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GESENIUS'
HEBREW GRAMMAR,
WITH
CHRESTOMATHY.

کتابخانہ عربیہ اسلامیہ
اردو جامعہ مسجد نبوی







GESENIUS'

HEBREW GRAMMAR.

47950

SEVENTEENTH EDITION.

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

DR. E. RÖDIGER.

TRANSLATED BY

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LECTURER OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

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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 :

1) A translation of Dr. Rödiger's seventeenth edition of the Hebrew Grammar of Gesenius.

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

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

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

* 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 § 43, by two after § 88, and by three after § 120, 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.

CONTENTS.

	Page
INTRODUCTION	1
1. Of the Semitic Languages in General	1
2. Historical View of the Hebrew Language	7
3. Grammatical Treatment of the Hebrew Language	12
4. Division and Arrangement	14
PART I.—OF THE ELEMENTS.	
CHAPTER I.—Of Reading and Orthography.	
5. Of the Consonants, their Forms and Names	15
6. Pronunciation and Division of Consonants	18
7. Of the Vowels in General, Vowel-Letters, and Vowel-Signs	21
8. Of the Vowel-Signs	33
9. Character and Value of the several Vowels	27
10. Of the Half-Vowels and the Syllable-Divider (Sh'va)	32
11. Signs which affect the Reading of Consonants	34
12. Of Daghesh in General, and Daghesh Forte in Particular	35
13. Daghesh Lene	35
14. Mappiq and Rappie	36
15. Of the Accents	37
16. Maqqeph and Methagh	39
17. Qeri and Kethibh	40
CHAPTER II.—Peculiarities and Changes of Letters; of Syllables and the Tone.	
18. In General	41
19. Changes of Consonants	41
20. Doubling of Consonants	43
21. Aspiration, and the Removal of it by Daghesh Lene	45
22. Peculiarities of the Gutturals	47
23. Of the Feebleness of the Breathings א and ה	49
24. Changes of the Feeble Letters י and ם	52
25. Unchangeable Vowels	53
26. Of Syllables, and their Influence on the Quantity of Vowels	55
27. Changes of Vowels, especially in Respect to their Quantity	58
28. Rise of New Vowels and Syllables	61
29. Of the Tone; Changes of the Tone; and of the Pause	63

PART II.—OF FORMS AND INFLECTIONS, OR OF THE PARTS OF SPEECH.

Section	Page
30. Of the Stem-Words and Roots (Biliterals, Triliterals, Quadri-literals)	58
31. Of Grammatical Structure	70

CHAPTER I.—Of the Pronoun.

32. Of the Personal or Separate Pronoun	71
33. Suffix Pronoun	73
34. The Demonstrative Pronoun	75
35. The Article	75
36. The Relative Pronoun	77
37. The Interrogative and Indefinite Pronouns	77

CHAPTER II.—Of the Verb.

38-41. General View	78
---------------------	----

I. Of the Regular Verb.

42. In General	83
----------------	----

A. Of the Ground-Form, or Kal.

43. Its Form and Signification	83
44. Perfect of Kal and its Inflection	84
45. Of the Infinitive	86
46. Of the Imperative	87
47. Of the Imperfect and its Inflection	88
48. Lengthening and Shortening of the Imperfect and Imperative (Jussive and Cohortative Forms)	90
49. Perfect and Imperfect with 1 Consecutive	92
50. Of the Participle	94

B. Derived Conjugations.

51. Niphal	95
52. Piel and Pu'al	97
53. Hiphil and Hophal	99
54. Hithpa'el	102
55. Unusual Conjugations	103
56. Quadriliterals	105

C. Regular Verb with Pronominal Suffixes.

57. In General	105
58. The Suffix to the Verb	106
59. The Perfect with Pronominal Suffixes	108
60. Imperfect with Pronominal Suffixes	110
61. Infinitive, Imperative, and Participle with Suffixes	111

II. Of the Irregular Verb.

A. Verbs with Gutturals.

Section	Page
62. In General	112
63. Verbs Pe Guttural. E. g. <i>עמד</i> to stand. Parad. D	112
64. Verbs Ayin Guttural. E. g. <i>הרג</i> to slaughter. Parad. E	114
65. Verbs Lamedh Guttural. E. g. <i>הרג</i> to send. Parad. F	115

B. Contracted Verbs.

66. Verbs <i>עב</i> . E. g. <i>עבר</i> to approach. Parad. H	116
67. Verbs <i>עב</i> . E. g. <i>עבר</i> to surround. Parad. G	118

C. Feeble Verbs (*Verba Quiescentia*).

68. Feeble Verbs <i>עב</i> . E. g. <i>עב</i> to cut. Parad. I	121
69. Feeble Verbs <i>עב</i> . First Class, or Verbs originally <i>עב</i> . E. g. <i>עב</i> to dwell. Parad. K	123
70. Feeble Verbs <i>עב</i> . Second Class, or Verbs properly <i>עב</i> . E. g. <i>עב</i> to be good. Parad. L	125
71. Verbs <i>עב</i> . Third Class, or Contracted Verbs <i>עב</i>	126
72. Feeble Verbs <i>עב</i> . E. g. <i>עב</i> to rise up. Parad. M	127
73. Feeble Verbs <i>עב</i> . E. g. <i>עב</i> to perceive. Parad. N	130
74. Feeble Verbs <i>עב</i> . E. g. <i>עב</i> to find. Parad. O	132
75. Feeble Verbs <i>עב</i> . E. g. <i>עב</i> to recede. Parad. P	133
76. Verbs doubly anomalous	139
77. Relation of the Irregular Verbs to one another	140
78. Defective Verbs	141

CHAPTER III.—Of the Noun.

79. General View	142
80. Of Forms which mark the Gender of Nouns	143
81. Derivation of Nouns	145
82. Primitive Nouns	145
83. Of Verbal Nouns in General	146
84. Nouns derived from the Regular Verb	147
85. Nouns derived from the Irregular Verb	150
86. Denominative Nouns	152
87. Of the Plural	153
88. Of the Dual	153
89. The Genitive and the Construct State	157
90. Remains of Ancient Case-Endings [<i>Paragogic Letters</i>]	158
91. The Noun with Pronominal Suffixes	161
92. Vowel-changes in the Noun	164
93. Paradigms of Masculine Nouns	168
94. Vowel-changes in the Formation of Feminine Nouns	172
95. Paradigms of Feminine Nouns	175
96. List of the Irregular Nouns	177

Section	Page
97. Numerals. I. Cardinal Numbers	175
98. Numerals. II. Ordinal Numbers	181

CHAPTER IV.—Of the Particles.

99. General View	182
100. Adverbs	183
101. Prepositions	185
102. Prefix Prepositions	186
103. Prepositions with Suffixes, and in the Plural Form	187
104. Conjunctions	190
105. Interjections	191

PART III.—SYNTAX.

CHAPTER I.—Syntax of the Noun.

106. Relation of the Substantive to the Adjective,—of the Abstract to the Concrete	193
107. Use of the Genders	194
108. Of the Plural, and of Collective Nouns	197
109. Use of the Article	200
110. Ditto	202
111. Ditto	203
112. Connection of the Substantive with the Adjective	204
113. Of Apposition	205
114. Of the Genitive	206
115. Expression of the Genitive by Circumlocution	207
116. Farther Use of the Construct State	208
117. Designation of the other Cases	209
118. Use of the Accusative	210
119. Modes of Expressing the Comparative and Superlative	212
120. Syntax of the Numerals	213

CHAPTER II.—Syntax of the Pronoun.

121. Use of the Personal Pronoun	215
122. Of the Demonstrative and Interrogative Pronouns	218
123. Relative Pronoun and Relative Clauses	219
124. Mode of Expressing those Pronouns for which the Hebrew has no Proper Forms	221

CHAPTER III.—Syntax of the Verb.

125. Use of the Tenses in General	222
126. Use of the Perfect	223
127. Use of the Imperfect	227
128. Use of the Lengthened and Shortened Imperfect (Cohortative and Jussive)	230

CONTENTS

xv

Section	Page
129. Use of the Imperfect with Vav Consecutive	231
130. Of the Imperative	232
131. Use of the Infinitive Absolute	234
132. Infinitive Construct	237
133. Connection of the Infinitive Construct with Subject and Object	238
134. Use of the Participle	240
135. Construction of the Participle	241
136. Expression of the Optative	242
137. Persons of the Verb	243
138. Construction of the Verb with the Accusative	244
139. Verbs which govern two Accusatives	246
140. Construction of Verbs with Prepositions	247
141. Constructio Prægnans	248
142. Union of two Verbs for the Expression of one Idea	248
143. Construction of Passive Verbs	251

CHAPTER IV.—*Connection of the Subject with the Predicate.*

144. Manner of expressing the Copula	252
145. Arrangement of the Parts of Speech in a Sentence; Case Absolute	253
146. Relation of the Subject and Predicate in respect to Gender and Number	254
147. Ditto	256
148. Construction of the Compound Subject	258

CHAPTER V.—*Use of the Particles.*

149. In General	256
150. Of the Adverbs	259
151. Construction of Adverbs	261
152. Of Words which express Negation	261
153. Of Interrogative Words and Sentences	263
154. Of the Prepositions	263
155. Of the Conjunctions	270
156. Of the Interjections	275

TABLE OF THE OLDER SEMITIC ALPHABETS.

Phœnician coins and inscriptions.	Old-Hebrew coins and gems.	Aram.-Egypt. inscriptions.	Palmyrene inscriptions.	The square character.
𐤀 𐤁 𐤂	𐤀 𐤁 𐤂 𐤃	𐤀 𐤁	𐤀	א
𐤃 𐤄	𐤃 𐤄	𐤄	𐤃 𐤄	ב
𐤅	𐤅	𐤅	𐤅	ג
𐤆 𐤇	𐤆 𐤇	𐤆	𐤆	ד
𐤈	𐤈	𐤈 𐤉	𐤈	ה
𐤊 𐤋	𐤊 𐤋	𐤊	𐤊 𐤋	ו
𐤌 𐤍	𐤌 𐤍	𐤌	𐤌	ז
𐤎 𐤏	𐤎 𐤏	𐤎	𐤎	ח
𐤐 𐤑	𐤐 𐤑	𐤐	𐤐	ט
𐤒 𐤓	𐤒 𐤓	𐤒	𐤒	י
𐤔 𐤕	𐤔 𐤕	𐤔	𐤔	כ
𐤖 𐤗	𐤖 𐤗	𐤖	𐤖	ל
𐤙 𐤚	𐤙 𐤚	𐤙	𐤙	מ
𐤛 𐤜	𐤛 𐤜	𐤛	𐤛	נ
𐤞 𐤟	𐤞 𐤟	𐤞	𐤞	ס
𐤡 𐤢	𐤡 𐤢	𐤡	𐤡	ע
𐤤 𐤥	𐤤 𐤥	𐤤	𐤤	פ
𐤨 𐤩	𐤨 𐤩	𐤨	𐤨	צ
𐤫 𐤬	𐤫 𐤬	𐤫	𐤫	ק
𐤰 𐤱	𐤰 𐤱	𐤰	𐤰	ר
𐤳 𐤴	𐤳 𐤴	𐤳	𐤳	ש
𐤷 𐤸	𐤷 𐤸	𐤷	𐤷	ת

INTRODUCTION.

II.

OF THE SEMITIC LANGUAGES IN GENERAL.

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

2. From this Semitic stock have proceeded three principal branches. I. The *Arabic*, in the southern part of the Semitic domain. To this belongs the Ethiopic, as an offshoot of the South-Arabic (Himyaritic); and the language of the Sinaitic inscriptions, a descendant of the North-Arabic.† II. The *Arā-*

* From Sem proceeded the Aramæan and Arabic branches, as well as the Hebrews; but not the Ethiopians (Cush), and the Canaanites. The two latter are referred to Ham (vs. 7, 15, f.); though their language belongs decidedly to those called Semitic. Among the Semites are reckoned also (v. 21) the *Elamites* and *Assyrians*, whose language has not yet been thoroughly investigated.

† Rüdiger, *Excursus to Wellstedt's Reisen in Arabien*, Halle, 1843, Bd. II., S. 161.

‡ *Tach*, in the *Zeitschrift der deutschen morgenl. Gesellschaft*, Bd. III., S. 122, f.

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 *Cananitic* and *Phœnician* (*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 *Dutch* and low *German*, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lottish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician, or they exist only in altered and decayed forms, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and 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, Arabia proper, but has encroached in all directions upon the domains of other tongues.

The Semitic stock of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the western parts of Europe. This stock, as it comprehends, under the most varied ramifications, the Indian (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-

* The most ancient passage, where Aramaean words as such occur, is *Gen.* xxi. 47. Comp. also the Aramaean verse in *Jer.* x. 11. ¶

† See *Rödiger in der Zeitschrift für die Kunde des Morgenlandes*, B. II., S. 77. &

‡ For comparisons of the Egyptian and Semitic, see *Gesenius in d. Allg. Lit. Zeitung*, 1820, No. 77, ff., 1841, No. 40, and in his *Theol. Ling. Hebrææ*; *Schwarz in d. Allen Egyptian*; *Rosen's Egyptian* I. S. 520. ff.

ness, the Japanese, the Tartar and other languages, exhibit a radically different character.

3. The Semitic stock, in its grammatical structure compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. These are: 1) 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: 2) word-stems, mostly consisting of three consonants: 3) in the Verb, only two tense-forms, each having a peculiarly defined usage; and a marked regularity pervading the formation of verbals: 4) in the Noun, only two genders, and a very simple designation of case: 5) in Pronouns, the designation of oblique cases by appended forms (*suffixes*): 6) scarcely any compounds, either in the Noun (many proper names excepted), or in the Verb: 7) in the Syntax, a simple succession of members, with little of periodic structure in the subordination of clauses. X

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

eye, there were attached to the letters (18) small, separate signs (points, or strokes, above or below the line); though, for more practised readers, they were wholly omitted. The letters are always written, moreover, from right to left.*—Dissimilar as the different Semitic alphabets may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet. Of this the truest copy, among all existing specimens of alphabetic writing, is preserved in the Phœnician, from which sprang the old Greek, and mediately all the European written characters.

For a complete view of the Phœnician alphabet, and of all those which have proceeded from it, see *Gesenius Monumenta antiqua Phœnicia* (Lipsiæ, 1837, 4.) p. 15, ff. and Tab. 1-5, and his article *Palæographie*, in *Kirch und Gruber's Encyclop.* Sect. III. Bd. 9.

6. In regard to the relative age of these languages, the oldest written works are found in the Hebrew (12); the Aramæan commence about the time of Cyrus (in the book of Ezra); those of the Arabic branch not earlier than the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type; in which of them, as they have come to us, we trace the earlier phase of their development. For the more or less rapid progress of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, the organism of a language has already become shattered, especially by early contacts with other tongues. Thus, in the Semitic domain, the Aramæan dialects suffered the earliest and greatest decay,† and next to them the Hebrew-Canaanitish. The Arabic

* 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 *Rüdiger*, in the *Zeitschr. f. d. Kunde des Morgenl.* Bd. II., S. 432. ff. and his *Excursus* to *Wellsted's Reisen* in Arabien, II. 374. ff.

† A new element must be taken into account, should the language of the cuneiform inscriptions, found within the Aramæan district, prove to be of the Semitic stock. But this is still so doubtful, that we here leave it out of view.

longest retained the natural fulness of its forms; remaining undisturbed, among the secluded tribes of the wilderness, in its fully stamped organism. But at length, in the Mohammedan revolutions, this also became greatly impaired; and hence, at this so much later period, it begins to exhibit about the same stage as the Hebrew had reached, so early as the times of the Old Testament.*

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

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

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

* Among the Bedouins of the Arabian desert, the language still preserves many antique forms. See Burckhardt, *Travels in Arabia*, Append. VIII. p. 466; his *Notes on the Bedouins and Wahabys*, p. 211; and Wallin, in the *Zeitschrift der deutsch. morgenl. Gesellschaft*, Bd. V. (1851,) p. 8. 1. & VI. 3. 190. & 220. 8

12.

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 (עִבְרִית לָשׁוֹן, *glōssa tōn 'Ebrāiōn*, *ēbrāiōri*), 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 יִשְׂרָאֵלִית, *Judicē* (2K. 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. Euth.)

The names, *Hebrews* (עִבְרִי, *'Ebrōiōn*, *Hebrōi*) and *Israelites* (יִשְׂרָאֵלִי), were distinguished as follows. The latter bore the character of a national name of honor, which the people applied to themselves, with a patriotic reference to their descent from illustrious ancestors. The former was probably the older and less significant name of the people, by which they were known among foreigners. For this reason, it is used in the Old Testament particularly when they are to be distinguished from other nations (Gen. xl. 18; xliii. 32); and where persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12). Compare Gesenius' *Hebr. lexicon*, Art. עִבְרִי. On the contrary, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and also Josephus, it is the only name in use. As an appellative it might mean, *belonging to the other side, people of the land on the other side* (with reference to the country beyond the Euphrates), from עַבְרָ land on the other side, and the formative syllable יָ (166, 5). It might then have reference to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. xiv. 13); though the Hebrew genealogists explain it as a patronymic, by some (posterity) of *Eber* (Gen. x. 21; Num. xxiv. 24).

At the date of the writings of the New Testament, the term *Hebrew* (Ἑβραῖοι, John v. 2; xix. 13, 17, 20. Ἑβραῖοι διαλέκτων, Acts xxi. 40; xxii. 2, xxvi. 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 sacra* is first given to the Hebrew in the Chaldean paraphrases of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Chaldean popular language.

2. In the very earliest writings, as they have come down to us in the Pentateuch, we find the language in nearly the same form which it continued to bear till the time of the exile, and beyond it; and we have no historical facts respecting the earlier stages of its formation. So far as we can learn from history, its home was Canaan. It was substantially the language spoken by the Canaanitish, or Phœnician* races, who inhabited Palestine before the immigration of Abraham and his descendants, by whom it was transplanted to Egypt, and again brought back with them to Canaan.

That the Canaanitish races in Palestine spoke the language now called Hebrew, is shown by the Canaanitish proper names. E. g. מְלִיכָא *melikā* i. e. *king of righteousness*; קִינָא *qinā* i. e. *city of books*.

There is an equally close agreement with the Hebrew, in the remains of the Phœnician and Punic language. These are found, partly in their own peculiar character (§ 1, 5) in inscriptions, about 130 in number, and on coins. For copies of them, see *Gesenius*, *Monumenta Phœnica*; *Judas*, *Etude démonstrative de la langue phénicienne*, Paris 1847; *Bourgade*, *raison d'or de la langue phénicienne*, Paris 1852. Partly, they are found in Greek and Roman characters, scattered here and there in ancient writers, and among them is one continuous passage in *Plautus*, *Pœnulus*, 5, 1, 2. From the former, we learn the native orthography; and from the latter, the pronunciation and vocalization. The two together furnish a distinct image of this language, and of its relation to the Hebrew.

As examples of variations in orthography and in forms, may be cited, 1) the almost constant omission of the vowel-letters (§ 7, 2); as, בֵּית for בֵּית house; קֵל for קֵל voice; בָּרַךְ for בָּרַךְ; כֹּהֲנִים for כֹּהֲנִים priests; 2) the feminine ending ת (*ath*) in the absolute state (§ 89, 2), and ת (*e*), besides many others. In pronunciation they are still more remarkable, especially in the Punic. In this, א was pronounced commonly as *a*; e. g. מִשְׁפָּט *mispat* (judge); שְׁלֹשָׁה *shulshā* (three); רִאשׁ *rās* — רִאשׁ (head); for short *i* and *e*, it has often the obscure, dull sound *y*; e. g. הִנֵּנִי *hinnēni* (ecce eum), שָׁמַיָּה *shāmāyā*: the ש it sounds as *e*; e. g. מִצְרַיִם *Misrāyīm* (comp. מִצְרַיִם Sept. *Misraim*). For the entire collection of these grammatical peculiarities, see *Gesenius*, *Monum. Phœn.* p. 430 sqq. and *Movers*, *Art. Phœnicia*, in *Erckl. and Grüber's Encyclop.* Sect. III. Bd. 24, S. 434. ff.

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

* כְּנַעַנִי, כְּנַעֲנִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כְּנַעַנִי on their own coins. Also the people of Carthage gave themselves the same name.

the Babylonian exile, which may be called its *golden age*; and the second, or *silver age*, after the exile.

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

The point of commencement for this period, and in general, of the literature of the Hebrews, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present structure and form, as modelled by a later hand. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The words *אֵל* *he* (132 R. 6), and *אֵלָּהּ* *a lad*, as there used are of common gender, and mean also *she* and *maiden*, like *הוּא* and *היא*; and certain harder forms of words, e.g. *אֵלֶּיךָ*, *אֵלֶּיךָ*, are here the usual ones, whilst in other books they are exchanged for the softer forms, as *אֵלַי*, *אֵלֶיךָ*.

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

4. The different writers and books, though each has certainly peculiar characteristics, exhibit no very important differences bearing on the history of the language during this period; as, indeed, the date of composition of many of these books, especially the anonymous historical ones, cannot be determined with entire certainty. On the contrary, the poetic diction is every where distinguished from prose, not only by a rhythmical movement in measured parallel members, but also by words, forms and significations of words, and constructions, peculiar to itself: a distinction not so strongly marked, however, as in the Greek for example. But most of these poetic idioms are employed in the kindred languages, particularly the Aramæan, as the common forms of speech. They may in part be regarded as archaisms, which the poetic diction retained, in part as additions made to the stores of the language, by poets to whom the Aramæan was

familiar.* The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets; except that with these poetical speakers, the sentences often run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are strictly poets. The language of the later prophets keeps more closely to the form of prose.

On the poetic rhythm in Hebrew, see *De Wette*, *Commentar über die Psalmen* (4th ed. Heidelb. 1836), *Einleit.* § 7; † *Ewald*, *die poetischen Bücher des alten Bundes*, Th. I. (Göttingen 1839); and (briefly treated) *Gesenius*, *Hebr. Lesebuch*, *Vorerinnerungen zur 2ten Abtheilung*.

† Of *poetic words*, (occurring along with those used in prose,) the following are examples: מַן *man*, — אֶרֶץ *path*, — אָמַן *to come*, — בֵּית *word*, — דָּבָר.

‡ To the *poetic significations* of words belongs the use of certain *epithets* in place of substantives; e. g. גִּבּוֹר *strong (one)*, for God; חֲזָק *strong (one)*, for bullock, horse; לְבָנָה *alba*, for *luna*; יָחִיד *unicus*, *dearest*, for *life*.

§ Of *poetic forms*, we may note, e. g. 1) the longer forms of prepositions denoting relations of space (§ 102, 3); as, מֵעַל = מֵעַלְתָּ, מֵתַלְתָּ = מֵתַלְתָּ; 2) the endings ךְּ, י, in the noun (§ 90); 3) the suffixes ם, םִי, םִיךָ, for ם, םִי, םִיךָ (§ 57); 4) the plural-ending יָםִי for יָםִיךָ (§ 57, 1, a).

¶ To the *poetic peculiarities in syntax* belong, e. g. the far more sparing use of the article, of the relative pronoun, of the accusative-particle אֲכֵּן; the construct state before a preposition; the shortened form of the imperfect, in the signification of the usual form (§ 125, 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 Aramaean (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 Aramaean 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 Aramaean is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Biblical Repository, No. IX.—T.

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

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

Examples of later words (Chaldaisms) for which the earlier writers employ others: זמן = זמן time; קח = קח to take; סוף = קץ end; לשון = לשון to rule.—Of later significations: אמר (to say) to command; אמר (to answer) to begin speaking.—Of later grammatical usages: the frequency of the *scriptio plena* י and ם, e. g. אשר (elsewhere אשר), even אשר for אשר , אשר for אשר ; the interchange of final ם and ם; the more frequent use of substantives in ף, י, etc.

But the peculiarities of these later writings are not all Chaldaisms. Some do not occur in the Chaldee, and must have belonged to the earlier popular-dialect of the Hebrews, especially, as it seems, in the northern parts of Palestine. There the book of Judges and Canticles may have been written; and hence the occurrence, in these earlier writings, of the form אשר for אשר (136) 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 א as א or א; 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.

Gesenius, Geschichte der hebr. Sprache, §§ 19—39.)

+ 1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the explanation and criticism of this their sacred codex, and to the preparation of translations from it into the popular languages now prevalent among them. The oldest is the Greek translation of the so-called *seventy interpreters* (LXX), commenced at Alexandria in Egypt with the translation of the Pentateuch, under Ptolemy Philadelphus, and completed in later years. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Jews whose language was the Greek, particularly those who resided at Alexandria. Somewhat later, the Chaldee translations (the *Targums*, תרגומין, 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* (מסורה, *traditio*), to which the manuscript copies of the *Textus Receptus* of the Old Testament have ever since been conformed, and from which it is called the *Masoretic text*.

One of the oldest and most important portions of the *Masora* is the collection of various readings, called *Qeri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the *Masora*. The former was settled at an earlier date, and is the fruit of a much more thorough work than the *Masora*, which was finished considerably later.

3. It was about the beginning of the 10th century, that the first collections in grammar were made by Jews, in imitation of the Arabic grammarians. The first attempts, by Rabbi Saadia (ob. 942) and others, are lost; but those of R. Judah Hhayug (called also Abu Zacharia Yahya) about the year 1000, and of R. Jonah (Abu 'l-Walid Marwan ibn Gansach) 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 למד , the *voces memoriales* , as למד-למדו-למדתו , 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' Preface*, &c. (as quoted above, p. 6); and also, on the earliest grammarians, *Sans, David Luzzatto, Prolegomeni ad una gramm. ragionata della lingua ebraica*, p. 26 f.; *H. Ewald and L. Dehn, Beiträge z. Geschichte der Altenen Anlegung u. Sprach-erklärung des A. T.*; *Hugford, de rei grammaticæ apud Judæos institis antiquissimisque scriptoribus*; and *Musé, notice sur Abou'l-Walid et sur quelques autres grammairiens hébreux du X^e et du XI^e siècle*, in *Journal asiatique*, 1850.

14.

DIVISION AND ARRANGEMENT.

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

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

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

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

PART FIRST. OF THE ELEMENTS.

CHAPTER I. OF READING AND ORTHOGRAPHY.

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).

Form.	Pronunciation.	Hebrew name.	Sound as	Signification of the name.	Numerical value.
א	a	אֵפֶה	<i>A'eph</i>	Ox	1
ב	b, bli	בֵּית	<i>Beth</i>	House	2
ג	g, gh	גִּמְלָה	<i>Gi-mel</i>	Camel	3
ד	d, dh	דֹּרַת	<i>Dā-jeth</i>	Door	4
ה	h	חֵלֶקֶת	<i>He</i>	Window	5
ו	y	וָו	<i>Vav</i>	Hook	6
ז	z	זָוֵךְ	<i>Zā-yin</i>	Weapon	7
ח	ch	חֵטֶה	<i>Cheth</i>	Fence	8
ט	t	תֵּיט	<i>Teth</i>	Snake	9
י	y	יָד	<i>Yodh</i>	Hand	10
כ	k, kh	כַּף	<i>Kaph</i>	Bended hand	20
ל	l	לֶמְדָה	<i>La-medh</i>	Ox-goad	30
מ	m	מַיִם	<i>Mem</i>	Water	40
נ	n	נֶזֶם	<i>Nun</i>	Fish	50
ס	s	סִמְכָה	<i>Sā-mekh</i>	Prop	60
ע	ʔ or ʿ	עֵינַיִם	<i>A'-yin</i>	Eye	70
פ	p, ph	פֶּה	<i>Pe</i>	Mouth	80
צ	ts	צֶהָרָה	<i>Tsa-dhe'</i>	Fish-hook	90
ק	q	קֹפֶה	<i>Qôph</i>	Back of the head	100
ר	r	רֶשֶׁת	<i>Resh</i>	Head	200
ש	sh	שֵׁן	<i>Shin</i>	Tooth	300
ס	s	שֵׁן	<i>Sin</i>		
ת	t, th	תֵּבָה	<i>Tav</i>	Cross	400

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the 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 Phœnician letters; (‡ 1, 5). The square letter may also be traced back to the Phœnician; 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 *Abushadr*, just above the junction of the Tigris and Euphrates. In its characters, there is retained a resemblance, partly to the Phœnician, and partly to the Palmyrene. See: *The Inscr. of Abushadr*, expl. by *Prof. Dietrich*, Lond. 1854.

3. The five characters which have a different form at the end of a word (*final letters*), ך, ם, ן, ב, ג, terminate (with the exception of ם) 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 (*dilatâbiles*) are at times dilated. These are in our printed books the five following :

ם, ן, ב, ג, ד, (אֵלֶּם.)

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

The most probable signification of each name is given in the alphabet.

However certain it is, on the one hand, that the Semites were the first to adopt this alphabet, yet it is highly probable, on the other, that

* And on some ancient signet-stones. See *Rödiger*, On the Old-Hebrew signet-stones, in the *Zeitschr. der d. morgenl. Gesell.* Bd. III. S. 243 u. 247.

† Table of Alphabets, col. 2. ‡ Ibid. col. 1. § Ibid. col. 5. ¶ Ibid. col. 4. ¶ Ibid. cols. 1, 2, 3.

the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*.*

2. The order of the letters (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lem. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. *א*, *ב*, *ג*, also of the three liquids *ד*, *ה*, *ו*, and other similar arrangements (see *Lepsius' sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it; for it is certainly not a mere accident, that two letters representing a hand (*Voth* and *Kaph*), also two exhibiting the head (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alternation) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet; whence proceeded also, directly or mediately, the Old-Italic, the Roman, and those derived from them.

3. The letters are used also for signs of number, as the Hebrews had no special arithmetical characters or ciphers. But this numeral use did not, according to the existing MSS. take place in the O. T. text, and is found first on coins of the 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 numeral system of the Greeks, the units are denoted by the letters from *א* to *ז*, the tens by *ח*—*ק*, 100—400 by *ר*—*ד*. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, *ה* 500, *ו* 600, *ז* 700, *ח* 800, *ט* 900; and sometimes by *ק* = 400, with the addition of the remaining hundreds, as *קפ* 500. In combining different numbers the greater is put first, as *א"ל* 11, *אכפ* 121. Fifteen is marked by *טז* = 9 + 6, and not by *טו*; because with these the name of God (*יחזקאל*) commences; and 16 by *טז*, for a like reason. Thousands are denoted by the units with two dots above, as *א* 1000.

4. Abbreviations of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as *ק'* for *קדש*, *ש'* for *שמים*, *אליקים*, *וי* for *ויצא* et c. *completio* = *et cetera*, *ק'* or *ק'* for *קדש*.

* See the works of Young, Champollion, and others on the Hieroglyphics. Lepsius exhibits the chief results in his *Lettere e Monete per l'Alphabet hieroglyphique*, Bonn, 1827, 8vo. Comp. *Gesenius in der Allgem. Litt. Zeitung*, 1829, No. 77—81. *Hilff, die Erfindung des Alphabets*, Zürich, 1840, fol. 2. *Die Aeneas über den Ursprung des Alphabets*, Kiel, 1841, 8vo.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

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

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

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

1. Among the *gutturals*, \aleph is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to τ , but softer. Even before a vowel, it is almost lost upon the ear ($\aleph\epsilon\aleph$, *amep*) like the λ in the French *habit*, *homme* (or Eng. *homer*). After a vowel it is often not heard at all, except in connection with the preceding vowel sound, with which it combines its own ($\aleph\epsilon\aleph$ *malek*, § 23, 3).

\aleph before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like \aleph unite its sound with that of the preceding vowel ($\aleph\epsilon\aleph$ *galdé*), or it may retain its character as a guttural ($\aleph\epsilon\aleph$ *galdé*), which is regularly the case at the end of a syllable in the middle of a word, as in $\aleph\epsilon\aleph$ *sch-pakh* (§ 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 *Lilienthal's Theorie des Stimmes*, Leipzig, 1814, *L. Müller's Handbuch der Physiologie*, Bd. II., S. 170, 42., also *Brookmann's Anatomische Verhältnisse zur Physiologie des Stimmes und der Sprachlaute*, Altona, 1827. In the reference to grammar, see *H. Heyfeld in Jahn's Jahrbücher f. Philologie*, 1820, II. 4. and *H. R. Lindner's Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb., 1828). I. Physiologie der Stimm- und Sprachlaute, S. 1, 42.

ז is nearly related to ש; and is a sound peculiar to the organs of the Semitic race. Its least sound is that of a *g* slightly rattled in the throat, as *לִשְׁתִּי*, LXX. *Tongue*; *לִשְׁתִּי*, *lūde*; it is elsewhere, like ש, a gentle breathing, as in *לִל*, *lil*; *לִשְׁתִּי*, *lūde*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *z*, the second as a sort of vowel sound like *a*. To pass over ז, as many do in reading and in the expression of Hebrew words by our letters (e. g. *לִל* *Eli*, *לִשְׁתִּי* *Amalek*) and to pronounce it simply as *g*, are equally incorrect. The best representation we could give of it in our letters would be *gh* or *'g* (but softer), as *לִשְׁתִּי*, something like *arhath*, *לִשְׁתִּי* *'amra*. The nasal pronunciation, *gn* or *ng*, of the Polish Jews, is entirely false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss, e. g. *Macht*, resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

י also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in many respects, it belongs also to the class of gutturals. (§ 24, 5.)

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

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

ס resembled ס in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to ש. Hence *סָפַר* to *close up*, and *סָפַר* to *retard*, have different meanings, being distinct roots, as also *סָפַר* to *be foolish*, and *סָפַר* to *be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only ש. They also began to be interchanged even in the later Hebrew; as *סָפַר* — *סָפַר* to *hire*, *Ecc. iv. 5*, *סָפַר* for *סָפַר* *folly*, *Eccles. i. 17*.

ט was a soft, murmuring *s*, the Gr. ζ (by which the LXX. represent it), the Fr. and Eng. *z*.

2. פ and כ differ essentially from ש and ח. The former (as also פ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth, answering to *k* and *t*.

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of פ and ח (as well as the different pronunciations of פ, פ, פ) are indicated by diacritic points. Two letters are thus made from each: from פ the softer *ف* *fā*, and the harder *ف* *fā*; from ח the softer *ح* *hā*, and the harder *ح* *hā*.

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

א, ב, ג, ד, ה, ו, (אָבְּגְּדְּהֵוֹ)

have a twofold pronunciation: * 1) a harder, more slender sound (*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The former is the original sound. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as אב (*13*). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (*14, 2*), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially א) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes d at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as א α, ב β, ג γ, ד δ, ה η, ו ω, ρ ρ, ϑ ϑ.

For the precise cases in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated א as *e*, and the ה nearly as *a*, e. g. רֶשֶׁת *reshia*, רַחַץ *rar*.

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, א, ה, ו, ח, | (אחווה) |
| b) Palatals, ק, צ, ג, י, | (קצגי) |
| c) Linguals, ט, נ, ד, with ז, ש, | (טנזשד) |
| d) Dentals or sibilants, ז, ש, ט, ד, | (זשטד) |
| e) Labials, פ, ב, מ, ו, | (פבמו) |

The letter ו partakes of the character of both the first and third classes.

The liquids also, ר, ל, ו, י, which have in many respects a common character, are to be regarded as a separate class.

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

* Sound א as *t*, ה as *th* in *thick*; ו as *d*, ו as *dh* as *th* in *that*; ט as *p*, ט as *ph* or *f*; ז as *k*, ז as *kh* as *ex*; ש as *g* in *go*; ד as *t*. To give the aspirated sound of א and ז, pronounce *g* and *k*, rolling the palate with the same breath.—Ta.

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

§7.

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

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



The more ancient Arabic has not the vowels *e* and *o*, and always goes for them the diphthongs *ai* and *au*; e. g. آي, Arabic *āin*, آو, Arab. *yāw*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. *Cæsar*, *Kaisar*; *ſocius*, *lon*, *ſocius*), from the French pronunciation of *ai* and *au*, from the Germanic languages (Goth. *ausa* *auris*, old High-Germ. *œra* *Ohre*; Goth. *snais*, old High-Germ. *enſe* *Schnee*), and even from the German popular dialects (*Oge* for *Augo*, Goth. *augo*; *Steen* for *Stein*, Goth. *Steins*).

The Arabic, as now pronounced among the Bedouins, departs less from the three primary vowel-sounds, *a, i, u*, than that spoken in Syria and Egypt (Wallin, as quoted p. 22, note). A similar fact is stated by Barres, respecting the Jews in the province of Oran (*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 § 2.—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, \aleph (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; \aleph (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 \aleph , and more seldom by \aleph .† These two letters stood also for final *e* and *o*.

Even those two vowel-letters (\aleph and \aleph) were used but sparingly; primarily, and regularly, only when the sounds represented were long.‡ In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel-sounds, whether a consonant should be pronounced with or without a vowel, and even whether \aleph and \aleph were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, $\aleph\aleph$ might be read *quai*, *qat*, *qatol*, *q'ol*, *qatol*, *qittel*, *qattel*, *quttat*; $\aleph\aleph$, *dabhar* (a word), *debber* (a pestilence), *dibber* (he hath spoken), *dabher* (to speak), *dabher* (speaking), *dubbar* (it has been spoken); $\aleph\aleph$ might be *mareth* (death), or *muth*, *moth* (to die); $\aleph\aleph$ might be read *bin*, *bén*, *hagin*.

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 Sanscrit, the ancient Persian cuneiform 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 \aleph , \aleph , and the *A*-sound, \aleph and the *U*-sound, and the *I*-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also \aleph and \aleph . *U* is sounded in the fore part of the mouth, with the lips a little protruding and rounded; so also \aleph [English *w*]. *I* is formed at the fore part of the palate; so also \aleph [our *g*]. *E* is formed at the back of the palate, between *e* and *a*; *O* in the under part of the mouth, between *o* and *a*. ✕

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases; their oldest monuments can hardly be said to have any designation of vowels. See Mon. Phœnicia, pp. 37, 54. and above, § 2, 2.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till about the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians. X

See *Gesch. d. hebr. Spr.* 8. 182 ff. and *Huyfeld in Jen. theol. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

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

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

§ 8.

OF THE VOWEL-SIGNS.*

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

* The vowels, as represented in this translation, are sounded as follows:—*ā* and *ā* as *a* in father; *ā* as the second *a* in abate; *ē* as *e* in error; *ē* and *ē* as *a* in

וְּ Vowels essentially long (§ 25, 1) are denoted by *ā, ē, ō*; *long-long* vowels (§ 9, 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 *ī, ū* and *ū*) are required (§ 19).

* First Class. For the A sound.

- a) = *Qāmets*, *ā*, אָ *yādh*, קָ *qām*.
 b) = *Pattāch*, *ā*, פָּ *bāth*.
 c) = *Seghol*, *ā*, as in the first syllable of מָלֵךְ *mālek*, where — has sprung from * [מָלֵךְ], and also in union with י, as יָדְהָא *yādhāhā*, גְּלָנָא *g'lanā*, like the French *ē* in *mère* [or nearly as our *e* in *there*].

Second Class. For the I and E sound.

- I { a) = and — long *Chîreq*, *ī*, צִיִּים *tsaddîqim*.
 b) = short *Chîreq*, *ī*, צִיִּים *immō*.
 E { c) = and — *Tserē* with and without *Yodh*, *ē*, יֵי, בֵּית *bēth*, שֵׁם *shēm*.
 d) = *Seghol*, obtuse *ē*, שֵׁפֶהר *sēphēr*, שֵׁן *shēn*, accented *ē*, חֹזֶה *chōzē*.

Third Class. For the U and O sound.

- U { a) = *Shûrek*, *ū*, מוּת *mûth*.
 b) = *Qibbûts*, *ū*, סוּם *sallām*; but also *ū* (*Shureq* defectively written, No. 4), מוּת (for סוּת) *mûthi*.
 O { c) = and — *Chôlem*, *ō*, אֹ, קוֹל *qôl*, רֹבֹה *rôbh*.
 d) = *Qāmets-châtûph*, *ō*, חֹהֵק *chôq*.
 e) also —, obtuse *ē*, so far as it springs from *u* or *o*, as in אֶתֶם *attēm*, אֶת *eth* (from אֶתֶם).

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 פָּתַח signifies *opening*, צִיִּים (also צִיִּים) *bursting* (of the mouth), גִּזְזִים *gnashing*, מִלּוּם *fulsome*, from its fullness (also מִלּוּם *full mouth*), מִלּוּם properly *expansion*, סָגַר *closing* (of the mouth). This last meaning belongs also to חָסַר; and the reason why long *ā* and short *a* (חָסַר *Qāmets corruptum*) have the same sign and name is apparently, that long *ā* was sounded rather obscurely, nearly as *e*

fat; *ā* as *e* in *met*; *i* as *i* in *pique*; *ī* as *i* in *pick*; *ō* and *ō* as *o* in *body*; *ū* as *u* in *chilly*; *ū* as *u* in *room*; *ū* as *u* in *full*; *ū* as *u* in *found*; *ū* sounded as *ay*. The long and short sounds of the same vowel should differ only in length.—Fs.

* The Jewish grammarians call *Seghol* also "small *Pattāch*."

the full sound of which it now has among German and Polish Jews comp. the Syr. *a*, among the Maronites = *o*, the Swedish *a*, and the early change in Hebrew from *a* to *o*, § 9, 10, 2.* The distinction between them is shown in § 9. Only *Seghol* (כּוֹס 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*, *Qamets-chatuph*, *Qabbala*.

3. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, כּוֹס *ra*, כּוֹס *ra*, כּוֹס *ra*, כּוֹס *ru*, &c. There is an exception to this rule in *Patach*, when it stands under a guttural at the end of a word (*Patach furtive*, see § 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, כּוֹס *ro*.

When *Cholem* (without *Var*) and the diacritic point over כּ (כּ, כּ) come together, one dot serves for both, as כּוֹס *at-ne* for כּוֹס, כּוֹס *not* כּוֹס *moah*. כּ (with two points), when no vowel stands under it, is *sh*, as כּוֹס *sh-neh*; when no vowel goes before it, *or*, as כּוֹס *gir-pa*.

The figure 1 is sometimes sounded on, the 1 being a consonant with *Cholem* before it, as כּוֹס *le-er* (lending); and sometimes *eo*, the *Cholem* being read after the *Var*, as כּוֹס *a-con* (sin) for כּוֹס. In very exact impressions a distinction is made thus: 1 *oe*, 1 *eo*, and 1 *o*.

3. The vowels of the first class [for the *A* sound] are, with the exception of כּוֹ- in the middle and of כּוֹ-, כּוֹ- at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the

* It has been conjectured that the signs for these vowels were originally different (as כּ, כּ, כּ) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (כּ) being only the original, and the latter (כּ) 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, at least כּ, stand *over* the consonants. In form also they are almost wholly different, and even, to some extent, in respect to the representation of sounds. For example: *Patach* and *Seghol*, when accented, are represented by one and the same sign; and on the contrary, the unaccented short vowels are indicated by different signs, according as they stand in a syllable sharpened by *Dagesh forte*, or not. In the accents there is less variation; and they also stand, in part, under the line of consonants. See farther in *Flower's Prosopie der der Odessener Gesellschaft für Geschichte u. Alterthümer gebührenden ältesten hebr. u. rabbin. MSS.*, Odessa 1845; and a general description of this Persian-Jewish vowel-system by Bödger, in the *Haftel. Allgem. Lit. Zeit.* 1848, Aug. No. 107.

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* (ֿ), *Tsere* (ֿֿ), *Seghol* (ֿֿֿ).
 † by *Shureq* (ֿֿֿֿ) and *Cholem* (ֿֿֿֿֿ).

In Arabic the long *a* is regularly indicated by the vowel-letter *Alaph* (اֿֿֿ) 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 קִי and קִי are written *fully*, קִי and קִי *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. קִי, קִי, קִי; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. קִי for קִי.

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

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

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

* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (quiescit) in the vowel-sign." Hence the letters ׀ and ׀ (with ׀ and ׀, see § 23) are called *literæ quiescentes*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel-letters are also called by grammarians, *matres lectionis* [because they are used as guides in reading the unpointed text].

† The same historical relation may be shown in the Phœnician and (in the case of א as a vowel-letter) in Arabic—in the latter especially by means of the older Kocan MSS. and the writing on coins.

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. אֵי *ai*, אִי *ei*, אִי, אִי *ai*. But in Hebrew,* accord-
ing to the pronunciation handed down by the Jews, א and י retain
in such cases their consonant power,—as *av*, *ev*, *ay*,* e. g. אָרֶץ *eretz*,
יָרֵךְ *yarek*, חַיִּים *chayim*, גִּיּוֹרִים *goyorim*. In sound אִי is the same with אֵי,
namely, *av*, as אִיִּים *d'hharav*.

The LXX. give generally in these cases an actual diphthong, as in
the Arabic, and this must be considered as an earlier stage of pronun-
ciation; the modern Jewish pronunciation is, on the other hand, similar to
the modern Greek, in which *av*, *ev* sound like *ar*, *er*. In the manuscripts
Yekâ and *Far* are, in this case, even marked with *Mappiq* (§ 14, 1).

19.

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 char-
acter and value of the several vowels, with special reference to
their *quantity*, but having respect at the same time to their
mutability (§ 25 and § 27).

I. First Class. A sound.

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

1) The essentially long and unchangeable *a*, for which the
Arabic has اَ, as كِتَابٌ *k'thabh* (writing), غَانِبٌ *gannabh* (thief),
قَامِ (surrexit), written at times قَامَ. 2) The prosodially
long *a*,† both in the tone-syllable and close before or after it.
This sound always comes from short *a*,‡ and is found in an open
syllable (i. e. one ending with a vowel, see § 26, 2), e. g. בָּרַךְ,

* When *y* represents the consonant power of א, it should have its full sound
as in *you*.—T. a.

† See § 25, and § 26, 2.

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

חָזַק, וְקָם, and also in a closed (i. e. one ending with a consonant), as קָם, חָזַק. In the closed syllable, however, it can stand only when this has the tone, וְקָם, חָזַק; but in the open, it is especially frequent *before the tone-syllable*, as חָזַק, וְקָם, קָם. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Patach), and in the latter, vocal *Sh'va* (§ 27, 3), וְקָם, חָזַק (*d'bhār*); חָזַק, וְקָם (*ch'khām*); חָזַק, וְקָם.

As the closing sound of a word, Qamets can stand by itself (חָזַק, וְקָם); but here, it is often represented by ח, among the original consonant-letters (חָזַק, וְקָם).

2. *Patach*, or the shorter *a*, stands properly only in a closed syllable, with and without the tone (חָזַק, וְקָם). Most of the cases where it now stands in an open syllable (וְקָם, חָזַק), were originally closed (וְקָם, חָזַק, see § 28, 4); and in such cases it has generally become long *a*.

On the union of Patach with א (א-) see § 23, 2: on *a* as a helping sound (*Patach furtive*), see § 22, 2, b.

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

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

4. The long *i* is most commonly expressed by the letter י (a fully written *Chireq* י-); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. וְקָם pl. וְקָם; וְקָם pl. וְקָם. Whether a defectively written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methagh* (§ 16, 2) at its side, as in וְקָם.

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

* For this sharp *i* the LXX. mostly use α, ἰσχυρὸν *Ischyrōn*.

[ing, as in *בַּת* (my daughter) from *בָּת*, *דְּבַר* from *דָּבָר*, *יִשְׁכָּן* out of *יִשְׁכֵּן*. Sometimes also it is a mere helping vowel, as in *בֵּית* for *בֵּית* (§ 28, 4).

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

6. The longest *ē*, *Tsere* with Yodh (*ֵי־*), comes from the diphthong *ai* *ֵי־* (§ 7, 1), which also stands for it in Arabic and Syriac, as *הַיְכָל* (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than *ֵי־*, since it approaches the quantity of a diphthong. This *ֵי־* is but seldom written defectively (*יֵי* for *יֵי־* Is. iii. 8), and then it retains the same value.

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

7. The *Tsere* without Yodh is the long *ē* 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 (*הַיְכָלִי*, *הַיְכָלִי*), the latter only *in* the tone-syllable (*הַיְכָלִי*, *הַיְכָלִי*).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound, a shortening of the (*ֵי־*), *ֵי־* from *ֵי־* (son). It arises also out of the shortest *e* (vocal *Sh'va*, § 10, 1), when this is heightened in pronunciation by the tone, as *הַיְכָלִי* for *הַיְכָלִי*, *הַיְכָלִי* for *הַיְכָלִי*; and besides it appears as an involuntary helping sound, *הַיְכָלִי* for *הַיְכָלִי*, *הַיְכָלִי* for *הַיְכָלִי* (§ 28, 4). The *Seghol* with Yodh (*ֵי־*) is a long but yet obtuse *ē* (*e* of the French) formed out of *ai*, *הַיְכָלִי* *g'lèna*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

III. Third Class. U and O sound.

9. In the *third class* is found nearly the same relation as in the second. In the *u* sound we have: 1) the long *u*, whether a) fully written *Shureq* (answering to the *ֵי־* of the second class), e. g. *דְּבַר* (dwelling), or b) defectively written without *Vav* *ֵי־* (analogous to the long *ֵי־* of the second class), *Qibbutz*, namely, that which stands for *Shureq*, and which might more properly be called *defective Shureq* (*דְּבַר*, *דְּבַר*), being in fact a

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

2) The short *û*, the proper *Qibbutz* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֶׁלֶק (table); בֶּדְחָמָה (bedchamber).

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

Sometimes also the short *u* in a sharpened syllable is expressed by *i* e. g. יִיִּי = יִיִּי, § 27, Rem. 1.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations : 1) the longest *ô* viz. from the diphthong *au* (§ 7, 1); it is mostly written in full, *î* (*Cholem plenum*), as שֵׁשׁ (whip), Arab. *saut*, זֵלָה (evil) from זִלָּה; sometimes it is written defectively, as שֶׁה (thy bullock), from שֵׁה;

2) The long *ô*, which has sprung from an original *a* (corruptly sounded); it is usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטֵל Arab. and Chald. *qatel*, אֵלָה Arab. and Chald. *alah*, plur. אֵלִים, Arab. and Chald. *'alam*;

3) The tone-long *ô*, which is a lengthening of short *o* or *u* by the tone, and which becomes short again on its removal, as אֵל (all), קֹל (kol), קָלָם (kallam), יִקְטֹל, יִקְטֹלָה, יִקְטֹלָה (in this last instance it is shortened to vocal *Sh'va*, *yiq'tlu*). In this case the *Cholem* is *fully* written only by way of exception;

4) The *Qamets-chatuph* (־), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, קֹל kol, וַיִּקְרָא vāy-yā-qām. On the distinction between this and *Qamets*, see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in שֶׁשׁ, קֶטֶשׁ. (§ 27, Rem. 4, b.)

On the *half-vowels* see the next section.

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

First Class. A.	Second Class. I and E.	Third Class. O and U.
— longest <i>ā</i> (Araic *—).	— <i>ē</i> diphthongal (from <i>ai</i>).	— <i>ō</i> diphthongal (from <i>au</i>).
— time-lengthened <i>ā</i> (from short <i>a</i> or —) in and by the tone-sylla- ble.	— <i>ē</i> (from <i>ai</i>).	— <i>or</i> — <i>ō</i> corrupted from <i>ā</i> .
— short <i>ā</i> .	— <i>or</i> — long <i>i</i> .	— <i>or</i> — long <i>ū</i> .
— obtuse <i>ā</i> .	— tone-lengthened <i>ē</i> (from — <i>i</i> or — obtuse <i>e</i>) in and immediately be- fore the tone-syllable.	— tone-lengthened <i>ō</i> (from — <i>ō</i> or —) in the tone-syllable.
Greatest shortening to — ^a or — ^b in an open syllable, and to — <i>ī</i> in a closed syllable.	— short <i>i</i> .	— short <i>ū</i> , especially in a sharpened syllable.
	— obtuse <i>e</i> .	— short <i>ō</i> .
	Greatest shortening to — ^a or — ^b in an open syllable, besides the — <i>ī</i> or — in the closed.	— obtuse <i>e</i> .
		Greatest shortening to — ^a or — ^b in an open syl- lable, besides the short — <i>or</i> — <i>ō</i> 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 *ō* (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 *ō* in a closed syllable which has not the tone [or accent]; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various kinds are—

a) When a simple *Sh'va* follows, dividing syllables, as in חֶכֶם *chókā-m* (wisdom), חֶכֶם *chókā-ra*; with a *Methegh*, on the contrary, the (,) is *ā*, and closes the syllable, but then the following *Sh'va* is a half-vowel (so-called *Sh'va*), as חֶכֶם *chā-kā-ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as בֵּיתִי *böttim* (houses), חֲנֻנִי *chā-nū-ni* (pity me); also בֵּיתִי *bött-khēm* (notwithstanding the *Methegh*, which stands by the vowel in the second syllable before the tone).

c) When *Mappah* follows (§ 16, 1), as כָּל־אֲדָמָה *kāl-hādām* (all men).

d) When the unaccented closed syllable is final, as עָמַד *amayqōm* (and he stood up).—There are some cases where *ā* is the final syllable loses its tone by *Mappah* (§ 16, 1) and yet remains unchanged, e. g. עֵשֶׂת *Esh*, ix. 8; גֵּן *Gen*, ix. 25. *Methegh* usually stands in these cases, but not always.

* This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26 and on *Methegh* in § 16, 2.

In cases like לִמְמָה , לִמְמָה *limma*, where the (+) has the tone, it is *ā*, according to § 26, 5.

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

In these cases (+) is followed by *Methegh*, although it is *ō*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as בַּנִּי in the ship (read: *ba-ni*) 1 Kings ix. 27, with the article included; on the contrary בֹּחֲרִי *bō-ch^hri* ap^h Ex. xi. 8. without the article.

§ 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SH'VA).

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 *e*. It is called *Sh'va*,† and also *simple Sh'va* to distinguish it from the *composite* (see below, No. 2), and *vocal Sh'va* (*Sh'va mobile*) to distinguish it from the *silent* (*Sh'va quiescens*), which is merely a divider of syllables (see below, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh'va*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קָדֹשׁ *q'ōl*, מַמְלֶה *m'malle*, or *b*) in the middle of the word, as

* That *q* ought here to be considered and divided as an open syllable קָדֹשׁ appears from § 26, 7.

† This case is connected with the foregoing, the second *Qamets-Chatuph* having originated in *Chateph-Qamets*.

‡ In the table § 9, 12, the half-vowels have already been exhibited for the sake of a complete view. They are expressed by small letters.

§ The name שְׁוָא (written also שְׁוָא) is of doubtful origin and signification.

קִטְלָה *qo-t'la*, יִקְטֹל *yiq-t'lû*, קִטְלָה *qit-t'lû*. So also in cases like הִלְלָה *hā-t'lû* (which stands for הִלֵּל *hal-t'lû*), לַמְנַטִּחַ *la-m'nats-ta'ch* (for לִמֵּן); farther, הַמְשֹׁל *ha-m'shol* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵּי *mal'-khe*. In the last examples the *Sh'va* sound is specially slight, in consequence of a very short syllable preceding.

The sound *ē* may be regarded as representing vocal *Sh'va*, although it is certain that it often accorded in sound with other vowels. The LXX express it by *ε*, even *ε*, בְּרִיבִים *Xpivibim*, הִלְלָה *hillelōia*, oftener by *α*, *α*, *α*, *α*, *α*, but very often they give it a sound to accord with the following vowel, as *α*, *α*, *α*, *α*, *α*. 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 בְּרִיבִים (for which also בְּרִיבִים occurs, see No. 2) from *barakha*, as 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 *Methegh* (see § 16, 2), and also from the fact, that it can become an accented *—*, as *חֵי* from *חַי*. Comp. § 20, 4.

2. 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 (§ 7, 1), the following three:

- (...) *Chateph-Patach*, as in חֵמֹר *ch'mor* (ass).
- (...) *Chateph-Seghol*, as in חֵמֹר *'mor* (to say).
- (...) *Chateph-Qamets*, as in חֵלִי *ch'li* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

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

The *Chateph-Patach* 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 חֵמֹר *Zecl. iv. 12*; also where the sign of doubling has fallen away, חֵמֹר for חֵמֹר Gen. ix. 14. חֵמֹר.

* This law obtains in the Phœnician language, e. g. חֵמֹר *Malata*, חֵמֹר *galatim* (see Mon. Phœnicia, p. 496; Murson, *Art. Phœnicia in Eruch and Græker's Enzyklop.* 456); comp. the Latin augment, in *immero*, *puppi*, with the Greek in *εἰμερον*, *εἰπεπαιρον* and the old form *immero*.

† See especially *Juda Chapter* p. 4, l. and p. 200 of the ed. by Dukes and also in *Die Hebr. Grammatik*, p. 2; *Grammatik, Lehrgebäude der hebr. Sprache*, 8. 68.

Judges xvi. 16; *b*) after a long vowel, e. g. *gold of*, but *Gen. ii. 12*; *hear*, but *Deut. v. 24*, comp. *Gen. xxvii. 26, 38*.

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

3. The sign of the *simple Sh'va* (—) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh'va* (*Sh'va quiescens*), the Arabic *Sukun*, i. e. *rest*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in final *king*, and in the less frequent case where a word ends with two consonants, as in *nard*, *thou, fem.*, *thou hast killed*, *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. *att* from *att*, *yeht* from *yeht*, *yeht* from *yeht*, &c. The Arabic actually has a short vowel in the analogous forms. In *yeht*, borrowed from the Indian, this is less clear: *yeht* (*truth*) *Prov. xii. 24*, seems to have been sounded *yeht*.

§ 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 *ו* and *ז*, a point is used in a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke over a letter, as a sign that it has *not* the strong sound. The use of the point in the letter is *threefold*: *a*) as *Daghest forte* or sign of *doubling*; *b*) as *Daghest lena* or sign of *hardening*; *c*) as *Mappiq*, a sign that the vowel-letter (*17, 2*), especially the *ו* at the end of a word, has the sound of a consonant. The stroke over a letter, *Raphe*, is scarcely ever used in the printed text.

* So thought *Juda Chayim* 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. קָטַל *qit-tel*; b) the *hard* sound of the aspirates (*Daghesh lena*).

The root קָטַל, from which קָטַל 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 קָטַל means, 1) *acutere litteram*, to *sharpen* the letter by *doubling* it; 2) to *harden* the letter, to utter it without aspiration. Accordingly קָטַל means *sharp* and *hard*, i. e. sign of sharpening or hardening (like *Mappiq*, מָקֵץ *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of *Daghesh lena* is קָטַל *soft* (§ 14, 2). That קָטַל, 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. *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

§ 13.

DAGHESH LENE.

1. *Daghesh lena*, the sign of *hardening*, belongs only to the aspirates (*litteræ aspiratæ*) קָטַל (46, 3). It shows that they are not aspirated, but have their original *stender* or *pure* sounds

* *Daghesh* in י is easily distinguished from *Shureq*, which never admits a vowel or *Shewa* under or before the י. The *Fav* with *Daghesh* (י) ought to have the point not so high up as the *Fav* with *Shureq* (י). But this difference is often neglected in typography.

(*litera tenuis*), e. g. מַלְכַּי mā-lekh, but מֹלְכִי mol-ko; תַּפְּחַי tā-phar but תַּפְּחִי yith-por; שְׁחַתְּהָ sha-thā, but יִשְׁחַתְּהָ yish-tē.

2. *Daghesh lene*, as is shown in § 21, 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 רַבִּימִי rabbim, but *lene* in יֶגְדַּל yigh-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 אֶפֶס ap-pi; רַק־כֹּחַ rak-koth. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as ξάρα *xára* (not *xáqa*), ἀνάρατος *anáratos*.

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 אֶפֶס in Syriac is read *apeq*, for *appep*.

§ 14.

MAPPÍQ AND RAPHE.

1. *Mappiq*, like *Daghesh*, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters א, י, and the breathings שׁ, ה, and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה; e. g. גַּבְּהַי ga-bhah (the *h* having its full sound), אֶרֶצְהָ or-ṣah (her land), in distinction from אֶרֶץ אֶרֶץ ṣar-ṣā (to the earth).

Without doubt such a ה was uttered with stronger aspiration, like the Arab *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it in and under שׁ, י, is confined to manuscripts, e. g. גֹּי (goy), יֹרֵךְ (yorek).

The name פֶּפֶן 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* (רַפֵּה), י, e. *soft*, written *acer* the letter, is the opposite of both *Daghesh* and *Mappiq*, especially of *Daghesh lene*

In exact manuscripts an aspirate has generally either Daghesthene or Raphe, e. g. מֶלֶךְ *mülakh*, מֶלֶךְ; but in printed editions of the Bible it is used only when the absence of Daghesth or Mappiq is to be expressly noted, e. g. מֶלֶךְ for מֶלֶךְ, Judges xvi. 16, and v. 28 (where Daghesth *lene* is absent), Mappiq in Job xxxi. 22.

§ 15.

OF THE ACCENTS.

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

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

2. As a *sign of the tone* in single words, the accent, whatever may be its rhythmical value in other respects, stands regularly on the syllable which has the chief tone; (comp. Rem. 2.) In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *mül-rä* (מֶלֶךְ Chald., *from below*), e. g. מֶלֶךְ *qatal*; in the second, *mül-el* (מֶלֶךְ Chald., *from above*), e. g. מֶלֶךְ *mälakh*. On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, chiefly indicated by the *Methegh* (§ 16, 2).

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

The following is a list of them according to their value as signs of *interpunction*.

A. *Distinctives* (Domini).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (—) *Sillūk* (end), only at the end of the verse, and always united with (:) *Soph-pāsūk*, which terminates each verse, e. g. : 7787. 2. (—) *Athnāch* (respiration), generally in the middle of the verse. 3. (—) *Merkā* with *Mahpakh* :^{*} in Job, Ps., Prov., greater than No. 2, marking the chief division of the verse, of which *Athnāch* then divides the second half.

II. Great *Distinctives* (*Reges*): 4. (—) *Seghōltā*.† 5. (—) *Zaqēph-qātōn*. 6. (—) *Zaqēph-gādhōl*. 7. (—) *Tiphchā*.

III. Smaller (*Duces*): 8. (—) *Rebhā*. 9. (—) *Zārgā*.† 10. (—) *Pāshtā*.† 11. (—) *Yethibh*.† 12. (—) *Tebkūr*. 13. (—) *Shālshēlēth*.^{*} 14. (—) *Tiphchā* initiale.†

IV. Smallest (*Comites*): 15. (—) *Pāzēr*. 16. (—) *Qārē phārā*. 17. (—) Great *Telishā*.† 18. (—) *Gāresh*. 19. (—) Double *Gāresh*. 20. (·) *Pesiq*, between the words.

B. *Conjunctives* (Servi).

21. (—) *Merkā*. 22. (—) *Mūnāch*. 23. (—) Double *Merkā*. 24. (—) *Mahpakh*. 25. (—) *Qādhmā*. 26. (—) *Dārgā*. 27. (—) *Yārāch*. 28. (—) Little *Telishā*.† 29. (—) *Tiphchā*.^{*} 30. (—) *Merkā* with *Zārgā*.^{*} 31. (—) *Mahpakh* with *Zārgā*.^{*}

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

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

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

3. The place of the accent, when it is not on the final syllable is indicated in this book by the sign (°) e. g. עָתִידָהּ *qa-tīl-tā*.

H. *As Signs of Interpunction.*

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

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

6. In very short verses few conjunctions are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*esset domino majori*). In very long verses, on the contrary, conjunctions are used for the smaller distinctives (*fiunt legati dominarum*).

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

§ 16.

MAQQEPH AND MTHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מקף *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. מִן־כָּל־עֵץ־חַיִּים *every man*; מִן־כָּל־עֵץ־חַיִּים־וְכָל־חֵבֶרֶת־אֶרֶץ־חֵבֶרֶת *every herb*, Gen. i. 29; מִן־כָּל־עֵץ־חַיִּים־וְכָל־חֵבֶרֶת־אֶרֶץ־חֵבֶרֶת *all which to him (was)*, Gen. xxy. 5.

Certain monosyllabic words like מִן־ *to*, וְכָל־ *sign of the Acc.*, מִן־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. מִן־כָּל־עֵץ־חַיִּים־וְכָל־חֵבֶרֶת־אֶרֶץ־חֵבֶרֶת Gen. vi. 9; or two polysyllables, e. g. מִן־כָּל־עֵץ־חַיִּים־וְכָל־חֵבֶרֶת־אֶרֶץ־חֵבֶרֶת Gen. vii. 11.

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

* This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as **הָאֵשׁ**, **הָאֶרֶץ**, or short, as **קָדָשִׁים** *qodashim*, **בֹּטְחֵם** *bottekhēm*. 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 (§ 10, 1 and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple or composite*), **קָאֵל־לָהּ** *qā-ē-lā*, **יִירָא** *yī-r'-ā*, **יִשְׁרָיִל**, **יִשְׁרָאֵל**, **יִשְׂרָאֵל**, **יִשְׂרָאֵל** *pō-ē-lā*, and *b*) even by *vocal Sh'va*, e. g. **יִשְׂרָאֵל** *Israh. v. 1.*

When it stands by *Sh'va*, many Jewish grammarians call it *Ga'ya* **גַּיָּא**, while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in **זֶכֶךְ-רָא** the *Methegh* shows, that the (•) stands in the *antepenultima*, and that the *Sh'va* is here *vocal* and forms a syllable; but the (•) is an open syllable before (•) must be long (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary **זֶכֶךְ** without *Methegh* is a dissyllable [*zōkh-ra*], and (•) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also **יִירָא** (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-r'-ā*; but **יִירָא** (they see) without it, a dissyllable with short *i*, *yī-r-ā*. See above, the rules for *Qamets* and *Qamets-chatuph* in § 9 at the end.

§ 17.

Q'RI AND K'THIB.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called **קרי** (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called **כתוב** (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xlii. 6 the text exhibits **אֵשׁ**, the margin **קרי אֵשׁ**. Here the vowels in the text belong to the word in the margin, which is to be pronounced **אֵשׁ**; but in reading the text **אֵשׁ**, the proper vowels must be supplied, making **אֵשׁ**. 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 *Gramm. 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. עֲצֵץ, עֲצֵץ, עֲצֵץ to *exult*; עֲצֵץ, עֲצֵץ, Aram. עֲצֵץ to *tire*; עֲ— and עֲ— (as plural endings); עֲצֵץ, עֲצֵץ to *press*; עֲצֵץ, עֲצֵץ to *close*; עֲצֵץ, עֲצֵץ to *escape*. In process of time, and as the language approximated to the Aramaean, hard and rough sounds were exchanged for softer ones, e. g. עֲצֵץ for עֲצֵץ to *reject*; עֲצֵץ for עֲצֵץ to *laugh*; for the sibilants were substituted the corresponding flat sounds, as עֲ for עֲ, עֲ for עֲ, עֲ for עֲ.

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 עֲ and עֲ in Hithpaél (§ 54), b) of עֲ and עֲ in verbs *Pe Yodh* (§ 69), as עֲ for עֲ.

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 *Gemini's Hebrew Lexicon*.

following syllable begins, forming with it a double consonant, as *illustis* for *industis*; *diffusus* for *disfusus*; *συλλαβέναι* for *ανηλαβέναι*. In Hebrew this occurs most frequently,

- a) with the feeble, nasal נ before most other consonants, especially the harder ones, e. g. מִן־מִזְרָח for מִן־מִזְרָח from the east, מִן־הַזֶּה for מִן־הַזֶּה from this; יֵשֶׁן for יֵשֶׁן ; יִהְיֶה for יִהְיֶה . Before gutturals נ is commonly retained, as יִנְחֵל he will possess; seldom before other letters, as תִּנְחַל thou hast dwelt;
- b) less frequently and only in certain cases, with ל , ר , ח . E. g. לִלְכָה for לִלְכָה ; לִרְכִּיב for לִרְכִּיב ; חֵץ for חֵץ (§ 36).

In all these cases, the assimilation is expressed by a *Dagheesh forte* in the following letter. In a final consonant, however, as it cannot be doubled (§ 20, 3, a), Dagheesh is not written, e. g. לֵךְ for לֵךְ or לֵךְ ; רִכֵּב contr. רִכֵּב ; חֵץ contr. חֵץ ; לֵךְ contr. לֵךְ . Comp. *τυπᾶν* for *τυπᾶν*.

In the last cases the assimilated letter has not Sh'va, but the helping vowel Seghol (§ 23, 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. הִתְחַלֵּץ from הִתְחַלֵּץ (§ 50); מִן־הַזֶּה for מִן־הַזֶּה from him (§ 103, 2). Here we may also refer יָסַב for יָסַב as surrounds (§ 67, 5).

3. The rejection or falling away of a consonant easily happens in the case of the breathings and vowel-letters ס , ח , ז , י , and also of the liquids. It takes place,

- a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as יָחַץ and יָחַץ (*ice*); שָׁב sit for יָשָׁב ; תֵּן (*give*) for יָתֵן ; וְ for יְוֹשֵׁב , *who*, comp. No. 2, b;
- b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh'va, e. g. יְחַלֵּץ , the prevailing form for יְחַלֵּץ ; יְחַלֵּץ for יְחַלֵּץ (§ 23, 4. § 35, R. 2. § 53, 1);
- c) at the end of words (*apocope*), e. g. יְחַלֵּץ for יְחַלֵּץ ; זֶה *sons*, before the genitive זֶה .

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from זֶה was formed זֶה ; from זֶה , זֶה ; from זֶה , זֶה (see § 99). Here belongs also the weakening of the feminine ending זֶה *ath* to זֶה *a* (see § 44, 1, and § 80).

4. In other cases a harshness in pronunciation is prevented by the addition of ס (*Aleph prostheticum*) with its vowel at the

beginning of a word, e. g. זִרְיָה and זִרְיָה־ס arm; (comp. χιρῆς, ἐχρῆς, spiritus, Fr. esprit.)

5. *Transposition*, in grammar, seldom occurs. An example of it is זִרְיָה־ס for זִרְיָה־ס (154, 2), because *st* is easier to sound than *th*. Cases are more frequent in the province of the lexicon, as זֶבֶד and זֶבֶד־לַבִּי lamb; זֶמֶן and זֶמֶן־לְבָשׁ 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 *sh* from *sz*, *ch* from *cher* (compare, below, § 20, 2, e); e. g. זֶבֶד star from זֶבֶד־ס, זֶמֶן; זֶמֶן man from זֶמֶן־ס or זֶמֶן (where the *Seghol* is merely a helping vowel, see above, No. 2).*

§ 20.

DOUBLING OF CONSONANTS.

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

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַתְּ we have נָתַתְּ we have given; for נָתַתְּ, נָתַתְּ I have set;
- b) in cases of assimilation (§ 19, 2), as נָתַתְּ for נָתַתְּ. In both these instances it is called *Daghesch compensative*;
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. נָתַתְּ he has learned, but נָתַתְּ he has taught (*Daghesch characteristic*).

The double consonant is actually and necessarily written twice, when ever a vowel-sound, even the shortest (a vocal *Sh'va*), comes between. Hence this is done a) when a long vowel precedes, נָתַתְּ which is read *hō-tit* (§ 26, Rem.), and even after a merely *long* vowel, נָתַתְּ, where compensation is more usual; b) when a *Daghesch* has already been omitted, as נָתַתְּ *hā-tit* for נָתַתְּ *hāl-tit*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as נָתַתְּ (he blesses thee), נָתַתְּ (they call me), where תִּ and יִ are suffixes; d) when the form has come from another which has a full vowel, as נָתַתְּ construct of נָתַתְּ. Sometimes the same word is found in both the full form and the contracted, e. g. נָתַתְּ Jer. v. 8, and נָתַתְּ Prov. xi. 3, נָתַתְּ Ps. ix. 14, and נָתַתְּ Ps. iv. 2.

* In the *Puro*, נָתַתְּ (king) is in this way contracted to נָתַתְּ, see *Mou Phœnix*, p. 427.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Dagghesh in such cases (*Dagghesh euphonic*) is only occasional, as being not essential to the forms of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Dagghesh forte conjunctive*), as מָה הֵיכָל *what is this?* for מָה הֵיכָל; קוּמִי וּפָרְדִּי *qu-mî-ts'û (arise! depart!)* Gen. xix. 14; וְאַתָּה יִשְׂרָאֵל Deut. xxvii. 7.
 In some instances words thus united are contracted into one, as מָה לְךָ for מָה לְךָ, מָה לְךָ for מָה לְךָ, מָה לְךָ *what (is) to you?* Is. iii. 15.

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

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. גִּפְּזִי for גִּפְּזִי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. *ἀγωνιστάς*, *ἀγωνιστάς*, *ἀγωνιστάς* (*Agonistai*, Corpus Inscr. Gr. I. p. 42), and in German *ausere*, *ausere* (for *ausere*, *ausere*) as written in the time of Luther.

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

3. The Hebrews omitted, however, the doubling of a letter by Dagghesh forte, in many cases where the analogy of the forms required it; viz.

- a) always at the end of a word; because there, at least in the pronunciation which has come down to us, the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but

* Here belong such cases as וְהָיָה, Ex. xi. 1, 21; so that the insertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

like the English *all, call, small*. Instead, therefore, of doubling* the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. עַם (*people*), with a *distinctive accent* (§ 15, 3), for עַם from עַםעַם. The exceptions are very rare, as עַם *thou, f.*, עַם; *thou hast given*, Ez. xvi. 33;

- a) 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 *αλλο* Homeric for *αλλετο*); e. g. עַםעַםעַם for עַםעַםעַם;
c) in the gutturals (§ 22, 1).

In the case *b*, it may be assumed as a rule, that the *Dagheesh* remains in the letter with *Shewa* (which is then *vocal*, § 10, 1), and is never left out of the *aspirates*, because it materially affects their sound, e. g. עַםעַםעַם **khapp'ra* (not עַםעַםעַם **kháp'ra*) Gen. xxxii. 21, עַםעַםעַם Is. ii. 4, עַםעַםעַם, עַםעַםעַם. On the contrary, it is usually omitted in the preformatives *ʾ* and *h* in *Piel*, as עַםעַםעַם, עַםעַםעַם; עַםעַםעַם for עַםעַםעַם; so also in עַםעַםעַם, and in cases like עַםעַםעַם for עַםעַםעַם, עַםעַםעַם for עַםעַםעַם.

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

Rem. In the later books, instead of the sharpening of the syllable by *Dagheesh forte*, the preceding vowel is sometimes lengthened (comp. *mile* for *mill*), as עַםעַםעַם *he terrifies them* for עַםעַםעַם (Hab. ii. 17), עַםעַםעַם *threshing-sledges* for עַםעַםעַם, 1 Chron. xxi. 23.

h. and f. a word 7 follows

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (א, פ, כ, ד, צ, ב), with *Dagheesh 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 *Dagheesh lene* :

* So in Latin, *fel* (for *fell*) gen. *fellis*; *mol*, *molle*; *ex*, *exile*. 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. *mol* (Fall) *molle*; *swam* (Schwamm), &c. *Grimm*, 4. Gram. 2. Ausg. I. 383.

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as לְכֵן *al-kên* (therefore), עֵץ פֵּרִי *ets p'ri* (fruit-tree); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1; וַיְהִי כַּאֲשֶׁר *and it happened, when*, Judg. xi. 5; * on the contrary וַיְהִי כֵן *and it was so*, Gen. i. 7.

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

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connection with a preceding vowelless consonant, e. g. $\text{יָקָטְלוּ$ *ye have killed*, $\text{יָבֵט$ *he is heavy*, בִּיבַט *bibat*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. דְּבִיר *dwelling*, בְּבִירָה *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. קָטַל (not קָטַלְתָּ) from קָטַלְתָּ ; מָלַךְ (not מָלַכְתָּ) formed immediately from מָלַכְתָּ (on the contrary מָלַכְתָּ *mal-ki*, because it is formed directly from מָלַךְ *malik*): בִּקְרָב (not בִּקְרָבְתָּ) from בִּקְרָב . In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, *rikh'-phā. māl'-kē, bikh'-thābē*†.
- b) The כ in the suffixes ־כִּי , ־כֵּן , ־כֵּן , has always its feeble sound, because vocal *Sh'va* is before it. See § 58, 3, b.
- c) Finally, certain classes of forms are to be noticed, e. g. מַלְכֻּת (*mal'khūth*), עֲרֻכָּה .

Rem. 1. In מַלְכֻּת , we might expect the feeble pronunciation of כ on account of the preceding vowel. But the original form was מַלְכֻתְךָ , and the relation of כ , 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 לְבָרָךְ Num. xxii. 14, but לְבָרָכְךָ Ps. xl. 15; גִּרְבָּן (*gōrbān*), but גִּרְבָּנְךָ (in pause) Ez. xl. 43.

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

* Hence the use of *Daghesh lene* after וַיְהִי , because instead of it וַיְהִי was used.

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

(Tuesday 21 Feb.)

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* naturally loses its sharpness by the omission; * hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. עֵינַי *the eye* for עִינַי; נֶאֱמַר for נִאֱמַר, &c. The harder gutturals ה and ח allow a sharpening of the syllable, though orthography excluded *Daghesh forte* (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. חֹדֶשׁ *the month*, נָתַתָּה *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g. אֶחָדִים for אֶחָדִים *brothers*; שְׁנָיִם *suaves*; תְּחָיִים *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

a) Before a guttural, *Patach* is used instead of any other short vowel, as *i*, *e* (*Chirey parvum*, *Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); as, זָבַח *sacrifice* for זִבַּח, דָּבַר *report* for דִּבַּר. This preference was yet more decisive when the form with *Patach* was the original one, or was used in common with another. Thus in the *Imp.* and *Impf. Kal* of verbs; שֵׁלַח *send*, יֵשֵׁלַח (not יִשְׁלַח); *Perf. Piel*, שָׁלַח (not יִשְׁלַח); יָנַח *a youth*, where *Patach* in the first syllable is the original vowel; יָחַם for יִחַם;

* *Coups terre* and the French *terre*; the Germ. *Rolle* and the French *rotle*, *drollis*, Fr. *drole*. 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 י, י, י- (i 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *a* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables, and never under א. E. g. רוּחַ *rû'ch*, שָׁלוֹחַ *shā-lô'ch*, רֵעַ *re'ch*, רֵעַ *re'*, גֹּאֲלֹהַ *gā-lhō'h*, חִישׁ-לֵחַ *hish-lē'ch*, &c.*

For the same reason the Swiss pronounces *ich* as *i'ch*, and the Arabian מֵשִׁיחַ *mesî'h*, though neither writes the supplied vowel.

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

The LXX write *s* instead of *Pattach furtive*, as נֶחֱ Nûs.

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. יָזַי for יָזַי; שָׁזַל for שָׁזַל. The *A* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Impf. of verbs, e. g. פָּזַל, פָּזַל. If, however, another vowel serves at all to characterize the form, it is retained, as יָזַל, יָזַל, not יָזַל.

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

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

3. Instead of simple *Sh'va vocal*, the gutturals take a composite *Sh'va* (i 10, 2), e. g. יָזַל, יָזַל; יָזַל, יָזַל. 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. יָזַל (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 יָזַל (also יָזַל), יָזַל (also יָזַל), יָזַל (also יָזַל); this composite *Sh'va* is

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

It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלֵא *he has filled*, רָחַץ *she*, מָצָא *to find*, רָחַץ *he*; מְצָאָהּ, מְצָאָהָ, מְצָאָהָ. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מָצָא for מִצָּא, מָלֵא for מִלֵּא.

2. On the contrary, *sh* generally retains its power as a consonant and guttural, in all cases where it begins a word or syllable, as אָמַר *he has said*, מָצְאוּ *they have rejected*, לֶאֱכֹל *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 *sh* is either shifted back so as to be united with the vowel before it into a long sound, as לֶאֱכֹל for לֶאֱכֹל, לֶאֱכֹל for לֶאֱכֹל, also יֹאכֵל (*a* obscured to *o*) for יֹאכֵל; or it wholly absorbs it, as in בָּרָא for בָּרָא Neh. vi. 8, חֲטִי'ים (chôtim) for חֲטִי'ים (sinning) 1 Sam. xiv. 33, מֵאוֹת (two hundreds) for מֵאוֹת, רָאשִׁים (heads) for רָאשִׁים. Sometimes there is a still greater change in the word, as מְצָאָהּ for מְצָאָהּ, מְצָאָהּ (business) for מְצָאָהּ. Sometimes also the vowel before *sh* remains short when it is *a*, e. g. נָאֻזִי for נָאֻזִי, נָאֻזִי for נָאֻזִי.

Instead of the *sh* thus quiescing in *Cholem*, *Tsere*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters י and ו, e. g. בַּיִת for בַּיִת (*eistern*), יָבוֹשׁ (buffalo) for יָבוֹשׁ, רִשׁוֹן (the first) for רִשׁוֹן Job viii. 8, comp. לֹא (not) 1 Sam. ii. 16 K'thikh; at the end of a word ו also is written for *sh*, as מְלֵא *he fills* for מְלֵא Job viii. 21.

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

Rem. 1. In Aramæan the *sh* becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography, *sh* serves also to indicate the lengthened *a*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *a* sound, as מָאָה Hos. i. 14, for the usual מָאָה, רָאָה Prov. x. 4, xiii. 21, for רָאָה. Hebrew orthography generally omits, in this case, the prolonging letter (i s. 3).

* The feeble *sh* being lost to the ear, the previous vowel is naturally prolonged (*U-mér*, then *U-mér*); and its vowel when its own sound is lost, is heard with the previous vowel as consonant, first *sh-ch'âm*, then *sh-ââm*.—Ta.

124.

CHANGES OF THE FEEBLE LETTERS ʾ AND ʿ.

* The ʾ (*w*) and the ʿ (*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 ʾ or ʿ occurs (§ 69, &c. § 85, III-VI).

1. The cases where ʾ and ʿ 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 ʾ or ʿ 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 *הַיָּסֵב* for *הַיֵּסֵב* or *הַיֹּסֵב*; *הַיָּסֵב* for *הַיֵּסֵב*; *הַיָּסֵב* for *הַיֵּסֵב*; so also at the end of the word, e. g. *יִסְרָאֵל* *yisrāʾēl* (properly, -*li*, hence *fem.* -*liyya*), *מַדֵּה* (*made*, Job xli. 25), for *קִטְוֵה* (comp. *קִטְוֵה* 1 Sam. xxv. 18, *K'thibh*). After homogeneous vowels, particularly pure *u* and *i*, ʾ and ʿ constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as *שָׁמַיִם* *quiet*, *מַיִם* *May mouth*, *נַחֲלִים* *nation*, *נִפְתָּח* *disclosed*. But with short *a*, ʾ and ʿ mostly form a diphthongal *ō* and *ē* (see below, No. 2, b);
- β) after a vocal *Sh'va*, when such syllables would be formed as *q'com*, *ŭ'ro*. Hence *בָּרָא* for *בִּרָא*, *קִים* for *קִים*. So, especially, when they stand at the end of a word and are preceded by a *Sh'va*; as *יָרָא* for *יִרָא* (from *יִרְאֶה*), *פֵּרִי* *fruit* for *פִּרִי*;
- γ) when the feeble letter has a full vowel both before and after it; as *קִים* for *קִים*, *קִים* for *קִים*. Comp. *mihi* contr. *mi*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, ʾ is omitted, even at the beginning of words, merely as *i*, not as *ʾ* or *ʿ* (as for § 8, e); and so in the LXX *יְהוָה* is written *Iohōh*, *יְהוָה* *Iohōh*. Hence may be explained the Syriac usage, examples of which

* Except ʾ for ʾ, and ʿ for ʿ, ʾ and ʿ for ʾ and ʿ, ʾ and ʿ for ʾ and ʿ.

occurs also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh'va. e. g. בִּיחִידָיו for בִּיחִידָיו Eccles. ii. 13, יִיחִיד (in some editions) for יִיחִיד Job xxix. 21.

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

- a) when the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as רִשָּׁב for רִשָּׁב (analogous form רִשָּׁב); הִרְשָׁב (*habitare factus est*) for הִרְשָׁב;
- b) when a short *a* stands before *ו* and *י*, it forms with them a diphthongal *e* and *o* (according to § 7, 1); thus הִרְשָׁב becomes הִרְשָׁב; הִרְשָׁב, הִרְשָׁב, הִרְשָׁב, הִרְשָׁב;
- c) but when the vowel-sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְשָׁב becomes יִרְשָׁב; קָנָם becomes קָנָם *qām*; קָנָם and קָנָם become קָנָם and קָנָם.

An original *ו* at the end of words becomes:

- a) *ו* (for *ו* is never written at the end of a word), when the impure sound *a* is to be used; e. g. יִנָּלָה for יִנָּלָה (§ 75, 1); מִרְשָׁה *form*, for מִרְשָׁה *field* (past); common form מִרְשָׁה;
- b) *ו*, when the *A* sound prevails, as being characteristic of the form; as מִרְשָׁה, מִרְשָׁה, מִרְשָׁה for מִרְשָׁה, מִרְשָׁה, מִרְשָׁה.

Tuesday 7 march.

§ 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and in all cases, only from the nature of the grammatical forms and from a comparison with the Arabic, where the system appears in a purer and more original form

* Instances in which no contraction takes place after a short *a* are מִרְשָׁה 1 Chron. xli. 2; אֲנִי־רִשָּׁב Hos. vii. 12; מִרְשָׁה Job iii. 26. Sometimes both forms are found, as מִרְשָׁה and מִרְשָׁה *evil*; מִרְשָׁה (*living*), construct state מִרְשָׁה. Analogous is the contraction of מִרְשָׁה *death*, constr. מִרְשָׁה, מִרְשָׁה, מִרְשָׁה, constr. מִרְשָׁה.

† In Arabic *is* often written, etymologically, מִרְשָׁה, but spoken *gāḥ*. So the LXX write מִרְשָׁה, *Nov.* But for מִרְשָׁה is written in Arabic מִרְשָׁה.

‡ When an addition is made to the ending מִרְשָׁה, it is written מִרְשָׁה; and sometimes the original *ו* reappears (§ 95, 9, Rom.).

[26.]

OF SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

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

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ו (and), in certain cases for ו, e. g. in וְיָצֵא. The word וְיָצֵא is no exception, because the ו 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 פִּיטוּם the first and last are open. See No. 3.
- b) with a half-vowel or vocal Sh'va, as p' in פִּיטוּ p'-tī (fruit), ch' in חֶמֶץ ch'-tsi (half), t' in קָטָל qā-t'-lū. Such we call *half-syllables*, or *prefix-syllables*. See No. 4.
- c) with one consonant: a *closed* or *mixed* syllable, as the second in קָטָל, בָּבֶל. See No. 5.

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

- d) with two consonants, as פִּיטוּ, פִּיטוּ (i 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 בָּ in *thee*, בֹּק in *book*,

* See § 104, 2, 8. The word *weakish*, in pronunciation, readily becomes *weakish*, as the sound *u* precedes the formation of the feeble consonant *w*. Comp. Note *, p. 22.—Tz.

† This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *tygerro*, Arab. *qātālū*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

שְׁכֵנִי sanctuary, or, not, as שֶׁבֶט, לֵב heart, יִירָאוּ they will fear. Usually there is a long vowel (*Qamets*, less frequently *Tseré*) in an open syllable before the tone (pretonic vowel), e. g. מִלֵּךְ, מִלֵּב, מִלֵּב, מִלֵּב.

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

a) In dissyllabic words formed by means of a helping-vowel (§ 38, 4) from monosyllables (*Segholates*), as מִלֵּב, מִלֵּב youth, מִלֵּב house, מִלֵּב, from מִלֵּב, מִלֵּב, מִלֵּב, מִלֵּב. 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 מִלֵּב another form for מִלֵּב (§ 75, Rem. 3, b).

b) In certain forms of the suffixes, as מִלֵּב, מִלֵּב (from מִלֵּב).

c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. מִלֵּב towards Carmel, מִלֵּב 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 —, —, —, as מִלֵּב his taste, מִלֵּב he will bind, מִלֵּב his deed, מִלֵּב and thy ornament.

e) In forms like מִלֵּב *yé-che-z'qû* (they are strong), מִלֵּב *pô-ô'kha* (thy deed); also in מִלֵּב *shû-râ-shim* (roots), comp. page 32, and § 28, 3.

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

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh'va*, § 10, 1, 2). They may be called *half-syllables*, or *prefix-syllables*, as being so slight and unsubstantial that they always attach themselves to the following stronger syllable; e. g. מִלֵּב (*cheek*) *l'-chi*, מִלֵּב *yâl-m'-dhû*, מִלֵּב (*sickness*) *cl'-û*, מִלֵּב *pô-ô'-lô*.

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 Chaldees have only vocal *Sh'va*, מִלֵּב to them, מִלֵּב, מִלֵּב; into which, in Hebrew also, this vowel passes over so soon as the tone is thrown forward (§ 27, 3, a). Not that this pretonic vowel was adopted (perhaps in place of a *Sh'va*) on account of the accentuation of the following syllable. It is the original vowel of the syllable, retained on account of its position immediately before the tone, on the removal of which it is reduced to a vocal *Sh'va*.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

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

- a) that they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. $\text{קָדְשׁוֹ, קָדְשׁוֹתָיו, קָדְשׁוֹתָיו}$;
 b) that they are usually made within the limits of one and the same vowel-class (§ 8). Thus *a* may be shortened into *a* and *a*, *e* into *i* and *e*, *o* into *o* and *u*; 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 *Putlak* is attenuated to *Chireq* or blunted to *Seghol*; see below, Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

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

Long vowels (sustained by the tone),

$\text{— } \bar{a}$

$\text{— } \bar{e}$

$\text{— } \bar{o}$

Corresponding short vowels.

$\text{— } a$

$\text{— } a, e$

$\text{— } i$

$\text{— } o$ (*Qamets-chatuph*)

$\text{— } u$

To these add the half-vowels
 or *Sh'vas* $\text{— } \text{ְ, ֱ, ֆ, ֊}$,
 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, יָד *hand* becomes יַד , as יָדָיו, יָדָיו *hand-of-Jehovah*; בֶּן *son*, בֶּן־אָדָם *son-of-man*; כֹּל *whole*, כֹּל־הָעָלְמ *the*

whole-of-the-people; also when the tone is moved backwards, e. g. *רָאָה*, *רָאָה*; *רָאָה*, *רָאָה*. Farther, when an open syllable with a long vowel becomes by inflection a closed one, e. g. *סֵפֶר* *book*, *סֵפֶר* *my book*; *מִקְדָּשׁ* *sanctuary*, *מִקְדָּשִׁי* *my sanctuary*. In these cases, *Tsere* (é) passes over into *Seghol* (è) or *Chireq* (i), *Cholem* (o) into *Qamets-chatuph* (ô). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*; as *אִמִּי* *mother*, *אִמִּי* *my mother*, *חֹק* *statute*, plur. *חֻקִּים*.

The short vowels *i* and *ä* are more pure, and hence are accounted shorter than *é* and *ö*.

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 *הָרַג*, *הָרַג* *he has killed him*; *נָתַן*, plur. *נָתַן* *give ye*; *נָתַן*, directly from *נָתַן*;
- b) when a syllable, which should be sharpened by *Dagheah 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 *נָתַן* for *נָתַן* *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 *שֵׁם* (*name*), *שֵׁמי* (*my name*); plur. *שֵׁמִים* (*names*), *שֵׁמֵיהֶם* (*their names*): of the latter, *בְּרָכָה* (*blessing*), constr. *בְּרָכָה*. Whether the full vowel remains, or becomes a half-vowel (*שֵׁם*, *שֵׁמי*; *שֵׁם*, *שֵׁמי*), 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 *פֶּה*, *pre-*

cious, *fem.* יָקָרָה *yqâ-râ*: but in verbs, the second is commonly shortened, as יָקָר *was precious, fem.* יָקָרָה *yâ-q'râ*. Thus a half-vowel comes in place of—

- a) *Qamets* and *Taere* in the first syllable (principally in the inflection of nouns), as דְּבָר word, *plur.* דְּבָרִים; גָּדוֹל great, *fem.* גְּדוּלָה; לֵב heart, לִבִּי my heart; תָּשׁוּב she will return, תָּשׁוּבָה they (*fem.*) will return;
- b) the short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflection of verbs, e. g. קָטַל, *fem.* קָטְלָה *qâ'tlâ*; קָטַל, *plur.* קָטְלוּ *qâ'tlû*; יָקַטַל, *ytq'lâ*. The helping-vowel, *Seghol*, wholly falls away (becomes silent *Sh'va*), e. g. מָלַךְ (for מִלָּךְ), מָלְכִי. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as יָשׁוּב, יָשׁוּבִי, בָּרַךְ, בָּרַכְתִּיךָ.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be so much shortened, that the first becomes *i* and the second a *Sh'va*. From דְּבָר, a word, we have in the *plur.* דְּבָרִים; and with a grave suffix this becomes דְּבָרֵיהֶם their words (comp. § 28, 1). On the shortening of *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 diphthong *i o* (from *au*), as also the *o* sprung from the *fem. a* (§ 2, 10, 2), is longer than *i a*; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקַץ, נָקִיצָה (see Paradigm *M, Nipâ*); נָקַץ flight, *fem.* נָקִיצָה, with *suffix*. נָקַץ; נָקִיצָה, *fem.* נָקִיצָה. The *i* stands sometimes even in a sharpened syllable, נָקַץ Ps. cii. 5, נָקַץ Ex. xx. 18, נָקַץ Judg. xviii. 29. About the same relation exists between *i e* and *i i* (see § 75, 2).

