâm, often by a, हिंदू Zàpôvâ, but very often they give it a sound to accord with the following vowel, as हिंदू Zàdô, हिंदू Zàlîâm, हिंदू Zàlâmâ. A similar account of the pronunciation of Sh'va is given also by the Jewish grammarians of the middle ages.

How the Sh'va sound arises from the slight or hasty utterance of a stronger vowel, we may see in हिंदू (for which also हिंदू occurs, see No. 2) from barâkâ, m this word also sounds in Arabic. This language has regularly for vocal Sh'va an ordinary short vowel.

The vocal Sh'va is too weak to stand in a closed syllable, but yet it can with the consonant before it form a hasty open syllable, as appears from the use of Mešag (see § 16, 2), and also from the fact, that it can become an accented —, as रें from रें. Comp. § 38, 4.

9. With the simple vocal Sh'va is connected the so-called composite Sh'va or Chateph (rapid), i. e. a Sh'va attended by a short vowel to indicate that we should sound it as a half a, e, or o. We have, answering to the three principal vowel-sounds (०, ०, ०), the following three:

(०) Chateph-Pattach, as in हिंदू ch'îmor (ass).
(०) Chateph-Seghal, as in हिंदू 'mor (to say).
(०) Chateph-Qamets, as in हिंदू ch'îli (sickness).

The Chatephs, at least the two former, stand chiefly under the four gutturals (०३२३), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (०) and (०) occur under letters which are not gutturals.

The Chateph-Pattach stands for simple vocal Sh'va, but without any fixed law, especially —a under a doubled letter, since the doubling causes a more full utterance of the Sh'va, as हिंदू Zečh. iv. 12; also where the sign of doubling has fallen away, हिंदू for हिंदू Gen. ix. 14. हिंदू

* This law obtains in the Phoenician language, e. g. हिंदू Mâlêta, हिंदू pakâlîn (see Mon. Proudfon, p. 490; Movers, Art. Phénicie in Encyclopaedia Biblica, s. v. 490); comp. the Latin augment, in amôx, pumâx, with the Greek in xêmu, xêmu, and the old form amôx.

† See especially Sede Chateph, p. ४, ६, and p. २९० of the ed. by Duker, and also in the Excurs. Traduct., p. ३; Oemma, Lehrgebiete der heb. Sprache, S. ७८.
judges xvi. 16; b) after a long vowel, e. g. יֶה (gold of), but יֶה
Gen. ii. 19; יְּרֵא (hear), but יְרֵא Deut. v. 24, comp. Gen. xxviii. 36, 38.

The Chōteph-Qamets is less restricted to the gutturals than the first
two, and stands for simple vocal Sh'va when an O sound was originally in
the syllable, and requires to be partly preserved, e. g. יֶה for יֶה vision
(1 Kings vi), יְּרֵא for the usual יְּרֵא Ez. xxxv. 6 from יְּרֵא. יְּרֵא
his crown from יְּרֵא. It is used also, like (¬), when Dagkesh forte has
fallen away, יְּרֵא for יְּרֵא Gen. ii. 23. In יְּרֵא 1 Kings xiii. 7 and
יְּרֵא Jer. xxii. 20, the choice of this composite Sh'va is occasioned by
the following guttural and the preceding U sound.

3. The sign of the simple Sh'va (¬) serves also as a mere
syllable-divider, without expressing any sound, and therefore
called in this case silent Sh'va (Sh'va quiescens), the Arabic
Sukun, i. e. rest. It stands in the midst of a word under every
consonant that closes a syllable; at the end of words, on the
other hand, it is omitted, except in fiatal-7, e. g. יְּרֵא (king), and
in the less frequent case where a word ends with two consonants,
as in יְּרֵא (nurd), יְּרֵא (thou, fem.), יְּרֵא (thou hast killed), יְּרֵא,
יְּרֵא, יְּרֵא, יְּרֵא (proper name), &c.

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

§ 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connection with the vowel-points, stand the
reading-signs, which were probably adopted at the same time.
Besides the diacritic point of, and, a point is used as a letter
in order to show that it has a stronger sound or is even doubled;
and on the contrary a small horizontal stroke over a letter, as a
sign that it has not the strong sound. The use of the point in
the letter is threefold: a) as Dagkesh forte or sign of doubling;
b) as Dagkesh tene or sign of hardening; c) as Mappiq, a sign
that the vowel-letter (17, 2), especially the at the end of a
word, has the sound of a consonant. The stroke over a letter,
Raphe, is scarcely ever used in the printed text.

* So thought Jule Chagig among the Jewish grammarians.
§ 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. Daghesh, a point written in the bosom* of a consonant, is employed for two purposes: a) to indicate the doubling of the letter (Daghesh forte), e.g. 𐤁𐤃𐤀 qit-tal; b) the hard sound of the aspirates (Daghesh lene).

The root 𐤃𐤀, from which 𐤃𐤀 is derived, in Syriac signifies to thrust through, to bore through (with a sharp iron). Hence the word Daghesh is commonly supposed to mean, with reference to its figure merely, a prick, a point. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language 𐤃𐤀 means, 1) acutere hieram, to sharpen the letter by doubling it; 2) to harden the letter, to utter it without aspiration. Accordingly 𐤃𐤀 means sharp and hard, i.e. a sign of sharpening or hardening (like Mappiq, 𐤂𐤀 for ferens, i.e. signum protrusionis), and it was expressed in writing by a mere prick of the stylus (punctum). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (ex-puncta) by a point or pointed instrument (obeliscus) affixed to them. The opposite of Daghesh lene is 𐤃𐤀 soft (§ 14, 3). That 𐤃𐤀, in grammatical language, is applied to a hard pronunciation of various kinds, appears from § 22, 4, Rem. 1.

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

For further particulars respecting its uses and varieties, see § 29.

§ 13.

DAGHESH LENE.

1. Daghesh lene, the sign of hardening, belongs only to the aspirates (literae aspiratae) 𐤃𐤀 (§ 6, 3). It shows that they are not aspirated, but have their original slender or pure sounds.

* Daghesh in 𐤀 is easily distinguished from Shewq, which never admits a vowel or Shewl under or before it. The Vow with Daghesh (𐤀) ought to have the point not so high up as the Vow with Shewq (𐤀). But this difference is often neglected in typography.
(litera tenes), e. g. מַלְכִּים mā-lēkh, but מָלַךְ māl-ko; לֵחַם lā-phar but לְחַם līḥ-por; שִׁם ša-thā, but יִשְׁמֹר yish-to, 2. Daghesh lene, as is shown in 131, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesh forte, since in these cases the doubling of a letter is impossible. Thus the Daghesh is forte in בּוּשֵׁנָב rabbim, but lene in יִשְׁמֹר yish-dal.

3. Daghesh forte in an aspirate not only doubles it, but also excludes aspiration, thus serving at once for both forte and lene, as נְפַס נַפְסָה; רָקָה rak-koth. (Compare in German stecken and stecken, wachen and woken.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as ΡΩΣ Ρωσία (not σειρία), ΡΩΣ Ῥώσιος.

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

314. MAPPIQ AND RAPHE.

1. Mappiq, like Daghesh, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters ַח, ַש, and the breathings ַח, ַש, and shows that they are to be sounded with their full consonant power, instead of serving as vowels. It is at present used only in final ַח; e. g. מִיָּה mă-ḇah (the h having its full sound), מִיָּה ar-tah (her land), in distinction from מִיָּה ar-tshā (to the earth).

Without doubt such a ַח was uttered with stronger aspiration, like the Arab. Ḫ, at the end of the syllable, or like ַח in the German Schuh, which in common life is pronounced Scheuh. The use of it in and under ַח, ַש, ַח, is confined to manuscripts; e. g. מַיָּה (myy), מַיָּה (myy).

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

2. Raphe (רַפִּה'), ַח, soft, written acor the letter, is the opposite of both Daghesh and Mappiq, especially of Daghesh lene.
§ 15. THE ACCENTS

In exact manuscripts an aspirate has generally either Daghesh lene or Raphe, e. g. יִלְוָּנָה mālekh, רָפְּה; but in printed editions of the Bible it is used only when the absence of Daghesh or Mappiq is to be expressly noted, e. g. יִפֶּסֶף for יַפֶּסֶף, Judges xvi. 16, and v. 28 (where Daghesh lene is absent), Mappiq in Job xxxi. 23.

§ 15.

OF THE ACCENTS.

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

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

2. As a sign of the tone in single words, the accent, whatever may be its rhythmical value in other respects, stands regularly on the syllable which has the chief tone; (comp. Rem. 2.) In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called u-mil-rā (יִלְוָּנָה Chalde., from below), e. g. יִפֶּסֶף qatāl; in the second, u-mil-ēl (יִפֶּסֶף Chalde., from above), e. g. יִלְוָּנָה mālekh. On the third syllable from the end (ante-penultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, chiefly indicated by the Mehegh (§ 16, 2).

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

The following is a list of them according to their value as signs of interpunction.
A. Distinctives (Domini).

I. Greatest Distinctives (Imperatores), which may be compared with our period and colon. 1. (—) Stilük (end), only at the end of the verse, and always united with (:) Stoph-pusuk, which terminates each verse, e. g. 甦. 2. (—) Athnach (respiration), generally in the middle of the verse. 3. (—) Merkă with Māhpakh;* in Job, Ps., Prov., greater than No. 2, marking the chief division of the verse, of which Athnach then divides the second half.


B. Conjunctives (Servi).


REMARKS ON THE ACCENTS.

I. As Signs of the Tone.

1. As in Greek (comp. διδ and δία), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. τὸ βασίλεια (they built), τοῦ βασίλεια (in us); τὸν βασίλεια (the stood up), τῆν πασί (standing up, fem.). [Compare in English compact and compact.]

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

3. The place of the accent, when it is not on the final syllable is indicated in this book by the sign (”* e. g. звучать qa-tehk-a.
II. As Signs of Interpunctuation.

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

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

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

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

§ 16. MAQEPH AND METEGH.

These are both closely connected with the accents.

1. Maqeph (ךךך binder) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e.g. יִּשְׂרָאֵל every man; יִּשְׂרָאֵל every herb, Gen. i. 29; לֵאמֶר all which to him (was), Gen. xxxv. 5.

Certain monosyllabic words like יִּשְׂרָאֵל, יִּשְׂרָאֵל sign of the Acc., יִּשְׂרָאֵל, all are almost always thus connected. But a longer word may also be joined to a monosyllable, e.g. יִּשְׂרָאֵל, יִּשְׂרָאֵל, Gen. vi. 9, or two polysyllables, וַיַּלְקַח יִּשְׂרָאֵל, Gen. vii. 11.

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

* This has the same form with Metegh (§ 16, 2), but they are readily distinguished, as Silluq always stands on the last tone-syllable of a verse, while Metegh never stands on the tone-syllable.
though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly by the vowel of the antepenultima when the last syllable has the tone, whether that vowel be long, as $\text{שָׁהשָׁה}$, $\text{שָׁהשָׁה}$, or short, as $\text{שָׁהשָׁה}$ qodashim, $\text{שָׁהשָׁה}$ batekhem. But here it is to be observed, that the half-vowel also (simple Sh'va vocal and composite Sh'va) is to be regarded as forming a syllable ($\S$ 10, 1 and $\S$ 26, 4); accordingly Methugh stands a) by the vowel which precedes a vocal Sh'va (simple or composite), $\text{שַּהשַּה}$ qâ·t·lâ; $\text{שַּהשַּה}$ yâ·r·r·â, $\text{שַּהשַּה}$, $\text{שַּהשַּה}$ pâ·r·lâ, and b) even by vocal Sh'va; e.g. $\text{שַּהשַּה}$, Job, v. 1.

When it stands by Sh'va, many Jewish grammarians call it Ga'yâ $\text{שַּהשַּה}$, while others use this name in general for every Methugh.

N.B. It is of special service to the beginner, as indicating (according to letter a above) the quantity of Qamets and Chitog before a Sh'va. Thus in $\text{שַּהשַּה}$ zâ·khâ·râ the Methugh shows, that the (v) stands in the antepenultima, and that the Sh'va is here vocal and forms a syllable; but the (v) in an open syllable before (v) must be long ($\S$ 20, 3), consequently Qamets not Qamets-chatuph. On the contrary $\text{שַּהשַּה}$ without Methugh is a disyllable [zâ·khâ·râ], and (v) stands in a closed syllable, and is consequently short (Qamets-chatuph). Thus also $\text{שַּהשַּה}$ (they fear) without Methugh is a trisyllable with a long $\bar{v}$, yâ·r·r·â; but $\text{שַּהשַּה}$ (they see) without it, a disyllable with short $\bar{v}$, yâ·r·â. See above, the rules for Qamets and Qamets-chatuph in $\S$ 9 at the end.

§ 17.

Qoheleth and Kethibhi.

The margin of the Bible exhibits a number of various readings of an early date ($\S$ 13, 2) called $\text{יָד}$ (to be read), because in the view of the Jewish critics they are to be preferred to the reading of the text called $\text{יָד}$ (written). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text. E.g. in Jer. xiii. 6 the text exhibits $\text{שָׁה}$, the margin $\text{יָד}$ $\text{שָׁה}$. Here the vowels in the text belong to the word in the margin, which is to be pronounced $\text{שָׁה}$; but in reading the text $\text{שָׁה}$, the proper vowels must be supplied, making $\text{שָׁה}$. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see Graevius Gesch. der hebr. Sprache, S. 50, 75.
CHAPTER II.

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

§ 18.

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

§ 19.

CHANGES OF CONSONANTS.

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

1. Commutation takes place most naturally among letters which are pronounced similarly, and by the use of the same organs, e.g. 𐤃 𐤃 𐤃 to exult; 𐤃 𐤃, 𐤃, Aram. 𐤃 𐤃 to tire; 𐤃 and 𐤃 (as plural endings); 𐤃 𐤃, 𐤃 𐤃 to press; 𐤃 𐤃, 𐤃 𐤃 to close; 𐤃 𐤃, 𐤃 𐤃 to escape. In process of time, and as the language approximated to the Aramaic, hard and rough sounds were exchanged for softer ones, e.g. 𐤃 for 𐤃 to reject; 𐤃 𐤃 for 𐤃 to laugh; for the sibilants were substituted the corresponding flat sounds, as 𐤃 for 𐤃, 𐤃 for 𐤃, 𐤃 for 𐤃.

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

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

* See the first article on each letter in Gesenius' Hebrew Lexicon.
following syllable begins, forming with it a double consonant, as *illustris* for *industrius*; *diffusus* for *distribus*; *collabostrx* for *collabostrx*. In Hebrew this occurs most frequently,
a) with the feeble, nasal ְָ before most other consonants, especially the harder ones, e.g. ְָ for ְָ from the east; ְָ for ְָ from this; ְָ for ְָ; ְָ for ְָ. Before gutturals ְָ is commonly retained, as ְָ he will possess; seldom before other letters, as ְָ thou hast dwelt;
b) less frequently and only in certain cases, with ְָ, ְָ, ְָ. E.g. ְָ for ְָ; ְָ for ְָ; ְָ for ְָ (136).

In all these cases, the assimilation is expressed by a *Dagheš forte* in the following letter. In a final consonant, however, as it cannot be doubled (120, 3, a), *Dagheš* is not written, e.g. ְָ for ְָ or ְָ; ְָ contr. ְָ; ְָ contr. ְָ; ְָ contr. ְָ. Comp. ְָ for ְָ.

In the last cases the assimilated letter has not Shvva, but the helping vowel Seghol (128, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it: e.g. ְָ from ְָ (100), ְָ for ְָ from him (103, 3). Here we may also refer ְָ for ְָ as surrounds (107, 5).

3. The rejection or falling away of a consonant easily happens in the case of the breathings and vowel-letters ְָ, ְָ, ְָ, ְָ, and also of the liquids. It takes place,
a) at the beginning of a word (*apherēsis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as ְָ and ְָ (see); ְָ sit for ְָ; ְָ (give) for ְָ; ְָ for ְָ, who, comp. No. 2, b;
b) in the midst of a word (*constriction*), when such a feeble consonant is preceded by a Shvva, e.g. ְָ, the prevailing form for ְָ; ְָ for ְָ (123, 4, 135, R. 2. 153, 1);
c) at the end of words (*apocope*), e.g. ְָ for ְָ; ְָ sons, before the genitive ְָ.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from ְָ was formed ְָ; from ְָ; ְָ from ְָ; ְָ (see 199). Here belongs also the weakening of the feminine ending ְָth to ְָ a (see 144, 1, and 190).

4. In other cases a harshness in pronunciation is prevented by the addition of ְָ (*Aleph protheticum*) with its vowel at the
beginning of a word, e.g. יֶרֶד and יֶרֶדֶר arm; (comp. χρήστης, εὐθὸς; spiritus, Fr. esprit.)

5. Transposition, in grammar, seldom occurs. An example of it is נְבֵי הָעָלִים for נְבֵי הָעָלִים (§ 54, 2), because st is easier to sound than lth. Cases are more frequent in the province of the lexicon, as וְלָכַּב and וְלָכַּב lamb; נֵסָב and נֵסָב garment; they are chiefly confined, however, to the sibilants and liquids.

Consonants may also, especially the weaker, at the end of a syllable be softened to vowels, like τι from τε, χεφαυ from χερατ (compare below, § 30, 2, c); e.g. סְנָשׁ שָׁר from סְנָשׁ שָׁר, סְנָשׁ שָׁר from סְנָשׁ שָׁר or סְנָשׁ (where the Seghol is merely a helping vowel, see above, No. 2).*

§ 20.

DOUBLING OF CONSONANTS.

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

a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for יֵלֵךְ we have יֵלֵךְ we have set; for יֵלֵךְ, יֵלֵךְ I have set;

b) in cases of assimilation (§ 19, 2), as בֵּית for בֵּית. In both these instances it is called Daghest compensative;

c) when the doubling of a letter originally single is characteristic of a grammatical form, e.g. יַיְדָּו he has learned, but יֵלֵךְ he has taught (Daghest characteristic).

The double consonant is actually and necessarily written twice, when ever a vowel-sound, even the shortest (a vocal Shva), comes between. Hence this is done: a) when a long vowel precedes, קְנֵהַ which is read קְנֵהָ (§ 26, Rem.), and even after a merely tone-long vowel, קְנֵה, where compensation is more needful; b) when a Daghest has already been omitted, as סְנָשׁ סְנָשׁ for סְנָשׁ סְנָשׁ; c) when by composition the two consonants have come to stand together, but properly belong to two words, as סְנָשׁ סְנָשׁ (he blesses thee), סְנָשׁ סְנָשׁ (they call me), where ה and ד are suffixes; d) when the form has come from another which has a full vowel, as סְנָשׁ סְנָשׁ construct of סְנָשׁ. Sometimes the same word is found in both the full form and the contracted, e.g. יַיְדָּו יַיְדָּו Jer. v, 6, and יַיְדָּו יַיְדָּו Prov. xi, 3, יַיְדָּו Ps. ix, 14, and יַיְדָּו יַיְדָּו Ps. iv, 9.

* In the Princ, יִשְׁפָּח (king) is in this way contracted to יִשְׁפָּח, see Mau Phoenicia, p. 419.
2. A consonant is sometimes doubled merely for the sake of euphony. The use of Dagshesh in such cases (Dagshesh euphonic) is only occasional, as being not essential to the forms of words. It is employed,
a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (Dagshesh forte conjunctive), as הָיָה what is this? for הָיַה; הָיָה יְשֵׁכָה qū-mūtš-štā (arise! depart!) Gen. xix. 14; בָּשִׁים Deut. xxvii. 7.
In some instances words thus united are contracted into one, as טָהַר for טָהַרְתֶּם, מָנַה for מָנַףְוּת, יָדַע what (is) to you? Isa. iii. 15.

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

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

Compare the following forms as found in very ancient Greek inscriptions, viz. ἡκοσίος, ἱενθος, ἵλοςίνας (Hüch, Corpus Inscr. Gr. I. p. 49), and in German unseres, unseres (for unsere, unserer) as written in the time of Luther.

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

3. The Hebrews omitted, however, the doubling of a letter by Dagshesh forte, in many cases where the analogy of the forms required it; viz.
a) always at the end of a word; because there, at least in the pronunciation which has come down to us, the syllable did not admit of sharpening. Thus the syllable all would be pronounced, not as in German with a sharpened tone, but

* Here belong such cases as יָשֵׁם, Ex. xv. 1, 21; so that the assertion is not exact, that the first of the two words must be a monosyllable, or ascended as in the penultimate.
like the English *all, call, small*. Instead, therefore, of doubling the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. מַע (people), with a distinctive accent (§ 15, 3), for מַע from מַע. The exceptions are very rare, as מַע thou, יִפְקַל thou hast given, Ez. xvi. 33;

e) often at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἀλλο Homeric for ἀλλερο); e. g. מַעְבָּדַי for מַעְבָּדַי;

f) in the gutturals (§ 22, 1).

In the case b, it may be assumed as a rule, that the Daghest remains in the letter with Sh'pa (which is then vocal, § 10, 1), and is never left out if the aspirates, because it materially affects their sound, e. g. נַפְלַק יָבָר (not נַפְלַק יָבָר) Gen. xxxii. 21, יִשְּׁמַר Is. ii. 4

גַּמְלֶה. On the contrary, it is usually omitted in the preformatives ' and ב in Piel, as מַעְבָּדַי, מַעְבָּדַי; מַעְבָּדַי for מַעְבָּדַי; so also in מַעְבָּדַי, and in cases like מַעְבָּדַי for מַעְבָּדַי, מַעְבָּדַי for מַעְבָּדַי.

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

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

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

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

* So in Latin, *fol* (for *fell*) gen. *folli*; med. *milla*; et. *cam*. In mid. high-German a consonant is doubled only at the beginning of a syllable, as was the case in the old high-German. E. g. *sal* (Fall) *salles*; *sinn* (Schwamm) &c. Grimm, 4. Gramm. 2. Aug. I. 383.
1. At the beginning of words, when the preceding word ends with a vowelless consonant, as מֶלֶךְ עֵלֶכֶּנָּה (therefore), יִדְנֶה יֶדֶן (fruit-tree); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, §15, 3), e. g. תָּמָּן יָדָּן in the beginning, Gen. i. 1; תָּמָּן יָדָּן and it happened, when, Judg. xi. 5; on the contrary עַמָּן and it was so, Gen. i. 7.

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

2. In the middle and at the end of words after silent שֵׁלֶט, i. e. at the beginning of a syllable, and in immediate connection with a preceding vowelless consonant, e. g. יִנְּשִׁי ye have killed, יִנְּשִׁי he is heavy, יִנְּשִׁי bībat. On the contrary, after vocal שֵׁלֶט they take the soft pronunciation, e. g. יִנְּשִׁי dwelling, יִנְּשִׁי she is heavy.

Exceptions to No. 2 are:

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. פֶּרֶק (not פֶּרֶק) from פֶּרֶק, פֶּרֶק (not פֶּרֶק) formed immediately from פֶּרֶק (on the contrary פֶּרֶק 말ק, because it is formed directly from פֶּרֶק 말ק); פֶּרֶק (not פֶּרֶק) from פֶּרֶק. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, פֶּרֶק פֶּרֶק, פֶּרֶק-קרֶק, בֶּרֶק-קֶרֶק.

b) The ב in the suffixes פֶּרֶק, פֶּרֶק, פֶּרֶק, has always its feeble sound, because vocal שֵׁלֶט is before it. See § 58, 3, b.

c) Finally, certain classes of forms are to be noticed, e. g. פֶּרֶק (מַפֶּרֶק) (מַפֶּרֶק), פֶּרֶק.

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

2. The tone sometimes affects the division of a word into syllables, and consequently the sound of the aspirates; thus פֶּרֶק Num. xxxii. 14, but פֶּרֶק Ps. xi. 15; יִנְּשִׁי (yīḇdān), but יִנְּשִׁי (in pause) Ex. xi. 42.

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

* Hence the use of Daghestani lāne after פֶּרֶק, because instead of it פֶּרֶק was ad.

† A particularly instructive case occurs in § 45, 3.
PECULIARITIES OF THE GUTTURALS.

The four gutturals, $\mathbf{x}$, $\mathbf{r}$, $\mathbf{r}$, $\mathbf{z}$, have certain properties in common, which result from their peculiar pronunciation; yet $\mathbf{x}$ and $\mathbf{z}$, having a softer sound than $\mathbf{r}$ and $\mathbf{r}$, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude Daghest forte. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits Daghest naturally loses its sharpness by the omission; hence its vowel is commonly lengthened, especially before the seebler letters $\mathbf{x}$ and $\mathbf{z}$, e.g. $\mathbf{x}e$ for $\mathbf{x}e$; $\mathbf{z}e$ for $\mathbf{z}e$, &c. The harder gutturals $\mathbf{r}$ and $\mathbf{r}$ allowed a sharpening of the syllable, though orthography excluded Daghest forte (as in German the ch in sicher, machen, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e.g. $\mathbf{r}e$ for $\mathbf{r}e$ the month, $\mathbf{r}e$ that.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a Daghest forte implicitum, occultum, or delicencens; e.g. $\mathbf{r}r$ for $\mathbf{r}r$ brothers; $\mathbf{r}r$ seares; $\mathbf{r}r$ thorns. See more in § 37, Rem. 3.

2. They are accustomed to take a short $\mathbf{a}$ sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

a) before a guttural, Pattach is used instead of any other short vowel, as $\mathbf{a}$, e (Chireq parvum, Seghol), and even for the rhythmically long $\mathbf{e}$ and $\mathbf{o}$ (Tseere and Chalam); as, $\mathbf{e}r$ sacrifice for $\mathbf{e}r$, $\mathbf{o}r$ report for $\mathbf{or}$. This preference was yet more decisive when the form with Pattach was the original one, or was used in common with another. Thus in the Imp. and Impf. Kal of verbs; $\mathbf{or}$ send, $\mathbf{or}$ (not $\mathbf{or}$); Perf. Piel, $\mathbf{or}$ (not $\mathbf{or}$); $\mathbf{or}$ a youth, where Pattach in the first syllable is the original vowel; $\mathbf{or}$ for $\mathbf{or}$.

* Comps. force and the French force; the Germ. Rolls and the French rôle, boldit; Fr. rôle. The Hebrew here betrays its decline; while the Arabic, where the pronunciation retains more of its original freshness, allows the doubling of the gutturals.
b) but a strong and unchangeable vowel, as ṭ, ẓ, ṭ (I.25, 1), and in many cases ṭṣere, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty ḍ (Pattach furtive), which was written under the guttural. This is found only in final syllables, and never under s. E. g. ṭṭ ṭūch, ṭṭṭ śālōch, ṭṭ ṭūč, ṭṭ ṭū, ṭṭī ṭāḥōch, ṭṭī ṭīhālōch, &c.

For the same reason the Swiss pronounces śch as Pch, and the Arabian ṭṭṭūth, though neither writes the supplied vowel.

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

The LXX write 严格的 instead of Pattach furtive, as ṭṭī, Not.

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

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

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

3. Instead of simple Sh'va vocal, the gutturals take a composite Sh'va (I.10, 2), e. g. ṭṭī ṭṭī, ṭṭī, ṭṭī. This is the most common use of the composite Sh'vas.

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

*The accent is on the proper final vowel, and Pattach furtive is sounded like a in real, Semiel. — Ts.
changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e.g. נתי, ידוי yō-ḥām-dhú (from ידוי), ידוי yō-hā-pḥ-khū (from ידוי).

Rem. 1. Simple Shīna under the gutturals, the grammarians call hard (יָד), and the composite Shīnas in the same situation soft (יָד). See observations on verbs with gutturals († 63-63).

2. Respecting the choice between the three composite Shīnas it may be remarked, that
a) י, י, י, at the beginning of words prefer (א), but י (א), e.g. יָד, יָד, יָד, יָד. But when a word receives an accession at the end, or loses the tone, י also takes (א), as יָדָּה to, יָדָּהּ to you, יָדָּה to eat, but יָדָּה. Gen. iii. 11. Comp. † 27, Rem. 5.

b) In the middle of a word, the choice of a composite Shīna is regulated by the vowel (and its class) which another word of the same form, but without a guttural, would take before the Shīna; as Perf. Hiph. יָדָּה (according to the form יָדָּה), Imperf. יָדָּה (conformed to יָדָּה), Perf. Hiph. יָדָּה (conformed to יָדָּה).

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

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

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

Unfrequent exceptions to the principle given under letter a. are יָדָּה moć-ê, Prov. xiv. 10; יָדָּה shār-êch, Ezek. xvi. 4, where י is doubled; in Arabic also it admits of doubling; and the LXX. write יָדָּה 2001. In a few other cases, there is neither the doubling of the Reśh nor the engthening of the vowel; as יָדָּה (for יָדָּה) 8 Sam. xvii. 16.

§ 23.

OF THE FEELNESS OF THE BREATHINGS ו AND י.

1. The ב, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it quiesces), whenever it stands without a vowel at the end of a syllable.
It then serves merely to prolong the preceding vowel (like the German "h in sach"), as נְפָּר he has found, נְפָּר he has filled, נְפָּר she, נְפָּר to find, נְפָּר he; נְפָּר, נְפָּר. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as נְפָּר for נְפָּר, נְפָּר for נְפָּר.

2. On the contrary, נ generally retains its power as a consonant and guttural, in all cases where it begins a word or syllable, as נְפָּר he has said, נְפָּר they have rejected, נְפָּר for to eat. Yet even in this position it sometimes loses its consonant-sound, when it follows a short vowel or a half-vowel (vocal Sh'va) in the middle of a word: for then the vowel under נ is either shifted back so as to be united with the vowel before it into a long sound, as נְפָּר for נְפָּר, נְפָּר for נְפָּר, also נְפָּר (a obscured to o) for נְפָּר; or it wholly absorbs it, as in נְפָּר for נְפָּר Neh. vi. 8, נְפָּר (chōtim) for נְפָּר (sinning) 1 Sam. xiv. 33, נְפָּר (two hundreds) for נְפָּר, נְפָּר (heads) for נְפָּר. Sometimes there is a still greater change in the word, as נְפָּר for נְפָּর, נְפָּר (business) for נְפָּר. Sometimes also the vowel before נ remains short when it is o, e.g. נְפָּר for נְפָּר, נְפָּר for נְפָּר, נְפָּר for נְפָּר.

Instead of the נ thus quiescing in Cholem, Tseez, and Chi rey, we often find written, according to the nature of the sound, one of the vowel letters and נ, e.g. נְפָּר for נְפָּר (eisern), נְפָּר (buffalo) for נְפָּר, נְפָּר (the first) for נְפָּר Job viii. 8, comp. נ for נ (not) 1 Sam. ii. 16 K' thibb; at the end of a word נ also is written for נ, as נְפָּר (he fills) for נְפָּר Job viii. 21.

3. Such a quiescent נ sometimes falls altogether away, e.g. נְפָּר (I went forth) for נְפָּר, נְפָּר (I am full) Job xxxii. 18, for נְפָּר, נְפָּר (I say) constantly for נְפָּר, נְפָּר (to lay waste) 2 Kings xix. 25, for נְפָּר Is. xxxvii. 26, נְפָּר for נְפָּר Ezek. xxviii. 16.

Rem. 1. In Aramaean the נ becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much more. According to Arabic orthography, נ serves also to indicate the lengthened א; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long א sound, as נְפָּר Hos. x. 14, for the usual נְפָּר. There Prov. x. 4, xii. 23, for נְפָּר. Hebrew orthography generally omits, in this case, the prolonging letter (18, 3).

* The sound נ being lost to the ear, the previous vowel is naturally prolonged (ו-mer, then ל-mer); and its vowel, when its own sound is lost, is heard with the previous vowelless consonant, thus לו-ך-נו, then לוכ-ך-נו.—Tr.
2. In Syriac, a even at the beginning of words cannot be spoken with a half-vowel (vocal Sh'va), but always receives a full vowel, usually E, as e. g. the Chald. ܡܺ݋ in Syr. ܫܺ݋. So also in the Hebrew, instead of a composite Sh'va, it takes, at the beginning of many words, the corresponding long vowel, as נַּעַ, girdle for נָעַ, מַּעַ, tents for מַּעַ, נַּעַ, stalls for נַּעַ.

3. We may call it an Aramaism, or a mode of writing common in Arabic, when at the end of a word an a (without any sound) is added to a ה (the root), as נַּעַ for נַּעַ (they went), Josh. x. 24, נַּעַ (they were willing), Is. xxviii. 12. Similar are נַּעַ for נַּעַ pure, נַּעַ for נַּעַ, as נַּעַ, see § 32, Rem. 6.

4. The ה is stronger and firmer than ש, and scarcely ever loses its aspiration (or quiplies) in the middle of a word; also at the end it may remain a consonant, and then it takes Mappiq (§ 144, 1). Yet at times the consonant-sound of the ה at the end of a word is given up, and ה (without Mappiq, or with Raphe ה) then remains only as representative of the final vowel, e. g. חֵר (to her), Num. xxxii. 42, for חֵר; Job xxxi. 23; Ex. ix. 18. At the beginning of a syllable ה is often not heard, and is omitted in writing, as כָּלָה (in the morning) for כָּלָה, כָּלָה (in the land) for כָּלָה, כָּלָה, contracted כָּלָה. In these cases of contraction, the half-vowel (ד) before ה, is absorbed by the full vowel under it. In other cases, however, the vowel under ה is displaced by the one before it, as כָּל (in them, from כָּל; or both are blended into a diphthong, as כָּל (also כָּל) from כָּל, כָּל from כָּל (dhu, a-n, 0).

Accordingly, the so-called quiplies ה at the end of a word stands sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, as an orthographical expression, in consonant text, of final a, as also א, א, and א (Seghol), e. g. כָּל, כָּל, כָּל, כָּל, כָּל, כָּל, § 7, 2 and § 8, 3.

Rem. In connection with א and א it is occasionally changed for ה and  ה (ה = א, ה = א. Hos. vi. 9), and in all cases for ה according to later Aramean orthography, particularly in connection with א, e. g. מַּעַ (sleep), Ps. cxvii. 2, for מַּעַ, מַּעַ (to forget), Jer. xxiii. 29, for מַּעַ, מַּעַ.
CHANGES OF THE FEEBLE LETTERS φ AND ι.

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

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

a) when φ or ι stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus Ἵσσον for Ἱσσον; ὑπερμάτιο for ὑπερματιό; ἱστορία for ἱστορία; so also at the end of the word, e. g. ἵσταται (properly -ίστω, hence fem. -ισσα), ἵστρο (made, Job xli. 25), for ἵστρο (comp. ἵστος 1 Sam. xxv. 18, Kethibh). After homogeneous vowels, particularly pure u and i, φ and ι constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 18, 5), as ὅρει quiet, ἅ May month, ἡ nation, ιυς disclosed. But with short a, φ and ι mostly form a diphthongal o and ι (see below, No. 2; b);

b) after a vocal ᾳβα, when such syllables would be formed as q'om, b'vo. Hence ἴνα for ἴνα, ἴπ for ἴπ. So, especially, when they stand at the end of a word and are preceded by α Sh'va: as ἴνα for ἴνα (from ἴνα), ἴπ fruit for ἴπ;

c) when the feeble letter has a full vowel both before and after it; as ἵπ for ἵπ, ἵπ for ἵπ. Comp. μήθι contr. μί, quum contr. cum.

In Syriac, where these letters flow still more readily into vowel-sounds, ι is sounded, even at the beginning of words, merely as ι, not as φ or ι (as for φ, i); and as in the LXX Ἴστος is written Ἴστο, ἵπ, ἵπ. Hence may he explained the Syriac usage, examples of which.

* Except φ for φ, and § 26, 1, and § 106, 2, 3.
occur also in Hebrew, which transfers the vowel ָא, belonging to the feeble letter, to the preceding consonant, which should properly have simple שִׁוֹאָה, e. g. מִיְּמָן for מִיָּמָם Eccles. ii. 13, מְּבָטָה (in some editions) for מְבָטָה Job xxix. 31.

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

a) when the vowel, which an analogous form without the feeble letter would take, is homogeneous with the vowel-letter, it is retained and lengthened, as בָּשַׁר for בָּשַׁר (analogous form בָּשַׁר); בָּשַׁר (habitare factus est) for בָּשַׁר;

b) when a short א stands before ָא and ָא, it forms with them a dipthongal ָא and א (according to § 7, 1); thus בָּשַׁר becomes בָּשַׁר; בָּשַׁר, בָּשַׁר; בָּשַׁר.

c) but when the vowel-sign is heterogeneous, and at the same time is an essential characteristic of the form, it contrives the feeble letter, and changes it into one which is homogeneous with itself. Thus בָּשַׁר becomes בָּשַׁר; בָּשַׁר becomes א qam; בָּשַׁר and בָּשַׁר become בָּשַׁר and בָּשַׁר.†

An original ָא at the end of words becomes:

a) נ (for ָא is never written at the end of a word), when the impure sound ָא is to be used; e. g. מָבָט for מָבָט (§ 7, 1); מָבָט form, for מָבָט; מָבָט field (post.), common form מָבָט; מָבָט.

b) נ, when the ָא sound prevails, as being characteristic of the form; as מָבָט, מָבָט, מָבָט for מָבָט, מָבָט, מָבָט.

125.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and in all cases, only from the nature of the grammatical forms and from a comparison with the Arabic, where the system appears in a purer and more original form.
than in Hebrew. This holds, especially, of the essentially long vowels in distinction from those which are long only rhythmically, i.e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:

1. The essentially long and therefore unchangeable vowels of the second and third class, namely, i, u, e, o, are regularly expressed among the consonants [or in the line] by their vowel-letters, i and e by i, u and o by o, with their appropriate vowel-signs, thus ✡, ✡, ✡, ✡, as in דְּנַב unpointed, הָנַח palace, בְּנַו a bound, בְּנַפ voice. The defective mode of writing these vowels (ב, ג) is indeed pretty frequent, e.g. בְּנַפ for בְּנַח, בְּנַפ voices for בְּנַפ, בְּנַפ for בְּנַפ; but the difference is merely one of orthography, not affecting the nature of the vowel, which still retains its character as essentially long. Comp. § 8, 4.

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

2. The unchangeable a has in Hebrew, as a rule, no representational in the consonant-text, though in Arabic it has, namely the ฯ, which occurs here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms; see § 81, Nos. 6, 13, 28.

Such cases as ַשָּׁמ  (§ 33, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by Dagshesh forte, e.g. גְּפָּם thief; likewise in every closed syllable, when another of the same kind follows, e.g. לְגָּפָם garment, לְגָּפָם poor, לְגָּפָם wilderness.

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

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

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

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

2. With regard to the close of the syllable, it may end:
   a) with a vowel, and is then called an open or simple syllable, e.g. in בָּשׁוּר the first and last are open. See No. 3.
   b) with a half-vowel or vocal Sh'va, as p' in בָּשׁוּר p'-rt (fruit), ch' in בָּשׁוּר ch'-tsi (half), t' in בָּשׁוּר qâ-t'-'ālā. Such we call half-syllables, or prefix-syllables. See No. 4.
   c) with one consonant: a closed or mixed syllable, as the second in בָּשׁוּר. See No. 5.

Here belongs also the sharpened syllable, as the first in בָּשׁוּר qâ-tel. See No. 6.

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

3. The open or simple syllables have, as a rule, a long vowel, whether they have the tone, as בָּשׁ in בָּשׁוּר, בָּשׁ book,
sanctuary, or not, as דִּבֵּל, דֶּבֶל heart; דָּבָר they will fear.

Usually there is a long vowel (Qamets, less frequently, Tsere) in an open syllable before the tone (pretone vowel), e.g. דָּבָר, דָּבָּר, דָּבָּר.

* Short vowels in open syllables occur only in the following cases:
  a) In disyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (Seghotes), as דָּבָּר, דָּבָּר youth, דָּבָּר house, דָּבָּר, דָּבָּר. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in שָׁבָּר, another form for שָׁבָּר (§ 75, Rem. 3, b).
  b) In certain forms of the suffixes, as דָּבָּר, דָּבָּר (from דָּבָּר).
  c) Before the so-called He vocal, which has not the tone (§ 90, 2), e.g. דָּבָּר, דָּבָּר towards Carmel, דָּבָּר, דָּבָּר towards the wilderness.

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

  d) In these connections דָּבָּר, דָּבָּר, as דָּבָּר his taste, דָּבָּר he will bind, דָּבָּר his deed, דָּבָּר and thy ornament.
  e) In forms like דָּבָּר, דָּבָּר, (they are strong), דָּבָּר, דָּבָּר (thy deed); also in דָּבָּר, דָּבָּר (root); comp. page 32, and § 28, 3.

The first syllable in דָּבָּר, דָּבָּר, and similar forms, does not belong here, but to No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a half-vowel (or vocal: Sh'va, i.e. 10, 1, 2). They may be called half-syllables, or prefix-syllables, as being so slight and unsubstantial that they always attach themselves to the following stronger syllable; e.g. דָּבָּר (cheek), לָבָּר, לָבָּר (sickness) לָבָּר, לָבָּר.

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

* For this, the Arabic has always a short vowel. The Chaldee has only vocal Sh'va, יִנָּב יִנָּב מְנָב; but שָׁבָּר: into which, in Hebrew also, this vowel passes over so soon as the tone is thrown forward (§ 27, 3, s). Not that this pretone vowel was adopted (perhaps in place of a Sh'va) on account of the accentuation of the following syllable. It is the original vowel of the syllable, retained on account of its position immediately before the tone, on the removal of which it is reduced to a vocal Sh'va.
have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears especially from the use of.Meshuggah (see §16 8, b). 5.

The closed syllables, ending with one consonant, have necessarily, when *without* the tone, short vowels, both at the beginning and at the end of words, as אָֽנָּא queen, יָֽנָּא understanding, אָֽכָּא wisdom; אַֽכָּא and he turned back, אָֽכָּא and he set up, אַֽכָּא and he stood up.

When *with* the tone, they may have a long vowel as well as short, e.g. אָֽכָּא he was wise, אַֽכָּא wise; yet of the short vowels only Patneck and Seghol have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are אָֽכָּא, אָֽכָּא, אָֽכָּא; in the last but one, אָֽכָּא, אָֽכָּא. Examples of short vowels, אָֽכָּא, אָֽכָּא, אָֽכָּא; in the penultimate, אָֽכָּא, אָֽכָּא.

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

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

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

Rem. In the division into syllables, accordingly, a simple Sh'va after a short vowel belongs to the foregoing syllable and is *pronounced*, as מָּשָּא mis-a; but after a long vowel, to the following, and is *nasalized* (§10, 1), as מָּשָּא p-o-s-a, מָּשָּא l-o-sa. The composite Sh'va belongs always to the following syllable, as מָּשָּא p-o-sa, even after a short vowel, as מָּשָּא t-o-sa, מָּשָּא c-o-sa.

† There are some exceptions, when a word loses the tone through Meshuggah, as מָּשָּא (Megilla, Esther 10. 9).

§ See § 9, 2. Short Chiyey (ሟ) occurs only in the particles אָֽכָּא and אָֽכָּא; which, however, are mostly homophones because followed by Meshuggah.
4.27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

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

1. that they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e.g., רַעַת; נֵרֶן, נֵרֶּךְ; נַעֲנַת; לַעֲנַת;

2. that they are usually made within the limits of one and the same vowel-class (18). Thus a may be shortened into ą and á, e into i and é, o into õ and ū; and with the same limitation the short vowels may become long. But such a change as a into u never takes place.

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

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

Long vowels (sustained by the tone).  Corresponding short vowels.

\[ \begin{align*}
& a \\
& e \\
& o \\
\end{align*} \]

To these add the half-vowels or Shewa, as extreme shortenings.

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

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

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, חַיָּנָד becomes חַיִּים, as חַיָּנָד. A vowel of Jehovah; חַי סְאוֹ, לֹּסְעָרָב son-of-man; חַי whole, חַיִּים the
whole-of-the-people; also when the tone is moved backwards, e.g. רְפַל, רְפַל; רְפַל, רְפַל. Further, when an open syllable with a long vowel becomes by inflection a closed one, e.g. רְפַל book, רְפַל my book; רְפַל sanctuary, רְפַל my sanctuary. In these cases, טְסֵר (a) passes over into סְגֵה (e) or חֲרֵךְ (i), קְלוֹמֵן (o) into קְמֵטַס-שֵׁתֶפֶה (o). But when a closed syllable with a long vowel becomes a sharpened one, i.e. ending with a doubled consonant, טְסֵר is attenuated into חֲרֵךְ, and קְלוֹמֵן into קִיבֵתֵס; as נֵּמֵר mother, נֵּמֵר my mother, נֵּמֵר statute, plur. נֵּמְרְיָה.

The short vowels ī and ā are more pure, and hence are accounted shorter than ē and ō.

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

a) when a closed syllable, in which it stands, becomes an open one, i.e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as יְוכָל, יְוכָל he has killed him; הב, plur. הב give ye; יָכֹל, directly from יָכֹל.

b) when a syllable, which should be sharpened by Doğheš forte, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a);

c) when it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as נְכָל for נְכָל he has found;

d) when the syllable is in pause, i.e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the effect on the division of the syllables, either pass over into a half-vowel (vocal Sh'va), or wholly fall away, and give place to the mere syllable-divider (silent Sh'va). An example of the former is יָנָל (name), יָנָל (my name); plur. יָנְלֵס (names), יָנְלֵס (their names); of the latter, יָנָל (blessing), constr. יָנְלֵס. Whether the full vowel remains, or becomes a half-vowel (אָנָל, אָנָל; אָנָל, אָנָל), and which of the two vowels in two successive syllables disappears, depends on the nature of the word. In general it may be said, that in the inflection of nouns, the first vowel is usually shortened, while the second, if immediately before the tone (pretonic vowel), remains; as פָּל, pre-
cious, fem. אַ-רְאָה yqārāh: but in verbs, the second is commonly shortened, as אַ-וֹ אַ-וֹ was precious, fem. אַ-וֹ yqārāh. Thus a half-vowel comes in place of—

a) Qamets and Tsere in the first syllable (principally in the inflection of nouns), as רָּבָּא word, plur. יְהֹוָּשָּׁם great, fem. יְהֹוָּשָּׁמָה; בָּּעַּל heart, רָּבָּא my heart; יְהֹוָּשָּׁמָה she will return, יְהֹוָּשָּׁמָה: they (fem.) will return;

b) the short or merely tone-long vowels, a, e, o, in the last syllable, especially in the inflection of verbs, e.g. לָּבָּּב, fem. לָּבָּּב qattâ; לָּבָּּב, plur. לָּבָּּב qattâm; לָּבָּּב, לָּבָּּב yiqtâlî. The helping-vowel, Seghol, wholly falls away (becomes silent Sh'va), e.g. אַ-וֹ (for אַ-וֹ), יְרָּע. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as לָּבָּּב, לָּבָּּב; לָּבָּּב, לָּבָּּב.

Where the tone is advanced two places, both the vowels of a disyllabic word may be so much shortened, that the first becomes i and the second a Sh'va. From רָּבָּא, a word, we have in the plur. יְרָּע; and with a grave suffix this becomes יְרָּע their words (comp. § 28, 1). On the shortening of a into i, see especially in Rem. 3, below.

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

Rem. 1. The diphthongal i o (from inn), as also the o sprung from the firm o (§ 9, 10, 2), is longer than i o; and hence, when the tone is moved forward, the former is often shortened into the latter. E.g. לָּבָּּב, לָּבָּּב (see Paradigm M, Niph); לָּבָּּב flight, fem. לָּבָּּב, with suffix, לָּבָּּב; לָּבָּּב root, fem. לָּבָּּב. The i o stands sometimes even in a sharpened syllable, לָּבָּּב Ps. eil. 5, לָּבָּּב Ex. xx. 18. לָּבָּּב Judg. xxii. 22. About the same relation exists between לָּבָּּב and לָּבָּּב (see § 76, 2).

On the contrary i o is shortened into o, which appears in the tone-syllable as a tone-long o (Cheta), but, on the removal of the tone, becomes again o (Qamets-chalaph), as לָּבָּּב (he will rise), לָּבָּּב (justive; let him rise), לָּבָּּב (and he rose up), see Parad. M, Hiph. So also from לָּבָּּב comes the (less lengthened) tone-long Tsere (e), and without the support of the tone, Seghol (e), as לָּבָּּב (he will set up), לָּבָּּב (let him set up) (and he set up), see Parad. M, Hiph.

2. From a Patach (d) in a closed syllable there arises a Seghol (e), through a further shortening, or rather weakening and blunting, of the sound. This happens.

* The vowel, which here passes into a half-vowel (vocal Sh'va) when the tone is thrown forward, is the so-called postonic vowel in an open syllable; see § 9, 1, 2, and § 26, 2.
a) Sometimes when the tone hastens on to the following syllable, as יִ֫הְנֵ֫ה your hand for יִ֫הְנֵ֫ה יִ֫הְנֵ֫ה (prop. n.) for יִ֫הְנֵ֫ה יִ֫הְנֵ֫ה; especially when a syllable loses something of its sharpness by the omission of Daghest forte, as יִ֫הְנֵ֫ה Ex. xxxiii. 3 for יִ֫הְנֵ֫ה I destroy thee. יִ֫הְנֵ֫ה Ezzeikiel for יִ֫הְנֵ֫ה (whom God strengthens).

b) More regularly when Daghest forte is omitted in a guttural that has a Qamets under it. Thus כִּי for כִּי (כִּי), e.g. כִּי his brothers for כִּי, from כִּי; כִּי the vision; כִּי false for כִּי, and so always with כִּי. With כִּי and כִּי the Seghol is used only where a greater shortening is required on account of the distance of the tone; hence כִּי the mountains, but כִּי the mountain; כִּי the misled, but כִּי the people. Before כִּי and כִּי where a short sharpened vowel cannot so easily stand (§ 22, 1); Qamets always remains, as כִּי the fathers, כִּי the firmament. Comp. further, on the interrogative כִּי (כִּי, כִּי) § 100, 4.

c) In syllables properly ending with two consonants, e.g. כֵּ֫ה (also in Arabic pronounced kalb) from which comes first כֵּ֫ה, and then with a כֵּ֫ה Seghol (§ 29, 4) כֵּ֫ה dog; כֵּ֫ה (jussive in Hiphil from כֵּ֫ה), then כֵּ֫ה, and finally כֵּ֫ה.

3. In a closed (and sharpened) syllable, which loses the tone, כֵּ֫ה is at times attenuated into כ, e.g. כֵּ֫ה: your blood for כֵּ֫ה, כֵּ֫ה his measure for כֵּ֫ה, כֵּ֫ה I have begotten, כֵּ֫ה: I have begotten thee. Comp. above, כֵּ֫ה.

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

a) From the weakening of כ (Qamets) at the end of a word (comp. Rom. French: Rome; Arab: מִלֵּ֫ה read kalil), as כֵּ֫ה and כֵּ֫ה what? § 37, 1, c; see similar examples in Ps. xx. 4; Is. lx. 5; Zech. ix. 5.

b) Even from the weakening of כ, as כֵּ֫ה (you) from the original כֵּ֫ה (Arab. asūn), § 32, Rom. 5, 7; כֵּ֫ה (to them) from the original כֵּ֫ה. Comp. page 24.

5. Among the half-vowels, (-) is shorter and lighter than (-) and the group (—) than (—); e.g. כֵּ֫ה Edom, כֵּ֫ה Edomite; כֵּ֫ה truth, כֵּ֫ה: his truth; כֵּ֫ה hidden, plur. כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫ה כֵּ֫�
regularly (Chireq), but with gutturals & (Pattach). E. g. לִבְּל (to fall) n’phol; with the preposition not לִבְּל b’n’phol, but לִבְּל b’n’phol; so also לִבְּל kin’phol for לִבְּל; רְפִּל for רְפִּל; הָעָב (whence הָעָב according to § 24, 1) for הָעָב; הָעָב (num.

param est.) kham’at for לִבְּל kham’at. At times another division of syllables takes place so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as לִבְּל lin-

po! Num. xiv. 3, יְשֹּׁרJer. xvii. 2.

A similar process occurs in the body of a word, as לִבְּל risk’hphé and לִבְּל risäpe, לִבְּל from לִבְּל but here the initial vowel comes immediately from a full vowel, and is more like i in הָעָב (§ 27, 3).

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

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

3. When the first Sh’va is composite and stands after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. יא yama’dhā for יא they will stand, יא neheph’ku for יא they have turned themselves, יא pool kha, thy work (§ 26, 3, a).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, כ, ג, or an aspirate with its hard sound (tenuis), namely, כ, ג, ג, א. e. g. ג let him turn aside. יא and be watered, יא than (l) hast killed, יא and be kept, יא let him rule, יא and he took captive. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a helping-vowel, which is mostly Seghol, but Pattach under gutturals, and Chi-

* An instance of א and כ (which should, likewise, have Daghbas) scarcely occurs. Alone stands כ (shortened from כפ) Prov. xxx. 8; in several MSS. כ (with Daghbas).

† With the exception, however, of כ, as כח wild ass, כב fresh grass. On account of the feeble sound of the כ the helping-vowel may also be omitted, as כא The, כב valley.
reg. after, e.g.,.ToInt8(8.1) for In.ToIn8(8.1) ; .flex for In.ToIn8(8.1) ; .flex for In.ToIn8(8.1) ; .flex for In.ToIn8(8.1) ; .flex for In.ToIn8(8.1). These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called fortis, a term which should be restricted to the Patatch sounded before a final gutural, according to § 22, 2, 6.

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

§ 29.

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

I. The principal tone, indicated by the accent (§ 115, 2), rests on the final syllable of most words, e.g., .flex, .flex, .flex, .flex (as these two examples show, even on additions to the root); less frequently on the penultima, as in .flex, .flex night, .flex.

Connected with the principal tone is Methegh, a kind of secondary accent (§ 116, 2). Small words which are united by Maqeph with the following one, are destitute of the tone (§ 116, 1).

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

In Arabic the tone is more on the penultima, and even on the ante-penultima. The Syriac accents mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e.g., .flex .flex  flex  flex: brexis boro.

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

*In this and the analogous examples (§ 63, 2) Dógboch 3exu remains in the
final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the
helping-Patatch has a very short sound, and at the same time to suggest .flex as the original form. (Accordingly .flex those last taken is distinguished for pronunciation from .flex ad nauseam.) The false epithet fortis given to this helping-vowel, in connection with the notion that such a vowel must be sounded before the consonant, caused the decided mistake which long led its defenders, namely, that .flex should be read shkardah; although such words as .flex, .flex were always correctly sounded shkadh, machal, not mouch. Strictly analogous is .flex  flex (from  flex , § 78, Rem. 3, 4).
words. If the word is increased at the end, the tone is thrown forward (descendit) one or two syllables according to the length of the addition, as יָּמֵשׁ, לֶבֶנֶת, לַמּוֹדְהָה; שְׁמַר, שְׁמַרְמָה; בּוֹשׁ, בּוֹשׁוֹת. For the consequent shortening of the vowels, see 127 1, 3.

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

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

a) when the syllable (ם) 49, 2, is prefixed, as יָּמֵשׁ: he will say, יָּמֵשׁ and he said; יָּמֵשׁ he will go, יָּמֵשׁ and he went; יָּמֵשׁ let him rise, יָּמֵשׁ and he rose up;

b) when a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. יָּשֵׁב Job iii. 3, for יָּשֵׁב יָּשֵׁב; יָּשֵׁב יָּשֵׁב. Is. xii. 7, for יָּשֵׁב יָּשֵׁב; Gen. i. 5, iii. 19, iv. 17; Job xxii. 23; Ps. xxxi. 2;

3) in Pause. See No. 4.

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

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

a) when the syllable has a short vowel in pause it becomes long; as בּוֹשׁ, בּוֹשׁ; יָּשֵׁב, יָּשֵׁב; יָּשֵׁב, יָּשֵׁב; יָּשֵׁב, יָּשֵׁב; יָּשֵׁב, יָּשֵׁב. Jer. xxii. 29; יָּשֵׁב (conspiracy), יָּשֵׁב 2 K. xi. 14;

b) when a final tone-syllable has a prefix half-syllable (as יָּשֵׁב, § 27, 4), the half-vowel of the latter gives place to a full vowel which takes the tone. A more fitting cadence is thus produced, than by the accentuation of the final syllable. E. g. יָּשֵׁב 2, יָּשֵׁב; יָּשֵׁב, יָּשֵׁב; יָּשֵׁב, יָּשֵׁב. The vowel select-

* Ex u the prose of the Hebrews proceeds, according to the accentuation, in a kind of iambic rhythm. That the authors of the system intended to secure this effect is evident, particularly, from the application of Masopp.
ed is always that which had been shortened, in the same syllable, to vocal $Sh\text{'}va.$ Moreover, vocal $Sh\text{'}va$ in pause becomes $Seghol,$ as יִזְיִד, יַנְד; and a $Chataph$ gives place to the analogous long vowel, as יַמְלָּח, יִנְלָח; יֵשְׁמִיה, יְשָׁמִיה.

This tendency to place the tone on the penultima in pause, shows itself moreover in several words which then regularly retract the tone, as יֵדָשְׂנָא, יִדָשְׂנָא; יֶנֶשְׂנָא, יֵנֶשְׂנָא; יִשְׁחֵר, יִשְׁחֵר; יַנְבָּשָׁר, יַנְבָּשָׁר; and in single cases, like יַדָּבֵר, Ps. xxxvii. 20, for יָדָבֵר; and also יָתֵר Job vi. 3, for יַתֵר from יִתֵר.

The rule given under letter a respects principally $Patlach$ and $Seghol.$ Seghol is however strong enough to be retained in pause (יֵרְבָּשָׁר, יַרְבָּשָׁר) especially when the syllable is sharpened by $Daghest$ forte, as יֵרוּבשַׁפְּל.

$Patlach$ is sometimes adopted in place of $Seghol,$ as יִדָּבֵר, in pause יֵדָּבּוֹר; יֵרְבָּשָׁר, in pause יֵרְבָּשָׁט. $Patlach$ even takes the place of $Tseer$ in pause. E. g. יִדָּבּוֹר for יִדָּבֵר, Is. xlii. 22; יֵרְבָּשָׁט, in pause יֵרְבָּשָׁט.Is. vii. 6. But more commonly, $Tseer$ is retained; and on the contrary, $Patlach$ sometimes takes its place out of pause, as יֵרְבָּשָׁט for יִדָּבּוֹר, Lam. iii. 48.

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

* Such a Pause-syllable is sometimes strengthened by the doubling of the following consonant; § 20, 3, a.
PART SECOND.

OF FORMS AND INFLECTIONS, OR OF THE PARTS OF SPEECH

§30.

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

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

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Perfect, the root, יָנָn, for which the Latin term radix is often used; and hence the three consonants of the stem are called radical letters, in contradistinction from the servile letters, namely ס, ל, נ, ה, ג, ד, ס, נ, which are added in the derivation and inflection of words. We however employ the term root in a different sense, as explained in No. 2.

2. Many etymologists give the name root to the three stem-consonants, viewed as vowelless and unprounounceable, from which, the stems
for both, the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root:  הָנָּה (to reign).

Verb-stem: נָהָה he has reigned. Noun-stem: נָהָה king.

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

2. These triliteral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter א, which is uttered as a vowel (ג 24, 2, c), and thus reduces the form to one syllable, e.g. נַנָּא for נַנָּה.

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

Only a few examples can be presented here:—

From the root שַׁבָּה, which imitates the sound of heaving, are derived immediately שַׁבָּה, שַׁבָּה to cut off; then, שַׁבָּה, שַׁבָּה, שַׁבָּה, with the kindred significations to shear, to saw, and metaphor, to decide, to judge (hence שַׁבָּה, Rabbi, a judge). Related to this is the syllable שָׁבָה, שָׁבָה from which is derived שָׁבָה, שָׁבָה to cut into; שָׁבָה to sharpen; שָׁבָה to pare. With a lingual instead of the sibilant, שָׁבָה, שָׁבָה; hence שָׁבָה to cut down,
to destroy; מְלַשַׁ to cut down, to kill; מְלָשׁ to cut off, to shorten; מְלַשׁ to tear off, to pluck off; מְלַשׁ to cut off, to shear off; מְלָשׁ Syr. to sacrifice, to stay for sacrifice. Still softer are מְלַשׁ and מְלָשׁ; hence מְלַשׁ to cut off, to shear off; מְלָשׁ to cut and split. A softer form of this radical syllable is מְלָשׁ; hence מְלָשׁ to cut off, to shear off; מְלָשׁ Syr. to sacrifice, to stay for sacrifice. Still softer are מְלָשׁ and מְלָשׁ; hence מְלָשׁ to cut off, to shear off; מְלָשׁ to cut and split. A softer form of this radical syllable is מְלָשׁ; hence מְלָשׁ to cut off, to shear off; מְלָשׁ to cut and split. With the change of the palatal for the guttural sound, מְלָשׁ, מְלָשׁ to cut and split, divide; מְלָשׁ arrow (sing.), מְלָשׁ to sharpen, מְלָשׁ arrow, lightning, also מְלָשׁ to see (Lat. verum, Germ. scheiden), and many others.

The syllable מְּלָשׁ expresses the humming sound made with the mouth closed (μων); hence מְלָשׁ, מְלָשׁ (מְלָשׁ), Arab. מְלָשׁ to hum, to buzz. To these add מְלָשׁ to be dumb; מְלָשׁ to become mute, to be astonished.

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

Compare further, on the radical syllable מְלָשׁ with the idea of elevation, carrying upward (ribbon), and on מְלָשׁ to break; מְלָשׁ, מְלָשׁ to lick, to sup, the articles מְלָשׁ, מְלָשׁ, מְלָשׁ in Gesenius' Hebrew Lexicon.

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

a) These roots are merely deduced from stems in actual use, and are themselves not in use. They merely represent the hidden germs (semina) of the stems which appear in the language. Yet the latter have, now and then, so short a form that they exhibit only the elements of the root itself, as מְלָשׁ perfectus fuit, מְלָשׁ light.

b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E.g. מְלָשׁ [comp. Eng. tap], מְלָשׁ (mole), מְלָשׁ (shoal), מְלָשׁ, מְלָשׁ, מְלָשׁ, מְלָשׁ, מְלָשׁ, מְלָשׁ, מְלָשׁ, מְלָשׁ.

c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the oldest, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E.g. מְלָשׁ and מְלָשׁ to be smooth, to be shorn; to be hale; and even מְלָשׁ to be bare. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as מְלָשׁ to roll (spoken of a ball, of the rolling of waves), but מְלָשׁ rather of the rough sound made in the act of scraping = molus, molus, cerro; מְלָשׁ to cut stones or wood, requires a stronger sound than מְלָשׁ to cut grass, to snow.

d) It appears also that those consonants which resemble each other in strength or softness, are commonly associated in the formation of root-syllables, as מְלָשׁ, מְלָשׁ, מְלָשׁ (never מְלָשׁ, מְלָשׁ, מְלָשׁ; מְלָשׁ, מְלָשׁ (seldom מְלָשׁ); מְלָשׁ, מְלָשׁ (not מְלָשׁ). Scarcely ever are the first two conso-
ens the same (רוּפָם) or very similar (רַפָא). On the contrary the last two are very often the same (יָדָי).

The tendency to substitute smooth or harsh sounds (see letter s) is sometimes so great that l, s, z, especially when used as middle stems-letters, are even softened in vowels, as רֶשֶׁב, כָּשָׁה to tread down, to thresh; רַעֲשֵׁס, רַעֲשָׁש (comp. כָּנָח) to press, and many others. Comp. saltare, French sauter; calidus, Ital. caldo; in Naples: casdo, French chaud; falsus, falsus, in Calabria: faux, French faux; and the pronunciation of the English words talk, walk. Comp. § 19, 5, Rem.

Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e.g. נָעַשׂ, נָעַשׁ, נָעַשְׁ to be narrow, to afflict; יָעַשׁ, angi; רָעַשׂ to tread; רָעַשׁ, φιέμα, fremo, to make a humming sound (to buzz, hence to spin), &c.

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

3. To a secondary process, or later epoch of the language, belong stem-words of four and, in the case of nouns, even of five consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.† This lengthening of the form is effected in two ways: a) by adding a fourth stem-letter; b) by combining into one word two triliteral stems, so that then even quinquetaliters are formed. Such lengthened forms arose from the mere repetition of some of the three stem-letters, as לָעַשְׁ, לָעַשׁ; אוּשַּׁשְׁ, אוּשַׁשׁ, are not regarded as quadriliterals, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing נ, as נַעַשׁ נומם flame from נָעַשׁ. Aram. conj. Shafel נַעַשׁ נומם.

Rem. on a). Some forms are made by the insertion particularly of ℓ and r between the first and second radicals, as לָעַשׁ, לָעַשׁ to shear off, to cut off; לָעַשׁל = לָעַשׁ עָשְׂרֶה; לָעַשׂ to grow; לָעַשׁנָה hot wind (the

* Letters which are not found associated as radicals are called incompatible. They are chiefly such as too strongly resemble each other, as כ, צ, צ, צ. Some letters, however, have been falsely considered incompatible, as כ, which are sometimes associated, e.g. in לָעַשׁ and לָעַשׁ, from the harder form כָּשָׁה.

† Especially in Akkadian, where these forms are very frequent.
first form with frequent in Syr.). This mode of formation is analogous with Pill, and in Aramaean the two forms exist together, as הָנִּים, הָנִים. In Latin there is a correspondent lengthening of the stem; as fade, scindo, tundo, jungo (in Sancr. Class VII), from fid, acid, (xodum), fud, jug. Additions are also made at the end, principally of l. and n.; as גֹּבֶע an axe, from the stem גֶּבֶע to cut; הָנִים an orchard, from הָנִים; הָנִים flower-cup, from הָנֵּפֶב cup, from הָנְפַּר to tremble, הָנִים to hop. The termination -l has perhaps a diminutive force, as it has in many languages.

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

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

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

OF GRAMMATICAL STRUCTURE.

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

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

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

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

CHAPTER I.
OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

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

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

| 1 | comm. יָהִי, in pause יָהִי | 2 | m. יָהִי (מֵי), in pause יָהִי |
| 2 | pause יָהִי | thou. |
| 3 | m. יָהִי (מֵי) | f. יָהִי (מֵי) pr. יָהִי |
| 3 | f. יָהִי | he. |

### Plural.

| 1 | comm. יָהִי, יָהִי (מֵי), in pause יָהִי |
| 2 | m. יָהִי |
| 3 | m. יָהִי, יָהִי |

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

### Remarks.

1. **First Person.**

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

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary, יָהִי is made from יָהִי (with the exchange of א for י) by the addition, as it seems, of יָהִי. The form יָהִי, from which the suffixes are derived, occurs only in 2 Esdr. ii. 5 (קֶדֶש). The form יָהִי is found only six times: e.g. Gen. xxxii. ii, Num. xxxii. 32. (In the Talmud יָהִי alone appears.)

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

II. **Second Person.**

1. The forms יָהִי, יָהִי, יָהִי, יָהִי, are contracted from יָהִי. In the kindred dialects yet have יָהִי before the י, Arab. יָהִי, I. n. l. ym. plar. מֵי, מֵי יָהִי, יָהִי יָהִי. The essential syllable is יָהִי יָהִי, to which the meaning that belongs (see § 44, 1); the prefix is demonstrative, and gives more support to the form. יָהִי without יָהִי occurs only five times, e.g. Ps. vi. 4, and each time as קֶדֶשׁ with the Qere יָהִי. As the vowels of the text belong to the Qere יָהִי, the reading of the Qere יָהִי may have been יָהִי as an abbreviation from יָהִי.

* In Phoenician it is written יָהִי, without the ending יָהִי, and spoken somewhat like יָהִי (Phoen. Punicus, V. 2, 33, Sausb. Mon. Phoen., pp. 174, 177). A trace of this form is found in the Ethiopic יָהִי יָהִי (I have killed). In ancient Egyptian ASK (pronounced as).
The feminine form was originally pronounced הָּהָּ (with the feminine designation יָהָּ, probably from הָּהָּ, she, properly thus she, compare סָּהָּ, § 47, 2), as in Syrian, Arabic, and Ethiopic. This form is still found in a few instances (Judg. xvi. 3, 1 Kings xiv. 2). Some forms in the inflection of the verb are derived from it (§ 44, Rem. 4, § 59, 1). The final יָהָּ being gradually lost to the ear (in Syrian it was at length only written, not pronounced), its Yodh was omitted, so that the Jewish critics, even in the above-mentioned passages, place in the Qere הָּהָּ, whose Shin stands in the punctuation of the text (§ 17). The same יָהָּ appears, moreover, in the infrequent forms of the suffix יָהָּ, יָהָּ (§ 56).

5. The plurals הָּהָּ, הָּהָּ are blunted forms (comp. § 27, Rem. 4, b) of הָּהָּ. (Arab. ʼaṭāʿa, Chal. ʼaṭaʿ, ʼaṭaʿe, a form which lies at the foundation of some verbal inflections, § 59, 1), and הָּהָּ or הָּהָּ, the full final vowel giving place to the obtuse sound of e, somewhat in the manner of the third person. הָּהָּ is found only once (Ezek. xxxiv. 31, where another reading is הָּהָּ), and הָּהָּ (for which MSS. have also הָּהָּ (occurs only four times, viz. in Gen. xxxi. 6; Ex. xiii. 11, 90; xxxiv. 17. For the ending יָהָּ see No. 7.

III. Third Person.

6. The יָהָּ indicates a kind of half-vowel heard at the end of הָּ and הָּ, ha, ha, like e in the German die (old Germ. thia, this), etc., etc. A trace of this appears in the Arabic; as ḥuwa, ḥiya, in the common dialect ḥu, ḥu.

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

7. The plural forms הָּ and הָּ come from הָּ and הָּ in the same manner as הָּ from הָּ. In Arab. where they are pronounced ha, ha, the obscure vowel-sound is retained; for which the suffixes הָּ, הָּ still have Seghol (§ 27, Rem. 4, b). The הָּ, in both forms has a demonstrative force. (See § 90, 2.) In Chal. (וָהָ, הָּ) Arab. and Ethiop. (huma, homa) there is an appended 6, 6, which occurs in Hebrew in the poetical forms ה, ה, ה (§ 58, 3, Rem. 1).

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

§ 33.

SUFFIX PRONOUN.

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

* See an exception in § 121, 2.
tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns and particles (suffix pronouns, usually suffixes), e. g. ann him and his (from an he), thus arə I have killed him, ən his horse.

Instances of the like contraction occur in Greek, Latin, and German, as arə μου for arə ὡς μου, Lat. eccum in Plantas for ccum, Germ. du hast's for du hast es. In Hebrew, this is done systematically, as in Egyptian, Hungarian, and some other languages.

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

a) when joined to verbs, they denote the accusative (but comp. § 121, 4), ən I have killed him;

b) when joined to substantives, they denote the genitive (like μαρτρρου, pater ejus), and then serve as possessive pronouns, as ən (abk-i) my father; ən, equus ejus, and equus suis (§ 124, 1, b);

c) when joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb; e. g. ən (prop. my vicinity) with me, like mea causa, on the contrary ən behold me, ecce me;

d) the dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (2 sign of the dative, ən in, ən from, § 102) with the suffixes, as ən to him, ən in him, ən from me.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as ən—thou from a form like ən = ən thou. This applies also to the affermatives of the verb (§ 144, 1).

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

A tabular view of all the forms, both of the separate pronouns and of the suffixes, is exhibited in Paradigm A. In §§ 58–61 are given more full explanations of the forms of verbal suffixes and of the modes of attaching them to the verb, and in § 93 of the forms and attachment of nominal suffixes. On the prepositions with suffixes, see § 103.
§ 34.

THE DEMONSTRATIVE PRONOUN.

Sing, m.  יִתְּ הָ (תַּ הָ) this.

f.  יִתְּ הָ (תַּ הָ) those.

Plur. comm. יִתְּ הָ (rarely יִתְּ הָ) these.

The feminine form יִתְּ הָ is for יִתְּ הָ (from יִתְּ הָ = יִתְּ הָ and the feminine ending יִתְּ הָ, see 180, 2); and the forms יִתְּ הָ, יִתְּ הָ, which are both of rare occurrence, come from יִתְּ הָ by dropping יִתְּ הָ. The forms יִתְּ הָ and יִתְּ הָ (related to the Arabic article יִתְּ הָ, § 35, Rem. 1) are plural by usage, and not by grammatical inflection. The form יִתְּ הָ occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article יִתְּ הָ (Rem. 1). The ending יִתְּ הָ in יִתְּ הָ (same as יִתְּ הָ) is a demonstrative appendage, as in יִתְּ הָ (132, Rem. 7).

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

Rem. 1. This pronoun receives the article יִתְּ הָ, יִתְּ הָ, יִתְּ הָ) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which יִתְּ הָ is inserted after the article, יִתְּ הָ גֶּפֶנֶג, xxiv. 63; xxxvii. 19; יִתְּ הָ fem. Ex. xxxvi. 35, and shortened יִתְּ הָ usually masc. Judges vi. 20; 1 Sam. xiv. 1; xvii. 36; but fem. in 2 Kings iv. 25. In Arabic there is a corresponding form  kalidh as relative pronoun.

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

§ 35.

THE ARTICLE.

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

* In most languages the demonstratives begin with ָ, hence called the demonstrative word, which is, however, interchanged with a sibilant [as in Heb. יִתְּ הָ] or a rough breathing. Thus in Aram. יִתְּ הָ, יִתְּ הָ, יִתְּ הָ this, Arab. ָה, ָה, ָה; Sansk. ָ, ָ, ָ, tan, (Gk. ָ, ָ, ָ), Goth. ָ, ָ, thate; (form, ָ; der, ָ, ָ) on the other hand, that, &c.
following consonant (by *Daghest forte*), e. g. מַעֲשֵׂה the sun, ﷫ the river for ﷫ (according to § 20, 3, b).

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

But to be more minute:

1. Before the weakest guttural ﷫ and before ﷫ (§ 22, 5) the vowel of the article is always lengthened to Qamets, as ﷨ the father, ﷨ the other, ﷨ the mother, ﷨ the man, ﷨ the foot, ﷨ the head, ﷨ the evil-doer.

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

A) When the guttural is followed by some other vowel than a (א) or מ (מ), then a before the stronger ﷫ and ﷫, the article regularly remains ﷫, as ﷫ that, ﷫ the month, ﷫ the strength; with rare exceptions, as ﷫ Gen. vi. 19, and always ﷫ those. b) before ﷫ the Pattach is generally lengthened, as ﷫ the eye, ﷫ the city, ﷫ the servant, plur. ﷫ (Exceptions in Jer. xii. 9, Prov. ii. 17.)

B) But when the guttural is followed by a (א), then a) before ﷫ and ﷫ the article is always ﷫, provided it stands immediately before the tone-syllable, else it is ﷫, e. g. ﷫ the people, ﷫ the mountain, ﷫ (in pause), ﷫ towards the mountain, on the contrary ﷫ the mountains, ﷫ the guilt; b) before ﷫ the article is always ﷫, without regard to the place of the tone, as ﷫ the wise, ﷫ the feast; so also c) before ﷫, as ﷫ the sickness, ﷫ the months. (On the contrary ﷫ according to A, a.)

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

Rem. 1. The form of the Hebrew article ﷫ appears to have come from ﷫, the ב being always assimilated to the following letter (as in ﷫, from ﷫, § 19, 2). The uniform assimilation is explained by the enclitic nature of the article. In Arabic, its form is ﷫ (spoken hul among the Beduins *), in which also the ב is assimilated, at least before all e and i sounds, as well as before l, n, and r. E. g. al-Kuran; but,

*See Wallis, loc. cit., Zeitsehr. der D. Morgenl. Ges. Bd VI, S. 192, 217
as-sana (Bedouin, has-sana), the same as 襻, the year. — The Arabic article itself occurs in the Old Testament, in the Arabic name _CUR\k, Gen. x. 33, and perhaps in _CUR\k. i.e. kari. 襻 Ex. xiii. 11, 13; according to others, in 襻 (the people), Prov. xxx. 31.

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

### 36.

**THE RELATIVE PRONOUN.**

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

-pills is used also as a conjunction, like _quad, of, that. Closely connected with it in meaning is -pills, which also belongs to the pronominal stems, § 104.

### 37.

**THE INTERROGATIVE AND INDEFINITE PRONOUNS.**

1. The interrogative pronoun is -pills who? (of persons), and -pills what? (of things).

The pointing of -pills with Quenets is seldom found out of pause, except before -pills and -pills, as -pills -pills what are ye? -pills -pills what do ye see? rarely before -pills as in Josh. iv. 6-21. It is commonly written in close

*In the Phoenician it never occurs in the full form, but as -pills, and -pills, spoken as, -pills, and -pills. Genesis Mon. Phon. p. 438; Meever Phenic. Text 1, S. 81, ff. II., S. 44. Comp. above § 2, 5. In modern Hebrew also, -pills has become the prevailing form.*
connection with the following word:  \( a) \) נו with Mapqeph and Dagshesh
\( forte \) conjunctive (§ 20, 3); as נו נו quid tibi? and even in one word,
as נו נו quid vobis? Is. iii. 15; נו what is that? Ex. iv. 2;  \( b) \) before
the hard guttural \( \gamma, \zeta, \zeta \), it also takes Puttach with the Dagshesh
implied in the following guttural (§ 22, 1) נו נו Num. xiii. 18.
\( c) \) before a guttural with Qamets, it takes Seghol (according to § 27,
Rem. 2), as נו נו what hast thou done? This Seghol stands also
occasionally before letters that are not guttural, as נו נו נו: what
voice, &c.? 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause
is far removed from the word; moreover in the form נו נו (see
more in the Lexicon under נ in the note).

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

CHAPTER II.
OF THE VERB.

§ 38.
GENERAL VIEW.

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

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

\( a) \) Primitives, e. g. נ to reign; נ to sit.

\( b) \) Verbal Derivatives, derived from other verbs, e. g. נ to jus-
tify; נ to justify one's self, from נ to be just; com-
monly called conjugations (§ 39).

\( c) \) Denominatives, or those derived from nouns; e. g. נ and
נ to pitch a tent, from נ a tent; נ to root out and
נ to take root, from נ a root.

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

The noun from which the denominative verb comes, is in most cases
itself derivative; e. g. נ to be white, hence נ נ a brick (from the
color), and hence again נ נ to make bricks; from נ נ to increase
greatly, נ a fish, and hence again נ to fish.
A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose components, originally a servile, has become a radical. E. g.  יָנָה to rest, to set one’s self down; hence the noun יָנָה a setting down; hence again יָנָה to descend; in like manner יָנָה a pit, destruction (from ינְבָא), hence יָנָה to destroy.

§ 39.

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

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

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

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

* The Infinitive is here used for the sake of brevity in most grammars and manuals, thus יָנָה to learn, prop. he has learned.
† Not in the sense in which this term is used in Greek and Latin grammars.
3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (_CAST, CAST; CAST CAST; COMP. TO LIE, TO LAY; TO FALL, TO FALL); partly in the addition of formative letters or syllables (CAST, CAST; COMP. TO SPEAK, TO BESPEAK; TO COUNT, TO RECOUNT; BID, FORBID); sometimes in both united, as CAST. (Comp. § 31, 2.)

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

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

**Active.** | **Passive.**
---|---
1. Kal, to kill. | (wanting.)
2. Niphal, to kill one's self. | (very rare.)
3. Piel, to kill many, to massacre. | Pual, CAST
4. Hiphil, to cause to kill. | Hophal, CAST
5. Hithpael, to kill one's self. | Hothpael, CAST

*This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for CAST, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as CAST, CAST. The Paradigm CAST, in common use since the time of Dan, obviates this inconvenience, and is especially adapted to a comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arabic, and Ethiope, RIST) in all of them. In Hebrew, it is true, it has only the forms of Kal, which are not frequent, and occur only in poetry; yet it may be retained as a type or model sanctioned by usage.
There are several other less frequent conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

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

§ 40.

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

In the Germanic languages also there are distinct forms for only two tenses (the present and imperfect). In the formation of all the others, auxiliary verbs are employed. Comp. Grimm’s d. Gram. 2. A. 1. 835.

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

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

* See § 47, note *, where the relation of these two terms to each other, and their general import, are explained. The learner will observe, that the corresponding terms in the Hebrew lexicon of Gesenius (translated by Dr. Robinson, 8th edition, 1854) are Präter for Perfect, and Futur for Imperfect.—Tr.
### PERFECT.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>3 m.</td>
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<tr>
<td>3 f.</td>
<td>ἧ</td>
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<td>2 m.</td>
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<td>2 f.</td>
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<td>1 c.</td>
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### IMPERFECT.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
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<td>3 m.</td>
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### § 41.

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

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

The letters of the old Paradigm μηη are used in naming the letters of the stem, ι designating the first, τ the second, and κ the third. Hence the expressions, verb μξε for a verb whose first radical is ι (prima radicalis ι); verb μηη for one whose third radical is η (tertia radicalis η); verb μττ (τ doubled) for one whose second and third radicals are the same (media radicalis geminata).

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* The term defective, by which some designate this class, we apply to those whose forms are not all in use (§ 74).
I. OF THE REGULAR VERB.

§ 42.

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

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

A. OF THE GROUND-FORM, OR KAL.

§ 43.

ITS FORM AND SIGNIFICATION.

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

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

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

Rem. 2. Examples of denominatives in Kal: רדד, to cover with pitch, from רדד, pitch; רו"ד to salt, from רו"ד, salt.

* A verb middle A is one that has Patah (short a) under the middle radical or in the second syllable; a verb middle E, one that has Tesor; and a verb middle O, one that has Cholem.—To.
Perfect of Kal and its Inflection.

1. The inflection of the Perfect in respect to person, number, and gender, is affected by appending fragments of the personal pronouns, plural and feminine endings, (as afformative,) to the end of the ground-form. In explaining this connection, we may treat the ground-form as a participle, or a verbal adjective,* expressing by itself the 3d sing. Perf.; as अष्टेय he has killed, शतेय thou hast killed (← killing-thou, or killer-thou, a killer was thou, अष्टेय शतेय); अष्टेय he was fearing, अष्टेय शतेय fearing were ye, for अष्ठेय अष्ठेय. In the second person this is readily seen, as well as in अष्ठेय for अष्ठेय. In the first person sing. अष्ठेय we have अष्ठेय, the simple germ of the pronoun, united with the demonstrative sound अष्ठ, by which the affirmative is at the same time distinguished from the suffix forms अष्ठ and अष्ठ (as if one would form अष्ठेय, अष्ठेय 1, after the analogy of अष्ठेय). In the third person, अष्ठ (originally अष्ठ, cump. Rem. 4) is a designation of the feminine (as in the noun 50, 2), and अष्ठ (originally अष्ठ) is a sign of the plural.

In the Indo-Germanic tongues the inflection by persons originated in the same manner, namely, by appending pronominal forms; as, e. g. in the Sanscrit and Greek, from the stem as (to be) Sanscr. assim., spti, Dor. ॥ (I am), where the ending अ belongs to प and अ; Sanscr. assim., Dor. assim (thou art), where अ is about अ; Sanscr. assim., tass (he is), where अ corresponds to the pronoun अ, and so forth. For the most part, indeed, the etymology is more obliterated here, as it sometimes is in the Semitic languages; e. g. ist pers. sing. Arab. (khalil), Syr. kelil, where the characteristic अ is wholly lost.

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

* On the intimate connection between the Perfect and the verbal adjective, see what has already been said 39. 1. In intransitives they often have the same form, as अष्ठेय full, or he was full; अष्ठेय small, or he was small. In transitives the participle has, indeed, a different form (अष्ठेय); but the adjective-form अष्ठेय may be compared with अष्ठेय; although it generally denotes properties, as अष्ठेय near, अष्ठेय (improper) adversary, § 84. 1.

† In the Paradigm the forms अष्ठेय and अष्ठेय are, therefore, designated with an asterisk as modal-forms, for the notice of the beginner.
Only בֵּדֵבַע, בֵּדֵבַע have the tone on the last syllable, and, in consequence, Shewa under the first radical (127, 3).