On the contrary *i a* is shortened into *o*, which appears in the tone-syllable as a tone-long *o* (*Chataf*), but on the removal of the tone becomes again *o* (*Qamets-chataf*), as יָקַץ (he will rise), יָקַץ (jussive: let him rise), יָקַץ (and he rose up), see Parad. *M, Kûl*. So also from *i e* comes the (less lengthened) tone-long *Taere* (*e*), and without the support of the tone, *Seghol* (*e*), as יָקַץ (he will set up), יָקַץ (let him set up), יָקַץ (and he set up), see Parad. *M, Hiphil*.

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

* The vowel, which here passes into a half-vowel (vocal *Sh'va*) when the tone is thrown forward, is the so-called *pretonic vowel* in an open syllable; see § 2, 1. 2. and § 25, 2.

- a) Sometimes when the tone hastens on to the following syllable, as לְיָדְךָ your hand for לְיָדְךָ , אֲבִיחָר (prop. n.) for אֲבִיחָר ; especially when a syllable loses something of its sharpness by the omission of *Daghesh forte*, as אֲבִיחָר Ex. xxxiii. 3 for אֲבִיחָר I destroy thee, אֲבִיחָר Ezekiel for אֲבִיחָר (whom God strengthens).
- b) More regularly when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus אֲבִיחָר for אֲבִיחָר (אֲבִיחָר), e.g. אֲבִיחָר his brothers for אֲבִיחָר , from אֲבִיחָר ; אֲבִיחָר the vision; אֲבִיחָר false for אֲבִיחָר , and so always with ח . With ה and ז the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence אֲבִיחָר for אֲבִיחָר the mountains, but אֲבִיחָר the mountain; אֲבִיחָר the misdeed, but אֲבִיחָר the people. Before א and ר , where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* always remains, as אֲבִיחָר the fathers, אֲבִיחָר the firmament. Comp. further, on the interrogative ה (ה , ה) § 100, 4.
- c) In syllables properly ending with two consonants, e.g. אֲבִיחָר (also in Arabic pronounced *kald*) from which comes first אֲבִיחָר , and then with a helping *Seghol* (§ 28, 4) אֲבִיחָר dog; אֲבִיחָר (jussive in *Hiphil* from אֲבִיחָר), then אֲבִיחָר , and finally אֲבִיחָר .*

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

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

- a) From the weakening of ā (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. أُمِّي read *shalife*), as אֲבִיחָר and אֲבִיחָר what? § 37, 1, c; see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
- b) Even from the weakening of u , as אֲבִיחָר (you) from the original *attum* (Arab. *antum*), § 32, Rems. 5, 7; אֲבִיחָר (to them) from the original *lahum*. Comp. page 24.

5. Among the half-vowels, (ē) is shorter and lighter than (ī) and the group (ē) than (ī), e.g. אֲבִיחָר Edom, אֲבִיחָר Edomite; אֲבִיחָר truth, אֲבִיחָר his truth; אֲבִיחָר *kālden*, plur. אֲבִיחָר ; אֲבִיחָר ; אֲבִיחָר .

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 25, 4), i. e. with a consonant which has a half-vowel (vocal *Sh'va*), and there comes another half-syllable before it, then this latter receives instead of the *Sh'va* an ordinary short vowel, which is

* So the LXX also say *Mixyandis* for אֲבִיחָר .

† Analogous to this attenuating of ā into ī is the Latin *tingo*, *attingo*, *ternax*, *proditor*; and to that of ā into ē (in Rem. 2) the Latin *corpo*, *deorpo*; *spargo*, *conspargo*.

regularly *i* (Chireq), but with gutturals *a* (Pattach). E. g. נָפַל (to fall) *n'phâl*, with the preposition *in* not בָּנָפַל *b'n'phâl*, but בִּנְפַל *bin'phâl*; so also כִּנְפַל *kin'phâl* for בָּנָפַל; לָפַר for לָפַר; בִּירְחָה (whence בִּירְחָה according to § 24, 1) for בִּירְחָה; חָמַט (num. parum est) *hâm'at* for חָמַט *h'm'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 לִנְפַל *lin-pâl* Num. xiv. 3, כָּנַד Jer. xvii. 2.

A similar process occurs in the body of a word, as רִשְׁפֵּה *rish'phê* and רִשְׁפֵּה *rishpê*, אָנָּה from אָנָּה; but here the initial vowel comes immediately from a full vowel, and is more like *i* in חָרִים (§ 27, 3).

In Syriac, the usual vowel here is *i* (*ê*), even in the absence of gutturals; in Chaldeæ 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 $\text{—} \text{—} \text{—}$, $\text{—} \text{—} \text{—}$, $\text{—} \text{—} \text{—}$, e. g. נָאֵר so as, לָכַד to seize, לָכַד to eat, בָּחַל in sickness, for נָאֵר, לָכַד, לָכַד, בָּחַל. The new vowel in such cases has *Methgh* 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. יָאֵמְרוּ *yâam'dhû* for יָאֵמְרוּ they will stand, נִהְפְּחוּ *nehph'kû* for נִהְפְּחוּ they have turned themselves, פֹּלְחָה *pool'kha*, thy work (§ 26, 3, e).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, *ט*, *פ*, or an aspirate with its hard sound (*tenuis*), namely, *ב*, *ד*, *ג*, *א*,* e. g. יָסֵב let him turn aside, יָסֵב and he watered, קָטַלְתָּ thou (L) hast killed, יָכַב and he wept, יָרָה let him rule, יָשַׁב 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 *ב* (which should likewise have *Daghash*) scarcely occurs. Alone stands טָסַס (shortened from טָסַס) Prov. xxx. 6; in several MSS. *ט* (with *Daghash*).

† With the exception, however, of *א*, as נָאֵר wild ass, נָאֵר fresh grass. On account of the feeble sound of the *א* the helping-vowel may also be omitted, as נָאֵר *na*, נָאֵר valley.

req. after י, e. g. נִקְנֵל for נִקְנֵל; קָדֵשׁ for קָדֵשׁ; נִקְרֵי for נִקְרֵי; שִׁלְחָה* for שִׁלְחָה; בִּיחָה for בִּיחָה. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Patach* sounded before a final guttural, according to § 22, 2, b.

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

§ 29.

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

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטֵר, קָטֵל; דָּבָר, דָּבָר; קָטֵלָם, דָּבָרָם (as these two examples show, even on additions to the root); less frequently on the penultima, as in לַיְלָה, לַיְלָה; *night*, קָטֵלָם.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

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

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syriac accents mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בְּרֵאשִׁית *bréshis béro*.

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) *Dagheh* here remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Patach* has a very short sound, and at the same time to suggest שִׁלְחָה as the original form. (Accordingly שִׁלְחָה thou hast taken is distinguished, as in pronunciation from שִׁלְחָה at command.) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded before the consonant, caused the decided mistake which long had its defenders, namely, that שִׁלְחָה should be read *shelachá*; although such words as שִׁלְחָה, נִקְרֵי were always correctly sounded *shelachá*, *náqar* not *náqar*. Strictly analogous is שִׁלְחָה: *shá* (from שִׁלְחָה, § 78, Rem. 2, d).

words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר, דְּבָרִים, דְּבָרֵיכֶם, דְּבָרֶיךָ; קָטָה, קָטָהּ, קָטָהּ. For the consequent shortening of the vowels, see § 27 1, 3.

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

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

- a) when the syllable (ר), § 49, 2, is prefixed, as יֹאמֵר he will say, יָאמַר and he said; יֵלֵךְ he will go, וַיֵּלֶךְ and he went; יָקֻם let him rise, וַיָּקָם and he rose up;
- b) when a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. אֵלֶיךָ בִּי Job iii. 3, for אֵלֶיךָ בִּי Is. xli. 7, for אֵלֶיךָ בִּי; Gen. i. 5, iii. 19, iv. 17; Job xxii. 28; Ps. xxi. 2;
- c) in *Pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the first wholly loses the tone, as וַיֵּלֶךְ וַיָּקָם. 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 הָאֵלֹהִים, הָאֵלֹהִים. The changes are as follows:

- a) when the syllable has a short vowel, in *pause* it becomes long; as קָטָה, קָטָה; מִים, מִים; מָלַךְ, מָלַךְ; אֵל, אֵל. Jer. xxii. 29; קָטָה (conspiracy), קָטָה 2 K. xi. 14;
- b) when a final tone-syllable has a prefix half-syllable (as קָטָה, § 26, 4), the half-vowel of the latter gives place to a full vowel which takes the tone. A more fitting cadence is thus produced, than by the accentuation of the final syllable. E. g. וַיֵּלֶךְ וַיָּקָם; וַיֵּלֶךְ וַיָּקָם; וַיֵּלֶךְ וַיָּקָם. The vowel select-

* Ex. in the prose of the Hebrews proceeds, according to the accentuation, in a kind of iambic rhythm. That the authors of the system intended to secure this object is evident, particularly, from the application of *Maqqeph*.

ed is always that which had been shortened, in the same syllable, to vocal *Sh'va*.* Moreover, vocal *Sh'va* in pause becomes *Seghol*, as לָחַי, לָחַי; and a *Chateph* gives place to the analogous long vowel, as אֲחִי, אֲחִי; הָלֵךְ, הָלֵךְ.

- e' this tendency to place the tone on the *penultima* in pause, shows itself moreover in several words which then regularly retract the tone, as אֲחִי, אֲחִי; אֲחִי, אֲחִי; אֲחִי, אֲחִי; and in single cases, like בָּרַךְ Ps. xxxvii. 20, for בָּרַךְ, and also לָשׁ Job vi. 3, for לָשׁ from לָשׁ.

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

Patach is sometimes adopted in place of *Seghol*, as הָלֵךְ, in pause הָלֵךְ; אֲחִי, in pause אֲחִי Jud. xix. 20. *Patach* even takes the place of *Tsere* in pause. E. g. הָלֵךְ for הָלֵךְ Is. xlii. 22; הָלֵךְ, in pause הָלֵךְ Is. vii. 6. But more commonly, *Tsere* is retained; and on the contrary, *Patach* sometimes takes its place out of pause, as הָלֵךְ for הָלֵךְ 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, 2, 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. **אָרָם** *he was red*, **אָרַם** *red*, **אָרַם** *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as **מָלַךְ** *he has reigned*, **מֶלֶךְ** *king*. But it is customary, and of practical utility for the beginner, to consider the *third person singular of the Perfect*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it; e. g. **פָּרַח** *he was righteous*, **פָּרַח** *righteousness*, **פָּרַח** *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as **אָבַן** *to stone*, **אָבַן** *to bray*; and occasionally the noun is found without the corresponding verb, e. g. **צָפֹן** *south*, **טֵשֶׁבֶת** *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, **שֹׁרֶשׁ**, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters*, namely א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת, which are added in the derivation and inflection of words. We however employ the term *root* in a different sense, as explained in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems

for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מלך (to reign).

Verb-stem: מלך he has reigned. Noun-stem: מלך 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 trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a י , which is uttered as a vowel ($\frac{1}{2}$ 24, 2, c), and thus reduces the form to one syllable, e. g. אב for אבי .

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 אב father, אם mother, אח brother, come under this law; thus we have אמי my mother, as if derived from אמא . But, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between form a sort of *root-syllable*, from which spring several trilateral stems with the same fundamental meaning. Such root-syllables are called *primary* or *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 כרר , כרר , כרר , כרר , have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דך constitute in each of them the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples can be presented here:—

From the root קט , which imitates the sound of *hewing*, are derived immediately קט , קט to cut off; then, קט , קט , קט , with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קט , *Kadi*, a judge). Related to this is the syllable קט , קט from which is derived קט to cut into; קט to sharpen; קט to pare. With a lingual instead of the sibilant, קט , קט ; hence קט to cut down.

to destroy; קָטַל to cut down, to kill; קָצַח to cut off, to shorten; קָצַע to tear off, to pluck off; קָצַר to cut asunder, to split. A softer form of this radical syllable is סס ; hence סָסַס to cut off, to shear off; סָס Syr. to sacrifice, to slay for sacrifice. Still softer are ננ and נר ; hence נָנַנ to mow, to shear; נָנַה to hew stones; נָנַם , נָנַה , נָנַה , נָנַה to hew off, to cut off, to eat off, to graze; and so נָנַה to cut, נָנַה to cut off; compare also נָנַה , נָנַה . With the change of the palatal for the guttural sound קָצַח to hew stones and wood, קָצַח , קָצַח to split, divide, קָצַח arrow ($\alpha\lambda\lambda\alpha$), קָצַח to sharpen, קָצַח arrow, lightning, also קָצַח to see (Lat. *cernere*, Germ. *scheiden*), and many others.

The syllable חח expresses the humming sound made with the mouth closed ($\mu\mu\mu$); hence חָחַח , חָחַח ($\chi\chi\chi$), Arab. חָחַח to hum, to buzz. To these add בבב to be dumb; בבב to become mute, to be astonished.

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

Compare further, on the radical syllable לל with the idea of elevation, curving upward (gibbous), and on לל to break, לל , לל , to lick, to sup, the articles ללל , ללל , ללל in Gesenius' Hebrew Lexicon.

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

- 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 stem that they exhibit only the elements of the root itself, as חח perfectus *fruit*, קל *light*.
- Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. קָקַח [comp. Eng. *tap*], קָקַח ($\chi\chi\chi$), קָקַח ($\chi\chi\chi$), קָקַח ($\chi\chi\chi$), קָקַח ($\chi\chi\chi$), קָקַח ($\chi\chi\chi$), קָקַח ($\chi\chi\chi$).
- 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. קָקַח and קָקַח to be smooth, to be shorn, to be bald; קָקַח even קָקַח to be bare. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as קָקַח to roll (spoken of a ball, of the rolling of waves), but קָקַח rather of the rough sound made in the act of scraping = *volare*, *scire*, *verro*; קָקַח to cut stones or wood, requires a stronger sound than קָקַח to cut grass, to mow.
- It appears also that those consonants which resemble each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קָקַח , קָקַח , קָקַח , קָקַח (never קָקַח , קָקַח , קָקַח); קָקַח , קָקַח (seldom קָקַח); קָקַח , קָקַח (not קָקַח). Scarcely ever are the first two radi-

als the same (תָּרַח) or very similar (תָּרַח). On the contrary the last two are very often the same (יָדָה).*

-) The tendency to substitute smooth for harsh sounds (see letter *d*) is sometimes so great that *l*, *s*, *r*, especially when used as middle stem-letters, are even softened to vowels, as תָּרַח, תָּרַח to tread down, to thresh; אָרַח, אָרַח (comp. אָרַח), to press, and many others. Comp. *salutare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *faleus*, *faleo*, in Calabria *fauza*, French *fauz*; 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. תָּרַח, תָּרַח, תָּרַח to be narrow, to afflict; אָרַח, אָרַח; תָּרַח to tread; אָרַח, אָרַח, to make a humming sound (to buzz hence to spin), &c.

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

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

Rem. on a). Some forms are made by the insertion particularly of *l* and *r* between the first and second radicals; as קָטַח, קָטַח to shear off, to cut off; אָרַח – אָרַח accept; אָרַח to glow; אָרַח had wind (the

* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as קָ, נָ, בָ, דָ. Some letters, however, have been falsely considered *incompatible*, as יָ, which are sometimes associated, e. g. in יָרַח and יָרַח, from the harsher forms יָרַח, יָרַח. Comp. γαργαρόν, together with γαργαρόν, ὄρνις, along with ὄρνις, and much that is analogous in Sanskrit.

† Especially in Ethiopic, where these forms are very frequent.

first form with τ frequent in Syr.). This mode of formation is analogous with *Pith*, and in Aramaean the two forms exist together, as ܡܢܠ , ܡܢܠܐ . In Latin there is a correspondent lengthening of the stem; as *findo*, *sciundo*, *tundo*, *jungo* (in Sanscr. Class VII), from *fil*, *acid* (*oxidum*), *ful*, *jug*. Additions are also made at the end, principally of *l* and *n*; as ܡܢܠܐ as *axe*, from the stem ܡܢܠ to cut; ܡܢܠܐ an orchard, from ܡܢܠ ; ܡܢܠܐ flower-cap, from ܡܢܠ cap, from ܡܢܠ to tremble, ܡܢܠܐ to hop. The termination *-l* has perhaps a diminutive force, as it has in many languages.

Rem. on d). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as ܡܢܠܐ a frog, perhaps prop. *marsh-hopper*, from ܡܢܠ to hop, and Arab. ܡܢܠܐ a marsh; ܡܢܠܐ tranquil, from ܡܢܠܐ to be quiet, and ܡܢܠܐ to be at rest; or a feeble letter is cast away, as ܡܢܠܐ a bat, from ܡܢܠܐ dark and ܡܢܠܐ flying. Still bolder changes are sometimes made in the amalgamation of words, as ܡܢܠܐ (*ô ônu*) Dan. viii. 13 from ܡܢܠܐ .

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

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 199, &c.)

§ 31.

OF GRAMMATICAL STRUCTURE.

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

* Comp. Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung in the Zeitschrift für die Kunde des Morgenlandes, Bd. II. S. 124 ff. 127 ff.

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

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

2. Both methods of formation and inflection are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (בָּעַר, בִּעַר, בִּעַרְתָּ, בִּעַרְתִּי). We have an example of the other method in בִּעַרְתָּ, and of both in the same word in בִּעַרְתָּ. 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.		Plural.	
1	comm. אני , in pause } אנכי ; אני , in pause } <i>I</i> אני <i>more frequently</i>	1	comm. אנחנו , (אנכי), } <i>we</i> (אנחנו) and <i>me</i>
2	m. אתה (את), in } pause אתה } <i>thou</i> . f. $\text{את$ (את pr. את) }	2	m. אתם } f. אתם , $\text{אתם} = \text{ב}$ } <i>ye</i>
3	m. הוא } <i>he</i> . f. היא } <i>she</i> .	3	m. הם , הם } f. הן , הן } <i>they</i>

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

REMARKS.

1. First Person.

1. The form אני is nearly as frequent in the Old Testament as אנכי . The former exists in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the *suffices* (§ 33). In the Talmud אני is constantly used, and אנכי 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 pronouns of other languages) much that is irregular and arbitrary. אנחנו is made from אנכי (with the exchange of כ for ח) by the addition, as it seems, of $\text{נח$. The form אנחנו , from which the *suffices* are derived, occurs only in Jer. xlii. 6 (*K'ithibh*). The form אנחנו is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 33. (In the Talmud אני 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 אתה , את , אתה , את , are contracted from אתה , &c.; the kindred dialects yet have *an* before the ח , Arab. *anta* I *ant* thou *antum* I, *antum* ye. The essential syllable is את *ta*, to which the meaning *thou* belongs (see § 44, 1); the an prefixed is demonstrative, and gives more support to the form. את without ח occurs only five times; e. g. Ps. vi. 4, and each time as *K'ithibh* with the *Q'ri* אתה . As the vowels of the text belong to the *Q'ri* (§ 17), the reading of the *K'ithibh* may have been את as an abbreviation from אתה .

* In Phœnician it is written אני , without the ending כי , and spoken somewhat like *anich* (Plassel Pannius, V. 2, 25, * *Genesi Mon Phœnicia*, pp. 576, 577). A trace of this form is found in the Æthiopic *qatalu* (I have killed). In ancient Egyptian ANK (pronounced *and*).

The feminine form was originally pronounced אֵת (with the feminine designation ־ , probably from אֵת she, properly *thus she*, compare אֵתְּךָ , § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflection of the verb are derived from it (§ 44, Rem. 4, § 59, 1). The final ־ being gradually lost to the ear (in Syriac it was at length only written, not pronounced), its *Yodh* was omitted, so that the Jewish critics, even in the above-mentioned passages, place in the *Qeri* אֵת , where שִׁׁיָּא stands in the punctuation of the text (§ 17). The same ־ appears, moreover, in the unfrequent forms of the suffix אֵתְּךָ (§ 58).

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

III. Third Person.

1. The אֵ indicates a kind of half-vowel heard at the end of אֵת and אֵתְּ . *hæ*, *hiæ* like *e* in the German *die* (old Germ. *thia*, *thia*), *sie*, *wie*. A trace of this appears in the Arabic; as *huma*, *hiya*, in the common dialect *hæa*, *hiæ*.

The masculine אֵת is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for אֵתְּ , give it the appropriate pointing of this form (אֵתְּ), and require it to be read אֵתְּ (comp. § 17). It is, however, to be sounded rather according to the old form אֵת .

7. The plural forms אֵתְּכֶם and אֵתְּכֶן come from אֵתְּכֶם and אֵתְּכֶן in the same manner as אֵתְּכֶם from אֵתְּכֶם . In Arab. where they are pronounced *hum*, *huma*, the obscure vowel-sound is retained; for which the suffixes אֵתְּכֶם , אֵתְּכֶן still have Seghol (§ 27, Rem. 4, b). The ־ in both forms has a demonstrative force. (See § 50, 2.) In Chald. (ܐܬܝܗܘܢ , ܐܬܝܗܘܢ), Arab. and Æthiop. (*huma*, *huma*) there is an appended *o*, *u*, which occurs in Hebrew in the poetical forms אֵתְּכֶם , אֵתְּכֶן , אֵתְּכֶם (§ 58, 3, Rem. 1).

8. The pronouns of the third person אֵתְּ , אֵתְּכֶם , אֵתְּכֶן , אֵתְּכֶם , 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 § 123, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns and particles (*suffix pronouns*, usually *suffixes*), e. g. הוּ *him* and הָ *his* (from הוּא *he*), thus הָרָצַחְתִּי הוּא *I have killed him*, הָרָצַחְתִּי הוּא *his horse*.

Instances of the like contraction occur in Greek, Latin, and German, as $\mu\alpha\tau\epsilon\rho\varsigma\ \mu\omicron\nu$ for $\mu\alpha\tau\epsilon\rho\varsigma\ \epsilon\upsilon\omicron\iota$, Lat. *ecum* in *Plautos* for *ecce cum*, 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), הָרָצַחְתִּי הוּא *I have killed him*;
- b) when joined to substantives, they denote the genitive (like $\mu\alpha\tau\epsilon\rho\varsigma\ \mu\omicron\nu$, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*abh-i*) *my father*; סוּסֵהוּ , *equus ejus*, and *equus suus* (§ 124, 1, b);
- c) when joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb: e. g. אִתִּי (*prop. my vicinity*) *with me*, like *mea causa*, on the contrary הִנֵּה אִתִּי *behold me, ecce me*;
- d) the dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (אֶל sign of the dative, מִן *in*, מִן *from*, § 102) with the suffixes, as אֶלָּהוּ *to him*, מִן־הוּא *in him*, מִן־אִתִּי *from me*.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as הוּ —*thou* from a form like $\text{הוּא} - \text{הוּא}$ *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

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

A tabular view of all the forms, both of the *separate pronouns* and of the *suffixes*, is exhibited in Paradigm A. In §§ 58–61 are given more full explanations of the forms of *verbal suffixes* and of the modes of attaching them to the verb, and in § 91 of the forms and attachment of *nominal suffixes*. On the prepositions with suffixes, see § 102.

§ 34.

THE DEMONSTRATIVE PRONOUN.

<i>Sing. m.</i>	זֶה	} <i>this</i> .
<i>f.</i>	זֵה (זֶה, זֵה)	
<i>Plur. comm.</i>	זֵלֶּזֶל (rarely זֵלֶּזֶל)	<i>these</i> .

The feminine form זֵה is for זֶה (from זֶ = זֶה and the feminine ending ז, see § 80, 2); and the forms זֶה, זֵה, which are both of rare occurrence, come from זֶה by dropping ז. The forms זֵלֶּזֶל and זֵלֶּזֶל (related to the Arabic article *zā*, § 35, Rem. 1) are plural by usage, and not by grammatical inflection. The form זֵלֶּזֶל occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article זֵלֶּזֶל (Rem. 1). The ending זֵלֶּ in זֵלֶּזֶל (same as זֵלֶּ) is a demonstrative appendage, as in זֵלֶּזֶל (132, Rem. 7).

Another form of the demonstrative is זֶה, used only in poetry. It stands mostly for the relative, like *that* for *who*, and is used for all numbers and genders, like זֶה (136).

Rem. 1. This pronoun receives the article (זֶה, זֵה, זֵלֶּזֶל) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which ז is inserted after the article, זֶה־זֶה Gen. xxiv. 65; xxxvii. 19; זֵה־זֵה *fem.* Ez. xxxvi. 35, and shortened זֶה usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 29, &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 זֶה, with a short sharp-spoken *a* and a doubling of the

* In most languages the demonstratives begin with *a*, hence called the *demonstratives aund*, which is, however, interchanged with *a* *shibant* [as in Heb. זֶה] as a rough breathing. Thus in Aram. זֶה, זֵה, זֵלֶּזֶל *this*, Arab. *dhā*, *dih*, *dha*; Sansk. *ah*, *ah*, *ah* [Gr. *ai*, *ei*, *ai*], Goth. *ah*, *ah* *that*; Germ. *da*; *der*, *die*, *das* [our *this*, *this*, *this*], &c.

following consonant (by *Daghesch forte*), e. g. הַשֶּׁשֶׁשׁ *the sun*, הַנָּהָר *the river* for הֵנָּהָר (according to § 20, 3, b).

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

But to be more minute:

1. Before the weakest guttural א and before ה (§ 22, 5) the vowel of the article is always lengthened to Qamets, as הָאִבִּי *the father*, הָאֲחֵי *the other*, הָאִמָּה *the mother*, הָאִישׁ *the man*, הָרֶגֶל *the foot*, הָרֹאשׁ *the head*, הָרָשָׁע *the evil-doer*.

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

- A) When the guttural is followed by some other vowel than *ā* (־) or * (־), then a) before the stronger ה and ה, the article regularly remains הַ, as הַזֶּה *that*, הַחֹדֶשׁ *the month*, הַחֵזֶק *the strength*; with rare exceptions, as הַזֶּה Gen. vi. 19, and always הַהֵם *those*; b) before ז the Patach is generally lengthened, as הַזֵּן *the eye*, הַעִיר *the city*, הַעֲבָדִים *the servant, plur.* (Exceptions in Jer. xii. 9, Prov. ii. 17.)
- B) But when the guttural is followed by *ā* (־), then a) before ה and ז the article is always הַ, provided it stands immediately before the tone-syllable, else it is הֵ, e. g. הֵהָם *the people*, הֵהָרִים *the mountain*, הֵזֶן (in pause), הֵתָרָם *towards the mountain*, on the contrary הֵהָרִים *the mountains*, הֵזֶן *the guilt*; b) before ה the article is always הַ, without regard to the place of the tone, as הַחֲכָמִים *the wise*, הַחֵג *the feast*; so also c) before ה, as הַחֲלָה *the sickness*, הַחֲדָשִׁים *the months*. (On the contrary הַחֲדָשִׁים according to A, a.)

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

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

* See Wallin in *J. Zeitschr. der D. Morgenl. Ges.* Bd. VI, S. 192. 217

as-sana (Bedouin, *hā-sana*), the same as שָׁנָה *the year*.—The Arabic article itself occurs in the Old Testament, in the Arabic name אֲרַבְרָר Gen. x. 26, and perhaps in אֲרַבְרָר *ice, hard* = אֲרַבְרָר Ex. xiii. 11, 13; according to others, in אֲרַבְרָר (the people), Prov. xxx. 31.

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

§ 36.

THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is אֲשֶׁר *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form אֲשֶׁ by the elision of א and assimilation of ר, according to § 19, 2, 3; more rarely the form אֲשֶׁ Judges v. 7, Cant. i. 7, and before א in a single instance אֲשֶׁ Judges vi. 17, though elsewhere אֲשֶׁ before the gutturals. The still more abbreviated form אֲשֶׁ* occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 123. 1.

אֲשֶׁר is used also as a conjunction, like *quod, ſci, that*. Closely connected with it in meaning is אֲשֶׁ, which also belongs to the pronominal stems, § 104.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

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

The pointing of מִי with *Qames* is seldom found out of pause, except before א and ר, as אֲנִי מִי *what are ye?* מַה רָאִיתָ *what do ye see?* rarely before ה as in Josh. iv. 6:21. It is commonly written in close

* In the Phœnician it never occurs in the full form, but as א, and אֲשֶׁ, spoken as, or, a, and y, or. *Geenius Mon. Phœn.* p. 435; *Moore's Phœnic. Texts* I, S. 81, ff. II, S. 44. Comp. above § 2, 5. In modern Hebrew also, אֲשֶׁ has become the prevailing form.

connection with the following word: a) *וְ* with *Maqqeph* and *Daghenh forte conjunctive* (§ 20, 2), as *וְהִנֵּה* *quid tibi?* and even in one word, as *וְכִנֹּס* *quid vobis?* Is. iii. 15; *וְהִנֵּה* *what is that?* Ex. iv. 2; b) before the harder gutturals *ח, ט, ק*, it also takes *Patach* with the *Daghenh* implied in the following guttural (§ 22, 1), as *וְחִירָא* Num. xiii. 18; c) before a guttural with *Qamets*, it takes *Seghol* (according to § 27, Rem. 2), as *וְחִירָא* *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as *וְקוֹל יְגִי* *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 *וְכִנֹּס, וְכִנֹּס* (see more in the Lexicon under *וְ* in the note).

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

CHAPTER II. OF THE VERB.

138.

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. *וָיָסַד* *to reign*; *וָיָסַב* *to sit*.
- b) *Verbal Derivatives*, derived from other verbs, e. g. *וָיָסַד* *to justify*, *וָיָסַד* *to justify one's self*, from *וָיָסַד* *to be just*; commonly called *conjugations* (§ 39).
- c) *Denominatives*, or those derived from nouns; e. g. *וָיָסַד* and *וָיָסַד* *to pitch a tent*, from *וָיָסַד* *a tent*; *וָיָסַד* *to root out* and *וָיָסַד* *to take root*, from *וָיָסַד* *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. *וָיָסַד* *to be white*, hence *וָיָסַד* *a brick* (from the color), and hence again *וָיָסַד* *to make bricks*; from *וָיָסַד* *to increase greatly*, *וָיָסַד* *a fish*, and hence again *וָיָסַד* *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. *נָחַץ* to rest, to set one's self down; hence the noun *נֶחֱץ* a setting down; hence again *נָחַץ* to descend; in like manner *חָפַץ* a pit, destruction (from *חָפָה*), hence *חָפַץ* to destroy.

§ 39.

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

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

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

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

* The infinitive is here used for the sake of brevity in most grammars and lexicons, thus *לָמַד* to learn, prop. *he has learned*.

† Not in the sense in which this term is used in Greek and Latin grammars.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קטל, קטל; קטל; קטל; קטל; קטל; קטל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (קטל, קטל; קטל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as קטל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; the variations by vowels having almost gone out of use; so that, for instance, all the passives are supplied by the reflexives, with the prefix syllable נא, נא. 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* (קטל *light*, because it has no formative additions); the others (קטל *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, קטל *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,	קטל	<i>to kill.</i>	(wanting.)	
2. Niphal,	קטל	<i>to kill one's self.</i>	(very rare.)	
3. Piel,	קטל	<i>to kill many,</i> <i>to massacre.</i>	{	Pual, קטל
4. Hiphil,	קטל	<i>to cause to kill.</i>		
5. Hithpaël,	קטל	<i>to kill one's self.</i>	Hophal,	קטל
			Hothpaal,	קטל

* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for קטל, 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 קטל, קטל. The Paradigm קטל, in common use since the time of Dant, obviates this inconvenience, and is especially adapted to a comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Ethiop. קטל) in all of them. In Hebrew, it is true, it has only the form of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a type or model sanctioned by usage.

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

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

§ 40.

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

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed. Comp. *Grimm's d. Gram.* 2. A. 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, 2nd edition, 1854) are *Præter* for *Perfect*, and *Futur* for *Imperfect*.—Ta.

PERFECT.

Sing.		Plur.	
3 m.	...	3 c.	...
3 f.	...		
2 m.	...	2 m.	...
2 f.	...	2 f.	...
1 c.	...	1 c.	...

IMPERFECT.

3 m.	...	3 m.	...
3 f.	...	3 f.	...
2 m.	...	2 m.	...
2 f.	...	2 f.	...
1 c.	...	1 c.	...

§ 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 *μν*. The deviations which occur from the general model of the regular verb are owing—

- 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);
- to the falling away of a strong stem-letter by assimilation or contraction (*contracted verb*, §§ 66, 67), as *שָׁחַט*, *שָׁחַט*;
- 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 *שָׁחַט*, *שָׁחַט*.

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

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 46).

I. OF THE REGULAR VERB.

§ 42.

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

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

A. OF THE GROUND-FORM, OR KAL.

§ 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Perf.* in *Kal* is *קָטַל* (*middle A*),* especially in *transitive* verbs. There is also a form with *E* (*Tere*), 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. *קָטַל* to be heavy, *קָטַל* to be small. Sometimes both forms, the transitive and the intransitive, exist together, as *מָלַא* to fill (*Esther* vii. 5), *מָלַא* to be full (comp. § 47, Rem. 2), yet also with the same sense for both forms, as *קָרַב* and *קָרַב* to approach.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*. The example selected shows, at the same time, the effect of inflection on *Daghesh lena* 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 *קָטַל*. In Aramæan it wholly falls away in the root itself, as *קָטַל*.

Rem. 2. Examples of denominatives in *Kal*: *קָטַל* to coter with pitch, from *קָטַל* pitch; *קָטַל* to salt, from *קָטַל* salt.

* A verb *middle A* is one that has *Patach* (short a) under the middle radical or in the second syllable; a verb *middle E* one that has *Tere*; and a verb *middle O*, one that has *Cholem*.—Ta.

§ 44.

PERFECT OF KAL AND ITS INFLECTION.

1. The inflection of the Perfect in respect to person, number, and gender, is effected by appending fragments of the personal pronouns, plural and feminine endings, (as *affirmatives*;) to the end of the ground-form. In explaining this connection, we may treat the ground-form as a *participle*, or a *verbal adjective*,* expressing by itself the 3d sing. Perf.; as הָרַג *he has killed*, הָרַגְתָּ *thou hast killed* (= *killing-thou*, or *killer-thou*, a *killer wast thou*, הָרַגְתָּ), הָרַגְתָּ *he was fearing*, הָרַגְתָּ *fearing were ye*, for הָרַגְתָּ . In the second person this is readily seen, as well as in הָרַגְתָּ for הָרַגְתָּ . In the first person sing. הָרַגְתִּי we have הָרַגְתִּי , the simple germ of the pronoun, united with the demonstrative sound הָ , by which the affirmative is at the same time distinguished from the suffix forms הָ and הָ (as if one would form הָרַגְתִּי , הָרַגְתִּי *I*, after the analogy of הָרַגְתִּי). In the third person, הָרַגְתָּ (originally הָרַגְתָּ , comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and הָרַגְתָּ (originally הָרַגְתָּ) is a sign of the plural.

In the Indo-Germanic tongues the inflection by persons originated in the same manner, namely, by appending pronominal forms; as, e. g. in the Sanscrit and Greek, from the stem *as* (to be) Sanscr. *asmi*, *tyi*, Dor. *tyi* for *tyi* (*I am*), where the ending *mi* belongs to *as* and *tyi*; Sanscr. *asi*, Dor. *asi* (*thou art*), where *si* is about = *as*; Sanscr. *asti*, *asti* (*he is*), where *ti* corresponds to the pronoun *tē*, and so forth. For the most part, indeed, the etymology is more obliterated here, as it sometimes is in the Semitic languages; e. g. 1st pers. sing. Arab. *katallu*, Syr. *ketlet*, where the characteristic *t* is wholly lost.

2. In respect to vowel changes, the analogy of the 3d fem. sing. הָרַגְתָּ is followed by the 3d masc. plur. הָרַגְתָּ , and that of the 2d masc. sing. הָרַגְתָּ 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 הָרַגְתָּ *full*, or *he was full*; הָרַגְתָּ *small*, or *he was small*. In transitives the participle has, indeed, a different form (הָרַגְתָּ); but the adjective-form הָרַגְתָּ may be compared with הָרַגְתָּ , although it generally denotes properties, as הָרַגְתָּ *wise*, הָרַגְתָּ (*injurious*) *adversary*, § 84, 1.

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

Only **שָׁמַרְתָּ**, **שָׁמַרְתִּי** have the tone on the last syllable, and, in consequence, *Sh'va* under the first radical (§ 27, 3).

N.B. Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose the *E* sound, which passes over into (·), as the Paradigm shows. The original *E* remains, however, regularly in the feeble stems **שָׁמַרְתָּ** (§ 74, Rem. 1); in strong stems only in *pausal*, i. e. when the stress of voice falls upon it, as **שָׁמַרְתָּ**, Job xxix. 10; comp. 2 Sam. i. 33; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical, sometimes 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 **שָׁמַרְתָּ** *ye have asked* 1 Sam. xii. 13, **שָׁמַרְתָּ** *ye possess* Deut. iv. 1, 22; so also before suffixes **שָׁמַרְתִּי** *I have asked him* 1 Sam. i. 20, **שָׁמַרְתָּ** *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 **שָׁמַרְתָּ**, **שָׁמַרְתָּ**, **שָׁמַרְתָּ**, not **שָׁמַרְתָּ**, **שָׁמַרְתָּ**, **שָׁמַרְתָּ**. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflection where it has the tone, as **שָׁמַרְתָּ**. But when the tone is thrown forward, Cholem becomes Qamets-clituph, as **שָׁמַרְתָּ** *I have overcome him*, **שָׁמַרְתָּ** (see § 49, 3) and *thou wilt be able*, Ex. xviii. 23.

4. Unfrequent forms.* *Sing. 3d fem.* in **שָׁמַרְתָּ** (as in Arab. Æthiop. Aram.), e. g. **שָׁמַרְתָּ**, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1); more frequent in stems **שָׁמַרְתָּ** and **שָׁמַרְתָּ**, § 74, Rem. 1, § 75, Rem. 1.—*2d masc.* **שָׁמַרְתָּ** for **שָׁמַרְתָּ** (differing only in orthography), as **שָׁמַרְתָּ**, Mal. ii. 14, comp. Gen. iii. 12.—*2d fem.* sometimes has still a *Yodh* at the end; as **שָׁמַרְתָּ**, Jer. xxxi. 21 (according to one form of the pronoun **שָׁמַרְתָּ**, § 32, Rem. 4), especially in Jeremiah and Ezekiel. It is properly pronounced **שָׁמַרְתָּ**, and the vowels of the text belong to the marginal reading (without *·*) as in the corresponding pronoun. With this is connected the form **שָׁמַרְתָּ** before suffixes (§ 59, 1, c)—*1st com.* sometimes without *Yodh*, as **שָׁמַרְתָּ**, Ps. cxi. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K'tibh; the Q'ri substitutes the full form.—*Plur. 2d fem.* **שָׁמַרְתָּ** (or **שָׁמַרְתָּ**) Amos iv. 3.—*3d com.* seldom with the full plural ending **ן** (often in Chald. and Syr.), as **שָׁמַרְתָּ**, Deut. viii. 3, 16, or with a superfluous **א** (after Arabic orthography), as **שָׁמַרְתָּא**, Isa. x. 24. In the Imperfect the form with **ן** is more frequent, see § 47, Rem. 4.

N.B. 5. In connection with the affirmatives **שָׁמַרְתָּ**, **שָׁמַרְתָּ**, **שָׁמַרְתָּ**, the tone is on the penultima, and the word is *Milla*; with the others it is *Milen* (§ 15, 2). The place of the tone is shifted, *α*) in several persons by the *Panzer* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had become (·), is restored, as

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects and may, with a proper understanding of the terms, be called Chaldaisms, Syriacisms and Arabicisms.

הִתְחַלֵּץ, יִתְחַלֵּץ, יִתְחַלֵּץ; *b*) by *Var. consecutivæ 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 **לִפְעוּל**, is the prevailing form (*Inf. constr.*). In this form it is united with suffix pronouns, and with prepositions (**לִפְעוּל** *to kill*, § 132, 2), and takes after it a nominative of the subject or an accusative of the object (§ 133). The longer form (*Inf. absol.*, or *emphatic*), in Kal **לִפְעוּלִי**, 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, **לִפְעוּל** and **לִפְעוּלִי** are distinguished, by a firm immutable *o* in the latter, and a mutable *o* in the former (hence with *suffix*, **לִפְעוּלִי**). In the derived conjugations, except *Hiph.* and *Hoph.* the *Inf. absol.* has generally an immutable *o*, although the *Inf. constr.* has other vowels; e. g. *Piel*, **לִפְעוּל**, with **לִפְעוּלִי**.

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

- a) **לִפְעוּלִי**, e. g. **לִפְעוּלִי** *to lie* Gen. xxiv. 7.
- b) **לִפְעוּלִי** and **לִפְעוּלִי**, **לִפְעוּלִי** (feminine forms from **לִפְעוּל** and **לִפְעוּלִי**): as **לִפְעוּלִי** *to hate*, **לִפְעוּלִי** *to approach* Ex. xxvi. 2, **לִפְעוּלִי** *to pity* Ezek. xvi. 5. (As a verbal nom. the *Inf.* may also take the feminine ending.)
- c) **לִפְעוּלִי** (as in Chaldee); e. g. **לִפְעוּלִי** *to call* Numb. x. 2.

These infrequent forms are in more common use as *verbal nouns* (§ 64, Nos. 10, 11, 14).

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

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

The $\dot{\text{h}}$ is here closely combined with the *Inf.* into a grammatical form as is shown by the division of syllables and the use of *Dagheah leua* namely לִּפְּוֹל (*lin-pōl* (§ 28, 1), so also לִּפְּוֹל , just as in the *Impf.* לִּפְּוֹל , לִּפְּוֹל . On the contrary לִּפְּוֹל Job iv. 13; לִּפְּוֹל 2 Sam. iii. 34, where the prepositions $\text{לִּ$ and $\text{פְּ$ are conceived to be less closely connected with the Infinitive; so also $\text{לִּ$, as an exception; לִּפְּוֹל Jer. i. 10.

§ 46.

OF THE IMPERATIVE.

1. The chief form of the Imperative קַח (קַח) 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 לֹא תִקַּח *ne occidas* (not קַח לֹא). The proper passive conjugations have no Imperative;† but the reflexives, as Niphal and Hithpaël, have it.

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

Rem. 1. Besides the form קַח there is also one with *Patach*, as קַח (as in the *Inf.* and *Impf.*) 2 Sam. xiii. 5. The *Patach* is regular in קַח from קַח ; see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and plural form an e (Qamets-chatoph) instead of the i , as קַח *draw ye* Ex. xxxii. 29; קַח *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 2d person of the *Impf.* (קַח from קַח); 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. xxiii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

3. In the form שָׁמַעְתִּי the נִי at times falls away, and then a helping vowel is introduced, as in שָׁמַעְתִּי *hear ye I.* for שָׁמַעְתִּי Gen. iv. 23; comp. קָרָאתִי *call ye I.* for קָרָאתִי Ex. ii. 20. The shortening is probably owing to the guttural.

§ 47.

OF THE IMPERFECT AND ITS INFLECTION.*

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but in the Imperfect these fragments are *prefixed* (*preformatives*) to the root in the abstract form, viz. the *Inf. constr.* (שָׁמַע). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Perfect, so that in every case, only one consonant remains (א, ב, ג, ד), 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 affirmatives, are still in most cases clear.

In the 1st *pers.* אֲשָׁמַע , plur. נִשְׁמָע , א is an abbreviation of אֲנִי , נ of אֲנִי . This person required no addition at the end.

In the 2d *pers. sing.* the נִי in תִּשְׁמָע is from אֲנִי , the נִי in תִּשְׁמָעִי is the sign of the feminine, as in אֲנִי *thou* (feminine, see § 32, Rem. 4). In the 2d *pers. plur.* the נִי (more fully נִי , see Rem. 4) in תִּשְׁמָעוּ , 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 continuing, 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 continued succession, in past time (the Latin *Imperfect*). This distinction shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal stem precedes, and the designation of the person follows as something subordinate; but in the Imperfect, the subject, from which the action proceeds, is expressed by a prefixed pronoun.—A like twofold division of the *conjugation* occurs in the older branches of the Ario family; and as revived again in the Pers. and Modern Persian.—See further, in the Syntax, § 122, ff.

and as in the Perfect also (§44, 1), and is here appropriated to the masculine; * נָּ in נִקְנְנָהּ is the sign of the plural feminine (in Chaldee נָּ), or borrowed from נָּ *etc.*

In the 3d person נִקְנָה , the נָּ is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for נָּ (from נָּ), properly נִקְנָה (comp. נָּ for נָּ §69). The plur. (fully נִקְנְנָהּ) is formed by the plural ending נָּ , shortened נָּ . The נָּ in the feminine נִקְנָה , נִקְנְנָהּ , which are precisely the same as the second person, may be connected with the feminine ending נָּ .

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 נִקְנָה is followed by all the other forms which receive no addition at the end, and that of נִקְנְנָהּ by the forms נִקְנָה , נִקְנְנָהּ ; analogous to נִקְנְנָהּ is נִקְנְנָהּ in the Imperative.

Rem. 1. The final א (*Cholem*) is only tone-long (§9, No. 10, 3), as in the *Inf.* and *Imp.* Hence, a) The examples in which it is written fully are very rare, and are to be regarded as exceptions. b) Before *Maqqeph* it becomes *Qamets-chatuph*; e. g. נִקְנָה and he wrote there, Josh. viii. 32. c) It becomes vocal *Sh'va* before the affirmatives נָּ and נָּ . In the few instances in which it remains before such affirmatives, the pointing becomes נָּ , because it stands close before the pause, e. g. נִקְנָה *yish-patā* (they will judge), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs middle A, like נִקְנָה . *Intransitive verbs* (middle E and O) take א (*Pattuck*) in the Imperf., as נִקְנָה to be great, *Impf.* נִקְנָה ; נִקְנָה to be small, *Impf.* נִקְנָה . Sometimes both forms exist together; the *Impf.* with א is then transitive, and that with א intransitive. E. g. נִקְנָה he will cut off, will reap; נִקְנָה he will be cut off, i. e. will be short. So also נִקְנָה , *Impf.* א , to subdue; *Impf.* א , to be subdued. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. נִקְנָה and נִקְנָה he will bite. In the irregular verbs, the feeble ע (*Taere*) is also found in the final syllable, as נִקְנָה for נִקְנָה . These three forms of the Imperfect are called *Impf. O*, *Impf. A*, *Impf. E*.

3. For the 3d plur. fem. נִקְנְנָהּ occurs in three instances (as if to distinguish it from the 2d pers.), the form נִקְנְנָהּ , as in Chaldee and Arabic. E. g. נִקְנְנָהּ they will arise, Dan. viii. 22; comp. Gen. xxx. 35; 1 Sam. vi. 12. In several instances נִקְנְנָהּ seems to have been used improperly for the 3d pers. singular, Ex. i. 10; Judg. v. 26 (and accord-

* This is also the proper gender of the plural-syllable נָּ , א . It is true that in the Perf. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Perf. for the masculine alone; as in Syriac, *masculine*, *gāḏlān*, *fem. gāḏlān*, as in Arabic, *masculine*, *gāḏlān*, *fem. gāḏlān*.

ing to name Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necl* properly *see eat*, is the common form for *I eat*; and in the French patois *farous* for *fai*.)—In the Pentateuch, *na* occurs in place of *ni*, especially after *Var. consecutiva* (§ 49, 2); e. g. Ex. i. 18, 19, xv. 20, as in Arabic, and in a still more abbreviated form in the *Imp.* (§ 46, Rem. 3).—Once occurs (Ezek. xvi. 50) the anomalous form *ni-ni-ni* with *ni* inserted, after the manner of verbs *ni* and *ni* (§ 67, 4, § 72, 5).

N. B. 4. The plural forms ending in *ni* appear also not unfrequently with the fuller ending *ni*, most commonly with obvious excess on the word at the end of a clause, where the vowel of the second syllable is then retained, as *ni-ni* they tremble, Ex. xv. 14, *ni-ni* ye shall hear, Deut. i. 17. But it is not confined to this position; see e. g. Ps. xl. 9, *ni-ni*; 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, *ni-ni* they see not; let them see and be ashamed.* This original ending *ni* is common in Aramaean and Arabic; but in the vulgar Arabic it is shortened. Of the *Impf.* with *ni* (the Arab. orthography, § 44, Rem. 4), *ni-ni* Jer. x. 5 is the only example.

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

6. In *Pause*, the vowel of the second syllable, if it had become *Sh'va*, is restored and takes the tone, as *ni-ni*, *ni-ni*. Comp. § 29, 4.

§ 48.

LENGTHENING AND SHORTENING OF THE IMPERFECT AND IMPERATIVE.

(*Jussive and Cohortative Forms*.)

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

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

* It is worthy of remark, that the *Chronicles* often omit the *Nun* where it stands in the books of *Kings*; see 1 Kings viii. 38, 42; comp. 2 Chron. vi. 29, 33;—1 Kings xii. 21; 2 Kings xi. 2; comp. 2 Chron. xx. 4; xxiii. 4.

first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Imperfect.

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

3. The characteristic of the *Cohortative* is a long *ā* (אָ) appended to the first person; e. g. אֶהָרָג for הָרָג. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives אֲ and אֵ, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׁחַדּ; in *Piel*, אֶשְׁחַדֵּי; Ps. ii. 3; but in *Hiphil*, אֶשְׁחַדֵּי.

Very rarely, the daller sound אָ takes the place of אֵ († 27, Rem. *4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

אֵ denotes, as accusative ending to a noun, *motion or tendency towards a place* (§ 90, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), &c. (see § 128).

4. The *Jussive* occurs only in the second and third persons. Its form is often orthographically the same as that of the Indicative; e. g. יִקְטֹל, as Indic. *he will kill*, as Jussive *let him kill*. It is sometimes, however, plainly distinguished by the orthographic shortening of the form, as will be shown in every instance in the appropriate place. In the regular verb, it is externally distinguished from the Indicative only in *Hiphil*; Indic. הִשְׁחַדּ, Jussive הִשְׁחַד. It is found in *Kal* and *Hiphil* of verbs אָ, as יִשָּׂא and יִשָּׂא for יִשָּׂא and יִשָּׂא; and in all the conjugations of verbs אָ, where it consists in the removal (*apocope*) of the ending אֵ; e. g. יִקְטֹל for יִקְטֹל. (The name *Future apocopated*, derived from the mode of forming it in verbs אָ, 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 אֵ is

excluded. So also the 2d sing. fem., as *תִּשְׁמְרִי*, *תִּמְנְעִי*, *תִּקְבְּלִי* &c.; and all forms, sing. and plur., with pronominal suffixes, as *תִּשְׁמְרִי* *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 *תִּ*) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as *שָׁמַר*, *שָׁמְרָה*, *שָׁמְרוּ*; the shortened *Imp.* in verbs *נָחַ*, as *נָח* for *נָחַ*; both together in Hiphil, as *שָׁמַרְתָּ* and *שָׁמְרִי* for *שָׁמְרִי*. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as *עֲמֹד* *stand up*, *קוּמָה* *up!* *תֵּן* *give*, *תֵּן* *give up*.

§ 49.

PERFECT AND IMPERFECT WITH *ו* CONSECUTIVE.

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

Vav, and partly that of the Perfect and Imperfect to which it is prefixed.*

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

This וַיִּנָּחֵם is a strengthened form of *Vav copulative* (comp. וַיִּנָּחֵם, וַיִּנָּחֵם, where the prepositions ו, ו, ו are strengthened in a similar way), in the sense of *and then*, *and so*.

The drawing back of the tone is found also in similar connections, like וַיִּנָּחֵם; and the shortening of the verb at the end (*apocopi*) 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* (ו), e. g. וַיִּנָּחֵם (after Impf.)

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

† Also the forms in וַיִּנָּחֵם and וַיִּנָּחֵם occur very seldom after *Vav const.*, וַיִּנָּחֵם, Judg. viii. 1; Ez. xiv. 8.

‡ The opinion of earlier grammarians, that וַיִּנָּחֵם is a contraction of וַיִּנָּחֵם וַיִּנָּחֵם (which was explained, it happened that he killed), is in every respect erroneous, and is now antiquated. The וַיִּנָּחֵם is always an emphatic *and*; and when it begins entire divisions and books of the Old Testament, it indicates, that they were either originally connected with what goes before, or have been brought into connection with it (e. g. Levit., Num., Josh., Jud., 1 and 2 Sam., Esth., Ruth); just as some other books, for a like reason, begin with the simple copula ו (Ez., 1 K., Ezra).—Equally false is its derivation according to some, from וַיִּנָּחֵם וַיִּנָּחֵם.

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. *וָיֵצֵא* *I went*, *וְיֵצֵא* (with preceding Impf.) and *I will go*, Judges i. 3; *וְיִחַדְתָּ* Perf., *וְיִחַדְתָּ* 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. *וְיֵצֵאוּ* Gen. xxxiv. 16; b) in verbs *לָא* and *לָה*; e. g. *וְיִשְׁמַח* Ex. xxvi. 4, 6, 7, 10 ff. (on the contrary, *וְיִחַדְתָּ* the 9th and other verses).

§ 50.

OF THE PARTICIPLE.

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

The latter is to be regarded, without doubt, as a remnant of a lost passive form of *פָּעַל*. 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 *שָׁנָה* sleeping from *שָׁנָה*, *יָרֵא* fearing from *יָרֵא*. Comp. the formation of the Participle in *Niphal*, § 51, 1. But in verbs *mid. A*, it has the form *קָטַל*; in which the *o* is a corruption of the original *a* (*qôtel* from *qâtel*, § 9, 10, 2), and is immutable. (The form *קָטַל* is in common use only as a verbal noun, § 84, 1.) In *Piel*, *Hiphil*, and *Hithpaël*, the Participle is formed after a different manner.

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

Recl. 1. An unfrequent form is *וְיִחַדְתָּ* prehensile Pa. xvi. 5 (for *וְיִחַדְתָּ* from *וְיִחַדְתָּ*), comp. *סָבַי* 2 Kings viii. 21, and the prop. n. *אֲבִיבִי* 1 Chron. xxvii. 30. Many reckon here also *וְיִסַּח* Is. xxix. 14, xxxviii. 5; but this is rather the 3d sing. impf. Hiphil of *סָח*. Comp. a quite similar construction Is. xxviii. 16. The Cholem in *וְיִסַּח* 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 *פָּעוּל* (middle word, yet not in the sense of the Latin name; but as used for a present tense, and accordingly holding the middle place between the Perfect and the Imperfect (§ 134. 2).

it is generally written *defectively*. The form עָלָה , Is. xli. 7, for עָלָהָהּ is explained by § 29, 3, b.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen, flown*. Thus עוֹלָה means *holding* (not *held*), Cant. iii. 8, עוֹלָהּ *confess* for *confessus*, Pa. exii. 7. Comp. the deponent verbs in Latin.

B. DERIVED CONJUGATIONS

§ 51.

NIPHAL.

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

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

2. In *signification*, it bears a resemblance to the Greek *middle voice*; and hence a) It is primarily *reflexive* of Kal, e. g. נִשְׁתַּחֲוֶה to look to one's self, to beware, נִשְׁתַּחֲוֶהָ to hide one's self; often of emotions which act upon the subject, e. g. נִשְׁתַּחֲוֶהָ to trouble one's self, to grieve, נִשְׁתַּחֲוֶהָ to bemoan one's self, to bewail, comp. ὀδυρόμεναι , *lamentari, contristari*. b) Then it frequently expresses reciprocal action, as נִשְׁתַּחֲוֶהָ to contend with another at law; נִשְׁתַּחֲוֶהָ to counsel, Niph. to consult together; comp. the middle and deponent verbs βοιλάμεσθαι , μάχεσθαι (μαχόμεσθαι), *altercari, luctari, praeliari*. c) It has also, like Hithpael (§ 51, 3, c) and the Greek *middle*, the signification of the active with the addition of *self*, for *one's self*, e. g. נִשְׁתַּחֲוֶהָ to ask for one's self (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι ὁ ἑαυτοῦ .

ἐνδύσασθαι χιτῶνα to put on (one's self) a coat. Here, instead of the accusative (*se*), the remote object (expressed by the dative, *sibi*) lies in the idea of the conjugation. *d*) It is often also passive of Kal, e. g. *יָלַד* to bear, Niph. to be born; likewise of Piel and Hiphil, when Kal is intransitive or not in use, e. g. (from *יָבֵד* to be in honor) Piel to honor; *יָבֵד* 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 (*יָבֵד* Kal and Niph. to be sick) and even take an accusative (§ 138, 2, Rem. 1).

Examples of denominatives are; *יָלַד* to be born a male, Ex. xxxiv. 19, from *יָלַד* a male; *יָבֵד* cordatum fieri, Job xi. 12, from *יָבֵד* cor.

The older grammarians have represented Niphal as the proper Passive of Kal. This representation, however, is decidedly incorrect. Niphal has not the characteristics of the other passives. There are still found in Kal traces of another passive form (§ 50, 1); and the Arabic has an independent conjugation, corresponding with Niphal (*inqatala*), which has its own Passive; nay, in Hebrew itself there is probably a trace of the Passive of Niphal in the form *יָבֵד*, Is. lix. 3; Lam. iv. 14. According to the usage of the language, the passive signification is certainly a very common one; but it was first derived from the reflexive. The *וּ* prefixed has the force of a reflexive pronoun, like *וּ* in Hithpael.*

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

2. In *Passer*, *Pattach* often takes the place of *Tver* in the final syllable, e. g. *יָבֵד* and he was reared, Gen. xxi. 8; as also in other cases (see p. 65). In the second and third persons plural feminine, the form with *Pattach* is more common than that given in the Paradigm, e. g. *יָבֵד* they shall be remembered, Is. lxx. 17; but these forms are unfrequent.

3. When the Impl. or the Inf. or the Imp. is immediately followed

* In other languages, also, may be observed the transition of the reflexive into the passive. So in Sanscrit and in Greek, it is still clear, how the formation of the middle precedes that of the passive. The *r*, in the termination of the Latin passive, is the reflexive pronoun *se*. In the old-Slavic and Bohemian, *amam* stands for *amare*; in the Dacorumnic, *la me lauda* = I am praised. See *Die Etymologische Forschungen*, Th. 1, S. 122 ff. T. 2 S. 92. *Bopp's Vergleichende Grammatik*, S. 486 ff.

by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. **הִתְעַלֵּם** *he stumbled at it*, Ez. xxxiii. 12; **וַיִּשְׁמָע** *and he heard him*, Gen. xxv. 21, comp. **וַיִּשְׁמָע אֱלֹהִים** *and God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the usual one; as **וְהִשָּׁמַע** *take heed*, Ez. xxxiii. 31; **וַיִּתְּחַלֵּם** *and he fought*, Num. xxi. 1.

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

§53.

PIËL AND PUAL.

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

The **ו** which occurs also in the succeeding conjugations as the characteristic of the Part. is related to **וּ** *who? = whoever, one who*.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases: a) Always when this letter is a guttural (§ 64, 3). b) Sometimes though rarely, when this letter has *Sh'va* (§ 29, 3, b); as **וַיִּשְׁמָע** *he directs it*; **וַיִּתְּחַלֵּם** for **וַיִּתְּחַלֵּם** Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dagemanda*; e. g. **וַיִּקְחָהּ** for **וַיִּקְחָהּ** *she is taken* Gen. ii. 23; comp. ix. 2; 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 Piël.* a) It denotes *intensity and repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6-9);* e. g.

* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen*, *reichen*; *streichen* (*strings*, Anglo-Saxon *strecan*), *streichen*; comp. *Strick*, *Strecke*; *Wacker*, from *wachen*; others in which it has the *recusative* signification, are *stehen*, *stehen*; *wachen*, *wachen*; in Greek,

חָצַק to laugh, Piël to sport, to jest (to laugh repeatedly); *שָׁאַל* to ask, Piël to beg; hence it denotes that the action is performed upon many, as *קָבַר* to bury (one), Gen. xxiii. 4, Piël to bury (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as *פָּתַח* to open, Piël to loose; *סָפַר* to count, Piël to recount. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, b) It has a causative signification (like Hiphil), e. g. *לָמַד* to learn, Piël to teach. It often takes the modifications expressed by *to permit, to declare or to regard, to help*, as *חָיָה* to let live; *זָכַר* to declare innocent; *יָצַד* to assist in child-bearing. c) Denominatives are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from *טָו* nest, *טָוּ* to make a nest; from *פָּזַר* dust, *פָּזַר* to throw dust, to dust. It also expresses the taking away or injuring the thing or part of which the noun is the name (as *to head*, old Engl. for *behead, to skin*), e. g. *סָרַס* (from *סָרַס* a root) to root out, extirpate; *זָנַב* (from *זָנַב* tail) properly to injure the tail, hence to rout the rear-guard of an army; *סָרַח* to remove the ashes. So also in verbs whose origin cannot be traced to a noun, e. g. *סָבַל* to stone, and also to remove the stones, sc. from a field.*

The significations of the passive will present themselves spontaneously, e. g. *גָּנַב* to steal, Piël to steal, Pual to be stolen.

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. *רָפָא* in Piël to sew up, in Kal to heal; *בָּרַא* Piël to cut, to hew out, Kal to form, to make; *נָקַד* Piël to uncover, Kal to reveal.

In an intransitive sense, Piël occurs as an intensive form, but only in poetry, as *חָרַס* *frangi* Jer. li. 56; *פָּתַח* to be open Is. xlviii. 8; lx. 11; *חָרַס* to be drunken, Is. xxxiv. 5, 7.

בָּרַא to bring to an end, from the stem *בָּרַא* to end, *בָּרַא* in *baget*, and to *baget*, from *בָּרַא* to come into being. The above examples from the German show also that *ch* when doubled takes the form of *ck*, *ch* in accordance with the laws relating to the Toghosh in Hebrew (§ 12, 2).

* In Arabic, Denominatives of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting also, in the simplest Conj. I. Comp. Hebrew Kal *בָּרַח* (from *בָּרַח*) = *buy and sell grain*; Lat. *comeri*, *predari*, &c.

N. B. *Rem.* 1. The Perf. Piél has frequently (·) in the final syllable instead of (·), e. g. שָׁח to destroy, $\text{שָׁחַ$ to break in pieces. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, there is the more common vowel. Compare $\text{שָׁחַ$ Is. xlix. 21 with $\text{שָׁחַ$ Josh. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, viz. דַּבַּר to speak, אָמַן to atone, $\text{שָׁחַ$ to wash clothes.

A single instance of (·) in the first syllable (after the manner of the Chaldees) is found in Gen. xii. 51, $\text{שָׁחַ$ to cause to forget, occasioned by the play upon the name $\text{שָׁחַ$. Compare the quadriliteral $\text{שָׁחַ$, which is analogous in form, with Piél (§ 56).

2. The Impf., Inf., and Inf. constr. followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. $\text{שָׁחַ$ he seeks for himself Is. xl. 20; $\text{שָׁחַ$ sanctify to me Ex. xiii. 2. So in Hithpaél. In the 1st pers. sing. Impf. besides $\text{שָׁחַ$ there occurs also (very seldom) the form $\text{שָׁחַ$ Lev. xxvii. 33, and $\text{שָׁחַ$ Zech. vii. 14 (according to § 23. 3, Rem. 2). With *Far* cons. we have also $\text{שָׁחַ$ for $\text{שָׁחַ$ Judges vi. 6. Instead of $\text{שָׁחַ$ are found such forms as $\text{שָׁחַ$, e. g. Is. iii. 16; xlii. 18.

3. The Inf. abs. Piél has sometimes the separate form given in the paradigm, as שָׁחַ castigando; Ps. cxviii. 18; but far more frequently that of the Inf. constr. $\text{שָׁחַ$.

4. In Paal instead of Qibbuts is found less frequently Qamets-chaturph, e. g. שָׁחַ dyed red Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation, when Shureq takes the place of Qibbuts, as $\text{שָׁחַ$ Judges xviii. 29.

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

6. The Part. Paal sometimes occurs without the prefix שָׁ ; it is then distinguished, like the Part. Niph., only by the Qamets in the final syllable, e. g. שָׁחַ taken 2 Kings ii. 10; comp. שָׁחַ for שָׁחַ Judg. xiii. 5 also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

153.

HIPHIL AND HOPHAL.

1. The characteristic of the active is הִ , in the Perf. הִ , making a closed syllable with the first radical, and הִ (·) inserted after the second. From the Inf. $\text{הִשָּׁחַ$ are formed the Impf. and the Part. הִשָּׁחַ , $\text{הִשָּׁחַ$, for הִשָּׁחַ , הִשָּׁחַ (§ 23. 4). In the passive, הִ is uttered with an obscure vowel, and the second syllable takes הִ in place of הִ ; הִשָּׁחַ or $\text{הִשָּׁחַ$, Impf. $\text{הִשָּׁחַ$ or $\text{הִשָּׁחַ$, Inf. absol. $\text{הִשָּׁחַ$; in other respects the formation is analogous to the inflection: it is only to be noted, that in the 1st and 2d pers. Perf. the הִ falls away and Patach takes its place, as הִשָּׁחַ , $\text{הִשָּׁחַ$; which is explained by the analogy of the Ara-

mean (שָׁמַח), and of the Arabic (سَمِعَ), where the *ā* 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 *נ*; in the Impf. and Part., the vowel under the preformatives, which in Hiphil is *Pattoch*, in Hophal *Qibbute* or *Qamets-chataph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piél (§52, 2, b), e. g. *אָזַר* to go forth, Hiph. to bring out of, to lead forth; *קָדַשׁ* to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (§139, 1). Frequently Piél and Hiphil are both in use in the same signification, as *אָבַד* to perish, Piél and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in *כָּבַד* to be heavy, Piél to honor, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. *קָנַח* 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 idioms, 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. *שָׁבַע* Hiph. to become fat (properly to produce fat); *חָזַק* and *אָמַץ* Hiph. to become strong (properly to develop strength); *קָנַח* Hiph. to become feeble. After the same analogy *עָשָׂר* Hiph. to become rich (properly to make, to acquire, riches); and particularly, words which express the taking of a new color, as *הָאָדָם* to become red, *הָלָבֵן* to become white, &c. Moreover, what is merely state or condition becomes, in the Hebrew mode of conception, an act; e. g. *הָחֵיִס* not to be silent, but properly to keep silence (silentium facere, Pim.); *הָרַחֵץ* quietum agere, *הָאָרַץ* to prolong (one's stay), to tarry. In such cases there is often an ellipsis, as *הָיָסֵר* to deal well, *הָעָשָׂה* to do wickedly, properly to make good, or bad (ac. *הָרַבִּי*, *הָרַבִּי*, 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. *הָאָרַץ* to put forth roots, *הָאָרַץ* to put forth

* The verb *קָנַח* to make, is employed in the expression of the same idea, e. g. to make fat (fatness), for, to produce fat upon his body, Job xv. 27; to make fruits, to make branches, for, to produce, to put forth, Rom. viii. 7; Job xiv. 7. Compare in Latin *corpus facere*, Justin. II, 5; *robore facere*, Hirtius, Bell. Afr. 22; *volens, desitias, facere*, Plin., and in Italian *far corpo, far forza, far frutti*.

Aorist. It also expresses the active use of a member, as שָׁמַעְתִּי to listen (properly to make ears); לִשְׁנֵי 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. יָצַח *potuit*, *Impf. Hoph. potens fiet*, i. e. *poterit*.

Rem. 1. Only the Perfect of Hiphil retains always the ה of the final syllable (in 3d pers. sing. and plur.); the *Imp.* and *Impf.* often take ה instead of it, in the 2d and 3d m. sing. (in Chaldee the usual form), although usage generally makes a distinction between forms with ה and ה . 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 *Patach*. The *Inf.* *abs.* has a firmer and longer ה . More particularly:

2. The *Inf.* *absol.* has generally *Taere*, with and without *Yodh*; as שִׁמְרֵךְ Judg. xvii. 3; הִשְׁמְרֵךְ Ex. viii. 11; שִׁמְרֵךְ Amos ix. 8. Strictly Chaldee, with א instead of the ה , is שִׁמְרֵךְ *mane argento* Jer. xxv. 3. Unfrequent exceptions, in which the form with *Taere* stands for the *Inf. contr.*, are found in Deut. xxi. 12; xxii. 8.

3. The *Imp.* but seldom takes the form שִׁמְרֵךְ (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it, the shortened and the lengthened forms שִׁמְרֵךְ (= tone-long) and שִׁמְרֵךְ , as שִׁמְרֵךְ , *make fat, attend!* The first takes *Seghol* before *Maqqeph*, as שִׁמְרֵךְ Job xxi. 21. שִׁמְרֵךְ and שִׁמְרֵךְ are never shortened.

N. B. 4. In the *Impf.* 2d and 3d m. sing. the form with ה is the usual one for the *Jussive*, as שִׁמְרֵךְ *make not great* Obad. 12, שִׁמְרֵךְ *let him cut off* Ps. xii. 4, and also with ה consec., as שִׁמְרֵךְ and *he divided* Gen. i. 4. Before *Maqqeph* this *Taere* becomes *Seghol*, as שִׁמְרֵךְ and *he held him* Judg. xix. 4. In the plural, the full forms are used for the *jussive* also, and with ה consec.; as שִׁמְרֵךְ and *they pursued* Judg. xviii. 22. The single exceptions, where ה (as in Aramæan) is shortened to vocal *Sh'va*, are שִׁמְרֵךְ Jer. ix. 2, שִׁמְרֵךְ 1 Sam. xiv. 23; xxii. 2. The defective mode of writing *Chirey*, e. g. שִׁמְרֵךְ , is not an essential variation.

5. The form of the Part. with ה in the sing. is doubtful (Is. liii. 3); but perhaps the plurals שִׁמְרֵךְ *dreamers* Jer. xxix. 8, שִׁמְרֵךְ *helpers* 2 Chron. xxviii. 23, are derived from this form. The fem. is שִׁמְרֵךְ , e. g. שִׁמְרֵךְ Lev. xiv. 21. Comp. Gen. xxxv. 8.

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

7. In the *Impf.* and Part. the characteristic ה regularly gives place to the preformatives, as שִׁמְרֵךְ , שִׁמְרֵךְ , but not to prepositions in the *Inf.* שִׁמְרֵךְ , because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions: שִׁמְרֵךְ *he will sure* Ps. cxvi. 6, for שִׁמְרֵךְ , *he will praise for* (in verbs ה only); on the contrary שִׁמְרֵךְ for שִׁמְרֵךְ to sing Ps. xxvi. 7, שִׁמְרֵךְ for שִׁמְרֵךְ to cause to faint, 1 Sam. ii. 33, comp. Is. xxiii. 11; Ps. lxxviii. 17.

N. B. 8. The *tan*, in Hiphil, does not fall on the affirmatives וְהָיָה and וְהָיָה . They take it, however, in the Perf. when *For* consecutive is prefixed, as $\text{וְהָיָה לְךָ$ Ex. xxvi. 33.

9. In the Passive (*Hophal*) Perf., Impf., and Part. וְהָיָה is found in the first syllable as well as וְהָיָה , but not so often in the regular verb, e. g. וְהָיָה Ez. xxxii. 32, and וְהָיָה xxxii. 19; וְהָיָה , Part. וְהָיָה 2 Sam. xx. 21, and וְהָיָה Is. xiv. 19; but verbs וְהָיָה have וְהָיָה constantly, as וְהָיָה (according to § 9, 2).

10. The Inf. abs. *Hophal* (as in *Hiphil*) has וְהָיָה in the final syllable; e. g. וְהָיָה *fasciando* Ez. xvi. 4; וְהָיָה *mutando* Jos. ix. 24. Of the Infinitive construct there occurs no example in the regular verb.

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

§ 54.

HITHPAËL.

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

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

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

3. The significations of *Hithpaël*. a) Most frequently it is reflexive, primarily of Piel, as וְהָיָה *to sanctify one's self*, $\text{וְהָיָה$ *to avenge one's self*, וְהָיָה *to gird one's self*. Then farther it means: *to make one's self* that which is expressed by the first conjugation: hence, *to conduct one's self* as such, *to*

* See also, in Hebrew, וְהָיָה 2 Chron. xx. 35.

show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so. E. g. *הִתְגַּדַּל* to make one's self great, to act proudly, *הִתְהַדָּח* to show one's self cunning, crafty, also, Eccles. vii. 16, to think one's self wise; *הִתְעַשָּׂה* to make, i. e. to feign one's self rich. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. *אָבַל* Kal to mourn, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as *הִתְרַצָּח* 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. *הִתְעַשָּׂה* exult sibi (exultem), *הִתְפַּדָּה* salvit sibi (vincula). So without the accusative, *הִתְהַלֵּךְ* to walk about by one's self (ambulare). Only seldom *d*) It is *passive*, e. g. *הִתְחַשַּׁב* to be numbered, mustered, Judges xx. 15, 17, xxi. 9. Comp. Niphal, § 50, 2, *d*.

The passive *Hithpaal* is found only in the few following examples: *הִתְחַשְּׁבוּ* (so always for *הִתְחַבְּבוּ*) they were mustered, Num. i. 47; ii. 33; *הִתְנַסָּה* to be rendered unclean Deut. xxiv. 4; *הִתְרַחַץ* to be washed Lev. xiii. 55, 56; *הִתְעַשָּׂה* it is smeared with fat Is. xxxiv. 6.

Denominatives with the reflexive signification are: *הִתְחַבַּד* to embrace Judaism (make one's self a Jew), from *חַבַּד*, *הִתְחַיַּה* Jews; *הִתְאָסַה* to provide one's self with food for a journey, from *אָסַה*.

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

§ 55.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2), some are connected, in form, with Piél, 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 Hithpál, 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 הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflection, are :

1. *Pail* ; as קָיַם, *pass.* קָיָם, *reflex.* הִתְקַיֵּם (corresponding to Conj. III. and VI. in the Arabic, *qātala, qātala, taqātala*), *Impf.* יִקְיֶם, *Part.* מְקַיֵּם, *Impf. pass.* יִקְיָם, &c. In the regular verb it but seldom occurs. E. g. *Part.* אֶתְּקַיֵּם אֶתְּקַיֵּם *my opposer, he who pleads with me*, Job ix. 15 ; יִתְקַיֵּם *I have appointed* 1 Sam. xxi. 3 (unless we should read הִתְקַיֵּם) ; יִקְיָם *to take root, Denom.* from קָיַם root. In verbs כָּן (§ 67) it is far more frequent ; e. g. הִתְקַיֵּם, מְקַיֵּם, הִתְקַיֵּם.

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

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

2. *Piël, Palal, Hithpaël* ; as הִתְחַלַּץ and הִתְחַלַּץ, *pass.* הִתְחַלַּץ, *reflex.* הִתְחַלַּץ, like the Arab. Conj. IX. *iqālla*, and XI. *iqālla*, used especially of permanent states or conditions, e. g. of colors, as הִתְחַלַּץ *to be at rest*, הִתְחַלַּץ *to be green*, *Pass.* הִתְחַלַּץ *to be withered* ; of these verbs there is no example in Kal. It is more frequent in verbs חָ, where it takes the place of Piël and Hithpaël (§ 73, 7).

3. *Pealal* ; as הִתְחַלַּץ, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession ; e. g. הִתְחַלַּץ *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from חָרַח *to go about* ; *Pass.* הִתְחַלַּץ *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are diminutives (§ 84, 23). Nearly related to this is,

4. *Püpel*, formed from verbs חָ and חָ by doubling both of the essential stem-letters ; as חָחַח from חָ = חָחַח ; חָחַח from חָ (חָח). This also is used of motion rapidly repeated, which all languages are prone to express by repetition of the same sound, as חָחַח *to chirp*, חָחַח *to tinkle*, חָחַח *to gurgle*, חָחַח *to flutter* (from חָח to fly).

With Hiphil are connected :

* Compare *flink*, *zudeln*, and in German *flackeln*, *Wirrwarr*, *Klingelung* [*our ding dang*]. The repetition of the same letter in verbs חָ produces also the same effect ; as in חָחַח *to lick*, חָחַח *to beat*, חָחַח *to trip along*. Other languages express the same thing by *diminutive* forms ; comp. in Lat. the termination *-illa*, as *to consult*, in Germ. *-ela, -eln*, in *flimmern, trillern, tröpfeln*. Hence we may explain the relation, mentioned under No. 3, between these forms and the *double* nature.

5. *Tiphef*; as תִּפְּחֵל, with ת prefixed, as תִּפְּחֵל to teach one to walk to lead (*denom.* from תָּפַח a foot); תִּפְּחֵה. *Impf.* תִּפְּחֵה to emulate Jer. xii. 5; xii. 15 (from תִּפְּחֵה to be ardent, eager). The Aramaean has a similar form תִּפְּחֵה to interpret.

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

Forms of which single examples occur:—7. קָפַל, *pass.* קָפַל; as קָפַל, scaled off, having the form of scales, Ez. xvi. 14, from קָפַל to peel, to scale.—8. תִּפְּחֵל, as תִּפְּחֵל a violent rain, from תִּפְּחֵל.—9. תִּפְּחֵל (frequent in the Rabbinic), a form compounded of Niphal and Hithpaél, found in the examples תִּפְּחֵל for תִּפְּחֵל they suffer themselves to be scarred, Ez. xxiii. 48, תִּפְּחֵל for תִּפְּחֵל to be expiated, Deut. xxi. 8.

Worthy of note is also, —10, the form תִּפְּחֵל to sound the trumpet, commonly derived from the stem תִּפְּחֵל. But it is probably a *denom.* from תִּפְּחֵל a trumpet, an onomatopoeitic form like the old Latin *tarantara*, from the sound of the trumpet. Ennius apud Servium ad Æn. 9, 503.

§ 56.

QUADRILITERALS.

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

Pres. תִּפְּחֵל he spread out, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Impf.* תִּפְּחֵל he will devour it, Ps. lxxx. 14. *Pass.* תִּפְּחֵל to become green again, Job xxxiii. 25. *Part.* תִּפְּחֵל 1 Chr. xv. 27. After Hiphil תִּפְּחֵל contracted תִּפְּחֵל to turn to the left (*denominative* from תִּפְּחֵל), 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, אֵל (the sign of the accusative) with the suffix (§ 101), as אֵל הָרָג (he has killed him); or 2) by a mere suffix, as הָרָג or הָרָג (he has killed

* We treat this subject in connection with the regular verb, in order to show here the general analogy. As to the irregular verbs, the shortening of their forms before the suffixes will be noticed under each class.

kin). 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.

Singular.		Plural.	
1	comm. $\overline{\text{m}}$; $\overline{\text{m}}$; $\overline{\text{m}}$ me.	1	comm. $\overline{\text{w}}$; $\overline{\text{w}}$ us.
2	$\left\{ \begin{array}{l} m. \overline{\text{m}}, \overline{\text{m}}, \overline{\text{m}} ('khā); \text{ in} \\ \text{pause } \overline{\text{m}} \\ f. \overline{\text{m}}, \overline{\text{m}}, \overline{\text{m}}, \overline{\text{m}} \end{array} \right\}$ thee.	2	$\left\{ \begin{array}{l} m. \overline{\text{w}}, \overline{\text{w}}, \overline{\text{w}} \\ f. \overline{\text{w}}, \overline{\text{w}}, \overline{\text{w}} \end{array} \right\}$ you.
3	$\left\{ \begin{array}{l} m. \overline{\text{m}}, \overline{\text{m}}, \overline{\text{m}}, \overline{\text{m}} (\overline{\text{r}}), \\ \overline{\text{m}}, \overline{\text{m}} \\ f. \overline{\text{m}}, \overline{\text{m}}, \overline{\text{m}}, \overline{\text{m}} \end{array} \right\}$ him. her.	3	$\left\{ \begin{array}{l} m. \overline{\text{w}}, \overline{\text{w}}, \overline{\text{w}}, \overline{\text{w}} (\text{con-} \\ \text{tr. fr. } \overline{\text{w}}, \overline{\text{w}}), \overline{\text{w}}; \\ \overline{\text{w}} (\text{contr. from} \\ \overline{\text{w}}, \overline{\text{w}}), \overline{\text{w}}; \text{ poet.} \\ \overline{\text{w}}, \overline{\text{w}}, \overline{\text{w}}, \overline{\text{w}} \\ f. \overline{\text{w}}, \overline{\text{w}}, \overline{\text{w}}, \overline{\text{w}}; \\ \overline{\text{w}}, \overline{\text{w}} \end{array} \right\}$ them.

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 ($\overline{\text{m}}$, $\overline{\text{w}}$, $\overline{\text{w}}$) the basis appears to be a lost form of the pronoun $\overline{\text{m}}$ with $\overline{\text{w}}$ instead of $\overline{\text{r}}$ ($\overline{\text{m}}$, $\overline{\text{w}}$, $\overline{\text{w}}$; $\overline{\text{m}}$, $\overline{\text{w}}$), 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.

† $\overline{\text{w}}$ occurs very seldom as verbal suffix (Deut. xxv. 26), $\overline{\text{w}}$ 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 *ṣatāḥ* (thou hast killed), and also in the Samaritan (see *Guzis Anecdota Orientalis*, I. 43). Comp. what was said in § 44, 1. on $\overline{\text{m}}$, $\overline{\text{w}}$.—The sounds *t* and *k* are not infrequently interchanged.

In the 3d pers. *masc.*, from הָיָה , by dropping the feeble *h*, there arose *â-u*, and thence *ô* (§ 23, 4), usually written וְ , much more seldom וֹ . In the *fem.* the suffixes from הָיָה ought, according to analogy, to sound וְ , וֹ , וֵ ; but instead of וֵ we have, for the sake of euphony, simply וְ , where the ו is regularly a consonant, and therefore marked with *Mappiq*. Once (Ex. xli. 15) וְ stands for וֵ , 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 וְ , וֹ , וֵ , וֶ , וַ , וֹ , &c. This is appended to verbal forms which end with a vowel, as וְיִשְׁכְּנוּ , וְיִשְׁכְּנוּ ;
- b) a second and a third with the so-called *union-vowels** (וְ , וֹ), for the verbal forms which end with a consonant (with one exception, § 59, Rem. 3); with the union-vowel *a* for the forms of the Perfect, as וְיִשְׁכְּנוּ , וְיִשְׁכְּנוּ , וְיִשְׁכְּנוּ ; with the union-vowel *e* (rarely *a*) for the forms of the Imperfect and the Imperative, as וְיִשְׁכְּנוּ , וְיִשְׁכְּנוּ . To the Perfect belongs also וְ , from וְ . With וְ , וֹ , וֵ the uniting sound is only a half-vowel (*vocal Sh'va*), as וְ , וֹ , וֵ , e. g. וְיִשְׁכְּנוּ (*q'tâ-l'khâ*); or when the final consonant of the verb is a guttural, וְ , e. g. וְיִשְׁכְּנוּ . In *Pause* this *Sh'va* becomes a *Seghol* with the tone, וְ .

Rem. 1. As *rare forms* may be mentioned: *Sing.* 3d pers. *masc.* וְ 1 Kings xviii. 44, in *pause* וְ Is. lv. 5, and וְ Prov. ii. 11; *fem.* וְ Pa. cxxxvii. 8, and in the *later Paulus* frequently. (וְ , contrary to the rule, appended to the Perf. in Judges iv. 20.)—In the 3d pers. *masc.* וְ Ex. xxxii. 25; Num. xxiii. 8; *fem.* וְ without *Mappiq* Num. xv. 28; Jer. xlv. 19.—The forms וְ , וֹ , וֵ are strictly poetic (except Ex. xxiii. 31); instead of וְ we find וְ once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

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

* We retain the common name *union-vowel*, although it rests on a rather superficial view and is somewhat vague. These union-sounds seem rather to be remnants of old verbal endings, like the *i* in וְיִשְׁכְּנוּ . Comp. e. g. the Hebr. form *qatalani* with the Arab. *qatalani*; and on the contrary, Hebr. *qatalani*, Arab. *qatalani*.

noun, is longer, as נָּֿאֵֿ , נָּֿיֿ , נָּֿיֿ (*me*); נָּֿיֿ (*my*). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun; on which account also the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowel there is inserted a union-syllable נָּֿ , נָּֿ (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Imperfect and in *Pause*, e. g. נָּֿבִרְכָּֿהוּ *he will bless him* (Ps. lxxii. 15), נָּֿכְבֹּֿדַנִּי *he will honor me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

- 1st pers. נָּֿאֵֿ , נָּֿיֿ , for נָּֿאֵֿ , נָּֿיֿ ;
 2d pers. נָּֿאֵֿ , once נָּֿיֿ (Jer. xxii. 24);
 3d pers. נָּֿאֵֿ for נָּֿאֵֿ , also נָּֿ (Num. xxiii. 13); *fem.* נָּֿאֵֿ ,
 for נָּֿאֵֿ ;
 1st pers. plur. נָּֿאֵֿ for נָּֿאֵֿ .

In the other persons this *Nun* does not occur.

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

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

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

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

- a) in the 3d sing. fem. the original feminine ending נָּֿ , נָּֿ , for נָּֿ ;
- b) the 2d sing. masc. besides נָּֿ has also נָּֿ , to which the union-vowel is attached; but the only clear instance of it is with נָּֿ ;

* Here also, the short נָּֿ probably belongs to the verbal form; see § 68, R. 6 note (*).

- c) the 2d *sing. fem.* has תָּ , likewise an older form for תָּ (comp. תָּא , תָּלָא § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the connection;
 d) the 2d *plur. masc.* has תָּ for תָּם , which is explained by the Arabic *antum, qatantum*, Chald. תָּא , תָּלָא for תָּאם , תָּלָאם (§ 32, Rem. 5). Of the *fem.* תָּלָא 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).

Sing.	Pair.
3d m. תָּלָא	3d c. תָּלָא
3d f. תָּלָא	
2d m. תָּלָא , תָּלָא	2d m. תָּלָא
2d f. תָּלָא , תָּלָא	
1st c. תָּלָא	1st c. תָּלָא

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:

Sing.	Plur.
3d m. תָּלָא (תָּלָא , Rem. 1)	3d c. תָּלָא
3d f. תָּלָא	
2d m. תָּלָא (תָּלָא ; Rem. 4)	2d m. תָּלָא
2d f. תָּלָא (תָּלָא , Rem. 4)	
1st c. תָּלָא	1st c. תָּלָא

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 *Sh'va*.

Rem. 1. The suffixes for the 2d per. plural, תָּם and תָּן , are (together with תָּן and תָּן) 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. תָּלָא , תָּלָא . The difference has still greater effect in the case of *numus* (§ 91).

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

3. The 3d sing. *fem.* חָשַׁבְתָּ (—חָשַׁבְתָּ) has the twofold peculiarity, a) that it constantly draws the tone to itself, except with כָּ and נָ (see Rem. 1), and then takes the suffixes that make a syllable by themselves (וֹ, הֵ, יָ, וֹ, וֹ, כָּ, נָ) 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 (חָשַׁבְתָּ, חָשַׁבְתָּ), e. g. חָשַׁבְתָּ she loves thee Ruth iv. 15, חָשַׁבְתָּ it burneth them Is. xiv. 14, חָשַׁבְתָּ she has stolen them Gen. xxxi. 32. For חָשַׁבְתָּ, חָשַׁבְתָּ, &c. are found in pause חָשַׁבְתָּ Ps. lxi. 10, חָשַׁבְתָּ Cant. viii. 5; and also without pause, for the sake of correspondence in sound, חָשַׁבְתָּ (she has borne thee), in the same verse.—The forms חָשַׁבְתָּ, חָשַׁבְתָּ are contr. from חָשַׁבְתָּ, חָשַׁבְתָּ, after the analogy of חָשַׁבְתָּ, for חָשַׁבְתָּ (§ 58, 4).

4. In the 2d sing. *masc.* חָשַׁבְתָּ is always used; and the suffixes have no union-vowel, except in חָשַׁבְתָּ, from חָשַׁבְתָּ and חָשַׁבְתָּ, e. g. חָשַׁבְתָּ thou searchest me Ps. cxxxix. 1, but also חָשַׁבְתָּ thou hast forsaken me Ps. xxii. 2.—In the 3d sing. *fem.* חָ is written also defectively חָשַׁבְתָּ Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used חָשַׁבְתָּ thou (*fem.*) adjurest us Cant. v. 9; Jos. ii. 17; and with חָשַׁבְתָּ thou hast let us down, ver. 18.

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

160.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the *Imperfect Kal* which end with the last stem-letter, the vowel o of the final syllable is shortened generally to *simple Sh'va vocal* (—), sometimes to *Chateph-Qamets* (—) Jer. xxxi. 33, but before הֵ, כָּ, נָ to *Qamets-Chatuph* (—). Instead of חָשַׁבְתָּ the form חָשַׁבְתָּ 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 בִּ guttural), prefer the full *A* in the *Impf.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable before the tone, is lengthened into *Qamets*, e. g. חָשַׁבְתָּ send me Is. vi. 8, חָשַׁבְתָּ it put me on (as a garment) Job xxix. 14, חָשַׁבְתָּ let them demand it back Job iii. 5.

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

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

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

4. In *Piel* the *Tiere* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes ה , כ , ן it is only shortened into *Seghol*, e. g. שֶׁפֶּלֶי he will gather thee Dent. xxx. 4, more rarely into *Chireq*, as שֶׁפֶּלֶי I will strengthen you Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil* the long ה remains, as שֶׁפֶּלֶי thou clotheest me Job x. 11; rarely there are forms like שֶׁפֶּלֶי thou enrichest it Ps. lxxv. 10; I Sam. xvii. 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

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

Rem. 1. The *Inf.* of the form שֶׁפֶּלֶי becomes with suffixes שֶׁפֶּלֶי , e. g. שֶׁפֶּלֶי Gen. xix. 33, like nouns of the form שֶׁפֶּלֶי .

2. Before ה , כ , ן , are found forms which depart from the analogy of *segholate* nouns, e. g. שֶׁפֶּלֶי your eating Gen. iii. 5, שֶׁפֶּלֶי thy standing Obad. 11. The analogy is adhered to, however, in שֶׁפֶּלֶי your harvesting Lev. xix. 9, and שֶׁפֶּלֶי (*mô-ô'khem*) your contemning Is. xxx. 12.

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

3. In the *Participle* the shortening of the vowels is the same as in nouns of the like form, e. g. שֶׁפֶּלֶי , שֶׁפֶּלֶי , according to § 93, Parad. VII.

On the difference between שֶׁפֶּלֶי and שֶׁפֶּלֶי , see § 135, 2.

II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

§ 62.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course א and ה come under consideration here, only when they retain their power as consonants; ה 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. עמד 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 (עם, עמד), in these verbs it takes one of the composite Sh'vas (§ 10, 2; § 22, 3), e. g. Inf. עמד, עם to eat, Perf. עםדעם, עםדעם from עמד to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the Chateph (§ 28, 2), as עמד, עמד he will dream, עםד 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. עמד (for עמד), Hiph. עמד (for עמד), Inf. and Impf. עמד, עמד, Hoph. Perf. עמד, Impf. עמד. (On the Methegh in these forms, see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh'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* יִחְמֹד *he will desire*, יִחְבֹּשׁ *he will bind*, *Niph.* הִתְחַו *he turned himself*, יִחַד *girded*, *Hiph.* יִחְסֹר *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 יִחְמֹד, יִחְבֹּשׁ, the vowel of the final syllable becomes a simple *Sh'va* vocal, on the addition of a sufformative (י, ו, ה, ך), the composite *Sh'va* of the guttural is exchanged for its short vowel, as יִחְמֹד, plur. יִחְמְדוּ (pronounced *yā-am-dhū*); יִחְבֹּשׁ *she is forsaken*. But here again there is also a harder form, as יִחְבְּלוּ *they take a pledge*, יִחְזְקוּ as well as יִחְזְקוּ *they are strong*. See § 22, 4, § 28, 3.

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

REMARKS.

1. On *Kal*.

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

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

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

II. On *Hiphil* and *Hophal*.

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

4. In the *Perf.* of *Hiph.* (־) is sometimes changed into (־), and

— into — in *Hoph. Perf.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. *הָבֵינָהּ* *thou hast brought over* Jos. xii. 7 *הָבֵינָהּ* *he brings up* Hab. i. 5; *הָבֵינָהּ* Nah. ii. 8.

III. In General.

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

6. For stems in which the initial א loses its consonant-power, see § 69.

§ 64.

VERBS AYIN GUTTURAL.

(E. g. *שָׁחַת* *to slaughter*. Paradigm E.)

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

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

So in the *Hif. Kal* *שָׁחַת* *he slaughters*, *שָׁחַת* *to love*, *שָׁחַת* *to languish*.

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

3. In *Piel*, *Paul*, and *Hithp.*, the *Daghesch forte* cannot stand in the middle stem-letter; but in the greater number of examples, particularly before ה, ח, and ז, the preceding vowel

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

remains short and sharp, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* רָחַץ, *Inf.* רָחֹץ to *jest*; *Pual* רָחַץ to *be washed*; *Hithp.* רָחֲצוּרֵם cleanse yourselves. Before א the vowel is commonly prolonged, and *always* before ה, as *Piël* נָאָץ to *refuse*, בָּרַךְ to *bless*, *Impf.* יִבְרַךְ, *Pass.* יִבְרַךְ, seldom as נָאָץ to *commit adultery*.

Rem. 1. In the *Perf. Kal* of the much used verb אָשַׁף to *ask*, to *demand*, the peculiar feebleness of the א occasions a weakening of its א to א, and in a closed syllable to א and א, when the syllable loses the tone and א is not preceded by a full vowel (as in some verbs אָשַׁף, § 69, *Rem. 4*). E. g. with *suff.* אָשַׁף Gen. xxxii. 18; אָשַׁף Ps. cxxxvii. 3; 2d plur. אָשַׁפְתֶּם 1 Sam. xii. 13; xxv. 5; 1st sing. with *suff.* אָשַׁפְתִּי Judg. xiii. 5; 1 Sam. i. 20; also in *Hiph.* אָשַׁפְתִּי 1 Sam. i. 28. Comp. § 44, *Rem. 2*.

2. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tercet* of the final syllable shortened to *Seghol*; viz. a) Before a word of one syllable (according to § 29, 3, b); as אָשַׁף לְךָ in order to *serve thee* Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 18. b) After *Vae* consecutive, as אָשַׁף וְנִבְרַךְ and he *blessed* Gen. i. 22, אָשַׁף וְנִבְרַךְ and he *drove out* Ex. x. 11, comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Perf. Piël*: אָשַׁף they *delay* Judges v. 23 for אָשַׁף; and the similar form אָשַׁף she *conceived me* Ps. li. 7 for אָשַׁף or אָשַׁף.

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

§ 65.

VERBS LAMEDH GUTTURAL.

(E. g. אָשַׁף to *send*. Paradigm F.)

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

- a) the strong unchangeable vowels א, ה, ו (§ 25, 1) always remain; hence *Inf. absol. Kal* אָשַׁף, *Part. pass.* אָשַׁף, *Hiph.* אָשַׁף, *Impf.* אָשַׁף, *Part.* אָשַׁף; as also the less firm o of the *Inf. constr.* אָשַׁף, which is thus distinguished from the *Impf.* (as in verbs א guttural);
- b) the merely tone-long O of the *Impf.* and *Imp. Kal* becomes *Patach*, as אָשַׁף, אָשַׁף. (With *suff.* אָשַׁף, see § 60, *Rem. 1*);

c) where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* (עָ) and final *Patach* are both employed, but are generally distinguished in usage. Thus:

In the *Part. Kal* and *Piel*. חָנַן, חָנְנָה is the exclusive form, and the full *Patach* first appears in the *constr. state* חָנָן, חָנְנָה.

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

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

2. The guttural here has *simple* Sh'va whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals, § 22, 4), as חָנַן, חָנְנָה. But in the 2d fem. *Perf.* a helping-*Patach* takes its place, as חָנְנָה (§ 28, 4), yet also more rarely חָנְנָה (without Daghes in ה) Gen. xxx. 15 and חָנְנָה 1 Kings xiv. 3.

The softer combination with composite *Sá'ra* occurs only: a) In some examples of the 1st plur. *Perf.* when the tone is thrown forward, as חָנַנְנוּ we know thee Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes ה, כ, ו, as חָנַנְכֶם I will send thee 1 Sam. xvi. 1, חָנַנְנוּ Gen. xxxi. 27, חָנַנְנוּ Jer. xviii. 2.

On the feeble verbs שָׁ, see especially § 74.

B. CONTRACTED VERBS.*

§ 66.

VERBS שָׁ.

(E. g. שָׁ to approach. Paradigm H.)

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

1. The *Imp.* and *Inf. constr.* often lose their *Nun*, which would here take Sh'va, as שָׁ for שָׁנָה (§ 19, 3). The *Inf.* then,

* Including the two classes, *Pe Nun* and *Apia doubled*, which have this in common, that one of the stem-letters is in many forms expressed by a *Daghes forte*. Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the *feeble verbs*.—T.

however, has regularly the feminine ending יָעָה, or, with a guttural, יָעָה (180, 2), as יָעָה, יָעָה (from יָעָה) *to touch*. The *Impf.* has usually *Pattach*; but also *Tsere*, as יָעָה *give* (from יָעָה). The lengthened form is frequent here, as יָעָה *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. יָעָה *he will fall*, for יָעָה; יָעָה for יָעָה; יָעָה *he will give* for יָעָה (the *Impf. O* as in the regular verb most common, the *Impf. E* only in this example*); b) in the *Perf. Niph.*, e. g. יָעָה for יָעָה; c) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*, § 9, 9, 2), e. g. יָעָה, יָעָה, יָעָה for יָעָה, יָעָה, יָעָה.

The other forms are all regular, e. g. *Perf.*, *Inf. absol.*, *Part.*, of *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 *Dagheh forte* following it in the second radical. Some forms, however, of one class of verbs יָעָה (§ 71), and even of verbs יָעָה (§ 67, 5), exhibit the same appearance. Verbs יָעָה likewise exhibit such forms of the *Impf.* as יָעָה, also יָעָה (Gen. xix. 9), and יָעָה.

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

N. B. 2. These anomalies are in part shared by the verb יָעָה *to take*, whose יָ is treated like the *Nun* of these verbs (§ 10, 2). Hence: *Impf.* יָעָה, *Impf.* יָעָה (seldom יָעָה), *Inf. constr.* יָעָה, *Hoph. Impf.* יָעָה, *Niphal*, however, is always יָעָה.

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

* The verb יָעָה, employed as a Paradigm, has the *Impf. A*, which is not presented, however, as the most usual form of the *Impf.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in יָעָה is owing to the double feebleness of the stem יָעָה (comp. Rev. 3).

167.

VERBS כב.

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

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.* כב for כבב; *Impf.* כב for כבב; *Hiph.* כבב for כבב (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 כבב, כבב, *Impf.* כבב, but not כב, כב.

4. When the affirmative begins with a consonant (כ, ט), 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 *Imp.* and *Impf.* י, e. g. כבב, כבב, *Impf.* כבב.

The Arabian writes indeed regularly כבב, but pronounces in the popular language especially כבב *maddat*, *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 (כב י instead of כבב י), take, instead of the short vowel of the regular form, the corresponding long one (§ 27, 2, a). Hence *Kal Impf.* יכב for יכבב = יכבב; *Impf. A.* יכב for יכבב;

* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class כב; compare כבב and Arab. *maddita* with כבב or כבב, and כבבב with כבבב.

† It might seem an easier explanation of the *Impf.* יכב (as well as of the *Impf.* in verbs כ, ט, כבב) to regard it as formed from the contracted stem-syllable כב by prefixing י; so also in *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

Hiph. עב for עב, *Inf.* עב for עב; *Hoph.* עב for עב. This long vowel (except the *i* in *Hophal*) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), according to which the *Impf. Kal* עב comes from *Impf. Hiph.* עב from עב, *Hoph.* עב from עב, 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 *Dagheesh 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. עב they bow themselves (from עב), עב (from עב); but see עב Judges xviii. 23, עב Job iv. 20. They omit also the vowels *i* and *u*, e. g. עב (from עב) Jer. xix. 3. The *Parad.* exhibits this form by the side of the other in *Impf. Kal*.

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

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

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

* Hebrew עב from עב, § 5, 2. The *a* appears also in verbs *2 guttural*, especially in verbs עב § 58, and verbs עב § 72.

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

REMARKS.

I. On Kal.

1. In the *Perf.* are found some examples with *Cholem* (comp. **לָבַדְתָּ**, § 43. 1), as **וַיִּשְׁבְּחוּ** from **שָׁבַח** they are exalted Job xxiv. 24, **וַיִּבְרְאוּ** from **בָּרָא** Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Impf.* (**וּבִדְ**, **וּבִשְׁ**), is a changeable vowel, and is written defectively, with a few exceptions, which are found especially in the later orthography. E. g. **וַיִּבְדְּ** for **וַיִּבְדֵּ** to slander Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qilduts*, whenever it loses the tone, as *Inf.* **וַיִּשְׂמַח** to rejoice Job xxxviii. 7, with *suff.* **וַיִּשְׂמַח** when he founded Prov. viii. 27, *Imp.* **וַיִּחַן** pity me, *Impf.* with *Far consec.* **וַיִּשְׁמַח** Judges xi. 18, with *suff.* **וַיִּשְׁמַח** he lays them waste Prov. xi. 3, Q'ri.

3. Of final *Patach* in the *Inf.*, *Impf.*, and *Imp.* (**וַיִּשְׁמַח**, **וַיִּשְׁמַח**) the following are examples: **וַיִּשְׁמַח** to stoop Jer. v. 26, *Imp.* **וַיִּשְׁמַח** roll Ps. cxix. 23, *Impf.* **וַיִּשְׁמַח** he is bitter Is. xxiv. 9, **וַיִּשְׁמַח** he is despised Gen. xvi. 4, 5, **וַיִּשְׁמַח** he becomes weak, Is. vii. 4. Examples of the *Chaldaizing Impf.* are: **וַיִּשְׁמַח** even though **וַיִּשְׁמַח** is also in use; **וַיִּשְׁמַח** he is astonished 1 Kings ix. 8; **וַיִּשְׁמַח** and they bowed themselves, from **וַיִּשְׁמַח**.

4. In the Participle occurs the Aramaean form **וַיִּשְׁמַח** for **וַיִּשְׁמַח** Jer. xxx. 10, K'ithib.

II. On Niphal.

5. Besides the most 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 **וַיִּשְׁמַח**, **וַיִּשְׁמַח**, **וַיִּשְׁמַח**, § 43. 1), extending through the whole conjugation. E. g. *Perf.* **וַיִּשְׁמַח** (also **וַיִּשְׁמַח**) it is a light thing Is. xlix. 6, *Part.* **וַיִּשְׁמַח** wasted away 1 Sam. xv. 9; with *Cholem*, **וַיִּשְׁמַח** they are rolled together Is. xxxiv. 4, *Impf.* **וַיִּשְׁמַח** thou art destroyed Jer. xlviii. 2.

6. In the *Inf.* and *Imp.* there occur no forms with *Patach*, but only with *There* and *Cholem*; e. g. *Inf.* **וַיִּשְׁמַח** to melt Ps. lxxviii. 3, *Inf. abs.* **וַיִּשְׁמַח** to be plundered Is. xxiv. 3, *Imp.* **וַיִּשְׁמַח** get you up Num. xvii. 10. Examples of *Niph.* with the sharpening of the first syllable are: **וַיִּשְׁמַח** is profaned Ez. xxv. 3 (from **וַיִּשְׁמַח**), **וַיִּשְׁמַח** (from **וַיִּשְׁמַח**) Ps. lxxix. 4. cii. 4 (also **וַיִּשְׁמַח** Jer. vi. 20), **וַיִּשְׁמַח** fractus est (from **וַיִּשְׁמַח**) Mal. ii. 3.

III. On Hiphil and Hophal.

6. Besides *There* the final syllable in *Hiph.* has also *Patach*, especially with gutturals, as **וַיִּשְׁמַח** he made bitter; *Inf.* **וַיִּשְׁמַח** to cleanse Jer. lv. 11. But also without a guttural, as **וַיִּשְׁמַח** he broke in pieces 2 Kings xliii. 15, *Phar.* **וַיִּשְׁמַח** 1 Sam. v. 10, *Part.* **וַיִּשְׁמַח** shadowing Ez. xxxi. 3.

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

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

IV. In General.

.. Verba נָס are very nearly related to verba נָח (§ 72), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb נָס is generally shorter than the other (comp. נָח and נָחַם, נָחַם and נָחַם). In some cases they have precisely the same form, as in the *Impf. consec.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. נָחַם for נָחַם *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* נָחַם *to plume*, *Plur.* נָחַמוּ, נָחַמוּ (also נָחַמוּ Deut. ii. 7); *Inf.* נָחַם and נָחַם; *Impf.* נָחַם *he is gracious* Amos v. 15. elsewhere נָחַם; *Hiph.* נָחַם, *Impf.* נָחַם *he will rejoice* (which is never contracted). *Part.* נָחַם 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 Chaldean form, the Dagghesh of the third radical, together with the preceding vowel, is omitted before affirmatives, the tone at the same time falling on the latter, as נָחַם. This sometimes occurs also in other forms, as נָחַם Gen. xl. 7 for נָחַם *we will confound* (cohortative from נָחַם); נָחַם for נָחַם ver. 6 *they will devise*; *Perf. Niph.* נָחַם for נָחַם Ex. xli. 7; נָחַם for נָחַם Gen. xvii. 11 (from נָחַם = נָחַם *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Dagghesh, but with the accented full vowel: נָחַם for נָחַם Prov. vii. 13, נָחַם 1 Sam. xiv. 36; comp. Is. lvii. 5 for נָחַם.

12. Although the tone falls less on the affirmatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. נָחַם Jer. v. 6; Ps. iii. 2; civ. 24, נָחַם Gen. iv. 13; sometimes on account of appended *suffixes*, as נָחַם, נָחַם Ps. cxviii. 11. The vowels suffer before *Dagghesh* the changes pointed out in § 27, 1, viz. *Cholem* in the *Impf.* becomes *Qibbutz*, less frequently *Qametz-chaturph*, *There* in *Hiph.* becomes *Chireq* (after the analogy of נָחַם, נָחַם); the preformatives then, in place of the full vowel, take *Sh'va*. E. g. נָחַם Ps. xlix. 6, נָחַם Job xl. 23, נָחַם Ps. lxxvii. 2, *Hiph.* נָחַם Ex. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

168.

FEEBLE VERBS נָס.

(E. g. נָס *to eat*. Paradigm 1.)

So far as נ retains its power as a consonant and a guttural, these verbs have all the properties of verbs *Pe guttural* exhibited in § 63. Here we treat of them, only so far as their נ *quiescens*, 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., **אָפַד** to perish, **אָפַד** to be willing, **אָכַל** to eat, **אָמַר** to say, **אָפַק** to bake, the א always quiesces in a long *ô* (*Cholem*), as **יֹאכַד**. In some others, the form in which it retains its power as a consonant is also in use, as **יֹאחַד** and **יֹאחֹד** he takes hold of. The *ô* in this case is a corruption of the vowel *ô* (§ 9, 10, 2), which is itself derived by contraction from **אָחַד** or **אָחֹד**. The feebleness of these verbs (§ 41, c) affects also their last syllable, so that it takes instead of the stronger vowel *ô* an *ê* (*Tseré*), 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 *ô* (*Pattach*), e. g. **תֹּאכַד** Ps. ix. 19, on the contrary **תֹּאכֹד** Ps. i. 6 (comp. a similar exchange of *ê* and *ô* § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as **יֹאכַד** perish the day Job iii. 3, **וַיֹּאכַל** and he ate, and sometimes *Seghol*, as **וַיֹּאכֹל** (*Milél*), with conjunctive accents, but **וַיֹּאכֶר** (*Milra*) with distinctives (but in Job a few times **וַיֹּאכֶר** in pause).

Very seldom does *Tseré* stand in the first syllable in the *Impf. Kal*, as **יִשְׁכַּח** it shall come Mic. iv. 8, contracted from **יִשְׁכַּחֹח**: always, however, in the form **יִשְׁכַּחֹח** dicendo (*Inf.* with *ô*), for **יִשְׁכַּחֹח**.

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

Except in this case the radical א seldom falls away, as **תִּשְׁכַּח** for **תִּשְׁכַּחֹח** thou takest away Ps. civ. 29, **יִשְׁכַּחֹח** for **יִשְׁכַּחֹחֹח** they speak of thee Ps. cxxxix. 20, **תִּשְׁכַּחֹח** thou goest away (from **יִשְׁכַּחֹח**), Jer. ii. 36.

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

Rem. 1. Out of *Kal* א seldom quiesces, as *Perf. Niph.* **נִשְׁכַּח** Jos. xxi. 9; *Hiph.* **וַיִּשְׁכַּח** and he took away Num. xi. 25, **אֶשְׁכַּח** I hearken Job xxiii. 11, **אֶשְׁכַּחֹח** (*ô* from *ô*) I will destroy Jer. xvi. 8, **שָׁכַח** attending Prov. xvii. 4, *Impf.* **תִּשְׁכַּחֹח** bring ye (from **יִשְׁכַּחֹח**) Is. xxi. 14.

2. In *Piel* א sometimes falls away by contraction (like א in **יִשְׁכַּחֹח** **יִשְׁכַּחֹחֹח**); e. g. **תִּשְׁכַּחֹח** (so, regularly, in Syr. Chald. and Samar.) for **תִּשְׁכַּחֹחֹח** teaching Job xxxv. 11.

§ 69.

FEEBLE VERBS יָד.

First Class, or Verbs originally יָד.

(E. g. יָדַע to dwell. Paradigm K.)

Verbs יָד 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 י for their first stem-letter. In Arabic they are written with י (e. g. يَدَّ, Arab. *yalada*); but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly יָד, and which have Yodh also in Arabic (§ 70). There are also a few verbs יָד, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs יָד, and thus form in some measure a *third class* (§ 71).

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

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

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

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

Impf. יָד, where it is resolved into the vowel *ī* (§ 24, 2).

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

Even in the same verb are found both forms, the weaker and the stronger, as ע 2 Kings iv. 41, and ע pour Ex. xxiv. 3. ע 1 Kings xxi. 13. ע Dent. ii. 24, and ע possess, with lengthening ע Dent. xxxiii. 23; *Impf.* ע Dent. xxxii. 22, and ע he will burn up Is. x. 16.

To the first mode of inflection belong, e. g. ע to bear, ע to go forth, ע to sit, to dwell, ע to descend, ע to know, (*Impf.* ע with *Patach* in the last syllable, on account of the guttural); to the second belong ע to weary, ע to counsel, ע to be dry, though the latter is in Arabic ع .

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

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in the *Impf.* of *Kal* by the *Tiere* under the preformatives; in *Niphal*, *Hiphil*, and *Hophal* by the *Var* (י, י, י) before the second radical. (Forms written defectively, like ע , are rare.) Forms like ע , ע , they have in common with verbs ע . *Hophal* has the same form as in verbs ע and ע .

Rem. 1. The *Inf.* of *Kal*, of the weaker form (see No. 1), has very seldom the masculine form like ע to know Job xxxii. 6, 10, or the feminine ending ע , e. g. ע Ex. ii. 4. With a guttural, ע becomes ע , e. g. ע to know, ע to bear in 1 Sam. iv. 16 is contracted to ע (§ 19, 2). Examples of the regular full form occur with *suffixes*, ע Job xxxviii. 4, ע Ezra iii. 12. The full form has seldom the feminine ending, as ע to be able.

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

3. The *Impf.* of the form ע takes *Patach* in its final syllable when it has a guttural, as ע he will know, also ע Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*.

namely, before a word of one syllable and after *Var consecutivæ*. E. g. **פָּנָה** Gen. xlv. 23; **פָּנָה**, **פָּנָה**, but in Pause **פָּנָה** and **פָּנָה**. A very rare exception, in which an *Impf.* of this kind is written fully, is **פָּנָה** Mic. i. 8.—The form **פָּנָה** when lengthened can also lose its radical פ, as **פָּנָה** Is. xl. 30; **פָּנָה** lxx. 23. Yet the cases are rare and questionable where this occurs after other preformatives than פ (see Is. xlv. 8).

4. In some stems the feebleness extends also to the *Perf. Kal*, so that the *a* under the second radical becomes *e* or *i*, as **פָּנָה**, **פָּנָה**, **פָּנָה** from **פָּנָה**, **פָּנָה**. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxxix. 36, &c. In Syriac, *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Perf.* as have no full vowel under the first radical. See a similar case in § 72, Rem. 4.

5. As an exception, the *Impf. Niph.* has sometimes *Yodh* instead of *Var*, e. g. **פָּנָה** and he waited Gen. viii. 12; comp. Ex. xix. 12. The 1st pers. sing. has always the form **פָּנָה** not **פָּנָה**; comp. § 51, Rem. 4.

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

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

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

§70.

FEEBLE VERBS פ.

Second Class, or Verbs properly פ.

(E. g. **פָּנָה** to be good. Parad. L.)

The most essential points of difference between verbs properly פ and verbs פ are the following:

1. Kal has only the stronger formation described in § 69, 1, namely, that in which the radical *ʾ* remains, *Inf.* יָעַב, with the *Impf.* א, as יַעֲבֹד, יַעֲבֹד; with retracted tone, the *Pattach* becomes *Seghol*, as יַעֲבֹד and he awoke Gen. ix. 24, יָעַר (from יַעֲרֹךְ) and he formed Gen. ii. 7.

2. In *Hiphil* the *ʾ* is pronounced as a diphthongal *e* (*Tsere*), and is regularly written *fully*, e. g. יַעֲרֹךְ (for יַעֲרֹךְ), *Impf.* יַעֲרֹךְ; seldom with the diphthong *ai*, *ay*, as in יַעֲרֹךְ they make straight Prov. iv. 25; Ps. v. 9, Q^{ri}.

The following are the only verbs of this kind: יָעַב to be good, יָעַב to suck, יַעֲרֹךְ to awake, יַעֲרֹךְ to form, יַעֲרֹךְ *Hiph.* יַעֲרֹךְ to bewail, יַעֲרֹךְ to be straight.

Of the *Impf. Hiph.* there are some anomalous forms with preformatives attached to the 3d pers. יַעֲרֹךְ; as יַעֲרֹךְ he waits, יַעֲרֹךְ I wait, יַעֲרֹךְ go wait, Is. xv. 2; lxx. 14; Jer. xlviii. 31; Hos. vii. 14; and besides, יַעֲרֹךְ Job xxiv. 21; once even in *Impf. Kal* יַעֲרֹךְ Ps. cxxxviii. 6 from יַעֲרֹךְ. This anomaly was caused by mistaking, from a superficial view the *Yodh* of the simple form for a part of the stem.

§ 71.

VERBS יָעַב.

Third Class, or Contracted Verbs יָעַב.

Here are reckoned those verbs יָעַב 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. יָעַב to spread under, *Hiph.* יַעֲרֹךְ, *Hoph.* יַעֲרֹךְ; יַעֲרֹךְ to burn up, *Impf.* יַעֲרֹךְ, *Hiph.* יַעֲרֹךְ; in others, such *sharpened* forms occur along with the weaker ones of the first and second classes, e. g. יָעַב to pour, *Impf.* יַעֲרֹךְ and יַעֲרֹךְ (1 Kings xxii. 35); יַעֲרֹךְ to form, *Impf.* יַעֲרֹךְ and יַעֲרֹךְ (Is. xlv. 12; Jer. i. 5); יַעֲרֹךְ to be straight, *Impf.* יַעֲרֹךְ and יַעֲרֹךְ (1 Sam. vi. 12).

The learner may easily mistake these for forms of a verb יָעַב; and when such an one is not found in the lexicon, he should look for a verb יָעַב.

The Paradigms *K* and *L* exhibit the characteristic forms of the first and second classes; those of the third conform wholly to verbs יָעַב, and are, moreover, of very rare occurrence.

472.

FEEBLE VERBS ח.

(E. g. **קם** *to rise up*. Paradigm M.)

1. The middle stem-letter ח gives up its consonant sound in these verbs (with the exception of a few stems, see Rem. 10), and is lost in the sound of the chief vowel of the form; and this not only in the more usual cases (§24, 1) where *Sh'va* precedes or follows, as **בִּישׁ** *bôsh* for **בִּישׁ** *b'ôsh*, but also where the *Var* stands between two full vowels, as **קִים** *Part. Pass.* for **קִים**, **קִים** *Inf. abs.* for **קִים**. The stem is, therefore, always monosyllabic.

2. The vowel of the stem thus contracted is, essentially, the vowel of the second syllable, which almost every where, in the verb, contains the characteristic of the form (§67, 2). This vowel, by its union with the *Var*, gains greater fullness and stability; e. g. *Inf.* and *Imp.* **קִים** for **קִים**. It cannot, therefore, be displaced; but it may be shortened, as in **קָם** (with short *a*) from **קִים**, and in the *Jussive Impf.* of *Hiph.* **קָם**, shortened from **קִים** (from **קִים**).

The *Perf. Kal*, in intransitive verbs *middle E*, takes the form **קָם** (from **קָם**) *he is dead*; and in verbs *middle O*, the form **אָר** (from **אָר**) *luxit*, **בִּישׁ** (from **בִּישׁ**) *he was ashamed*. Comp. Rem. 1.

3. The preformatives in the *Impf. Kal* and *Perf. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§27, 2). E. g. **יָקִים*** for **יָקִים**; **יָקִים** for **יָקִים**; **יָקִים** for **יָקִים**.

This vowel is mutable, and becomes *Sh'va* when the tone is thrown forward; e. g. before *anaph.* **יָקִים** *he will kill him*, and in the full plural form of the *Impf.* **יָקִים** *they will die*.

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

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

* For the *a* sound under the preformatives, see No. 4.

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

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

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

6. The tone, as in verbs קָם, is not thrown forward upon the affirmatives קָ, קָ, as קָם, קָם, except in the full plural form קָם. On the accentuation of *î* and קָ, see No. 5. Where these are not inserted, the accentuation is regular, as קָם; so always in *Hophal*, as קָם.

7. The conjugations *Piel*, *Pual*, and *Hithpaël* are very seldom found in feeble verbs קָ. The only instance in which *î* appears as a consonant is קָ to surround, the *Piel* of קָ (but see Rem. 10). In some others *î* has become *î*, as in קָם from קָם, קָם from קָם; a formation which belongs to the later Hebrew, having been borrowed from the Aramaean. 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. קָם to raise up, from קָם; קָם to elevate, *Pass.* קָם, from קָם; קָם to rouse one's self, from קָם. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. קָם to sustain, to nourish, from קָם.

REMARKS.

I. On *Kal*.

N. B. 1. Of verbs middle *E* and *O*, which in the regular verb also have their *Perf.* and *Part.* the same (§ 50, 2); the following are examples; viz. *Perf.* קָם (for קָם) he is dead, 1st sing. קָם, 1st plur. קָם.

3d plur. **בָּיֵשׁ**; **בָּיֵשׁ** (for **בָּיֵשׁ**) he was ashamed, **בָּיֵשׁ**, **בָּיֵשׁ**; **אֵיר** he has shined; Part. **בָּיֵשׁ** dead; **בָּיֵשׁ** ashamed Ez. xxxii. 30.

The form **בָּיֵשׁ** as *Perf.* and as *Part.*, is very seldom written with **א** (the Arabic orthography), as **בָּיֵשׁ** Hos. x. 14, **בָּיֵשׁ** despising Ez. xxviii. 24, 26, comp. xvi. 57. The *Part.* has rarely the form **בָּיֵשׁ** instead of **בָּיֵשׁ** 2 K. xvi. 7, and even with transitive signification, as **בָּיֵשׁ** occultum lx. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, **י** always quiesces in *Cholem*, as **בָּיֵשׁ**, **בָּיֵשׁ**, **אֵיר**. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has **י** in the final syllable (after the form **בָּיֵשׁ**), as **בָּיֵשׁ** **קִים** *surgenens surgent* Jer. xlii. 29. Those verbs which have **י** in the *Inf.* retain it in the *Impf.*, as **בָּיֵשׁ** he will come. In one verb alone the preformatives of the *Impf.* have *Tiere*, viz. **בָּיֵשׁ**, *Impf.* **בָּיֵשׁ** (for **בָּיֵשׁ**). See No. 4.

3. In the *Imp.* with affirmatives (**קִים**, **קִים**) 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 (**קִים**, **קִים**) with a few exceptions where the word is *Mild* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Impf.* as *Jussive* (§ 48, 4) has the form **קִים** (very seldom **קִים**, **קִים**). E. g. **קִים** let him return Deut. xx. 5-6; **קִים** let him not return Ps. lxxiv. 31; **קִים** 1 Kings xxi. 10 and let him die; in poetic language, as *Indicative*, **קִים**, **קִים**, 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-chataph*, as **קִים**, **קִים** Job xlii. 28. In *Pause*, however, the tone remains on the last syllable, as **קִים**; comp. Gen. xi. 28, 32 with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Patach*, e. g. **קִים** and he turned aside Ruth iv. 1 (from **קִים**).

The full plural-ending **י** has the tone (according to No. 6 of this section); hence **קִים** Gen. iii. 3, 4, **קִים** Ps. civ. 7, **קִים** Joel ii. 4, 7, 9.

II. On Niphal.

5. Anomalous forms are: *Perf.* **קִים** *ye have been scattered* Ez. xi. 17; xl. 34, 41, 43; *Inf. constr.* **קִים** lx. xxv. 10. Comp. Rem. 9.

III. On Hiphil.

6. Examples of the *Perfect* without the inserted **י**: **קִים** thou scarest Ez. xx. 25; **קִים** thou killedst, and even **קִים** Num. xvii. 6, &c.

7. In the *Imp.*, besides the shortened form **קִים**, occurs also the lengthened one **קִים**.

N. B. The shortened *Impf.* has the form **קִים**, as **קִים** that he may take away Ez. x. 17. With *Vav consecutive* the tone falls back upon the penultima, as **קִים**; **קִים** and he scattered. The final syllable when it has a guttural or *Resh* takes *Patach*, as in *Kal*, e. g. **קִים** and he removed Gen. xlii. 13.

V. *In General.*

8. On account of the intimate relation between verbs פָּעַל and פָּעַל (§ 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 פָּעַל and *Pool* of פָּעַל . Hence it is that they often borrow forms from one another, as in *Kal* פָּעַל he despised (*Perf.* of פָּעַל , as if from פָּעַל) Zech. iv. 10, פָּעַל he bewailed (*for* פָּעַל) Is. xlv. 18.

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

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

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

§ 73.

FEEBLE VERBS פָּעַל .

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

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

רָב, *setting* (also שָׁם), מִצִּיץ *glittering*, also in *Perf.* מִצֵּץ. Moreover, as *Passive* we find a few times *Hoph. Impf.* יִשָּׁר from שָׁר to *sing*, וְיָשֵׁת from שִׁית to *set*.

2. These *Hiphil* forms are as easily traced to verbs לָ, and may in part belong strictly to that class. The same is true of *Niph.* נָבִיץ, *Pil.* בִּיץ and *Hithpalet* הִתְבִּיץ (as if from בִּיץ). In every respect, these verbs are closely related to verbs לָ. Hence, several verbs occur, promiscuously and in the same signification, as לָ and לָ; e.g. לָ (denom. from לָ) to *spend the night*, *Inf.* also לָ; שָׁיִם to *set*, *Inf.* also שָׁיִם, *Impf.* שָׁיִם, once שָׁיִם. In other verbs one of the two is the predominant form, as נָל to *exult* (נָל only in Prov. xxiii. 24). But few are exclusively לָ, as שָׁיִת to *set*, רָב to *contend*, שָׁיִשׁ to *rejoice*; to which should be added קָל (in Arabic *middle Yodh*) to *contain, to measure* Is. xl. 12, and the denom. קָל (from קָלָה) to *summer* Is. xviii. 6.

The older grammarians did not recognize this class of verbs, but referred all the forms to verbs לָ. This may, in some instances, be quite right; the later Arabic has an exactly corresponding abbreviation of the *Hiphil* (Conj. IV) in verbs לָ. On the contrary, the Arabic, as well as Ethiopic, has also actual verbs לָ; nor is the Hebrew without such, in which *Yodh* even retains its consonant power, as אָבֵא to *hate*, and אָבֵא 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 לָ, in order to exhibit more clearly the parallelism of the two classes. The conjugations which are omitted in it, have the same form as in Paradigm M.

REMARKS.

1. Examples of the *Inf. absol.* are רָב *litigando* Judges xi. 25; מִשָּׁר *ponendo* Is. xxii. 7, but also רָבֵב Jer. l. 34.

2. The *shortened Impf.* is מִצֵּץ; with retracted tone it takes the form מִצֵּץ Judges vi. 31. So with *Var. consecutive*, מִצֵּץ and he *ret.* מִצֵּץ and he *perceived*.

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

4. Verbs לָ retain the consonant-sound of their א almost invariably, and hence are irregular only as represented in § 64. Of its quiescence in these verbs there are, however, some examples; as מִצֵּץ they are *beautiful* Is. lii. 7 (from מִצֵּץ); מִצֵּץ he *blooms* *Impf. Hiph.* from מִצֵּץ for מִצֵּץ, Eccl. xii. 5, [§ 23, 2].

§71.

FEEBLE VERBS נָ.

(E. g. נָצַח to find, Parad. O.)

The נ appears here, as in verbs נָ, 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. נָ, נָ, נָ, נָ; but *Pattach* before the feeble letter נ is lengthened into *Qamets* (§23, 1), viz. in the *Perf. Impf.* and *Imp. Kal*, in the *Perf. Niph.*, *Pual*, and *Hoph.* The (,) however is mutable (§25, 2, Rem.), hence in the plural נָ.

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

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

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

Before the suffixes נ, נ, נ, the נ retains its character as a guttural, and takes (נ); as נָ Cant. viii. 1, נָ Ex. xxviii. 13, comp. §65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, נ remains a consonant, and the form is regular, as נָ.

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

REMARKS.

1. Verbs *middle E.* like נָ to be full, retain *Tere* in the other persons of the *Perf.*, as נָ. Instead of נָ is sometimes found the Aramaean form נָ for נָ the names Ia. vii. 14; comp. Gen. xxxiii. 11 (after the form נָ, §44, Rem. 4).

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

3. The *Part. fem.* is commonly, by contraction, נָ, more rarely נָ Cant. viii. 10, and without נ (see Rem. 4) נָ (from נָ) Deut. xxviii. 57. In the forms נָ peccatrix 1 Sam. xiv. 32, and נָ

feigning them Neh. vi. 8, the vowel is drawn back in the manner of the Syriac [י] 23. 9].

4. The *x* sometimes falls away, as in פִּיְעָה Num. xi. 41, פִּיְעָה Job xxxii. 18. *Niph.* פִּיְעָה; *ye are defiled* Lev. xi. 43. *Hiph.* פִּיְעָה Jer. xxxii. 35.

See the Remarks on verbs פִּי, No. VI.

§ 75.

FEEBLE VERBS פִּי

(E. g. פִּי to reveal. Parad. gm P.)

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

A true verb פִּי is פִּי *to be at rest*, whence פִּי, Part. פִּי, and the derivative פִּי *rest*; yet in the *Impf.* it has פִּי (with Yodh). In פִּי (Arab. فنى) *to answer*, and פִּי (Arab. ضنى) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius' Lex. art. פִּי). In Syriac the intermingling of these forms is carried still farther, verbs פִּי also being confounded with those פִּי, i. e. with the two classes פִּי and פִּי of the Arabic. *

Wholly different are those verbs whose third stem-letter is a consonant פִּי (distinguished by *Mappig*); e. g. פִּי *to be high*. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some feeble verbs פִּי originated in verbs with final פִּי, this letter having lost its original strong and guttural sound, and become softened to a feeble פִּי, e. g. פִּי, Arab. فنى *to be blunt*. Hence it is that verbs פִּי are sometimes related to those פִּי, for which the verb פִּי may be assumed as an intermediate form; e. g. פִּי and פִּי *to be hard*, פִּי properly = פִּי *to be open*.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original Yodh or Fav, in all forms which end with the third radical, gives place to פִּי 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, פֿ- : פָּֿ, פָּֿ, פָּֿ, &c.

In all the Imperfects and Participles Active, פֿ- : פָּֿ, פָּֿ, &c.

In all the Imperatives, פֿ- : פָּֿ, פָּֿ, &c.

In the Inf. absol. (except in *Hiph.* and *Hoph.*, Rem. 13), פֿ- : פָּֿ, &c.

The *Part. Pass. Kal* forms the only exception, in which the original *ʾ* appears at the end, פָּֿ, as also in some derivatives (§ 83, V).

The *Inf. constr.* has always the feminine form in פֿ, viz. in *Kal* פָּֿ, in *Piel* פָּֿ, &c.

In explanation of these forms we observe :

That in the *Perf. Kal*, פָּֿ stands for פָּֿ according to [24, 2, c ; as in *Niph.* and *Hophal*. *Piel* and *Hithp.* are based on the forms פָּֿ, פָּֿ (§ 52, Rem. 1), *Hiph.* on the form פָּֿ after the manner of the Arabic *aptala* (§ 53, 1).

The *Impf. Kal*, פָּֿ, is an *Impf. A* for פָּֿ (according to § 24, 2, Rem. a), whence also are such plural forms as פָּֿ (see Rem. 4). The same is true of the other conjugations, all of which have, even in the regular verb, in connection with the usual form, another with *Pattach* in the final syllable. See § 51, Rem. 2, § 54, Rem.

The *Tone* of the *Imp.* פָּֿ is, at any rate, a shorter vowel than the accented *Seghol*, with its broader sound, in the *Impf.* פָּֿ, comp. the construct state of nouns in פֿ-, § 89, 2, c.

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

The Perfect of *Kal* has *i*, as פָּֿ ;

Perfects of the other active as well as reflexive conjugations have promiscuously *e* and *i*, as פָּֿ and פָּֿ ;

Perfects of the Passives have only *e*, as כָּתְּבָהּ ;

Imperfects and Imperatives have always *a*, as כָּתְּבוּהָ, כָּתְּבוּהָ.

In Arabic and Ethiopic, the diphthongal forms have every where resisted contraction, which takes place only as an exception and in the popular idiom. In Chaldæan and Syriac, the contracted forms prevail, though the Syriac has e, g. כָּתְּבָהּ in *Kal*, and so also the Chald. along with כָּתְּבָהּ.

3. Before the affirmatives beginning with a vowel (א, אֶ, אֵ) the *Yodh*, together with the preceding vowel, is usually displaced, e. g. כָּתְּבָהּ (for כָּתְּבָהּ), *Part. fem.* כָּתְּבָהּ, *plur.* כָּתְּבָהּ; yet it remains in ancient full forms, particularly in *pause*, as כָּתְּבָהּ (see Rem. 4 and 12). Before *suffixes* also it falls away, as כָּתְּבָהּ (Rem. 19).

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

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 *תְּ*, 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 *תְּ* (Rem. 11, 15).

REMARKS.

I. On *Kal*.

1. In the *3d Perf. fem.* the older and more simple form כָּתְּבָהּ (from כָּתְּבָהּ, comp. the verb כָּתַב, § 74, Rem. 1), is almost entirely banished from common use (see above, No. 4). An example of it is כָּתְּבָהּ she unlooses Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. כָּתְּבָהּ she pays, Lev. xxvi. 24, כָּתְּבָהּ she is carried captive, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

3. The *Inf. absol.* has also the form כָּתְּבָהּ *eidendo* Gen. xxvi. 28. As *Inf. constr.* occurs rarely, כָּתְּבָהּ Gen. xiviii. 11, כָּתְּבָהּ I. 20, or כָּתְּבָהּ xxxi. 29, as well as the feminine form כָּתְּבָהּ to see Ex. xxviii. 17, like כָּתְּבָהּ § 45, 2, letter 6.

N. B. 2. The shortening of the *Inf.* (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. בָּנֵה for בִּנֵה ; וַיִּבְנֶה and he built; לִבְנוֹת let him look, for לִבְנֵה .
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tzere* (because it is now in an open syllable), as אֵרְאֶה let him see from רָאָה , וַיִּחְלַשׁ from חָלַשׁ to become weak.
- c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e. g. וַיִּקַּח and he took captive Num. xxi. 1, וַיִּשְׁתֶּה and he drank, וַיִּקַּח and he kept. The verb רָאָה has the two forms אֵרְאֶה let him see, and אִרְאֶה and he saw, the latter with *Patach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*: וַיַּעַשׂ and he made, from עָשָׂה , וַיֹּאמֶר and he answered, from אָמַר . Sometimes the punctuation of the first syllable is not affected by the guttural; as in וַיִּחַר and it burnt, וַיִּסָּח and he encamped, וַיִּשְׂמַח (with *Dag. lens* in second radical) let him rejoice Job iii. 6.
- e) The verbs הָיָה to be, and לָמַד to learn, which would properly have in the shortened *happ.* הָיָה , לָמַד , change these forms to הָיָה and לָמַד , the *Yodh* drawing the *i* sound to itself, and uniting with it in a long *i* (comp. the derivative nouns בְּנֵי for בָּנֵי , זָנִי for זָנִי , &c., § 84, No. V). From הָיָה to be occurs once the form הָיָה for הָיָה he will be Eccles. xi. 3.

With *Vav* consecutive occur not unfrequently the full forms (viz. without *apocope* of the ו), especially in the first person, and in the later books; e. g. וַיֵּרָא and I saw (in twenty places, but not in the Pentateuch), וַיַּעַשׂ and he made (four times).

4. The original ו sometimes remains also before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending וֹת , or where for any reason an emphasis rests upon the word. *Perf.* וַתִּקַּח she takes refuge Ps. lvi. 3, וַתִּשְׁמַח Deut. xxxii. 37; *Imp.* וַיִּבְנֵה ask ye Is. xxi. 12; *Impf.* וַיִּרְבּוּ they increase Deut. vii. 13, more frequently like וַיִּשְׂתְּבוּ they drink Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a *form* of the form וּבֹרֵךְ spying Prov. xxxi. 27, וּפְרוּסָה fruitful Ps. cxviii. 3, in the *Plur.* like וּבֹרֵכִים coming (things) Is. xli. 33. The *Part. pass.* is sometimes without ו , as וּבְנוֹת for וּבְנוֹת made Job xii. 25, וּבְנוֹת xv. 22.

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

II. On *Niphal*.

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

8. The *apocope* of the *happ.* occasions no other change than the rejection of ו , as וַיִּבְנֵה from וַיִּבְנֵה ; but in a verb ו guttural we find a form with (—) shortened to (—), v. z. וַיִּחַר (for וַיִּחַר) Ps. cix. 13. *Sim-*

lar in *Piel* is הָעִיר (from הִעִירָה) Ps. cxli. 8, and in *Hithp.* הִתְעִירָה (from תִּתְעִירָה) Prov. xxii. 24.

III. On *Piel*, *Pual*, and *Hithpaël*.

9. In the *Perf. Piel*, the second syllable has the less prolonged *Chireq* instead of the diphthongul \sim in the greater number of examples, as הִתְעִירָה, הִתְעִירָה, and always before suffixes, e. g. הִתְעִירָהּ Ps. cxiv. 20. In the Paradigm, the older form with \sim is placed first. *Hithp.* has \sim , but sometimes also \sim (Ps. xxvi. 10; 1 K. ii. 26; Jer. i. 24); *Pual*, on the contrary, always retains \sim .

10. The *Impf.* loses, after the *apocope*, the *Dagheesh-forse* of the second stem-letter (comp. § 20, 3, a); hence *Piel* וְיָצַח and he commanded; *Hithp.* וְהִתְעִירָה and he uncovered himself Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamez*, as וְהִתְעִירָה and he excused 1 Sam. xxi. 14, וְהִתְעִירָה he desires Ps. xlv. 12. Comp. Rom. 8.

11. In *Piel* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נִסָּה for נִסְּהוּ prove Dan. i. 13; הִתְעִירָה feign thyself sick 2 Sam. xiii. 5.

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

IV. On *Hiphil* and *Hophal*.

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

14. In the *Inf. absol. Hiph.* הִתְעִירָה. There is the regular vowel (as in הִתְעִירָה); but to this the *Inf. absol. Hoph.* also conforms, as in הִתְעִירָה Lev. xix. 28. The verb הִתְעִירָה to multiply, has three forms of the *Inf. Hiph.*, viz., הִתְעִירָה *much* (used adverbially), הִתְעִירָה (used) when the *Inf.* is pleonastic (see § 131, 3, a), הִתְעִירָה the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

15. The shortened *Impf. Hiph.* has either the form הִתְעִירָה let him enslave Is. xli. 2, הִתְעִירָה let him enlarge Gen. ix. 27, הִתְעִירָה and he watered, or (with a helping-vowel) הִתְעִירָה (for הִתְעִירָה); as הִתְעִירָה and he carried captive 2 Kings xviii. 11, הִתְעִירָה and he made fruitful Ps. cv. 24. Examples with guttural: הִתְעִירָה Num. xxiii. 2, הִתְעִירָה, &c., which can be distinguished from the *Impf. Kal* only by the signification. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as הִתְעִירָה multiply, for הִתְעִירָה, הִתְעִירָה Ps. ii. 4 [Qri], הִתְעִירָה desist for הִתְעִירָה, הִתְעִירָה Deut. ix. 14, הִתְעִירָה for הִתְעִירָה Ex. xxxiii. 12.

16. The *Impf.* with *Yodh* retained occurs only in הִתְעִירָה Job xix. 3, from הִתְעִירָה.

V. In-*General*.

17. In the Aramaean, where, as before remarked, the verbs לָהֵא and לָהֵא flow into one another, both classes terminate, in the *Impf.* and *Part.* of all the conjugations, without distinction, in \sim or \sim . As imitations

of this mode of formation we are to regard those forms of the *Impf.*, *Impf.*, and *Impf.* in הָ , more seldom אָ and וָ , which are found in Hebrew also, especially in the later writers and the poets. *Impf.* הָ *to be* Ex. xxi. 15; *Impf.* הָ *be thou* Job xxxvii. 6; *Impf.* אֲלֵי־חַיִּים Jer. xvii. 17, *follow not* Prov. i. 10, אֲלֵי־חַיִּים do not 2 Sam. xiii. 12; * *Pilf. Impf.* הָ Hos. vi. 9.

The ending in וָ occurs (also a Syriacism), in place of הָ in the *Impf. Kal*, as וָ Jer. lili. 6, and even (according to others) in place of הָ in the *Perf. Hiph.* וָ he made sick Is. lili. 10; comp. the *Plur.* וָ they caused to melt Jos. xiv. 8.

* 8. In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive ($\frac{1}{2}$ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וָ ; viz. וָ , contracted וָ *to be beautiful*, from וָ ; וָ the archers Gen. xxi. 16; but especially וָ *to bow*, *Pilel* וָ , hence the reflexive וָ *to bow one's self, to prostrate one's self*, 2d pers. וָ and וָ , *Impf.* וָ , apoc. וָ for וָ (analogous with וָ for וָ).

10. Before *suffixes*, in all forms ending with הָ , the so-called *union vowel* ($\frac{1}{2}$ 58, 3, 4) takes the place of הָ and of the preceding vowel: e. g. וָ he answered me, וָ , *Impf.* וָ , *Hiph.* וָ . Very seldom וָ takes the place of the final הָ or וָ , as in וָ he will cover them, Ps. cxl. 10, וָ smite me 1 Kings xx. 33. The 3d *Perf. fem.* always retains before *suffix* the older form וָ (see No. 4), yet with a short הָ , as in the regular verb, e. g. וָ for וָ Zech. v. 4 וָ in pause וָ Job xxxiii. 4.

VI. Relation of Verbs וָ and וָ 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 וָ ,

a) Which have adopted the vowels of verbs וָ , e. g. *Perf.* וָ I restrain Ps. cxix. 101; *Part.* וָ sinning Eccles. ix. 18; viii. 12; *Pilf. Perf.* וָ he fills Jer. li. 34, וָ I heal 2 Kings ii. 21; *Impf.* וָ he swalloweth Job xxxix. 24; *Niph. Perf. fem.* וָ was extraordinary (after וָ) 2 Sam. i. 26; *Hiph. Perf. fem.* וָ she concealed Jos. vi. 17.

b) Which retain their own vowels, but are written with וָ , e. g. *Impf.* וָ heal Ps. lx. 4; *Niph.* וָ to hide one's self 1 Kings xxii. 25; *Pilf. Impf.* וָ he will fill Job viii. 21.

* The examples of the *Impf.* here quoted have the *fussier* signification, and their agreement in pronunciation with the *Impf.* (in the וָ 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 וָ and וָ . See Gen. xvi. 23; Lev. xviii. 7; Jos. vii. 9; Is. 24; Dan. i. 13; Ec. v. 12.

c) Which in all respects have the appearance of verbs לָבַד , e. g. תָּרַח thou thirstest Ruth ii. 9; נָפְלוּ they are fall Ez. xxviii. 16; *Inf.* לְרַחֵם to sin Gen. xx. 6; *Impf.* תְּרַחֵם they heal Job v. 18; *Part. fem.* רַחֵמָה Eccles. x. 5; *Part. pass.* נִרְחַם Ps. xxxii. 1; *Niph.* תִּרְחַם Jer. ii. 9; *Hithp.* תִּרְחַמְנִי thou prophesiest 1 Sam. x. 6; *Inf.* לְרַחֵם 1 Sam. x. 13.

23. On the contrary there are forms of verbs לָבַד which, in some respects, follow the analogy of verbs לָבַד . E. g. in their consonants, שָׁנָה it is changed Lam. iv. 1; שָׁנָה 2 Kings xxv. 29; וַיִּשָּׁן and he was sick 2 Chron. xvi. 12; in their vowels, תִּשָּׁן 1 Kings xvi. 14; in both, תִּשָּׁן 2 Sam. xxi. 12.

§ 76.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, with the exception of those occasioned by gutturals. Those verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדַד to flee are formed *Impf.* יִנָּדֶה Nah. iii. 7, and יָנַד Gen. xxxi. 40 (after the analogy of verbs נָדַד), *Hiph.* יִנָּדֶה (as a verb נָדַד), but in *Impf. Heph.* יִנָּדֶה (as נָדַד).

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

- Verbs נָסַח and נָסַח (comp. §§ 66 and 74); e. g. נָסַח to bear, *Imp.* נָסַח , *Inf. constr.* נָסַח (for נָסַח), also נָסַח (comp. § 74, Rem. 3), *Impf.* תִּנָּסַח for תִּנָּסַח Ruth i. 14.
- Verbs נָסַח and נָסַח (comp. §§ 64 and 75), as נָסַח to bend, נָסַח to smite. Hence *Impf.* יִנָּסַח , *apoc.* יָנַס and he bowed; יָנַס and יָנַס and he sprinkled (from נָסַח); *Perf. Hiph.* יָנַס he smote, *Impf.* יִנָּסַח , *apoc.* יָנַס , so also יָנַס ; *Imp.* יָנַס , *apoc.* יָנַס smite; *Inf.* לְיָנַס ; *Part.* יָנַס .
- Verbs נָסַח and נָסַח (comp. §§ 66 and 75), as נָסַח to come, נָסַח to bake. Hence *Impf.* יִנָּסַח , *plur.* יָנַסוּ , יָנַסוּ Deut. xxxiii. 21 for יָנַסוּ ; *Impf.* *apoc.* יָנַס Is. xli. 23 for יָנַס ; *Imp.* יָנַס for יָנַס , יָנַס (§ 23, 3 Rem. 3, § 75, Rem. 4); *Hiph. Imp.* יִנָּסַח for יָנַס Is. xxi. 14; *Impf. apoc.* יָנַס and he adjoined 1 Sam. xiv. 24, from נָסַח .
- Verbs נָסַח and נָסַח (comp. §§ 67, 70, and 74), as נָסַח to go forth, *Imp.* נָסַח , *Inf.* נָסַח , *Hiph.* יִנָּסַח to bring out.
- Verbs נָסַח and נָסַח (comp. §§ 66, 70, and 75), e. g. נָסַח to throw, in *Hiph.* to profess, to praise, properly נָסַח , and נָסַח to throw, נָסַח to be beautiful

which are really פָּ . *Inf.* יָרִיד , יָרִיד ; *Imp.* יָרִיד ; *Impf.* יָרִיד , with *aff.* נִרְדָּם we shot at them (from יָרִיד), Num. xxi. 30; *Past* יָרַדְתָּ for יָרִידְתָּ (§ 69, Rem. 5); *Hiph.* יָרַדְתָּ , יָרַדְתָּ , *Inf.* יָרִיד ; *Impf.* יָרִיד , *apoc.* יָרִיד .

- f) Verbs לָא and לָא , particularly the verb לָא to come; *Perf.* לָא , once לָא for לָא ; Sam. xxi. 8; *Hiph.* לָא , לָא , and לָא ; *Impf.* לָא for לָא Mic. i. 15; *Imp.* לָא Ruth iii. 15; *Hiph. Part.* לָא 2 K. xxii. 4. So לָא he refuses; *Hiph.* from לָא Ps. cxi. 5.

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

§ 77.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those לָא and לָא , לָא and לָא , לָא and לָא , stand in a very intimate relationship, as appears from the similarity in their meaning and inflection, from the forms which they have in common, and from their mutual interchange of forms. The relation is based, as a rule, on the essential sameness of two firm stem-consonants, to which the common signification attaches itself (the *biliteral root*, § 30, 2), the third weaker radical not being taken into account. Thus לָא , לָא , לָא all mean to smite, to beat in pieces; לָא and לָא to flee.

In this manner are related in form and signification,

1. Verbs לָא and לָא (in which the essential stem-letters are the first and last), e. g. לָא and לָא to become poor; לָא and לָא to feel, to touch; לָא and לָא to flee.

2. Verbs לָא and לָא (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs לָא and לָא to place, לָא and לָא (yagash) to fear; to the former class, especially to verbs לָא in לָא and לָא to fear; לָא and לָא to be good; לָא and לָא to blow; לָא and לָא to dash in pieces. Verbs לָא are more seldom found connected with these classes, as לָא and לָא to be destroyed; לָא and לָא to thresh, &c.

3. Verbs לָא and לָא (in which the first two consonants properly form the stem) both to each other and to the former classes; to each other in לָא and לָא to crash; לָא and לָא to meet; to verbs of the former classes, in לָא and לָא to suck, לָא and לָא to thrust, &c.

§ 78.

DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἔρχομαι*, Aor. *ἤλθον*, Fut. *ἐλεύσομαι*, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίρω*, Aor. 2 *ἔβην*, from the same stem *βα-ω*.

Of these verbs the following are the most common :

כָּיַן to be ashamed, Hiph. *חָשַׁם*, but also *חָשַׁם* (from *כָּיַן*), especially with the intransitive signification to feel shame.

טָב to be good, Perf. *טָב*. Impf. *יִטֵּב* (from *טָב*). Hiph. *הִטִּיב* (from *טָב*).

יָרַי to fear. Impf. *יִירָא* (from *יָרַי*).

נָצַב and *נָצַב* to place, neither used in Kal. Niph. *נִצַּב* to stand. Hiph. and Hoph. *הִנָּצַב* and *הִנָּצַב*. Hithp. *הִתְנָצַב*.

נָצַץ to dash in pieces. Impf. *יִנָּצֵץ* (from *נָצַץ*). Imp. *נִצַּץ*. Niph. *נִצַּץ*. Pil. *נִצַּץ* (from *נָצַץ*). Pil. *נִצַּץ* (from *נָצַץ*). Reflex. *נִתְנָצַץ*. Hiph. *הִנָּצַץ*. Pilpel *נִצַּץ נִצַּץ* Job xvi. 12.

צָרָה and *צָרָה* to be strait. Hence Perf. *צָרָה* I am in a strait, lit. it is strait to me, from *צָרָה*. Impf. *יִצָּר* (from *צָרָה*) and *יִצָּר*. Hiph. *הִצָּרָה*, *הִצָּרָה*, to bring into a strait, to distress. The related form *צָרָה* is transitive, to press, hence to besiege.

שָׁתָה to drink, used in Kal; but in Hiph. *הִשָּׁתָה* to give to drink, from *שָׁתָה*.

On *הָלַךְ* to go, see above, § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other:

יָכַל he is able, *יִכָּל* Impf. Hoph., he will be able, used for Impf. Kal which is wanting.

וָסַף he has added, borrows its Inf. and Impf. from Hiph. *וָסַף*, *וָסַף*.

נָגַח to approach. Perf. Niph. *נִגַּח* for the Perf. Kal which is not in use; but Impf. *יִנָּגַח*, Imp. *נִגַּח*, and Inf. *נִגַּח*, all in Kal.

Rem. 2. The early grammarians often speak of *mixed forms* (*formas mixtas*) 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 (c. g.

בְּבֵנֶיךָ, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. בְּבֵנֶיךָ *thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending בְּ, which had come to be regarded as plural). Others again are merely false readings.

CHAPTER III. OF THE NOUN.

§ 79.

GENERAL VIEW.

1. In treating of the *formation* of the noun, it is necessary to keep in view its relation to the verb, since most nouns may be derived from verbs (namely, the 3d *sing. Perf.* as the stem-form, according to § 30, 1); and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. On this connection, moreover, is based the explanation of the forms by which the gender of nouns is distinguished (§ 80, comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. The Hebrew has no proper inflection of the noun by cases; some ancient, almost wholly extinct remains of case-endings (§ 90) being barely traceable. The relation of case is either known merely from the position of the noun in the sentence, or is indicated by prepositions. The *form* of the noun suffers no change; and the subject belongs, therefore, to the Syntax. (See § 117.) On the contrary, the connection of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form; and to these is limited the *inflection* of nouns in Hebrew.* Even for the comparative and superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

* This has been called the *declension* of the Hebrew noun.

§80.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages often have a *neuter form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter (Syntax §107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally ָ , as in the 3d *sing. Perf.* of verbs (§44, 1). But when the noun stands absolutely, i. e. without a genitive following (§89), the ָ usually appears in the truncated form ַ , or is shortened to an unaccented ֶ . The original ָ 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 ָ , as סוּסִים *horses*, סוּסָה *mare*;
- b) an unaccented ַ , after a guttural ָ (which also remains unchanged before the genitive), as קָטַל , *fem.* קָטַלָּה *killing*, סוּרֶזֶת , *fem.* סוּרֶזֶתָּה *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 ָ takes the place of ַ , as מוֹאָבִי *Moabite*, מוֹאָבִיתָּה *Moabitess*; חַטָּא *sinner*, חַטָּאתָּה *sinfulness, sin*. The vowel-changes occasioned by these endings are shown in §94.*

REMARKS.

1. The feminine form in ָ 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. קָטַלָּה oftener than קָטַלָּה , לֵרַחֵם than לֵרַחֵם); it is employed, moreover, in common with ָ , as a form for the construct state (§93, 1).

2. Unusual feminine terminations:

- a) ָ accented, as זָמֵרָה *emerald* Ez. xxviii. 13, נְזִירָה *pelican* Is. xxxiv. 11, עֲרֵבָה *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.

Phœnicians (in whose language π was the prevailing form, § 2. 2) and other neighboring tribes, as $\pi\pi\pi$ *Sarepta*, $\pi\pi\pi$ *Elath* in Idumea, on the Arabian Gulf.

- b) π , almost exclusively poetical, e. g. $\pi\pi\pi$ *help* Ps. lx. 13, but in prose also is found $\pi\pi\pi$ *narrow* Gen. xix. 34.
- c) π , Aramaean orthography for π , found chiefly in the later writers, e. g. $\pi\pi$ *sleep* Ps. cxxvi. 2, $\pi\pi\pi$ *baldness* Ez. xxvii. 31, $\pi\pi\pi$ *mark* Lam. iii. 12.
- d) Very rarely π , a weakened form of π (§ 27, Rem. 4), as $\pi\pi$ for $\pi\pi$ Is. lix. 5.*
- e) π , without the accent, as $\pi\pi\pi$ Deut. xiv. 17, $\pi\pi\pi$ *burning oven* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented π ; but the Panetators, deeming the feminine-ending unsuitable here, sought to conceal it by the retraction of the tone. Their opinion, however, is not binding on us. The accentuation of $\pi\pi\pi$ *night* seems to indicate a masc. form, especially since it is always construed as masc., and as $\pi\pi$, $\pi\pi$ are concurrent forms. Of a similar character are the forms (also construed as masc.) $\pi\pi\pi$ *the sun* Judges xiv. 18 (elsewhere $\pi\pi\pi$), $\pi\pi\pi$ *brink* Ps. cxxiv. 4, $\pi\pi\pi$ *death* Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.*
- f) $\pi\pi$ in poetry, properly a double ending (as in $\pi\pi\pi$ *this* f. = $\pi\pi\pi$ Jer. xxvi. 6 *K'hibh*), and in the verbal form $\pi\pi$, § 74. 4), e. g. $\pi\pi\pi$ *help* (= $\pi\pi\pi$, $\pi\pi\pi$), $\pi\pi\pi$ *salvation* (= $\pi\pi\pi$), $\pi\pi\pi$ *wickedness* (= $\pi\pi\pi$); see Ps. iii. 3; xlv. 27; xxii. 16; Job v. 16; Ez. xv. 16, and other passages†.

3. It is not at all to the purpose, to regard the vowel-ending π as the original termination of the feminine, and the consonant-ending π as derived from it. The Æthiopic every where retains the π ; and in the Phœnician also, feminines end mostly in π (sounded *ath* in the words found in Greek and Roman writers), more rarely in π (see Gesenius Mon. Phœn. pp. 439, 440; *Moera*, in Eruch u. Gruber's Encyclop. Sect. III. Bd. 24, S. 439, f.). The Old-Arabic scarcely admits the truncated vowel-ending, except in *pauses*; in modern Arabic, the relation has become about the same as in Hebrew.

* The ending π in these words has been taken for that of the Aramaean emphatic state, as if $\pi\pi\pi$ were = $\pi\pi\pi$. Against this are the following objections: 1) that some examples have the Heb. article, which would have been inconsistent 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 $\pi\pi\pi$. But this word might properly be an accusative with the adverbial signification *whence*, and then be used for *acc* without reference to the ending, somewhat like $\pi\pi\pi$ 483, 2. c. See Gesenius' Lexicon, Art. $\pi\pi$, Note.

† This ending $\pi\pi$ has also been compared with that of the Aram. emphatic state, or been regarded as an accusative ending.

‡ A consonant π in this ending, is out of the question.

§ 81.

DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 82), as אב father, אם mother, or *derivative*. The latter are derived either from the verb, *Verbals* (as explained § 79, 1. §§ 83–85), as צדק just, צדק, צדקה righteousness, from צדק to be just, רם high, רמה high place, צדום height, from רם to be high; or from another noun (*Denominatives*), as מַרְגְּלֵית place at the feet, from רגל foot. The verbals are by far the most numerous class.

Rem. 1. The older grammarians admitted only verbs as *stem-words*, and classed all nouns as *verbals*, dividing them into a) *Formæ nude*, i. e. such as have only the three (or two) stem-letters, and b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מַלְכִּית, מַלְכִּיּוֹת. These formative letters are:

י, י, ה, נ, מ, א, ה, (חֲזָקוֹתֵינוּ) *

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. בְּלִיָּה properly *worthlessness, baseness*. As proper names, they occur very frequently; e. g. יְיָשָׁלֵם foundation of peace, מְרִיָּצֵל man of God, מְרִיָּצֵלִים whom God raises up, מְרִיָּצֵלִים whom Jehovah strengthens, אבִּי־מֶלֶךְ 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 שָׁעִיר he-goat (prop. *shaggy*, from שָׁעַר), שֶׁלֶה barley (prop. *bearded*, also from שָׁעַר), שֶׁלֶה stork (prop. *pis* sc. *avis*), זָהָב gold (from זָהָב = צָהָב 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 קֶרֶן horn, עֵין eye, רֶגֶל foot.

* From this set *memorialis* (§ 3, 2, 21 *) the *nomen auctæ* are also called, by the old grammarians, *nomen hermantica*.

2. The *form* of the primitives is that of the simple verbals, as יָדַע , יָדַעַת , &c.; and in the grammatical treatment of nouns, it makes no difference whether they are accounted primitives or verbals.

E. g. אָר *was* follows the analogy of verbals, whether it has come from אָר *to be red*, or not; אָב *father*, אָמ *mother*, have the form of verbals from the stems אָבַד , אָמַד , though such a derivation is hardly possible.

183.

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. יָדַעַת (*to know*) *knowledge*, אָבַדַת (*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 יָדַעַת , the Infinitives יָדַעַת , יָדַעַת (i 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. יָדַעַת *acquaintance* and an *acquaintance*; יָדַעַת *simplicity* and a *simple one*; on the contrary אָבַדַת *that which sineth* for *sin*, which is a frequent use of the *form concrete* (i 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. **חָכֵם**, fem. **חָכְמָה**, one of the simplest forms of this kind, analogous with the two following (Nos. 2 and 3), but not used as a Participle. It is most frequently employed as an adjective expressing *quality*, as **חָכֵם** *wise*, **חָכְמָה** *new*, **יָשָׁר** *upright*. But the same form occurs also, with an abstract signification (No. 12).

2. **חָבֵל**, fem. **חָבֻלָה**, Part. of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43), and for adjectives of quality, e. g. **זָקֵן** *old*, **זָקֵנָה** *old man*; **יָבֵשׁ** *dry*; **שָׁבֵן** *fat*.

3. **חָבֵל** and **חָבֵלָה** (with firm *o*), fem. **חָבֻלָה**, primarily Part. of verbs *middle O* and properly with intransitive signification, e. g. **יָרֵא** *fearing*, **קָטָן** *small*, **יָדָא** *foe*; then frequently as an adjective, even when no *Perf.* with *Cholem* is found, as **גָּדוֹל** *great*, **רָחוֹק** *distant*, **קָדֹשׁ** *holy*. As a substantive, abstractly, **חָבֵל** *honor*, **שָׁלוֹם** *peace*. No. 21, with the doubling of the last radical, must not be confounded with this.

4. **חָבֵל**, **חָבֵלָה**, **חָבֵלָה**, the usual active Participle of transitive verbs; e. g. **אֵנוּ** *enjoy*, **יָנוּק** *suckling*; hence of the instrument by which the action is performed, as **חָבֵל** *a cutting instrument*; the feminine sometimes with the collective signification, as **אֲרָבֵי** *caravan*, properly *the wandering, wandering troop*.

5. **חָבֵל** and **חָבֵלָה**, passive Participles of *Kal*, the latter usual in Aramaean as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbals in *tois*. E. g. **אֲסוּר** *imprisoned*, **מְשֻׁמָּה** *anointed*, **אֲסוּר** *prisoner*, **מְשֻׁמָּה** *anointed one*. With an active signification also, in intransitive verbs; as **אֲדוּר** *small*, **אֲדוּר** *strong*. Some words of the form **חָבֵל** express the time of the action, as **קָצִיר** *time of cutting, harvest*, **זֶמֶן** *time of ploughing*, like the Greek verbals in *tois*, e. g. **ἀρπάζω**, *harvest*, properly *the being harvested, or ploughed*. The feminines are prone to take the abstract signification (Synt. § 107, 3, b), e. g. **מְשֻׁמָּה** *deliverance* (*the being delivered*).

6. **חָבֵל** (Arabic **حَبْلٌ**), 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. **חָבֵל** *apt to butt*, **חָבֵל** (also **חָבֵלָה**) *jealous*, **חָבֵל** *sinner* (diff. from **חָבֵל** *sinning*), **חָבֵל** *thief*; as of occupations, trades, e. g. **חָבֵל** *cook*, **חָבֵל** (for **חָבֵל**) *faber*. Here again the feminine (**חָבֵלָה**) or

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

תְּשִׁלָּה often takes the abstract signification, as תְּשִׁלָּה female sinner and sinfulness, sin; תְּשִׁלָּה burning face, with a guttural תְּשִׁלָּה signet. Such intensive forms are also the three following.

7. תְּשִׁלָּה, תְּשִׁלָּה, of which forms are most adjectives in the Chaldean, as צַדִּיק righteous, אֲמִיר strong, חַנּוּן compassionate. In Hebrew, of intransitives only.

8. תְּשִׁלָּה, as יֹסֵר censurer, טָשִׁיר drunken one, אֲמִיר strong one, hero seldom in a passive sense, as יָלִיד born.

9. תְּשִׁלָּה indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. חֲנֹךְ hunch-backed, קַלָּה bald-headed, אֵלֵם dumb, תִּיר blind, קַסֵּה lame, חֵרֵשׁ deaf, קַבֵּשׁ perverse. The abstr. signification is found in the fem., as אֲרִיָּה pertiveness.

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

10. תְּשִׁלָּה, תְּשִׁלָּה, תְּשִׁלָּה (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. אִישׁ man, אֲרָמָה ornament, חֲרָה laughter. Far more frequent are the nearly related forms.

11. תְּשִׁלָּה, תְּשִׁלָּה, תְּשִׁלָּה, the so-called *segholate* forms. E. g. מֶלֶךְ king (for מֶלֶךְ, מֶלֶךְ, § 27, Rem. 2, c), סֵפֶר (for סֵפֶר) book, קֹדֶשׁ (for קֹדֶשׁ) sanctuary; these have the characteristic vowel in the first syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. When the second or third stem-letter is a guttural, *Patach* is used instead of *Seghol*, as זֶרַע seed, עֶדְנָה eternity, מֵלֶכֶת work. Examples of feminines, מַלְכָּה queen, חֲרָה fear, חֲרָה help, חֲרָה widow.

In masculines as well as feminines the abstract is the proper and prevailing signification, yet not unfrequently the concrete occurs, especially in the form תְּשִׁלָּה, e. g. מֶלֶךְ king, נָעַר a youth, בְּרִיָּה brutish, שֶׁפָּרַח servant, אֲדָמָה lord, אִישׁ man. In such forms, either the concrete sense is secondary and derived from the abstract, as in נָעַר prop. brutishness, נָעַר prop. season of youth (comp. Eng. youth and a youth); or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ from participial forms meaning ruling, serving.† But altogether, the meaning of these forms is very various; e. g. even for the instrument, as חֲרָה sword, חֲרָה grazing-tool, and passively חֲרָה a web. In the passive sense the form תְּשִׁלָּה is more common, as אֲכָלָה food; and also in the abstract sense, as נָעַר a youth, נָעַר youth.

12. תְּשִׁלָּה, like No. 1, fem. תְּשִׁלָּה, both very frequent with the abstr. sense. E. g. חֲרָה hunger, חֲרָה guilt, חֲרָה satisfy (with the concretes חֲרָה

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

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other cases it is obvious. Comp. נָעַר as the name of a town with the appellative נָעַר a wall, and the shortening of חֲרָה (in the concr. state) from חֲרָה shoulder.

hungry, *אָרָא, אָרָא*; fem. *צִדְקָה* righteousness, *נִקְמָה* vengeance. More rare is the form *הִסָּר*, as *הִסָּר* temetum, *נִסָּר* ira.

13. *הִסָּר, הִסָּר, הִסָּר, הִסָּר*, all with an unchangeable vowel (§ 25) between the second and third radicals, and a *Shema* under the first, as *סֵבֶל* book, *זֶבֶל* wolf, *יָבֵל* sea, *חֵלֶם* dream, *גְּבוּל* boundary; sometimes with *Aleph* prosthetic, as *אֶרֶץ* = *אֶרֶץ* arm, *אֶרֶץ* brood. The corresponding feminines will suggest themselves; the forms *הִסָּר, הִסָּר* coincide with those of feminines in No. 5.

14. *הִסָּר*, the Aramaean form of the Infinitive, e. g. *הִסָּר* judgment. Related forms are: *הִסָּר* song, *הִסָּר* desire, *הִסָּר* booty, *הִסָּר* kingdom, *הִסָּר* wages. Under this form, besides the action itself, is expressed very often the place of the action, as *הִסָּר* altar, *הִסָּר* (from *הִסָּר* to drive) place of driving, i. e. to which cattle are driven, wilderness; and the instrument, as *הִסָּר* knife, *הִסָּר* fork, *הִסָּר* key.

15. *הִסָּר, הִסָּר*, and other similar forms, with the terminations *וּ* and *וּ*, as *הִסָּר* interpretation, *הִסָּר* table, *הִסָּר* offering; but there are also forms like *הִסָּר* remembrance, *הִסָּר* prophetic vision.

For *וּ* there is a truncated form *וּ*, written also *וּ*, which occurs especially in proper names, as *הִסָּר* and *הִסָּר* (comp. *Μάγιστρος*, Plato). In Patronymic and Gentile nouns (§ 85, 5) the Nun is retained, e. g. *הִסָּר* from *הִסָּר* the city Shilo (still *Shilun*).

16. With the feminine ending *וּ*, e. g. *הִסָּר* folly, *הִסָּר* healing. In the Aramaean, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). It comes into frequent use only in the later books of the Old Test. As a synonymous ending, *וּ* is found occasionally in earlier use, as *הִסָּר* remnant. Comp. the denominative nouns § 86, 6.

III. Participials of the derived Conjugations.

17. From *Niph.* *הִסָּר*, as *הִסָּר* (plur.) wonders.

18. 19. From *Piel* and *Hiph.*, e. g. *הִסָּר* suffers, *הִסָּר* pruning-knife.

20. From *Pool*, as *הִסָּר* (abbr. from *הִסָּר* Is. iii. 12) and *הִסָּר* child.

21. From *Piel* *הִסָּר*, fem. *הִסָּר*, and 22. *הִסָּר*, for the most part adjectives of color, as *הִסָּר*, fem. *הִסָּר* red, *הִסָּר* green, *הִסָּר* quiet.*

23. *הִסָּר, הִסָּר* have an iterative sense, as *הִסָּר* fluxuous, *הִסָּר* terrestrial, and are forms of adjectives with a diminutive signification (§ 55, 3), as *הִסָּר* reddish, *הִסָּר* blackish; hence in a contemptuous sense (like miser, misellus, Germ. *Gesinde*, *Gesinde*), as *הִסָּר* (with the passive form, after *הִסָּר*) collected rabble.

IV. Infinitives of the derived Conjugations.

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

25. From *Piel*, like *הִסָּר* dispersion, more frequently in the fem., as *הִסָּר* request, with *Qamets* unchangeable.

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

26. קטיל, and 27. תתקטיל, likewise Infinitives of *Pilēl* (the latter the common form in Arabic), e. g. קטילת *requital*; תתקטיל *folding of the hands*; תתקטיל *requital*; תתקטיל *mantle*.

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

29. From *Hithp.* *הִתְרַשֵּׁת* *register*.

30. From *Poēl*, like *וַיַּעֲלֶתָ* *folly*, and perhaps also 31. like *קִינִי* *smoke*, *צִיָּא* *prison*.

32. From *Pilel* *סִיָּר* *heavy rain*, *זִמָּה* *adultery*.

33. *פִּתְחוֹת* *opening*, Inf. to No. 23.

34. *שִׁפְטִי*, e. g. *שִׁפְטֵי* *flame* (comp. § 55, 6).

35. *קִלְקִיל*, like *קִלְקִיל* *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 *קָלַל*.

To the *Inf.* of *Kal* belong (14), *תִּתֵּן* *gift*, *תִּתְּנָה* *overthrow*; to the *Inf.* of *Hiph.* (28), *תִּתְּנָה* *deliverance*.—The noun *תִּתְּנָה* *knowledge*, from *יָדַע*, see § 71.

II. From Verbs *כָּסַף*.

From the *Part. Kal* (1), *כָּסֵף* *upright* (like *קָטֵל*), commonly with *Pattach* (to indicate the sharpening of the syllable), *כָּסֵף* *abject*, *כָּסֵף* *much*, *fem.* *כָּסֵפָה*, * (2), *כָּסֵף* *fat*. From the *Inf.* (10, 11), *כָּסֵף* *booty*, *כָּסֵף* *favor*, *כָּסֵף* *law*, *fem.* *כָּסֵפָה* *word*, *כָּסֵף* *law*; (14), *כָּסֵף* *fastness*, *כָּסֵף* *that which surrounds* (*environs*), *fem.* *כָּסֵפָה* *roll*. The form *כָּסֵף* sometimes, by retraction of the tone, becomes a segholate form, as *כָּסֵף* *bitterness* (from *כָּסֵף*), *כָּסֵף* *timidity* (from *כָּסֵף*). (27), *כָּסֵף* *praise*, *כָּסֵף* *prayer*, with the segholate form also, as *כָּסֵף* *a melting away* (from *כָּסֵף*), *כָּסֵף* *mast* (from *כָּסֵף* to make a tremulous sound). From *Pilpel* (§ 55, 4), *כָּסֵף* *wheel*, from *כָּסֵף* to roll, *כָּסֵף*.

III. From Verbs *כָּסַף* and *כָּסַף*.

The Participial forms are regular. To the Infinitives belong: (10), *כָּסֵף*, *fem.* *כָּסֵפָה*, *כָּסֵף* *knowledge*, *כָּסֵף* *counsel*. (13), *כָּסֵף* *far*, *כָּסֵף* *far*.

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

Hean. (14), *חַיָּא* fear, *חַיָּא* mare, *חַיָּא* birth, *חַיָּא* punishment; from verbs prop. *חַיָּא* the best. (27), *חַיָּא* inhabitant, *חַיָּא* generation, *חַיָּא* the south.

IV. From Verbs *חַיָּא* and *חַיָּא*.

Participles: (1), *חַיָּא* foreign; (2), *חַיָּא* stranger, *חַיָּא* a witness, testimony, (3), *חַיָּא* good, *חַיָּא* what is good. Infinitives: (11), various sgholate forms, as *חַיָּא* death, and *חַיָּא* house; *חַיָּא* voice, *חַיָּא* spirit; feminines, *חַיָּא* and *חַיָּא* evil, *חַיָּא* shame; (14), *חַיָּא*, fem. *חַיָּא* rest, *חַיָּא* place, also *חַיָּא* oar (from *חַיָּא*); (27), *חַיָּא* intelligence, *חַיָּא* testimony; (28), *חַיָּא* rest.

V. From Verbs *חַיָּא*.

Participles: (2), *חַיָּא* fair, *חַיָּא* hard, fem. *חַיָּא*. Some lose the *חַיָּא*, as *חַיָּא* sign, for *חַיָּא*. (4), *חַיָּא* zeal, fem. *חַיָּא* burnt-offering. (5), *חַיָּא* covering, *חַיָּא* pure, *חַיָּא* poor.—Infinitives: (11), the sgholates in different forms; not often with the *חַיָּא* retained, as in *חַיָּא* a weeping friend, *חַיָּא* vision, *חַיָּא* revelation (la. xxviii. 7, 15), commonly without it, as *חַיָּא* (for *חַיָּא*). Sometimes the original *חַיָּא* or *חַיָּא* appears. The *חַיָּא* then quiesces in *חַיָּא* (comp. on *חַיָּא*, § 75. Rem. 3), as in *חַיָּא* fruit, *חַיָּא* sickness. The *חַיָּא* also quiesces, as in *חַיָּא* waste. In masculines the third radical rarely remains a consonant, as in *חַיָּא* sickness, though in feminines it is always so, as in *חַיָּא* rest, *חַיָּא* garland. (13), *חַיָּא* winter, *חַיָּא*, fem. *חַיָּא* a drinking; fem. *חַיָּא* part, *חַיָּא* the half, *חַיָּא* and *חַיָּא* pit. (14), *חַיָּא* possessions, *חַיָּא* appearance; fem. *חַיָּא* command. Apocopated form, *חַיָּא* height, for *חַיָּא*. (15), *חַיָּא* wealth, *חַיָּא* destruction. (27), *חַיָּא* annihilation, *חַיָּא* building, *חַיָּא* brood. (28), *חַיָּא* testicle, for *חַיָּא*, from *חַיָּא*.

VI. From doubly anomalous Verbs.

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

1. From a verb *חַיָּא* and *חַיָּא*, *חַיָּא* elevation for *חַיָּא*, from *חַיָּא*, Job xli. 17.
2. From a verb *חַיָּא* and *חַיָּא*, *חַיָּא* instruction, law, *חַיָּא* sign, prob. from *חַיָּא*.
3. From a verb *חַיָּא* and *חַיָּא*, *חַיָּא* tumult, Num. xxiv. 17, for *חַיָּא*, from *חַיָּא*.
4. From a verb *חַיָּא* and *חַיָּא*, *חַיָּא* a watering, for *חַיָּא*, from *חַיָּא*; *חַיָּא* island, for *חַיָּא*, from *חַיָּא* to dwell; *חַיָּא* sign for *חַיָּא*, from *חַיָּא*; *חַיָּא* cord, from *חַיָּא*; *חַיָּא* chamber for *חַיָּא*, from *חַיָּא* to dwell; *חַיָּא* people, from *חַיָּא*, 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. *חַיָּא* wine-press for *חַיָּא*; *חַיָּא* from *חַיָּא*; *חַיָּא* anger for *חַיָּא*; *חַיָּא* fidelity, for *חַיָּא*, from *חַיָּא*; *חַיָּא* time for *חַיָּא*, from *חַיָּא*; *חַיָּא* brightness, for *חַיָּא*, from *חַיָּא*.

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. *מִזְרָח* *eastern*, immediately from *מָזָר* *the east*, which is itself derived from the verb *מָזַר*.

2. Most of the forms which nouns of this class assume have already been given, the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with *ב* prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this *ב* was prefixed to a noun in order to make it a *designation of place* (see No. 3). In Greek and German also, the verbals and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kul* (No. 4 of the verbals), *מִזְרָח* *porter*, from *מָזַר* *gate*; *בֹּקֵר* *herdsman*, from *בָּקָר* *cattle*; *בֵּית* *vinedresser*, from *בֵּית* *vineyard*.

2. Like verbals of No. 6, *קַשָּׁשׁ* *archer*, from *קָשָׁה* *bow*; *סָפֵד* *seaman*, from *סָפָה* *salt*, (*sea*). Both these forms (Nos. 1, 2) indicate *one's business, trade, &c.*, like Greek nouns in *της*, *τις*, e. g. *ναυτης*, *γυμνασις*.

3. Nouns with *ב* prefixed, expressing the *place of a thing* (comp. No. 14 of the verbals); e. g. *מִזְרָח* *place of fountains*, from *מָזָר* *fountain*; *מִרְגֵּל*, *מִרְגֵּל*, *place about the feet, — about the head*, from *רֵגֶל*, *רֵאשׁ*; *מִרְגֵּל* for *מִרְגֵּל* *field of cucumbers*, from *מִרְגֵּל* *cucumber*. Comp. *אֲנָתוֹס*, from *אֲנָתוֹס*.

4. *Concrete* formed by the addition of *יָ*, *יָ*, as *מִזְרָח* *eastern*, from *מָזָר*; *אֲחִיר* *hinder*, from *אַחֵר*; *לִנְתָן* *wound*, hence *coiled animal, serpent*, from *לָנָה* *a winding*.

יָ and *יָ* form also *diminutives* like the Syriac *יָ*, as *אֵינָה* *little man* (*in the eye*), *אֵינָה* *apple of the eye*, from *אֵינָה*; *יִשְׂרָאֵל* *the dear, good people* (from *יִשְׂרָאֵל* — *יִשְׂרָאֵל* *upright, good*), a term of endearment for *Israel*; perhaps also, *יִשְׂרָאֵל* *little snake*.

5. Peculiar to *denominative nouns* is the termination *יָ*, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinala*, *Gentilica*, and *Patronymica*. E. g. *יִשְׂרָאֵל* *strange*, from *יִשְׂרָאֵל* *any thing foreign*; *מִזְרָח* *the north*, from *מִזְרָח* *sir*; *מִזְרָח* *Moabite*, from *מִזְרָח*; *יִשְׂרָאֵל* *Israelite* from *יִשְׂרָאֵל*. When the stem-substantive is a compound, it is commonly resolved again into two words, e. g. *בְּנֵימִינִי* *Benjaminite* from *בְּנֵימִינִי*. For the use of the article with such forms, see § 111, 1, Rem. Rarely.

instead of — we find — *a*) the ending — (as in Aramæan), as — *deceitful*, and in proper names, as — (ferreus) *Barzillai*; and *b*) the parallel — , as — (prop. milky) *storaax-tree*.

6. *Abstract nouns formed from concretes by the addition of* — *and* — (comp. the Eng. terminations *dom*, *hood*, *ness*, &c.); e. g. — *kingdom*, immediately from — ; — *widowhood*, from — ; — *widower, widow*; — *principium*, from — = — *princeps*. (See the verbals No. 16).

§ 87.

OF THE PLURAL.

1. The plural termination for the masculine gender is — , e. g. — *horse*, plur. — *horses*, seldom written defectively — , as in Gen. i. 21, — . Nouns ending in — take — in the plural, as — *Hebrews* from — (Ex. iii. 18); but usually a contraction takes place, as — (§ 93, VIII), — *crimson garments* from — . Nouns in — lose this termination when they take the plural ending, e. g. — *seer*, plur. — .

This ending *im* is also prevalent in Phœnician. e. g. — *Sidonii*; in Aramæan it is *im*, in Arabic *im* (nominative) and *im* (oblique cases), in Æthiopic *im*. It is, moreover, identical with the ending — in *3a pers. plur. masc. of verbs*.*

Unusual terminations of the plur. masc. are:

a) — as in Challee and Syriac, almost exclusively in the poets and later writers, e. g. — *kings* Prov. xxxi. 3; — *days* Dan. xii. 13, defectively — *islands* Ez. xxvi. 18. Comp. Judges v. 10; Joh xv. 13; xiv. 22; xxxi. 10; Lam. i. 4 and other places.

b) — (the — cast off, as in the Dual — for — Ez. xiii. 18; comp. the constr. state, § 89, 2), e. g. — *chords*, Pa. xiv. 9 for — (unless this be the true reading); — *peoples* 2 Sam. xxii. 44 (for which the parallel passage Pa. xviii. 44 has — , but the other form occurs also in Lam. iii. 14 and Pa. cxliv. 2). This ending is by many called in question, in single passages (see also 2 Sam. xxiii. 8, comp. 1 Chron. xi. 11; 1 Sam. xx. 38 Kthhūh), or altogether; see Gesenius, Lehrgebäude der Heb. Sprache, S. 324 ff.—Still more doubtful is—

c) — (like the constr. state in Syriac). Here are reckoned, e. g. — *white cloths* Is. xix. 9; — *princes* Judges v. 15, — *windings* Jer. xxii. 14. But this last is perhaps Dual (§ 88, Rem. 1, c); — may be *my princes* (with suff.), and — in — may be a formative syllable. Further, — in Is. xx. 4 is constr. state; but in — (prob. = — after the form —) the *Mighty One*, and in — *locust-swarm* Nah. iii.

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

17 (from אֲדֹנָי), the אֲ belongs to the stem; and finally, in אֲדֹנָי the Lord (prop. my Lord, from אֲדֹנָי Lord) it is originally a suffix, see § 121, Rem. 4.

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

2. The plural termination for the feminine gender is וֹת . This takes the place of the feminine termination ָה , ָהָ , ָהֵּ appended directly to the form of the singular; as תְּהִלָּה song of praise, plur. תְּהִלָּהוֹת ; אֵלֶּכָה letter, plur. אֵלֶּכָהוֹת ; בֵּאֵר a well, plur. בֵּאֵרוֹת . Feminines in ָה form their plural in וֹת , and those in ָהָ , in וֹתָהָּ ; e. g. מִצְרַיִם Egyptian woman, plur. מִצְרַיִמוֹת ; מַלְכֻּתָהּ kingdom, plur. מַלְכֻּתֵּיהֶּן . These plural terminations have, however, for their basis, the endings ָהָ and ָהֵּ in the singular.

It is only from a neglect of the origin of the terminations ָהָ and ָהֵּ , that the plural-ending ָהָ is appended to some words which end with them; e. g. רֶמֶס spear, plur. רֶמֶסָהָ and רֶמֶסָהֵּ ; זִנָּה whoredom, plur. זִנָּהָ and זִנָּהֵּ ; אַלְמָנוּתָהָ widowhood, and many other instances. Strictly in the manner of the Syriac is the formation of the plural אֲדֹנָיִם (*adh'-eich*) laws, with *Var* as a consonant, from the singular אֲדֹנָי .

This ending ָהָ (*-eth*) stands directly for *-ath*, as it is sounded in Arab., Æthiop., and Chald. (see, on the corruption of the *ā* sound to *ē*, § 9, 10, 2); and *-ath* is, properly, nothing but the prolonging and strengthening of the sing. fem. ending *-ath* (§ 80, 3). 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 *-ath*.

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. נֶפֶשׁ soul, plur. נֶפֶשִׁים and נֶפֶשִׁיִּים . 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. זֶרַח an age, *masc.*, plur. זֶרַחִים and זֶרַחִיִּים ; שָׁנָה a year, *fem.*, plur. שָׁנִים and שָׁנִיִּים . The gender of the singular is here retained in both the plural forms; e. g. אֲרִי *masc.* a lion, אֲרִיִּים *masc.* Zeph. iii. 3; זֶרַחִיִּים *masc.* Job xlii. 16.

* See the *Adverbs* in אֲדֹנָי § 100 3, and *Dietrich*, ubi supra, S. 63 ff.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, יָמִים, שָׁנִים the infrequent 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 רַב (which here corresponds to the *neuter*) represents something similar, but inanimate. E. g. כַּפַּיַם *hands*, כַּפֵּיַם *handles, manubria*; קַרְנָיִם *horns*, קַרְנֵיָה *cornua altaris*; עֵינָיִם *eyes*, עֵינֵיָה *fountains*.

4. A considerable number of masculines form their plural in רַב, while many feminines have a plural in יָם. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אָב *father*, plur. אֲבוֹת; שֵׁם *name, masc., plur.* שֵׁמוֹת; on the contrary, מִלָּה *word, fem., plur.* מִלִּים; בִּלְנָה *concubine, fem., plur.* בִּלְנֵים, &c.

5. It is chiefly in the adjectives and participles, that the distinction of gender is maintained in the use of the plural endings; e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קָטָנִים *masc.*, קָטָנוֹת *fem.*; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as בָּנִים *fili*, בָּנוֹת *filie*; מַלְכִים *reges*, מַלְכֹּת *reginae*.

Rem. 1. In some few words, to the plural form in רַב is added the other termination of the plural יָם (before the genitive ׀, comp. § 89, 2), or that of the dual יָם; e. g. גֹּבֵהַּ *height*, plur. גִּבּוֹת, *constructed state* גִּבּוֹתָי; מִן רֹאשׁוֹתָי *from at the head of Saul*, 1 Sam. xxvi. 12; חוֹמָה *wall*, plur. חוֹמוֹת, *dual* חוֹמָיִם *double wall*. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in רַב (§ 91, 3).

2. Some nouns are used only in the plural, e. g. אֲנָשִׁים *men* (the *Athiopic* has the singular, *mēt*, man); some of them with the sense of the singular (§ 108, 2), as פָּנִים *face*. The plural of the latter can be expressed only by the same form; hence, פָּנִים 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 יָם, appended to the singular; as יָדַיִם *both hands*, יָמֵיַם *two days*. The original feminine ending *ath* is always retained here, with long *a* in an open syllable; as יָדָתָה

lip, שפתים *both lips*; from feminines with the ending ת, e. g. שפתים, the Dual has the form שפתים *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 segbolate forms (§ 84, 11); as רגל *foot*, plur. רגלים, dual רגלים; but also רגלים (along with רגלים) from קרן *horn*, רגלים from צד *cheek*.