N.B. Rem. 1. Verbs middle E; falling back in their inflection to the type of verbs middle A, generally lose the E second, which passes over into — or —, when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus *בֶּלֶבַע* ye have asked 1 Sam. xii. 13, בֶּלֶבַע* ye possess Deut. iv. 1, 22; so also before suffixes *בֶּלֶבַע* I have asked him 1 Sam. i. 20, בֶּלֶבַע I have begotten thee Ps. ii. 7. Such forms must not be considered verbs middle E: the weakening of the vowel is owing simply to the general weakness of the form, and the 3d person Perf. is בֶּלֶבַע, בֶּלֶבַע, בֶּלֶבַע, not בֶּלֶבַע, בֶּלֶבַע, בֶּלֶבַע. See § 64, Rem. 1, and § 69, Rem. 4.

2. In verbs middle Q, the Cholem is retained in inflection where it has the tone, as בֶּלֶבַע. But when the tone is thrown forward, Cholem becomes Qames-chetaph, as בֶּלֶבַע I have overcome him (see § 49, 3) and then will be able, Ex. xviii. 23.

4. Unfrequent forms. Sing. 3d fem. in בֶּלֶבַע (as in Arabic, Ethiopic, Aram.), e. g. בֶּלֶבַע, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1); more frequent in stems בֶּלֶבַע and בֶּלֶבַע, § 74, Rem. 1, § 75, Rem. 1. — 2d masc. בֶּלֶבַע for בֶּלֶבַע (differing only in orthography), as בֶּלֶבַע, Mal. ii. 14, comp. Gen. lii. 12. — 2d fem. sometimes has still a Yodh at the end; as בֶּלֶבַע, Jer. xxxi. 21 (according to one form of the pronoun בֶּלֶבַע, § 32, Rem. 4), especially in Jeremiah and Ezekiel. It is properly pronounced בֶּלֶבַע, and the vowels of the text belong to the marginal reading (without א) as in the corresponding pronoun. With this is connected the form בֶּלֶבַע before suffixes (§ 59, 1 c) — 1st com. sometimes without Yodh, as בֶּלֶבַע, Ps. cxix. 15; Job xiii. 2; 1 Kings vii. 48. This however is found only in K’thith; the Q’ri substitutes the full form. — Plur. 3d fem. בֶּלֶבַע or בֶּלֶבַע Amos iv. 3 — 3d com. seldom with the full plural ending בֶּלֶבַע (often in Chal. and Syr.), as בֶּלֶבַע, Deut. viii. 3, 10, or with a superfluous א (after Arabic orthography), as בֶּלֶבַע, Jos. x. 24. In the Imperfect the form with בֶּלֶבַע is more frequent, see § 47, Rem. 4.

N.B. 5. In connection with the affirmative בֶּלֶבַע, בֶּלֶבַע, the tone is on the penultima, and the word is Milla; with the others it is Mild (§ 15, 3). The place of the tone is shifted, a) in several persons by the Partic. §§ 39, 4, where it is moved backwards and at the same time the vowel of the second syllable, if it had become (.), is restored, as

*Almost all these forms, which in Hebrew are unfrequent, are the Tond ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaic, Syriacic, and Arabician.
PART II. PARTS OF SPEECH.

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

§ 45.

OF THE INFINITIVE.

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

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

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

a) *לְּשֹׁנַּר*; e.g. *לְּשֹׁנַּר* to be Gen. xxxiv. 7.

b) *לְּשֹׁנַּר* and *לְּשֹׁנַּר* (*feminine forms from לְּשֹׁנַּר* and *לְּשֹׁנַּר*); as לְּשֹׁנַּר* to hate, לְּשֹׁנַּר* to approach Ex. xxxvi. 2, לְּשֹׁנַּר* to pity Exek. xvi. 3. (As a verbal noun, the Infinitive may also take the feminine ending.)

c) *לְּשֹׁנַּר* (as in Chaldee); e.g. *לְּשֹׁנַּר* to call Numb. x. 2.

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

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition ל, as *לְּשֹׁנַּר* intercediendo, ad *intercedendum*, לְּשֹׁנַּר* ad cadendum (for to fall).

*In the Paradigms the *Inf. constr.* is the predominant form, is put before the other under the name of Infinitive, and לְּשֹׁנַּר.*

346. THE IMPERATIVE.

The 3rd is here closely combined with the Inf, into a grammatical form, as is shown by the division of syllables and the use of *Bagheesh* lene, namely *baa* *in-foh* (§ 35.1), so also *lig-foh*, just as in the Impf. *waₙ, *wan*. On the contrary *baₙ* Job iv. 12. *baₙ* 2 Sam. iii. 34, where the prepositions 3 and 3 are conceived to be less closely connected with the Infinitive; so also 3, as an exception; *waₙ* *waₙ*, Jer. i. 10.

346.

OF THE IMPERATIVE.

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

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

Rem. 1. Besides the form *bër*, there is also one with *Pattah*, as *bër* (as in the Inf. and Impf.) 2 Sam. xiii. 8. The Pattah is regular in *bër* from *bër*; see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and plural form an *e* (Qameta-chetaph) instead of the 3, as *bër* draws *Ex. xxxii. 30*; *bër* *reign thou f*. Judges ix. 10.

* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4. 5). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Imperfect. It might rather be supposed, that the Imper. is a shortening of the 3rd person of the Impf. (*bër* from *bër*); but in reality these three forms are each independent, and have not arisen one from another, but all alike have been formed on the basis of the abstract verb (§ 39, 1). The inflection of the Imper. may certainly have been borrowed from the Impf.

† An Imper. is found twice (Ex. xxxii. 19, Jer. xlix. 8) in Hiphel, but with a reflexive meaning.
3. In the form נָשָׁה, the נ at times falls away, and then a helping vowel is introduced, as in נָשׁא. Genesis 3:24, compare נָשׁא. call ye L. for נָשָׁה. Ex. ii. 20. The shortening is probably owing to the guttural.

147.

OF THE IMPERFECT AND ITS INFLECTION.*

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

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

In the 1st pers. נָשָׁה, plur. נָשָׁה, is an abbreviation of נָשָׁה, of נָשָׁה. This person required no addition at the end.

In the 2d pers. sing. the נ in נָשָׁה is from נָשָׁה, the נ in נָשָׁה is the sign of the feminine, as in נָשָׁה thou (feminine, see § 32, Rem. 4). In the 2d pers. plur. the נ (more fully נ, see Rem. 4) in נָשָׁה, is the sign of the plural as in the 3d person.

* The name Imperfect is here used in direct contrast with Perfect; in a wider sense, therefore, than in the Latin and Greek grammar. The Hebrew Perfect denotes, in general, the finished and past, what is come to pass or is gone into effect; but at the same time, that which is represented as perfected, whether extending still into the present, or in reality yet future. The Imperfect, on the contrary, denotes the unfinished and continuous, that which is being done, or coming to pass, and a future (hence called also Future); but also that which is in progress and in connected succession, in past time (the Latin Imperfect). This distinction shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal-stem proceeds, and the designation of the person follows as something subordinate; but in the Imperfect, the subject, from which the action proceeds, is expressed by a prefixed pronoun. — A like twofold division of the two-form occurs in the older branches of the Ario family, and is revived again in the Pārs and Modern Persian. — See further, in the Syntax, § 132, ff.
and as in the Perfect also (§44, 1), and is here appropriated to the masculine; *נִּיְמָּא in יַּמְּמַמָּא is the sign of the plural feminine (in Chaldee נ), or borrowed from נַיְמָא ecc.

In the 3d person יַּמְּמָא, the נ is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for נ (from נָמֵא), properly נַמָּא (comp. נַמָּא for עֹמֵא §69). The plur. (fully יַּמְּמִמָּא) is formed by the plural-ending נ, shortened נ. The נ in the feminines יַּמְּמִיְם, יַּמְּמָלֶּיָה, which are precisely the same as the second person, may be connected with the feminine-ending נַקֵּה.

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

Rem. 1. The final נ (Cholem) is only tone-long (§9, No. 10, 3), as in the Infinitive and Imperfect. Hence, 1) The examples in which it is written fully are very rare, and are to be regarded as exceptions. 2) Before Maqaph it becomes Qames-chataph; e. g. לָמַּמָּא and he wrote there, Josh. viii. 32. 3) It becomes vocal Sh'va before the affirmative נ and נ. In the few instances in which it remains before such affirmatives, the pointing becomes נ, because it stands close before the pause, e. g. יַּמְּמִיְם הָשֶׁר-קֶד (they will judge), Ex. xvii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This Cholem is confined, almost exclusively, to verbs middle A, like יַּמְּמָא. Transitive verbs (middle E and O) take נ (Pattach) in the Imperf., as יַּמְּמִיְם to be great; Impf. נַמָּא; יַּמְּמָא to be small, Impf. נַמְּמִיָה. Sometimes both forms exist together; the Impf. with נ is then transitive, and that with נ is intransitive. E. g. יַּמְּמַמָּא, he will cut off, will reap; יַּמְּמָיָה, he will be cut off, i. e. will be short. So also יַּמְּמִיָה; Impf. נ, to subdue; Impf. נ, to be subdued. Ex. xvii. 13; Josh. xiv. 10. More seldom both occur without any difference in signification; e. g. יַּמְּמָיָה and יַּמְּמִיָה he will bite. In the irregular verbs, the mutable נ (There) is also found in the final syllable, as יַּמְּמִיָה for יַּמְּמָיָה. These three forms of the Imperfect are called Impf. O, Impf. A, Impf. E.

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

...ing to some Job xvi. 16; Is. xxviii. 3. (In the vulgar Arabic, necl.
properly see eat, is the common form for I eat; and in the French patrio.
azines for fais.)—In the Pentateuch, ï (na) occurs in place of ã, espe.
cially after Far consecutively (149, 3, e. g. Ex. i. 19, 20; x. 20, as in
Arabic, and in a still more abbreviated form in the Imp. (34, Rem. 3).
—Once occurs (Ezek. xvi. 50) the anomalous form ï with ï
inserted, after the manner of verbs ï and ï (67, 4, 72, 5).

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

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

6. In Pauta, the vowel of the second syllable, if it had become Sh它的,
is restored and takes the tone, as ï, ï. Comp. i. 20, 4.

448.

LENGTHENING AND SHORTENING OF THE IMPERFECT AND
IMPERATIVE.

(Jussive and Cohortative Forms.)

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

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

* It is worthy of remark, that the Chroniclers often omit the Nis where it
stands in the books of Kings; see 1 Kings xii. 38, 43; comp. 2 Chron. vi. 29, 32
—1 Kings xii. 29; 2 Kings xi. 8; comp. 2 Chron. xi. 4; xxvii. 4.
first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Imperfect.

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

3. The characteristic of the Cohortative is a long a (१) appended to the first person; e.g. योट्त for यट्त. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the Passives), and has the tone wherever it is taken by the affermatives त and त, and hence it affects the final vowel in precisely the same manner as these do. E.g. in Kal, यट्स; in פֶל, יִֽוָתְנָ; Ps. ii. 3; but in Hiphil, यट्स.

Very rarely, the diller sound त takes the place of त (१ क, Rem. *4), e.g. 1 Sam. xxvii. 5; Ps. xx. 3. As rarely is it attached to the third person (Is. v. 19; Ez. xxii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

१ denotes, as accusative ending to a noun, motion or tendency towards a place (१०५, २); and after the same analogy, the Cohortative with this ending expresses effort and the direction of the will to an action. Accordingly it is used especially to express excitement of one’s self, determination, wish (as Optative), &c. (see § 125).

4. The Jussive occurs only in the second and third persons. Its form is often orthographically the same as that of the Indicative; e.g. यट्ट, as Indic. he will kill, as Jussive let him kill. It is sometimes, however, plainly distinguished by the orthographic shortening of the form, as will be shown in every instance in the appropriate place. In the regular verb, it is externally distinguished from the Indicative only in Hiphil; Indic. यट्ट, Jussive यट्ट. It is found in Kal and Hiphil of verbs य, as यट्ट and यट्ट for यट्ट and यट्ट; and in all the conjugations of verbs य, where it consists in the removal (aposcppt) of the ending त; e.g. त for त (The name Future aposcpoated, derived from the mode of forming it in verbs त, is applied generally to this form of the Imperfect.) But in all cases the plural forms of the Jussive coincide with the common, except that the ending त is
excluded. So also the 2d sing. fem., as יִשָׂרָאֵל, יִשָּׂרְאֵל, יִשָּׂרֶאֶל &c.; and all forms, sing. and plur., with pronominal suffixes, as יִשָּׁמַע Indicative Jer. xxxviii. 15, Jussive xli. 8.

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

5. The persons of the Imperative, as it is allied in form and meaning to the Imperfect, are also lengthened (by נ... ) and shortened, in a manner perfectly analogous. So also the Arabic has an Imperative energetic. In most conjugations only one of these forms is found, in others both are employed. The lengthened Imp. occurs, e.g. in Kal of the regular verb, as נִשָּׁה, נִשָּׁה, נִשָּׁה, נִשָּׁה; the shortened Imp. in verbs נָבִא, as נָבִי for נָבִי; both together in Hiphil, as נִפְרִית and נִפְרִית for נִפְרִית. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as נֶאֶסֶס, נֶאִסֶס up! נֶאִסֶס give up.

¶ 49.

PERFECT AND IMPERFECT WITH A CONSECUTIVE

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

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

This י is a strengthened form of Vav copulative (comp. יָיַע, יָיַע יַיַע, where the prepositions י, י, י are strengthened in a similar way), in the sense of and then, and so. The drawing back of the tone is found also in similar combinations, like יָיַע; and the shortening of the verb at the end (apocope) is merely an accidental coincidence with the form of the Jussive, though it seems to have favored the increasing use of the Cohortative form in the first person.

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

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

† Also the forms יָיַע and יָיַע occur very seldom after Vav some, יָיַע. Judges viii. 1; Ex. xiv. 8.

‡ The opinion of earlier grammarians, that יָיַע is a contraction of יָיַע יָיַע (which was explained, it happened that he killed), is in every respect erroneous, and is now antiquated. The י is always an emphatic and; and when it begins entire divisions and books of the Old Testament, it indicates, that they were either originally connected with what goes before, or have been brought into connection with Ex. e.g. Lev., Num., Josh., Jud., 1 and 2 Sam., Esth., Ruth]; just as some other books, for a like reason, begin with the simple supply י (Ex., I. K., Ezra).—Equally false is its derivation according to some, from יָיַע יָיַע.
and it will be; but it has generally the effect of shifting the tone to the last syllable, in those verbal forms which would otherwise have it on the penultima,* e. g. וָּשָּׁנַּת I went, וָּשָּׁנַּת (with preceding Impf.) and I will go, Judges i. 3; יָשִׁרְנָנַּת Perf., יָשִׁרְנָנַּת and it shall divide, Ex. xxvi. 33. See more on the use of the Perfect, in §126.

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

§ 50.

OF THE PARTICIPLE.

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

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

2. In intransitive verbs mid. E and mid. O, the active Participle of Kal coincides in form with the Perf. 3d sing.; as עַפָּל sleeping from עַפָּל, עַפָּל fearing from עַפָּל. Comp. the formation of the Participle in Niphal, § 51, I. But in verbs mid. A, it has the form עַפָּל; in which the א is a corruption of the original א (יָדָל from יָדָל, § 9, 10, 2), and is immutable. (The form עַפָּל is in common use only as a verbal noun, § 84, 1.) In Piel, Hiphil, and Hithpael, the Participle is formed after a different manner.

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

Rem. 1. An unfrequent form is עַמְרָנָנַּת. Prexol. Ps. xvi. 5. (for עַמְרָנָנַּת from עַמְרָנָנַּת), comp. עַמְרָנָנַּת. 2 Kings viii. 21, and the prop. n. בָּלָק 1 Chron. xxvii. 30. Many reckon here also עַמְרָנָנַּת Is. xxix. 14, xxxviii. 5; but this is rather the 3d sing. imph. Hiphil of עַמְרָנָנַּת. Comp. a quite similar construction Is. xxviii. 16. The Chalém in עַפָּל is unchangeable, though

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

† The Jewish grammarians call the participle also עַפָּל (middle form), yet not in the sense of the Latin name, but as used for a present tense, and secondarily holding the middle place between the Perfect and the Imperfect;§ 134. 71.
It is generally written defectively. The form דָּבַר, Isa. xii. 7, for דָּבַר is explained by § 29, 3, 6.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English rises, flown. Thus לָבַשׁ means holding (not held), Cant. iii. 8. לָבַשׁ confines for confess, Ps. cxiii. 7. Comp. the deponent verbs in Latin.

B. DERIVED CONJUGATIONS

§ 51.

NIPHAL.

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

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

2. In signification, it bears a resemblance to the Greek middle voice; and hence a) It is primarily reflexive of Kal, e.g. כָּלַךְ to look to one's self, to becare, כָּלַךְ to hide one's self; often of emotions which act upon the subject, e.g. כָּלַךְ to trouble one's self, to grieve, כָּלַךְ to bewail, comp. כָּלַךְ, lamentari, contristari. b) Then it frequently expresses reciprocal action, as כָּלַךְ to contend with another at law; כָּלַךְ to counsel, Niph. to consult together; comp. the middle and deponent verbs כָּלַךְ, כָּלַךְ, כָּלַךְ, utterari, iudari, pratari. c) It has also, like Hithpa' (§ 4, 3, e) and the Greek middle, the signification of the active with the addition of self, for one's self, e.g. כָּלַךְ to ask for one's self (1 Sam. xx. 6, 28), precisely like αἰτομαι se rovin,
exiβovai Ðavwv to put on (one's self) a coat. Here, instead of the accusative (se), the remote object (expressed by the dative, sibi) lies in the idea of the conjugation. d) It is often also passive of Kal, e. g. ἔπανα to bear, Niph. to be born; likewise of Piel and Hiphil, when Kal is intransitive or not in use, e. g. (from ἔπανα to be in honor) Piel to honor; ἔπανα in Piel to conceal, Hiph. to make disappear, to destroy; Niph. passive of each; and in this case its meaning may again coincide with Kal (ὅτι Kal and Niph. to be sick) and even take an accusative (I138, 2, Rem. 1).

Examples of denominatives are; ἔπανα to be born a male. Ex. xxxiv. 19, from ἐπάνα a male; ἔπάνα cordatum fori, Job xi. 13, from ἐπάνα cor.

The older grammarians have represented Niphal as the proper Passive of Kal. This representation, however, is decidedly incorrect. Niphal has not the characteristics of the other passives. There are still found in Kal traces of another passive form (I50, 1); and the Arabic has an independent conjugation, corresponding with Niphal (inquaλa)، which has its own Passive; may, in Hebrew itself there is probably a trace of the Passive of Niphal in the form ἔπανα, Is. lxxi. 3; Lam. iv. 14. According to the usage of the language, the passive signification is certainly a very common one; but it was first derived from the reflexive. The ἐπάνα prefixed has the force of a reflexive pronoun, like ἐπάνα in Hiph-pael.

Rem. 1. The Inf. absol. ἐπάνα connects itself, in form, with the Perfect, to which it bears the same relation as ἐπάνα to ἐπάνα. Examples of this form, ἐπάνα: rugendo 1 Sam. xx. 6, ἐπάνα desiderando Gen. xxxi. 30; of the other, ἐπάνα Jer. xxxii. 4; once ἐπάνα examiendo Ex. xiv. 3. The ἐπάνα in the final syllable (which is essentially long), the Infinitive form has also in Piel and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding ἐπάνα. Not unfrequent is the form ἐπάνα as Inf. absol.; e. g. Num. xv. 31; Deut. iv. 26; 1 K. xx. 19.

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

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

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*In other languages, also, may be observed the transition of the reflexive into the passive. So in Sanscrit and in Greek, it is still clear, how the formation of the middle preceder that of the passive. The, in the termination of the Latin passive, is the reflexive pronoun as. In the old-Slav and Bohemian, as. stands for another; in the Deaconomic, ko me kanda = I am praised. See Rup's Vergleichende Grammatik, S. 436 ff.
by a word of one syllable, the tone is commonly drawn back upon the
penultima, and consequently the final syllable, losing the tone, takes
Seghol instead of Tere. E. g. אָבְּרָו he stumbled at it, Ex. xxxiii.
12; וֹּרְבִּים and he heard him, Gen. xxv. 21, comp. וֹּרְבִּים and
God heard, 2 Sam. xxii. 14; xxiv. 25. In a few words, this form with
the retracted tone has become the usual one; as וֹּרְבִּים take heed, Ex.
xxii. 21; וֹּרְבִּים and he fought, Num. xxi. 1.

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

§ 52.
PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. Conj. II.
gattala, Arum. יֵעָפָא) is the doubling of the middle stem-letter.
In the active, the Impf. יֵעָפָא and the Part. יֵעָפָא (whose pre-
formatives retain their original Sh'va) are formed, according to the
general analogy, from the Inf. and Impf. יֵעָפָא. The passive (Pual)
has a more obscure vowel, of the 3d class, under its first radical,
and ע under the second. In other respects the active and passive
follow the same analogy. In the inflection of the Perfect of Piel,
Patnach takes the place of Tere in the first and second persons
(יֵעָפָא, יֵעָפָא, יֵעָפָא), which, properly, have for their basis the
form יֵעָפָא. See Rem. 1.

The ע which occurs also in the succeeding conjugations as the char-
acteristic of the Part. is related to ע who? = whoever, one who.

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

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

* Analogous examples, in which the doubling of a letter has an intensive force,
found in the German words reichen,achen; streichen (string, Anglo-Saxon
streken); strecken; comp. Strich, Strecker; Wucher, from wachen; others in which
it has the resecutive signification, are stechen, achen; seuchen, secken; in Greek,
πλεῖον to laugh, Piel to sport; to jest (to laugh repeatedly); ἀρχαῖον to ask; Piel to beg; hence it denotes that the action is performed upon many, as ἄνευ to bury (one), Gen. xxiii. 4; Piel to bury (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piel is found with various shades of difference, as ὑπέρ to open, Piel to loose; ὑπό to count, Piel to recount. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, 6) It has a causative signification (like Hiphil), e.g. ἀπελευθέρωσις to learn, Piel to teach. It often takes the modifications expressed by to permitt, to declare or to regard, to help, as ἀπελευθέρωσις to let live; ἀπελευθέρωσις to declare innocent; ἀποκαθίστημι to assist in child-bearing. 6) Denominatives are frequently found in this conjugation, which in general mean to make a thing (as that which the noun expresses), or to be in any way occupied with it; as from ἐπί nest, ἐπί to make a nest; from ἐπί dust, ἐπί to throw dust, to dust. It also expresses the taking away or injuring the thing or part of which the noun is the name (as to head, old Engl. for heade, to skin), e.g. ἐπί (from ἐπι a root) to root out, extirpate; ἐπί (from ἐπι tail) properly to injure the tail, hence to rout the rear-guard of an army; ἐπί to remove the ashes. So also in verbs whose origin cannot be traced to a noun, e.g. ἐπί to stone, and also to remove the stones, etc. from a field.

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

In Piel the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E.g. ἐπάτω in Piel to sow, in Kal to heat; ἐπάτω Piel to cut, to hew out, Kal to form, to make; ἐπάτω Piel to uncover, Kal to reveal.

In an intrinsitic sense, Piel occurs as an intensive form, but only in poetry, as ἐπάτω frangit Jer. vi. 56; ἐπάτω to be open Is. xxxvi. 8; ix. 11; ἐπάτω to be drunken, Is. xxxiv. 5, 7.
N. B. Rem. 1. The Perf. Piel has frequently (…) in the final syllable instead of (\(\sim\)), e.g. წწ to destroy, ḫḥ to break in pieces. This occurs especially before Mappah (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, There is the more common vowel. Compare წწ Is. xli. 21 with ḥḥ Josh. iv. 14; Esth. iii. 1. Some verbs have ḫḥal, viz. ḫḥ to speak, ḥḥ to atone, ḫḥ to wash clothes.

A single instance of (…) in the first syllable (after the manner of the Chaldee) is found in Gen. xlii. 51, ḫḥ to cause to forget, occasioned by the play upon the same ḫḥ. Compare the quadrilateral ḫḥ, which is analogous, in form, with Piel (§ 56).

2. The Impf. Inf., and Impf. which followed by Mappah, generally take ḫḥal in the final syllable, e.g. ḤḤ he seeks for himself Is. xl. 20; ḤḤ sanctify to me Ex. xiii. 2. So in Hithpāl. In the 1st pers. sing. Impf. besides ḫḥ there occurs also (very seldom) the form ḥḥ Lev. xxvi. 33, and ḥḥ Zech. vii. 14 (according to § 23, 3, Rem. 2). With Pass. cons. we have also ḥḥ for ḥḥ Judges vi. 9. Instead of ḥḥ are found such forms as ḥḥ, e.g. Is. iii. 16; xiii. 18.

3. The Inf. abs. Piel has sometimes the separate form given in the paradigm, as ḫḥ castigando Ps. cxxviii. 18; but far more frequently that of the Inf. constr. ḫḥ.

4. In Piel, instead of ḫḥ, Qibhats is found less frequently (Qamets-chetuph, e.g. ḫḥ dyed red Nah. ii. 4; comp. iii. 7; Ps. xxiv. 20). It is merely an orthographic variation, when Shureq takes the place of Qibhats, as ḫḥ Judges xviii. 29.

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

6. The Part. Paal sometimes occurs without the prefix ḫḥ; it is then distinguished, like the Part. Neph, only by the Qamets in the final syllable, e.g. ḫḥ taken 2 Kings ii. 10; comp. ḫḥ for ḫḥ Judges xiii. 8, also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

§ 53.

HIPHIL AND HOPHAL.

1. The characteristic of the active is ḫḥ, in the Perf. ḫḥ, making a closed syllable with the first radical, and ḫḥ (\(\sim\)) inserted after the second. From the Inf. ḫḥ they are formed the Impf. and the Part. ḫḥ, ḫḥ, for ḫḥ, ḫḥ (1:23, 4). In the passive, ḫḥ is uttered with an obscure vowel, and the second syllable takes ḫḥ in place of ḫḥ; ḫḥ or ḫḥ, Impf. ḫḥ or ḫḥ, Inf. absol. ḫḥ; in other respects the formation is analogous. If the inflection it is only to be noted, that in the 1st and 2d pers. Perf. the ḫḥ falls away and Patamh takes its place, ḫḥ, ḫḥ; which is explained by the analogy of the Ara-
mean (עָנָנ), and of the Arabic (عُنْبَس), where the ṣ — is not found. It is not an essential characteristic of the form, and undoubtedly arose from an originally shorter vowel.

The marks of this conjugation are, therefore, in the Perf. Imp., and Inf. the prefix ṣ; in the Impf. and Part., the vowel under the preformatives, which in Hiphil is פֶּלֶך, in Hophal Qibbitz or Qameš-chataph.

2. Significations of Hiphil. It is properly causative of Kal, and in this sense is more frequently employed than Piel (452, 2, b), e. g. נָעַשׂ to go forth, Hiph. to bring out of, to lead forth; נָעָשׁ to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (139, 1). Frequently Piel and Hiphil are both in use in the same signification, as עָבִישׂ to perish, Piel and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in עַבֶּרְ to be heavy, Piel to honor, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. נָעָשׁ to bow (intrans.), Hiph. to bow (trans.).

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

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

* The verb נָעַשׂ to make, is employed in the expression of the same idea, e. g. to make fat (fatness), far, to produce fat upon his body, Job xv. 27; to make fruit, to make branches, far, to produce, to put forth, Hos. viii. 7; Job xix. 8; Compare in Latin corpus facere, Justin. 11, 8; rubor facere. Hirtius, Bell. Afr. 6; solvenda, deviant, facere, Plin., and in Italian far corpo, far forse, far frutti.
forms. It also expresses the active use of a member, as יְשֵׁרָה to listen (properly: to make ears); זְעַשַׁעְעָה to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).

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

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

2. The Jusil. absol. has generally Tsere, with and without Yodh; as יְשֵׁרָה Judg. xvii. 3; מָשֹׁב Ex. viii. 11; יְשַׁעְעַעְעָה Amos ix. 8. Strictly Chaldee, with כ instead of the ה, is מָשֹׁב as mane surgendo Jer. xxv. 3. Unfrequent exceptions, in which the form with Tsere stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Impf. but seldom takes the form מָשֹׁב (Ps. xciv. 1 in prose, perhaps also Is. xliii. 8); instead of it, the shortened and the lengthened forms מָשֹׁב (- tone-long) and מָשַׁעְעַעְעָה, as מָשַׁעְעַעְעָה, make fat. מָשַׁעְעַעְעָה attend! The first takes Seghol before Maqeph, as מָשַׁעְעַעְעָה Job xxii. 21. מָשַׁעְעַעְעָה and מָשַׁעְעַעְעָה are never shortened.

N. B. 4. In the Impf. 2d and 3d m. sing. the form with - is the usual one for the Jusilare, as מָשַׁעְעַעְעָה make not great Obed. 12, מָשַׁעְעַעְעָה let him cut off Ps. xii. 4, and also with י consec., as מָשַׁעְעַעְעָה and he divided Gen. i. 4. Before Maqeph this Tsere becomes Seghol, as מָשֹׁב and he held him Judg. xix. 4. In the plural, the full forms are used for the jussive also, and with י consec., as מָשֹׁב and they pursued Judg. xviii. 22. The single exceptions, where I (as in Aramaean) is shortened to vocal. Sh'va, are מָשַׁעְעַעְעָה Jer. ix. 3; מָשַׁעְעַעְעָה I Sam. xiv. 23; xxxi. 2. The defective mode of writing Chirey, e. g. מָשַׁעְעַעְעָה, is not an essential variation.

5. The form of the Part. with (ו) in the sing. is doubtful (Is. iii. 31); but perhaps the plurals מָשַׁעְעַעְעָה dreamers Jer. xxi. 8, מָשַׁעְעַעְעָה helpers 2 Chron. xxviii. 23. are derived from this form. The fem. is מָשַׁעְעַעְעָה. e. g. מָשַׁעְעַעְעָה Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Perf. are sometimes found the forms מָשַׁעְעַעְעָה we have reproached 1 Sam. xxv. 7, and מָשַׁעְעַעְעָה I have stained (with כ as in Aram.) Is. xix. 3, comp. Job xvi. 7.

7. In the Impf. and Part., the characteristic י regularly gives place to the preformatives, as מָשַׁעְעַעְעָה, but not to preformatives in the Inf. מָשַׁעְעַעְעָה, because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions. מָשַׁעְעַעְעָה he will see Ps. xxvi. 6, or מָשַׁעְעַעְעָה he will praise for מָשַׁעְעַעְעָה to sing Ps. xxvi. 7, מָשַׁעְעַעְעָה for מָשַׁעְעַעְעָה to cause to faint, 1 Sam. ii. 33 comp. Is. xxviii. 11; Ps. lxxviii. 17.
N. B. 8. The ָוָּו in Hiphil, does not fall on the aoristives ָו and ֵָו. They take it, however, in the Perf. when ָו-consecutive is prefixed, as סָוָּו. Ex. xxvi. 33.

9. In the Passive (Hophal) Perf., Impf., and Part. נ (并不意味) is found in the first syllable as well as ָו (并不意味), but not so often in the regular verb, e.g. רָחַב, Ex. xxxii. 22, and מָחַב, xxxii. 19; מָתַר, Part. מַתְרִי. 2 Sam. xx. 21, and מָתַר, Is. xiv. 10; but verbs ָו have ָו constantly, as מָתֵר (according to § 9, 9, 2).

10. The Inf. abs. Hophal (as in Hiphil) has (并不意味) in the final syllable; e.g. מָהַר, faschando Ex. xvi. 4; מָחַר, mantiendo Jos. ix. 24. Of the Infinitive construct there occurs no example in the regular verb.

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

§ 54.

HITHPAEL.

1. This conjugation connects itself with Piel, inasmuch as ָו prefixes to the form הָו the syllable מ (Chald. מ, Syr. מ), which, like מ in Niphal, has undoubtedly the force of a reflexive pronoun (§ 51, 2, Rem.).

2. The ָו of the syllable מ suffers the following changes, as also in Hithpoel and Hithpael (§ 55):

a) when the first radical of the verb is a sibilant (ו, י, ע), it changes places with מ, as רָמֵה to take heed, for רָמִה, רָמִים to be burdened, for רָמִים. With י moreover, the transposed ָו is changed into the more nearly related כ, as יָכַר to justify one's self, for יָכַר. (Single exception in Jer. xlix. 3.)

b) before י, י, and מ, it is assimilated (§ 19, 2), e.g. רָמֵה to converse, רָמֵה to cleanse one's self, רָמֵה to conduct one's self uprightly; sometimes also before י and מ, as יָכַר to prophesy, elsewhere יָכַר, יָכַר for יָכַר to make one's self ready. Once before י, Is. i. 16; before מ, Eccl. vii. 16; before מ, Is. xxxiii. 10.

3. The significations of Hithpael. a) Most frequently it is reflexive, primarily of Piel, as יָכַר to sanctify one's self, יָכַר to avenge one's self, יָכַר to gird one's self. Then farther it means: to make one's self that which is expressed by the first conjugation: hence, to conduct one's self as such, to
show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so. E.g. נורא to make one's self great, to act proudly, נורא to show one's self cunning, crafty, also, Eccles. vii. 16; to think one's self wise; נורא to make, i.e. to feign one's self rich. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e.g. גיט Kal to mourn, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). b) It expresses reciprocal action (like Niph. § 50, 2, b), as נורא to look upon one another. Gen. xlii. 1. More frequently c) It expresses what one does indirectly to or for himself (comp. Niph. § 50, 2, c). It has then an active signification, and governs an accusative, e.g. נורא exitit sibi (vestem), נורא solvit sibi (vinicula). So without the accusative, נורא to walk about by one's self (ambulare). Only seldom d) It is passive, e.g. נורא to be numbered, mustered. Judges xx. 15, 17, xxi. 9. Comp. Niphal, § 50, 2, d.

The passive Hithpael is found only in the few following examples: נורא to be rendered unclean. Deut. xxiv. 4; נורא to be washed. Lev. xiii. 55, 56; נורא it is smeared with fat. Is. xxxiv. 6.

Denominatives with the reflexive signification are: נורא to embrace Judahism (make one's self a Jew), from נורא, נורא Jews; נורא to provide one's self with a journey, from נורא.

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

§ 55.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2), some are connected, in form, with Piel, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i.e. by change within the stem itself; others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a passive distinguished by
the vowel in the final syllable, belongs also a reflexive form with the prefix עַ, after the analogy of Hithpael.

Those which are analogous to Piel, and which follow it in their inflections, are:

1. Piel; as בָּשַׁל, pass. בָּשַׁל, reflex. בָּשַׁלְתָּן (corresponding to Conj. III. and VI. in the Arabic, qátala, qátīla, taqátala), Imperf. בָּשַׁלְתָּן, Part. בָּשַׁלְתָּן, Imperf. pass. בָּשַׁלְתָּן, &c. In the regular verb it is but seldom occur.

E. g. Part. בָּשַׁלְתָּן my opponent, he who pleads with me. Job ix. 15; לָשַׁל to take root, Denom. from בָּשַׁל root. In verbs סָס (§ 67) it is far more frequent; e. g. בָּשַׁל, בָּשַׁל, בָּשַׁל.

Its signification, like that of Piel, is often causative of Kal. Sometimes both are in use in the same signification, as בָּשַׁל and בָּשַׁל to oppress; sometimes each has its peculiar modification of meaning, as בָּשַׁל to turn about; to change, בָּשַׁל to go about, to surround; בָּשַׁל to consult, בָּשַׁל to make foolish (from הָשַׁל to be brilliant, but also to be vain-glorious foolish); בָּשַׁל to make pleasant, בָּשַׁל to commiserate; בָּשַׁל to root out, בָּשַׁל to take root.

With בָּשַׁל is connected the formation of quadriliters by the insertion of a consonant at the end of the first syllable, as בָּשַׁל (§ 20, 3).

2. Piel, Palal, Hithpael; as בָּשַׁל and בָּשַׁל, pass. בָּשַׁל, reflex. בָּשַׁל, like the Arab. Conj. IX. istal, and XI. istal, used especially of permanent states or conditions, e. g. of colors, as בָּשַׁל to be at rest; בָּשַׁל to be green. Pass. בָּשַׁל to be withered; of these verbs there is no example in Kal. It is more frequent in verbs סָס, where it takes the place of Piel and Hithpael (§ 72, 7).

3. Palal; as בָּשַׁל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. בָּשַׁל to go about with quick motion, hence (of the heart) to palpitate, Ps. xxviii. 11, from בָּשַׁל to go about; Pass. בָּשַׁל to ferment with violence, to make a rumbling sound, Lam. i. 29. Nouns of this form are diminutives (§ 84, 93). Nearly related to this is

4. Piel, formed from verbs סָס and סָס by doubling both of the essential stem-letters; as בָּשַׁל from בָּשַׁל; בָּשַׁל from בָּשַׁל (§ 93). This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, as בָּשַׁל to chirp, בָּשַׁל to tiinkle, בָּשַׁל to gurgl, בָּשַׁל to flutter (from בָּשַׁל to fly).

With Hiphil are connected:

* Compare Finale, siliquose, and in German Trickstuck, Wirkwurm, Klingklang (sounding dough). The repetition of the same letter in verbs סָס produces also the same effect; as in בָּשַׁל to lick; סָס to beat, סָס to trip along. Other languages express the same thing by diminutive forms; comp. in Latin the termination -lio, -lio, -ilio, -iling, -ing, as in custudio, in Germa, -ela, -ela, infinisvum, tridivum, tridivum. Hence we must explain the relation, mentioned under No. 3, between these forms and the same notion.

With Hiphil are connected:
§ 5. Tiphel; as בִּלְחָנָן, with נ prefixed, as בְּלַחֵן to teach one to walk to lead (denom. from לַחַן a foot); הָרָהָן. Impf. הָרָהָן to emulate Jer. xxii. 5; xxii. 15 (from רָהָן to be ardent, eager). The Aramaean has a similar form רָהָן to interpret.

§ 6. Shaphel; as הוּבֶּל, frequent in Syriac, as וּבָלֵל to flame, from בָּלֵל. In Heb. it is found only in the noun וּבָלֵל flame, § 84, No. 35.

* * *

Forms of which single examples occur,—7. ונָלָל, pass. ונָלַל; as ונָלַל (Heb. scale off, having the form of scales, Ex. xvi. 14, from ונָלַל, ונָלָל to peel, to scale.—8. הנָלֵל, as הנָלֵל a violent rain, from הנָלֵל (frequent in the Rabbinic), a form compounded of Niphal and Hithpael, found in the examples הנָלֵל for הנָלֵל; they suffer themselves to be warred, Ex. xxiii. 48, יָלַל for יָלַל to be expired, Deut. xxii. 8.

Worthy of note is also,—10, the form וְנָלֵל to sound the trumpet, commonly derived from the stem וְנָלֵל. But it is probably a denom. from וְנָלֵל a trumpet, an onomatopoeic form like the old Latin tarabatara, from the sound of the trumpet. Euseius apud Servium ad Æn. 9, 503

§ 56. QUADRILITERALS.

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

Pret. וָלֵל he spread out, Job xxvi. 9 (with Paltuch in the first syllable, as in Chaldean). Impf. וְנָלַל he will devour it, Ps. lxxii. 14. Pass וְנָלַל to become green again, Job xxiii. 25. Part. וְנָלֵל 1 Chr. xv. 27. After Hiphil וְנָלֵל contracted וְנָלָל to turn to the left (denominative from וְנָלָל), Gen. xiii. 9 and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

§ 57.

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

* We treat this subject in connection with the regular verb, in order to show how the general analogy. As to the irregular verbs, the shortening of their forms before the suffixes will be noticed under each class.
The second method is the usual one, and of this only we now treat.*

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

§ 58.

THE SUFFIX TO THE VERB.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. comm. νι; νη; νη me.</td>
<td>1. comm. νι; νη us.</td>
</tr>
<tr>
<td>2. pause νω</td>
<td>2. νω you.</td>
</tr>
<tr>
<td>3. μ. νω, η; νη, (ο)</td>
<td>3. νω, η them.</td>
</tr>
<tr>
<td>f. νι; νη; η</td>
<td>f. νι; νη; η</td>
</tr>
<tr>
<td>τι</td>
<td>τι</td>
</tr>
</tbody>
</table>

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

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

* On the cases where the former must be employed see § 121, 4.
† νω occurs very seldom as verbal suffix (Dent. xxxii. 26); η not at all. But they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.
‡ traces of this lost form appear still in the affirmatives of the Ethiopic Perfect, as γενελθ (they hast killed), and also in the Samaritan see Gesenius Aenodia Orientalis, l. 42). Comp. what was said in § 44, 1 on νως, νως. The sounds η and η are not infrequently interchanged.
In the 3d pers. masc., from נָ֣ה, by dropping the suffix בּ, ε.κ. גּ, שּ, much more seldom נֵ, in the fem. the suffixes from נָּה ought, according to analogy, to sound נֵ, נֵ, נֵ, but instead of נֵ we have, for the sake of euphony, simply נֵ, where the נ is regularly a consonant, and therefore marked with Mappiq. Once (Ex. xlii. 15) נֵ stands for נֵ, as in Chaldee and Arabic.

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

a) one beginning with the consonant itself, as נִ, נֵ, נִ, נֵ, נ, &c. This is appended to verbal forms which end with a vowel, as נֵּ֑ה, נֵ֑ה;  

b) a second and a third with the so-called union-vowels* (נֵ֑, נֵ֑), for the verbal forms which end with a consonant (with one exception, 159, Rem. 3); with the union-vowel a for the forms of the Perfect, as נֵ֑ה, נֵ֑ה, נֵ֑ה; with the union-vowel e (rarely a) for the forms of the Imperfect and the Imperative, as נֵ֑ה, נֵ֑ה. To the Perfect belongs also נֵ֑, from נֵ֑. With נֵ֑, נֵ֑, נֵ֑ the uniting sound is only a half-vowel (vocal ש⚖ֶיַּ), as נֵ֑, נֵ֑, נֵ֑, e. g. נֵ֑֑ (נֵ֑֑) (נֵ֑֑) (נֵ֑֑) (nā-tāʾ-khā); or when the final consonant of the verb is a guttural, נֵ֑, e. g. נֵ֑. In Pause this Sh'va becomes a Seghol with the tone, נֵ֑.

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

2. By comparing these suffixes of the verb with the suffixes of the noun (1 91) we observe: a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the

* We retain the common name union-vowel, although it rests on a rather superficial view and is somewhat vague. These union-sounds seem rather to be remnants of old verbal-endings, like the א in מֵ֑, Comp. e. g. the Hebr. form קַדָּאָנִי with the Arab. קַדָּאָנִי; and on the contrary, Hebr. קַדָּאָנִי, Arab. קַדָּאָנִי.
4. The suffix gains still more strength, when instead of the union-vowel there is inserted a union-syllable əʔ, əʔ (commonly called Nun ephthathic, but better Nun demonstrative), which, however, occurs only in the Imperfect and in Pause, e.g. ʾəʔəʔ he will bless him (Ps. lxxii. 15), ʾəʔəʔəʔ he will honor me (Ps. 1. 23). This Nun is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

1st pers. ʾəʔəʔ, ʾəʔəʔ for ʾəʔəʔ, ʾəʔəʔ ;
2d pers. ʾəʔəʔ, once ʾəʔəʔ (Jer. xxii. 24);
3d pers. ʾəʔəʔ for ʾəʔəʔ, also ʾəʔ (Num. xxiii. 13); fem. ʾəʔəʔ.

for ʾəʔəʔ ;

1st pers. plur. ʾəʔəʔ for ʾəʔəʔ.

In the other persons this Nun does not occur.

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

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

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

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

a) in the 3d sing. fem. the original feminine ending ʾəʔəʔ, ʾəʔəʔ for ʾəʔəʔ ;

b) the 2d sing. masc. besides ʾəʔ has also ʾəʔ, to which the union-vowel is attached; but the only clear instance of it is with ʾəʔəʔ.

* Here also, the short ə probably belongs to the verbal form; see § 68. 3. 6 note (*).
§ 49. PERFECT WITH PRONOMINAL SUFFIXES

1. The 2d sing. fem. has נ, likewise an older form for נ (comp. נס, נָּשָׁנָה 41, Rem. 4; 144, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the connection; the 2d plur. masc. has נ for נ, which is explained by the Arabic antum, qataltum, Chald. נס, נָּשָׁנָה for נס, נָּשָׁנָה (432, Rem. 5). Of the fem. נָּשָׁנָה with suffixes no example occurs, but it probably took the same form as the masculine.

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

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd m. נָּשָׁנָה</td>
<td>3rd c. נָּשָׁנָה</td>
</tr>
<tr>
<td>3rd f. נָּשָׁנָה</td>
<td></td>
</tr>
<tr>
<td>2nd m. נָּשָׁנָה</td>
<td>2nd m. נָּשָׁנָה</td>
</tr>
<tr>
<td>2nd f. נָּשָׁנָה</td>
<td></td>
</tr>
<tr>
<td>1st c. נָּשָׁנָה</td>
<td>1st c. נָּשָׁנָה</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd m. נָּשָׁנָה (וָּשָׁנָה, Rem. 1)</td>
<td>3rd c. נָּשָׁנָה</td>
</tr>
<tr>
<td>3rd f. נָּשָׁנָה</td>
<td></td>
</tr>
<tr>
<td>2nd m. נָּשָׁנָה (וָּשָׁנָה; Rem. 4)</td>
<td>2nd m. נָּשָׁנָה</td>
</tr>
<tr>
<td>2nd f. נָּשָׁנָה (וָּשָׁנָה, Rem. 4)</td>
<td></td>
</tr>
<tr>
<td>1st c. נָּשָׁנָה</td>
<td></td>
</tr>
</tbody>
</table>

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

Rem. 1. The suffixes for the 3d per. plural, נ and נ, are (together with נ and נ) rather weightier (more strongly accented) forms than the others, and hence are called grave suffixes. They always have the tone, and cause in the 3d m. sing. of Perf. Kal a greater shortening than the others (called light suffixes), e.g. נָּשָׁנָה, נָּשָׁנָה. The difference has still greater effect in the case of nouns (191).
2. In the 3d sing. masc. ￦.stopPropagation into ￦(stop) according to § 23, 4, and so likewise in the 2d sing. masc. ￦ overwhelm into ￦ overwhelm.

3. The 3d sing. fem. ￦(￦) has the twofold peculiarity, a) that it constantly draws the tone to itself, except with ￦ and ￦ (see Rem. 1), and then takes the suffixes that make a syllable by themselves(￦, ￦, ￦, ￦, ￦, ￦) without a union-vowel, contrary to the general rule (§ 58, 3, a); b) that with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (￦; ￦), e. g. ￦ she loves thee Ruth iv. 15, ￦ it bounted them Is. xvi. 14, ￦ she has stolen them Gen. xxxi. 32. For ￦, ￦, &c. are found in pause ￦—Psa. lxxix. 10, ￦—Cant. viii. 5; and also without pause, for the sake of correspondence in sound, ￦ (she has borne thee), in the same verse. The forms ￦, ￦ are contr. from ￦, ￦, after the analogy of ￦,—for ￦ (§ 59, 4).

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

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

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IMPERFECT WITH PRONOMINAL SUFFIXES.

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

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

* Which occurs also as feminine without a suffix Jer. xlix. 11; Ex. xxxvii. 7.
§ 61. INF. IMP., AND PARTICIPLE WITH SUFFIXES.

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

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

4. In Piel the Teora of the final syllable, like the Cholem in Kal, becomes Shva; but before the suffixes \( יֵבָשֶׁס \), \( יֵבָשַׁס \) it is only shortened into Seghol, e.g. \( יֵבָשַׁס \) he will gather thee Deut. xxx. 4, more rarely into Chaireq, as \( יֵבָשֶׁסָסְיָה \) I will strengthen you Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In Hiphil the long \( יֵבָשֶׁס \) remains, as \( יֵבָשָׁס \) thou clothest me Job x. 11; rarely there are forms like \( יֵבָשֶׁס \) thou enrichest it Ps. lxv. 10; 1 Sam. xviii. 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

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

Rem. 1. The Inf. of the form \( יֵבָשֶׁס \) becomes with suffixes \( יֵבָשֶׁס \), e.g. \( יֵבָשֶׁס \) Gen. xix. 33, like nouns of the form \( יֵבָשֶׁס \).

2. Before \( י \), \( י \), \( י \), \( י \), are found forms which depart from the analogy of segholate nouns, e.g. \( יֵבָשֶׁס \) your eating Gen. iii. 5, \( יֵבָשֶׁס \) thy standing Obad. 11. The analogy is adhered to, however, in \( יֵבָשֶׁס \) your harvesting Lev. xix. 9, and \( יֵבָשֶׁס \) (mokachem) your commending Is. xxx. 12.

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

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

On the difference between \( יֵבָשֶׁס \) and \( יֵבָשֶׁס \); see § 133, 2.
II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

§62.

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

§63.

VERBS PE GUTTURAL.

(E. g. עָתָב to stand. Paradigm D.)

The deviations from the regular verb are as follows:

1. When the first stem-letter, at the beginning of the word, requires a Sh'va (לָעְתָב, לָעָתָב), in these verbs it takes one of the composite Sh'vas (§10, 2; §22, 3), e. g. Inf. עָתָב, עָותָב to eat, Perf. עָתָב, עָותָב from עָתָב to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the Chatheph (§28, 2), as עָותָב, עָותָב he will dream, עָותָב he will gather; or the composite Sh'va conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. Perf. Niph. עָותָב (for עָותָב), Hiph. עָותָב (for עָותָב), Inf. and Impf. עָותָב, עָותָב; Hoph. Perf. עָותָב, Impf. עָותָב. (On the Methhegh in these forms, see §16, 2, a.)

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

* See the general view of the classes in §41.
would take according to the above rule. E. g. Impf. Kal הָקַל he will desire,חזַל he will bind, Niph. הָנוֹלֶל he turned himself,גִּידָל girded, Hiph. הָנִלַל to cause to fail.

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

3. When in forms like נִסְיָתָה, נִסְיָתָה, the vowel of the final syllable becomes a simple Sh'va vocal, on the addition of a sufformative (א, א, או), the composite Sh'va of the guttural is exchanged for its short vowel, as נִסְיָתָה, plur. נִסְיָתָה (pronounced ya-am'-dhih); נִסְיָתָה she is forsaken. But here again there is also a harder form, as נִסְיָתָה they take a pledge, נִסְיָתָה as well as נִסְיָתָה are strong. See § 22, 4, § 28, 3.

4. In the Inf., Imp., and Impf. of Niph., where the first stem-letter would regularly be doubled (יִנְסֵיָתָה, יִנְסֵיָתָה), the doubling is always omitted, and the vowel of the preformative is lengthened into Tsere, as יִנְסֵיָתָה for יִנְסֵיָתָה.

Remarks.

1. On Kal.

1. In verbs as the Inf., conctr. and Impf. take (אא) under the first letter (according to § 22, 4, Rem. 2); as יִנָּה girded Job xxxviii. 3, יִנָּה law thou Hos. iii. 1, יִנָּה to eat, with a prefix יִנָּה, יִנָּה. The (אא) is found here only when the tone is forcibly thrown forward; e. g. יִנָּה, יִנָּה Num. xxvi. 10. For the same reason was written יִנָּה יִנָּה not יִנָּה יִנָּה.

In the other forms also of the Imp. the guttural often exerts its influence upon the vowel, which becomes Seghol, as יִנָּה יִנָּה occurred Job xlvii. 3, יִנָּה יִנָּה uncover Is. xlvii. 2, especially when the second radical is also a guttural, as יִנָּה Ps. xxxi. 34. Pattuch occurs in יִנָּה יִנָּה take a pledge of him Prov. xx. 16.

2. The Impf. A, as the Parad. shows, has regularly under the first two letters אא, and with the hard combination אא, as יִנָּה he ceases, יִנָּה he is wise. This is also true of those verbs which are at the same time ה, as יִנָּה he sees, יִנָּה he divides. Less frequently the pointing אא is found also in verbs Impf. O; as יִנָּה, יִנָּה he uncovers. Quite unique is the form יִנָּה יִנָּה and the leaves Ex. xxiii. 5. In these forms the pointing אא is very frequently shortened to אא (according to § 27, Rem. 5); as יִנָּה יִנָּה he binds, plur. with suff. יִנָּה יִנָּה; also יִנָּה יִנָּה.

II. On Hiphil and Hophal.

3. The rule given in Rem. 2 respecting אא and אא applies again here in the Perf. after Var. consecutive; i.e. the throwing forward of the tone occasions a change of אא into אא, as יִנָּה יִנָּה thou didst set, יִנָּה יִנָּה and thou wilt set. Num. iii. 6; viii. 13; xxvii. 19; יִנָּה יִנָּה, יִנָּה יִנָּה.

4. In the Perf. of Hiph. אא is sometimes changed into אא, and
into in Hoph. Perf. by prolonging the short vowel, which was sustained by Meth'eph, e.g. יִֽתָּבֹא thot hast brought. over Job. vii. 7 

he brings up. Hab. i. 13; יִֽתָּבֹא Nah. ii. 8.

III. In General.

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

6. For stems in which the initial 8 loses its consonant-power, see § 63.

VERBS AYIN GUTTURAL.

(E. g. יִֽתָּבֹא to slaughero. Paradigm E.)

The deviations from the regular verb are not so great as in, the former class, and are mainly as follows:*

1. Where a Sh'va is required, the guttural takes without exception a composite Sh'va, namely ( ). E. g. Perf. יִֽתָּבֹא, Impf. יִֽתָּבֹא, Imp. Niph. יִֽתָּבֹא. In the Imp. Kal the vowel, supplied under the first radical, conforms to the Chateph of the second; as יִֽתָּבֹא, יִֽתָּבֹא.

So in the Inf. Kal fem., as יִֽתָּבֹא to love, יִֽתָּבֹא to languish.

2. The preference of the gutturals for the A sound has generally less influence on the following than on the preceding vowel (§ 22, 2, a, and Rem. 1); accordingly, not only is the Cholam in Inf. Kal יִֽתָּבֹא, יִֽתָּבֹא retained, but also, for the most part, the Tsere in Impf. Niph. and Piel יִֽתָּבֹא he fights, יִֽתָּבֹא he consoles, and even the more feeble Seghol (after Vow consecutive) יִֽתָּבֹא. But in the Impf. and Imp. Kal the last syllable generally takes ( ), through the influence of the guttural, even in transitive verbs, e. g. יִֽתָּבֹא, יִֽתָּבֹא; יִֽתָּבֹא; יִֽתָּבֹא (seldom as יִֽתָּבֹא); and in the Perf. Piel also, Puttach occurs somewhat more frequently than in the regular verb, as יִֽתָּבֹא.

3. In Piel, Pual, and Hithp., the Dagheesh forte cannot stand in the middle stem-letter; but in the greater number of examples, particularly before יִֽתָּבֹא, יִֽתָּבֹא, and יִֽתָּבֹא, the preceding vowel

* Hoph. which is not exhibited in the Paradigm, is varied like Kal. Hiph. is regular.
remains short and sharp, the guttural having Daghesh forte implicitum (§ 22, 1). E. g. Pi'el נַשֵׁ, Inf. נַשִּׁ to jest; Pi'ul נַשְׁ to be washed; Hithp. נַשָּׁ/self cleanse yourselves. Before נ the vowel is commonly prolonged, and always before נ, as Pi'el נַשְׁ to refuse, נַשְׁ to bless, Impf. נַשַּׁ, Pass. נַשְׁ, seldom as נַשְׁ to commit adultery.

Rem. 1. In the Perf. Kal of the much used verb נַשּׁ to ask, to demand, the peculiar feebleness of the נ occasioned a weakening of its א to א, and in a closed syllable to ח and א, when the syllable loses the tone and נ is not preceded by a full vowel (as in some verbs נ, § 69, Rem. 4). E. g. with suff. נַשַּׁ Gen. xxxii. 18; נַשְׁ Ps. cxxxvii. 3; 2d plur. נַשָּׁ 1 Sam. xii. 13; xxv. 5; 1st sing. with suff. נַשָּׁ Julg. xiii. 3; 1 Sam. i. 20; also in Hiph. נַשָּׁ הָעָבר 1 Sam. i. 23. Comp. § 44, Rem. 2.

2. In Pi'el and Hithp. the tone is sometimes drawn back upon the penultima, and the Ta'are of the final syllable shortened to Saghel, viz. a) Before a word of one syllable (according to § 29, 3, b), as נַשִּׁ; in order to serve there Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 13.

b) After Vex consecutive, as נַשְׁ and he blessed Gen. i. 28; נַשְׁ; and he drove out Ex. x. 11, comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the Perf. Pi'el: נַשְׁ they delay Judges v. 29 for נַשְׁ and the similar form נַשְׁ נַשְׁ/she conceived Ps. li. 7 for נַשְׁ/ or נַשְׁ.

4. For some examples, in which a middle נ loses its feeble consonant power, see § 73, Rem. 4.

§ 65.

VERBS LAMEDH GUTTURAL.

E. g. נַשֵׁ to ask. Paradigm F.

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes Pattach furtive, or the full vowel Pattach takes the place of the regular vowel. The more particular statement is as follows:

a) the strong unchangeable vowels נ, נ, נ (§ 25, 1) always remain; hence Inf. absol. Kal נַשָּׁ, Part. pass. נַשֵּׁ, Hiph. נַשָּׁ, Impf. נַשַּׁ, Part. נַשַּׁ; as also the less firm o of the Inf. constr. נַשַּׁ, which is thus distinguished from the Impf. (as in verbs נ guttural);

b) the merely tone-long O of the Impf. and Impf. Kal becomes Pattach, as נַשַּׁ, נַשַּׁ. (With suff. נַשִּׁ, see § 60, Rem. 1)
where \textit{Tsere} is the regular vowel of the last syllable, the forms with final \textit{Tsere} (e') and final \textit{Puttach} are both employed, but are generally distinguished in usage. Thus:

In the \textit{Part.}, \textit{Kal} and \textit{Piel}. \textit{תֹּסְרָה}, \textit{תֹּסְרָה} is the exclusive form, and the full \textit{Puttach} first appears in the \textit{constr.} state \textit{תֹּסְרָה}, \textit{תֹּסְרָה}.

In the \textit{Impf.} and \textit{Inf. Niph.} and in the \textit{Perf. Inf.} and \textit{Impf. Piel}, the form with (\textit{—}) is employed at the beginning and in the middle of a clause, the one with (\textit{—}) at the end, and in \textit{Pause}. E. g. \textit{תֹּסְרָה} it is diminished Num. xxvii. 4 and \textit{תֹּסְרָה} xxxvi. 3; \textit{תֹּסְרָה} he chooses Hab. iii. 9, and \textit{תֹּסְרָה} Ez. xiii. 11; \textit{תֹּסְרָה} to swallow Hab. i. 13; Num. iv. 20. It may further be observed that the \textit{Inf. absol.} retains \textit{Tsere}, which is lost in the \textit{Inf. constr.}. E. g. \textit{תֹּסְרָה} Dent. xxii. 7; 1 K. xi. 22; but \textit{תֹּסְרָה} to send.

In \textit{Hiph.} the shortened forms of the \textit{Impf.} and \textit{Impf.} admit only (\textit{—}), e. g. \textit{תֹּסְרָה} prosper, \textit{תֹּסְרָה} and he trusted. The \textit{Inf. absol.} takes (\textit{—}) as \textit{תֹּסְרָה} to make high; but as \textit{Inf. constr.} occurs also \textit{תֹּסְרָה} Job vi. 20.

2. The guttural here has \textit{simple} \textit{Sh'va} whenever the third radical regularly takes it (because it is \textit{Sh'va quiescent}, which is generally retained even under gutturals; \textit{יֵבָשֵׁש}, \textit{יֵבָשֵׁש}). But in the 2d fem. \textit{Perf.} a helping-\textit{Puttach} takes its place, as \textit{יֵבָשֵׁש} (\textit{יֵבָשֵׁש}, \textit{יֵבָשֵׁש}, \textit{יֵבָשֵׁש}), yet also more rarely \textit{יֵבָשֵׁש} (without Daghesh in \textit{י}) Gen. xxx. 15 and \textit{יֵבָשֵׁש} 1 Kings xiv. 3.

The softer combination with \textit{composite} \textit{Sh'va} occurs only: a) In some examples of the 1st plur. \textit{Perf.} when the tone is thrown forward, as \textit{יֵבָשֵׁש} we know thee Hos. viii. 2; comp. Gen. xxxvi. 29. b) Before the suffixes (\textit{וָיִשָּׁה}, \textit{וָיִשָּׁה}, \textit{וָיִשָּׁה}, \textit{וָיִשָּׁה} I will send thee) 1 Sam. xvi. 1, \textit{יֵבָשֵׁש} Gen. xxxi. 27, \textit{יֵבָשֵׁש} Jer. xviii. 2.

On the feeble verbs \textit{יֵבָשֵׁש}, see especially § 74.

\textbf{B. CONTRACTED VERBS.*}

§ 66.

\textbf{VERBS \textit{יֵבָשֵׁש}.}

(E. g. \textit{יֵבָשֵׁש}; to approach. Paradigm H.)

The irregularities of these verbs are caused by the feebleness of the nasal letter \textit{Nun}, and are as follows:

1. The \textit{Impf.} and \textit{Inf. constr.} often lose their \textit{Nun}, which would here take \textit{Sh'va}, as \textit{יֵבָשֵׁש} for \textit{יֵבָשֵׁש} (§ 19, 3). The \textit{Inf.} then,

* Including the two classes, \textit{Pe \textit{Nun}} and \textit{Ayin-doubled}, which have this in common, that one of the stem-letters is in many forms expressed by a Daghesh \textit{front.} Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the feeble verbs.—Tz.
however, has regularly the feminine ending -ן, or, with a guttural, -n (§ 80, 2), as הנָּא, נִנְּאָ (from נָּא) to touch. The Imp. has usually נָּתַּךְ; but also נֵהַר, as נֶנֶנְשֵׁר (from נֶנֶנְשֵׁר). The lengthened form is frequent here, as נֶנֶנְשֵׁר give up.

2. In forms which take a preformative, where the Nun is thus made to stand at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a) viz. a) in the Impf.Kal, e.g. נָּנַּה he will fall, for נָּנַּה; נָּנַּה for נָּנַּה; נָּנַּה he will give for נָּנַּה (the Impf. O as in the regular verb most common, the Impf. E only in this example*); b) in the Perf. Nipph., e.g. נָּנַּה for נָּנַּה; c) in the whole of Hiphil and Hophal (where here has always Qibbuts, § 9, 2), e.g. נָּנָּה, נָּנָּה for נָּנָּה, נָּנָּה.

The other forms are all regular, e.g. Ptcf., Inf. absol., Part., N Kal, Piel, Pual, &c. Only those conjugations which are irregular are included in the Paradigm H.

The characteristic of these verbs in all forms which begin with a formative letter, is the Daghest forte following it in the second radical. Some forms, however, of one class of verbs *ו (§ 71), and even of verbs זז (§ 67, 5), exhibit the same appearance. Verbs זז likewise exhibit such forms of the Imp. as זָּא, also זָּא (Gen. xix. 9), and זָּא.

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

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

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

* The verb זָּקַּשׁ, employed as a Paradigm, has the Impf. א, which is not presented, however, as the most usual form of the Impf. in verbs of this class, but only as the actual form of this particular verb. The Tever in זָּקַּשׁ is owing to the double feebleness of the stem זָּקַּשׁ (comp. Rem. 2).
VERBS 

(E. g. דַּעַ to surround. Paradigm G.)

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as דַּעַ for דַּעַ, even when a full vowel would regularly stand between them, as דַּעַ for דַּעַ, דַּעַ for דַּעַ. Only those forms are not contracted which contain unchangeable vowels, or a Daghesh forte, as דַּעַ, דַּעַ, דַּעַ.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its second syllable, and which, in the regular verb also, is the characteristic of the form (§ 43, Rem. 1); e. g. Perf. דַּעַ for דַּעַ; Inf. דַּעַ for דַּעַ; Hiph. דַּעַ for דַּעַ (comp. No. 6).

3. The Daghesh forte, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as דַּעַ, דַּעַ, Impf. דַּעַ, but not דַּעַ, דַּעַ.

4. When the affirmative begins with a consonant (א, א), a vowel is inserted before it in order to render audible the Daghesh of the final stem-letter (§ 20, 3, c, Rem.). This vowel in the Perf. is י, in the Impf. and Impf. י, e. g. יִדְעָו, יִדְעָו, Impf. יִדְעָו.

The Arabian writes indeed regularly יִדְעָו, but pronounces in the popular language especially יִדְעָו maddet, maddit, also maddat, which last is exactly analogous to the Hebrew inflection.*

5. The preformatives of Impf. Kal, Perf. Niph., and of Hiph. and Hoph., which in consequence of the contraction stand in a simple syllable (יִדְעָו) instead of (יִדְעָו), take, instead of the short vowel of the regular form, the corresponding long one (§ 27, 2, a). Hence Kal Impf. יִדְעָו for יִדְעָו יִדְעָו; f Impf. א, יִדְעָו for יִדְעָו.

* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class יִדְעָו; compare יִדְעָו and Aram. maddat with יִדְעָו or יִדְעָו, and יִדְעָו with יִדְעָו.

f It might seem an easier explanation of the Impf. יִדְעָו (as well as of the Impf. in verbs יִדְעָו, יִדְעָו), to regard it as formed from the contracted stem-syllable יִדְעָו by prefixing י, so also in Hiph. and Hoph. But the mechanically easier way is not always the natural one.
Hiph. בָּשַׁב for בָּשַׁב, Inf. בָּשַׁב for בָּשַׁב; Hoph. בָּשַׁב for בָּשַׁב.
This long vowel (except the * in Hophal) is changeable.

There is still another mode of constructing these forms (the common one in Chaldee), according to which the Impf. Kal בָּשַׁב comes from בָּשַׁב, Impf. Hiph. בָּשַׁב from בָּשַׁב, Hoph. בָּשַׁב from בָּשַׁב; the first syllable being sharpened, with a consequent doubling of the first radical. When these forms receive an addition at the end, the first radical commonly appears single (i.e. without Dagesh forte, as if the sharpening of the first syllable sufficed for this), the tone at the same time falling on the necessary syllable. E.g. יָכִֿלְתָּ֣י they bow themselves (from יָכִּלְתָּ֣י); but see יָכִּלְתָּ֣י Judges xiii. 23, יָכִּלְתָּ֣י Job iv. 20. They omit also the vowels * and *ג, e.g. יָכִּלְתָּ֣י (from יָכִּלְתָּ֣י) Jer. xiii. 3. The Parad. exhibits this form by the side of the other in Impf. Kal.

6. The originals of these contractions are several unusual forms, which in part are older and more nearly primary than those of the regular verb. Thus, בָּשַׁב is contracted from בָּשַׁב, the preformative having * in the regular verb in Arabic; Hiph. בָּשַׁב for בָּשַׁב has in the contracted stem-syllable the shorter * (like the Aram. בָּשַׁב comp. § 53, 1 and Rem. 1); Perf. Niph. בָּשַׁב for בָּשַׁב; Inf. Niph. בָּשַׁב for בָּשַׁב, comp. בָּשַׁב, § 51, Rem. 2.

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

8. Instead of Piel, Pual, Hithp., and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation Piel (§ 55, 1), with its passive and reflexive, e.g. בָּשַׁב; to-treat one ill, Pass. בָּשָׁב; Reflex. בָּשַׁב; in some is found Pitpel (§ 55, 4), as בָּשַׁב; to roll, בָּשַׁב; to roll one’s self (from בָּשַׁב), Pass. בָּשַׁב; to be caressed (from בָּשַׁב). They are inflected regularly like Piel.

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* Hebrew בָּשַׁב; from בָּשַׁב, § 5, 6. The * appears also in verbs ב guttural, especially in verbs ב; § 58, and verbs ב; § 72.

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

I. On Kal.

1. In the Perf. are found some examples with Cholem (comp. בֹּלֶה, § 43, 1), as יַעַר from יָעָר, they are excluded Job xxiv. 24, שָׁבַע from שֶׁבֶת, Gen. xlix. 23.

2. The Cholem of the Inf., Imp., and Impf. (בֹּלֶה, בֹּלֶה), is a changeable vowel, and is written defectively, with a few exceptions, which are found especially in the later orthography. E. g. בֹּלֶה for בֹּלֶה to plunder Esth. iii. 13; viii. 11. It is consequently shortened into Qameats-chafath or Qubhats, whenever it loses the tone, as Inf. יִבְלֵה to rejoice Job xxxviii. 7, with suff. יִבְלַה when he founceth Prov. viii. 27, Imp. יִבְלַה pity us, Impf. with Far conse. יִבְלַה Judges xi. 18, with suff. יִבְלַה, he lays them waste Prov. xi. 3, Qāri.

3. Of final Patach in the Inf., Impf., and Imp. (בֹּלֶה, בֹּלֶה) the following are examples: יַבְלֵה to steep Jer. v. 20. Imp. יִבְלַה roll Ps. cxix. 23. Impf. יִבְלַה he is bitter Is. xxiv. 9. יִבְלַה he is despised Gen. vii. 4, 5, יִבְלַה he becomes weak. Is. viii. 4. Examples of the Chaldaizing Impf. are: יִבְלַה even though יִבְלַה is also in use; יִבְלַה he is astonished. 1 Kings ix. 8; יִבְלַה, and they beseech themselves, from יִבְלַה.

4. In the Participle occurs the Aram. form בֹּלֶה for בֹּלֶה Jer. xxx. 10. K’thōth.

II. On Niphal.

5. Besides the usual form with Patach in the second syllable, as given in the Paradigm, there is still another with There, and another with Cholem (analogous with בֹּלֶה, בֹּלֶה, בֹּלֶה, § 43, 1), extending through the whole conjugation. E. g. Perf. יִבְלֵה (also יִבְלֵה) it is a light thing Is. xxix. 6. Part. יִבְלַה wasted away. 1 Sam. xv. 9, with Cholem, יִבְלַה they are rolled together Is. xxxiv. 4. Impf. יִבְלַה thou art destroyed Jer. xviii. 2. In the Inf. and Impf. there occur no forms with Patach, but only with There and Cholem; e. g. Inf. יִבְלֵה to melt. Ps. lvi. viii. 3. Inf. what יִבְלֵה to be plundered Is. xxiv. 3. Imp. יִבְלָה get you up Num. xviii. 10. Examples of Niphal with the sharpening of the first syllable are: יִבְלַה is profaned Ez. xxv. 3 (from יִבְלַה), יִבְלַה (from יִבְלַה) Ps. ix. 4; εἰν 4 (also יִבְלַה Jer. vi. 29). יִבְלַה fractus est (from יִבְלַה) Mal. ii. 3.

III. On Hiphil and Hophal.

6. Besides 'There the final syllable in Hiphil has also Patach, especially with gutturals, as יִבְלַה he made bitter; Inf. יִבְלַה to cleanse Jer. iv. 11. But also without a guttural, as יִבְלַה he broke in pieces 2 Kings xxiii. 15. Phur. יִבְלַה 1 Sam. v. 10. Part. יִבְלַה shadowing Ez. xxxix. 3.

7. The Imperfect with retracted tone takes the form יִבְלַה he protects Ps. xxv. 4. יִבְלַה and he rolled Gen. xxxix. 10.

8. Chaldaizing forms of Hiphil and Hophal: יִבְלַה Ez. xiii. 18. יִבְלַה and they broke. Dtn. i. 44. יִבְלַה profanabo Ez. xxxix. 7. יִבְלַה, they are destroyed Job xxiv. 24. יִבְלַה is broken. Is. xxiv. 12. יִבְלַה in pause (Job xix 23) for יִבְלַה.
IV. In General.

Verbs \( \text{שָׂר} \) are very nearly related to verbs \( \text{שָׂר} \) (§ 72), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb \( \text{שָׂר} \) is generally shorter than the other (comp. \( \text{שָׂר} \) and \( \text{שָׂר} \), \( \text{שָׂר} \) and \( \text{שָׂר} \)). In some cases they have precisely the same form, as in the Imperf. consec. of \( \text{שָׂר} \) and \( \text{שָׂר} \), in the Hiphil, in Hophal, and in the infrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. \( \text{שָׂר} \) for \( \text{שָׂר} \) he rejoices Prov. xxix. 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular, e. g. Perf. Kal \( \text{שָׂר} \) to planter, Plur. \( \text{שָׂר} \), \( \text{שָׂר} \) (also \( \text{שָׂר} \) Deut. ii. 7); Inf. \( \text{שָׂר} \) and \( \text{שָׂר} \); Impf. \( \text{שָׂר} \) he is gracious Amos v. 15; elsewhere \( \text{שָׂר} \); Hiph. \( \text{שָׂר} \); Impf. \( \text{שָׂר} \) he will rejoice (which is never contracted). Part. \( \text{שָׂר} \) astonished Ex. iii. 15. The full form is rather poetic, and is used with some degree of emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5) that in the Impf. of the Chaldee form, the Daghesh of the third radical, together with the preceding vowel, is omitted before affirmatives, the tone at the same time falling on the latter, as \( \text{שָׂר} \). This sometimes occurs also in other forms, as \( \text{שָׂר} \) Gen. xlii. 7 for \( \text{שָׂר} \) we will comfort (cohortative from \( \text{שָׂר} \)); \( \text{שָׂר} \) for \( \text{שָׂר} \) ver. 6 they will devise; Perf. Niph. \( \text{שָׂר} \) for \( \text{שָׂר} \) Ex. xii. 7; \( \text{שָׂר} \) for \( \text{שָׂר} \) Gen. xviii. 11 (from \( \text{שָׂר} \) to circumcise); comp. Is. xix. 3; Jer. viii. 14. Without Daghesh, but with the accented full vowel: \( \text{שָׂר} \) for \( \text{שָׂר} \) Prov. viii. 13, \( \text{שָׂר} \) 1 Sam. xiv. 36; comp. \( \text{שָׂר} \) Is. lxvii. 5 for \( \text{שָׂר} \).

12. Although the tone falls less on the affirmatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. \( \text{שָׂר} \) Jer. v. 6; Ps. i. 2; civ. 24, \( \text{שָׂר} \) Gen. iv. 13; sometimes on account of appended suffix, as \( \text{שָׂר} \) Ps. cxviii. 11. The vowels suffer before Daghesh the changes pointed out in § 27, i. viz. Cholens in the Imperf. becomes Qibluts; less frequently Qamets-chatsach. There in Hiph. becomes Cheqal (after the analogy of \( \text{שָׂר} \), \( \text{שָׂר} \)); the preformatives then, in place of the full vowel, take Shewa. E. g. \( \text{שָׂר} \) Ps. lit. 6, \( \text{שָׂר} \); Job xi. 22, \( \text{שָׂר} \); Ps. lxvii. 2, Hiph. \( \text{שָׂר} \) Ex. xlvii. 2.

C. FEWBLE VERBS (VERBA QUIESCENTIA).

§ 68.

FEEWBLE VERBS SH.

(E. g. \( \text{שָׂר} \) to sit. Paradigm 1.)

So far as \( \text{שָׂר} \) retains its power as a consonant and a guttural, these verbs have all the properties of verbs \( \text{שָׂר} \) guttural exhibited in § 63. Here we treat of them, only so far as their \( \text{שָׂר} \) quiesces, i. e. loses its consonant-sound, and is blended with the preceding
vowel. This happens only in a few very common verbs and forms, worn away as it were by frequent use. The limitations are as follows:

1. In the Impf. Kal of five verbs, viz., ṭa’as to perish, ṭa’as to be willing, ṭa’as to eat, ṭa’as to say, ṭa’as to bake, the 8 always quiesces in a long 8 (Cholem), as ṭa’as. In some others, the form in which it retains its power as a consonant is also in use, as ṭa’as and ṭa’as he takes hold of. The 8 in this case is a corruption of the vowel 8 (I 9, 10, 2), which is itself derived by contraction from 8 or 8. The feebleness of these verbs (I 11, c) affects also their last syllable, so that it takes instead of the stronger vowel 8 an 8 (Tere), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes 8 (Pattach), e.g. ṭa’as ṭa’as Ps. ix. 19, on the contrary ṭa’as Ps. i. 6 (comp. a similar exchange of 8 and 8 I 65, 1, e). When the tone moves back, the last stem-syllable has sometimes Pattach, as ṭa’as perish the day Job iii. 3, ṭa’as and he ate, and sometimes Seghol, as ṭa’as (Millāl), with conjunctive accents, but ṭa’as (Mil’ā) with distinctions (but in Job a few times ṭa’as in pause).

Very seldom does Tere stand in the first syllable in the Impf. Kal, as ṭa’as it shall come Mic. iv. 8, constructed from ṭa’as; always, however, in the form ṭa’as dicendo (Inf. with 8), for ṭa’as.

2. In the 1st pers. sing. Impf. the radical 8 (to avoid the repetition of this letter) is regularly dropped (I 23, 3), as ṭa’as for ṭa’as I will say.

Except in this case the radical 8 seldom falls away, as ṭa’as for ṭa’as thou hast taken away Ps. civ. 29, ṭa’as for ṭa’as they speak of thee Ps. cxxxix. 20, ṭa’as thou gavest away (from ṭa’as), Jer. ii. 36.

The Paradigm I gives the feeble forms (nearly, Impf. Kal), and indicates the other more regular forms.

Rom. 1. Out of Kal 8 seldom quiesces, as Perf. Niph. ṭa’as Jos. xxi. 9; Hiph. ṭa’as, and he took away Num. xli. 25, ṭa’as I hearken Job xxxii. 11, ṭa’as (8 from 8) I will destroy Jer. xiv. 8, ṭa’as attending Prov. xvii. 4, Imp. ṭa’as bring ye (from ṭa’as) Is. xxi. 14.

2. In Piel 8 sometimes falls away by contraction (like 8 in ṭa’as, ṭa’as); e.g. ṭa’as (so, regularly, in Syr. Chal. and Samar.) for ṭa’as teaching Job xxxiv. 14.
69.

FEEBLE VERBS *

First Class, or Verbs originally *.

(E. g. * in Arab. Paradigm K.)

Verbs * fall principally under two classes, which are wholly different from each other in their origin and inflection. The first embraces those verbs which have properly a * for their first stem-letter. In Arabic they are written with ' (e. g. * , Arab. *); but in Hebrew, by a difference of dialect, they take * instead of it, wherever the first radical is the initial letter. The second embraces those which are properly *, and which have Yodh also in Arabic (§70). There are also a few verbs *, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs *; and thus form in some measure a third class (§71).

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

The peculiarities in the inflection of the first class, which is analogous with the Arabic *, are the following:

1. In the Impf., Imp., and Inf. constr. of Kal there is a two-fold form. About half the number of these verbs have here the feeblest forms, namely:

Impf. * with a tone-lengthened * in the second syllable, which may be shortened to Seghol and vocal Sh'va; and with a somewhat firmer * in the first syllable, which in some degree still embodies the first radical * that has fallen away (though scarcely ever written *);

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

Inf. * shortened in like manner at the beginning, and with the feminine ending * , which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms; they have the Impf. A and retain the Yodh initial; e. g

Imp. * and Inf. *, where it is a consonant;

Impf. * , where it is resolved into the vowel i (§24, 2).
That the latter mode of inflection belongs to verbs actually ֶָּ (which
has often been overlooked and falsely denied) is shown, partly by
the numerous verbs which take these forms in Kal, and at the same
time have ֶ in Niphal, Hiphil, and Hophal; partly by the analogy of the
Arabic, where the verbs ֶ have likewise a double inflection.

Even in the same verb are found both forms, the weaker and the
stronger, as ֶָּ 3 Kings iv. 41, and ֶָּ 1 Kings
xxi. 13; ֶָּ Deut. ii. 24, and ֶָּ possess, with lengthening ֶָּ; Deut.
xxiii. 23; Impf. ֶָּ Deut. xxxii. 22, and ֶָּ he will burn up in.

To the first mode of inflection belong, e.g. ֶָּ to bear, ֶָּ to go
forth, ֶָּ to sit, to dwell, ֶָּ to descend, ֶָּ to know (Impf. ֶָּ with
Pattakh in the last syllable on account of the guttural); to the second
belong ֶָּ to scorch, ֶָּ to counsel, ֶָּ to be dry, though the latter is
in Arabic ֶָּ.

2. The original Vav maintains itself, as a consonant, whenever
it must be doubled; namely, in the Inf., Imp., and Impf.
of Niphal, as ֶָּ, ֶָּ (precisely as ֶָּ, ֶָּ); moreover, in Hithp. of some verbs, as ֶָּ from ֶָּ, and in a few nominal
forms, as ֶָּ; and as ֶָּ to bear. As a vowel, at the
end of the syllable, it is sounded ֶ (ֶ) in the whole of Hophal
(e.g. ֶָּ for ֶָּ); and, combined with a preceding ֶ, as, in
the Perf. and Part. of Niphal, and throughout Hiphil (e.g. ֶָּ for ֶָּ, ֶָּ for ֶָּ).

3. The other forms, with few exceptions (see Rem. 3, 4), are
regular.

In those forms in which Vath does not appear, these verbs may be
distinguished in the Impf. of Kal by the Tav, and in the
preformative; in Niph., Hiph., and Hoph. by the Vav (1, 1, 1)
before the second radical. (Forms written defectively, like ֶָּ, are rare.) Forms like ֶָּ, ֶָּ, ֶָּ, they have in common with verbs ֶ. Hophal has the same form as in
verbs ֶָּ and ֶָּ.

Rem. 1. The Inf. of Kal, of the weaker form (see No. 1), has very
seldom the masculine form like ֶָּ to know Job xxxii. 6, 9, or the
female ending ֶָּ, e.g. ֶָּ Ex. ii. 4. With a guttural, ֶָּ becomes ֶָּ,
e.g. ֶָּ to know. ֶָּ to bear in 1 Sam. iv. 16 is contracted to ֶָּ
(§ 19, 3). Examples of the regular full form occur with suffixes: ֶָּ;
Job xxxviii. 4, ֶָּ Ezra iii. 13. The full form has seldom the feminine
ending, as ֶָּ, to be able.

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

3. The Impf. of the form ֶָּ takes Pattakh in its final syllable when
it has a guttural, as ֶָּ he will know, also ֶָּ Jer. xiii. 17. When the
tone is drawn back upon the patah, the final syllable takes Segol.
§70. VERBS "

namely, before a word of one syllable and after Var consecutively. E.g. שָׁמַעְתָּי Gen. aliv. 34; וַיַּמֵּת, שָׁמַעְתָּי, but in Pss. שָׁמַע and שָׁמַע. A very rare exception, in which an Imperf. of this kind is written fully, is שָׁמַעְתָּי Mic. i. 8.—The form שָׁמַע when lengthened can also lose its radical  ה, as שָׁמַע  Is. xi. 30, יְשָׁמַע  lxv. 23. Yet the cases are rare and questionable, where this occurs after other preformatives than ה (see Is. xlv. 8).

4. In some stems the feebleness extends also to the Perfect Kal, so that the a under the second radical becomes א, as נִזְבַּע, נִזְבַּע, נִזְבַּע from נִזְבַּע, נִזְבַּע. Examples are found in Num. xi. 12; Dent. iv. 13; viii. 1; xix. 1; xxvi. 1; Ps. il. 1; lxix. 36, &c. In Syriac,  א is here predominant; in Hebrew the feeble vowel is found only in such forms of the Perfect, as have no full vowel under the first radical. See a similar case in §72, Rem. 4.

5. As an exception, the Imperf. Niph. has sometimes Yodh instead of Vow, e.g. נִזְבַּע and he waited Gen. viii. 12; comp. Ex. xix. 12. The last pers. sing. has always the form נִזְבַּע, not נִזְבַּע; comp. §51, Rem. 4.

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

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

N. B. 8. With verbs א of the first class is connected, also, the verb נָשַׁל to go; for it forms (as if from נָשַׁל) Imperf. נָשָׁל, with Vow נָשָׁל, in pause נָשָׁל, Inf. constr. נָשָׁל, Imper. נָשָׁל, lengthened נָשָׁל and also נ, and so Hiph. נָשָׁל. Rarely, and almost exclusively in the later books and in poetry, are found also the regular inflections from נָשַׁל; e.g. Imperf. נָשַׁל, Inf. נָשַׁל (Num. xxii. 14, 16; Eccles. vi. 8, 9), Imp. pl. נָשַׁל (Jer. ii. 50). On the contrary, Perfect Kal is always נָשַׁל, Part. נָשַׁל, Inf. abs. נָשַׁל, Pers. נָשַׁל, Hithp. נָשַׁל; so that נ is nowhere appears deceptively as the first radical. An obsolete stem נָשַׁל is commonly assumed, however, for the explanation of the above forms; though, in a word of so frequent use, the stem with the feeble breathing נָשַׁל may itself be supposed to have admitted those forms, after the analogy indeed of verbs א. Comp. also the feeble נ forms, e.g. נָשַׁל from נָשַׁל (§68, 2), like נָשַׁל from נָשַׁל; Imperf. Hiph. נָשַׁל from נָשַׁל, like נָשַׁל from נָשַׁל, like נָשַׁל 2 Kings vi. 16 from נָשַׁל.