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

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

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. ידים *both hands*, ימים *both ears*, ימים *teeth* (of the two rows), ימים *pair of shoes*, ימים *pair of scales*; or at least are conceived as forming a pair, as ימים *two days* together, *biduum*, ימים *two years* (in succession), *bien nium*, ימים *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. ימים *six wings* Is. vi. 2, Ez. i. 6, ימים *all knees* Ez. vii. 17, ימים *cymbala* Ezra iii. 10, ימים *forked hooks* Ez. xl. 43. With some degree of emphasis, the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

See other remarks on the use of the dual, in § 87, No. 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 ת, a 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. Gram. i. 8. 114, 2. Aug.

* See Gesenius Thesaurus Ling. Hebrææ, p. 628.

§ 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. דָּבָר דְּבָרִים *word*, דְּבָרִים אֱלֹהִים *word of God* (a sort of compound, as we say in reversed order, *God's-word, landlord, fruit-tree*); יָד יָד הַמֶּלֶךְ *hand*, יָד הַמֶּלֶךְ *hand of the king*; דְּבָרִים דְּבָרֵי הָעָם *words*, דְּבָרֵי הָעָם *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 *Maqqephâ* (§ 15, 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 יִם and יָם, it has always (by throwing off the *m*) simply יָ (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פָּרֹחַ *the horses of Pharaoh*; עֵינִים *eyes*, עֵינֵי הָאִישׁ *the eyes of the man*;
- b) the original *fem. ending* תִּי is always retained in this connection with the *genitive* (instead of תֵּי which has become the

* On some traces of obsolete *case-endings*, see § 90.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

usual ending in the *absolute state*); as מְלִיקָה *queen*, מְלִיקָה מִשֵּׁבָא *queen of Sheba*. When the same word has also the termination מֶלֶךְ, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

- ε) nouns in מֶלֶךְ from verbs מִלַּךְ (§ 85, V) form their *construct state* in מֶלֶךְ; but nouns in מֶלֶךְ change this termination to מֶלֶךְ. Exs. מֶלֶךְ, *constr.* מֶלֶךְ *seer*; חַיִּים, *constr.* חַיִּים *life*; and so also נָחַל, *constr.* נָחַל *valley*.

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

Rem. The liquid sound of מ was lost at the end of a word, just as in Latin the final *m* before a vowel was slurred over in the language of common life and in poetry. Quint. Inst. Orat. IX. 4, § 40. So also disappears the corresponding *n* of the plural ending in Arabic and Aramean, as well as in the plural ending נִי of the Hebrew verb (§ 44, 1, and § 47, Rem. 4). The final vowel *i*, after the rejection of the *m*, was strengthened by an *a* sound preceding it (the *Guna* of Sanscrit grammar), whence the diphthong *ai*, which is contracted to *e* (§ 7, 1 and § 9, 6). Instead of this מֶלֶךְ the Syriac still retains מֶלֶךְ, 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 מֶלֶךְ מֶלֶךְ Is. xx. 4 also belongs here (according to others Judges v. 15. The *dual ending* מֶלֶךְ obviously arose from מֶלֶךְ).

§ 90.

REMAINS OF ANCIENT CASE-ENDINGS.*

מֶלֶךְ *local*; מֶלֶךְ and מֶלֶךְ *as endings of the construct state*.

1. As in Arabic three cases are distinguished by terminations, so the Hebrew noun has three endings, which correspond to those of the Arabic in sound, but have mostly lost their original significance. They are mere fragmentary remains of a more full and vital organism, than the language exhibits in the stage at which we find it in the Old Testament, when it no longer knew the regular distinction of cases by appropriate endings.

In Arabic, the case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (answering to the three leading vowels). In modern Arabic these endings have almost wholly disappeared; and when now and then used, among the Bedouins, it is without any distinction of the endings (*Wallin*, in *Zeitschrift der a. morgenl. Gesellsch.* Bd. V. 1851, S. 2.). Even in the Semitic inscrip-

* The so-called *paragogic letters*.—Ta.

tions, their regular use is found already impaired (*Beer*, *Studia Asatica*, III. 1840, p. xviii; *Tsch.* in *Zeitschr. der d. m. G.* Bd. III., S. 139 f.); and still, among the Arabs of the Peninsula of Sinai, 'ammuk (*thy uncle*, nominative) is heard also for 'ammick (*gen.*) and for 'ammak (*accus.*). The *Æthiopic* has preserved only the *-a*; employing it, however, not only in the whole sphere of the accusative, but also (without distinction of case) for the ending of the *construct state* in connection with a following noun.

2. The relation of the *accusative*, in the toneless ending ה־, 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. יָמָּה towards the sea, westward, צָפֹנָה towards the north, northward, אֲשׁוּרָה to Assyria, בָּבֶלָה to Babylon, אֶרֶצָה to the earth, בָּיְתָה homeward, עֲזָרָה to Gaza (from עָזָה) *Judg.* xvi. 1; with the article, הַהָרָה to the mountain, הַבֵּיתָה into the house, הָאֶתְלָה to, or into, the tent [*Gen.* xviii. 6, xxiv. 67]; with the plural, כַּשְׁדִּיָּה to the Chaldeans, הַשְׁמַיִתָה towards the heavens; even with the *construct state* followed by a genitive, בֵּיתָה יוֹסֵף into the house of Joseph, מִדְּבָרָה דַּמַּשְׁק towards the wilderness of Damascus, מִזְרְחָה שֶׁמֶשׁ (with the tone, an exception to the rule) towards the rising of the sun, eastward;
- b) sometimes in a weaker sense of the ה־, with only a general direction to the place where an object is,† as בָּבֶלָה at Babylon *Jer.* xxix. 15, זִבְלָה in the habitation *Hab.* iii. 11; camp. also שָׁמָּה there *Jer.* xviii. 2 (oftener thither);
- c) the significance of the ending ה־ is still more obscured, when a preposition is prefixed to the word, as לְתַּאֲלָה to the world below *Ps.* ix. 18, לְמַעְלָה upwards, בְּצֹנָה in the south *Josh.* xv. 21, מִבָּבֶלָה from Babylon *Jer.* xxvii. 16, אֶפְקָה אֶד אֶפְקָה unto Aphel *Josh.* xiii. 14.

The local reference, in this ending, is the prevailing one (hence the name ה־ *local*); but there is also, rarely, a reference to *time*, as perhaps in עַתָּה now, at this time (from עָזָה), הָלְיָהּ from year to year. Peculiar is the form הָלֵיָהּ, prop. *ad profanum*! = *absit*! We have the *accusative of the object* (though bordering on the local reference) in אֶתְלָה זֶבֶלָה

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

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

and אֶתְּהָא יְהוֹרֵה Is. viii. 23, הַשִּׁשְׁלִיחַ 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 *anagholate* forms the helping vowel becomes *Sh'va* (§ 93, 6), and also the *Chirey* in שִׁשְׁלִיחַ.—The ending הִי is itself sometimes shortened to הִי as נֹבִי to *Nob* 1 Sam. xxi. 2; comp. Ez. xxv. 13.

3. More rare, and almost confined to poetry, are the other two endings, which like the accusative הִי seem to correspond to Arabic case-endings; viz. הִי for the *genitive*, and הִי (also הִי in proper names) for the *nominative*. But here, the recognition of the *relation of case* is wholly lost in the language; and it treats these forms as *archaisms*, employed in poetry or other more elevated style, and found also in many compound names, the relics of an earlier age. As in such names, so elsewhere, these endings keep their place only in the closest connection of noun with noun, namely in the *construct state*.*

- a) The ending הִי is not very unfrequent in the *construct state*, and commonly has the tone. Exs. לָקַח הַצֹּאן *forsaking the flock* Zech. xi. 17, שֹׁכֵן סִסְיָה *dweller in the thorn-bush* Deut. xxxiii. 16; with the feminine, גָּנְבָהּ לַלַּיְלָה *stolen by night* Gen. xxxi. 39 (in prose), מְלֹא מִצְדִּיק *plena justitia* Is. i. 21, אַחֲרֵי מַלְכֵי־מֶלֶךְ *after the manner of Melchizedek* Ps. cx. 4; oftener with a preposition following (comp. § 116), as רִבְיָה לְבָנִים *mistress among the nations* Lam. i. 1, אֶסְרֵי לְנֶפֶשׁ *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 זֶהְרָה (= זֶהְרָה) *besides*, מִן (= מִן) *from*, בְּלֹא *not*, and in compound names, as מֶלֶךְ־מִצְדִּיק (i. e. king of righteousness), אֱלֹהֵי־מֶלֶךְ (man of God), הַיְיָ (favor of God), and others; comp. the Punic name *Hannibal*, i. e. הַיְיָ־בַל (favor of Baal).
- b) The ending הִי is much more rare, in prose only in the Pentateuch, and that in elevated style, as Gen. i. 24, הַחַיָּה אֶרֶץ *the beasts of the earth* for הַיְיָ אֶרֶץ (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 *few* termination הִי, with the noun in connection with a following genitive (§ 89, 2, 3), and with the verb in union with *suffixes* (§ 59, 1). So also much, that belongs to the ancient form of the language, is preserved in proper names and by the poets.

that passage in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9; still other examples, בֶּן־בְּעוֹר the son of Beor Num. xxiv. 3, 15, מַעְיֵן מַיִם fountain of water Ps. cxiv. 8, and perhaps נַפְשׁוֹ הַשֹּׁמֵר the soul of the sluggard Prov. xiii. 4.

The effect of these endings on the vowels, is seen in the above examples. The *Patach* of the feminine ending ָ sometimes becomes vocal *Sh'va*, and sometimes *Qamets*.

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 *casus localis*, with the same ending as in the Sanscrit (in names of towns, *ruri, domi*, &c.); in the plural endings *an* and *ha* 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 אָבִי, אֲבִי, אֲבָא (*constr. state* of אָב father), the modern has indeed all the three forms, but without distinction of case. Accordingly, in the Hebrew *constr. state* אָבִי, אֲבִי, a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. אָבִי, the Heb. אָבִי (אֲבִיכֶם), אֲבִי (אֲבִיכֶם); and hence, the more readily, the occurrence of both the forms אָבִי and אֲבִי, and אָבִי and אֲבִי.

§91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In the union of the noun with pronominal suffixes, which are here in the genitive (§ 33, 2, b), there are two things to be considered (as in the verb, § 56 foll.), namely, the form of the suffix itself, and the effect on the form of the noun. Here we are concerned chiefly with the former, as the latter will be considered in connection with the paradigms of nouns, in §§ 92-95. A general view of the suffixes is given also in Paradigm A. We treat of the suffixes as they appear, first, in connection with the singular, and then with the plural and dual of the noun.

1. The suffixes, as appended to the singular, are :

Singular.			Plural.		
1	com. אֲנִי	my.	1	com. אֲנֵינוּ	our.
2	$\left\{ \begin{array}{l} m. \text{אָנְךָ, אַתָּה} \\ f. \text{אַתְּ, אַתְּ} \end{array} \right.$ in pause אַתָּה	$\left\{ \begin{array}{l} \text{thy.} \end{array} \right.$	2	$\left\{ \begin{array}{l} m. \text{אַתְּ, אַתְּ} \\ f. \text{אַתְּ, אַתְּ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{your.} \end{array} \right.$
3	$\left\{ \begin{array}{l} m. \text{הוּא, הוּא} \\ f. \text{הִיא, הִיא} \end{array} \right.$ הוּא, הִיא	$\left\{ \begin{array}{l} \text{his.} \\ \text{her.} \end{array} \right.$	3	$\left\{ \begin{array}{l} m. \text{הֵם, הֵם} \\ f. \text{הֵנָּה, הֵנָּה} \end{array} \right.$ poet. הֵם, הֵנָּה	$\left\{ \begin{array}{l} \text{their.} \end{array} \right.$

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 אָנְךָ, אַתָּה and אַתְּ, אַתְּ , $\text{אֲנֵינוּ, אַתְּ, אַתְּ}$, $\text{אֲנֵינוּ, אַתְּ, אַתְּ}$. But nouns ending in אֵל and אֵל (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. הוּא , הִיא (contracted from הוּא), *fem.* הִיא , and 3d plur. הֵם , הֵנָּה , הֵם , and here *a* is very rare (e. g. הוּא his light Job xxv. 3) except with nouns in אֵל , (the closing vowel-sound being combined with that of the union-vowel or displaced by it), as הוּא his field, הִיא her aspect, הֵם her field; on the contrary הוּא , הִיא are the customary forms, while הוּא , הִיא are of rare occurrence, see Rem. 2.

2. Rare forms are:

Sing. 2d pers. m. אַתָּה , e. g. אַתָּה thy hand Ps. cxxxix. 5; *fem.* אַתְּ Ez. v. 12, אַתְּ Pa. ciii. 4, once אַתְּ Nah. ii. 14 (in several MSS. אַתְּ , אַתְּ prob. = אַתְּ), also אַתְּ Is. xxii. 1.—3d pers. הוּא , e. g. in the frequent הוּא Gen. ix. 21; xii. 8; xlii. 3; xxxv. 21; הוּא 2 Kings xix. 23, for which we find הוּא Is. xxxvii. 24, הוּא Gen. xlix. 11 (*K'ri* הוּא).

Plur. 1st pers. אֲנֵינוּ , as אֲנֵינוּ Job xxii. 20, and so Ruth iii. 2, Is. xlvii. 10.—2d pers. אַתְּ Ez. xxiii. 48, 49.—3d pers. m. הוּא 3 Sam. xxiii. 6 for הוּא (whence also, by contraction, the usual form הוּא). *Fem.* הִיא 1 Kings vii. 37, הִיא Gen. xli. 21, הִיא Ruth i. 19, elsewhere chiefly in pause; הִיא also is rare (Is. iii. 17), usually הִיא .

2. When suffixes are appended to the plural *masc.* in הֵם and the dual in הֵמָּה , these endings must take the form of the construct state in הֵם (§ 89, 2). This termination is combined with the suffix, and hence the following forms:

SUFFIXES OF PLURAL AND DUAL NOUNS.

Singular			Plural.		
1	com. אֲנִי	my.	1	com. אֲנֵינוּ	our.
2	$\left\{ \begin{array}{l} m. \text{אָנְךָ} \\ f. \text{אַתְּ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{thy.} \end{array} \right.$	2	$\left\{ \begin{array}{l} m. \text{אַתְּ} \\ f. \text{אַתְּ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{your.} \end{array} \right.$
3	$\left\{ \begin{array}{l} m. \text{הוּא, poet. הוּא} \\ f. \text{הִיא} \end{array} \right.$	$\left\{ \begin{array}{l} \text{his.} \\ \text{her.} \end{array} \right.$	3	$\left\{ \begin{array}{l} m. \text{הֵם, poet. הֵם} \\ f. \text{הֵנָּה} \end{array} \right.$	$\left\{ \begin{array}{l} \text{their.} \end{array} \right.$

In most of these forms, the ending of the *plural construct* י־ remains unchanged, as סוֹסֵי הָיָה, סוֹסֵי נָגַד, סוֹסֵי כֶּסֶם; in some it takes *Seghol* in place of *Tseré*, as סוֹסֵי הָהָה, סוֹסֵי הָהָה; in three forms with very short suffixes it has *Pattach* (§ 89, Rem.); as סוֹסֵי from י־סוֹסֵי, סוֹסֵי from י־סוֹסֵי (comp. § 28, 4), סוֹסֵי *sūsai* contracted from *sūsai-i*.

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

2. Unusual forms; *sing. 2d pers. f.* י־ Eccles. x. 17, י־ Pa. ciii. 3, 4, 5; *3d pers. m.* י־ (a strictly Chaldee form) Pa. cxvi. 13; *3d fem.* י־ Ex. xli. 15.—*Plur. fem.* י־ Ex. xiii. 20, י־ Ex. xl. 16, י־ Ex. i. 11.

3. On י־ see farther in § 103, 2, Note.

3. That the *Yodh*, in these *suffixes* to plural nouns, belongs to the ending of the *construct state*, is clear and beyond doubt. But this was so far lost sight of, in the use of the language, as to give rise to this strange anomaly (inaccuracy, indeed) of speech, viz. that suffix-forms with the plural ending י־ were attached to the feminine plural in רֵי, thus making a twofold designation of the plural; e. g. סוֹסֵי הָהָה, סוֹסֵי הָהָה, סוֹסֵי הָהָה.*

N. B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending רֵי, as סוֹסֵי הָהָה Pa. cxxxii. 12, סוֹסֵי הָהָה Deut. xxviii. 59; indeed, with the *3d plur.* this is the more common form, e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתָם, as also שְׁמוֹתָם *their names*, שְׁמוֹתָם.

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 י־ in the singular, appears the ending of the *construct state*, viz. י־. Its *Pattach* is retained before כֶּסֶם, כֶּן, but is lengthened to *Qamets* 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.

word, plur. **קנָה**; **קנָה** wing, dual **קנָפִים** wings; **אֹיֵב** enemy, **אֹיְבֵי** my enemy, **אֹיְבִים**. Such is also the effect of the light suffixes for plural nouns,* as **יָ-יָ**; **יָ-יָ**; **יָ-יָ**; **יָ-יָ**; **יָ-יָ**; **יָ-יָ**; **יָ-יָ**, e. g. **דְּבָרִי**, **דְּבָרֶיךָ**.

- 2) When the tone is moved forward two places; as in the plural construct state, and when the grave suffixes are appended to the plural (**דְּבָרֶיךָ**, **דְּבָרֵינוּ**). There is here a greater shortening of the vowels (if mutable), e. g. **דְּבָרֶיךָ** words of the people; **דְּבָרֵינוּ** your words; **דְּבָרֵיהֶם** their words.

In segolates, as the tone is on the penultima, there is still another distinction. The appended suffix has less effect than the (graver) plural ending **יָ-יָ**, **יָ-יָ**: the former leaves the chief vowel still under the first letter, as **בְּלִבִּי**; the latter takes in its place a vocal *Sh'va*, and *Qamets* under the second stem-letter, as **בְּלִבִּים**. Comp. § 93, 6.

- c) When a half-syllable with vocal *Sh'va* precedes the pronominal suffix; as with **יָ-יָ**, **יָ-יָ**, **יָ-יָ**; also with **יָ-יָ**, **יָ-יָ**, **יָ-יָ** (for which we have far more frequently **יָ-יָ**, **יָ-יָ**). Of these the first is a light suffix, and regularly affects the tone in just the same manner as **יָ-יָ**, e. g. **דְּבָרִי**, **דְּבָרֶיךָ**, **דְּבָרֵינוּ**. The others are grave suffixes, and have more effect in shortening the vowels, **דְּבָרֶיךָ**, &c., as is shown in the Paradigms. A similar effect is seen in the construct state of the singular number, as **אֶלְיָהוּ**; **אֶלְיָהוּ** (from **אֶלְיָהוּ**).

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 §§ 23-29. 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, *init.*).—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 (**הָלַךְ**, **הָלַכְתָּ**), in the noun the first (**דְּבָרִי**, **דְּבָרֶיךָ**); comp. § 27, 3.—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

	I.	II.	III.	IV.
	(without change.)			n.
<i>Sing. absol.</i>	סִיס	עִלָּם	פֶּקֶד	דָּבָר
	(horse)	(eternity)	(overseer)	(word)
<i>constr.</i>	סִיס	עִלָּם	פֶּקֶד	דָּבָר
<i>light suff.</i>	סִיסִי	עִלָּמִי	פֶּקֶדִי	דָּבָרִי
<i>grave suff.*</i>	סִיסְכֶם	עִלָּמְכֶם	פֶּקֶדְכֶם	דָּבָרְכֶם
<i>Plur. absol.</i>	סִיסִים	עִלָּמִים	פֶּקֶדִים	דָּבָרִים
<i>constr.</i>	סִיסִי	עִלָּמִי	פֶּקֶדִי	דָּבָרִי
<i>light suff.</i>	סִיסִי	עִלָּמִי	פֶּקֶדִי	דָּבָרִי
<i>grave suff.</i>	סִיסִיכֶם	עִלָּמִיכֶם	פֶּקֶדִיכֶם	דָּבָרִיכֶם
<i>Dual absol.</i>	יָמִינִם	פִּלְקָתָיִם	שָׁבָעִים	כַּנְפָּיִם
	(two days)	(pair of tongs)	(two weeks)	(wings)
<i>constr.</i>				כַּנְפֵּי

VI.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נָעַר	נָעֻחַ	מַעֲלֵל	מָוֶת	זֵיתָה
	(a youth)	(perpetuity)	(work)	(death)	(olive)
<i>constr.</i>	נָעַר	נָעֻחַ	מַעֲלֵל	מָוֶת	זֵיתָה
<i>light suff.</i>	נָעָרִי	נָעֻחִי	מַעֲלָלִי	מָוֶתִי	זֵיתָרִי
<i>grave suff.</i>	נָעָרְכֶם	נָעֻחְכֶם	מַעֲלָלְכֶם	מָוֶתְכֶם	זֵיתָרְכֶם
<i>Plur. absol.</i>	נָעָרִים	נָעֻחִים	מַעֲלָלִים	מָוֶתִים	זֵיתָרִים
<i>constr.</i>	נָעָרִי	נָעֻחִי	מַעֲלָלִי	מָוֶתִי	זֵיתָרִי
<i>light suff.</i>	נָעָרִי	נָעֻחִי	מַעֲלָלִי	מָוֶתִי	זֵיתָרִי
<i>grave suff.</i>	נָעָרִיכֶם	נָעֻחִיכֶם	מַעֲלָלִיכֶם	מָוֶתִיכֶם	זֵיתָרִיכֶם
<i>Dual absol.</i>	נְעָרִים				עֵינָיִם
	(nephews)				(eyes)
<i>constr.</i>	נְעָרַי				עֵינַי

* By *grave* (i. e. the more strongly accented) *suffixes*, are meant most suffixes of the 2d and 3d persons; viz. for *sing. nouns*, כֶּם, כִּי, רָם, קָן (but not כִּי - כִּי - כִּי);

Masculine Nouns.

IV.				V.			VI.		
b.	a.	b.	c.	a.	b.	c.	a.	b.	c.
חָבֵם	זֶמֶן	בִּתּוֹלָה	חֲצֵר	מֶלֶךְ	סֵפֶר	קֶדֶשׁ	מֶלֶךְ	סֵפֶר	קֶדֶשׁ
(sage)	(shiloh)	(shoulder)	(court)	(king)	(book)	(sanctuary)	(king)	(book)	(sanctuary)
חָבֵם	זֶמֶן	בִּתּוֹלָה	חֲצֵר	מֶלֶךְ	סֵפֶר	קֶדֶשׁ	מֶלֶךְ	סֵפֶר	קֶדֶשׁ
חֲבִיבִי	זְמַנִּי		חֲצִירִי	מַלְכִּי	סִפְרִי	קִדְשִׁי	מַלְכִּי	סִפְרִי	קִדְשִׁי
חֲבִיבָם	זְמַנָּם		חֲצִירָם	מַלְכָּם	סִפְרָם	קִדְשָׁם	מַלְכָּם	סִפְרָם	קִדְשָׁם
חֲבִיבִים	זְמַנִּים		חֲצִירִים	מַלְכִּים	סִפְרִים	קִדְשִׁים	מַלְכִּים	סִפְרִים	קִדְשִׁים
חֲבִיבִי	זְמַנִּי		חֲצִירִי	מַלְכִּי	סִפְרִי	קִדְשִׁי	מַלְכִּי	סִפְרִי	קִדְשִׁי
חֲבִיבִי	זְמַנִּי		חֲצִירִי	מַלְכִּי	סִפְרִי	קִדְשִׁי	מַלְכִּי	סִפְרִי	קִדְשִׁי
חֲבִיבָם	זְמַנָּם		חֲצִירָם	מַלְכָּם	סִפְרָם	קִדְשָׁם	מַלְכָּם	סִפְרָם	קִדְשָׁם
חֲבִיבִים	זְמַנִּים		חֲצִירִים	מַלְכִּים	סִפְרִים	קִדְשִׁים	מַלְכִּים	סִפְרִים	קִדְשִׁים
(hips)	(thighs)			(feet)	(two sides)	(loins)	(feet)	(two sides)	(loins)
חֲבִיבִי				רַגְלִי		מִתְחִילִי	רַגְלִי		מִתְחִילִי

VI.	VII.		VIII.			IX.
L.	a.	b.	a.	b.	c.	
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵק
(fruit)	(enemy)	(name)	(sea)	(mother)	(statute)	(meat)
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵק
פְּרִי	אֹיְבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	חֻקִּי
פְּרִיָם	אֹיְבָם	שְׁמָם	יָמָם	אִמָּם	חֻקָּם	חֻקָּם
פְּרִיִם	אֹיְבִים	שְׁמוֹת	יָמִים	אִמּוֹת	חֻקִּים	חֻקִּים
(gambles)	אֹיְבִי	שְׁמוֹת	יָמִי	אִמּוֹת	חֻקִּי	חֻקִּי
	אֹיְבִי	שְׁמוֹתִי	יָמִי	אִמּוֹתִי	חֻקִּי	חֻקִּי
	אֹיְבָם	שְׁמוֹתָם	יָמָם	אִמּוֹתָם	חֻקָּם	חֻקָּם
חֻקִּים	מִתְחִילִים		אִפְסִים	טֶשֶׁן		
(cheeks)	(pair of scales)		(nostrils)	(teeth)		
	מִתְחִילִי		אִפְסִי	טֶשֶׁן		

and for plur. nouns, חֲבִיבִים, זְמַנִּים, בִּתּוֹלוֹת, חֲצִירִים (but not חֲבִיבִי). The others are called light suffixes.

§ 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the preceding table. The necessary explanations are subjoined. We here only remark in general,

- a) that all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, e. g. *חֶרֶב* sword; with only this distinction, that they commonly take the plural ending *וֹת*; e. g. plur. absol. *חֶרֶבוֹת*, construct state *חֶרְבוֹתַי*, where with suffixes the more perfect shortening always remains, as seen in the Paradigms of feminine nouns, § 94;
- b) that in the plural, all light suffixes are attached to the absolute, and grave suffixes to the construct state.

EXPLANATIONS OF THE PARADIGMS.

1. To Parad. I. belong all nouns whose vowels are immutable (§ 25). Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

E. g. according to § 25, 1, *עִיר* city, *קוֹל* voice, *לְבוֹשׁ* garment, *זְרִיד* arm; § 25, 2, *קָם* for *קָמָה* standing up, *זָר* for *זָרִיר* stranger; § 25, 3, *הֵנָּה* here, *צַדִּיק* righteous, *רַחֵם* merciful, *הַמָּחִית* destruction; § 25, 4, *פָּקֵד* for *פָּקֵדָה* horsemanship. 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. *יָד* hand, *כֹּכֵב* star, *סָדֵד* wilderness.

With the suffix *בָּ* there is the normal shortening, as in *הַמִּלְחָמָה*; but *יָד* becomes *יָדָה* (for *יָדָה*), and *בָּ* becomes *בָּה*; see § 27, Rem. 3, 3.

Of course, nouns whose final *Qamets* is unchangeable, which resemble, in form, the above examples, do not belong here; e. g. forms like *הַמֶּלֶךְ*, *הַמֶּלֶךְ* (§ 84, Nos. 6, 13), *הָם* as Part. of verbs *לָזֶז*, &c. Derivatives from verbs *לָזֶז* also commonly retain their *Qamets*, e. g. *הַמִּלְחָמָה* assembly, plur. constr. *הַמִּלְחָמָה*.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable *Qamets* or *Tsere* (pretonic vowel, § 26, 3) in the penultima. Ex. *גָּדוֹל* great, *אֲדוֹן* lord, *חֲזָק* strong, *אֲמִין*, plur. *אֲמִינִים* faithfulness, *נְקִיָּה* feminine.

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

There are also nouns of this above form, which have a firm *Qamets* before the tone-syllable. Ex. זָרִיץ for זָרִיץ *tyrant*, זָרִיץ for זָרִיץ *diligent* (see *verbal nouns*, § 84, No. 7); also זָרִיץ *chariot-warrior*, plur. זָרִיץ, Ex. xiv. 7. Many are not uniform in this respect; e. g. זָרִיץ *week*, see the *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with a *mutable Qamets* in both. Sometimes one, and sometimes both are shortened, according to the change in the place of the tone (§ 92, 2). Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plural *construct state*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנָב *tail*, and with a guttural אָשָׁם *guilt*, רָעָב *famine*.

In like manner are declined nouns of the less frequent form קָדֵי, e. g. לֵבָב *heart*, שָׁרֵי *strong drink*; with a guttural, שָׁרֵי *hair*, עָנָב *grape*.

Some nouns of this class take a *segholate* form in the *sing. constr. state*; e. g. צֵלָב (*rib*) *constr. state* צֵלָב, but also צֵלָב 2 Sam. xvi. 13; and so זָרִיץ (*foreign*) *constr. state* זָרִיץ, Dent. xxi. 10, שָׁרֵי (*hair*) *constr. state* שָׁרֵי and שָׁרֵי, before *Maqqeph* once זָבָן (for זָבָן) *from* זָבָן *white* Gen. xlix. 12, זָרִיץ (*ornament*) *constr. state* זָרִיץ and זָרִיץ Dan. xi. 20, זָרִיץ (*smoke*) *constr. state* זָרִיץ and זָרִיץ Ex. xix. 18 (comp. No. V. and זָרִיץ together with זָרִיץ § 84, No. 10 and 11). *Qamets* is immutable in both syllables of תָּרָס (*faber*) for תָּרָס and תָּרָס (*foreman*) for תָּרָס, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tzere* is treated like the final *Qamets* in Parad. IV., except that in the *construct state* זָקֵן stands for זָקֵן. Some nouns, however, take the *segholate* form (No. VI.) in the *construct state*; e. g. זָרֵק *shoulder*, *constr. state* זָרֵק for זָרֵק; זָרֵק *stall*, *constr. state* זָרֵק for זָרֵק; זָרֵק *thigh*, *constr. state* זָרֵק for זָרֵק. Still more rare is the occurrence of both forms, as זָבֵד (*heavy*) *constr. state* זָבֵד Ex. iv. 10 and זָבֵד Is. i. 4; זָרֵל (*uncircumcised*) *constr. state* זָרֵל and זָרֵל.

Rare exceptions are forms like זָבֵל Pa. xxxv. 14 (followed by *Maqqeph*) *constr. state* זָבֵל *mourning*. Other examples of the first kind are: זָרֵד (*peg*), זָרֵן *neighbor*, זָרֵד (*ated*) *constr. state* זָרֵד *short*.

Some nouns of this form retain their *Tzere* in the *plur. constr. state*; e. g. זָרֵן (*sleeping*) *plur. constr. state* זָרֵן; so also זָבֵל *mourning*, זָרֵן *rejoicing*, זָבֵל *forgetting*, זָרֵן *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, e*) under the first stem-letter; e. g. מַלְכִּי, סֹסְרִי, קֶרְדִּי. But in the *absolute state* of the plural, an *a* sound comes in before the tone of the ending (in an open syllable, hence *Qamets*), whilst in the proper place of the stem-vowel (under the first radical) there is only a vocal *Sh'va*; e. g. מְלָכִי (*king*) plur. מְלָכִים. 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 וִי and וֵי; and under *i* a derivative from a verb לָהֶ. Comp. § 85, IV. No. 11, V. No. 11.

REMARKS.

1. In the form מְלָכִי (for מְלָכִי, § 27, Rem. 2. c) appears the original *A* of the first syllable not only before suffixes, as in מְלָכִי, but also mostly in pause (§ 29, 4), e. g. מְלָכִי in pause מְלָכִי, and before local (§ 93, 1) as מְלָכִי. In the Septuagint, also, proper names like מְלָכִי, מְלָכִי are regularly written with *A* in the first syllable, as מְלָכִי, מְלָכִי. The word מְלָכִי, with the article, is constantly written מְלָכִי; derivatives from verbs וִי also take *Qamets* for their first vowel, as מְלָכִי. The word מְלָכִי valley has the original monosyllabic form. Many of these *segholates* retain the *Seghol* of the first syllable in pause, e. g. מְלָכִי, מְלָכִי, מְלָכִי; on the contrary, מְלָכִי, מְלָכִי, מְלָכִי. 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 מְלָכִי; e. g. מְלָכִי grave (in pause מְלָכִי), plur. constr. מְלָכִי; מְלָכִי womb, מְלָכִי; מְלָכִי garment, מְלָכִי (*high'dhi*), varying from the usual form מְלָכִי, the *Dagheesh* required by rule in מְלָכִי being omitted in this word; מְלָכִי righteousness, מְלָכִי; מְלָכִי sacrifice, מְלָכִי. In some words, both forms occur, as מְלָכִי child, מְלָכִי Hos. i. 2 and מְלָכִי Is. lvii. 4.

Nouns of the form מְלָכִי, when their third stem-letter is a guttural, are sounded as מְלָכִי sacrifice, מְלָכִי seed, מְלָכִי rock; when the second stem-letter is a guttural, as מְלָכִי brook, מְלָכִי (see Parad. d), seldom like מְלָכִי bread. It is to be observed, moreover, that in the hard combination (viz. where the second radical has quiescent *Sh'va*, and the third radical would take *Dagheesh lene*, as in מְלָכִי) simple *Sh'va* may be retained

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

2. The form *הָהָרִים* (*b, c*), when its first letter is a guttural, takes *Seghol* before suffixes in the singular and in the plur. constr.; e. g. *הָהָרִים* calf, *הָהָרִים*. The monosyllabic form appears in *הָהָרִים*. With *הָהָרִים* local, *Tere* is retained, as *הָהָרִים* from *הָהָרִים* the East. Examples of this form are: *הָהָרִים* staff, *הָהָרִים* row, *הָהָרִים* delight.

3. The form *הָהָרִים* (*c*) in connection with suffixes takes also *Qibbuts*, but rarely; e. g. *הָהָרִים* greatness, *הָהָרִים* Pa. cl. 2. Like *הָהָרִים* *peol'khem* is formed also (without a guttural) *הָהָרִים* from *הָהָרִים* pestilence Hos. xiii. 14. — From *הָהָרִים* (letter *f*) occurs also with suff. *הָהָרִים* for *הָהָרִים* (not from *הָהָרִים*) Is. i. 31, and so also *הָהָרִים* Is. lii. 14 for *הָהָרִים* 1 Sam. xxviii. 14, where the *Qamets-chatuph* (supported by *Methegh*) is protracted to a long vowel; comp. § 62, Rem. 4.

In the plural absolute, but few nouns have the form in the Paradigm with *Chateph-Qamets* under the first radical, e. g. *הָהָרִים* months, *הָהָרִים* gazelles, *הָהָרִים* ways; most nouns take simple *Sh'va*, as *הָהָרִים* from *הָהָרִים* morning, hence *הָהָרִים* from *הָהָרִים* spear, hence *הָהָרִים* with *Qamets-chatuph*, but also *הָהָרִים* from *הָהָרִים* thick; two have in the plur. abs. *Qamets-chatuph*, as *הָהָרִים* (*yo-dhu-shim*), hence also with light suff. *הָהָרִים*, *הָהָרִים*, *הָהָרִים* (but also *הָהָרִים*), and with the article always *הָהָרִים* with *Chateph-Qamets*, and *הָהָרִים* (*shu-ra-shim*) roots, with light suff. *הָהָרִים*, *הָהָרִים*, from *הָהָרִים* (see § 9, Rem. 2). The word *הָהָרִים* has, by a Syriasm, *הָהָרִים* for *הָהָרִים*, with light suff. *הָהָרִים*, *הָהָרִים*, *הָהָרִים* (see § 23, 4, Rem. 2); but with a preposition and the article *הָהָרִים*, constr. state and with grace suff. *הָהָרִים*, *הָהָרִים*. With *הָהָרִים* local the *Cholem* is retained, as *הָהָרִים* towards the tent.

4. After the same analogy are inflected the kindred monosyllabic forms, whose vowel is between their last two stem-letters (§ 84, No. 10); as *הָהָרִים* shoulder, with suff. *הָהָרִים* *Infin.* *הָהָרִים*, *הָהָרִים*; *הָהָרִים* (so usually with the *Infin.* omitting *Dag. lena* in the third radical, not as *הָהָרִים*).

5. Only derivatives from verbs *הָהָרִים* and *הָהָרִים* change their form in the sing. constr. state (by contraction of the diphthongs *ay* and *ay* into *o* and *e*, § 24, 2, b and Note *) as *הָהָרִים* prop. *mauth*, *mauth*, contracted *הָהָרִים*. Before *הָהָרִים* local this contraction does not take place; e. g. *הָהָרִים*; *הָהָרִים* (except in the constr. state, as *הָהָרִים* *יוסף* (§ 1)). The middle radical sometimes appears as a consonant in the plur. abs., as *הָהָרִים* from *הָהָרִים* he-goat, *הָהָרִים* fountains from *הָהָרִים*; and even in some words, where by contraction it has become a vowel in the ground-form, as *הָהָרִים* or, plur. *הָהָרִים*; *הָהָרִים* pot, plur. *הָהָרִים*; *הָהָרִים* street, plur. *הָהָרִים*.

6. Of *segholates* from verbs *הָהָרִים* there are also properly three classes, distinguished by the *A, E,* and *O* sounds (§ 85, V. 11). E. g. *הָהָרִים* lion, *הָהָרִים* cheek, *הָהָרִים* sickness; in paves, *הָהָרִים*, *הָהָרִים*; with suffixes, *הָהָרִים*, *הָהָרִים*; in the plur. and dual, *הָהָרִים*, *הָהָרִים*, *הָהָרִים*. In the plural, some nouns take *א* instead of *י*, an account of the preceding *A* sound (§ 24, 3, c); as *הָהָרִים* gazelle, plur. *הָהָרִים*; *הָהָרִים* simple, plur. *הָהָרִים*.

7. To Parad. VII. (nearly resembling Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kol* (of the form קָטַל, not קָטֵל), and those in *Piel* and *Hithpaël*, the form קָטַל (§ 84, No. 9), and several others, e. g. מַטְבֵּל *staff*, מֵצֵד *time*, צְרָפָה *frog*, &c.

The following deviations from the Paradigm are to be noted: a) Several nouns take *Pattuch* in the constr. state (as in Parad. V.); e. g. מִסָּדָה mourning, constr. state מִסָּדָה; especially with gutturals, as מִזְבֵּחַ altar, constr. state מִזְבֵּחַ. b) Before suffixes occur such forms as מִצָּה, מִצָּהָה from מִצָּה sign, or as כִּסֵּא from כִּסֵּא throne, or as מִלְחָמָה. c) In words of one syllable *Tsere* is retained in the plur. absol. as the Paradigm shows; it is also retained in several words which are not monosyllabic, as בְּנֵי־בְנֵי descendants of the third generation, מִשְׁתַּבְּחִים assemblies.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end; whether the doubling results from contraction within the stem itself, or is merely euphonic. The vowel before the doubled letter is then short, and the syllable is sharpened (§ 27, 1). The preceding syllables, when the word has more than one, are treated as the nature of the syllables requires. E. g. נֶמֶל camel, plur. נֶמְלִים, נֶמְלִי; אֵלֶּה wheel, plur. אֵלִים, אֵלִי; גֵּלָּה wheel, plur. גֵּלָּהִים. 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 זָרַע (§ 85, II.), as זֶרַע, זֶרַע, זֶרַע, &c. and primitives which follow the same analogy, as עֵץ tree, הַר mountain, אֵשׁ fire. 2) Contracted forms, like אֵז anger (for אֵזָה, § 19, 2) with suff. אֵזִי, אֵזִי daughter (for אֵזִי) with suff. אֵזִי, אֵזִי time (for אֵזִי), plur. אֵזִים, אֵזִים. 3) Denominatives, especially *Patronymic* and *Geotile* forms in יָ, as יִשְׂרָאֵלִים Jews, though the forms יִשְׂרָאֵלִים, יִשְׂרָאֵלִים foreigners, are at least equally common. 4) Derivatives of the stronger stems (§ 84) under the following forms: 10. זָמַן time; 14. חֹשֶׁךְ darkness, נֶחֱמֵץ delight; 15. אֶתֶּן gift, נֶחֱמֵץ plur. נֶחֱמֵצִים mountains-peaks; 21. אֵשׁ fire; 30. גֵּן־אֶדֶן orchard, with suff. גֵּן־אֶדֶן, plur. גֵּן־אֶדֶן sacred-scribes. But there are also words of all these five forms which do not take *Daghesh* in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before *suffixes* with only vocal *SA's* for a union-vowel (as חַיִּים, חַיִּים), the *Dugheh* may be omitted. The same vowel is generally retained, however, except that in words of the form חַיִּים it is more commonly *Qamets-chatuph*.

Patach before the doubled letter is retained in some words, as מִּכּ much, plur. מִּכּים; in others it is shortened into *Chireq*, as מִּכּ moral, מִּכּ.

9. Parad. IX. embraces derivatives from stems לָה (§ 85, V.) which terminate in לָה; as יָפֶה beautiful, יָפֶה seer, יָפֶה aspect. Only the changes which affect the final syllable לָה (which is treated very much as in verbs לָה) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending לָה stands for לָה (§ 24, 2. Rem. a, and § 75, 1. Rem.), there occur, not unfrequently, singular forms with *suffixes* which have the appearance of the plural; e. g. חֹמֶה thy covering, Is. xiv. 11 (not thy coverings), חֹמֶה thy cattle Is. xxx. 23, חֹמֶה thy form Cant. ii. 14, חֹמֶה, Dan. i. 15, Gen. xli. 21, חֹמֶה his doing 1 Sam. xix. 4, חֹמֶה my cattle, Ex. xvii. 3, and so also perhaps חֹמֶה my maker Job xxxiv. 10. But with these occur also the forms, in which (as in the Parad.) the לָה falls away, or becomes merged in the union-vowel; as חֹמֶה Gen. xxx. 29, חֹמֶה Gen. xxxi. 18. In the plural, we find also חֹמֶה (from חֹמֶה for חֹמֶה Part. Pual), Is. xxv. 6.

§ 94.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination לָה (§ 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. חַיִּים, fem. חַיִּים. II. מִיָּצֵא, fem. מִיָּצֵא outgoing. III. גָּדוֹל great, fem. גְּדוּלָה. IV. נִקְמָה, fem. נִקְמָה vengeance. V. זָקֵן old, fem. זָקֵנָה. VI. מַלְכָּה, fem. מַלְכָּה queen; סֹתֵר, fem. סֹתֵרָה covert; נִיחָה, fem. נִיחָה delight; אֵסֶל, fem. אֵסֶל fowl; נִשָּׁה, fem. נִשָּׁה damsel; מַיָּה, fem. מַיָּה game; לָה (not in use), נִשָּׁה wreath. VII. קָטַל, fem. קָטַלָה. VIII. מִכּ, fem. מִכּ much; חֹמֶה, fem. חֹמֶה law; מִדָּה, fem. מִדָּה measure. IX. מִכּ, fem. מִכּ end.

2. The ending תָּ shortens the vowel of the preceding syllable in the same manner as תָּ ;* e. g. צִמְרָה and *constr. state* צִמְרָה *crown*; חֵבֶר *fellow*, *fem. constr.* חֵבֶרֶת . 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 *Patach* are both changed to *Seghol*, e. g. חֵזֶק *seal*, *fem. constr.* חֵזֶקֶת .
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חֵמֶשׁ *fem. constr.* חֵמֶשֶׁת *five*; גֵּדֵר *fem. constr.* גֵּדֶרֶת *wall*.
- c) The firm and very long vowels (יָ , יִ , יֶ) are changed to the corresponding mutable vowels, e. g. בּוֹשֶׁם *fem. constr.* בּוֹשֶׁמֶת *shama*; אַשְׁמֵרֶת *night-watch* (also אַשְׁמֵרֶת) from the *mas.* אַשְׁמֵרֶת ; גַּבִּירָה *mistress* (also גַּבִּירָה) from גַּבִּיר .

Hence, for feminine nouns also, there are three segholate forms, תָּ (for תָּ or תָּ), תָּ , and תָּ , corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination תָּ (when the word ends with a guttural) always changes the preceding vowel to *Patach*, e. g. מִוֶּדַע *fem. constr.* מִוֶּדַעַת *acquaintance*; דַּעַת *fem. constr.* דַּעַתַת *knowledge*; נִחָה *rest*, from נָח (not in use).

Rem. 1. An unusual form, תָּ for תָּ , has already been noticed in § 74, *Rem. 3*. Of another kind is the form יִצְרָה for יִצְרָה Gen. xvi. 11 Judges xiii. 5, 7 (like יִצְרָה = יִצְרָה). 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 יִצְרָה Gen. xvii. 19; *Isa.* vii. 14.

2. When masculines of Parad. VII. receive the termination תָּ they necessarily omit the doubling of their final stem-letter; hence חֵמֶשׁ *constr.* חֵמֶשֶׁת *five*; אֶדְדִּים *red-dish*, *plur.* אֶדְדִּיםִים , but *fem. constr.* אֶדְדִּיםִית . So דֶּלֶת and דֶּלֶת *door* (from דֶּלֶת), רֶשֶׁת *rack*, from רֶשֶׁת .

* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But the exception is accounted for by the fact, that this תָּ is a short ended form of the accented תָּ ; see § 80, 2.

§ 95.

PARADIGMS OF FEMININE NOUNS.

The inflection of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine ending having already occasioned as much contraction and shortening of the vowels as is admissible. E. g. from Parad. III. גִּדְלָה; VII. קִטְלָה; VIII. מִדְּה, רִבְה, הִקְה. All these feminine forms belong to the single Parad. A. In the plural, there is no distinction made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflection, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflections is presented in the subjoined table, which is followed by the necessary explanations.

	A.		B.	
	(no vowel changes.)		a.	b.
<i>Sing. absol.</i>	סִסְה	שָׁה	סִסְה	גִּדְלָה
	(mare)	(year)	(ship)	(righteousness)
<i>constr.</i>	סִסְה	שָׁה	סִסְה	גִּדְלָה
<i>light suff.</i>	סִסְהִי	שָׁהִי	סִסְהִי	גִּדְלָהִי
<i>grave suff.</i>	סִסְהֶם	שָׁהֶם	סִסְהֶם	גִּדְלָהֶם
<i>Plur. absol.</i>	סִסְה	שָׁה	סִסְה	גִּדְלָה
<i>constr.</i>	סִסְה	שָׁה	סִסְה	גִּדְלָה
<i>with suff.</i>	סִסְהִי	שָׁהִי	סִסְהִי	גִּדְלָהִי
<i>Dual absol.</i>		סִסְהִים	סִסְהִים	
		(lips)	(two sides)	
<i>constr.</i>		סִסְהִי	סִסְהִי	
	C.		D.	
	a.	b.	a.	b.
<i>Sing. absol.</i>	מִלְכָּה	חֲרָפָה	יִלְכָּה	גִּלְכָּה
	(queen)	(treachery)	(spear)	(sail)
<i>constr.</i>	מִלְכָּה	חֲרָפָה	יִלְכָּה	גִּלְכָּה
<i>light suff.</i>	מִלְכָּהִי	חֲרָפָהִי	יִלְכָּהִי	גִּלְכָּהִי
<i>grave suff.</i>	מִלְכָּהֶם	חֲרָפָהֶם	יִלְכָּהֶם	גִּלְכָּהֶם
<i>Plur. absol.</i>	מִלְכָּה	חֲרָפָה	יִלְכָּה	גִּלְכָּה
<i>constr.</i>	מִלְכָּה	חֲרָפָה	יִלְכָּה	גִּלְכָּה
<i>with suff.</i>	מִלְכָּהִי	חֲרָפָהִי	יִלְכָּהִי	גִּלְכָּהִי
<i>Dual absol.</i>	מִלְכָּהִים	חֲרָפָהִים	יִלְכָּהִים	גִּלְכָּהִים
	(two sides)	(double treachery)	(spearheads)	(sails)
<i>constr.</i>	מִלְכָּהִי	חֲרָפָהִי	יִלְכָּהִי	גִּלְכָּהִי

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a mutable *Qamets* or *Tsere* before the feminine ending הִי. E. g. קִצָּת *end*, עֲצָה *counsel*, צְדָקָה *righteousness*, תִּעֲבֹבָה *abomination*. It accordingly embraces the feminine forms of nouns belonging to Parad. II. IV. V. and of several belonging to Parad. IX.

When the *Qamets*, or *Tsere*, is preceded by a half-syllable with vocal *Sh'va* (§ 26, 4), there is formed, on the falling away of the former, a closed syllable with a short vowel in place of the vocal *Sh'va*, as shown in the Parad. צְדָקָה. In like manner נִפְתָּה *corpse*, נִפְתָּה, נִפְתָּה; עֲבָה *a wain*, עֲבָה.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in תִּי or תִּי (189, 2, b, 194, 2). E. g. מַמְלָכָה *kingdom*, constr. state מַמְלַכְתִּי, with suff. מַמְלַכְתִּי; so also תְּפָאֶרֶת *ornament*, תְּפָאֶרֶת; מִשְׁפָּחָה *family*, מִשְׁפָּחָה.

Qamets is immutable in all nouns like מַמְלָכָה, אֲזִיזָה (§ 84, Nos. 25, 26), constr. state מַמְלַכְתִּי, אֲזִיזָה. There is also unchangeable in most verbs of the form אֲבָרָה *destruction*, נָלַח *plunder* (§ 84, No. 13); but in others it is mutable, as in מִצְוָה *request* (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the *segholate* forms (Parad. VI), to which their inflection also is analogous. As מֶלֶךְ forms מַלְכִּים in the *plur. abs.*, so also here a *Qamets* comes before the third radical in the plural; as מַלְכִּינִי *queens*; נְבִיאִים *lambs*, from נְבִיאָה.

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 נָחַ of the form מִצְוָה, מִצְוָה, whose masculine form is מִצְוָה, מִצְוָה. The first syllable of these nouns is immutable, e. g. מִצְוָה, מִצְוָה.

3. To Parad. *D* belong *segholate* nouns formed by the addition of the feminine ending תִּי (§ 194, 2). These correspond, in the inflection of the singular, to masculine *segholates* (§ 193, Parad. VI). To the examples in the Paradigm may be added, מִצְוָה *enclosure*, מִצְוָה *letter*, מִצְוָה *wages*.

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

mination takes the place of תָּרַח ; e. g. בָּרַח (for בָּרַח) to bear, with *suff.* לְרַחֵם ; in like manner שָׁכַח (from the *mass.* שָׁח).— מִלְּחָמָה takes with suffixes the form מִלְּחָמָהּ .

Many nouns of this class borrow their plural from the coexisting form in תָּרַח , תָּרַח (Parad. B); as בִּירְחָה capital of a column, plur. בִּירְחָהּ ; מִחְרָשָׁה ploughshare, plur. מִחְרָשָׁהּ ; תּוֹכַחָהּ reproof, plur. תּוֹכַחָהּ ; אֶשְׁתָּרִית Astarte, plur. אֶשְׁתָּרִיתָהּ .

§96.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflection, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They are the more important, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflection consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflection of the irregular verb (§78). Compare $\gamma\upsilon\nu\eta$, $\gamma\upsilon\nu\alpha\iota\chi\acute{o}\varsigma$; $\acute{\upsilon}\delta\omega\varsigma$, $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$.

אָבִי (as if for אָבָה from אָבָה *) father; *constr. state* אָבִי , with *suff.* אָבִי (my father), אָבִיךָ , plur. אָבוֹת (§87, 4).

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

אִשָּׁה one (for אִשָּׁה , also with *Dag. forte implicitum*, see §22, 1, and comp. §27, Rem. 2, b); *constr. state* אִשָּׁה , fem. אִשָּׁה for אִשָּׁה una (see §19, 2), in pause אִשָּׁה . In one instance, Ez. xxxiii. 30, it takes the form אִשָּׁה (by *aphæresis*, §19, 3), as in Chald. and Syr. Plur. אִשָּׁהּ 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.

אחות *sister* (contr. for **אחית**, as if from a masc. **אחי** = אח) plur. **אחיות**, with suff. **אחיותי** (from a sing. **אחיתי**, fem. from אחי), also **אחיותיך** (as if from a sing. **אחיתי**).

איש a man, a softened form of **אנש**, **אנש** (§ 19, 5, Rem.); in the plural it has very seldom **אנשים**, the usual form being **אנשים** (from **אנש**), constr. **אנשי**. Comp. **אשה**.

אמה maid-servant, plur. (with ה as consonant) **אמהות**, **אמהות**. Comp. in Aram. **אבתן** fathers, and similar cases.

אשה woman (for **אנשה**, fem. from **אנש**, see **איש**), constr. **אשה** (fem. from **איש**, with *e* for *i*); with suff. **אשתי**, **אשה**, plur. **נשים**, abbreviated from **אנשים**, constr. **נשי**.

בית house (perhaps a softened form from **בנת** (בנת), § 19, 5, Rem.), derivative of **בנה** to build (like **δῶμα** from **δέω**), constr. **בית**, plur. **בתים** bot-tim (perhaps a contr. of **בתיים** from another sing. **בית** for **בנת**, like **בית** for **בנת**).

בן son (for **בנה**, from **בנת**), constr. **בן**, seldom **בן**, once **בני** (§ 90, 3, a) Gen. xlix. 11, and **בני** (§ 90, 3, b) Num. xxiv. 3, 15. With suff. **בני**, **בנה**; plur. **בנים** (as if from **בן**, for **בנת**), constr. **בני**.

בת daughter (for **בנת**, fem. **בן**, comp. § 19, 2), with suff. **בתי** (for **בנתי**); plur. **בנות** (from the sing. **בנה**, comp. **בנים**), constr. **בנות**.

בן father-in-law, with suff. **בתי**, and **בתי** mother-in-law; comp. **אח** brother, and **אחות** sister.

יום day, dual **יומים**, but pl. **ימים** (as if from **יום** for **ימה**).

כלי vessel, plur. **כלים** (as if from **כל**, **כלה**).

סיר plur., scater (comp. § 88, 1, Rem. 2), constr. **סיר**, and also doubled **סירי**, with suff. **סירי**.

עיר city, plur. **ערים**, **ערי** (from **עיר**, which is still found in proper names).

פה mouth (for **פאה**, from the stem **פאה** to breathe), constr. **פה** (for **פרי**), with suff. **פי** my mouth, **פה**, **פי**.

ראש head (for **ראש**, plur. **ראשים** (for **ראשים**, § 23, 2).

§ 97.

NUMERALS.—I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are substantives with abstract meaning, like *trias*, *decas*, *τέττας*, though they are also used adverbially (§ 120). Only **אחד** one (*unus*), fem. **אחת**

(*una*, see §96), is construed as an adjective. Of the remaining numbers of this series, each has a masculine and a feminine form; properly without any difference of meaning, but so distinguished in the prevailing usage of the language, that the former is construed with *fem.*, and the latter with *masc.* nouns. Only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתֵּי, does the gender of the numeral agree with that of the object numbered.

NUMERALS FROM 1 TO 10.

	With <i>masc.</i> nouns.		With <i>fem.</i> nouns.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת
8.	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנָה	—
9.	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַת
10.	עֲשָׂרָה	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרַת†

* Abbreviated from שְׁתֵּי (according to others, for אֶחָת with *Aleph pros-thetic*, § 19, 4), hence the *Daghesh lene* in the *Tien*.

† The simple numerals are certainly words of very high antiquity. They are essentially the same in all the Semitic languages; and it is here also that the main point of connection is found, for the historical affinity between the Semitic and Indo-Germanic tongues, since the numerals from 1 to 7 in these two families seem, at first view, to have a certain degree of resemblance. Thus, with שֵׁשׁ (which, however, is properly שִׁבְעַת, as the Arab. and Ethiop. show), are compared the Sanscr. *shash*, Zend *esash*, *שֵׁשׁ*, *Old-Slav.* *shesdy*; with שְׁבַע, the Sanscr. *ashtan*, Zend *hapta*, mod. Pers. *haft*, Gr. *ēpta*, Lat. *septem*, Germ. *sieben*; with שְׁלֹשׁ (Aram. *shālā*, the Sanscr. *tri*, fem. *trīti*, Zend *thri*, fem. *thirti*, Gr. *trīs*, Lat. *tres*; with אֶחָד, the Sanscr. *eka*; with חֲמִשָּׁה, the Sanscr. *pantashan*, Gr. *pentē*, Lat. *quingus*; with אַרְבָּעָה, the Lat. *quatuor*; with שְׁנַיִם (Aram. *shānā*, the Sanscr. *duo*, Lat. *duo*, &c. But a rigid analysis renders all this apparent accordance doubtful; and there is, on the other side, a far greater probability, that e. g. שְׁנַיִם, חֲמִשָּׁה (prop. the fist, the five fingers) as also עֲשָׂרָה (prop. hand, company) are to be referred to the purely Semitic stems שָׁנָה *to bend, to fold, to double, to repeat*, חָשַׁשׁ *to draw together, to contract* (comp. חָשַׁץ, חָשַׁץ &c.), and עָשָׂה *to bind together* (comp. אָסַר, קָשָׂה &c.).

The other Semitic languages exhibit the same peculiarity in the use of the genders of these numerals. This is explained by the supposition, that they were originally *abstract substantives*, like *decas, trias*. As such, they could have both the masculine and feminine form. The latter was the chief form, and hence was used with words of the more prevalent masculine gender; a distinction which usage only could establish.* The exceptions are very rare; e. g. מֵלֶכֶת נָשִׁים, Gen. vii. 13, Job i. 4; comp. Ez. vii. 2, Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרִי *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.

	Masc.	Fem.
11.	<div> <div>אֶחָד עָשָׂר</div> <div>אֶחָד עֶשְׂרִי</div> </div>	<div> <div>אֶחָד עֶשְׂרִי</div> <div>אֶחָד עֶשְׂרִי</div> </div>
12.	<div> <div>שְׁנַיִם עָשָׂר</div> <div>שְׁנַיִם עֶשְׂרִי</div> </div>	<div> <div>שְׁנַיִם עֶשְׂרִי</div> <div>שְׁנַיִם עֶשְׂרִי</div> </div>
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרִי

Rarely, the units take also in the *masc.* the form of the *construct state*, as חֲמֵשֶׁה עָשָׂר *fifteen*, Judges viii. 10; שְׁמֹנֶה עָשָׂר *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*; e. g. מֵלֶכֶת 30, אַרְבָּעִים 40, חֲמֵשִׁים 50, שְׁשִׁים 60, שְׁבָעִים 70,

* In the vulgar dialects of the Arabs, 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. iv. 15). We may refer, moreover, to the use of the feminine form for collectives and ideas or multitudes (§ 107, 2).

† The etymology of this word is obscure. B. Jonn explains it by שְׁנַיִם עָשָׂר *two into twelve*, as it were close upon *twelve*, an expression like *undreiginti*, but not so suitable here. Moreover, this explanation applies only to the feminine; and yet the masculine is also שְׁנַיִם עָשָׂר, where שְׁנַיִם עָשָׂר for שְׁנַיִם עָשָׂר would be expected, unless we assume an inaccuracy of expression. Others explain it: *some thing conceived beyond ten*, from עָשָׂר *to think, to conceive*.

שמונים 80, תשעים 90. *Twenty* is expressed by עשרים, plur. of עשר *ten*.* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. They are always connected by the conjunction.

The remaining numerals are as follows :

100	מאה fem. constr. מאה, plur. מאות hundreds.
200	מאתיים dual (for מאתים).
300	שלש מאות, 400 מאות, &c.
1000	אלף, constr. אלף, plur. אלפים thousands.
2000	אלפים dual.
3000	שלושת אלפים, 4000 ארבעת אלפים, &c.
10000	רבב, in later writers רבוא, רבוא } (pr. multitude), plur. רבאות } ten thousands.
20000	רבבאים dual.
30000	שלוש רבאות, 40000 ארבע רבאות, &c.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as עשרתים fourfold 2 Sam. xii. 6; שבעתים sevenfold Gen. iv. 15, 24; Ps. lxxix. 12. The plural אחדים means *some, some few*, and also *the same* (*idem*); עשרות decades (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals, as with other nouns, are properly genitives, though we translate them in the nominative, as שלשתכם ye three, prop. *your triad*.

198.

NUMERALS.—II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ך, (186, No. 5), in addition to which another ך is commonly inserted in the final syllable. They are as follows: שני, שלישי, רביעי, חמישי, and ששי, שביעי, שמיני, תשיעי, עשירי. The ordinal *first* is

* The plural forms עשרים, שבעים, חמשים, from the segholates, עשר, שבע, חמש, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. An analogy would require עשרים, שבעים, חמשים.

expressed by ראשון (for ראשית, from ראש *head, beginning*, with the termination ת (186, No. 4). The feminine forms have the termination ת, more rarely ת, and are employed also for the expression of numerical parts, as חמשה חמשה *fifth part*, עשר עשר *tenth part*; in which sense are also used such forms as חמשה *fifth part*, רבי and רבי *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

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Mich '89.

CHAPTER IV. OF THE PARTICLES

199.

GENERAL VIEW.

1. THE particles, which in general are signs of the subordinate relations of speech, expressing the close connection of words with one another, and the mutual relation of sentences and clauses, are most of them borrowed or derived forms from the noun, and in part also from the pronoun and verb (§ 30, 4). Very few of them can be regarded, with certainty, as primitive.

2. Of those which are not primitive, the origin is threefold : 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *sure, lieve, fain*; 2) they are *derived* from other parts of speech, either a) by the *addition of formative syllables*, like יום *by day* from יום (§ 100, 3), or most commonly b) by *abbreviation* occasioned by the frequent use of these words. This abbreviation is effected in various ways; and in many of the forms resulting from it, the original one can no longer be recognized; e. g. וְ only (prop. *certainly, certe*) for וְ.

Compare in German *gegen* from *gegen*, *Gegend*; *seit* from *Seite*; *weil* (orig. a particle of time like the Eng. *while*) from *Weile*; in English *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *ab, a*; *ex, e*; *ad* Fr. *à*; *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, having dwindled away to a single consonant prefixed to the following word (like the preformatives of the Imperfect, § 47, 1, 2); e. g. *ל* from *לָא* (§ 102).

That this reduction of a whole word to a single letter belongs actually to the history of the language, in its process of formation, is evident from the fact, that in the later Hebrew and the Aramean (that is, in the progressive history of the Semitic stock), such abbreviations become greater and more frequent. Thus the shortening of *לָא* to *ל* and even to *ל*, 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 *לָא* of the Biblical Chaldaism comes the later form *ל*; the modern Arabic has, e. g. *hallaq* (now) from *hālwaqt, lēsh* (wherefore?) from *li-ayyi-shēin*, 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 *מַדּוּעַ* *wherefore?* for *מַדּוּעַ מַדּוּעַ* *how taught?* i. e. *qua ratione ductus?* comp. *τι μαθών*; *בְּצֵדֵי* *besides*, from *בָּל* and *צֵדֵי*; *מִלְּפָנֶיךָ* *from above*, from *לָא*, *לָא*, *מִלְּפָנֶיךָ*.

More frequent is the combination of two or more words without contraction; as *אֲנִי הֵנָּה* *here*, *אֲנִי שָׁם* *there*, *אֲנִי שָׁמָּה* *then*.

§ 100.

ADVERBS.

1. As primitive adverbs, may be regarded the negative *לֹא*, and perhaps some particles of place and time, as *שָׁם* *there*, *כֵּן* *then*.

* Even short phrases are contracted to one word, e. g. *foris* from *fori sit an*, Fr. *post-être*. In the Chinese, most of the particles are verbs or nouns; e. g. *to give*, employed as a sign of the dative; *to make use of*, hence *for*; *not*, the interior *hence* in

So at least we may regard them, for the immediate stand-point of grammar, though a reference to still other roots, particularly the pronominal, is possible.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are :

a) Substantives with prepositions ; e. g. **בְּכֹחַ** (*with might*), *very, greatly* ; **לְבַד** *alone* (prop. *à part*), with suff. **לְבַדִּי** *I alone* ; **בְּטוֹחַ** *within* ; **כְּאַחַד** (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* of the Semites, § 118), comp. *τὴν ἐξουσίαν*. Exa. **בְּכֹחַ** (*might*), *very, greatly* ; **עֲצָה** (*cessation*), *no more* ; **הַיּוֹם** (*this day*), *to-day* ; **יַחַד** (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. **מְצִיב** and plur. **מְצִיבוֹת** (*circuit*), *around* ; others have wholly lost it, as **בְּרָח** (*length*), *long ago* ; **עַד** (*repetition*), *yet again, farther, longer*.

c) Adjectives, especially in the feminine (answering to the *neuter*), as **כֵּן** *recte, ita* (prop. *rectum*), **רִאשׁוֹנָה** (*primum*), *at first, formerly*, **רַבָּה** and **רַבֵּה** (*multum*), *much, enough*, **מְפֹאֲרָה** (*prop. mirabilibus, sc. modis*), *wonderfully*, **שְׁנִייתָהּ** *the second time*, **יְהוּדִיתָהּ** *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 131, 2) ; e. g. **הַרְבֵּה** (*prop. multum faciendo*), *much*.

e) Pronouns, as **זֶה** (*prop. this (place)*—*at this place*), *here*.

For a list of the most usual adverbs, arranged according to their signification, see § 149.

3. Some adverbs have been formed by the addition of the formative syllable **תָּ** to substantives ; as **אֱמִתָּה** and **אֱמִתָּם** *truly*, from **אֱמֶת** *truth* ; **חֵרֶם** (*gratiarum causa*), *gratis, in vain* (from **חָרַם**) ; **רֵיקָם** *vainly, frustra* ; **יּוֹמָם** *by day*, from **יוֹם**. Comp. also **חִנָּה** for **חֵנָּה** *in a twinkling*, from **חָנָה** *twinkling*.

The termination **תָּ** occurs also in the formation of substantives, e. g. **סֻלָּה** *ladder* (from **סָלַל**) ; and hence those adverbs may be regarded as denominative nouns used *adverbially*, **תָּ** and **תָּ** being — **זֶה** and **זֶה** (§ 84, No. 15) ; comp. **פְּדִיּוֹת** — **פְּדִיּוֹת** *ransom, letper*. But more probably, **תָּ** is an obsolete plur. ending of the noun (§ 87, 1, d), and these adverbs are properly nouns in the *accus. plur.* ; hence, **אֱמִתָּה** like **יְהוּדִיתָהּ** used *adverbially* Ps. lvi. 2, **חֵרֶם** like the Lat. *gratis*, i. e. *gratis*.

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

cle, *certainly*, from כֵּן , Chald. כֵּן , כֵּן , and especially the interrogative כֵּן , e. g. אֵלָּא כֵּן *nonne?* כֵּן אֲנִי *num etiam?* which originated in the more full form כֵּן , Deut. xxxii. 6.

Punctuation of כֵּן interrogative: 1) It has usually *Chateph-Patach*, as הֲכֵּן *hast thou set?* (see the examples in § 152, 2); 2) Before a letter with *Sh'va*, it has commonly *Patach* followed by *Dagheh forte* (like the article), as כֵּן Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. כֵּן in Lev. x. 19; 3) Before a guttural it takes *Patach* (with *Dagheh f. implicitum*), אֶלְכֵּן *shall I go?* $\text{הֲכֵּן$ *num tu?* 4) But before a guttural with *Qamets* it takes *Seghol*, as אֶלְכֵּן *num ego?* הֲכֵּן *num ful?* Its place is always at the beginning of the clause.

5. Certain adverbs, which include a verbal idea, take also the *pronominal suffixes*, and generally in the same form as verbs, particularly with *Nun* (§ 58, 4). E. g. יֵשׁ *he (is) existing*; אֵין *I (am) not*, אֵין *he (is) not*; שָׁם *he (is) still*; הֵן *where (is) he?* The same is true of כֵּן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הֵנָּה *in pause* הֵנָּה and הֵנָּה *behold me*; הֵנָּה , הֵנָּה , הֵנָּה *in pause* הֵנָּה and הֵנָּה *behold me*.

§ 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. אֲחֵר (*hindler part** [*rear*]), *behind, after*; צֵד (*side**), *at the side of, by*; בֵּין (*intermediate space, midst**), *between*; בֵּין , בֵּין (*interval of space, distantia*), *behind, about*; רֵמֹת (*removal, want*), *without, besides*; בְּגִין (*object*), *on account of*; בְּגִין *before, over against*; בְּגִין (*part*), *from, out of*; בְּגִין (*that which is before*), *before, over against*; בְּגִין (*progress, duration**), *during, until*; בְּגִין (*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 Kawi Sprache, Bd. III, S. 621.

upon, over; **על** (*connection*, also **עלפיה**, **עלפיה**), *with*; **תחת** (*under part** [*space beneath*]), *under, in place of*.

- b) Substantives in the *construct state* with prepositions (*specie inseparabile*); as **לפני** (*in face of*), *before*; **אחרי**, **אחרי** (*after the mouth*, i. e. *the command*), *according to*; **בגלל** (*in the matter*), *on account of*; **למען** (*for the purpose*), *on account of*.

2. Substantives used as adverbs very readily take, in this manner, the construction of prepositions. E. g. **בבלי**, **באין**, **באין** (*in the want of*), *without*; **בבלי** (*in the continuing of*), *during*; **בבלי**, **בבלי** (*for the need*), *for, according to*.

§ 102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, **מן** is frequently written as a *prefix*, yet without wholly losing its *Nun*, which is represented by a *Daghes forte* in the following letter, as **מן** *from the forest*.

The different forms of this preposition are used as follows. a) The full and independent form **מן** is employed chiefly before the article, as **מן** **העץ**; but also, especially, before the feebler letters, as **מן** **אין** Jer. xlv. 18, **מן** **בין** 1 Chr. v. 18, and elsewhere in the later books (as in Syriac). There is, besides, a poetic form **מן** (comp. § 90, 3, a). b) Most frequent is the form **מן**, viz. as a *prefix* with *Daghes forte* in the following letter, which can be omitted only when the letter has *Shewa* (§ 20, 3, b). Before gutturals this becomes **מן** (§ 22, 1), e. g. **מן** **אדם**, **מן** **אדם**, and also **מן** before **ה**, as **מן** **העץ**, **מן** **העץ** Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant, with the slightest vowel (*Sh'va*): namely,

ב *in, at, on, with* (from **בין**, **בין**),

ל *towards, to* (from **ל**),

כ *like, as, according to* (from **כ**)*.

* The derivation of **ל** immediately from **ל**, and more remotely from a stem meaning *appropriation, accessit* (Heb. and Aram. **ל**, **ל**, *adhesit, se adjunxit*, Arab. **ل** *accessit*) is beyond question. On the derivation of **כ** from **כ**, in Aram. also **כ**, prop. *in the midst*, hence *is* (not from **כ** *between*) see Gesenius Man. lex. art. **כ**, Note at the end. The signification of **כ** (from **כ**) is properly *est*; doubled **כ**—**כ** *as*—

The pointing of these prefixes is as follows:

a) They have properly simple *Sh'ea*, which is varied, however, according to § 28, 1, 2, e. g. לְפֵרִי to fruit, בְּאֵר as a lion; and before feeble letters according to § 23, 2 and § 24, 1, a, e. g. לְאַחֵר for לְאַחֵר, לְיָדָה.

b) Before the article they usually displace the ה and take its pointing, as בְּגַן for בְּגֶן in the garden. See § 35, Rem. 2.

c) Immediately before the tone-syllable, in monosyllabic or dissyllabic words with the tone on the penultima, they also take *Qamets* (Prætonic, § 26, 3); not always, however, but only in the following cases: α) before Infinitives of the above-mentioned form, as לְתֵת to give, לְדַן to judge, לְבָרֵךְ to bear, except when the *Iaf.* is followed by another word as its subject or object § 133, as בְּנִשְׁתָּה Num. viii. 19, בְּשֹׁפְתָה Judges xi. 26; β) before many pronominal forms, as בְּנֹחַ, בְּנֹחַ, בְּנֹחַ like three; particularly בְּנֶכֶם, בְּלָכֶם, בְּכֶם, and בְּתֶם, לְתֶם, כְּתֶם (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. מִן פֶּה לִפֶּה mouth to mouth 2 Kings i. 21, בֵּין יָדַי לְיָדַי between water and water Gen. i. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8; likewise לְעוֹלָם to eternity, but לְעוֹלָם וָעוֹלָם to all eternity, Is. xxxiv. 10.

d) To the interrogative מֶה they are very closely joined by *Pattach* and *Daghest forte*; as מֶה בְּמֶה by what? מֶה בְּמֶה how much? מֶה לְמֶה (Milél) for what? why? Comp. the *Var* consecutive of the Imperfect (§ 49, 2). Before gutturals, מֶה (Milra) is used for the latter.

Rem. The word מֶה, which has not its own original vowels (probably מֶה) but those of מֶה (see the word in the Lexicon), takes prefixes also after the manner of the latter; as מֶה, מֶה, מֶה, because these were to be read מֶה, מֶה, מֶה.

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

Rem. 1. The preposition מֶה at (*opud*), with (from מֶה), is distinguished from מֶה, the sign of the definite accusative (§ 117, 2), when they take suffixes, by the difference of pointing. The former has, e. g., מֶה, מֶה, מֶה, while the latter retains its original *e* before most of the persons, as מֶה me, מֶה thee, מֶה him, מֶה her; מֶה us, מֶה you, מֶה and מֶה them. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found מֶה, מֶה inaccurately formed from מֶה with.

2. The preposition **עַל** with takes *Qamets* before **כִּי** and **הֵן**, by which the doubling of the *Mem* is made more audible, as **עַל־כִּי**, **עַל־הֵן**. In the first person, besides **עָלַי** is found **עָלַיִי**.

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

a) **לִּ** with suffixes :

	Sing.		Plur.
1	לִּי to me.		לָנוּ to us.
2	לְךָ to thee.	} to thee.	לָכֶם to you.
	לְךָ to thee.		לָכֶם to you.
3	לְהִי to him.		לָהֶם to them.
	לְהִי to her.		לָהֶם to them.

עַל־ takes suffixes in the same manner, except that with the 3d pers. plur. the forms are **עֲלֵיהֶם**, **עֲלֵיהֶן**, *fem.* **עֲלֵיהֶן**.

* It has often been asserted, that the form **לָנוּ** stands also for the sing. **לִּי**. For this various explanations have been sought; something analogous may certainly be found in the form **תַּחְתָּיו** used for **תַּחְתָּי** (§ 47, Rem. 3). But, in fact, it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Sem = the Semites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Is. xlv. 15 (in reference to **עַמִּי**, **עַמִּי**, which the Seventy have rendered *Seal*), lxxi. 8 (in reference to the foregoing **דָּוִד** his generation, i. e. He and his contemporaries).

The same is true of **עֲלֵיהֶם** for **עֲלֵי**; see Job xi. 23 (in reference to the ungodly man, who in the whole representation, ix. 5-20, is a collective, — nay, it begins v. 5 with the plural **עֲלֵיהֶם**), and xxvii. 23 (comp. at the beginning, v. 12, **עֲלֵיהֶם**). More strange is **עֲלֵיהֶם** Job xii. 2 in reference to **אָדָם** man (*homos*). But this also is undoubtedly collective.

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

b) ל with suffixes :

	Sing.	Plur.
1	לִּי as I.	לָנוּ as we.
2	m. לְךָ } as thou. f. לְךָ }	לָכֶם, seldom לְכֶם } as ye.
3	m. לָהּ as he. f. לָהּ as she.	לָהֶם, לָהֶם, לָהֶם } as they.

c) מִן with suffixes :

	Sing.	Plur.
1	מִמֶּנִּי, poet. מִנִּי, מִנִּי from me.	מִמֶּנּוּ from us.
2	m. מִמֶּנִּי, in pause מִמֶּנּוּ } from thee. f. מִמֶּנִּי } מִמֶּנּוּ } from you.	
3	m. מִמֶּנּוּ, poet. מִמֶּנּוּ, מִמֶּנּוּ from him.	מִמֶּנּוּ, poet. מִמֶּנּוּ } from
	f. מִמֶּנּוּ from her.	מִמֶּנּוּ } them.

The syllable מִן in מִמֶּנִּי (in Arabic מִן = Heb. מִן what, prop. according to what I, for as I) is in poetry appended to the simple prefixes לִי, לְךָ, לָהּ, even without suffixes, so that לִּי, לְךָ, לָהּ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; but in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

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

3. Many prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* [and the Eng. *besides*]. For the ground of this, see § 108, 2, a.† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connection with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are :

* The use of לְךָ for לְךָ, in this case, is merely euphonic.

† Some of these words, which come from stems לָו, namely, לָוִי, לָוִי, לָוִי, might indeed be referred to singular forms, as לָוִי, לָוִי, לָוִי; but the analogy of the others makes it more probable that these are also to be regarded as plural. Comp. the plural forms לָוִי from לָו; לָוִי, לָוִי, &c. from לָו.

אחרי, more frequently אחרי (prop. *space behind, rear*), *behind*, with *suff.* always אחרי *behind me*, אחריה *behind thee*, אחרי, אחריכם, &c.

אל, poet. also אלי (regions, directions), *towards, to*, with *suff.* always אלי *to me*, אליה, אליו, אליכם.

בין (interval of space), *between*, with *suff.* ביני, בינה, but also ביניהם, ביניכם, ביניהם, ביניהם (from בינים, בינות, intervals).

מן from, out of, seldom מני (plur. constr. state), Is. xxx. 11

עד (progress, duration, from עדה) as far as, unto, plur. (poet.) עדי, but with *suff.* עדי, עדיה, עדי, עדיכם (the last also with *Qamets*).

על upon, over, constr. state of על that which is above (from עלה to go up), plur. (poet.) עלי, but with *suff.* also in prose עלי, עליה, עליהם, עליהם, for which עליהם is also frequent in poetry.

תחת under (prop. that which is beneath), with *suff.* in the plural תחתיו, תחתיה, but also in the singular תחתה.

§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 אשר and כי *that, because, for*, the former being at the same time the common *relative pronoun*, the latter also derived from a pronominal stem (§136).

b) Adverbs, as אל (not), that not, אם (num?), if. Also adverbs with prepositions; e. g. בטרם (in the not yet), before that; or with a conjunction added, as כי אם there is added that = *much less or much more*.

c) Prepositions which are fitted by the addition of the conjunctions אשר and כי to show the connection between propositions; e. g. לכן אשר because (from לכן on account of), prop. on this account, that, אשר אשר after that, כאשר according as, לכן כי and לכן אשר (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. על (for אשר) because, על לכן (for אשר) on this account that, because.

In like manner, all prepositions before the infinitive may be translated by conjunctions with the finite verb (§122, 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. **רָצָה** (prop. *desire, choice*, from **רָצָה** *to desire*, comp. Prov. xxxi. 4) or, like *vel, ve*, kindred with *velle*; **פָּנָה** (*a turning away*, from **פָּנָה**) *that not*. Even the only prefix conjunction **וְ** *and*, must perhaps acknowledge relationship with **נָ** *a binding or fastening, a nail*.

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

- a) It has commonly a simple *Sh'va* (**וְ**).
- b) Before words whose first consonant has simple *Sh'va* (excepting the case c), the *Vav* is sounded *u*, as **וְכָל** *and to all*. It is also sounded thus (with the exception of the case d) before its cognate letters, the labials **ב**, **בּ**, **בֵּ**, as **וְבָרַךְ**; and even before a *Chaleph* (under letters not guttural), as **וְיָצָא** Gen. ii. 12.
- c) Before **וְ** the *Vav* takes *Chireq*, e. g. **וְיָצָא** (for **וְיָצָא**, comp. § 28, 1, and § 34, 1, a); before **וְ** and **וְ** it takes *Chireq* and *Seghol*, as **וְיָצָא** Jon. viii. 4, and **וְיָצָא** Gen. xx. 7 (comp. § 63, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qamets*, like **וְ**, **וְ**, and with similar limitations (§ 102, 2, c); especially when words are connected in pairs, as **וְיָצָא וְיָצָא** Gen. i. 2, **וְיָצָא וְיָצָא** viii. 22, but chiefly at the end of a short clause, hence **וְיָצָא וְיָצָא** Gen. vii. 13, **וְיָצָא וְיָצָא** ! Kings xxi. 10. But the case is different, when it stands in close connection with words following, as **וְיָצָא וְיָצָא** Ps. lvii. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, **וְיָצָא**, **וְיָצָא**, **וְיָצָא**, **וְיָצָא** and the like.

§105.

INTERJECTIONS.

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

* **וְ** and **וְ** 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!* 𐤒 (perhaps for 𐤒𐤒 *entreaty*), *I beseech, hear me*; 𐤍 (up! come on! in Ethiop. an imp. *go to! come on!*), *pray now!* a particle of incitement and entreaty (always subjoined).*

* The particle 𐤍 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 the first as the third person (§ 127, 3, b, and § 128, 1); c) once with the Perf. (§ 126, 4, Note); d) with various particles, as 𐤍 𐤒𐤒 *behold now*; particularly with conjunctions, as 𐤍 𐤁𐤍 *be quasi*, and 𐤍 𐤒𐤍 *if now, elsur, 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, 1, 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

{105.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE, — OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways :

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made, e. g. כְּלֵי כֶסֶם *vessels of silver* = *silver vessels* ; אֲרוֹן עֵץ *ark of wood* = *wooden ark*, like *des vases d'or* ; in like manner אֲחֻזָּה עֲלָמִים *an eternal possession*, Gen. xvii. 8, מִנְּסָפָה מִנֶּחֱמָה *men of number*, i. e. *few men* Gen. xxxiv. 30, אֶבֶן יָקָר *a precious stone* Prov. xvii. 8. This construction was also employed, even in cases where the language supplies an adjective ; e. g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments*, Ex. xxix. 29. *Comp. un homme de bien.*

Rem. 1. Less frequently, the substantive which expresses a quality in another is followed by it in the genitive ; as בְּחֹרֶת בְּחֵירוֹת *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 כָּל (the) *whole*, for *all of, all*, this is the usual construction (see § 111, 1. Rem.).

The place of an adjective, when it would be predicate of the sentence, is sometimes supplied directly by the substantive ; e. g. Gen. i. 2 *and the earth was desolation and emptiness* ; Job iii. 4, *let that day be*

* There are a few adjectives of this kind formed after the manner of passive participles, as עוֹדֵם *of cedar*, נִצְּבֵם *of brass*, comp. *cuneatus* (*wedge-formed*).

darkness; Pa. xxxv. 6, lxxxviii. 19, ex. 3, Is. v. 12, Job xliii. 2, xxvi. 33. More seldom the substantive takes a preposition; as in Pa. xxix. 4, *the voice of Jehovah is* בְּקוֹל with power, for powerful.

2. Adjectives which denote a property, quality, or habit where they would stand by themselves as substantives, are often expressed in Hebrew by a periphrasis, in which an abstract noun designating the attribute is preceded by one of the following nouns denoting its subject; viz.

a) By אִישׁ *man*, e. g. אִישׁ דְּבָרִים an eloquent man, Ex. iv. 10; אִישׁ חָכָם a wise man, Prov. xxiv. 5. b) By בָּזֵל *master, possessor*, e. g. בָּזֵל הָרִשָׁתִּי hairy, 2 Kings i. 8; בָּזֵל הַחֲלֹמִים the dreamer, Gen. xxxvii. 19. c) By בֶּן *son* and בַּת *daughter*, e. g. בֶּן-יָהוֹל a valiant man, 1 Kings i. 52; בֶּן-מִזְרָם an inhabitant of the East, Gen. xxix. 1; בִּנְיָמִין one year old, Ex. xii. 5; בְּרִייתָהּ doomed to death, 1 Sam. xx. 31; אִשָּׁה בְּלִיָּהּ a worthless woman, 1 Sam. i. 16.

It is a bolder construction, and found only in poetry, when the abstract is used directly for the concrete, as בְּלִיָּהּ worthlessness, for worthless, like *scelus* for *sceleratissimus*; and at the same time for the plural, as בָּנִים boys for *barrenness*, Is. xxi. 17, קַצִּיר harvest for *harvesters*, xvii. 5. On this, as a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 84; comp. § 107, 3, b.

We may here remark also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲזַרִּי the Strong, i. e. God; אֲזַרִּי the strong, i. e. the bullock, in Jeremiah the horse; רָם the Majestic, August, = the Prince; לֵבָדָה pallid, i. e. Luna. In Arabic this is yet far more common. Comp. *merum* for *cinnam*, *ayyā* i. e. the sea Odyss. i. 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.

I. The most natural use of it was with reference to the physical distinction of sex in men and beasts; but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following; viz

a) when the male and female are designated by entirely different words, and the latter, of course, requires no feminine ending, as *father*, *mother*, in Heb. אב, אם; אב, אמה *ram*, ארסה *ewe*, אשה *ass*, אשה *she-ass*; b) when the female is designated by the addition of the feminine ending, as אב brother, אחות sister; צעיר young man, צעירה young woman; זכר *juvencus*, זכרית *juvenca*; ציטול *xitulus*, ציטולה *vitula*; c) when the feminine gender is shown only by the construction (*communia*), as in *ὁ, ἡ βούς*; *ὁ, ἡ αἰγίς*; e. g. צמל *camel*, masc. Gen. xxiv. 63, but fem. xxxii. 16; בקר *masc. male cattle*, Ex. xxi. 37, but fem. for *female cattle*, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (*epicœna*), as in *ὁ λυξός, ἡ χελιδὼν*; e. g. דב שביט *masc. a bear robbed of her young*, Hos. xiii. 8 (but construed as feminine in 2 Kings ii. 24); אלה *masc. ox*, Ps. cxliv. 14, where the female of the ox-kind is meant.

Often, in cases where the language makes the distinction of genders as in a, b, and c, writers neglect to do it, and employ the more general and indefinite terms. E. g. אשה and אב as fem. for אשה and אב, 2 Sam. xix. 27, and Ps. xli. 2; also נער a youth, for נערה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic also, the older written language shuns the use of feminine forms (e. g. בתה *mistress*, ברידה *bride*), which become more and more common in later usage.

This sparing use of the distinctions of gender appears also in other examples; viz. אבנאי *masc. architect*, Prov. viii. 30, where *wisdom* (fem.) is meant (comp. *artifex omnium natura*, Plin. 2. 1); מת a dead body (masc.), spoken of the corpse of a woman, Gen. xxiii. 4, 6; אלהים for a godless, 1 Kings xi. 5; so in Eng. *instructor* for *instructress*, and in Lat. *auctor*, *martyr*.

Among *epicœne* nouns are found names of whole species of animals, which the mind conceived as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *masc.* כלב *dog*, זאב *wolf*; *fem.* דורס *dove*, דורס *stork*, דורס *ostrich*, דורס *hare*.

2. The designation of the feminine gender, by its appropriate ending, is most uniform in the adjectives and participles. (§87, 5.)

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred, viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as צד side (of the human body), thigh, צד side (of a country), district; צד brow, צד גרע *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 נִקְמָה, נִקְמָה *vengeance*, עֲזָרָה, עֲזָרָה *help* (§ 84, 11, 12). Adjectives when used in a neuter sense as substantives (like *τὸ καλόν*), commonly take the fem. form, as יְדִינָה *the right*, Ps. v. 10; so also in the plur. גְּדִילוֹת *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 מְלִיכָה *Princess* (like *Highnesses*); in like manner קִרְיָה *concionator* (applied to king Solomon = *the preacher Wisdom*); comp. כֹּהֵן as the name of a man, in Neh. vii. 57, Ezra ii. 55. Even in the fem. plur. form אֲבוֹת *fathers*, the reference to *dignity* seems not improbable. These words are construed, agreeably to their signification, with the masculine. This usage is more extensive in Arabic, Æthiopic and Aramæan, e. g. in *Chalipha* (*Caliph*) הַלִּיפָה. There is a remote likeness in the Lat. *magistratus*, Ger. *Herrechaft*, [Eng. *lordship*] for *Herr* [Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אֲרֵיזָה *wanderer, traveller*, אֲרֵיזָה *caravan*, prop. *that which wandereth, for the wanderers*; מִלֵּי (from the masc. מִלָּה) *the company of exiles*; יֹשְׁבֵי Is. xii. 6, Mic. i. 11, 12, prop. *that which inhabiteth, for the inhabitants*; אֲרֵיזָה, Mic. vii. 8, 10, for *the enemies*. So often in the Arabic. Comp. the poetic בְּרֵית צֵר equivalent to בְּנֵי צֵר *the inhabitants of Tyre*, בְּרֵית צֵר = בְּנֵי צֵר *my countrymen*. Examples of its application to things without life, עֵצִים *timber*, עָנָנִים *clouds*, אֲרֵיזָה *color, variscotting*. Comp. τὰ ἵππων and ἡ ἵππος *for the cavalry*, ἡ κάμηλος (Herodotus I., 80).

e) On the contrary, the feminine sometimes appears, as in Arabic, to denote an *individual of a class*, while the masculine is applied to the class or species, e. g. סִפִּי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), סִפָּה *a single ship*; שָׁרֵי *hair* (collectively), שָׁרֵה *a single hair* (see Judges xx. 16, Ps. xl. 13); סִי *song, ode*, also collectively, סִיָּה *a single ode*; so also פֶּתֶחַ *a flower* (with the collective פָּתִי Gen. xl. 10); פִּיָּה *a lily* (with פִּיָּי), 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. אֲשֻׁרִי *from Assyria*, אֲמֹרִי *from Ammon*, צֵר *Tyre*; so also appellatives denoting *countries, towns*, and *locality in general*, as אֶרֶץ *earth, land*, מִלְכָּה *the world*, עִיר *city*, אֶרֶץ and

* Thus מִלְכָּה, 2 Sam. xx. 19 and on Phœnician coins, *στράδα* for *mother-city*, μητρόπολις (comp. *μητήρ*, *mother*); and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xlii. 15 (comp. *son of the house*, *son of the womb*).

אָרֶה *stay*, קוֹרֵת *court*, בִּיחָה *camp*, תַּלְמֵי under-world, גֶּן *threshing-floor* well, &c., and sometimes even מְקוֹם *place*.*

As names of people are commonly masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדִים *masc. Jews*, Is. iii. 8, *fem. Judaea*, Lam. i. 3; אֲדָמִים *masc. Idumians*, Num. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But such names are also construed as *fem.* when the people is meant by a metaphorical use (like the German *Polen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2†.

b) *Members and parts of the body in man or beast.* יָד and כַּף *hand*, רֶגֶל *foot*, עֵינַי *eye*, אוֹז *ear*, זְרוֹעַ *arm*, לָשׁוֹן *tongue*, קֶרֶן *horn*, כַּנָּף *wing*, שֵׁן *tooth*, זָקֵן *beard*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments;‡ and hence also words for inanimate instruments and utensils, as חֶרֶב *sword*, יָתֵד *pin*, מַטֵּה and מַטְבֵּשׁ *staff*, אֲרֹן *chest*, מִטָּה *bed*, כּוֹס *cup*, בֵּר *pitcher*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the other Semitic languages.

c) The words for *light, fire, and other powers of nature*, as שֶׁמֶשׁ *sun*, אֵשׁ *fire* (*Eth. east*), אֹר (Job xxxvi. 33), so also הָאֵשׁ and הַאֵשׁ *oven*, נֹגַהּ *brightness*, צַהַר *window*, Gen. vi. 15, רֵיחַ *wind*, also *spirit*, and נְשָׁמָה *breath, soul*, &c.‡

§108.

MONDAY 11th Dec 1880

OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§87, 1, 2), the language employs some other means for the expression of plurality; viz. a) separate words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׂוֹר *an ox* (*an individual of the ox-kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָּקָר *five oxen*, Ex. xxi. 37, צֹאן *small cattle, viz. sheep or goats*, אִיִּל *an individual of the*

* As this last word is regularly *masc.*, so we find more or less fluctuation in the gender of the others.

† Here belongs the poetical personification of a people as a female, Is. xlvii. 1-11. *See* Lam. i. Ex. xvi.

‡ Of these words, too, some are not uniform in respect to their gender, and occur also as *masc.*, as יָתֵד Is. xvii. 5, מַטְבֵּשׁ Ex. xxix. 27, עֵץ Zeck. iv. 10, אֲרֹן Ps. xli. 10.

§ The particulars are supplied by the Lexicon. There are some words, moreover, which have the feminine ending, as מְרִירָה *drum*, מְרִירָה *bee* (from the stem מְרִיר), but yet are sometimes construed as masculine from a misapprehension of their origin.

same, a sheep or a goat; *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives, as אָדָם *man*, the human race Gen. i. 26, אִישׁ collect. for *men*, דְּבָרִים *words*, אֹיִבִּים *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 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 שָׁמַיִם *heaven* (§ 88, Rem. 2), סוּרְסוּם *height* (of heaven) Job xvi. 19, בְּרַגְלֵיךָ *the place at the feet*, בְּרֹאשֶׁיךָ *the place at the head*; certain members of the body, which are spaces on its surface,† as פָּנִים *face*, צַוְעָרִים *neck*; spaces of time, as יָמִים *life*, נְעֻמִּים *youth*, זָקִים *old age*; and finally *states, qualities*, which are permanent or of long continuance, as נְקִימָה *persecution*, רַחֲמִים *compassion*, חֲסוּדִים *childlessness*.

b) *Might and power*, these being originally conceived as something distributed and manifold. So, particularly, אֱלֹהִים *God*,—whether originating in a polytheistic conception and then passing over to the "God of gods," or in monotheism, and intended to express the divine power in its developments; so a few times קְדוֹשׁ *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3; (comp. Jos. xxiv. 19, and Chald. מְלִיכִין *the Highest*, Dan. vii. 18); and נִקְמָה *penates*, always in the plural even when only one image is meant; 1 Sam. xix. 13, 18. Further: אֲדָנִי = אֲדֹנָי *lord*, e. g. אֲדֹנָיִם קָטָן *a cruel lord* Is. xix. 4, אֲדֹנָי הָאָרֶץ *the lord of the land* Gen. xli. 30; so also בָּרֵךְ *lord, master*, with suff., אֲדֹנָיִי *his master*, מְלִיכָהּ *her master*;

Rem. 1. The use of the plural, as given under letter *b*, is confined within very narrow limits, not extending beyond the words above quoted; and these, moreover, have the same use in the singular. On the con-

* A transferring (in mathematical language) of an expression for arithmetical quantity to geometrical (comp. Rem. 1). The language has other examples of the designation of great and many by the same word (as רַב, מְעוֹד).

† Comp. the same use of the plur. in τὰ ὑπέρβια, τὰ ὑπέρτατα, *procedia, cervices, foveae*.

‡ Somewhat similar is the use of *we* by kings in speaking of themselves (Ecc. iv. 18, vii. 24, comp. 1 Mac. x. 19, xi. 31), a form which is then transferred to God (Gen. i. 26, xi. 7; Is. vi. 8). Such a plural the Jewish grammarians call רֵבּוּי נְכוֹנִים (*pluralis veritatis ac virtutum*); the moderns call it *pluralis exultationis ac plenitudinis*. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew usage.

struction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, § 146, 2. On אֲדָרָךְ, 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. תְּשֻׁבֹתֵי הַשָּׁדַיִם *tenshræ* (of dark places), הִנְיָוִים *deliciae*, אֱמִינִים *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 גִּבְרֵי הַיָּל *strong heroes* (prop. heroes of might); so also in compounds, as בְּרִיכְיָה בֶנְיָמִי *Benjaminite*, plur. בְּרִיכְיָה בֶנְיָמִי 1 Sam. xxii. 4; b) in both, as בְּרִיכְיָה בֶנְיָמִי 1 Chron. vii. 5, בְּרִיכְיָה בֶנְיָמִי *prison houses*, Is. xlii. 22, and hence בְּרִיכְיָה, Ps. xxix. 1, *sons of God*; c) even in the noun governed alone, as אֲבֹתָא *father's house, family*, אֲבֹתָא בֵּיתָא *ancestral houses, families* Num. i. 2 foll., פְּרִי מִקְדָּשׁ *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 Zeeb 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 פִּיֵּיהֶם *os eorum* for *ora eorum* Ps. xvii. 10, יָדֵיהֶם Ps. cxliv. 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 יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, and אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם וְיוֹם Esth. iii. 4, דּוֹר וְדּוֹר *every generation* Deut. xxxii. 7; hence distributively, as צֶמֶד צֶמֶד לְבָדֹד *each flock by itself* Gen. xxxii. 17; also a great multitude, even with the plural form, Gen. xiv. 10, מִצְרוֹת מִצְרוֹת אֲשָׁפָלִית *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally (with the copula) diversity, more than one kind, as כָּל כָּל signifies *all and every kind*; e. g. שְׁנֵי מִשְׁקָלִים *two kinds of weights* Deut. xiv. 13, לֵב דָּבָר *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. Syriacæ*, p. 234; *Ethiopicæ*, p. 122.

(with little emphasis in many writers, however, to whom it has become habitual, e. g. Is. xl. ff.) is a rhetorical usage, and does not belong here.

Rem. 1. Substances cohering in masses are mostly conceived as a unity, and hence very seldom occur except in the singular, as **זָהָב** *gold*, **כֶּסֶף** *silver*, **עֵץ** *wood*, **יַיִן** *wine*; though **מַיִם** *water* is plural, but in Arabic this also is singular. But when portions of a substance are meant, the plural form is used, as **כֶּסֶף** *pieces of silver* Gen. xlii. 25, **לִיגָא** *figura* (for building or for fuel). So of grain, as **טֵרֵם** *wheat* (*growing in the field*), **קֶרֶן** *wheat in the kernel*.

2. Even in cases where the plural form is regarded as merely poetic, we are to connect with it the idea of real plurality, e. g. Job vi. 3, **יָם** *the seas* for the sea, comp. Gen. xli. 49; Job xvii. 1, *the graves* are my portion, equivalent to *burying-place*, many graves being usually found together; xxi. 32.

§ 109.

USE OF THE ARTICLE.

The article (**הַ**, **הָ** § 35) was originally a demonstrative pronoun (as in other languages, e. g. the *Romanic*, comp. *ô, ò, ro* in Homer), yet with so little force that it was scarcely used except as a prefix to the noun.

Its stronger demonstrative force (*this*) it has still in some connections, as **הַיּוֹם** *this day, to-day*; **הַלַּיְלָה** *this night, to-night*; **הַעַתָּה** *this time*. To this original demonstrative signification points, especially 1) its occasional use for the relative before the verb, e. g. **הַנִּמְצָאִים** *that are found* 1 Chron. xxix. 17, xxvi. 28, Jos. i. 24, Ezra viii. 25; comp. Gen. xviii. 21, xvi. 27, Job ii. 11; so also **הַנֶּחֱמָה** = **הַנֶּחֱמָה** 1 Sam. ix. 24; 2) when it serves, mostly with a participle, to form a connection with a previous subject-noun, repeating it once more; e. g. Ps. xix. 10, *the laws of Jehovah are truth* . . . v. 11, **הַנֶּחֱמָה** *they that are precious*,—where the article has nearly all the force of **הַנֶּחֱמָה** *and*. So also in Ps. civ. 3 (three times), Is. xl. 23, 23, xvi. 8, Gen. xlix. 21, Job xli. 25; and still stronger, Ps. xviii. 33, **הַנֶּחֱמָה** *the God that girds me with strength*; ver. 48, Jer. xix. 12, Neh. i. 28.

The article is employed with a noun, to limit its application, in nearly the same cases as in Greek, German, and English: viz. when the subject of discourse is a definite object, previously mentioned (Gen. i. 3, *God said, Let there be light*, **וְהָאֵל**, ver. 4, *and God saw the light*, **וְהָאֵל**; 1 Kings iii. 24, *bring me a sword, and they brought the sword*), or already known Eccl. ix. 15; (**הַמֶּלֶךְ** *the king Solomon*), or the only one of its kind (**הַשֶּׁמֶשׁ** *the sun*, **הָאֲרֶץ** *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. *הַיָּדָד* for *הַיָּדָדִים* Ps. xxi. 2, *הָאָרֶץ* for *הָאָרְצִים* Ps. ii. 2.

Special cases in which the article is commonly employed, are:

1. When an appellative is used collectively, denoting all the individuals of the class; as *the righteous, the unrighteous*, Gen. xviii. 25; *the woman for the female sex*, Eccl. vii. 26; *the Canaanite*, Gen. xiii. 7, xv. 19, 20; as in Engl. *the Russian, the Turk*.*

2. When an appellative is applied by way of eminence to a particular person, and thus becomes a kind of proper name, as *ὁ πονηρὸς* (Homer). E. g. *הָאָדָוֶרֶס* *adversary*, *הָאָדָוֶרֶסִי* *the adversary, Satan*; *הָבַל* *lord*, *הָבַלִּים* (prop. name of the idol) *Baal*; *הָאָדָם* *the first man, Adam*; *הָאֵלִים הָאֵחָדִים ה' יְהוָה*, *the only, true God — יהוה* (though this word, from its frequent occurrence in this sense, is often so used without the article, approaching the nature of a *proper name*, §110, 1); *הַיַּרְדֵּן* *the river*, i. e. *the Euphrates*; *הַיַּרְדֵּן* *the region around, viz. around the Jordan*.

3. Hence it is also used with actual proper names of *rivers, mountains, and of many towns*, with reference to their original appellative signification (comp. *the Hague, le Havre, la Plata*); as *הַיַּרְדֵּן* *the Nile* (prop. *the river*), *הַר־לְבָנוֹן* *Lebanon* (prop. *the white mountain*), *אֵי* *the town Ai* (prop. *the stone-heap*). But its use in connection with names of towns is unfrequent, and in poetry is generally omitted. (Comp. §110, 1.)

Rem. 1. The Hebrew article certainly never stands for the indefinite article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *in comparisons*, where the imagination pictures to itself a definite image of the object; e.g. *white as the wool, as the snow, red as the scarlet* Is. i. 18; *as the sheep* Ps. xlix. 15; *he hurls thee like the ball* Is. xli. 18; *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14, xxiv. 20, xxvii. 10, lili. 8; Ps. xxxiii. 7. See instructive examples in Judges xiv. 6, xvi. 9, Is. xxix. 8, 11. But where the noun used for comparison is already made definite by an adjective, the article is omitted as when a genitive follows, e.g. *הַיָּדָד* Is. x. 14, but *הַיָּדָדִים* xvi. 2; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as *הַיָּדָדִים* Job xvi. 14, *הַיָּדָדִים* xxxi. 18.

* And so among the Attics, ὁ Ἀθηναῖος, ὁ Σπαρτιάτης.

b) In designating classes of objects which are universally known, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xli. 2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold* where most languages would omit the article. He had much, is the Hebrew's conception of these well-known treasures. Comp. Gen. xli. 42, Ex. xxxi. 4, xxxiv. 32, Is. i. 22.

c) Often also in the expression of abstract ideas (like *to be unwise, to be modest*), hence of physical and moral evils, as *the blindness* Gen. xli. 11, *the darkness* Is. ix. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in single, special cases; as in 1 Sam. xvii. 34, *the lion*, as the well-known enemy of the flocks (comp. for *lion*, John x. 12); 1 Kings xx. 36, Gen. viii. 7, 8, xiv. 13. The frequent expression *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. *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

§ 110.

USE OF THE ARTICLE (CONTINUED).

The article is regularly omitted,

1. Before the proper name of a person or a country (אֲדָמָה, סֹמֶרֶת), and also of a people, when it coincides with the name of the founder of the race or the name of their country (יִשְׂרָאֵל, אֲרָם). On the contrary *Gentile* nouns admit it both in the sing. and plur., as *the Hebrews*, 1 Sam. xiii. 3, *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. *God's word*, אֱלֹהִים דְּבַר; *my father*, אָבִי.

When the article is used in these two cases, some special reason can generally be assigned for it. E. g.,

a) In some cases, the full demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת־הַבִּיל הַזֶּה) with reference to ver. 11; Jos. viii. 33, *a half thereof*, in the next clause *the (other) half thereof*; Is. ix. 12.

b) In other cases, the genitive is a proper name, and, according to No. 1, does not admit the article [comp. § 111, 1]; as *the altar of Bethel* 2 Kings xxiii. 17, *the God of Bethel* Gen. xxxi. 13, *the king of Assyria* Is. xxxvi. 18; comp. Gen. xiv. 67; Jer. xlviii. 33; Ez. xlvii. 15, comp. xlviii. 1.

c) In others, the connection between the noun and the following genitive is somewhat loose, so that the first forms a complete idea by itself, the second being only supplemental, relating to the material or design; as *הָאֵשֶׁת הַזֶּה* *the weight, the leaden one* Zech. iv. 10, *הַמִּזְבֵּחַ* *the altar of brass* 2 Kings xvi. 14, *נִסְאֵי הָאֵרֶץ הַזֶּה* *Jos. iii. 14*, *Ex. xlviii. 39*, *Jer. xxv. 26*.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, *עַד הַיּוֹם הַזֶּה* *yet is the day great, it is yet high day*; xxxiii. 13, xl. 18, xli. 26; Is. v. 20, *הַמְּאֲרִים הַטֹּבִים* *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. ii. 11 *הַנָּחַל הַזֶּה* *the same* (§ 122, 1, 2d ¶) *is that which surrounds*; xlv. 12 *כִּי אֵין מִן הַמִּוֹךְ* *that my mouth (it is) that speaketh*; * Gen. xli. 6 *Ex. ix. 27*, Num. iii. 24. For another case, where the article stands before the predicate, see § 109, 2d ¶.

§ 111.

USE OF THE ARTICLE (CONTINUED).

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive; as *אִישׁ מִלְחָמָה* *a man of war* Jos. xvii. 1, *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Num. xxxi. 49; *דְּבַר שֶׁקֶר* *a word of falsehood* Prov. xxix. 12, *דְּבַר הַנָּבִיא* *the word of the prophet* Jer. xxviii. 9.

The article has the same position, when only the genitive is definite, as *חֵצֵי הַשָּׂדֶה* *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xiv. 35, Gen. xxxiii. 19), *אִישׁ הָאֵשֶׁת* *a husbandman* Gen. ix. 29 (on the contrary *אִישׁ אֵשֶׁת* 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 *כָּל* prop. *totality, the whole*. The article is inserted after *כָּל*, when it expresses definitely *all*, *whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*); e. g. *כָּל־הָאָדָם* *all men*, *כָּל־הָאָרֶץ* *the whole earth*, prop. *the whole of men, the whole of earth*; but *כָּל־אֶבֶן* *all kinds of stones*, 1 Chron. xxix. 2, *כָּל־דָּבָר* *any thing* Judg. xix. 19, *כָּל־יְמֵים* *every day* Ps. vii. 12. But also *כָּל־כֹּל* *every living thing = all living*.

* Not, however, in its ordinary use as the mere definite article. In such forms it is rather to be referred to its original import, as a demonstrative pronoun (§ 109, 2d ¶), *that which surrounds*.—T.

הַנָּחַל הַזֶּה = *the same* as the part
הַנָּחַל הַזֶּה = *the part of*

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. בִּנְיָמִינִי *Benjaminite* (i 56, 5), בְּרִיתֵי הַחַיִּי בֵּית הַחַיִּי *the Bethlehemite* 1 Sam. xvii. 58.

For exceptions, where the article stands before the governing noun and not before the genitive, see i 110, 2, 5. 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 הוּא, הִיא, i 120, 1), belonging to the substantive, takes also the article. Gen. x. 12, הַגְּדֹלָה הַזֶּה *the great city*; xxxviii. 19, הַמָּקוֹם הַהוּא *that place*; Deut. iii. 24, יְדֵי הַחֹזֶק הַזֶּה *thy strong hand*; מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

Not very unfrequent is the use of the article—

a) With the adjective alone, so that the limitation is superadded; e. g. יוֹם הַשֵּׁשִׁי, Gen. i. 31, *the sixth day, prop. a day, the sixth* (on the contrary יוֹם שֵׁנִי *a second day*, ver. 8); xii. 36, 1 Sam. xix. 22, Ps. lxii. 4, civ. 18, Neh. iii. 6, ix. 35, Zech. xiv. 10. So also הַיָּמָה הַזֶּה Gen. i. 21, ix. 10. When the adjective is properly a participle, this is the usual construction; as Jer. xvi. 16 הַיָּד הַזֹּאת הַמַּעֲשֵׂה *the sword that doeth 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 הוּא and הִיא, which in themselves are sufficiently definite, as הוּא בְּיָמָה הַזֶּה Gen. xxxix. 23, הִיא הַזֶּה Ps. xli. 8; especially when the noun is made definite only by a suffix, as הַזֶּה הַזֶּה 1 Kings x. 8; comp. Ex. x. 1, Jos. ii. 20, Judg. xvi. 5, ii. 15. Purposely indefinite is הַזֶּה הַזֶּה Gen. xxxvii. 2, *evil report respecting them* (הַזֶּה הַזֶּה would be *their evil report*); xliii. 19, אֶתְּכֶם אֶתְּכֶם — *one of your brethren*.

112.

CONNECTION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in *gender* and *number*; as אִישׁ נָדוֹל, אִשָּׁה נָפָה. On the position of the article, see i 111, 2.

Rem. 1. It is very seldom that the adjective, as an *epithet* of the substantive, stands *before* it, as when some emphasis rests on it; la. xxviii. 21, illi. 11, Ps. lxxxix. 51, cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אֲזִכְרִי מִגְדָּלִים, Job xli. 7, *strong among the shields for strong shields* (comp. ver. 31; la. xxiv. 9); or with

a collective noun instead of the plural, אֲבִירֵי אָדָם *the poor among men* = *the poor*, Is. xxix. 19; Hos. xiii. 2. Comp. the Latin construction *cum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מְלָאכָה נְסֻבָּה 1 Sam. xv. 9; יְיָהּ מְלִיכָה יְהוָה 1 Kings xix. 11; Ps. lxiil. 2. Comp. § 147, Rem. 1.

N. B. In respect to number, nouns in the dual take adjectives in the plural (comp. § 88, 1); as מְרִינִים רְעִינִים *lofty eyes* Prov. vi. 17; Ps. xviii. 28, Job iv. 3, 4, Is. xxxv. 3. Moreover the construction *ad sensum* is frequent. Collectives are construed with the plural, as in 1 Sam. xiii. 15, Jer. xxviii. 4; the so-called *pluralis majestatis* (§ 108, 2 b), on the contrary, with the singular, as אֱלֹהִים צָדִיק Ps. vii. 10, Is. xix. 4; (but with the plur. 1 Sam. xvii. 36.)

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case,* as יְפִי־זָרַר *beautiful in form* Gen. xxxix. 6, נָקִי בְּיָדַיִם *pure in hands* Ps. xxiv. 4, אֲנִי טָעֵן *sorrowful in spirit* Is. xix. 10. Participles and verbal adjectives are often construed thus, though they also govern the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

§113.

OF APPPOSITION.

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) serves as a limitation or restriction of the other. E. g. אִשָּׁה אַלְמָנָה *a woman (who is) a widow* 1 Kings vii. 14; נַעֲרָה בְּתוּלָה *a damsel (who is) a virgin* Deut. xxii. 28; אִמְרֵים אֱמֶת *words (which are) truth* Prov. xxii. 21. The first of the two substantives sometimes takes the form of the construct state (§ 116, 5).

Two adjectives may also be placed in apposition, when the first modifies the sense of the second; as בְּרִיחַ לָבָן *pale white spots* Lev. xiii. 39; in verse 19, בְּרִיחַ לָבָן אֲדָמָה *a white-red (clear red) spot*.

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Deutsche*, ad Vell. Paternulum, 2, 68.

† The first only in certain formulas, as מְלִיכָה מְלִיכָה, יְהוָה יְהוָה, like our *the king David, the king Solomon*; where the arrangement מְלִיכָה יְהוָה, 2 Sam. xiii. 23, like *Cæsar Cæsar*, is of rare occurrence.

§ 114.

OF THE GENITIVE.

1. It has already been shown (§ 89) that the relation of the genitive is regularly expressed, by attaching the genitive noun to the preceding *nomen regens* in the *construct state*. A genitive can be thus annexed to only one governing noun.* The language also avoids attaching to one such noun several genitives connected by the conjunction *and*; sometimes by repeating the *nomen regens*; as Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ, *the God of heaven and the God of earth*. Several genitives may indeed follow one another, each dependent on the preceding one. This repetition of the *construct state* is often avoided, however, by adopting a periphrasis of the genitive (§ 115); but not always, e. g. יְמֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׁאֵר טַעֲמֵי־קֶסֶף גְּבוּרֵי בְּרַחֲמָיו *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, וַיֵּא שְׂכָנִים חֲמִטִּי *the fat valley* (prop. *the valley of fatness*) of the *switten* of wine, 1 Chron. ix. 12; Ps. lxxviii. 22.

Similar is the unusual case, of a substantive followed immediately by an adjective, and then by a genitive; as אֲבָן שֶׁלֶקֶה בָּצֵד *unhewn stones of the quarry*, 1 Kings vi. 7. The usual arrangement is, בָּצֵד אֲבָן *a great crown of gold*, Esther viii. 15.

2. The noun in the genitive may stand not only for the subject, but sometimes also for the object. E. g. Ez. xii. 19, חֲסֵם הַיְשָׁבִים *the wrong which the inhabitants have done*; on the contrary, Obad. ver. 10, חֲסֵם אָדָמָה *the wrong against thy brother*; Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of the king*; זִקְצָא קוֹל *the cry*

* It would be a violation of Hebrew idiom to say, אֵלֶּיךָ יְהוָה אֱלֹהֵי דָוִד *to thee O David's God*; it would be necessary to say, אֵלֶּיךָ יְהוָה אֱלֹהֵי דָוִד *David's God to thee*.

† In Latin there is the same use of the genitive after *invidia* &c. Is. Gall. 1, 20, metus (as *metus hostium*, *metus Pompeii*), spes, and other words. Comp. Ant. Gall. 8, 12. In Greek compare ἀντί: τοῦ θεοῦ, λόγος τοῦ στρατοῦ 1 Cor. i. 18.

concerning Sodom, Gen. xviii. 20; שָׁמַר צָר the rumor concerning Tyre, Is. xxiii. 5; שָׁלַל אֹיְבָיָהּ præda hostibus tuis erepta Deut. xx. 14. Comp. further §121. 5. Other applications of the genitive are: דָּרַךְ הַדֶּרֶךְ way to the tree, Gen. iii. 24, קִדְּמֵי שָׁדָם judges like those of Sodom, Is. i. 10, זִבְחֵי אֱלֹהִים sacrifices acceptable to God, Ps. li. 19, שְׁבָעָה יְהוָה an oath sworn by Jehorah 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as שְׁרַיִשׁ נַהֲרֵי fluvius Euphratis. See further, §116. 5

Rem. 1. In very rare cases, a word intervenes between the *nomen regens* and the *nomen rectum*, as in Hes. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (after שָׁ, in all these passages; comp. also Is. xxxviii. 16).

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is seldom used for limitation or restriction. Instances of it occur, however, in geographical names; as אֶרֶץ כַּשְׁדִּים *Ur of the Chaldees* Gen. xi. 28, אֶרֶץ הַנָּהָרִים *Aram of the two rivers* = Mesopotamia; in like manner יְהוָה צְבָאוֹת *Jehorah of hosts* for Jehorah the Lord of hosts.

§115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the expression of the genitive relation by subordination to the governing noun in the *construct state* (§89, and §114), there are modes of expressing it by *periphrasis*, and chiefly by the preposition לְ, which means *pertaining* or *belonging to*, and thus expresses a relation not unlike that of the genitive. Thus we find—

1. לְ, used principally for the *genitive of possession*, as רֶעִי אֶתֶּן לְאִמִּי 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 *constr. state*, but see §114. 1), as אֶחָד הָרִשִׁים אֶתֶּן לְשָׂרֵי הָרִעִים *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַמִּלְחָמָה אֶתֶּן לְשָׂרֵי הָרִעִים *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5, 2 Sam. ii. 8, 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive לְ; in Syriac and Chaldee, the relative לְ, ܠ serves also by itself as a sign of the genitive.)

2. לְ (without אֶת), also for the *genitive of appertaining* and of *possession*,* as שָׂרֵי הָרִעִים לְשָׂרֵי הָרִעִים *the watchmen of Saul*, 1 Sam. xiv. 16. This is

* Essentially, the Gascon is no less correct in saying *la fille à Mr. N.*, than the written language in the form *la fille de* —; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold genitive.

used especially, a) when the governing noun is to be expressed *indistinctly*, e. g. *בן יִשָּׁע* a son of Jesse, 1 Sam. xvi. 18 (while *בְּנֵי-יִשָּׁע* signifies also the son of Jesse); *כֹּהֵן לְאֵל עֶלְיוֹן* a priest of the most high God, Gen. xiv. 18, xli. 12; *שְׂנֵי-עֲבָדִים לְשִׁמְעֹן* two servants of Shimon, 1 K. ii. 39; *שִׁיר דָּוִד* a psalm of David (was Hiram) 1 Kings v. 15; *שִׁיר דָּוִד* also a friend of David (prop. belonging to him as author), and elliptically *שִׁיר דָּוִד* of David, Ps. xl. 1, xiv. 1; b) when there are several genitives depending on one substantive, e. g. *חֵצֶה הַשָּׂדֶה לְבֹאֵז* a portion of the field of Boaz, Ruth ii. 3; 2 Kings v. 9, *סֵפֶר הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל* the chronicles of the kings of Israel, 1 Kings xv. 31; *יְהוֹשֻׁעַ בֶּן-נִרְחָאִי* 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 *בן*; (comp. however, § 114, 1); c) after specifications of number, e. g. *בַּיָּמִים הָאֵלֶּם* on the seven and twentieth day of the month, Gen. viii. 11.

§ 116.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves only to indicate the close connection of two nouns, is used in the current of discourse for other near relations besides that of the genitive; viz.

1) Before prepositions, especially in poetry, and most frequently when the governing word is a participle; e. g. before *ב* as *בְּשִׂמְחַת הַקָּצִיר* the joy in the harvest, Is. ix. 2, v. 11; before *ל*, as *לְאֶחָיו* Is. lvi. 10, xxx. 18, Ps. lvi. 5, Job xviii. 2; before *מִן*, as *מִגְדֵּל מִחֶלֶב* weaned from the milk, Is. xxviii. 9; before *עַל* Judg. v. 10.

2) Before the relative pronoun, e. g. *מָקוֹם אֲשֶׁר* the place where —, Gen. xl. 3.

3) Before relative clauses without *אֲשֶׁר*, e. g. *קָרַח יָדָהּ קִדְדָה* the city where David dwelt, Is. xxix. 1, *לֹא יָדַע אֵל* the place of him who knows not God, Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely, even before *Van copulative*, as *וְהָיָה וְהָיָה* Is. xxxiii. 6, xxxv. 2, li. 21.

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

here, viz. one which may be explained by *וְ*, and another by *וְ*. From the latter conception proceeds the *de* of the Romance languages. In Greek may be compared the so-called *ὀξὺν Κολλοφάνον*, e. g. *ἡ ἀρχὴ τοῦ ἀνθρώπου* for τοῦ ἀνθρώπου (see *Brockhaus's Syntax*, p. 83).

3. an actual genitive relation); e. g. 1 Sam. xxviii. 7, *אִשָּׁה בְּלִיַּת* *a woman, mistress (possessor) of a divining spirit* (comp. *παιδισκη έχουσα πνεύμα πιδονο;* Acts xvi. 16); and so also, *בְּתוּלָה בַּת צִיּוֹן* *the virgin-daughter of Zion*, Is. xxxvii. 22, Jer. xiv. 17.

6). Also in other close connections of words; e. g. *אֶחָד* *one* sometimes used for *אֶחָד* 2 Sam. xvii. 22, Zech. xi. 7; see moreover Is. xxviii. 4, 16. Compare also the construct state in the numerals, as *thirteen, fourteen* (97, 2), and in the adverb (100, 2, c). *The unit is in construct at whose time*

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 constructions, where we should expect the constr. state rather than the absolute. E. g.

a) in geographical names like *אָבֶל בֵּית מַחְלָה* *Abel Beth-Ma'chah* (i. e. Abel at Beth-Ma'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, *מֵי בְּרָכִים* *not so well water of the knees as water up to the knees*; Is. xxx. 20, *מֵי צָרָה* *water of affliction, or rather water in affliction*.

c) in the combination *אֱלֹהִים אֱבָרָה*, elliptical for *אֱלֹהִים אֱבָרָה* *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 *ל*, the *Ablative* by *מִן* (*from, out of*), the *Locative* and *Instrumental* by *בְּ* (*in, at, by*). But the noun thus dependent on a preposition, is in the Semitic form of conception a *genitive*; for these particles were originally nouns, and still retain in Arabic the genitive ending Comp. § 101. 1.

* Latin, *Augusta Vindelicorum*. But in English, e. g. *York & rect, Covent garden*; a mere juxtaposition, for *near Covent-garden*.

On the use of the sign of the dative (ז), 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 ז (90, 1). Elsewhere, it is usually known, like the nominative, only from the structure of the sentence. But it may often be recognized by the prefixed ז or ז (and before pronominal suffixes ז); 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, ז הארץ ז (on the contrary ז ז Gen. ii. 4, vi. 10, Ex. i. 11).*

The examples are rare in which ז stands before a noun that is not rendered definite; but somewhat more frequent in elevated style, where the article also may be omitted with a noun which is definite in signification (§ 109). E. g. Prov. xiii. 21, ז ז ז, Is. i. 4, Job xiii. 25, Ez. xlii. 10; in prose very rarely, as 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is also limited by the connection).

§ 118.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) as the object of transitive verbs (§ 113); and also 2) in many forms of adverbial limitation, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

* ז (whence, in close connection with a following noun, the toneless ז, and then again with independent tone ז) proceeds from a pronominal stem, and is properly a substantive meaning *instance, substance* (comp. ז sign). But when connected, in the *casus*, *statis*, with a following noun or suffix, it forms a periphrasis of the pronoun *ipm*, *accusative* (comp. the similar case to § 124; Rem. 3). In common usage, however, it has so little force that it merely indicates a definite object, having become as feeble as the *casus obliquus accusative*, *accusative*, *ipm*, *ipm*, *accusative*, *accusative*; and the Heb. ז ז, prop. *accusative obliquus* (comp. *accusative* ז ז Il. I. 144), *accusative*, is no stronger than *accusative*.—That ז should also express the *accusative*, is not in itself inconceivable; and of this there seem to be a few examples, as Hag. ii. 17, 2 E. xvi. 80 (but in the parallel passage Is. xxxvi. 18, it is wanting), perhaps also Job xiii. 17, Dan. ix. 13. But in other passages, which some would reckon here to z

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place*: *a*) in answer to the question *whither?* after verbs of motion,* as *וַיֵּצֵא הָעָרָה* *let us go out into the field*, 1 Sam. xx. 11, *וַיֵּלֶךְ תַּרְשִׁישׁ* *to go to Tarshish*, 2 Chron. xx. 36, Ps. cxxxiv. 2, *b*) in answer to the question *where?* after verbs of rest, as *בְּבֵית אָבִיהֶם* *in the house of thy father*, Gen. xxxviii. 11, *בְּדֹר הַמִּזְבֵּחַ* *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, *הַמַּיִם רָסוּ עֶשְׂרֵים אַמּוֹת* *the water rose fifteen cubits*.

In the cases *a* and *b*, especially the former, the noun often takes the accusative ending *אֶת*, on which see § 90, 2. The first relation may also be expressed by *בְּ* (as it commonly is with reference to persons), and the second by *עַל*; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time*: *a*) in answer to the question *when?* as *הַיּוֹם* *the day*, i. e. *on the day*, then, or *on this day*, *to-day*; *עֶרֶב* *at evening*, *לַיְלָה* *nocturn*; *בְּצֶהְרֵם* *at noon* Ps. xci. 6; *בְּשָׁנָה עָשָׂרָה הָיְתָה הַמַּרְדָּת* *the thirteenth year (in the thirteenth year) they revolted*, Gen. xiv. 4; *בְּרֵאשִׁית הַקָּצֵר הַבָּרִיד* *at the beginning of barley harvest*, 2 Sam. xxi. 9 (*K'thibh*); *b*) in answer to the question *how long?* *שֵׁשֶׁת יָמִים* *six days (long)* Ex. xx. 9.

3. Where we say *in respect to*, *according to*, &c. and in other adverbial limitations: Gen. xli. 40, *רַק הַכִּסֵּא אֲנִי* *only in respect to the throne will I be greater*; 2 Sam. xxi. 20, *אַרְבָּע וְעֶשְׂרִים בְּמִסְפָּר* *four and twenty in number* (comp. *τρεῖς ἀριθμὸν* *three in number*); 1 Kings xxii. 13, *אֶת פִּי אֶחָד* *with one mouth* i. e. *with one voice*; Zeph. iii. 9, *הָיוּ שָׁרְעוּ אֶת הָאֵל* *they served God* *אֶת שֵׁן אֶחָד* *with one shoulder* i. e. *with one heart*. With a following genitive, *מִפְּנֵי הַתְּנִיחִים* *for fear of thorns*, Is. vii. 25; Job i. 5, *וַיָּבִיאוּ אֹתוֹ* *he brought burnt-*

§ Sam. xi. 23, Neh. ix. 22, and even 1 Sam. xxii. 24), there is rather to be understood a loosely governed accusative,—as is certainly the case in its connection with the Passive (§ 143, 1, a).—In Ex. xlvii. 17, 18, 19, *אֶת* stands for *עִם*, unless indeed the passage is to be so amended; comp. vs. 20.

* In Greek, this use of the accus. is exclusively postinal; II. 1, 317, *στρίψας δ' ὠκυρὸν ἱμάς*.

offerings כֶּלֶם נִסְחָר according to the number of them all. Here belong also such cases as כֶּסֶף כֶּסֶף the double in money Gen. xliii. 15, אֶפְחָה אֶפְחָה an ephah of barley Ruth ii. 17, שְׁנָתַיִם שְׁנָתַיִם two years' time Gen. xli. 1. Comp. also i 116, Rom. b.

See analogous cases of the accus. in connection with a verb, in §§ 138 and 139. By this same process, carried still farther, many substantives have come to be distinctly recognized as adverbs (§ 100, 2 b).

Rem. Such a reference to place, time, &c., the noun may have, when it is connected with כִּי (as, according to, after the manner of), though then the preposition כִּי alone is in the accusative, while the noun is to be conceived as the genitive after it. So, a) of place; כִּי כְּבָרִים as in their pasture, Is. v. 17, xxviii. 21; כִּי בָאֵן after the manner of the stone i. e. as into stone (the water contracts in freezing) Job xxxviii. 30, xxx. 14; כִּי בְּבִדָּה as in gorgeous dress Job xxxviii. 14; כִּי בְּחֵלֶם as in a dream, Is. xxix. 7, comp. xxiii. 15; b) of time, especially in the combinations כִּי בְּיוֹם after the manner of the day = as on the day, Is. ix. 3; Hos. i. 5; כִּי בְּיָמַי as in the days of —, Hos. ii. 17, ix. 9, xii. 10; Amos ix. 11; Is. ii. 2 c) in other relations: e. g. Job xxviii. 5, כִּי בְּאֵשׁ after the manner of fire = as by fire; Is. i. 25, I fuse away thy dress כִּי בְּכֵסֶם as with lye.

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

The substantive with כִּי may, of course, be the accusative of the object, or the nominative.

§ 119.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.*

1. When the comparative is to be expressed, the particle כִּי (כִּי) is prefixed to the word with which comparison is made; e. g. 1 Sam. ix. 2, כִּי טָמֵן מִכָּל הָעָם taller than any of the people; Judg. xiv. 18, כִּי מִיֶּזֶק מִדְּבַר sweeter than honey; so also after a verb, especially such as express a quality or attribute, as כִּי הָיָה טָמֵן and he was taller than any of the people, 1 Sam. x. 23; כִּי אָהַב אֶת יוֹסֵף מִכָּל הָאֲנָשִׁים 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 מִכָּל הָעָם. To this, perhaps, belonged originally מִכָּל הָעָם cruel, מִכָּל הָעָם doubtful (of a falling brook), and its opposite מִכָּל הָעָם (metr. from *maḥal*) unfilling, perishing. These forms have, indeed, lost their force and stand like solitary fragments; somewhat as the Latin comparative dies out in the Italian, and still more in the French, and its place is supplied by periphrasis (with *più* *meno*).

In other cases also the particle מִן often expresses pre-eminence (e. g. מִן יְהוֹרָם *excellence above* Eccles. ii. 13, comp. Deut. xiv. 2), which the Hebrew conceives as a separation from, a de-signation. Compare the Latin ablative with the comparative; also the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐξ ἁνέσσω μάλιστα*, II. 4. 96, and merely *ἐξ ἁνέσσω*, 18. 431). Hence the signification more than connects itself with the fundamental signification out of. (Compare the use of מִן in comparisons, Job xxiii. 2; Ps. cxxivii. 6.)

The predicate is sometimes not expressed, and must be supplied from the connection. E. g. Is. x. 10, מִן אֱלֹהִים מִן אֱלֹהִים *their idols are more numerous (mightier) than those in Jerusalem*; Job xi. 17, מִן צֶהֱרֵי הַיּוֹם *clearer than the noonday*.

The correlative comparatives, greater, less, are expressed metely by great, little, Gen. i. 16.

2. The several modes of expressing the superlative are in principle the same: thus in all of them the positive form, by means of the article, or a suffix, or a following genitive, is made to designate an individual as pre-eminently the possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, and David was הַקָּטָן *the small (one)* i. e. *the smallest*, and the three great (ones), i. e. *greater*, &c.; Gen. xiii. 13; Jon. iii. 5, הַגָּדוֹל מִכָּל הָאֲנָשִׁים *from the greatest among them* (lit. *their great ones*) *even unto the least among them*; 2 Chron. xxi. 17, הַקָּטָן מִכָּל בָּנָיו *the youngest of his sons*.

A kind of superlative, in substantives expressing quality, is made by the construction הַקָּדוֹשׁ מִכָּל הַקֹּדְשִׁים *the holiest of all*, prop. *the holy (holiest) among holy things*.

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), שְׁלֹשָׁה יָמִים *three days*, prop. *trind of days*; or b) in the absolute state before it (the object numbered conceived as the accusative or in apposition), שְׁלֹשָׁה בָּנִים *three sons*; or c) in the absolute state after it, and in apposition with it (in the later books, where the adverbs also are so placed), שְׁלֹשָׁה בָּנִים *three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions *מאה שנה* Gen. xvii. 17, and *שנה שנה* 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, *עשרים ערים* twenty cities; on the contrary *עשרים עמדות* 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 *יום* day, *שנה* year, *אדם* man, &c. (comp. "four foot deep," "a thousand poundⁿ"); e. g. *ארבעה עשר יום*, prop. fourteen day Ex. xii. 6. With this exception, they are joined to the plural; and in the later books may then stand after the substantive (1 Chron. iv. 27, xxv. 5).

3. Numerals compounded of tens and units (as 21, 62) take the object numbered either after them in the singular (accusative), as *שנים ושלשים שנה* 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, *חמשים וחמש שנים* seventy-five years Gen. xxiii. 1, *מאה שנה ועשרים שנה* 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 *בשנת שבע עשר יום* on the seven-leventh day Gen. vii. 11, *בשנת עשרים ושבע* in the twenty-seventh year 1 Kings xvi. 10. In the latter case, the word *שנה* 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. *בשנת שנים* in the second year, *בשנת שלש* in the third year 1 Kings xv. 25, 2 Kings xviii. 1; *בחדש תשעה* on the ninth of the month, *באחד* on the first of the month, Lev. xxiii. 32, Gen. viii. 13.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as *השנים* the two Eccles. iv. 9, 12. The case *השנים השנים* the green days Judg. xiv. 17 is to be explained on the principle stated § 11, 7.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶשְׁשֶׁת אֲתָנָח (shekels) of silver; so also before אֶזְכָּב gold 1 K. x. 16; Ruth iii. 15, שֵׁשׁ עֶפְחִים (ephahs) of barley; 1 Sam. xvii. 17, עֶשְׂרֵת לֶחֶם (loaves) of bread. Thus יָד is omitted Gen. viii. 5, and חֲמִשָּׁה, viii. 13. — The number of cubits is often stated thus: מֵאָה בָּאַיִת & hundred cubits, prop. a hundred by the cubit, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם בְּשְׁנַיִם two by two, Gen. vii. 9, 15. *One time, once*, is expressed by אֶחָד אָמַל (prop. a tread), שְׁנַיִם מַעְלָיִם two times, twice, שְׁלֹשׁ מַעְלָיִם thrice. These may also be expressed by the fem. forms of the cardinals, as אֶחָדָה once, שְׁנַיִם מַעְלָיִם twice, שְׁלֹשָׁה מַעְלָיִם thrice; also בָּאַיִת once, Num. x. 4. The ordinals are used in the same manner, as שְׁנִי a second time Gen. xxii. 15, Jer. xiii. 3, Ez. xxi. 19.

אֶחָד = once
 שְׁנַיִם = twice
 שְׁלֹשָׁה = thrice

אֶחָד שְׁנַיִם שְׁלֹשָׁה

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.

USE OF THE PERSONAL PRONOUN.

1. THE personal pronoun as subject of the sentence, like any other word in the same relation, requires for its union with the predicate no separate expression of the copula, when this is merely the substantive-verb *to be* (§ 144). E. g. אֲנִי הֵיטֵא I (am) the seer 1 Sam. ix. 19, אֲנִי זָכִים upright (are) we Gen. xlii. 11, אֲנִי בְּרִיָּה blameless (wast) thou Ez. xxviii. 15, כִּי עֲרֻמִּים הָיָה that naked (were) they Gen. iii. 7, הָיָה אֶחָד הַלֵּים 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 הָיָה לָהֶם שִׁבְעַת שָׁנִים seven years (are) they; Eccles. v. 18, הִנֵּה חֶסֶד אֱלֹהִים הִיא this is a gift of God. — Sometimes such a pronoun of the third person refers to a subject of the first or second person; e. g. אֲתָה הִיא מַלְכִּי thou art my king 1 K. xlv. 5, where הִיא points at the same time

to the predicate and gives it prominence (prop. *thou art*) *he, my king*); Is. xxxvii. 16, Neh. ix. 6, 7, Deut. xxxii. 39. (Comp. in Chaldee, Ezra v. 11; so in the Coptic.)

3. To the ground-rule (§33, 1), that the separate pronouns express the nominative and the suffixes the oblique cases, there is but one exception, viz. when there is an emphatic repetition of the personal pronoun in an oblique case (*me, me; of thee, of thee*);* it then takes, the second time, the separate form of the pronoun, in the same case as the preceding suffix, with which it is in apposition. E. g. the accusative of the verbal suffix, Gen. xxvii. 34, בִּרְצִי בְרַכּוּנִי בְרַכּוּנִי *bless me, me also*, comp. Prov. xxii. 19; still oftener in the genitive, with a nominal suffix, יְהִי דָמִי בְּדָמֶיךָ 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*); Prov. xxiii. 15, Ps. ix. 7. So also when the pronoun, thus placed in apposition, is under the influence of a preposition (i. e. is in the genitive, according to §101, 1, comp. §154, 4), as Hag. i. 4, אֲנִי בְּכֶם לְכָל הָעָם *for you, for you*; 1 Sam. xxv. 21, אֲנִי בְּעִמִּי *on me, on me*; 1 Sam. xix. 23, אֲנִי בְּהִמּוֹ *also on him*; 2 Chron. xxxv. 21, אֲנִי בְּלִפְנֵי הָעָם *not against thee*. On the same principle is to be explained Gen. iv. 26, אֲנִי בְּשֵׁת׃ *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, הֲרָצִיתִי לְעַמִּי *did ye fast for me?* i. e. in my behalf, for לְעַמִּי; Job xxxi. 18, הִגְדִּילְנִי כְּאָבִי *he (the fatherless) grew up to me as to a father*, Ez. xix. 3, comp. ver. 9.

Rem. The accusative of the pronoun is necessarily expressed by אֲנִי (§117); the sign of the accusative, / a) when the pronoun, for the sake of emphasis, precedes the verb, as אֲנִי הִרְצִיתִי Num. xxi. 23; b) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as אֲנִי וְעַמִּי 2 Sam. xv. 23. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14, xv. 13.

5. The suffixes *to nouns*, which are properly *genitives* (§33, 2, b), and supply the place of *possessive pronouns*,* express, like

* The possessive pronoun may also be expressed by a periphrasis, as is usual in the Aramaean; e. g. Ruth ii. 21, לִי הָעֲבָדִים הַנֵּשִׂימִים *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.: *וַעֲשֵׂהָ הַמֶּלֶךְ הַזֶּה* the wrong done to me, Jer. li. 35; *וְיִרְאֶה הָאָדָם* the fear of him, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned § 106, 1), where the second noun is used to express a quality of the first, as a periphrasis of the adjective; e. g. Ps. ii. 6, *הַר קָדְשִׁי* my holy mount; Is. ii. 20; xxxi. 7, *אֱלֹהֵי כֶסֶד* his silver idols; *רַגְלֵי* his strong steps, Job xviii. 7.

Very rare is the construction *וְיָדָעְתָּ הַדָּבָר* thy loved conduct, Ex. xvi. 27; comp. xviii. 7. So also Lev. vi. 3, Ps. xxx. 8.

Rem. 1. A masculine pronoun is sometimes used with reference to a feminine substantive (probably an inaccuracy of the colloquial language, which passed into that of books); e. g. Gen. xli. 23, Ex. i. 21. The reverse also occurs, but less frequently; Deut. v. 24, 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted where it is easily supplied from the connection, especially the neuter accusative (*it*) after verbs of saying; e. g. *וַיֹּאמֶר* (like *dixit*) he said *it* Ex. xix. 25; *וַיֹּאמֶר* and he told *it* Gen. ix. 22. As accus. of the living object it is also omitted; Gen. xxxviii. 17, until thou sendest (him); xxiv. 12, let (her) meet me. [?]

3. It is merely emphatic pleonasm, on the contrary, and minute formality of expression, when the noun, for which the pronoun stands, follows immediately in apposition with it. E. g. Ex. ii. 6, *וַיַּרְא* she saw him, the child; Prov. v. 22; Ex. x. 3, *וַיֵּצֵא* when he, the man, entered in; 1 Sam. xxi. 14. So also Gen. ii. 19, *וַיִּבְרָא* ... *לָהֶם* to them, the living beings; and with the preposition repeated, Josh. i. 2.

4. In some examples also, the force of the nominal suffix, or possessive pronoun, has become so weak as almost to have disappeared. E. g. *וַיִּקְרָא* prop. my Lord (see § 108, 2, b), namely in addressing God (Gen. xv. 2; xviii. 3; Ps. xxxv. 23); then also (without regard to the pronoun) the Lord, spoken of God: * *וַיִּקְרָא* (prop. in his, or its, connections = he, it, together), as *וַיִּקְרָא* Ex. xix. 8; and even (disregarding the person of the suffix) after the first person, as *וַיִּקְרָא* I K. iii. 19,

another in the genitive, as in 1 Sam. xvii. 40. (Compare the analogous mode of expressing the genitive, § 115.)—In this case there is sometimes a pleonasm too if the suffix, as *וַיִּקְרָא* prop. his litter of Solomon, Cant. iii. 7; comp. i. 8.

* See Gesenius, Thes. Ling. Hebr., p. 229. Compare the Phœnician names of gods, *Adonis* (אדני) and *Baalis* (באלי); and our *Notre Dame*, *Unsere liebe Frau*.

daughter? Gen. xxiv. 23; and both **כִּי** and **כִּהֵן** are also used indefinitely, for *any one whoever*, and *any thing whatever* (Job xiii. 13). For the latter, the language has also the word **כִּי־אֵימָה**.

For the use of **כִּי** in a form of negative command, see § 153, 2, first Note.

Monday 31 Aug.
§ 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun **אֲשֶׁר** often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. **שָׁם** *there*, **אֲשֶׁר**—**שָׁם** *where*; **טֵמֶה** *thither*, **אֲשֶׁר**—**טֵמֶה** *whither*; **מִשָּׁם** *thence*, **אֲשֶׁר**—**מִשָּׁם** *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

Dative, **לֵהֶם** *to him*, **אֲשֶׁר לֵהֶם** *to whom*; **לָהֶם**, **לָהֶן** *to them*, **אֲשֶׁר לָהֶם**, **אֲשֶׁר לָהֶן** *to whom*.

Accusative, **אֹתָהּ**, **אֹתוֹ** *him, her*; **אֲשֶׁר אֹתָהּ**, **אֲשֶׁר אֹתוֹ** *whom* (*quem, quam*).

With prepositions, **בִּי** *therein*, **אֲשֶׁר בִּי** *wherein*, **מִשָּׁם** *therefrom*, **אֲשֶׁר מִשָּׁם** *wherefrom*.

Genitive, **לְשׁוֹנוֹ** *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by **אֲשֶׁר** 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, **אֲשֶׁר אָנֹכִי**; Num. xxii. 30, **אֲשֶׁר קָלִי**; Is. xli. 8, **אֲשֶׁר בְּחַרְתִּיךָ** lit. *whom I have chosen thee*; Hos. xiv. 4. Only in the nom. of the 1st and 2d person is this possible in German also, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and (like the Heb. **אֲשֶׁר**) is merely a sign of relation.

2. The word **אֲשֶׁר** is commonly separated from the one which it thus affects, by one or more words, as **אֲשֶׁר יְהִי שָׁם** *where was*, Gen. xiii. 3. But seldom are they written together, as in 2 Chron. vi. 11.

2. The relative **אֲשֶׁר** 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, **וְאֲשֶׁר קָלָר** *and (he) whom thou cursest*; Is. ii. 15, **אֲשֶׁר לֹא שָׁמְעוּ** *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before **אֲשֶׁר**; the preposition is then construed with the

supplied pronoun, and the relative takes the case which is required by its connection with the following part of the sentence. E. g. **לְאִשֶּׁר** *to him who*, and *to them who*; **מֵאִשֶּׁר** *from him who*, *from those who or which*; **כְּאִשֶּׁר** *prop. according to that which*, hence, *as*; **אִשֶּׁר אֵדָא** *him who, those who*, and also *that which*.*

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

3. The pronoun **אֲשֶׁר** 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 **אֲשֶׁר** (most frequent in poetry) takes place—

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, **בְּאֶרֶץ לֹא לָהֶם** *in a land (which belongs) not to them*; **וַיִּפֹּל בְּקִדְוֹת וַיִּפֹּל** *and he falls into the pit (which) he makes*; Gen. xxxix. 4, **כָּל־יְשִׁיעִי** *all (which) was, i. e. belonged, to him*, comp. ver. 5, where **אֲשֶׁר** is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words **אֲשֶׁר** is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, **לֹא יִחַשֵׁב חַטֹּאתָי לִי יְיָ** *to whom Jehovah imputeth not sin*; Job iii. 3, Ex. xviii. 20. Frequently in specifications of time, where it would have the signification *when*: 2 Chron. xxix. 27, **בְּעֵת הַהִיא הִתְחַלָּה** *at the time (when) the offering began*; Ps. iv. 8, **עַתָּה וְהַיּוֹם וְהַיּוֹמָם רַבִּי** *in the time (when) their corn and must are abundant*; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24, **אֵיזֶכְיָה בְּחַיָּתָא** *an abomination, (he who) makes choice of you*; Job xxiv. 19,

* The examples are very rare, in which the preposition before **אֲשֶׁר** refers, as with us, to the relative itself; as **עִם אֲשֶׁר** Gen. xxi. 22, for **עִם אֲשֶׁר עִמּוֹ** *with whom* (xli. 9, 10); perhaps **בְּאֲשֶׁר** Is. xlvii. 12, for **בְּאֲשֶׁר בָּהֶם** *in which*. Comp. also **אֲשֶׁר בְּהָרֵי אֲשֶׁר** 2 Sam. xii. 10, for **אֲשֶׁר בְּהָרֵי אֲשֶׁר**.

† 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. xlii. 29, Ex. xiv. 13 et al.); though it is sometimes omitted, Ex. xviii. 20, 2 Sam. xviii. 14, especially in poetry, Ps. xlii. 2, xlii. 18, 21, Deut. xxxiii. 17, Job iii. 2.

Sheol [sweeps away] שְׁחָדָה (those who) *sin*; comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12. לְמַעַן אֶפְרָיִם *to* (the place which) *I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the constr. state. E. g. Ex. iv. 13. בְּיַד הַמָּוֶה *by the hand* (of him whom) *thou wilt send*; Hos. i. 2. תְּחִלַּת דְּבַר יְהוָה *beginning* (of that which) *Jehovah spake*; Ps. lxxxi. 6. אֲנִי לֹא יָדַעְתִּי *the speech* (of one whom) *I knew not*; lxx. 5, Lam. i. 14, Jer. xlviii. 34. Comp. § 116. 2.

2. Relative clauses are also attached by the copula (וְ), e. g. Job cxix. 12, *the orphan*, וְאֵין עֹזֵר, *and he that hath no helper*.

§ 124. *

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique cases, *se, sibi, &c.*, is expressed—

- a) By the conjugations *Niphal* and *Hithpaël*.
- b) By the pronominal suffix of the third person; e. g. Judg. iii. 16, וַיַּעַשׂ אֵלָיו חֶרֶב *and Ehud made him (sibi) a sword*; Gen. xxii. 3, *Abraham took two of his servants* וְעִם *with him*, *for with himself*; 1 Sam. i. 24, *she carried him up* וְעִם *with her*, *for with herself*; Gen. viii. 9, Jer. vii. 19, Ez. xxxiv. 2, 8, 10.
- c) By periphrasis with a substantive, especially אָנֹכִי, e. g. אָנֹכִי לֹא יָדַעְתִּי *I should not know myself*, Job ix. 21; Jer. xxxvii. 9; וְעַל־בָּרֶכְתָּ *within herself* (עַל the inner part), Gen. xviii. 12. Comp. Rem. 3.

The idea *self* is similarly periphrased in Arabic by *eye, soul, spirit*, in Sanscrit by *soul, spirit* (ātman), in Rabbinic אָנֹכִי, אָנִי (bone), אָנִי (body), in Amharic by ראש (head), in Egyptian by *mouth, hand** et al. Comp. in Engl. *my body* (I myself), in Middle High Germ. *wie lip, dia lip*.

2. The relative אֲשֶׁר commonly includes the personal and demonstrative pronoun (in the combinations *he who, that who, those who*, § 123, 2) in all cases of the singular and plural. Very seldom it is expressed by the interrogative pronoun, as אֲשֶׁר *that which*, Eccl. i. 9, iii. 15.

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* (*Imperfectum, Futurum*) expresses, on the contrary, the *unfinished*, and hence the *continuing* and *progressive* (even in past time), that which is coming into being, and the future. The *Imperfect*, moreover, in a modified form (§ 48), is also used to express the relations of the Optative, the Jussive, and the Subjunctive. To which is to be added another peculiarity of the Hebrew diction, already noticed in § 49, viz. the attachment of Imperfects to a Perfect, and *vice versa* of Perfects to an Imperfect, by means of the *Vav consecutive*. The details are given in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as tenses, but as designed originally to express distinctions of mood rather than relations of time.*

As examples of the Perfect and Imperfect used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אֲנִי יַעֲשֶׂה יָמֶיךָ אֲשָׁא / *I have done it, and I will (still) bear (you)*; and ver. 11, יִבְרָאֵה אֶת אֲבִירָאֵה, יִצְרֶה אֶת אֲשָׁמָה / *I have spoken it and will bring it to pass, I have purposed and will accomplish it*; Deut. xxxii. 21, Nah. i. 12, 1 K. ii. 38.

§ 126.

USE OF THE PERFECT.

The form of the Perfect stands

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מַה זֶה עָשִׂיתָ / *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.

* On 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 *Far consecutive*, § 129, 1.

2. For the *Pluperfect*. Gen. ii. 2, מְלַמְּכָהוּ אֱלֹהִים אֶת-קִשְׁטוֹ *his work which he had made*; ver. 5, *Jehovah had not yet caused it to rain*; vii. 9, xix. 27, xx. 18, xxvii. 30, xxxi. 20, Jon. i. 5.

3. For the abstract *Present* of our languages, where this denotes (a) a condition or property already long continued and still existing, as יָדַעְתִּי *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאֵתִי *I hate*,* Ps. xxxi. 7; צַדִּיקְתִּי *I am righteous*, Job xxxiv. 5; גָּדוֹלְךָ *thou art great*, Ps. civ. 1; קָטַנְתִּי *I am little*, Gen. xxxii. 11; or (b) an already existing, but still recurring (habitual) action or state (frequent in expressing general truths); as, אֲמַרְתִּי *I say, I think*, Job vii. 13, Ps. xxxi. 15.—Ps. i. 1; *happy the man, who walks not (לֹא הִלֵּךְ) in the counsel of the wicked, nor stands (לֹא עָמַד) in the way of sinners, nor sits (לֹא יָשָׁב) in the seat of scoffers*; x. 3, cxix. 30, 40.

Here, in the sphere of our Present, the Perfect and Imperfect meet. The one or the other is used, according as the speaker regards the action or state expressed by the verb as one that before existed, but still subsisting, or perhaps just then completed; or, as then about coming to pass, continuing, perhaps happening at the moment (comp. § 127, 2). We accordingly find, in about the same sense, יָדַעְתִּי *I know*, Ps. xl. 13, and לֹא יָדַעְתִּי *I know not*, 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 *assertations* 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 (תִּתֶּנְךָ) thee the field*; ver. 13, *I give (תִּתֶּנְךָ) 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, אֲמַרְתָּ אֱלֹהִים, *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 (יִרְאוּ) a great light*; v. 13, *therefore, my people goes into cap-*

* As in Latin, *nosci, moneri, edī*, in Gr. *oída, páregron*.

tivity (הִתְּנָה); vs. 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. In these cases, also, it alternates with the Imperfect; e. g. Is. v.—Camp. No. 6.

In Arabic also, the Perfect, strengthened indeed by the particle *wa*, 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. ὄλοντο, διαφθοντες Il. 15, 128*.

5. Of the *relative tenses*, those are expressed by the Perfect in which the *past* is the principal idea, viz. (a) the *Imperfect subjunctive* (which is also expressed by the Imperfect, §127, 5); e. g. Is. i. 9, בָּקָדָם הָיְתָה לְגִמְרוֹהָ נָמְרָה we should have been [essentially] as Sodom, we should have been like Gomorrah; Job iii. 13; (b) the *Pluperfect subjunctive*; e. g. Is. i. 9, לֹא־יָרָד הָיְתָה if he had not left; Num. xiv. 2, וְלֹא־נָתַתָּה if we had but died! (לֹא with the Imperfect would be, if we might but die! §136, 2); Judges xiii. 23; Job x. 19, בָּאֲשֶׁר לֹא־הָיְתָה אֲחֵיהֶם I should be as if I had never been; (c) the *Future perfect* (*futurum exactum*); e. g. Is. iv. 4, אֲשֶׁר יִשְׁטָף אֲשֶׁר יִשְׁטָף when he shall have washed away, prop. when he hath washed away; vi. 11.—Gen. xliii. 14, בָּאֲשֶׁר שָׁמַעְתִּי אֲשֶׁר אִם־יָבֹאִהּ 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 *ו* (*Var. 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, Jeharah will send his angel וְהִצֵּילֶנּוּ בְּרַחֲמָיו and prosper thy way (prop. and then he

* The assurance, that something shall take place, can also serve for the expression of a wish that it may take place. So in Gen. xl. 14, וְהִתְחַנֵּן אֵלַי וְהִתְחַנֵּן אֵלַי and deal kindly with me (prop. and then dealest kindly with me, I hope) and make mention of me, &c. The addition of *אֲנִי* puts this sense of the Perfect here beyond doubt. The Arabic also employs the Perfect, in the expression of a wish and of earnest entreaty. In Hebrew, see also Job xxi. 16, the counsel of the wicked אֲנִי־יָרֵם, be far from me! xxii. 18. Comp. the use of the Perfect consecutive, after the Imperative No. 6, c.

prospera); Judg. vi. 16, 1 Sam. xvii. 32. Here the *Future*, as the discourse proceeds, passes over into the narrative form of the *Præterite*; and this use of the Perfect is connected, in signification, with that explained in No. 4.

b) For the *Present subjunctive*, when that is the meaning of the preceding Imperfect (§ 127, 3). E. g. Gen. iii. 22, *פֶּן יִשְׁלַח יְהוָה וְיָקַח וְיֵאָכַל* lest he put forth his hand and take and eat; prop. and so takes and eats. xxii. 12, xix. 19, Num. xv. 40, Is. vi. 10.

c) For the *Imperative*, when this form precedes. Gen. vi. 21, *קַח לְךָ מִנֶּה וְאַסְפֹּס* take for thyself, and gather; prop. and then thou gatherest. xxviii. 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 *Var*; Ps. xxii. 22.

d) For *past or present time*, when this is expressed by a preceding Perfect or Imperfect.

Rem. 1. The *Perf.* with *Var consec.* has also reference to future time, when preceded by any indication of futurity; as Exod. xvi. 6, 7, *וַיֵּדְעוּ אֶת יְהוָה בַּיּוֹם הַהוּא* at even, then ye shall know; xvii. 4, yet a little while *וַיִּקְרָא יְהוָה אֶת מֹשֶׁה וְאֶת אֶרְנָן* and they will atone 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 *Var consec.* is employed in the sense of the *Future* (and *Imperative*). For letter a, comp. Num. xiv. 24, because another spirit is with him *וְרוּחַ אֱלֹהִים עִמּוֹ* therefore will I bring him; and without the causal particle, Gen. xx. 11, there is no fear of God in the land, *וְהָיָה וְהָרְגוּ* and therefore they will kill me (for, because there is none, therefore); xlv. 12, 13, Ex. vi. 6. Comp. Ps. xiv. 11, for thy name's sake, *וְסָלַח* therefore forgive (or, wilt thou forgive). For letter b, comp. Gen. xxxiii. 10, if I have found grace, *וְסָלַח* then take; and without the conditional particle (§ 135, 4 a) xlv. 24, leaves he (if he leaves) his father, *וְהָיָה* then he dies. xxviii. 29, *וְהָיָה* then he touches this (if this touches) thy lips, *וְהָיָה* then departs &c. 1 K. iii. 14.—Also with various other references to the present, there is connected the expression, by means of *וְ* with the *Perfect*, either 1) of futurity (Judges xiii. 3, thou art unfruitful *וְהָיָה* but thou shalt conceive and bear; 1 Sam. ix. 8, here is a quarter shekel, *וְהָיָה* that will I give); or 2) of a wish (Ruth iii. 9, I am Ruth *וְהָיָה* therefore spread out &c.); or 3) of an interrogation (Ex. v. 5, the people are numerous in the land, *וְהָיָה* and would ye let them rest? Gen. xix. 16, 1 Sam. xxv. 10, 11).

2. A very frequent formula of the prophetic style (like *וְהָיָה* and it came to pass, in narration) is *וְהָיָה* and it will come to pass, either with

a preceding Future, or without it (see Rem. 1), especially when a specification of time is added; as Is. vii. 18, וְהָיָה בַּיּוֹם הַהוּא וְשָׁרַסְתָּ, וְהָיָה בַּיּוֹם הַהוּא וְשָׁרַסְתָּ.

Monday 14th Feb
 §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 *Var consecutive* has a very comprehensive and important application (§129). The shortening, however, as already stated (§48, 4), is not apparent in all forms; at least in the mode of writing them; and, aside from this, usage is not constant, the common Imperfect being also employed in almost all the relations for which the shortened one was formed.

The Hebrew Imperfect is, in general, directly the opposite of the Perfect, and accordingly expresses the unfinished, what is coming to pass, and is future; but also what is continuing and in progress at any period of time, even in the past. See p. 88, Note.

Accordingly the Imperfect stands—

1. For the proper future; Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבַּל, *there shall not again be a flood*; 1 K. i. 13, 24, 30, יִמְלֹךְ אַחֲרַי, *he will (or shall) reign after me*; also, in narration for the future with reference to some point of time in the past, as 2 Kings iii. 27, *the first-born who was to reign (regnaturus erat)*.

2. As often also for present time; 1 Kings iii. 7, אֲנִי אֶשְׁכַּח, *I know not*; Is. i. 13, אֲנִי לֹא אֶשְׂבֵּר, *I cannot bear*. Gen. xxxvii. 15. It is employed especially in the expression of permanent states and conditions, which are now and always will be (where the Perfect also is used, but more rarely, §124, 3, a, b), and hence in the expression of general truths. E. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews*; Job iv. 17, *is man just before God?* ii. 4; Prov. xv. 20, בֶּן חָכָם יִשְׂמָח בְּאָבִיו, *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, מֵהֵנָּה בָּאתָ, *whence comest thou?* Gen. xvi. 5, מֵהֵנָּה בָּאתָ, *whence dost thou come?*

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive; namely the future, or what is to be, according to a subjective view or in some other conditional relation. Thus it stands—

- a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as אֲשֶׁר, especially לִיכֵן אֲשֶׁר, and לִיכֵן (without אֲשֶׁר), also אֲשֶׁר לִיכֵן *that, in order that*.^{*} E. g. Gen. xi. 7, אֲשֶׁר לִיכֵן יִשְׁמְעוּ *that they may not understand*; Num. xvii. 5, לִיכֵן אֲשֶׁר לֹא יִקְרַב *that he may not come near*; Deut. iv. 1, לִיכֵן יִהְיֶה *in order that ye may live*; Ez. xii. 12, יִהְיֶה אֲשֶׁר לֹא יִרְאֶה *in order that he may not see*; and also after כִּי *that not, lest*, e. g. וְיִשְׁמְעוּ כִּי Gen. iii. 22.
- b) For the Optative; Job iii. 3, יָאֵבֶר יָיָא *percat dies*; vs. 5, 6, 8; vi. 9. In this signification, the lengthened or shortened form is properly employed (§ 128, 1, 2), often with the particle אֲנִי, e. g. וְיִשְׁמְעוּ Ps. vii. 10, *O that might cease*! וְיִשְׁמְעוּ Gen. xli. 18, *thy servant would speak*, i. e. let thy servant speak. Ver. 33, וְיִשְׁמְעוּ *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. וְיִשְׁמְעוּ *let there appear*, Gen. i. 9; comp. xli. 34; וְיִשְׁמְעוּ Job iii. 9.
- c) For the Imperative, for which, in *negative* commands (prohibitions), it always stands; when prohibitory, with אֲלֵ, as: וְלֹא תִגְנוֹב *thou shalt not steal*, Ex. xx. 15; when in the sense of dissuasion, of a wish or opinion that something should not be done, with אֲלֵ, as: וְלֹא תִירָא *do not fear* Gen. xvi. 3, Job iii. 4, 6, 7. Here too, especially in connection with אֲלֵ, the proper form is the *Jussive*, viz. the shortened Imperfect. It is also used for the Imperative when the third person is required, and for the Imperative in the passive conjugations, where this form does not exist (see § 46). E. g. וְיִהְיֶה *let there be light*, Gen. i. 3; וְיִהְיֶה *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, וְאָמַר *thou mayest eat*,

* When these particles have a different signification, the Imperfect is not used; e. g. וְיִשְׁמְעוּ because, with the *Perf.* Judg. ii. 29, וְיִשְׁמְעוּ because, Gen. xxiv. 27.

† The particle אֲנִי (§ 105) gives to the verb the form of a request and of a wish. On the use of it with the first person, see § 128, 1.

Prov. xx. 9, **מִי יֹאמַר** *who can say?* Gen. xliii. 7, **כִּיָּדָע** *could we know?* Gen. xx. 9, **לֹא יֵעָשֶׂה** *which may not (or should not) be done*.

4. The idea of the Imperfect falls even within the sphere of the past; and, chiefly, in the following cases:

- a) After the particles **אָז** *then*,* **עַד** *not yet*, **עַדְמָה** (*when not yet before*).[†] E. g. Josh. x. 12, **אָז יָדַבֵּר יְהוֹשֻׁעַ** *then spake Joshua*; Gen. ii. 5, **עַדְמָה הָיָה** *there was not yet*; Gen. xxxvii. 18; **עַדְמָה הָיָה** *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* (**וַיִּזְבֹּחַ**). Job i. 5, *thus did* (**וַיַּעַשׂ**) *Job continually*; xxii. 6, 7, 8, xxix. 12, 13, Judg. xiv. 10, 1 Sam. i. 7, 1 Kings v. 25, Is. x. 6, Ps. xxxii. 4, 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* **בְּיוֹם אֲשֶׁר** *wherein I was born*; ver. 11, **לָמָּה לֹא נָתַתָּה** *wherefore died I not from the womb?* iv. 12, 15, 16, x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, **לֹא אֵינִי** ... **בִּי-אֵלֶיךָ** *even if I should*

* But when **אָז** signifies *then* with reference to futurity, the Imperfect has a future sense (Ex. xii. 48).

† The term *not-yet*, implying something yet to be, not yet existing, could not be followed, in the Hebrew's conception, by the expression of the finished and past. He must therefore use the Imperfect tense, with reference to the point of time indicated by **עַד**.—So of **אָז**; the act following it is conceived as something proceeding onward from that point of time, not as a thing then completed and past.—Ta.

‡ This would seem irreconcilable with the idea of the Imperfect; but it certainly lies in the examples adduced. In Job iii. 3, the wish is predicated of the day, when he was yet to be born; (in the verses following, treated as a past reality.) Ver. 11 belongs, properly, to latter a; *from the womb* (= from birth) being the point of time, at which the act is conceived as belonging to the future. In iv. 12, 15, 16, the instantaneous is excluded by the nature of the case. Still more clear is x. 10, 11.—Ta.

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 נִפְּתָל (*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, $\text{אֲשׁוּשָׁה אֶנְפִּילָה}$ *let me be glad and rejoice*! ii. 3; $\text{בִּנְּתֵינוּ בִּנְּתֵינוּ}$ *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. iii. 3, אֵלֵךְ וְרָא *I will go now and see*; Gen. xxxii. 21; b) to express a wish, a request (for leave to do something); Deut. ii. 27, אֵלְפָהּ *let me pass through*; Num. xx. 17, $\text{בִּנְּתֵינוּ בִּנְּתֵינוּ}$ *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, אֲכַלֶּה* *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 *Var 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 פְּרֹפֶרֶת *proferat* Gen. i. 24 (on the contrary, Indicative, פְּרֹפֶרֶת *proferet* Is. lxi. 11); סֵשֶׁת *sistat* Jer. xxviii. 6; יִהְיֶה *utinam sit* xxx. 34; and joined to an Imperative by γ (comp. No. 1, c), Ex. viii. 4, *entreat Jehovah וְיָרָא* *and let him take away*—that he may take away; x. 17, Judg. vi. 30, 1 Kings xxi. 10, Esth. vii. 2 (וְיָרָא):* b) in prohibition and negative entreaty, as לֹא תָרִיחַ *thou shalt not bring back*, Gen. xxiv. 8; לֹא תִשְׁחָדֵם *do not destroy*, Deut. ix. 20; in the tone of request, לֹא תִפְּתָלֵם *do not turn me away* [1 K.

* On these two cases (a and b), see § 127, 6 and c.

i. 20]; of warning, *לֹא יִצְטָח* *ne confidat* Job xv. 31, xx. 17; c) often in conditional clauses (the usage of the Arabic) both in the protasis and apodosis. E. g. Ps. xlv. 12 (*וְיִשְׁמַח*), civ. 20 (*וְיִשְׁמַח* and *וְיִשְׁמַח*), Hos. vi. 1 (*וְיִשְׁמַח*), Is. i. 2 (*וְיִשְׁמַח*), Gen. iv. 12 (*וְיִשְׁמַח*), Lev. xv. 24 (*וְיִשְׁמַח* ... *וְיִשְׁמַח*), Job x. 16, xiii. 5, xvii. 2, xxii. 28, i Sam. vii. 3 (*וְיִשְׁמַח*); d) after *Vav consecutive* (§49, 2).

As the distinction of the *Jussive* from the common form of the *Imperfect*, by its orthography, is very far from universal (§48, 4, and §127, 3, b, c), it is sometimes uncertain how this tense should be understood; especially as, in the poets, the shortened form occurs, now and then, where the common one might be used without essential difference in the sense; e. g. Ps. xxx. 9. The *Jussive* then expresses rather a subjective view, it may be, it might, should, could be, as the sense and connection in each passage require.

§129.

USE OF THE IMPERFECT WITH VAV CONSECUTIVE.

1. The Imperfect with *Vav consecutive* (*וַ*) 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 (*וַיֵּדַע*) Eve his wife, and she conceived and bare (*וַיִּהְיֶה וַיֵּלֶד*) Cain; vi. 9, 10, &c., x. 9, 10, 15, 19, xi. 12, 13-15, 27, 28, xiv. 5, &c., xv. 1, 2, xvi. 1, 2, xxi. 1, &c., xxiv. 1, 2, xxv. 19, 20, &c., xxxvi. 2-4, xxxvii. 2.*

But where there is a connection with earlier events, the *Impf.* with *Vav consecutive* may commence the narration, or a division of it. Very often, it begins with *וַיְהִי* (*καὶ ἐγένετο*) and it happened Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1; *וַיֹּאמֶר יְהוָה* and Jehovah said, xii. 1.

* Sometimes, the preceding Perfect is only implied in the sense; e. g. Gen. xi. 10, *Shem (was) a hundred years old* *וַיְהִי* and then he begot; x. 1. So also in the following sentence: on the third day *וַיִּהְיֶה אֶת־הַיּוֹם הַשְּׁלִישִׁי* then he lifted up his eyes; fully expressed: it happened on the third day, and then —, Gen. xxii. 4, Is. xxxvii. 15, vi. 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xxii. 1, *וַיְהִי אֲחֵרֵית הַיּוֹם הַהוּא* and it happened after these things, that God tried; xxvi. 8, *וַיְהִי בֵּי אֶחָד לַיְלָה וַיִּשְׁמַח וַיִּשְׁמַח*; xxix. 18, 19, 20, Judg. xvi. 16, 23. See the numerous passages in *Genesis*. Then Ling. Hebr. p. 372. In like manner we find *וַיְהִי* used of the future; see §126, Rem. 2.

It stands also, especially, a) after the protasis; e.g. after *because* as in 1 Sam. xv. 23, *because thou hast rejected the word of Jehovah, יִשְׁאַף לְךָ therefore he rejects thee*; Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; b) after an absolute substantive, e.g. 1 Kings xii. 17, *as for the children of Israel, יִשְׂרָאֵל רִחֲמָם Rehoboam reigned over them*; ix. 21, Dan. viii. 32.*

In such sentences as the following, י may be rendered *that*: Ps. cxliv. 3, *what is man יִתְבַּח that thou regardest him!* (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou יִתְבַּח that thou shouldst fear?* But here, the thought is properly: *how little account is man; and yet, thou dost regard him.*

2. As to the relations of time denoted by it, the *Imperfect of consecution* refers, according to the tense which precedes it, either—

a) To present time; namely, in continued description of it, with a preceding *Perfect* (as a *Present*; Gen. xxxii. 6, Is. ii. 7, 8, Job vii. 9, xiv. 2); or *Imperfect* (as a *Present*; Job xiv. 10, 1 Sam. ii. 29); or *Participle*; Nah. i. 4, 2 Sam. xix. 2, Amos ix. 6.

b) Or, less frequently, to futurity; with a preceding *Perfect* (as a *Future*; Is. v. 15, 16, xxii. 7, 8, Joel ii. 23, Micah ii. 13, Ps. cxx. 1); or *Jussive* (Joel ii. 18, 19); or *Imperative*, Ps. 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 *אִם* stands יִתְבַּח Is. xlviii. 12, 19, *for then had been*; and יִתְבַּח in a conditional clause, Ps. cxxxix. 11, *for and (if) I should say*; comp. the common Imperfect § 127. 5.

§ 130.

OF THE IMPERATIVE.

1. The Imperative expresses not only command in the proper sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, and with אֲנִי, Is. v. 3), wish (Ps. viii. 2, and with כִּי 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 § 122, Rem. 2, and § 124 Rem. 2.

phetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a)* promises, Ps. cxxviii. 5, *thou shalt see (יִרְאֶה) the prosperity of Jerusalem*; Is. xxxvii. 30, Is. x. 18, Ps. xxii. 27, Gen. xx. 7; or *b)* threatenings* Is. xxiii. 1, *wail, ye ships of Tarshish, for ye shall (will) wail*; vs. 2, 4, x. 30, xlii. 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 *אָזְ* *ago!* (§ 105); particularly, in command, as well its milder form (do now, this or that) Gen. xxiv. 2, as that of rebuke and menace, Num. xvi. 26, xx. 10; and in exhortation, *אָזְ* *Gen. xii. 13*. Tauntingly permissive is *אָזְ* *אָזְ*, Is. xlvii. 12, *persist now!*

2. We may, from the above, explain the peculiar use of two Imperatives usually connected by *and*: *a)* where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition of obedience implied in it (like *divide et impera!* Engl. *do well and have well*). E. g. Gen. xlii. 18 *וְעָלְתָּ אֶתְּ אֶתְּ* *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, *וְעָלְתָּ אֶתְּ* *rage ye people, and ye shall soon be dismayed*, xxix. 9. In the second member, the Imperfect also may be used; Is. vi. 9, viii. 10, 1 Sam. xvii. 44.

Rem. 1. How far the *Perf.* and *Impf.* may also be employed to express command, has been shown in § 126, *U. c.*, and § 127, *U. 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, *וְעָלְתָּ אֶתְּ* *let every male among you be circumcised*. (In verse 12 *וְעָלְתָּ* is used. But *וְעָלְתָּ* is the Infinitive, which gives the same sense, § 131, 4, *b*). Ps. xxii. 9 (*וְעָלְתָּ* *Inf.*); Gen. xxi. 30, Judges (x. 28, 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, *capula*, Terent. Phorm. V. 6, 10, *expulso te juben* Plant. Curculio, IV. 4, 12.

§ 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1) when there is occasion to express the abstract idea of the verb by itself, neither in connection with what follows, nor in dependence on a preceding noun or particle.* The most important cases in which it is used, are:

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, *לֹא אָבִי הֵלֵךְ* they would not go; vii. 15, *יִלְמְדוּ נָאִים בְּלֵד וְיִבְחָרוּ בְּטוֹב* until he learn to refuse the evil and to choose the good; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, either with or without a preposition, according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, *בְּהִינֵה! יֵשׁוּעַ וְגִלְדָּאֵם יָדֵינוּ בְּקֵר וְנִשְׁחַט בָּאֵר וְנִשְׁחַט בָּאֵר* the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine (where the *Inf.* is a mere accusative governed by behold!); v. 5, *אֲדַבֵּר לָכֵן וְאֲדַבֵּר לָכֵן* I will tell you what I will do to my vineyard, *וְהָיָה גִדְדוֹ וְהָיָה מְסֻכָּתוֹ* the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (the Latin *gerund* in do); e. g. *בְּעִינָה* bene faciendo, for bene, *בְּרַב* 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, *נִשְׁחַט נִשְׁחַט נִשְׁחַט* he urgently besought of me; Gen. xliii. 3, *הִצַּדְנוּ חֲדָשׁ* he strictly charged us (הִצַּדְנוּ). A very clear example is in Amos ix. 8, *אֲנִי הָאֵל וְאֲנִי הָאֵל* 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 *וְיִלְמְדוּ נָאִים בְּלֵד וְיִבְחָרוּ בְּטוֹב* to eat and (to) drink, Ec. xxii. 6; comp. 1 Sam. xxii. 13, xxv. 26. Jer. vii. 18; xlii. 17. This case is analogous with that explained § 121, 2. Comp. also No. 4, a, of this section.

† On the Accusative as a *casus adverbialis*, see § 118. In Arabic, in this case, it takes expressly the accusative ending. In most cases (see Nos. 1, 2, 3, of this section), the *Inf. absol.* answers clearly to the Accusative of the Infinitive, and to this No. 4 also is to be referred.

except that I will not utterly destroy (לֹא הִשְׁמִיד אֲשַׁמְּד). Judg. i. 25. 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, *וְהִנֵּלְךָ הַמֶּלֶךְ עָלֵינוּ* *will thou* (haply) *rule over us?* [is that likely to happen!] xxxi. 30, *if thou wouldst needs be gone** (וְהָיָה חֲסִידְךָ), *because thou so earnestly longest* (וְהָיָה חֲסִידְךָ); 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, *שָׁמַע עַמִּי* *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, *וַיִּשְׁפֹּט עִמָּם* *and he must be always playing the judge!* Two Infinitives may be thus used; 1 Sam. vi. 12, *וָלָכְוּ הָיָלָם* *they went going on and lowing, for they went on lowing as they went*; 1 Kings xx. 37. Instead of a second Infinitive is sometimes used a finite verb (Jos. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the *Infra.* 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. xiii. 10, Gen. xxxi. 15, xvi. 4, Dan. x. 11, 13. In Syriac, the *Infra.* 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 *Infra. absol.* of the *amur* conjugation (Gen. xvii. 13 xl. 15), but also that of *Kal* (e. g. *וַיִּבְרָךְ בְּרַכָּה* Gen. xxxvii. 33; Job vi. 2) or of another of the same signification (Lev. xix. 20, 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb *וָלָךְ* is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, *וַיִּגְדַּל הָעוֹלָם וַיִּקְרָן* *and he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, *וַיִּשְׁפָּט הַמַּיִם וַיִּשְׁפָּט הַמַּיִם* *and the waters flowed off continually*. (The participial construction is also frequent here; e. g. 1 Sam. ii. 26, *וַיִּגְדַּל שְׁמוֹ* *the child Samuel went on increasing in stature and*

* That is, I understand why thou art gone, namely because of thy earnest longing. *Vulgate* : *ecce, ad tuum ire cupiebas*.

in goodness; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant*, grows worse continually.

4. When it stands in place of the *finite verb*. We have here the two following cases, viz.

- a) When it is preceded by a *finite verb*. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being in the Infinitive with the same distinctions implied. (Comp. § 121, 3.) E. g. with the *Perf.* Dan. ix. 5, *וַיִּקְרַע וַיִּפְרֹץ* we have rebelled and (we have) turned away; Gen. xli. 43, *וַיַּעַזְבֵהוּ וַיִּשְׁבֵהוּ* he caused him to ride in the second chariot, and placed him; 1 Sam. ii. 28, Jer. xiv. 5. With the *Impf.* Jer. xxxiii. 44, *וְיָבִיאוּ וְיִכְרְאוּ וְיִשְׁכְּלוּ וְיִשְׁתְּנוּ* they will buy fields for money (Impf.), and write and seal bills of sale, and take witnesses (three Infinitives); Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding *finite verb*; for the Infinitive (the pure abstract idea of the verb), serves as a short and emphatic expression for any tense and person which the connection requires. E. g. it stands: α) for the *Perf.* in lively narration and description, like the Latin *infinitivus historicus*; Is. xxi. 5, *וְיִשְׁכְּלוּ וְיִשְׁתְּנוּ וְיִכְרְאוּ וְיָבִיאוּ* to prepare the table, to set the watch, to eat, to drink (sc. this they do), for they prepare, &c. lix. 4, Hos. iv. 2, Ez. i. 14, Job xv. 35; also β) for the *Impf.* in the sense of the *Future*; 2 Kings iv. 43, *וְיִכְרְאוּ וְיִשְׁכְּלוּ* to eat and to leave thereof (sc. this ye shall do); γ) most frequently for the emphatic *Imp.* (as in Greek); Deut. v. 12, *וְשָׁמַרְתָּ* to observe (sc. thou art to, ye are to); so Ex. xx. 8, *וְזָכַרְתָּ* to remember (oughtest thou); hence, with the full form, *וְשָׁמַרְתָּ הַמִּצְוֹת*, Deut. vi. 17; *וְזָכַרְתָּ הַמִּצְוֹת*, vii. 18. For the *Cohortative* Is. xxii. 13, *וְיָבִיאוּ וְיִכְרְאוּ וְיִשְׁכְּלוּ וְיִשְׁתְּנוּ* to eat and to drink! (sc. let us eat and drink.) 1 Kings xxii. 30 *וְיִכְרְאוּ וְיִשְׁכְּלוּ וְיִשְׁתְּנוּ וְיִבְרְכוּ* to disguise myself and go (I will disguise, &c.).

Item 1. Very seldom is the *Infia.* for the *finite verb* found in connection with the subject, as in Job xi. 2; Ex. i. 14.

2. The examples are also few of the *Infia. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in do; Neh. i. 7 (*וְיִכְרְאוּ וְיִשְׁכְּלוּ*), Ps. l. 21 (*וְיִכְרְאוּ וְיִשְׁכְּלוּ*), Ruth ii. 16 (*וְיִכְרְאוּ וְיִשְׁכְּלוּ*), Num. xxiii. 24 (*וְיִכְרְאוּ וְיִשְׁכְּלוּ*), where it is connected with a *finite verb*.

§ 132.

INFINITIVE CONSTRUCT.

1. The *Infinitive construct*, as a verbal substantive, is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus it is found, a) in the nominative as the subject of the sentence, Gen. ii. 18, *לֹא טוֹב הָיְתָה הָאָדָם לְבַדָּהּ* it is not good, (lit. the being of man in his separation) that man should be alone; b) in the genitive, Gen. xxix. 7, *זֶה הַצֵּמָח הַזֶּה* tempus colligendi; here belongs also the case of an *Infinitive* depending on a preposition, as originally a noun; see No. 2; c) in the accusative, 1 Kings iii. 7, *לֹא אֵדָע* I know not (how) to go out and to come in, prop. I know not the going out and coming in. In this case the *Inf. absol.* may also be used, § 131, 1.

2. For the construction of the *Inf.* with a preposition, as in the Greek *ἐν τῷ εἶναι*, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, *בְּפָגְעוֹ בּוֹ* when he meets with him, prop. in his meeting with him. Jer. ii. 35, *בְּלִי אֶמְרָה* because thou sayest, prop. on account of thy saying. Gen. xxvii. 1, *כִּי הָיוּ עֵינָיו דֹּמָם* so that he could not see (comp. the use of *כִּי* 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, *בְּהִיוֹתָם* when they were created (prop. in their being created).

Rem. 1. *הָיָה לַעֲשׂוֹת* (or *לַעֲשׂוֹת* with the omission of *הָיָה*) signifies, 1) he is about to do, intends or purpose to do, and he is intent upon, is eager to do (comp. Eng. I was to do something). Gen. xv. 12, *וְהָיָה לְיָסָד* and the sun was about going down. Hence it serves for a periphrasis of the *Impf.* 2 Chr. xxvi. 5, *וְהָיָה לְרִישׁ אֱלֹהִים* and he served God; without *הָיָה*, Is. xxxviii. 20, *וְהָיָה לְחַשְׁבֵּנִי* Jehovah saveth me; xl. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) It is to do for it must be done (comp. Eng. I am to give for I must give). Jos. ii. 5, *וְהָיָה לְסָגוֹר* and the gate was to shut for was to be shut. More commonly *הָיָה* is omitted; 2 Kings iv. 13, *מָה לָּנוּ* what is to be [can be] done.

2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Lat. *non est solvens*). Judges i. 19, *לֹא יָצָא מִן הָאָרֶץ* *he could not drive out.**

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus the *Perf.* is connected with the *Infra.* Amos. i. 11, *וַיִּקְרָא הָאֱלֹהִים בְּשֵׁם יְהוָה—וַיִּשְׁתַּף אֶת הַחֶמְדָּה* because he pursued—and stifled his compassion; Gen. xxvii. 45; the *Impf.* with *Var. consec.* Gen. xxxix. 18, *וַיִּקְרָא קוֹלִי וַיִּבְרַח* when I raised my voice and cried; Is. xxx. 12, xxxviii. 9. Most usually the *Impf.* with the simple *ו* prefixed, as in Is. v. 24, x. 2, xlii. 9, xiv. 23, xxx. 26. Comp. the similar succession of the participle and finite verb, § 131, Rem. 2.

1133.

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, *וַיִּקְרָא אֱלֹהִים אֶת מֹשֶׁה* to set up the Tabernacle; 1 Sam. xix. 1, *וַיִּקְרָא דָּוִד* to kill David; Gen. xviii. 25, *וַיִּקְרָא אֱלֹהִים* to kill the righteous; 1 Kings xii. 15, xv. 4, 2 Kings xxi. 8, Ez. xlv. 30; Lev. xxvi. 15, *וַיִּקְרָא אֱלֹהִים* to do all my commands; Gen. xix. 29, *וַיִּקְרָא אֱלֹהִים* when he overthrew the cities; Prov. xxi. 15, *וַיִּקְרָא אֱלֹהִים* to do justice; † with the accusative of the pronoun, *וַיִּקְרָא אֱלֹהִים* in order to establish thee, Deut. xxix. 12; *וַיִּקְרָא* to bring me back, Jer. xxxviii. 26; *וַיִּקְרָא* to slay me, Ex. ii. 24; *וַיִּקְרָא* to seek me, 1 Sam. xxvii. 1, v. 10, xxviii. 9, 1 Chron. xii. 17; *וַיִּקְרָא* quum (mater) eos pareret. So if the verb governs two accusatives, as: *וַיִּקְרָא אֱלֹהִים אֶת דָּוִד* 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 *וַיִּקְרָא אֱלֹהִים*. Comp. moreover, the Hebrew *לֹא יָצָא* non licet mibi, and the Syr. *לֹא לִי* non possum (Agrell Suppl. Syr. pp. 8, 10).

† In examples like this, we might regard *וַיִּקְרָא* as genitive of the object (§ 114, 2), a construction common in Arabic; but as *וַיִּקְרָא* is used in other examples, and as there never occurs in such a connection a form like *וַיִּקְרָא* (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 *Infra.* as an accusative. Comp. Nos. 2 and 3.

same construction; e. g. *דָּעָה אֶת־יְהוָה* knowledge of Jehovah (prop. the knowing Jehovah); Is. xi. 9; *לִירְאָה אֵצֶי* to fear me, Deut. v. 26; Is. xxx. 28, lvi. 6.*

2. The subject of the action is usually placed immediately after the Infinitive, sometimes in the genitive (where the Inf. is regarded rather as a substantive), sometimes, and for the most part, in the nominative. E. g. 2 Chron. vii. 3, *רָדַת הָאֵשׁ* the coming down of the fire; Ps. cxxxiii. 1, *סֹבֵב אֲדָמָה בָּם יוֹשֵׁב* the dwelling of brethren together; Ex. xvii. 1, there was no water *לְשִׁבְתָּם הָעָם* for the people to drink (prop. for the drinking of the people). That the subject is in the genitive, is very clear after Infinitives with a feminine ending; as in Gen. xix. 16, *בְּחַסְדָּתָהּ יְהוָה* on account of Jehovah's compassion for him; Is. xlvii. 9, *בְּקִסְמוֹת הַכִּיּוֹר מְאֹד* though thy enchantments are very many; and also when it is a suffix, as in *בְּקִרְאִי* when I call, Ps. iv. 2, 4 (but also incorrectly, *בְּשִׁיבוֹי* when I return, Ez. xlvii. 7, for *בְּשִׁבוֹי*). On the contrary, the relation of genitive is excluded, and the subject is rather to be regarded as the nominative, in Ps. xlv. 3, *בְּהִשָּׁד אֶרֶץ* (not *בְּהִשָּׁדָהּ*) when the earth shakes; Deut. xxx. 19, *כִּהְיֶה יְהוָה לָּךְ* when Jehovah gives thee rest; 2 Sam. xix. 20, *לְשֵׁם הַמֶּלֶךְ אֵלֶיךָ* that the king should lay it to heart; also where the Inf. and its subject are separated, as in Judg. ix. 2, *הֲטָשָׁל בָּנִים שִׁבְעִים אִישׁ אִם טָשָׁל בֶּן אִישׁ אֶחָד* whether that seventy men rule over you, or that one man rules over you? Job xxiv. 22, *לְהִסְתֵּר שָׁם פְּעָלֵי אֵין* that the workers of iniquity may hide themselves there; Ps. lxxvii. 10. See farther in No. 3.