§70.

FEEBLE VERBS א.

Second Class, or Verbs properly א.

(E. g. נָשַׁל to be good. Paral. L.)

The most essential points of difference between verbs properly א and verbs א are the following:
PART II. PARTS OF SPEECH.

1. Kal has only the stronger formation described in § 69, 1, namely, that in which the radical 
remains, Imperf. יָבוּל, with the Imperf. P. יָבִל, as יָבִל, יָבָל; with retracted tone, the Pattach becomes Seghol, as רַזְח and he awoke Gen. ix. 24, רָזָח (from רָזָח) and he formed Gen. ii. 7.

2. In Hiphil the יְ is pronounced as a diphthongal א (Tsere), and is regularly written filthy, e. g. יָבִּית (for יָבִּית), Imperf. יָבִּית, seldom with the diphthong ע, עי, as in יָבִּית; they make straight Prov. iv. 25; Ps. v. 9, Q'ri.

The following are the only verbs of this kind: יָבִּית to be good, יָבִּית to such, יָבִּית to awake, יָבִּית to form, יָבִּית, Hiph. יָבִּית to bewail, יָבִּית to be straight.

Of the Imperf. Hiph. there are some anomalous forms with preformatives attached to the 3d pers. לָבִּית; as לָבִּית he waits, לָבִּית I wait, לָבִּית go wait. Is. xv. 2; lxxv. 14; Jer. xvii. 14; Hos. vii. 14; and besides, לָבִּית. Job xxiv. 21; once even in Imperf. Kal יָבִּית, Ps. cxxxviii. 6 from יָבִּית. This anomaly was caused by mistaking, from a superficial view the Yodh of the simple form for a part of the stem.

§ 71.

VERBS יָבִּית.

Third Class, or Contracted Verbs יָבִּית.

Here are reckoned those verbs יָבִּית of the first and second classes, whose Yodh is not resolved into a vowel, but is assimilated like a Nun. In some verbs this is the invariable usage, e. g. יָבִּית to spread under, Hiph. יָבִּית, Hoph. יָבִּית; יָבִּית to burn up, Imperf. יָבִּית, Hiph. יָבִּית; in others, such sharpened forms occur along with the weaker ones of the first and second classes, e. g. יָבִּית to pour, Imperf. יָבִּית and יָבִּית (1 Kings xxii. 35); יָבִּית to form, Imperf. יָבִּית and יָבִּית (Is. xlv. 12; Jer. i. 5); יָבִּית to be straight, Imperf. יָבִּית and יָבִּית (1 Sam. vi. 12).

The learner may easily mistake these for forms of a verb יָבִּית; and when such an one is not found in the lexicon, he should look for a verb יָבִּית.

The Paradigms K and L exhibit the characteristic forms of the first and second classes; those of the third conform wholly to verbs יָבִּית, and are, moreover, of very rare occurrence.
172.

FEEBLE VERBS ו.

(E. g. בָּיַע to rise up. Paradigm M.)

1. The middle-stem-letter ו gives up its consonant sound in these verbs (with the exception of a few stems, see Rem. 10), and is lost in the sound of the chief vowel of the form; and this not only in the more usual cases (1 24, 1) where Sh'va precedes or follows, as בָּיַע bōsh for בִּיָּע b'veš, but also where the Van stands between two full vowels, as מַעֲסֶל Part. Pass. for מַעֲסֵל, מִעְסֶל Inf. abs. for מַעֲסֶל. The stem is, therefore, always monosyllabic.

2. The vowel of the stem thus contracted is, essentially, the vowel of the second syllable, which almost everywhere, in the verb, contains the characteristic of the form (1 67, 2). This vowel, by its union with the Van, gains greater fullness and stability; e. g. Inf. and Imp. מֵעָל for מֵעַל. It cannot, therefore, be displaced; but it may be shortened, as in מַעְסֶל (with short a) from מַעֲסֶל, and in the Jussive Impf. of Hiph. מַעְסֶל shortened from מַעֲסֶל (from מַעֲסֶל).

The Perf. Kal, in intransitive verbs middle E, takes the form מִת (from מִת) he is dead; and in verbs middle O, the form מָעַש (from מָעַש) luxit, מָעַש (from מָעַש) he was ashamed. Comp. Rem. 1.

3. The preformatives in the Impf. Kal and Perf. Niph. and throughout Hiph. and Hoph., which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (1 27, 2). E. g. מַעֲסֶל* for מַעֲסֶל; מַעֲסֶל for מַעֲסֶל; מַעֲסֶל for מַעֲסֶל.

This vowel is mutable, and becomes Sh'va when the tone is thrown forward; e. g. before suff. מַעֲסֶל, he will kill him, and in the full plural form of the Impf. מָעֲסֶל they will die.

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

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. Impf. Kal מַעֲשֶל for מַעֲשֶל (see 1 67, 6), Part. מַעַש, either for מַעֲשֶל after מַעֲשֶל, the original form of מַעֲשֶל, Chald. and Arab. qātel, 1 9.

* For the a sound under the preformatives, see No. 4.
PART II. PARTS OF SPEECH.

to, 2, and §50, 2], or for אֶזֶר (after the form of the verbal adjective אִזֶר, comp. §74, No. 1). Those which conform to the regular Hebrew verb, are generally the most unfrequent, as אֶזֶר (after the form אֶזֶר). The ו in Niph. comes from והו (- וה), as אִזֶר from אֶזֶר; Impf. אִזֶר, from אֶזֶר.

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

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

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

7. The conjugations Piel, Pual, and Hithpael are very seldom found in feeble verbs יֵהְיֶה. The only instance in which י appears as a consonant is יֵהְיֶה to surround, the Piel of יֵהְיֶה (but see Rem. 10). In some others י has become י, as in יֵהְיֶה from יֵהְיֶה, יֵהְיֶה from יֵהְיֶה; a formation which belongs to the later Hebrew, having been borrowed from the Aramaic. On the contrary, the unfrequent conjugation Piel (§55, 2), with its passive and reflexive, is the common form employed in the signification of Piel and as a substitute for it. E. g. יֵהְיֶה to raise up, from יֵהְיֶה; יֵהְיֶה to elevate, Pass. יֵהְיֶה, from יֵהְיֶה; יֵהְיֶה to raise one's self, from יֵהְיֶה. Less frequent is the conjugation Piel (§55, 4), e. g. יֵהְיֶה to sustain, to nourish, from יֵהְיֶה.

REMARKS.

1. On Kal.

N. B. 1. Of verbs middle י and י, which in the regular verb also have their Perf. and Part. the same (§50, 2); the following are examples: viz. Perf. יֵהְיֶה (for יֵהְיֶה) he is gone, 1st sing. יֵהְיֶה, 1st plur. יֵהְיֶה,
3d-plur. יָסִב; יָסָב (for יָסִיב) he was ashamed, יָסָב; יָסָב, יָסָב; יָסָב he has shined; Part. יָסָג dead; יָסָג as ashamed Ex. xxxii. 30.

The form יָסָב, as Perf. and as Part., is very seldom written with ס (the Arabic orthography), as יָסָב Hos. x. 14, יָסָב despising Ex. xxviii. 24, 26, comp. xvi. 57. The Part. has rarely the form יָסָב instead of יָסָב 2 K. xvi. 7, and even with transitive signification, as יָסָב occultum Is. xxv. 7; Zechar. x. 5.

2. In the Inf. and Impf. of some verbs, † always quietses in Cholem, as סָב; סָב, סָב. In most verbs, however, it quietses only in שָׁשָׁש but even in these the Inf. absol. has † in the final syllable (after the form יָסָב), as יָסָב יָסָב surgendo surgent Jer. xlv. 29. Those verbs which have † in the Inf. retain it in the Impf., as סָב he will come. In one verb alone the preformatives of the Impf. have תָּשָׁש. viz. יָסָב, Impf. יָסָב (for יָסָב). See No. 4.

3. In the Imp. with affectatives (יָסָב, יָסָב) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form, on the contrary, has the tone usually on the last syllable (יָסָב, יָסָב) with a few exceptions where the word is Milit (Ps. vii. 8; Jer. iii. 12; xli. 5).

N.B. 4. The lengthened Impf. as Jussive (§ 48, 4) has the form יָסָב (very seldom יָסָב, יָסָב). E.g. יָסָב let him return Dant. xx. 5-8; יָסָב, יָסָב let him not return Ps. cxiv. 31; יָסָב, יָסָב 1 Kings xxi. 10 and let him die in poetic language, as Indicative, יָסָב, יָסָב, he, it shall be high, Num. xxiv. 7; Micah v. 8. With Vav consecutive, and before words of one syllable, the tone is also drawn back upon the penultima, and the vowel of the last syllable is shortened to Qamets-chatsaph, as יָסָב, יָסָב Job xxi. 28. In Pause, however, the tone remains on the last syllable, as יָסָב; comp. Gen. xi. 28, 32, with v. 5, 8. With a guttural or a Reck, the final syllable may take Pattach, e.g. יָסָב and he turned aside Ruth iv. 1 (from יָס).

The full plural-ending † has the tone (according to No. 6 of this section); hence יָסָב Gen. iii. 3, 4, יָסָב Ps. civ. 7, יָסָב Joel ii. 4, 7, 9.

II. On Niphal.

5. Anomalous forms are: Perf. יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָסָב; יָס
V. In General.

8. On account of the intimate relation between verbs סָג (§ 67) and סָד (§ 67) it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e.g. Impf. Kal with Var consecutive; Piel of סָג and Poel of סָד. Hence it is that they often borrow forms from one another, as in Kal סָד he despised (Piel of סָג, as if from סָג) Zech. iv. 10; סָג he became a wanderer (for סָג) Is. xlv. 18.

9. In common with verbs סָד (§ 67), those of this class have in Niphal and Hiphil the Chaldee and Rabbinic formation, which has, instead of the long vowel under the preformatives, a short one followed by Daghees forte. This form and the common one are often both in use. E.g. סָה to incite, Impf. סָה (also סָהֵּב, סָהֵּב); סָהֵּב and he shows the way 2 Sam. xxii. 33 (and סָהֵּב Prov. xii. 26); sometimes with a difference of signification, as סָהֵּב to cause to rest, to give rest, סָהֵּב, Impf. סָהַת to set down, to lay down, סָהַת to spend the night, to abide, סָהַת, to be headstrong, rebellious. Other examples: Niph. סָהַת (from סָה, not סָהַת) to be circumcised Gen. xvii. 26, 27; xxxiv. 23; with a guttural סָהַת Zech. ii. 17; Hiph. סָהַת to despise Lam. i. 8, סָהַת they depart Prov. iv. 21.

Here, too, may be classed some forms of verbs Ps. guttural with Daghees forte implied, which others would derive from a stem of a different form, or emend; viz. סָהַה for סָהַה and she hastens (from סָהַה) Job xxxi. 5; סָהַּה, סָהַּה 1 Sam. xv. 10; xxv. 14, from סָה, סָה to rush upon.

10. Verbs whose middle stem-letter remains a constant are, in respect to this letter, perfectly regular. E.g. סָהַּ to be white, Impf. סָהַּ; סָהַּ to expire, Impf. סָהַּ; particularly all verbs that are, also סָה, as סָהַּ. Piel סָהַּ to command, סָהַּ to wait, &c.

� 73.

FEEBLE VERBS סָג.

(E. g. סָג to perceive. Paradigm N.)

1. These verbs have the same structure as verbs סָג, and their is treated in the same manner as the of that class. E.g. Perf. Kal סָג (for סָגַ) he has set, Inf. סָג, Inf. absol. סָג (for סָגַ), Imp. סָג, Impf. סָגַ, Jessive סָגַ, with Var cons. סָגַ. But the Perf. Kal has, in several verbs, still a second second set of forms, which resemble a Hiphil shortened at the beginning, e.g. סָגַ (same as סָגַ) Dan. ix. 2; also סָג Ps. cxxxix. 2, סָגַ thou contendest Job xxxiii. 13; also סָג Lam. iii. 58. Often also full forms of Hiphil occur, e.g. Perf. סָג, סָג, Inf. סָג, Impf. סָג (also סָג), Part. סָג; so likewise סָג.
§ 38. VERBS ָר.

Moreover, as Passive we find a few times Hoph. Impf. רֵר from רָרָר to sing, רִינָר from רָרָר to set.

2. These Hiphil forms are as easily traced to verbs יָר, and may in part belong strictly to that class. The same is true of Niph. יָרָר, Pit. יָרָר and Hithpael יָרָר (as if from יָרָר). In every respect, these verbs are closely related to verbs יָר. Hence, several verbs occur, promiscuously and in the same signification, as יָר and יָר; e.g. יָר (denom. from יָר) to spend the night, Inf. also יָר; יָר to set, Inf. also יָר, Impf. יָר, once יָר. In other verbs one of the two is the predominant form, as יָר to exult (יָר only in Prov. xxiii. 24). But few are exclusively יָר, as יָר to set, יָר to contend, יָר to rejoice; to which should be added יָר (in Arabic middle Yodh) to contain, to measure. Is. xli. 12, and the denom. יָר (from יָר) to summer Is. xviii. 6.

The older grammarians did not recognize this class of verbs, but referred all the forms to verbs יָר. This may, in some instances, be quite right; the later Arabic has an exactly corresponding abbreviation of the Hiphil (Conj. IV) in verbs יָר. On the contrary, the Arabic, as well as Ethiopic, has also actual verbs יָר; nor is the Hebrew without such, in which Yodh even retains its consonant power, as יָר to hate, and יָר to faint. There is certainly to be assumed a vacillation among stems so nearly related, and encroachment of one upon the other.

The Paradigm N is placed in connection with that of verbs יָר, in order to exhibit more clearly the parallelism of the two classes. The conjugations which are omitted in it, have the same form as in Paradigm M.

REMARKS.

1. Examples of the Inf. absol. are יָר litigando Judges xi. 25, יָר ponendo Is. xxii. 7, but also יָר Jer. i. 34.

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

3. As Part. act. Kal we find once יָר passing the night Neh. xii. 21; Part. pass. יָר or יָר (n. various reading) 2 Sam. xiii. 33.

4. Verbs יָר retain the consonant-sound of their § almost invariably, and hence are irregular only as represented in § 64. Of its qualified forms these verbs there are, however, some examples: as יָר they are beautiful Is. iii. 7 (from יָר); יָר be blooms Impf. Hiph. from יָר for יָר. Exod. xii. 5 (§ 33, 4).
FELEE VERBS סב.
(E. g. סב to find. Paradigm O.)

The ס appears here, as in verbs סב, partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. סב, סב, סב, סב; but Pattach before the feeble letter ס is lengthened into Qamets (123, 1), viz. in the Perf. Impf. and Imp. Kal, in the Perf. Niph., Pual, and Hoph. The (ם) however is mutable (125, 2, Rem.), hence in the plural סב.

The Impf. and Imp. Kal have ס, after the analogy of verbs Lameth guttural.

2. Also before afformatives beginning with a consonant (ת, ת) ס is not heard. The vowel which precedes it in the Perf. Kal is Qamets, סב; in the Perf. of all the other conjugations it is Tsere, סב; in the Imp. and Impf. of all the conjugations it is Seghol, סב, סב.

The Tsere and Seghol of these forms arose doubtless from the close resemblance of these verbs to the סב class (comp. 175, 2), and from an approximation to the latter.

Before the suffixes ת, ת, ת, the ס remains its character as a guttural, and takes (א); as סב סב Cant. xii. 1, סב עי. Ex. xxviii. 13, comp. 175, 2, Rem. The reason (as in verbs Lameth guttural) is, that those suffixes require before them a half-vowel.

3. Before afformatives beginning with a vowel, ס remains a consonant, and the form is regular, as סב.

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

Remarks.

1. Verbs middle E, like סב to be full, retain סב in the other persons of the Perf. as סב. Instead of סב is sometimes found the Aram. form סב for סב, the names la. vii. 14; comp. Gen. xxxiii. 11 (after the form סב, 144, Rem. 4).

2. In the Inf. occurs the fem. form סב to set Lev. xii. 5, for סב.

3. The Part. fem. is commonly, by contraction, סב, more rarely סב Cant. viii. 10, and without ס (see Rem. 4) סב (from סב) Deut. xxviii. 57. In the forms סב peccator 1 Sam. xiv. 32, and סב
feigning them. Neh. vi. 8, the vowel is drawn back in the manner of the Syriac (p. 23. 9).

4. The כ sometimes falls away, as in כַּֽעֲרֵשׁ Num. xi. 41, כַּֽעֲרֵשׁ Job xxxiii. 18. נִֽבּּה Hebrew ye are defined Lev. xi. 43. נִֽבּּה Hebrew Jer. xxxiii. 35.

See the Remarks on verbs ב, No. VI.

§75.

FEEBLE VERBS ב

(E. g. בָּֽעַר to reveal, Paradigm P.)

These verbs, like those כ (p. 69, 70), embrace two different classes of the irregular verb, viz. ב and כ, which in Arabic, and especially Ethiopic, are still more clearly distinguished. In Hebrew the original כ and ב have given place to a feebler כ, as a representative of a closing vowel-sound (I 23, 4), in all those forms which end with the third radical. Hence they are called in Hebrew verbs ב; e. g. בָּֽעַר for כָּֽעַר he has revealed, בָּֽעַר for כָּֽעַר he has rested. By far the greater number of these verbs are originally כ; only a few forms occur of verbs ב. The two classes are therefore less prominently distinguished than verbs כ and ב.

A true verb כ is כָּֽעַר to be at rest, whence כָּֽעַר, Part. כָּֽעַר, and the derivative כָּֽעַר rest. Yet in the Impf. it has כָּֽעַר (with Yodh). In כָּֽעַר (Arab. כָּֽעַר) to answer, and כָּֽעַר (Arab. כָּֽעַר) to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius' Lex. art. כָּֽעַר). In Syriac the intermingling of these forms is carried still further. Verbs כ also being confounded with those כ, i. e. with the two classes כ and כ of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonant כ (distinguished by מִנְנִית); e. g. כָּֽעַר to be high. They are inflected throughout like verbs לֵּֽעַר guttural. It is certain, however, that some feeble verbs כ originated in verbs with final כ, this letter having lost its original strong and guttural sound, and become softened to a feeble כ, e. g. כָּֽעַר, Arab. כָּֽעַר to be blunt. Hence it is that verbs כ are sometimes related to those כ, for which the verb כ may be assumed as an intermediate form; e. g. כָּֽעַר and כָּֽעַר to be hard, כָּֽעַר properly = כָּֽעַר to be open.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original Yodh or Faw, in all forms which end with the third radical, gives place to כ as a vowel-letter, which repre-
sents the closing vowel. This vowel is the same in each form through all the conjugations, namely:

In all the Perfects, כָּעַה; כָּעַה, כָּעַה, &c.

In all the Imperfects and Participles Active, כָּעַה; כָּעַה, כָּעַה, &c.

In all the Imperatives, כָּעַה; כָּעַה, כָּעַה, &c.

In the Inf. absol. (except in Hiph. and Hoph., Rem. 13), כָּעַה; כָּעַה, &c.

The Part. Pass. Kal forms the only exception, in which the original כ appears at the end, כָּעַה, as also in some derivatives (§ 55, V).

The Inf. conatr. has always the feminine form in כָּעַה, viz. in Kal כָּעַה, in Piel כָּעַה, &c.

In explanation of these forms we observe:

That in the Perf. Kal, כָּעַה stands for כָּעַה according to § 24, 2, c.; as in Niph. and Hophad. Piel and Hithp. are based on the forms כָּעַה; כָּעַה (§ 52, Rem. 1), Hiph. on the form כָּעַה after the manner of the Arabic nqala (§ 53, 1).

The Impf. Kal, כָּעַה, is an Impf. A for כָּעַה (according to § 24, 2, Rem. a.), whence also are such plural forms as כָּעַה (see Rem. 4). The same is true of the other conjugations, all of which have, even in the regular verb, in connection with the usual form, another with Patach in the final syllable. See § 51, Rem. 2, § 54, Rem.

The Thole of the Imp. כָּעַה is, at any rate, a shorter vowel than the accented Seghol, with its broader sound, in the Impf. כָּעַה, comp. the construct state of nouns in כָּעַה, § 89, 2, c.

2. Before the affirmatives beginning with a consonant (כ, כ), the original כ remains, but not as a consonant. Properly it would here form with the foregoing כ (Patach) the diphthong ככ; which, however, in the Perf., is first contracted into כ (ככ) and then further, attenuated into כ (§ 24, Rem. 1), but in the Impf. and Imp. passes into the broad and obtuse כ. Thus in Perf. Piel, from ככ (after כככ) comes first ככ, and then by attenuating the כ into ככ; in the Impf. Piel כככ. In the passives the כ is always retained; in the actives of the derived conjugations and in the reflexives כ and כ are both used (see Rem. 7, 9, and 13); but in Kal (the most frequent of all), only כ is found. Accordingly:

The Perfect of Kal has כ, as כככ.

Perfects of the other active as well as reflexive conjugations have promiscuously כ and כ, as כככ and כככ.
§75. VERBS סָּפָר.

Perfects of the Passives have only סָּפָר סָּפָר סָּפָר;
Imperfects and Imperatives have always סָּפָר סָּפָר סָּפָר.

In Arabic and Ethiopic, the diphthongal forms have everywhere resisted contraction, which takes place only as an exception and in the popular idiom. In Chaldee and Syrian, the contracted forms prevail, though the Syriac has e.g. סָּפָר in Kal, and so also the Chaldee, along with סָּפָר.

3. Before the affermatives beginning with a vowel (א, א, א) the Yodh, together with the preceding vowel, is usually displaced, e.g. וֹּשֶׁר (for וֹּשֶׁר), וֹּשֶׁר (and וֹּשֶׁר), Part. fem. וֹּשֶׁר, plur. וֹּשֶׁר; yet it remains in ancient full forms, particularly in pause, as וֹּשֶׁר (see Rem. 4 and 12). Before suffixes also it falls away, as וֹּשֶׁר (Rem. 19).

4. The Yodh disappears also in the 3d Perf. sing. fem., when א— is appended as feminine ending, namely וֹּשֶׁר. But this ancient form is become rare (see Rem. 1); and to this mark of the gender, as if it were not sufficiently clear, a second feminine ending א— has been appended, so as to form וֹּשֶׁר. So in all conjugations, e.g. Hiph. וֹּשֶׁר, common form וֹּשֶׁר, in pause וֹּשֶׁר.

See analogous cases in §70, Rem. §91, 2.

5. The formation of the shortened Imperfect, which occurs in all the conjugations, is strongly marked in verbs of this class, and consists in casting away the א—, by which still other changes are occasioned in the form (see Rem. 3, 8, 10, 15). A shortened Imperative is also formed, in some conjugations, by apocope of the א— (Rem. 11, 15).

REMARKS.

1. On Kal.

1. In the 3d Perf. fem. the older and more simple form וֹּשֶׁר (from וֹּשֶׁר, comp. the verb א—, §74, Rem. 1) is almost entirely banished from common use (see above, No. 4). An example of it is וֹּשֶׁר she makes Lev. xxvi. 31. So in Hiph. and Hoph., e.g. וֹּשֶׁר she pays Lev. xxvi. 34, וֹּשֶׁר she is carried captive, Jer. xiii. 19. But with suffixes it is always used, see Rem. 10.

2. The Inf. absol. has also the form וֹּשֶׁר evidens Gen. xxvi. 23. As Inf. constr. occurs, rarely, וֹּשֶׁר Gen. xlviii. 11, וֹּשֶׁר I. 29, or וֹּשֶׁר xxxi. 29, as well as the feminine form וֹּשֶׁר to see Ex. xxviii. 17, like וֹּשֶׁר §45. 3. letter 6.

N. B. 2. The shortening of the Impf. (see above, No. 5), occasions in Kal the following changes:
a) The first stem-letter most commonly takes the helping-vowel Seghol or, when the middle radical is a guttural, Patach (§ 28, 4). E.g. לֹּא for לֹּא; מִּי for מִּי; let him know, for מִּי.

b) The Chiezy of the preformative is also sometimes lengthened into *Trase (because it is now in an open syllable), as מָנוּ for מָנוּ, מִּי for מִּי to become weak.

c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e.g. מִּי and he took captive Num. xxxii. 1, מִּי and he drank, מִּי and he wept. The verb מִּי has the two forms מָנוּ let him see, and מָנוּ and he saw, the latter with Patach on account of the Reth.

d) Examples of verbs which are Pe guttural (§ 53) as well as Lamedth He: מָנוּ and he made, from מָנוּ and he answered, from מָנוּ. Sometimes the pronunciation of the first ay.able is not affected by the guttural; as in מָנוּ and it burnt, מָנוּ and he encamped, מָנוּ (with Base: less in second radical) let him rejoice Job lii. 6.

e) The verbs מָנוּ to be, and מָנוּ to live, which properly have in the shortened Impf, מָנוּ, מָנוּ, change these forms to מָנוּ, מָנוּ, the Yodh drawing the i sound to itself, and uniting with it in a long i (comp. the derivative nouns מָנוּ for מָנוּ, מָנוּ for מָנוּ, &c., § 84, No. V). From מָנוּ to be occurs once the form מָנוּ for מָנוּ he will be Eccles. xi. 3.

With Vav consecutive occur not unfrequently the full forms (viz. without apocope of the –), especially in the first person, and in the later books; e.g. מָנוּ and I saw (in twenty places, but not in the Pentateuch), מָנוּ and he made (four times).

4. The original — sometimes remains also before the affermatives beginning with a vowel (comp. No. 3, above), especially in and before the Passive, and before the full plural ending —, or where for any reason an emphasis rests upon the word. Perf. מָנוּ she takes refuge Ps. lii. 2, מָנוּ Deut. xxxii. 37; Imp. מָנוּ ask ye Is. xxxii. 16; Impf. מָנוּ they increase Deut. viii. 13, more frequently like מָנוּ, they drink Ps. lxxviii. 44 (comp. Rem. 12).

5. The Part. act. has also a form of the firm מָנוּ spaying Prov. xxxi. 27, מָנוּ fruitful Ps. cxxviii. 3, in the Pass. like מָנוּ coming (things) Is. xii. 23. The Part. pass. is sometimes without —, as מָנוּ for מָנוּ made Job xxii. 35, מָנוּ xv. 23.

6. Rare are such defective written forms as מָנוּ 2 Sam. xv. 35 מָנוּ Job v. 12, and the pronunciation מָנוּ Mic. vii. 10.

II. On Niphal.

7. In the Perf. 1st and 2d pers., besides the forms with — are found others with —: as מָנוּ 1 Sam. xiv. 8, מָנוּ Gen. xxiv. 8.

8. The apocope of the Impf. occasions no other change than the rejection of the —, as מִּי from מִּי; but in a verb — guttural we find a form with (—) shortened to (—), v.z. מַעַל (for מַעַל) Ps. xix. 13. Simi
lar in Piél in ṭālēm (from ṭālēm) Ps. cxii. 8, and in Hithp. ṭālēm (from ṭālēm) Prov. xxii. 24.

III. On Piél, Paual, and Hithpaël.

9. In the Perf. Piél, the second syllable has the less prolonged Chiriq instead of the dipthongal in the greater number of examples, as ṭālēm, ṭēḇēk, and always before suffixes, e.g. ṭēḇēk Ps. xliv. 20. In the Paradigm, the older form with is placed first. Hithp. has, but sometimes also (Ps. xxvi. 10; 1 K. ii. 26; Jer. i. 24); Paual, on the contrary, always retains.

10. The Impf. bases, after the apocope, the Daghestan-form of the second stem-letter (comp. § 20, 3, a); hence Piél ṭālēm and he commanded; Hithp. ṭēḇēk; and he uncovered himself Gen. ix. 21. Less frequently is the Paṭṭach then lengthened into Qames, as ṭēḇēk and he erasured 1 Sam. xxi. 14, ṭēḇēk he desires Ps. xlv. 12. Comp. Rem. 8.

11. In Piél and Hithp. are found also apocopated forms of the Impf., ṭēḇēk for ṭēḇēk prove Dan. i. 13; ṭēḇēk sign himself nick 2 Sam. xiii. 5.

12. Examples of Yodh retained in cases where more commonly it is omitted: Impf. ṭēḇēk will ye like me Is. xl. 35, ṭēḇēk they cover them Ex. xv. 5.

IV. On Hiphil and Hopaḥil.

13. In the Perf. Hiphil, the forms ṭēḇēk and ṭēḇēk are about equally common; before suffixes the latter is used as somewhat shorter than the other. In the Paradigm, the older form with is placed first. Hopaḥil has always.

14. In the Inf. absol. Hiphil. ṭēḇēk. There is the regular vowel (as in ṭēḇēk); but to this the Inf. absol. Hopaḥil also conforms, as in ṭēḇēk Lev. xix. 53. The verb ṭēḇēk to multiply, has three forms of the Inf. Hiphil, viz., ṭēḇēk amra (used adverbially), ṭēḇēk used when the Inf. is pleonastic [see § 131, 3, a], ṭēḇēk the Inf. conjunct. Comp. Gen. xii. 49; xxii. 17; Deut. xxvii. 53.

15. The shortened Impf. Hiphil. has either the form ṭēḇēk let him subdue Is. xii. 2; ṭēḇēk let him enlarge Gen. ix. 27, ṭēḇēk and he watered, or (with a helping-vowel) ṭēḇēk (for ṭēḇēk); as ṭēḇēk and he carried captive 2 Kings xviii. 11. ṭēḇēk and he made fruitful Ps. ev. 24. Examples with gutturals: ṭēḇēk Num. xxxiii. 2, ṭēḇēk, &c., which can be distinguished from the Impf. Kōl only by the signification. The Impf. apoc. has invariably the helping-vowel Seghol or Paṭṭach, as ṭēḇēk multiply, for ṭēḇēk, ṭēḇēk Ps. li. 4 [Qiri], ṭēḇēk desist for ṭēḇēk, ṭēḇēk Deut. ix. 14, ṭēḇēk for ṭēḇēk Ex. xxxiii. 12.

16. The Impf. with Yodh retained occurs only in ṭēḇēk Job xix. 2, from ṭēḇēk.

V. In General.

17. In the Aramaean, where, as before remarked, the verbs נָבָל and נָבָל flow into one another, both classes terminate, in the Impf. and Part. of all the conjugations, without distinction, in נ or נ. As imitations
of this mode of formation we are to regard those forms of the Inf., Impf. and Impf. in נג, more seldom ס and ת, which are found in Hebrew also, especially in the later writers and the poets. Inf. נג to be Ex. xxxi. 15; Impf. נג be thou Jer. xvi. 17, סננה follow not Prov. i. 10, ונה not 2 Sam. xiii. 12; * Pilé Inf. נג Hos. vi. 9.

The ending in נג occurs (also a Syrians), in place of נ in the Impf. Kal, as נג Jer. iii. 6, and even (according to others) in place of נ in the Perf. Hiph. נג be sick Is. lili. 10; comp. the Plur. נג they caused to melt Jos. xiv. 8.

*8. In three verbs is found the uninfixed conjugation Pilé, or its reflexive (י ס, where the third radical, which the conjugation requires to be doubled, appears under the form מ; viz. מ, contracted מ ל be beautiful, from מ ; מ, the archers Gen. xxi. 10; but especially מ ל to bow, Pilé מ, hence the reflexive מ לbow one's self, to prostrate one's self, 2d pers. מ and מ, Impf. מ, apoc. מ ל for מ ל (alogous with מ ל for מ ל).

19. Before suffixes, in all forms ending with מ, the so-called unaccented vowel (י ס, 3, 5) takes the place of מ and of the preceding vowel: e.g. מ he answered me, מ, Impf. מ, Hiph. מ. Very seldom מ takes the place of the final מ or מ, as in מ he will cover them, Ps. exxi. 10, מ smile me. The 3d Perf. fem. always retains before suff. the other form מ (see No. 4), yet with a short a, as in the regular verb, e.g. מ for מ in Zech. v. 47 in prose מ JOB xxxiii. 4.

VI. Relation of Verbs מ and מ to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs מ,

a) Which have adopted the vowels of verbs מ, e.g. Perf. מ be restrained Ps. cxix. 101; Part. מ, Jer. viii. 18; viii. 12; Pilé Perf. מ he fills Jer. ii. 34, מ I heal 2 Kings ii. 21; Impf. מ, he swallowed Job xxxix. 24; Niph. Perf. fem. מ was extraordinary (after מ) 2 Sam. i. 26; Hiph. Perf. fem. מ she concealed Jos. vi. 17.

b) Which retain their own vowels, but are written with מ, e.g. Imp. מ eat Ps. lx. 4; Niph. מ to hide one's self 1 Kings xxii. 25; Pilé Impf. מ, he will fill Job viii. 21.

* The examples of the Impf. here quoted have the future signification, and their agreement in pronunciation with the Imp. (in the — common to both) can certainly be explained on this ground. But this will not apply to other examples; and the reading, moreover, varies in most passages between — and -. See Gen. xvi. 22; Lez. xvii. 7; Jos. vii. 9; Ex. 34; Dan. ii. 8; Ex. v. 12.
§76. VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, with the exception of those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָשַׁנָּה to flee are formed Impf. נָשַׁנָּה Nah. iii. 7, and נָשַׁנָּה Gen. xxxi. 40 (after the analogy of verbs נָשַׁנָּה). Hiph. נָשַׁנָּה (as a verb נָשַׁנָּה), but in Impf. Hoph. נָשַׁנָּה (as נָשַׁנָּה).

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

a) Verbs נָשַׁנָּה and נָשַׁנָּה (comp. נָשַׁנָּה 66 and 74); e.g. נָשַׁנָּה to bear, Imp. נָשַׁנָּה; Inf. constr. נָשַׁנָּה (for נָשַׁנָּה), also נָשַׁנָּה (comp. נָשַׁנָּה 74, Rem. 2), Impf. נָשַׁנָּה for נָשַׁנָּה Ruth ii. 14.

b) Verbs נָשַׁנָּה and נָשַׁנָּה (comp. נָשַׁנָּה 64 and 75), as נָשַׁנָּה to bend, נָשַׁנָּה to sit. Hence Impf. קִנָּה, apoc. בִּנָּה, and he bowed. נָשַׁנָּה and נָשַׁנָּה and he sprinkled (from נָשַׁנָּה). Perf. Hiph. נָשַׁנָּה he smote. Impf. נָשַׁנָּה, apoc. נָשַׁנָּה, so also נָשַׁנָּה; Imp. נָשַׁנָּה, apoc. נָשַׁנָּה sit; Inf. נָשַׁנָּה; Part. נָשַׁנָּה.

c) Verbs נָשַׁנָּה and נָשַׁנָּה (comp. נָשַׁנָּה 66 and 75), as נָשַׁנָּה to come, נָשַׁנָּה to bake. Hence Impf. נָשַׁנָּה, ptl. נָשַׁנָּה, נָשַׁנָּה Dunt. xxxiii. 21 for נָשַׁנָּה; Impf. apoc. נָשַׁנָּה; In xxii. 25 for נָשַׁנָּה; Impf. נָשַׁנָּה for נָשַׁנָּה. נָשַׁנָּה (1 23, 3, Rem. 2, § 75, Rem. 4); Hiph. Imp. נָשַׁנָּה for נָשַׁנָּה Is. xxii. 14; Impf. apoc. נָשַׁנָּה, and he adjoined 1 Sam. xiv. 21, from נָשַׁנָּה.

d) Verbs נָשַׁנָּה and נָשַׁנָּה (comp. נָשַׁנָּה 67, 70, and 74), as נָשַׁנָּה to go forth, Impf. נָשַׁנָּה, Inf. נָשַׁנָּה, Hiph. מָשַׁנָּה to bring out.

e) Verbs נָשַׁנָּה and נָשַׁנָּה (comp. H 00, 70, and 75), e.g. נָשַׁנָּה to throw, in Hiph. to profess, to praise, properly נָשַׁנָּה, and נָשַׁנָּה to throw, נָשַׁנָּה to be beautiful
which are really ָ, ַו, ַה, ַו; ֵָו, ַו, ָו, with
suff. כָּה we shot at them (from ָ), Num. xxi. 36; ַו ַכָּו ֶוָו (Josh. 69, Rem. 8); ַו, ָו, ָו, ַו, ָו, ָו, ָו.

f) Verbs ו and ש, particularly the verb ָו to come; ָו, ַו, ָו, only ָו for ָו, Sam. xxv. 8; ָו, ָו, ָו, and ָו; ָו for ָוMic. i. 15; ָו, ָו, Ruth iii. 15; ָו. Part.
ָו ָו K. xxii. 4. So ָו he refuses. ָו from ָו Ps. xxi. 5.

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

477.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e.g. those ָו and ָו,
ָו and ָו, ָו and ָו, stand in a very intimate relationship, as
appears from the similarity in their meaning and inflection, from
the forms which they have in common, and from their mutual
interchange of forms. The relation is based, as a rule, on the
essential sameness of two firm stem-consonants, to which the
common signification attaches itself (the biliteral root, ָו, ָו),
the third weaker radical not being taken into account. Thus
ָו, ָו, ָו all mean to smite, to beat in pieces; ָו and ָו
to flee.

In this manner are related in form and signification,

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

2. Verbs ָו and ָו (in which the last two are the essential stem-
letters), both to each other and to the former class. They are related
to each other in the verbs ָו and ָו to place, ָו and ָו (yiqqôsh)
to trust; to the former class, especially to verbs, ָו, in ָו and ָו to
fear; ָו and ָו to be good; ָו and ָו to blow; ָו and ָו to
dash in pieces. Verbs ָו are more seldom found connected with these
classes, as ָו and ָו to be destroyed; ָו and ָו to throw, &c.

2. Verbs ָו and ָו (in which the first two consonants properly form
the stem) both to each other and to the former classes; to each other
in ָו and ָו to crush; ָו and ָו to meet; to verbs of the former
classes, in ָו and ָו to suck, ָו and ָו to thrust, &c.
DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are defective, i.e., do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek ἐξοματ, Aor. ἔξομα, Fut. ἐξομαται, and in Latin, fiere, tulit, latum, ferre; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek βαίνω, Aor. 2 επιπρ, from the same stem βα-νο.

Of these verbs the following are the most common:

עָבַּה to be ashamed. Hiph. עָבַּה, but also עָבַּה (from עָבָּה), especially with the intensive signification to feel shame.

עָבַּב to be good, Perf. עָבָּב. Impf. עָבְּבָּה (from עָבְּב). Hiph. עָבְּבָּה (from עָבְּב).

עָבְּב to fear. Impf. עָבְּב (from עָבְּב).

עָבַד and עָבָּד to place, neither used in Kal. Niph. עָבָּד to stand. Hiph. and Hoph. עָבָּד and עָבְּד. Hithp. עָבְּד.


עָבְּד and עָבַד to be strait. Hence Perf. עָבְּד עָבַּד I am in a strait, lit. it is-strait to me, from עָבְּד. Impf. עָבְּד (from עָבְּד) and עָבְּד. Hiph. עָבְּד, עָבְּד, to bring into a strait, to distress. The related form עָבְּד is transitive, to press, hence to besiege.

עָבְּד to drink, used in Kal; but in Hiph. עָבְּד to give to drink, from עָבְּד.

On עָבְּד to go, see above, § 69, Rem. 9.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow tenses from each other:

עָבְּד he is able. עָבְּד. Impf. Hoph., he will be able, used for Impf. Kal which is wanting.

עָבְּד he has added, borrows its Inf. and Impf. from Hiph. עָבְּד, עָבְּד.

עָבְּד to approach. Perf. Niph. עָבְּד for the Perf. Kal which is not in use; but Impf. עָבְּד, Impf. עָבְּד, and Inf. עָבְּד, all in Kal.

Rem. 2. The early grammarians often speak of mixed forms (formae mixtae) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are at once set aside (e.g.,
PART II. PARTS OF SPEECH.


CHAPTER III.
OF THE NOUN.

§ 79.

GENERAL VIEW.

1. In treating of the formation of the noun, it is necessary to keep in view its relation to the verb, since most nouns may be derived from verbs (namely, the 3d sing. Perf. as the stem-form, according to § 30, 1); and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbalbs. On this connection, moreover, is based the explanation of the forms by which the gender of nouns is distinguished (§ 80, comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives (§ 63, Rem. 1).

2. The Hebrew has no proper inflection of the noun by cases; some ancient, almost wholly extinct remains of case-endings (§ 90) being barely traceable. The relation of case is either known merely from the position of the noun in the sentence, or is indicated by prepositions. The form of the noun suffers no change; and the subject belongs, therefore, to the Syntax. (See § 117.) On the contrary, the connection of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form; and to these is limited the inflection of nouns in Hebrew.* Even for the comparative and superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

* This has been called the declension of the Hebrew noun.
§80. THE GENDER OF NOUNS.

180.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, the masculine and feminine. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages often have a neuter form, are regarded in Hebrew as either masculine or feminine, most commonly the latter (Syntax §107, 3).

2. The masculine, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the feminine was originally נ—, as in the 3d sing. Perf. of verbs (§44, 1). But when the noun stands absolutely, i.e. without a genitive following (§89), the נ— usually appears in the truncated form נ—, or is shortened to an unaccented י—. The original נ— very seldom remains, except when the noun is in close connection with a following genitive or pronominal suffix. Except in this case (for which see §89, 2, b, §91, 4), the feminine ending is, therefore:

a) most usually, an accented י—, as בֵּֽשֵֽׁו horse, יָּבִֽשׁ mare;

b) an unaccented י—, after a guttural י— (which also remains unchanged before the genitive), as בָּֽשֵֽׁו, fem. בָּֽשָֽׁו killing, בָּֽשָֽׁו, fem. בָּֽשַֽׁו acquaintance. Here the final syllable of the word follows the manner of segholate forms (§94, 2).

When the masculine ends with a vowel, a simple י takes the place of י—, as בּוּֽרָֽי Moabite, בּוּֽרָֽי Moabite; נַֽיֵּֽר sin- ner, נַֽיֵּֽר sinfulness, sin. The vowel-changes occasioned by these endings are shown in §94.*

Remark.

1. The feminine form in י— is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e.g. יָּבַֽו often than יָּבִֽו; יָּשָֽׁו than יָּשַּֽׁו; it is employed, moreover, in common with י—, as a form for the construct state (§93, 1).

2. Unusual feminine terminations:

a) י— accented, as יָּפַֽו emerald Ex. xxviii. 13, יָּפַֽו pelican Is. xxxiv. 11, יָּפַֽו crowd 2 Kings ix. 17, and often in proper names among the

* On the feminines not distinguished by the form, see §107, 2, 3, 4.
Phoenicians (in whose language ḫ was the prevailing form, 32.2) and other neighboring tribes, as בִּינְדָּה Sarepta, בִּינְדָּה Eilath in Idumea, on the Arabian Gulf.

b) ḫ, almost exclusively poetical, e.g. בִּינְדָּה help Ps. lx. 13, but in prose also is found בִּינְדָּה marrow Gen. xix. 34.

c) בִּינְדָּה, Aramaic orthography for ḫ, found chiefly in the later writers, e.g. בִּינְדָּה sleep Ps. cxvii. 2, בִּינְדָּה baldness Ex. xxvii. 31, בִּינְדָּה mark Lam. iii. 12.

d) Very rarely, בִּינְדָּה, a weakened form of בִּינְדָּה (32.7, Rem. 4), as בִּינְדָּה for בִּינְדָּה Is. lix. 5.

e) בִּינְדָּה, without the accent, as בִּינְדָּה Deut. xiv. 17, בִּינְדָּה burning Gen. xvi. 3; comp. Ex. xl. 19; 2 Kings xvi. 15. In all these examples there should be the usual accented בִּינְדָּה; but the Pentateuch, deeming the feminine-ending unsuitable here, sought to conceal it by the insertion of the tone. Their opinion, however, is not binding on us. The accentuation of בִּינְדָּה might seem to indicate a masc. form, especially since it is always construed as masc., and as בִּינְדָּה, בִּינְדָּה are concurrent forms. Of a similar character are the forms (also construed as masc.) בִּינְדָּה the sun Judges xiv. 18 (elsewhere בִּינְדָּה), בִּינְדָּה brightness Ps. cxiv. 4, בִּינְדָּה death Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.

f) בִּינְדָּה in poetry, properly a double ending (as in בִּינְדָּה this f. בִּינְדָּה Jer. xxvi. 6 Ḩophibb, and in the verbal form בַּבִּינְדָּה, f. 74, 4), e.g. בִּינְדָּה help (מַיְּבִינְדָּה, מַיְּבִינְדָּה), בַּבִּינְדָּה salvation (יְבִינְדָּה), בַּבִּינְדָּה wickedness (יְבִינְדָּה); see Ps. iii. 3; xliv. 27; xxxii. 16; Job v. 18; Ex. xv. 16, and other passages.

3. It is not at all to the purpose, to regard the vowel-ending בִּינְדָּה as the original termination of the feminine, and the consonant-ending בִּינְדָּה as derived from it. The Ethiopic everywhere retains the בִּינְדָּה; and in the Phoenician also, feminines end mostly in בִּינְדָּה (sounded ath in the words found in Greek and Roman writers), more rarely in ב (see Gesenius Mon. Phoen. pp. 439, 440; Morer, in Eras u. Gruber's Encyclop. Sect. III. Bd. 24, S. 439, f.). The Oul-Arabic scarcely admits the truncated vowel-ending, except in inas; in modern Arabic, the relation has become about the same as in Hebrew.

* The ending בִּינְדָּה in these words has been taken for that of the Aramaic emphatic state, as if בִּינְדָּה were בִּינְדָּה. Against this are the following objections: 1) that some examples have the Hek. article, which would have been inadmissible with the recognition of the Aramaean form; 2) that the examples belong in part to the older books; 3) that among them is so old and common a word as בִּינְדָּה, but this word might properly be an accusative with the adverbial suffix. note, and then be used for ear without reference to the ending, somewhat like בִּינְדָּה, 2.5. See Gesenius Lexicon, Art. بِينُد. Note.

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

‡ A consonant ב, in this ending, is out of the question.
81. DERIVATION OF NOUNS.

Nouns are either primitives (§ 82), as רע father, רע mother, or derivative. The latter are derived either from the verb, verbals (as explained § 79, 1. §§ 83-85), as יִּבְּיֵשׁ just, יִּבְּיֵשׁ, יִּבְּיֵשׁ righteousness, from יִּבְּיֵשׁ to be just, יִּבְּיֵשׁ high, יִּבְּיֵשׁ high place, יִּבְּיֵשׁ height, from יִּבְּיֵשׁ to be high; or from another noun (Deminutives), as יִּבְּיֵשׁ place at the feet, from יִּבְּיֵשׁ foot. The verbals are by far the most numerous class.

Rem. 1. The older grammarians admitted only verbs as stem-words, and classed all nouns as verbals, dividing them into a) Formae nuda, i.e., such as have only the three (or two) stem-letters, and b) Formae auctae, such as have received formative letters or syllables at the beginning or end, as יִּבְּיֵשׁ, יִּבְּיֵשׁ. These formative letters are:

According to the view of roots and stems given in § 30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for the learner.

2. Of compound nouns, as appellatives, the number in Hebrew is very small; e.g., יִּבְּיֵשׁ properly worthlessiness, baseness. As proper names, they occur very frequently; e.g., יִּבְּיֵשׁ, foundation of peace, יִּבְּיֵשׁ man of God, יִּבְּיֵשׁ, whom God raises up, יִּבְּיֵשׁ whom Jehovah strengthens, יִּבְּיֵשׁ father of the king.

82. PRIMITIVE NOUNS.

1. The number of primitive nouns, in the stricter sense, is very small, those which are in most languages primitive being here usually derived from verbal ideas; e.g., most of the names of natural objects, as יִּבְּיֵשׁ he-goat (prop. shaggy, from יִּבְּיֵשׁ), יִּבְּיֵשׁ barley (prop. bearded, also from יִּבְּיֵשׁ), יִּבְּיֵשׁ stork (prop. pie sc. axis), יִּבְּיֵשׁ gold (from יִּבְּיֵשׁ - יִּבְּיֵשׁ to be yellow). There are only a few nouns (as e.g. many names of members of the body, in men and beasts), for which no fitting stem-verb can be pointed out; as יִּבְּיֵשׁ horn, יִּבְּיֵשׁ eye, יִּבְּיֵשׁ foot.

* From this see memorials (§ 3, 2. 34.) the nomina-aucta are also called, by the old grammarians, nomina formantia.
2. The form of the primitives is that of the simple verbals, as דב, היר, &c.; and in the grammatical treatment of nouns, it makes no difference whether they are accounted primitives or verbals.

E.g. יִשָּׁה, may follow the analogy of verbals, whether it has come from יִשָּׁה to be red, or not; פֶּר הָאָב, פֶּר הָאָם, have the form of verbals from the stems יִשָּׁה, יִשָּׁה, though such a derivation is hardly possible.

§ 83.

OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the verbal nouns are connected in form and signification with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as nouns, e.g. הָעַנְו (to know) knowledge, בָּנָה (hating) an enemy. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in the kindred languages and in the irregular verb, become the usual forms of the verbal noun, e.g. the participial form רָעַש, the Infinitives יָשֵׁש, לְשֹׁש (45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to signification, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the action or state, with other closely related ideas (such as the place of the action), and are, therefore, mostly abstract; that participial nouns, on the contrary, denote, for the most part, the subject of the action, or of the state, and hence are concrete. It is observable, moreover, that to many of the forms of derivative nouns a definite signification attaches itself, although not equally pervading in all of them.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly abstract, should be employed metaphorically as a concrete, and vice versa. So in English we say, his acquaintance, for those with whom he is acquainted; the Godhead, for God himself; in Heb. יִשָּׁה acquaintance and an acquaintance; יִשָּׁה simplicity and a simple one; on the contrary יִשָּׁה that which stineth for sin, which is a frequent use of the fem. concrete (§ 34, 5, 6, 11).

2. For facilitating the general view we first treat of the derivatives
from the regular verb (§ 84) and then of those from the irregular verb or derivatives of the weaker stems (§ 85).

§ 84. NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

1. *Participial Nouns, of KAL.*

1. בָּשָׂם, fem. בָּשָׂס, one of the simplest forms of this kind, analogous with the two following (Nos. 2 and 3), but not used as a Participle. It is most frequently employed as an adjectival expressing quality, as בָּשָׂם wise, בָּשָׂס new, בָּשָׂס upright. But the same form occurs also, with an abstract signification (No. 12).

2. בָּשָׂמ, fem. בָּשָׂס, Part. of verbs middle E (§ 50, 2), mostly with intrinsative meaning (§ 43), and for adjectives of quality, e.g. בָּשָׂס odd, old man; בָּשָׂס dry; בָּשָׂס fat.

3. בָּשָׂמ and בָּשָׂס (with firm š), fem. בָּשָׂס, primarily Part. of verbs middle O and properly with intrinsative signification, e.g. בָּשָׂס fleeing, בָּשָׂס small, בָּשָׂס Fowler; then frequently as an adjective, even when no Perf. with Cholem is found, as בָּשָׂס great, בָּשָׂס distant, בָּשָׂס holy. As a substantive, abstractly, בָּשָׂס honor, בָּשָׂס peace. No. 21, with the doubling of the last radical, must not be confounded with this.

4. בָּשָׂמ, בָּשָׂס, fem. בָּשָׂס, בָּשָׂס, the usual active Participle of transitive verbs; e.g. בָּשָׂס enemy, בָּשָׂס suckling; hence of the instrument by which the action is performed, as בָּשָׂס a cutting instrument; the feminine sometimes with the collective signification, as בָּשָׂס caravans, properly the wandering, wandering troop.

5. בָּשָׂס and בָּשָׂס, passive Participle of KAL, the latter usual in Aramaic as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbs in ῥεῖ. E.g. בָּשָׂס imprisoned, בָּשָׂס unanointed. בָּשָׂס prisoner, בָּשָׂס anointed one. With an active signification also, in intrinsative verbs: as בָּשָׂס small, בָּשָׂס strong. Some words of the form בָּשָׂס express the time of the action, as בָּשָׂס time of cutting; harvest, בָּשָׂס time of ploughing, like the Greek verbs in ῥεῖ, e.g. ῥαῖρος, ῥαῖρος, properly the being harvested, or ploughed. The feminines are prone to take the abstract signification (Syn. § 147, 3, 6); e.g. בָּשָׂס, deliverance (the being delivered).

6. בָּשָׂס (Arabic בָּשָׂס), with vowels unchangeable (§ 25). In Arabic it is the usual intensive form of the Participle, and hence in Hebrew expresses what is habitual, e.g. בָּשָׂס apt to hurt, בָּשָׂס (also בָּשָׂס) jealous, בָּשָׂס sinner (diff. from בָּשָׂס, sinning), בָּשָׂס thief; so of occupations, trades, e.g. בָּשָׂס, cook; בָּשָׂס (for בָּשָׂס) fitter. Here again the feminine (בָּשָׂס or

* Under the regular verb we here include the verb with gutturals, §§ 53-55, as well as the stronger forms of the irregular verb.
CHAPTER II. PARTS OF SPEECH

The *phonic* often takes the abstract signification, as *fem. female sinner and
sinfulness, etc.; *burning* fence, with a guttural *signet*. Such
intensive forms are also the three following.

7. *righteous*, *strong*, *compassionate*. In Hebrew, of
intransitives only.

8. *drunken*, *strong*, *ence*, *hero
demon in a passive sense, as *born.

9. *indicates very great intensity, often excessive, so as to become
The abstr. signification
is found in the fem., as *perverseness.

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

10. *; *; *; * (with changeable vowels), are with No. 11 the
simplest forms of this class, of which the first and third are employed in
the verb as infinitives, the former being a rare and the latter the usual
form (§ 45, 2). As nominal forms they are unfrequent, e. g. *man, *ornament, *laughter.
Far more frequent are the nearly related forms.

11. *; *; *, the so-called seghalote forms. E. g. *king
(for *); *; *; *; *; *; *; *; *; *; *; *; *; *; *; *; *; *; *
sanctuary; these have the characteristic vowel in the first syllable,
and the helping-vowel Seghol (§ 38, 4) in the second. When the second
or third stem-letter is a guttural, *is used instead of Seghol, as
*seed, *eternity, *work. Examples of feminines, *queen,

In masculines as well as feminines the abstract is the proper and prevad.
ving signification, yet not unfrequently the concrete occurs, especially
in the form *; e. g. *king, *a youth, *brutish, *servant,
*lord, *man. In such forms, either the concrete sense is secondary and
derived from the abstract, as in *prop. brutishness, *prop.
season of youth (comp. Eng. youth and a youth); or the form of the word
is shortened from another with a concrete sense, as *lord, *from par.
ticipal forms, meaning ruling, serving. But altogether, the meaning
of these forms is very various; e. g. even for the instrument, as *word, *
*grov-wood, *graving-tool, and passively *a web. In the passive sense
the form *is more common, as *food; and also in the abstract
sense, as *a youth, *youth.

12. **, like No. 1, fem. *; both very frequent with the abstract
sense. E. g. *hungry, *guilt, *satisfy (with the concretes *).
§ 84. Nouns from the Regular Verr. 149

hungry, גָּמֶל, גָּפֵן; fam. הָגָפָן righteousness, הָגָפָן vengeance. More rare is the form הָגָפֶּן, as הָגָפֶּן temetum, בַּגּוֹן

13. הָקָדָם, הָקָדָם, הָקָדָם, הָקָדָם, הָקָדָם, all with an unchangeable vowel (§ 25) between the second and third radicals, and a שֶׁכֶם under the first, as הָקָדָם book, הָקָדָם wolf, הָקָדָם way, הָקָדָם dream, הָקָדָם boundary: sometimes with Aleph prothetic, as הָרָגֶם = הָרָגֶם arm, הָרָגֶם brood. The corresponding feminines will suggest themselves; the forms הָקָדָם, הָקָדָם coincide with those of feminines in No. 5.

14. הָעָה, the Aramaean form of the Infinitive, e. g. הָעָה judgment. Related forms are: הָעָה song, הָעָה desire, הָעָה booty, הָעָה kingdom, הָעָה wages. Under this form, besides the action itself, is expressed very often the place of the action, as הָעָה altar, הָעָה (from הָעָה to drive) place of driving; i.e. to which cattle are driven, wilderness; and the instrument, as הָעָה knife, הָעָה fork, הָעָה key.

15. הֵינָה, and other similar forms, with the terminations נ and י, as הָנָה interpretation, הָנָה table, הָנָה offering; but there are also forms like הָנָה remembrance, הָנָה prophetic vision.

For י there is a truncated form י, written also י, which occurs especially in proper names, as יִבְּרוֹ נֶפֶשׁ and יִבְּרוֹ נֶפֶשׁ for יִבְּרוֹ נֶפֶשׁ (comp. Μισαύρ, Πλάτων). In Patronymic and Gentic nouns (§ 85, 5) the Nun is retained, e. g. הָנָה from יִבְּרוֹ the city Shilo (still Shiloh).

16. With the feminine ending נ, e. g. הָנְגָנֵד folly, הָנְגָנֵד healing. In the Aramaean, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 23). It comes into frequent use only in the later books of the Old Test. As a synonymous ending, נ— is found occasionally in earlier use, as הָנָה remnant. Comp. the denominative nouns § 86, 6.

III. Participles of the derived Conjugations.

17. From Niph. הָנְבָא, as הָנְבָא (plur.) wonders.
18. 19. From Piel and Hiph., e. g. הָנָּפֶּפֶּס saunfere, הָנָּפֶּפֶּס pruning-knife.
20. From Piel, as הָנְבָא (abbr. from הָנְבָא לְא. iii. 12) and הָנְבָא child.
21. From Piel הָנְבָא, fem. הָנְבָא, and 22. הָנְבָא, for the most part adjectives of color, as הָנְבָא, fem. הָנְבָא red, הָנְבָא green, הָנְבָא quiet.*
22. הָנְבָא, הָנְבָא have an iterative sense, as הָנְבָא fluxuans, הָנְבָא reservoir, and are forms of adjectives with a diminutive signification (§ 55, 3), as הָנְבָא reddish, הָנְבָא blackish; hence in a contemptuous sense (like miser, misellus; Germ. Gesinde, Gesindel), as הָנְבָא (with the passive form, after הָנְבָא) collected rabbble.

IV. Infinitives of the derived Conjugations.

24. From Niph. of the form הָנְבָא: plur. struggles.
25. From Piel, like הָנְבָא dispersion, more frequently in the fem., as הָנְבָא request, with Qamets unchangeable.

* No. 21 may be regarded also as a mere modification of No. 3.
26. לַעַם, and 27. לַעֲבָדָה, לַעֲמָדָה, likewise Infinitives of Pilé (the latter the common form in Arabic), e. g. לְעַמִּיא עֶקֶבִּית; אֱלִיסוּפָה, folding of the hands; לְעַמִּיא עֶקֶבִּית; אֱלִיסוּפָה, maniile.
28. From Hiph. of the form נָעַבָּה remembrance-offering; נָעַבָּה annunciation (with unchangeable Qamets), Aramaean Infinitives.
29. From Hilkhp. נִעָבָה register.
30. From Piel, like נִעַבָּה folly, and perhaps also 31. like נִירָפָה smoke, נִירָפָה prison.
32. From Piel שָׁנַבָּה heavy rain, שָׁנַבָּה adulter
y
33. נִעָבָה opening, Inf. to No. 23.
34. נָעַבָּה, e. g. נָעַבָּה flame (comp. § 55, 6).
35. Quadriliterals, like נָעַבָּה locust.

§ 85.

Nouns Derived from the Irregular Verb.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. From Verbs פֶּשֶׂג

To the Inf. of Kal belong (14), גֶּשׁ gift, גֶּשׁ overthrow; to the Inf.
of Hiph. (28), גֶּשׁ deliverance.—The noun גֶּשֶׂג knowledge, from גֶּשֶׂג, see § 71.

II. From Verbs פָּשֶׂג

From the Part. Kal (1), פָּשֶׂג upright (like פָּשָׂה), commonly with Pattech (to indicate the sharpening of the syllable), פֶּשֶׂג object, פָּשֶׂג must, fem. פָּשֶׂג, פָּשֶׂג; (2) פָּשֶׂג fat. From the Inf. (10, 11), פָּשֶׂג booty, פֶּשֶׂג favor, פֶּשֶׂג ward, פֶּשֶׂג law; (14), פֶּשֶׂג fastness, פֶּשֶׂג that which surrounds (environ), fem. פֶּשֶׂג roll. The form פֶּשֶׂג sometimes, by retraction of the tone, becomes a seghalote form, as פֶּשֶׂג bitterness (from פֶּשֶׂג); פֶּשֶׂג timidity (from פֶּשֶׂג). (27). פֶּשֶׂג praise, פֶּשֶׂג prayer, with the seghalote form also, as פֶּשֶׂג a melting away (from פֶּשֶׂג), פֶּשֶׂג must (from פֶּשֶׂג to make a tremulous sound). From Piel Jr (§ 55, 4), פֶּשֶׂג wheel, from פֶּשֶׂג to roll, פֶּשֶׂג.

III. From Verbs פֶּשֶׂג and פֶּשֶׂג

The Participial forms are regular. To the Infinitives belong: (19), פֶּשֶׂג, fem. פֶּשֶׂג, פֶּשֶׂג knowledge, פֶּשֶׂג counsel. (13), פֶּשֶׂג for פֶּשֶׂג.

* On the formation of feminines without the דָּנָּה, see § 94, Rem. 2.
IV. From Verbs יָדַּו and יִשְׁרַּו.

Participle: (1), יָדַּו foreign; (2), יִשְׁרַּו a witness, testimony; (3), יִשְׁרַּו good, יִשְׁרַּו what is good. Infinitives: (11), various engagelate forms, as יָדַּו death, and יִשְׁרַּו house; יָדַּו voice, יִשְׁרַּו spirit; feminines, יִשְׁרַּו and יִשְׁרַּו evil, יִשְׁרַּו shame; (14), יִשְׁרוּ, fem. יִשְׁרוּ rest, יִשְׁרוּ place, also יִשְׁרוּ va (from יִשְׁרוּ); (27), יִשְׁרוּ intellgence, יִשְׁרוּ testimony; (28), יִשְׁרוּ rest.

V. From Verbs יָדַּו.

Participle: (2), יִשְׁרַּו fair, יִשְׁרַּו hard, fem. יִשְׁרַּו, יִשְׁרַּו. Some lose the יִשְׁרַּו, as יִשְׁרַּו sign, for יִשְׁרַּו. (4), יִשְׁרַּו eer, fem. יִשְׁרַּו burnt-offering. (5), יִשְׁרַּו covering, יִשְׁרַּו pure, יִשְׁרַּו poor.—Infinitives: (11), the engagelations in diverse forms; not often with the יִשְׁרַּו retained, as in יִשְׁרַּו a weeping יִשְׁרַּו friend, יִשְׁרַּו, יִשְׁרַּו vision, revelation (Is. xxviii. 7, 15), commonly without it, as יִשְׁרַּו (for יִשְׁרַּו). Sometimes the original יִשְׁרַּו or יִשְׁרַּו appears. The יִשְׁרַּו then quiesces in Chireq (comp. on יִשְׁרַּו, § 75. Rem. 3), as in יִשְׁרַּו fruit, יִשְׁרַּו sickness. The יִשְׁרַּו also quiesces, as in יִשְׁרַּו waste. In masoretes the third radical rarely remains a consonant, as in יִשְׁרַּו sickness, though in feminines it is always so, as in יִשְׁרַּו rest, יִשְׁרַּו garland. (13), יִשְׁרַּו winter, יִשְׁרַּו, fem. יִשְׁרַּו a drinking; fem. יִשְׁרַּו part, יִשְׁרַּו the half, יִשְׁרַּו and יִשְׁרַּו pit. (14), יִשְׁרַּו possessions, יִשְׁרַּו appearance; fem. יִשְׁרַּו command. Apecopated form, יִשְׁרַּו height, for יִשְׁרַּו. (15), יִשְׁרַּו wealth, יִשְׁרַּו destruction. (27), יִשְׁרַּו annihilation, יִשְׁרַּו building, יִשְׁרַּו brood. (28), יִשְׁרַּו teat, for יִשְׁרַּו, from יִשְׁרַּו.

VI. From doubly anomalous Verbs.

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

1. From a verb יִשְׁרַּו and יִשְׁרוּ, יִשְׁרוּ elevation for יִשְׁרַּו, from יִשְׁרוּ, Job xii. 17.

2. From a verb יִשְׁרוּ and יִשְׁרוּ, יִשְׁרוּ instruction, law, יִשְׁרוּ sign, prob. from יִשְׁרוּ.

3. From a verb יִשְׁרוּ and יִשְׁרוּ, יִשְׁרוּ famili, Num. xxiv. 17, for יִשְׁרוּ, from יִשְׁרוּ.

4. From a verb יִשְׁרוּ and יִשְׁרוּ, יִשְׁרוּ a watering, for יִשְׁרוּ, from יִשְׁרוּ: יִשְׁרוּ island, for יִשְׁרוּ, from יִשְׁרוּ; יִשְׁרוּ sign for יִשְׁרוּ, from יִשְׁרוּ; יִשְׁרוּ cord, from יִשְׁרוּ; יִשְׁרוּ chamber for יִשְׁרוּ, from יִשְׁרוּ; יִשְׁרוּ to dwell; יִשְׁרוּ people, from יִשְׁרוּ; Arab. to flow together.

To the learner, the stem is often obscured also by contraction, when it originally contains Nun, Daleth, or He, e. g. יִשְׁרוּ wine-press for יִשְׁרוּ יִשְׁרוּ, from יִשְׁרוּ; יִשְׁרוּ anger for יִשְׁרוּ; יִשְׁרוּ fidelity, for יִשְׁרוּ, from יִשְׁרוּ; יִשְׁרוּ time for יִשְׁרוּ, from יִשְׁרוּ; יִשְׁרוּ brightness, for יִשְׁרוּ, from יִשְׁרוּ.
DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e.g. יָמִין eastern, immediately from מֵיתֶה the east, which is itself derived from the verb מֵית.  

2. Most of the forms which nouns of this class assume have already been given, the denominatives (which seem in general to be a later phenomenon of language than verbal) being formed in imitation of nouns derived from the verb. The verbal with י prefixed, e.g., was employed to express the place of an action (§84, No. 14); accordingly this י was prefixed to a noun in order to make it a designation of place (see No. 3). In Greek and German also, the verbalms and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the Part. Kal (No. 4 of the verbalms), יִשְׁרֵי porter, from יִשְׁרֵי gate; יִשְׁרֵי herdsman, from יִשְׁרֵי cattle; יִשְׁרֵי vine-dresser, from יִשְׁרֵי vineyard.

2. Like verbalms of No. 6, יִשְׁרֵי archer, from יִשְׁרֵי bow; יִשְׁרֵי seaman, from יִשְׁרֵי salt, (sea). Both these forms (Nos. 1, 2) indicate one's business, trade, &c., like Greek nouns in ἄγα, ἴκα, e.g. ναῦς, γεωγραφίς.

3. Nouns with י prefixed, expressing the place of a thing (comp. No. 14 of the verbalms); e.g. יִשְׁרֵי place of fountains, from יִשְׁרֵי fountain; יִשְׁרֵי, יִשְׁרֵי, place about the feet,—about the head, from יִשְׁרֵי, יִשְׁרֵי for יִשְׁרֵי field of cucumbers, from יִשְׁרֵי cucumber. Comp. ἀμφίς, from ἀμφίς.

4. Concrete formed by the addition of י, יִשָּׁר, as יִשָּׁר eastern, from יִשָּׁר; יִשָּׁר hinder, from יִשָּׁר; יִשָּׁר wound, hence called animal, serpent, from יִשָּׁר a winding.

י and י form also diminutives like the Syriac י, as יִשְׁרָא little man (in the eye), apple of the eye, from יִשָּׁר; יִשָּׁר the dear, good people (from יִשָּׁר = יִשָּׁר, upright, good), a term of endearment for Israel; perhaps also, יִשָּׁר little snake.

5. Peculiar to denominative nouns is the termination י, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form Ordinals, Gentiles, and Patronymics. E.g. יִשָּׁר strange, from יִשָּׁר any thing foreign; יִשָּׁר the sixth, from יִשָּׁר six; יִשָּׁר Moabite, from יִשָּׁר; יִשָּׁרֵי Israelite from יִשָּׁרֵי. When the stem-substantive is a compound, it is commonly resolved again into two words, e.g. יִשָּׁרֵי Benjaminite from יִשָּׁרֵי. For the use of the article with such forms, see §111, 1, Rem. Rarely
instead of — we find a) the ending — (as in Aramaean), as דְּלָם deceitful, and in proper names, as יְרָם (ferreus) Barzillai; and b) the parallel —, as מַלְכָּה (prop. milky) storax-tree.

6. Abstract nouns formed from concretes by the addition of יָכְלָה and יָכְלָה
(comp. the Eng. terminations dom., hood, ness, &c.) e.g. יְרָם king-
dom, immediately from יָרָה, יַעֲקֹב widowhood, from יָרָה, יַעֲקֹב, widower, widow; יָרַבְלָה preceptum, from רֵבָל = רֵבָל princeps. (See the verbals No. 16).

§ 87. THE PLURAL.

1. The plural termination for the masculine gender is ל—, e.g. לָם horse, plur. לָם לָם, seldom written defectively ל—, as in Gen. i. 21, לָם לָם. Nouns ending in — take ל— in the plural, as הָיוֹרָה Hebrews from הָיוֹרָה (Ex. iii. 18); but usually a contraction takes place, as הָיוֹרָה (§ 93, VIII), לָם לָם crimson garments from ל—. Nouns in ל lose this termination when they take the plural ending, e.g. לָם לָם seer, plur. לָם לָם.

This ending ל is also prevalent in Phoenician, e.g. לָם לָם Sidoni; in Aramaean it is in, in Arabic an (nominative) and ia (oblique cases), in Ethiopic an. It is, moreover, identical with the ending ל in 3d pers. plur. masc. of verbs.

Unusual terminations of the plur. masc. are:

a) ל— as in Chaldee and Syriac, almost exclusively in the poets and later writers, e.g. לָם לָם kings Prov. xxxi. 3; לָם לָם days Dan. xii. 13, defectively לָם לָם islands Ez. xxxvi. 13. Comp. Judges v. 10; Job xv. 13; xxxiv. 22; xxxii. 10; Lam. i. 4 and other places.

b) (the is cast off, as in the Dual ל— for ל— Ez. xiii. 18; comp. the constr. state, § 89, 3), e.g. לָם לָם chords, Ps. xiv. 9 for ל— (unless this be the true reading); ל— peoples 2 Sam. xxii. 44 (for which the parallel passage Ps. xxvii. 44 has ל—, but the other form occurs also in Lam. iii. 14 and Ps. cxliv. 2). This ending is by many called in question, in single passages (see also 2 Sam. xxxiii. 8, comp. I Chron. xi. 11; I Sam. xx. 38 Kethillah), or altogether; see Gesenius, Lehrgebäude der Heb. Sprache, S. 394 ff.—Still more doubtful is—

c) (like the constr. state in Syriac). Here are reckoned, e.g. לָם לָם white cloths Is. xix. 9; לָם לָם princes Judges v. 15, לָם לָם window Jer. xxii. 14. But this last is perhaps Dual (§ 88, Rem. 1), c) ל— may be my prince (with suff.), and — in ל— may be a formative syllable. Further, לָם לָם in Is. xx. 4 is constr. state; but in ל— (prob. — ל— after the form ל—) the Mighty One, and in ל— locust-swarm Nah. iii.

* On the Identity of all these endings, see Distel's Abhandlungen zur hebr. Sprachwiss., Leips. 1846, S. 62 ff.
PART II. PARTS OF SPEECH.

17 (from יִשָׂע), the "— belongs to the stem; and finally, in יִשְׂרָאֵל the Lord (prop. my Lord, from יִשָּׂרָאֵל Lord) it is originally a suffix, see § 121, Rem. 4.

2) יִפְטָר, obsolete and rare; e.g. יִפְטָר = יִניִטְרָט gates [Ex. viii. 13]; יִנְבָּש ladder [Gen. xxviii. 13] from יִנְבָּש, prop. steps, comp. English stairs.*

2. The plural termination for the feminine gender is מְ. This takes the place of the feminine termination מְ, מְ, מְ appended directly to the form of the singular; as יִפְתָּח song of praise, plur. יִפְתָּחַות; יִנְבָּשׁ letter, plur. יִנְבָּשׁות; יִפְטָר a well, plur. יִפְטָרָות. Femines in מְ form their plural in מְ, and those in מְ, e.g. הַיְמָנָה Egyptian woman, plur. הַיְמָנָות; הַיְמָנָה kingdom, plur. הַיְמָנָות. These plural terminations have, however, for their basis, the endings מְ and מְ in the singular.

It is only from a neglect of the origin of the terminations מְ and מְ, that the plural-ending מְ is appended to some words which end with them; e.g. מְשֶׁר spear, plur. מְשֶׁרָות and מְשֶׁרָה; מְשֶׁרֶד kingdom, plur. מְשֶׁרֶדָה; מְשֶׁרֶד widowhood, and many other instances. Strictly in the manner of the Syriac is the formation of the plural מְשֶׁרֶד (אֵדְרִהִא אֵדְר) laws, with מְשֶׁרֶד as a consonant, from the singular מְשֶׁרֶד.

This ending מ (—th) stands directly for מ, as it is sounded in Arab., Ethiop., and Chal. (see, on the corruption of the 6 sound to 6, § 9, 10, 2); and מ, strictly speaking, nothing but the prolonging and strengthening of the sing. fem. ending מ (§ 80, 2). The strengthening was intended to denote plurality. But this ending was then, by a still further application of it, appended also to nouns whose singular does not terminate in מ.

How the changeable vowels are affected by the addition of the plural endings, is shown in § 92-95.

3. Words which are of two genders (§ 80, 2, b, § 107, 3) have often, in the plural, both the masculine and feminine terminations; e.g. מְשֶׁר soul, plur. מְשֶׁרָה and מְשֶׁרֶד. Both forms may be employed as masculine or feminine; but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (masc. and fem.) terminations, e.g. יִשָּׂרָאֵל an age, masc. plur. יִשָּׂרְאֵלוּ and יִשָּׂרְאָלוּ; יִשָּׂרְאָל a year, fem., plur. שֵׂרֵאלוּ and שֵׂרֵאלוֹ. The gender of the singular is here retained in both the plural forms; e.g. יִשָּׂרְאֵל masc. a lion, יִשָּׂרְאָל masc. Zeph. iii. 3; יִשָּׂרְאָל masc. Job xiii. 16.

* See the Adverb in יִפְטָר § 100. 3. and Dietrich, ubi supra, S. 68 ff.
Sometimes usage makes a distinction between the two plural forms of the same word. Thus שָׁמֶשׁ days, and יָמִין years, are the usual, מֵחָסִים, מַשָּׁלים the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in מִגְדוֹר (which here corresponds to the neuter) represents something similar, but inanimate. E. g., בְּרָשׁוֹת hands, בְּרָשׁוֹת handles, manosbeia; בָּרָשִׁים horns, ברֶשֶׁים cornua altaris; עֵינָן eyes, עֵינֵי fountains.

4. A considerable number of masculines form their plural in מֵיה, while many feminines have a plural in מֵיה. In both cases, however, the gender of the singular is usually retained in the plural. E. g. בֹּשֶׁה father, plur. בֹּשֶׁים; מֵיה name, masc., plur. מֵיה; on the contrary, מֵיה word, fem., plur. מֵיה; מֵיה con- cubine, fem., plur. מֵיה, &c.

5. It is chiefly in the adjectives and participles, that the distinction of gender is maintained in the use of the plural endings; e. g. ברָשׁוֹת bona, ברָשׁוֹת bona; בָּרָשִׁים masc., ברָשִׁים fem.; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as מְלֶאכָּה filii, מְלֶאכָּה filia; מְלֶאכָּה reges, מְלֶאכָּה regina.

Rem. 1. In some few words, to the plural form in מֵיה is added the other termination of the plural מִגְדוֹר (before the genitive מִגְדוֹר, comp. § 89, 2), or that of the dual מִגְדוֹר; e. g. מִגְדוֹר height, plur. מִגְדוֹר, construct; מִגְדוֹר state מְלֶאכָּה; מִגְדוֹר מִגְדוֹר from at the head of Saul, 1 Sam. xxvi. 13; מִגְדוֹר wall, plur. מִגְדוֹר, memoria, dual מִגְדוֹר double wall. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in מֵיה (§ 91, 3).

2. Some nouns are used only in the plural, e. g. מְלֶאכָּה men (the אֱלֻאָגִי has the singular, מְלֶאכָּה, man); some of them with the sense of the singular (§ 108, 2), as מְלֶאכָּה face. The plural of the latter can be expressed only by the same form; hence, מְלֶאכָּה means also faces, Ez. i. 6.

§ 88.

OF THE DUAL.

1. There is a modification of the Plural in the Dual form. In Hebrew, however, it is found only in certain substantives (not at all in adjectives, verbs, and pronouns). The Dual termination for both genders is מְלֶאכָּה, appended to the singular; as מְלֶאכָּה both hands, מְלֶאכָּה two days. The original feminine ending גָּדַד is always retained here, with long או in an open syllable; as מְלֶאכָּה.
lip, הָרָּפֶס both lips; from femminines with the ending נ, e. g. הָרָּפֶס, the Dual has the form הָרָּפֶס double fetters.

The shortening of the vowels, occasioned by the comparatively heavier dual ending, is in some cases rather greater than with the plural termination, especially in the segolate forms (§ 84, 11); as וְמַר foot, plur. וְמַרְרֵה, dual וְמַרְרֵה; but also וְמַרְרֵה (along with וְמַרְרֵה) from וְמַרְרֵה horn, וְמַרְרֵה from וְמַרְרֵה cheek.

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

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

2. The Dual in Hebrew, besides the numeral forms for 2, 12, 200, &c. (§ 97), is used chiefly of such objects as are, by nature or art, connected in pairs: e. g. יָפְרֵה both hands, יָפְרֵה both ears, יָפְרֵה teeth (of the two rows), יָפְרֵה pair of shoes, יָפְרֵה pair of scales; or at least are conceived as forming a pair, as יָפְרֵה two days together, יָפְרֵה two years (in succession), יָפְרֵה two cubits. In the former case the dual is used also for a greater number of objects, either indefinite, or limited by a numeral; e. g. יָפְרֵה יָפְרֵה six wings Is. vi. 2, Ez. i. 6, יָפְרֵה יָפְרֵה all knees Ez. vii. 17, יָפְרֵה yambala Ex. iii. 10, יָפְרֵה forked hooks Ez. xi. 43. With some degree of emphasis, the dual takes also the numeral two, Amos iii. 12; Judges xvi. 28.

See other remarks on the use of the dual, in § 87, Nos. 3, 5 (Rem.).

It cannot be questioned that the Hebrew, at an earlier period, employed the Dual more freely and to a greater extent, and that the above limited and fragmentary use of it belongs to a later phase of development in the language. The early Arabic forms the Dual in יָפְרֵה noun, pronoun, and verb, to about the same extent as the Sanscrit, or the Greek; but in the modern, it disappears almost wholly in the verb, pronoun, and adjective. The Syriac retains it only in a few forms, but not as a living element, somewhat as the Roman in duo, ambo. So also it disappears in the younger Indian languages. On the Germanic Dual see Grimm’s d. Gramm. I. S. 114, 2 Ausg.
§ 89. 
THE GENITIVE AND THE CONSTRUCT STATE.

1. The use of case-endings* no longer appears in Hebrew, as a living element of the language. The relations of case are either not indicated by any external sign, like that of the nominative and for the most part of the accusative, or are expressed by prepositions (§ 117); that of the genitive being shown by subordination and close annexation to the governing noun. Thus the noun, which as genitive serves to limit another, retains its own form unchanged, and is only uttered in closer connection with the preceding *nomen regens*. In consequence of this connection, the tone hastens on to the second of the two nouns† (the genitive), and the first, or governing noun, is thereby commonly shortened, either in its consonants or its vowels (when mutable), or in both; e.g. דגן word, בַּל שְׁם word of God (a sort of compound, as we say in reversed order, God's-word, landlord, fruit-tree); יְ hand, בְּנֵי יְ hand of the king; בַּיִּים words, בְּנֵי יִרְבּ words of the people. Thus in Hebrew, the noun which stands before a genitive suffers the change by which this relation is indicated, and in grammatical language is said to be in the construct state, while a noun which is not thus followed by a genitive is said to be in the absolute state.

Such words are often connected by Maqqeph (§ 10, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the constr. state see the Syntax §§ 114, 116.

2. The vowel-changes which many nouns exhibit in the construct state are shown in §§ 92, 95. There are also terminations peculiar to this form of the noun: thus,

\[a\] in place of the plural and dual terminations בָּל and בָּלוּ, it has always (by throwing off the m) simply לו (comp. Rem.);
- e.g. כֹּבָד horses, מַשֶּׁל the horses of Pharaoh; לְנָשַׁי eyes, מַשֶּׁל the eyes of the man;

\[b\] the original fem. ending בַּ is always retained in this connection with the genitive (instead of בִּ which has become the

* On some traces of absolute case-endings, see § 90.
† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).
usual ending in the *absolute state*); as רַבִּיָּה queen, אֲרַיָּה רַבִּיָּה queen of Sheba. When the same word has also the termination *n*—, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

) nouns in *n*— from verbs רָאָה (§ 85, V) form their *construct state* in רָאָה; but nouns in ר— change this termination to ר—. Exs. רָאָה, constr. רָאָה see; רַי, constr. רַי life; and so also רָאָה, constr. ר— valley.

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

*Rem.* The liquid sound of ר was lost at the end of a word, just as in Latin the final *m* before a vowel was slurred over in the language of common life and in poetry. Quinct, Inst. Orat. IX, 4, § 40. So also disappears the corresponding *n* of the plural ending in Arabic and Aramaean, as well as in the plural ending ר of the Hebrew verb (§ 44, 1, and § 47, Rem. 4). The final vowel ר, after the rejection of the *n*, was strengthened by an *n* sound preceding it (the *Gana* of Sanscrit grammar), whence the diphthong ר, which is contracted to ר (§ 7, 1 and § 9, 6). Instead of this ר the Syriac still retains ר—, of which there is in Hebrew also a clear trace in the union of suffixes with the plural noun (§ 91, 2); and probably the example ר— רֶשֶׁם is. xx, 4 also belongs here (according to others Judges v. 15. The dual ending ר— obviously arose from ר—.

§ 90.

**REMAINS OF ANCIENT CASE-ENDINGS.**

ר— local; ר— and ר as endings of the *construct state*.

1. As in Arabic three cases are distinguished by terminations, so the Hebrew noun has three endings, which correspond to those of the Arabic in sound, but have mostly lost their original significance. They are more fragmentary remains of a more full and vital organism, than the language exhibits in the stage at which we find it in the Old Testament, when it no longer knew the regular distinction of cases by appropriate endings.

In Arabic the case-endings are: ר for the nominative, ר for the genitive, and ר for the accusative (answering to the three leading vowels). In modern Arabic these endings have almost wholly disappeared; and when now and then used, among the Bedouins, it is without rule acc. with no distinction of the endings (*Wallin*, in Zeitschrift der a. morgenl. Gesellschaft, Bd. V, 1851, S. 9.). Even in the Semitic inscrip—

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* The so-called *paragogic letters*.—*Tr.*
tions; their regular use is found already impaired (Beer, Studia Asiatic, III, 1840, p. xviii); Tisch, in Zeitschr. der d. m. G. Bd. III, S. 139 f.; and still, among the Arabs of the Peninsula of Sinai, 'amnak (thy uncle, nominative) is heard also for 'amnick (gen.) and for 'amnak (accus.). The Ethioptic has preserved only the -as; employing it, however, not only in the whole sphere of the accusative, but also (without distinction of case) for the ending of the constr. state in connection with a following noun.