3. When the object of the Infinitive, as well as its subject, is to be expressed, the subject is regularly placed next after the Inf. and then the object. The latter is here manifestly the accusative; but the subject stands, as in No. 2, sometimes in the genitive, but most commonly in the nominative. The genitive (prevalent in the Arabic) shows itself, e. g. in Deut. i. 27, *בְּשִׂנְאָתָהּ יְהוָה* because Jehovah hates us; Is. xiii. 19, *בְּתִשְׁתָּהּ אֱלֹהִים* as God overthrew Sodom; Deut. vii. 8, 1 Kings x. 9; Is. xxix. 13, *יִרְאָתָם אֵצֶי* their (eorum) reverence for me; Gen. xxxix. 18, *כַּהֲרִימִי קוֹלִי* when I lifted up my voice. But the nominative occurs, e. g. in Is. x. 15, *כִּהְיֶה שֵׁבֶט אֲדָמִימִי* as if the rod could shake him that lifts it up (where the form would

* For examples of an accus. of the object with the Inf. passive, see § 133, 1, a.

be *הַמֶּלֶךְ*, if *שָׁמַע* were the genitive); and so, commonly, the subject is to be regarded as the nominative, e. g. 1 Kings xiii. 4, *וַתִּשְׁמַע הַמֶּלֶךְ אֶת-הַדְּבָרִים* when the king heard the word of the man of God. Gen. xiii. 10, Josh. xiv. 7, 2 Sam. iii. 11, Jer. xxi. 1, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, *וַיֵּדַע אֱלֹהִים אֶת-בָּרְכָא* since God hath caused thee to know all this.

It is an unusual order of the words, when the object is placed first after the Infinitive, and then the nominative of the subject is added by way of complement; e. g. Is. xx. 1, *וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו* when Sargon sent him; Ezra ix. 8, *וַיִּתְּנֵנוּ עֵינֵינוּ אֶל-הַשָּׁמַיִם* that our God may enlighten our eyes; 2 Chron. xii. 1, *וַיִּתְּנֵנוּ עֵינֵינוּ אֶל-הַשָּׁמַיִם* when Rehoboam had established the kingdom. Josh. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

§ 134.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the relations of time, as *מָוֶת* dying (Zech. xi. 9); *הַמֵּת* he who has died, dead (so very often); *הַיָּשׁוּב* he who is to die (Gen. xi. 3); *הַנֶּפֶל* he who falls, has fallen, will fall; *הַנֶּעֱשֶׂה* facturus (Gen. xli. 25, Is. v. 5); though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in *-ndus*, e. g. *הַיָּרֵא* metuendus, terrible, Ps. lxxvi. 8; *הַמְּלֻחָד* 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, *וְהָיָה זָרָה בָּא* one generation goes, another comes; ver. 7, *כָּל-הַנְּחָלִים הַלֵּכִים* 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 *אֲנִי יָרֵא* I fear Gen. xxxii. 12, *אֲנִי וְאֶחָד מֵעַמִּי* we are afraid 1 Sam. xxiii. 3; or it is appended as a suffix to the word *אֲנִי* (is), as Judges vi. 33, *אֲנִי יָרֵא* if thou sarest. In the same manner it is appended, in negative sentences, to *אֲנִי*, e. g. *אֲנִי יָרֵא* if thou send him not Gen. xlii. 5.

Hence b) the *Future* (conceived as present, comp. § 129, 4). Is. v. 5, *אֲנִי יָרֵא* I will tell you what I do, for what I will do. Gen. xix. 13, xli. 25, 1 K. i. 14.

^{*} In Syrian and Chaldee it is more frequently used thus than in its proper signification as a participle.

Also c) the *Past*, especially when it stands connected with the statement of past and contemporaneous circumstances. Job i. 16, וְהָיָה כִּשְׁכֹּחַ הַיָּם אֶת הַקֵּץ לַיָּם *the one (was) still speaking when another came*; ver. 17, Gen. xlii. 35, Ex. ii. 6, Judges xiii. 9, I Sam. xvii. 23, I K. i. 5, 22. But it is also used with reference to past time, and even for the perfect *Preterite*, without any such connection; e. g. Dent. iv. 3, מִיָּמֵינוּ תִּזְכָּר *your eyes which have seen.*"

With the verb **הָיָה** it serves as a periphrasis of the Imperfect.† Job i. 14. **הָיוּ הָאֲוֵנוֹת מְעַבְדִּים** (as in English) *the oxen were ploughing*; Gen. xv. 17, Judges i. 7, xvi. 31.

Rem. 1. In all the three cases, α, b, c , הִנֵּנִי is employed before the participle for awakening special attention. E. g. (a) where the *Part.* stands for the *Present*, הִנֵּנִי הָיָה behold! thou (art) with child Gen. xvi. 11, xvii. 42, Ex. xxxiv. 11; b) for the *Future*, Gen. vi. 17, Is. lii. 1, vii. 44, vii. 1; c) for the *Past*, Gen. xxxvii. 7, xli. 17.

2. Often, the construction is changed, from the participial form to that of the finite verb; the pronouns *who*, or *which*, &c. (על) implied in the participle, must then be mentally supplied before the verb. E. g. the *Part.* and *Perf.* in Is. xiv. 17, *who made* (עש) *the earth a wilderness*, and (who) *destroyed* (הרס) *the cities thereof*; xliii. 7; *Part.* and *Impf.* (Present) with or without ? before the second clause, e. g. Is. v. 8, *והיה ביתי כגן סגור ויהיה ביתי כגן סגור* *was to those who connect home with house, and (who) join field to field*; vs. 11, 23, xxxi. 1, 1 Sam. ii. 8, Prov. xix. 26; also with *For connect.*, e. g. Gen. xxvii. 33, *והיה צידו בשר* *who hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous change from the infinitive-construction. § 132. Rem. 2.)

4135

CONSTRUCTION OF THE PARTICIPLE

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same regimen as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֹיֵב דָּוִד *David's enemy* (prop. *one that hated David*); 1 Kings ix. 23, הַיָּדִים בָּנִים *they who rule over the people*; Ez. ix. 2, לְבוֹשׁ בָּדִים *clothed with linen garments*: 2) as nouns followed by a genitive (§ 112, 2), e. g. Gen. xxii. 12, יֵשׁוּעַ אֱלֹהִים *one that fears (a fearer of) God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתָא *they that dwell in (inmates of) thy house*; Ez. ix. 11, לְבוֹשׁ הַבָּדִים *the one clothed with linen gar-*

* For the use of the article here before the president, see § 110, 3, Rom.

† In Syriac, the Present and Imperfect are expressed, directly, by *interfixions* *ay*, *ewm*, letter *ay*, and *interfixions sui* = *interfixions*.

ments; קָרַע בְּגָדָיו *those whose garments are rent*, 2 Sam. xiii 31; עָלָיו חַטָּאתָו *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 *בָּא*, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי בָּאֵי *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. הֶקְדִּי נָפִי, *those who rise up against him, — against me*, for עָלָי, Ps. xviii. 40, 49, Deut. xxxiii. 11; שֹׁבוּ מִפְּשָׁעָם *they who turn away from transgression*, Is. lix. 20.

2 The two constructions, explained in No. 1, are found also in connection with *suffixes*. The first is followed in עָשָׂה לִּי *he who made me*, the second in עָשָׂה לִּי *my maker*.

§ 136.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, b) that the Imperfect, especially the cohortative form with the ending *הֵי*, and with the particle *אִם*, is employed to express the Optative. It remains to mention two other forms under which it is expressed by periphrasis, namely:

1. By questions expressive of desire. E. g. 2 Sam. xv. 4, מִי יִשְׁפֹּט לִּי *who will make me judge? i. e. would that I were made judge!* Judg. ix. 29, אֵתְּנָם חֵטְוּ בְּיָדִי *would that this people were placed under my hand!* Ps. lv. 7, Job xxix. 2. In the phrase מִי יִשְׁפֹּט לִּי the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed a) by an accusative, as Deut. xxviii. 67, מִי יִשְׁפֹּט לִּי *would it were evening! prop. who will give (will make it) evening?* b) by an Infinitive, as Ex. xvi. 3, מִי יִשְׁפֹּט לִּי *would we had died!* c) by a finite verb (either with or without *י*), Deut. v. 26, מִי יִשְׁפֹּט לִּי *O that they had this heart!* Job xxiii. 3.

2. By the particles *אִם* *si*, *O si!* *אִם* *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Impf.* Gen. xvii. 18, by the *Part.* Ps. lxxxi. 14, seldom by the *Imp.* Gen. xxiii. 13. When it is followed by the *Perf.* the desire expressed has reference to past time; as Num. xx. 3, מִי יִשְׁפֹּט לִּי *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. וַיִּשְׁתַּחֲוֶה Ez. xxiii. 49; וַיִּשְׁתַּחֲוֶה Ruth i. 8; וַיִּשְׁתַּחֲוֶה thou (fem.) hast made a league Is. lvii. 8; comp. Cant. ii. 7. Compare the analogous use of the pronoun, §121, Rem. 1.

2. The third person (most commonly its *masc.* form) is very often employed impersonally. E. g. וַיְהִי and it happened; וַיִּבֶן and he built (lit. it was strait to him) he was in trouble; וַיִּשְׁתַּחֲוֶה and he became warm. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַיִּשְׁתַּחֲוֶה and David was in trouble; Ps. l. 3, Jer. x. 7.

The Arabic and Ethiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Engl. *they*, *one*, or simply the *passive voice*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא they called Gen. xi. 9, xvi. 14, 1 Sam. xix. 22, xxiv. 11; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיִּבְרֹא and they brought him in haste, for he was brought; *c*) by the 2d person, e. g. Is. vii. 25, לֹא יֵבֹאוּ שָׁמָּה there shall no one go thither; *d*) in the common phrase עַד בֹּאֵר or עַד בֹּאֵר until one comes; *d*) by the passive voice, as Gen. iv. 26, וְהָיוּ קוֹלָם וְהָיוּ קוֹלָם then they began to call upon —.

Rem. 1. In the first case (letter *a*) the force of אֵל (impersonal, as we use *one, men, they*) is implied. The full construction occurs in one instance, 1 Sam. ix. 2, וַיִּשְׁתַּחֲוֶה בְּמִתְרָאֵל בְּהָאֵל formerly they said thus in Israel. Sometimes the *Part.* of the verb is added, as its nominative; e. g. Is. xvi. 10, לֹא יֵבֹאוּ הַבְּרָרִים the treacher shall not tread, for they shall not tread = there shall be no treading; xxviii. 4, Ez. xxxiii. 4, Deut. xxii. 8. The last is not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E. g. אַתָּה תֵּבֵן thou

* Sometimes on the contrary the impersonal *dicent* must be understood as strictly the *passive dicent*. Job vii. 3, nights of pain have they appointed me, we are appointed me (so. by God); iv. 19, xvii. 12, xxxii. 13, xxxiv. 29. So in Chaldean very frequently (Dan. ii. 30, iii. 4, v. 3) and in Syriac.

has given Judges xv. 18, 1 Kings xxi. 7, Ps. cxxxix. 2; also after the verbal form, Judges xv. 12, which, in the later writers, is done without any special emphasis, as וַיִּשְׁמְעוּ Eccles. i. 16 at the beginning; ii. 11, 12, 13, 15, 20, viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. i. 22, $\text{וַיִּשְׁמְעוּ אֲזַיִם וְאֲזַיִם}$ for they shall be ashamed of the groves in which ye delight, where both the third and second persons are employed with reference to the same subject; lxi. 7, Deut. xxxii. 15, 17, Mic. ii. 3. — In Job xlii. 28, the third person is probably employed *auxiliary* for the first; compare also vi. 21 (according to the reading וַיִּשְׁמְעוּ).

4138.

CONSTRUCTION OF THE VERB WITH THE ACCUSATIVE.

All transitive verbs govern the accusative (4118). 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. בָּכָה to weep, and to weep for, bewail; שָׁכַח to dwell, and to dwell in, inhabit; יָצָא to go forth, and also like *egredi* in the form *egredi urbem*, Gen. xiv. 4.

Here notice further;

Rem. 1. Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as בָּכָה בְּכִי Ps. xiv. 5, בָּכָה בְּכִי 1 K. i. 12, like *languine* *foetus* 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, $\text{וַיִּבְכֶּה בְּכִי}$ he cried a loud and bitter cry; ver. 33; Zeph. i. 14; 1 Chr. xxix. 9. Comp. *moris* *sonus* &c.

2. Verbs which signify to *flow*, to *stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. Lam. iii. 48, $\text{וַיִּשְׁכַּח מַיִם בְּעֵינָי$ my eyes flow down streams of water. Joel iv. 18, the hills flow milk. So רָץ to run, to flow, Jer. ix. 17, רָץ to distil, Joel iv. 18, and $\text{וַיִּשְׁכַּח מַיִם בְּעֵינָי}$ to gush forth, to flow abundantly (hence to bear along as does a torrent), Is. x. 22; similar, but more bold is Prov. xxix. 31, $\text{וַיִּשְׁכַּח מַיִם בְּעֵינָי}$ and behold it (the field) has all gone up to thorns—inexpensive whit. Is. v. 6. Compare in Greek, *apoptis idag*, Hymn in Apoll. 9, 202, ὅλας τὰς ὁδοὺς ; [in Eng. "which all the while ran blood!"]

3. It is also to be regarded as a mere poetic usage, when verbs which signify to *do*, to *speak*, to *cry*, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in $\text{וַיִּבְכֶּה בְּכִי}$ to cry a loud voice

(comp. Rem. 1), for to cry with a loud voice, Ezek. xl. 13; to speak (with) a false tongue (Ps. cix. 2), hence Ps. lli. 3, אֶפְרַיִם קִלְיִי אֶפְרַיִם with my (whole) voice I cry; אֶפְרַיִם קִלְיִי lxi. 17, with my (with full) mouth I cry; so, to speak with the mouth, Ps. xvii. 10, with the lips, xii. 3; to labour with the hand, Prov. x. 4; to help with the right hand, with the hand, with the sword, Ps. xvii. 13, 14, xlv. 2, lx. 7, 1 Sam. xrv. 28, 33; in which cases the accusative instrument is employed. In the same cases 2 instrumenti is also used, e. g. to praise with the mouth Ps. lxxxix. 2, cix. 30; to entreat with the mouth Job xix. 16. The same use of the accusative is found in Greek; e. g. ἀπολαύειν ὁδοῦ, nauter illos; (see Porson and Schäfer ad Eurip. Orest. 1437, 1477, Bernhardy Synt. Gr. Sprach. 8, 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: Schlittschuhe laufen; eine herrliche Stimme singen; eine tüchtige Klinge schlagen [so in English, to play the harp, to sound the trumpet].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. אָנַח to reply to (like ἀναισθουσαι τενα, prop. to acquaint, to inform one); נָסַח causam alicujus agere (prop. to defend him before the judge); בָּשַׂח to bring joyful news to one, to cheer him with glad tidings; נָסַח to commit adultery with one (prop. to embrace adulterously); נָסַח to become surety for one (to bail him).

Rem. 1. In the same manner is construed even the passive and reflexive conjugations Niph, Hoph, and Hithpa, the verb sometimes assuming under these forms a signification which requires the accusative. Ex. אָנַח to prophesy, Jer. xrv. 13; נָסַח to surround (prop. to place the selves around), Judges xix. 22; נָסַח I am made to possess, i. e. have taken in (unwilling) possession, Job vii. 3; נָסַח to plot against, Gen. xxxvii. 18; נָסַח 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 נָסַח, for נָסַח בְּרִיתָא

* On the contrary, the Hebrew employed the 2 instrumenti 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 gnash the teeth (Ps. xxxv. 16), and to gnash with the teeth (Job xvi. 9), where head and teeth could be treated either as the object of the verb or as the instrument. But the form of expression differs from ours in the phrases: נָסַח to open the mouth (Job xvi. 16, prop. to make an opening with the mouth), נָסַח to spread out the hands (Isa. i. 17, prop. to make a spreading with the hands), comp. נָסַח קִיב and נָסַח קִיב.

to make a covenant, 1 Sam. xx. 10; *שָׁלַח* to stretch forth, sc. *יד* the hand Ps. xviii. 17.

3. Classes of verbs which govern the accusative are: / *a*), those which signify to clothe and unclothe, as *לָבַשׁ* to put on a garment, *שָׁטַם* to put off a garment, *שָׂנָה* to put on as an ornament; e. g. *לָבַשׁוּ כְרוֹם הַצֹּאן* the pastures are clothed with flocks; Ps. lxx. 14, cix. 29, civ. 2; *b*) those which signify fulness or want, as *שָׂבַע* to be full, *שָׂרַץ* to swarm with (Gen. i. 20, 21), *שָׂבַע* to be satiated, *שָׂרַץ* to overflow (Prov. iii. 10), *שָׂדֵר* to want, *שָׂבַל* to lose (children); e. g. *וַתִּשָּׂבֵא הָאֶרֶץ אֹתָם* and the land was filled with them, Ex. i. 7; *אֵלֶּי וַתִּסְרֹן חֲמִשִּׁים הַיְּדֵיִם הַטֹּהֵה* lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty, Gen. xviii. 28; *אֶשְׂבֵּל עִם שְׁנֵיכֶם* (why) should I lose you both together, Gen. xxvii. 45; *c*) most verbs of dwelling, not merely in a place (to inhabit, Judg. v. 17, Is. xxxiii. 16, Gen. iv. 20), but also among a people, with one, as *שָׁבַע*, *נָזַר*; e. g. *אֶשְׁכֵּנָה לַיהוָה* I dwell among those that breathe out flames, Ps. lvii. 5, v. 5, cxx. 5; *d*) those which express going or coming to a place (*petere locum*); hence *בִּיא*, with the accus. to befall one. Here belongs the accus. loci, 1118. 1

1139.

VERBS WHICH GOVERN TWO ACCUSATIVES.

Such are:

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in *Kal* govern one accusative. E. g. *מִלֵּאֵהוּ רוּחַ חָכְמָה* I have filled him with the spirit of wisdom, Ex. xxviii. 3; *וַיַּלְבֵּשׁ אֱלֹהִים כְּנָדִי בִטָּה* and he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And further, *אָזַר* to gird one with Ps. xviii. 33, *בָּרַךְ* to bless one with Deut. xv. 14, *קָדַשׁ* to crown one with, and *חָסַר* to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs whose signification in *Kal* is causative; such e. g. *אָסַף* to cover or clothe one with any thing (Ps. v. 13, Ez. xiii. 10; hence also to sow, to plant Is. v. 2, xvii. 10, xxx. 23, Judg. ix. 45; to anoint Ps. xlv. 8); to fill (with), to bestow (upon), to deprive (of), Ez. viii. 17, Gen. xxvii. 37; to do one a favor or an injury, 1 Sam. xxiv. 18; to make

one something (Gen. xvii. 5), e. g. וְשִׁיתָ אֹתוֹ לִסֵּן מִשְׁחַת קֹדֶשׁ *and make it a holy anointing oil*,* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבְנֶה אֶלְדֵּי־אֲבִינִים סֶלֶחַ *and he built of the stones an altar*, prop. *built (formed) the stones into an altar*; Lev. xxiv. 5. More striking examples of this construction are those in which the accusative of material is placed last; as Ex. xxxviii. 3, כָּל־כֵּלָיו עָשָׂה בְרָזָה *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. הָרָגָה עַל הָרֶגֶל *to smite one on the cheek*, for *to smite upon his cheek*, Ps. lli. 8 (comp. Dent. xxxiii. 11, 2 Sam. iii. 27); הָרָגָה עַל הָיָה *to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; so also with הָרָגָה, 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 בָּרָא *in-trare*, יָצָא *ex-ire*, שָׁבַר *to re-turn*, קָדַם *to pre-cede*, קָרָא *oc-curr*; or b) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with עַל *to call upon*, with אַחֲרָי *to call after*; נָפַל *to fall*, with עַל *to fall upon*, and also [with or without עַל] *to fall off—to* (i. e. *to desert from one to another*), with לְפָנָי *to fall down before*; הָלַךְ with אַחֲרָי *to go after, to follow*.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words, construed with this or that particle, we shall most properly treat in § 151, on the meaning and construction of the different prepositions.

* On the passives of these verbs, see § 143, I.

§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnaus* 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. *וְהָאָלָהּ* *to turn* (or *look*) *with astonishment to one*, Gen. xliii. 33; *וְהָאָלָהּ* *to follow Jehovah fully*, Num. xiv. 24; Ps. xxii. 22, *וְהָאָלָהּ* *hear* (and *save*) *me from the horns of the wild bulls*; Is. xiv. 17, *וְהָאָלָהּ* *his prisoners he did not release* (and *let go*) *to their homes*; Ps. lxxxix. 40, Gen. xliii. 28, Is. xli. 1.

§ 142.

UNION OF TWO VERBS FOR THE EXPRESSION OF ONE IDEA.

When one verb has another for its complement, the second (in sense the leading verb), is construed as follows:

1. It stands in the Infinitive, either *absolute* (§ 131, 1) or (more commonly) *construct*, after the other verb. E. g. Deut. ii. 25, 31, *וְהָאָלָהּ* *I begin to give*; Gen. xxxvii. 5, *וְהָאָלָהּ* *and they went on to hate*; Ex. xviii. 23, *וְהָאָלָהּ* *thou canst endure*; Is. i. 14, *וְהָאָלָהּ* *I am weary with bearing*. Still more frequently—

2. It stands in the Infinitive preceded by *ל*, as Deut. iii. 24, *וְהָאָלָהּ* *thou hast begun to show*; Gen. xi. 8, *וְהָאָלָהּ* *and they ceased to build*; xxxvii. 20, *וְהָאָלָהּ* *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These are the usual constructions in prose after verbs signifying *to begin* (*וְהָאָלָהּ*), *to continue* (*וְהָאָלָהּ*), *to hasten* (*וְהָאָלָהּ*), *to cease* (*וְהָאָלָהּ*), *to be finished* (*וְהָאָלָהּ*); so also, *to make good* — *to do well* (*וְהָאָלָהּ*), *to make much or many* (*וְהָאָלָהּ*), and the like modes of action expressed for the most part, by Hiphil; *to be willing* (*וְהָאָלָהּ*), *to be unwilling*, *to refuse* (*וְהָאָלָהּ*), *to seek*, *to strive for* (*וְהָאָלָהּ*), *to be able* (*וְהָאָלָהּ*), the latter signifying *to know* (how) *to do*, *to learn* (*וְהָאָלָהּ*), *to permit*.^{*} It is to be

^{*} *To permit one to do a thing* is expressed by *וְהָאָלָהּ* *וְהָאָלָהּ*, and *וְהָאָלָהּ* *וְהָאָלָהּ*, prop. *to give or grant one to do a thing*. Gen. xx. 6, *וְהָאָלָהּ* *I have not permitted thee to touch*.

remarked, however, that in poetry the ל is often omitted where it is used in prose, as אָהב to be willing, with ל , Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9, xlii. 24.*

3. It has, like the first, the form of the finite verb; they are then construed—

a) With ו before the second verb, agreeing with the first in tense, gender, and number, both forming one idea, as in Nos. 1 and 2 [Comp. in Engl. "make haste and come down" = make haste to come down.] Judg. xix. 6, $\text{וַיֵּלֶךְ הָאִישׁ לָלַיְלָה$ *he pleased none and tarry all night*, Jos. vii. 7. Gen. xxvi. 18, $\text{וַיָּשֶׁב יִצְחָק$ *and he returned (repeated) and dug, for he dug again*; xxxvii. 7, 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife, for he again took a wife*. Esth. viii. 6, $\text{וְכִי־יִשְׁמַע אֶת־כֹּהֵן־הָאֱלֹהִים$ *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 ו (according to § 126, 6); as in Esther (above quoted); Deut. xxxi. 12, *that they may learn (Impf.) and fear (Perf.)*, for *to fear*; Hos. ii. 11, Dan. ix. 25; and vice versa, it may begin with the *Perf.* and be continued in the *Impf.* with ו , as in Job xxiii. 3.

b) Without ו and ($\alpha\sigma\upsilon\rho\delta\epsilon\tau\omega$), the second verb connecting more nearly with the preceding one, and the first (as in letter a) agreeing with it in tense. Deut. ii. 24, $\text{רַחֵם יְהוָה$ *begin, take possession, for begin to take*; Hos. i. 6, $\text{לֹא אֶחָס אֶתְּהֶם$ *I will not go on and pity, i. e. I will no longer pity*; 1 Sam. ii. 3, $\text{אֵל יִבְרַח וְלֹא יִדְבַּר$ *multiply not and speak = speak not much*; Lam. iv. 14, $\text{בְּלֹא יִקְרָא יָדָם}$ *so that they could not touch*; Job xix. 3, Hos. v. 10.

This construction is more poetical than the one under letter a. Comp. e. g. $\text{וַיִּשְׁמַע יְהוָה$ followed by ו in Gen. xxv. 1, xxxviii. 5; but without it in Hos. i. 6, Is. iii. 1.—It occurs, however, in common prose, as in Josh. iii. 16, Neh. iii. 29, 1 Chron. xiii. 3, Jos. iii. 16, Deut. i. 5.

c) Also $\alpha\sigma\upsilon\rho\delta\epsilon\tau\omega$, but with the second verb in the Imperfect, as being more strictly dependent on the first, which we may express by the conjunction *that*. Job xxxii. 22, $\text{לֹא יָדַעְתִּי אֲכַזֵּר$ *I know not how to flatter* (prop. I know not what to do, that I

* So after words which include an analogous verbal-idea. E. g. אֵין לָבִיא *it is not permitted to enter in*; אֵין זֶרֶק (poet.) *there is nothing to be compared to thee*, Ps. xl. 6; זָרִיד *ready, prepared*, commonly with ל , without it in Job iii. 8.

may flatter—I cannot flatter). 1 Sam. xx. 19, וְלִפְנֵי הַמֶּלֶךְ, and
cause on the third day, (that) thou come down, for on the third
day come down. Is. xlii. 21.

In Arabic and Syriac this construction is very common; * in Hebrew rare, but was necessary at least in those cases, where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1.
אֵלֶּיךָ אֲנִי קוֹרְאָה לֵבְשׁ יְהוָה וְעַתָּה תִקְרָא עָלַי
thou shalt not add (that) they shall call thee, for thou shalt not continue to be called; Num. xxiii. 6.
אֵלֶּיךָ אֲנִי קוֹרְאָה וְעַתָּה תִקְרָא עָלַי
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 iris* (letter *a*), *potuit iri* (ⲡⲏⲩⲣⲓ), *potuit et iret* (not in Hebrew), *potuit iret* (letter *c*). See Agrell. Suppl. Synt. Syr. p. 33.

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

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

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. xxxi. 27, *לָמָּה נִסְתָּרָה לְךָ* wherefore hast thou secretly fled; xxxvii. 7, *נִסְתָּרָה סָבִיב* and boxed, for dozed around; 2 Kings ii. 10, *הִשְׁתָּדֵר בְּשִׁאלָה* thou hast sought hardly in asking, i.e. hast made a hard demand. The verb which qualifies the other may also occupy the second place, but never without special cause; e.g. Is. liii. 11, *יִשְׂבַּח וְיִשְׂתַּבַּח* he shall see and be satisfied (with the sight), and lvi. 11, *וְיִשְׂבַּח וְיִשְׂתַּבַּח* that ye may suck and be satisfied (thereby); xxi. 11.—Jer. iv. 5, *קִרְאוּ וְיָבִיאוּ* means call ye (and that) with the full voice = call aloud.

2. Of a different construction are those verbs, which take after them (in place of an accusative) a sentence or clause depending on **וַיֵּדַע** *that* (§ 155, 1); such e. g. *as to see* (Gen. i. 4, 10), *to know* (Gen. xxiii. 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 *volabat dilacerare* (he was inclined, that he should rend), for he would rend; and so the Syrian *يَقَامُ* *volabat tollere* (Luke xviii. 13), he would lift up, but oftener with the conjunction *that*, *يَقَامُ وَتَلَبَّأَ* he would come. The Latin also may omit the conjunction in this case: *Quid sis furiam?* Ter. *Polo hoc stratori contingit*, Cic. Brut. 84. So in German, *Ich wollte, es wäre*; *Ich dachte, es ginge*, I would it were, &c.

+ For אֲשֶׁר (620, Ben.) *Inf. High* of אֲשֶׁר.

‡ This construction also is common in Syriac (see Hoffmann's *Gram. Syr.* p. 243, §), where it is by no means to be taken (as by J. D. Michaelis) for a *Graciosa*.

§ 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, כְּסֵי הָרִים בָּלָה, *the mountains are covered with its* (the vine's) *shade*; 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים, *clothed with garments* (prop. *made to put on garments*); Ex. xxv. 40, אֲשֶׁר-אַתָּה מְרָאֶה, *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur* = *they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 137, Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגֵּד לְרִבְקָה אֶת־כָּל־אֲשֶׁר־עָשָׂה לָּהּ, *and they made known to Rebecca the words of Esau*; iv. 12, וַיִּגְדַּל לְחַנּוּךְ אֶת־יִצְחָק, *one bore (for his wife bore) to Esau's Israel*; xxi. 5, בְּהַעֲבֹד לִי אֶת־יִצְחָק, *at the time of bearing (it is said) to him Isaac*; xl. 20, יוֹם הַלֵּידָה אֶת־פָּרֹחַ, *the day on which Pharaoh was born*; xvii. 5, לֹא יָקֻץ כֹּד אֶת־פָּנֶיךָ אֲנִי, *no longer shall they call thy name Abram*. Ex. x. 8, וַיָּבִיאוּ אֶת־מֹשֶׁה אֶל־פָּרֹחַ, *and they brought Moses back to Pharaoh*. Lev. xvi. 27, Jos. vii. 15, 1 K. ii. 21.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147); for it is not, in the Hebrew conception, the subject of the passive verb, but is governed by it in the accusative as its object. Is. xxi. 2, הָיוּ קְשֵׁת וְחֵדָּיִל, *claustra diram nuntiabant mihi* (the noun in the accus.); Dan. ix. 24, septuaginta septimanas destinabunt (נִתְּנָה); 1 K. ii. 21, Is. xiv. 3, Gen. xxxv. 26, Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek); as בְּרִידָה לָאֵל, *blessed of God* (εὐλογητὸς τοῦ θεοῦ), Gen. xiv. 19, Prov. xiv. 20. More rare, but entirely certain, is the same use of מִן (prop. *out from*, by which *origin*, *source*, in general, is often denoted); Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; מִן־מַעַד, *a parte*, Gen. vi. 13; מִן־בְּרֵי, Num. xxxvi. 2, Is. xlv. 17; and sometimes of the *accusative instrumenti* (comp. § 138, 1, Rem. 3) without a preposition, Is

* Comp. Olshausen, Emendationen zum A. T. S. 24. 25.

l. 20, **חָרֵב תִּאָכְלֶנּוּ** *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning. E. g. **יָרַד** *to go down*,—spoken of a forest, *to be felled*; **קָבַע** *for to be brought up*, *to be laid upon* (the altar) Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; **וּצָא** *to be brought out of*, Deut. xiv. 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula: 1 Kings xviii. 21, **יְהוָה אֱלֹהֵינוּ הָאֱמִתִּי** *Jehovah (is) the true God*; Gen. ii. 4, **זֶה הִנֵּה הִיסְטוֹרְיָה** *this (is) the history*; ii. 12, **זֶה הַיָּדָא הַזֶּה הַיָּדָא הַזֶּה** *the gold of that land (is) good*; Is. xxxi. 2, **נָם הִיא חָכָם** *he too (is) wise*.—The frequent use, in this connection, of a pronoun of the third person referring to the predicate, for marking more distinctly its union with the subject, has already been noticed, § 121, 2.

More seldom the copula is expressed by the substantive-verb **הָיָה**. Gen. i. 2, *and the earth was* (**הָיָה**) *waste and empty*; iii. 1, *the serpent was* (**הָיָה**) *cunning*; ver. 20. Also by **וַיְהִי** and **וַיֵּשׁ** (which include the idea of the substantive-verb) when the subject is the pronoun and the predicate is a participle (see § 134, 2, a).

On the gender and number of the copula see § 147.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 106, 1; Rem. 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. **חֲדָרָיו קִיִּיִּיִּי** *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 constr. state before the predicate (**קִיִּיִּיִּי קִיִּיִּיִּי**). This full construction occurs Job vi. 12, **אִם בָּרַךְ אֲנִי אֶתֶּנָּה** *is my strength the strength of stones?* Similar examples are: Cant. i. 15, **הִנֵּה יָרֵחַ** *the*

eyes (are) *doves'-eyes*; Pa. xlv. 7, כִּסְאָךָ אֱלֹהִים *thy throne* (is) a throne of God = a divine throne; * second member (with the full construction) מִשְׁכַּת צְדִיקָה כְּמִשְׁכַּת צְדִיקָה *a righteous sceptre is the sceptre of thy dominion*. This occurs, especially, with כְּ of comparison; as Pa. xviii. 34, כְּפִי כְּפִי הַחֲמִיר *my feet after the manner of hinds* = like feet of hinds; Is. lxiii. 2, כְּבִגְדֵי בְּנֵי הַיַּיִן *thy garments* (are) like the garments of one who treads the wine-press; xxix. 4; Jer. i. 9, חֲצִיזֵי הַיָּבֵר *his arrows* like the arrows of a mighty man.

§ 145.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE;
CASE ABSOLUTE.

1. The most natural order of words, in the simple sentence in calm discourse, is this: *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial qualifications (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent, by giving it the first place in the sentence; e. g.

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position, when there is implied in it an indeterminate subject (the impersonal construction, § 137, 3), as Gen. i. 14, יְהִי נֹאֲרוֹת *let there be lights*, וְהָיוּ לְנֹר *they have* (to wit) *the jackals*, Is. xlii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course where the *Impf. cons.* is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts אֲשֶׁר עָשָׂה יְהוָה* which Jehovah had made; ii. 5, כִּי לֹא הִטְטִיר יְהוָה *for Jehovah had not caused it to rain*.
- b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, גָּדוֹל אֲתָה וְגָדוֹל שִׁמְךָ *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!"—Ta.

† Rarely is the object interposed between the negative and the verb (Job xxi. 7, xxxiv. 23, Eccles. x. 10), or the subject (2 Kings v. 36), or an adverbial qualification (Ps. vi. 2).

v. 25, מָלַךְ מִלְכָּה מִלְכָּה מִלְכָּה *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, אֶת־יְרֵדֹם וְיִשְׁקֶה; Judg. v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, הָיָה פִּתְיוֹן לִי; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius, *Comma. zu Jes.* xlii. 24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of limitation, or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun; (compare *c'est moi, qu'on a accusé.*) E. g. the genitive, Ps. xviii. 31, הָאֵל הַמֶּלֶךְ הַקָּדוֹשׁ *God—perfect is his way*, for *the way of God is perfect*; xi. 4, civ. 17; the accusative, Ps. lxxiv. 17, *winter and summer—thou hast made them*, for *thou hast made winter and summer*; Gen. xlvii. 21, אֶת־יִשְׂרָאֵל הָעָם *the people—he transferred them*; xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connection indicated by ׀ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפָּר שָׁנָיו וְלֹא חֶקֶר, sc. *לְהֵם* *the number of his years—there is no searching (to them)*; iv. 6, xxiii. 12, xxv. 5, Gen. iii. 5, 1 Sam. xxv. 27, 2 Sam. xv. 34.

The participle, when placed thus at the beginning of the sentence, resembles the Latin *ablative absolute*. Prov. xxiii. 24, יוֹדֵעַ הָקֵם וְיִשְׂמַח *he who begets a wise son (i. e. when one begets, &c.) then he may rejoice*. 1 Sam. ii. 13, כִּי־בָרַךְ אֶת־יְהוָה וְכָל־יִשְׂרָאֵל *when any one brought an offering, then came the priest's servant*; ix. 11, Gen. iv. 15.

146.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations,

* Such an absolute case may also be introduced by ׀ (in respect to) e. g. Gen. xvii. 20, Ps. xvi. 3, Is. xxxii. 4.

partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark :—

1. Collective nouns, e. g. **עַם**, **בֵּית** *people*, **בֵּית** *family*, and nouns used as such, as **אֲנִישׁ** *men* (see § 108, 1), are usually construed (*ad sensum*) with the plural. Judg. ix. 55, **וַיִּרְאוּ אֲנִישׁ** *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, **וַיָּבֹאוּ אֲנִישׁ**; Prov. xi. 26. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, **בְּלִיַּהֲאֶרֶץ בָּרִים** *the whole land* (i. e. its inhabitants) *wept*;* 1 Kings x. 24, Gen. xlviii. 6, 1 Sam. ii. 33, xvii. 46; and *vice versa*, Job i. 14, **הָיָה הָרִקְחִי הָרִי הֹרֶשֶׁת** *the cattle* (kine) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11, Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, a), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, **וַיִּשְׁמַע יְהוָה וַיִּשְׁטַח הָעָם** *and the people heard . . . and mourned*; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 108, 2) are construed with the singular, especially the so-called *pluralis excellentiæ*. Gen. i. 1, 3.† Ex. xxi. 29, **בְּגִלְגִּי יִיָּדֶה** *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine; Eccles. xii. 9, **הָיָה קַדְמוֹתָ הָחָם** *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are masculine or feminine, prefer the construction with the feminine singular; (comp. the feminine form with the

* Sallust. Jugurth. 14, *peris in cruenta acie, peris letis obiecti*.

† **אֲנִישׁ** is construed with the *plur.* only here and there in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 15, xxxv. 7, Ex. xxii. 8, Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ec. xxii. 4, 8, with Neh. ix. 18; 2 Sam. vii. 23, with 1 Chron. xvii. 21. See the lexicon.

‡ Perfectly analogous is the Greek construction *τὰ ἀνθρώπων βάρη*, where the Attics admit the plural only when persons are designated; *τὰ ἀνθρώπων ἰλαφία*. In Arabic, such a plural is called *pluralis inhumane* (i. e. not used of men) and is construed chiefly with the *feminine singular*, like all his so-called *pluralia fræcta* (collective forms).

collective signification in §107, 3, *d*). Joel i. 20, תַּחֲנוּן שָׂדֵה תִּפְרֹץ the beasts of the field pine for —. Job xiv. 19, תַּחֲנוּן its floods wash away. Jer. xlix. 24, תַּחֲנוּן 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. בָּל for *omnes* and *omnis*). Num. xxiv. 9, תְּבַרְכֵהוּ אֲדָרָה וְאֲדָרָה אֲדָרָה who bless thee, let him be blessed; who curse thee, let him be cursed. Gen. xxvii. 29, Ex. xxxi. 14. Prov. iii. 18, תְּחַיֶּה מֵאֲדָרָה happy (is every one of) those who retain her; xxvii. 16, בְּחַיֶּה מֵאֲדָרָה; xxviii. 1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives, and pronouns have no dual form (§88, 1). Gen. xxix. 17, וְעֵינֵי לֵאָה נְחָיוֹת and the eyes of Leah were weak; Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, שָׁפְמוֹתָּהּ נָחָה her lips moved; 2 Chron. vii. 15, וְעֵינֵי יְהוָה בָּחֲנוּתָא וְאֲזַן קָשְׁמוֹתָא; vi. 40; Micah vii. 10, עֵינֵי תִרְאֶנָּה 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, בָּא עָלֶיךָ רָעָה there comes upon thee evil; Mic. ii. 6, לֹא יָסֵב בְּחַיִּים בְּרָחוֹת shall not depart; Ps. lvi. 2, Deut. xxxii. 35; Esther ix. 23, וְקָבַל הַיְּהוּדִים and the Jews adopted; 2 Kings iii. 26, קָשָׁה הָיָה הַמִּלְחָמָה hard was 'he battle; 1 Sam. xxv. 27. Often, the verb may here be regard-

ed as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plural*; Judg. xxi. 21, אֲנִיָּא בְּנֵי שִׁלּוֹה *when the daughters of Shiloh come forth*.

- b) The adjective: Ps. cxix. 137, נָשִׁים מִשְׁפָּטֶיהָ *righteous are thy judgments*; ver. 155, רְשָׁעָה רְחוֹקָה... *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, רְעֵמָה צֹאן עֲבָדֶיהָ *shepherds (are) thy servants*. Also
- d) The copula belonging to the predicate-substantive, when it precedes the subject.* Is. xviii. 5, בֹּשֶׂת יִהְיֶה נֶבֶחַ *the blossom becomes a ripening grape*; Gen. xxvii. 39, xxxi. 8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וְנִבֵּא אֵלַי אֲנָשִׁים וְנִשְׁבִּי לְקָרִי; 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, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אֶבֶל אֶמְלֹחַ אֶרֶץ *the land mourneth and languisheth*; xiv. 9, נֶשֶׁת תַּחַת רֶגְלָהּ... *it stirreth up the shades to (meet) thee*. Examples of the *masc. form* in remote predicates, Gen. xxxii. 9, xlix. 15, Lev. ii. 1, v. 1, xx. 6; in such as stand in dependent sentences, Job vi. 10, יָחַל לֵאמֹר (אֲשֶׁר) בְּחַיִּילָהּ; xx. 26; after בִּי, vi. 30.

On the same principle pronouns, which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases where the predicate follows the subject without conforming to it in gender and number, are mostly those in which a passive verb must be conceived as impersonal, and as construed with the accusative (§ 143, 1, Rem.) or where the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לְפָנֶיהָ תִּבְרָחַ רֶבֶךְ *at the door (is) thou a lurker* (as it were, a lurking lion).—Eccles. ii. 7, לִי נִבְרָחִים הָיָה לִי *verna mihi sunt* (where לִי הָיָה is to be understood as *I hate*). Gen. xv. 17, וְהָיָה חֹשֶׁךְ *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

* Independently of this arrangement, the pronoun הוּא, representing the copula, is retained between the *plur.* and the *fem.* unchanged. Josh. xiii. 14, אֲשֶׁר־הוּא... *the offerings of Jehovah... that is his inheritance*. Comp. Jer. x. 2.

Monday 14th Nov.

§ 148.

CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, *רַב שָׁנִים יָדוּשׁ חָכְמָה* *the multitude of years (i. e. many years) should teach wisdom*; Gen. iv. 10; 2 Sam. x. 9, *בְּרִיחַת מִלְחָמָה* *the front of the battle was against him*. Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive *כָּל* *the whole*, and the numerals, this construction is almost universal; e. g. Gen. i. 5, *וַיְהִי כָל־יְמֵי אָדָם* *and all the days of Adam were* —; Ex. xv. 20, Gen. viii. 10.

2. When *several* subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, *זֶרַע יִבְרֹךְ וְקָדַר יִבֹּשׁ* *seed-time and harvest, and cold and heat... shall not cease*; if the subjects are of different gender, it takes the *masc.* form; Gen. xviii. 11, *אַבְרָהָם וְסָרָה זָקֵנִים* *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, *נֹחַ וְבָנָיו* *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, *וַתִּפְּצֵן מִרְיָם וְאַהֲרֹן* *there spake Miriam and Aaron*; Gen. xxxiii. 7, xlv. 14. More rare is the singular form, after more than one subject; Prov. xxvii. 9, *שֶׁמֶן יִשְׂמְחֶה וְכֹסֶם יִשְׂמְחֶה* *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 (§§ 99–103), we have already treated in their relation to the other parts of speech. We are now to consider the signi-

fication and use of these words, which are so necessary to the exact perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are:—

1. *Adverbs of place*: שם *there*; הנה, כה, הן and הנה, *hic, here*, הנה, *hither*, the latter also *here* (from the Chald. הנה *this*), הנה, *thither, farther on* (prop. *to a distance*), hence הנה (from *thence hither*) *on this side of thee*, and הנה (from *thence farther on*) *beyond thee*, 1 Sam. xx. 21, 22, 37, Is. xviii. 2; כל, more commonly שם *above*, שם *below*, שם *upwards*, שם *downwards*, חוץ *outside*, שם *on the outside*, שם *within*, שם *before*, שם *on the east*, שם *behind*, שם *backwards*, שם *over against*, שם *to the right*, שם *on the right*, שם *on the west* (prop. *on the side towards the sea*), שם and שם *around*, שם *upright*.

To many of these adverbs הן is prefixed, or the accusative ending הן appended, indicating respectively the relations *from* and *towards*. E. g. שם *there*, שם *thence*, שם *thither*; חוץ *outside*, חוץ *outwards*. There are several which occur only with הן appended, as שם, הנה.

But these additions, however, express also the relation of *rest* in a place, as שם sometimes *there* (not merely *thither*), שם *on the right* (not *from the right*). The הן is in both cases the accusative ending (§ 90, 2), and שם properly denotes *hanging off from* an object, and hence *being upon the side of it*, like a *dextra et sinistra*, a *latere*, a *tergo*, and in French *dessous*, *dessous*, *dehors*, *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 שם *then*, like *est*; הנה *now*; הנה *forward*, הנה *and contr. hitherto*.

Exclusively such are: הנה *at the time*, hence, *now*, *at this time* (also besides the pure designation of time, like *rê*, *vê*), and *presently*, הנה *(this day) to-day*; הנה, הנה *at this day, now*; הנה, הנה *before, yesterday*; הנה *yester-evening, last night*; הנה (from *שם* *three*, and *יום*) *three days since*; הנה *to-morrow* (*cruis*); הנה *on the*

* Cant. ix. 1, הנה הנה הנה *they lie along the declivity of Mount Gilad*, a *mont quasi pendente*. Comp. Soph. Antig. 411. *αὐτὴν ἐν τῇ πύλῃ*; Odyss. xxi. 420, *ἐν δίπρην ἀνδρῶν*.

Most of these interrogative particles are formed by prefixing **א**, **א** which in itself signifies *where* (comp. Germ. *wovon?* *whence?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending **ה**, of the prefix **א**, and of the relative **אשר**, are formed whole classes of correlative adverbs, as **הנה** *here*, **הנה** *hence*, **איה** *where?* **איה** *whence?* **איה** *whence* (relative); **שם** *there*, **שמה** *thither*, **שם** *thence*, **שם** *where*, **אשר** *whither*, **אשר** *whence*.

§ 151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only express, in general, the qualifying circumstances of a sentence, but also qualify single words, as adjectives, e. g. **טוב מאד** *very good*, and even substantives (like *ἡ χηρὴ ἡμέρα*). They are placed either *a*) in apposition (after the word qualified, as **אנשים מעטים** *a few men* Neh. ii. 12, **חכמה מאד** *very much wisdom* 1 Kings v. 9); or *b*) in the genitive, **קללה קללה** *a causeless curse* Prov. xxvi. 2, **דבר דבר** *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. **בזמן** *in the* [whilst] *is* = **ב**, Esth. iv. 16; **בגשם**, *prop. for in rain* Ex. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. **מאד מאד** *exceedingly* Num. xiv. 7; Gen. vii. 19, **נמוך נמוך** *lower and lower* Deut. xxviii. 43, **מעט מעט** *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the effect of adverbs, see § 143, Rem. 1.

§ 152.

OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: **לא** = *οὐκ* *not*, **אין** = *οὐ* *not* (subjective), **אין** (opposite of **יש**) *there is not*, **עוד** *not yet*, **עוד** *no more*. Almost exclusively poetic are **כי**, *not*; negative conjunctions, **אך**, **אך**, **אך**, *that not*.

We subjoin a more particular view of the use of these words:

לא, like *οὐ*, *οὐκ*, is used principally for the objective, unconditional negation, and hence is continually connected with the Perfect or Imper-

fect (as Indicative), and with the Imperfect (as a Future) to express *prohibition* (§ 127, 3, c).—In connection with **לֹא**, when the latter is not followed by the article and therefore means *any one, any thing*; it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Ex. xii. 16. **לֹא יִעָשֶׂה עָמְלָאָהּ** *no labor shall be done*; x. 15, xx. 4, 2 Chron. xxxii. 15, Prov. xii. 21, xxx. 30. (The negative stands here in immediate connection with the verb: *there happens-not any thing*—*there happens nothing*). So also **אֵין** with **כֹּל**; Eccles. i. 9, **אֵין כֹּל הַיָּמִים** *there-is-not any thing new, for there is nothing new*. But the case is different when **לֹא** is made definite, where it means *all, the whole*. Num. xxiii. 13, **לֹא תִרְאֶה אֶת כָּל הָרָמָה** *all of him (his whole) thou shalt not see* (but only a part). On the use of **לֹא** in interrogative sentences, see § 153, 1.

On the position of **לֹא** in the order of words, see § 145, 1, and Note.

אַל, like **מִן** and **נֶה**, for the *subjective and dependent negation*, is used with the Imperfect (as *Jussive*); hence **אַל יָבֹא** *he, ne veniat, let him not come*, may also mean *he would not come*; see above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb (like **מִן** for **אֵין** *ro'ra pirtai*), *may I pray, not so*, i. e. *let it not be*; e. g. Ruth i. 13, **אַל בָּנִים** *not so, my daughters*. On the interrogative use of it, see § 153, 1.

יֵין (prop. constr. state of **יָא**, nothingness) is the negative of **יֵשׁ** (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, **יֵין יוֹסֵף בְּבֵר** *Joseph was not in the pit*; Num. xiv. 42, **יֵין יְהוָה בְּתוֹכְכֶם** *Jehovah is not among you*. The same formulas are expressed positively with **יֵשׁ** and negatively with **יֵין** as Gen. xxxi. 20, **יֵשׁ בְּיָדִי** *it is in my power* (in the power of my hand); Neh. v. 5, **יֵין בְּיָדִי** *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 **יֵין** as suffixes; as **אֲנִי יֵין** *I am not, I was not, I shall not be*, **אַתָּה יֵין**, **הוּא יֵין**, &c. b) When the predicate is a verb, it almost universally takes the form of a participle, the verb *to be* being implied in **יֵין**; Ex. v. 16, **יֵין אֵין נָתַן** *straw is not given*; ver. 10, **יֵין אֲנִי נָתַן** *I will not give*; viii. 17, Deut. i. 32, **יֵין אֵין** *not being, non-existence*, so **יֵין אֵין** expresses the opposite, *was, not being, non-existence*; **יֵין אֵין** *he was not (no longer) existing*—*was no more*, Gen. v. 24.

From **יֵין** is abbreviated the privative syllable **אֵין**, employed in a few compounds as a prefix, as in Job xxii. 30, **אֵין אֵין** *not guiltless*. In Ethiopic it is the most common form of negation, and is there prefixed also to verbs. On the origin of the interrogative **אֵין** from **יֵין**, see § 153, 1.

לֹא (prop. constr. state with the ending **לֹא**, § 90, 3, a, from **לֹא** *non-existence, stem-word* **לֹא**) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as **לֹא אֵין** *to eat, לֹא אֵין* *not to eat*, Gen. iii. 11. Rarely with a finite verb, for that not, Jer. xxiii. 14.

יֵין (*hurrying 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 *δίδω μὲ, vereor ne*) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, *וְהָיָה כְּנִשְׁכָּת פְּרִיָּעֲלֶיךָ יָדָי* *and now, lest he stretch forth his hand.*

2. Two negatives in the same sentence, instead of destroying each other as in Latin, make the negation stronger, like *οὐκ οὐδέις, οὐκ οὐδαμῶς*. 1 Kings x. 21, *אֵין כֶּסֶף לֹא נִחָב לְמַאֲכָה* *silver was regarded as nothing*; (in the parallel passage, 2 Chr. ix. 20, *לֹא* is omitted.) Ex. xiv. 11.—Zeph. ii. 2, *בְּשָׁרָם לֹא יָבֹאוּ* *before there shall not come*, [so in Lat. *priusquam... non.*] Is. v. 9, *יִהְיֶה לְבָרָא נֶחֱלָה* *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, *וְעַתָּה מַה לְיָעֶזֶר* *is it well with the young man?* Gen. xxvii. 24, *אָמְרָה לְךָ בְּנִי עֵשָׂו* *art thou my son Esau?* 1 K. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by *ו*; Jon. iv. 11, *וְעַתָּה לָמָּה אֲנִי בָרֶחֱלִים* *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 *אֲנִי* (Zech. viii. 6) or *הֲ* (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative form; e. g. with *לֹא*, when an affirmative answer is expected (*nonne?*), Job xiv. 16, *לֹא תִשָּׁרֵץ עַל חַטֹּאתַי* *dost thou not watch for my sin?* Jon. iv. 11, Ex. viii. 22, Lam. iii. 36, 38; once with *אֲלֵ*, in expectation of a negative answer, 1 Sam. xxvii. 10, *הֲלֹא אַתְּמֵךְם הַיּוֹם* *ye have not then made an excursion in these days?**

* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. II. 2. 165, iv. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

Even the few interrogative particles originally expressed either affirmation or negation, and gradually acquired by usage their interrogative power.*

The interrogative ה is originally demonstrative, and related to the article; see § 100, 4.

On the contrary, א *where?* probably sprung from a negation; the full form being איה (hence איהנה *whence?*), prop. *not there, is not there*,—uttered interrogative *y. is not there? = where is?* איה *is he not there?* for *where is he?* Job xiv. 10, *man dies איה and where is he?* איה *and he is no more*. In Arabic أ has become an interrogative pronoun = *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of איה into א see § 152.

2. Most commonly the simple question begins with *Ho interrogative* ה ,—the disjunctive question with ה followed in the second clause by אם ($\text{אם} - \text{ה} = \text{utrum} - \text{an?}$); 1 Kings xxii. 15, האנחנו נלחם ... האנחנו נמנע *shall we go... or shall we forbear?* The indirect form of inquiry differs only in having אם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:—

The ה 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* (האנכי חשבתי) *my servant Job?* Often the inquirer expects [or implies] a negative answer (*num?*), which may be expressed in the tone itself; e. g. Gen. iv. 9, איה אחי אדם *am I the keeper of my brother?* Job xiv. 14, *when man dies, איה יחיה* *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, $\text{האנכי מבנותי אבדתי}$ *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, איה אבדתי *thou shalt not build a house for me*); and, *vice versa*, the negative form of the question has the effect of an affirmation; איה אומר *is it not so?* the same as אומר *behold!* 2 Kings xv. 21, xx. 20, comp. 2 Chron. xxvii. 7, xxxix. 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 ὅτι γὰρ and ὅτι γὰρ οὐ , and the Latin says *ne* also for *nonne?* Job xx. 4, האנכי ידעתי *doest thou (not) know this?* This simple question is very seldom introduced by אם , and

* So in Greek and Latin, originally affirmative and then interrogative are ἔ , *non* (= *nonne*), *an* (probably, perhaps); originally negative, and then interrogative, are οὐ , μή , *ut*; in German *nicht wahr?* (*not true?*) *nicht?* (*not?*)

† In a similar manner הא *what?* (הא *what?*) indignantly uttered, expresses prohibition under the form of reproachful exhortation. Cant. viii. 4, הא תבטלי *shouldst thou leave?* Job xxi. 6, xxxi. 1. In Arabic, its negative force is very frequent.

‡ See Heinsdorf ad Plat. Phædr. 264. D. Henninger ad Cic. de Off. iii. 37.

then only when there is implied in it a disjunctive relation to something that precedes, or *haply*, the Lat. *an*; Is. xxix. 10, 1 K. i. 27, Job vi. 12.

The *disjunctive* question (*utrum—an?*) is usually expressed under the form $\text{עַם} - \text{וְ}$, also $\text{עַם} - \text{וְ}$, Job xxi. 4; with emphasis on the first question $\text{עַם} - \text{עַם}$, xxxiv. 17, xl. 8, 9; but also with וְ or before the second clause (as in German and English); Job xvi. 2, Eccles. ii. 19. This construction of the two particles $\text{עַם} - \text{וְ}$ does not require opposition of meaning in the clauses to which they belong, but often presents in the poetic parallelism and elsewhere (Gen. xxxvii. 8, Hah. iii. 8) merely the repetition of the same question in different words; the variation in the second question lying more in the form of expression than in the thought itself. E. g. Job iv. 17, *is man just before God, or (עַם) is a man pure before his Maker?* vi. 5, 6, viii. 3, x. 4, 5, xi. 2, 7, xiii. 3. Hence, in the same relation, the second member may be introduced by וְ (Job x. 3, xiii. 7, xv. 7, 8), or without any particle (xxii. 4).—Rarely, וְ occurs again in the second member (Judges xiv. 15) where actual contrariety is expressed; more commonly in a continued, twofold interrogation (1 Sam. xiii. 11). Also rare is עַם 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 וְ (*whether*), Gen. viii. 2, Ex. xvi. 4; and עַם , Cant. vii. 13, 2 Kings i. 2; the disjunctive question (*whether—or*) is expressed by $\text{עַם} - \text{וְ}$, Gen. xxvii. 21, and also by $\text{וְ} - \text{וְ}$, Num. xiii. 18.—The formula $\text{עַם} \text{וְ} \text{וְ}$ *utrum—whether—not*, is also used affirmatively like the Latin *utrum an*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 150, 5.

The words וְ (§ 122, 2) and עַם wholly, then, serve to give animation or intensity to a question (like *nam, tandem*, Eng. *then, now*); as $\text{עַם} \text{וְ} \text{וְ}$ *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; $\text{עַם} \text{וְ} \text{וְ}$ *where now?* 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 עַם *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 וְ , וְ , 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. וְ *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, בְּ in, by, at, עַל upon and over, תַּחַת under, אַחֲרַיִם behind, after, לְפָנַיִם before, נֶגְדָה , נֶגְדָה מִן before, opposite to, אֶצְלֵךְ , אֶצְלֵךְ אִי with (apud), by, near, בְּצֵד , בְּצֵדוֹ (on the outside of, near by) but especially behind, about (à côté), בֵּין between, בְּעֵד on the other side of, beyond.

2) Of motion, מִן from, אֶל and לְ to, towards, עַד unto,—and also (from the former class) בְּ to (usque ad), עַל upon, towards.

3) Very many of the above-mentioned prepositions express also relations of time, as בְּ in, within, מִן , אֶל , עַד , &c.

c) Of those which denote other relations we may mention, כְּ as (כְּדִמָּה according to), עִמָּךְ together with, with, יַחַד , בְּלִצְרֵי besides, בְּלִצְרֵי without, besides, בְּגִלְגָּל , בְּגִלְגָּל on account of, בְּגִלְגָּל (prop. as a reward), for, because.

2. The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a change of relation, but also the local one which was existing previously to the change, or which follows as the result of it: (comp. in Fr. *de chez, d'auprès*.)* E. g.

a) With מִן : מִמֶּנִּי away from behind, מִבֵּינֵנוּ out from between, מֵעַל away from upon or above, מִתַּחַת , מִתַּחַת de chez quelqu'un away from under.

b) With אֶל (more seldom): אַחֲרַיִם in behind or after; לְ without, i. e. on the outside of, לְ מִדֶּחַיִם forth without Num. v. 3.

Adverbs, moreover, which are compounded of prepositions, take after them לְ (more seldom מִן), and thus again become prepositions. E. g. מֵעַל (adv.) above, מֵעַל (prep.) above, over, מִתַּחַת (adv.) below, לְ מִתַּחַת (prep.) below, under, לְ מִדֶּחַיִם (prep.) without, לְבַד (adv.) separately, aside, לְבַד (prep.) aside from, besides.

* When the Hebrew says, he took the offering מֵעַל הַזֶּבֶחַ from upon the altar (away from the top of the altar), he presents the idea fully; while it is not fully expressed in the Fr. *il prend le chapelain sur la table*, the Germ. *er nimmt den Ha-*
nen Tisch say, and the Eng. *he takes his hat from the table*; the Fr. omitting the relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form e. g. $\text{בְּצִדְּךָ} = \text{בְּ} \text{צִדְּךָ}$ besides, בְּלִי צִדְּךָ without. Syr. ܥܢ ; * more rarely it is wholly wanting, as ܡܬܢܗܝܬ for ܥܢܡܬܢܗܝܬ , Job xxvi. 5. ✕

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§140), and the most important idioms connected with them.

a) בְּ , 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 בְּרֵאשִׁית , בְּצִדְּךָ , בְּמִלְכּוֹת —with reference to a company, or number of individuals, among, e. g. בְּיָמֶיךָ —with reference to bounds or limits, within, as בְּמִצְרַיִם within the gates,—of high objects, upon, as בְּמִסְכּוֹת upon horses, Is. lxi. 20; rarely, it has these significations after verbs of motion = *in* (like *ponere in loco*). The Hebrew says *a*) to drink in a cup (for, to drink what is in it), Gen. xiv. 5 (so in Arabic and Chald., Dan. v. 2, *in xanthopis, in xanthopis xanthopis* Xen. Anab. vi. 1, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*); β) in the manner, in the model or rule, for after the manner or model (comp. *in quo* *in quo*, *hunc in modum*), as בְּדִבְרֵי according to the command, בְּדִבְרֵי according to the counsel of any one, בְּדִבְרֵי in (after) our image, after our likeness Gen. i. 26; ver. 27 and v. 1, 3, Adam begot a son בְּדִבְרֵי ; somewhat differently, Gen. xxi. 12 *in Isaac* (בְּיִצְחָק) = after Isaac shall thy seed call themselves. Deserving of special notice are the passages, where γ) the grammarians assume a so-called בְּ essential, to be translated by *as, tanquam* (Fr. *en*). Ex. vi. 3, I appeared to Abraham &c. בְּאַל as the mighty God, Is. xl. 10, the Lord will come בְּחֵזֶק 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 בְּחֵזֶק be thou joyful; Ex. xxxii. 23, thou knowest the people בְּחֵזֶק that they are evil, Job xliii. 13, בְּחֵזֶק he is one alone. (In Arabic this idiom is frequent; see Thez. Ling. Heb. p. 174.)

2. Nearness, vicinity (Lat. *ad, apud*), at, by, on; בְּ = *in* *notum*, by the river, Ezek. x. 15; בְּ in the eye of = before the eyes of one (*in oculis*, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), to, unto; differing, however, both from אֶל to, towards (where the object is not necessarily reached), and from עַד unto, up to (with the attainment of the object), namely where the act of touching upon, striking against, reaching unto and the like, is meant. Gen. xi. 4, a

* In the Syr. ܥܢ is a preposition, over, ܥܢܝܢ an adv., above; (see Hoffmann, Gram. Syr. p. 280 line). The Hebrew in like manner says לְפָנֶיךָ from (a starting point) onward, precisely the Lat. *super a, super ex*, comp. also *inde*.

tower **וְהַמִּצְדָּה** **וְהַמִּצְדָּה** **וְהַמִּצְדָּה** 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. **וְהַמִּצְדָּה** to lay hold on, **וְהַמִּצְדָּה** to touch, **וְהַמִּצְדָּה** to ask at, to consult, **וְהַמִּצְדָּה** to call upon, **וְהַמִּצְדָּה** to look upon, **וְהַמִּצְדָּה** 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, out over, as **וְהַמִּצְדָּה** 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. xxxi. 11, *with my staff* (**וְהַמִּצְדָּה**) *I passed over this Jordan*. Ps. xviii. 30, *with thee* (**וְהַמִּצְדָּה**) *have I rushed upon troops*. Verbs of coming and going, with **וְהַמִּצְדָּה** (to come, or go, *with*) express the idea of *bringing*; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

וְהַמִּצְדָּה signifies upon (*on*) and over (*above*); very frequently of motion (down, up) upon or over a thing. In the sense of (resting) upon, (coming) upon, it is used after verbs signifying to be heavy, i. e. burdensome, afflictive (prop. to lie heavily upon). Is. i. 14, *Jehovah will, — to set or appoint over* (commission), as **וְהַמִּצְדָּה**, — to pity, to spare, as **וְהַמִּצְדָּה** (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. *durch*, and the Eng. *on account of*), although. In the signification over, it is often used with verbs of covering, protecting, **וְהַמִּצְדָּה**, **וְהַמִּצְדָּה** (prop. to make a covering, a shield, over); and also with those of kindred meaning, as **וְהַמִּצְדָּה** 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. **וְהַמִּצְדָּה** **וְהַמִּצְדָּה** by the sea [Eng. *on the sea*]; but also where this is not the case, as **וְהַמִּצְדָּה**, like *our on the side*. Hence it expresses the relation of motion to the object at which it terminates, — to, towards, so that in the later Hebrew style and in poetry it is often used for **וְהַמִּצְדָּה** and **וְהַמִּצְדָּה**; e. g. Job vi. 27, xix. 5, xxiii. 3, xxxiii. 23.

וְהַמִּצְדָּה (**וְהַמִּצְדָּה**) expresses motion, removal, away from any thing. Its fundamental signification is separation from a whole, derivation, descent. As constr. state of the noun **וְהַמִּצְדָּה** 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. **וְהַמִּצְדָּה** (Ex. xvii. 5) some of the elders of Israel, **וְהַמִּצְדָּה** (Ex. xxix. 13) some of the blood (Fr. *du sang*). It has the same signification when it is connected (apparently pleonastic) with the words one, none, in the often misapprehended idiom of the Hebrew and Arabic *non ad unum*, i. e. not any one, not the least, prop. not even a part, a piece, the least bit of one. Lev. iv. 2, Dent. xv. 7, Ez. xviii. 10.

In its most common use, with reference to motion away from, it forms the opposite of מִן , מֵ , 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. *salvatus à*, *custodire ab*. Transferred to time, it may mean either from (a time) on, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *à* *partir de*, *de nocte*, *from the coming on of night*), as בְּיָמֶיךָ , Job xxxviii. 12, *from the beginning of thy days onward*; or next from, i. e. immediately after (*à* *après*, *ab itinere*), as בְּהִקְיָךְ , Ps. lxxiii. 20, *from (the moment of) awaking*. Gen. xxxviii. 24, $\text{בְּשָׁלֹשׁ חֳדָשִׁים}$ *after the lapse of three months*, Hos. vi. 2.

For the use of it to denote rest on the side of an object, where the idea is that of near distance, or being just off from (the *prope abesse ab*, *pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d) אֶל־ , אֵלֶי־ (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 בְּ , e. g. אֶל־עֵינָיו *even unto his mouth* Job xl. 23; in the latter to אֶל־מִוֶּחֱ , e. g. $\text{בֵּיא אֶל־הַתְּהוֹמָה}$ *to go into the ark*.

It is certainly an infrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* $\text{אֶל־הַנָּחַל בְּיָמֵינוּ}$ *by the great waters in Gibeon*; אֶל־הַמָּקוֹם *at the place*, Deut. xvi. 6, 1 Kings viii. 30; אֶל־הָהָר *by the mountain*, 1 Sam. xvii. 3. Compare the Gr. *ἐν, ἐν*, for *in*, e. g. *ἐν δόμῳ μόνον*, Soph. Ajax. 80. In the Germ. *zu* *Hause*, *zu* *Leipzig*, this interchange has become the established usage of the language; [so in vulgar, but incorrect, Eng. *to* *home* for *at home*.]

e) לְ (an abbreviation of אֶל־ , but more commonly used in the tropical significations), *to, towards*; hence employed as a sign of the dative, and also of the genitive of possession (§ 115), and then in the signification with respect to, on account of, in behalf of. Such a *dativus commodi* is used pleonastically (chiefly in the language of common intercourse and in the later style) after many verbs, especially in the Imperative; e. g. הָלֵךְ לְךָ *go, get thee away*, הָלֵךְ בְּיָדֶיךָ *flee (for thy safety)*; but also as הָלֵךְ כְּהָרִי *be thou like Cant. ii. 17*. It is a solecism of the later style (frequent in the Syriac), when active verbs are construed with לְ instead of the accusative, as לְ אָבִי , 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 לְיְמִינֶךָ *on thy right* לְעֶרְבֶיךָ *at evening*; [and *condition*, see lex. B. 3.] On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כִּי (as an adverb, *about, nearly*), as a prep. *as, like to*, for denoting similarity; doubled, כִּי-כִּי *as—as*, and also *so—as* Gen. xlv. 18, in later writers כִּי-כִּי ; *according to, after, from* the idea of conformity to a model or rule; as a designation of time, *about (circa)*. Of the pleonastic כִּי , or *Kaph veritatis* as the grammarians called it, there is no certain example; it has, everywhere, the sense of comparison. It is true, indeed, that כִּי־כִּי is = כִּי־כִּי *little*, but it is *prop. as a scrap*; Neh. vii. 2. *for he was כִּי־כִּי אִישׁ אֵל as a faithful man must be*.

4. A preposition (like the negatives, § 152, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. כִּי , Is. xlviii. 14, *he will execute his will on Babylon (בָּבֶל)*, and his power on the Chaldeans (כִּי בְּכַשְׂדִּים for בְּכַשְׂדִּים). Hab. iii. 15, Job xii. 12. So also כִּי , Job xxxiv. 10, Is. xxviii. 6; כִּי , Gen. xlix. 25, Is. xxx. 1. כִּי , lxi. 7.

§ 155.

OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of וְ and כִּי (§ 104, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect these means for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection,* and hence the numerous significations which certain favorite conjunctions have in the Hebrew (particularly וְ , כִּי , וְ), or at least by which they must be translated in our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connections sometimes made by these particles.

Of the most extensive application is וְ , * (§ 104, 2):†

a) Properly and usually *copulative (and)*, connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2); rarely after the first only (Ps.

* Comp. § 107, 1. Rem. § 147, Rem. 1.

† See *Glossar*, Thes. L. p. 393 seqq. for a more complete view of the use of *Vav copulativus*.

xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio arguta*); as Judg. v. 27, *at her feet he bowed; he fell, he lay.* Job xx. 19, Cant. ii. 11, v. 6, Is. xxvi. 17.

As a connective of words it is often explicative (like *ique, et quidem*). 1 Sam. xxviii. 3, *וַיֵּלֶךְ בְּרָמָה* in Ramah and (= namely) in his own city, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the *se dñe dñe* of the grammarians); as Gen. iii. 16, *I will multiply* *וַיִּכְבֶּדְךָ וְהָרְבָּה* thy pain and thy conception, i. e. the pains of thy pregnancy,—the pains connected with thy pregnancy.

When it connects sentences or parts of a sentence, it is either *continuative* (so, then), hence placed before the apodosis, and after absolute designations of time (Gen. iii. 5, Ex. xvi. 6, Prov. xxiv. 27) *אַחֲרֵי וַיְבִנֶה בֵּיתוֹ* afterward, then build thy house; or it expresses *heightening, enhancement*, as Job v. 19 *in six troubles he will deliver thee, yea in seven there shall no evil befall thee*; or even *comparison* (and so), Job v. 7 *man is born to trouble, and so the sons of lightning soar on high, for,—just as these* (= birds of prey) fly up; xii. 11, xxxiv. 3, Prov. xi. 10, xvii. 3, xxv. 3, 25.

b) *Adversative* (and yet, when yet); Judg. xvi. 15, *how canst thou say I love thee* *וְלִבִּי אֵין עִיִּךְ* and (yet) thy heart is not with me (i. e. when yet), Gen. xv. 2, xviii. 13, Ps. xxviii. 3.

c) *Causal* (for, because); Ps. v. 12, *let them ever shout for joy, because* (when, since) *thou dost defend them.* Is. xliii. 12, *ye are my witnesses* *וְאֵנִי וְיְהוָה* 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* — *וְהָיִיתִי* 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* *וְהָיִיתִי* then take meat; Ps. iv. 4, *וְיָדַעְתָּ* know then; ii. 9, 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 *וְכִי* and *כִּי* = *ut, quod, quoniam, that, because*,—running almost parallel with each other in their significations, except that *וְכִי* is at the same time and radically a relative pronoun and takes prefixes, while *כִּי* occurs as a conjunction far more frequently, and in a greater variety of senses.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. Before *וְכִי*, indeed, is placed the accusative particle *אֵת*; Josh. ii. 10, *וְהָיִיתִי וְכִי אֵת אֲשֶׁר שָׁמָעְנוּ* we have heard it, that Jehoshaphat hath dried up,—more commonly *וְכִי אֲשֶׁר*, and still oftener *כִּי אֲשֶׁר*. Hence the following uses of *כִּי*: a) it is employed before words directly quoted, like the Gr. *ut* (very seldom *וְכִי*, 1 Sam. xv. 29); b) it is *temporal* = *ut, prop.* (at the time) *that*, (at the time) *when*, hence *ut, when*, some-

times strongly distinguished from the conditional **אם** *if* (see, on this point, the very instructive chap. Ex. xxi.), sometimes nearly approaching to it, as in Job xxxviii. 5, comp. vs. 4 and 18 (**אם** here also seldom, Lev. iv. 23, Deut. xi. 6); *c*) *causal, eo quod, because*, fully **כי** **לפי**, **אשר** **לפי**, *propter quod*, also for = **וְ**; repeated (**כי**—**כי**, Is. i. 29, 30, **כי**—**כי**, *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned. Only **כי** is used, *d*) *adversatively* after a negation, *but* (on the contrary),—prop. *but it is because*; e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—but thou shalt go to my native land, = *for* thou shalt go; and also where negation is only implied, e. g. after a question which involves denial (§ 153, 1. 2), when it may be rendered *any but*,—*for surely* (**אֵלֶּלּא** **וְ**), Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, &c., Job xxxi. 18. See on **אם** **כי** below in No. 2. i.

2. We will now arrange the remaining conjunctions in the order of their significations; but, as many of them have several meanings, the different uses of each will be given in connection with it, where it is first mentioned. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the lexicon.*

a) *Copulative*: besides **וְ**, **א**, the properly adverbial forms **אֲלֵ** *also*, and **אֲשֶׁ**, denoting *accession, yea more, also, even*, once combined **אֲלֵ** **אֲשֶׁ**; and *even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. **אֲלֵ** **אֲשֶׁ** **שְׁנֵי** *both the two*, **אֲלֵ** **אֲשֶׁ** *all together*. It also merely gives emphasis to the following word, as Gen. xxix. 30, and he loved **אֲשֶׁ** **רָחֵל** *Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12—**אֲשֶׁ** **אֲשֶׁ** *is prop. until that, hence not to mention, medium*,—according to the connection, *much more, much less*.

b) *Disjunctive*: especially **אִם** *or* (etym. *free will, choice*, hence prop. *rel. but also aut exclusive*, 2 Kings ii. 16). Sometimes it stands elliptically for **אִם** **אִם** *or (he it, it must be) that*, Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 30 (the LXX. *ἂν* *si*, Vulg. *si autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on **אִם**, § 150, 3, Note). Repeated, **אִם**—**אִם**, *size—size*, it is the same as **אִם**—**אִם**.

c) *Temporal*: **כִּי**, **אֲשֶׁ** = *when, quum* (see above), for which more rarely is used the conditional particle **אִם** (Is. iv. 4, xxiv. 13); **כִּי**, **אֲשֶׁ** **כִּי** *until that*, also **אִם** **כִּי**, **אֲשֶׁ** **כִּי** *until that when*, **כִּי** *also during*, as long as, **כִּי**, the same, **אֲשֶׁ** **אֲשֶׁ** *after that*, **כִּי** (for **אֲשֶׁ** **כִּי**) *since that*, **אֲשֶׁ** and **כִּי** *before*, **כִּי** *for*, **אֲשֶׁ** **כִּי** *before* (Ps. cxxix. 6).

* See especially the Hebrew and English Lexicon, translated from the *Lexicon of Gesenius*, by Dr. Robinson, fifth edition, 1834.—T.

protasis, Is. lv. 9, Ps. xlviii. 6, and $\text{וְיִשְׁכַּח$ in the apodosis, Obad. 15. Exact conformity is expressed by כִּי כִּי־כִּי in all points as, Eccles. v. 15.

f) *Adversative*: (see on the adverbs, § 150, 3). Decidedly belong here, כִּי אֲבָרָא only that = but, nevertheless, and the difficult combination כִּי אֲבָרָא , prop. that if, for if, most frequently but if, in the sense of כִּי explained under No. 1, e, d, but united with אֲבָרָא to form a connection with the verb. Ps. i. 1, *happy the man who walks not (if he walks not) in the counsel of the ungodly . . . 2, but if (כִּי אֲבָרָא) his delight is in . . .* Then simply but, Ps. i. 4, Gen. xxxii. 29; but if, but when = unless, Gen. xxii. 27, and merely but = except (after a negative), xxxix. 9, xxviii. 17.

g) On the interrogative particles, see § 153, and

h) 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 $\text{כִּי אֲשַׁחֲזֶנּוּ}$ on the account, that = because, we have the shorter כִּי or אֲשַׁחֲזֶנּוּ ; instead of $\text{כִּי אֲשַׁחֲזֶנּוּ}$ as (conj.), כִּי Is. lxi. 11, and אֲשַׁחֲזֶנּוּ Ex. xiv. 13, 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

- a) In conditional clauses: Gen. xxxiii. 13, *should one drive them hard, they would die*,—for, if one should drive, &c. Job vii. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.
- b) Where comparison is expressed: Ps. xiv. 4, $\text{אֲכָלִי עַמִּי אֲכָלִי לֶחֶם}$ who devour my people (as) they would eat bread, prop. (as) those who eat bread. Job xxiv. 19, *drought and heat bear off the snow-water*, שֶׁאֵל קָדָם (so) Sheol (those who) sin. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *say אַתְּ אֵשֶׁתְּךָ* thou art my sister, commonly אֵשֶׁתְּךָ אֲנִי . Ps. ix. 21, [that] *they may learn*,

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. כִּי אֲבָרָא , for if, Ex. xii. 23, corresp. old Germ. *wenn das* (prop. if it is that) and old Eng. *if that*. On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. כִּי אֲבָרָא (German *allidemal*) wholly for that — for thus, כִּי אֲבָרָא just for this — therefore. Emphatic, not pleonastic, is the repetition of the conjunction in כִּי אֲבָרָא because, even because, Lev. xxi. 43.

they are men. Is. xlviii. 8, *for I knew, thou art utterly faithless.* Ps. xvii. 3, *I have purposed, my mouth shall not sin.* In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rem. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֵי, אֵי, אֵי), are connected with the object of the threatening or lamentation either by the prepositions לְ, אֶל, לְ, or without any intervening particle; as אֵי אֵי לָנוּ *woe to us!* אֵי אֵי לְעָם *woe to the people!* Is. i. 4; אֵי אֵי אֵי *alas, my brother!* 1 Kings xiii. 30.—On the construction of אֵי with suffixes, see § 100, 5.

A. THE PER.

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.		ACCUSATIVE OF THE VERBAL SUP-	
<i>Singular.</i>		A. SIMPLE FORM.	
1. com. אנכי, in pause אני; את, in pause את	I.	אני; את; את	me.
2. { m. אתה (את), in pause אתה f. את (את, prop. את)	thou.	את, את, in pause את (את) את; את; את (את)	thee.
3. { m. הוא f. היא	he. she.	הוא, ה; הוא (ה), ה; הוא ה; ה; ה	him. her.
<i>Plural.</i>			
1. com. אנחנו (אנחנו), (אנחנו)	we.	אנחנו; אנחנו; אנחנו (nos)	us.
2. { m. אתם f. אתם, אתם	ye.	אתם, אתם אתם, אתם	you.
3. { m. הם, הנה f. הן, הנה	they.	(הם), הם; הם, הם, הם; הם (הם), הם (eos) (הם), ה; ה (ה); ה (eos)	them.

* The forms with an asterisk are exclusively po-

SONAL PRONOUN.*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B.	A.	B.
WITH 2 DEMON- STRATIVE.	WITH NOUN SINGULAR.	WITH NOUN PLURAL AND DUAL.
נִיְ, נִיְ	נִיְ my.	נִיְ my.
נִיְ, (נִיְ)	נִיְ, נִיְ, in pause } נִיְ } thy.	נִיְ } נִיְ } thy.
not used.	נִיְ, נִיְ, (נִיְ)	
נִיְ, נִיְ, (נִיְ)	נִיְ, נִיְ, נִיְ, (נִיְ) his [ofus & sinus.	נִיְ, נִיְ, נִיְ his.
נִיְ	נִיְ; נִיְ; נִיְ her.	נִיְ her.
נִיְ	נִיְ; נִיְ; (נִיְ) our.	נִיְ our.
not used.	נִיְ, נִיְ } נִיְ, נִיְ } your.	נִיְ } נִיְ } your.
not used.	נִיְ; נִיְ } נִיְ } their.	נִיְ, נִיְ } נִיְ } their.

etel, and those in parentheses are of rare occurrence.

B. REGULAR

	KAL.		NIPHAL.		PIEL.
PERF. 3. m.	קָטַל	כָּבַד	נִקְטַל	קָטַל	קָטַל
3. f.	קָטְלָה	כָּבְדָה	נִקְטְלָה	קָטְלָה	קָטְלָה
2. m.	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2. f.	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
1. c.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
Plur. 3. c.	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
2. m.	קָטַלְתֶּם	כָּבַדְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
1. c.	קָטַלְתִּם	כָּבַדְתִּם	נִקְטַלְתִּם	קָטַלְתִּם	קָטַלְתִּם
IMP.	קַטֵּל		הִקְטֵל	קַטֵּל	קַטֵּל
IMP. absol.	קְטוּל		הִקְטוּל, נִקְטוּל	קַטֵּל, קְטוּל	קַטֵּל, קְטוּל
IMP. m.	קַטֵּל	כָּבֵד	הִקְטֵל	קַטֵּל	קַטֵּל
f.	קַטְלִי	כָּבְדִי	הִקְטְלִי	קַטְלִי	קַטְלִי
Plur. m.	קַטְלוּ	כָּבְדוּ	הִקְטְלוּ	קַטְלוּ	קַטְלוּ
f.	קַטְלֶנָה	כָּבְדֶנָה	הִקְטְלֶנָה	קַטְלֶנָה	קַטְלֶנָה
IMPR. 3. m.	יִקְטַל	יִכְבֹּד	יִקְטַל	יִקְטַל	יִקְטַל
3. f.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל	תִּקְטַל
2. m.	תִּקְטַלְךָ	תִּכְבֹּדְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ
2. f.	תִּקְטַלְתְּ	תִּכְבֹּדְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ
1. c.	אִקְטַל	אִכְבֹּד	אִקְטַל	אִקְטַל	אִקְטַל
Plur. 3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
3. f.	תִּקְטְלֶנָה	תִּכְבְּדֶנָה	תִּקְטְלֶנָה	תִּקְטְלֶנָה	תִּקְטְלֶנָה
2. m.	תִּקְטַלְכֶם	תִּכְבֹּדְכֶם	תִּקְטַלְכֶם	תִּקְטַלְכֶם	תִּקְטַלְכֶם
2. f.	תִּקְטַלְכֶן	תִּכְבֹּדְכֶן	תִּקְטַלְכֶן	תִּקְטַלְכֶן	תִּקְטַלְכֶן
1. c.	נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל	נִקְטַל
IMPR. shortened (Jussive.)					
PART.	קָטֹל	כָּבֵד	נִקְטֹל	קָטֹל	קָטֹל
	קָטוּל				

VERB. §§ 42—51.