2. The relation of the accusative, in the toneless ending ـ, appended to substantives, is the one most clearly retained in Hebrew. It is used,

a) most frequently, to express direction to, motion towards; e.g. ـ towards the sea, westward, ـ towards the north, northward, ـ to Assyria, ـ to Babylon, ـ to the earth, ـ homeward, ـ to Gaza (from ـ) Judg. xvi. 1; with the article, ـ to the mountain, ـ into the house, ـ or into, the tent (Gen. xviii. 6, xxiv. 67); with the plural, ـ to the Chaldeans, ـ towards the heavens; even with the construct state followed by a genitive, ـ into the house of Joseph, ـ of the wilderness of Damascus, ـ (with the tone, an exception to the rule) towards the rising of the sun, eastward;

b) sometimes in a weaker sense of the ـ, with only a general direction to the place where an object is, as ـ at Babylon Jer. xxix. 15, ـ in the habitation Hab. iii. 11; comp. also ـ there Jer. xviii. 2 (often thither);

c) the significance of the ending ـ is still more obscured, when a preposition is prefixed to the word, as ـ to the world below Ps. ix. 18, ـ upwards, ـ in the south Josh. xv. 21, ـ from Babylon Jer. xxvii. 16, ـ unto Aphek Josh. xiii. 14.

The local reference, in this ending, is the prevailing one (hence the name ـ local); but there is also, rarely, a reference to time, as perhaps in ـ now, at this time (from ـ), ـ from year to year. Peculiar is the form. ـ, prop. ad profanum! = absit! We have the accusative of the object (though bordering on the local reference) in ـ ـ.
and מִּשְׁפָּטָן הָעָנֵי Is. viii. 23, מִשְׁפָּטָן Ez. xxi. 31; comp. Job xxxiv. 13.

Being regularly without the tone, it has commonly no effect on the vowels of the word (as shown in the above examples), except that in segholate forms the helping vowel becomes Sh'ra (1 93, 6), and also the Chereq in מִשְׁפָּטָן. — The ending נָ— is itself sometimes shortened to נ— as נָּבְיָה to נָבְיָה 1 Sam. xxi. 2, comp. Ez. xxv. 13.

3. More rare, and almost confined to poetry, are the other two endings, which, like the accusative נ—, seem to correspond to Arabic case-endings; viz. נ— for the genitive, and † (also † in proper names) for the nominative. But here, the recognition of the relation of case is wholly lost in the language; and it treats these forms as archaism, employed in poetry or other more elevated style, and found also in many compound names, the relics of an earlier age. As in such names, so elsewhere, these endings keep their place only in the closest connection of noun with noun, namely in the construct state.*

a) The ending נ— is not very unfrequent in the construct state, and commonly has the tone. Exs. נָּבְיָה נָּבְיָה forsaking the flock Zech. xi. 17, נָּבְיָה נָּבְיָה dweller in the thorn-bush Deut. xxxiii. 16; with the feminine, נָּבְיָה נָּבְיָה stolen by night Gen. xxxiv. 39 (in prose), נָּבְיָה נָּבְיָה plena justitia Is. i. 21, נָּבְיָה נָּבְיָה by after the manner of Melchizedek Ps. cx. 4; often with a preposition following (comp. 1116), as נָּבְיָה נָּבְיָה mistress among the nations Lam. i. 1, נָּבְיָה נָּבְיָה binding to the vine Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5–9, and other passages; so also with many particles, which are strictly nouns in the construct state, as נָּבְיָה נָּבְיָה besides, נָּבְיָה נָּבְיָה from, נָּבְיָה נָּבְיָה not, and in compound names, as נָּבְיָה נָּבְיָה (i.e. king of righteousness), נָּבְיָה נָּבְיָה (man of God), נָּבְיָה נָּבְיָה (favor of God), and others; comp. the Punic name Hannibal, i.e. לָבָב (favor of Baal).

b) The ending † is much more rare, in prose only in the Pentateuch, and that in elevated style, as Gen. i. 24, נָּבְיָה נָּבְיָה the beasts of the earth for נָּבְיָה נָּבְיָה (the same word repeated from

* In old, established combinations of words are often preserved ancient endings, which are otherwise lost or have become rare; e.g. the free termination, נ—, with the noun in connection with a following genitive (689, 2, 4), and with the verb in unison with suffers (59. 1). So also much, that belongs to the ancient form of the language, is preserved in proper names and by the poets.
that passage in Ps. I. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9); still other examples, בֵּית הָעָם the son of Beor Num. xxiv. 3, 10, בָּשָׂם the fountain of water Ps. cxiv. 8, and perhaps בֶּן הָעָם the soul of the sluggard Prov. xiii. 4.

The effect of these endings on the vowels, is seen in the above examples. The *Tattach* of the feminine ending —sometimes becomes vocal *Sh'ma,* and sometimes *Qamet*.

Rem. The relation of case being entirely lost in the terminations —and —they can no longer be regarded as case-endings. Yet the probability is, that as such they were once living elements of the language, no less than the other termination — (no. 2); especially, as the Old-Arabic has precisely the corresponding endings, which, like the Hebrew, it subsequently lost (see above). The same phenomenon is often repeated in other languages. In the Latin, e.g. we find a fragmentary use of the *cases locatii,* with the same ending as in the Sanscrit (in names of towns, ursi, ursi, &c.); in the plural endings  and  of the modern Persian, lie ancient *case-endings,* but wholly extinct as such; to say, nothing of the Romanic and Germanic tongues.—Even where, in Old-Arabic, the case-endings have penetrated the word-stem, and hence take stronger sounds, as in  מַעַל, מַעַל (contr. state of מָלַל father), the modern has indeed all the three forms, but without distinction of case. Accordingly, in the Hebrew *contr. state* מַעַל, מַעַל, a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. מַעַל, the Heb. מַעַל (מַעַל), מַעַל (מַעַל), מַעַל (מַעַל); and hence, the more readily, the occurrence of both the forms מַעַל and מַעַל, מַעַל and מַעַל.

§91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In the union of the noun with pronominal suffixes, which are nere in the genitive (§ 33, 2, b), there are two things to be considered (as in the verb, § 56 foll.), namely, the form of the suffix itself, and the effect on the form of the noun. Here we are concerned chiefly with the former, as the latter will be considered in connection with the paradigms of nouns, in §§ 92-95. A general view of the suffixes is given also in Paradigm A. We treat of the suffixes as they appear, first, in connection with the singular, and then with the plural and dual of the noun.

1. The suffixes, as appended to the singular, are:
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### Plural.

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### Rem. 1.
There is less variety of forms here than in connection with the verb, and their use is as follows:

- **a)** The forms without a union-vowel are joined to nouns which end with a vowel, as πυρ, πυρ, πυρ, and πυρ, πυρ, πυρ, πυρ, πυρ. But nouns ending in πι and πι (see below, no. 4) do not come under this rule.

- **b)** The forms with a union-vowel (§ 58, 3, b) are attached chiefly to nouns ending with a consonant, which are by far the most numerous.

As to the union-vowel, the a sound is the prevalent one in the 3d sing. πι, πι (contracted from πι), fem. πι, πι, and 2d plur. πι, πι, πι, πι, and here a is very rare (e. g. πυρ in his field, πυρ in her field; on the contrary πι, πι are the customary forms, while πι, πι are of rare occurrence, see Rem. 2.

### 2. Race forms.

**Sing.** 3d pers. m. πι, πι, πι, e. g. πυρ, πυρ, his hand. Ps. cxxix. 5; fem. πι, πι, Ex. v. 12, πι; Ps. ciii. 4, once πι, Nah. ii. 14 (in several MSS. πι, πι, prob. = πι), also πι, Is. xxxii. 1. —3d pers. πι, e. g. in the frequent πυρ Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; πυρ 2 Kings xix. 23, for which we find πυρ Is. xxxvii. 21, πυρ Gen. xlix. 11 (K92 πυρ).

**Plur.** 1st pers. πι, πι, as πυρ Job xxii. 20, and so Ruth ii. 2, Is. xlvii. 10. —2d pers. πι, πι, Ex. xxviii. 48, 49. —3d pers. m. πι, πι, 3 Sam. xxiii. 6 for πι (whence also, by contraction, the usual form πι). Fem. πι, 1 Kings vii. 37, πι Gen. xlii. 21, πι, Ruth i. 19, elsewhere chiefly in pause; πι also is rare (Is. iii. 17), usually πι.

### 2. When suffixes are appended to the plural masc. in πι and the dual in πι, these endings must take the form of the construct state in πι (§ 89, 2). This termination is combined with the suffix, and hence the following forms:

### Suffixes of Plural and Dual Nouns.

## Singular

<table>
<thead>
<tr>
<th>m.</th>
<th>my.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πι</td>
<td>πι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>f.</th>
<th>thy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πι</td>
<td>πι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>m.</th>
<th>his.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πι, poen. πι</td>
<td>πι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>f.</th>
<th>her.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πι</td>
<td>πι</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>m.</th>
<th>our.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πι</td>
<td>πι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>f.</th>
<th>your.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πι</td>
<td>πι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>m.</th>
<th>their.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πι, poen. πι</td>
<td>πι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>f.</th>
<th>her.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πι</td>
<td>πι</td>
</tr>
</tbody>
</table>
In most of these forms, the ending of the plural construct \( * \) remains unchanged, as \( רָשָׁן, רָשָׁמ, בֶּשָׁמ; \) in some it takes Seghol in place of Tsere, as \( רָשָׁב, רָשָׁמ; \) in three forms with very short suffixes it has Pattach (§ 89, Rem.), as \( רָשָׁב \) from \( רָשָׁב \), \( רָשָׁמ \) from \( רָשָׁמ \) (comp. § 28, 4), \( רָשָׁב \) sasat contracted from sasat-i.

Rem. 1. The Yodh, which distinguishes these suffixes, is occasionally omitted in most of the persons, e.g. \( יָדֶךְ \) for \( יָדֶן \) thy ways Ex. xxxiii. 13, \( יָדֶכם \) for \( יָדֶכם \) his friends Job xiii. 10, \( יָדֶךְ \) after their kinds Gen. i. 21. This is most frequent in the suff. 3d pers. m. sing., which is very often written \( יָדֶה \) but is almost always changed in the Keri to \( יָדֶה \); e.g. \( יָדֶךְ \) his arrows Ps. lvi. 8, Keri \( יָדֶךְ \).

2. Unusual forms; sing. 3d pers. f. \( יָדֶה \) Eccles. x. 17, \( יָדֶה \) Pa. xiii. 3, 4, 5; 3d pers. m. \( יָדֶה \) (a strictly Chaldee form) Ps. cxxvi. 13; 3d fem. \( יָדֶה \) Ex. xli. 15.—Plur. fem. \( יָדֶה \) Ex. xiii. 20, \( יָדֶה \) Ex. xl. 16, \( יָדֶה \) Ex. i. 11.

3. On \( יָדֶה \) see further in § 103, 2, Note.

3: That the Yodh, in these suffixes to plural nouns, belongs to the ending of the construct state, is clear and beyond doubt. But this was so far lost sight of, in the use of the language, as to give rise to this strange anomaly (inaccuracy, indeed) of speech, viz. that suffix-forms with the plural ending \( יָדֶה \) were attached to the feminine plural in \( יָדֶה \), thus making a twofold designation of the plural; e.g. \( יָדֶה \), \( יָדֶה \), \( יָדֶה \).

N.B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending \( יָדֶה \), as \( יָדֶה \) Ps. cxxxii. 12, \( יָדֶה \) Deut. xxviii. 59; indeed, with the 3d plur. this is the more common form, e.g. \( יָדֶה \) their fathers, often more than \( יָדֶה \), as also \( יָדֶה \) their names, \( יָדֶה \) their generations.

4. In order to give a clearer view of what has been said, we now present the following paradigm of the masculine and feminine nouns; selecting for it a word whose stem-vowel is unchangeable. In place of the feminine ending \( יָדֶה \) in the singular, appears the ending of the construct state, viz. \( יָדֶה \). Its Pattach is retained before \( יָדֶה \), \( יָדֶה \), but is lengthened to Qanets before the other suffixes, where it comes into an open syllable (§ 89, 2, b).

* See an analogous case in § 87, 4, Rem. 1 Comp. the double feminine ending in § 80, Rem. 2, f.
### Masculine Noun

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>Feminine Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἴπιος equus.</td>
<td>ἴπιος equa.</td>
</tr>
<tr>
<td>1 c. ἴπιος equus meus.</td>
<td>1 c. ἴπιος equa mea.</td>
</tr>
<tr>
<td>2 m. ἴπιος equus tuus.</td>
<td>2 m. ἴπιος equa tua.</td>
</tr>
<tr>
<td>2 f. ἴπιος equus tuus, f.</td>
<td>2 f. ἴπιος equa tua, f.</td>
</tr>
<tr>
<td>3 m. ἴπιος ejus (suus).</td>
<td>3 m. ἴπιος ejus (suas).</td>
</tr>
<tr>
<td>3 f. ἴπιος ejus (suus), f.</td>
<td>3 f. ἴπιος ejus (suas), f.</td>
</tr>
<tr>
<td>1 c. ἴπιος noster.</td>
<td>1 c. ἴπιος nostra.</td>
</tr>
<tr>
<td>2 m. ἴπιος vester.</td>
<td>2 m. ἴπιος vesta.</td>
</tr>
<tr>
<td>2 f. ἴπιος vester, f.</td>
<td>2 f. ἴπιος vesta, f.</td>
</tr>
<tr>
<td>3 m. ἴπιος corum (suus).</td>
<td>3 m. ἴπιος corum (suas).</td>
</tr>
<tr>
<td>3 f. ἴπιος corum (suus), f.</td>
<td>3 f. ἴπιος corum (suas), f.</td>
</tr>
</tbody>
</table>

### Feminine Noun

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἴπιος equa.</td>
</tr>
<tr>
<td>1 c. ἴπιος mea.</td>
</tr>
<tr>
<td>2 m. ἴπιος tua.</td>
</tr>
<tr>
<td>2 f. ἴπιος tua, f.</td>
</tr>
<tr>
<td>3 m. ἴπιος eujus (suas).</td>
</tr>
<tr>
<td>3 f. ἴπιος eujus (suas), f.</td>
</tr>
<tr>
<td>1 c. ἴπιος nostra.</td>
</tr>
<tr>
<td>2 m. ἴπιος vesta.</td>
</tr>
<tr>
<td>2 f. ἴπιος vesta, f.</td>
</tr>
<tr>
<td>3 m. ἴπιος corum (suas).</td>
</tr>
<tr>
<td>3 f. ἴπιος corum (suas), f.</td>
</tr>
</tbody>
</table>

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### Vowel-Changes in the Noun

1. The vowel-changes in the noun are caused, a) by a following genitive; b) by pronominal suffixes; c) by the plural and dual endings, to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less or even thrown upon the following word. We here distinguish three cases, viz.

   a) **When the tone is moved forward only one place.** This effect is produced by most of the suffixes for singular nouns (detachable suffixes), and by the plural and dual terminations; as ἑν πρῶτος word, ἑν πρῶτος my.
word, plur. מנה; מנה wing, dual מנה מנה wings; מנה enemy, מנה my enemy, מנה. Such is also the effect of the light suffixes for plural nouns, as יִלַּי, יִלְכַּי, יִלְכַּי, יִלְכַּי, יַלְכַּי, יַלְכַּי, יַלְכַּי, יַלְכַּי; מנה, מנה, מנה, e.g. מנה, מנה, מנה.
3) When the tone is moved forward two places; as in the plural construct state, and when the grave suffixes are appended to the plural (סֶפֶר, סֶפֶר). There is here a greater shortening of the vowels (if mutable), e.g. מנה יִלְכַּי, words of the people; מנה יִלְכַּי, their words.

In seghalad, as the tone is on the penultimate, there is still another distinction. The appended suffix has less effect than (the (graver) plural ending סֶפֶר, מנה; the former leaves the chief vowel still under the first letter, as מנה סֶפֶר; the latter takes in its place a vocal שֶבֶת, and Qamats under the second stem-letter, as מנה שֶבֶת. Comp. § 93, 6.

c) When a half-syllable with vocal שֶבֶת precedes the pronominal suffix: as with י; וּלְלֵי, י; also with וּלְלֵי, וּלְלֵי, וּלְלֵי (for which we have far more frequently וּלְלֵי, וּלְלֵי). Of these the first is a light suffix, and regularly affects the tone in just the same manner as י; יִלְכַּי, י; e.g. מנה, מנה, מנה. The others are grave suffixes, and have more effect in shortening the vowels, מנה, מנה, &c., as is shown in the Paradigms. A similar effect is seen in the construct state of the singular number, as מנה, מנה, מנה (from מנה).

3. The vowel-changes in feminine nouns (§ 95) are less considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 94).

Most of the vowel-changes, which form this internal inflection of the noun, are based on the principles laid down in §§ 83-89. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27, infra.—There is this marked difference between the vowel-changes in the verb and the noun: viz., that in the verb, the second of two changeable vowels mostly disappears (.SerializeObject), in the noun the first (.SerializeObject); comp. § 27, 2.—Changes of consonants are very few, and occur only in Parad. IX.

N. B. For the more convenient exhibition of the inflections and other changes in the nominal forms, we now subjoin Paradigms, first of the Masculines (§ 93), and then of the Feminines (§ 95), prefixing to the latter the statement of vowel-changes in the formation of the Feminine (§ 94).

* On the light and grave suffixes, see Note, pp. 166 and 167.
Paradigms of

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. absol.</td>
<td>זים</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>constr.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>light suff.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>grave suff.*</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>Plur. absol.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>constr.</td>
<td>זים עַל</td>
<td>זים עַל</td>
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<td>זים עַל</td>
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<td>light suff.</td>
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<td>זים עַל</td>
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<td>זים עַל</td>
</tr>
<tr>
<td>grave suff.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>Dual absol.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>constr.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
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<tr>
<th></th>
<th>d.</th>
<th>e.</th>
<th>f.</th>
<th>g.</th>
<th>h.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. absol.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>constr.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
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<tr>
<td>light suff.</td>
<td>זים עַל</td>
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<tr>
<td>grave suff.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>Plur. absol.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>constr.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>light suff.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>grave suff.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>Dual absol.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
<tr>
<td>constr.</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
<td>זים עַל</td>
</tr>
</tbody>
</table>

* By grave (i.e. the more strongly accented) suffixes, are meant most suffixes of the 2d and 3d persons; viz. for sing. nouns, זים עַל, זים עַל, זים עַל, זים עַל, זים עַל (but not זים עַל, זים עַל).
### Masculine Nouns

<table>
<thead>
<tr>
<th>IV.</th>
<th>V.</th>
<th>VI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>b.</td>
<td>a.</td>
<td>b.</td>
</tr>
</tbody>
</table>
 nik | nif | nik | uth |
| (nike) | (shoulder) | (court) |
| mif | mil | mil | mil |
| (mish) | (boots) | (boots) |
| nif | nif | nif | nif |
| (nike) | (thighs) | (thighs) |
| nif | nif | nif | nif |

<table>
<thead>
<tr>
<th>VII.</th>
<th>VIII.</th>
<th>IX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>L</td>
<td>a.</td>
<td>b.</td>
</tr>
<tr>
<td>nuf</td>
<td>baf</td>
<td>sif</td>
</tr>
<tr>
<td>(fruit)</td>
<td>(enemy)</td>
<td>(name)</td>
</tr>
<tr>
<td>mif</td>
<td>mil</td>
<td>mil</td>
</tr>
<tr>
<td>(mish)</td>
<td>(boots)</td>
<td>(boots)</td>
</tr>
<tr>
<td>nif</td>
<td>nif</td>
<td>nif</td>
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<tr>
<td>(nike)</td>
<td>(thighs)</td>
<td>(thighs)</td>
</tr>
<tr>
<td>nif</td>
<td>nif</td>
<td>nif</td>
</tr>
</tbody>
</table>

and for plural nouns, nuf, sif, mil, mil, nif (but not mif). The others are called light suffixes.
§ 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the preceding table. The necessary explanations are subjoined. We here only remark in general,

a) that all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, e.g. בִּית sword; with only this distinction, that they commonly take the plural ending בֵּיתֶהוּ; e.g. plur. absol. בְּיִשְׁרָנָה, construct state בְּיִשְׁרָנָה, where with suffixes the more perfect shortening always remains, as seen in the Paradigms of feminine nouns, § 94;

b) that in the plural, all light suffixes are attached to the absolute, and grave suffixes to the construct state.

EXPLANATIONS OF THE PARADIGMS.

1. To Parad. I. belong all nouns whose vowels are immutable (§ 25). Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

E. g. according to § 25, 1, תֵּבָה city, בָּטֶה voice, בְּלֵבָה garment, בְּלֵבָה arms; § 25, 2, מַחֲלֶה for בְּלֵבָה standing up, מַחֲלָה for בְּלֵבָה stranger; § 25, 3, בְּלֵבָה, מַחֲלָה righteous, מַחֲלָה merciful, מַחֲלָה destruction; § 25, 4, מַחֲלָה for בְּלֵבָה horseman. Here belong, therefore, the classes of verbal nouns given in § 84, Nos. 6, 7, 8, 13, 20, 27.

2. To Parad. II. belong nouns which have a mutable Qamets in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. בֹּז hand, בֹּז star, בּוֹז wilderness.

With the suffix בּוֹז there is the normal shortening, as in בּוֹז בּוֹז; but בּוֹז becomes בּוֹז (for בּוֹז), and בּוֹז becomes בּוֹז; see § 27, Rem. 2, 3.

Of course, nouns whose final Qamets is unchangeable, which resemble in form the above examples, do not belong here; e.g. forms like בּוֹז, בּוֹז כֹּת (§ 84, Nos. 6, 13), בּוֹז as Part. of verbs בּוֹז, &c. Derivatives from verbs בּוֹז also commonly retain their Qamets, e.g. בּוֹז מְבַנִּית assembly, plur. constr. בּוֹז מְבַנִּית.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tsere (prothetic vowel, § 26, 3) in the penultima. Exs. בּוֹז great, בּוֹז lord, בּוֹז strong, בּוֹז, plur. בּוֹז faithfulness, בּוֹז feminine.
remembrance. The last two take in the construct state the forms ʿāʿā and ʿēṣṭ.

There are also nouns of the above form, which have a firm Qamets before the tone-syllable. Exs. ʿāʿā for ʿāʿāʿ tyrant, ʿēṣṭ for ʿēṣṭā diligent (see verbal nouns, § 84; No. 7); also ʿēṣṭā chariot-warrior, plur. ʿēṣṭāʾāʾā, Ex. xiv. 7. Many are not uniform in this respect: e.g. ʿēṣṭāʿ week, see the Lexicon.

4. Parad. IV. embraces nouns of two syllables with a mutable Qamets in both. Sometimes one, and sometimes both are shortened, according to the change in the place of the tone (§ 92, 2). Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plural construct state, is seen in the second of the two examples given in the Paradigm. Other examples are: ʿēṣṭā ʿâlā, ʿēṣṭā ʿālāʾ, and with a guttural ʿēṣṭā ʿâlā, ʿēṣṭā ʿâlāʾ famine.

In like manner are declined nouns of the less frequent form ʿēṣṭā, e.g. ʿēṣṭā ʿâlā heart, ʿēṣṭā ʿâlāʾ strong; with a guttural, ʿēṣṭā grape.

Some nouns of this class take a segholate form in the sing. construct state: e.g. ʿēṣṭā ʿâlā (rib) constr. ʿēṣṭāʿā, but also ʿēṣṭāʿ ʿâlā Sam. xvi. 13; and so ʿēṣṭā (foreign) constr. ʿēṣṭā Dn. xxii. 16. ʿēṣṭā (hair) constr. ʿēṣṭā ʿâlā and ʿēṣṭā, before Magqepēh, one ʿēṣṭā (for ʿēṣṭā) from ʿēṣṭā white Gen. xlix. 12, ʿēṣṭā (ornament) constr. ʿēṣṭā and ʿēṣṭā Dan. xl. 20, ʿēṣṭā (smoke) constr. ʿēṣṭā and ʿēṣṭā Ex. xix. 18 (comp. No. V, and ʿēṣṭā together with ʿēṣṭā § 84, Nos. 10 and 11). Qamets is immutable in both syllables of ʿēṣṭā (fabr) for ʿēṣṭā, and ʿēṣṭā (horsman) for ʿēṣṭā, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final Tserē is treated like the final Qamets in Parad. IV., except that in the construct state ʿāʿā stands for ʿāʿā. Some nouns, however, take the segholate form (No. VI) in the construct state; e.g. ʿēṣṭā ʿâlā shoulder, constr. st. ʿēṣṭā ʿâlā for ʿēṣṭā ʿâlā wall, constr. st. ʿēṣṭā ʿâlā for ʿēṣṭā ʿâlā; ʿēṣṭā ʿâlā thigh, constr. st. ʿēṣṭā ʿâlā for ʿēṣṭā ʿâlā. Still more rare is the occurrence of both forms, as ʿēṣṭā (heavy) constr. st. ʿēṣṭā ʿâlā Ex. iv. 10 and ʿēṣṭā ʿâlā Is. i. 4; ʿēṣṭā (uncircumcised) constr. st. ʿēṣṭā ʿâlā and ʿēṣṭā ʿâlā.

Rare exceptions are forms like ʿēṣṭā ʿâlā Pa. xxxv. 14 (followed by Magqepēh) constr. state of ʿēṣṭā ʿâlā mourning. Other examples of the first kind are: ʿēṣṭā (peck), ʿēṣṭā neighbor, ʿēṣṭā (anted) constr. state ʿēṣṭā ʿâlā, ʿēṣṭā short.

Some nouns of this form retain their Tserē in the plur. construct state; e.g. ʿēṣṭā (sleeping) plur. constr. ʿēṣṭā; so also ʿēṣṭā mourning, ʿēṣṭā ʿâlā forgetting, ʿēṣṭā ʿâlā desiring.
6. To Parad. VI. belongs the large class of nouns denominated Segholate forms (§ 84, No. 11). The chief peculiarity in their inflection is, that before suffixes and in the construct state of the plural and dual, they appear in their original monosyllabic form, with the stem-vowel (a, i, o) under the first stem-letter; e.g. קָנָה, קֹנַּע, קַנָּה. But in the absolute state of the plural, an a sound comes in before the tone of the ending (in an open syllable, hence Qamets), whilst in the proper place of the stem-vowel (under the first radical) there is only a vocal Sh'va; e.g. קָנָה (king) plur. קָנָיִּים. Comp. §92, 2.

These forms may be arranged in three general classes, the first having A, the second E, the third O, in the first syllable. The Paradigm exhibits under a, b, c, derivatives of the regular verb; under d, e, f, forms which have a guttural in the final syllable; under g, h, derivatives from feeble stems טר and טר; and under i a derivative from a verb קָב. Comp. §85, IV. No. 11, V. No. 11.

**Remarks.**

1. In the form קָנָה (for קָנֶה, § 27, Rem. 2, c) appears the original A of the first syllable not only before suffixes, as in קָנֶה, but also mostly in pause (§ 29, 4), e.g. קָנָה in pauses, קָנֶה, and before ש local (§ 90, 1) as קָנָה. In the Septuagint, also, proper names like בַּקּי, פַּקּי, are regularly written with A in the first syllable, as בַּקּי, פַּקּי. The word קָנָה with the article is constantly written קָנָה; derivatives from verbs also take Qamets for their first vowel, as קָנָה. The word קָנָה valley has the original monosyllabic form. Many of these segholates retain the Seghol of the first syllable in pause, e.g. קָנָה, קָנָה, קָנָה; on the contrary, קָנָה, קָנָה, קָנָה. The latter form is most frequent, and with a guttural is the prevalent one.

There are, however, nouns of this form, which take i instead of a, whether from shortening the a to that degree, or from passing over entirely to the form קָנָה; e.g. קָנָה grave (in pause קָנָה), קָנָה, plural constr. קָנָה; קָנָה womb, קָנָה, קָנָה garment, קָנָה (high, ult), varying from the usual form קָנָה, the Daghest required by rule in n being omitted in this word; קָנָה righteousness, קָנָה; קָנָה sacrifice, קָנָה. In some words, both forms occur, as קָנָה child, קָנָה Hose. i. 2 and קָנָה.

In v. 4.

Nouns of the form קָנָה, when their third stem-letter is a guttural, are sounded as קָנָה sacrifice, קָנָה seed, קָנָה rock; when the second stem-letter is a guttural, as קָנָה break, קָנָה (see Parad. d), chelum like קָנָה bread. It is to be observed, moreover, that in the hard combination (viz. where the second radical has qamets Sh'va, and the third radical would take Daghest lenis, as in קָנָה) simple Sh'va may be retained.
here also, as in רְמֵּגֶל; on the contrary, the forms corresponding to רְמֵּגֶל (§ 31, 2, c) are always pointed as רְמֵּגֶל; רְמֵּגֶל.

2. The form רְמֵּגֶל, רְמֵּגֶל (b, e), when its first letter is a guttural, takes Seghol before suffixes in the singular and in the plur. constr.; e. g. רְמֵּגֶל suff. רְמֵּגֶל, רְמֵּגֶל. The monosyllabic form appears in רְמֵּגֶל. With רְמֵּגֶל local, There is retained, as רְמֵּגֶל from רְמֵּגֶל the East. Examples of this form are: רְמֵּגֶל staff, רְמֵּגֶל row, רְמֵּגֶל delight.

3. The form רְמֵּגֶל (c) in connection with suffixes takes also Qibbuts, but rarely; e. g. רְמֵּגֶל greatness, רְמֵּגֶל Ps. el. 2. Like רְמֵּגֶל pəq'khem is formed also (without a guttural) רְמֵּגֶל, from רְמֵּגֶל persistency Hes. xiii. 14. From רְמֵּגֶל (letter f) occurs also with suff. רְמֵּגֶל for רְמֵּגֶל (not from רְמֵּגֶל) Is. I. 31, and so also רְמֵּגֶל Is. lii. 14 for רְמֵּגֶל 1 Sam. xxxviii. 14, where the Qamats-chatuph (supported by Metshef) is protruded to a long vowel, comp. § 62, Rem. 4.

In the plural absolute, but few nouns have the form in the Paradigm with Chateph-Qamets under the first radical; e. g. רְמֵּגֶל months, רְמֵּגֶל gazelles, רְמֵּגֶל ways; most nouns take simple Šafa, as רְמֵּגֶל from רְמֵּגֶל morning, רְמֵּגֶל from רְמֵּגֶל spear, hence רְמֵּגֶל with Qamets-chatuph, but also רְמֵּגֶל from רְמֵּגֶל thicket; two have in the plur. abs. Qamets-chatuph, as רְמֵּגֶל (gö'n-h-shim), hence also with light suff. רְמֵּגֶל, רְמֵּגֶל, רְמֵּגֶל (but also רְמֵּגֶל), and with the article-always רְמֵּגֶל with Chateph-Qamets), and רְמֵּגֶל (shö-rä-šim) roots, with light suff. רְמֵּגֶל, רְמֵּגֶל, רְמֵּגֶל, from רְמֵּגֶל (see § 9, Rem. 2). The word רְמֵּגֶל has, by a Syriasm, רְמֵּגֶל for רְמֵּגֶל, with light suff. רְמֵּגֶל, רְמֵּגֶל, רְמֵּגֶל (see § 23, 4, Rem. 2); but with a preposition and the article רְמֵּגֶל, constr. state and with grace suff. רְמֵּגֶל, רְמֵּגֶל. With רְמֵּגֶל local the Cholem is retained, as רְמֵּגֶל towards the tent.

4. After the same analogy are inflected the kindred monosyllabic forms, whose vowel is between their last two stem-letters (§ 54, No. 10); as רְמֵּגֶל shoulder, with suff. רְמֵּגֶל; Infin. רְמֵּגֶל, רְמֵּגֶל; רְמֵּגֶל; רְמֵּגֶל (so usually with the Infl, omitting Dag. lene in the third radical, not as רְמֵּגֶל).

5. Only derivatives from verbs רְמֵּגֶל and רְמֵּגֶל change their form in the sing. constr. state (by contraction of the diphthongs aw and ay into או and או and Note *) as רְמֵּגֶל prop. maeth, maath, contracted רְמֵּגֶל. Before רְמֵּגֶל local this contraction does not take place; e. g. רְמֵּגֶל; רְמֵּגֶל (except in the constr. state, as רְמֵּגֶל). The middle radical sometimes appears as a consonant in the plur. abs., as רְמֵּגֶל from רְמֵּגֶל he-goat, רְמֵּגֶל fountains from רְמֵּגֶל; and even in some words, where by contraction it has become a vowel in the ground-form, as רְמֵּגֶל aw, plur. רְמֵּגֶל; רְמֵּגֶל pot, plur. רְמֵּגֶל; plur. רְמֵּגֶל; רְמֵּגֶל street, plur. רְמֵּגֶל.

6. Of seghولات from verbs רְמֵּגֶל there are also properly three classes, distinguished by the A, E, and O sounds (§ 55, V. 11). E. g. רְמֵּגֶל Ion. רְמֵּגֶל chag, רְמֵּגֶל sickness; in prose, רְמֵּגֶל, רְמֵּגֶל, רְמֵּגֶל with suffixes, רְמֵּגֶל, רְמֵּגֶל; in the plur. and dual, רְמֵּגֶל, רְמֵּגֶל, רְמֵּגֶל, רְמֵּגֶל. In the plural, some nouns take א instead of א, on account of the preceding A sound (§ 24, 3, c); as רְמֵּגֶל gazelle, plur. רְמֵּגֶל; רְמֵּגֶל simple, plur. רְמֵּגֶל.
7. To Parad. VII. (nearly resembling Parad. II.) belong nouns which have immutable Torah in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in Kot (of the form בִּשַׂ, not בּ), and those in Piel and Hithpaël, the form בֹּשַׂ (§84, No. 9), and several others, e. g. בֶּשֶׂ staff, בּוֹשַׂ time, בּוֹשַׂ frog, &c.

The following deviations from the Paradigm are to be noted: a) Several nouns take Pottach in the constr. state (as in Parad. V.); e. g. בַּשַׂ mourning, constr. state בַּשַׂ; especially with gutturals, as בַּשֶׂ altar, constr. state בַּשֶׂ. b) Before suffixes occur such forms as בַּשַׂ, בַּשַׂ, from בַּשַׂ sign, or as בַּשַׂ from בַּשַׂ throne, or as בַּשַׂ. c) In words of one syllable Torah is retained in the plur. absol. as the Paradigm shows; it is also retained in several words which are not monosyllabic, as בַּשַׂ descendants of the third generation, בַּשַׂ assemblies.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end; whether the doubling results from contraction within the stem itself, or is merely euphonous. The vowel before the doubled letter is then short, and the syllable is sharpened (§27, 1). The preceding syllables, when the word has more than one, are treated as the nature of the syllables requires. E. g. בַּשַׂ camel, plur. בַּשּׂ; בַּשַׂ wheel, plur. בַּשּׂ; בַּשַׂ wheel, plur. בַּשּׂ. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its form, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns: viz. 1) All contracted derivatives of verbs בַּשַׂ (§ 85, II.), as בַּשַׂ, בַּשַׂ, בַּשַׂ, &c. and primitives which follow the same analogy, as בַּשַׂ era, בַּשַׂ mountain, בַּשַׂ fire. 2) Contracted forms, like בַּשַׂ anger (for בַּשַׂ, § 19. 2) with suff. בַּשַׂ, בַּשַׂ daughter (for בַּשַׂ) with suff. בַּשַׂ, בַּשַׂ time (for בַּשַׂ), plur. בַּשַׂ and בַּשַׂ. 3) Denominatives, especially Patronymics and Génitif forms in בַּשַׂ, as בַּשַׂ lexix, בַּשַׂ Joss, though the forms בַּשַׂ, בַּשַׂ foreigners, are at least equally common. 4) Derivatives of the stronger stems (§ 84) under the following forms: 10. בַּשַׂ time; 14. בַּשַׂ darkness, בַּשַׂ delight; 15. בַּשַׂ gift, בַּשַׂ plur. בַּשַׂ mountain-peaks; 21. בַּשַׂ red; 38. בַּשַׂ orchard, with suff. בַּשַׂ, בַּשַׂ, plur. בַּשַׂ sacred-writings. But there are also words of all these five forms which do not take לִנְגֵה, in the plural, and those which are here added are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.
Before suffixes with only vocal S'base for a union-vowel (as יִזֵּר, פִּזֵּר), the Dagesh may be omitted. The same vowel is generally retained, however, except that in words of the form פִּזֵּר it is more commonly Qamets-chatuph.

Pattach before the doubled letter is retained in some words, as עֵזֶר, plural עֵזָּרָה; in others it is shortened into Chireq, as עֵזָּרָה, or עֵזָּרָה.

9. Parad. IX. embraces derivatives from stems אָל (§ 85, V.) which terminate in אֶל, as אָלֶה beautiful, אָלֶה seer, אָלֶה aspect. Only the changes which affect the final syllable אֶל (which is treated very much as in verbs אָל) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending אֶל stands for אֶל (§ 24, 3, Rem. a, and § 75, 1, Rem.), there occur, not unfrequently, singular forms with suffixes which have the appearance of the plural; e.g. אֵלִין thy covering. Is. xiv. 11 (not thy coverings), אֵלִים thy cattle Is. xxx. 23, אֵלִים thy form Cant. ii. 14, אֵלִים. Dan. i. 15, Gen. xlii. 21, אֵלִים his doing 1 Sam. xix. 4, אֵלִים my cattle. Ex. xvii. 3, and so also perhaps אֵלִים my maker Job xxxiv. 10. But with these occur also the forms, in which (as in the Parad.) the אֶל falls away, or becomes merged in the union-vowel; as אֵלַי Gen. xxx. 29, אֵלַי Gen. xxxi. 18. In the plural, we find also אֵלִים (from אֵל חוֹר, Part. Paal), Is. xxv. 6.

§ 94.

Vowel-Changes in the Formation of Feminine Nouns.

1. The termination אֶל (§ 80, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2; a). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. אֹל, fem. אִלָּה. II. לֹא, fem. לֹאָה outgoing; III. אָלָה great, fem. אָלָה. IV. אָלָה, fem. אָלָה vengeance. V. אָלָה old, fem. אָלָה. VI. אָלָה, fem. אָלָה queen; אָלָה, fem. אָלָה covert; אָלָה, fem. אָלָה delight; אָלָה, fem. אָלָה food; אָלָה, fem. אָלָה damsel; אָלָה, fem. אָלָה game; אָלָה (not in use), אָלָה earth. VII. אָלָה, fem. אָלָה. VIII. אָלָה, fem. אָלָה much; אָלָה, fem. אָלָה low; אָלָה, fem. אָלָה measure. IX. אָלָה, fem. אָלָה end.
2. The ending  מאד shortens the vowel of the preceding syllable in the same manner as  ב, e.g. נֶשֶׂא and constr. state. נֶשֶׂא crown; נֶשֶׂא fellow, fem. נֶשֶׂא. But it also affects the vowel of the final syllable in several ways, so that the termination of the word follows the analogy of the segholate forms; namely,

a) Qamets and Pattach are both changed to Seghol, e.g. בּוּל seal, fem. בּוּלָה.

b) These in some words is retained, in others is changed to Seghol, e.g. הבּוּל, fem. constr. הבּוּל five; הבּוּל fem. constr. wall.

c) The firm and very long vowels (י, ג, ת) are changed to the corresponding mutable vowels, e.g. בּוּל, fem. בּוּל shame; בּוּל night-watch (also בּוּל) from the masc. בּוּל; בּוּל mistress (also בּוּל) from בּוּל.

Hence, for feminine nouns also, there are three segholate forms, בּוּל (for בּוּל or בּוּל), בּוּל, and בּוּל, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination בּוּל (when the word ends with a guttural) always changes the preceding vowel to Pattach, e.g. בּוּל, fem. בּוּל acquaintance; בּוּל, fem. בּוּל knowledge; בּוּל, fem. בּוּל rest, from בּוּל (not in use).

Rem. 1. An unusual form, בּוּל for בּוּל, has already been noticed in § 74, Rem. 3. Of another kind is the form בּוּל for בּוּל Gen. xvi. 11, Judges xiii. 5, 7 (like בּוּל = בּוּל). As this form, in all the three places where it occurs, stands connected with the 3d pers. fem. Perfect, it may in this case have been so uttered with a designed approximation to that Perfect form; for with the 3d pers. we find the regular form בּוּל Gen. xvii. 10; Is. viii. 14.

2. When masculines of Parad. VII. receive the termination בּוּל they necessarily omit the doubling of their final stem-letter; hence נֶשֶׂא constr. נֶשֶׂא five; נֶשֶׂא reddish, plur. נֶשֶׂא, but fem. נֶשֶׂא. So בּוּל and בּוּל door (from בּוּל), בּוּל rach, from בּוּל.

* This is contrary to the general rule (§ 97, 3), since the tone is not thrown forward. But the exception is accounted for by the fact, that this בּוּל is a short nasal form of the accepted בּוּל; see § 98, 2.


**§ 95. PARADIGMS OF FEMININE NOUNS.**

The inflection of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine ending having already occasioned as much contraction and shortening of the vowels as is admissible. E.g. from Parad. III. לִשְׁנָה; VII. לִשְׁנָה; VIII. לִשְׁנָה, לִשְׁנָה, לִשְׁנָה. All these feminine forms belong to the single Parad. A. In the plural, there is no distinction made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the **construct state**.

These nouns have only three modes of inflection, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflections is presented in the subjoined table, which is followed by the necessary explanations.

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. absolu.</strong></td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
<tr>
<td>constr.</td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
<tr>
<td><em>light suff.</em></td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
<tr>
<td><em>grave suff.</em></td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
<tr>
<td><strong>Plur. absolu.</strong></td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
<tr>
<td>constr.</td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
<tr>
<td>with suff.</td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
<tr>
<td><strong>Dual absolu.</strong></td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
<tr>
<td>constr.</td>
<td>תְּפִלָּה</td>
<td>תְּפִלָּה</td>
<td>(prayer)</td>
<td>(prayer)</td>
</tr>
</tbody>
</table>
EXPLANATIONS.

1. To Parad. B belong those feminines which have a mutable Qamets or Tsere before the feminine ending נ. E.g. נֵעַ end, נָעַע counsel, נָעַע righteousness, נָעַע abomination. It accordingly embraces the feminine forms of nouns belonging to Parad. II, IV, V. and of several belonging to Parad. IX.

When the Qamets, or Tsere, is preceded by a half-syllable with vocal Sh'va (י125, 4), there is formed, on the falling away of the former, a closed syllable with a short vowel in place of the vocal Sh'va, as shown in the Parad. נָעַע. In like manner נָעַע corpse, נָעַע, נָעַע; נָעַע a wain, נָעַע.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in נָעַע or נָעַע (י180, 2, b, י194, 2). E.g. נָעַע kingdom, constr. state נָעַע, with suff. נָעַע; so also נָעַע ornament, נָעַע; נָעַע family, נָעַע.

Qamets is immutable in all nouns like נָעַע, נָעַע (י84, Nos. 25, 26), constr. state נָעַע, נָעַע. Tsere is also unchangeable in most verbs of the form נָעַע destruction, נָעַע plunder (י84, No. 13); but in others it is mutable, as in נָעַע request (י84, No. 2). The character of the vocal, in each case, is given in the Lexicon.

2. To Parad. C belong feminines derived from the segholate forms (Parad. VI.), to which their inflection also is analogous. As נָעַע forms נָעַע in the plur. abs., so also here a Qamets comes before the third radical in the plural, as נָעַע queens; נָעַע lambs, from נָעַע.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from segholates, particularly the derivatives from verbs נָעַע of the form נָעַע, נָעַע, whose masculine form is נָעַע, נָעַע. The first syllable of those nouns is immutable, e.g. נָעַע, נָעַע.

3. To Parad. D belong segholate nouns formed by the addition of the feminine ending נ (י194, 2). These correspond, in the inflection of the singular, to masculine segholates (י193, Parad. VI). To the examples in the Paradigm may be added, נָעַע enclosure, נָעַע letter, נָעַע wages.

Of the form נָעַע, which is rare in this class of nouns, נָעַע woman, with נָעַע, נָעַע, would be an example. The same inflection, however, is exhibited by some words ending in נ, viz. those in which this ter
mination takes the place of רְכֵֹּב; e.g. רֶפֶּל (for רֶפֶּל) to bear, with suff. רֶפֶּל; in like manner רֶפֶּל, רֶפֶּל (from the smce. בָּשָׁ), רֶפֶּל takes with suffixes the form רֶפֶּל.

Many nouns of this class borrow their plural from the coexisting form in רָכַּב, רָכַּב (Parad. B); as רָכַּב capital of a column, plur. רָכַּב; רָכַּב ploughshare, plur. רָכַּב; רָכַּב reproach, plur. רָכַּב; רָכַּב Astarte, plur. רָכַּב.

§ 96.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflection, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They are the more important, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflection consist in the derivation of the construct state, or of the plural, not from the absolute state of the singular, but from another wholly different form; precisely similar to what we have seen in the inflection of the irregular verb (§ 78). Compare יָבָּע, יָבָּעָּו; יָּבּוּי, יָּבּוּי.

רֶפֶּל (as if for רֶפֶּל from רֶפֶּל*) father; constr. state רֶפֶּל, with suff. רֶפֶּל (my father), רֶפֶּל, רֶפֶּל, plur. רֶפֶּל (§ 87, 4).

רֶפֶּל brother, constr. רֶפֶּל, with suff. רֶפֶּל (my brother), רֶפֶּל, רֶפֶּל, plur. constr. רֶפֶּל, רֶפֶּל. All these forms follow the analogy of verbs רֶפֶּל, as if רֶפֶּל stood for רֶפֶּל from רֶפֶּל. But the plur. absol. is רֶפֶּל with Dag. forte implicitum (§ 122, 1), as if from רֶפֶּל; hence רֶפֶּל, רֶפֶּל, רֶפֶּל, &c. For the form רֶפֶּל (which is always used instead of רֶפֶּל) see § 27, Rem. 2, b. רֶפֶּל one (for רֶפֶּל, also with Dag. forte implicitum, see § 122, 1, and comp. § 27, Rem. 2, b); constr. state רֶפֶּל, fem. רֶפֶּל for רֶפֶּל una (see § 19, 2), in pause רֶפֶּל. In one instance, Ez xxxiii. 30, it takes the form רֶפֶּל (by apophoresis, § 19, 3), as in Chald. and Syr. Plur. רֶפֶּל some.

* As these nouns, though primitives, follow the analogy of verbs (§ 82, 2) it is necessary, in order to understand their inflections, that we should know to which class of irregular verbs they respectively conform.
sister (contr. for רָאָה, as if from a masc. רָאָה = רָאָה) plur. רְאָהִים; with suff. רְאָהָה (from a sing. רָאָה, fem. from רָאָה), also רְאָהָה (as if from a sing. רָאָה).

מַן a man, a softened form of מֶנֶה, מָן (I 19, 5, Rem.); in the plur. it has very seldom מַנָּה, the usual form being מַנָּה (from מֶנֶה), constr. מַנָּה. Comp. מְנִי.

מַנְתָּה maid-servant, plur. (with מ as consonant) מַנְתָּה, מַנְתָּה. Comp. in Aram. מִנְתָּה fathers, and similar cases.

מַנְתָּה woman (for מַנְתָּה, fem. from מֶנֶה, see מֶנֶה), constr. מַנְתָּה (fem. from מֶנֶה, with ו for ו); with suff. מַנְתָּה, מַנְתָּה, plur. מַנְתָּה, abbreviated from מַנְתָּה, constr. מַנְתָּה.

מַבַּב house (perhaps a softened form from מַבָּב (מקב), I 19, 5, Rem.), derivative of מַבָּב to build (like דִּיבָע; from דִּיבָע), constr. state מַבַּב, plur. מַבַּב bot-tim (perhaps a contr. of מַבַּב from another sing. מַבַּב for מַבַּב, like מַשַּׁב for מַשַּׁב).

מַבָּב son (for מַבָּב, from מַבָּב), constr. state מַבָּב, seldom מַבָּב, once מַבָּב (I 90, 3, a) Gen. xlix. 11, and מַבָּב (I 90, 3, b) Num. xxiv. 3, 15. With suff. מַבָּב, מַבָּב; plur. מַבָּב (as if from מַבָּב, for מַבָּב), constr. state מַבָּב.

מַבָּב daughter (for מַבָּב, fem. מַבָּב, comp. § 19, 2), with suff. מַבָּב (for מַבָּב); plur. מַבָּב (from the sing. מַבָּב, comp. מַבָּב sons), constr. state מַבָּב.

מַבּוּר father-in-law, with suff. מַבּוּר, and מַבּוּר mother-in-law; comp. מַבּוּר brother, and מַבּוּר sister.

מַבּוּר vessel, plur. מַבּוּר; מַבּוּר (as if from מַבּוּר for מַבּוּר). מַבּוּר plur., water (comp. § 88, 1, Rem. 2), constr. state מַבּוּר, and also doubled מַבּוּר, with suff. מַבּוּר him.

מַבּוּר city, plur. מַבּוּר, מַבּוּר (from מַבּוּר, which is still found in proper names).

מַבּוּר mouth (for מַבּוּר, from the stem מַבּוּר to breathe), constr. state מַבּוּר (for מַבּוּר), with suff. מַבּוּר my mouth, מַבּוּר, מַבּוּר.

מַבּוּר head (for מַבּוּר), plur. מַבּוּר (for מַבּוּר, § 23, 2).

NUMERALS.—I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are substantives with abstract meaning, like trias, decas, septem, though they are also used adverbially (§ 120). Only מַבּוּר one (numm), fem. מַבּוּר.
NUMERALS FROM 1 TO 10.

<table>
<thead>
<tr>
<th>With masc. nouns.</th>
<th>With fem. nouns.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absol.</td>
<td>Constr.</td>
</tr>
<tr>
<td>1. מ&quot;ע</td>
<td>מ&quot;ע</td>
</tr>
<tr>
<td>2. מ&quot;פ</td>
<td>מ&quot;פ</td>
</tr>
<tr>
<td>3. מ&quot;ק</td>
<td>מ&quot;ק</td>
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<td>4. מ&quot;ה</td>
<td>מ&quot;ה</td>
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<td>5. מ&quot;ו</td>
<td>מ&quot;ו</td>
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<td>6. מ&quot;ז</td>
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<td>7. מ&quot;ח</td>
<td>מ&quot;ח</td>
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<td>8. מ&quot;ט</td>
<td>מ&quot;ט</td>
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<tr>
<td>9. מ&quot;ט</td>
<td>מ&quot;ט</td>
</tr>
<tr>
<td>10. מ&quot;י</td>
<td>מ&quot;י</td>
</tr>
</tbody>
</table>

* Abbreviated from מ"ע (according to others, for מ"ע) with Aleph prothetic, § 19, 4), hence the Daghsh tone in the Tin.

† The simple numerals are certainly words of very high antiquity. They are essentially the same in all the Semitic languages; and it is here also that the main point of connection is found, for the historical affinity between the Semitic and Indo-Germanic tongues, since the numerals from 1 to 7 in these two families seem, at first view, to have a certain degree of resemblance. Thus, with מ"ע (which, however, is properly מ"ע, as the Arab. and Ethiop. show), are compared the Sanser, shah, Zend-evan, 75, see; Old-Slav. šest; with מ"ע, the Sanser, septem, Zend hapta, mod. Pers. haft, Gr. ἑπτα, Lat. septem, Germ. sieben; with מ"ע (Arum. ב"ע), the Sanser, tri, fem. terti, Zend. tri, fem. tisard, Gr. τρίτος, Lat. tres; with מ"ע, the Sanser, ἕξα; with מ"ע, the Sanser, pantanem, Gr. πέντε, Lat. quinque; with מ"ע, the Lat. quintus; with מ"ע (Arum. ב"ע), the Sanser, den, Lat. duæ, etc. But a rigid analysis renders all this apparent accordance doubtful; and there is, on the other side, a far greater probability, that e.g. מ"ע, מ"ע (prop. the flat, the five fingers) as also מ"ע (prop. hand, company) are to be referred to the purely Semitic stems מ"ע to bend, to fold, to double, to repeat, מ"ע to draw together, to contract (comp. מ"ע, מ"ע, etc.), and מ"ע to bind together (comp. מ"ע, מ"ע, etc.).
The other Semitic languages exhibit the same peculiarity in the use of the genders of these numerals. This is explained by the supposition, that they were originally abstrac subtantives, like decus, trias. As such, they could have both the masculine and feminine form. The latter was the chief form, and hence was used with words of the more prevalent masculine gender; a distinction which usage only could establish.* The exceptions are very rare; e. g. סֵכִין סֵכִין, Gen. vii 13, Job i. 4; comp. Ex. vii. 2, Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral ten (in the form המְלָכָה masc., המַלָּכָה fem.), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form) from thirteen onward, the units are in the construct state, which in this case indicates merely a close connection, not the relation of the genitive (§116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy; the third shows the manner in which the rest are formed.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11.</td>
<td>נָנִים נָנִים</td>
</tr>
<tr>
<td>12.</td>
<td>נָנִים נָנִים</td>
</tr>
<tr>
<td>13.</td>
<td>נָנִים נָנִים</td>
</tr>
</tbody>
</table>

Rarely, the units take also in the masc. the form of the construct state, as נָנִים נָנִים fifteen, Judges viii. 10; נָנִים נָנִים eighteen, Judges xx. 25.

3. The tens from 30 to 90 are expressed by the plural forms of the corresponding units, so that the plural here always means tenfold; as דִּדְנִים 30, דִּדְנִים 40, דִּדְנִים 50, דִּדְנִים 60, דִּדְנִים 70,

* In the vulgar dialects of the Arabic, and in the Ethiopic, the feminine form of the numeral is used almost exclusively. This form is used in Hebrew also, when speaking of the number by itself and in the abstract (Gen. ix. 15). We may refer, moreover, to the use of the feminine form for collectives and lists of multitude (§107, 8).

† The etymology of this word is obscure. H. J. J. explains it by מְלָכָה מְלָכָה, as it were close upon twelve, an expression like undecim, but not as suitable here. Moreover, this explanation applies only to the feminine; and yet the masculine is also מְלָכָה מְלָכָה, where מְלָכָה מְלָכָה for מְלָכָה מְלָכָה would be expected, unless we assume an inaccuracy of expression. Others explain it: some thing conceived beyond ten, from מְלָכָה to think, to conceive.
§98. NUMERALS.—II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination 'וֹ (186, No. 5), in addition to which another 'ו— is commonly inserted in the final syllable. They are as follows: ובש, ובש, ובש, ובש, ובש, ובש, ובש, ובש, ובש. The ordinal first is

* The plural forms ובש, ובש, ובש, from the singulatives, ובש, ובש, ובש, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy would require ובש, ובש.
expressed by פֶּ֫ת (for פֶּ֫תָּה), from פֶּ֫תַּה head, beginning, with the termination פ (186, No. 4). The feminine forms have the termination פ—, more rarely פ—, and are employed also for the expression of numerical parts, as פֶּ֫תַּה fifth part, פֶּ֫תַּה and פֶּ֫תַּה tenth part; in which sense are also used such forms as פֶּ֫תַּה fifth part, פֶּ֫תּ and פֶּ֫תּ fourth part.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax; § 130.

CHAPTER IV.
OF THE PARTICLES

§ 99.

GENERAL VIEW.

1. The particles, which in general are signs of the subordinate relations of speech, expressing the close connection of words with one another, and the mutual relation of sentences and clauses, are most of them borrowed or derived forms from the noun, and in part also from the pronoun and verb (130, 4). Very few of them can be regarded, with certainty, as primitive.

2. Of those which are not primitive, the origin is threefold: 1) they are borrowed from other parts of speech; i.e., certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. verum, causa, and the Eng. save, lieve, fain; 2) they are derived from other parts of speech, either a) by the addition of formative syllables, like ויהי by day from ויהי (§ 100, 3), or most commonly b) by abbreviation occasioned by the frequent use of these words. This abbreviation is effected in various ways; and in many of the forms resulting from it, the original one can no longer be recognized; e.g. כ only (prop. certainly, certe) for ככ.

Compare in German gen from gegen, Gegend; seit from Seite; weil (orig. a particle of time, like the Eng. while) from Weile; in English since (old Eng. stihence), till. contr. from to while.
§ 100. ADVERBS.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. διό, ab. a.; Gr. ειμι to Fr. être; and, Fr. en, Ital. a; super, Ital. an.

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, having dwindled away to a single consonant prefixed to the following word (like the preformatives of the Imperfect, § 47, 1, 2); e. g. from בַּ ל (§ 102).

That this reduction of a whole word to a single letter belongs actually to the history of the language, in its progress of formation, is evident from the fact, that in the later Hebrew and the Aramean (that is, in the progressive history of the Semitic stock), such abbreviations become greater and more frequent. Thus the shortening of בַּ ל to ב, and even to ב, becomes more and more common in some of the latest books of the Old Testament, and afterwards in the Rabbinic writings, nearly supplanting the full form; from ב of the Biblical Chaldaean comes the later form ב; the modern Arabic has, e. g., ḫalāq (now) from ḫalwaq, ḥāb (wherefore ?) from ḫ-ay-yi-shāf, and many others. This is shown also by the above analogies from the western tongues. Such, indeed, is the natural progress of all languages. The use of the simplest particles belongs, however, to the earliest epochs of the Hebrew language; at least to the oldest of its monuments that have come down to us.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and, in regard to these, there is at least the general probability of a similar derivation.

3. Less frequently, particles are formed by composition; as הַלְבִּישָׁהוּ why? for הָלְבִּישָׁהוּ how taught? i. e. qua ratione ducetur? comp. וַיְהִי מְתַתָּהוּ; הַלְבִּישָׁהוּ besides, from בַּ ל and בַּ ל; הַלְבִּישָׁהוּ from above, from דֵּהֶם, הַלְבִּישָׁהוּ.

More frequent is the combination of two or more words without contraction: מֵאֲדֹנֵי בָּ ל, מֵאֲדֹנֵי בָּ ל, מֵאֲדֹנֵי בָּ ל, מֵאֲדֹנֵי בָּ ל.

§ 100.

ADVERBS.

1. As primitive adverbs, may be regarded the negative בַּ ל, and perhaps some particles of place and time, as בַּ ל there, בַּ ל then.

* Even short phrases are contracted to one word, e. g. forsitan from for sit an, Fr. posèès. In the Chinese, most of the particles are verbs or nouns; e. g. is to give, employed as a sign of the dative; 1, to make use of, hence for; and, the inferior hence in.
So at least we may regard them, for the immediate standpoint a grammar, though a reference to still other roots, particularly the pronominal, is possible.

2. Examples of other parts of speech, which, without any change of form, are used adverbially, are:

a) Substantives with prepositions; e. g. נָבִיָּה (with might), very, greatly; יָמִין alone (prop. à part), with suff. יָמִין I alone; יֵצֵר within; יָעָבְד (as one), together.

b) Substantives in the accusative (the casus adverbialis or the Semites, 118), comp. יָאַר עַל/וֹ. Exs. יָרִים (might), very, greatly; יָרָן (cessation), no more; יָבָר (this day), today; יָגַר (union), together. Many of these substantives very seldom exhibit their original signification as nouns, e. g. יָוֵד לֵב and phr. יָוֵד (length), around; others have wholly lost it, as יָוֵד (length), long ago; יָוֵד (repetition), yet again, farther, longer.

c) Adjectives, especially in the feminine (answering to the neuter), as יָאֵל, יָאֶל, יָאַר (prop. rectum), יָאַד וּלְנָא (primus), at first, formerly, יָאֵל and יָאֶל (multum), much, enough, יָאַד וּלְנָא wonderfully (prop. mirabilibus, sc. modis), יָאַד לֵב the second time, יָאַד יָאַד Jewish, i. e. in the Jewish language.

d) Verbs in the Infinitive absolute, especially in Hiphil, which are also to be regarded as accusatives (1.31, 2); e. g. יָאֵל (prop. multum faciendo), much.

e) Pronouns, as יָאַד (prop. this (place) = at this place), here.

For a list of the most usual adverbs, arranged according to their signification, see § 149.

3. Some adverbs have been formed by the addition of the formative syllable יָאַד to substantives; as יָאַד and יָאַד truly, from יָאַד truth; יָאַד (gratiorum causa), gratis, in vain (from יָאַד); יָאַד vainly, frustra; יָאַד by day, from יָאַד. Comp. also יָאַד for יָאַד in a twinkling, from יָאַד twinkling.

The termination יָאַד occurs also in the formation of substantives, e. g. יָאַד ladder (from יָאַד); and hence those adverbs may be regarded as denominative nouns used adverbially. יָאַד, and יָאַד being יָאַד and יָאַד (§ 84, No. 15); comp. יָאַד יָאַד evanescere, levipes. But more probably, יָאַד is an absolute plur. ending of the noun (§ 87, 1, d), and these adverbs are properly nouns in the accus. plur.; hence, יָאַד like יָאַד used adverbially. Ps. lviii. 2, יָאַד like the Lat. gratis, i. e. gratis.

4. Adverbs formed by the abbreviation or truncation of longer words; such, for example, as יָאַד only (prop. an affirmative parti
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8. 1. From, certainly, from פָּקַּסְיָא, Chald. פָּקַּסְיָא, פָּקַּסְיָא), and especially the interrogative י, e.g. פָּקַּסְיָא nonne? פָּקַּסְיָא nonne etiam? which originated in the more full form פָּקַּסְיָא, Deut. xxxii. 6.

Punctuation of י interrogative: 1) It has usually Chateph-Pattach, as פָּקַּסְיָא hast. thou set? (see the examples in § 158, 2); 2) Before a letter with שְׁקָזָא, it has commonly Pattach followed by Dagheph forte (like the article), as פָּקַּסְיָא in Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. פָּקַּסְיָא in Lev. x. 19; 3) Before a gutural it takes Pattach (with Dagheph f. implicitum), יִּפְּקָשֶׁע shall I go? יִּפְּקָשֶׁע sum tu? 4) But before a gutural with Qamets it takes Seghol, as יִּפְּקָשֶׁע sum ego? יִּפְּקָשֶׁע sum fult? Its place is always at the beginning of the clause.

5. Certain adverbs, which include a verbal idea, take also the pronominal suffixes, and generally in the same form as verbs, particularly with Num (158, 4). E.g. פָּקַּסְיָא he (is) existing; יִּפְּקָשֶׁע I (am) not, יִּפְּקָשֶׁע he (is) not; יִּפְּקָשֶׁע he (is) still; יִּפְּקָשֶׁע where (is) he? The same is true of יי and יי behold! (prop. here, here is), with suffixes; as יִּפְּקָשֶׁע, in pause יִּפְּקָשֶׁע and יִּפְּקָשֶׁע, behold me; יִּפְּקָשֶׁע, in pause יִּפְּקָשֶׁע and יִּפְּקָשֶׁע; יִּפְּקָשֶׁע.

§ 101.

PREPOSITIONS.

1. Most of the words which, in the usage of the language, appear as prepositions, were originally—

a) Substantives in the accusative case and in the construct state, the noun governed by them being properly in the genitive, which is actually expressed in Arabic by the genitive ending. Compare in Eng. in stead of, in Latin hujus rei causa. Exs. יִּפְּקָשֶׁע (hinder part* [rear]), behind, after; יִּפְּקָשֶׁע (side*), at the side of, by; יִּפְּקָשֶׁע (intermediate space, midst*), between; יִּפְּקָשֶׁע, יִּפְּקָשֶׁע (interval of space, distantia), behind, about; יִּפְּקָשֶׁע (removal, want), without, besides; יִּפְּקָשֶׁע (object), on account of; יִּפְּקָשֶׁע before, over against; יִּפְּקָשֶׁע (part), from, out of; יִּפְּקָשֶׁע (that which is before), before, over against; יִּפְּקָשֶׁע (progress, duration*), during, until; יִּפְּקָשֶׁע (upper part [space above]),

* The original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use. On the like usage in other languages, see W. von Humboldt über die Kauisprache, Bd. III, § 621.
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upon, over; בּ (connection, also יָנַב, יָנַבָּל), with; יָנַב (under part* [space beneath]), under, in place of.

b) Substantives in the construct state with prepositions (spec. the inseparable); as יָנַב (in face of), before; יָנַב, יָנַב (after the mouth, i.e. the command*), according to; יָנַב (in the matter), on account of; יָנַב (for the purpose), on account of.

2. Substantives used as adverbs very readily take, in this manner, the construction of prepositions. E.g. יָנַב, יָנַב, יָנַב (in the want of), without; יָנַב (in the continuing of), during; יָנַב, יָנַב (for the need), for, according to.

1102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, יָנַב is frequently written as a prefix, yet without wholly losing its Nun, which is represented by a Daghesh forte in the following letter, as יָנַב from the forest.

The different forms of this preposition are used as follows. a) The full and independent form יָנַב is employed chiefly before the article, as יָנַב יָנַב; but also, especially, before the feeble letters, as יָנַב יָנַב Jer. xlv. 18, יָנַב יָנַב I Chr. v. 18, and elsewhere in the later books (as in Syrian). There is, besides, a poetic form יוּנָב (comp. § 99, 3, a). b) Most frequent is the form יָנַב, viz. as a prefix with Daghesh forte in the following letter, which can be omitted only when the letter has Shewa (§ 20, 3, b). Before gutturals this becomes יָנַב (§ 22, 1), e.g. יָנַב יָנַב, יָנַב; and also יָנַב before יָנַב, as יָנַב יָנַב, יָנַב Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant, with the slightest vowel (Shewa): namely,

1. in, at, on, with (from יָנַב, יָנַב);  
2. towards, to (from יָנַב);  
3. like, as, according to (from יָנַב).

* The derivation of יָנַב immediately from יָנַב, and more remotely from a stem meaning appropriately, accustom (Heb. and Aram. יָנַב, יָנַב, adhesion, as adjoyment, Aram. יָנַב accustom) is beyond question. On the derivation of יָנַב from יָנַב, in Aram. יָנַב, יָנַב, prop. in the same, hence to (not from יָנַב between), see Genesis Lex. art. י. Note - the end. The signification of יָנַב (from יָנַב) is properly first doubled יָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָn
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The pointing of these prefixes is as follows:

a) They have properly simple Sh'na, which is varied, however, according to § 23, 1, 2, e.g. הָעָלָה to fruit, הָעָלָה as a lion; and before feeble letters according to § 23, 2 and § 24, 1, a. e.g. הָעָלָה for הָעָלָה, הָעָלָה.

b) Before the article they usually displace the נ and take its pointing as ב for בּ in the garden. See § 35, Rem. 2.

c) Immediately before the tone-syllables, in monosyllabic or dissyllabic words with the tone on the penultima, they also take Qamets (Pratonic, § 26, 3); not always, however, but only in the following cases: a) before infinitives of the above-mentioned form, as נֹּֽעַ to give, נֹּֽעַ to judge, נֹּֽעַ to hear, except when the Inf. is followed by another word as its subject or object § 133, as נֹּֽעַ Num. viii. 19, נֹּֽעַ Judges xi. 26; b) before many pronominal forms, as נֹּֽעַ, נֹּֽעַ, נֹּֽעַ, נֹּֽעַ like these; particularly בּּּ, בּּּ, בּּּ, and בּּּ, בּּּ, בּּּ (see § 103, 2); γ) when such a word is closely connected with the foregoing one, and is thereby separated from the one following, e.g. נֹּֽעַ נֹּֽעַ mouth to mouth 2 Kings x. 24; נֹּֽעַ נֹּֽעַ γּּּ between water and water Gen. ii. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8; likewise נֹּֽעַ to eternity, but נֹּֽעַ נֹּֽעַ to all eternity, 2 Sam. xxvii. 10.

d) To the interrogative נֹּֽעַ they are very closely joined by Paltach and Daghesh forte; as נֹּֽעַ by what? נֹּֽעַ how much? נֹּֽעַ (Millet) for what? why? Comp. the Vav consecutive of the Imperfect (§ 49, 2).

Before gutturals, נֹּֽעַ (Mitra) is used for the latter.

Rem. The word נֹּֽעַ, which has not its own original vowels (probably נֹּֽעַ) but those of נֹּֽעַ (see the word in the Lexicon), takes prefaces also after the manner of the latter; as נֹּֽעַ, נֹּֽעַ, נֹּֽעַ, because these were to be read נֹּֽעַ, נֹּֽעַ, נֹּֽעַ.

§103.

PREPOSITIONS WITH SUFFIXES, AND IN THE PLURAL FORM.

1. The prepositions being originally nouns (§ 101), they follow the analogy of the noun in their connection with pronouns; i.e. they take the nominal form of the suffix (§ 91, 1, 2), as נֹּֽעַ [prop. my side] by me, נֹּֽעַ (my vicinity) with me, נֹּֽעַ (my place) instead of me, like mea causa, on account of me.

Rem. 1. The preposition נֹּֽעַ at (apud), with (from נֹּֽעַ), is distinguished from נֹּֽעַ, the sign of the definite accusative (§ 117, 3), when they take suffixes, by the difference of pointing. The former has, e.g. נֹּֽעַ, נֹּֽעַ, נֹּֽעַ, נֹּֽעַ, while the latter retains its original נ before most of the persons, as נֹּֽעַ me, נֹּֽעַ you, נֹּֽעַ you, נֹּֽעַ him, נֹּֽעַ her; נֹּֽעַ me, נֹּֽעַ you, נֹּֽעַ me and נֹּֽעַ them. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found נֹּֽעַ, נֹּֽעַ inaccurately formed from נֹּֽעַ with.
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2. The preposition נָּמָל with takes Qamets before נָּמָל and נָּמָל, by which the doubling of the Mem is made more audible, as נָּמָל, נָּמָל. In the first person, besides נָּמָל is found נָּמָל.

3. It is but seldom that verbal suffixes are attached to prepositions, as נָּמָל 2 Sam. xxii. 37, 40, 48 (for which נָּמָל occurs in Ps. xviii. 37, 40, 48), נָּמָל Gen. ii. 21, and נָּמָל Ps. cxxxi. 11 (here in order to rhyme with נָּמָל). We may, however, explain this form of the suffix here, as expressing a direction whither, namely in 2 Sam., above quoted, נָּמָל [coming or brought] under me, place whither (together with נָּמָל [being] under me, place where), נָּמָל into its place ("he put flesh into its place"), נָּמָל around about me.

2. When pronominal suffixes are attached to the prefix prepositions (§ 102), there is a tendency in some cases, especially with the shorter suffixes, to lengthen the preposition in order to give it more body and support. This is at least apparent in and ב with a full vowel, for ב, ב (§ 102, 1, c); to ב is appended the syllable ב, and ב is lengthened into ב (prop. a parte, on the part of —).

a) ב with suffixes:

Sing. Plur.

| 1 | ב to me. | ב to us. |
| 2 | m. ב, ב; ב, in pause ב | ב, ב to thee. |
| 3 | f. ב, ב | ב, ב, ב, poet. ב, ב to you. |
| 3 | f. ב, ב to him. | ב, ב, ב, poet. ב, ב to them. |
| 3 | f. ב, ב to her. |

ב takes suffixes in the same manner, except that with the 3d pers. plur. the forms are ב, ב, fem. ב.

* It has often been asserted, that the form ב stands also for the sing. ב. For this various explanations have been sought; something analogous may certainly be found in the form מַעַל, used for מַעַל (§ 47, Rem. 2). But, in fact, it is so used only with reference to collective; see Gen. ix. 26 (in reference to Sem = the Semites), Ps. xxviii. 8; lxviii. 10 (in reference to the people) is xlv. 10 (in reference to ב, ב, which the Seventy have rendered ב, ב, III. 8 (in reference to the foregoing ב his generation, i.e. He and his contemporaries).

The same is true of ב for ב; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, vs. 5-20, is a collective,—may, it begins v. 5 with the plural ב, ב), and xxvii. 23 (comp. at the beginning, v. 17, ב, ב). More strange is ב Job xxxii. 2 in reference to ב man (home) But this also is undoubtedly collective.

1 Not ב, which signifies therefore.
b) ꝑ with suffixes:

Sing.                  Plur.
1 ꝑ as I.       ꝑ as we.
2 ꝑ ꝑ as thou.  ꝑ ꝑ, seldom ꝑ ꝑ as ye.
3 ꝑ ꝑ as he.  ꝑ ꝑ, ꝑ ꝑ as they.
3 ꝑ ꝑ as she.

C) ꝑ with suffixes:

Sing.                  Plur.
1 ꝑ ꝑ ꝑ ꝑ from me. ꝑ ꝑ from us.
2 ꝑ ꝑ ꝑ ꝑ from thee. ꝑ ꝑ ꝑ from you.
3 ꝑ ꝑ ꝑ ꝑ from him. ꝑ ꝑ ꝑ ꝑ from them.
3 ꝑ ꝑ from her.

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

In the table of ꝑ with suffixes, ꝑ ꝑ from him is contracted from ꝑ ꝑ (according to § 19, 2, extr.), and coincides in form with ꝑ ꝑ from us, which comes from ꝑ ꝑ. The Palestinian grammarians proposed to distinguish the latter by writing it ꝑ ꝑ, which Ibn Ezra justly censures. The form ꝑ ꝑ ꝑ ꝑ is always written without ꝑ ꝑ ꝑ, and comes from ꝑ ꝑ ꝑ.

3. Many prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. wegen [and the Eng. besides]. For the ground of this, see § 108, 2, a.† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connection with those forms of the suffixes which belong to plural nouns (§ 191, 2). These are:

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* The use of ꝑ for ꝑ, in this case, is merely euphonic.
† Some of these words, which come from stems ꝑ ꝑ ꝑ, namely ꝑ ꝑ, ꝑ ꝑ, ꝑ ꝑ, might indeed be referred to singular forms, as ꝑ ꝑ, ꝑ ꝑ, ꝑ ꝑ; but the analogy of the others makes it more probable that these are also to be regarded as plural. Comp. the plural forms ꝑ ꝑ from ꝑ ꝑ; ꝑ ꝑ; ꝑ ꝑ; etc. from ꝑ ꝑ.
PART II. PARTS OF SPEECH

תָּ֤רֶשׁ, more frequently תָּרֶשׁ (prop. space behind, rear), behind, with suff. always תָּרֶשׁ behind me, תָּרֶשׁ behind thee, תָּרֶשׁ.

תָּ֣רֶשׁ, poet. also תָּ֣רֶשׁ (regions, directions), towards to, with suff. always תָּ֣רֶשׁ to me, תָּ֣רֶשׁ, תָּ֣רֶשׁ, תָּ֣רֶשׁ.

תָּרֶשׁ (interval of space), between, with suff. תָּרֶשׁ, תָּרֶשׁ, but also תָּרֶשׁ, תָּרֶשׁ, תָּרֶשׁ, תָּרֶשׁ (from תָּרֶשׁ, הָּרֹע, intervals).

תָּרֶשׁ from, out of, seldom תָּרֶשׁ (plur. constr. state), Is. xxx. 11.

תָּרֶשׁ (progress, duration, from תָּרֶשׁ) as far as, unto, plur. (poet.) תָּרֶשׁ, but with suff. תָּרֶשׁ, תָּרֶשׁ, תָּרֶשׁ, תָּרֶשׁ (the last also with Qamets).

תָּרֶשׁ upon, over, constr. state of תָּרֶשׁ that which is above (from תָּרֶשׁ to go up), plur. (poet.) תָּרֶשׁ, but with suff. also in prose תָּרֶשׁ, תָּרֶשׁ, תָּרֶשׁ, for which תָּרֶשׁ is also frequent in poetry.

תָּרֶשׁ under (prop. that which is beneath), with suff. in the plural תָּרֶשׁ, תָּרֶשׁ, but also in the singular תָּרֶשׁ.

¶ 104.
CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as תָּרֶשׁ and תָּרֶשׁ that, because, for, the former being at the same time the common relative pronoun, the latter also derived from a pronominal stem (§ 36).

b) Adverbs, as תָּרֶשׁ (not), that not, תָּרֶשׁ (num.?), if. Also adverbs with prepositions; e. g. הָּרֹע (in the not yet), before that; or with a conjunction added, as תָּרֶשׁ תָּרֶשׁ there is added that — much less or much more.

c) Prepositions which are fitted by the addition of the conjunctions תָּרֶשׁ and תָּרֶשׁ to show the connection between prepositions; e. g. תָּרֶשׁ תָּרֶשׁ because (from תָּרֶשׁ on account of), prop. on this account, that, תָּרֶשׁ תָּרֶשׁ after that, תָּרֶשׁ according as, תָּרֶשׁ and תָּרֶשׁ (in consequence, that), for the reason that, because. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. תָּרֶשׁ (for תָּרֶשׁ תָּרֶשׁ) because, תָּרֶשׁ (for תָּרֶשׁ תָּרֶשׁ) on this account that, because.

In like manner, all prepositions before the Infinitive may be translated by conjunctions with the finite verb (§ 132; 2).
2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly the noun, and they generally betray their affinity with verbal roots. Exs. n (prop. desire, choice, from ṣ to desire, comp. Prov. xxxi. 4) or, like vel, ve, kindred with velle; ḫ (a turning away, from ḫ) that not. Even the only prefix conjunction Ḫ and, must perhaps acknowledge relationship with Ḫ a binding or fastening, a nail.

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

a) It has commonly a simple šēva ( Ḫ ).

b) Before words whose first consonant has simple šēva (excepting the case c), the Vav is sounded ʾ, as Ḫ and to all. It is also sounded thus (with the exception of the case d) before its cognate letters, the labials ʾ, ʾ, ʾ, as ṣ as a Ḫ; and even before a Chetepk (under letters not guttural), as ʾ Gen. ii. 12.

c) Before Ḫ, the Vav takes Chireq, e.g. ʾ (for ʾ, comp. § 25, 1, and § 34, 1, a); before Ḫ and Ḫ it takes Chireq and Segol, as ʾ (comp. § 63, Rem. 3).

d) Immediately before the tone-syllable, it often takes Qamets, like Ḫ, ʾ, and with similar limitations (§ 102, 2, c); especially when words are connected in pairs, as ʾ ʾ Gen. i. 3, ʾ ʾ viii. 22, but chiefly at the end of a short clause, hence ʾ ʾ Gen. vii. 13, ʾ ʾ ʾ Kings xxi. 10. But the case is different, when it stands in close connection with words following, as ʾ ʾ ʾ Pa. vii. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, ʾ, ʾ, ʾ, ʾ and the like.

§ 105.

INTERJECTIONS.

1. Among the interjections, there are several which are merely natural sounds expressed in writing, as ʾ, ʾ ah! ʾ, ʾ wo! ʾ ho! aha!

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, in animated discourse, gradually came to be used as interjections; as ʾ or ʾ behold! (prop. here); ʾ, plur. ʾ (prop. give, Imp. from ʾ) for age, agits, come on! ʾ, ʾ (prop. go), in the same sense; ʾ ʾ ʾ ʾ ʾ and ʾ ʾ ʾ ʾ ʾ are also used, in this form, with the feminine and with the plural; a proof that they have wholly taken the nature of interjections.
far be it! prop. ad profana! ι (perhaps for ἐπιτρέπτω entreaty), I beseech, hear me; ι (up! come on! in Ἑθιοπ. an Imp. go to! come on!), pray now! a particle of incitement and entreaty (always subjoined).*

* The particle ι serves for the expression of various shades of meaning, which are exhibited in different places in the Syntax. A brief view only is given here. It stands: a) after the Imp. in command as well as entreaty (§ 120, 1, Rem.); b) with the Impf. as well as the first as the third person (§ 127, 3, 6, and § 128, 1); c) once with the Perf. (§ 126, 4, Note); d) with various particles, as ι behold now; particularly with conjunctions, as ι καί me quoque, and ι ἂν if now. e) eurr, if with a courteous or modest limitation.—In courtly language, these particles are heaped together in every way; Gen. xviii. 3, xix. 7, 8, 19, l, 17.
PART THIRD.
SYNTAX.

CHAPTER I.
SYNTAX OF THE NOUN.

§ 106.
RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,—OF
THE ABSTRACT TO THE CONCRETE.

In the Hebrew language, there is a want of adjectives in
proportion to the substantives, and some classes of adjectives
(e.g. those of material) are almost wholly wanting. This
deficiency is supplied by substantives, and especially in the fol-
lowing ways:

1. The substantive employed to express some quality in an-
other is placed after it in the genitive. So constantly in designat-
ing the material of which a thing is made, e.g. אֵלֶּחֶם vessels
of silver—silver vessels; יֶרֶב־כֶּלֶם ark of wood—wooden ark,
like des cases d’or; in like manner יִנְסֹן an eternal pos-
session, Gen. xviii. 8, יִנְסֹן רַע men of number, i.e. few men
Gen. xxxiv. 30, יִנְסֹן a precious stone Prov. xvii. 8. This
construction was also employed, even in cases where the language
supplies an adjective; e.g. יִנְסֹת וְנְבֶה the holy garments, Ex.
xxix. 29. Comp., un homme de bien.

Rem. 1. Less frequently, the substantive which expresses a quality
in another is followed by it in the genitive; as יָנָס וְנְבֶה the choice
of thy valleys, i.e. thy choicest valleys, Is. xxii. 7, comp. xvii. 4, xxxvii.
24; Gen. xxiii. 6; Ex. xv. 4. But with the substantive יָנָס (the) whole,
for all of, all, this is the usual construction (see § 111, 1, Rem.).

The place of an adjective, when it would be predicate of the sen-
tence, is sometimes supplied directly by the substantive; e.g. Gen. i. 3
and the earth was desolation and emptiness; Job iii. 4, let that day b—

* There are a few adjectives of this kind formed after the manner of passive
participles, as יָנָס of cedar, יָנָס of brass, comp. anastas (wedge-formed).
PART III. SYNTAX.

Darkness; Ps. xxxv. 5, lxxviii. 19, cx. 3, Is. v. 19, Job xxiii. 2, xxvi. 33

More seldom the substantive takes a preposition; as in Ps. xxix. 4, the voice of Jehovah is רָעֵשׁ with power, for powerful.

2. Adjectives which denote a property, quality, or habit where they would stand by themselves as substantives, are often expressed in Hebrew by a periphrasis, in which an abstract noun designating the attribute is preceded by one of the following nouns denoting its subject; viz.

a) By יָשָׁן man, e.g. יִשְׂרָאֵל יָשָׁן an eloquent man, Ex. iv. 10;

ב) יָשָׁן a wise man, Prov. xxiv. 5.

b) יָשָׁן master, possessor, e.g.

ג) יָשָׁן hairy, 2 Kings i. 3; יִשְׂרָאֵל the dreamer, Gen. xxxvii. 19.

c) יָשָׁן son and יָשָׁן daughter, e.g. יִשְׂרָאֵל a valiant man, 1 Kings i. 52; יִשְׂרָאֵל an inhabitant of the East, Gen. xxix. 1; יִשְׂרָאֵל one year old, Ex. xii. 53; יִשְׂרָאֵל doomed to death, 1 Sam. xx. 31; יִשְׂרָאֵל a worthless woman, 1 Sam. ii. 16.

It is a bolder construction, and found only in poetry, when the abstract is used directly for the concrete, as יִשְׂרָאֵל worthlessness, for worthless, like φθορά for φθόριαν; and at the same time for the plural, as יִשְׂרָאֵל bow for beams, Is. xxxi. 17, יִשְׂרָאֵל harvest for harvests, xv. 5.

On this, as a common characteristic of languages, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 84; comp. § 107, 3, b.

We may here remark also, that the poets employ certain epitheta semantica (which are at the same time perpetua) alone without the substantive; e.g. יִשְׂרָאֵל the Strong, i.e. God; יִשְׂרָאֵל the strong, i.e. the bullock, in Jeremiah the horse; יִשְׂרָאֵל the Majestic, August, — the Prince; יִשְׂרָאֵל pallahtu i.e. Jesus. In Arabic this is yet far more common. Comp. serenum for cinnum, יִשְׂרָאֵל the sea Odys. 1, 97.

§ 107.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine ending (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the feminine plural form. We are now to show in what manner the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts; but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following; viz
a) when the male and female are designated by entirely different words, and the latter, of course, requires no feminine ending, as father, mother, in Heb. בֵּן, נָשִׁים; בֵּן רָם, נָשׁיָּה, בֵּן עֵוָה, נָשׁיָּה עַשִּׁים; בֵּן שֶׁנֶּאָש; b) when the female is designated by the addition of the feminine ending, as נָשִׁים brother, נָשִׁים sister; נָשִׁים young man, נָשִׁים נְעָם young woman; נָשִׁים נְעָמִיכְּשׁוֹנָם, נָשִׁים נְעָמִיכְּשׁוֹנָה; נָשִׁים נְעָמִים, נָשִׁים נְעָמִים נְעָמִיתוֹ; c) when the feminine gender is shown only by the construction (communia), as in אָלָל, אָלָל בּוֹיָּה; d, אֲלָל, אֲלָל נְתַנְתִּיהוּ; e. g. נָשִׁים נְעָמִים נְעָמִיתוֹ camels, masc. Gen. xxiv. 63, but fem. xxxii. 16; נָשִׁים masc. male cattle, Ex. xxi. 37, but fem. for female cattle, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (epicene), as in אֲלָל אָלָל בּוֹיָּה, אֲלָל נְתַנְתִּיהוּ; e. g. נָשִׁים נְעָמִים נְעָמִיתוֹ masc. a bear robbed of her young, Hos. xiii. 8 (but construed as feminine in 2 Kings ii. 24); נָשִׁים masc. ox, Ps. cxliv. 14, where the female of the ox-kind is meant.

Often, in cases where the language makes the distinction of genders as in α, β, and c, writers neglect to do it, and employ the more general and indefinite terms. E. g. אֲלָל and נָשִׁים as fem. for נָשִׁים and נָשִׁים, 2 Sam. xix. 27, and Ps. xiii. 2; also נָשִׁים a youth, for נָשִׁים, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German Genahf for Genahs; in Arabic also, the older written language, shuns the use of feminine forms (e. g. נָשִׁים נְעָמִים נְעָמִיתוֹ mistress, נָשִׁים נְעָמִים נְעָמִיתוֹ bride), which become more and more common in later usage.

This sparing use of the distinctions of gender appears also in other examples; viz. נָשִׁים masc. architect, Prov. viii. 30, where wisdom (fem.) is meant (comp. artifices aequalis natura, Plin. 2. 1); נָשִׁים נְעָמִים נְעָמִיתוֹ a dead body (masc.), spoken of the corpse of a woman, Gen. xxiii. 4, 6; נָשִׁים נְעָמִים נְעָמִיתוֹ לְגַּם for a goddess, 1 Kings xi. 5; so in Eng. instructor for instructress, and in Lat. auctor, auctrix.

Among epicene nouns are found names of whole species of animals, which the mind conceived as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. masc. נָשִׁים נְעָמִים נְעָמִיתוֹ dog, נָשִׁים נְעָמִים נְעָמִיתוֹ wolf; fem. נָשִׁים נְעָמִים נְעָמִיתוֹ stork, נָשִׁים נְעָמִים נְעָמִיתוֹ ostrich, נָשִׁים נְעָמִים נְעָמִיתוֹ hare.

2. The designation of the feminine gender, by its appropriate ending, is most uniform in the adjectives and participles. (§ 105.)

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are neuter), for which the feminine form is preferred, viz.

a) Things without life, for which the feminine, as the weaker, seemed to be the most suitable designation, as נָשִׁים נְעָמִים נְעָמִיתוֹ side (of the human body), נָשִׁים נְעָמִים נְעָמִיתוֹ side (of a country), district; נָשִׁים נְעָמִים נְעָמִיתוֹ brow, נָשִׁים נְעָמִים נְעָמִיתוֹ greave (from the resemblance).
b. Hence abstract ideas, which at least decidedly prefer the feminine form, even when the masculine is also in use; as הצל;_heat, vengeance, בנה; help (§ 84, 11, 12). Adjectives when used in a neuter sense as substantives (like ידִּים), commonly take the fem. form, as ידים the right, Ps. v. 10; so also in the plur. נשים great things, Ps. xii. 4.

c. The feminine is sometimes applied as a designation of dignity or office, which borders on the abstract sense, as נסיכה Princess (like Highnesses); in like manner נבון concomitant (applied to king Solomon — the preacher Wisdom); comp. נשים as the name of a man, in Neh. vii. 57, Ezra ii. 53. Even in the fem. plur. form נשים fathers, the reference to dignity seems not improbable. These words are construed, agreeably to their signification, with the masculine. This usage is more extensive in Arabic, Ethiopic and Aramaic, e. g. in Chalipha (Caliph) מנהיגת. There is a remote likeness in the Lat. magistrate, Ger. Herrschaft, [Eng. lordship] or Herr [Eng. lord], Obrigkeit or Oberer, Ital. podestà. &c.

d. Collectives, as נשים wanderer, traveller, נשים caravan, prop. that which wanders, for the wanderers; נשים (from the masc. נשים) the company of exiles; נשים, Isa. xii. 6, Mic. i. 11, 13, prop. that which inhabiteth, for the inhabitants; נשים, Mic. vii. 8, 10, for the enemies. So often in the Arabic. Comp. the poetic נשים equivalent to נשים the inhabitants of Tyre; נשים נשים — נשים נשים my countrymen. Examples of its application to things without life, נשים timber, נשים clouds, נשים color vanscaping. Comp. to לנדס and יناس for the cavalry, ינוג for (Herodotus i. 80).

e. On the contrary, the feminine sometimes appears, as in Arabic, to denote an individual of a class, while the masculine is applied to the class or species; e. g. נשים ships, fleet (1 Kings ix. 26, comp. 2 Chron. viii. 18); נשים a single ship; נשים hair (collectively), נשים a single hair (see Judges xx. 10, Ps. xli. 19); נשים song, ode, also collectively, נשים a single ode; so also נשים a fig, נשים a flower (with the collective נשים Gen. xi. 10); נשים a city (with נשים); and others, though the distinction is in part effaced in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a. Names of countries and towns, contemplated as mothers,—as it were nurses,—of the inhabitants; e. g. נשים fam. Assyria, נשים fam. Hamane, נשים Tyre; so also appellatives denoting countries, towns, and locality in general, as נשים earth, land, נשים the world, נשים city, נשים and

* Thus נשים, 2 Sam. xx. 19 and on; on Phoenician soil, stands for mother-city, נשים gross (comp. נשים, water); and by the same figure, the inhabitants were called sons of the country, as sons of Zion, Ps. cxix. 2; sons of Babylon, Ezek. xlii. 12 (comp. son of the house, son of the womb).
§ 108. THE PLURAL, AND COLLECTIVE NOUNS.

As names of people are commonly masculine, it often happens, that the same word is used as masc. for the name of a person; and as fem. for the name of a country; e.g. צבי masc. Jews, Is. iii. 8, fem. Judaea. Lam. i. 3. מגדים masc. Idumeans, Num. xx. 20, fem. Idumea, Jer. xlix. 17.

But such names are also construed as fem., when the people is meant by a metaphorical use (like the German Polen ist im Aufstande). Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxxi. 2.

b) Members and parts of the body in man or beast. יגר foot, יגר eye, יגר car, יגר arm, יגרς tongue, יגר לט arm, יגרWhitespace w. wing, יגר зуб tooth, יגר beard, יגר ובו probably with reference to their subser vice as mere instruments; and hence also words for intimate instruments and utensils, as יגרר sword, יגר ליעל, יגר ויעל and יגר Leakage staff, יגרWhitespace ש. chest, יגר מלח bed. יגר cup, יגר pitcher, also יגר stone, and many others. Most of these words and ideas have the same gender in the other Semitic languages.

c) The words for light, fire, and other powers of nature, as יגר sun, יגר fire (Heb. light), יגר (Joh xxxvi. 32), so also יגר and יגר Según seen, יגר brightness, יגר window, Gen. vi. 15, יגר wind, also spirit, and יגר breath, soul, &c.

§ 108.

OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 87, 1, 2), the language employs some other means for the expression of plurality; viz. e) separate words, whose appropriate signification is collective, designating an indefinite number of a class of objects, and having their corresponding nomina unitatis, or nouns which designate an individual of the class, as יגר an ox (an individual of the ox-kind), יגר oxen, e.g. יגר יגר five oxen, Ex. xxii. 37, יגר small cattle, viz. sheep or goats, יגר an individual of the...

* As this last word is regularly masc., we find more or less fluctuation in the gender of the other.

† Here belongs the poetical personification of a people as a female, Is. xix. 1. 1. Is. 1 seq.; Lam. i. Ex. xxxi.

‡ Of these words, too, some are not uniform in respect to their gender, and occur also as masc.; so יגר. Is. xvii. 5, יגר Ex. xxii. 21, יגר Zeph. iv. 10, יגר פk. xiii. 10.

‡ The particulars are supplied by the Lexicon. There are some words, moreover, which have the feminine ending, as יגר gross, יגר less (from the standard יגר), יגר time (for יגר), but yet are sometimes construed as masculines from a misapprehension of their origin.

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same, a sheep or a goat;  b) the feminine ending (1 107, 3, d); c) nouns which have the proper signification of the singular, but which are also used as collectives, as הָגָה man, the human race; Gen. 1. 26, גֶּשֶׁם collect. for men, יִדְּנֵשׁ words, גֶּשֶׁם the enemy, for enemies. These words take the article, when all the individuals of the class are included (1 109, 1). Comp. also § 107, 3, c.

2. On the other hand, the terminations which properly express plurality, are employed in the expression of other kindred ideas; so that the Hebrew often uses plural forms where other languages employ the singular. Thus, under the plural form are expressed—

a) Extension of space and time: hence the frequent use of it to express portions of space, regions or places, as עַלָּחַן heaven (§ 88, Rem. 2), חַפָּרֶה height (of heaven) Job xvi. 19, חַפָּרֶה the place at the feet; certain members of the body, which are spaces on its surface, as עַמְּנַן face, חַפָּרֶה neck; spaces of time, as חַפָּרֶה life, חַפָּרֶה youth, חַפָּרֶה old age; and finally states, qualities, which are permanent or of long continuance, as עַמְּנַן perseverance, חַפָּרֶה compassion, חַפָּרֶה childlessness.

b) Might and power, these being originally conceived as something distributed and manifold. So, particularly, יְהֹוָה God,—whether originating in a polytheistic conception and then passing over to the "God of gods," or in monotheism, and intended to express the divine power in its developments; so a few times יְהֹוָה the Holy (God) Hos. xii. 1; Prov. ix. 10; xxx. 3; (comp. Jos. xxxiv. 19, and Chald. יְהֹוָה the Highest, Dan. vii. 18); and יְהֹוָה paces, always in the plural even when only one image is meant, 1 Sam. xix. 13, 15. Further: יְהֹוָה = יְהֹוָה lord, e.g. יְהֹוָה יְהֹוָה הַבָּלָד a cruel lord Is. xix. 4, יְהֹוָה יְהֹוָה the lord of the land Gen. xlii. 30; so also יְהֹוָה lord, master, with suffix, often יְהֹוָה יְהֹוָה her master, יְהֹוָה יְהֹוָה her master.

Rem. 1. The use of the plural, as given under letter b, is confined within very narrow limits, not extending beyond the words above quoted; and these, moreover, have the same use in the singular. On the con-

* A transferring (in mathematical language) of an expression for arithmetical quantity to geometrical (comp. Rem. 1). The language has other examples of the designation of great and many by the same word (as יָד, יָדָה). Comp. the same use of the plural in 11 וְאֵין וַתְּכַפֵּר, 11 וַתְּכַפֵּר, proceeded, service, service.

† Somewhat similar is the use of me by kings in speaking of themselves (Ezra iv. 18, vili. 24, comp. I Mac. x. 19, xi. 21), a form which is then transferred to God (Gen. 1. 26, xi. 7; Is. vi. 3). Such a plural the Jewish grammarians call עַמְּנַן יָדָה (pluralis virium or virtutum); the moderns call it pluralis exactionis or pluralis supplications. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew usage.
striation of these plurals with adjectives, see § 112, 1, Rem. 3; with
verbs, § 146, 2. On יְּהֵּנָּה, used of God, see § 121, Rem. 4.

2. The use of the plural given under a is also, in common prose,
limited to a few words; but in the poets it is somewhat more extensive.
E.g. יַעֲרֵ֣ב (of dark places), דֶּלַיִּ֨ים deliciæ, וְּשָׁ֔דֶּה faithfulness, and
many others.

3. When a substantive is followed by a genitive, and this
compound idea is to be expressed in the plural, it is done
a) most naturally by the plural form in the governing noun, as יָנוּ֣שׁ strong heroes (prop. heroes of might); so also in
compounds, as בְּנוֹי בֶּן יִשְׂרָאֵל Benjaminitæ, plur. יְרֵאִ֣ים spr 1 Sam. xxii. 7;
b) in both, as בֵּית נֹ֖יה 1 Chron. vii. 5, נִשְׂלֲּי prison houses,
Is. xxiii. 22, and hence בָּנוֹי, Ps. xxix. 1, sons of God;
c) even in the noun governed alone, as בֵּית הַקְּרֵב father's house,
family, בֵּית הָאָרֶץ ancestral houses, families Num. i. 2 foll., יְרֵאִ֖ים precious fruits Cant. iv. 16, vii. 14. On this observation,
which has hitherto been overlooked by grammarians, compare
also Judges vii. 25 (the head of Zeb and Oreb, for the heads),
2 Kings xvii. 29; Dan. xi. 15. Here the two words by which
the compound idea is expressed, are treated directly as a nomen
compositum.

The union with suffixes is also conformed to letter c, as יִֽשְׁבֶּנֶֽים os eorum for ora eorum Ps. xvii. 10, יָנֵֽים Ps. exlii. 8, where we
also say their mouth, their hand.

4. To the modes of expressing plurality belongs also the
repetition of a noun, with or without the copula. By this is
indicated the whole, all, every, as יְּהֵּֽנָּה יִֽתְהֹֽר day by day, every day,
יִֽתְהֹֽר every man, and יִֽתְהֹֽר Ps. lxvii. 5, יִֽתְהֹֽר הַשָּׁמַֽיִם every generation Deut. xxxiii. 7; hence distributively, as יִֽתְהֹֽר יִֽתְהֹֽרִים each flock by itself Gen. xxxviii. 17; also
a great multitude, even with the plural form, Gen. xiv. 10,
יָנוּ֣שִׁים asphalt-pits in abundance, nothing but as-
phalt-pits, 2 Kings iii. 16, Joel iv. 14; finally (with the copula)
diversity, more than one kind, as יְּהֵּנָּה signifies all and every
kind, e.g. וְּשָׁ֔דֶּה two kinds of weights Deut. xxi. 13, יִֽתְהֹֽר יִֽתְהֹֽר
a double heart Ps. xii. 3, 1 Chron. xii. 33.

Impassioned repetition, in exclamations, e.g. Jer. xxii. 29, Is. vi. 3

* All these are found in Syriac and Ethiopic. See Hoffmann, Gram. Syriac,
pp. 394; Lohof, Gram. Ethiopic, p. 798.
USE OF THE ARTICLE.

The article ('א, י) was originally a demonstrative pronoun (as in other languages, e.g. the Romance, comp. ὄ, ᾗ, ḫ in Homer), yet with so little force that it was scarcely used except as a prefix to the noun.

Its stronger demonstrative force (this) it has still in some combinations, e.g. נָּהַ הָרְכָה, הָרְכָה, הָרְכָה, הָרְכָה, הָרְכָה. This is a typical example of the use of the article as an adverb of time, meaning "at that time." To this original, demonstrative signification points, especially:

1. its occasional use for the relative before the verb, e.g. נָּהַ הָרְכָה, that are found: 1 Chron. 11:17, 26, 28, Job 2:25; 2:30; Gen. 21:21, 27, Job ii. 11; also נָּהַ הָרְכָה, נָּהַ הָרְכָה, נָּהַ הָרְכָה, נָּהַ הָרְכָה, 1 Sam. 19:24; 2. when it serves, mostly with a participle, to form a conjunction with a previous subject-noun, repeating it once more, e.g. Ps. 31:19, the laws of Jehovah are truth;

4. 2:11, נָּהַ הָרְכָה, נָּהַ הָרְכָה, that are precious, where the article has nearly all the force of נָּהַ הָרְכָה. So also in Ps. xiv. 3 (three times), Gen. xli. 28, xlii. 6, 21, Job xli. 23; and still stronger, Ps. xviii. 33, נָּהַ הָרְכָה, נָּהַ הָרְכָה, the God that girds me with strength; ver. 48, Jer. xix. 13, Neh. i. 32.

The article is employed with a noun, to limit its application, in nearly the same cases as in Greek, German, and English: e.g. when the subject of discourse is a definite object, previously mentioned (Gen. 1:3, God said, Let there be light, וְכָנָה, verse 4, and God saw the light, וְכָנָה), 1 Kings iii. 21, bring me a sword, and they brought the sword), or already known. Eecl. ix. 15, (נָּהַ הָרְכָה, נָּהַ הָרְכָה, the king Solomon), or the only one of its kind (נָּהַ הָרְכָה, the sun, וְכָנָה, the earth).
In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e.g. נא for נא Ps. xxii. 2, נא for נא Ps. ii. 2.

Special cases in which the article is commonly employed, are:

1. When an appellative is used collectively, denoting all the individuals of the class; as the righteous, the unrighteous, Gen. xvii. 25; the woman for the female sex; Eccl. vii. 26; the Canaanite, Gen. xiii. 7, xv. 19, 20; as in Engl. the Russian, the Turk.

2. When an appellative is applied by way of eminence to a particular person, and thus becomes a kind of proper name, as ὁ παιινούς (Homer). E.g. הַטַּבָּא adversary, הַטַּבָּא the adversary; Satan; יָּהָא lord, יָּהָא (prop. name of the idol) Baal; מִשְׁפַּּ א the first man, Adam; מִשְׁפַּּ א, מִשְׁפַּּ א יִשָּׁע, the only, true God — מִשְׁפַּּ א (though this word, from its frequent occurrence in this sense, is often so used without the article, approaching the nature of a proper name, [110, 1]); יַּרִ מִ the river, i.e. the Euphrates; יַּרִ מִ the region around, viz. around the Jordan.

3. Hence it is also used with actual proper names of rivers, mountains, and of many towns, with reference to their original appellative signification (comp. the Hague, le Havre, la Plata); as מְלֹא the Nile (prop. the river), מְלֹא Lebanon (prop. the white mountain), מְלֹא the town Ai (prop. the stone-heap). But its use in connection with names of towns is unfrequent, and in poetry is generally omitted. (Comp. [110, 1].)

Rem. 1. The Hebrew article certainly never stands for the indefinite article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen, a) in comparisons, where the imagination pictures to itself a definite image of the object: e.g. white as the wool, as the snow, red as the scarlet; Is. i. 15; as the sheep Ps. xxix. 15; he hurst them like the ball; Is. xxi. 19; the heavens are rolled up like the scroll; xxxiv. 4; comp. x. 14, xxvi. 20, xxvii. 10, liii. 6, Ps. xxxiii. 7. See instructive examples in Judges ix. 6, xvi. 9, Is. xxviii. 5, 11. But where the noun used for comparison is already made definite by an adjective, the article is omitted as when a. genitive follows, e.g. מְלֹא Is. x. 14, but מְלֹא מְלֹא xvi. 2; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as מְלֹא Job xvi. 14, מְלֹא, xxxi. 18.

* And so among the Attics, ὁ Ἀττικός, ὁ Σπαρτιαῖος.
b) In designating classes of objects which are universally known, e.g. the gold, the silver, the cattle, the water. Hence Gen. xiii. 2, Abraham was very rich in the (smaller) cattle, the silver, and the gold where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xiii. 42, Ex. xxxi. 4, xxxv. 32, Is. i. 22.

\( ^{a}c \) Often also in the expression of abstract ideas (like in common, in modesty), hence of physical and moral evils, as the blindness Gen. xix. 11, the darkness Is. ix. 2, the falsehood Is. xxxix. 21.

On these principles, it is easy to explain the use of the article in single, special cases; as in 1 Sam. xvii. 34, "the lion," the well-known enemy of the flocks (comp. 1 Sam. xxv. 12); 1 Kings xx. 38, Gen. viii. 7, 8, xiv. 13. The frequent expression "and it happened on a day, but on the day, (at) the time," as determined by what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e.g. צֶּֽבַּיָּֽהֶן, O Jashua high priest, Zech. iii. 8; 1 Sam. xxiv. 9.

110.

USE OF THE ARTICLE (CONTINUED).

The article is regularly omitted,

1. Before the proper name of a person or a country (יהוֹעָ֑ר, לֵבָ֖ם), and also of a people, when it coincides with the name of the founder of the race or the name of their country (יהוֹעָ֑ר, לֵבָ֖ם).

On the contrary Gentile nouns admit it both in the sing. and plur., as יִשְּרָאֵֽל the Hebrews, 1 Sam. xiii. 3, יִשְׂרָאֵֽל the Canaanite (collective 1109, 1).

2. Before substantives made definite by a following genitive or suffix, which renders the use of the article unnecessary; e.g. גֵּ דָּוִד God's word, גֵּ דָּוִד my father.

When the article is used in these two cases, some special reason can generally be assigned for it. E.g.,

\( ^{a}a \) In some cases, the full-demonstrative power of the article is required; as Jer. xxxii. 12, "I gave this bill of sale (יחָֽבֵּרְהַנָּֽוֹתלְמָּֽוֹתלְמָּֽוֹתלְמָּֽוֹת) with reference to ver. 11; Jer. viii. 33, "a half thereof," in the next clause יִשְׂרָאֵֽל the (other) half thereof; Is. ix. 12.

\( ^{b}b \) In other cases, the genitive is a proper name, and, according to No. 1, does not admit the article [comp. § 111, 1]; as יִשְׁמָּעַֽא יִשְׁמָּאֵֽל the altar of Bethel 2 Kings xxii. 17, יִשְׁמָּאֵֽל the God of Bethel Gen. xxxi. 13, יִשְׁמָּאֵֽל the king of Assyria Is. xxxvi. 16; comp. Gen. xxiv 67; Jer. xlviii. 33; Ex. xlvi. 15, comp. xlvi. 1.
e) In others, the connection between the noun and the following genitive is somewhat loose, so that the first forms a complete idea by itself, the second being only supplemental, relating to the material or design; as הנגועת תחת the weight, the leaden one Zeck. iv. 10. הכה באה the altar of brass 2 Kings xvi. 14. והנה אהי in Jos. iii. 14. Ex. xxviii. 30. Jer. xxv. 25.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7. מֵעֵינַיִם מָקוֹם דַּבֶּר yet is the day great; it is yet high day; xxxiii. 13, xi. 18, xii. 26. Is. v. 20. בִּגְדֵי פַּרְשָׁתָם who call the good evil; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. iv. 11. מָקוֹם מֵעֵינַיִם that is the same (119, 1. 2d 7) is that which surrounds; xiv. 12. מְלָאֵר מְלָאֵר that my mouth (it is) that speaketh; Gen. xl. 6. Ex. ix. 27. Num. iii. 24. For another case, where the article stands before the predicate, see 109, 2d 7.

§ 111.

USE OF THE ARTICLE (CONTINUED).

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive; as יִנְשָׂא a man of war Jos. xvii. 1. יִנְשָׂא the men of war, Num. xxxi. 49. יִנְשָׂא יְבֵן a word of falsehood Prov. xxix. 12. יִנְשָׂא יְבֵן the word of the prophet Jer. xxviii. 9.

The article has the same position, when only the genitive is definite, as יִנְשָׂא יְבֵן a part of the field 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 23. Gen. xxxiii. 19. יִנְשָׂא יְבֵן a husbandman Gen. ix. 29 (on the contrary יִנְשָׂא יְבֵן Gen. xxv. 37). But, in this case, to avoid ambiguity, another construction was usually chosen; see 115.

N.B. This explains the use of the article after 52 prop. totality, the whole. The article is inserted after 52; when it expresses definitely all, whole (like tous les hommes, toute la ville), and is omitted when it is used indefinitely for of all kinds, any thing, or distributively for every (tout homme, a tout prix); e.g. יִנְשָׂא יְבֵן all men, יִנְשָׂא יְבֵן the whole earth prop. the whole of men, the whole of earth; but יִנְשָׂא יְבֵן all kinds of stones. 1 Chron. xxix. 2. יִנְשָׂא יְבֵן any thing Judg. xix. 19. יִנְשָׂא יְבֵן every day Ps. vii. 12. But also יִנְשָׂא 52 every living thing = all living.

* Not, however, in its ordinary use as the mere definite article. In such forms, it is rather to be referred to its original import, as a demonstrative pronoun (100, 2d 7), that which surrounds. — Th.
Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. רֵעְבֹּנֶהוּ Benjamin (I. 86, 5), רֵעְבֹּנֶהוּ Judges iii. 15; רֵעְבֹּנֶהוּ the Bethlehemite 1 Sam. xvii. 55.

For exceptions, where the article stands before the governing noun and not before the genitive, see 110, 2, b. So in the later style Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or suffix, the adjective (as well as the pronoun מֹשֶׁה, מָשָׂה, I 120, 1), belonging to the substantive, takes also the article. Gen. x. 12, רֵעְבֹּנֶהוּ רָעָבָן the great city; xxxviii. 19, מָשָׂה מָשָׂה that place; Deut. iii. 24, מָשָׂה מָשָׂה thy strong hand; מָשָׂה מָשָׂה the great work of Jehovah.

Not very unfrequent is the use of the article—

a) With the adjective alone, so that the limitation is super-added; e. g. מָשָׂה מָשָׂה; Gen. i. 31, the sixth day, prop. a day, the sixth (on the contrary מָשָׂה מָשָׂה a second day, ver. 8); xlii. 26, l Sam. xix. 22, Ps. lixii. 4, civ. 18, Neh. iii. 5, ix. 35, Zech. xiv. 10. So also מָשָׂה מָשָׂה. Gen. i. 31, x. 19. When the adjective is properly a participle, this is the usual construction; as Jer. xvi. 16 מָשָׂה מָשָׂה the sword that doth violence.

b) It seldom stands only with the substantive, as in Ex. xxxix. 27, Gen. xliii. 14, 2 Sam. vi. 3 (perhaps to be emended); but somewhat frequently in connection with the pronouns מָשָׂה and מָשָׂה, which in themselves are sufficiently definite, as מָשָׂה מָשָׂה Gen. xxxii. 23, מָשָׂה Ps. xlix. 8; especially when the noun is made definite only by a suffix, as מָשָׂה מָשָׂה 1 Kings x. 8; comp. Ex. x. 1, Jos. ii. 29, Judg. xvi. 5, 6, 15. Purposely indefinite is מָשָׂה מָשָׂה. Gen. xxxvii. 2, evil report respecting them (מָשָׂה מָשָׂה would be their evil report); xlii. 19, מָשָׂה מָשָׂה— one of your brethren.

### 1112.

**CONNECTION OF THE SUBSTANTIVE WITH THE ADJECTIVE.**

1. The adjective, as an appendage of the substantive and subservient to it, stands after it, and agrees with it in gender and number; as מָשָׂה מָשָׂה, מָשָׂה מָשָׂה. On the position of the article, see 111, 2.

_Bem. 1._ It is very seldom that the adjective, as an epithet of the substantive, stands before it, as when some emphasis rests on it; i. e., xxviii. 21, liii. 11, Ps.xxxix. 51, cxiv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression מָשָׂה מָשָׂה, Job xlii. 7, strong among the shields for strong shields (comp. ver. 31: i. e., xxxv. 9) or with.
a collective noun instead of the plural, הָעַלְוָדָא the poor among men = the poor, Is. xxix. 19; Hosea iii. 2. Comp. the Latin construction cause degerencs.

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as נַעֲלוֹת נַעֲלוֹת פִּסִּים 1 Sam. xiv. 9; נְבֵרָה נְבֵרָה פִּסֲיִים 1 Kings xix. 11; Ps. lxxiii. 2. Comp. § 147, Rem. 1.

N. B. In respect to number, nouns in the dual take adjectives in the plural (comp. § 88, 1); as נֵבֶרָה נֵבֶרָה lofty eyes Prov. vi. 17; Ps. xviii. 28, Job iv. 3, 4, Is. xxxv. 3. Moreover, the constructio ad sensum is frequent. Collectives are construed with the plural, as in 1 Sam. xiii. 15, Jer. xxviii. 4; the so-called pluralia majestatis (§ 108, 2, 4), on the contrary, with the singular, as נַעֲלוֹת נַעֲלוֹת Ps. vii. 10, Is. xiv. 4; (but with the plur. 1 Sam. xviii. 34.)

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case, as נָרִיתָא beautiful in form Gen. xxxix. 6; נָדָעָפִים pure in hands Ps. xxiv. 4; נָדָעָפִים sorrowful in spirit Is. xix. 10. Participles and verbal adjectives are often construed thus, though they also govern the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 142 foll.

§113. OF APPOSITION.

1. By this is meant the placing together of two substantives, when one of them (commonly the second) serves as a limitation or restriction of the other. E. g. נָדָעָפִים נַעֲלוֹת a woman (who is) a widow 1 Kings vii. 14; נָדָעָפִים נַעֲלוֹת a damsel (who is) a virgin Deut. xxii. 28; נָדָעָפִים נַעֲלוֹת words (which are) truth Prov. xxii. 21. The first of the two substantives sometimes takes the form of the construct state (§ 115, 5).

Two adjectives may also be placed in apposition, when the first modifies the sense of the second; as נָדָעָפִים נַעֲלוֹת white spate Lev. xiii. 39; in verse 19, נָדָעָפִים נַעֲלוֹת a white-red (clear red) spate.

* In Greek and Latin the genitive is employed in the same manner, as trires adject.; see Wachter, ad Vell. Patern., 9, 92.
† The first only in certain formulas, as נָדָעָפִים נַעֲלוֹת נֶבֶרָה, נָדָעָפִים נַעֲלוֹת נֶבֶרָה, like our the king David, the king Solomon; where the arrangement נָדָעָפִים נַעֲלוֹת, 2 Sam. xiii. 33, like Cicero Casu vel, is of rare occurrence.
114.
OF THE GENITIVE.

1. It has already been shown (§ 89) that the relation of the genitive is regularly expressed by attaching the genitive noun to the preceding *nomen regens* in the *construct state*. A genitive can be thus annexed to only one governing noun.* The language also avoids attaching to one such noun several genitives connected by the conjunction *and*, sometimes by repeating the *nomen regens*; as Gen. xxiv. 3, "אֶל-הַשָּׂרֶשׁ אֲלֵיהּ לְרֹאֶל; the God of heaven and the God of earth." Several genitives may indeed follow one another, each dependent on the preceding one. This repetition of the *construct state* is often avoided, however, by adopting a periphrasis of the genitive (§ 115); but not always, e. g. אֶלְהַיָּוָם אֲלֵיהּ יִשָּׂרָאֵל; the days of the years of the life of my fathers, Gen. xlvii. 9; יִשָּׂרָאֵל אֲלֵיהּ הַשָּׂרֶשׁ אֲלֵיהּ אֲלֵיהּ הַשָּׂרֶשׁ אֲלֵיהּ אֲלֵיהּ הַשָּׂרֶשׁ; the remnant of the number of the bows of the mighty ones of the children of Kedar, Is. xxi. 17.

In these two examples (comp. also Is. x. 12, Job xii. 24 and others) all the substantives, except the last genitive, are in the *construct state*. But there are also examples, where a genitive subordinate to the leading idea, and serving only as a periphrasis for the adjective, stands in the *absolute state*, while only the genitive that follows is dependent on the leading idea. E. g. Is. xxviii. 1, יִשָּׂרָאֵל אֶלְהַיָּוָם אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲلֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵי... a great crown of gold, Esther viii. 15.

2. The noun in the genitive may stand not only for the subject, but sometimes also for the object. E. g. Ex. xii. 19, יִשָּׂרָאֵל אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵי... the wrong which the inhabitants have done; on the contrary, Obad. ver. 10, יִשָּׂרָאֵל אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵי... the wrong against thy brother; Prov. xx. 2, יִשָּׂרָאֵל אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵיהּ אֲלֵי... the fear of the king; אֲלֵיהּ אֲלֵיה... the cry.

* It would be a violation of Hebrew idiom to say, יִשָּׂרָאֵל אֲלֵיהּ אֲלֵיה... filiis Davidic; it would be necessary to say, יִשָּׂרָאֵל אֲלֵיהּ אֲלֵי... filiis Davidic ejusque filiis.

† In Latin there is the same use of the genitive after *injuris* (Cic. B. l. 11, 36), *separum* (as *separum hostium, separum Pompeii*, etc., and other words. Comp. Ant. Gall. 8, 12. In Greek compare αἰθάλη τοῦ δοῦλου, λόγος τοῦ πατρός | Gen. 1. 18.
concerning Sodom, Gen. xviii. 20; דְּרָעַת 'the rumor concerning' Tyre, Is. xxiii. 5; בְּעֵדָהּ preda hostibus quis crepta Deut. xx. 14. Comp. further 1181. 5. Other applications of the genitive are: יִשְׂרָאֵל 'way to the tree,' Gen. iii. 24. 'judges like those of Sodom,' Is. l. 10. מַעְשֶׁהָ gratuite sacrifices acceptable to God, Ps. li. 19. מְצָאֵל an oath sworn by Jehovah 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as מַעְשֶׁהָ gratuite. See further, 1116. 5

Rem. 1. In very rare cases, a word intervenes between the personal and the personal pronoun, as in Hos. xiv. 3; 2 Sam. i. 9; Job xxvii. 3 (after יָד, in all these passages; comp. also Is. xxxviii. 16).

2. With proper names, which are generally in themselves sufficiently definite, the genitive is seldom used for limitation or restriction. Instances of its occurrence, however, in geographical names; as לְאִשָּׁר of the Chaldees Gen. xi. 29. מַעְשֶׁהָ gratuite Aram of the two rivers = Mesopotamia; in like manner מִבְּנֵי יְהוָה Jehovah of hosts for Jehovah the Lord of hosts.

§ 115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCATION.

Besides the expression of the genitive relation by subordination of the governing noun in the construct state (§ 109, and 1114), there are modes of expressing it by periphrasis, and chiefly by the preposition יִשְׂרָאֵל, which means pertaining or belonging to, and thus expresses a relation not unlike that of the genitive. Thus we find—

1. יִשְׂרָאֵל, used principally for the genitive of possession, as גֵּדרָה יִשְׂרָאֵל Gen. xxix. 9, xlvii. 4, the flock of her father (prop. the flock which was to her father); and also where there would be several successive genitives (to avoid the repetition of the construct state, but see § 114. 1), as יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל the chief of the hirdmen of Saul 1 Sam. xxi. 4. יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל the song of songs of Solomon Cant. i. 1; Gen. xi. 3, 2 Sam. ii. 8, 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive יִשְׂרָאֵל in Syrian and Chaldean, the relative יִשְׂרָאֵל serves also by itself as a sign of the genitive.)

2. יִשְׂרָאֵל (without יִשְׂרָאֵל), also for the genitive of appertaining to and of possession, as יִשְׂרָאֵל יִשְׂרָאֵל the watchmen of Saul, 1 Sam. xiv. 16. This is

* Essentially, the Gosson is no less correct in saying that take a Mr. IV., than the written language in the form to take a Mr. de —; the former expresses the idea belonging to, the latter that of origin, descent. The Arabians distinguish a twofold geni-
used especially, a) when the governing noun is to be expressed inclusively, e.g. יְשֵׁהוּ דָּוִד ָוֲיֵשֵׁהוּ דָּוִד the son of Jesse, 1 Sam. xvi. 18 (whilst יְשֵׁהוּ יְשֵׁהוּ signifies also the son of Jesse); יְשֵׁהוּ דָּוִד a priest of the most high God. Gen. xiv. 18, xll. 19; יְשֵׁהוּ דָּוִד the two servants of Shimei. 1 K. ii. 39. יְשֵׁהוּ דָּוִד a friend of David (was Hiram). 1 Kings v. 15; יְשֵׁהוּ דָּוִד also יְשֵׁהוּ דָּוִד a psalm of David (prop. belonging to him as author), and elliptically יְשֵׁהוּ דָּוִד of David, Ps. xi. 1, xiv. 1: b) when there are several genitives depending on one substantive, e.g. יְשֵׁהוּ דָּוִד a portion of the field of Boaz. Ruth ii. 3.; 2 Kings v. 9. יְשֵׁהוּ דָּוִד the chronicles of the kings of Israel. 1 Kings xv. 31.; יְשֵׁהוּ דָּוִד Josh. xix. 51, where the more closely connected nouns, expressing one compound idea, are joined in pairs by the construct state, whilst between them is the looser connection indicated by יְשֵׁהוּ ; (comp. however, § 114, 1); c) after specifications of number, e.g. יְשֵׁהוּ דָּוִד on the seven and twentieth day of the month. Gen. viii. 11.

§ 116.

FURTHER USE OF THE CONSTRUCT STATE.

The construct state, as it serves only to indicate the close connection of two nouns, is used in the current of discourse for other near relations besides that of the genitive; viz.

1) Before prepositions, especially in poetry, and most frequently when the governing word is a participle; e.g. before יְשֵׁהוּ דָּוִד the joy in the harvest. Is. ix. 2, v. 11; before יְשֵׁהוּ דָּוִד Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before יְשֵׁהוּ דָּוִד as יְשֵׁהוּ דָּוִד weaned from the milk. Is. xxviii. 9; before יְשֵׁהוּ דָּוִד Judg. v. 10.

2) Before the relative pronoun, e.g. יְשֵׁהוּ דָּוִד the place where —, Gen. xli. 3.

3) Before relative clauses without יְשֵׁהוּ דָּוִד, e.g. יְשֵׁהוּ דָּוִד יְשֵׁהוּ דָּוִד the city where David dwelt, Is. xxix. 1, יְשֵׁהוּ דָּוִד יְשֵׁהוּ דָּוִד the place of him who knows not God, Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely, even before Var copulative, as יְשֵׁהוּ דָּוִד יְשֵׁהוּ דָּוִד Is. xxxiii. 6, xxxv. 2, li. 21.

5) In cases of opposition (i.e. where there is not, as in § 114,
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3. an actual genitive relation; e.g. 1 Sam. xxviii. 7, נַפְסָי אֵֽנָּה a woman, mistress (possessor) of a divining spirit (comp. παιδίασσα ἄρμα πριγίνα πνεύμονα; Acts xvi. 16); and so also, גַּנֵּה נָֽתְנָן the virgin-daughter of Zion, Is. xxxvii. 22, Jer. xiv. 17.

6. Also in other close connections of words; e.g. מִכְּפֶר one sometimes used for מִכְּפֶר 2 Sam. xvii. 22, Zech. xi. 7; see moreover Is. xxviii. 4, 16. Compare also the construct state in the numerals, as thirteen, fourteen (197, 2), and in the adverb (§ 100, 2, c). The unit or oneness of whom it is fem.

Rem. As in the above cases, the absolute state might be used about equally well instead of the construct, so on the contrary there are connections, where we should expect the construct state rather than the absolute. E.g.

a) in geographical names like נְעֶר יְהֹוָה Abel-Beth-Mat'chah (i.e. Abel at Beth-Mat'chah, in distinction from other places called Abel). Comp. on the contrary § 114, Rem. 2.*

b) in some other examples, where the connection is not sufficiently close for the genitive relation, so that it must rather be understood as an apposition, or an adverbial use (in the accusative § 118) of the second noun. Here belongs, among others, Ez. xlvii. 4, נְעֶר יִשְׂרָאֵל not so well water of the knees as water up to the knees; Is. xxx. 20, נְעֶר יִשְׂרָאֵל water of affliction, or rather water in affliction.

c) in the combination נְעֶר יִשְׂרָאֵל, elliptical for נְעֶר יִשְׂרָאֵלָה God (the God) of hosts.

§ 117.

DESIGNATION OF THE OTHER CASES.

1. The Hebrew language having lost the living use of case-endings (§ 90), it becomes a question how this defect was supplied, in designating the relation of the noun to the sentence. The Nominative can be known only from the syntactic construction. On the modes of indicating the Genitive, see §§ 114–116. The Dative is periphrased by the preposition נְעֶר (from, out of), the Locative and Instrumental by נְעֶר (in, at, by). But the noun thus dependent on a preposition, is in the Semitic form of conception a genitive; for these particles were originally nouns, and still retain in Arabic the genitive ending Comp. § 101, 1.

* Latin, Augusta Vindelicorum. But in English, e.g. York s.west, Covent garden; a mere juxtaposition, for near Covent-garden.
On the use of the sign of the dative (ς), so far as it encroaches on the sphere of our genitive, see §115, 1, 2.

2. The Accusative, when it expresses a local direction or motion towards, frequently retains its ending τις (§190, 1). Elsewhere, it is usually known, like the nominative, only from the structure of the sentence. But it may often be recognized by the prefixed τον or το (and before pronominal suffixes τον); which is not used with a noun, however, except when it is made definite by the article, by a genitive (whether noun or pronominal suffix), or in some other way (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is its prevalent use, especially in prose; but less use is made of it in poetry. E.g. Gen. i. 1, τον Γαύρα καὶ Ἐβρα (on the contrary δίπτυχος) τον Gen. ii. 4, vi. 10, Ex. i. 11.*

The examples are rare in which τον stands before a noun that is not rendered definite; but somewhat more frequent in elevated style, where the article also may be omitted with a noun which is definite in signification (§100). E.g. Prov. xiii. 21, ἐν τον ἡμέρας, Jer. i. 4, Job xiii. 23, Ex. xlili. 19; in prose very rarely, as 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is also limited by the connection).

§118.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) as the object of transitive verbs (§138); and also 2) in many forms of adverbal limitation, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

* τον (whence, in close connection with a following noun, the toneless τος, and then again with independent noun τος) proceeds from a pronominal stem, and is properly a substantive meaning essence, substance (comp. τος sign). But when connected, in the case, with a following noun or suffix, it forms a peripheral of the pronom ipes, witc. (comp. the similar case in §144; Sem. 3). In comme nous, however, it has so little force that it merely indicates a definite object, having become as feble as the same obscure oitias, σερα, σερα, εις, υπο- ωνται, ωνται, ωνται, ωνται; and the Habil τονται τον, prop. acc. for object decl. (comp. τονται τονται at 1. i. 144). In the clause, is no stronger than τον. It should also express the nominalis, is not in itself invariable; and of this there seem to be a few examples, as Hagg. ii. 17, 2 E. xxiv. 20 (but in the parallel passage Is. xxxvi. 15, it is wanting), perhaps also Jos. xxi. 17, Dan. iv. 13. But in other passages, which seem would reckoned here to τον.
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The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed:

1. In designations of place: a) in answer to the question where? after verbs of motion, as [hāḇēl] נֵבֶל let us go out into the field, 1 Sam. xx. 11; [hāḇēl] נֵבֶל to go to Tarshish, 2 Chron. xx. 36, Ps. cxxxiv. 2; b) in answer to the question where? after verbs of rest, as [hāḇēl] נֵבֶל in the house of thy father, Gen. xxxviii. 11, [hāḇēl] נֵבֶל in the door of the tent, xviii. 1. It is then employed also c) with reference to space and measure, in answer to the question how far? Gen. vii. 20, the water rose fifteen cubits.

In the cases a and b, especially the former, the noun often takes the accusative ending ה—, on which see § 90, 2. The first relation may also be expressed by הֲנָה (as it commonly is with reference to persons), and the second by ה—; but we are by no means to suppose that these particles are omitted the construction is incomplete.

2. In designations of time: a) in answer to the question when? as [hāḇēl] נֵבֶל the day, i.e. on the day, then, or on this day, to-day; [hāḇēl] נֵבֶל at evening, מֵ֜בֵ֥ל at noon PS. xci. 6; [hāḇēl] נֵבֶל the thirteenth year (in the thirteenth year) they revolted, Gen. xiv. 4; [hāḇēl] נֵבֶל at the beginning of barley-harvest, 2 Sam. xxii. 9 (K'thīb); b) in answer to the question how long? [hāḇēl] נֵבֶל six days (long) Ex. xx. 9.

3. Where we say in respect to, according to, &c. and in other adverbial limitations: Gen. xii. 40, [hāḇēl] נֵבֶל only in respect to the throne will I be greater; 2 Sam. xxii. 20, four and twenty [hāḇēl] נֵבֶל in number (comp. rōṣ; dīq̄āʾ three in number); 1 Kings xxii. 13, [hāḇēl] נֵבֶל with one mouth i. e. with one voice; Zeph. iii. 9, they served God [hāḇēl] נֵבֶל with one shoulder i. e. with one heart. With a following genitive, [hāḇēl] נֵבֶל for fear of thorns, Is. vii. 25; Job i. 5, he brought burni-
offerings, according to the number of them all. Here belong also such cases as הָעַרְבָּה the double in money. Gen. xlili. 15, שְׁמוֹכַה שָׁנָה an ephah of barley. Ruth ii. 17, שֶׂכֶר שֶׁתַּנֵּה two years' time. Gen. xii. 1. Comp. also 1116, Rom. b.

See analogous cases in the accus. in connection with a-verb, in H 138 and 139. By this same process, carried still farther, many substantives have come to be distinctly recognized as adverbs (§ 100, 2, b).

Rem. Such a reference to place, time, &c., the noun may have, when it is connected with מִן (as, according to, after the manner of), though then the preposition מ alone is in the accusative, while the noun is to be conceived as the genitive after it. So, a) of place; כִּיְמֹן as in their pasture, Is. v. 17, xxviii. 21; כִּיְמֹן after the manner of the stand, c. e. as into stone (the water contracts in freezing) Job xxxviii. 30, xxx. 14; יָכָלִית as in gorgeous dress Job xxxviii. 14; כִּיְמֹן as in a dream. Is. xxix. 7, comp. xxiii. 15; b) of time, especially in the combinations מְצֶל after the manner of the day = as on the day, Is. ix. 3; Hos. iv. 5; מְצֶל as in the days of, Hos. ii. 17, ix. 9, xil. 10; Amos ix. 11; Is. l. 9. c) In other relations; e. g. Job xxviii. 5, גְּשֹׁמָה after the manner of fire = as by fire; Is. i. 25, I fuse away thy dress גְּשֹׁמָה as with ly.

Rarely, another preposition is used after such a מִן, e. g. כִּיְמֹן Is. i. 26; 1 Sam. xiv. 14.

The substantive with מִן may, of course, be the accusative of the object, or the nominative.

§ 119.
MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.*

1. When the comparative is to be expressed, the particle מִן (מִן) is prefixed to the word with which comparison is made; e. g. 1 Sam. ix. 2, כְּפָנִי שֶׁלָּה taller than any of the people; Judg. xiv. 18, מְצָל שֶׁרֶפֶן sweeter than honey; so also after a verb, especially such as express a quality or attribute, as כְּפָנִי מִשֶּׁלָּה and he was taller than any of the people, 1 Sam. x. 23; כְּפָנִי מִשֶּׁלָּה שֶׁלֶּה he loved Joseph more than all his (other) sons.

* In Arabic, there is a strengthened form for the comparative and superlative, which in Heb. would be מִןָ. To this, perhaps, belonged originally מִן as a verbal, מִן: deceitful (of a falling brook), and its opposite מִן מִן (ster. from inter) unspilling, porous. These forms have, indeed, lost their force and stand like military fragments; somewhat as the Latin comparative dies out in the Italian, and still more in the French, and its place is supplied by periphrases (with pus star).
In other cases also the particle הַיְ תָו often expresses pre-eminence (e. g. יְהֵי יַכְלָה, excellence above, Eccles. ii. 13, comp. Deut. xiv. 2), which the Hebrew conceives as a separation from, a designation. Compare the Latin ablativus with the comparative; also the etymology of the Latin words eximius, egregius, and in Homer ἐξ ὀμοσίων πολισθείη, ii. 4, 90, and merely ἐξ σωμάτων, 18, 431). Hence the signification more than connects itself with the fundamental signification out of. (Compare the use of הַיְ תָו in comparison, Job xxiii. 2; Ps. xxxvii. 6.)

The predicate is sometimes not expressed, and must be supplied from the connection. E. g. Is. x. 10, גָּדוּלֵי מִלְחַי their idols are more numerous (mightier) than those in Jerusalem; Job xi. 17, מָכָּה clearer than the noonday.

The correlative comparatives, greater, less, are expressed inately by great, little, Gen. i. 16.

2. The several modes of expressing the superlative are in principle the same: thus in all of them the positive form, by means of the article, or a suffix, or a following genitive, is made to designate an individual as pre-eminently the possessor of the quality expressed (comp. be plus grand). E. g. I Sam. xvii. 14. and David was sob e the small (one) i. e. the smallest, and the three great (ones), i. e. greater, &c.; Gen. xiii. 13; Jon. iii. 5, יְהֵא יַכְלָה יִשְׂרֵאֵל from the greatest among them (lit. their great ones) even unto the least among them; 2 Chron. xxi. 17, יְהֵא יַכְלָה the youngest of his sons.

A kind of superlative, in substantives expressing quality, is made by the construction יָהֵא יִשְׂרֵאֵל the holiest of all, prop. the holy (holiest) among holy things.

§120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, §97, 1), are connected with substantives in three different ways. They stand either (a) in the construct state before the substantive (the object numbered being therefore in the genitive), דָּוָו תָּרָפָה three days, prop. triad of days; or (b) in the absolute state before it (the object numbered conceived as the accusative or in apposition), תָּרָפָה תָּרָפָה three sons; or (c) in the absolute state after it, and in apposition with it (in the later books, where the adverbs also are so placed), תָּרָפָה תָּרָפָה three daughters, 1 Chron. xxv. 5.
In like manner, the constructions דֶּשֶׁן כְּתוֹב Gen. xvii. 17, and דֶּשֶׁן כְּתוֹב xxv. 7, 17, a hundred years, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e.g. 2 Kings xxii. 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, with the plural. The first is the more frequent construction. E.g. Judg. xi. 33, רָעִם עֶשֶׁר twenty cities; on the contrary דָּשֶׁן עֶשֶׁר twenty cubits, 2 Chron. iii. 3 seq. The plural may be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as זֶרֶם day, הָעַל year, כַּלָךְ man, &c. (comp. "four foot deep," "a thousand pound"); e.g. דֶּנֶס עֶשֶׁר לַגוֹן prop. fourteen days Ex. xii. 6. With this exception, they are joined to the plural; and in the later books may then stand after the substantive (1 Chron. iv. 27, xxvi. 5).

3. Numerals compounded of tens and units (as 21, 62) take the object numbered either after them in the singular (accusative), as דֶּשֶׁן השֶׁרֶשֶׁל בָּרָא sixty-two years Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, דֶּשֶׁן שָׁמוֹשֶׁל כַּתָּבָא seventy-five years Gen. xxiii. 1, מַלְכֵנוּ דֶּשֶׁן שָׁמוֹשֶׁל דֶּשֶׁן אוּלָה one hundred and twenty-seven years.

4. Beyond 10 the ordinals have no peculiar forms, but are expressed by those of the cardinals, either before the object numbered, or after it in the genitive; as זֶרֶם דֶּשֶׁן כְּתוֹב on the seventeenth day Gen. vii. 11, דֶּשֶׁן שָׁמוֹשֶׁל כְּתוֹב in the twenty-seventh year 1 Kings xvi. 10. In the latter case, the word דֶּשֶׁן is sometimes repeated, as in Gen. vii. 11, 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e.g. דֶּשֶׁן כְּתוֹב in the second year, דֶּשֶׁן כְּתוֹב in the third year 1 Kings xv. 25; 2 Kings xxvii. 1; דֶּשֶׁן כְּתוֹב on the ninth of the month, דֶּשֶׁן כְּתוֹב on the first of the month, Lev. xxiii. 32, Gen. viii. 13.

Rev. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before. מַלְכֵנִי the two Eccles. iv. 9, 12. The case דֶּשֶׁן כְּתוֹב the seven days Judg. xiv. 17 is to be explained on the principle stated [111, 1].
§ 121. USE OF THE PERSONAL PRONOUN.

2. Certain substantives employed in designations of weight, measure, or of time, are commonly omitted after numerals; e. g. Gen. xx. 16, דְּשֵׁשׁ "a thousand (shekels) of silver" as also before מֵשׁ "gold" 1 K. x. 16; Ruth iii. 15; נְטֵבָה "six (ephahs) of barley"; 1 Sam. xvii. 17, דַּבָּר "ten (loaves) of bread." Thus מְשֵׁר is omitted Gen. viii. 5 and יִשְׁבָּה; viii. 12. —The number of cubits is often stated thus: עֲעַמְּשָׁה "& hundred cubits," prop. "a hundred by the cubit," Ex. xxvii. 18.

5. Numbers are expressed distributively by repetition of the cardinals, as יֵבָה יִבָה "two by two," Gen. vii. 9, 15. One time, once, is expressed by נָמָל (prop. a tread), נִמְטָף "two times," twice, נִמְטָף נִמְטָף thrice. These may also be expressed by the fem. forms of the cardinals, as נָמָל once, נִמְטָף twice, נִמְטָף thrice; also נָמָל once, Num. x. 4. The ordinals are used in the same manner, as נָמָל "a second time." Gen. xxii. 15, Jer. xiii. 3, Ez. xxi. 19.

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.

USE OF THE PERSONAL PRONOUN.

1. The personal pronoun as subject of the sentence, like any other word in the same relation, requires for its union with the predicate no separate expression of the copula, when this is merely the substantive-verb to be (§ 144). E. g. הָיִיתָ "I am" the seer 1 Sam. ix. 19, הָיִיתָ נְטֵבָה upright (are) we Gen. xlili. 11, הָיִיתָ מְטֵבָה blameless (was) thon Ez. xxviii. 15, הָיִיתָ מְטֵבָה that naked (were) they Gen. iii. 7, הָיִיתָ מְטֵבָה one dream (is) it Gen. xli. 26.

2. The pronoun of the third person often serves to form a connection between the subject and predicate, and then supplies in some measure the place of the copula, or of the verb to be. E. g. Gen. xli. 26, the seven good kine הָיִיתָ מְטֵבָה seven years (are) they; Eccles. v. 15, הָיִיתָ מְטֵבָה this is a gift of God. —Sometimes such a pronoun of the third person refers to a subject of the first or second person; e. g. הָיִיתָ מְטֵבָה then art my king, Ps. xliv. 5, where שְׁפֵנָה points at the same time
to the predicate and gives it prominence (prop. thou (art) he, my king); Is. xxxvii. 16, Neh. ix. 6, 7, Deut. xxxii. 39. (Comp. in Chaldee, Ezra v. 11; so in the Coptic.)

3. To the ground-rule (§33, 1), that the separate pronouns express the nominative and the suffixes the oblique cases, there is but one exception, viz. when there is an emphatic repetition of the personal pronoun in an oblique case (me, me; of thee, of thee); it then, takes, the second time, the separate form of the pronoun, in the same case as the preceding suffix, with which it is in apposition. E.g. the accusative of the verbal suffix, Gen. xxvii. 34, ye bless me, me also, comp. Prov. xxii. 19; still oftener in the genitive, with a nominal suffix, bæ blesses 1 Kings xxxi. 19, thy blood, yea thine (prop. sanguis tui, utique tui); Prov. xxiii. 15, Ps. ix. 7. So also when the pronoun, thus placed in apposition, is under the influence of a preposition (i.e. is in the genitive, according to §101, 1, comp. §154, 4), as Hag. 1, for you, for you; 1 Sam. xxv. 24, on me, on me; 1 Sam. xix. 23, also on him; 2 Chron. xxxv. 21, not against thee. On the same principle is to be explained Gen. iv. 26, to Seth, to him also; x. 21.

4. The suffix to the verb is, properly, always the accusative (§33, 2, a, §59), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used also (with an almost inaccurate brevity of expression) for the dative; as Zech. vii. 5, did ye fast for me? i.e. in my behalf, for me; Job xxxii. 18, he (the fatherless) grew up to me as to a father, Ez. xxix. 3, comp. ver. 9.

Rem. The accusative of the pronoun is necessarily expressed by ἡ (§117); the sign of the accusative, / a) when the pronoun, for the sake of emphasis, precedes the verb, as ἡ θηρίῳς ἡ φρουρα (Num. xxii. 23; b) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as ἡ θηρίῳς ἡ φρουρα 2 Sam. xv. 23. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 11, xv. 13.

5. The suffixes to nouns, which are properly genitives (§33, 2, b), and supply the place of possessive pronouns,* express, like

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* The possessive pronoun may also be expressed by a periphrasis, as is usual in the Aramaic; e.g. Ruth ii. 21, the servants which (are) to me, for my servants; especially when the substantive is followed immediately by
nouns in the genitive (§ 114, 2), not only the subject, but also the 
object. The latter, e. g.: .getWidth(299) the wrong done to me; Jer. ii. 
35; setWidth(382) the fear of him, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so 
that they together express but one complex idea, a suffix which 
refers to this whole idea is appended to the second of the two 
nouns (compare the analogous position of the article, § 111, 1). 
This occurs most frequently in the case (mentioned § 111, 1), 
where the second noun is used to express a quality of the first, 
as a periphrasis of the adjective; e. g. Ps. ii. 6, setWidth(396) my holy 
mount; Is. ii. 20; xxxi. 7, setWidth(465) his silver idols; getWidth(358) 
his strong steps, Job xviii. 7.

Very rare is the construction setWidth(485) thy loved conduct, Ex. xvi. 27; 
comp. xvii. 7. So also Lev. vi. 3, Ps. xxx. 8.

Rem. 1. A feminine pronoun is sometimes used with reference to a 
feminine substantive (probably an inaccuracy of the colloquial language, 
which passed into that of books), e. g. Gen. xii. 23, Ex. i. 21. The 
reverse also occurs, but less frequently; Deut. v. 24, 2 Sam. iv. 9.

2. The accusative of the pronoun, as object of the verb, is often 
omitted where it is easily supplied from the connection, especially the 
neuter accusative (it) after verbs of saying; e. g. setWidth(526) (like dixit) he 
said it; Ex. xix. 25; setWidth(486) and he told it; Gen. ix. 22. As occ., of the 
living object, it is also omitted; Gen. xxxviii. 17, until thou sendest (him); 
xxiv. 12. let (her) meet me. [7]

3. It is merely emphatic pleonasm, on the contrary, and minute 
formality of expression, when the noun, for which the pronoun stands, 
follows immediately in apposition with it. E. g. Ex. u. 6 she saw him, 
the child; Prov. v. 22; Ex. x. 3, getWidth(478) when he, the man, entered 
in; 1 Sam. xxi. 14. So also Gen. li. 19, setWidth(491) ; . . . 42 to them, the 
living beings; and with the proposition repeated, Josh. i. 2.

4. In some examples also, the force of the nominal suffix, or possess 
sive pronoun, has become so weak as almost to have disappeared. E. g. 
prop. my Lord (see § 108, 2, b), namely in addressing God (Gen. 
vv. 2, xviii. 3, Ps. xxxv. 23); then also (without regard to the pronoun), 
the Lord, spoken of God: *  getWidth(371) prop. in his, or its, connections = he, 
it, together), as  getWidth(393) Ex. xix. 8; and even (disregarding the 
person of the suffix) after the first person, as  getWidth(390) I K. iii. 19.

another in the genitive, as in 1 Sam. xiv. 40. (Comp. the analogous mode of 
expressing the genitive, § 115.)—In this same there is sometimes a pleonasm use 
of the suffix, as  getWidth(398) prop. his letter of Solomon, Cant. iii. 7; comp. i. 6.

* See Gramm., Thes. Ling. Hebr., p. 293. Compare the Phenician names of 
gods, Adonis (  ) and Baalitis (  ), and our Notre Dame, Unsere liebe 
Frau.
§ 122.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS


The distinction between נָֽהַנְנָה and the demonstrative נָֽהַנְנָה, is as follows: נָֽהַנְנָה (—אֶבֶּר, hie), always points out a present or near object; נָֽהַנְנָה (—אֶבֶּר, is), like the article § 109, indicates an object already mentioned or already known. This distinction is made very clear by Judges vii. 4: of whom I say to thee, this (נָֽהַנְנָה) shall go with thee, let the same (נָֽהַנְנָה) go with thee; and every one of whom I say to thee, this (נָֽהַנְנָה) shall not go with thee, let the same (נָֽהַנְנָה) not go. In like manner, Ps. xxv. 3, נָֽהַנְנָה אֵוִּיר, and נָֽהַנְנָה אֵוֵתֵי in ver. 9. Hence, נָֽהַנְנָה means this day, i.e. the present day on which one is speaking or writing (Gen. xxxvi. 33); on the contrary, נָֽהַנְנָה is the day or the time of which the historian has just been narrating (Gen. xv. 18, xxxvi. 32), or the prophet has just been prophesying (Is. v. 29, vii. 18, 29), and of which he goes on to narrate or prophesy.

2. The demonstrative, in its leading form נָֽהַנְנָה (as well as נָֽהַנְנָה, נָֽהַנְנָה), has also, especially in poetry, the force of the relative נָֽהַנְנָה; comp. in Engl. that for which. E.g. Ps. civ. 8, to the place נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְנָה נָֽהַנְn

The possessive נָֽהַנְנָה is used adverbially, a) for there, נָֽהַנְנָה see there! and then merely as an intensive particle, especially in questions, as נָֽהַנְנָה see therefore then? b) in reference to time, for now, as נָֽהַn נָֽהַn אֵוֵתֵי (already) twice, Gen. xxvii. 36.

3. The interrogative נָֽהַנְn may be used in reference to a plural, as נָֽהַn נָֽh Gen. xxxiii. 5 (for which, however, the more accurate expression is נָֽהַn נָֽh, Ex. x. 8); and also in reference to things, but only where the idea of persons is implied, e.g. נָֽh נָֽh who is Shechem (the Shechemites). Judg. ix. 28; comp. Gen. xxxiii. 8. Moreover, נָֽh may also stand in the genitive, as נָֽh נָֽh whose
relative pronoun.

daughter). Gen. xxiv. 23; and both יִתְנֶה and יִתְנֶה are also used indefinitely, for any one whoever, and any thing whatever (Job xiii. 13). For the latter, the language has also the word יִתְנֶה.

For the use of יִתְנֶה in a form of negative command, see § 153, 2, first Note.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun יִתְנֶה often serves merely as a sign of relation, i.e. to give a relative signification to substantives, adverbs, or pronouns. E.g. יִתְנֶה there, יִתְנֶה—יתִתְנֶה where; יִתְנֶה thither, יִתְנֶה—יתִתְנֶה whither; יִתְנֶה thence, יִתְנֶה—יתִתְנֶה whence. In the same manner the Hebrew forms the oblique cases of the relative pronoun, who, which, viz.

Dative, יִתְנֶה to him, יִתְנֶה to whom; יִתְנֶה, יִתְנֶה to them, יִתְנֶה, יִתְנֶה to whom.

Accusative, יִתְנֶה, יִתְנֶה him, her; יִתְנֶה, יִתְנֶה whom (quem, quam).

With prepositions, יִתְנֶה therein, יִתְנֶה wherein, יִתְנֶה therefrom,

Genitive, יִתְנֶה whose language, Deut. xxviii. 49.

The accusative whom may, however, be expressed by יִתְנֶה alone, as in Gen. ii, 2.

Rem. 1. The Hebrew is able, in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used. E.g. Gen. xlv. 2, יִתְנֶה; Num. xxxii. 30, יִתְנֶה יִתְנֶה; Is. xlii. 8, יִתְנֶה יִתְנֶה יִתְנֶה lit. whom I have chosen thee; Hose. xiv. 4. Only in the nom. of the 1st and 2d person is this possible in German also, e.g. der, ich, der du, die wir, where der stands for wicher, and (like the Heb. יִתְנֶה) is merely a sign of relation.

2. The word יִתְנֶה is commonly separated from the one which it thus affects, by one or more words, as יִתְנֶה יִתְנֶה יִתְנֶה where was, Gen. xiii. 3. But seldom are they written together, as in 2 Chron. vi. 11.

2. The relative יִתְנֶה often includes the personal or demonstrative pronoun, in such combinations as he (or she) who, that which, those who, see § 124, 2, as in Latin qui stands for is qui. E.g. Num. xxii. 6, יִתְנֶה יִתְנֶה and (he) whom thou curseth; Is. ii. 15, יִתְנֶה יִתְנֶה (that) which they have not heard. The pronoun is almost always to be supplied where a preposition stands before יִתְנֶה; the preposition is then construed with the
supplied pronoun, and the relative takes the case which is required by its connection with the following part of the sentence. E.g. "he is to him who, and to them who; from him who, from those who or which; prop. according to that which, hence, as; him who, those who, and also that which."

Sometimes the idea of place or time is also to be supplied: as "in (that place) where? from (that time) when.

3. The pronoun מִן may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, the friend I met; the book I told you of; where the relation is indicated only by the subordination of the relative clause. This omission of מִן (most frequent in poetry) takes place—

a) Where it would stand as a pronoun in the nominative or accusative; e.g. Gen. xvi. 13, מִן אָנָן בָּרָא; in a land (which belongs) not to them; מִן לָבֶּן בָּרָא; and he falls into the pit (which) he makes; Gen. xxxix. 4, מִן אָנָן all (which) was, i.e. belonged to him, comp. ver. 5, where מִן is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words מִן is employed).†

b) When it would be merely a sign of relation, e.g. Ps. xxxiv. 2, happy the man, מִן יִרְאֶהָ not sin; Job iii. 3, Ex. xviii. 20. Frequently in specifications of time, where it would have the signification when: 2 Chron. xxix. 27, מִן יִסָּהָ at the time (when) the offering began; Ps. iv. 8, מִן יִסָּהָ in the time (when) their corn and must are abundant; Jer. xxxvi. 2.

c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e.g. Is. xli. 24, מִן יִסָּהָ an abomination, (he who) makes choice of you; Job xxiv. 19,

* The examples are very rare, in which the proposition before מִן refers, as with us, to the relative itself; as מִן יָבַע Gen. xxxvi. 22, for מִן יָבַע with whose (xivi. 9, 10); perhaps מִן יָבַע Is. xlii. 12, for מִן יָבַע in which. Comp. also מִן יָבַע Zech. xii. 10, for מִן יָבַע.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xiii. 29, Ex. xiv. 15 et al.), though it is sometimes omitted, Ex. xviii. 20, 2 Sam. xvii. 14, especially in poetry, Ps. xxii. 2, xlix. 18, 21, Deut. xxiii. 17, Job iii. 2.
§ 124. MODE OF EXPRESSING PRONOUNS.

Sheol [sweeps away] אָדָם (those who) sin.; comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12. נַעֲמָה שָׁלֹשָׁ֣ה to (the place which) I have prepared for it.; comp. Ex. xxvii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the construct state. E.g. Ex. iv. 13. נַעֲמָה רַעֲמָה by the hand (of him whom) thou wilt send; Hos. i. 2. רַעֲמָה רַעֲמָה beginning (of that which) Jehovah spoke; Ps. lxxxi. 6. רַעֲמָה אָדָ֣ם the speech (of one whom) I knew not; 1 xv. 5. Lam. i. 14. Jer. xlviii. 36. Comp. § 116. 3.

2. Relative clauses are also attached by the copula (?), e.g. Job cxix. 12. the orphan, נַעֲמָה אָדָ֣ם and he that hath no helper.

§ 124.

MODEL OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique cases, se, sibi, &c., a) expressed—

b) By the conjugations Niphal and Hithpaél.

c) By the pronominal suffix of the third person; e.g. Judg. iii. 16. נַעֲמָה נַעֲמָה נַעֲמָה and Ehud made him (sibi) a sword; Gen. xxii. 3. Abraham took two of his servants נַעֲמָה נַעֲמָה נַעֲמָה with him, for with himself; 1 Sam. i. 24. she carried him up נַעֲמָה נַעֲמָה נַעֲמָה with her, for with herself; Gen. viii. 9. Jer. vii. 19. Ez. xxxiv. 8, 10.

d) By periphrasis with a substantive, especially נַעֲמָה, e.g. נַעֲמָה נַעֲמָה נַעֲמָה I should not know myself, Job ix. 21; Jer. xxxvii. 9; נַעֲמָה נַעֲמָה I should not know myself (נַעֲמָה the inner part), Gen. xviii. 12. Comp. Rem. 3.

The idea self is similarly periphrased, in Arabic by e.g. soul, spirit, in Sanscrit by soul, spirit (ātman), in Rabbinic נַעֲמָה נַעֲמָה (bone), נַעֲמָה (body), in Amharic by נַעֲמָה (head), in Egyptian by man, hand, &c. Comp. in Engl. my body (myself). In Middle High Germ. min Hap, dis Hap.

2. The relative נַעֲמָה commonly includes the personal and demonstrative pronoun (in the combinations he who, that who, those who, § 123, 2) in all cases of the singular and plural. Very seldom it is expressed by the interrogative pronoun, as נַעֲמָה that which, Eccl. i. 9, iii. 15.

Rem. 1. Each, every one, when a person is meant, is expressed by שָׁם a man, sometimes repeated שָׁם שָׁם Ex. xxxvi. 4, פָּנָיו פָּנָיו Pa. lxxxvii. 5; with reference either to persons or things, by כָּל, commonly without the article (§ 111, 1); by repetition, כָּל כָּל every morning; and by the plural, כָּלִים כָּלִים every morning Pa. lxxxiii. 14.

2. Any one, some one, is expressed by שָׁם Ex. xvi. 29, Cant. viii. 7; and by כָּל Lev. i. 3; any thing, something (especially with a negation), by כָּל, כָּל כָּל without the article. Comp. also § 123, 3.

3. Self (besides the above forms in No. 1, c), is expressed, in reference to persons and things, by כָּל כָּל, כָּל כָּל; as כָּל כָּל the Lord, he for the Lord himself; Is. vii. 14; כָּל כָּל כָּל the Jews themselves. Esther ix. 1.—The same is expressed by כָּל כָּל, כָּל כָּל with the article; as כָּל כָּל כָּל the same man, כָּל כָּל כָּל in the same time (but also, that man, in that time, § 123, 1). In reference to things, the noun כָּל (bone, body, in this case figuratively for essence, substance) is also used as a periphrasis for this pronoun; e. g. כָּל כָּל כָּל on the selfsame day, Gen. vii. 15; comp. Job xxvi. 23, כָּל כָּל כָּל in his prosperity itself = in his very prosperity.

4. The one—the other (alter—alter) is expressed by כָּל or כָּל, repeated, or by כָּל with כָּל brother or כָּל friend, and where the feminine is required, by כָּל כָּל woman, with כָּל כָּל כָּל friend; both the masc. and fem. forms are used also with reference to inanimate objects of the same gender. The same form is used to express one another, as Gen. xiii. 11, and they separated, כָּל כָּל כָּל כָּל: the one from the other, i.e. from one another; Gen. xi. 3, they said כָּל כָּל כָּל כָּל: to one another; Ex. xxvi. 3, five curtains shall be joined כָּל כָּל כָּל כָּל: to one another.

5. Same is often expressed by the plural form alone, as כָּל כָּל same days Dan. viii. 27, כָּל כָּל same years Dan. xi. 6, 8; and sometimes by כָּל כָּל כָּל כָּל same qui, Neh. v. 2-4.

CHAPTER III.
SYNTAX OF THE VERB.

§ 125.
USE OF THE TENSES IN GENERAL.

From the poverty of the Hebrew language in the means of expressing the relations of time, absolute and relative (§ 140 and 48), we should naturally expect some variety in the uses of the same form.

We are not to infer from this, however, that there was no well-defined and established use of the two existing tense-forms.
on the contrary, each has its own definite sphere, as already stated in general, in the Note on page 88. The Perfect serves for the expression of the finished and passed; what is come to pass or is gone into effect; whether it actually belongs already to past time, or lies properly in the present or even in the future, and is only represented as finished (i.e. expressed with the same certainty as if already done) or as relatively prior to another and later event. The Imperfect (Infinitum, Futurum) expresses, on the contrary, the unfinished, and hence the continuing and progressive (even in past time), that which is coming into being, and the future. The Imperfect, moreover, in a modified form (I.48), is also used to express the relations of the Optative, the Jussive, and the Subjunctive. To which is to be added another peculiarity of the Hebrew diction, already noticed in I.49, viz. the attachment of Imperfects to a Perfect, and vice versa of Perfects to an Imperfect, by means of the Var consecutive. The details are given in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as tenses, but as designed originally to express distinctions of mood rather than relations of time.*

As examples of the Perfect and Imperfect used expressly to denote opposite relations of time, we refer to Is. xlv. 4, סָנָה הָלַךְ I have done it, and I will (still) bear (you); and ver. 11, יָנָה הָלַךְ I have spoken it and will bring it to pass, I have purposed and will accomplish it; Deut. xxxii. 21, Nah. i. 13; I K. ii. 38.

USE OF THE PERFECT.

1. In itself and properly, for absolutely and fully past time (Proterium perfectum), e.g. Gen. iii. 10, 11, יָנָה וַיְהַלְחוּלֶנֶה וּלְדוֹתֶנֶה who hath showed to thee? ver. 13, why hast thou done this? Comp. vs. 14, 17, 22. Hence it is used in narrating past events; Gen. i. 1, in the beginning God created (Perf.) the heaven and the earth; iv. 1, xxix. 17. Job i. 1, there was (Perf.) a man in the land of Uz; ii. 10.

* (In the contrary, very nearly corresponds the distinction of Actio perfecta and Actio inchoata, introduced after Varro into Latin grammar.)
In continued narration, it is usually followed by the Imperfect, connected with it by Fax consecutive. I. 139, 1.

2. For the Pluperfect. Gen. ii. 2, רְאוּ אָרָא תַּעֲסֵרֵךְ his work which he had made; ver. 5, Jehovah had not yet caused it to rain; vii. 9, xix. 27, xx. 18, xxvii. 30, xxxi. 20, Jon. i. 5.

3. For the abstract Present of our languages, where this denotes a condition or property already long continued and still existing, as נְיָצַץ; I know, Job i. 2, x. 13; יְדִיעָה, יְדִיעַי I know not, Gen. iv. 9; יִכְרֵכַץ I hate; Ps. xxx. 7; יהיי I am righteous, Job xxxiv. 5; יְרֵכַץ thou art great, Ps. civ. 1; יְרֵכַץ I am little, Gen. xxxii. 11; or (b) an already existing, but still recurring (habitual) action or state (frequent in expressing general truths); as, יְרֵכַץ I say, I think, Job vii. 13, Ps. xxxi. 15.—Ps. i. 1; happy the man, who walks not (יְרֵכַץ) in the counsel of the wicked, nor stands (יְרֵכַץ) in the way of sinners, nor sits (יְרֵכַץ) in the seat of scoffers; x. 3, cxix. 30, 40.

Here, in the sphere of our Present, the Perfect and Imperfect meet. The one or the other is used, according as the speaker regards the action or state expressed by the verb as one that before existed, but still subsisting, or perhaps just then completed; or, as then about coming to pass, continuing, perhaps happening at the moment (comp. i. 127, 2). We accordingly find, in about the same sense, נְיָצַץ Ps. xl. 13, and יְדִיעָה Gen. xix. 19, xxxi. 35. Often, in such cases, Perfects and Imperfects are intermingled; e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. The Perfect refers even to future time; namely, in asseverations and assurances, where the will of the speaker views the act as done, as the same as carried into effect. Our Present also, in such cases, is readily used for the Future. So in contracts, or promises of the nature of a contract; e. g. Gen. xxiii. 11, I give (יְרֵכַץ) thee the field; ver. 13, I give (יְרֵכַץ) money for the field; especially when it is God who makes the promise (Gen. i. 29, xv. 18, xvii. 20); and also where one expresses himself with confidence, especially when declaring what God is about to do; e. g. Ps. xxxi. 6, יְרֵכַץ thou, O God, deliverest me. Hence it is frequent in animated description of the future, and in prophecies; e. g. Is. ix. 1, the people, that walk in darkness, see (יָרְאָה) a great light; x. 13, therefore, my people goes into cap-

* As in Latin, nee, mensual, ed. in Gr. ἀδύνατον.
livity (מָשַׁל); vs. 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. In these cases, also, it alternates with the Imperfect; e. g. Is. v.—Comp. No. 6.

In Arabic also, the Perfect, strengthened—indeed by the particle הָיָה—is employed in the emphatic expression of a promise, and the like. Thus it is said: I have already given it thee; i. e. it is as good as done. Similar to this is the use of the Lat. perii, and the Gr. ἵκαρ, ἴμπηκα. Il. 13, 128.

5. Of the relative tenses, those are expressed by the Perfect in which the past is the principal idea, viz. (a) the Imperfect subjunctive (which is also expressed by the Imperfect, § 127, 5); e. g. Is. i. 9, יָגוֹיָךְ הַיְּמָיוֹ יִשְׁתַּחַר; we should have been [esse nous] as Sodom, we should have been like Gomorrrha; Job iii. 13; (b) the Pluperfect subjunctive; e. g. Is. i. 9, יָגוֹיָךְ יָגוֹיָךְ; if he had not left; Num. xiv. 2, יִשְׂרָאֵל יַעֲדֵךְ if we had but died; (c) with the Imperfect would be, if we might but die; § 136, 2; Judges xiii. 23; Job x. 19, יָגוֹיָךְ יָגוֹיָךְ יִשְׁתַּחַר I should be as if I had never been; (e) the Future perfect (futurum exactum); e. g. Is. iv. 4, יָגוֹיָךְ הָאָרֶץ when he shall have washed away, prop. when he hath washed away; vi. 11.—Gen. xliii. 14, יָגוֹיָךְ יִרְאַה יִשְׁתַּחַר if I am bereaved (for shall be, ubi orbis fuero), then am I bereaved (expression of hopeless resignation).

6. In the cases hitherto considered, the Perfect stands by itself, independently, and without any immediate connection with verbs that precede it. But its uses are no less various, when it is connected by (Vav consecutive of the Perfect) with a preceding verb; it then connects itself also (in signification) with the tense and mood of that verb. The tone, in this case, is thrown forward; see § 49, 3. It is thus used—

(a) Most frequently with reference to future time, when preceded by the Imperfect. E. g. Gen. xxiv. 40, Jehovah will send his angel יָגוֹיָךְ יִשְׁתַּחַר and prosper thy way (prop. and then he

* The assurance, that something shall take place, can also serve for the expression of a wish that it may take place. So in Gen. xi. 14, יָגוֹיָךְ יִשְׁתַּחַר and deal kindly with me (prop. and then deal kindly with me, I hope) and make mention of me, &c. The addition of יָגוֹיָךְ puts this sense of the Perfect here beyond doubt. The Arabic also employs the Perfect, in the expression of a wish and of earnest entreaty. In Hebrew, see also Job xxii. 16, the counsel of the wicked יָגוֹיָךְ יִשְׁתַּחַר be far from me; xxiii. 16. Comp. the use of the Perfect consecutive, after the Imperative, No. 9, c.
prospers); Judg. vi. 16, 1 Sam. xvii. 32. Here the Future, as the discourse proceeds, passes over into the narrative form of the Präterite; and this use of the Perfect is connected, in significance, with that explained in No. 4.

b) For the Present subjunctive, when that is the meaning of the preceding Imperfect (1:127, 3). E.g. Gen. iii. 22, נָתַני חֲנֵן חֲנֵנִי: test he put forth his hand and take and eat; prop. and so takes and eats. xxii. 12, xix. 19, Num. xv. 40, Is. vi. 19.

c) For the Imperative, when this form precedes. Gen. vi. 21, אָכָלֶנִי נַחֲנַה הָנִּיחַ take for thyself, and gather; prop. and then thou gatherest. xxvii. 43, 44, 1 K. ii. 36. As under letter a, the expression of command here passes over into plain narration of what is to be done. The Perfect is sometimes separated from the Vav; Ps. xxii. 22.

d) For past or present time, when this is expressed by a preceding Perfect or Imperfect.

Rem. 1. The Perf. with Vav conseq. has also reference to future time, when preceded by any indication of futurity; as Exod. xvi. 6, 7, נָתַני נַחֲנַה at even, then ye shall know; xvii. 4, yet a little while, נָתַני נַחֲנַה and they will stone me; 1 Sam. xx. 18, 1 K. ii. 42, Ex. xxxix. 27; after a participle referring to future time, 1 K. ii. 2.

But also, without any previous indication of futurity, after antecedent clauses implying a) a cause, or b) a condition, the Perf. with Vav conseq. is employed in the sense of the Future (and Imperative). For letter a, comp. Num. xiv. 24, because another spirit is with him נָתַני נַחֲנַה therefore will I bring him; and without the causal particle, Gen. xx. 11, there is no fear of God in the land, נָתַני נַחֲנַה and therefore they will slay me (for, because there is none, therefore); xiv. 12, 13, Ex. vi. 1. Comp. Ps. xxxv. 11, for thy name sake, נָתַני נַחֲנַה therefore forgive (or, will thou forgive). For letter b, comp. Gen. xxxiii. 10, if I have found grace, נָתַני נַחֲנַה then take; and without the conditional particle, (1:135, 4, n.) Civ. 22, leaves he (if he leaves) his father נָתַני נַחֲנַה then he dies Civ. xxviii. 29, xiii. 38, Is. vi. 7, lo, touches this (if this touches) thy lip, נָתַני נַחֲנַה then depart &c. 1 K. iii. 14.—Also with various other references to the present, there is connected the expression, by means of ה with the Perfect, either 1) of futurity (Judges xiii. 3, thou art unfruitful נָתַן נַחֲנַה, נָתַני נַחֲנַה but thou shalt conceive and bear; 1 Sam. ix. 8, here is a quarter shekel נָתַני נַחֲנַה that will I give); or 2) of a wish (Ruth iii. 9, I am Ruth נָתַני נַחֲנַה therefore spread out &c.); or 3) of an interrogation (Ex. v. 5, the people are numerous in the land, נָתַני נַחֲנַה and would ye let them rest? Gen. xxix. 15, 1 Sam. xxv. 10, 11).

2. A very frequent formula of the prophetic style (like נָתַני נַחֲנַה and it came to pass, in narration) is נָתַני נַחֲנַה, and it will come to pass, either with
a preceding Future, or without it (see Rem. 1), especially when a specification of time is added: as Is. vii. 18, סְפָּרָה ותָּבֹא._within.

§ 127.

USE OF THE IMPERFECT.

The significations of the Imperfect are even more various, perhaps, than those of the Perfect. But here, the language can give a more definite expression to certain modal relations, by lengthened and shortened forms of the Imperfect (see § 48), namely the Jussive and the Cohortative (§ 128). Here also, the Vas consecutive has a very comprehensive and important application (§ 129). The shortening, however, as already stated (§ 48, 4), is not apparent in all forms, at least in the mode of writing them; and, aside from this, usage is not constant, the common Imperfect being also employed in almost all the relations for which the shortened one was formed.

The Hebrew Imperfect is, in general, directly the opposite of the Perfect, and accordingly expresses the unfinished, what is coming to pass, and is future; but also what is continuing and in progress at any period of time, even in the past. See p. 88, Note.

Accordingly the Imperfect stands—

1. For the proper future; Gen. ix. 11, לֹּא דָּרֶךְ וְלֹּא אֶפְרָאִיר לֻכָּל; I K. i. 13, 24, 30, יְהִי יְהוָה קֶסֶף he will (or shall) reign after me; also, in narration for the future with reference to some point of time in the past, as 2 Kings iii. 27, the first-born who was to reign (regnaturus erat).

2. As often also for present time; 1 Kings iii. 7, יְהוָה לָכֶם I know not; Is. i. 13, וּלְךָ שָׁהֲיָא I cannot bear. Gen. xxxvii. 15. It is employed especially in the expression of permanent states and conditions, which are now and always will be (where the Perfect also is used, but more rarely, § 124, 3, a, b), and hence in the expression of general truths. E.g. Gen. xlili. 32, the Egyptians may not eat with the Hebrews; Job iv. 17, is man just before God? ii. 4; Prov. xv. 20, כִּי וָאֵלֶּה דָּוִד יִשַּׁשַּׁךְ a wise son rejoices in his father. This is very frequent in Job and in Proverbs.