^{פועל פה} PUAL.	HIPHAL.	^{פועל פה} HOPHAL.	HITHPAEL.
קָשַׁל *	הִקְשִׁיל *	הִקְשִׁיל *	הִתְקַשֵּׁל *
קָשְׁלָה *	הִקְשִׁילָה *	הִקְשִׁילָה *	הִתְקַשֵּׁלָה *
קָשְׁלֹת *	הִקְשִׁילֹת *	הִקְשִׁילֹת *	הִתְקַשֵּׁלֹת *
קָשְׁלֹת	הִקְשִׁילֹת	הִקְשִׁילֹת	הִתְקַשֵּׁלֹת
קָשְׁלֹתִי	הִקְשִׁילֹתִי	הִקְשִׁילֹתִי	הִתְקַשֵּׁלֹתִי
קָשְׁלֹו	הִקְשִׁילֹו	הִקְשִׁילֹו	הִתְקַשֵּׁלֹו
קָשְׁלֹתֶם	הִקְשִׁילֹתֶם	הִקְשִׁילֹתֶם	הִתְקַשֵּׁלֹתֶם
קָשְׁלֹתֶיךָ	הִקְשִׁילֹתֶיךָ	הִקְשִׁילֹתֶיךָ	הִתְקַשֵּׁלֹתֶיךָ
קָשְׁלֹוּ	הִקְשִׁילֹוּ	הִקְשִׁילֹוּ	הִתְקַשֵּׁלֹוּ
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קָשַׁל *	הִקְשִׁיל *	הִקְשִׁיל *	הִתְקַשֵּׁל *
קָשְׁלָה *	הִקְשִׁילָה *		
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wanting	הִקְשִׁיל *	wanting	הִתְקַשֵּׁל *
	הִקְשִׁילָה *		הִתְקַשֵּׁלָה *
	הִקְשִׁילֹו		הִתְקַשֵּׁלֹו
	הִקְשִׁילֹת *		הִתְקַשֵּׁלֹת *
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יִקְשֵׁל *	יִקְשֵׁל *	יִקְשֵׁל *	יִתְקַשֵּׁל *
יִקְשֵׁל	יִקְשֵׁל	יִקְשֵׁל	יִתְקַשֵּׁל
יִקְשֵׁל	יִקְשֵׁל	יִקְשֵׁל	יִתְקַשֵּׁל
יִקְשֵׁל *	יִקְשֵׁל *	יִקְשֵׁל *	יִתְקַשֵּׁל *
אִקְשֵׁל	אִקְשֵׁל	אִקְשֵׁל	אִתְקַשֵּׁל
יִקְשֵׁלֹו	יִקְשֵׁלֹו	יִקְשֵׁלֹו	יִתְקַשֵּׁלֹו
יִתְקַשֵּׁלָה *	יִתְקַשֵּׁלָה *	יִתְקַשֵּׁלָה *	יִתְקַשֵּׁלָה *
יִתְקַשֵּׁלֹו	יִתְקַשֵּׁלֹו	יִתְקַשֵּׁלֹו	יִתְקַשֵּׁלֹו
יִתְקַשֵּׁלֹת *	יִתְקַשֵּׁלֹת *	יִתְקַשֵּׁלֹת *	יִתְקַשֵּׁלֹת *
יִתְקַשֵּׁלֹת	יִתְקַשֵּׁלֹת	יִתְקַשֵּׁלֹת	יִתְקַשֵּׁלֹת
יִתְקַשֵּׁלֹתִי	יִתְקַשֵּׁלֹתִי	יִתְקַשֵּׁלֹתִי	יִתְקַשֵּׁלֹתִי
יִתְקַשֵּׁלֹו	יִתְקַשֵּׁלֹו	יִתְקַשֵּׁלֹו	יִתְקַשֵּׁלֹו
יִתְקַשֵּׁלֹתֶם	יִתְקַשֵּׁלֹתֶם	יִתְקַשֵּׁלֹתֶם	יִתְקַשֵּׁלֹתֶם
יִתְקַשֵּׁלֹתֶיךָ	יִתְקַשֵּׁלֹתֶיךָ	יִתְקַשֵּׁלֹתֶיךָ	יִתְקַשֵּׁלֹתֶיךָ
יִתְקַשֵּׁלֹוּ	יִתְקַשֵּׁלֹוּ	יִתְקַשֵּׁלֹוּ	יִתְקַשֵּׁלֹוּ
<hr/>			
	יִתְקַשֵּׁל *		
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יִתְקַשֵּׁל *	יִתְקַשֵּׁל *	יִתְקַשֵּׁל *	יִתְקַשֵּׁל *

C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
<i>Pres. Kal. 3. m.</i>	קטלני	קטלך	קטלי	קטליו } קטלו }
3. f.	קטלתי	קטלתך	קטלתי	קטלתיו } קטלתיו }
2. m.	קטלתו } קטלתו }	—	—	קטלתו } קטלתו }
2. f.	קטלתי	—	—	קטלתיו } קטלתיו }
1. c.	—	קטלתו	קטלתו	קטלתו
<i>Plur. 3. c.</i>	קטלנו	קטלתו	קטלתו	קטלתו
2. m.	קטלתו	—	—	קטלתו
1. c.	—	קטלתו	קטלתו	קטלתו
<i>Impr. Kal.</i>	קטל } קטל	קטל } קטל	קטלי	קטלו
<i>Impr. Kal.</i>	קטלי	—	—	קטלו
<i>Impr. Kal. 3. m.</i>	קטלני	קטלך	קטלי	קטליו
3. m. with Num. demonstrative.	קטלני	קטלך	—	קטליו
<i>Plur. 3. m.</i>	קטלנו	קטלתו	קטלתו	קטלתו
<i>Pres. Piel.</i>	קטלני	קטלך	קטלי	קטלו

D. VERB PE GUTTURAL. 163.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3. f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2. m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2. f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2. m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2. f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1. c.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
Imv.	עֲמֹד	נִעְמֹד	הִעְמִיד	הִעְמִיד
Inf. absol.	עֹמֵד	נִעְמֵד	הִעְמִיד	הִעְמִיד
Imp. m.	עֲמֹד	חֲזַק	הִעְמִיד	הִעְמִיד
f.	עֲמִידִי	חֲזִקִי	הִעְמִידִי	הִעְמִידִי
Plur. m.	עֲמִידוּ	חֲזְקוּ	הִעְמִידוּ	הִעְמִידוּ
f.	עֲמִידְנָה	חֲזַקְנָה	הִעְמִידְנָה	הִעְמִידְנָה
Imrv. 3. m.	יִעְמֹד	יִחְזַק	יִעְמִיד	יִעְמִיד
3. f.	תִּעְמֹד	תִּחְזַק	תִּעְמִיד	תִּעְמִיד
2. m.	תִּעְמֹד	תִּחְזַק	תִּעְמִיד	תִּעְמִיד
2. f.	תִּעְמִדִי	תִּחְזְקִי	תִּעְמִידִי	תִּעְמִידִי
1. c.	אֵעְמֹד	אֶחְזַק	אֵעְמִיד	אֵעְמִיד
Plur. 3. m.	יִעְמְדוּ	יִחְזְקוּ	יִעְמִידוּ	יִעְמִידוּ
3. f.	תִּעְמְדְנָה	תִּחְזְקְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
2. m.	תִּעְמְדוּ	תִּחְזְקוּ	תִּעְמִידוּ	תִּעְמִידוּ
2. f.	תִּעְמְדְנָה	תִּחְזְקְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
1. c.	נִעְמֹד	נִחְזַק	נִעְמִיד	נִעְמִיד
Imrv. shortened (Jussive.)			יִעְמִד	
PART. act.	עֹמֵד	נִעְמֵד	הִעְמִיד	הִעְמִיד
pass.	עֹמֵד			

E. VERB AYIN GUTTURAL. 564.

[illegible]

F. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3. f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2. f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
Imr.	שִׁלַּח	נִשְׁלַח	שִׁלַּח
Imr. absol.	שִׁלַּח	נִשְׁלַח	שִׁלַּח
Imr. m.	שִׁלַּח	נִשְׁלַח	שִׁלַּח
f.	שִׁלַּח	נִשְׁלַח	שִׁלַּח
Plur. m.	שִׁלַּח	נִשְׁלַח	שִׁלַּח
f.	שִׁלַּחְהוּ	נִשְׁלַחְהוּ	שִׁלַּחְהוּ
Imrr. 3. m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
1. c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
Plur. 3. m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
3. f.	תִּשְׁלַחְהוּ	תִּשְׁלַחְהוּ	תִּשְׁלַחְהוּ
2. m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2. f.	תִּשְׁלַחְהוּ	תִּשְׁלַחְהוּ	תִּשְׁלַחְהוּ
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
Imrr. shortened (Jussive)			
Imrr. with Suff.	יִשְׁלַחְךָ		
PART. act.	שֹׁלֵחַ	נֹשֵׁלֵחַ	שֹׁלֵחַ
pass.	שֹׁלֵחַ		שֹׁלֵחַ

[illegible]

G. VERB AYIN DOU.

	KAL.	NIPHAL.
P <small>ERF.</small> 3. m.	סָבַח	נִסְבַּח
3. f.	סָבַחָהּ	נִסְבַּחָהּ
2. m.	סָבַחְתָּ	נִסְבַּחְתָּ
2. f.	סָבַחְתְּ	נִסְבַּחְתְּ
1. c.	סָבַחְתִּי	נִסְבַּחְתִּי
P <small>LR.</small> 3. c.	סָבַחוּ	נִסְבַּחוּ
2. m.	סָבַחְתֶּם	נִסְבַּחְתֶּם
2. f.	סָבַחְתֶּן	נִסְבַּחְתֶּן
1. c.	סָבַחְנוּ	נִסְבַּחְנוּ
I <small>NF.</small>	סֹבֵחַ	נֹסֵבֵחַ
I <small>NV.</small> absol.	סֹבֵיחַ	נֹסֵבִיחַ
I <small>MP.</small> m.	סֹבֵחַ	נֹסֵבֵחַ
f.	סֹבֵיחָהּ	נֹסֵבִיחָהּ
P <small>LR.</small> m.	סֹבְיחַ	נֹסְבִיחַ
f.	סֹבְיָהּ	נֹסְבִיָּהּ
I <small>MPF.</small> 3. m.	יִסְבֹּחַ	יִסְבֹּחַ
3. f.	תִּסְבַּח	תִּסְבַּח
2. m.	תִּסְבַּחְתָּ	תִּסְבַּחְתָּ
2. f.	תִּסְבַּחְתְּ	תִּסְבַּחְתְּ
1. c.	אֲסַבֵּחַ	אֲסַבֵּחַ
P <small>LR.</small> 3. m.	יִסְבְּחוּ	יִסְבְּחוּ
3. f.	תִּסְבְּיָהּ	תִּסְבְּיָהּ
2. m.	תִּסְבְּחוּ	תִּסְבְּחוּ
2. f.	תִּסְבְּיָהּ	תִּסְבְּיָהּ
1. c.	נִסְבֵּחַ	נִסְבֵּחַ
I <small>MPV.</small> with Vav cons.	וַיִּסְבַּח	
I <small>MPV.</small> with Suff.	וַיִּסְבְּחֵי	
P <small>ART.</small> act.	סֹבֵיחַ	
pass.	סֹבֵיחַ	נֹסֵבֵחַ

HIPHAL.	HOPHAL.	POEL.	POAL.
הִסֵּב *	הִסֵּב *	סִיֵּב *	סִיֵּב *
הִסִּבָּה *	הִסִּבָּה *	סִיִּבָּה	סִיִּבָּה
הִסִּבוּת *	הִסִּבוּת *	סִיִּבָּה	סִיִּבָּה
הִסִּבוּת	הִסִּבוּת	סִיִּבָּה	סִיִּבָּה
הִסִּבוּתִי	הִסִּבוּתִי	סִיִּבָּהִי	סִיִּבָּהִי
הִסִּבֵּי	הִסִּבֵּי	סִיִּבֵּי	סִיִּבֵּי
הִסִּבוּתָם	הִסִּבוּתָם	סִיִּבָּתָם	סִיִּבָּתָם
הִסִּבוּתְךָ	הִסִּבוּתְךָ	סִיִּבָּתְךָ	סִיִּבָּתְךָ
הִסִּבוּתֵּנוּ	הִסִּבוּתֵּנוּ	סִיִּבָּתֵנוּ	סִיִּבָּתֵנוּ
הִסֵּב *		סִיֵּב	סִיֵּב
הִסֵּב	הִסֵּב *	סִיֵּב	סִיֵּב
הִסֵּב *		סִיֵּב	
הִסִּבֵּי *	wanting	סִיִּבֵּי	wanting
הִסִּבֵּי		סִיִּבֵּי	
הִסִּבָּה *		סִיִּבָּה	
יִסֵּב *	יִסֵּב *	יִסִּבֵּב (יִסֵּב)	יִסִּבֵּב
יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב
יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב
יִסִּבֵּב *	יִסִּבֵּב *	יִסִּבֵּבִי	יִסִּבֵּבִי
יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב
יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב
יִסִּבֵּב *	יִסִּבֵּב *	יִסִּבֵּבָה	יִסִּבֵּבָה
יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּבִי	יִסִּבֵּבִי
יִסִּבֵּבָה	יִסִּבֵּבָה	יִסִּבֵּבָה	יִסִּבֵּבָה
יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב	יִסִּבֵּב
יִסִּבֵּב *		יִסִּבֵּב	יִסִּבֵּב
יִסִּבֵּב *	יִסִּבֵּב (יִסִּבֵּב)	יִסִּבֵּבִי	יִסִּבֵּבִי
יִסִּבֵּב *	יִסִּבֵּב *	יִסִּבֵּב	יִסִּבֵּב

H. VERB PE NUN (נָּ). 166.

	KAL.	SIPHAL.	HIPHAL.	HOPHAL.
Pres. 3. m.	נִכְשֵׁ	נִכְשֵׁ*	הִנְכִּישׁ*	הִנְכִּישׁ*
3. f.		נִכְשֵׁה	הִנְכִּישִׁה	הִנְכִּישִׁה
2. m.		נִכְשֵׁתָ	הִנְכִּישְׁתָּ	הִנְכִּישְׁתָּ
2. f.		נִכְשֵׁתִי	הִנְכִּישְׁתִּי	הִנְכִּישְׁתִּי
1. c.	regular	נִכְשֵׁתִי	הִנְכִּישְׁתִּי	הִנְכִּישְׁתִּי
Plur. 3. c.		נִכְשֵׁוּ	הִנְכִּישׁוּ	הִנְכִּישׁוּ
2. m.		נִכְשֵׁתֶם	הִנְכִּישְׁתֶּם	הִנְכִּישְׁתֶּם
2. f.		נִכְשֵׁתֶנּוּ	הִנְכִּישְׁתֶּנּוּ	הִנְכִּישְׁתֶּנּוּ
1. c.		נִכְשֵׁנוּ	הִנְכִּישְׁנוּ	הִנְכִּישְׁנוּ
Imv.	נִכְשֵׁ*	הִנְכִּישׁ	הִנְכִּישׁ*	הִנְכִּישׁ*
Imv. absol.	נִכְשֵׁ	הִנְכִּישׁ	הִנְכִּישׁ*	הִנְכִּישׁ*
Imp. m.	נִכְשֵׁ*	הִנְכִּישׁ	הִנְכִּישׁ*	
f.	נִכְשֵׁה	הִנְכִּישִׁה	הִנְכִּישִׁה	wanting
Plur. m.	נִכְשֵׁוּ	הִנְכִּישׁוּ	הִנְכִּישׁוּ	
f.	נִכְשֵׁהוּ	הִנְכִּישְׁהוּ	הִנְכִּישְׁהוּ	
Impr. 3. m.	נִכְשֵׁ*	נִכְשֵׁ	נִכְשֵׁ*	נִכְשֵׁ*
3. f.	נִכְשֵׁה		נִכְשֵׁה	נִכְשֵׁה
2. m.	נִכְשֵׁתָ		נִכְשֵׁתָ	נִכְשֵׁתָ
2. f.	נִכְשֵׁתִי		נִכְשֵׁתִי	נִכְשֵׁתִי
1. c.	נִכְשֵׁתִי	regular	נִכְשֵׁתִי	נִכְשֵׁתִי
Plur. 3. m.	נִכְשֵׁוּ		נִכְשֵׁוּ	נִכְשֵׁוּ
3. f.	נִכְשֵׁהוּ		נִכְשֵׁהוּ	נִכְשֵׁהוּ
2. m.	נִכְשֵׁתֶם		נִכְשֵׁתֶם	נִכְשֵׁתֶם
2. f.	נִכְשֵׁתֶנּוּ		נִכְשֵׁתֶנּוּ	נִכְשֵׁתֶנּוּ
1. c.	נִכְשֵׁנוּ		נִכְשֵׁנוּ	נִכְשֵׁנוּ
Impr. short'd (Jussive)			נִכְשֵׁ*	
Part. act.	נִכְשֵׁ	נִכְשֵׁ*	נִכְשֵׁ*	נִכְשֵׁ*
pass.	נִכְשֵׁ			

I. VERB PE ALEPH (נע). 168.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
Pres. 3. m.	נֶאֱמַר	נִמְאָר *	הִנְאִיר *	הִנְאָר *
Like the Verb Pe Guttural, in Paradigm D.				
Inf.	אֱמַר *	הִנְאָר	הִנְאִיר	הִנְאָר
Inf. absol.	אֲמַר	הִנְאָל		
Imp. m.	אֱמַר *	הִנְאָר	הִנְאִיר	
f.	אֲמָרִי	etc.	etc.	wanting
Plur. m.	אֲמַרוּ			
f.	אֲמַרְנָה			
IMPF. 3. m.	אֱמַר *	יִנְאָר *	יִנְאִיר *	יִנְאָר
3. f.	תֵּאֲמַר			
2. m.	תֵּאֲמַר			
2. f.	תֵּאֲמָרִי	etc.	etc.	etc.
1. c.	אֲנִי			
Plur. 3. m.	יִנְאָרוּ			
3. f.	תֵּאֲמַלְנָה			
2. m.	תֵּאֲמַלְנָה			
2. f.	תֵּאֲמַלְנָה			
1. c.	נִמְאָר			
IMPF. Var cons.	יִנְאָרִי * יִנְאָרִי *			
PART. act.	אֱמַר	נִמְאָר	הִנְאִיר	הִנְאָר
pass.	אֲמָר			

K. VERB PE YODH

	KAL.	NIPHAL.
Pres. 3. m.	יָשַׁב	יִשְׁבּ *
3. f.		יִשְׁבֵּה
2. m.		יִשְׁבַּח
2. f.		יִשְׁבְּחִי
1. c.		יִשְׁבְּחִי
Plur. 3. c.		יִשְׁבְּחוּ
2. m.		יִשְׁבְּחוּ
2. f.		יִשְׁבְּחוּ
1. c.		יִשְׁבְּחוּ
Inv.	יָסַד * יִשְׁבֵּחַ	יִשְׁבּ *
Inv. absol.	יָסַד	
Imp. m.	יִשְׁבּ *	יִשְׁבּ *
f.	יִשְׁבִּי	יִשְׁבִּי
Plur. m.	יִשְׁבּוּ	יִשְׁבּוּ
f.	יִשְׁבְּנָה	יִשְׁבְּנָה
Impr. 3. m.	יִשְׁבּ *	יִשְׁבּ *
3. f.	יִשְׁבֵּה	יִשְׁבֵּה
2. m.	יִשְׁבַּח	יִשְׁבַּח
2. f.	יִשְׁבְּחִי	יִשְׁבְּחִי
1. c.	יִשְׁבְּחִי	יִשְׁבְּחִי
Plur. 3. m.	יִשְׁבְּחוּ	יִשְׁבְּחוּ
3. f.	יִשְׁבְּחוּ	יִשְׁבְּחוּ
2. m.	יִשְׁבְּחוּ	יִשְׁבְּחוּ
2. f.	יִשְׁבְּחוּ	יִשְׁבְּחוּ
1. c.	יִשְׁבְּחוּ	יִשְׁבְּחוּ
Impr. shortened (Jussive)		
Impr. with Van cons.	יִשְׁבּ *	
Part. act.	יֹשֵׁב	יֹשֵׁב *
pass.	יֹשֵׁב	

[illegible]

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHL.	HOPHAL.
<i>PERF. 3. m.</i>	קָם *	נָקַם *	הִקָּם *	הִקָּם *
3. <i>f.</i>	קָמָה *	נָקְמָה *	הִקְמָה *	הִקְמָה *
2. <i>m.</i>	קָמַת *	נָקַמְתָּ *	הִקְמַתָּ *	הִקְמַתָּ *
2. <i>f.</i>	קָמַתְּ *	נָקַמְתְּ *	הִקְמַתְּ *	הִקְמַתְּ *
1. <i>c.</i>	קָמַתִּי *	נָקַמְתִּי *	הִקְמַתִּי *	הִקְמַתִּי *
<i>Plur. 3. c.</i>	קָמוּ *	נָקְמוּ *	הִקְמוּ *	הִקְמוּ *
2. <i>m.</i>	קָמַתְּם *	נָקַמְתְּם *	הִקְמַתְּם *	הִקְמַתְּם *
2. <i>f.</i>	קָמַתְּן *	נָקַמְתְּן *	הִקְמַתְּן *	הִקְמַתְּן *
1. <i>c.</i>	קָמַתְּנָה *	נָקַמְתְּנָה *	הִקְמַתְּנָה *	הִקְמַתְּנָה *
<i>INFIN.</i>	קוֹם *	הִקּוֹם *	הִקָּם *	הִקָּם *
<i>INFIN. absol.</i>	קוֹם *	הִקּוֹם *	הִקָּם, הִקָּם *	הִקָּם, הִקָּם *
<i>IMPER. m.</i>	קוֹם *	הִקּוֹם *	הִקָּם *	
<i>f.</i>	קוּמִי *	הִקּוּמִי *	הִקְמִי *	
<i>Plur. m.</i>	קוּמוּ *	הִקּוּמוּ *	הִקְמוּ *	wanting
<i>f.</i>	קוּמְנָה *	הִקְמְנָה *	הִקְמְנָה *	
<i>IMPERF. 3. m.</i>	יִקָּם *	יִקָּם *	יִקָּם *	יִקָּם *
3. <i>f.</i>	תִּקָּם *	תִּקָּם *	תִּקָּם *	תִּקָּם *
2. <i>m.</i>	תִּקָּם *	תִּקָּם *	תִּקָּם *	תִּקָּם *
2. <i>f.</i>	תִּקְוִי *	תִּקְוִי *	תִּקְוִי *	תִּקְוִי *
1. <i>c.</i>	אִקָּם *	אִקָּם *	אִקָּם *	אִקָּם *
<i>Plur. 3. m.</i>	יִקְמוּ *	יִקְמוּ *	יִקְמוּ *	יִקְמוּ *
3. <i>f.</i>	תִּקְוִינָה *	תִּקְוִינָה *	תִּקְוִינָה *	תִּקְוִינָה *
2. <i>m.</i>	תִּקְוִימוּ *	תִּקְוִימוּ *	תִּקְוִימוּ *	תִּקְוִימוּ *
2. <i>f.</i>	תִּקְוִינָה *	תִּקְוִינָה *	תִּקְוִינָה *	תִּקְוִינָה *
1. <i>c.</i>	נִקָּם *	נִקָּם *	נִקָּם *	נִקָּם *
<i>IMPERF. shortened</i>	יִקָּם *		יִקָּם *	
<i>IMPERF. with 1. cons.</i>	וַיִּקָּם *	וַיִּקָּם *	וַיִּקָּם *	
<i>IMPERF. with Suff.</i>	יִקְוִי *		יִקְוִי *	
<i>PART. act.</i>	קָם *	נָקַם *	נִקָּם *	נִקָּם *
<i>pass.</i>	קָם *			

[illegible]

O. VERB LAMEDH

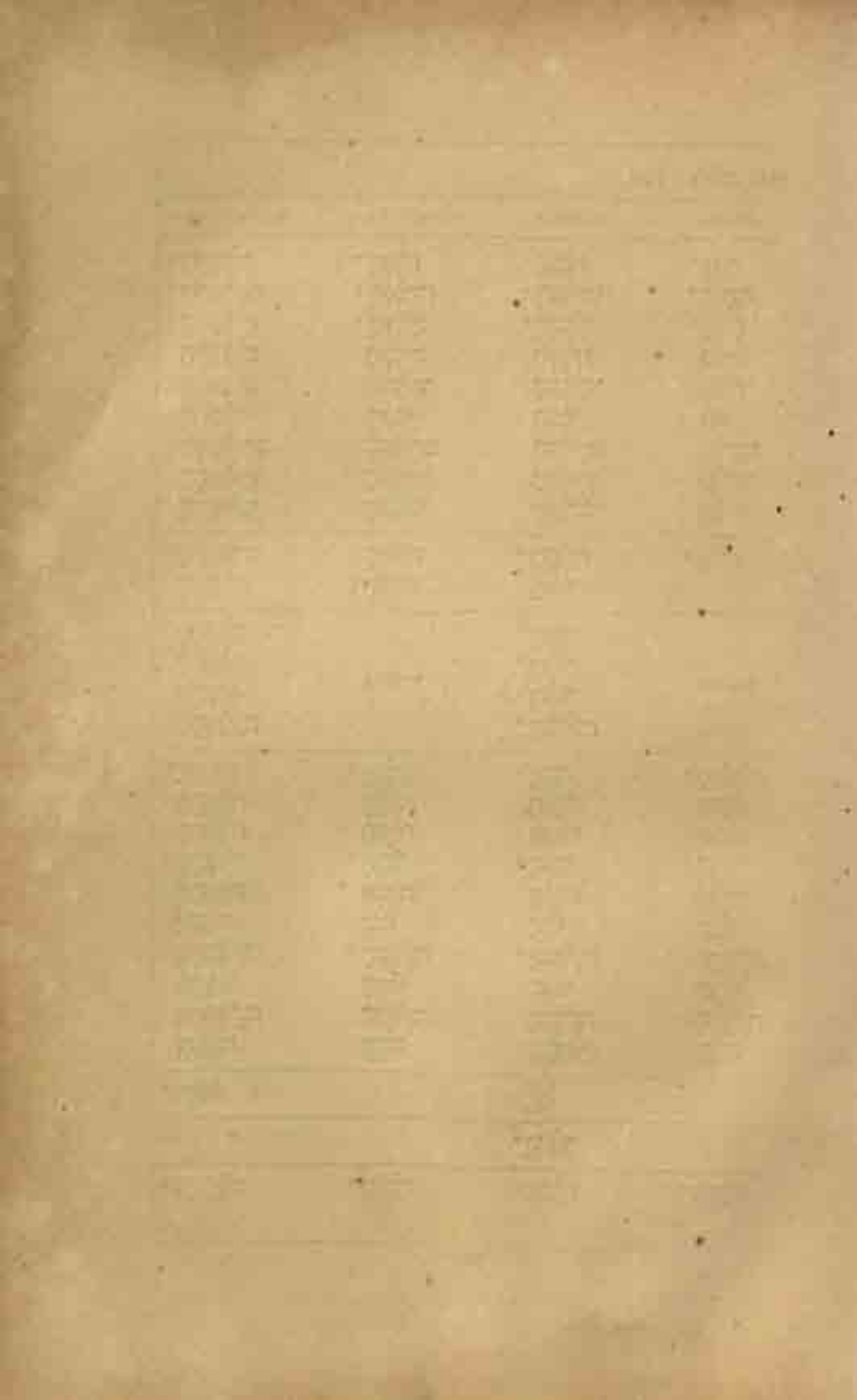
	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	לָמַד	לִמַּד	לָמַד
3. f.	לָמַדְתָּ	לִמַּדְתְּ	לָמַדְתְּ
2. m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
Plur. 3. c.	לָמַדוּ	לִמְדוּ	לָמַדוּ
2. m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם
2. f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
1. c.	לָמַדְתִּם	לִמַּדְתִּם	לָמַדְתִּם
INV.	לִמַּד	לִמַּדְתָּ	לִמַּד
INV. absol.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
IMP. m.	לִמַּד	לִמַּדְתָּ	לִמַּד
f.	לִמַּדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
Plur. m.	לִמַּדוּ	לִמַּדְתֶּם	לִמַּדוּ
f.	לִמַּדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
IMPR. 3. m.	לִמַּדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי
3. f.	לִמַּדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
2. m.	לִמַּדְתָּ	לִמַּדְתָּ	לִמַּדְתָּ
2. f.	לִמַּדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
1. c.	לִמַּדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי
Plur. 3. m.	לִמַּדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
3. f.	לִמַּדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
2. m.	לִמַּדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2. f.	לִמַּדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
1. c.	לִמַּדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
IMPR. shortened (Jussive)			
IMPR. with Suff.	לִמַּדְתִּי		לִמַּדְתִּי
PART. act.	לֹמֵד	לֹמֵד	לֹמֵד
pass.	לֹמֵד		לֹמֵד

ALEPH (\aleph), § 74.

[illegible]

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
<i>Pres. 3. m.</i>	פֹּלֵחַ *	מַפְלִיחַ *	פּוֹלֵחַ *
<i>3. f.</i>	פּוֹלְחָה *	מַפְלִיחָה *	פּוֹלְחָה *
<i>2. m.</i>	פּוֹלִיחַ *	מַפְלִיחַ *	פּוֹלִיחַ *
<i>2. f.</i>	פּוֹלִיחָה *	מַפְלִיחָה *	פּוֹלִיחָה *
<i>1. c.</i>	פּוֹלִיחִי *	מַפְלִיחִי *	פּוֹלִיחִי *
<i>Plur. 3. c.</i>	פּוֹלְחֵי *	מַפְלִיחֵי *	פּוֹלְחֵי *
<i>2. m.</i>	פּוֹלִיחִים *	מַפְלִיחִים *	פּוֹלִיחִים *
<i>2. f.</i>	פּוֹלִיחוֹת *	מַפְלִיחוֹת *	פּוֹלִיחוֹת *
<i>1. c.</i>	פּוֹלִיחֵנוּ *	מַפְלִיחֵנוּ *	פּוֹלִיחֵנוּ *
<i>Imp.</i>	פֹּלֹחַ *	הַפְּלֹחַ *	פֹּלֵחַ *
<i>Imp. absol.</i>	פֹּלֵחַ *	מַפְלִיחַ *	פֹּלֵחַ *
<i>Imp. m.</i>	פֹּלֵחַ *	הַפְּלֵחַ *	פֹּלֵחַ *
<i>f.</i>	פֹּלִי *	הַפְּלִי *	פֹּלִי *
<i>Plur. m.</i>	פֹּלְחֵי *	הַפְּלֵחוּ *	פֹּלְחֵי *
<i>f.</i>	פֹּלְחָה *	הַפְּלִיחָה *	פֹּלְחָה *
<i>Impr. 3. m.</i>	יִפְלֹחַ *	יִפְלֵחַ *	יִפְלֹחַ *
<i>3. f.</i>	יִפְלֹחָה *	יִפְלֵחָה *	יִפְלֹחָה *
<i>2. m.</i>	יִפְלֹחַ *	יִפְלֵחַ *	יִפְלֹחַ *
<i>2. f.</i>	יִפְלֹחָה *	יִפְלֵחָה *	יִפְלֹחָה *
<i>1. c.</i>	אֶפְלֹחַ *	אֶפְלֵחַ *	אֶפְלֹחַ *
<i>Plur. 3. m.</i>	יִפְלְחוּ *	יִפְלְחוּ *	יִפְלְחוּ *
<i>3. f.</i>	יִפְלֹחֶנָּה *	יִפְלֹחֶנָּה *	יִפְלֹחֶנָּה *
<i>2. m.</i>	יִפְלְחוּ *	יִפְלְחוּ *	יִפְלְחוּ *
<i>2. f.</i>	יִפְלֹחֶנָּה *	יִפְלֹחֶנָּה *	יִפְלֹחֶנָּה *
<i>1. c.</i>	נִפְלֹחַ *	נִפְלֵחַ *	נִפְלֹחַ *
<i>Impr. short'd</i>	יִפְלֵ *	יִפֵּל *	יִפֵּל *
<i>Impr. with Suff.</i>	יִפְלְכִי *		יִפְלְכִי *
<i>Part. act.</i>	פּוֹלֵחַ *	מַפְלִיחַ *	פּוֹלֵחַ *
<i>pass.</i>	פּוֹלֵחַ *		פּוֹלֵחַ *



INDEX OF TEXTS.

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 xxi. 16, read xxxi. 16.

Page 204, last line, for ver. 21, read ver. 22.

Page 226, line 9, for xxi. 12, read xxxi. 12.

INDEX OF TEXTS

ILLUSTRATED OR PARTICULARLY NOTICED.

OLD TESTAMENT.

GENERA	8: 22... 140, 226	9: 24..... 196	17: 6... 247, 251	22: 1... 231 & n
1: 1. 46, 95, 210	24... 228, 233	26..... 198a	8..... 199	8..... 221
225, 234	24... 228, 231	27..... 137	10..... 223	4..... 251a
1. 3. 92, 223	7..... 277	1..... 231a	11..... 191	19... 241, 250
2... 191, 193	9... 234, 234	7, 15, &c. 18	12..... 223	13..... 213
219, 222	10... 240, 239	9, 10, 15, 19	15..... 225	17..... 197
3... 300, 222	13..... 231	12..... 221	17... 196, 214	23: 1..... 214
4... 22, 101	14..... 121	13..... 242	18..... 242	4..... 252
300	14..... 216	21... 1 & n. 7	19... 174, 220	4..... 195
4. 19... 200	15... 190a, 254	21..... 216	20... 224, 254a	6..... 195
0..... 61	15, 94... 192	21..... 217	20, 21... 190	10..... 242
6..... 187	17..... 64	21..... 217	21..... 250	11..... 221
7..... 40	18..... 251	21..... 217	21..... 211	12... 224, 225
8..... 201	20... 240	21..... 217	21..... 211	22
9..... 228	22..... 98	21..... 217	21..... 211	23
14... 252, 271	23..... 31	21..... 217	21..... 211	24
15..... 215	24... 210, 243	21..... 217	21..... 211	25
20, 21... 240	24... 210	21..... 217	21..... 211	26
21... 123, 163	24... 210	21..... 217	21..... 211	27
204	24... 210	21..... 217	21..... 211	28
22... 115	24... 210	21..... 217	21..... 211	29
24... 160, 230	24... 210	21..... 217	21..... 211	30
25... 120, 122a	24... 210	21..... 217	21..... 211	31
267	24... 210	21..... 217	21..... 211	32
27... 267	24... 210	21..... 217	21..... 211	33
28... 30, 224	24... 210	21..... 217	21..... 211	34
29... 204	24... 210	21..... 217	21..... 211	35
30... 219, 224	24... 210	21..... 217	21..... 211	36
31... 210, 227	24... 210	21..... 217	21..... 211	37
32... 253	24... 210	21..... 217	21..... 211	38
33... 120, 247	24... 210	21..... 217	21..... 211	39
34... 223	24... 210	21..... 217	21..... 211	40
35... 24, 101, 222	24... 210	21..... 217	21..... 211	41
36... 228	24... 210	21..... 217	21..... 211	42
37... 227	24... 210	21..... 217	21..... 211	43
38... 217	24... 210	21..... 217	21..... 211	44
39... 198	24... 210	21..... 217	21..... 211	45
40... 34, 97	24... 210	21..... 217	21..... 211	46
41... 223, 233	24... 210	21..... 217	21..... 211	47
42... 129	24... 210	21..... 217	21..... 211	48
43... 225	24... 210	21..... 217	21..... 211	49
44... 111, 254	24... 210	21..... 217	21..... 211	50
45... 271	24... 210	21..... 217	21..... 211	51
46... 215	24... 210	21..... 217	21..... 211	52
47... 221	24... 210	21..... 217	21..... 211	53
48... 221	24... 210	21..... 217	21..... 211	54
49... 221	24... 210	21..... 217	21..... 211	55
50... 221	24... 210	21..... 217	21..... 211	56
51... 221	24... 210	21..... 217	21..... 211	57
52... 221	24... 210	21..... 217	21..... 211	58
53... 221	24... 210	21..... 217	21..... 211	59
54... 221	24... 210	21..... 217	21..... 211	60
55... 221	24... 210	21..... 217	21..... 211	61
56... 221	24... 210	21..... 217	21..... 211	62
57... 221	24... 210	21..... 217	21..... 211	63
58... 221	24... 210	21..... 217	21..... 211	64
59... 221	24... 210	21..... 217	21..... 211	65
60... 221	24... 210	21..... 217	21..... 211	66
61... 221	24... 210	21..... 217	21..... 211	67
62... 221	24... 210	21..... 217	21..... 211	68
63... 221	24... 210	21..... 217	21..... 211	69
64... 221	24... 210	21..... 217	21..... 211	70
65... 221	24... 210	21..... 217	21..... 211	71
66... 221	24... 210	21..... 217	21..... 211	72
67... 221	24... 210	21..... 217	21..... 211	73
68... 221	24... 210	21..... 217	21..... 211	74
69... 221	24... 210	21..... 217	21..... 211	75
70... 221	24... 210	21..... 217	21..... 211	76
71... 221	24... 210	21..... 217	21..... 211	77
72... 221	24... 210	21..... 217	21..... 211	78
73... 221	24... 210	21..... 217	21..... 211	79
74... 221	24... 210	21..... 217	21..... 211	80
75... 221	24... 210	21..... 217	21..... 211	81
76... 221	24... 210	21..... 217	21..... 211	82
77... 221	24... 210	21..... 217	21..... 211	83
78... 221	24... 210	21..... 217	21..... 211	84
79... 221	24... 210	21..... 217	21..... 211	85
80... 221	24... 210	21..... 217	21..... 211	86
81... 221	24... 210	21..... 217	21..... 211	87
82... 221	24... 210	21..... 217	21..... 211	88
83... 221	24... 210	21..... 217	21..... 211	89
84... 221	24... 210	21..... 217	21..... 211	90
85... 221	24... 210	21..... 217	21..... 211	91
86... 221	24... 210	21..... 217	21..... 211	92
87... 221	24... 210	21..... 217	21..... 211	93
88... 221	24... 210	21..... 217	21..... 211	94
89... 221	24... 210	21..... 217	21..... 211	95
90... 221	24... 210	21..... 217	21..... 211	96
91... 221	24... 210	21..... 217	21..... 211	97
92... 221	24... 210	21..... 217	21..... 211	98
93... 221	24... 210	21..... 217	21..... 211	99
94... 221	24... 210	21..... 217	21..... 211	100

28: 15.....254	38: 11.....211	49: 21.....200	18: 26.....80	19: 0.....111
17.....274	17.....217	22.....120	19: 8.....217	20.....127
19.....204	24.....209	23.....220	13.....125	205
29: 1.....104	4.....115, 230	50: 17.....193	18.....108	20: 4.....257
6.....200	5.....230	20.....115	20.....217	21.....214
7.....200, 217	6.....260		4.....202	22.....247
9.....207	7.....274		5.....246	23.....135
10.....120	11.....77		9.....211	24.....15
13.....250	12, 15, 18, 19.....211		13.....228	25.....90
17.....223, 246	14.....115	20: 7.....246	20.....217	26.....135
21.....230	14, 17.....7	10.....20	22.....120, 129	27.....274
30.....274	16.....223, 230	11.....210	1-36.....272	44.....272
39.....111	17.....246	15, 18.....24	29.....272	
30: 15.....110	18.....207	20.....255	27.....103, 197	
20.....232	19.....196	21.....217	22: 6.....2506	
39.....80	14.....235	21.....210	23.....274	
21: 6.....73	13, 7, 99, 235	3.....44	24.....246	
8.....267	18.....209	5.....124	25.....97	
19.....202	20.....251	6.....217, 243	26.....201	
14.....258	1.....219	10.....107	27.....247	
13.....235	12.....7, 215	17.....111	28.....231	
12.....172	14.....240	20.....58	29.....231	
20.....234	17.....241	24.....238	30: 3.....232	
24, 31.....203	21.....102, 172	3.....230	4, 6, 7, 10, &c.....94	
27.....116, 230	32.....217	12.....131	13.....23, 103	
28.....135	25.....240, 246	10.....169, 194	17: 15.....215	
29.....232	26.....203, 204, 213, 110	13.....221	3.....246	
30.....96, 235	34.....223	5.....220	29.....240, 10	
33.....116, 230	39.....238, 240	8.....271	12.....206	
35.....234	40.....271	10.....292	27.....107	
39.....100	42.....202, 240	16.....292	29.....120	
40.....130	43.....230	23.....235	30.....111	
47.....21	49.....137, 200	3.....267	32.....247	
50.....230	51.....10	6.....236	4.....202	
29: 6.....232	52: 1.....100	4.....230	13.....111	
8.....257	6.....235	11.....101	14.....256	
11.....234, 240	11.....72, 210	12.....104	4, 8.....2506	
12.....236, 240	12.....210	17.....202	6.....240	
15.....150	13.....230	22.....203	23.....207	
17.....192	14.....234	16.....51	25.....107	
18.....115	15.....240	27.....203	3.....61	
21.....45, 230	16.....240	1.....204	4.....235	
22.....204	17.....240	8.....210, 251	12.....107	
23.....274	18.....241	15.....111	13.....100	
27.....274	19.....241	17.....200	11.....217	
29: 5.....219	20.....241	15.....200	19.....96	
7.....250, 250	21.....241	27.....200	2.....96	
8.....219	22.....241	27.....200	2.....96	
10.....230	23.....241	27.....200	2.....96	
11.....132	24.....241	27.....200	2.....96	
13.....203, 274	25.....241	27.....200	2.....96	
19.....200	26.....241	27.....200	2.....96	
24: 7.....46	27.....241	27.....200	2.....96	
10.....93	28.....241	27.....200	2.....96	
22.....130	29.....241	27.....200	2.....96	
27.....200	30.....241	27.....200	2.....96	
30.....130	31.....241	27.....200	2.....96	
35: 3.....911	32.....241	27.....200	2.....96	
7.....250	33.....241	27.....200	2.....96	
8.....101	34.....241	27.....200	2.....96	
11.....235	35.....241	27.....200	2.....96	
21.....103	36.....241	27.....200	2.....96	
26.....235	37.....241	27.....200	2.....96	
28: 3-4.....272	38.....241	27.....200	2.....96	
5.....240	39.....241	27.....200	2.....96	
7.....241, 242	40.....241	27.....200	2.....96	
8.....230, 272	41.....241	27.....200	2.....96	
10.....227	42.....241	27.....200	2.....96	
17.....166	43.....241	27.....200	2.....96	
18.....220, 245	44.....241	27.....200	2.....96	
19.....175, 194	45.....241	27.....200	2.....96	
21.....247	46.....241	27.....200	2.....96	
22.....202	47.....241	27.....200	2.....96	
23.....170	48.....241	27.....200	2.....96	
24.....205	49.....241	27.....200	2.....96	
25.....240	50.....241	27.....200	2.....96	
26: 5.....240	51.....241	27.....200	2.....96	
10.....240	52.....241	27.....200	2.....96	
11.....240	53.....241	27.....200	2.....96	
12.....240	54.....241	27.....200	2.....96	
13.....240	55.....241	27.....200	2.....96	
14.....240	56.....241	27.....200	2.....96	
15.....240	57.....241	27.....200	2.....96	
16.....240	58.....241	27.....200	2.....96	
17.....240	59.....241	27.....200	2.....96	
18.....240	60.....241	27.....200	2.....96	
19.....240	61.....241	27.....200	2.....96	
20.....240	62.....241	27.....200	2.....96	
21.....240	63.....241	27.....200	2.....96	
22.....240	64.....241	27.....200	2.....96	
23.....240	65.....241	27.....200	2.....96	
24.....240	66.....241	27.....200	2.....96	
25.....240	67.....241	27.....200	2.....96	
26.....240	68.....241	27.....200	2.....96	
27.....240	69.....241	27.....200	2.....96	
28.....240	70.....241	27.....200	2.....96	
29.....240	71.....241	27.....200	2.....96	
30.....240	72.....241	27.....200	2.....96	
31.....240	73.....241	27.....200	2.....96	
32.....240	74.....241	27.....200	2.....96	
33.....240	75.....241	27.....200	2.....96	
34.....240	76.....241	27.....200	2.....96	
35.....240	77.....241	27.....200	2.....96	
36.....240	78.....241	27.....200	2.....96	
37.....240	79.....241	27.....200	2.....96	
38.....240	80.....241	27.....200	2.....96	
39.....240	81.....241	27.....200	2.....96	
40.....240	82.....241	27.....200	2.....96	
41.....240	83.....241	27.....200	2.....96	
42.....240	84.....241	27.....200	2.....96	
43.....240	85.....241	27.....200	2.....96	
44.....240	86.....241	27.....200	2.....96	
45.....240	87.....241	27.....200	2.....96	
46.....240	88.....241	27.....200	2.....96	
47.....240	89.....241	27.....200	2.....96	
48.....240	90.....241	27.....200	2.....96	
49.....240	91.....241	27.....200	2.....96	
50.....240	92.....241	27.....200	2.....96	
51.....240	93.....241	27.....200	2.....96	
52.....240	94.....241	27.....200	2.....96	
53.....240	95.....241	27.....200	2.....96	
54.....240	96.....241	27.....200	2.....96	
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58.....240	100.....241	27.....200	2.....96	
59.....240	101.....241	27.....200	2.....96	
60.....240	102.....241	27.....200	2.....96	
61.....240	103.....241	27.....200	2.....96	
62.....240	104.....241	27.....200	2.....96	
63.....240	105.....241	27.....200	2.....96	
64.....240	106.....241	27.....200	2.....96	
65.....240	107.....241	27.....200	2.....96	
66.....240	108.....241	27.....200	2.....96	
67.....240	109.....241	27.....200	2.....96	
68.....240	110.....241	27.....200	2.....96	
69.....240	111.....241	27.....200	2.....96	
70.....240	112.....241	27.....200	2.....96	
71.....240	113.....241	27.....200	2.....96	
72.....240	114.....241	27.....200	2.....96	
73.....240	115.....241	27.....200	2.....96	
74.....240	116.....241	27.....200	2.....96	
75.....240	117.....241	27.....200	2.....96	
76.....240	118.....241	27.....200	2.....96	
77.....240	119.....241	27.....200	2.....96	
78.....240	120.....241	27.....200	2.....96	
79.....240	121.....241	27.....200	2.....96	
80.....240	122.....241	27.....200	2.....96	
81.....240	123.....241	27.....200	2.....96	
82.....240	124.....241	27.....200	2.....96	
83.....240	125.....241	27.....200	2.....96	
84.....240	126.....241	27.....200	2.....96	
85.....240	127.....241	27.....200	2.....96	
86.....240	128.....241	27.....200	2.....96	
87.....240	129.....241	27.....200	2.....96	
88.....240	130.....241	27.....200	2.....96	
89.....240	131.....241	27.....200	2.....96	
90.....240	132.....241	27.....200	2.....96	
91.....240	133.....241	27.....200	2.....96	
92.....240	134.....241	27.....200	2.....96	
93.....240	135.....241	27.....200	2.....96	
94.....240	136.....241	27.....200	2.....96	
95.....240	137.....241	27.....200	2.....96	
96.....240	138.....241	27.....200	2.....96	
97.....240	139.....241	27.....200	2.....96	
98.....240	140.....241	27.....200	2.....96	
99.....240	141.....241	27.....200	2.....96	
100.....240	142.....241	27.....200	2.....96	

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THEOPHANY.		JOSHUA.		JUDGES.		RUTH.		SAMUEL.	
1: 8	218	1: 2	217	1: 8	94	1: 8	501	1: 8	507
17	90	2: 5	237	2: 7	241	2: 5	502	2: 5	508
27	239	10: 10	271	10: 19	238	10: 10	509	10: 10	510
32	232	17: 18	119	17: 28	235	17: 18	511	17: 18	512
44	130	20: 20	204	20: 28	236	20: 20	513	20: 28	514
51	131, 249	2: 5	100	2: 10	239	2: 5	515	2: 10	516
55, 51	248	14: 14	203	14: 16	240	14: 14	517	14: 16	518
57	133	16: 16	249, 214	16: 27	241	16: 16	519	16: 27	520
6: 1	121	4: 6, 21	77	4: 6	242	4: 6	521	4: 6	522
24	204, 248	14: 14	99	14: 17	243	14: 14	523	14: 17	524
1	125, 228	6: 12	235	6: 12	244	6: 12	525	6: 12	526
8	241	7: 7	114, 249	7: 7	245	7: 7	527	7: 7	528
26	96	9: 9	198	9: 9	246	9: 9	529	9: 9	530
3: 11	936	10: 10	251	10: 10	247	10: 10	531	10: 10	532
24	24, 217	8: 4	191	8: 4	248	8: 4	533	8: 4	534
29	242	22: 22	26	22: 22	249	22: 22	535	22: 22	536
6: 17	236	23: 23	262	23: 23	250	23: 23	537	23: 23	538
7: 8	239	24: 24	108, 198	24: 24	251	24: 24	539	24: 24	540
18	239, 10	13: 13	229, 234	13: 13	252	13: 13	541	13: 13	542
8: 1	125	24: 51, 85, 100	16: 1	24: 51, 85, 100	253	24: 51, 85, 100	543	24: 51, 85, 100	544
5, 16	85	14: 14	257, 240	14: 14	254	14: 14	545	14: 14	546
13	136, 14	7: 7	240	7: 7	255	7: 7	547	7: 7	548
14	137	8: 8	198	8: 8	256	8: 8	549	8: 8	550
26	250, 15	21: 21	159	21: 21	257	21: 21	551	21: 21	552
11: 6	272, 17	1: 1	202	1: 1	258	1: 1	553	1: 1	554
24: 2	213	12: 12	206	12: 12	259	12: 12	555	12: 12	556
17	144, 19	51: 51	208	51: 51	260	51: 51	557	51: 51	558
22	252, 22	9: 9	192	9: 9	261	9: 9	559	9: 9	560
10: 7	268	17: 17	210	17: 17	262	17: 17	561	17: 17	562
14	246, 24	19: 19	193	19: 19	263	19: 19	563	19: 19	564
16: 8	269	22: 22	242	22: 22	264	22: 22	565	22: 22	566
17: 8	197	23: 23	243	23: 23	265	23: 23	567	23: 23	568
12	113	—	—	—	—	—	—	—	—
19: 1	135	—	—	—	—	—	—	—	—
20: 5, 8	159	—	—	—	—	—	—	—	—
14	207	—	—	—	—	—	—	—	—
21: 8	106	1: 8	94	1: 8	266	1: 8	569	1: 8	570
10	257	7: 7	241	7: 7	267	7: 7	571	7: 7	572
22: 7	116	19: 19	238	19: 19	268	19: 19	573	19: 19	574
8	243	28: 28	235	28: 28	269	28: 28	575	28: 28	576
26	200	2: 10	239	2: 10	270	2: 10	577	2: 10	578
20: 1	2	15: 15	204	15: 15	271	15: 15	579	15: 15	580
24: 4	101	16: 16	221	16: 16	272	16: 16	581	16: 16	582
25: 13	199	4: 4	197	4: 4	273	4: 4	583	4: 4	584
30	239	5: 5	17	5: 5	274	5: 5	585	5: 5	586
35: 1	175	8: 8	273	8: 8	275	8: 8	587	8: 8	588
12	191	10: 10	153, 208	10: 10	276	10: 10	589	10: 10	590
27: 7	24	12: 12	129	12: 12	277	12: 12	591	12: 12	592
39: 32	258	13: 13	155, 158	13: 13	278	13: 13	593	13: 13	594
43	261	17: 17	246	17: 17	279	17: 17	595	17: 17	596
49	219	22: 22	254	22: 22	280	22: 22	597	22: 22	598
57	172	25: 25	254	25: 25	281	25: 25	599	25: 25	600
59	162	28: 28	26	28: 28	282	28: 28	601	28: 28	602
62	137	27: 27	271	27: 27	283	27: 27	603	27: 27	604
67	242	29: 29	115	29: 29	284	29: 29	605	29: 29	606
19: 12	228	6: 6	99	6: 6	285	6: 6	607	6: 6	608
30: 4	111	16: 16	226	16: 16	286	16: 16	609	16: 16	610
31: 13	194	17: 17	77	17: 17	287	17: 17	611	17: 17	612
10	169	20: 20	75	20: 20	288	20: 20	613	20: 20	614
22: 8	185	30: 30	289	30: 30	289	30: 30	615	30: 30	616
7	109	31: 31	137	31: 31	290	31: 31	617	31: 31	618
8	101	36: 36	240	36: 36	291	36: 36	619	36: 36	620
13, 17	244	7: 7	278	7: 7	292	7: 7	621	7: 7	622
17	220	22: 22	198	22: 22	293	22: 22	623	22: 22	624
21	223	8: 1	220	8: 1	294	8: 1	625	8: 1	626
24	174	10: 10	140	10: 10	295	10: 10	627	10: 10	628
28	106	0: 1	22, 209	0: 1	296	0: 1	629	0: 1	630
33	44	10: 10	67	10: 10	297	10: 10	631	10: 10	632
35	276	17: 17	288	17: 17	298	17: 17	633	17: 17	634
36	95	28: 28	246, 225	28: 28	299	28: 28	635	28: 28	636
37	159	29: 29	243	29: 29	300	29: 29	637	29: 29	638
38	216	45: 45	545	45: 45	301	45: 45	639	45: 45	640
39	248, 247	55: 55	355	55: 55	302	55: 55	641	55: 55	642
11	100	5: 5	46	5: 5	303	5: 5	643	5: 5	644
21	159	14: 14	130	14: 14	304	14: 14	645	14: 14	646
22	124	23: 23	253	23: 23	305	23: 23	647	23: 23	648

[illegible]

16: 12.....143	18: 50.....133	5: 10.....254	7: 4.....273	4: 220	75: 8.....240
17: 1.....278	24.....249	7: 4.....273	7: 4.....273	7: 4.....273	10.....232
18: 1.....190	4.....128	8: 129	8: 129	1-22.....17	78: 17.....191
19: 1.....190	5.....117	10.....205	10.....205	6.....194	44.....136
27: 1.....200	13.....139	12.....205	12.....205	14.....199	70: 2.....161
2: 44.....221	22.....208	8: 2.....232	8: 2.....232	10.....245	12.....181
12.....232	25.....160	5: 2.....232	5: 2.....232	23.....217	80: 11.....251
12.....232	34: 5.....271	6: 2.....249	6: 2.....249	8: 77	14.....100
14.....271	5: 274	7: 216	7: 216	1-40.....72	81: 5.....231
15: 2.....207	10.....270	14.....42	14.....42	10.....70	11.....242
16: 2.....217	12.....160	15.....159	15.....159	23.....84	0.....241
21.....208	17.....255	19.....128	19.....128	27.....222	87: 6.....199
18: 2.....171	20.....249	21.....274	21.....274	21.....226	88: 19.....194
3: 2.....249	22.....230	10: 2.....284	10: 2.....284	11.....104	226.....242
5: 2.....258	27.....272	11: 1.....288	11: 1.....288	6.....209	40.....248
15.....119	30.....173	2.....30	2.....30	13.....256	224.....254
16.....245	11.....122	4.....254	4.....254	15.....26	90: 13.....268
20.....125	26.....254	5: 254	5: 254	2.....195	91: 4.....182
20: 4.....61	22.....197	20.....161	20.....161	5: 225	6.....211
10.....128	27: 3.....97	12: 3.....159	12: 3.....159	7: 273	92: 16.....144
17.....221	6.....138	4.....163	4.....163	10.....163	94: 1.....101
19.....271	14.....242	4.....101	4.....101	2.....245	20.....99
22.....189	3: 113	8.....204	8.....204	5: 215	102: 4.....193
26.....257	4.....184	5: 116	5: 116	19.....263	5.....100
4.....255	4.....19	1.....272	1.....272	20.....127	103: 5.....163
10.....220	5.....272	4.....274	4.....274	21.....273	4.....162
22.....222	7.....120	0.....244	0.....244	27.....144	104: 1.....224
22.....222	12.....200	16: 3.....254	16: 3.....254	3: 273	4.....246
2: 189	14.....212	5: 212	5: 212	7: 223	3.....200
9.....255	20.....272	17: 3.....275	17: 3.....275	8: 246	7.....129
4.....255	21.....258	10.....199	10.....199	9: 153	271.....228
7: 7, 8.....229	30.....105	13.....14	13.....14	10.....44	11.....20
7.....250	31.....277	13.....250	13.....250	12.....127	83: 17.....254
9.....129	32.....249	12: 3.....280	12: 3.....280	2.....229	18.....204
13.....250	15.....256	4.....204	4.....204	6.....274	20.....231
20.....170	24.....188	77.....240	77.....240	8.....121	24.....121
21.....101	4.....258	28.....200	28.....200	10.....230	29.....122
28.....64	8.....275	30.....298	30.....298	15.....201	105: 24.....157
30.....221	27.....121	31.....254	31.....254	8.....243	106: 4.....245
30.....221	28.....270	32.....200	32.....200	6.....222	13.....188
21: 2.....194	7.....201	34.....255	34.....255	10.....161	220.....246
3: 242	15.....25	37.....40	37.....40	12.....275	30.....245
12.....274	17.....121	37.....40	37.....40	21.....230	110: 2.....194
13.....257	21.....204	40.....242	40.....242	22.....108	4.....220
14.....257	25.....136	41.....254	41.....254	4.....137	119: 7.....55
9.....221	26.....250	44.....153	44.....153	7: 115	122: 5.....263
19.....220	27: 4.....25	48.....220	48.....220	19.....297	114: 8.....151
21.....128	10.....163	10: 10.....236	10: 10.....236	7: 242	115: 6.....121
22.....132	16.....154	11.....240	11.....240	1.....240	12.....163
24.....122	—	4: 61	4: 61	2: 138	250.....144
25: 3.....102	—	8.....218	8.....218	5: 226	118: 11.....121
3: 251	—	9.....218	9.....218	2.....184	18.....66
3: 257	—	2: 64	2: 64	208.....119	1-176.....17
36: 3.....160	—	23: 1.....242	23: 1.....242	8.....103	22.....192
3: 194	—	2: 119	2: 119	13.....255	30.....24
27: 3.....207	1: 1.....224	6.....240	6.....240	4.....159	101.....158
4.....270	9.....121	9.....239	9.....239	7: 245	127.....257
20.....280	4.....201	16.....197	16.....197	12.....144	155.....257
4.....271	6.....122	22.....225	22.....225	4.....204	120.....11
5.....212	2: 2.....201	27.....239	27.....239	5: 202	1.....122
17.....250	3: 91.....230	23: 4.....225	23: 4.....225	5: 221	3.....246
2: 242	6.....217	4.....235	4.....235	10.....111	124: 4.....144
10.....250	6.....10.....271	3-23.....17	3-23.....17	14.....240	127: 2.....144
12.....229	7.....85	11.....236	11.....236	17.....245	128: 3.....120
14.....110	8: 2.....121	7: 101	7: 101	2.....131	5.....223
21.....24	8.....144	10.....137	10.....137	8.....130	129: 8.....272
24.....212	5: 242	3: 271	3: 271	20.....295	130: 12.....163
25.....258	5: 247	8.....188	8.....188	4.....123	131: 1.....230
21: 1.....254	2: 4.....259	1: 105	1: 105	10.....110	134: 2.....211
5.....120	3.....90	4.....194	4.....194	26.....123	127: 1.....11
10.....125	4.....271	8: 217	8: 217	15.....209	3.....112
19.....201	5.....220	9.....221	9.....221	19.....196	5.....273
21.....272	2: 5.....240	14.....224	14.....224	24.....222	6.....107
21.....129	3.....198	7.....244	7.....244	15.....275	138: 6.....128
22.....27	10.....198	8.....230	8.....230	20.....295	129: 1.....11
23: 8.....194	12.....271	15.....244	15.....244	2.....218	1.....110
7.....276	13.....248	24.....112	24.....112	17.....254	2.....120
11.....122	6: 2.....250	1.....139	1.....139	21.....129	3.....162
12.....240	4.....27	2.....230	2.....230	2.....132	6.....273

PSALMS.

1: 1.....224

2: 1.....224

3: 1.....224

4: 1.....224

5: 1.....224

6: 1.....224

7: 1.....224

8: 1.....224

9: 1.....224

10: 1.....224

11: 1.....224

12: 1.....224

13: 1.....224

14: 1.....224

15: 1.....224

16: 1.....224

17: 1.....224

18: 1.....224

19: 1.....224

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27: 1.....224

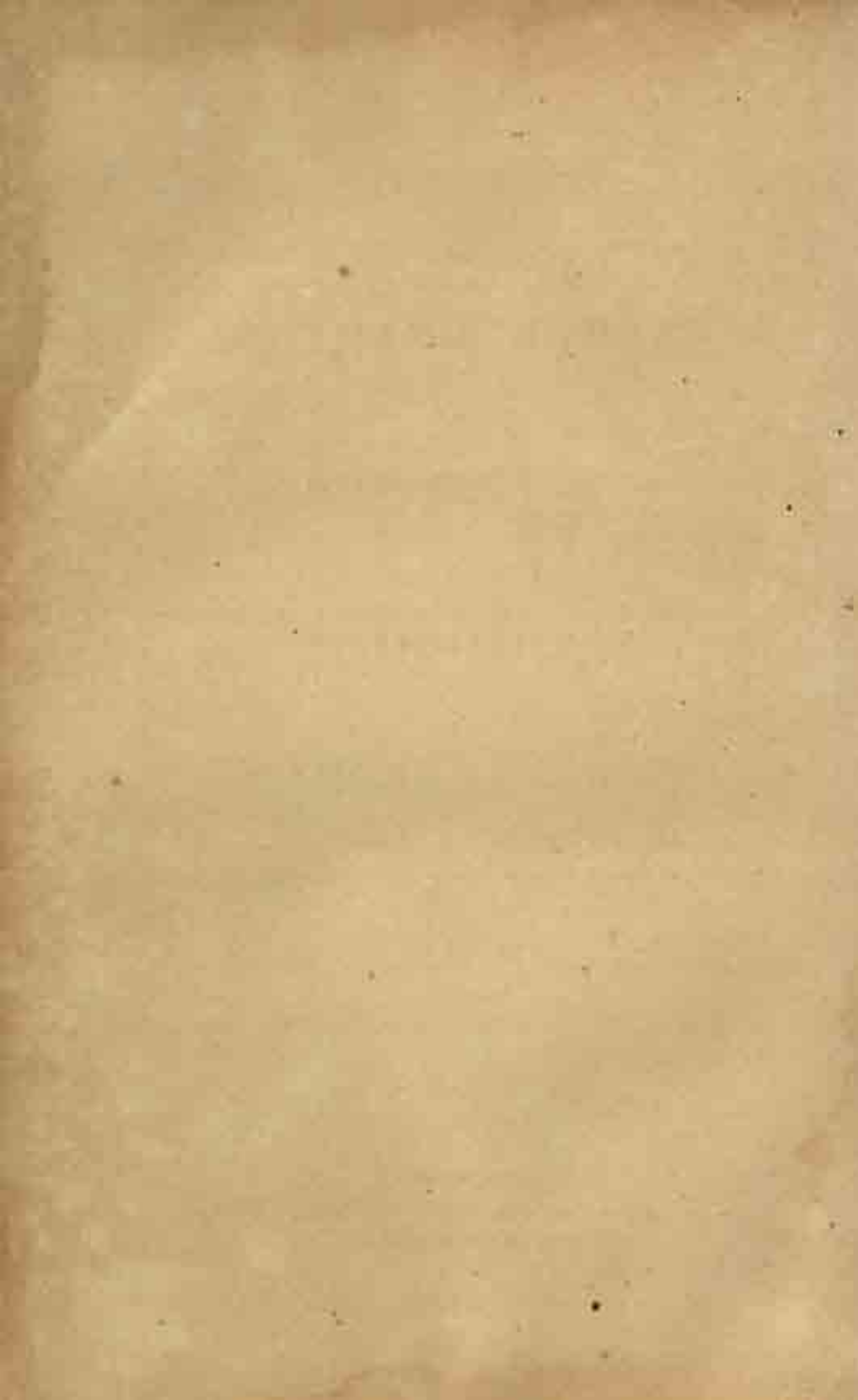
44: 15. 189a	2: 25. 257	44: 17. 254a	10: 27. 217	1: 15. 173
16. 130	26. 122	18. 186	21. 125	2: 4-7-22
17. 252	3: 8. 117	19. 107	25. 45	3: 6, 7, 8, 10, 254
18. 251	6. 138	20. 124	26. 98	10. 149a
19. 218	12. 129	22. 129	27. 128	2: 1. 245a
21. 233	22. 230	23. 127	27. 129	4. 245a
22. 223	4: 5. 230	16. 234	28. 21	5: 2. 267
46: 4. 228	11. 130	20. 51a	27. 27	5: 2. 267a
6. 200	19. 21. 230	2. 127	27. 217	7: 18. 195
11. 225	5: 6. 43, 121	31. 126	19. 228	8: 10. 170
197a	22. 108, 111	22. 204	22. 271	21. 22, 222
1. 250	26. 180	36. 221, 20	18. 60	27. 222
2. 118	6: 10. 230	3. 102	24, 41, 42, 193	2: 1. 180
9. 229	19. 254	8. 57a	15. 158	5. 330
10. 169	22. 130	11. 215	19. 215	13. 210a
11. 259	7: 18. 210a	17. 197	51. 160	24. 251
12. 220a, 233	19. 221	24. 250, 22	20. 117	25. 249
13. 119	8: 14. 181	9. 258, 22	5. 113	26. 214
14. 98, 275	9: 2. 101	34. 131	15. 189a	10: 11, 13. 255
15. 279	17. 214	9. 128	20. 97	11: 12, 13. 256
16. 19. 229	17. 214	34. 105	42. 105	12. 130
46: 6. 120, 254	10: 5. 257a	35. 217	48, 49. 102	13. 169
21. 99	5. 90	50. 126	49. 243	14. 204
50: 1. 107a	6. 258	56. 138	34: 2. 124	15. 204
2. 231	7. 243	—	25: 8. 129	16. 158
4. 210	11. 20	—	18. 160	—
9. 210	12: 3. 105	—	19. 153	—
12. 232	9. 10	—	21. 44	—
21. 208	12: 3. 215	—	21. 144	—
22: 1. 229	17. 124	1: 1. 107a	28. 122, 143	—
2. 131	19. 125	1. 215	15. 215	1: 2. 170, 201
13. 171	14: 5. 236	3. 197	16. 20, 123	6, 8. 209
15. 219, 273	7. 226	4. 153	17. 123	6. 245, 51a
56: 3. 101	17. 209	8. 129	24, 26. 129	1: 2. 212
6. 211	12: 13. 210	14. 221, 29	5. 215	11. 250
8. 126	17. 210	17. 245a	9. 216	13. 212
10. 126	17. 210	20. 144	10: 81	2. 213
11. 254	17. 210	21. 123, 22	19. 210	3: 2. 219
55: 5. 107	18: 5. 118, 122	26. 28. 222	20. 212	5: 10. 220
6. 214	18: 5. 119	26. 28. 222	20. 212	5: 10. 221
8. 229	12: 13. 233	28. 22. 244	22. 129	2. 269
9. 161	12: 13. 240	28. 22. 244	22. 102	3. 31, 158
10. 228	12: 13. 240	28. 22. 244	22. 102	3. 31, 158
57: 4. 170	12: 13. 240	28. 22. 244	22. 102	3. 31, 158
5. 121	12: 13. 240	28. 22. 244	22. 102	3. 31, 158
6. 121	12: 13. 240	28. 22. 244	22. 102	3. 31, 158
8. 121	12: 13. 240	28. 22. 244	22. 102	3. 31, 158
9. 121	12: 13. 240	28. 22. 244	22. 102	3. 31, 158
58: 3. 144	22. 24. 189	—	—	—
59: 3. 144	22. 24. 189	—	—	—
4. 129	17. 189	—	—	—
5. 144	17. 189	—	—	—
60: 1. 144	22. 24. 189	—	—	—
2. 144	22. 24. 189	—	—	—
3. 144	22. 24. 189	—	—	—
4. 144	22. 24. 189	—	—	—
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96. 144	22. 24. 189	—	—	—
97. 144	22. 24. 189	—	—	—
98. 144	22. 24. 189	—	—	—
99. 144	22. 24. 189	—	—	—
100. 144	22. 24. 189	—	—	—

4: 10.....271	MICAH.	2: 4.....99	3: 8.....134	8: 6.....262
5: 4, 6.....273		8: 8.....114	9: 211.....	9: 5.....61
15.....281	1: 2.....215	14.....162		10: 5.....129
9: 6.....222	8.....125	2: 7, 99, 129		11: 7.....267
9: 101, 224	11, 12.....196	17.....153	HAGGAI	9.....243
11.....212	13.....149			17.....160
	2: 3.....344		1: 4.....215	12: 10.....230n
	6.....256		2: 17.....210n	14: 10.....234
	13.....232	BARUCH		
ONADIAH	4: 3.....255			
	8.....122	1: 12.....116		
10.....266	11.....258	15.....114		
11.....111	5: 8.....129	2: 3.....233	ZECHARIAH	MALACHI
12.....101	6: 3.....272	17.....45		1: 8.....111
13.....274	7: 8, 10.....196	3: 9.....116	1: 14.....244	3: 5.....130
	10.....136, 256	11.....139	2: 17.....193	14.....85
	14.....160	13.....270	3: 8.....205	
JONAH			4: 10, 130, 197n	
			12.....53	1 MACCARTER
1: 5.....224	NAHUM	ESTHER	3: 4.....138	
3: 5.....213			6: 7.....103	10: 10.....138n
4: 11.....263	1: 4.....193, 203	2: 8.....963	7: 5.....210	11: 31.....138n
	13.....223	14.....161	14.....99	

NEW TESTAMENT

LUKE.	JOHN.	ACTS.	1 CORINTHIANS.
		16, 16.....200	
	5: 2.....7	21: 40.....7	
	10: 12.....202	22: 2.....7	
18: 12.....200n	19: 13, 17, 20.....7	26: 14.....7	1: 13.....206n

EXERCISES
IN
HEBREW GRAMMAR.



EXERCISES
IN
HEBREW GRAMMAR,
AND A
HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR. RÖDIGER'S SEVENTH EDITION OF GESNIUS' HEBREW GRAMMAR

BY
THOMAS J. CONANT,
PROFESSOR OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

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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 *Secr.*

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE MANNER OF WRITING AND PRONOUNCING THE CONSONANTS AND VOWELS.

On §§ 5—8, and § 12.

The following examples will accustom the student to the forms of the consonants, and their sounds as given in the alphabet and in § 6, 2, and to the manner of writing and pronouncing the consonants and vowels in connection.—The *promiscuous examples* are to be studied for recitation.

* Every syllable begins with a consonant; see § 26, 1, where the only exception is given. The tone (accent) is commonly on the final syllable (§ 15, 2); when it is on the penultimate, this is indicated by the sign [ˈ], as in the Grammar (§ 15, Rem. 3).

An open syllable is one which ends with a vowel; a closed syllable is one which ends with a consonant; § 26, 2, a, c, and d.

For the signs used to represent the sounds of the Hebrew vowels, see the first Note to § 8.—For the effect of the *point* in certain letters (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 *ā* (א = אֶ, § 9, 1, 1), אֶ (for אֶ) qā, אֶ (for אֶ) nā, אֶ (for אֶ) rā, אֶ (for אֶ) tā; changeable *ā* (its proper use), אֶ mā, אֶ sā, אֶ tā, אֶ gā, אֶ nā, אֶ lā, אֶ zā, אֶ yā, אֶ bā, אֶ sā, אֶ shā, אֶ sā, אֶ dā, אֶ rā, אֶ hā, אֶ hā, אֶ tā, אֶ vā, אֶ kā, אֶ qā, אֶ pā, אֶ tsā; letter b), short *a*, אֶ rā, אֶ tā, אֶ hā, אֶ hā; letter c), unchangeable *ā* (modification of *a* see Rem. 2 below), when in union with אֶ, as אֶ dā, אֶ lā, אֶ bā, אֶ tsā (*ā* like *e* in *there*); short *ā* (modification of short *a*), אֶ mā, אֶ shā, אֶ sā, אֶ tsā, אֶ nā.

Second class: *I* sound; letter *a*), *unchangeable* *i* (— = י, defectively written, § 8, 4), י (for י) *li*, ב (for ב) *bi*, ח (for ח) *hi*, ק (for ק) *ki*; letter *b*), short *i* (its proper sound), מ *mi*, ס *si*, ע *si*, ל *li*, נ *ni*, ר *ri*, ש *si*, ז *zi*; *E* sound; letter *c*), *unchangeable* *e* (— = ע, defectively written), ב (for ב) *be*, ר (for ר) *re*, ג (for ג) *ge*, פ (for פ) *pe*, ז (for ז) *ze*; *changeable* *e* (its proper use), צ *tsé*, ג *gé*, ח *hé*, ה *hē*, ח *hhē*, ס *sé*, ש *shē*, ש *shē*, י *yē*; letter *d*), short *e*, ש *shé*, ר *re*, ב *bé*, ס *sé*, ש *shé*, ח *hé*, ל *lé*.

Third class: *U* sound; letter *a*), י *li*, ז *zū*, מ *mū*, ת *tū*, letter *b*), short *u* (its proper sound), נ *nū*, ז *zū*, פ *pū*, ש *shū*, ק *kū*; but also *unchangeable* *u* (— = ו, defectively written),* ז (for ז) *tsū*, מ (for מ) *mū*, ב (for ב) *bū*; ש (for ש) *shū*; *O* sound; letter *c*), *unchangeable* *o* (— = ו, defectively written), ק (for ק) *qō*, ב (for ב) *bō*, צ (for צ) *tsō*; *changeable* *o* (its proper use), ק *kā*, ב *bō*, ד *dō*, ח *hō*, ר *rō*, ז *zō*; letter *d*), short *o*, ב *bō*, ז *zō*, ר *rō*; letter *e*), obtuse *e* (from *u* or *o*), ש *shē*, ח *hē*.

b) *Closed syllables:*

לַם *lām*, בּוּר *būr*, שֶׁמ *shēm*, חָדָה *hādh*, שָׁר *shār*, סָם *sām* (ב, § 5, 3), לִית *lith*, לֶק *leq*, שָׁן *shān*, קָל *qāl*, יָדָה *yādh*, לֹם *lōm*, תֹּם *tōm*, בּוֹת *both*, סֹן *sōn* (§ 5, 3), יֹל *yōl*, קֹל *qōl*, לֹת *lōt*, תֵּן *tēn*, יֵשׁ *yesh*, יָת *yath*, גָּדָה *gādh*, פָּל *pāl*, יָק *yāq*, גָּו *gāv*, גִּו *gīv*, עָו *ēav* (more nearly *ēāv*),† קֹל *qōl* (— = ו, 3d class, *d*).

Rem. 1. In itself, each vowel is *changeable*, and it is only by accidental union with a vowel-letter (letter *c* below), that it becomes *unchangeable*.

2. The same sign (—) represents two distinct vowel-sounds, one of the first and the other of the second class, differing in their nature (origin) and in sound. The former is a modification of the *a* sound, familiar to the German ear, made by elevating the root of the tongue while uttering the sound of *a* (as heard in *further*); hence represented, as in the original, by the Germ. *ä* (nearly *e* in *there*, Fr. *é* in *mère*). The latter is the shortened sound of *There*, 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 *e* and *u* sounds, just as our *o* is obscured in *atom*, pronounced nearly as *atēm* or *atēm*.

The "accented *e*" (under letter *d* of the second class) belongs rather to the first class, letter *c*; see § 24, 3, c, *a*, and § 52, Expl. 9, *Rem.*

* When י is to be written *defectively*, it is represented by —, which is then long; otherwise it is short. *Sherry* can be written only in connection with י (†).

† On account of the difficulty in sounding the English *w* at the end of a syllable, the Hebrew *v* is commonly sounded as *w*.

the second letter of קטל *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 קטנה, קטנה. In this case the letter, under which it stands, might be the final consonant of a closed syllable, as קטנה *qom'-nā* (silent *Sh'va*); or it might form with the *Sh'va* a prefix half-syllable, as קטנה *qā-t'-lā* (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: דַּךְ *dakh*, יֶדֶךְ *yē-tekh*, קַטְלָה *qā-tālā*, יִרְבֵּךְ *yīrb*, מַלְכָּה *mal-kā*, קַחְה־לֶכֶךְ *qāhh-tekh*, מִגְדָּר *māg-tār*, זֶר־עַתָּה *zēr-eath*.

קֹמ־נָה *qōm-nā*, תִּקְטֹלְנָה *tīq-tōl-nā*, יֵשֶׁתְּ *yēsht*, נֶרֶךְ *nērd*, שָׁמ־לִי *shām-lī*, בִּישְׁתָּהְנִי *bi-sh'thāth-nī*, זָא־שַׁתְּנִי *zā-sath-nī*, אֶכְחָלְנִי *ākha-lath-nī*, מֵאֵז־לָהּ *māz-lā*, יָדְחָא־לָהּ *yā-dhāz-lā*.

Vocal Sh'va: בָּה *b'-khā*, וְלֹא *v'-lō*, נֹחַ *nō-th'-nā*, נֶלְכָּה *nē-l'-khā*, וְבִי *ū-bh'-nē*, תִּדְחֶשׁ *tīdh-r'-shū*, מִבְּחֶשׁ *mībh-q'-shū*, מֵאֵז־רֹחַ *māz-s'-rōth*, קֵטֵל (= קֵטֵל, see § 12, 1, 1) *qit-t'-lū*, צִיָּה (§ 12, 1, note) = צִיָּה *tsiv-v'-khā*†.

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. אֶשֶׁר *ā-shēr*, כָּאֶשֶׁר *kā-ā-shēr*, אֶנֶשׁ *ā-nōsh*, וְעַתָּה *vē-ā'-māts*, יָנִי *yā-nī*, וְבִי *v'-bhī*, וְצִיָּה *tsiv-p'-rim*, סִבֵּל *sūb-b'-lō*.

* Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables. Comp. Rem. to § 26, 7. The exceptions are few, and need not be noticed till the application of this general principle has become familiar.

† It will be perceived, that in this and the preceding example, the written *Sh'va* follows an implied silent *Sh'va*, and is therefore vocal.

final *h* is sounded, and in *ah, oh*, where it is lost to the ear. Hence (with the single exception of *h* occasionally used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (p. 26, note *), or as rendering it immutable (§ 25, 1 and 2).—But the two cases may properly be treated together, as in both the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and *instances of quiescence* are distinguished in the same manner.

For convenient reference, we here present these letters in connection with the vowels in which they respectively quiesce.

h in all the vowels (§ 23, 1); *h* *bô*, *h* *tsâ*, *h* *tsâ*, *h* *pô*, *h* *rî*, *h* *lâ* (§ 23, 2, *extr.*), *h* *pû*, *h* *pô*, *h* *shî*, *h* *kû* (§ 23, 3, Rem. 3).

ר in	Cholem,	רֹל <i>lô</i>	} § 23, 4, and 2d ¶.
	Qamets,	רָמָל <i>mâ</i>	
	Seghol,	רֶל <i>lû</i>	
	Tere,	רֵל <i>lê</i>	
י in	Cholem,	יֹל <i>lô</i>	} § 8, 3.
	Shureq,	יָל <i>lû</i>	
	Chireq,	יֶל <i>lî</i>	
י in	Tere,	יֵל <i>gî</i>	} § 8, 3.
	Seghol,	יֶל <i>lû</i>	

The following rule will enable the learner to determine, by the punctuation, where these letters are quiescent, and where they retain their power as consonants:

The feeble letters are to be regarded as quiescent, in the midst of a word, when they have no full vowel or Sh'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 (מ, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: יִי-טָבֵחַ *yi-tâbh*, בִּרְיָה *bî-rîth*, מִטָּבֵחַ *mê-tâbh*, בֵּית *bêth*, גַּמְלָה *yâ-mâ-hâ*, יוֹ-חֵלֶל *yô-khêl*, צֶסֶן *tsôn*, כֹּה *kô*.

its initial syllable (if changeable) is shortened to a half-vowel* (*vocal Sh'va*); thus קָטַל *qā-tal* becomes קָטַלְתִּי *q'-tal-tēnī*. On the contrary, when the *unaccented* syllable תִּי is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as קָטַלְתִּי *qā-tal-ti*.

Again: when the sound י (with the accent) is added to the end of קָטַל, it unites the final ל in a syllable with itself (as a syllable cannot begin with a *vowel* in Hebrew, §26, 1), and the second syllable of the word thus becomes an *open* one, requiring naturally a *long* vowel; the tone is also thrown forward, lessening the sound of the initial syllable; thus קָטַלְתִּי *qā-tal* becomes קָטַלְתִּי *q'-ta-lo*.

It is the application of such simple and natural laws of vocalization, that constitutes the chief part of Hebrew inflection.

But the vowels, in Hebrew, do not all yield to these natural laws of utterance, some being *unchangeable* on account of their peculiar origin, and retaining, therefore, the same form in all situations.

A classification of the vowels is made in §9, according to their origin and the nature and character of their sounds, showing what vowels are *subject* to change, and how they are affected. These classes are here presented together, as follows:

- 1) *Unchangeable vowels*, which remain the same in all situations (comp. §25).
- 2) *Vowels prosodially long*, or *tone-long*, i. e. long by the influence of the *tone and rhythm*; viz. such as stand in the *tone-syllable* or *next* to it, and become either short vowels or half-vowels on the removal of the tone.
- 3) *Short vowels*.

A table of the *long* vowels subject to change, and of the corresponding *short* ones, is given on p. 58 of the grammar.

Laws of the Vowel-changes.

The changes of vowels, in inflection, are caused—

- 1) By a change in the *form of the syllable* (viz. of an *open* to a *closed* syllable, or of a *closed* to an *open* one).

* 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.

- i) A *short* vowel is *lengthened*, when the syllable is changed from a closed to an open one (see No. 1, above) ; as *חַב* *hābh*, *חַבֵּי* *hā-bhū*.
- ii) A *Pretonic* vowel (*Qamets* or *Tsere*, § 26, 3) becomes a *half-vowel* when the tone is moved forward a *full* syllable (No. 2) ; as *קָטַל* *qā-tal*, *קָטַלְתָּ* *q'-tal-tēm'* ; *יָקַר* *yā-qār*, *יָקַרְתָּ* *y'-qārā*.

On the contrary, when the tone is moved forward only a *half-syllable*, the pretonic vowel retains its place ; as *קָטַל* *qā-tal*, *קָטַלְתָּ* *qā-t'-lā'*.

- iii) A *long* vowel is *shortened*, when the syllable is changed from an open to a closed one without the tone (No. 3) ; as *סֵפֶר* *sē-phēr* (*book*), *סֵפֶרְךָ* *sēph-rō'* (*his book*).
- iv) A *long* vowel, in a closed syllable, is changed to its corresponding *short* vowel when the tone is removed (No. 3) ; as *קָטַל* *qit-tēl*, *קָטַלְתָּ* *qit-tēl'-khā'* (*tel'*, § 21, 2, b).
- v) When the tone is moved forward *two syllables*, the ultimate and penultimate vowels are shortened as much as is possible ; viz. the former to a half-vowel, the latter to short *i* (*Chireq*) ; as *דָּבָר* *dā-bhār'* (*word*), *דִּבְרֵיכֶם* *dibh-rē-khēm'* (*words of you*) *your words*.

This is the utmost shortening of the word, since a vowel is necessary under the first of these consonants, and *Chireq* is the shortest of the vowel sounds (comp. § 27, 1, *remark*).

vi) The vowel of a final closed syllable, when an addition is made which unites the final consonant in a syllable with itself, is shortened to a half-vowel in inflection of the verb by gender, number, and person, as well as by cases when the vowel is 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.), קָטַל he killed, קָטְלָהּ qā-t'-lā , she killed, קָטְלוּ qā-t'-lū , they killed: (by cases), קָטַלְתָּ q'-tā-lā , he killed him; קָטַלְתָּהּ he will kill, tone-long ō , קָטַלְתָּהּ qīq-t'-lē-hū , he will kill him; יָד hand, יָדוֹ his hand.

Rem. 1. The most perfect amalgamation is effected by the shortening of the vowel to a half-vowel; and hence its use in the inflection of verbs by person, gender, and number. In the other case, viz. the union of suffix pronouns (the genitive and accusative) with nouns and verbs, a less perfect amalgamation is required.*

2. In *Kal Imp.* of some classes of verbs (see 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 *i*, the shortest of the vowels) is heard after the first. This the punctators have indicated by *Chireq*, as they have done in the analogous case, § 28, 1. In Parad. E, the guttural causes the *a* sound to be heard before it.

Full illustrations of these principles are furnished in the Paradigms of nouns and verbs, and of the verb with suffixes. E. g.

Rule I.) § 95, Parad. A, *light suff.* (comp. § 27, 2, *a*); so שֶׁדַּי shā-dhāy (my breasts); אֶצְבָּע sets-bā (finger), אֶצְבָּעוֹ sets-bā-ō (his finger); אַרְבָּע sār-bā (four), plur. אַרְבָּעִים sār-bā-īm .

Rule I. & II.) Parad. C, *Perf.* 3 *m.*, with the *suff.* in all the persons, except 2 plur. *m.* & *f.*

Rule II.) Parad. C, *Perf.* 3 *m.*, with 2 plur. *m.* & *f.* *suff.*; Parad. III.; Parad. IV, *sing.* *light suff.*, plur. absol.; so לֵב heart, לִבִּי my heart.

Rule III.) Parad. VI, *b, c,* and *e*, *sing.* *light and grave suff.*

Rule IV.) Parad. C, *Impf.* 3 *m.*, with 2 *sing. m. suff.* and with 2 plur. *m.* & *f.* *suff.*; *Perf. Piet.* 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 v.) Parad. II, IV, and V, plur. constr. and grave suff. (In Parad. II, the penultimate-vowel is *unchangeable*.)

Rule vi.) *Inflection by persons, &c.*: Parad. B (in all conj. except *Hiphil*), *Perf. sing.* 3 f., plur. 3 c.; *Imp.† 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*, § 33, 2, a and b); Parad. II, IV, and V, *sing. light suff.*, plur. absol. and *light suff.*; Parad. C, *Perf.* 3 m. with all *suffixes* except 2 plur. m. & 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. Piel*, 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 O sounds after the initial letter (answering to the three forms of the verb, from which they are derived, § 43, 1, and § 84, 10 and 11); e. g. מִלֵּךְ (for מֶלֶךְ § 27, Rem. 2, c), מִלֵּךְ (for מֶלֶךְ), מִלֵּךְ (for מֶלֶךְ); The other examples (d—i) only show the effect of a *guttural*, and of a middle or final *vowel-letter* (§ 24, 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 (מִלֵּךְ, מֶלֶךְ, מֶלֶךְ), 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 (מִלֵּךְ, מֶלֶךְ, מֶלֶךְ), are appended the *absol. plur. ending, and all light suffixes in the plur. number*.—These two statements should be impressed on the memory by comparison with the Paradigm.

* This Paradigm vacillates between the *Verbal* and *Nominal* inflection; following the latter in *sing. grave suff.*, and elsewhere the former.

† See above, Rule vi, Rem. 2.

‡ See § 28, 4.

§ The characteristic vowel of the form being exchanged for the customary pre-tonic a, in an *open* syllable next before the tone (§ 26, 3). Compare, however, Röddiger's statement of the principle, p. 170, No. 6.

SECTION VI.

EXERCISES IN ANALYSIS.*

(After the study of Part Second of the Grammar.)

1. לִשְׁמִי, *to my name*: שֵׁם *name*, Parad. VII; יִ— *my* (§91, 1, *table*), שְׁמִי *my name*; לְ *to* (§102, 2); לִשְׁמִי, לִשְׁמִי (§28, 1).—Analyze, in like manner, the following combinations, (the nouns are of Parad. VII): לְמִסְפָּרִי; לְמִסְפָּרָה (§14, 1, *suff.* §91, 1, *table*); וְלְמִסְפָּרִים (§, conj. §, §104, 2, *a* and *b*, §26, 1; יָם—, §87, 1); וּבְמִסְפָּרִי (p without *Dagh.* §20, 3, *b*; בְּ *with*, §102, 2).

2. בְּיָדִי, *in my hand*: יָד, §102, 2; יָד *hand*, Parad. II.—Write in Hebrew, *in our hand, in thy (m.) hand, in thy (f.) hand, in your (m. & f.) hand* (§93, *expl.* 2, *remark*).

3. וּבְיָדָהּ, *and in thy (m.) hand*: יָד, as in No. 1; יָדָהּ, §91, 1, *table*.

4. מִיָּדָהּ, *from thy (m.) hand*: מִן *from*, §102, 1, and *remark*, §19, 2, *a*, §20, 1, *b*.—Write in Heb. *from his, her, thy (f.) hand, your (pl. f.) hand*.

5. יָדָיו, *hands*: Dual number, §88, 1, Parad. II; יָדָיו, *hands of Esau*; יָדָיו, *as Esau's hands*; יָדָיו, §102, 2.—יָדָיו, *thy (ky-dhe)*, §28, 1, יָדָיו, §24, 1, *a*; וּבְיָדֶיךָ, *and in (with) your (pl. m.) hands*; יָדֶיךָ, (Dual with *suff.*) §, §104, 2, *b*.

6. כְּבוֹד *glory*: הַקְּבוֹד (§35) *the glory*; כְּבוֹד—קְבוֹד (with prep. §, §102, 2, and art. §25, *Rem.* 2, §19, 3, *b*, §102, 2, *b*), *according to the glory*.—Analyze: וּמִכְבוֹד, 2d §, p. 60, *Rem.* 1; וְקְבוֹדִי; וְקְבוֹדִי, § without *Dagh. lene*, §21, 2, *a*; בְּקְבוֹדִים.

7. מִיָּדָהּ, *from thy pitcher*: מִן, יָדָהּ (Parad. VIII), יָדָהּ, §91, 1, *table*.—Analyze: יָדָהּ; יָדָהּ; מִיָּדָהּ; יָדָהּ (§95, *A*; = unchangeable by position, §25, 3); הָיָה (§27, 1, *end*); הָיָה; מִיָּדָהּ (§135, 2, *A*; comp. §22, 1); מִיָּדָהּ (§102, 1, *b*; *suff.* §91, 2, *table*); וְיָדָהּ; מִיָּדָהּ, *suff.* §91, 1, *table*; שְׁ, *Shureq defective* §9, 9, *b*, shortened from שְׁ §27, *Rem.* 1; *sharpened*, *ibid.*); וְיָדָהּ, *suff.*, §91, 2, *table*, §8, 5, *end*; יָדָהּ—lengthened in an open syll. (§27, 2, *a*), *Dagh. forte* being omitted in יָדָהּ §22, 5, *a*; וְיָדָהּ (§35, *Rem.* 2, and No. 2, *B*, *a*; וְיָדָהּ; וְיָדָהּ.

* 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); לָנֶטַח; לָנֶטַח; לָנֶטַח (לָ, in pause 129, 4; לָ, Silluq 115 A, 1, 1; לָ for לָ 129, 4, b, 191, 1, table); לָנֶטַח (לָ, 187, 2, with a masc. noun, *ibid.* No. 4); לָנֶטַח (לָ, defectively written 18, 4; לָ, double expression of the plur. 191, 3); לָנֶטַח (לָ, 190, 2, a).

8. מִן הָאָרֶץ, from thy land: מִן, 102, 1, b; אָרֶץ, monosyll root אָרֶץ, Parad. VI, a; suff. אָרֶץ.

9. בְּעֵתוֹ, in its season: עֵת, עֵת (Parad. VIII), י.

10. בְּיָמֵי, in his right hand: יָמֵי, יָמֵי (Parad. III), י; בִּי, as in No. 5.

11. מִן הַמִּדְּבָר, from thy midst: מִן, קֶרֶב (lit. inward part, Parad. VI, a, suffix form קֶרֶב, p. 170, Rems. 2d ¶), הָ. — Write in Heb. in our midst, and in thy (f.) midst, from their midst; my inward parts (light suff. p. 166, Note), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.

12. עַם, people: הָעָם the people, הָ art. 135, 2, B, a; זִקְנֵי הָעָם elders of the people; זִקְנֵי plur. constr. Parad. V; זִקְנֵי הָעָם and of (the) elders of the people, י No. 3.

13. בְּצָרָי, on my affliction: צָרָי, צָרָי (orig. monosyll. root צָרָי, Parad. VI, i, p. 171, Rem. 6; like הָלֵי, with suff. הָלֵי, suff. הָ).

14. וְהָאֲבָנִים, and the stones: אֲבָנִים plur. ending; אֶבֶן stone, Parad. VI, a; הָ art. 135, 1; אֶבֶן וְהָאֲבָנִים (אֶבֶן, 18, 2, 2d ¶), Kal Part. act. (— defectively written 18, 4, 150, Rem.); Parad. VII.

15. וְלָקַחְתִּיךָ, and I have taken thee: לָקַחְתִּיךָ, Kal Perf. 1 sing. לָקַחְתִּי I have taken; with suff. לָקַחְתִּיךָ (159, and 158 table, and 3, a; tone, 159, 2, 127, 3, a); י. Give the forms with suff. for I have taken them, thee (f.), him, her, you (m. & f.).

16. לָקַחְתָּנוּ, thou hast taken us: Perf. 2 m. sing. לָקַחְתָּנוּ.

17. לָקַחְתָּנִי, he took me: לָקַחְתָּנִי and לָקַחְתָּנִי, 158, 3, b; for vowel changes see Sect. V, Rules i and ii, 127, 3, a, and 2, a. Give the form with the suffixes her, him, us, them, you (m. & f.).

18. כְּמִשְׁלֹ, according to his ruling: מִשְׁלֹ he ruled; Inf. constr. מִשְׁלֹ (a kind of verbal noun, 145, 1, 132, 1 and 2), to rule, the ruling; with suff. מִשְׁלֹ (—ו), 161, 1, p. 171, Rem. 4, his ruling; מִשְׁלֹ, 102, 2.

19. כְּשֶׁלֶּט, when he reigned (began to reign), lit. in (or at) his reigning.

20. אָכַל, he ate, Inf. constr. אָכַל; אָכַלְנוּ (161, 1), when we ate (or eat), i.e. in (at the time of) our eating; אָכַלְנוּ (—ו)

when ye eat (in or at your eating); אֲכַלְתֶּם (§ 61, Rem. 2), § 27 1; with prefix ב, בֹּאכְלֶם (§ 28, 2), in your eating = when ye eat.

21. וְכַדְבַּר, and when I speak, lit. and in my speaking, דְּבַר (like קֶשֶׁל), *Inf. constr. Piél* of דָּבַר; change of ב to פ, *Sect. V, Rule vi*. Give the forms with other suffixes.

22. לִשְׁכֵּנִי, that I may dwell (there), lit. for (in order to) my dwelling; שָׁכַן (*Inf. constr. of שָׁכַן*); שְׁ († 102, 2, § 132, 2).

23. בְּאַחֲרָי (— = א, § 31, 1, α), אַחֲרָי (§ 8, 2, 2d ¶) *Parad. VI, c*. — Analyze: לְאַחֲרָי (אַחֲרָי); הֵ, § 22, 4; א (— = א), *Methegh*, § 16, 2, α. בְּאַחֲרָי, הֵ, § 22, 4, *end*.

24. מְשַׁבְּשֵׁנוּ, who, in our humiliation —: שָׁ for אָרַר, § 36, § 19, 3, α, and 2, β; שְׁ, *Parad. VI, b; suff.*

25. וְיִדְוָהוּם; י, § 104, 2, c; see No. 5. — בְּדִירָתָם.

26. וּמִחֲלִבָּתָם, and of their fat: ב, No. 3; ח, No. 4; חֲלִבָּתָם, plur. constr. of חֵלֶב (*Parad. VI, b, § 93, Expt. 6, Rem. 2*), combined with the *suff.* § 91, 2, and defectively written, *ibid. Rem. 1*; ב hardened (irregularly), compare *Parad. VI, α, plur. grave suff.*, and § 21, 2, α; but softened (ב), in some editions of the Heb. Bible.

27. בְּהִבְרָאֵם, when they are (were or shall be) created, lit. in their being created: ב; הִבְרָא, *Niph. Inf. constr. of בָּרָא* *Parad. O*; with *suff. (nominal)*, § 61, 1), הִבְרָאֵם, ח, *Sect. V, Rule vi*.

28. בְּהִיְהִיָּם, when they are (were or shall be), lit. in their being: ב; הִיְהִיָּה, *Kal Inf. constr. from הָיָה*, a verb *Pe guttural* and *Lamedh He* (§ 41, Rem.); *Parad. D* must, therefore, be consulted for the initial half-syllable, and *Parad. P* for the final syllable, and so in all cases, when a verb belongs to more than one class; with the prefix ב, בְּהִיְהִיָּם § 63, Rem. 5; *nominal suff.* § 61, 2.

29. וַיַּחַדְלֵהוּ, and then he slew him: יַחַדְלֵהוּ, *Kal Impf. from יָחַד*, *Parad. D*; י, *Far. consecutive of the Impf.* § 49, 1 and 2, and Rem.; with the *suff.* יָחַדְלֵהוּ, the final tone-long *o* is shortened to a half-vowel (*Sect. V, Rule vi*; p. 16), hence וַיַּחַדְלֵהוּ, and then וַיַּחַדְלֵהוּ, § 28, 3; כ (not כ), § 21, 2, α.

30. וְאֵלֶיךָ, and unto thee: conj.; prep., originally a noun (of space) § 101, 1, in the plur. implying extension, § 103, 3 and § 108, 2, α; 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, α; 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.

		NOTES. Page 22
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.	31
III. Temptation and fall of man,	Gen. iii.	35
IV. Death of Abel; immediate descendants of Cain,	Gen. iv.	39
V. Account of the flood,	Gen. vi.-viii.	43
VI. Jotham's parable,	Jud. ix. 1-21.	48
VII. Raising of Samuel,	1 Sam. xxviii. 2-25.	49
VIII. Nathan's parable,	2 Sam. xii. 1-14.	51

SELECTIONS IN POETRY.

Preliminary remarks on the form of Hebrew poetry,		58
IX. Charge to the night-watch in the temple, and their response,	Ps. cxxxiv.	58
X. Profession of humility,	Ps. cxxxi.	59
XI. Preciousness of fraternal union,	Ps. cxxxiii.	59
XII. A general psalm of thanksgiving,	Ps. cxxxvi.	60
XIII. The captivity, a commemorative psalm,	Ps. cxxxvii.	61
XIV. Rewards of piety,	Ps. cxxvii.	62
XV. Assertion of Jehovah's supremacy; security of those who trust in him,	Ps. cxi.	63
XVI. God's exaltation above all, and his care for the lowly,	Ps. cxlii.	63
XVII. Worth of wisdom,	Prov. iii. 13-24.	64

THE HISTORY OF THE

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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, 1834.

1.

GENERAL ACCOUNT OF THE CREATION.

Genesis, ch. i.—ii. 3.

V. 1. מְאֹדָּה; 2, 1102, 2; מְאֹדָּה, 186, *Rem.* 6; position in the sentence, 145, 1, d.

The little circle on 2 (117) refers to the marginal note, which means *Beth magnum*. See the *clavis notarum masorethicarum* at the end of the Hebrew Bible, where these marginal notes are alphabetically arranged and explained. In this instance, look for 2 in *Hahn's* ed. (in *Theile's*, for 22, and the word there referred to).

אֵלֶּיךָ, Parad. O; *sing.* with *plur.* subject, †146, 2; *position* before the subject, †145, 1, *d.* — אֶלֶּיךָ; from אֵלֶּיךָ, Parad. I; *Pattuch furtive*, †22, 2, *b*; *o* defectively written in the plural †8, 4; use of the *plur.*, †108, 2, *b.* — אֵלֶּיךָ, *sign of the definite accus.*; orig. form and meaning, †117, 2, and Note. — הַשָּׁמַיִם; †88, 1, *Rem.* 2; *article*, †35, 1st ¶, †109, 3d ¶. — הָאָרֶץ; *art.* †35, 1; אָרֶץ (monosyll. root, אָרַץ), Parad. VI, *a*, with *Expl* 6, and (for — under א) *Rem.* 1, fifth line. *Sillug* (not *Methegh*), †15, *Rem.* 4, Note *. *Soph-pasuk*, †15, A, 1, 1.

This verse is divided by the accents (†15, spec. No. 3), as follows: a double hyphen indicating the connection of words by a conjunctive and a dash the great division in the middle of a verse by *Athnach* (*breathing*): *In-the-beginning, created-God—the-heavens, and-the-earth*. More literally: *In-principio, creavit-Deus — ipsum-celum, ipsum-terram*. In this manner, every adverbial limitation of time, place, or other circumstance, the action and its subject, and the object of the action, are presented separately, each by itself, as a distinct idea. But the Hebrew accent has also a rhetorical use; a pause in utterance being often indicated after the subject (especially if it is the name of the Divine Being), as in this verse, and in each of the three clauses in the next verse. Here, it is a greater pause than usual, as it falls in with the grand division of the verse.