In the same formula is used sometimes the Perfect, and sometimes the Imperfect, but not necessarily without any difference of meaning, e.g. Job i. 7, אַחֲאָא אֵלֶּה whence comest thou? Gen. xvi. 8, גִּלְעַד עַדְּכֶּנִי whence didst thou come?
3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive; namely, the future, or what is to be, according to a subjective view or in some other conditional relation. Thus it stands—

a) For the Subjunctive after particles signifying *that, that not* ([it, no]), as נָאָה, especially נָאָה עָלָה, and נָאָה [without נָאָה], also נָאָה עָלָה *that, in order that.* E.g. Gen. xi. 7, נֹאָה עָלָה עָלָה that they may not understand; Num. xvii. 5, נֹאָה עָלָה עָלָה *that he may not come near;* Deut. iv. 1, נֹאָה עָלָה עָלָה *in order that ye may live;* Ex. xii. 12, נֹאָה עָלָה עָלָה *in order that he may not see;* and also after נֹאָה *that, not, lest,* e.g. נֹאָה עָלָה עָלָה Gen. iii. 22.

b) For the Optative; Job iii. 3, נֹאָה עָלָה *perceat dies;* vs. 5, 6, 8; vi. 9. In this signification, the lengthened or shortened form is properly employed (§ 128, 1, 2), often with the particle נֹאָה; e.g. נֹאָה עָלָה פִּס. vii. 10, O that might cease נֹאָה עָלָה Gen. xlv. 18, thy servant would speak, i.e. let thy servant speak. Ver. 33, נֹאָה let him, I pray, remain. Sometimes, however, the common Imperfect occurs in place of the shortened one, even when the latter is distinctly formed; e.g. נֹאָה let there appear, Gen. i. 9; comp. xlii. 34; נֹאָה זָל Job iii. 9.

c) For the Imperative, for which, in negative commands (prohibitions), it always stands; when prohibitory, with נֹאָה, as: נֹאָה נֹאָה thou shalt not steal, Ex. xx. 15; when in the sense of dissuasion, of a wish or opinion that something should not be done, with נֹאָה, as: נֹאָה נֹאָה do not fear Gen. xliv. 3, Job iii. 4, 6, 7. Here too, especially in connection with נֹאָה, the proper form is the Imperfect, viz. the shortened Imperfect. It is also used for the Imperative when the third person is required, and for the Imperative in the passive conjugations, where this form does not exist (see § 136). E.g. נֹאָה נֹאָה let there be light. Gen. i. 3; נֹאָה let him be put to death, Ex. xxxv. 2. Comp. § 128, 2.

d) For the so-called Potential, where we use *may, can, might, could,* &c. E.g. Gen. ii. 16, נֹאָה נֹאָה their mightiest eat.

* When these particles have a different signification, the Imperfect is not used; a. נֹאָה becomes, with the Perf. Judg. x. 29, נֹאָה becomes, Gen. xxxiv. 27.

b The particle נֹאָה (§ 109) gives to the verb the form of a request and of a wish. On the use of it with the first person, see § 138, 1.
4. The idea of the Imperfect falls even within the sphere of the past; and, chiefly, in the following cases:

a) After the particles *then,* *not yet,* *before.* E.g. Josh. x. 12, סְבִיבָה then spoke Joshua; Gen. ii. 5, עָבָה there was not yet; Gen. xxxvii. 18; סְבִיבָה before thou camest forth, Jer. i. 5. Compare the use of the Perf. and Impf. in the same sentence, 1 Sam. iii. 7.

b) Often also of continuous, constantly repeated acts, of customary and habitual action, like the Imperfect of the Latin and French languages. Repeated or customary action involves the idea of continued renewal, the incomplete, the unfinished, which lies in the conception of the Imperfect. 1 K. iii. 4, a thousand burnt-offerings did Solomon offer (תּוֹלַד). Job i. 5, thus did (תּוֹלַד) Job continually; xxii. 6, 7, 8, xxxix. 12, 13, Judg. xiv. 10, 1 Sam. i. 7, 1 Kings v. 25, 11. x. 6, Ps. xxxiv. 4, xliii. 5. But also—

c) Of singly occurring, transient events, where the Perfect might be expected: So at least in the poets, as we use the Present tense in lively description of the past. Job iii. 3, perish the day תּוֹלַד wherein I was born; ver. 11, תּוֹלַד *וּבָּב* wherefore died I not from the womb? iv. 12, 15, 16, x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the modus conditionalis) both in the protasis and apodosis. Ps. xxxiii. 4, *בְּּוָּב*... בְּּוָּב even if I should

* But when סְבִיבָה signifies then with reference to futurity, the Imperfect has a future sense (Ex. xii. 48).

† The term not-yet, implying something yet to be, not yet existing, could not be followed, in the Hebrew's conception, by the expression of the finished and past. He must therefore use the Imperfect tense, with reference to the point of time indicated by סְבִיבָה. So of סְבִיבָה; the act following it is conceived as something proceeding onward from that point of time, not as a thing then completed and past.—Th.

‡ This would seem irreconcileable with the idea of the Imperfect; but it certainly lies in the examples adduced. In Job iii. 3, the wish is predicated of the day, when he was yet to be born; (in the verses following, treated as a past reality.) Ver. 11 belongs, properly, to letter a; from the womb (—from birth) being the point of time, at which the act is conceived as belonging to the future. In iv. 12, 15, 16, the instantaneous is excluded by the nature of the case. Still more clear is...
go... I should not fear; Job v. 8, I would apply unto God (were I in thy place); ix. 21, I must be ignorant of myself (should I speak otherwise); x. 18, I had died, and no eye had seen me; iii. 16, vi. 14. In this case, also, the shortened form of the Imperfect is appropriate (§ 128, 2, c).

§ 128.

USE OF THE LENGTHENED AND SHORTENED IMPERFECT (COHORTATIVE AND JUSSIVE).

1. The Imperfect with the ending π (Cohortative), found almost exclusively in the first person, is expressive of purpose or endeavor (§ 48, 3); and hence is employed, a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, ἐχθροῦντι τίλον let me be glad and rejoice! ii. 3; ἐπεμένει: come! let us break asunder. Also, with less emphasis, in soliloquy; Ex. iii. 3, ἡμῶι Πληκτές I will go now and see; Gen. xxxii. 21; b) to express a wish, a request (for leave to do something); Deut. ii. 27, ἀπότροποι: let me pass through; Num. xx. 17, ἀπολέπισοι: let us pass through, I pray thee; c) to express an object or design, when it is commonly joined by γ to a preceding Imperative; Gen. xxvii. 4, bring it hither, τίςαμι and I will eat—that I may eat; xxix. 21, xlii. 34, Job x. 20. More seldom, d) it stands in conditional sentences with if, though, expressed or implied, Job xvi. 6, xi. 17, Ps. cxxxix. 8. It also stands, e) frequently after Vav consecutive (§ 49, 2).

In Jeremiah, it is used to give force and emphasis of almost every kind; iii. 25, iv. 19, 21, vi. 10.

2. The shortened Imperfect (the Jussive) is used principally, a) in the expression of command, wish, as ἐχθροῦσι: proferat Gen. i. 24 (on the contrary, Indicative, ἐχθροῦσι: proferat Is. xvi. 11); ἐχθροῦσι: Jerv. xxviii. 6; ἐκαθορίζει: utinam sit xxx. 34; and joined to an Imperative by γ (comp. No. 1, c), Ex. viii. 4, entreat Jehovah ἐκαθορίζεσθαι and let him take away—that he may take away; x. 17, Judg. vi. 39, 1 Kings xxi. 10, Esth. vii. 2 (ἐκαθορίζει); b) in prohibition and negative entreaty, as ἐκαθορίζει: thou shalt not bring back, Gen. xxiv. 8; ἐκαθορίζεσθαι do not destroy, Deut. ix. 20; in the tone of request, ἐκαθορίζεσθαι do not turn me away [1 K.

* On these two cases (a and b), see § 127, 4 and c.
§128. IMPERFECT WITH VAV CONSECUTIVE. 231

13. 20] of warning, *nev ne confidat* Job xv. 31, xx. 17; c) often in conditional clauses (the usage of the Arabic) both in the protasis and apodosis. E. g. Ps. xiv. 12 (אנה), civ. 20 (אנה and ל), Hos. vi. 1 (ה), Is. l. 2 (ל), Gen. iv. 12 (אנה), Lev. xv. 24 (אנה ... אנה), Job x. 16, xiii. 5; xvii. 2, xxii. 28, 1 Sam. vii. 3 (אנה); d) after Vav consecutive (לע, 2).

As the distinction of the Jussive from the common form of the Imperfect, by its orthography, is very far from universal (§ 48, 4, and § 127, 3, b, c), it is sometimes uncertain how this tense should be understood; especially as, in the poets, the shortened form occurs, now and then, where the common one might be used without essential difference in the sense; e. g. Ps. xxx. 9. The Jussive then expresses rather a subjective view, it may be, it might, should, could be, as the sense and connection in each passage require.

§129.

USE OF THE IMPERFECT WITH VAV CONSECUTIVE.

1. The Imperfect with Vav consecutive (ו ו and then killed he, § 49, 2), stands only in close connection with what precedes. Most usually, a narration begins with the Perfect, and is then continued by Imperfects with Vav consecutive. This is the usual way of relating past events. E. g. Gen. iv. 1, and Adam knew (ו ו) Ece his wife, and she conceived and bare (ו ו) Cain; vi. 9, 10, &c., x. 9, 10, 15, 19, xi. 12, 13-15, 27, 28, xiv. 5, &c., xv. 1, 2, xvi. 1, 2, xxvi. 1, &c., xxiv. 1, 2; xxv. 19, 20, &c., xxxvi. 2-4, xxxvii. 2.*

But where there is a connection with earlier events, the Impf. with Vav consecutive may commence the narration, or a division of it. Very often, it begins with ו (ו ו ו ו ו ו and it happened Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1; ו ו ו ו ו ו and Jehovah said, xii. 1.

* Sometimes, the preceding Perfect is only implied in the sense; e. g. Gen. xi. 10, סס (was) a hundred years old ו, and then he began; x. 1. So also in the following sentences: on the third day ו ו ו ו ו ו then he lifted up his eyes; fully expressed: it happened on the third day, and then —. Gen. xiii. 4, Is. xxxvii. 13, 76, 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xxvii. 1, ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו and it happened after these things, that God tried; xxvi. 3, ו (ו ו ו ו ו ו ו and it happened after these things, that God tried; xxxix. 13, 14, 15, 16, 17, Judg. xvi. 16, 25. See the numerous passages in Genesis. Then Ling. Hebr. p. 372. In like manner we find ו ו ו used of the future; see § 130, Rem. 2.
PART III. SYNTAX.

It stands also, especially: a) after the protasis; e.g., after because, as in 1 Sam. xv. 23, because thou hast rejected the word of Jehovah, therefore he rejects thee; Gen. xxxiii. 10; after since (יְזָא) Job iv. 3; b) after an absolute substantive, e.g., 1 Kings xii. 17, as for the children of Israel, עִבְרֵי יִשְׂרָאֵל רוֹמְנוּ בְּבֵית הָאָרֶץ, and Rehoboam reigned over them; ix. 21, Dan. viii. 23.

In such sentences as the following, יְזָא may be rendered that: Ps. cxliv. 3, what is man יְזָא that thou regarded him? (comp. Ps. viii. 5 where יְזָא is used); Is. ii. 12, who art thou יְזָא that thou shouldst fear? But here, the thought is properly: יְזָא how little account is made yet, thou dost regard him.

2. As to the relations of time denoted by it, the Imperfect of consecution refers, according to the tense which precedes it, either—

a) To present time; namely, in continued description of it, with a preceding Perfect (as a Present; Gen. xxxii. 6, Is. ii. 7, 8, Job vii. 9, xiv. 2); or Imperfect (as a Present; Job xiv. 10, 1 Sam. ii. 20); or Participle; Nah. i. 4, 2 Sam. xix. 2, Amos ix. 6.

b) Or, less frequently, to futurity; with a preceding Perfect (as a Future; Is. v. 15, 16, xxvii. 7, 8, Joel ii. 23, Micah ii. 13, Ps. cxx. 1); or Jessice (Joel ii. 18, 19); or Imperative, Ps. i. 6; also, when joined to a clause without a verb, Gen. xlix. 15; or to an absolute substantive, Is. ix. 11; or leading back to the future, Is. ii. 9, ix. 13.

In the apodosis after יְזָא stands יְזָא Is. xlviii. 18, 19, for then hast been; and יְזָא in a conditional clause, Ps. cxxxix. 11, for and (if) יְזָא should say; comp. the common Imperfect § 127, 5.

§130.

OF THE IMPERATIVE.

1. The Imperative expresses not only command in the proper sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 29) and with יְזָא, Is. v. 3, wish (Ps. viii. 2, and with יְזָא Gen. xxiii. 13), permission (2 Sam. xviii. 23, Is. xlv. 11). It is employed especially in strong assurances (comp. thou shalt have it, which expresses both a command and a promise); and hence in pro-

* On the sentences which begin with the infinitive or Participle and then proceed with this Future of consecution, see § 132. Rem. 2, and § 134. Rem. 2.
phetic declarations, as Is. xi. 10, thou shalt make the heart of this people hard for thou wilt make. These may be either a) promises, Ps. cxxxviii. 5, thou shalt see the prosperity of Jerusalem; Is. xxxvii. 30, lxxv. 18, Ps. xxii. 37, Gen. xx. 7; or b) threatenings. Is. xxxiii. 1, wait, ye ships of Tarshish, for ye shall (will) wait; vs. 2, 4, x. 30, xii. 6. In all these cases the use of the Imperative approaches very near to that of the Imperfect, which may therefore precede (Gen. xx. 7, xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

A more lively expression is given to the Imperative, in almost all its senses, by the addition of the particle נְָּנָה (Memra? (§ 105)): particularly, in comand, as well its milder form. (do now, this or that) Gen. xxiv. 2, as that of rebuke and menace, Num. xvi. 26, xx. 10; and in entreaty, נְָּנָה Gen. xii. 13. Tauntingly permissive is נְָּנָה, Is. xlv. 12, persist now!

2. We may, from the above, explain the peculiar use of two Imperatives usually connected by and: a) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition of obedience implied in it (like divide et impera! Engl. do well and have well). E. g. Gen. xliii. 18 רְָּנָה רְָּנָה רְָּנָה רְָּנָה this do, and (ye shall) live; Prov. xx. 13, keep thine eyes open (be wakeful, active), and thou shalt have plenty of bread; Ps. xxxvii. 27 (comp. ver. 3), Prov. vii. 2, ix. 6, Job xxii. 21, Is. xxxvi. 16, xlv. 22, Hos. x. 12, Amos v. 4, 6; b) where a threat is expressed, and the first Imperative tauntingly permits an act, while the second declares the consequences; Is. viii. 9, רְָּנָה רְָּנָה רְָּנָה רְָּנָה rage ye people, and ye shall soon be dismayed, xxix. 9. In the second member, the Imperfect also may be used; Is. vi. 9; viii. 10, I Sam. xvii. 44.

Rem. 1. How far the Perf. and Impf. may also be employed to express command, has been shown in § 126, 6, c, and § 127, 2, c, § 128, 2.

2. It has been incorrectly asserted by some grammarians, that the form of the Imperative is used, in certain passages, for the third person (let him kill). E. g. Gen. xvii. 10, רְָּנָה רְָּנָה רְָּנָה רְָּנָה let every male among you be circumcised. (In verse 12 רְָּנָה is used. But רְָּנָה is the Infinitive, which gives the same sense, I 131, 4, 5). Ps. xxii. 9 (ḥa. Isra.); Gen. xxxi. 29, Judges ix. 29, Is. xlv. 21 (in the last three passages are actual Imperatives of the 3d person).

* Analogous is the form of contemptuous menace in the comic writers, επειτά, Terent. Phorm. V 6, 10, επειτά et Judae Plant. Cervin, IV 4, 12.
USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 131, when there is occasion to express the abstract idea of the verb by itself, neither in connection with what follows, nor in dependence on a preceding noun or particle. The most important cases in which it is used, are:

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, they would not go; vii. 15, until he learn to refuse the evil and to choose the good; Jer. ix. 4. Here, however, the Inf. constr. is often used, either with or without a preposition, according to the construction of the preceding verb, § 142, 1, 2.

In the same construction as Is. xxv. 13, behold! joy and gladness shall come; the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine (where the sekih is a mere accusative governed by behold!); v. 5, I will tell you what I will do to my vineyard, the taking away (to take away) its hedge and the leaving down its wall,—q. d. that will I do.

2. When it is in the accusative and used adverbially (the Latin gerund in-do); e. g. bene faciendo, for bene, multum faciendo, for multum. Hence,

3. When it is used emphatically, in connection with a finite verb.

a) It then stands most commonly before the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. xx. 6, he urgently besought of me; Gen. xliii. 3, he strictly charged us (Dp npr yG). A very clear example is in Amos ix. 8, I will destroy it from the surface of the earth.

* Where the Inf. constr. is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second (before which it is to be mentally supplied) stands in the absolute form; as f't in Ex. xxi. 6; comp. 1 Sam. xxii. 13, xxv. 26, Jer. vii. 18, xlv. 19. This case is analogous with that explained § 121, 3. Comp. also No. 4, a, of this section.

† On the Accusative as a case adverbial, see § 118. In Arabic, in this case, it takes expressly the accusative ending. In most cases (see Nos. 1, 2, 3, of this section), the Inf. absol. answers clearly to the Accusative of the Infinitive, and, to this No. 1 also is to be referred.
except that I will not utterly destroy (דַּעְש֣וֹ הֲלֹא לֹא בָּשֹׁרֻת). Judg. i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, could we (then) know? xxxvii. 8, יָדַע֖וֹ יָדַע֙ you will know? Is. xxxvi. 23, will thou (haply) rule over us? [is that likely to happen?] xxxi. 30, if thou wouldst needs be gone" (הַלֵּ֖ךְ יֵלֵ֣ךְ, because thou so earnestly longest (הָאִ֖תָּה הָאֶתָּהּ)), because thou so earnestly longest (הָאִ֖תָּה הָאֶתָּהּ)); Judg. xv. 13, we will bind thee, but we will not kill thee; 1 Sam. ix. 6, 2 Sam. xxiv. 24, Hab. ii. 3.

i. When the Infinitive stands after the finite verb, this connection generally indicates continued or lasting action. Is. vi. 9, הָיָ֖שָׁר הֶעָרָ֑בָה hear on continually; Jer. xxiii. 17; Gen. xix. 9, שָׁלֹ֔א והָאָ֨שִׁיָּהְו֔וּ and he must be always playing the judge! Two Infinitives may be thus used; 1 Sam. vi. 12, בְּלַעַ֖מָּה הָנָ֑יוּ they went going on and laving, for they went on laving as they went; 1 Kings xx. 37. Instead of a second Infinitive is sometimes used a finite verb (Jos. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Infinit. is certainly the common one, though not without exceptions. It sometimes follows the finite verb to which it gives emphasis and intensity, where the idea of repetition or continuance is excluded by the connection. Is. xxii. 17, Jer. xxii. 10, Gen. xxxi. 15, xlvi. 4, Dan. x. 11, 13. In Syriac, the Infinitive when it expresses intensity stands regularly before, and in Arabic always after, the finite verb.—The place of the negative is commonly between the two (Ex. v. 23); seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the Infinit. absol. of the same conjugation (Gen. xvii. 18 xl. 15), but also that of Kăl (e. g. כֹּלָ֖ה חֲרֹ֣ב Gen. xxxvii. 33; Job vi. 2), or at another of the same signification (Lev. xix. 30; 2 Kings iii. 23).

3. In expressing the idea of continuance (letter b), the verb לָשֹׁ֙ךְ is frequently employed, with the signification to go on, to continue on, and thus denotes also constant increase. E. g. Gen. xxvi. 13, לָשֹׁ֙ךְ הָאָ֔שִׁיָּהְו֔וּ and he became continually greater and greater. 2 Sam. v. 10; Gen. viii. 3, בָּרָ֖שׁוֹ הָאָ֔שִׁיָּהְו֔וּ and the waters flowed off continually. (The participial construction is also frequent here; e. g. 1 Sam. ii. 38, לָשֹׁ֙ךְ הָאָ֔שִׁיָּהְו֔וּ the child Samuel went on increasing in stature and

* That is, I understand why thou art gone, namely because of thy earnest longing. Vulgata: sete, ad tuam ire supplex.
PART III. SYNTAX.

4. When it stands in place of the finite verb. We have here the two following cases, viz.

a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to tense and person, the others being in the Infinitive with the same distinctions implied. (Comp. 1:121, 3.) E.g. with the Perf. Dan. ix. 5, וַיֶּלֶדֶנֶה we have rebelled and (we have) turned away; Gen. xii. 43, וַיָּסֶרֶת he caused him to ride in the second chariot, וַיִּשָּׁמֶר and placed him; 1 Sam. ii. 28, Jer. xiv. 5. With the Impf. Jer. xxxii. 44, they will buy fields for money (Impf.), and write and seal bills of sale, and take witnesses (three Infinitives); Num. xxv. 35.

b) It may stand at the beginning of the sentence, without a preceding finite verb; for the Infinitive (the pure abstract idea of the verb), serves as a short and emphatic expression for any tense and person which the connection requires. E.g. it stands α) for the Perf. in lively narration and description, like the Latin infinitivus historicus; Is. xxi. 5, יִשָּׁרֵב יָרֵדְתִי יָהֲדוּ to prepare the table, to set the watch, to eat, to drink (so this they do), for they prepare, &c. ix. 1, Hos. iv. 2, Ex. i. 11, Job xv. 35; also β) for the Impf. in the sense of the Future; 2 Kings iv. 43, לָעַבְרֵנֶה to eat and to leave thereof (so this ye shall do); γ) most frequently for the emphatic Impf. (as in Greek); Deut. v. 12, יִשָּׁם to observe (so thou art to, ye are to); so Ex. xx. 8, יִשָּׁמֶר to remember (oughtest thou); hence, with the full form, יִשָּׁמֶר יִשָּׁמֶר, Deut. vi. 17; יִשָּׁמֶר יִשָּׁמֶר, vii. 18. For the Cohortative Is. xxii. 13, יִשָּׁמֶר to eat and to drink; (so let us eat and drink.) 1 Kings xxii. 30 to disguise myself and go (I will disguise, &c.).

Item. 1. Very seldom is the Infus. for the finite verb found in connection with the subject, as in Job xl. 2; Ex. i. 14.

2. The examples are also few of the Infus. constr. employed in these cases. Such are Is. lx. 14, where it is used adverbially like the gerund to do; Neh. i. 7 (מַעֲשֵׂה), Ps. i. 21 (מַעֲשֵׂה), Ruth ii. 16 (מַעֲשֵׂה), Num. xxiii. 25 (מַעֲשֵׂה), where it is connected with a finite verb.
§ 132. INFINITIVE CONSTRUCT.

1. The Infinitive construct, as a verbal substantive, is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus it is found, a) in the nominative as the subject of the sentence, Gen. ii. 18, "it is not good, (lit. the being of man in his separation) that man should be alone;" b) in the genitive, Gen. xxix. 7, "tempus colligendi;" here belongs also the case of an Infinitive depending on a preposition, as originally a noun; see No. 2; c) in the accusative, 1 Kings iii. 7, "I know not (how) to go out and to come in," prop. I know not the going out and coming in. In this case the Inf. absol. may also be used, § 131, 1.

2. For the construction of the Inf. with a preposition, as in the Greek συν ὧν εἰμι, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, "when he meets with him," prop. in his meeting with him. Jer. ii. 35, "because thou sayest," prop. on account of thy saying. Gen. xxvii. 1, "his eyes were dim so that he could not see" (comp. the use of יָּלָד before a noun to express distance from, and the absence or want of a thing). The lexicon must be consulted, for particular information on the use of the different prepositions.

3. As to the relations of time expressed, the Infinitive may refer also to the past (comp. on the Participle, § 134, 2), e. g. Gen. ii. 4, "when they were created" (prop. in their being created).

Rom. ii. 6 (or מָשיָּהּ מָשיָּהּ with the omission of מָשיָּהּ) signifies, 1) he is about to do, intends or purpose to do, and he is intent upon, is eager to do (comp. Eng. I was to do something). Gen. xv. 12, מָשיָּהּ מָשיָּהּ and the sun was about going down. Hence it serves for a periphrasis of the Inf. 2 Chr. xxvi. 5, מָשיָּהּ מָשיָּהּ מָשיָּהּ and he served God; without מָשיָּהּ, 1s, xxxviii. 20, מָשיָּהּ מָשיָּהּ Jehovah setteth me; xxii. 1, Eccles. iii. 15, Prov. xix. 8, comp. xxvi. 20. 2) It is to do for: it must be done (comp. Eng. I am to give (or I must give). Josh. ii. 5, מָשיָּהּ מָשיָּהּ מָשיָּהּ and the gate was to shut for was to be shut. More commonly מָשיָּהּ is omitted; 2 Kings iv. 13, מָשיָּהּ מָשיָּהּ what is to be (can be) done.
2 Chr. xix. 2. Also: 3) He was able to do (comp. the Lat. non est solvendi). Judges i. 10, "who could not drive out.*

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the infinitive. Thus the Perf. is connected with the Inf. Amos i. 11, "because he pursued— and stifled his companion; Gen. xxvii. 45; the Impf. with For. causae. Gen. xxxix. 18, "when I raised my voice and cried; Is. xxx. 12, xxxviii. 9. Most usually the Impf. with the simple prefixed, as in Isa. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. Comp. the similar succession of the participle and finite verb, § 124; Rom. 2:

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CONNECTION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed directly with the proper case of the verb, and hence, in transitive verbs, with the accusative of the object. E. g. Num. ix. 15, הָעַלָּקָהּ לְקַלִּים to set up the Tabernacle; 1 Sam. xix. 1, הָעַלָּקָהּ לְקַלִּים to kill David; Gen. xviii. 25, הָעַלָּקָהּ לְקַלִּים to kill the righteous; 1 Kings xii. 15, xxiv. 4, 2 Kings xxii. 8, Ezk. xlv. 30; Lev. xxxvi. 15, הָעַלָּקָהּ לְקַלִּים to do all my commands; Gen. xix. 29, הָעַלָּקָהּ לְקַלִּים when he overthrew the cities; Prov. xxii. 15, הָעַלָּקָהּ לְקַלִּים to do justice; † with the accusative of the pronoun, הָעַלָּקָהּ לְקַלִּים in order to establish thee, Deut. xxix. 12; הָעַלָּקָהּ לְקַלִּים to bring me back, Jer. xxxvii. 26; הָעַלָּקָהּ L. to stay me, Ex. ii. 24; הָעַלָּקָהּ L. to seek me, 1 Sam. xxvii. 1, v. 10, xxviii. 9, 1 Chron. xii. 17; הָעַלָּקָהּ L. quium (mater) eos pararet. So if the verb governs two accusatives, as: הָעַלָּקָהּ L. הָעַלָּקָהּ לְקַלִּים since God hath caused thee to know all this, Gen. xii. 39.

The Verbal Noun, analogous to the Infinitive, retains the

* The connection shows this to be the true sense, expressed in the parallel passage (Josh. xvii. 12) by הָעַלָּקָהּ לְקַלִּים. Comp. moreover, the Hebrew יָדָהּ לְמי, and the Syr. יָדָהּ for passion (Aram. Suppl. Syn. Syr. pp. 9, 10).
† In examples like this, we might regard הָעַלָּקָהּ as genitive of the object (§ 114, 2), a construction common in Aramaic; but as יָדָהּ is used in other examples, and as there never occurs in such a connection a form like הָעַלָּקָהּ (which would decidedly indicate the constr. state and consequently the genitive relation), we must suppose that, as a general rule at least, the Hebrews regarded the object of the Inf. as an accusative. Comp. No. 2 and 2.
same construction; e.g. הַיְדֵי יְהוָה הָעָד knowledge of Jehovah (prop. the knowing Jehovah); Is. xi. 9; יִרָאת יְהוָה to fear me, Deut. v. 26; Is. xxx. 28, Jvi. 6.*

2. The subject of the action is usually placed immediately after the Infinitive, sometimes in the genitive (where the Inf. is regarded rather as a substantive), sometimes, and for the most part, in the nominative. E.g. 2 Chron. vii. 3, יָשֹׁנָה הָנָּנָה the coming down of the fire; Ps. cxxxiii. 1, יְשַׁעַר אֵל יְהוָה the dwelling of brethren together; Ex. xvii. 1, there was no water נַחֲלָה for the people to drink (prop. for the drinking of the people). That the subject is in the genitive, is very clear after Infinitives with a feminine ending; as in Gen. xix. 16, יַעֲמֹד יְשֵׁרָה on account of Jehovah's compassion for him; Is. xlvi. 9, אֲשֶׁר יְרַעְשֶׁנּוּ even though they enchantments are very many; and also when it is a suffix, as in יָשַׁעֵץ when I call, Ps. iv. 2, 4 (but also incorrectly, יָשַׁעֵץ when I return, Ez. xlvi. 7, for יָשַׁעֵץ). On the contrary, the relation of genitive is excluded, and the subject is rather to be regarded as the nominative, in Ps. xlvi. 3, יָשַׁעֵץ (not יָשַׁעֵץ) when the earth shakes; Deut. xxxv. 19, יְשַׁעֵץ יְהוָה when Jehovah gives thee rest; 2 Sam. xix. 20, יְשַׁעֵץ יְהוָה יִשְׂמֹעֵץ that the king should lay it to heart; also where the Inf. and its subject are separated, as in Judg. ix. 2, יְשָׁעַר יִשְׂמֹעֵץ יְהוָה יִשְׂמֹעֵץ whether that seventy men rule over you, or that one man rule over you? Job xxiv. 22, יְשָׁעַר יִשְׂמֹעֵץ יִנְשָׁךְ יְהוָה that the workers of iniquity may hide themselves there; Ps. lxxvi. 10. See farther in No. 3.

3. When the object of the Infinitive, as well as its subject, is to be expressed, the subject is regularly placed next after the Inf., and then the object. The latter is here manifestly the accusative; but the subject stands, as in No. 2, sometimes in the genitive, but most commonly in the nominative. The genitive (prevailing in the Arabic) shows itself, e.g. in Deut. i. 27, יָשַׁעֵץ יָרֵאָה because Jehovah hates us; Is. xiii. 19, יָשַׁעֵץ יָרֵאָה as God overthrew Sodom; Deut. vii. 8, 1 Kings x. 9; Is. xxix. 13, יָשַׁעֵץ יָרֵאָה their (corum) reverence for me; Gen. xxxix. 18, יָשַׁעֵץ יָרֵאָה when I lifted up my voice. But the nominative occurs, e.g. in Is. x. 15, יָשַׁעֵץ יָרֵאָה as if the rod could shake him that lifts it up (where the form would.

* For examples of an noun of the object with the Inf. passive, see §132, 1, a.
be בְּהַהְוָא, if בְּהַהָא were the genitive); and so commonly, the subject is to be regarded as the nominative, e.g. 1 Kings xiii. 4, יִשְׂרָאֵל יִמְצָא כָלַּהֲנָה when the king heard the word of the man of God. Gen. xiii. 10, Josh. xiv. 7, 2 Sam. iii. 11, Jer. xxxi. 1, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the infinitive, as in Gen. xli. 39, מָלְאָה לָא יֵלָע יַעַבְרָה he knew, since God hath caused thee to know all this.

It is an unusual order of the words, when the object is placed first after the infinitive, and then the nominative of the subject is added by way of complement; e.g. Isa. xx. 1, נָתַן רַמְיָו הַתִּלָּלָה when Sargon sent him; Ezra ii. 8, שֶהָנוּ רַמְיָו שֶהָנוּ לְךָ that our God may enlighten our eyes; 2 Chron. xii. 1, לָא יֵלָע נָתַן פְּנֵיהַ he knew when Rehoboam had established the kingdom. Josh. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

434.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the relations of time, as רֹצֶה dying (Zech. xi. 9); he who has died, dead (so very often); he who is to die (Gen. xx. 3); רֹצֶה he who falls, has fallen, will fall; רֹצֶה facturus (Gen. xlii. 25, 14, v. 5); though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in -ndus, e.g. נָתַן metuendus, terrible, Ps. lxxvi. 8; יִמְצָא laudandus, worthy to be praised, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes:

a) Most frequently the Present.* Eccles. i. 4, נֶּאֶה רֹצֶה הָאֵשׁ רֹצֶה our generation goes, another comes; ver. 7, יִמְמָתָה יִמְמָתָה all the rivers flow...; Gen. iv. 10. If the subject is a personal pronoun it is either written, in its full form, in immediate connection with the participle, as רֹצֶה נָתַן I Fear Gen. xxxii. 13, נָתַן נָתַן, we are afraid (1 Sam. xxiii. 3); or it is appended as a suffix to the word רֹצֶה (is), as Judges vi. 26, יִמְמָתָה יִמְמָתָה if thou sendest. In the same manner it is appended, in negative sentences, to רֹצֶה; e.g. יִמְמָתָה יִמְמָתָה if thou send him not Gen. xlii. 5.

Hence b) the Future (conceived as present, comp. Y.129, 4). Is. v. 5, I will tell you פָּנַי יִמְמָתָה יִמְמָתָה יִמְמָתָה what I do, for what I will do. Gen. xix. 13, xlii. 25; I K. iv. 14.

* In Syriac and Chaldee, it is more frequently used than than in its proper signification as a participle.
§135. CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same regimen as the verbs to which they belong; e.g. I Sam. xviii. 29, נֶאֱבָדָה הַסַּלְדָא Daniel's enemy (prop. one that hated David); 1 Kings ix. 23, נֶאֱבָדָה הַסַּלְדָא they who rule over the people; Ez. ix. 2, נֶאֱבָדָה הַסַּלְדָא clothed with linen garments; 2) as nouns followed by a genitive (§112, 2); e.g. Gen. xxii. 12, נֶאֱבָדָה הַסַּלְדָא one that fears (a feeder of) God; Ps. lxvii. 5, נֶאֱבָדָה הַסַּלְדָא they that dwell in (inmates of) thy house; Ez. ix. 11, נֶאֱבָדָה הַסַּלְדָא the one clothed with linen gar-

* For the use of the article here before the predicate, see §110, 2, Rem.
† In Syriac, the Present and Imperfect are expressed, directly, by interjectio; esp. in part. letter a), and interjectio fut = interjectio.
ments; מִבְּלָא רְצִים those whose garments are rent, 2 Sam. xiii 31; הָעָשֶׂה he whose guilt is forgiven, Ps. xxii. 1.

This latter construction with the genitive is properly confined to active verbs (§ 138). The participle of the verb מָאָס, to enter in, is also construed thus, as this verb is followed by the accusative (comp. ingressi partem); e.g. Gen. xxiii. 10, מָאָסָם נְפַלְפַּל those who enter in at the gate. But there are also examples of the participle followed by a genitive in cases where the verb to which it belongs is construed only with a preposition. E.g. מֹאָס, מָאָס those who rise up against him,—against me, for מָאָס, מָאָס Ps. xviii. 40, 49, Deut. xxxii. 11; מָאָס יֵבְשְׂרְאוּ they who turn away from transgression, Is. lx. 20.

2. The two constructions, explained in No. 1, are found also in connection with suffixes. The first is followed in מָאֶס he who made me, the second in מָאֶס my maker.

1136.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, b) that the Imperfect, especially the cohortative form with the ending נָ, and with the particle נָה, is employed to express the Optative. It remains to mention two other forms under which it is expressed by periphrasis, namely:

1. By questions expressive of desire. E.g. 2 Sam. xv. 4, מָאֶס וַיְעַבֵּרוּ who will make me judge? i. e. would that I were made judge! Judg. ix. 29, מָאֶס וַיְלַמְּדָהוּ מִי מִי מָאֶס would that this people were placed under my hand! Ps. iv. 7, Job xxix. 2. In the phrase מַעֲמַכְּךָ the proper force of the verb is often wholly lost, and nothing more is expressed than would that! (uitim!) God grant! It is followed:

a) by an accusative, as Deut. xxvii. 67, מָאֶס וַיְלַמְּדָהוּ מִי מָאֶס would it were evening! prop. who will give (will make it) evening? b) by an Infinitive, as Ex. xvi. 3, מָאֶס וַיְלַמְּדָהוּ מִי מָאֶס would we had died! c) by a finite verb (either with or without), Deut. v. 26, מָאֶס וַיְלַמְּדָהוּ מִי מָאֶס O that they had this heart! Job xxiii. 3.

2. By the particles מָאֶס si, O si! מָאֶס si! especially by the latter, Ps. cxxxix. 19. The particle is followed by the Imperfect Gen. xvii. 18, by the Participle Ps. lxxxi. 14, seldom by the Imperfect Gen. xxiii. 13. When it is followed by the Perfect, the desire expressed has reference to past time; as Num. xx. 3, מָאֶס מָאֶס would we had died!
§137. PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as most readily occurring to the mind) employed with reference to objects which are feminine. E.g. דָּבַר Ez. xxiii. 49; דָּבַר Ruth i. 8; דָּבַר thou ( fem.) hast made a league Is. lvii. 8; comp. Cant. ii. 7. Compare the analogous use of the pronoun §121. Rem. 1.

2. The third person (most commonly its masc. form) is very often employed impersonally. E.g. וַיְהֵן and it happened; וַיִּהְעַר and יָרְאָת (lit. it was strait to him) he was in trouble; וַיְהִיב and יִרְאוּ he became warm. It is also employed thus in the fem., e.g. 1 Sam. xxx. 6, וִיסִיתָ וַיִּרְאוּ and David was in trouble; Ps. i. 3; Jer. x. 7.

The Arabic and Æthiopic commonly employ here the masc., and the Syrian the fem. form.

3. The indeterminate third person (Germ. man, Fr. on, Engl. they, one, or simply the passive voice) is expressed, a) by the 3d pers. singular, e.g. מְנַע־נְחָל they called Gen. xi. 9, xvi. 14, 1 Sam. xix. 22, xxiv. 11; b) by the 3d pers. plural, as Gen. xli. 14, יִרְאוּ and they brought him in haste, for he was brought; c) by the 2d person, e.g. Is. vii. 25, יֹאמְרוּ אֱלֹהִים there shall no man go thither ; so in the common phrase יִהְעַר יִרְאוּ or יִרְאוּ until one comes; d) by the passive voice, as Gen. iv. 26, וַיִּהְעַר וַיִּרְאוּ when they began to call upon —*. Rem. 1. In the first case (letter a) the force of מְנַע ( impersonal, as we use one, men; they) is implied. The full construction occurs in one instance, 1 Sam. ix. 9, מְנַע רֵאֵךְ, מְנַע רֵאֵךְ הָעִם formerly they said thus in Israel. Sometimes the Part. of the verb is added, as its nominative; e.g. Is. xvi. 10, יִוָעְלָה יִוָעְלָה the treater shall not tread, for they shall not tread = there shall be no treading; xxviii. 4, Ez. xxxiii. 4, Deut. xxii. 8. The last is not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E.g. יִהְעַר יִרְאָת thou

* Sometimes on the contrary the impersonal direct must be understood as strictly the passive silent. Job vii. 3, night of pain how they appointed me, he are appointed me (as by God); iv. 19, xvii. 12, xxii. 13, xxxiv. 20. So in Chalder very frequently (Dan. ii. 30, iii. 4, v. 3) and in Syrme.
CONSTRUCTION OF THE VERB WITH THE ACCUSATIVE.

All transitive verbs govern the accusative (§ 118). On this general rule we remark:

1. Many verbs are construed both without an object (absolutely), and with one (the latter use commonly indicated in German by a prefix-syllable [in Engl. mean, bemoan]), e.g. הַלַּֽעַֽב טַבָּֽעַֽהָּ to weep, and to weep; טַבָּֽעַּ to dwell, and to dwell in; טַבָּֽעַּ to go forth, and also like egredi in the form egredi urbem, Gen. xiv. 1.

Here notion further:

Rem. 1. Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as תַּבָּֽעַּ נַבְּשַּׁ נַבְּשַּׁ Ps. xiv. 5, תַּבָּֽעַּ תַּבָּֽעַּ 1 K. i. 12, i.e.אָנָּאָ הַבָּֽעַּ אָנָּאָ; 1 Sam. ii. 10, 147; most frequently (as in Greek) as a specification, or a limitation of the general idea of the verb; e.g. Gen. xxvii. 34, תַּבָּֽעַּ תַּבָּֽעַּ he cried a loud and bitter cry; ver. 33; Zechar. i. 14; 1 Chr. xxix. 6. Comp. more such notes &c.

2. Verbs which signify to flow, to stream, take in the postum an accusative, of which is represented as poured forth in a stream. Lam. iii. 48, תַּבָּֽעַּ תַּבָּֽעַּ תַּבָּֽעַּ my eye flows down streams of water. Joel ii. 16, the hills flow with. 2 K. liii. to run, to flow, Jer. vii. 17, תַּבָּֽעַּ to distil. Joel iv. 18, and, תַּבָּֽעַּ to gush forth, to flow abundantly (hence to bear along as does a torrent), Is. x. 22; similar, but more bold, is Prov. xxvii. 31, וַתָּֽעַּ וַתָּֽעַּ וַתָּֽעַּ and behold it (the field) has all gone up to thorns—a spurious title. Is. v. 6. Compare in Græch, σπαραγμὸς ὀρέων, Ψευδής ὀρέων [in Eng. "which all the while rain blood"]; also in Apoll. 2, 202; ἔκς ὀρέων [in Eng. "which all the while rain blood"]

3. It is also to be regarded as a mere poetic usage, when verbs which signify to do, to speak, to cry, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this for our view of the subject in תַּבָּֽעַּ תַּבָּֽעַּ תַּבָּֽעַּ to cry a loud voice
§ 138. VERB WITH THE ACCUSATIVE

{comp. Rem. 1}, to cry with a loud voice, Ezek. xi. 13; to speak (with) a false tongue (Ps. cxix. 2), hence Ps. iii. 5, ἄρπα τιμή with my (whole) voice I cry; τὸν κυβόρον τῶν ἐν τω ἱερῷ xvi. 17, with my (with full) mouth I cry; so, to speak with the mouth, Prov. xiv. 4; to help with the right hand, with the hand, with the sword, Ps. xlv. 13, 14, xliii. 3, lxv. 1, lxvi. 1, lxviii. 20, 33; in which cases the accusative instrument is employed. In the same cases the instrument is also used, e. g. to praise with the mouth Ps. xxxix. 2, cix. 30; to entreat with the mouth Job xi. 16. The same use of the accusative is found in Greek; e. g. πλάσσεις παντώς, παίρνει θέλει (see Porson and Schäfer ad Eurip. Orest. 1437, 1477, Bernhardy Synt. Gr. Sprach. S. 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rem. 1 and 2. In like manner* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: Schlechthehe laufen; eine herrliche Stimmung singen; eine tüchtige Klingen schlagen [so in English, to play the harp, to sound the trumpet].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their significations, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. τοῦτον to reply to (like εἰς ἑαυτόν τινα, prop. to acquaint, to inform one); θαύμα to cause an obliterus agere (prop. to defend him before the judge); τῷ to bring joyful news to one, to cheer him with glad tidings; τῷ to commit adultery with one (prop. to embrace adulterously); τῷ to become surety for one (to bail him).

Rem. 1. In the same manner as construed even the passive and reflexive conjugations Niph. Hipp. and Hithpor, the verb sometimes assuming under these forms a signification which requires the accusative. E. xii. to prophesy, Jer. xxvi. 13; ἔτρεψε to surround (prop. to place oneself around), Judges ix. 22; ἐμίσθωσα I am made to possess, i. e. have taken in (unwilling) possession, Job vii. 2; πρᾶτερ to plot against, Gen. xxxvii. 19; ἔδραμε to consider Job xxxvii. 14.

2. In very common formulas, the accusative after such verbs may be omitted without injury to the sense (elliptic form), as πᾶσα, for πᾶσαι πάσοι

* On the contrary, the Hebrew employed the instrument where we use the accusative. Equally common, as in German also, are the constructions to shake the head (Ps. xxi. 8), and to shake with the head (Job xvi. 4); to speak the teeth (Ps. xxvii. 16), and to speak with the teeth (Job xvi. 8), where head and teeth could be treated either as the object of the verb or as the instrument. But the form of expression differs from ours in the phrases: ἔκοψε τῷ to open the mouth (Job xvi. 19, prop. to make an opening with the mouth), ἔδιδε τῷ to spread out the hands (Lam. i. 17, prop. to make a spreading with the hands), comp. ἔλησεν τῷ and ἔδωκεν τῷ.
to make a covenant, 1 Sam. xx. 18; רָצָה to stretch forth, sc. יִרְדָּה the hand Ps. xviii. 17.

3. Classes of verbs which govern the accusative are: a; those which signify to clothe and unclothe, as הָלַיָּה to put on a garment, הָלַיָּה to put off a garment, הָלַיָּה to put on as an ornament; e.g. הָסִכָּה הַרְמָה הָסִכָּה the pastures are clothed with flocks; Ps. lxv. 14, cix. 29, civ. 2: 2) those which signify fullness or want, as רָצָה to be full, רָצָה to swarm with (Gen. i. 20, 21), רָצָה to be satiated, רָצָה to overflow (Prov. iii. 10), רָצָה to want, הָלַיָּה to lose (children); e.g. הָסִכָּה הַרְמָה הָסִכָּה and the land was filled with them, Ex. i. 7; הָסִכָּה הַרְמָה הָסִכָּה lit. perhaps the fifty righteous will want fire, i.e. perhaps there will be lacking fire of the fifty, Gen. xviii. 28; עָשְׂרֵה הָסִכָּה (why) should I lose you both together, Gen. xxvii. 45: 3) most verbs of dwelling, not merely in a place (to inhabit, Judg. v. 17, Is. xxxiii. 16, Gen. iv. 20), but also among a people, with one, as רָצָה, רָצָה; e.g. הָסִכָּה הַרְמָה I dwell among those that breathe out flames, Ps. lvii. 5, v. 5, cxx. 5; 4) those which express going or coming to a place (petere locum); hence הָלַיָּה, with the accus. to befall one. Here belongs the accus. loci, l 118: 1

1139.

VERBS WHICH GOVERN TWO ACCUSATIVES.

Such are:

1. The causative conjugations (Piel and Hiphil) of all verbs which in Kbl govern one accusative. E.g. הָסִכָּה הַרְמָה הָסִכָּה I have filled him with the spirit of wisdom, Ex. xxviii. 3; הָסִכָּה הָסִכָּה הָסִכָּה and he clothed him in (caused him to put on) garments of fine cotton, Gen. xii. 42. And further, הָסִכָּה to gird one with Ps. xviii. 33, הָסִכָּה to bless one with Deut. xv. 14, הָסִכָּה to crown one with, and הָסִכָּה to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs whose signification in Kbl is causative: such e.g. רָצָה to cover or clothe one with any thing (Ps. v. 13, Ex. xiii. 10; hence also to sow, to plant Is. v. 2, xvii. 10, xxx. 23, Judg. ix. 45; to anoint Ps. xiv. 8; to fill (with), to bestow (upon), to deprive of), Ex. viii. 17, Gen. xxvii. 37; to do one a favor or an injury, 1 Sam. xxiv. 18; to make
one something (Gen. xvii. 5), e. g., וְדֹּגוּ הַשָּׁמָּיִם אֶל הֵבַלְתָּן מַעַל or make it a holy anointing oil; Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. and make of it a holy anointing oil, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, רְשָׁבֵי נְבָעִים מִשְׂרָאֵל וַנָּעַר and he built of the stones an altar, prop. built (formed) the stones into an altar; Lev. xxiv. 5. More striking examples of this construction are those in which the accusative of material is placed last; as Ex. xxxviii. 3, כָּל הָעֲבוֹדַת הַמַּעֲשֵׂהּ כַּל הָעַלֶּגֶד all its vessels he made of brass, Gen. ii. 7, Ex. xxv. 39, xxxvi. 14.

There is another use of two accusatives after the same active verb viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118). E. g. יַקָּחֹהוּ אֶת הַנָּחַל to smite one on the cheek for to smite upon his cheek. Ps. iii. 8 (comp. Deut. xxxii. 11, 2 Sam. iii. 37); יִגֶּשׁ אֶת הַנָּחַל to smite one as to his life, i. e. to smite him dead, Gen. xxxvii. 21; so also with מַגָּל, Gen. iii. 15.

§ 140.
CONSTRUCTION OF VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either /a) by appropriate verbal stems, as מָתַע in-trace, מִקָּא ex-ire, וּבָא re-turn, וּבָא to pre-cede, וּבָא oc-currit; or b) by prepositions written after the verb [as in English], e. g. שָׁם to call, with צָלָה to call to, with צָלָה to call upon, with צָלָה to call after; צָלָה to fall, with צָלָה to fall upon, and also [with or without צָלָה] to fall off—to (i. e. to desert from one to another), with צָלָה to fall down before; צָלָה with צָלָה to go after, to follow.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words, construed with this or that particle, we shall most properly treat in § 151, on the meaning and construction of the different prepositions.

* On the prepositions of these verbs, see § 145, 1.
§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called constructio prægnans occurs in Hebrew, chiefly when a verb not implying motion is construed with a particle of motion; and consequently, in order to complete the sense, a verb must be mentally supplied, corresponding to the idea of motion implied in this connection. E. g. נָפַל to turn (or look) with astonishment to one, Gen. xiii. 33; מָלַךְ for גָּלַשׁ to follow Jehovah fully, Num. xiv. 24; Ps. xxii. 22, מָשַׂא הָעָם יִשְׂרָאֵל to hear (and save) me from the horns of the wild bulls; Is. xiv. 17, מָשַׂא יִשְׂרָאֵל לְפֹנֵס his prisoners he did not release (and let go) to their homes; Ps. lxxix. 40, Gen. xiii. 28, Is. xlii. 1.

§ 142.

UNION OF TWO VERBS FOR THE EXPRESSION OF ONE IDEA.

When one verb has another for its complement, the second (in sense the leading verb) is construed as follows:

1. It stands in the Infinitive, either absolute ([§ 131, 1]) or (more commonly) construct, after the other verb. E. g. Deut. ii. 25, 31, נָתַתָּם I begin to give; Gen. xxxvii. 5, צָאִיתֶךָ וְהָיוּ and they went on to hate; Ex. xviii. 23, יַעֲשֶׂהוּ יְהֹוָה thou canst endure; Is. i. 14, לְהַשְּׁבָכָהוּ I am weary with bearing. Still more frequently—

2. It stands in the Infinitive preceded by ב, as Deut. iii. 24, שָׁכַבְּךָ וְהָיוּ and they ceased to build; xxvii. 20, יָאוֹרְךָ יִשְׂרָאֵל thou hast hastened to find, i. e. hast quickly found, &c.

These are the usual constructions in prose after verbs signifying to begin (לְחָלָה, לְחָלָה), to continue (לְשׂוּרָה), to hasten (לָעֲשֶׂה), to cease (לָעַל, לָעַל), to be finished (לִשְׁבַּע); so also, to make good = to do well (לָעְשֶׂה), to make much or many (לָעַל), and the like modes of action, expressed for the most part, by Hiphil; to be willing (לָעַל, לָעַל), to be unwilling, to refuse (לָשָׁעֶר), to seek, to strive for (לָעֶשָׂה), to be able (לָעַל, לָעַל), the latter signifying to know (how) to do, to learn, (לָעַל), to permit. It is to be

* To permit one to do a thing is expressed by יָאוֹרְךָ יִשְׂרָאֵל, and יָאוֹרְךָ יִשְׂרָאֵל; prop. to give or grant one to do a thing. Gen. xx. 8, לָעַל לְהַשְּׁבָכָהוּ and I have not permitted thee to touch.
remarked, however, that in poetry the ג is often omitted where it is used in prose, as יכנל to be willing, with ג, Ex. x. 37, with the mere Inf. Job xxxix. 9; Is. xxx. 9, xlii. 24.*

3. It has, like the first, the form of the finite verb; they are then construed—

a) With ג before the second verb, agreeing with the first in tense, gender, and number, both forming one idea, as in Nos. 1 and 2 [Comp. in Engl. "make haste and come down"—make haste to come down.] Judg. xix. 6, נל לְלָבָּבָה be pleased now and tarry all night, Jos. vii. 7. Gen. xxvi. 18, יְהֵמוֹן הָבָּה and he returned (repeated) and dug, for he dug again; xxxvii. 7, 2 Kings i. 11, 13; Gen. xxv. 1, he added and took a wife, for he again took a wife. Esth. viii. 6, יְהֵמוֹן לָבָּבָה how should I be able and witness, for how should I be able to witness. Cant. ii. 3, Eccles. iv. 1, 7.

The construction may also begin with the Impf. and be continued by the Perf. with ג (according to § 126, 6); as in Esther (above quoted); Deut. xxxii. 13, that they may learn (Impf.) and fear (Perf.), for to fear; Hos. ii. 11, Dan. iv. 25; and vice versa, it may begin with the Perf. and be continued in the Impf. with ג, as in Job xxiii. 3.

b) Without ג and (אָנותָדוֹרָז), the second verb connecting more nearly with the preceding one, and the first (as in letter a) agreeing with it in tense. Deut. ii. 24, אֲנִי לָבָּבָה begin, take possession, for begin to take; Hos. i. 6, יְהֵמוֹן הָבָּה אֲנִי will not go on and pity, i.e. I will not longer pity; 1 Sam. ii. 3, אֲנִי multiply not and speak—speak not much; Lam. iv. 14, יְהֵמוֹן אֲנִי so that they could not touch; Job xix. 3, Hos. v. 10.

This construction is more poetical than the one under letter a. Comp. § 9. יְהֵמוֹן followed by ג in Gen. xxxv. 1, xxxviii. 5; but without it in Hos. i. 8, Is. iii. 1.—It occurs, however, in common prose, as in Josh. iii. 6, Neh. iii. 20, 1 Chron. xiii. 2, Is. iii. 16, Deut. i. 5.

c) Also אָנותָדוֹרָז, but with the second verb in the Imperfect, as being more strictly dependent on the first, which we may express by the conjunction that. Job xxxii. 23, יְהֵמוֹן אֲנִי אֲנִי I know not how to flatter (prop. I know not what to do, that 1

* So after words which include an analogous verbal idea. E.g. יְהֵמוֹן ג is not permitted to enter in: יְהֵמוֹן ג (poet.) there is nothing to be compared to this, Ps. xl. 6; יְהֵמוֹן ready, prepared, commonly with ג, without it in Job iii. 8.
may flatter— I cannot flatter). 1 Sam. xx. 19, יְנַשְּׁנַן (and cause on the third day, (that) thou come down, for on the third day come down. Is. xxxii. 21.

In Arabic and Syriac this construction is very common; in Hebrew rare, but was necessary at least in those cases, where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1, יְנַשְּׁנַן יֶנַּקְחָל סָעַת thou shalt not add (that) they shall call thee, for thou shalt not continue to be called; Num. xxxii. 6, יְנַשְּׁנַן יֶנַּקְחָל סָעַת perhaps I may be able, (that) we shall smite him, and I shall drive him out.

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

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

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

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. xxxxi. 27, יְנַשְּׁנַן וַתְּקַנְּנֵךְ hence hast thou secretly fled; xxxvii. 7, your sheaves stood around and boxed, for boxed around; 2 Kings ii. 10, יְנַשְּׁנַן וַתְּקַנְּנֵךְ thou hast stead fastly in asking, i. e. hast made a hard demand. The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liv. 11, יְנַשְּׁנַן הֹלֵךְ he shall see and be satisfied (with the sight), and lv. 11, that ye may suck and be satisfied (thereby); xxvi. 11.—Jer. iv. 5, יְנַשְּׁנַן וָלְקִם means, call ye (and that) with the full voice = call aloud.

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

* The Arabian says יְנַשְּׁנַן וַתְּקַנְּנֵךְ (he was inclined, that he should read), for he would read; and so the Syrian יְנַשְּׁנַן וַתְּקַנְּנֵךְ (Luke xviii. 13), he would lift up; but otherwise with the conjunction that, יְנַשְּׁנַן וַתְּקַנְּנֵךְ he would come. The Latin also may omit the conjunction in this case; Quod id fieri? Ter. Volo hoc oratori contingat, Gai. Brut. 84. So in German, Ich wolle, es wäre ; Ich danke, es ginge, I would it were, &c.

† For יְנַשְּׁנַן (§ 20, Rem.) Inf. Hiph. of יְנַשְּׁנַן.

‡ This construction also is common in Syriac (see Hoffmann’s Gram. Syr. p 415, § 10), where it is by no means to be taken (as by J. D. Michaelis) for a Græcism.
§ 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (Piel, Hiphil) has two accusatives (§ 139), its passive retains only one of them (viz. the second, or more remote object), taking the other (the immediate object) as a nominative, or including its subject in itself. Ps. xxx. 11, תֵּילָּה תַּעְרָךְ כָּלְכָּלִים the mountains are covered with its (the vine's) shade; 1 Kings xxii. 10, יָדִיבָּה יִשְׂרָאֵל clothed with garments (prop. made to put on garments); Ex. xxv. 40, קָבָּלָה יִשְׁמָעֵל which was shown thee (prop. which thou wast made to see).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (dictatur = they say), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 137, Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, יָרָדָה הַשָּׁבָטָה הַשָּׁבָטָה בְּרָם and they made known to Rebecca the words of Esau; iv. 18, רֹאִים רֹאִים יְזַיִּתוּנִי one bore (for his wife bore) to Enoch Izraïl; xxxi. 5, פָּרָשָׁה יָבִא יָבִא at the time of bearing (it, says) to his Isaac; xl. 20, רֹאִים רֹאִים יָבִא יָבִא the day on which Pharaoh was born; xvii. 5, יָבִא יָבִא הַשָּׁבָטָה הַשָּׁבָטָה רַבָּה Rabbah no longer shall they call thy name Abram. Ex. x. 8, יָבִא יָבִא הַשָּׁבָטָה הַשָּׁבָטָה רַבָּה no longer shall they bring Moses back to Pharaoh. Lev. xvi. 27, Jer. vii. 15, 1 K. ii. 21.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147); for it is not, in the Hebrew conception, the subject of the passive verb, but is governed by it in the accusative as its object. Is. xxii. 2, רֹאִים רֹאִים יָבִא יָבִא visions dream seantur nisi (the noun in the accus.); Dan. ix. 24, septynaria septemquinque destinantur (ךַּנְּנָה); 1 K. ii. 21, Is. xiv. 3, Gen. xxxv. 26, Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes a, and is therefore in the dative (as in Greek); as כְּשָׁם βλέπεις blessed of God (τὸ δεῖκεν), Gen. xiv. 19, Prov. xiv. 20. More rare, but entirely certain, is the same use of אָתַּה (prop. out from, by which origin, source, in general, is often denoted); Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; ἀπὸ ἀπὸ ἀποκορούμενον a parte, Gen. vi. 13; אֹי ὅτι, Num. xxxvi. 2, Is. xlv. 17; and sometimes of the accusat instrumenti (comp. § 138, 1, Rem. 3) without a preposition, Is.
CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144.

MANNER OF EXPRESSING THE COPULA.

The union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula. 1 Kings xviii. 21, גְּדוֹלָה יָהוָה Jehovah (is) the true God; Gen. ii. 4, צַלְמָנִי הָאֱלֹהִים this (is) the history; ii. 12, בְּבֵית מֶלֶךְ דָּוִד he will become (is) the gold of that land (is) good; Is. xxxiv. 2, כְּצָלָה אָדָם he too (is) wise.—The frequent use, in this connection, of a pronoun of the third person referring to the predicate, for marking more distinctly its union with the subject, has already been noticed, § 121, 2.

More seldom the copula is expressed by the substantive-verb אֶָּזְאָ, Gen. i. 2, and the earth was (הָאָזְאָ) waste and empty; iii. 1, the serpent was (הָאָזְאָ) cunning; ver. 20. Also by דָּוִד and גְּדוֹלָה (which include the idea of the substantive-verb) when the subject is the pronoun and the predicate is a participle (see § 134, 2, a).

On the gender and number of the copula see § 147.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 3); especially when there is no adjective of the signification required (§ 106, 1). E.g. יָאָרָה וְהָאָזְאָ his walls (are) wood = of wood, wooden. The sense is here the same, as if the substantive, which stands as subject of the sentence, were repeated in the compound state before the predicate (יָאוֹרָה וְהָאָזְאָ). This full construction occurs Job vi. 12, יָאָרָה וְהָאָזְאָ אֶאֱלֹהִים is my strength the strength of stones? Similar examples are: Cant. i. 15, יָאָרָה וְהָאָזְאָ the
§ 145. PARTS OF SPEECH IN A SENTENCE.

eye (are) doves’ eyes; Ps. xlv. 7, ַיָּהוָא יִשָּׁרְאְל סְדִיֶּה thy throne (is) a throne of God — a divine throne; * second member (with the full construction) יִכְנָעְוָי יָנָבֶהֶל a righteous sceptre is the sceptre of thy dominion. This occurs, especially, with * of comparison; as Ps. xviii. 34, יְבִנָהוֹל יִשָּׁרְאְל my feet after the manner of hinds — like feet of hinds; Is. lxii. 2, יְבִנָהוֹל יָנָבֶהֶל thy garments (are) like the garments of one who treads the wine-press; xxix. 4; Jer. iv. 9, רַבָּבֶה רַבָּבֶה his arrows like the arrows of a mighty man.

§ 145.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE; CASE ABSOLUTE.

1. The most natural order of words, in the simple sentence in calm discourse, is this: subject, copula, predicate; or, when the predicate consists of the verb with its object, subject, verb, object. Adverbial qualifications (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.

But the Hebrew can, at pleasure, render either of these members prominent, by giving it the first place in the sentence; e.g.

a) The verb: Prov. xxviii. 1, there flee, when there is no pursuer, the wicked. Gen. xlii. 30. This is its common position, when there is implied in it an indeterminate subject (the impersonal construction, § 137, 3), as Gen. i. 14, יֵלָם יָשְׁעֵל let there be lights, יִנָּב הָיוּ they howl (to wit) the jackals, Is. xiii. 22 (comp. it vient des hommes); and also wherever the sentence or clause is connected with a preceding one by * (of course where the Impf. cons. is employed), יָשְׁעֵל or יִנָּב, as Gen. iii. 1, all beasts יֵלָם יָשְׁעֵל which Jehovah had made; ii. 5, יֵלָם יָשְׁעֵל for Jehovah had not caused it to rain.

b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, יִנָּב יֵלָם יָשְׁעֵל great art thou, and great is thy name.

c) The object of the verb: the verb then immediately follows, as Prov. xiii. 5, lying words hates the righteous man; [Judges

* Philology requires, however, no other than the simple and natural construction, “Thy throne, O God!” — Ps.

† Rarely is the object interposed between the negative and the verb (Job xxi. 7, xxiv. 28, Eccles. x. 10), or the subject (2 Kings v. 36), or an adverbial qualification (Ps. vi. 2).
v. 25, water he asked; milk she gave.] Very rare is the arrangement in 2 Kings v. 13, some great thing had the prophet commanded thee. Ex. xviii. 23.

d) The adverbial qualification, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, וַיְהִי בְּרֹקֵן; Judges v. 22.

Another arrangement, viz. subject, object, verb, which is common in Aramaean (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, יָרָע וְלָבֵּן וְלָבֵּן; xi. 5; Isa. xiii. 18; xiv. 6. See Gesenius, Comm. zu Jes. xlii. 24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of limitation, or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun; (compare c'est moi, qu'on a accusé.) E. g. the genitive, Ps. xviii. 31, הַלְוָיָה יְהֹוָאָלָתָהּ God—perfect is his way, for the way of God is perfect; xi. 4, civ. 17; the accusative, Ps. lxiv. 17, winter and summer—thou hast made them; for thou hast made winter and summer; Gen. xlvii. 21, תְּנַחֲמוּ הַנְּשָׁה יְהֹוָאָלָתוֹ the people—he transferred them; xxi. 13, comp. Jer. vi. 19.*

The suffix may also be omitted, Ps. ix. 7, and the connection indicated by ל (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, יָבִא יְהֹוָאָלָתוֹ the number of his years—there is no searching (to them); iv. 6, xxii. 12, xxv. 5. Gen. iii. 5, 1 Sam. xxv. 27, 2 Sam. xv. 34.

The participle, when placed thus at the beginning of the sentence, resembles the Latin ablative absolute. Prov. xxiii. 24, he who begat a wise son (i.e. when one begat, &c.) then he may rejoice. 1 Sam. ii. 13, וַיְהִי בְּרֹקֵן וַיְהִי בְּרֹקֵן when any one brought an offering, then came the priest's servant; ix. 11, Gen. iv. 15.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations,

* Such an absolute case may also be introduced by ל (in respect to). E. g. Gen xvii. 20, Ps. xvi. 3, Isa. xxxii. 4.
partly occasioned by regard to the sense rather than the grammatical form of words (\textit{constructio ad sensum}), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause; we remark:

1. Collective nouns, e.g. 

\begin{itemize}
\item \textit{people, family}, and nouns used as such, as 

\begin{itemize}
\item \textit{men (see § 1108, 1)}, are usually construed \textit{(ad sensum)} with the plural. 
\end{itemize}
\end{itemize}

Judg. ix. 55, סנה סנה לּשון and the men of Israel saw; xx. 10. 

1 Kings xx. 20, סנה סנה; Prov. xi. 26. 

So when the collective is itself \textit{fem.}, but represents individuals which are of the \textit{masc.} gender; e.g. 

\begin{itemize}
\item 2 Sam. xv. 23, וֹּמַרְתָּה וּפֶלְוָה the whole land (i.e. its inhabitants) swept; 
\item 1 Kings x. 24, גֶּב. xlvi. 6, 1 Sam. ii. 33, xvii. 46; and \textit{vice versa}, Job i. 14, זָרוּלָה וּזרוּלָה the cattle (kine) were ploughing. 
\end{itemize}

For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11, Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 1147, a), and then, when the collective is introduced, proceeds with the plural. 

Ex. xxxiii. 4, וְשָׁםָהֵן ... וְלָמַלְכָּהוּ and the people heard ... and mourned; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 1108, 2) are construed with the singular, especially the so-called \textit{pluralis excellentiae}. 

Gen. i. 1, 3; Ex. xxi. 29, ויָאוּ וְיָאוּ his owner shall be put to death. 

So feminine forms with a masculine signification are construed with the masculine; ECCLES. xii. 9, בְּנֵי בִּנְיָמִין the preacher was wise.

3. Plurals which designate beasts or things (but not persons), whether they are masculine or feminine, prefer the construction with the feminine singular; (comp. the feminine form with the

\begin{itemize}
\item \textit{Sallust. Jugurth. 14, pars in eorum acti, pars beatiss objecti.}
\item יָאוּ is construed with the \textit{plur.} only here and there in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. 
\item Gen. xx. 13, xxxvii. 7, Ex. xxi. 8, Ps. lvi. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, with Neh. ix. 18; 2 Sam. xii. 23, with 1 Chron. xvii. 21. See the lexicon.
\item Perfectly analogous is the Greek construction \textit{τὰ πρὸς τὴν βουλήν}, where the Athenians admit the plural only when persons are designated: \textit{τὰ πρὸς παρθένους βουλήν.} 
\item In Arabic, such a plural is called \textit{pluralis iahhumma} (i.e. not used of men) and is construed chiefly with the feminine singular, like all his so-called \textit{pluralis fraca} (collective forms). 
\end{itemize}
collective signification in | 107, 3, d). Joel i. 20, יִתְנָהְךָ יִתְנָהְךָ the beasts of the field pine for ——. Job xiv. 19, יִתְנָהְךָ יִתְנָהְךָ its floods wash away. Jer. xlix. 24, יִתְנָהְךָ יִתְנָהְךָ pains have seized upon her. Ps. xxxvii. 31, Job xii. 7. The same principle applies to pronouns in connection with their antecedents; Job xxxix. 15, Is. xxxv. 7, 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. לֵבָב for omnes and omnis). Num. xxiv. 9, נֵבְרָס נֵבְרָס who bless thee, let him be blessed; who curse thee, let him be cursed. Gen. xxvii. 29, Ex. xxxi. 14. Prov. iii. 18, נֵבְרָס נֵבְרָס happy (is every one of) those who retain her; xxvii. 16, נֵבְרָס נֵבְרָס; xxviii. 1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives, and pronouns have no dual form (188, 1). Gen. xxix. 17, יִתְנָהְךָ יִתְנָהְךָ and the eyes of Leah were weak; Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, יִתְנָהְךָ יִתְנָהְךָ her lips moved; 2 Chron. vii. 15, יִתְנָהְךָ יִתְנָהְךָ יִתְנָהְךָ יִתְנָהְךָ יִתְנָהְךָ let my eyes shall see. Jer. xiv. 7, Is. i. 16, Job x. 8, xx. 10, xxvii. 4, Ps. xxxviii. 11. Seldom is the rule in No. 3 of this section extended also to the dual; e.g. Mic. iv. 11.

§ 147.

SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER (CONTINUED).

A frequent cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the masculine singular, even when the subject, which comes after, is feminine or plural. The predicate in this case is not subject to inflection. E. g.

1) The verb: Is. xlvii. 11, יִתְנָהְךָ יִתְנָהְךָ there comes upon thee evil; Mic. ii. 6, יִתְנָהְךָ יִתְנָהְךָ reproach shall not depart Ps. lxvii. 2; Deut. xxxix. 35; Esther ix. 23, יִתְנָהְךָ יִתְנָהְךָ and the Jews adopted; 2 Kings iii. 26, יִתְנָהְךָ יִתְנָהְךָ hard was 'the battle; 1 Sam. xxxv. 27. Often, the verb may here be regard-
ed as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plural*; Judg. xxi. 21, *

*The adjective: Ps. cxix. 137, התשדד יתקוע righteous are thy judgments; ver. 155, התשדד ... התשדד far away (is) salvation. (The German also neglects, in this case, the inflection of the adjective: gerecht (sind) deine Gerichte.)*

c) The participle as substantive: Gen. xlvii. 3, התשדד ישפיע התשדד shepherds (are) thy servants. Also

d) The copula belonging to the predicate-substantive, when it precedes the subject:* Is. xviii. 5, התשדד יתול רצון from the blossom becomes a ripening grape; Gen. xxvii. 39, xxxi. 8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number.

Ex. xiv. 1, התשדד יתול רצון יתול רצון שמה; Gen. i. 14, Num. ix. 6.

Rem. 1. In general, the language is sometimes sparing in the use especially of the feminine forms (comp. § 113. 1, Rem. 2), and, when a feminine substantive has more than one predicate, content itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, התשדד יתול רצון טימא the land mourneth and languisheth; xiv. 9, התשדד יתול רצון ... התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד לתשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדד התשדדetat

On the same principle pronouns, which refer to plural nouns, take the form of the singular when they stand remote from their antecedents.

Job xxxviii. 22; Deut. xxxi. 10.

2. The cases where the predicate *follows* the subject, without conforming to it in gender and number, are mostly those in which a passive verb must be conceived as impersonal, and as conceived with the accusative (§ 143, 1, Rem.) or where the predicate is a participle used as a substantive; e. g. Gen. iv. 7, התשדד יתול רצון at the door (in) a lurker (as it were, a lurking lion).—Eccles. ii. 7, התשדד יתול רצון verus michi sunt (where יתול is to be understood as *I have*).—Gen. xx. 17 יתול יתול and darkness there became (with a special emphasis on the noun,—the verb standing impersonally).

* Independently of this arrangement, the pronoun יתול, representing the *copula is retained between the *plur. and the *rem. unaltered. Josh. xii. 14, יתול ה牮ית יתול ... *the offerings of Jehovah ... that is his inheritance. Comp. Jer. x. 5.
CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea. E.g. Job xxxii. 7, "the multitude of years (i.e. many years) should teach wisdom;" Gen. iv. 10; 2 Sam. x. 9, "the front of the battle was against him." Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive as the whole, and the numerals, this construction is almost universal; e.g. Gen. v. 5, "all the days of Adam were —; Ex. xv. 29, Gen. viii. 10.

2. When several subjects are connected by the conjunction and, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, "seed-time and harvest, and cold and heat... shall not cease;" if the subjects are of different gender, it takes the masc. form; Gen. xviii. 11, "Abraham and Sarah (were) old." Deut. xxviii. 32, 1 K. iii. 17. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, "there went in Noah and his sons;" Ex. xv. 1; Num. xii. 1, "there spake Miriam and Aaron;" Gen. xxxiii. 7, xlv. 14. More rare is the singular form, after more than one subject; Prov. xxvii. 9, "ointment and perfume rejoice the heart" (where the masc. also is preferred). If the construction is continued, it is always under the plural form; e.g. Gen. xxi. 32, xxiv. 61, xxxi. 14, xxxiii. 7.

CHAPTER V.
USE OF THE PARTICLES.

149.

Of the particles, as connected with the system of forms and inflections (§§ 99–105), we have already treated in their relation to the other parts of speech. We are now to consider the signi-
lication and use of these words, which are so necessary to the exact perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are:—

1. Adverbs of place: מִי there; מֵא, מֵא, מֵא and מֵא, his, here, hither, and מֵא, thither, the latter also here (from the Chal. מִי this), מִי, there, farther on (prop. to a distance), hence מִי, (from the hither) on this side of thee, and מִי, (from thee farther on) beyond thee; 1 Sam. xx. 31, 32, 37, Is. xviii. 2; מֵא, more commonly מֵא above, מֵא below, מֵא upwards, מֵא downwards, מֵא on the outside, מֵא in and מֵא within, מֵא, מֵא, before, on the east, מֵא behind, מֵא, מֵא backwards, מֵא over against, מֵא on the right, מֵא on the left (prop. on the side towards the sea), מֵא and מֵא around, מֵא upright.

To many of these adverbs מֵא is prefixed, or the accusative ending מ— appended, indicating respectively the relations from and towards. E.g. מֵא there, מֵא, hence, מֵא thither; מֵא on the right, מֵא outwards. There are several which occur only with מ— appended, as מֵא, מֵא.

But these additions, however, express also the relation of rest in a place, as מֵא sometimes there (not merely thither), מֵא on the right (not from the right). The מ— is in both cases the accusative ending (§ 90, 2), and מֵא properly denotes hanging off from an object, and hence being upon the side of it, like a dextra et sinistra, a latera, a ergo, and in French: dessous, dessus, dedans, dehors.*

2. Adverbs of time: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time: as מֵא then, like מֵא; מֵא now; מֵא forward, מֵא and contr. מֵא hither.

Exclusively such are: מֵא at the time, hence, now, at this time (also besides the pure designation of time, like מֵא, מֵא), and presently, soon; מֵא (this day) to-day; מֵא, מֵא at this day, now; מֵא, מֵא before, yesterday; מֵא yester-evening, last night; מֵא (from מֵא three, and מֵא) three days since; מֵא to-morrow (crn); מֵא on the

* Cant. iv. 1, מֵא רַעֲשָׁנִים יִּשְׁבֵּבוּ they lie along the declivity of Mount Gilboa, κατὰ βουνὸν τὸν δίστατον, Soph. Antig. 41, מֵא, מֵא wiser (εἰς πέφυκεν) Odys. xxi. 420, κατὰ διάφωραν καὶ γεωργίαν.
morrow; שָׁכָה by day; בָּרָא by night; וַיַּעַבְרָה and שָׁכָה in the morning early; שִׁירֵיָה the whole day; then, all the time; שֵׁרֶה perpetually, always, נַעַל, נַעַלָּה for ever; נַעַל continually; נָא then, with reference to both past and future time. נָא long since, formerly, נָא do, נָא (length) long since; רָא (repetition) again, repeatedly, commonly yet, with a negative or more; נָא (as one) at once, together, נָא do, נָאֵרֵם at first, נָא (after it was so) afterwards, נָא specifically, נָא instantly.

3. Adverbs for other modal ideas, as: a) of quality: נָא, נָאְתָךְ and נָא so; נָא, נָא exceedingly; very, נָא most, too much, נָא, נָא wholly, נָא (about or near nothing, about I.e. within a little wanting little) almost, נָא so, so then (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rem.), נָא and נָאֵרֵם well, נָא (in connection with other adverbs) wholly, just, as נָאֵרֵם wholly (just) so long, Job xxvii. 3.

b) Of quantity: נָאֵו much, נָאִי abundantly, נָא (richer) plentifully, נָא followed by the genitive (prop. sufficiency), enough, as נָא what is enough for thee, נָא much, enough; נָא, נָאֵו (in separation) alone. the former also with suffixes, as נָאֵו I alone; נָאֵו together.

c) Of affirmation: נָאָק, נָאֵק truly, נָא, נָאָק certainly, indeed, and by acopoe נָאָק, נָאָק truly, also (corrective) may rather, same Gen. xvii. 19; 1 Kings i. 43; נָאָק perhaps.*

The expression of affirmation may easily pass over into that of contrariety (comp. verum, vero) and of limitation; and hence some of the above-mentioned affirmative particles are partly adversee and restrictives, as נָא only, נָאֵו, נָאֵו (especially in later usage) but. Most strongly adversee is נָא on the contrary (the LXX. or πείρον), thus used almost exclusively in the Pentateuch and Job. Restrictive also is נָא (used before adjectives like נָא) merely — only.

d) Of cause: נָאָת, נָאָת, נָאָת, so that account, therefore.

e) Of accession: נָא, נָא, and (more poetical, and expressive of quotation) נָא, more, even — both. which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 152.

5. Interrogative adverbs include all the former classes: thus the question may relate to place, as נְא, נְאָה where? the first with suff. נְאָה where (is) he? so נְאָה, נְאָה, נְאָה, נְאָה where? — נְאָה, נְאָה, נְאָה whence? נְאָה (from נְאָה) whither? — to time, as נְאָה when? נְאָה, נְאָה until when? נְאָה, נְאָה, the same — to quality, as נְאָה, נְאָה, נְאָה, נְאָה, how? — to quantity, as נְאָה how much? — how often? — to cause, as נְאָה and נְאָה (§ 99, 3) wherefore?—Hesitating the pure interrogative particles נְא, נְא, see § 153.

* Compounded, probably, of נְא and נְא — נְאָה, comp. Aram. נְאָה whether not, perhaps, perhaps. It is used once in the sense of נְאָה if not, Num. xxiii. 32; then whether not (who knows) whether not, hence perhaps, expressing doubt, sollicitude, and also hope.
Most of these interrogative particles are formed by prefixing *חא, חא, which in itself signifies where (comp. Germ. wovon? wohin?), but by usage becomes also a mere sign of interrogation before particles of place, time, etc.

In this manner, and by the application of the ending פאז, of the prefix פאז, and of the relative פאצ, are formed whole classes of correlative adverbs, as פאז here, פאז hence, פאז where? פאז whence? פאז thither, פאצ hence, פאצ where, פאצ whence (relative); פאצ there, פאצ thither, פאצ hence, פאצ where, פאצ whence.

\[\text{151. CONSTRUCTION OF ADVERBS.}\]

1. Adverbs not only express, in general, the qualifying circumstances of a sentence, but also qualify single words, as adjectives, e. g. חא כב all very good, and even substantives (like י חא כב חא כב much wisdom) 1 Kings v. 9; or[b in the genitive, חא כב כב a causeless curse Prov. xxvi. 2, חא כב כב a witness without cause xxiv. 28, where the adverb is treated substantively, as in sponte sua.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. חא כב כב in the [whilst] it is) so — חא, Esth. iv. 16; חא כב כב, prop. for in vain Ex. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. חא כב כב exceedingly Num. xiv. 7; Gen. vii. 19, חא כב כב lower and lower Dent. xxviii. 43, חא כב כב by little and little (peu à peu) Ex. xxiii. 30.

On the use of verbs with the effect of adverbs, see \[\text{143, Rem. 1.}\]

\[\text{152. OF WORDS WHICH EXPRESS NEGATION.}\]

1. The most important adverbs of negation are: חא כב כב not, חא כב כב not (subjective); חא כב כב (opposite of חא כב כב) there is not, חא כב כב not yet, חא כב כב no more. Almost exclusively poetic are חא כב כב, חא כב כב, חא כב כב, negative conjunctions, חא כב כב, חא כב כב, חא כב כב, that not.

We subjoin a more particular view of the use of these words:

חא כב כב, like חא כב כב, is used principally for the objective, unconditional negation, and hence is commonly connected with the Perfect or Imper
fact (as Indicative), and with the Imperfect (as a Future) to express prohibition (§ 127, 3, c).—In connection with \( \underline{\text{5}} \), when the latter is not followed by the article and therefore means any one, any thing, it expresses the Lat. nihilis, none (comp. Fr. ne—personne). Ex. xii. 16. \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \) no labor shall be done; x. 15, xx. 4, 2 Chron. xxxii. 15. Prov. xii. 21, xxx. 30. (The negative stands here in immediate connection with the verb: there happens—not any thing = there happens nothing). So also \( \underline{\text{7}} \) with \( \underline{\text{5}} \). Eccles. i. 9. \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \) there is not any thing new, for there is nothing new. But the case is different when \( \underline{\text{5}} \) is made definite, where it means all, the whole. Num. xxiii. 13. \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \) all of him (his whole) thou shalt not see (but only a part) On the use of \( \underline{\text{3}} \) in interrogative sentences, see § 153, 1.

On the position of \( \underline{\text{3}} \) in the order of words, see § 145, 1, and Note.

\( \underline{\text{3}} \), like \( \underline{\text{5}} \) and \( \underline{\text{7}} \), for the subjective and dependent negation, is used with the Imperfect (as Jussive); hence \( \underline{\text{5}} \) \( \underline{\text{3}} \), \( \underline{\text{3}} \), let him not come, may also mean he would not come; see above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb (like \( \underline{\text{5}} \) for \( \underline{\text{3}} \) \( \text{וֹרֶה} \) \( \text{יִנָּהֲו} \)), as I pray, not so; I, etc. let it not be; e. g. Ruth i. 13. 

\( \text{יִנָּהֲו} \text{ יִנָּהֲו} \) not so, my daughters. On the interrogative use of it, see § 153, 1.

\( \text{יִנָּהֲו} \) (prop. constr. state of \( \text{יִנָּהֲו} \) nothingness) is the negative of \( \underline{\text{7}} \) (he, she, it) is, and includes the verb to be in all its tenses; e. g. Gen. xxxviii. 29. \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) Joseph was not in the pit; Num. xiv. 42. \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) Jehovah is not among you. The same formulas are expressed positively with \( \underline{\text{7}} \) and negatively with \( \text{יִנָּהֲו} \) as Gen. xxxi. 29. \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) it is in my power (in the power of my hand); Neh. v. 5. \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) it is not in our power. It follows, moreover, a) that the personal pronouns, when they are the subject of the sentence, are appended to \( \underline{\text{7}} \) as suffixed, as \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) I am not, I was not, I shall not be, \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \), &c.

b) When the predicate is a verb, it almost universally takes the form of a participle, the verb to be being implied in \( \text{יִנָּהֲו} \); Ex. v. 16. 

\( \underline{\text{3}} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) straw is not given; ver. 10. \( \underline{\text{3}} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) I will not give; viii. 17. Deut. i. 24.

As \( \underline{\text{7}} \) signifies being, existence, so \( \text{יִנָּהֲו} \) expresses the opposite, viz., not being, non-existence; \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \) he was not (no longer) existing = was no more, Gen. v. 24.

From \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) is abbreviated the privative syllable \( \underline{\text{7}} \), employed in a few compounds as a prefix, as in Job xxii. 30. \( \underline{\text{3}} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) not guiltless. In Akkadian it is the most common form of negation, and is there prefixed also to verbs. On the origin of the interrogative \( \underline{\text{3}} \) from \( \text{יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \), see § 153, 1.

\( \underline{\text{7}} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) (prop. constr. state of \( \underline{\text{7}} \) nothingness) with the ending \( \underline{\text{7}}, \underline{\text{7}}, \underline{\text{7}}, \underline{\text{7}}, \underline{\text{7}} \), from \( \underline{\text{7}} \) most, non-existence, state-word \( \underline{\text{7}} \) is most frequently employed before the phrase, when it is to be expressed negatively with a preposition; as \( \underline{\text{7}} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) to eat, \( \underline{\text{7}} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) not to eat, Gen. iii. 11. Rarely with a finite verb, for that not, Jer. xxiii. 14.

\( \underline{\text{7}} \text{ יִנָּהֲו} \text{ יִנָּהֲו} \) (turning away, removing) means that not, lest, especially after the mention of an act by which an apprehended evil is to be prevented or
shunned: (Gen. xi. 4, xix. 15); or after verbs signifying to fear, to beware (like ἴδω μ', wexor nē) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22. שֵׁבַע נֶפֶר נֶפֶר and now, lest he stretch forth his hand.

2. Two negatives in the same sentence, instead of destroying each other as in Latin, make the negation stronger, like οὐχ οὖν καί, οὐχ οὐκ ἔσται. 1 Kings x. 21, יְהָהֵב נַאם נַאם מַה נֶפֶר נֶפֶר silver was regarded as nothing; (in the parallel passage, 2 Chron. ix. 20, נָשָׁר is omitted.) Ex. xiv. 11.—Zeph. ii. 2, שָׁבֶד יְהָהָה יְהָהָה before there shall not come, [so in Lat. priusquam...non.] Is. v. 9, יִנְס ינְס נָשָׁר prop. without no inhabitant.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while it is implied also in the second. 1 Sam. ii. 3, multiply not words of pride,—let (not) that which is arrogant come forth from your mouth. Ps. ix. 19, xlv. 19, Job iii. 10, xxviii. 17, xxx. 20. Compare the same usage in respect to prepositions, §154, 4.

§153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be expressed merely by the tone of voice in which it is uttered; e.g. 2 Sam. xviii. 29, יָדֵי נֶפֶר is it well with the young man? Gen. xxvii. 24, יָדֵי נֶפֶר יָדֵי נֶפֶר art thou my son Esau? 1 K. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by a; Jon. iv. 11, יָדֵי נֶפֶר יָדֵי נֶפֶר and should I not spare? Job ii. 10, x. 8, 9, 13, Judges xi. 23, xiv. 16; and when it is introduced by the particle (Zech. vii. 6) or רָאָש (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative form; e.g. with רָאָש, when an affirmative answer is expected (nomen), Job xiv. 16, יָדֵי נֶפֶר יָדֵי נֶפֶר dost thou not watch for my sin? Jon. iv. 11, Ex. vii. 22, Lam. iii. 36, 38; once with רָאָש, in expectation of a negative answer, 1 Sam. xxvii. 10, יָדֵי נֶפֶר יָדֵי נֶפֶר ye have not then made an excursion in these days? *

* In the same manner are used οὐκ (nomen) and μή; the former (Hom. ii. 2, 165, iv. 242) in expectation of an affirmative, the latter (Odyss. vi. 200) of a negative answer.
Even the few interrogative particles originally expressed either affirmation or negation, and gradually acquired by usage their interrogative power.\footnote{So in Greek and Latin, originally affirmative and then interrogative are ἓ; now (now) as (probably, perhaps) originally negative, and then interrogative, are en, or, in German nicht wohl (not true) wohl (not !).}

The interrogative ἃ is originally demonstrative, and related to the article; see § 100, 4.

On the contrary, ὃ where? probably, sprung from a negation, the full form being ὃ (hence ὃ whence?), prop. not there, is not there—uttered interrogative ὃ, is not there? = where is? ἃ is he not there? for where is he? Job xiv. 10, man dies ὃ; and where is he? = ὃ, and he is no more. In Arabic ἃ has become an interrogative pronoun ὃ who? (comp. the German wo (where), and Eng. who?); but this is not its original use. On the abbreviation of ὃ into ὃ see § 123.

2. Most commonly the simple question begins with ἢ interrogative ἢ—the disjunctive question with ἢ followed in the second clause by ὃ (ἐν ὃ—ἐν—阅读全文) an? ; 1 Kings xxii. 15, οὐκ οὐκ ἢ ἢ shall we go... or shall we forbear? The indirect form of inquiry differs only in having ὃ more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:

The ἢ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, hast thou considered (ἡ ἢ ἢ ἢ ἢ) my servant Job? Often the inquirer expects (or implies) a negative answer (sum ἢ), which may be expressed in the same sentence: e. g. Gen. iv. 9, ἢ ἢ ἢ ἢ am I the keeper of my brother? Job xiv. 14, when man dies, ἢ ἢ ἢ ἢ will he live again? Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 3, οὐκ οὐκ οὐκ ἢ ἢ shalt thou build a house for me? (in the parallel passage, 1 Chron. xxii. 4, οὐκ ἢ ἢ οὐκ οὐκ thou shalt not build a house for me) and, vice versa, the negative form of the question has the effect of an affirmation; οὐκ ἢ ἢ how? is it not so? the same as οὐκ ἢ ἢ behold! 2 Kings xv. 31, xx. 29. comp. 2 Chron. xxvii. 7, xxix. 32. On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; where we are obliged to insert not, whilst the Greek says in the same sense ἢ ἢ ἢ ἢ and ἢ ἢ ἢ ἢ, and the Latin says as also for sum? \footnote{In a similar manner ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ }\footnote{1 See Heinsdoff ad Plat. Phdr. 266. D. Heinsinger ad Cíc. de Off. iii. 37.}.
then only when there is implied in it a disjunctive relation to something that precedes, or is placed last: Is. xxix. 10. 1 K. i. 27. Job vi. 12.

The disjunctive question (utrum — an 7) is usually expressed under the form αν — ο —, also ον — ο —; Job xxi. 4; with emphasis on the first question ον — ο —; Gen. xxxiv. 17. xl. 8, 9; but also with ον — ο — before the second clause (as in German and English); Job xvi. 3. Ecclus. ii. 19.

This construction of the two particles αν — ο — does not require opposition of meaning in the clause to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. xxvii. 8. Hab. iii. 8) merely the repetition of the same question in different words; the variation in the second clause lying more in the form of expression than in the thought itself. E. g. Job iv. 17. is man just before God, or (αν) is a man pare before his Maker? vi. 5, 6. viii. 3, 4, 5. xi. 2. 7, xxii. 2. Hence, in the same relation, the second member may be introduced by 7 (Job x. 3. xiii. 7. xv. 7, 8), or without any particle (xxii. 4).—Rarely, ο — occurs again in the second member (Judges xiv. 15) where actual contrariety is expressed; more commonly in a continued, twofold interrogation (1 Sam. xxiii. 11). Also rare is αν in the first member.

The form of the indirect question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes ο — (whether). Gen. viii. 2. Ex. xvi. 4, and αν. Cant. vii. 13. 2 Kings i. 21; the disjunctive question (whether — or) is expressed by αν — ο —, Gen. xxvii. 21, and also by ο — ο —; Num. xiii. 18. — The formula αν — ο —, who knoweth whether — not, is also used affirmatively like the Latin vero et. Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 150, 5.

The words ο — (§ 122, 2) and αν — wholly, then, serve to give animation or emphasis to a question (like nori, tandem, Eng. then, now); as αν — ο — what aileth thee now? quid tibi tandem est? Is. xxii. 1; ο — ο — where so? Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence: Gen. xxvii. 24. xxix. 6. Judges xiii. 11. the negative answer is κα — no; Gen. xix. 2.

§ 154. OF THE PREPOSITIONS.

1. The simple* prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time.

* Among these we reckon such forms as *他表示, *带予, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2. e. g. *表示 from before.
cause, &c. Those of place originally denote either rest in a place, or motion from or to a place; but in each class there are some (more in the first than in the second), which take also the signification of the other.

a) The most important prepositions of place are:

1) Of rest in a place: in, by, at, upon and over, under, behind, after, before, opposite to, on the outside of, near by, behind, about (quilt), between, on the other side of, beyond.

2) Of motion, from, and to, towards, and also (from the former class) on (unique art), upon, towards.

3) Very many of the above-mentioned prepositions express also relations of time, as in, within, to, and, &c.

b) Of those which denote other relations we may mention: in, according to, together with, beside, besides, the, an account of, (prep. as a reward, for, because.

2. The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a change of relation, but also the local one which was existing previously to the change, or which follows as the result of it: comp. in Fr. de chez, d'après.) E. g.

a) With : away from behind, away from between, away from upon or above, de chez quelqu'un away from under.

b) With (more seldom): in behind or after; without, i. e. on the outside of, forth without Num. v. 3.

Adverbs, moreover, which are compounded of prepositions, take after them (more seldom ), and thus again become prepositions. E. g. above, above, over, below, below, under, without, separately, aside, aside from, beside.

* When the Hebrew says, he took the offering from upon the altar (away from the top of the altar), he presents the idea fully; while it is not half expressed in the Fr. il prend le chapeau sur la table, the Germ. er nimmt den Hut aus der Tisch n, and the Eng. he takes his hat from the table; the Fr. omitting one relation, the Germ. and Eng. another.
This accessory preposition may also precede the adverbial form, e.g.,  יָדוּנָה = יָדוּנָה besides, יָדוּנָה without. Syr. מֵעַל מִסְמָר, more rarely it is wholly wanting, as בַּשָּׁם for בַּשָּׁם, Job xxvi. 6.

3. We will now present a few prepositions—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.

c) ם, which has the greatest number and variety of significations, denotes, 1) prop. rest in a place (in), hence in with reference to time, and to state or condition, as יָדוּנָה, יָדוּנָה, יָדוּנָה,—with reference to a company, or number of individuals, among, e.g., יָדוּנָה,—with reference to bounds or limits, within, as יָדוּנָה within the gates,—of high objects, upon, as יָדוּנָה upon horses. In lixvi. 20; rarely, it has these significations after verbs of motion—שָׁלֵל (like περιερχομαι in loco). The Hebrew says שָׁלֵל to drink in a cup (for, to drink what is in it), Gen. xxxii. 5 (so in Arabic and Chald., Dan. v. 2, שָׁלֵל וּפֹנֵה, שָׁלֵל וּפֹנֵה Xen. Anab. vi. 1, 4, 3, Eras. iii. 6, in consibus liberae in Florus, Franch. boire dans une fosse); ב in the manner, in the model or rule, for after the manner or model (comp. שָׁלֵל וּפֹנֵה, hanc in modum), as שָׁלֵל according to the command, שָׁלֵל according to the counsel of any one, שָׁלֵל (after) our image, after our likeness Gen. i. 26; ver. 37 and v. 1, 3. Adam begat a son יָדוּנָה שָׁלֵל; somewhat differently, Gen. xxii. 12, in Isaac (יתר) with Isaac shall thy seed call themselves. Deserving of special notice are the passages, where יָדוּנָה the grammarians assume a so-called יָדוּנָה essential, to be translated by ab, tamquam (Fr. en). Ex. vi. 3, I appeared to Abraham, &c. יָדוּנָה שָׁלֵל as the mighty God: Is. xi. 10, the Lord will come יָדוּנָה as a strong one. The most striking use of it is before the predicate-adjective after the verb to be (= conduct or behave as), Eccles. vii. 14, in the day of joy יָדוּנָה be thou joyful; Ex. xxxii. 22, thou knowest the people יָדוּנָה יָדוּנָה that they are evil, Job xxviii. 13. יָדוּנָה שָׁלֵל he is one alone. (In Arabic this idiom is frequent; see Theol. Long. Heb. p. 174.)

2. Nearness, vicinity (Lat. ad, apud), at, by, on; יָדוּנָה = be notop, by the river, Ezek. x. 15; יָדוּנָה in the eyes of = before the eyes of one (see ibid. loc., ii. 1, 587). In this sense it frequently indicates motion (Lat. ad), to, unto; differing, however, both from יָדוּנָה to, towards (where the object is not necessarily reached), and from יָדוּנָה unto, usque ad (with the attainment of the object), namely where the act of touching usque, striking against, reaching unto and the like, is meant. Gen. xi. 4, a

* In the Syr. יָדוּנָה is a preposition, mere; יָדוּנָה an adv., above; (see Hoffmann, Gram. Syr. p. 280 lns.). The Hebrew in like manner says יָדוּ from (a starting point) onward, precisely the Lat. usque ad, usque ex, comp. also.
toward: τετελεσθή, τεσσάρων, whose top may reach to heaven. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects, where in Lat. and Germ. verbs compounded with ad, in and an are used. E.g. Zu: ɔ̂. ɔ̂. to lay hold on, ɔ̂. ɔ̂. to touch, ɔ̂. ɔ̂. to ask at, to consult, ɔ̂. ɔ̂. to call upon, ɔ̂. ɔ̂. to look upon, ɔ̂. ɔ̂. to hearken to. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, 'I could not look upon the death of the child.' Hence, in a tropical sense, in respect to, on account of, our over, as ɔ̂. ɔ̂. to rejoice over, i.e. to have joy in a thing.

With the idea of vicinity, nearness, that of accompaniment, and of help, instrumentality (with), readily connects itself. Gen. xxxvi. 11, with my staff (יוֹאֵל) I passed over this Jordan. Ps. xviii. 90, with thee (יוֹאֵל) have I rushed upon troops. Verbs of coming and going, with ɔ̂. (to come, or go, with) express the idea of bringing; e.g. Judg. xv. 1, Samson visited his wife with a kit, brought her a kid. Deut. xxiii. 5.

b) 52, signifies upon (אָשָׁת) and over (וְשָׁת) ; very frequently of motion (down, up) upon or over a thing. In the sense of (resting) upon, (coming) upon, it is used after verbs signifying to be heavy, i.e. burdensome, afflictive (prop. to lie heavily upon), Isa. l. 14, Job vii. 20,—to set or appoint over (commission), as 52 52,—to pile, to spare, as 52 52 (prop. to look tenderly upon). With the primary idea is connected that of accession (conceived as a laying upon) and of conformity, after, according to (with reference to the rule or pattern, upon which a thing is laid to be measured or modelled), and of cause (comp. the Lat. ob, the Germ. darob, and the Eng. on account of), although. In the signification over, it is often used with verbs of covering, protecting, 52 52, 52 52 (prop. to make a covering, a shield, over); and also with those of kindred meaning, as 52 52 to contend for one (prop. in order to protect him), Judg. ix. 17. It is used for at, by, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending over; e.g. 52 52 by the sea [Eng. on the sea]; but also where this is not the case, as 52 52, like a one on the side. Hence it expresses the relation of motion to the object at which it terminates.—to, towards, so that in the later Hebrew style and in poetry it is often used for 528 and 52; e.g. Job vi. 27, xix. 5, xxii. 3, xxxiii. 23.

c) 72 (ז) expresses motion, removal, away from any thing. The fundamental signification is separation from a whole, derivation, descent. As a constr. state of the noun 72 part, it properly means part of, hence off, from, used at first with reference to the part which is taken from the whole,—as to give, to take part of = from. Most clear is this fundamental signification when it expresses some (more rarely one) of; e.g. 52 52 [(Ex. xvii. 5) some of the elders of Israel, 52 52 (Ex. xxix. 13) some of the blood (Pr. du mem)]. It has the same signification when it is connected (apparently pleonastic), with the words one, none, in the often misapprehended idiom of the Hebrew and Arabic כֹּל אוּלָה, i.e. not any one, not the least; prop. not even a part, a piece, the least bit of one. Lev. iv. 2, Deut. xv. 7, Ex. xviii. 10.
In its most common use, with reference to motion away from, it forms the opposite of ἀπό, ἀπό, and is employed not merely after verbs which express actual motion, as to depart (from), to flee (from), but also those of kindred signification, as to be afraid, to hide, to beware: comp. in Gr. and Lat. σεισμός ἄνω, custodie ab. Transferred to time, it may mean either from (at a time) or, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like Inbox, of nocte, from the coming on of night), as ἡ κόρα, Job xxxviii. 12, from the beginning of thy days onward; or next from, i.e. immediately after (ἐκ διότι, ἀπὸ ἅμα), as γὰρ ἔφη, Ps. lxiii. 20, from the moment of awakening. Gen. xxxviii. 34, καὶ οὐδὲν ἐδοξουμεν after the lapse of three months. Hos. vi. 2.

For the use of it to denote rest on the side of an object, where the idea is that of near distance, or being just off from (the place above ab, pendere ex aliquo re), see § 150. 1. For its use in the expression of comparison, see § 119, 1.

a) ἀπό, ἀπό (prop. regions, directions, hence towards), denotes motion, and also merely direction towards) with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it, or not. In the former case it is equivalent to ἀπό, e.g. ὁδεύσας εἰς οὖς even unto his mouth Job xl. 29; in the latter to ἐπί, e.g. ἐπὶ, ἐπιτέλησεν ἐποιεῖν to go into the ark.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xii. 12, they found him ἄναπτος ἐγείροντας by the great waters in Gibeon; ἐπέστησαν at the place, Deut. xvi. 6, 1 Kings viii. 30; ἀπό II by the mountain, 1 Sam. xvii. 3. Compare the Gr. ἀπό, ἀπό, &c. for ἐπί, e.g. &c δίπολες μέθρα, Soph. Ajax 80. In the Germ. za Hanse, za Leipzig, this interchange has become the established usage of the language; [so in vulgar, but incorrect, Engl. to home for at home.]

b) ἀπό (an abbreviation of ἀπό, but more commonly used in the tropical significations), to, towards; hence employed as a sign of the native, and also of the genitive of possession (§ 115), and then in the signification with respect to, on account of, in behalf of. Such a datum commodi is used pleonastically (chiefly in the language of common intercourse and in the later style) after many verbs, especially in the Imperative; e.g. ἔρχονται ἄναπτος get thee away, ἀπό τήν ἄνω flee (for thy safety); but also as ἀπό τήν ἄνω be thou like. Cant. ii. 17. It is a selection of the later style (frequent in the Syriac), when active verbs are construed with ἀπό instead of the nominative, as ἃ τήν ἄνω. Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place—hence at, or in, with reference to place and time, as ἀπό τῆν the right ἄνω at evening; [and condition, see lex. B. 3.] On the use of it after passive and other verbs to denote the efficient cause or author, see § 143. 3.
PART III. SYNTAX.

f) ַ (as an adverb, about, nearly), as a prep. as, like to, for denoting similarity; doubled, ַ ַ (as-so), and also ַ as Gen. xlii. 18, in later writers ַ ַ; according to, after, from the idea of conformity to a model or rule; as a designation of time, about (circa). Of the pleonastic ַ, or ḫak seritiatas as the grammarians called it, there is no certain example; it has, everywhere, the sense of comparison. It is true, indeed, that ַ ַ is ַ ַ little, but it is prop. as a scrap: Neh. vili. 2, for he was ַ ַ as a faithful man must be.

4. A preposition (like the negatives, § 152, 3) may be omitted when the relation which it expresses is repeated, as e.g. in the second member of the poetic parallelism. E.g. ַ, Is. xlvi. 14, he will execute his will on Babylon (ַ ַ), and his power on the Chaldeans (ַ ַ for ַ ַ). Hab. iii. 15, Job xii. 12. So also ַ, Job xxxiv. 10, Is. xxvii. 6 ַ ַ, Gen. xlii. 25, Is. xxx. ַ ַ, lixi. 7.

§ 155.

OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of ַ and (§ 104, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect these means for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection ָ and hence the numerous significations which certain favorite conjunctions have in the Hebrew (particularly ַ, ַ, ַ), or at least by which they must be translated in our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connections sometimes made by these particles.

Of the most extensive application is ַ, (§ 104, 2);

a) Properly and usually copulative (and), connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2), rarely after the first only (Ps.

* Comp. § 107, 1, Rom. § 147, Rem. 1.
† See Genesis, Thee. L. p. 383 seqq. for a more complete view of the use of For copulation.
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xlv. 9). In certain phrases it is commonly omitted, as yesterday or and) the day before — hencefore, Ex. v. 8. The tone of animation description or narration may also occasion the omission of it (constructio asynclita); as Judg. v. 27: at her feet he bowed; he fell, he bay. Job xx. 19, Cant. ii. 11, v. 6. Is. xxvi. 17.

As a connective of words it is often explicative (like quia, et quidem). 1 Sam. xxviii. 3, רַנְעֵה יָנְפִּי יָנְפִּי in Ramah and (= namely) in his own city; 2 Sam. xiii. 29, Amos iii. 11, lv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the so and and of the grammarians); as Gen. iii. 16, I will multiply יָנְפִּי יָנְפִּי thy pain and thy conception, i.e., the pains of thy pregnancy — the pains connected with thy pregnancy.

When it connects sentences or parts of a sentence, it is either continuative (so then), hence placed before the apodosis, and after absolute determinations of time (Gen. iii. 5, Ex. xvi. 6, Prov. xxiv. 27) יָנְפִּי יָנְפִּי afterward, then build thy house; or it expresses heightening, enhancement, as Job v. 19: in six troubles he will deliver thee, yea in seven there shall no evil befall thee; or even comparison (and so), Joh. v. 1: man is born to trouble, and so the sons of lighting soar on high, for — just as these (= birds of prey) fly up; xi. 11, xxxiv. 3, Prov. xi. 10, xvii. 3, xxv. 3, 25.

b) Adverbial (and yet, when yet); Judg. xvi. 15, how canst thou say I love thee יָנְפִּי יָנְפִּי and (yet) thy heart is not with me (i.e. when yet), Gen. xv. 2, xviii. 13, Ps. xxviii. 3.

c) Causal (for, because); Ps. v. 12, let them ever shout for joy, because (when, since) thou dost defend them. Is. xlii. 12, ye are my witnesses יָנְפִּי יָנְפִּי and I am God, that I am God. Gen. xx. 3.

d) Inferential (then, so then, therefore); Ex. xviii. 32, I delight not in the death of him that dieth יָנְפִּי יָנְפִּי, therefore turn ye. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, and he said יָנְפִּי יָנְפִּי then take meal; Ps. lv. 4, יָנְפִּי יָנְפִּי know them; ii. 8, 10, 2 Sam. xxiv. 3.

e) Final (in order that, that); in this sense chiefly with the cohortative or jussive (§ 127).

Of scarcely less extensive application are the two relative conjunctions יָנְפִּי and יָנְפִּי, quod, quan, that, because — running almost parallel with each other in their significations, except that יָנְפִּי is at the same time and radically a relative pronoun and takes prefixes, while יָנְפִּי occurs as a conjunction far more frequently, and in a greater variety of senses.

Both are prefixed, like quod, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. Before יָנְפִּי, indeed, is placed the accusative particle יָנְפִּי; Jusli. ii. 10, יָנְפִּי יָנְפִּי יָנְפִּי יָנְפִּי we have heard it, that Jehovah hath dried up — more commonly יָנְפִּי יָנְפִּי, and still often יָנְפִּי יָנְפִּי. Hence the following uses of יָנְפִּי: a) it is employed before words directly quoted, like the Gr. σας (very seldom יָנְפִּי, 1 Sam. xvi. 20); b) it is temporal — יָנְפִּי יָנְפִּי, prep (at the time) that, (at the time) when, hence as, when, some-
times strongly distinguished from the conditional *if* (see, on this point, the very instructive chap. Ex. xxxi.), sometimes nearly approaching to it, as in Job xxxviii. 7, comp. vs. 4 and 18. (*because* here also seldom. Lev. iv. 22, Deut. xi. 6): c) causal, *so quod, because,* fully *et quia, et quod, propter qua quid, also for *et quod;* repeated (*et quia, et quia, Isa. i. 29, 30, 57—57, because—and because, Job xxxviii. 20), when more than one cause for the same thing is assigned. Only *et* is used. d) adversatively after a negation, *but* (on the contrary), —prop. but it is *because,* e. g. thou shalt not take a wife for my son from the daughters of the Canaanites — but thou shalt go to my native land, — for thou shalt go; and also where negation is only implied, e. g. after a question which involves denial (v. 153, 1, 2), when it may be rendered nay but, —*for surely* (אַלּוֹ אֵלָה), Mic. vi. 3, what (injury) have I done to thee? —*for surely* I brought thee up, &c., Job xxxi. 18. See on *et quia* below in No. 2. i.

2. We will now arrange the remaining conjunctions in the order of their significations: but, as many of them have several meanings, the different uses of each will be given in connection with it, where it is first mentioned. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the lexicon.

c) Copulative: besides *et,* the properly adverbial forms *et* also, and *et quia,* denoting accession, *yet more, also, even, once combined* *et quia;* and even also, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include all, e. g. כָּלָכָל כָּל כָּל כָּל כָּל, both the two כָּל כָּל כָּל כָּל כָּל כָּל כָּל כָּל כָּל כָּל, all together. It also merely gives emphasis to the following word, as Gen. xxxix. 30, and he loved רַע כָּל כָּל כָּל כָּל כָּל כָּל כָּל, but also Rachel) more than Leah; 1 Sam. xxiv. 12—*et quia* is prop. until that, hence not to mention, nuncum, — according to the connection, much more, much less.

b) Disjunctive: especially *et or* (st.yn. *free will, choice, hence prop. rel., but also ant exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for *et or* (be it, it must be) that, Isa. xxvii. 5.—hence the transition to the conditional sense, if; but if, Ex. xxxi. 36 (the LXX. *εἰ δὲ, Vulg. *sin autem*), if haply, 1 Sam. xx. 10, which has been contested without reason (comp. on *et quia, 1150, 3, Note*). Repeated, *et et,* *et et,* *et et,* *et quia* etc. it is the same as *et et*—*et quia*.

c) Temporal: *et, et quia or* or *quod, quam* (see above), for which more rarely is used the conditional particle *quomodo* (ls. iv. 4, xxiv. 13); *et, et quia, et quod, et quomodo* until that, also *et quia, et quod, et quomodo* until that when, *et or* also during, as long as, *et, the same, et quia et quomodo* after that, *et quomodo* (for *et quia et quomodo*) since that, *et quia et quomodo* before that, *et quia et quomodo* before (Ps. xxix. 5).

* See especially the Hebrew and English Lexicon, translated from the Latin of Gesenius, by Dr. Robinson, fifth edition, 1834.—Tr.
§ 155. The Conjunctions.

d) Causal: (besides "and" and "but," No. 1, c) "because," or merely "for," with the omission of "and" (§ 104, 1, c), Ps. xiii. 7, xlv. 3, "because" (Gen. xviii. 5, xix. 8, 2 Sam. xviii. 20), and "because" (Job xxxiv. 27), "for" (1 Sam. xiv. 7, "therefore that"); "for" (therefore that), "because" (the same) (prop. as a reward that).

e) Final: "to the end that" (in order that) (also causal), "that" (in order that) (No. 1, e), perhaps "that" (Kings vi. 19)
With a negative force: "not that not, lest" (§ 152).

f) Conditional: principally "and" and "if" (rarely ""). The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former)—as, if I do—have done—shall do; on the contrary, "if" expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence "may" may properly stand where "might" might also be used (Ps. l. 12, cxxxix. 8, Hos. ix. 12), but "may" cannot be used for "if". Especially in solemn asseveration, expressed under the form of conditional imprecation, "if" is always employed; as Ps. vi. 4-6, "let his enemies—let him if I have done this—then let the enemy persecute me, &c.

The speaker assumes it is possible and even actually the case, that he has done this or that, in order that he may offer himself for the severest punishment, should it prove to be so. Ps. xliv. 21, lxxiii. 15, cxxxvii. 5.

These particles ("and" and "if") retain their distinctive characteristic when combined with negatives, as "not and," "not if," "if not." Of "and" it is to be remarked, moreover, that after forms of swearing, e. g. "may" "if" "may" as Jehovah Heeth, it has the effect of a negative particle (hence "and" is affirmative); 1 Sam. xiv. 46, 2 Sam. xi. 11, xx. 30. There is here an ellipsis, which is sometimes actually supplied, as in 2 Sam. iii. 39; "and his name will be called the God of all that do as God to me, and more also, if.

Hence, in general, after verbs of swearing, adjuring, "and" has the force of "not" (Cant. ii. 7, iii. 5), and elsewhere in the poetic style: Judges v. 8, Is. xxii. 14. Respecting "and," "if," "then," which sometimes assume the character of conditional particles, see No. 2, b, and No. 1, e, b.

g) Concessive: "and," with the Perf., even if (= though) I am, Job ix. 15, with the Impf. (though one were), Is. l. 18, x. 22; "if" (for "may" "if"); although, Job xvi. 17; "if" "if" "if" "if" "if" even when, although.

A) Comparative: "as," "just as," "as," "as," Is. xxxi. 14, 15; "may" may be omitted in the

* See on these much disputed groups of particles, Gesenius, Thes. II. p. 682.

† 55, fully written "55," is originally not different from "55," "not;" hence, uttered as a question, it becomes first an optative particle (§ 158, 2) as "may I" "may I" "may I" "may I" "may I" "may I" "may I" "may I" "may I" "may I" "may I." O that he were alive, and then a conditional particle, "if he were alive (implying the contrary).
protasis, Is. Iv. 9, Ps. xlviii. 6, and ἡ in the apodosis, Obad. 15. Exact conformity is expressed by the ἐπιβαρείαν ἂν in all points as, Eccles. v. 15.

1) Alternative: (see on the adverbs, [150, 3].) Decidedly belong here, ἦν ἐπιβαρείαν only that = but, nevertheless, and the difficult combination ἦν ἑν, prop. that if, for ὥσπερ most frequently but ὥσπερ in the sense of ἂν explained under No. 1, e, d, but united with ἂν, to form a connection with the verb. Ps. i. 1. happy the man who walks not (if he walks not) in the counsel of the ungodly. . . . 2, but ἂν ἐστιν his delight is in . . . Then simply but, Ps. i. 4, Gen. xxxii. 20; but ὥσπερ, but ὥσπερ when = unless, Gen. xxxii. 27, and merely but = except (after a negative), xxxix. 9, xxviii. 17.

2) On the interrogative particles, see § 153, and
3) The optative particles, above under letter f.

3. A certain brevity and incompleteness* of expression (see, No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form ἐπιβαρείαν ἂν on the account, that = because, we have the shorter ἂν or ἐπιβαρείαν; instead of τινί ἂν as (conj.), Is. lxvi. 11, and τινί Ex. xiv. 13, 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

a) In conditional clauses: Gen. xxxiii. 13, should one drive them hard, they would die,—for, if one should drive, &c. Job xii. 20, (if) I have sinned, what have I done unto thee? Gen. xiii. 38.

b) Where comparison is expressed: Ps. xiv. 4, ὁ θεὸς ἔστως ὁ λαός who devour my people (as) they would eat bread, prop. (as) those who eat bread. Job xxiv. 19, drought and heat bear off the snow-cement, ἡμέτερον ἡμέτερον (so) Sheol (those who) via. Jer. xvii. 11.

c) In members which are usually dependent on the relative conjunctions, Gen. xii. 13, say ὦ ἀδελφός thou art my sister, commonly ὦ ἀδελφός ἡ. Ps. ix. 21, (that) they may learn,

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. ἐπιβαρείαν ἂν, for ἂν, Ex. xiv. 23, comp. old Germ. werk anan (prop. of if ὥσπερ that) and old Eng. of that. On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. ἐπιβαρείαν ἂν (German allhoferlei) wholly for that = because, ἐπιβαρείαν ἂν just for this = therefore. Emphatic, not pleonasm, is the repetition of the conjunction in ἐπιβαρείαν ἂν because, even because, Lev. xxxi. 33.
they are men. Is. xlviii. 8, for I knew, thou art utterly faith less. Ps. xvii. 3, I have purposed, my mouth shall not sin. In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rom. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our oh! oh! alas! woe! expressing denunciation as well as lamentation (יְהָא, יְאָא, יְעָא), are connected with the object of the threatening or lamentation either by the prepositions וַ, וָ, וַָ, or without any intervening particle; as וַ וַ וַ woe to us! וַ וַ woe to the people! Is. i. 4; יְהָא יְאָא alas, my brother! 1 Kings xiii. 30.—On the construction of יְעָא with suffixes, see § 100, 5.
## A. THE PER.

### Nominative of the Pronoun, or Separate Pronoun.

**Singular.**

1. **com.** יִנָּה in pause 
   יִנָּה in pause
   \( ^{L} \)

2. \( ^{m.} יִנָּה (יִנָּה), \) in pause יִנָּה
   \( ^{f.} יִנָּה (יִנָּה), \) prop. יִנָּה
   \( \) thou.

3. \( ^{m.} יִנָּה \)
   \( ^{f.} יִנָּה \)
   \( \) he.

### Plural.

1. **com.** יִנָּה יִנָּה (יִנָּה)
   \( \) \( ^{w.} \)

2. \( ^{m.} יִנָּה \)
   \( ^{f.} יִנָּה יִנָּה \)
   \( \) ye.

3. \( ^{m.} יִנָּה יִנָּה \)
   \( ^{f.} יִנָּה יִנָּה \)
   \( \) they.

### Accusative of the Verbal Suf.

**A.**

**Simple Form.**

\( ^{\text{me.}} \)

\( \) \( ^{\text{thee.}} \)

\( \) \( ^{\text{him.}} \)

\( \) \( ^{\text{her.}} \)

\( \) \( ^{\text{us.}} \)

\( \) \( ^{\text{you.}} \)

\( \) \( ^{\text{them.}} \)

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*The forms with an asterisk are exclusively po-
**SONAL PRONOUN.**

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### I. Verb Pe Aleph (נֶ) ạ 68.

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ERRATA.

The reader will please correct the following references in the Grammar:

Page 121, line 13, for ii. 7, read iii. 7.
Page 169, line 22, for xxii. 16, read xxxi. 16.
Page 204, last line, for vrr. 21, read vrr. 22.
Page 226, line 9, for xxii. 13, read xxxii. 12.
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EXERCISES
IN
HEBREW GRAMMAR.

21
EXERCISES
IN
HEBREW GRAMMAR,
AND A
HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR. RÖDIGER'S SEVENTEENTH EDITION OF GESENIUS' HEBREW GRAMMAR

BY
THOMAS J. CONANT,
PROFESSOR OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

NEW YORK:
D. APPLETON AND COMPANY,
349 & 351 BROADWAY.
1877.
The plan proposed for the use of these Exercises is as follows: In going over the Elements for the first time, only those parts of the Grammar need be studied, which are indicated at the head of the following sections, other portions being consulted when reference is made to them. The exercises in each section should be thoroughly mastered, in connection with the sections of the Grammar there referred to, before any farther advance is made in the Grammar. When the first five sections of the exercises have been gone over, the whole of Part First in the Grammar may then be studied with profit. By this method, teachers will find their own task lightened, and the progress of their pupils greatly facilitated.

The Grammar is referred to for the statement of principles which, as far as practicable, is avoided in the Exercises and Chrestomathy. A summary is occasionally given for the learner's convenience, the particulars being supplied in the Grammar.

The student should beware of hurrying over the elements, from an impatience to commence translating while he is yet spelling his way over Hebrew forms. He will otherwise find himself embarrassed with petty difficulties, when his whole attention should be directed to other objects.—The practice of reading Hebrew aloud is too much neglected; and hence few acquire the habit of reading with ease and fluency, so necessary to the full understanding and appreciation of a writer's sentiments in any language.

The sign § is used in references to the sections of the Grammar; those of the following pages are indicated by the abbreviation see.
EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE MANNER OF WRITING AND PRONOUNCING THE CONSONANTS AND VOWELS.

On §§ 5—8, and § 12.

The following examples will accustom the student to the forms of the consonants, and their sounds as given in the alphabet and in §§ 5, 2, and to the manner of writing and pronouncing the consonants and vowels in connection. — The promiscuous examples are to be studied for recitation.

** Every syllable begins with a consonant; see § 126, 1, where the only exception is given. The tone (accent) is commonly on the final syllable (§ 15, 2); when it is on the penultimate, this is indicated by the sign ["], as in the Grammar (§ 15, Rem. 3).

An open syllable is one which ends with a vowel; a closed syllable is one which ends with a consonant; § 26, 2, n, c, and d.

For the signs used to represent the sounds of the Hebrew vowels, see the first Note to § 8.— For the effect of the point in certain letters (z, &c.) see Note to p. 20.

a) Open syllables (see the table of vowels, p. 24):

First class, of the a sound; letter a), unchangeable a (א = א = א, § 9, 1), 𓊝 (for א) qə; 𓊝 (for א) nə, 𓊝 (for א) rə, 𓊝 (for א) tə; changeable a (its proper use), 𓊝 mə; 𓊝 sə, 𓊝 tə, 𓊝 gə, 𓊝 nə, 𓊝 lə, 𓊝 zə, 𓊝 qə, 𓊝 bə, 𓊝 sə, 𓊝 shə, 𓊝 sa, 𓊝 da, 𓊝 rə, 𓊝 hə, 𓊝 hâ, 𓊝 tə, 𓊝 rə, 𓊝 sə, 𓊝 qa, 𓊝 pə, 𓊝 tsə; letter b), short a, 𓊝 rə, 𓊝 tə, 𓊝 hə, 𓊝 hə; letter e), unchangeable å (modification of a see Rem. 2 below), when in union with 𓊝 as 𓊝 də, 𓊝 lə, 𓊝 bə, 𓊝 tsə (à like e in there); short å (modification of short a), 𓊝 mə, 𓊝 shə, 𓊝 sə, 𓊝 tsə, 𓊝 nə.
Second class: I sound; letter a), unchangeable i (— = b) defectively written, Ẓ S, 4, Ẓ (for Ẓ) lū, Ẓ (for Ẓ) bī, Ẓ (for Ẓ) hī, Ẓ (for Ẓ) rē; letter h), short ē (its proper sound), Ẓ mū, Ẓ stī, Ẓ xī, Ẓ nū, Ẓ nū, Ẓ rē, Ẓ xī, Ẓ nū: E sound; letter c), unchangeable ē (— = b) defectively written, Ẓ (for Ẓ) bē, Ẓ (for Ẓ) rē, Ẓ (for Ẓ) gē, Ẓ (for Ẓ) pē, Ẓ (for Ẓ) zē; changeable ē (its proper use), Ẓ tē, Ẓ gē, Ẓ lē, Ẓ hē, Ẓ hū, Ẓ sē, Ẓ sē, Ẓ shē, Ẓ gē; letter d), short ē, Ẓ shē, Ẓ re, Ẓ bē, Ẓ sē, Ẓ sē, Ẓ lē, Ẓ lē.

Third class: U sound; letter a), Ẓ lū, Ẓ zū, Ẓ mū, Ẓ tū, letter h), short ū (its proper sound), Ẓ mū, Ẓ zū, Ẓ pū, Ẓ shū, Ẓ kū; but also unchangeable ū (— = b) defectively written, Ẓ (for Ẓ) tsū, Ẓ (for Ẓ) mū, Ẓ (for Ẓ) bū; Ẓ (for Ẓ) shū: O sound; letter c), unchangeable ō (— = b) defectively written, Ẓ (for Ẓ) qō, Ẓ (for Ẓ) bō, Ẓ (for Ẓ) tō; changeable ō (its proper use), Ẓ kō, Ẓ sō, Ẓ dō, Ẓ tō, Ẓ rō, Ẓ zō; letter d), short ō, Ẓ bo, Ẓ zo, Ẓ to; letter e), obtuse ē (from ū or ū), Ẓ sē, Ẓ lē.

b) Closed syllables:

[Various consonants and vowels are listed, forming different syllables]

Rem. 1. In itself, each vowel is changeable, and it is only by accidental union with a vowel-letter (letter e) below, that it becomes unchangeable.

2. The same sign (казалъ) represents two distinct vowel-sounds, one of the first and the other of the second class, differing in their nature (origin) and in sound. The former is a modification of the a sound, familiar to the German ear, made by elevating the root of the tongue while uttering the sound of a (as heard in father); hence represented, as in the original, by the Germ. a (nearly a in there, Fr. â in mère). The latter is the shortened sound of Tsere, viz. the clear sound of short e in met. The learner will soon distinguish them by the knowledge of their origin. In the few instances of its use in the third class (letter d), it is merely an obscuring of the a and ū sounds, just as our o is obscured in atom, pronounced nearly as atom or stem.

The “accented ē” (under letter d of the second class) belongs rather to the first class, letter e, see § 24, 3, e, it, and § 93, Expl. 9, Rem.

* When ē is to be written defectively, it is represented by —, which is then long; otherwise it is short. Short ē can be written only in connection with • (*)

† On account of the difficulty in sounding the English w at the end of a syllable, the Hebrew ē is commonly sounded as o.

SECTION II.

EXERCISES IN SYLLABICATION.


The uses of Sh'va as a half-vowel (§ 10, 1), or as merely marking the division of syllables (§ 10, 3), depend on the theory of the syllable exhibited in § 26; it is found most convenient, therefore, to present the subjects of these two sections in connection.

Sh'va, vocal and silent.

Simple Sh'va (,) is the sign either of a half-vowel, as e.g. under the first letter of הֶשׁ q-tol, where it forms a prefix half-syllable (§ 26, 4); or of a mere division of syllables, as under.

* A consonant can be doubled in no other position.
the second letter of न्या qit-li, where it stands at the end of a syllable, and is not sounded (silent Sh'va).

Sh'va is, therefore, vocal only under the first of two consonants before a full vowel. There is but one case, in which the learner finds any difficulty in determining whether Sh'va is vocal or silent; viz. when it stands between two full vowels, as न्या, न्या। In this case the letter, under which it stands, might be the final consonant of a closed syllable, as न्या góm-nā (silent Sh'va); or it might form with the Sh'va a prefix half-syllable, as न्या qā-tā (vocal Sh'va). This is determined by the nature of the syllable, as taught in §26. A vowel-sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§26, 3). A syllable closed by a consonant, though its vowel is most naturally short, may have a long vowel when the tone (accent) causes the voice to dwell upon it (§26, 5 and 7, Rem.). Accordingly, as a general rule,—

Simple Sh'va is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel; in all other cases it is vocal. E. g.*

Silent Sh'va: र्न dākh, र्न ye-lēkh, र्न qā-tāh, र्न yērb, र्न māl-kā, र्न qāhh-lēkh, र्न māq-tār, र्न zēr-sāth.

र्न góm-nā, र्न līq-tōl-nā, र्न yēsh, र्न nērd, र्न gām-tā, र्न bī-thāth-nī, र्न za-sāth-nī, र्न kā-lāth-nī, र्न mār-tā, र्न yā-dhār-tā.

Vocal Sh'va: र्न b'-kā, र्न v'-lo, र्न nō-th-nā, र्न nē-t'-kā, र्न w'-bh'-nē, र्न tāh'-shē, र्न māh'-q'-tū, र्न māz'-rāth, र्न (९७६५६५६५६५६५, see §12, 1, 1) qit-t'-lā, र्न (९७६५, note) र्न tśv-v'-kā।

The composite Sh'vas.

The composite Sh'vas are always vocal (§10, 2, §26, 7, Rem.), and of course always form a prefix half-syllable. E. g. र्न s'-shēr, र्न kā-s'-shēr, र्न n'-nōsh, र्न vē-s'-māts, र्न ga-s'-nū, र्न b'-bhī, र्न tśv p'-rīm, र्न sūb-b'-lo.

* Teachers will observe, that the rule here given is intended merely to guide the learner, as first, in the division of syllables. Comp. Rem. to §26, 7. The exceptions are few, and need not be noticed till the application of this general principle has become familiar.

+ It will be perceived, that in this and the preceding example, the written Sh'va follows an implied silent Sh'va, and is therefore vocal.
Exercises on the use of the composite Sh'va are furnished by the paradigms of nouns, a' verbs with gutturals, &c.

*Promiscuous examples, for recitation:* הַשְּׁבָית, הַשְּׁבִית, הַשְּׁבָּית, הַשְּׁבֵית, בַּשְּׁבָית, בַּשְּׁבִית, בַּשְּׁבֵית, יִלֶּלֶלֶל, יִלֶּלֶל, יִלֶּלֶל, יִלֶּלֶל, בֵּלֵל, בֵּלֵל, בֵּלֵל, יִלֶּלֶל, יִלֶּל, יִלֶּל, יִלֶּל, יִלֶּל, יִלֶּל, יִלֶּל, יִלֶּל.

Rem. The exceptions mentioned in §20, 3, a—r, exhibit no essential deviation from the general principle. Thus in the forms given under a, בְּרֵי, בְּרֵי: Sir example, are nearly equivalent to יִרְבּ, מִרְבּ, the first vowel of which, in rapid pronunciation, strikes the ear nearly as if uttered in a closed syllable. In all the remaining cases, the voice (under the influence of the tone, or of the half-accent Methegh, §16.2) dwells upon the vowel, so that—though not strictly long—it may properly stand in an open syllable.

SECTION III.

DOUBLEING OF CONSONANTS: ASPIRATION OF THE MUTES.

On §§20 and 21.

Distinction of the doubling point and the hardening point (Daghest forte and Daghest lene).

It will be perceived, by comparing the two sections, that—

Daghest forte is always preceded immediately by a full vowel, which is never the case with Daghest lene. E. g.


Daghest lene: לֶבֶן yîsh-kêm, לֶבֶן yîz-bâhh, לֶבֶן g^1-shâh, לֶבֶן tîr-g^1-zâ.

Examples, for recitation: רֶבֶן, לֶבֶן, רֶבֶן, בֶּבֶן, בֶּבֶן, בֶּבֶן, בֶּבֶן, בֶּבֶן, בֶּבֶן, בֶּבֶן, בֶּבֶן, לֶבֶן (§14.1), לֶבֶן, לֶבֶן (§110, 3, extr.).

Use of Daghest lene (§21).

The learner will observe, that the hard sound of the letters כ, כ, ס, ס, מ, מ, is the original one (i. e. they are properly Mutes, §16.3), and that it is the intermingling of a preceding vowel-sound which produces the softer or aspirated pronunciation (§21, first §). By comparing Nos. 1 and 2 of §21, he will
perceive that the statements which they contain may be briefly expressed thus:

*Those letters take Dagesh lene, except when preceded by a full vowel or a half-vowel (vocal She'va).*

A vowel in which one of the *feeble letters* quiesces (the vowel-sound alone being heard in this case), of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one,—the two words being uttered in so close connection that the effect is the same as if they were but one. E. g. אַלְפָּא词语 of the sons of —. Sometimes, however, the two words are so separated in pronunciation, that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. רְאֵבָא דַּאְבַּא and it happened, when; דְּבֵל וַיְהָיָה and as for me, when I came.

*Promiscuous examples:* בַּרְכָּה, שִׁבַּעַת, מְאָשָׁה, גֵּרְבָּה, סֶפֶת, דָּבָר, מְדַעְנָה, מְדַעְנָה, גַּבְרָל, הַשָּׁבֵע, הַשָּׁבֵע, הַשָּׁבֵע, הַשָּׁבֵע, הַשָּׁבֵע, הַשָּׁבֵע, הַשָּׁבֵע, הַשָּׁבֵע.

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**SECTION IV.**

**QUIESCENCE OF THE VOWEL-LETTERS (יַ, יֲ) AND OF THE BREATHINGS (שׁ, שׁ).**

On §§ 23 and 24.

The letters י and י often lose their consonant power,* and are sounded strictly as vowels (§ 24, 1st י). Of a different nature is the so-called *quiescence* of שׁ and שׁ. The former represents no vowel-sound; the latter only that of long a, for which, however, it is very rarely written (§ 23, 3, Rem. 1). These two letters are sometimes lost to the ear, when preceded by a vowel, merely in consequence of their feebleness, and not of any natural affinity with a vowel-sound. Compare ה in hâh! eh! where

* The sound of י is more nearly represented by w (better still by the Germ. e) than by v, but the latter is employed for representing the consonant power of י, an account of the difficulty of making our w heard, as a consonant after a vowel. In English, w and y have wholly lost their consonant power at the end of a syllable, where they are always sounded as vowels, or, in the language of Heb. grammar, a sound. The Hebrew follows the same law, except in its universality.
final ℣ is sounded, and in ah, oh, where it is lost to the ear. Hence (with the single exception of ∀ occasionally used for long a), they are not treated as homogeneous with the vowel in which they quiesce (p. 25, note *), or as rendering it immutable (§ 25, 1 and 2).—But the two cases may properly be treated together, as in both the effect on the pronunciation is the same (i.e., the sound of the consonant is not heard separately from that of the vowel), and instances of quiescence are distinguished in the same manner.

For convenient reference, we here present these letters in connection with the vowels in which they respectively quiesce.

∀ in all the vowels (§ 23, 1):  וָ בֹּ, וָ תָּדָּ, וָ תָּדָּ, וָ פָּ, וָ רָ, וָ לָּו (§ 23, 2, extr.), וָ פּוּ, וָ פּוּ, וָ שֶּ, וָ קָו (§ 23, 3, Rem. 3).

| Cholem,          | ת לו |
| Qamets,         | מָ ת |
| Seghol,         | לָו |
| Tsere,          | ל |

∀ in Cholem,  ת לו
| Shureq,         | ל |
| Chireq,         | ל |
| Tsere,          | ג ל |
| Seghol,         | ל |

The following rule will enable the learner to determine, by the punctuation, where these letters are quiescent, and where they retain their power as consonants.

The feeble letters are to be regarded as quiescent, in the midst of a word, when they have no full vowel or Sh'va; and also, at the end of a word, when preceded by vowels with which they are homogeneous.

This rule is founded on the principle (comp. § 10, 1, 3) that every consonant must have either a full vowel or a Sh'va. When the feeble letter stands at the end of a word, where Sh'va is usually not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (נ) § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: לו לָ תָּבָּ, לָ תָּ בּ-רִ th, לָ תָּ שֶׁ-תָּ בּ, לָ תָּ בּ, לָ תָּ שֶׁ, לָ מָ פָּ-הָ, לָ יְ-וָ-קָּ, לָ תָּ סָ, לָ תָּ שֶׁ.
SECTION V.

CHANGES OF VOWELS IN THE INFLECTION OF NOUNS AND VERBS.

On § 27.

[Including reference to §§ 25, 26, and 31.]

The following brief outline (collecting into one view the leading points scattered through several sections of the grammar), will aid the learner in understanding and applying the principles of inflection in Hebrew. The more minute details and specifications are supplied in the grammar.

The system of vowel-inflections in Hebrew, first fully developed by Dr. Rodiger, is very simple and perfect. The deviations from general laws, occasioned by accidental influences on a living tongue, or by the imperfection of traditional pronunciation, are fewer than in most other languages. A few points, it will be seen, are supplied in the following outline of it, but entirely in harmony with his views.

The changes of vowels in inflection, are all founded on the natural laws of utterance and intonation. E. g., when the form בּ qâ-tâf takes the accented syllable בּ at the end, the tone of the word is thrown forward one syllable; and as the voice consequently delays less on the first part of the word, the vowel of
its initial syllable (if changeable) is shortened to a half-vowel* (vocal Sh'va); thus מ"ם qā-tal becomes מ"ם q-ṭal-tim. On the contrary, when the unaccented syllable י is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as מ"ם qa-tal-ti.

Again: when the sound ' (with the accent) is added to the end of מ"ם, it unites the final י in a syllable with itself (as a syllable cannot begin with a vowel in Hebrew; §26, 1), and the second syllable of the word thus becomes an open one, requiring naturally a long vowel; the tone is also thrown forward, lessening the sound of the initial syllable; thus מ"ם qa-tal becomes מ"ם q-ta-li.

It is the application of such simple and natural laws of vocalization, that constitutes the chief part of Hebrew inflection.

But the vowels, in Hebrew, do not all yield to these natural laws of utterance, some being unchangeable on account of their peculiar origin, and retaining, therefore, the same form in all situations.

A classification of the vowels is made in §9, according to their origin and the nature and character of their sounds, showing what vowels are subject to change, and how they are affected. These classes are here presented together, as follows:

1) Unchangeable vowels, which remain the same in all situations (comp. §25).

2) Vowels prosodically long, or tone-long, i.e. long by the influence of the tone and rhythm; viz. such as stand in the tone-syllable or next to it, and become either short vowels or half-vowels on the removal of the tone.

3) Short vowels.

A table of the long vowels subject to change, and of the corresponding short ones, is given on p. 58 of the grammar.

Laws of the Vowel-changes.

The changes of vowels, in inflection, are caused—

1) By a change in the form of the syllable (viz. of an open to a closed syllable, or of a closed to an open one).

* Compare in Eng. pusillanimous and pusillanimity, philanthropy and philanthropic; where the a of the accented syllable becomes (in utterance) a half-vowel, when the tone is thrown forward. In Hebrew, such a change from a full to a half-vowel is indicated by a change in the written sign for the sound.
2) By a change in the position of the tone of the word, when it is removed one or more syllables.

3) By a change in the division of syllables.

The laws of the syllable, in Hebrew, are stated in §26, Nos 3 and 5, and may be thus grouped in one view:

1) An open syllable requires a long vowel.

2) An open syllable has usually Qamets (less frequently Tsere) when immediately followed by the tone-syllable; hence the name Pretonic vowel, §26, 3.

3) A closed syllable has naturally a short vowel, and can take a long vowel only when it has the tone.

On these principles, and on the necessary effect of a change in the division of syllables, are founded the following rules for the vowel-changes, as given in §27, and here collected together.

Rules.

1) A short vowel is lengthened, when the syllable is changed from a closed to an open one (see No. 1, above); as  הֵּבֶּה, שׁנְּהוּ הָּ-הוּ.

11) A Pretonic vowel (Qamets or Tsere, §26, 3) becomes a half-vowel when the tone is moved forward a full syllable (No. 2); as גַּ-תַּ-לּ, שׁיִּ-תַּ-לּ לַ-תַּ-לּ; יַ-צָּ-רָ, שׁיִּ-גּ-רָ.

On the contrary, when the tone is moved forward only a half-syllable, the pretonic vowel retains its place; as גֶּפַּ, שׁיִּ-גּ-רָ-לָ.

111) A long vowel is shortened, when the syllable is changed from an open to a closed one without the tone (No. 3); as יַ-שְׁ-פַּ-ר (book), יִ-סְ-פַּ-ר (his book).

1v) A long vowel, in a closed syllable, is changed to its corresponding short vowel when the tone is removed (No. 3); as בַּ-תַּ-לּ, בַּ-תַּ-לּ לַ-תַּ-לּ (tel), §21, 2, b.

1 When the tone is moved forward two syllables, the ultimate and penultimate vowels are shortened as much as is possible; viz. the former to a half-vowel, the latter to short i (Chireq); as דַּ-בָּ-הָּ-ר (word), דַּ-בָּ-הָּ-ר (words of you) your words.

This is the utmost shortening of the word, since a vowel is necessary under the first of these circumstances, and Chireq is the shortest of the vowel sounds (comp. §27, 1, remark).
vi) The vowel of a final closed syllable, when an addition is made which unites the final consonant in a syllable with itself, is shortened to a half-vowel in inflection of the verb by gender, number, and person, as well as by cases when the vowel is prosodically long; but in inflection of the noun (and of the verb by cases, with the above exception) it is retained. E.g. (inflection by persons, &c.), הָלָתָה he killed, הָלָה qā-t-lū, she killed, הָלָה qā-t-lū, they killed; (by cases), הָלָה qā-t-lū, he killed him; (הָלָתָה he will kill, tone-long ה), הָלָה yiq-t-lē-hū, he will kill him; רֶפֶת hand, רֶפֶת his hand.

Rem. 1. The most perfect amalgamation is effected by the shortening of the vowel to a half-vowel и and hence its use in the inflection of verbs by person, gender, and number. In the other case, viz. the union of suffix pronouns (the genitive and accusative) with nouns and verbs, a less perfect amalgamation is required.*

2. In Kal Imp. of some classes of verbs (see Parad. B, D, F, I, K, L, O), this inflection brings three consonants before a vowel. In the utterance of these, a slight vowel-sound (namely и, the shortest of the vowel)s is heard after the first. This the punctators have indicated by Chireq, as they have done in the analogous case, § 27, 1. In Parad. E, the guttural causes the и sound to be heard before it.

Full illustrations of these principles are furnished in the Paradigms of nouns and verbs, and of the verb with suffixes. E. g.

Rule 1.) § 95, Parad. A, light suff. (comp. § 27, 2, a); so הָלָתָה breast, הָלָתָה shā-dhāy (my breasts), הָלָתָה kēts-bāt (finger), הָלָתָה kēts-bāt (his finger), הָלָתָה sār-bāt (four), plur. הָלָתָה, sār-bāt-jim.

Rule 1 & 11.) Parad. C, Perf. 3 m., with the suff. in all the persons, except 2 plur. m. & f.

Rule 11.) Parad. C, Perf. 3 m., with 2 plur. m. & f. suff.; Parad. III; Parad. IV, sing. light suff., plur. absol.; so הָלָתָה heart, הָלָתָה my heart.

Rule 111.) Parad. VI, b, c, and e, sing. light and grave suff.

Rule 1111.) Parad. C, Impf. 3 m., with 2 sing. m. suff. and with 2 plur. m. & f. suff.; Perf. Pi'd, with 2 sing. m. suff. and

* The table, on p. 82, shows the inflection of verbs by formative additions; These are the same, in all the conjugations and in all classes of verbs.
with 2 plur. m. & f. suff.; Parad. II, IV, and V, sing. grave suff., VII, sing. grave suff.; VIII, a, b, and c.

Rule vi.) Parad. II, IV, and V, plur. constr. and grave suff. (In Parad. II, the penultimate vowel is unchangeable.)

Rule vii.) Inflection by persons, &c.: Parad. B (in all conj. except Hiphil), Perf. sing. 3 f., plur. 3 e.; Impf. sing. f., and plur. m. & f.; Impf. sing. 2 f., plur. 3 m. and 2 m.—Inflection by cases (viz. of nouns and verbs with the genitive and accusative, 133, 2, a and b); Parad. II, IV, and V, sing. light suff., plur. absol. and light suff.; Parad. C, Perf. 3 m. with all suffixes except 2 plur. m. & f. (—lengthened to — when a closed syllable becomes an open one; see above, p. 15, laws of the syllable, No. 1); 3 f. and plur. 3 m., with all suffixes; (with a merely tone-long vowel), Impf. sing. & plur. 3 m., and Perf. Piqé, with all suffixes except 2 sing. m. and 2 plur. m. & f.

These rules, applied to the Paradigms on pp. 166, 167, will make the inflection of nouns very simple and clear.—Parad. VI has properly only three forms, distinguished by the A, E, and Q sounds after the initial letter (answering to the three forms of the verb, from which they are derived, § 43, 1, and § 84, 10 and 11); e.g. מְלָה (for מְלָא § 127, Rem. 2, c); מְלָה (for מְלָא); מְלָה (for מְלָא); The other examples (d—t) only show the effect of a guttural, and of a middle or final vowel-letter (§ 124, b and c) in these three forms. The inflection is very simple: viz.

1) To the monosyllabic form with the vowel after the first radical (מְלָה, מְלָה, מְלָה), are appended all suffixes in the sing. number, and the construct ending and grave suffixes in the plur. number.

2) To the other form with the vowel (a) after the second radical (מְלָה, מְלָה, מְלָה) i are appended the absol. plur. ending, and all light suffixes in the plur. number.—These two statements should be impressed on the memory by comparison with the Paradigm.

* This Paradigm oscillates between the Verbal and Nominal inflection: following the latter in sing. grave suff., and elsewhere the former.
† See above, Rule vii, Rem. 2.
‡ See § 28, 4.
§ The characteristic vowel of the form being exchanged for the customary prothetic a, in an open syllable next before the tone (§ 26, 3). Compare, however, Rodiger’s statement of the principle, p. 170, No. 6.
SECTION VI.

EXERCISES IN ANALYSIS.*

(After the study of Part Second of the Grammar.)

1. רְשֹׁבָּה, to my name: חַֽנְנָל name, Parad. VII; רְשֹׁבָּה to my (т 191, table), רְשֹׁבָּה my name: רְשֹׁבָּה to (т 102, 2); רְשֹׁבָּה רְשֹׁבָּה (т 128, 1)
   —Analyze, in like manner, the following combinations, (the nouns are of Parad. VII): רְשֹׁבָּה; רְשֹׁבָּה (ת, т 14, 1, suff. т 91, 1, table); רְשֹׁבָּה (ת, cont. т, т 104, 2, a and b, т 26, 1; רְשֹׁבָּה, т 187, 1); רְשֹׁבָּה (ת without Daghh. т 20, 3, b; רְשֹׁבָּה with, т 102, 2).

2. נָפָס, in my hand: נָפָס, т 1102, 2; נָפָס hand, Parad. II.—Write in Hebrew, in our hand, in thy (m.) hand, in thy (l.) hand, in your (m. & l.) hand (т 93, expl. 2, remark).

3. נָפָס, in and in thy (m.) hand: נָפָס, as in No. 1; נָפָס, т 191, 1, table.

4. נָפָס, from thy (m.) hand: נָפָס from, т 102, 1, and remark; т 19, 2, a, т 20, 1, b.—Write in Heb. from his, her, thy (l.) hand, your (pl. f.) hand.

5. נָפָס, hands: Dual number, т 188, 1, Parad. II; נָפָס hands, as Esau’s hands; נָפָס hands of Esau; נָפָס hands, (к и т), т 128, 1, נָפָס, т 24, 1, a; נָפָס, and in (with) your (pl. m.) hands; נָפָס, (Dual with suff.) т, т 1104, 2, b.

6. רְשֹׁבָּה glory: רְשֹׁבָּה (т 35) the glory; רְשֹׁבָּה glory, (with prep. т, т 102, 2, and art. т 35, Rem. 2, т 19, 3, b, т 102, 2, b), according to the glory.—Analyze: רְשֹׁבָּה, 2d т, p. 60, Rem. 1; נָפָס, т, т 121, 2, a; נָפָס, т, т 191, 1, table.—Analyze: נָפָס; נָפָס; נָפָס; נָפָס (ת, т 95, A; — unchangeable by position, т 125, 3); רְשֹׁבָּה (ת, т 27, 1, end); רְשֹׁבָּה (ת, т 135, 2, A; comp. т 22, 1); רְשֹׁבָּה (ת, т 102, 1, b; suff. т 91, 2, table); רְשֹׁבָּה (ת, т 191, 1, table; т 191, suff. т 91, 2, table; т 8, 5, end; т, ж — lengthened in an open syll. т 27, 2, a), Daghh. forte being omitted in т 122, 5, a; נָפָס (ת, т 135, Rem. 2, and No. 2, B, a; נָפָס; נָפָס (ת, т 95, A; — unchangeable by position, т 125, 3)

* A thorough mastery of the exercises in this Section, will save the student much perplexity and trouble in his subsequent reading. The lexicon should be consulted on each word, and on the elements given in the analysis.—In recitation, the Hebrew form should be written on the blackboard, to be analyzed by the student from memory.
189, 2, a);  יִֽעַנֵּךְ; עַצַּנְךְ (§, in pause §29, 4); , Silluq §15 A, 1, 1; יִֽעַנֵּךְ; עַצַּנְךְ (§, in pause §29, 4, b. §91, 1, table); תְּשָׁמֶשׁ (יְ, §187, 2, with a masc. noun, ibid. No. 4); וְשָׁמֶשׁ (§, defectively written §8, 4; רִכשׁ, double expression of the plur. §191, 3); נְמֹשׁ (רִכשׁ, §190, 2, a).

8. נַחַלֵךְ, from thy land: יִֽעַנֵּךְ; §102, 1, b; יִֽעַנֵּךְ, monosyll root יִֽעַנֵּךְ, Parad. VI, a; suff. רִכשׁ.

9. רִכשׁ, in its season: יִֽעַנֵּךְ (Parad. VIII), §8.

10. נַחַלֵךְ, in his right hand: יִֽעַנֵּךְ (Parad. III), §8; יִֽעַנֵּךְ, in No. 5.

11. נַחַלֵךְ, from thy midst: יִֽעַנֵּךְ, (lit. inward part, Parad. VI, a, suffix form יִֽעַנֵּךְ; p. 170, Rems. 2d §110, §99. Write in Heb. in our midst, and in thy (E) midst, from their midst; my inward parts (light suff. p. 166, Note), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.

12. יִֽעַנֵּךְ, people: יִֽעְנֵךְ the people, יִֽעְנֵךְ art. §145, 3, 2, 3; רִכשׁ יִֽעְנֵךְ elders of the people; יִֽעְנֵךְ plur. constr. Parad. V; יִֽעְנֵךְ יִֽעְנֵךְ and of (the) elders of the people, * No. 3.

13. רִכשׁ, on my affliction: יִֽעְנֵךְ, (orig. monosyll. root יִֽעְנֵךְ, Parad. VI, §171, Rem. 6; like רִכשׁ, with suff. רִכשׁ, suff. רִכשׁ.

14. נַחַלֵךְ, and the stones: יִֽעְנֵךְ; plur. ending; יִֽעְנֵךְ, stone, Parad. VI, a; יִֽעַנֵּךְ art. §35, 1, §8. יִֽעְנֵךְ יִֽעְנֵךְ§18, §18, 2, 2d §110, §184 Kal Part. act. (= defectively written §8, 4, §50, Rem.); Parad. VII.

15. יִֽעְנֵךְ, and I have taken thee: יִֽעְנֵךְ; יִֽעְנֵךְ, Kal Perf. 1 sing. יִֽעְנֵךְ I have taken; with suff. יִֽעְנֵךְ יִֽעְנֵךְ§159, and §55 table, and 3, a; tone §59, 2, §27, 3, a); §97. Give the forms with suff. for I have taken them, thee (U), him, her, you (m. & f).

16. יִֽעְנֵךְ, thou hast taken us: Perf. 2 m. sing. יִֽעְנֵ�ךְ.

17. יִֽעְנֵךְ, he took me: יִֽעְנֵךְ and יִֽעְנֵךְ §58, 3, b; for vowel changes see Sect. V, Rules § and §11, §27, 3, a, and §2, a. Give the form with the suffixes her, him, us, them, you (m. & f).

18. יִֽעְנֵךְ, according to his ruling: יִֽעְנֵךְ he ruled; Infiss constr. יִֽעְנֵךְ (a kind of verbal noun, §45, 1, §132, 1 and 2), to ruler, the ruling; with suff. יִֽעְנֵךְ יִֽעְנֵךְ (= -a), §161, 1, p. 171, Rem. 4, his ruling; יִֽעְנֵךְ; §102, 1.

19. יִֽעְנֵךְ (§110, Inf. constr. יִֽעְנֵךְ), when he reigned (began to reign), lit. in (or at) his reigning.

20. יִֽעְנֵךְ, he ate, Inf. constr. יִֽעְנֵךְ; יִֽעְנֵךְ§161, 1, when we ate (or eat), lit. in (at the time of) our eating; יִֽעְנֵךְ יִֽעְנֵךְ (- -a)
when ye eat (in or at your eating); דעב (§61, Rem. 2), §27

1; with prefix ד, דעב (§28, 2), in your eating — when ye eat.

21. יִכְרָו, and when I speak, lit. and in my speaking,

רָא (like רָא), Inf. construed. Piel of רָא; change of ק to כ, Sect.

V, Rule vi. Give the forms with other suffixes.

22. יִכְרָו, that I may dwell (there), lit. for (in order to) my
dwelling; יִכְרָו (Inf. constr. of יִכְרָו); § (§102, 2, §132, 2).

23. יִכְרָו (— 0, p. 31, 1, a), יִכְרָו (§8, 2, 2d 7) Parad. VI, c.

— Analyze: יִכְרָו (§18); ב, §22, 4; § (— 0), Methegh, §16,

2, a.

24. יִכְרָו, who, in our humiliation——: יא for יִכְרָו.

§36, §19, 3, a, and 2, b; ב, יִכְרָו, Parad. VI, b; suff.

25. יִכְרָו; ב, §104, 2, c; see No. 5, יִכְרָו.

26. יִכְרָו, and of their fat: ד, No. 3; ב, No. 4; יִכְרָו,

plur. constr. of יִכְרָו (Parad. VI, b, §93, Explan. 6, Rem. 2),

combined with the suff. §91, 2, and defectively written, ibid. Rem.

1; כ hardened (irregularly), compare Parad. VI, a, plur. grave

suff., and §21, 2, a; but softened (כ), in some editions of the

Heb. Bible.

27. יִכְרָו, when they are (were or shall be) created, lit. in

their being created: ד; יִכְרָו, Niph. Inf. constr. of יִכְרָו Parad

O; with suff. (nominal; §61, 1), יִכְרָו, §, Sect. V, Rule vi.

28. יִכְרָו, when they are (were or shall be), lit. in their be-

ing: ד; יִכְרָו, Kôl Inf. constr. from יִכְרָו, a verb Pe. guttural

and Lamedh Hê (§41, Rem.); Parad. D must, therefore, be

consulted for the initial half-syllable, and Parad. P for the final

syllable, and so in all cases, when a verb belongs to more than

one class; with the prefix ד, יִכְרָו §63, Rem. 5; nominal suff.

§61, 2.

29. יִכְרָו, and then he slew him: יִכְרָו, Kôl Impf. from

יִכְרָו, Parad. D; יא, Voc. consecutive of the Impf. §49, 1 and 2,

and Rem. § with the suffix יא, the final tone-long ו is short-

ened to a half-vowel (Sect. V, Rule vi; p. 16), hence יא, and

then יא, §28, 3; a (not 2), §21, 2, a.

30. יִכְרָו, and unto thee: conj.; prep., originally a noun

(of space) §101, 1, in the plur. implying extension, §103, 3 and

§108, 2, a; hence with a suff. to a plur. noun; see p. 190, 4th

line, and comp. the inflection of Parad. II. It is originally a

noun, in the accusative of place whither, §118, 1, a; lit. and to

the region of thee—and towards thee, and unto thee.
HEBREW CHRESTOMATHY.
SELECTIONS FOR CHRESTOMATHY.

SELECT PORTIONS TO BE READ IN THE HEBREW BIBLE.

I. General account of the creation, Gen. i.-ii. 3.
II. More particular account of the creation of the first human pair, and of the circumstances in which they were placed, Gen. ii. 4-25.
III. Temptation and fall of man, Gen. iii.
IV. Death of Abel; immediate descendants of Cain, Gen. iv.
V. Account of the Flood, Gen. vi.-viii.
VI. Joatham's parable, Judg. ix. 1-21.
VII. Raising of Samuel, 1 Sam. xxviii. 6-25.
VIII. Nathan's parable, 2 Sam. xii. 1-14.

SELECTIONS IN POETRY.

Preliminary remarks on the form of Hebrew poetry,

IX. Charge to the night-watch in the temple, and their response, Ps. cxxxiv.
X. Profusion of humility, Ps. cxxxi.
XI. Preciousness of fraternal union, Ps. cxxxiii.
XII. A general psalm of thanksgiving, Ps. cxxvi.
XIII. The captivity, a commemorative psalm, Ps. cxxvii.
XIV. Rewards of piety, Ps. cxxviii.
XV. Assertion of Jehovah's supremacy; security of those who trust in him, Ps. cxv.
XVI. God's exaltation above all, and his care for the lowly, Ps. cxlix.
XVII. Worth of wisdom, Prov. iii. 13-24.
NOTES
TO THE
SELECTIONS FOR CHRESTOMATHY.

The student is supposed to be already familiar with the elementary principles taught in Part I. of the grammar, and fully illustrated in the preceding Exercises.

The following Notes are strictly limited to the wants of the learner, and are intended to supply the place of oral instruction, in acquiring the elementary knowledge of the language. The instruction is given, as far as possible, by references to the grammar and lexicon.—References to paradigms of verbs include the §§ quoted at the top of the page; references to paradigms of nouns include the explanations subjoined. An attempt is made to interest the learner in the neglected use of the accents. Of course, the more difficult laws of their combination are reserved for maturer study.—It is recommended to the learner, to mark in the grammar every passage to which his attention is directed in the following Notes.

Hahn's and Theile's editions of the Hebrew Bible are referred to, as being in common use in our schools. The references to the lexicon are to the fifth, improved edition of Dr. Robinson's translation of Gesenius' Hebrew Lexicon, 1854.

1.
GENERAL ACCOUNT OF THE CREATION.
Genesis, ch. i.—ii. 2.

V. 1. הַגְּדוֹלָהּ; 2, 1102, 2; וְהָulta, 186, Rem. 6; position in the sentence, 145, 1, d.

The little circle on 2 (§17) refers to the marginal note, which means Beth magnum. See the claris notarum manusrethicarum at the end of the Hebrew Bible, where these marginal notes are alphabetically arranged and explained. In this instance, look for י in Hahn's ed. (in Theile's, for י יא, and the word there referred to).
סָּנַה, Parad. O; sing. with plur. subject, § 146, 2; position before the subject, § 145, 1, a. — סְנָה, Parad. 1; Pattach partite, § 22, 2, b; o defectively written in the plural § 8, 4; use of the plur., § 108, 2, b. — סְנַה, sign of the definite accus. ḫ orig. form and meaning, § 117, 2, and Note. — סְנַה, § 88, 1, Rem. 2; article, § 35, 1st ḫ, § 109, 3d ḫ. — סְנַה, art. § 35, 1; סְנַה (monosyll. root, סְנַה), Parad. VI, a, with Expi 6, and (for ḫ, under ḫ) Rem. 1, fifth line. Silsuq (not Methegh), § 15, Rem. 4, Note *; Seph-pasuk, § 15, A, 1, 1.

This verse is divided by the accents (§ 115, spec. No. 3), as follows: a double hyphen indicating the connection of words by a conjunctive and a dash the great division in the middle of a verse by Alphanach (breathing): In-the-beginning, created—God—the-heavens, and-the-earth. More literally: In-principle, creavit Deus—ipsea-calum, ipse quem quereram. In this manner, every adversival limitation of time, place, or other circumstance, the action and its subject, and the object of the action, are presented separately, each by itself, as a distinct idea. But the Hebrew accent has also a rhetorical use; a pause in utterance being often indicated after the subject (especially if it is the name of the Divine Being), as in this verse, and in each of the three clauses in the next verse. Here, it is a greater pause than usual, as it falls in with the grand division of the verse.

V. 2. סְנַה, Parad. P.; Methegh, § 146, 2, a. — סְנַה and סְנַה are prop. of Parad. VI, c (the O sound), and i (viz. with a final vowel-letter); comp. § 21, 1, b, p. 151, V, 11, and p. 171, Rem. 6. Use of the substantive as predicate in place of an adjective, § 106, Rem. 1, 2d ḫ; omission of the copula, § 144; the first accent marks the tone-syllable; § 104, 2, d. — סְנַה (§ 8, 2, 2d ḫ), Parad. VI, c. — סְנַה, § 101, 1, a, § 154, 3, b; Maqqueph, § 16, 1. — סְנַה (lex. סְנַה), Parad. IX; plur. § 87, 5, Rem. 2, and § 88, 2, a. — סְנַה, Parad. I; ḫ softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. — סְנַה (§ 22, 2, b), Parad. 1. — סְנַה, from סְנַה, Parad. D and E, Pieł Part. (— in a sharpened syll. § 22, 1, § 64, 3); with fem. ending, § 80, 2, b, and § 91, 2, b; syntar, § 134, 2, c. — סְנַה, § 88, 1, Rem. 1; Qamets in pause, § 29, 4, a.

V. 3. סְנַה, Parad. I; סְנַה, § 149, 1 and 2, § 129, 1; סְנַה for סְנַה (viz. obscure — for the clear —, when the syllable loses the accent), comp. § 27, 1, with Rem. 2, and § 68, 1, extr.; sing. with plur. subject, as in ver. 1 (1 and 2); position, § 145, 1, a.
conf. accent Merka (§ 15, table, 21) connecting the verb with its subject. — רַּע, from רַּע (Parad. P), Kal Impf. apocopated (¶ 48, 1, 2, and 4; § 75, Remarks, 3, c); used as a Jussive, ¶ 128, 2, comp. ¶ 127, 3, c. — רַּע: the same, with Vav consecutive, ¶ 128, 2, d; omission of doubling point in, ¶ 120, 3, c, Rem.; Methegh, ¶ 16, 2, a.

V. 4. רְאָי: from הָיָה (Parads. D, E, and P), Kal Impf. apoc. ¶ 75, Remarks, 3, c; conj. accent Darga (No. 26), connecting verb and subject. — רְאָי as in verse 1(1); orig. vowel shortened before Maqseph (¶ 16, 1, and ¶ 27, 1); comp. table of vowel-signs, p. 24, 3d class, e. — רְאָי, art. ¶ 35, 1. — רְאָי, Parad. I. Adjuncts are inflected like substantives. Saw, that good (was it); the corpor is not usually expressed in Hebrew (¶ 144); nor is the subject, when it would be a pronoun referring to something just mentioned. — רְאָי, from רְאָי, Hiph. Impf. apoc. (— shortened to, ¶ 48, 4), with Vav consec. ¶ 53, Rem. 4. — רְאָי...רְאָי (¶ 102, 2, b); prop. the constr. state of רְאָי (Parad. VI, b), in the accus. ¶ 118, 3, with a division, or separation. Lit. and made a division, with a separation of the light (to one side, in time), and with a separation of the darkness (to the other); — divided between the light and the darkness. — רְאָי; art., form ¶ 65, 2, A, a, syntax ¶ 109, 3d y.

The place of Athmack (breathing) is properly about the middle of the verse, which it divides into two nearly equal parts (¶ 15, A, I, 9), generally corresponding to a division in the sense; See, e.g. verses 2, 3, 4, 5, 6, 8, 14, 17, 20. When, however, the first member of the verse consists of several minor divisions and the second member is short in comparison, Athmack then stands nearer the end, as in verses 7, 9, 11, 12, 15; and vice versa, it is nearer the beginning, when the second member is made longer by embracing several divisions.

V. 5. רְאָי has two accents, viz. the conj. No. 24, and the disj. No. 20. The latter shows its relation to the sentence; the former is added to mark the tone-syllable, which the other, from its position, would not do. — רְאָי (רְאָיי); ¶ 35, 1, and Rem. 2, ¶ 102, 2, b. — רְאָי, ¶ 196; sing., of Parad. I; plur., of Parad. II. — רְאָי, מְאֹד, מִנְי, מִכָּל, and רְאָי, — רְאָי (רְאָי, Parad. VI, 4); — obsolete accusative ending ¶ 90, 2; — in pause, ¶ 29, 4, a. — רְאָי, as in ver. 3. — רְאָי and רְאָי, Parad. VI, a and c. — רְאָי, cardinal for ordinal, lex. 2. Meaning: And there was evening (i.e. evening came on, the close of a period of light).
and there was morning (the close of a period of darkness), a first day (comp. 1:11, 2, a).

The letter ס marks a section in the Jewish division of the text. See the Chalic势 Not. Masoret. letter ס, 3, in Hahn, and ס in Theile.

V. 6. סָוָת, as in ver. 3. — סָוָת (122, 2, b), of the form No. 5, 184; Parad. III. — סָוָת, מ, and constr. state of סָוָת, Parad. VI, g. — סָוָת, § 88, 1, Rem. 2, מ, § 29, 4, a. — סָוָת; for סָוָת, then סָוָת, 128, 1, then סָוָת, 124, 1, a; Jussive, § 128, 2, and let it be. — סָוָת, from סָוָת Hiph. Part., Parad. B; let it be dividing — let it divide. — סָוָת; מ for מ, § 110, 2, c, מ. — סָוָת, with a separation of waters towards waters, i.e. so that each body of water should be opposite to the other, facing towards it. — See another explanation in the lex. ס, 1, mid.

V. 7. (1) from סָוָת, Pe guttural, and Lamedh He (see Parad. D for initial, and Parad. P for final syll.), Kal Impf. apoc. with פָב consec. § 75, Remarks, 3, d. — סָוָת, as in ver. 4. — סָוָת, art., form § 35, 1, syntax § 109, 3d מ; the accent (No. 4) is postpositive (§ 115, Rem. 2), and the tone-syllable must be learned where it is marked by another accent (as in the preceding verse), or from the structure of the word (§ 122, 2, b, and Note).

סָוָת, מ of, constr. state of the noun ס, § 154, 3, c; סָוָת, space beneath, § 101, 1, a; סָוָת (in full word, § 110, 2, c), belonging to, § 115, 2, which are of (lit. part of) the under-space belonging to — which are beneath. — סָוָת; מ § 110, 2, 1, b, מ. — סוָת, 1, a; part of the upper space belonging to — above. — And it became so (a fixed, established thing).

V. 8. סָוָת; מ, § 135, 1, and Rem. 2, § 110, 2, c. — מ, § 98; a second day, § 111, 2, a.

V. 9. סָוָת; ס, Parad. P (comp. § 72, Remarks, 10), Niph. Impf.; for the Imp. 3 pers., § 127, 3, c; reflexive, § 51, 2, a. — ס, § 103, 3, § 154, 3, d. — סָוָת, of the form No. 14, § 84 (comp. § 85, IV, 14), Parad. III. — סָוָת; סָוָת (Pe guttural, Ayin guttural, and Lamedh He, Parad. D, E, P); Niph. Impf. for the Imp. 3 pers.; passive, § 51, 2, d.; the full instead of the shortened form, § 127, 3, c, extr. — סָוָת, art., and fem. of the adj. סָוָת (§ 84, 6), like סָוָת.

V. 10. סָוָת; סָוָת, of the form No. 14, § 84 (comp. § 85, V, 14), place of collecting, see the verb, ver. 8 (3); constr. state Parad. IX. — סָוָת, Parad. VIII, Exp. 8, 1.
V. 11. יְבֵּרוֹת, Parad. O, Hiph. Impf. apoc. § 128, 2. — יֶבֶע, Parad. VI, b, Expl. 6, Remarks, 2. — יְבֵרָה, Hiph. Part., syntax § 138, 1, Rem. 1. — יְבֵרָה, Parad. VI, a, § 22, 2, a. — יְבֵרָה, Parad. VI, i, syntax § 106, 1. — יְבֶרֶה יִרְרוֹם (יְרִי-סַפּ-פּ-רִי), § 20, 2, a; יְבְרָה (D and P), Kal Part. — יְבֵרָה, § 103, 2, a; יְבֶרֶה יִרְרוֹם in which, § 123, 1. — Above the earth (aloft over), in reference to its towering trunk.


V. 14. (3), ver. 3, (3); position, § 115, 1, a; number, § 147, a. — (1), יְבֵרָה (from יָבֵרָה to shine, § 84, 14, comp. § 85, IV, 14, place of shining, or of giving light); defect, written, § 18, 4; masc. noun with fem. plur. ending, § 87, 4. — יְבֶרֶה, §, lex. C. — יְבֵרָה, see ver. 5. — יְבֵרָה (יָבֵרָה), Kal Perf. 3 pl., with Vav cons. of the Perf. § 49, 1, and § 126, 6, e. — יְבֵרָה, §, lex. A, 2; יָבֵרָה, with fem. plur. ending, defect, written (§ 18, 4), in both syllables: — יָבֵרָה (§ 84, 14, comp. § 85, III, 14), Parad. VII; §, § 155, a, 2d יָפִי (hendiadys). In the next word (יָבֵרָה, ver. 5), יָפִי is explicative (ibidem), and indeed — namely. And let them be for signs of set periods, even for days and years.

V. 15. (1), as in preced. verse. — For lights; §, lex. A, 2. — יְבֵרָה, §, and Hiph. Inf. constr. of יָבֵרָה, Parad. M.

V. 16. (1), as in ver. 7, (1). — יָבֵרָה, § 197, 1, and table; constr. state, prop. twain of, comp. § 91, 3, Rem. 2. — The two lights; art., see § 111, 1. — יָבֵרָה (Parad. III), lit. the great ones, an expression of the superlative, § 119, 2; position, § 112 1. — The greater light — and the lesser light; § 119, 1, 4th י. — For the ruling of the day; יָבֵרָה, constr. state of יָבֵרָה (§ 195, Parad. B, and Expl. 1, 3d י.), fem. of the form No. 14, § 84 (comp. § 94, 2, a). — (ult.) Parad. II, accus. after יָבֵרָה.

V. 17. (1), יָבֵרָה, Pe Nun verb, Parad. II, Kal Impf. § 66, 2, with Vav cons. — יָבֵרָה, § 103, 1, Rem. 1; comp. § 121, 4, Rem. extr.
V. 18. (1), (2), (3), --- (ult.) 198.

V. 20. הִנָּה, (138), 1, Rem. 1; comp. lex. וַיָּהַס, 1. --- מָכָה
dex. 4, and מָכָה lex. 3, living animal (collect. animals), in apposition with מָכָה. --- מָכָה; מָכָה, Parad. M, Piêt Impf. (§ 55,
Remarks, 2). --- מָכָה, ver. 2; מָכָה, lex. 3, b. --- V. 21. מַכָּה, of
the form No. 7, 198. --- מִכָּה (lex. מִכָּה, 3), art. § 111, 2, a.
לְכָה (52, Parad. VIII); followed by the art. § 111, 3d. --- Dig.
accent Pesiq. table, No. 20. --- מֶהָכָה; art. § 109, 2d. --- קָלָה.
Part. with fem. ending, § 94, 2, b. --- מָכָה, accus., with
which the waters creep, or swarm; comp. references on ver. 20.
--- מָכָה. Parad. IV; syntax § 106, 1, fowl of wing — winged
fowl.

V. 22. (1), Parad. E, Piêt Impf. with Vav consecutive; with
retracted tone § 29, 3, a, and shortened final vowel § 27, 1; comp.
§ 61, Rem. 2, b. --- (2), see ver. 17. --- מִכָּה (§ 52, "לְכָה,
Parad. I), § 23, 2; a sort of Gerund (dicendo, § 45, 3), in saying — saying.
--- מִכָּה (and foll. word), Parad. P. Observe the paranomasia,
in the three verbs connected by }. --- מִכָּה; § 7, nº, Parad.
VIII. --- מִכָּה (§ 7, Parad. P), § 75, Remarks, 3, a; comp. § 126,
3, a; Jussive.

V. 24. (3), comp. ver. 12, (1); here, it is the Jussive.
--- מִכָּה (§ 95, Parad. A); orig. fem. form מִכָּה (§ 80, 2) with
the obsolete constr. ending § 1; § 90, 3, b, and Rem.

(6), מִכָּה, Parad. I; § 84, 16. --- מִכָּה; מִכָּה, Parad. P.
--- מִכָּה; § 95, Parad. B, a; § 21, 2, a. --- V 27.
--- מִכָּה, see ver. 17, (2). --- מִכָּה, Parad. IV.

V. 28. (1), ver. 22. --- מִכָּה, § 102, 2, c, b, and § 103, 2, a,
(table.) --- מִכָּה; מִכָּה, Kal Impf. 2 plur. מִכָּה, with suff. מִכָּה
(table § 58; it, fem. for neut., comp. § 80, 1); --- for מִכָּה
defectively written, § 9, 9, b, and § 8, 4, Rem. a.

V. 29. מִכָּה, § 66, Rem. 3. --- מִכָּה; comp. ver. 28, (5).
--- מִכָּה; Kal Part. Parad. F. --- מִכָּה, comp. on ver. 11.
--- (see ver. 11) § 29, 4, a. --- (ult.) § 5, lex. A, 2, mid.
--- מִכָּה (§ 5, a) fem. of מִכָּה (§ 94, 1, Exs. Parad. VI), § 95, Parad.
C, c, Expl. 2.
II. ACCOUNT OF THE CREATION

V. 30. וְהִ֣י וָאֶֽחָדָ֖ו breath of life; lex. וָאֶֽחָד, 1, and וָאֶֽחָד, 3.—וָאֶֽחָד, governed by וָאֶֽחָד, ver. 29, (4).—וָאֶֽחָד, syntax §106, 1, Rem. 1; every green herb (lit. all greenness of herbs), viz. of all kinds, §111, 3d ַָּח. — V. 31. וָאֶֽחָד, §100, 2, b. — (ult.), §111, 2, a.

Ch. II. V. 1. (1); וָאֶֽחָד (Parad. P), intrans. to be complete; Piel, causative, to make complete (§52, 2, b); Pual, passive of Piel (§39, 4, table; §52, l), to be made complete, to be finished; here, Pual. Impf. with Vav consec., thus were finished. — (ult.), Parad. IV (final vowel affected in some of its forms by the quiescence of ַָו).

V. 2. (1); Piel Impf. (וָאֶֽחָד) apoc. §75, 5, and Remarks, 10. — (5), from וָאֶֽחָד; for inflection, comp. §95, Expl. 1, 3d ַָּח.

The proper form of the noun is וָאֶֽחָד (fem. of the form No. 14, §83). Parad. B, c, in §95. But the sound of ַָו is lost to the ear, and its vowel is consequently heard in connection with ו, which it unites in a syllable with itself, §23, 2. The short, closed syllable before ו, losing the support of its final consonant, becomes a half-syllable; comp. Sect. V, Rule vi. — On the seventh day. The meaning is: that the beginning of the seventh day closed the work of the preceding days, which continued through the sixth, and closed on (i.e. with the beginning of) the seventh. It might appear superfluous to remark this, so obviously consonant with the simplicity of the style; had not inattention to the writer's manner led to a change of the text (seventh to sixth, in the Sept. &c.), lest the sanctity of the Sabbath should seem to have been violated by its Author.

(Ult.), ו, וָאֶֽחָד, a kind of gerundial form, §45, 3.—וָאֶֽחָד. . . . וָאֶֽחָד created in making, i.e. made by creation; the first verb qualifying the second, §142, 4, Rem. 1.

II.

MORE PARTICULAR ACCOUNT OF THE CREATION OF THE
FIRST HUMAN PAIR, AND OF THE CIRCUMSTANCES IN
WHICH THEY WERE PLACED.

Genesis, ch. ii. 4-25.

The first three verses of this chapter belong to the general account of creation given in ch. i. and should have been included in it.

V. 4. (1); §34, table; plur. to correspond with the noun.— 2); of the form No. 27, §81, comp. §85, III, 27; lex. 2. — (5),
V. 5. וְ is followed by a verb with a negation (contained in עַל): any plant of the field was not yet in the earth — there was yet no plant of the field in the earth. See §152, 1, 2d. Plant of the field — field-plant, viz. wild plants; lex. נָלָה, 1, extr. — נָלָה, Parad. IX. — עַל (not yet, lex. 2), with the Impf. §127, 4, a, and Note 1. — נָלָה (Hiph. Perf.); position, §145, 1, d. — נָלָה, lex. 2, and Note at the end. — נָלָה for tilling, §15, 3. — (ult.), §95, Parad. B, c.

V. 6. The Impf. נָלָה (נָלָה, Parad. D and P), expresses the continued ascent of vapors, from time to time (§127, 4, b); on the contrary, the watering of the ground (as a single act, completed at once), is expressed by the Perfect tense, ...and it watered, &c. The Vav is here a simple conjunction.

V. 7. (1). from נָלָה of the second class of verbs יָדָה, Parad. I., see §69, 2d. - lex. (both under one root) No. 2. The proper tone of the word (on the penultimate, §29, 3, a), is not marked here by the written accent (the conj. little Telisha, No. 28); see §15, Remarks, 2. Final syll.; as in ver. 3, (1). — נָלָה, art. §110, 2. — נָלָה, of dust, accus. of material, §139, 2, 2d. — נָלָה, from נָלָה, Parad. H. — נָלָה, contr. of נָלָה, §19, 2, a, and 2d. — Нл, 193, Expl. 8, 2). Dual with suffix, §91, 2; into his nostrils, lex. נָלָה (II). — נָלָה: here in the orig. fem. form (§80, 2, 2d. §) for the constr. state (§89, 2, 5); Parad. 4, p. 175, the first syllable being unchangeable by position, §25, 3, and Note. — נָלָה, Parad. VIII, §193, Expl. 8, 1; plur. §108, 2, a; breath of life — life-breath. — (ult.), see lex. נָלָה, 4, and נָלָה, 3.

V. 8. (1). נָלָה, Parad. H and P. — נָלָה, Parad. VIII, Expl. 8, 1. — נָלָה, 154, 3, c; lit. part of the east, on the east, viz. of the writer and the readers whom he had in view.
II. ACCOUNT OF THE CREATION.

Observe the division of the verse, and the correct accentuation of each word, by the accents.

V. 9. (1), Hiph. Impf. apoc. (165, 1, last §), with Vav cons. 118, 2, d. — תֵּבַע, Niph. Part., 1134, 1, at the end. — נְרָשֵׁר, 184, 14, Parad. IX. — יִשְׂרָאֵל, ibid. Parad. II. — יִשְׂרָאֵל, lex. יִשְׂרָאֵל (Parad. VIII) B, subst. plur., 1108, 2, a.; art. 1111, 1. — יִשְׂרָאֵל, ver. 6, (5). — יִסְרָאֵל (יִסְרָאֵל), Parad. K and F. Kay Inf. with fem. ending, 169, 1, 4th §, and 3, Rem. 1, used as a verbal noun (§ 83, 1 and 2), § 85, III, 10, and as such governing the case of its verb (here the accus.), § 133, 1, 2d §. — (ult.), § 1104, 2, d.; יִשְׂרָאֵל, 29, 4, a.

V. 10. (1), Parad. IV. — (2), חֹג, Kal Part., syntax § 134, 2, c. — (4), חֹג, Parad. P, Hiph. Inf. with §; comp. § 153, 3, Rem. 7. — חֹג, lex. חֹג, § 150, 1, and 2d §. — חֹג, Niph. Impf. This is analogous to the case given in § 127, 4, a, thenceforth having the same influence on the use of the tense, whether referring to space or time. — חֹג, § 126, 6, a. — (ult.), lex. חֹג (1), prop. חֹג, Parad. VI, ε; hence, plur. חֹג, Exepl. 6, Rem. 3, 2d §, and then חֹג; 23, 2, of Parad. I. For the form and gender of the numeral, see § 97, 1.

V. 11. (1), Parad. VII. — (2), ver. 5. (ult.) — (3), § 184, 15. — (5), חֹג, Parad. G, Kal Part., with art.; syntax § 110, 3, Rem. That traverses, lex. 2. — All the land of Havilah; art. with the gen. § 111, 1; § 2 followed by the art. § 111, 3d §. — חֹג ... חֹג, § 123, 1. — (ult.), art. § 109, Rem. b.

V. 12. (1), § 110, 2, Rem. b. — חָצִי, § 32, Remarks, No. 6, 2d §, and No. 8; art. § 111, 2. — חָצִי, proper place of adj. as predicate, § 145, 1, b. — (ult.), art. § 111, 1, § 109, 3, Rem. b. — V. 13. (4), comp. ver. 11, (3). — (ult.), see art. חָצִי (by Dr. Robinson) in the lex. — V. 14, חָצִי, § 195, Parad. A, first syll. unchangeable by position, § 25, 3; accus. of place, § 118, 1, b. — (last clause), order of words, § 145, 2.

V. 15. (1), § 66, Rem. 2. — חָצִי; חָצִי, Parad. M, Hiph. Impf. (772), § 72, Remarks, 9; long i retained with suff., § 60, Rem. 5; sartive Pattatch falls away, § 22, 2, b, 3d §; defect. written; with Vav consec. and suff. — (penult. or ult.), Kal Inf.; חָצִי (Parad. D), and חָצִי, with suff. § 161, 1, and prefix §; — softened, § 21, 2, Exc. a.
V. 16. (1) "תָּבָאָה" (Parad. P, and 172, Remarks, 10), Pi"a Impf. apoc. (175, Remarks, 10), with Vav consec., "without Dagh. 20, 3, b.— (6), ver. 22, (4).—(ult. §"p. penult.), Parad. I; use of Inf. absol. 131, 3, a; of Impf. 127, 3, d.; thou mayest with eating eat — thou mayest freely eat.

V. 17. (1) "תָּבָאָה" (with final a), used jussively, 128, 2, b, but comp. 168, 7, extr. — תָּבָאָה, 103, 2, and table, c, 3d pers. m. — תָּבָאָה (khol, 27, 1, Sect. V, Rule xiv), Kal Inf. with suff., 161, 1, Rem. 2; in the day of thy eating thereof.—(ult. §"p. penult.), Kal Impf. and Inf. absol. of תָּבָאָה, Parad. M; ye shall with dying die — shall surely die (as in ver. 16).

V. 18. תָּבָאָה, §132, 1; its subject, §133, 2. — תָּבָאָה, noun of Parad. VIII, with suff., and §7, §154, 3, 2d §; in his separation — alone, §100, 2, a. — תָּבָאָה, §20, 2, a; תָּבָאָה, Parad. VI, b.—(ult.), תָּבָאָה (lex. B, 1), 1.

V. 19. (1), see ver. 7, (1); here, defect. written. — תָּבָאָה; תָּבָאָה (Parads. M & O, 176, 2, f), Hiph. Impf. apoc.; he caused to come — he brought. — תָּבָאָה (תָּבָאָה), for seeing — in order to see, §45, 3. — תָּבָאָה, pronounced as one-word, נִיָּבָא בָּא, with the full accent on the final syllable. The euphonic Daghest, and the Maqeph, are designed to preserve such delicacies of vernacular enunciation. (תָּבָאָה), §137, 1, a, comp, §27, 1. — For all which (whatever) the man should call to it, the living being, that (should be) its name; expressing the purpose of God, in bringing them to him. Should call, §127, 3, d; call to, §140, 6, = to name, comp. §15; תָּבָאָה in apposition with תָּבָאָה (in §).

V. 20. (3), Parad. VII; pl. ending, §87, 4. — תָּבָאָה, §137, 3.


V. 22. (1), תָּבָאָה, §75, Remarks, 3, a. — תָּבָאָה; §7, lex. A, 2; §196, תָּבָאָה. — תָּבָאָה (ver. 19), Hiph. Impf., full form with
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V. 23. (3), 334. — (4), 𒈹, Parad. VI, d, lex. 3, a.; art. 140, 2d. — 𒈹, Parad. VI, a. — 𒈹, Parad. IV.

Nipp. (Niph. Impf.) ; masc. with fem. subject. §147, a.; to this one, shall be called woman — this shall be named woman.

Enum. 496, 𒈹, (penult.), 𒈹, Paul; ἥ, with Chateph Qamets. §10, 2, Rem. 3d. 1; (in Thule's ed., erroneously, 𒈹, with Dagh.). — (ultt.), with euphonic Dagh., §20, 2, a.

V. 24. (1 & 2), lex. ᵃ, near the end. — (3), 𒈹, Parad. D., §27, 1. — 𒈹, 496, ᅲ (as with suff., 491, 1, table, Rem. a.); 𒈹, 𒈹, Parad. VIII. — 𒈹, a verb middle A. & $E, §43, 1, with Impf. A., §47, Rem. 2).; §126, 6, a. — 𒈹, 496, ᅲ, 495, Expl. 3, Rem. — (penult.), ver. 23, (7); §, lex. A, 2.

V. 25. (2), §197, Rem. 2, at the end. — (3), lex. 𒈹, Parad. VIII; the asterisk (§147) refers to the marginal note, "Daghesh after Shureq;" for § in a sharpened syllable (§26, 6), see §27, Remarks, 1. — (ultt.), 𒈹, Parad. M (mid. O), §72, Remarks, 1; unusual, reflexive conj. Hithpael (passive, Hithpael), §55, 2, and §72, 7; tone shifted to the penultimate half-syllable, for a better cadence, §29, 4, b., the original — restored and lengthened in pause (ibidem). Impf. used of past time, in the expression of what is continued from time to time, or is habitual, §127, 4, b.; place of 85, §145, 1.

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TEMPTATION AND FALL OF MAN.

Genesis, ch. iii.

V. 1. (1), 𒈹, Parad. IV. Copula expressed, §144, 2d. 1. — (3), Parad. III. Comp. Mat. x. 16. — (4), 𒈹, §119, 1. — 𒈹, position, §145, 1, a. — 𒈹, lex. 𒈹 (1), and (near the end) 𒈹, 1; uttered interrogatively (§153, 1), is it added that — is it even so, that? implying, is there so grievous a prohibition laid upon you. — 𒈹 with Impf. expressing absolute prohibition; §127, 3, e, comp. §152, 1, and 2d. 1. — 𒈹, §111,
3d. *; ye shall not eat of any tree — ye shall eat of no tree (I 152; 1, 2d. *). The answer (in var. 2), corresponds to the question in this form.

V. 2. (5), see i. 11. (10). — (ult.), ii. 16. (ult.) — V. 3. (4), i. 6. (5). — יִתְנָה, ii. 17. — הַמָּוָה (יִתְנָה); with prep. יִתְנָה. — יִתְנָה, lex. יִתְנָה (יִתְנָה), 1. 152.1, at the end. — (ult.), ii. 17 (ult.); with original plur. ending יִתְנָה, 1, at the end, and Rem. 4, at the end, and spec. יִתְנָה, Rem. 4), which takes the tone יִתְנָה, 6, and shortens pretonic Queets (Remarks, 4, 2d. *). — (last clause), place of יִתְנָה, iv. 131. 3, Rem. 1, at the end. It is here prefixed to the phrase in ii. 17, as negativizing that assertion.

V. 5. (1), for, lex. B. 2, a, mid.; יִתְנָה, יִתְנָה, יִתְנָה, c. — (2). יִתְנָה, Parad. D, Kal Part.; syntax יִתְנָה, 2, a, יִתְנָה, יִתְנָה, יִתְנָה, 2, יִתְנָה, 1, a. — that, lex. B. 1; יִתְנָה, יִתְנָה, יִתְנָה, 3d. יִתְנָה, b. — In the day of your eating יִתְנָה, iv. 1, Rem. 2; comp. on ii. 17= in the day that ye eat. — יִתְנָה, יִתְנָה, Niph. Perf., with Vav consoc. יִתְנָה, 6, a, and Rem. 1; then, before the apodosis יִתְנָה, יִתְנָה, יִתְנָה, a, 3d. יִתְנָה. Lit. then are opened, for, will be opened. Order of words, יִתְנָה, יִתְנָה, 1, a. — יִתְנָה (72, Parad. VI, b; Dual with suff. יִתְנָה, iv. 1, 2). — יִתְנָה (comp. יִתְנָה, iv. 1, 7), יִתְנָה, iv. 63, Remarks, 6, יִתְנָה, 1, 3. — (foll. word), יִתְנָה for יִתְנָה, iv. 123, 2. — יִתְנָה, יִתְנָה, יִתְנָה, 1135, 2.

V. 6. (1), יִתְנָה, יִתְנָה, iv. 175, Remarks, 3, b. — יִתְנָה, of the form No. 14, 184; Parad. II — יִתְנָה (185, V, 27); Parad. IV, of p. 175. — יִתְנָה, יִתְנָה, יִתְנָה, 2; following word; יִתְנָה for יִתְנָה, יִתְנָה, 1102, 2, b. — יִתְנָה (Parad. D), Niph. Part.; hard combination, יִתְנָה, יִתְנָה, יִתְנָה, 2, יִתְנָה; syntax יִתְנָה, יִתְנָה, יִתְנָה, desirable, or pleasant. — יִתְנָה (Hiph. Inf. with יִתְנָה); lex. Hiph. 1 (or 3, as some translate). — (foll. word), יִתְנָה, יִתְנָה, יִתְנָה, was the tree to look upon, is the remark of the narrator; and desirable the tree to make (one) wise, would be a continuation of the reflections ascribed to the woman. — יִתְנָה, iv. 66, Rem. 2; following word, Parad. VI, a. — יִתְנָה, יִתְנָה, Parad. IV, יִתְנָה, יִתְנָה, 2, a. — יִתְנָה, יִתְנָה, with herself יִתְנָה, יִתְנָה, יִתְנָה, to share with her. — (ult.), shortened Impf. with Vav consoc. יִתְנָה, יִתְנָה, יִתְנָה, 2, d; comp. יִתְנָה, יִתְנָה, 4, a, 3d. יִתְנָה.

V. 7. (1), Parad. F, Niph. Impf., plur. 3, fem. — (6). יִתְנָה, Parad. VIII; tone-long 6 shortened to 6, יִתְנָה, יִתְנָה, יִתְנָה, Kal. Impf. יִתְנָה, יִתְנָה, Parad. IX, the leaf, collectively for leaves, יִתְנָה, fem. of the
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form נִהֲלָה, No. 13, §84; Parad. A, p. 175. — (penult.), §124, 1, b. — (ult.), נִהֲלָה; fem. of the form נִהֲלָה, No. 13, §84; Parad. A, p. 175.

V. 8. נִהֲלָה, Hithp. §54, c. — נִהֲלָה; §148, 3, c, 21*; נִהֲלָה, ex. 1, c. At the breeze of the day — at evening.

סַנְדַנִים, Hithp. §54, 3, a; agreeing with the nearest subject, §148, 2, mid. — סַנְדַנִים, lex. סַנְדַנִים (i, 2), F. — (penult.), collect. trees.

V. 9. (ult.), where art thou? lex. נִהֲלָה, §150, 5, and §154, 1, 4th § (treated as a noun of Parad. VIII); with verbal suff. נִהֲלָה (p. 107, Rem. 1), §100, 5.

V. 10. (3), emphatic position, §145, 1, c. — סַנְדַנִים; §149, 2, a; סַנְדַנִים, Parad. K & O, §76, 2, d; Kal Impf. §69, 1, bottom of the page. — Naked (am) I; omission of copula, §144, §121, 1. — (ult.), Parad. D & O, Niph. Impf. (reflexive, §51, 2, a), with Vav consec.

V. 11. (2), §37, 1. — (3), נִהֲלָה, Parad. H, Hiph. — נִהֲלָה; §154, 2. — נִהֲלָה, as to which. — נִהֲלָה, §152, 1, last § but one. — נִהֲלָה, tone-long 6 shortened (§27, 1) in a closed syll. when the tone is removed by Maqeph, §116, 1. — (ult.), §7; — lengthened in pause, §29, 4, a.

V. 12. נִהֲלָה, §66, Rem. 3, and §44, Rem. 4, 4th line. — נִהֲלָה, §103, Rem. 2. — נִהֲלָה (l. 12); emphatic, §137, 3, Rem. 2. — §5, euphonic Dagh. — (ult.), Parad. I, Kal Impf., 1st pers. (radical נ dropped, §68, 2), with Vav consec.

V. 13. What is this thou hast done? expression of surprise and displeasure. Why hast thou done this (§126, 1, lex. נִהֲלָה, §3), is less pertinent, and less suited to the order of the words. — (penult.), נִהֲלָה (Parad. H & O, §76, 2, a), Hiph. Perf. with suff. §158, 3, b; tone, §159, 2.


V. 15. (1), fem. of form No. 13, §84 (נִהֲלָה, contr. נִהֲלָה), Parad. A. — (2), נִהֲלָה (dyin Yoth verb, Parad. N, §73, 1), Kal
Impf. 1st pers. — נָהָם ... יָהָוָה between; see the origin of this usage, 1. d. — נָהָם; נָּהָה, Parad. M. Kal Impf. with suff. (pretoric vowel shortened, Sect. V, Rule II), second accus. (on the head), 139, last 1. — (penul.), with strengthened suff. (demonstrative Nun), 158, 4. — (ult.), Parad. IV, Esselt. 4, 2d 1. — For the letter י in the open space, see the Clavis, י, 3, b, in Theile, and י, י — 3, ב, in Hahn.

V. 16. מְלֹא (מל), Parad. P and D, Hiph. Inf. absol.; see 175, Remarks, 14, where by the pleonastic Inf. is meant (more properly speaking) its intensive use in 1131, 3; I will with multiplying multiply — I will greatly multiply. — מֵלֹא, of the form No. 15, 183; Parad. III. — מְלֹא (comp. 183, 15); Parad. I. — Thy pain and thy conception (hendiadys, 155, 1, a, 2d י) — thy pains of conception, i. e. consequent upon it. — מָלָא, Parad. VI, a; lex. 3. — מָל, מַל, Parad. K, 119, 1. — מָלָא, 196, 12. — מְלַא (188, IV, 27), Parad. A; desire (or. resort), indicating dependence. — (penul.), מל, shol, without the tone, 116, 1, 127, 1. — (ult.), 1103, 2, table, a; מ, מ, 140.

V. 17. מְלָא, fem. (see masc. in ver. 14), 194, I, III; position, 145, 1, b. — מְלָא (7 for 1, 129, 4, b, extr.), see lex. מָלָא, A, 2. Another solution: מָלָא the act of passing or of being passed (from one to another); with מ pretia (lex. מ, B, 3), מָלָא for the exchange of — in exchange for; then, more generally, on account of. — מְלָא; suff. 158, 4; prosodically long vowel shortened, Sect. V, Rule vi; מ, comp. p. 34, at the top, b.

V. 18. מְלָא, a Piltel form, 185, II, at the end. — מ (in pause), 1103, 2, table, a; מ, m; dative of the one affected.

V. 19. (1), מָל, Parad. A; of the form No. 10, 185, III. (See lex. 85, 194, Furst; concordance; of the form No. 2, 185, IV; but partially retracted in his helic. u. child. Handwörterbuch.) (2); see ii. 1, 10. — (3), with retracted tone (as shown by the accent), 129, 3, b. — מָל, p. 170, last מ; Parad. M, 132, 1. — מ; see lex. מ (1), A, (whence thou wast taken, 123, 1); but the signif. for (lex. B, 2, a, mid.) is equally pertinent. — V. 20. (ult.), lex. A, 1.

V. 21. (1), see i. 7, (1). — מָלָא (koth); lex. מָלָא, nearly as Parad. D, b; see the forms in the lex. The plur. constr.
takes in the first syllable a shortening of the radical vowel sound; comp. § 61, 1. — (ult.), Ṫṭy, Hiph. Impf. with Vav consoc., and suff. ד: § 58, 1, table.


Behold, the man is become as one of us, to know good and evil; as one of us in respect to this. To know for himself, is the meaning; to decide for himself, what is good and what is evil, and to make his own choice irrespective of his Creator's will. In this respect, man had become as God to himself, his own will being now his supreme law.

V. 23. (1), מפפ, Piel Impf., with Vav consoc. and suff.; prop. מפ, (§ 65, 1, c), tone-long vowel shortened before suff.; Sect. V, Rule vi; on the contrary, Kal Impf. מפפ (short —), with suff. יספ, Rule i; י, therefore, analogous to the case in § 129, 2, Rem. a. — (ult.), see ii. 10; with the sign of relation, § 123, 1.

V. 24. (1), Parad. E, Piel; י, § 122, 1, and 5, a. — วดפפ, at the east of (or simply, before); lex. ופפ, 2 init.; lit. part. of the east — on the east; י of, § 115, 2. — יפפ, Parad. I. — מפפ, § 106, Rem. 1; the glittering sword, art. § 111, 1. The use of the article here, and with the preceding noun, shows that these terms represented well known and familiar conceptions. — מפפ, to turn; Hithp. Part. (with fem. ending, § 104, 2, b), reflexive, § 54, 3; art. § 109, 2d מ, 2. — Way to the tree, § 114, 2, near the end.

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IV.

DEATH OF ABEL: IMMEDIATE DESCENDANTS OF CAIN.

Genesis, ch. iv.


V. 2. (1), מפפ, Parad. K, Hiph. Impf. apoc.; § 78, table, with the following Inf. as its complement, § 142, 2. — (2), מפפ; § 69, 1, Inf.; with מ, § 162, 2, Rems. c, e. — מפפ, § 196.
HEBREW CHRESTOMATHY.

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Parad. IX, constr. state of Kal Part. Parad. P; syntax 135, 2. — ἢ

108, 1. — V 3. ʿבב; lex. ʿב, 4, c, and ʿב (185, II, 2, Parad. VIII), 2. — Days — some days. 124, Rem. 5. — (penult.), Parad. A. — (ult.), 102, last ʿ.

In this sentence, one qualifying circumstance (of time) is placed before the verb, and another (of material) after it; compare 145, 1.

V. 4. ʿבב: ʿב, 154, 3, c, lex. 1, b. — And of their fat. ʿב — for ʿב, suff. to a plur. noun defectively written, 191, 2, Rem. 1. The suff. refers to ʿבב; and the noun is plural, because the fat of more than one is meant, as in Levit. ix. 19. It has been rendered fatlings of them, i. e. of the flock (ʿב), but improperly. — ʿבב, Kal Impf.

V. 5. ʿבב, lex. ʿבב, 1, b; 75, Remarks, 3, d; syntax 137, 2. — (penult.), ʿבב. — (ult.), 1, 2, (7); ʿ hardened, though preceded by a vowel-sound, being separated from it in pronunciation (121, 1, and Sect. III, p. 11).

Observe the prevalence of the physical, in the ideas and imagery of these early records: here, e. g. the burning flush of the countenance in anger; the downcast look of sullen discontent, in contrast (ver. 7) with an elevated cheerful aspect.

V. 6. ʿבב, 102, 2, d. — (ult.), ʿ softened by the preceding vowel-sound, 121, 1, at the end.

V. 7. (1), nomus? is there not? ʿב, iii. 11, (8). — (3), ʿב, Parad. L, Hiph. Impf.; syntax 127, 2. — (4), ʿב; (176, 2, a), Kal Inf., for ʿבב (comp. 174, Rem. 3, and 194, Rem. 1); α lifting up, viz. of the countenance, lex. 1, c. — ʿבב (עי, ʿב); at the door (viz. of the tent) is sin, crouching down, i. e. lying in wait. Or better, perhaps: at the door is sin, a lurker, i. e. a lurking beast of prey. In the former case, the Part. (masc.) is construed ad sensum with a fem. noun (146, 1st ʿ); in the latter, it is used substantively, in apposition with it (147, Rem. 2; lex. ʿבב, a. — ʿבב (accents, 1, 2, (3), ʿ103, 3; (folll. word), Parad. A; masc. suff. construed ad sensum, or with the Part. taken as a noun. But thou (137, 3, Rem. 2) shalt rule over him. This is said, either imperatively (127, 3, c), do thou rule over him (that he may not over thee), or as a promise of victory, should the warning be heeded.
IV. IMMEDIATE DESCENDANTS OF CAIN.

This is the most simple, grammatical construction of the words. Any
that could be defended, on more general grounds; but they would be
out of place here.

V. 8. (1 & 2), and Cain said (it),—told (it); omission of
the object, § 121, 6, Rem. 2. — (7), Sect. VI, No. 27. — כַּלְכִּי,
§ 72, Remarks, 4. — כַּלְכִּי, lex. כַּלְכִּי (III), A, 3. — (ult.), and
slew him; Sect. VI, No. 29.

V. 9. נַחֲלָה, iii. 9, (ult.); here, in the constr. state, the where of
thy brother?—where is thy brother?—נַחֲלָה, § 126, 3, —
(ult.), § 29, 4, c.

V. 10. נַחֲלָה, § 37, 1, c.—כַּלְכִּי (Parad. II); see lex. plur. 1.
— V. 11, נַחֲלָה, § 143. — כַּלְכִּי; § 96, נַחֲלָה. — כַּלְכִּי (see
ii. 15, (1)), Kal Inf., with § 102, 2, c. — כַּלְכִּי (ult.); a new
penultimate syllable for the sake of the cadence, § 29, 4, b.

V. 12. נַחֲלָה, lex. 4. — (6), comp. ver. 2, (1). — נַחֲלָה, § 66, 1, and Rem. 3. — נַחֲלָה; נַחֲלָה, Parad. I, lex. 1, c.—כַּלְכִּי
and נַחֲלָה, Kal Parts. of נַחֲלָה (lex. 2), and נַחֲלָה (lex. 2), comp. i. 2,
(3 & 4).

V. 13. (penult.), נַחֲלָה, § 18, 2, 3d, נַחֲלָה.—(ult.), נַחֲלָה (§ 119, 1),
נַחֲלָה, Kal Inf. (full form, § 169, Rem. 1), of נַחֲלָה, lex. 2, b.; my
sin is greater than can be forgiven—too great to be forgiven.
But נַחֲלָה may be understood as in lex. c, and נַחֲלָה as in lex. 4,
(Engl. version, my punishment is greater than I can bear);
which accords better with the spirit of Cain, and with what fol-

V. 14. (2), 3, comp. iii. 24, (1). — (3), see on i. 17, (2).—
נַחֲלָה, § 109, 2d. — נַחֲלָה; § 7. — נַחֲלָה, § 126, 6; tone,
§ 49, 3, Rem. b. — נַחֲלָה, comp. § 126, Rem. 2. — (penult.),
Kal Part., Parad. VII; § 135, 2. — (ult.), comp. Section VI,
No. 29.

V. 15. (4), lex. נַחֲלָה (1), with Preps. c.—נַחֲלָה, § 97, 3,
Rem. 1. — נַחֲלָה; נַחֲלָה, Hiph. Impf. (§ 53, 3, Rem. 9), shall be
punished; or (impersonally, § 137, 2), it shall be avenged, the
preceding Part. construed absolutely, § 145, 2, Rem. — נַחֲלָה;
see on ii. 8, (7). — נַחֲלָה, see on iii. 11. — נַחֲלָה; נַחֲלָה, P's
Num., and Lamedh He (trace the peculiarities of each class, in
Parad.) II and P; Hiph. Inf. For its subject and object, see
§ 133, 3, and Rem. — (ult.), ver. 14 (penult.).
V. 16. (1), see on i. 12; Kal Impf., (fleeble form, §69, 1)
— (3), lex. רֶשֶׁב, *with Preps. E*, — (penult.), on the east
of = eastward of, §118, 1, b.

with רַעַב, as a periphrasis for the finite verb, §134, 2, c, 2d 7; comp.
i. 6, (7 & 8). — (penult.), §96, 16.

V. 18. (1), Niph. Impf., §69, 2; passive, §51, 2, d; with
the accus. of the object, §143, 1, a.

— (penult.), fem. ordinal, §98.

V. 20. וַעֲרֵץ, §96, עֲרֵץ; here, ancestor, the first who followed
this mode of life. — (last clause), lex. דַּבְרָה, 3, mid.; see also
§138, 3, c. The dweller in the tent, sing. used collectively.

V. 22. וַתֵּרָה, see on ii. 12, (3). וָרָה, §96, וָרָה, §139, 2, 23ר.

V. 23. וַתֵּרְבּוּ, §46, Rem. 3. — וְרֵבְנֶה; §38, 2, c, and §53,
2, 3d 7; radical expressed by doubling that of the suffix,
§20, 1, a. — וְרֵבֵּב, Parad. C, b. — וְרַבְּבֵּב; וְרֶבֶּב, וְרַבְּבֵּב;
suffix used objectively, §121, 5; for my wound, i.e. a wound
inflicted on me. — (ult.), my, as before.

V. 24. (2), see on ver. 15. — Should Cain be avenged,
§127, 5. — (penult.), §97, 3. The order, usual in the earlier
writers (ibidem), is reversed in order to give seventy
the emphatic position.

The oldest specimen of the poetical form of composition. It is the
language of one glorying in an act of revenge; and boasting that
the sevenfold vengeance, promised to Cain, should be light compared
with what he would inflict. It seems to have been preserved as an expression
of the spirit of the time.

V. 25. וַיֵּרְבּוּ, §100, 2, b. — וַיֵּרְבּוּ, see on iii. 15, (2). — וַיֵּרְבּוּ,
relative pronoun, giving a relative sense to the following suff.
(§123, 1); see lex. וַיֵּרְבּוּ (I), A, mid. But if we take this clause as
the explanation of the narrator, the signif. for is appropriate.

G, Hophal, impersonally (§137, 2), it was begun, captum est;
men began. This case is distinguished, by the nature of the
act, from the one in §127, 3, וַיֶּן — וַנִּגְנָה; lex. נִגְנָה (I), 2, g, 4.
It is not intended to make any further allusion, except in special cases, to the numerous points already explained by reference to the grammar; and the student should, therefore, carefully review them all before he proceeds. This will be an easy task, if the passages referred to have been marked in the grammar, as recommended.

V.

ACCOUNT OF THE FLOOD.

Genesis, chs. vi.-viii.

Ch. vi resumes the account of the two lines of descent from Adam, through Cain (ch. iv), and through Seth (ch. v); and describes the effect of their union by intermarriages, in the universal corruption of the human race.


V. 2. (1), 3 that; 129, 2, Note *. — Sons of God; his worshippers, lex. יִנְּנוֹן, 9, c (not angels, letter a; an opinion based on a false theory of the passage). The descendants of Seth are meant; among whom, as a people, the worship of the true God had thus far been maintained. — Daughters of man, is the appropriate designation for the females of the other race, who were not worshippers of the true God. — כְּלוֹנָה; lex. כְּלוֹנָה, 1, a, ac; observe the prevalence of the scriptio defectiva, throughout these earliest specimens of Hebrew writing. — יִנְּנוֹן, ii. 15, (1); פ. 120, 3, b. — Of all whom they chose, probably indicates the abuse of the marriage relation, by the introduction of polygamy, among the descendants of Seth; which is the most natural, though not the necessary, meaning of the words.

V. 3. יִנְּנוֹן (comp. 172, Remarks, 2, and 4), from יִנְּנוֹן or יִנְּנוֹן, יִנְּנוֹן, יִנְּנוֹן, 173, 2. See lex. יִנְּנוֹן, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in reproofing and punishing. — יִנְּנוֹן, lex. 4, the last two offices there ascribed to it. — יִנְּנוֹן, for their transgressing; יִנְּנוֹן, lex. B, 5, b; יִנְּנוֹן (lex. 2), Paral. G, Kal Inf. 167, Remarks, 3; suff. יִנְּנוֹן. Compare John xvi. 8, and 2 Peter ii. 5. The meaning is: this course of probationary and punitive discipline shall not continue on without end. — יִנְּנוֹן; his fruitless and mortality are meant; comp. lex.
2 and 3. — ימ, 1126, 4. — A hundred and twenty years, this period shall still be allowed him, for repentance and reformation; comp. 1 Peter iii. 20.

V. 4. (1), see lex. גְּנֵי, at the end; the literal meaning is given in the ancient Gr. version of Aquila (οἱ κακοὶ ἡμῶν), and the sense in that of Symmachus (οἱ Βασιλεῖ), as there quoted. Men of violence, the article denoting a known and dreaded class; comp. also §109, 2. — יָנָשׁ, §122, 1. — יָנָשׁ, and also, lex. 2 (not 3). — After (it was) so that = after that; see lex. יָנָשׁ, Plur., 4, and יָנָשׁ, B., 1. — יָנָשׁ, §176, 6; comp. on ii. 19. Then they bore to them — bore them sons, the verb used absolutely — before the apodosis, §155, a, 3d. — יָנָשׁ, §122, 1, 2d. — (ult.), §111, 1. — The mighty men — the men of name — men of renown (lex. יָנָשׁ, 2, a, mid.); the predicate here requires the art., as a particular and well known class of men are designated.

V. 7. From — to, lex. יָנָשׁ, 3, ac.

V. 8. (penult.), יָנָשׁ, Parad. VI, h.

Here begins one of the greater sections in the Jewish division of the text, marked by the triple מ (see Clarke's Not. Masoret., letter מ, 3, in HaHa, and מ in Thelco), and followed by the number two (2 2), being the second in order; the third begins with the twelfth chapter.

V. 9. (2), comp. on ii. 4, (2). — (6), adj., as an epithet, placed after the subst. (§112, 1, and Rem. 1); (7), as predicate, is placed first in the clause; perfect was he. — יָנָשׁ, lex. יָנָשׁ (II), 2. — יָנָשׁ, Hithp. 2. — V. 10. (3), §197, 1, §120, 1, 6.

V. 11. (3), lex. יָנָשׁ, "with preps.," D, 1, b, 2d, h. — (ult.), the second accus. after the Pass. of a verb governing two (§143, 1, §139, 2). — V. 12. (6), for the new, penultimate syllable, see §129, 4, b.; comp. ii. 25, (ult.). — יָנָשׁ, §177, 77; Parad. VI, a.


V. 14. (4), יָנָשׁ, §108, 4, Rem. 1, and lex. 2, Plur. — יָנָשׁ; for the construction, see יָנָשׁ; 2, a, extr. (§139, 2); but also, §118, 3, with cells shall thou make the ark. — יָנָשׁ, lex. יָנָשׁ, 7. — (penult.), יָנָשׁ, 2, e. — (ult.), §109, 3, Rem. b.
V. 15. נָּחַל, 118, 3; three hundred, by the cubit, i.e. with the cubit as the unit of measure. — מֶהְדַּר (םֶהְדַּר).

V. 16. (1), 158, 4. — יָשָׁר ; lex. יָשָׁר (II), 4. — יָשָׁר (ם, 193, Expl. 8, last κ, i. 21, Rem. 3). — נָחַל and the two foll. words; 186, 5, 193, Expl. 8, 3, syntax: 118, 3; with lower, second, and third (stories) shall thou make it (or, with a different construction, 139, 2).

V. 17. (1), 145, 2, contrasted with ver. 21, (1). — (2), נָחַל, 100, 5, 175, Remarks, 19, 120, 3, b; lex. 2d ד, mid. — נָחַל, the adverbial accus., 118, 3, at the end. — נָחַל ; see on 1.7 and 9. — (ult.), 72, Remarks, 10.

V. 18. (1); tone, 49, 3; comp. 126, 6, Rem. 1. — נָחַל, 103, 1, Rem. 1.

V. 19. (2); art. with י, comp. 135, 2, א, a. The asterisk refers to the marginal note ('the He with Qames!'); Claris, letter י, 1 and 2. — זא followed by art. 111, 3d י. And of all the living of all flesh, two of all shall thou bring. — נָחַל; נָחַל, Parad. P; י, 145, 3.

V. 20. (1); י, 102, 1, Rem. b; ג, 135, 2, B, a. — V. 21. (1), contrasted with ver. 17, (1). — (2), 166, Rem. 2. — נָחַל, 127, 3, d. — And collect; 126, 6, c. — (ult.); י, lex. A, 2.

V. 22. And Noah did (it); 121, 6, Rem. 2. — (second clause); arrangement of words; 145, 1, a, at the end.

Ch. VII. V. 1. Thee, 145, 1, c, 121, 3, Rem. — Before me, lex. D, 1. — V. 2. (3); adj. with art. 111, 2. — Seven, seven (—by sevens), distributively (120, 5) for seven of each. — A male and its mate, lex. זָרָה, 1. — Which not clean (is) it, which is not clean, 191, 2.

V. 4. For unto days yet seven (that being the limit of time, at which the act should take place) — in seven days; comp. lex. ב, B, 2, c — כַּה (in the sing.), 120, 2 — נָחַל; art. 135, 1, at the end. — נָחַל, 154, 2. — V. 5. (penult.), with suff. נָהַל, 175, Rem. 19.

V. 6. י, 106, 2, c — נָהַל; the object numbered is conceived as the accusative (120, 1, b), six hundreds by the year (118, 3), viz. as the unit of measure. — And the flood was
(— when the flood came); waters upon the earth, מים being in apposition with כל יבשה.

V. 7. (1), 148, 2. — From before (with the idea of fleeing or escaping implied); lex. מנה, F, 1.

V. 8. כננה gives a relative sense to the following suff. pron., § 123, 1. — מנה, § 100, 5. — V. 9. (1 & 2), § 120, 5. — V. 10. כננה (§ 197, 1), to the seven of days (= a week), viz. the one named in ver. 4; hence the art., § 120, 4, Rem. 1: for מנה, comp. on ver. 4, (2). Observe the septimal division of time, throughout this account of the flood. — מנה; מנה, § 155, a, 3d דפ.

V. 11. In the year of six hundred years, i. e. in the year that completed that number of years; but comp. § 120, 4. — Of the life of Noah: מנה, § 115, 2, b. — מנה; מנה, § 115, 2, c.

V. 12. (2), the heavy rain just before referred to, by the opening of the windows of heaven; hence the art. § 109, 3d דפ.

V. 13. (1), § 124, Rem. 3, mid. — V. 14. (ult.), of every wing (§ 106, 1), i. e. of every species. — V. 15. In which was the breath of life; lex. מנה, 1, b.

V. 16. (1), § 109, 2d דפ, § 115, 2, a male and a female, of all flesh, came they. — (ult.), lex. 2, mid.

V. 17. מנה; מנה (§ 176, 2, a), י without Dagh. § 120, 3, b. — מנה; מנה (lex. 1), Kal Impf. apoc. with tone retracted by Vav consec., § 172, Remarks, 4, mid.

V. 19. מנה; פעל Imperf. — מנה, Parad. VIII; art. § 35, 2, B, a. — V. 21. מנה; lex. § 1, 2, c.

V. 22. כננה gives a relative sense (§ 123, 1) to the suff. in מנה (see on ii. 7); מנה, lex. 2; in whose nostrils was the breath of the spirit of life, i. e. the breath that sustains the spirit of life, the vital principle. — (penult.), § 102, 2, b; art. § 35, 2, B, b. — (ult.), § 172, Remarks, 1.

V. 23. (1), מנה, Niph. Imperf. apoc., § 75, Remarks, 8; syn. lex. § 143, 1, a. — V. 24. (penult.), § 120, 1, Rem.


V. 4. (1), מנה, Kal Imperf. apoc., § 172, Remarks, 4, at the end. — V. 5. מנה; Manna, § 1131, 3, Rem. 3; here in the accus. used
adverbially (see No. 2 of that \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \)), and with the subst. verb expressing state or condition,—were continually decreasing.

V. 6. The window; art, as in Engl. and other languages.

V. 7. The raven, with the art as the name of a class or species.—Went forth, with going forth and with returning (\( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \)), i.e. continued to go out from the ark and to return to it, till the drying up of the waters.—\( \text{רַעַבְּּוֹ} \) (\( \text{רַעַבְּּוֹ} \)), \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), Rem. 1, at the end.

V. 8. The dove; art. as in ver. \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), \( \text{רַעַבְּּוֹ} \) \( \text{רַעַבְּּוֹ} \), Kal Perf., lex. 3.—V. 9. \( \text{רַעַבְּּוֹ} \) \( \text{רַעַבְּּוֹ} \), with suff. \( \text{רַעַבְּּוֹ} \), Sect. V, Rule vi.

V. 10. (1), from \( \text{רַעַבְּּוֹ} \) and \( \text{רַעַבְּּוֹ} \) (\( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), mid.), Parad. N, Kal Impf. apoc., with retracted tone; for signif. see lex. No. 6.—\( \text{רַעַבְּּוֹ} \), see \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), V. 11. (4), 2d \( \text{רַעַבְּּוֹ} \), lex. B, 2. —\( \text{רַעַבְּּוֹ} \), see \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), Rem. 1, all the forms are given in the lex.

V. 12. (1), from \( \text{רַעַבְּּוֹ} \), Niph. Impf. (with tone retracted); see \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), V. 13. \( \text{רַעַבְּּוֹ} \), on the first \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), viz. month. —\( \text{רַעַבְּּוֹ} \) \( \text{רַעַבְּּוֹ} \), Hiph. Impf. apoc., \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), Remarks, III, N. B.

V. 17. \( \text{רַעַבְּּוֹ} \), Hiph. Imp.; the points belong to the marginal reading \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), comp. \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), 2; the pointing of the text would be \( \text{רַעַבְּּוֹ} \). —\( \text{רַעַבְּּוֹ} \), Kal Perf. with the force of the Imp., \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), 6, e.; let them swarm in the earth, i.e. scatter abroad and occupy it. —And let them be fruitful, and let them multiply on the earth; \( \text{רַעַבְּּוֹ} \) and \( \text{רַעַבְּּוֹ} \), in Kal Perf. with Imper. sense, as before; tone (of the second word), \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), 3.

V. 20. (1), \( \text{רַעַבְּּוֹ} \), \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), Rem. 3, a.—(3), Parad. VII, Expt. 7, a.—(4), \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), last \( \text{רַעַבְּּוֹ} \); \( \text{רַעַבְּּוֹ} \), Hiph. Impf. apoc. —\( \text{רַעַבְּּוֹ} \); lex. \( \text{רַעַבְּּוֹ} \), 2.

V. 21. (1), \( \text{רַעַבְּּוֹ} \), Hiph. Impf. apoc., \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), Remarks, III, N. B. —\( \text{רַעַבְּּוֹ} \), noun of Parad. 1; art., \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \); the sweet fragrance, namely of the sacrifice just mentioned. —\( \text{רַעַבְּּוֹ} \) (script. defect, \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), Rem. b); see ver. 10. —\( \text{רַעַבְּּוֹ} \), Piel Inf.; comp. \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), at the end. —\( \text{רַעַבְּּוֹ} \); comp. on iii. 17. —\( \text{רַעַבְּּוֹ} \) \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), p. 29, 9, b, \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), 2, a.—\( \text{רַעַבְּּוֹ} \) (\( \text{רַעַבְּּוֹ} \), Parads. H & P); \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), 2.

V. 22. (1), lex. \( \text{רַעַבְּּוֹ} \), 3; yet all the days of the earth (accus. of time how long, \( \frac{\frac{\scriptstyle }{\scriptstyle } }{\scriptstyle } \), 2, b), i.e. so long as they continue. —The succeeding words are grouped thus, by the accents (day
and night distinguished from the seasons by a greater pause: seed-time, and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. — יֵּלֵּד, lex. a.
— יְדָו (old accus. form used as nominative), p. 144, Note *, 3.
— יְדָו, lex. 2.

VI.
JOTHAM'S PARABLE.

V. 1. (1), Vulg. consec. הָעַבּ (lex. הָבּ, 3); accus. local, § 90, 2; a (lex., erroneously, הָבּ; comp. Rödiger, Thes. p. 1408). — יִנַּב, § 196, יָנַּב; kindred, lex. 2. — And to all the family of his mother's ancestral house, &c., to which it belonged; see lex. יָנַּב, 11, and יָנַּבּ, 3.

V. 2. 92, p. 192, Note, a, § 130, 2d יִנַּב, lex. 3.
— יִנַּב; ה, § 100, 4, Rem. 2 (Dogh. omitted, § 120, 3, 5); יָנַּב; יִנַּב. — neutum — an, § 153, 2. Comp. § 133, 2, at the end. — And remember, § 126, 6, c. (ult.), § 129, 4, 6, at the end.

V. 3. יִנַּב § 110, 3; lex. יִנַּב, 2, e. — יִנַּב; יִנַּב (§ 176, 2, 6), Kal Impf. apoc.; final vowel lengthened, § 120, 3, a; see lex. 3, at the end. — V. 4. (1), יִנַּב. — Seventy, &c., § 120, 4, Rem. 2. — House = temple; lex. 4. — יִנַּב, lex. 5, a.

V. 5. יִנַּב (to Ophra) accus. local, § 190, 2, a. — יִנַּב (in pause; see § 196, יִנַּב); construed as an adjective, § 197, 1. — יִנַּב, Niph. Impf. — The youngest, § 119, 2. (ult.), Niph. Perf., reflexive, § 151, 2, a.

V. 6. (1), Niph. Impf. — יִנַּב, lex. b. — Made A. king; here with הָבּ, pleonastically; lex. יִנַּב, Hiph. mid. — יִנַּב, by, lex. 2. The oak, &c., lex. יִנַּב. — V. 7. (1), יִנַּב; § 137, 3, b. — יִנַּב, lex. 1, e. — That God may hearken; יִנַּב, § 155, 1, e. § 128, 1, c. — V. 8. (1), § 131, 3, a. (penult.) is pointed for the marginal reading; see § 46, Rem. 2, and § 48, 5. The form in the text is not noted in the grammar; see p. 50, on v. 8.

V. 9. Do I leave — can I be persuaded to leave; יִנַּב (lex. 2, b), Kal Perf., with interrog. יִנַּב. (§ 110, 4, Rem. 4). The pointing of the verb (יִנַּב) is irregular. — יִנַּב; lex. (Peti., 2, e), "which as me both God and men do honor," rather: I with whom (i.e.
with whose precious fruit, the oil I yield), they honor God and men.—the former in oblations, the latter in acts of consecration by anointing, &c. — רְפֵּאָה, as in § 123, 1, Rem. 1, the pron. of the 1st pers. taking a relative sense, — I with whom, the nearest expression of it in English.— בְּ, lex. 1, e.

V. 10. רְפֵּאָה (רְפֵּאָה), § 69, Remarks, 8.— (penult.), § 46, Rem. 2. — My sweetness and my goodly increase (hendiadys, § 155, 1, a, 2d  sàn)—the sweetness of my goodly fruit.— V. 13. רְפֵּאָהוֹ, Piel Part., with art. (§ 20, 3, b), § 109, 2d  sàn. — V. 14. רְפֵּאָהוֹ, comp. § 47, Rem. 1, and letter b. — V. 15. If in good faith ye will anoint me king over you; Part., § 134, 1. — רְפֵּאָה; רְפֵּאָה, 1. — בְּ, Parad. VIII; § 93, Expl. 8, last  sàn. — נְפִּית, Jussive. — (ult.), art. § 109, 3.

V. 16. (1), and now — now then. — And have made king — in that ye have made king. — According to the desert (רְפֵּאָה) of his hands,—the benefits which his hands have wrought.

V. 17. נְפִּית ... נְפִּית (§ 123, 1, Rem. 1), ye for whom my father fought, and cast his life from him: see § 154, 3, b, mid.; lex. נְפִּית, B, 3, a, and נְפִּית, Hiph. 2d  sàn, a. — בְּ, פִּית, Hiph. (lex. 3), Impf. apoc. — V. 18. But ye have risen up against, &c. — and have slain, &c. — Seventy men (§ 120, 2), including the intended murder of himself.

V. 19. The two preceding verses, 17 and 18, intervene between the apodosis and the conditional clauses (in ver. 16), which are summarily repeated in this verse, and followed by the apodosis.— נְפִּית, and if — if then.


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VII.

THE RAISING OF SAMUEL.

I. Samuel, ch. xxviii. 2-25.

V. 3. (2), נְפִּית, verb middle E, § 172, Remarks, 1. — In Ramah; art. § 109, 3. — Even his own city; § 155, 1, a, 2d  sàn, lex. 1, c. — נְפִּית (נְפִּית), Hiph. Perf. — נְפִּית, lex. נְפִּית, 2. — (penult.), § 277. — V. 4. And encamped; lex. נְפִּית, 2. — (ult.), art., as before.

24.
V. 5. הָרְעָה; הָרְעָה, p. 123, at the bottom.—V. 6. (3), 3154, 3, a, 2, mid.; §102, last ¶. —חֶרֶם, with suff. §75, Remarks, 19.—#2, lex. 2, at the end.

V. 7. יָשָׁנָה, constr. state in place of simple apposition, §110, 5.—יָשָׁנָה, §106, 2, b, lex. יָשָׁנָה, 4.—That I may go, §128, 1, c.—(penult.), lex. יָשָׁנָה, 2, c.—V. 8. יָשָׁנָה, accus. of time when (§118, 2, a); see p. 44, Note †, 3.—חֶרֶם, (marg. note, Vav is superfluous); the pointing is for חֶרֶם (qo+st-mi), with the final o sound partially preserved (p. 34, 2d ¶), the corresponding short vowel being supplied before it, as in Parad. E. For the form in the text (final vowel retained), comp. the analogous case in §47, Rem. 1, c.—יָשָׁנָה, §123, 2, at the end.—יָשָׁנָה, §168, 2.

V. 9. The second יָשָׁנָה is a relative conj. that (lex. ב, 1).—יָשָׂנָה, art., §109, 1.—יָשָׁנָה, §134, 2, a.—יָשָׁנָה, lex. A, 1, mid. יָשָׂנָה, §155, 2, f, 2d ¶.—נִיָּנָּה (נִיָּנָּה), Kal Impf., with suff. §75, Rem. 19; the Dogh. (ך) is euphonic, §20, 2, b; marg. note, the p dogheshed.—V. 12. (1), §75, Remarks, 3, c.—For thou art Saul; §1, §155, 1, c.

Her terror indicates the actual appearance of the prophet, and unexpectedly to herself. The suggestion (Thes. na loc.) that she feigned terror, in order the more effectually to deceive Saul, is an assumption merely, and is contradicted by the whole passage. From the well known relation of the two parties, thus confronted again by a divine power, she inferred the person and rank of her visitor.

V. 13. הָרְעָה, §127, 3, c.—הָרְעָה, lex. B, 5, “a godlike form.” Strictly: I see a god ascending out of the earth (i.e. a being superhuman, in her view accounted a god).—רָאֵשׁ; רָאֵשׁ, Kal Part. רָאֵשׁ, Parad. IX.—רָאֵשׁ, Parad. VI, f.—רָאֵשׁ, see lex. רָאֵשׁ (B), with the face earthward. (ult.), see §75, Remarks, 18.

V. 15. רָאֵשׁ; רָאֵשׁ (lex. 2, c), Perf. 3d sing., used impersonally: §137, 2.—רָאֵשׁ; רָאֵשׁ; רָאֵשׁ, §123, 2.—רָאֵשׁ; see lex. תַּ箦, C, הָרְעָה (B), 2, at the end.—רָאֵשׁ (ך, §149, 2, a), Kal Impf., cohortative form (with ה— for כ—), §48, 3, Rem.; syntax §128, §, c.—רָאֵשׁ; with suff. §161, 1.—V. 16. רָאֵשׁ, with suff., Sect. V. Rule v1. Why then shouldst thou ask me, when Jehovah has turned away from thee, and is become thine enemy?
VIII. NATHAN’S PARABLE.

V. 17. וְאָכַל, § 52, Rem. 1, at the end. — וְאָכַל, with suff. (one-long vowel shortened, Sect. V, Rule v.1). In the words, hath done to him, David is naturally implied; but some prefer the reading וְאָכַל, for which there is some authority. — V. 18. (1), because; see וְאָכַל, 1, c, in the lex. after the article. — His fierce anger; the suff. belongs to the complex idea, § 121, 6.

V. 20. (1), § 64, 3. — (1 & 3), § 142, 3, a. — וְאָכַל, lex. 1, mid. — On account of the words of — וְאָכַל, lex. 2, l. — V. 22. וְאָכַל, and let me set, § 128, 1, b. — וְאָכַל (joined to an Imp.), and let there be — that there may be, § 128, 2, a. — וְאָכַל, that thou mayest go, &c.; that thou mayest have strength to go on thy way. — V. 23. וְאָכַל, lex. 3, b. — וְאָכַל, lex. B.

V. 24. (1); יָכַל, denoting possession, lex. 3, d, § 115, 2; the woman had. — יָכַל (יָכַל). — (penult.); יָכַל, Kal Impf. (N omitted; § 68, 2, Rem.), with suff. as accusative of material (§ 139, 2, 2d יָכַל); and baked of it unleavened cakes.

VIII.

NATHAN’S PARABLE.

2 Samuel, ch. xii. 1–14.

V. 1. וְאָכַל, comp. above (VI), on Judg. ix. 5. — וְאָכַל, Kal Part. of יָכַל; here written fully, comp. § 7, 2, end; § 8, 3, and Rem., § 9, 1, 1, and spec. § 23, 3, Rem. 1, § 25, 2; marg. note, N is superfluous.

V. 2. (1); יָכַל; comp. above (VII), on 1 Sam. xxiii. 24. — (penult.), § 175, Remarks, 14, and § 131, 2. — V. 3. (2); יָכַל, constr. state; nothing of all — not any thing, nothing. — יָכַל; except; lex. B, 2 (after the article יָכַל). — יָכַל, Parad. VIII; § 193, Expl. 8, Rem. 4, case 21. — יָכַל, § 121, Rem. 4. — יָכַל (above, VII, ver. 22), Parad. VIII, Expl. last יָכַל, was went to eat, § 127, 4, b. Marg. note: Qamets, with Zageph-gaton.

V. 4. (4), art. with adj. only, § 111, 2, Rem. a. — יָכַל (יָכַל); § 66, Rem. 2, יָכַל, § 1102, 2, c, e, § 142, 2, and Rem. — יָכַל (lex. 2, c), a gerundial form, § 43, 3. — יָכַל, see lex. יָכַל (1), Kal Part.

V. 7. House; lex. 3. — Thy master; for the plur. see § 108, 2, b, end, and lex. Plur. — House of Israel, &c., as descended from one common parent, and in this sense forming one household or family; comp. lex. 9. — Lit., and if little (if not enough), then would I add (§ 127, 5); the lengthened Impf. used emphatically. — מְזָה, lex. 1, end; — so, and so.

V. 9. (1), § 99, 3. — V. 11. And I will take, &c., § 126, 6, and Rem. 1, last clause. — In secret; lex. מָזָה, 3, end. — V. 13. מִזְרָחַ, § 3, lex. 8.

The circle (Clarix, מִזְרַח), refers to the marg. note: space in the midst of the verse; the space indicating an important division of the sense, within the verse.

V. 14. (1 & 2), lex. מִזְרַח, B, 4. — מָזָה, Piel Inf. with י, for the sake of the paranomasia (so Maurer and Thenius); syntax § 131, 3, a.
SELECTIONS IN POETRY.

The form of Hebrew poetry, as distinguished from that of prose, is not a proper metre, based on the quantity and accentuation of syllables. All the attempts to define and establish the laws of such a versification in Hebrew, have failed. The language has every where, indeed, even in its prose, a measured movement (§ 29, 3. Note), a kind of Iambic rhythm, which is better adapted to poetic expression than the less regular accentuation of our Western languages.

The external characteristics of Hebrew poetry were pointed out by Louth (Lect. on the Sacred Poetry of the Hebrews, and afterwards more fully in the Prelim. Disc. to his Trans. of Isaiah); and his suggestions may still be read with profit by the student, as an introduction to the subject. A more complete view will be found in Dr. Torrey's elegant translation of De Wette's Introduction to the Psalms, Biblical Repository, vol. iii. pp. 479-608. The poetic parallelism is well treated by Rödiger, in Erbrch and Gruber's Encyclop. Sect. III. Th. 11. art. Parallelismus Membrorum.

1. The chief characteristic of the poetic form in Hebrew, is a measured adjustment, or rhythmical proportion, of the successive members in a sentence, technically called the parallelism of members. The corresponding terms are called parallel terms. Its most perfect forms have been arranged in the three following classes:

1. The Synonymous Parallelism; in which the parallel members express the same, or nearly the same, sense in different words. E. g.

Ps. viii. 5. What is man, that Thou art mindful of him,
and the son of man, that Thou visitest him!
xxx. 8. Thine hand shall find out all thine enemies;
your right hand shall find out those that hate thee.

Some variety is given to this otherwise monotonous form.—

1) By inversion, in the second member: e. g.

Ps. xiv. 2. The heavens declare the glory of God,
and the work of his hands is the firmament.
xxx. 14. Because he hath set his love upon me, therefore will I deliver him;
I will place him as high, because he hath known my name.

2) By repeating only a part of the first in the second member: e. g.

Ps. viii. 6. When I consider the heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained.
xxvi. 12. For he shall deliver the needy, when he crieth,
the poor also, and him that hath no helper.
There are many similar variations of this form of parallelism, which is frequent, and without such change would weary the ear by its monotony. The above instances will suffice for illustration.

2. The Synthetic Parallelism (or, Constructive Parallelism) ; in which the construction of the sentences is the same, or very similar, but with more or less variation of the sense. E. g.

Ps. xiv. 7-10. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true, and righteous altogether.

This form is varied like the preceding one.

3. The Antithetic Parallelism; in which the correspondence consists in an opposition or contrast of sentiment and of the terms employed. This form is most frequent in the book of Proverbs. E. g.

Ps. xx. 3. They are bowed, broken, and fallen; but we are risen, and stand upright.

Prov. xxvii. 7. The full soul hates the honeycomb; but to the hungry soul, every bitter thing is sweet.

xlv. 13. The simple inherit folly; but the prudent are crowned with knowledge.

xxiv. 34. Righteousness exalteth a nation; but sin is a reproach to any people.

The form of parallelism is most perfect, when both members contain the same number of words of about equal length. This is not unfrequent, especially in the book of Job, e. g. vi. 7, 9, 14, 16, 17, 18, 25, 26, 28; vii. 2, 7, 9, 11, 12, 22; xxiii. 2, 4, 8, 9, 12, 14.—But the free forms of parallelism (see below), often exhibit great variety in the length of parallel members.

The above examples consist of binomial parallelisms, or distichs. This form is the most usual one in Job, Proverbs, and many of the Psalms. But in the later books, and still oftener in the prophetical diction, occur compound parallelisms, of three, four, and sometimes of still more members. E. g.

Ps. i. 1. Blessed is the man, that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of synonyms.

A compound stanza of four members may contain two simple parallels.

Ps. iv. 9. When I say, my bed shallumber me, my couch shall see my complaint; then thou seest me with thine eyes, and art troubled for my soul.

Or the first member may answer to the third, and the second to the fourth: e. g.

Ps. xvii. 11, 12. For as the arrows are high above the head, so great is his mercy towards them that fear him; as far as the east is from the west, so far hath he removed our transgressions from us.
A stanza of five lines is similarly constructed, by inserting an isolated member between two parallelisms: e. g.

Is. 1. 10. 
Who is among you, that feareth Jehovah, 
that walketh in the commandments of his covenant, 
that seeketh him with all his heart, 
and sheweth himself to him, and standeth in the sight of the Lord of Jacob, 
and in the name of the Lord of hosts.

There is sometimes an antithesis of the two parallel members: e. g.

Is. 1. 9. 
The ox knoweth his owner, 
and the ass his master's crib; 
but Israel doeth not know, 
my people do not consider.

Ps. 40. 
For the mountains shall depart, 
and the hills be overthrown; 
but my kindness shall not depart from thee, 
neither shall my covenant of peace be removed.

An elegant stanza is formed of five lines, when the odd member either closes the stanza after two complete distiches, or is inserted between them: e. g.

Is. xlii. 25. 
Who establisheth the word of his servant, 
and performeth the counsel of his messengers, 
who saith to Jerusalem, thou shalt be inhabited, 
and to the cities of Judah, ye shall be built; 
and her desolate places will I restore.

Jer. iii. 16. 
The Lord also shall care out of Zion, 
and gather from the nations his scattered people, 
and the heavens and the earth shall shake, 
and the Lord will be the hope of his people, 
and the strength of the sons of Israel.

These are the most regular and perfect forms of parallelism. But there are others, more imperfect, in which there is a less exact correspondence of the sense and grammatical construction, both being often continued from one member to the next, and even from one distich to another: e. g.

Ps. lxxiii. 7, 8. 
O God, when thou wentest forth before thy people, 
when thou didst march through the desert: 
The earth shook, the heavens dropped, before God, 
that救治, before God the God of Israel.

In the prophetic style, especially, the construction is often continued through a series of parallelisms, of which there is a fine example in Hab. ii. 17, 18.

In many passages of the Psalms, and especially in the prophetic, the poetical form differs from that of prose, only by the uniform division of the sentence into members of nearly equal length, which have no special correspondence in sense or construction, forming a mere rhythmical parallelism; (comp. Ps. cxv. 1-8.) But with these are intermingled the more perfect forms, giving a higher poetical effect to the whole. It is the interchange of these numerous varieties of parallelism, that constitutes the principal charm in the external form of He. brew poetry.
II. An occasional peculiarity, not essential to the form of Hebrew poetry, is assonance, or the recurrence of the same sound in the initial or final syllables of words. It abounds in Hebrew, the structure of the language being favorable to it. E.g.

**Gen. ix. 7.**

\[ \text{Hebrew: } מִֽיְּכַּלְכָּלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָl} \]

Grätz (in Eich and Grätz's Encyclop. Sect. I. Th. 6, art. Assonanz), has attempted an investigation of some of the laws of the initial assonance. But the usage is manifestly arbitrary, and regulated by no fixed laws. As a trait of poetic diction, it is most striking, when the assonance occurs at the beginning or the end of successive lines. Of the former, there are examples in Num. xxi. 14-15, Ps. civ. 28, 29, ix. 2, 3. Of the final assonance, or *rhyme*, the instances are more numerous; see, e.g. Gen. iv. 23, Num. xxii. 27, 28, Ps. vi. 2, viii. 5, xxv. 4, xxxv. 4, evi. 4, 5, cxi. 9.

III. Of the poetic diction the chief peculiarities are the following. 1) Poetical words and significations of words, and poetical forms and constructions. See examples in the grammar, p. 10 and p. 194; also, a) the use of אַל for עַל; b) *ellipsis*, especially of prepositions and the particles of negation in the second member of a parallelism (§ 153, 3, § 151, 4), and of other parts of speech. 2) *Paronomasia*, or the union of words similar in sound. It is frequent in Hebrew, especially in proverbial forms; e.g. Gen. i. 2, רָעָה, רָעָה; xviii. 27, נְפָס, נְפָס. But it abounds in the poetic diction; e.g. Nah. ii. 11, נְפָס הַנְפָס; sometimes with intervening words, either in the same or a parallel member, as Hos. vii. 7, וְרָעָה (the stalk) yields no מַעַל (meal); Is. v. 7, he looked upon שֶׁשֶׁש (for equity) and beheld מַעַל (bloodshedding); for מַעַל (righteousness) and beheld מַעַל (a cry). 3) Play on words; viz. a) on words similar in sound but differing in signification (Joel i. 15, Micah i. 8); b) on different meanings of the same word (Exx. viii. 6, Judg. x. 4); c) on the etymological meaning and the sound of proper names. Of the last case, the most remarkable example is Mic. i. 10-15.

IV. Peculiarities of structure, in some poems, are the following. 1) The *acrostic*, or alphabetic form. Of these there are twelve; viz. Lam. i-iv, Prov. xxxi. 10-31, Ps. xxxv, xxxvii, xxxviii, evi, and cxxi (these two the simplest examples of this form). Lam. iii is a fine example of it, containing twenty-two stanzas of three lines, each line beginning with the initial letter of the stanza.—Ps. cxxix is constructed with equal regularity in twenty-two stanzas of eight parallelisms, the first line in each parallelism beginning with the initial letter of the stanza.—Prov. xxxi. 10-31, is a poem consisting of acrostic stanzas of two lines, the first line of each commencing with the initial letter of the stanza. Lam. iv is a poem of the same form.—Lam. i and ii contain each a poem of acrostic stanzas of three lines, only the first line in each having the initial letter of the stanza. 2) The *speechless* form, where the closing expression in each parallelism is omitted in the following one; e.g. Ps. cxxxi, Is. xvi. 2-15. 3) The *strophic* form; e.g. Ps. evii, where the divisions are made at va.
8, 15, 21, 31; Ps. xlii. and xliii., evidently one psalm as in many Mes., and divided into three nearly equal portions by the refrain in xlii. 6, 13; xliii. 5; Ps. lvi., divided into two equal parts by the refrain in vs. 6, 12; Ps. xxx, divided into four strophes, at vs. 4, 8, 15, 16, 20. Another fine example is found in Is. ix. 8—x. 4. 4) The choral form; e. g. Ps. xxxv; see an analysis of it, in Prof. Stowe's ed. of Lowth's Lect. on Heb. Poetry. Note to Lect. xix. Ps. xxiv is a still more remarkable example; see the arrangement of it in Herder's Spirit of Heb. Poetry, vol. ii. p. 234 of the excellent translation by Prof. Marsh.

The parallel members are, in general, correctly indicated by the accents. The division is made in the simple parallelism, usually by Athnas (---), sometimes by Merkha-mahpakh (---). In the compound parallelism, they mark the principal division, and the minor ones are made usually by Zaggah-gatos (---) and Rehite (---). See, e. g. Joel iv. 16, Is. xliiv. 26, 1. 10.—The subordination of Athnas to Merkha-mahpakh (¶ 12, 1, 3, and Gesenius, hebr. Leseh. 7d ed. by De Wette, p. 81), is not so certain.*

* The Book of Psalms has been recently published, from the Leipzig edition, by Rastajk Grundgesetze, 178 Fulton-street, New York; which is recommended to the student as a beautiful and accurate copy of the Psalms, metrically arranged.
IX.

CHARGE TO THE NIGHT-WATCH IN THE TEMPLE, AND THEIR RESPONSE.

Psalm xxxiv.

V. 1. (2), prop. ascents or ascensions; also (from a step, or stair), gradations, degrees; see lex. יִשְׁכָּר, 4, and remarks below. — יְהַלָּה, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st יְהַלָּה, end. — Bless, is applied (lex. 1) to every act of religious adoration, in which God is worshipped. The exhortation was specially suited to the occasion, that the service of guarding the sacred edifice, by night, might not become a merely secular one. — Those who stand, &c. (art. I 109, 2d יְהַלָּה, 2), i.e. who have an office and a service there by night; comp. lex. יְהַלָּה, 1, 7, and the reference to Dan. i. 4. — (alt.), ויִשְׁכָּר, Parad. VI, h, § 87, 4; lit. in the nights — during the night, by night.

V. 2. (1), יְשָׁכְר, see lex. יְשָׁכְר, a, “in prayer,” &c.; marg. note; other copies, יְשֵׁכָר (i.e. with Methugh on the final syllable). — יְשֵׁכָר, towards the sanctuary; here, for the inner sanctuary, or most holy place (lex. 3, end); accus. of direction, § 118, 1, a.

V. 3. Response of the watch. (1), § 64, Rem. 4. — Out of Zion; a common formula for the place consecrated by Jehovah’s presence and worship, from which his power went forth to save or to destroy. Zion is used with special reference to the part (see lex.) on which the temple stood; and the whole phrase has here the same meaning as “out of his holy hill” (i.e. from his temple) in Ps. iii. 4. — Maker of, § 105, 2.

This Psalm belongs to a collection, fifteen in number (Ps. cxx—exxxiv), to each of which is prefixed the title יִשְׁכָּר יְהַלָּה. The different interpretations of this title are given in Gesenius’ Lexicon. The one proposed by him (and approved by De Witt, Bib. Repos. vol. iii. p. 477), fails unless it is applicable to every psalm in the collection; for why should any other be reckoned a psalm of gradations in that sense, a same founded solely on the structure of the psalm?

There is more probability in the suggestion, Lex. 4, a, β, viz. that this was a collection, made from psalms already in use, of such as were
adapted for the devotions of those who went up to the annual feasts, 
both while on their way and during their stay at Jerusalem. On this 
supposition, it is not necessary that every one of the number should 
have a direct and specific reference to the occasion, as if written ex-
pressly for it; it is enough, if the devotional spirit of the psalm is in 
harmony with it. — They may properly be called Pilgrim Songs.

X.

PROFESSION OF HUMILITY.

Psalm cxxi.

V. 1. דְּלָלָה (Lamedh auctoris), 1115, 2, a, end. — יָשָׁי, 
475, 3d. — יָשָׁי (Yodh), lex. 1, a. — יָשָׁי (lex. Piel, 1), to 
go about in — to concern one’s self with. — In great matters; 
em, as neut., 1107, 3, and letter b. — (penult.), נְפַח, Niph. 
Part.; lex. Niph. 2. — (ult.), 1103, 2, c; יִשָּׁי, 119, 1, and 
ex. 5, b; too difficult for me.

V. 2. (1 & 2); יָשָׁי, 155, 2, f, 2d. — (3), 172, Remarks, 10.
— (4); יָשָׁי, Poel, 155, 1. — יָשָׁי (lex. נְפַח, II, 1), Kal Part. 
pass. As one weaned (as a weaned child) upon its mother,—or, 
with its mother (lex. יָשָׁי, 3, d); as a weaned child is my spirit 
within me (letter c).

V. 3. (1), יָשָׁי, Piel Imp.; hope, O Israel! — יָשָׁי, indicating 
the direction of hope, to the source of the expected blessing.

XI.

PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxvii.

V. 1. יֵשָׁי (וַיָּשָּׁי, Kal Inf.), 133, 2. — יִשָּׁי, makes the fol-
lowing word emphatic (155, 2, a); in union. — V. 2. As 
the precious ointment; see the description and use of this "holy 
anointing oil," in Ex. xxx, 23–33. The second member should 
close with יֵשָׁי, as indicated by Athnach and required by the 
sense. — יֵשָׁי; יִשָּׁי for יֵשָׁי, 136. — יִשָּׁי; lex. יֵשָּׁי, 2, mid. —
יֵשָׁי, lex. 2.

V. 3. Second member: יֵשָׁי; יִשָּׁי is here implied from the
preceding member (1154, 4), the pronoun including antecedent and relative (1123, 2); as that which descends. — יִתְנָה, Parad. IV, plur. constr.

XII.

A GENERAL PSALM OF THANKSGIVING.

Psalm cxxvi.

The Psalm consists of three parts; in which God is praised, 1) as the Supreme God and Creator (vs. 1-9), 2) for national blessings (vs. 10-23), 3) for his universal bounty (ver. 25).

V. 1. (1), יֹתְנָה, Hiph. Imp. — For good (is he); see on Gen. i. 4. — V. 3. (2); marg. note: נָמַבְיָה (movable (mobillus, p. 26, note *)), in distinction from נָמַבְיָה, 1123, 2, at the end. — V. 4. (2), see lex. נָמַבְיָה, Niph. 3. — יֹתְנָה, see on Gen. ii. 18.

V. 6. (1), Kal Part. constr. 1165, 1, e, Rem. — V. 8. For dominion over the day; (ver. 9) in the plur., referring to the separate dominion of the moon and of the stars.


V. 15. (1), (lex. יָתְנָה, II), Piel Perf., יָתְנָה, 3; shake out, as one shakes out the contents of the lap; see Neh. v. 13. — V. 16. (1), יָתְנָה, Rem. 8. — V. 18. (1), as in ver. 11.

V. 19. (1), יָתְנָה, יָתְנָה, 3, e, end; lex. A, 3, g. — (3), יָתְנָה, 1. — V. 21. (1), And he gave (or made), begins a new construction. — (3), הָלָה, lex. A, 2. — V. 22. (2), הָלָה, sign of the dativs (1117, 1) with the first signif. of יָתְנָה, or of the gen. (1115, 2) with the second.

XIII.

THE CAPTIVITY: A COMMEMORATIVE PSALM.

Psalm cxxvii.

V. 1. (1), § 154, 3, b, lex. 3, u. — הַגָּדֶה, the province (lex.), through which the captives were dispersed. — § 61, 1.

§ 132, 2. — V. 2. (2), lex. יַעֲמָה II. — In her midst; for the fem. see § 107, 4, u. — (ult.), masc. with fem. plur. ending, § 87, 4.

The weeping willow is here meant, which grew by the water-courses (Is. xxxiv. 4, xv. 7, Jos. xi. 22, and Lev. xxiii. 40). The last reference suggests the particular occasion of the incident alluded to in the following verses; viz. the great feast of tents after the harvest, the festival of thanksgiving for the fruits of the earth, and also of commemoration for the deliverance from Egypt (Lev. xxiii. 39-43), when willows of the brook (ver. 40) were gathered as part of the joyful pageant. This season of festivity was now turned to mourning; and the willow, so associated with it, need not be taken (as by Lengerke and others) for an ideal symbol. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

V. 3. (3), יַעֲמָה; see § 64, Rem. 1, and comp. § 59, 2, table. plur. 3d com.; with two accusatives, § 139, 2. The first member of this verse should end with this word. — (4); יַעֲמָה, Kal Part., Parad. IX., with the nominal suff. (§ 135, last §); our captors. — יָעֲמָה; יָעֲמָה, lexx. 1, b, §.

V. 5. (3); proper pointing, יַעֲמָה יַעֲמָה; see lex. 2d י, at the end. — Let my right hand forget, i.e. become forgetful, — lose its skill. — V. 6. (3), יַעֲמָה, Parad. VIII. — יַעֲמָה; suff. (unusual form) § 91, 1, Rem. 2. — יַעֲמָה, Hiph. Impf.; cause to ascend over — place above. — § 31, lex. 2, d; chief of joy (§ 106, 1, Rem. 1) — chief joy; with suff. (§ 121, 6), my chief joy.

V. 7. (3); יַעֲמָה, sign of the dative; to the sons of E., i.e. against them. — The day of J. (of its capture and destruction), lex. יַעֲמָה, b, — They who said (§ 109, 2d י), comp. Obad. vs. 1-14, Ez. xxv. 12 (comp. ver. 3). — יַעֲמָה, יַעֲמָה, Piel Imp.; retraction of the tone in pause, § 29, 4, b, at the end.

V. 8. (1), poetical personification of a city or country, § 107 3, d, lex. 5; at the end. — (3) יַעֲמָה, Kal Part., pass. = Lit.
Part. in -nitsa (§ 134, 1); vastanda, vastationi devota; but see lex. Kal, at the end. — (4), see lex. נָזָא, Parad. VI, a. The genitive here, is the antecedent implied in the foll. נָזָא (§ 135, 2); O the happiness of him, who — happy he, who, &c. — (5), נָזָא, Piel, c; final vowel, § 27, 1. — נָזָאת, &c. see lex. נָזָא, Kal, at the end.

V. 9. (2), נָזָא and נָזָא, 168, 1. — (3), נָזָא, Piel Perf., § 126, 6, a — (ult.), the stone, referring to the well-known manner of immolating the infants of a captured city; compare 2 K. viii. 12, Is. xiii. 16, Nah. iii. 10.

XIV.
REWARDS OF PIETY.
Psalm cxviii.

V. 1. (1), comp. above (XIII) ver. 9. — (3), § 135, 1st § 1, 2 — (penult.), § 109, 2nd § 1. — V. 2, נָזָא, inserted, like enim, after other words in the clause, lex. B, 2, a, end of 1st §. — (5), happiness of thee! — happy thou! — נָזָא, lex. B, 2.


V. 4. Lit. Behold, that thus, &c. — Mark well, that thus, &c. — נָזָא, § 129, 4, a; marg. note, Qamets without Athnach and Soph-pasug. — V. 5. And see thou — and thou shalt see, in the sense of a promise; § 130, 1, a. — נָזָא, lex. B, 4, a; § 154, 2, 2, end.

XV.
ASSERTION OF JEHOVAH'S SUPREMACY: SECURITY OF THOSE WHO TRUST IN HIM.
Psalm cxix.

V. 1. (2), § 103, 2, a. — נָזָא, Gram. p. 272, d; lex. 3, a. — נָזָא, § 166, Rem. 3. — נָזָא, lex. 2, d. — The first minor division is made by Merka-mahpak. — V. 2. נָזָא, comp. Gram. p 192, Note, and lex. 5; here tamtingly used: where now, away,
V. 3. (1), adversative (155, 1, b, lex. 2), and yet, but yet, but; i.e. notwithstanding the adverse circumstances, on which this reproach is founded; our God is still supreme over all, and has done his own pleasure in our humiliation.

V. 4. (1), lex. פֶּלֶת.

V. 6. (ult.); יְהֹוָה, Hiph. Impf., the original full form, 147, Rem. 4. — V. 7. (1), absolutely, — as for their hands. For the use of י in an absol. subst., see 1145, 2, at the end. — V. 8. (1), 1103, 2, and table, b, (3), 135, 2. — V. 9. (penult.), פֶּלֶת, Parad. VII.

V. 12. Divided first by Merka-mahpakhe, and then by Ath-nach. — V. 13. (2); פֶּלֶת, plur. constr.; p. 60, mid. — V. 14. (1), 178, פֶּלֶת, add upon = make additions to; Jussive form: Jehovah increase! — V. 15. (3), יְהֹוָה, 143, 2. — V. 16. The heaven, heaven, is Jehovah's (7, 1113, 2), emphatic repetition; or, as it may be construed, The heavens are Jehovah's heavens, which is favored by the omission of the art.

V. 17. (3), p. 10, at the top, 120, 3, c, end of 2d פל, poetic form; see lex. — (ult.), 1118, 1, a.

XVI.

GOD'S EXALTATION ABOVE ALL, AND HIS CARE FOR THE LOWLY.

Psalm cxvii.

V. 2. (1, Jussive. — (4), 164, 3, end, 27, table. — V. 3. Praised (he) the name of Jehovah; פֶּלֶת, Part. of the regular conj. Pual, 167, Rem. 10.

V. 5. Like Jehovah, viz. both in his majesty and in his care for the lowliest; the construction, in the following verses, shows that both ideas are included here. — (4), Hiph. Part. of פֶּלֶת, 175, 3d פֶּלֶת, 190, 3, and letter a, followed by a prep. (ibid. and 115, 1); he who sits (enthroned, lex. פֶּלֶת, 1, b) on high; he who, 1109, 2d פֶּלֶת; sits on high, 1142, 4, Rem. 1. — (ult.), 129, 4, a.

V. 6. He who looks far down, on the heavens and on the earth; lit. makes low in seeing, references as before. — V. 7.
(1), 190, 3, α, comp. 116, 1. (penult.), 134, Rem. 2. — V. 8. (1), the Inf., as a verbal noun (145), takes the ending *; references as above. — V. 9. (1), *-, as before. — (2 & 3), the barren (one) of the house; as required by the constr. state and the accentuation; only the proper mistress of the house, can be meant by such a form. — Causes... to sit, the rejoicing mother of children; the verb to sit is the appropriate one here, expressing the quiet contentment of her now favored lot.

XVII.
THE WORTH OF WISDOM.
Proverbs iii. 12-20.

V. 13. (1), comp. above (XIII), ver. 9. Who findeth... who getteth (lex. 717 [II], Hiph.), Perf. and Impf. used indifferently in the sphere of the abstract present (1126, 3, 2d ν); omission of the relative. 123, 3, a. — V. 14. See lex. 760, and 757, 1, b. — 76, 1119, 1. — V. 15. (3), pointed for the margin; see lex. 777, (5), lex. 777, 2. — V. 16. (4); quadrilateral, 130, 3; see lex., Note.


V. 21. (3); let them not depart from thine eyes (i.e. keep them ever in view)—the masc. form, though referring to subjects which are both fem. (137, 1, comp. 1147, Rem. 1). — (5); (lex. 727, 2, mid.), 166, Rem. 1. — (penult.), lex. 3. — (ult.), lex. 3. — V. 22. (1), masc. as before; and they shall be life to thy soul, and grace to thy neck; an inward life, and an outward ornament. To thy neck: where precious metals and jewels were worn, for ornament, and as a badge of honor and dignity; see ch. 1, 9, Gen. xlii. 42. Dan. v. 7.

V. 23. (1), 1127, 4, a, Note *. — (3), 7, B, 3; 1102, 2, ε, γ. — (ult.), 722, 3. — V. 24. (1), if thou shalt lie down — when thou liest down. — (5), 7 intensive (lex. 1, 6), yea, thou shalt lie down (1126, 6, a). — (penult.), lex. 727, (IV), 1; and sweet shall be thy sleep