V. 2. אֵלֶּיךָ, Parad. P; *Methegh*, †16, 2, *a.* — אֵלֶּיךָ and אֵלֶּיךָ 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 ¶; omission of the *copula*, †144; the first accent marks the tone-syllable; אֵלֶּיךָ, †104, 2, *d.* — אֵלֶּיךָ (†8, 2, 2d ¶), Parad. VI, *c.* — אֵלֶּיךָ, †101, 1, *a*, †151, 3, *b*; *Maqqeph*, †10, 1. — אֵלֶּיךָ (lex. אֵלֶּיךָ), Parad. IX; *plur.* †87, 5, *Rem.* 2, and †108, 2, *a.* — אֵלֶּיךָ, Parad. I; א softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. — אֵלֶּיךָ (†22, 2, *b*), Parad. I. — אֵלֶּיךָ, from אֵלֶּיךָ, Parad. D and E, *Piel Part.* (— in a sharpened syll. †22, 1, †64, 3); with *fem.* ending, †80, 2, *b*, and †94, 2, *b*; *syntax*, †134, 2, *c.* — אֵלֶּיךָ, †88, 1, *Rem.* 1; *Qamets in pause*, †29, 4, *a.*

V. 3. אֵלֶּיךָ, Parad. I; אֵלֶּיךָ, †49, 1 and 2, †129, 1; אֵלֶּיךָ for אֵלֶּיךָ (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.*

conj. accent *Merka* (§ 15, *table*, 21) connecting the verb with its subject. — וְיָרֵא, from יָרָא (Parad. P), *Kat Impf. apocopated* (§ 48, 1, 2, and 4; § 75, *Remarks*, 3, c); used as a *Jussive*, § 128, 2, comp. § 127, 3, c. — וְיָרֵא; the same, with *Vav consecutive*, § 128, 2, d; omission of *doubling point* in י, § 20, 3, c, *Rem.*; *Methegh*, § 16, 2, a.

V. 4. וְיָרֵא; from יָרָא (Parads. D, E, and P), *Kat Impf. apoc.* § 75, *Remarks*, 3, c; *conj.* accent *Darga* (No. 26), connecting verb and subject. — אֵל as in verse 1 (4); orig. vowel shortened before *Maqqeph* (§ 16, 1, and § 27, 1); comp. *table* of vowel-signs, p. 24, 3d class, e. — וְיָרֵא, art. § 35, 1. — טוֹב, Parad. I. Adjectives are inflected like substantives. *Saw, that good* (was it); the *copula* is not usually expressed in Hebrew (§ 144); nor is the *subject*, when it would be a pronoun referring to something just mentioned. — וְיָרֵא, from יָרָא, *Hiph. Impf. apoc.* (י shortened to י, § 48, 4), with *Vav consec.* § 53, *Rem.* 4. — וְיָרֵא... וְיָרֵא (י, § 101, 2, b); prop. the *constr. state* of וְיָרֵא (Parad. VI, h), in the *accus.* § 118, 3, with a *division*, or *separation*. *Lit. and made a division, with a separation of the light* (to one side, in time), and with a *separation of the darkness* (to the other); = divided between the light and the darkness. — וְיָרֵא; art., *form* § 35, 2, A, a, *syntax* § 109, 3d ¶.

The place of *Athnach* (*breathing*) is properly about the middle of the verse, which it divides into two nearly equal parts (§ 15, A, 1, 2), generally corresponding to a division in the sense: See, e. g. verses 2, 3, 4, 5, 6, 8, 14, 17, 20. When, however, the first member of the verse consists of several minor divisions and the second member is short in comparison, *Athnach* then stands nearer the end, as in verses 7, 9, 11, 12, 15; and *vice versa*, it is nearer the beginning, when the second member is made longer by embracing several divisions.

V. 5. וְאֵלֶּיךָ 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. — וְאֵלֶּיךָ (וְאֵלֶּיךָ); § 35, 1, and *Rem.* 2, § 103, 2, b. — אֵל, § 96; *sing.*, of Parad. I; *plur.*, of Parad. II. — וְאֵלֶּיךָ; י, ל, ה, and וְאֵלֶּיךָ. — וְאֵלֶּיךָ (י, § 101, 2, b), Parad. VI, 4); ה, obsolete *accusative ending* § 90, 2; ל in *pause*, § 29, 4, a. — וְאֵלֶּיךָ, as in ver. 3. — וְאֵלֶּיךָ and וְאֵלֶּיךָ, Parad. VI, a and c. — וְאֵלֶּיךָ, cardinal for ordinal, lex. 2. Meaning: *And there was evening* (i. e. evening came on, the close of a period of light),

and there was morning (the close of a period of darkness), a *first* day (comp. †111, 2, a).

The letter *z* marks a section in the Jewish division of the text. See the *Clavis Not. Masoret.*, letter 'z, 3, in *Bahn*, and זישה in *Theile*.

V. 6. יָדָה, as in ver. 3. — יָדָה (†22, 2, b), of the form No. 5, †84; Parad. III. — יָדָה; יָדָה, and *constr. state* of יָדָה Parad. VI, g. — יָדָה, †88, 1, *Rem.* 2; יָדָה, †29, 4, a. — יָדָה; for יָדָה, then יָדָה †28, 1, then יָדָה †24, 1, a; *Jussive*, †128, 2, and let it be. — יָדָה, from יָדָה *Hiph. Part.*, Parad. B; let it be dividing = let it divide. — יָדָה; יָדָה for יָדָה, †102, 2, c, γ. — יָדָה... יָדָה, 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.*, יָדָה, 1, mid.

V. 7. (1) from יָדָה, *Pe guttural*, and *Lamedh He* (see Parad. D for initial, and Parad. P for final syll.), *Kal Impf. apoc.* with *Vav consec.*, †75, *Remarks*, 3, d. — יָדָה, as in ver. 4. — יָדָה; *art.*, form †35, 1, *syntax* †109, 3d ¶; the accent (Na 4) is *postpositive* (†15, *Rem.* 2), and the tone-syllable must be learned where it is marked by another accent (as in the preceding verse), or from the structure of the word (†22, 2, b, and Note). — יָדָה; יָדָה, part of, *constr. state* of the noun יָדָה, †154, 3, c; יָדָה, space beneath, †101, 1, a; יָדָה (יָדָה in full word, †102, 2, c), belonging to, †115, 2; which are of (lit. part of) the under-space belonging to = which are beneath. — יָדָה; יָדָה, †102, 1, b, ז, †101, 1, a; part of the upper space belonging to = above. — And it became so (a fixed, established thing).

V. 8. יָדָה; יָדָה, †35, 1, and *Rem.* 2, †102, 2, c. — יָדָה, †98; a second day, †111, 2, a.

V. 9. יָדָה; יָדָה, Parad. P (comp. †72, *Remarks*, 10), *Niph. Impf.*; for the *Imp.* 3 pers. †127, 3, c; *reflexive*, †51, 2, a. — יָדָה, †103, 3, †154, 3, d. — יָדָה, of the form No. 14, †84 (comp. †85, IV, 14), Parad. III. — יָדָה; יָדָה (*Pe guttural*, *Ayin guttural*, and *Lamedh He*, Parad. D, E, P); *Niph. Impf.* for the *Imp.* 3 pers.; *passive*, †51, 2, d; the full instead of the shortened form, †127, 3, b, extr. — יָדָה; *art.*, and *fem.* of the adj. יָדָה (†84, 6), like ἡ ἕνθα.

V. 10. יָדָה; יָדָה, of the form No. 14, †84 (comp. †85, V, 14), place of collecting, see the verb, ver. 8 (3); *constr. state* Parad. IX. — יָדָה, Parad. VIII, *Expl.* 8, 1.

V. 11. **הַיָּמִים**, Parad. O, *Hiph. Impf. apoc.* †128, 2. — **עָשָׂה**, Parad. VI, *b*, *Expl.* 6, *Remarks*, 2. — **בְּיֹרֶשׁ**, *Hiph. Part.*, *syntax* †128, 1, *Rem.* 1. — **יָרַח**, Parad. VI, *a*, †22, 2, *a*. — **שָׁרַר**, Parad. VI, *i*, *syntax* †106, 1. — **קָשָׁה פָּרִי** (*zô-sép-p'-rî*), †20, 2, *a*; **קָשָׁה** (D and P), *Kal Part.* — **לְמִינֵהוּ**. — **בָּהּ**, †103, 2, *a*; **בָּהּ**... **אֲשֶׁר** in which, †123, 1. — *Above the earth* (aloft over), in reference to its towering trunk.

V. 12. (1), from **יָדָה**, †76, 2, *d* (*Pe Yodh. first class*, †69, and *Lamedh Aleph*; see Parad. K for the *initial*, and Parad. O for the *final syll.*); *Hiph. Impf. apoc.* with *Var cons.* †128, 2, *d*. — **בְּיֹרֶשׁ**, *table*, †91, 1. — **יָרַח**, ver. 4, (1). — V. 13. (*ult.*), †98.

V. 14. (3), ver. 3, (3); *position*, †145, 1, *a*; *number*, †147, *a*. — (1), **נָאֵר** (from **נָאֵר** to shine, †84, 14, comp. †85, IV, 14, *place of shining*, or of *giving light*); *defect. written*, †8, 4; *masc. noun with fem. plur. ending*, †87, 4. — **לְהַנְבִּיחַ**, †, *lex. C.* — **הַנְּבִיחָה**, see ver. 5. — **יָרַח** (*יָרַח*), *Kal Perf.* 3 *pl.*, with *Var cons.* of the *Perf.* †49, 1, and †126, 6, *c*. — **לְנָאֵר**, †, *lex. A*, 2; **נָאֵר**, with *fem. plur. ending*, *defect. written* (†8, 4), in both syllables. — **בְּיֹרֶשׁ** (†84, 14, comp. †85, III, 14), Parad. VII; †, †155, *a*, 2d ¶ (*hendiadys*). In the next word (**וְיָרַח**, ver. 5), **וְ** is *explicative* (*ibidem*), and *indeed* — namely, *And let them be for signs of set periods, even for days and years.* — **שָׁמַיִם**, *plur. of שָׁמַיִם*; see †95, Parad. B, *a*, and compare *lex.*

V. 15. (1), as in *preced. verse.* — *For lights*; †, *lex. A*, 2. — **בְּיֹרֶשׁ**; †, and *Hiph. Inf. constr.* of **נָאֵר**, Parad. M.

V. 16. (1), as in ver. 7, (1). — **שְׁנֵי**, †97, 1, and *table*; *constr. state, prop. twin of*, comp. †91, 3, *Rem.* 2. — *The two lights*; *art.*, see †111, 1. — **הַגְּדֹלִים** (Parad. III), *lit. the great ones*, an expression of the *superlative*, †119, 2; *position*, †112, 1. — *The greater light, — and the lesser light*; †119, 1, 4th ¶. — *For the ruling of the day*; **לְהַנְבִּיחַ**, *constr. state of לְהַנְבִּיחַ* (†95, Parad. B, and *Expl.* 1, 3d ¶), *fem. of the form No. 14*, †84 (comp. †94, 2, *a*). — (*ult.*) Parad. II, *accus. after יָרַח*.

V. 17. (1), **נָאֵר**, *Pe Nun verb*, Parad. II, *Kal Impf.* (†66, 2), with *Var cons.* — **נָאֵר**, †103, 1, *Rem.* 1; comp. †121, 4, *Rem. exte.*

V. 18. (1), לֵךְ , לֵךְ , לֵךְ . — (2), לֵךְ , לֵךְ , לֵךְ . — (3), לֵךְ , לֵךְ , לֵךְ . — V. 19. (*ult.*) †98.

V. 20. לֵךְ , †138, 1, *Rem.* 1; comp. lex. לֵךְ , 1. — לֵךְ , lex. 4, and לֵךְ lex. 3, *living animal* (collect. animals), in apposition with לֵךְ . — לֵךְ ; לֵךְ , Parad. M, *Piel Impf.* (†55, *Remarks*, 2). — לֵךְ , ver. 2; לֵךְ , lex. 3, *b*. — V. 21. לֵךְ , of the form No. 7, †84. — לֵךְ (lex. לֵךְ , 3), *art.* †111, 2, *a*. — לֵךְ (לֵךְ , Parad. VIII), followed by the *art.* †111, 3d ¶. — *Disj. accent Pesiq.* table, No. 20. — לֵךְ ; *art.* †109, 2d ¶, 2; *Kal Part.* with *fem.* ending, †94, 2, *b*. — לֵךְ , accus., with which the waters creep, or swarm; comp. references on ver. 20. — לֵךְ , Parad. IV; *syntax* †106, 1, *fowl of wing* — winged fowl.

V. 22. (1), Parad. E, *Piel Impf.* with *Vav consecutive*; with *retracted tone* †29, 3, *a*, and *shortened final vowel* †27, 1; comp. †64, *Rem.* 2, *b*. — (2), see ver. 17. — לֵךְ (לֵךְ , Parad. I), †23, 2; a sort of *Gerund* (*dicendo*, †45, 3), in *saying* = *saying*. — לֵךְ (and foll. word), Parad. P. Observe the *paranomasia*, in the three verbs connected by לֵךְ . — לֵךְ ; לֵךְ , Parad. VIII. — לֵךְ (לֵךְ , Parad. P), †75, *Remarks*, 3, *a*; comp. †26, 3, *a*; *Jussive*.

V. 24. (3), comp. ver. 12, (1); here, it is the *Jussive*. — לֵךְ (לֵךְ , †95, Parad. A); orig. *fem.* form לֵךְ (†80, 2) with the obsolete *constr.* ending לֵךְ , †90, 3, *b*, and *Rem.*

V. 26. (3), †108, 2, *b*. — (5), לֵךְ , Parad. VI, *a*, לֵךְ . (6), לֵךְ , Parad. I; †84, 16. — לֵךְ ; לֵךְ , Parad. P. — לֵךְ ; לֵךְ , †95, Parad. B, *a*; לֵךְ soft, †21, 2, *a*. — V. 27. לֵךְ , see ver. 17, (2). — לֵךְ , Parad. IV.

V. 28. (1), ver. 22. — לֵךְ , †102, 2, *c*, β , and †103, 2, *a*, (*table*). — לֵךְ ; לֵךְ , *Kal Imp.* 2 *plur.* לֵךְ , with *suff.* לֵךְ (*table* †58; it, *fem.* for *neut.*, comp. †80, 1); לֵךְ for לֵךְ defectively written, †9, 9, *b*, and †8, 4, *Rem.* *a*.

V. 29. לֵךְ , †66, *Rem.* 3. — לֵךְ , comp. ver. 28, (5). — לֵךְ ; לֵךְ , *Kal Part.* Parad. F. — לֵךְ , comp. on ver. 11. — לֵךְ (see ver. 11), †29, 4, *a*. — (*ult.*) לֵךְ , lex. A, 2, *mid.* לֵךְ (= 6), *fem.* of לֵךְ (†94, 1. *Exs.* Parad. VI), †95, Parad. C, *c*, *Expl.* 2.

V. 30. נְשָׁמַת חַיָּה *breath of life*; lex. נָשַׁם, 1, and חָיָה, 3. — נֶחֱדָה, governed by נָשַׁם, ver. 29, (4). — נֶחֱדָה, *syntax* §106, 1, *Rem.* 1; *every green herb* (lit. *all greenness of herbs*), viz. of all kinds, §111, 3d ¶. — V. 31. נֶחֱדָה, §100, 2, *b.* — (*ult.*), §111, 2, *a.*

CH. II. V. 1. (1); כָּלָה (Parad. P), intrans. *to be complete*; Piél, causative, *to make complete* (§52, 2, *b.*); Pual, *passive of Piél* (§39, 4, *table*, §52, 1), *to be made complete, to be finished*; here, *Pual Impf.* with *Vav consec.*, . . . *thus were finished.* — (*ult.*), Parad. IV (final vowel affected in some of its forms by the quiescence of ס).

V. 2. (1), *Piél Impf.* (יִכְלֶה) *apoc.*, §75, 5, and *Remarks*, 10. — (5), from כָּלָה; for inflection, comp. §95, *Expl.* 1, 3d ¶.

The proper form of the noun is כָּלָה (fem. of the form No. 14, §83). Parad. B, c, in §95. But the sound of ס is lost to the ear, and its vowel is consequently heard in connection with כ, which it unites in a syllable with itself, §23, 2. The short, closed syllable before it, losing the support of its final consonant, becomes a half-syllable; comp. Sect. V, *Rule vi.* — *On the seventh day.* The meaning is: that the beginning of the seventh day closed the work of the preceding days, which continued through the sixth, and closed on (i. e. with the beginning of) the seventh. It might appear superfluous to remark this, so obviously consonant with the simplicity of the style; had not inattention to the writer's manner led to a change of the text (*seventh to sixth*, in the *Sept. &c.*), lest the sanctity of the Sabbath should seem to have been violated by its Author.

(*Ult.*), לִי, נִשְׁמָה, a kind of gerundial form, §45, 3. — נִשְׁמָה . . . נִשְׁמָה *created in making*, i. e. made by creation; the first verb qualifying the second, §142, 4, *Rem.* 1.

II.

MORE PARTICULAR ACCOUNT OF THE CREATION OF THE FIRST HUMAN PAIR, AND OF THE CIRCUMSTANCES IN WHICH THEY WERE PLACED.

Genesis, ch. II. 4-25.

The first three verses of this chapter belong to the general account of creation given in ch. I. and should have been included in it.

V. 4. (1), §34, *table*; plur. to correspond with the noun. — 2), of the form No. 27, §84, comp. §85, III, 27; lex. 2. — (5),

ז, אֲרָצָה, *Niph. Inf. constr.* with suff. זִי, †45, 1; shortening of the final, *prosodially long vowel*, *Sect. V, Rule VI*; in *their being created* — when they were created (†132, Nos. 2 and 3). The circle on ז (†17) refers to the note in the margin (*He parvum*). — *Lit. in the day of Jehovah God's making earth and heaven.* The *Inf.* has here its *subject* in the genitive; this follows first, and then its *object* in the accusative; see †133, Nos. 2 and 3.

V. 5. כֵּן is followed by a verb with a *negation* (contained in טָרַם); *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. טָרַם, 1, *extr.* — טָרַם, *Parad. IX.* — טָרַם (*not yet*, lex. 2), with the *Impf.* †127, 4, a, and Note 1. — טָרַם (*Hiph. Perf.*); *position*, †145, 1, d. — טָרַם, lex. 2, and Note at the end. — טָרַם *for tilling*, †45, 3. — (*ult.*), †95, *Parad. B, c.*

V. 6. The *Impf.* יִצְלָה (צָלָה, *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 צָרַח of the *second class* of verbs *Pe Yodh*, *Parad. L*, see †69, 2d ¶; lex. (both under one root) No. 2. The *proper tone* of the word (on the *penultimate*, †29, 3, a), is not marked here by the written accent (the *conj. little Telisha*, No. 28); see †15, *Remarks*, 2. *Final syll.* as in ver. 3, (1). — צָרַח, *art.* †109, 2. — צָרַח, *of dust*, accus. of material, †139, 2, 2d ¶. — צָרַח, from צָרַח, *Parad. H*. — צָרַח; ז, צָרַח (contr. of צָרַח, †19, 2, a, and 2d ¶, †93, *Expl. 8, 2*), *Dual* with *suff.* †91, 2; *into his nostrils*, lex. צָרַח (II). — צָרַח; here in the orig. *fem. form* (†80, 2, 2d ¶) for the *constr. state* (†89, 2, b); *Parad. A*, p. 175, the first syllable being *unchangeable* by *position*, †25, 3, and Note. — צָרַח, *Parad. VIII*, †93, *Expl. 8, 1*; *plur.* †108, 2, a; *breath of life* = life-breath. — (*ult.*), see lex. צָרַח, 4, and צָרַח, 3.

V. 8. (1), צָרַח, *Parad. H and F*. — צָרַח, *Parad. VIII, Expl. 8, 1*. — צָרַח, †154, 3, c; *lit. part of the east, on the east*, viz. of the writer and the readers whom he had in view. —

וַיִּשָּׂא; שָׂא and שָׂא, *Kal Impf.* †73, 2, mid. — Observe the division of the verse, and the correct accentuation of each word, by the accents.

V. 9. (1), *Hiph. Impf. apoc.* (†65, 1, last ¶), with *Vav cons.* †128, 2, *d.* — נִשְׂאָה, *Niph. Part.*, †134, 1, at the end. — נִשְׂאָה, †84, 14, Parad. IX. — נִשְׂאָה, *ibid.* Parad. II. — נִשְׂאָה; *lex.* נִשְׂאָה (Parad. VIII), B, *subst. plur.*, †108, 2, *a*; *art.* †111, 1. — נִשְׂאָה, *ver.* 6, (5). — נִשְׂאָה (נִשְׂאָה), Parad. K and F', *Kal Inf.* with *fem. ending*, †69, 1, 4th ¶, and 3, *Rem.* 1; used as a *verbal noun* (†83, 1 and 2), †85, III, 10), and as such governing the case of its verb (here the *accus.*), †133, 1, 2d ¶. — (*ult.*), נִשְׂאָה, †104, 2, *d*; נִשְׂאָה, †29, 4, *a*.

V. 10. (1), Parad. IV. — (2), נִשְׂאָה, *Kal Part.*, *syntax* †134, 2, *c.* — (4), נִשְׂאָה, Parad. P, *Hiph. Inf.* with נִשְׂאָה; *comp.* †53, 3, *Rem.* 7. — נִשְׂאָה; נִשְׂאָה, נִשְׂאָה, †150, 1, and 2d ¶. — נִשְׂאָה, *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*. — נִשְׂאָה, †126, 6, *a*. — (*ult.*), *lex.* נִשְׂאָה (1), *prop.* נִשְׂאָה, Parad. VI, *c*; hence, *plur.* נִשְׂאָה, *Expt.* 6, *Rem.* 3, 2d ¶, and then נִשְׂאָה †23, 2, of Parad. I. For the *form* and *gender* of the numeral, see †97, 1.

V. 11. (1), Parad. VII. — (2), *ver.* 5, (*ult.*) — (3), †84, 15. — (5), נִשְׂאָה, 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; נִשְׂאָה followed by the *art.* †111, 3d ¶. — נִשְׂאָה... נִשְׂאָה, †123, 1. — (*ult.*), *art.* †109, *Rem.* *b*.

V. 12. (1), נִשְׂאָה, †10, 2, *Rem.* *b*. — נִשְׂאָה, †32, *Remarks.* No. 6, 2d ¶, and No. 8; *art.* †111, 2. — נִשְׂאָה, *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.* נִשְׂאָה (by Dr. Robinson) in the *lex.* — V. 14. נִשְׂאָה, †95, Parad. A, first syll. unchangeable by *position*, †25, 3; *accus. of place*, †118, 1, *b*. — (*last clause*), *order of words*, †145, 2.

V. 15. (1), †66, *Rem.* 2. — נִשְׂאָה; נִשְׂאָה, Parad. M, *Hiph. Impf.* (נִשְׂאָה), †72, *Remarks.* 9; long *i* retained with *suff.*, †60, *Rem.* 5; *furtive Pattach* falls away, †22, 2, *b*, 3d ¶; *defect.* written; with *Vav consec.* and *suff.* — (*penult. & ult.*), *Kal Inf.* נִשְׂאָה (Parad. D), and נִשְׂאָה, with *suff.* †61, 1, and prefix נִשְׂאָה; *softened*, †21, 2, *Exc.* *a*.

V. 16. (1), *אָכַל* (Parad. P, and †72, *Remarks*, 10), *Piel Impf. apoc.* (†75, *Remarks*, 10), with *Vav consec.*, *א* without *Dagh.* †20, 3, *b.* — (6), ver. 22, (4). — (*ult. & penult.*), Parad. I; use of *Inf. absol.* †131, 3, *a*; of *Impf.* †127, 3, *d*; thou mayest with eating eat — thou mayest freely eat.

V. 17. (1), *אָכַל*, *אָכַל*, *אָכַל*. — For full words, comp. ver. 9. — *אָכַל* (with final *a*), used *jussively*, †128, 2, *b*; but comp. †68, 7, *extr.* — *אָכַל*, †103, 2, and *table*, *c*, 3d pers. *m.* — *אָכַל* (*khol*, †27, 1; *Sect. V, Rule iv*), *Kal Inf.* with *suff.*, †61, 1, *Rem.* 2; in the day of thy eating thereof. — (*ult. & penult.*), *Kal Impf.* and *Inf. absol.* of *אָכַל*, Parad. M; ye shall with dying die — shall surely die (as in ver. 16).

V. 18. *אָכַל*, †132, 1; its *subject*, †133, 2. — *אָכַל*, noun of Parad. VIII, with *suff.*, and *א*, †154, 3, *e*, 2d ¶; in his separation = alone, †100, 2, *a*. — *אָכַל*, †20, 2, *a*. — *אָכַל*, Parad. VI, *b.* — (*ult.*), *אָכַל* (lex. B, I), *i*.

V. 19. (1), see ver. 7, (1); here, *defect.* written. — *אָכַל*; *אָכַל* (Parads. M & O, †76, 2, *f*), *Hiph. Impf. apoc.*; he caused to come = he brought. — *אָכַל* (*אָכַל*), for *seeing* = in order to see, †45, 3. — *אָכַל*, pronounced as one word, *māy-yik-rā-lō'*, with the full accent on the final syllable. The *euphonic Daghesh*, and the *Maqqeph*, are designed to preserve such delicacies of vernacular enunciation. (*אָכַל*), †37, 1, *a*, comp. †27, 1. — For all which (whatever) the man should call to it, the living being, that (should be) its name; expressing the purpose of God, in bringing them to him. Should call, †127, 3, *d*; call to, †140, *b*, = to name, comp. i. 5; *אָכַל* in apposition with *אָכַל* (in *אָכַל*).

V. 20. (3), Parad. VII; *pl. ending*, †87, 4. — *אָכַל*, †137, 3.

V. 21. (1), *אָכַל*, *Hiph. Impf.* — (4), *fem.* of form No. 27, †84; Parad. A, p. 175. — *אָכַל*; *אָכַל*, Parad. K; *Impf. A*, and initial *Yodh* retained, †69, 1, bottom of p. 123; *Qamets* in pause, †29, 4, *a*. — *אָכַל*, ver. 15, (1). — *אָכַל*, Parad. IV, *Expl.* 4, 2d ¶, and *Rem.*; double indication of the plur., †91, 3. — (*ult.*), *אָכַל*, ver. 7, (9); with *verbal suff.* (*accus.*), †103, 1, *Rem.* 3.

V. 22. (1), *אָכַל*, †75, *Remarks*, 3, *a*. — *אָכַל*; *אָכַל*, lex. A, 2; 196, *אָכַל*. — *אָכַל* (ver. 19), *Hiph. Impf.*, full form with

suff. (§150, *Rem.* 5); verbal *suff.* §158, *table*, with union-vowel *e*, No. 3, *b*, taking the *tone*; §159, 2; hence the shortening of *pre-tonic* Qamets; נב defect. written.

V. 23. (3), §134. — (4), נב, Parad. VI, *d*, lex. 3, *a*; *ort.* §109, 2d ¶. — נב, Parad. VI, *a*. — נב, Parad. IV. * נב (Niph. Impf.); *masc.* with *fem.* subject, §147, *a*; *to this one, shall be called woman* — *this shall be named woman.* — נב, §196, נב, — (*penult.*), נב, *Paul*; נ, with *Chateph Qamets*, §10, 2, *Rem.* 3d ¶; (in *Theile's* ed., erroneously, נ, with *Dagh.*). — (*ult.*), with *euphonic Dagh.*, §20, 2, *a*.

V. 24. (1 & 2), lex. נ, near the end. — (3), נב (Parad. D), §127, 1. — נב, §196, נב (נב with *suff.*, §91, 1, *table*, *Rem.* *a*). — נב; נב, Parad. VIII. — נב (a verb middle *A* & *E*, §43, 1, with *Impf.* *A*, §47, *Rem.* 2); §126, 6, *a*. — נב, §196, נב, §195, *Expl.* 3, *Rem.* — (*penult.*), ver. 23, (7); נ, lex. *A*, 2.

V. 25. (2), §197, *Rem.* 2, at the end. — (3), lex. נב, Parad. VIII; נ shortened to נ, §127, *Remarks*, 1; the asterisk (§117) refers to the marginal note, "*Daghesh after Shureq*;" for נ in a *sharpened* syllable (§26, 6), see §127, *Remarks*, 1. — (*ult.*), נב, Parad. M (mid. *O*), §172, *Remarks*, 1; unusual, *reflexive* conj. *Hithpoel* (passive, *Hithpotal*), §155, 2, and §172, 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 נב, §145, 1.

III.

TEMPTATION AND FALL OF MAN.

Genesis, ch. iii.

V. 1. (1), נב, Parad. IV. *Copula expressed*, §144, 2d ¶. — (3), Parad. III. *Comp. Mat.* x, 16. — (4), נב, §119, 1. — נב; *position*, §145, 1, *a*. — נב; lex. נב (I), and (near the end) נב נב, 1; *uttered* interrogatively (§153, 1), *is it added that* — *is it even so, that*; implying, *is there so grievous a prohibition laid upon you.* — נב with *Impf.* expressing *absolute prohibition*; §127, 3, *c*, *comp.* §152, 1, and 2d ¶. — נב, §111,

3d ¶: *ye shall not eat of any tree* — *ye shall eat of no tree* (§ 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). — *לֹא*, ii. 17. — *לֹא* (22); with *prep.* § 140. — *לֹא*, lex. *לֹא* (II), 1; § 152, 1, at the end. — (ult.), ii. 17 (ult.); with *original plur. ending* (§ 44, 1, at the end, and *Rem.* 4, at the end, and spec. § 47, *Rem.* 4), which takes the *tone* (§ 72, 6), and shortens *pretonic Qamets* (*Remarks*, 4, 2d ¶). — (last clause), place of *סָ*, § 131, 3, *Rem.* 1, at the end. It is here prefixed to the phrase in ii. 17, as *negating* that assertion.

V. 5. (1), *for*, lex. B, 2, a, mid.; § 155, e, 3d ¶, c. — (2), *לֹא*, *Parad.* D, *Kal Part.*; *syntax* § 134, 2, a, § 146, 2, § 145, 1, a. — *לֹא* *that*, lex. B, 1; § 155, e, 3d ¶, b. — *In the day of your eating* (§ 61, 1, *Rem.* 2; comp. on ii. 17) = *in the day that ye eat*. — *לֹא*, *Niph. Perf.*, with *Vav consec.* § 126, 6, a, and *Rem.* 1; *לֹא* *then*, before the *apodosis*, § 155, 1, a, 3d ¶. *Lit.* *then are opened*, *for*, will be opened. Order of words, § 145, 1, a. — *לֹא* (172, *Parad.* VI, h; *Dual* with *suff.* § 91, 2). — *לֹא* (comp. i. 6, (7)), § 163, *Remarks*, 6 (§ 28, 1). — (*full word*), *לֹא* for *לֹא*, § 23, 2. — *לֹא*, § 135, 2.

V. 6. (1), *לֹא*, § 175, *Remarks*, 3, b. — *לֹא*, of the form No. 14, 184; *Parad.* II. — *לֹא* (§ 185, V, 27); *Parad.* A, of p. 175. — *לֹא*, § 121, 2; following word, *לֹא* for *לֹא*, § 102, 2, b. — *לֹא* (*Parad.* D), *Niph. Part.*; *hard combination*, § 163, 2, 2d ¶; *syntax* § 134, 1, *desirable*, or *pleasant*. — *לֹא* (*Hiph. Inf.* with *לֹא*); lex. *Hiph.* 1 (or 5, as some translate). And (= *for*) *pleasant was the tree to look upon*, is the remark of the narrator; and *desirable the tree to make (one) wise*, would be a continuation of the reflections ascribed to the woman. — *לֹא*, § 166, *Rem.* 2; (following word), *Parad.* VI, i. — *לֹא*, *Parad.* H, § 166, 2, a. — *לֹא*, with *herself* (§ 124, 1, b), to share with her. — (ult.), shortened *Impf.* with *Vav consec.*, § 128, 2, d; comp. § 29, 4, e, 3d ¶.

V. 7. (1), *Parad.* F, *Niph. Impf.*, plur. 3, fem. — (6), *לֹא*, *Parad.* VIII; *long* *o* shortened to *a*, § 27, *table*, and No. 1, at the end. — *לֹא*, *Kal Impf.* — *לֹא*; *לֹא*, *Parad.* IX, *the leaf*, collectively for *leaves*. — *לֹא*, fem. of the

form פָּקַד , No. 13, § 84; Parad. A, p. 175. — (*penult.*), § 124, i, b. — (*ult.*), פָּקַדְתָּ ; *fem.* of the form פָּקַדְתְּ , No. 13, § 84; Parad. A, p. 175.

V. 8. פָּקַדְתָּ , *Hithp.* § 54, c. — בְּיָרֵךְ ; יָ , § 154, 3, e, 2d ¶; יָרֵךְ , lex. 1, c. *At the breeze of the day* — at evening. — סָבְרָתְךָ , *Hithp.* § 54, 3, a; agreeing with the nearest subject, § 148, 2, mid. — מִטְעֵי , lex. טָעָה (i. 2), F. — (*penult.*), collect. *trees*.

V. 9. (*ult.*), *where art thou?* lex. אַי , 1; § 150, 5, and § 154, 1, 4th ¶ (treated as a noun of Parad. VIII); with *verbal suff.* יָ (p. 107, Rem. 1), § 100, 5.

V. 10. (3), emphatic position, § 145, 1, c. — נָגַדְתָּ ; נָ , § 49, 2, a; נָגַד , 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), בָּיְתָךְ , Parad. H, *Hiph.* — בָּיְתָךְ ; יָ , § 154, 2. — אֲשֶׁר , *as to which*. — לְבָנֶיךָ , § 152, 1, last ¶ but one. — אֶבֶל , tone-long \bar{o} shortened (§ 27, 1) in a closed syll. when the tone is removed by *Maqqeph*, § 16, 1. — (*ult.*), זָ ; — lengthened in *pause*, § 29, 4, a.

V. 12. בְּיָדְךָ , § 66, Rem. 3, and § 44, Rem. 4, 4th line. — קָמַדְתָּ , § 103, Rem. 2. — וְהָיָה (ii. 12); *emphatic*, § 137, 3, Rem. 2. — יָ , *euphonic Dagh.* — (*ult.*), Parad. I, *Kal Impf.*, 1st *pers.* (radical א dropped, § 68, 2), with *Vav consec.*

V. 13. *What is this thou hast done!* expression of surprise and displeasure. *Why hast thou done this* (§ 126, 1, lex. עָשִׂיתָ , 3), is less pertinent, and less suited to the order of the words. — (*penult.*), עָשִׂיתָ (Parad. H & O, § 76, 2, a), *Hiph. Perf.* with *suff.* § 58, 3, b; *tone*, § 59, 2.

V. 14. וְהָיָה , *euph. Dagh.* — אָרִירָה , *Kal Part. pass.*, Parad. G. — מִטְעֵי , § 119, 1. — מִטְעֵי ; מִטְעֵי (form No. 3, § 84), Parad. III. — מִטְעֵי ; from מִטְעֵי (§ 169, Rem. 8), *Kal Impf.* — מִטְעֵי Parad. IV; comp. Mic. vii. 17, 1a. lxx. 25. — (*penult.*), § 96, 2. — (*ult.*), see ii. 9, (13).

V. 15. (1), *fem.* of form No. 13, § 84 (אָרִירָה , contr. אָרִירָה), Parad. A. — (2), $\text{שָׁחַ$ (*Ayin Yodh verb*, Parad. N, § 73, 1), *Kal*

Impf. 1st pers. — יֵצֵן... בֵּין between; see the origin of this usage, i. 4. — יִשְׁפַּע; שֵׁיף, Parad. M, *Kal Impf.* with suff. (pretonic vowel shortened, Sect. V, Rule II); second accus. (on the head), †139, last ¶. — (penult.), with strengthened suff. (demonstrative Nun), †58, 4. — (ult.), Parad. IV, Expt. 4, 2d ¶. — For the letter ס in the open space, see the *Clavis*, ס, 3, b, in Theile, and ס, - 3, β, in Hahn.

V. 16. הִרְבָּה (רִבְּהָ, Parad. P and D), *Hiph. Inf. absol.*; see †75, Remarks, 14, where by the *pleonastic Inf.* is meant (more properly speaking) its *intensive* use in †131, 3; I will with multiplying multiply — I will greatly multiply. — הִרְבִּיחַ, of the form No. 15, †83; Parad. III. — הִרְיִן (comp. †83, 15); Parad. I. — Thy pain and thy conception (*hendiadys*, †155, 1, a, 2d ¶) — thy pains of conception, i. e. consequent upon it. — הִרְבָּה, Parad. VI, a; lex. 3. — הִרְבָּה; הִרְבָּה, Parad. K, †69, i. — הִרְבָּה, †96, בן. — הִרְבָּה (†85, IV, 27), Parad. A; desire (or, resort), indicating dependence. — (penult.), הִרְבָּה, shōl, without the tone, †16, 1, †27, 1. — (ult.), †103, 2, table, a; 2, †140.

V. 17. הִרְבָּה, *fem.* (see *masc.* in ver. 14), †94, I, III; position, †145, 1, b. — הִרְבָּה בְּעֵינַי (ר for ג, †29, 4, b, *extr.*), see lex. הִרְבָּה, A, 2. Another solution: הִרְבָּה the act of passing or of being passed (from one to another); with ב pretis (lex. 2, B, 3), הִרְבָּה for the exchange of — in exchange for; then, more generally, on account of. — הִרְבָּה; suff. †58, 4; prosodically long vowel shortened, Sect. V, Rule vi; 2, comp. p. 34, at the top, b.

V. 18. הִרְבָּה, a *Pilpel* form, †85, II, at the end. — הִרְבָּה (in pause), †103, 2, table, a), 2, m; dative of the one affected.

V. 19. (1), הִרְבָּה, Parad. A; of the form No. 10, †85, III. (See lex.; *Fürst* (concordance), of the form No. 2, †85, IV; but partially retracted in his *hebr. u. chald. Handwörterbuch.*) — (2), see ii. 7, (10). — (3), with retracted tone (as shown by the accent), †29, 3, b. — הִרְבָּה, p. 170, last ¶. — הִרְבָּה, Parad. M, †132, 1. — הִרְבָּה; see lex. הִרְבָּה (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). — הִרְבָּה (*koth*); lex. הִרְבָּה, 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.), **עָבַד**, *Hiph. Impf.* with *Var consec.*, and *suff.* **עָבַדְתָּ**, § 58, 1, *table*.

V. 22. (4), lex. **יָדַע** (II). — **יָדַע**, ver. 3, (*penult.*). — **יָדַעְתָּ**; *Parad. G, Kal Perf.* with *Var consec.*, as also the two preceding verbs. — (ult.), *Parad. II*.

Behold, the man is become as one of us, to know good and evil; as one of us in respect to this. To know for himself, is the meaning; to decide for himself, what is good and what is evil, and to make his own choice irrespective of his Creator's will. In this respect, man had become as God to himself, his own will being now his supreme law.

V. 23. (1), **יָדַעְתָּ**, *Piel Impf.*, with *Var consec.* and *suff.*; prop. **יָדַעְתָּ** (§ 65, 1, c), *tone-long* vowel shortened before *suff.*, *Sect. V, Rule vi*; on the contrary, *Kal Impf.* **יָדַעְתָּ** (short —), with *suff.* **יָדַעְתָּ**, *Rule i*; **יָדַעְתָּ**, 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*; **יָדַעְתָּ**, § 22, 1, and 5, a. — **יָדַעְתָּ**, at the east of (or simply, before); lex. **יָדַעְתָּ**, 2 *init.*; lit. *part of the east* = on the east; **יָדַעְתָּ**, § 115, 2. — **יָדַעְתָּ**, *Parad. I* — **יָדַעְתָּ**, § 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. — **יָדַעְתָּ**, to turn; *Hithp. Part.* (with *fem. ending*, § 91, 2, b), reflexive, § 54, 3; art. § 109, 2d ¶, 2. — *Way to the tree*, § 114, 2, near the end.

IV.

DEATH OF ABEL: IMMEDIATE DESCENDANTS OF CAIN.

Genesis, ch. iv.

V. 1. **יָדַעְתָּ**; **יָדַעְתָּ**, § 75, 3, d. — **יָדַעְתָּ**, iii. 16, (9). — **יָדַעְתָּ**, *Parad. P.* — **יָדַעְתָּ**, lex. 1. — **יָדַעְתָּ**, *prep.*, with, lex. **יָדַעְתָּ** (II), 2.

V. 2. (1), **יָדַעְתָּ**, *Parad. K, Hiph. Impf. apoc.*; § 78, *table*, with the following *Inf.* as its complement, § 142, 2. — (2), **יָדַעְתָּ**, § 69, 1, *Inf.*; with **יָדַעְתָּ**, § 162, 2, *Rem. c, cc.* — **יָדַעְתָּ**, § 96, —

יָצָא, Parad. IX, *constr. state of Kal Part.* Parad. P; *syntax* †135, 2. — יָצָא, †108, 1. — V 3. יָצָא; lex. יָצָא, d, c, and יָצָא (†85, II, 2, Parad. VIII), 2. — *Days — some days*, †124, Rem. 5. — (*penult.*), Parad. A. — (*ult.*), †102, last ¶. — In this sentence, one qualifying circumstance (of time) is placed *before* the verb, and another (of material) *after* it; compare †145, 1.

V. 4. מִן הַבָּשָׂר; lex. מִן, †154, 3, c, lex. 1, b. — *And of their fat*; מִן for מִן, *suff.* to a plur. noun defectively written, †91, 2, Rem. 1. The *suff.* refers to בָּשָׂר; and the noun is plural, because the fat of more than one is meant, as in Levit. ix. 19. It has been rendered *fallings of them*, i. e. of the flock (בָּשָׂר), but improperly. — מִן, *Kal Impf.*

V. 5. מִן הַבָּשָׂר, lex. מִן, 1, b; †75, Remarks, 3, d; *syntax* †137, 2. — (*penult.*), מִן. — (*ult.*), i. 2, (7); *hardened*, though preceded by a vowel-sound, being separated from it in pronunciation (†21, 1, and *Sect. III*, p. 11).

Observe the prevalence of the *physical*, in the ideas and imagery of these early records: here, e. g. the *burning flush* of the countenance in anger; the *downcast look* of sullen discontent, in contrast (ver. 7) with an *elevated cheerful aspect*.

V. 6. מִן הַבָּשָׂר, †102, 2, d. — (*ult.*), *softened* by the preceding vowel-sound, †21, 1, at the end.

V. 7. (1), *nonne? is there not?* מִן, iii. II, (8). — (3), מִן, Parad. L, *Hiph. Impf.*; *syntax* †127, 2. — (4), מִן (†76, 2, a), *Kal Inf.*, for מִן (comp. †74, Rem. 3, and †94, Rem. 1); *a lifting up*, viz. of the countenance, lex. 1, c. — מִן לְפָנָיו (ל, מִן); *at the door* (viz. of the tent) *is sin, crouching down*, i. e. lying in wait. Or better, perhaps: *at the door is sin, a lurker*, i. e. a lurking beast of prey. In the former case, the Part. (*masc.*) is construed *ad sensum* with a *fem.* noun (†146, 1st ¶); in the latter, it is used substantively, in apposition with it (†147, Rem. 2; lex. מִן, a. — מִן (accents, i. 2, (3)), †103, 3; (soll. word), Parad. A; *masc. suff.* construed *ad sensum*, or with the Part. taken as a noun. *But thou* (†137, 3, Rem. 2) *shalt rule over him*. This is said, either imperatively (†127, 3, c), — *do thou rule over him* (that he may not over thee), or as a promise of victory, should the warning be heeded.

This is the most simple, grammatical construction of the words. Another could be defended, on more general grounds; but they would be out of place here.

V. 8. (1 & 2), and Cain said (it), = told (it); omission of the object, †121, 6, *Rem.* 2. — (7), *Sect.* VI, No. 27. — עָנָה, †72, *Remarks*, 4. — שָׁח, lex. שָׁח (III), A, 3. — (ult.), and slew him; *Sect.* VI, No. 29.

V. 9. אֵל, iii. 9, (ult.); here, in the constr. state, the where of thy brother? = where is thy brother? — אֵלֶיךָ, †126, 3. — (ult.), †29, 4, c.

V. 10. נָח, †37, 1, c. — נָח (Parad. II); see lex. plur. 1. — V. 11. נָח, †143. — נָחָה; †96, נָחָה. — נָחָה; לָקַח (see ii. 15, (1)), *Kal Inf.*, with לָ, †102, 2, c, α. — (ult.); a new penultimate syllable for the sake of the cadence, †29, 4, b.

V. 12. נָח, lex. 4. — (6), comp. ver. 2, (1). — נָח; נָחָה, †66, 1, and *Rem.* 3. — נָחָה; נָח, Parad. I, lex. 1, c. — נָח and נָח, *Kal Parts.* of נָח (lex. 2), and נָח (lex. 2), comp. i. 2, (3 & 4).

V. 13. (penult.), נָח, †18, 2, 3d α. — (ult.), נָח (†119, 1), נָחָה, *Kal Inf.* (full form, †66, *Rem.* 1), of נָחָה, lex. 2, b; *my sin is greater than can be forgiven* = too great to be forgiven. But נָח may be understood as in lex. c, and נָחָה as in lex. 4, (Engl. version, *my punishment is greater than I can bear*); which accords better with the spirit of Cain, and with what follows.

V. 14. (2), 2, comp. iii. 24, (1). — (3), see on i. 17, (2). — נָחָה, †109, 2d α. — נָחָה, i. 7. — נָחָה, †126, 6; *tone*, †49, 3, *Rem.* 6. — נָחָה, comp. †126, *Rem.* 2. — (penult.), *Kal Part.*, Parad. VII; †135, 2. — (ult.), comp. *Section* VI, No. 29.

V. 15. (4), lex. נָח (1), *with Preps.*, c'. — נָחָה, †97, 3, *Rem.* 1. — נָחָה; נָחָה, *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.* — נָחָה, see on ii. 8, (7). — נָחָה, see on iii. 11. — נָחָה; נָחָה, *Pe Nun*, 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.* (*feeble form*, †69, 1) — (3), lex. רָאָה, *with Preps.*, E¹, — (*penult.*), *on the east of* = eastward of, †118, 1, b.

V. 17. (5), ver. I, (6). — רָאָה, *Parad. P, Kal Part.*; with רָאָה, as a periphrasis for the *finite verb*, †134, 2, c, 2d ¶; comp. i. 6, (7 & 8). — (*penult.*), †96, 12.

V. 18. (1), *Niph. Impf.* †69, 2; *passive*, †51, 2, d; with the *accus. of the object*, †143, 1, a.

V. 19. רָאָה, *Gram.* p. 179, Note *. — רָאָה, †96, רָאָה. — (*penult.*), *fem. ordinal*, †98.

V. 20. רָאָה, †96, רָאָה; here, *ancestor*, the first who followed this mode of life. — (*last clause*), lex. רָאָה, 3, mid.; see also †138, 3, c. *The dweller in the tent*, sing. used collectively.

V. 22. רָאָה, see on ii. 12, (3). רָאָה, †96, רָאָה, †139, 2, 2d ¶.

V. 23. רָאָה, †46, *Rem.* 3. — רָאָה, †38, 2, c, and †53, 2, 2d ¶; radical 2 expressed by doubling that of the *suffixative*, †20, 1, a. — רָאָה, *Parad. C.*, b. — רָאָה; רָאָה, †; *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 *postical 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. רָאָה, †100, 2, b. — רָאָה, see on iii. 15, (2). — רָאָה, relative pronoun, giving a relative sense to the following *suff.* (†123, 1); see lex. רָאָה (I), A, mid. But if we take this clause as the explanation of the *narrator*, the *signif. for* is appropriate.

V. 26. (*first clause*), †121, 3, *extr.* — רָאָה, *Parad. 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, a. — רָאָה, lex. רָאָה (I), 2, g, d.

It is not intended to make any further allusion, except in special cases, to the numerous points already explained by reference to the grammar; and the student should, therefore, carefully review them all before he proceeds. This will be an easy task, if the passages referred to have been marked in the grammar, as recommended.

V.

ACCOUNT OF THE FLOOD.

Genesis, chs. vi-viii.

Ch. vi resumes the account of the two lines of descent from Adam, through *Cain* (ch. iv), and through *Seth* (ch. v); and describes the effect of their union by intermarriages, in the universal corruption of the human race.

V. 1. (3), see iv. 26, (11). — לָרֶבֶב; רָבַב, *Kal Inf.*; †142, 2. — בְּנוֹת, †96, ב.

V. 2. (1), וְ that; †129, 2, Note *. — *Sons of God*; his worshippers, lex. בָּנִים, 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. — טָבוֹר; lex. טָבַע, 1, a, u; observe the prevalence of the *scriptio defectiva*, throughout these earliest specimens of Hebrew writing. — וַיִּקְחֻ, ii. 15, (1); פָּ, †20, 3, b. — *Of all whom they chose*, probably indicates the abuse of the marriage relation, by the introduction of *polygamy*, among the descendants of *Seth*; which is the most natural, though not the necessary, meaning of the words.

V. 3. יָדָע (comp. †72, *Remarks*, 2, and 4), from יָדָע or יָדָע = יָדָע, †73, 2. See lex. יָדָע, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in *reproving* and *punishing*. — וַיִּשְׁפֹּט, lex. 4, the last two offices there ascribed to it. — וַיִּשְׁפֹּט, for *their transgressing*; אָ, lex. B, 5, b; שָׁפַט (lex. 2), Paral. G, *Kal Inf.* †67, *Remarks*, 3; suff. שָׁפַט. 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. — וַיִּשְׁפֹּט; his *frailty* and *mortality* are meant; comp. lex.

2 and 3. — קל"ב , †126, 1. — *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. קָטָן , at the end; the literal meaning is given in the ancient Gr. version of *Aquila* (*οἱ ἐπιτίκτορες*), and the sense in that of *Symmachus* (*οἱ βαιοὶ*), as there quoted. *Men of violence*, the article denoting a known and dreaded class; comp. also †109, 2. — קָטָן , †122, 1. — וְאַחֲרָיו and also, lex. 2 (not 3). — *After* (it was) *so that* = *after that*; see lex. וְאַחֲרָיו , *Plur.*, 4, and וְאַחֲרָיו , B, 1. — $\text{וְיָלְדוּם בָּנִים}$, †76, 6; comp. on ii. 19. *Then they bore to them* = bore them sons, the verb used absolutely; $\text{וְ$ before the *apodosis*, †155, a, 3d ¶. — וְיָלְדוּם , †122, 1, 2d ¶; (*ult.*), †111, 1. — *The mighty men*, — *the men of name* = *men of renown* (lex. שֵׁם , 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. מִן , 3, a.

V. 8. (*penult.*), וְיָלְדוּם , Parad. VI, h.

Here begins one of the greater sections in the Jewish division of the text, marked by the triple ז (see *Clavis Not. Masoret.*, letter ז , 3, in *Hahn*, and זֶרַח in *Theile*), and followed by the number two (2 ב), 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*. — וְיָלְדוּם , lex. וְיָלְדוּם (II), 2. — וְיָלְדוּם , *Hithp.* 2. — V. 10. (3), †97, 1, †120, 1, b.

V. 11. (3), lex. וְיָלְדוּם , “*with preps.*,” D, 1, b, 2d ¶, b. — (*ult.*), the second *accus.* after the *Pass.* of a verb governing two (†143, 1, †139, 2). — V. 12. (6), for the new, *penultimate* syllable, see †29, 4, b; comp. ii. 25, (*ult.*), — וְיָלְדוּם ; וְיָלְדוּם , Parad. VI, a.

V. 13. וְיָלְדוּם , ver. 4, (10). — *Before me*; see ver. 11, (3), — here as in b, 1st ¶, at the end. — *Is full of*, with the *accus.*, †138, 3, b. — וְיָלְדוּם , lex. F, 2. — וְיָלְדוּם , †98, 5. — *About to destroy*, †134, 1.

V. 14. (4), וְיָלְדוּם , †108, 4, *Rem.* 1, and lex. 2, *Plur.* — וְיָלְדוּם ; for the construction, see וְיָלְדוּם , 2, a, *extr.* (†139, 2); but also, †118, 3, *with cells* shall thou make the ark. — וְיָלְדוּם ; lex. וְיָלְדוּם , 7. — (*penult.*), וְיָלְדוּם , 2, c. — (*ult.*), †109, 3, *Rem.* b.

V. 15. *שָׁלֹשׁ*, †118, 3; *three hundreds, by the cubit*; i. e. with the cubit as the unit of measure. — *וְהָיָה* (וְהָיָה).

V. 16. (1, 5, & 6), see lex. *בָּנִי*. — (6), ii. 2, (1); †58, 4. — *וְהָיָה*; lex. *בָּנִי* (II), 4. — *וְהָיָה* (שָׁלֹשׁ, †93, *Expl.* 8, last ¶, †27, *Rem.* 3). — *וְהָיָה* and the two foll. words; †86, 5, †93, *Expl.* 8, 3, *syntax* †118, 3; with *lower, second, and third (stories) shalt thou make it* (or, with a different construction, †139, 2).

V. 17. (1), †145, 2, contrasted with ver. 21, (1). — (2), *וְהָיָה*, †100, 5, †75, *Remarks*, 19, †20, 3, *b*; lex. 2d ¶, mid. — *וְהָיָה*, the *adverbial accus.*, †118, 3, at the end. — *וְהָיָה*; see on L7 and 9. — (ult.), †72, *Remarks*, 10.

V. 18. (1); *tone*, †49, 3; *comp.* †126, 6, *Rem.* 1. — *וְהָיָה*, †103, 1, *Rem.* 1.

V. 19. (2); *art.* with *—*, *comp.* †35, 2, A, a. The asterisk refers to the marginal note ('the *He* with *Qametz*'); *Clavis*, letter *ח*, 1 and 2. — *וְהָיָה* followed by *art.* †111, 3d ¶. And of all the living of all flesh, two of all shalt thou bring. — *וְהָיָה*; *Parad.* P; *ל*, †45, 3.

V. 20. (1); *וְהָיָה*, †102, 1, *Rem.* b; *ח*, †35, 2, B, a. — V. 21. (1), contrasted with ver. 17, (1). — (2), †66, *Rem.* 2. — *וְהָיָה*, †127, 3, d. — *And collect*, †126, 6, c. — (ult.); *ל*, 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. *Three*, †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. *וְהָיָה*, 1. — *Which not clean (is) it* = which is not clean, †121, 2.

V. 4. *For unto days yet seven* (that being the limit of time, at which the act should take place) = in seven days; *comp.* lex. *ל*, B, 2, c. — *וְהָיָה* (in the *sing.*), †120, 2. — *וְהָיָה*; *art.* †35, 1, at the end. — *וְהָיָה*, †154, 2. — V. 5. (*penult.*), with *suff.* *וְהָיָה*, †75, *Rem.* 19.

V. 6. *וְהָיָה*, †106, 2, c. — *וְהָיָה*; the object numbered is conceived as the *accusative* (†120, 1, b), *six hundreds by the year* (†118, 3), viz. as the unit of measure. — *And the flood was*

(= when the flood came); *waters upon the earth*, מַיִם being in apposition with רַב־מַיִם.

V. 7. (1), § 148, 2. — *From before* (with the idea of *fleeing* or *escaping* implied); lex. מִלְּפָנֶיךָ, F, 1.

V. 8. מִלְּפָנֶיךָ gives a relative sense to the following *suff. pron.*, § 123, 1. — מִלְּפָנֶיךָ, § 100, 5. — V. 9. (1 & 2), § 120, 5. — V. 10. שִׁבְעַת יָמִים (§ 97, 1); *to the seven of days* (= a week), viz. the one named in ver. 4; hence the art., § 120, 4, *Rem.* 1; for יָ, comp. on ver. 4, (2). Observe the *septimal* division of time, throughout this account of the flood. — יָ, § 155, a, 3d ¶.

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*; יָ, § 115, 2, b. — מִלְּפָנֶיךָ; יָ, § 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 ¶.

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. רוּחַ, 1, b.

V. 16. (1), § 109, 2d ¶, § 145, 2, *a mule and a female, of all flesh, came they*. — (ult.), lex. 2, mid.

V. 17. מִלְּפָנֶיךָ; מִלְּפָנֶיךָ (§ 76, 2, a), מ without Dagh. § 20, 3, b. — מִלְּפָנֶיךָ; מִלְּפָנֶיךָ (lex. 1), *Kal Impf. apoc.* with tone retracted by *Var consec.*, § 72, *Remarks*, 4, mid.

V. 19. מִלְּפָנֶיךָ; מִלְּפָנֶיךָ; *Pual Impf.* — מִלְּפָנֶיךָ (מִלְּפָנֶיךָ, *Parad.* VIII); art. § 35, 2, B, a. — V. 21. מִלְּפָנֶיךָ; lex. ב, 2, c.

V. 22. מִלְּפָנֶיךָ gives a relative sense (§ 123, 1) to the *suff.* in מִלְּפָנֶיךָ (see on ii. 7); מִלְּפָנֶיךָ, 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.), ב, § 102, 2, b; art. § 35, 2, B, b. — (ult.), § 72, *Remarks*, 1.

V. 23. (1), מִלְּפָנֶיךָ, *Niph. Impf. apoc.*, § 75, *Remarks*, 8; *syntax* § 143, 1, a. — V. 24. (penult.), § 120, 1, *Rem.*

CH. VIII. V. 1. (penult.); מִלְּפָנֶיךָ, *Parad.* G, *Kal Impf.* — V. 3. מִלְּפָנֶיךָ, § 131, 3, *Rem.* 3.

V. 4. (1), מִלְּפָנֶיךָ, *Kal Impf. apoc.*, § 72, *Remarks*, 4, at the end. — V. 5. מִלְּפָנֶיךָ, § 131, 3, *Rem.* 3; here in the *accus.* used

adverbially (see No. 2 of that §), and with the *subst. verb* expressing state or condition, — *were continually decreasing*.

V. 6. *The window*; art., as in Engl. and other languages.

— V. 7. *The raven*, with the art. as the name of a class or species. — *Went forth, with going forth and with returning* (§131, 3, b), i. e. continued to go out from the ark and to return to it, till the drying up of the waters. — יָבֵשָׁה (יָבֵשׁ), §69, *Rem.* 1, at the end.

V. 8. *The dove*; art. as in ver. 7. — יָקָלָהּ; קָלָהּ, *Kal Perf.*, lex. 3. — V. 9. יִקְרָהֶּהָ; with *suff.* הָ, Sect. V, Rule vi.

V. 10. (1), from יָדַל and יָדַל (§73, 2, mid.), *Parad. N. Kal Impf. apoc.*, with retracted tone; for signif. see lex. No. 6. — יָקָסָהּ, see §78, יָקָסָהּ. — V. 11. (4), יָ, §154, 3, e, 2d ¶; lex. B, 2. — יָקָסָהּ, see §96, יָקָסָהּ; all the forms are given in the lex.

V. 12. (1), from יָדַל, *Niph. Impf.* (with tone retracted); see §69, *Rem.* 5. — V. 13. בְּרֵאשִׁית, on the first (§98), viz. month. — יָקָסָהּ; יָקָסָהּ, *Hiph. Impf. apoc.*, §72, *Remarks*, III, N. B.

V. 17. יָקָסָהּ, *Hiph. Imp.*; the points belong to the marginal reading (§17), comp. §70, 2; the pointing of the text would be יָקָסָהּ. — יָקָסָהּ, *Kal Perf.* with the force of the *Imp.*, §126, 6, e; and let them swarm in the earth, i. e. scatter abroad and occupy it. — And let them be fruitful, and let them multiply on the earth; יָקָסָהּ and יָקָסָהּ, in *Kal Perf.* with *Imper.* sense, as before; tone (of the second word), §49, 3.

V. 20. (1), יָקָסָהּ, §75, *Remarks*, 3, a. — (3), *Parad.* VII, *Expt.* 7, a. — (4), §102, last ¶. — יָקָסָהּ; יָקָסָהּ, *Hiph. Impf. apoc.* — יָקָסָהּ; lex. עָלָה, 2.

V. 21. (1), יָקָסָהּ, *Hiph. Impf. apoc.*, §72, *Remarks*, III, N. B. — יָקָסָהּ, noun of *Parad.* 1; art., §111, 1; the sweet fragrance, namely of the sacrifice just mentioned. — יָקָסָהּ (*script. defect.*, §8, 4, *Rem.* b); see ver. 10. — יָקָסָהּ, *Piel Inf.*; comp. §67, 1, at the end. — יָקָסָהּ; comp. on iii. 17. — יָקָסָהּ (ז - יָ, p. 29, 9, b), §108, 2, a. — יָקָסָהּ (יָקָסָהּ, *Parads.* H & P); §142, 2.

V. 22. (1), lex. יָדַל, 3; yet all the days of the earth (*accus. of time how long*, §118, 2, b), i. e. so long as they continue. — The succeeding words are grouped thus, by the accents (*day*

and night distinguished from the seasons by a greater pause) — seed-time, and harvest, and cold and heat, and summer and winter, — and day and night, — shall not cease. — וְיָרֵב , lex. a.

— וְיָרֵב (old *accus.* form used as *nominative*), p. 144, Note *, 3.
— וְיָרֵב , lex. 2.

VI.

JOTHAM'S PARABLE.

Judges, ch. ix. 1-21.

V. 1. (1), *Fav. consec.* †129, 2. — וְיָרֵב (lex. וְיָרֵב , 3); *accus. local*, †90, 2; a (lex., erroneously, וְיָרֵב ; comp. *Rödiger*, *Thes.* p. 1408). — וְיָרֵב , †96, 13; *kindred*, lex. 2. — *And to all the family of his mother's ancestral house*, i. e. to which it belonged; see lex. וְיָרֵב , 11, and וְיָרֵב , 3.

V. 2. וְיָרֵב , p. 192, Note, a, †130, 2d *. — וְיָרֵב , lex. 3. — וְיָרֵב ; וְיָרֵב , †100, 4, *Rem.* 2 (*Dagh.* omitted, †20, 3, b); וְיָרֵב — וְיָרֵב , *utrum* — *an*, †153, 2. Comp. †133, 2, at the end. — *And remember*, †126, 5, c. — (*ult.*), †29, 4, b, at the end.

V. 3. וְיָרֵב (†103, 3), lex. וְיָרֵב , 2, c. — וְיָרֵב ; וְיָרֵב (†76, 2, b), *Kal Impf. apoc.*; final vowel lengthened, †20, 3, a; see lex. 3, at the end. — V. 4. (1), וְיָרֵב . — *Seventy*, &c., †120, 4, *Rem.* 2. — *House* — *temple*; lex. 4. — וְיָרֵב , lex. 5, a.

V. 5. וְיָרֵב (to *Ophra*) *accus. local*, †90, 2, a. — וְיָרֵב (in *pause*; see †96, וְיָרֵב); construed as an adjective, †97, 1. — וְיָרֵב , *Niph. Impf.* — *The youngest*, †119, 2. — (*ult.*), *Niph. Perf., reflexive*, †51, 2, a.

V. 6. (1), *Niph. Impf.* — וְיָרֵב , lex. b. — *Made A. king*, here with וְיָרֵב , pleonastically; lex. וְיָרֵב , *Hiph. mid.* — וְיָרֵב , *by*, lex. 2. *The oak*, &c., lex. וְיָרֵב . — V. 7. (1), וְיָרֵב ; †137, 3, b. — וְיָרֵב , lex. 1, c. — *That God may hearken*; וְיָרֵב , †155, 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; וְיָרֵב (lex. 2, b), *Kal Perf.* with *interrog.* וְיָרֵב (†100, 4, *Rem.* 4). The pointing of the verb (וְיָרֵב) is irregular. — וְיָרֵב ; lex. (*Piel*, 2, c), "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. — **וְעִסְתָּ**, 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. — **עִי**, lex. 1, c.

V. 10. **לְכִי** (**לְכִי**), § 69, *Remarks*, 8. — (*penult.*), § 46, *Rem.* 2. — *My sweetness and my goodly increase* (*hendiadys*, § 155, 1, a, 2d ¶) = the sweetness of my goodly fruit. — V. 13. **הַשֶּׁמֶן**, *Piel Part.*, with art. (§ 20, 3, b), § 109, 2d ¶. — V. 14. **תִּשָּׁחַק** comp. § 47, *Rem.* 1, and letter *b*. — V. 15. *If in good faith ye will anoint me king over you*; *Part.*, § 134, 1. — **הָיָה**; **הָיָה**, 1. — **לְךָ**, *Parad.* VIII; § 93, *Expl.* 8, last ¶. — **שֹׁפֵט**, *Justice*. — (*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* (**בְּמִדְבָּר**) *of his hands*,—the benefits which his hands have wrought.

V. 17. **וְעָלָה**... **עָלָה** (§ 123, 1, *Rem.* 1), *ye for whom my father fought, and cast his life from him*; see § 154, 3, b, mid.; lex. **עָלָה**, B, 3, a, and **עָלָה**, *Hiph.* 2d ¶, a. — **וְעָלָה**; **עָלָה**, *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. — **וְעָלָה**, *and if* = if then.

V. 21. (1), **עָלָה**, § 72, *Remarks*, 4, § 128, 2, d. — **בְּאֶרֶץ**, *accus. local*, § 90, 2, a.

VII.

THE RAISING OF SAMUEL.

1 Samuel, ch. xviii. 2-25.

V. 3. (2), **עָלָה**, verb *middle E.*, § 72, *Remarks*, 1. — *In Ramah*; art. § 109, 3. — *Even his own city*; **עָלָה**, § 155, 1, a, 2d ¶, lex. 1, c. — **עָלָה** (**עָלָה**), *Hiph. Perf.* — **עָלָה**, lex. **עָלָה**, 2. — (*penult.*), **עָלָה**. — V. 4. *And encamped*; lex. **עָלָה**, 2. — (*ult.*), art., as before.

V. 5. סָרַח ; סָרַח , p. 123, at the bottom. — V. 6. (3), ב †154, 3, a, 2, mid.; †102, last ¶. — וְיָזַד , with *suff.* †75, *Remarks*, 19. — ב , lex. 2, at the end.

V. 7. וְיָזַד , *constr.* state in place of simple apposition, †110, 5. — וְיָזַד , †106, 2, b, lex. וְיָזַד , 4. — *That I may go*, †128, 1, c. — (*penult.*), lex. וְיָזַד , 2, c. — V. 8. וְיָזַד , *accus.* of time when (†118, 2, a); see p. 44, Note *, 3. — וְיָזַד (marg. note, *Vav* is superfluous); the pointing is for וְיָזַד (*qô-s'-mî*), with the final *o* sound partially preserved (p. 34, 2d ¶), the corresponding short vowel being supplied before it, as in Parad. E. For the form in the text (final vowel retained), comp. the analogous case in †47, *Rem.* 1, c. — וְיָזַד , †123, 2, at the end. — וְיָזַד , †68, 2.

V. 9. The second וְיָזַד is a relative conj. *that* (lex. B, 1). — וְיָזַד , *art.*, †109, 1. — וְיָזַד , †134, 2, a. — וְיָזַד , lex. A, 1, mid. וְיָזַד , †155, 2, f, 2d ¶. — וְיָזַד (וְיָזַד), *Kal Impf.*, with *suff.* †75, *Rem.* 19; the *Dagh.* (וְיָזַד) is *euphonic*, †20, 2, b; marg. note, the וְיָזַד *dagheshed*. — V. 12. (1), †75, *Remarks*, 3, c. — *For thou art Saul*; וְיָזַד , †155, 1, c.

Her terror indicates the actual appearance of the prophet, and unexpectedly to herself. The suggestion (*Thenius* *in loc.*) that she feigned terror, in order the more effectually to deceive Saul, is an assumption merely, and is contradicted by the whole passage. From the well known relation of the two parties, thus confronted again by a divine power, she inferred the person and rank of her visitor.

V. 13. וְיָזַד , †127, 3, c. — וְיָזַד , 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). — וְיָזַד ; וְיָזַד , *Kal Part.* וְיָזַד , Parad. IX. — וְיָזַד , Parad. VI, f. — וְיָזַד , see lex. 2. — וְיָזַד ; lex. וְיָזַד (II); with the face earthward. — (*sult.*), see †75, *Remarks*, 18.

V. 15. וְיָזַד ; וְיָזַד (lex. 2, c), *Perf.* 3d sing., used impersonally. †137, 2. — וְיָזַד ; וְיָזַד , †123, 2. — וְיָזַד ; see lex. וְיָזַד , C, וְיָזַד (II), 2, at the end. — וְיָזַד (וְיָזַד), †149, 2, a, *Kal Impf.*, *cohortative* form (with וְיָזַד for וְיָזַד), †148, 3, *Rem.*; *syntax* †128, 1, c. — וְיָזַד ; with *suff.* †61, 1. — V. 16. וְיָזַד , with *suff.*, *Sect.* V, *Rule* v. Why then shouldst thou ask me, when Jehovah has turned away from thee, and is become thine enemy?

V. 17. וַיֵּשֶׁב , § 52, *Rem.* 1, at the end. — וַיֵּשֶׁב , with *suff.* (long-vowel shortened, *Sect. V, Rule vi*). In the words, *hath done to him*, David is naturally implied; but some prefer the reading וַיֵּשֶׁב , for which there is some authority. — V. 18. (1), *because*; see וַיֵּשֶׁב , 1, c, in the lex. after the article וַיֵּשֶׁב . — *His fierce anger*; the *suff.* belongs to the complex idea, § 121, 6.

V. 20. (1), § 64, 3. — (1 & 3), § 142, 3, a. — וַיֵּשֶׁב , lex. 1, mid. — *On account of the words of* —; וַיֵּשֶׁב , lex. 2, f. — V. 22. וַיֵּשֶׁב , and let me set, § 128, 1, b. — וַיֵּשֶׁב (joined to an *Imp.*), and let there be — that there may be, § 128, 2, a. — וַיֵּשֶׁב , that thou mayest go, &c.; that thou mayest have strength to go on thy way. — V. 23. וַיֵּשֶׁב , lex. 3, b. — וַיֵּשֶׁב , lex. B.

V. 24. (1); וַיֵּשֶׁב , denoting *possession*, lex. 3, d, § 115, 2; *the woman had*. — וַיֵּשֶׁב (וַיֵּשֶׁב). — (*penult.*); וַיֵּשֶׁב , *Kal Impf.* (ש omitted, § 68, 2, *Rem.*), with *suff.* as accusative of material (§ 139, 2, 2d ¶); *and baked of it unleavened cakes*.

VIII.

NATHAN'S PARABLE.

2 Samuel, ch. xii. 1-14.

V. 1. וַיֵּשֶׁב , comp. above (VI), on Judg. ix. 5. — וַיֵּשֶׁב , *Kal Part.* of וַיֵּשֶׁב ; here written *fully*, comp. § 7, 2, end, § 8, 3, and *Rem.*, § 9, 1, 1, and spec. § 23, 3, *Rem.* 1, § 25, 2; marg. note, ש is *superfluous*.

V. 2. (1), וַיֵּשֶׁב ; comp. above (VII), on 1 Sam. xxiii. 24. — (*penult.*), § 75, *Remarks*, 14, and § 131, 2. — V. 3. (2), וַיֵּשֶׁב , *constr. state*; *nothing of all* = not any thing, nothing. — וַיֵּשֶׁב , *except*; lex. B, 2 (after the article וַיֵּשֶׁב). — וַיֵּשֶׁב , *Parad. VII*; § 193, *Expl.* 8, *Rem.* 4, case 21. — וַיֵּשֶׁב , § 121, *Rem.* 4. — וַיֵּשֶׁב (above, VII, ver. 22), *Parad. VIII, Expl.* last ¶. — וַיֵּשֶׁב , *would eat*, § 127, 4, b. Marg. note: *Camels, with Zaqeph-gaton*.

V. 4. (4), art. with adj. only, § 111, 2, *Rem.* a. — וַיֵּשֶׁב (וַיֵּשֶׁב ; § 65, *Rem.* 2, וַיֵּשֶׁב , § 102, 2, c, c), § 142, 2, and *Rem.* — וַיֵּשֶׁב (lex. 2, c), a *gerundial* form, § 45, 3. — וַיֵּשֶׁב , see lex. וַיֵּשֶׁב (1), *Kal Part.*

V. 5. רָב , lex. B, 1, a. — רָב , § 106, 2, c. — V. 6. *Fourfold* § 97, *Rem.* 1. — רָבָה , lex. 2, and § 104, 1, c. — רָבָה לִּי ; lex. לִּי , A, 2, d, and רָבָה , B, 9.

V. 7. *House*; lex. 3. — *Thy master*; for the plur. see § 108, 2, b, end, and lex. *Plur.* — *House of Israel*, &c., as descended from one common parent, and in this sense forming one household or family; comp. lex. 9. — *Lit., and if little* (if not enough), *then would I add* (§ 127, 5); the lengthened *Impf.* used emphatically. — וְאִם , 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. סֵתֶר , 3, end. — V. 13. לִי יְהוָה ; §, lex. 8.

The circle (*Clavis*, סָבִיב), 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. סָבִיב , B, 4. — וְאִם , *Piél Inf.* with *i*, 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 (129, 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 *Prælim. Diss.* to his *Trans. of Isaiah*); and his suggestions may still be read with profit by the student, as an introduction to the subject. A more complete view will be found in *Dr. Torrey's* elegant translation of *De Wette's* introduction to the *Psalms*, *Biblical Repository*, vol. III. pp. 479-508. The poetic parallelism is well treated by Röhiger, in *Erack and Gruber's Encyclop. Scot.* III. Th. II. art. *Parallelismus Membrorum*.

I. The chief characteristic of the poetic form in Hebrew, is a measured adjustment, or rhythmical proportion, of the successive members in a sentence, technically called the *parallelism of members*. The corresponding terms are called *parallel terms*. Its most perfect forms have been arranged in the three following classes:

1. THE SYNONYMOUS PARALLELISM; in which the parallel members express the same, or nearly the same, sense in different words. E. g.

- xxi. 8. Those hand shall find out all these enemies;
the 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. xlii. 2. Two streams declare the glory of God,
and the work of his hands stretcheth the firmament.
and 14. Because he hath set his love upon me, therefore will I declare him;
I will praise him on high, because he hath known my name.

- 2) By repeating only a part of the first in the second number: e. g.

- | | |
|--------------|--|
| Ps. viii. 1. | When I consider the heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained, |
| lxxxii. 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. xlii. 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.
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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. xl. 3.	They are bowed down, and fallen; but we are risen, and stand upright.
Prov. xxvii. 7.	The full soul eateth the honeycomb but to the hungry soul, every bitter thing is sweet.
xiv. 18.	The simple inherit folly; but the prudent are crowned with knowledge.
ver. 24.	Righteousness exulteth a nation; but sin is a reproach to any people.

The form of parallelism is most perfect, when both members contain the same number of words of about equal length. This is not unfrequent, especially in the book of Job, e. g. vi. 7, 9, 14, 16, 17, 18, 25, 26, 28; viii. 2, 7, 9, 11, 12, 22; xlii. 2, 4, 8, 9, 12, 14.—But the freer forms of parallelism (see below), often exhibit great variety in the length of parallel members.

The above examples consist of *bimembræ* parallelisms, or *distichs*. This form is the most usual one in Job, Proverbs, and many of the Psalms. But in the later books, and still oftener in the prophetic diction, occur *compound* parallelisms, of three, four, and sometimes of still more members. E. g.

Ps. i. 1.	Blessed is the man, that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scornful.
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A compound stanza of four members may contain two simple parallels.

E. g.

Job xii. 15, 16.	When I say, my bed shall comfort me, my couch shall ease my complaint; Then thou sleepest me with dreams, and terrifiest me by visions.
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Or the first member may answer to the third, and the second to the fourth: e. g.

Ps. cii. 11, 12.	For as the heaven is high above the earth, so great is his mercy towards them that fear him; as far as the east is from the west, so far hath he removed our transgressions from us.
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A stanza of five lines is similarly constructed, by inserting an isolated member between two parallelisms: e. g.

- Is. l. 19. Who is among you, that fears Jehovah,
that hearkens to the voice of his servants,
who walks in darkness and has no light?
Let him trust in the name of Jehovah,
and stay himself upon his God.

There is sometimes an antithesis of the two parallel members: e. g.

- Is. l. 8. The ox knoweth his owner,
and the ass his master's crib;
but Israel doth not know,
my people do not consider.
For the mountains shall depart,
and the hills be overthrown;
but my kindness shall not depart from thee,
nor shall my covenant of peace be removed.

An elegant stanza is formed of five lines, when the odd member either closes the stanza after two complete distichs, or is inserted between them: e. g.

- Is. xlii. 26. Who establishes the word of his servant,
and performs the counsel of his messengers:
who saith to Jerusalem, thou shalt be inhabited,
and to the cities of Judah, ye shall be built;
and her desolated places will I restore.
The Lord also shall rise out of Zion,
(Isa. ix. 14.) and utter his voice from Jerusalem;
and the heavens and the earth shall shake:
but the Lord will be the hope of his people,
and the strength of the sons of Israel.

These are the most regular and perfect forms of parallelism. But there are others, more imperfect, in which there is a less exact correspondence of the sense and grammatical construction, both being often continued from one member to the next, and even from one distich to another: e. g.

- Ps. lxxviii. 7, 8. O God, when thou wastest forth before thy people,
when thou didst march through the desert:
The earth shook, yea the heavens dropped, before God,
(that stand, 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 prophets, the poetical form differs from that of prose, only by the uniform division of the sentence into members of nearly equal length, which have no special correspondence in sense or construction, forming a mere *ekphrastic* parallelism; (comp. Ps. cxi. 1-8.) But with these are intermingled the more perfect forms, giving a higher poetical effect to the whole. It is the interchange of these numerous varieties of parallelism, that constitutes the principal charm in the external form of Hebrew poetry.

II. An occasional peculiarity, not essential to the form of Hebrew poetry, is *assonance*, or the recurrence of the same sound in the initial or final syllables of words. It abounds in Hebrew, the structure of the language being favorable to it. E. g.

Gen. ix. 7.

וַיֹּאמֶר נֹחַ וְכָל בָּנָיו
עִמָּוָה וְכָל בָּנָיו יִרְבֹּךְ

Grüter (in *Erach and Gruber's Encyclop.* Sect. I. Th. 6, art. *Assonanz*), has attempted an investigation of some of the laws of the initial assonance. But the usage is manifestly arbitrary, and regulated by no fixed laws. As a trait of poetic diction, it is most striking, when the assonance occurs at the beginning or the end of successive lines. Of the former, there are examples in Num. xxi. 14, 15; Ps. civ. 28, 29, ix. 2, 3. Of the final assonance, or *rhyme*, the instances are more numerous; see, e. g. Gen. iv. 23, Num. xxi. 27, 28, Ps. vi. 2, viii. 5, xxv. 4, lxxv. 4, xvi. 4, 5, xxi. 8.

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. 191; also, a) the use of וְ for וְאֵלֶּיךָ; b) *ellipsis*, especially of prepositions and the particles of negation in the second member of a parallelism (§ 152, 3, § 154, 4), and of other parts of speech. 2) *Paronomasia*, or the union of words similar in sound. It is frequent in Hebrew, especially in proverbial forms; e. g. Gen. i. 2. וַיִּבְרָא; xviii. 27. וְאֵלֶּיךָ. But it abounds in the poetic diction; e. g. Nah. ii. 11. בִּיטָה וְיִבְטָה; sometimes with intervening words, either in the same or a parallel member, as Hos. viii. 7. הַשֵּׁלֶל (the stalk) yields no מִלֵּךְ (meal); Is. v. 7, he looked לְעֶדֶם (for equity) and behold טֶהוֹם (bloodshedding); for צְדָקָה (righteousness) and behold צָעָקָה (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 (Ecc. vii. 6, Judg. x. 4); c) on the etymological meaning and the sound of proper names. Of the last case, the most remarkable example is Mic. i. 10-15.

IV. Peculiarities of structure, in some poems, are the following. 1) The *acrostic*, or alphabetic form. Of these there are twelve: viz. Lam. i-iv, Prov. xxxi. 10-31, Ps. xxv, xxxiv, xxxvii, xli, and cxli (these two the simplest examples of this form), cxix, cxlv. Lam. iii is a fine example of it, containing twenty-two stanzas of three lines, each line beginning with the initial letter of the stanza.—Ps. cxix is constructed with equal regularity, in twenty-two stanzas of eight parallelisms, the first line in each parallelism beginning with the initial letter of the stanza.—Prov. xxxi. 10-31, is a poem consisting of acrostic stanzas of two lines, the first line of each commencing with the initial letter of the stanza. Lam. iv is a poem of the same form.—Lam. i and ii contain each a poem of acrostic stanzas of three lines, only the first line in each having the initial letter of the stanza. 2) The *gradational* form, where the closing expression in each parallelism is repeated in the following one; e. g. Ps. cxxi, Is. xxvi. 2-15. 3) The *strophic* form; e. g. Ps. cxvii, where the divisions are made at vs.

8, 15, 21, 31; Ps. xlii. and xliii., evidently one psalm as in many Mss., and divided into three nearly equal portions by the refrain in xlii. 6, 12, xliii. 5; Ps. 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. cxxxv.; see an analysis of it, in Prof. Stowe's ed. of Lowth's *Lect. on Heb. Poetry*, Note to Lect. xix. Ps. xxiv. is a still more remarkable example; see the arrangement of it in *Herder's Spirit of Heb. Poetry*, vol. ii. p. 234 of the excellent translation by Prof. Marsh.

The parallel members are, in general, correctly indicated by the accents. The division is made in the simple parallelism, usually by *Athnach* (—), sometimes by *Merka-mahpakh* (—). In the compound parallelism, they mark the principal division, and the minor ones are made usually by *Zagga-gaton* (—) and *Kobbia* (—). See, e. g. Joel iv. 16, Is. xlv. 26, l. 10.—The subordination of *Athnach* to *Merka-mahpakh* (Is. 15, l. 3, and *Gemina*, hebr. Lech. 7d. ed. by De Witte, p. 81), is not so certain.*

* The Book of Psalms has been recently published, from the Leipzig edition, by Knobel & Gertrude, 178 Fulton-street, New York; which is recommended to the student as a beautiful and accurate copy of the Psalms, metrically arranged.

IX.

CHARGE TO THE NIGHT-WATCH IN THE TEMPLE, AND
THEIR RESPONSE.

Psalm cxxxiv.

V. 1. (2), prop. *ascents* or *ascensions*; also (from a *step*, or *stair*), *gradations*, *degress*; see lex. מַעְרָא, 4, and remarks below. — מַעְרָא, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st מַעְרָא, end. — *Bless*, is applied (lex. 1) to every act of religious adoration, in which God is worshipped. The exhortation was specially suited to the occasion, that the service of guarding the sacred edifice, by night, might not become a merely secular one. — *Those who stand*, &c. (art. § 109, 2d מַעְרָא, 2), i. e. who have an office and a service there by night; comp. lex. מַעְרָא, 1, γ, and the reference to Dan. i. 4. — (ult.), מַעְרָא, Parad. VI, h, § 87, 4; lit. *in the nights* = during the night, by night.

V. 2. (1), מַעְרָא, see lex. 1, a, "in prayer," &c.; marg. note; other copies, מַעְרָא (i. e. with *Mathegh* on the final syllable). — מַעְרָא, 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. lxx. 4. — *Maker of*; § 105, 2.

This Psalm belongs to a collection, fifteen in number (Ps. cxx—cxxxiv), to each of which is prefixed the title מַעְרָא מַעְרָא. The different interpretations of this title are given in Gesenius' Lexicon. The one proposed by him (and approved by De Wette, Bib. Repos. vol. iii. p. 477), fails unless it is applicable to every psalm in the collection; for why should any other be reckoned a *psalm of gradations* in that sense, a name founded solely on the structure of the psalm?

There is more probability in the suggestion, Lex. 4, a, β, viz. that this was a collection, made from psalms already in use, of such as were

adapted for the devotions of those who went up to the annual feasts, both while on their way and during their stay at Jerusalem. On this supposition, it is not necessary that every one of the number should have a direct and specific reference to the occasion, as if written expressly for it; it is enough, if the devotional spirit of the psalm is in harmony with it.—They may properly be called *Pilgrim Songs*.

X.

PROFESSION OF HUMILITY.

Psalm cxxxi.

V. 1. לְלַמֵּד ; ל (*Lamedh auctoris*), †115, 2, a, end. — מִנְּסִי , †175, 3d ¶. — מִנְּסִי (מִנְּסִי), lex. I, a. — בְּמִנְּסִי (lex. *Piél*, 1), *to go about in* = to concern one's self with. — *In great matters; fem. as neut.*, †107, 3, and letter b. — (*penult.*), מִנְּסִי , *Niph. Part.*; lex. *Niph.* 2. — (*ult.*), †103, 2, c; מִנְּסִי , †119, 1, and lex. 5, b; *too difficult for me*.

V. 2. (1 & 2); †155, 2, f, 2d ¶. — (3), †72, *Remarks*, 10. — (4); מִנְּסִי , *Poél*, †55, 1. — מִנְּסִי (lex. מִנְּסִי , II, 1), *Kal Part. pass.* *As one weaned (as a weaned child) upon its mother,—or, with its mother* (lex. מִנְּסִי , 3, d); *as a weaned child is my spirit within me* (letter e).

V. 3. (1), מִנְּסִי , *Piél Imp.*; *hope, O Israel!* — מִנְּסִי , indicating the direction of hope, to the source of the expected blessing.

XI.

PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxxxiii.

V. 1. מִנְּסִי (מִנְּסִי), *Kal Inf.*, †133, 2. — מִנְּסִי , makes the following word emphatic (†155, 2, a); *in union*. — V. 2. *As the precious ointment*; see the description and use of this "holy anointing oil," in Ex. xxx. 23–33. The second member should close with מִנְּסִי , as indicated by *Athnach* and required by the sense. — מִנְּסִי ; מִנְּסִי for מִנְּסִי , †36. — מִנְּסִי ; lex. מִנְּסִי , 2, mid. — מִנְּסִי , lex. 2.

V. 3. Second member: מִנְּסִי ; מִנְּסִי is here implied from the

preceding member (§ 154, 4), the pronoun including antecedent and relative (§ 123, 2); *as that which descends*. — נָּשָׁא , 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. 10-25), 3) for his universal bounty (ver. 25).

V. 1. (1), טוֹב , *Hiph. Imp.* — *For good* (is he); see on Gen. i. 4. — V. 3. (2); marg. note: נָּשָׁא *movable* (*mobilis*, p. 26, note *), in distinction from נָּשָׁא , § 23, 2, at the end. — V. 4. (2), see lex. נָּשָׁא , *Niph.* 3. — נָּשָׁא , see on Gen. ii. 18.

V. 6. (1), *Kal Part. constr.* § 65, 1, c, *Rem.* — V. 8. *For dominion over the day*; — (ver. 9) in the plur., referring to the separate dominion of the moon and of the stars.

V. 10. (1), נָּשָׁא (§ 76, 2, b), *Hiph. Part.*, Parad. IX. — (3), נָּשָׁא , lex. B, 5. — V. 11. (1), transition from the *Part.* to the finite verb, § 134, *Rem.* 2. — (3), נָּשָׁא , נָּשָׁא (Gen. i. 6), נָּשָׁא . — V. 12. (4), נָּשָׁא , *Kal Part. pass. fem.* — V. 13. (4), נָּשָׁא , lex. A, 2 — V. 14. (1), as in ver. 11.

V. 15. (1), (lex. נָּשָׁא , II), *Piél Perf.*, § 64, 3; *shake out*, as one shakes out the contents of the lap; see Neh. v. 13. — V. 16. (1), § 69, *Rem.* 8. — V. 18. (1), as in ver. 11.

V. 19. (1), נָּשָׁא , § 154, 3, e, end; lex. A, 3, g. — (3), § 109, 1. — V. 21. (1), *And he gave* (or *made*), begins a new construction. — (3), נָּשָׁא , lex. A, 2. — V. 22. (2), נָּשָׁא , sign of the *dative* (§ 117, 1) with the first signif. of נָּשָׁא , — or of the *gen.* (§ 115, 2) with the second.

V. 23. (1), נָּשָׁא § 136, 2, נָּשָׁא Parad. VI, b, *suff.* נָּשָׁא ; *who, in your humiliation*; viz. under the Babylonian power. — (3), § 103, 2, a; נָּשָׁא , as in ver. 19. — V. 24. (1), נָּשָׁא , *Kal Impf* with *suff.*; tone-long vowel shortened, *Sect. V, Rule vi*; § 129 1. — (2), נָּשָׁא , lex. B, 1, Parad. VIII. — V. 25. (1), *giving — who giveth — the giver of.*

XIII.

THE CAPTIVITY: A COMMEMORATIVE PSALM.

Psalm cxxxvii

V. 1. (1), § 154, 3, *b*, lex. 3, *a*. — נָחַל, the *province* (lex.) through which the captives were dispersed. — בְּצִרְתָּי; § 61, 1, § 132, 2. — V. 2. (2), lex. צֶרֶב II. — *In her midst*; for the *fem.* see § 107, 4, *a*. — (ult.), *masc.* with *fem. plur.* ending, § 87, 4.

The *weeping willow* is here meant, which grew by the *water-courses* (Is. xlv. 4, xv. 7, Job xl. 22, and Lev. xxiii. 40). The last reference suggests the particular occasion of the incident alluded to in the following verses; viz. the *great feast of tents* after the harvest, the festival of thanksgiving for the fruits of the earth, and also of commemoration for the deliverance from Egypt (Lev. xxiii. 39-43), when *willows of the brook* (ver. 40) were gathered as a part of the joyful pageant. This season of festivity was now turned to mourning; and the *willow*, so associated with it, need not be taken (as by *Lengerke* and others) for an ideal symbol. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

V. 3. (3), אָסַף; see § 64, *Rem.* 1, and comp. § 59, 2, *table. plur.* 3d *con.*; with two accusatives, § 139, 2. The first member of this verse should end with this word. — (4); שָׁבֵר, *Kal Part.*, Parad. IX, with the *nominal suff.* (§ 135, last ¶); *our captors*. — תִּצְלֶה; and *our oppressors*. — שָׁרֵר; טָן, lex. 1, *b*, §.

V. 5. (3); proper pointing, יִרְשָׁנוּ; see lex. 2d ¶, at the end. — *Let my right hand forget*, i. e. become forgetful, — lose its skill. — V. 6. (3), נָחַ, Parad. VIII. — אֶזְכָּרֶנִּי; *suff.* (unusual form) § 91, 1, *Rem.* 2. — אֶזְכָּרֶנִּי, *Hiph. Impf.*; *cause to ascend over* — place above. — רֵאשׁ, lex. 2, *d*; *chief of joy* (§ 166, 1, *Rem.* 1) = *chief joy*; with *suff.* (§ 121, 6), *my chief joy*.

V. 7. (3); ה, sign of the dative; *to the sons of E.*, i. e. against them. — *The day of J.* [of its capture and destruction], lex. חַיִּים, 1, *b*. — *They who said* (§ 109, 2d ¶); comp. Obad. vs. 1-14, Ez. xxv. 12 (comp. ver. 3). — צָרִי; צָרָה, *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) צָרָה, *Kal Part. pass.* = *Lat*

Part. in -*ndus* (§ 134, 1), *vastanda*, vastationi devota; but see lex. *Kal*, at the end. — (4), see lex. *רָאָה*, Parad. VI, a. The genitive here, is the antecedent implied in the foll. *רָאָה* (§ 123, 2); *O the happiness of him, who* = happy he, who, &c. — (5), *פִּיֶּלֶת*, *Piél*, e; final vowel, § 27, 1. — *נִשְׁמָחִים*, &c. see lex. *נִשְׁמָחִים*, *Kal*, at the end.

V. 9. (2), *רָאָה* and *יָאָה*; § 168, 1. — (3), *פִּיֶּלֶת*, *Piél 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.

Psalms cxviii.

V. 1. (1), comp. above (XIII) ver. 9. — (3), § 135, 1st ¶, 2 — (*penult.*), § 109, 2d ¶. — V. 2. *וְ*, inserted, like *enim*, after other words in the clause, lex. B, 2, a, end of 1st ¶. — (5), *happiness of thee!* = happy thou! — *נִשְׁמָחִים*, lex. B, 2. — V. 3. (1), § 195, *Expt. 3, Rem.* It has *Seghol* with *Aleph* only in this instance. — (3), *רָאָה*, *Kal Part. fem.*, § 175, *Remarks*, 5. — (4), *רָאָה*, Parad. B, c, *Dual constr.*, lex. 2. — *Olive-plants*, § 106, 1. — *In the circuit of* = around; lex. *נִשְׁמָחִים*, 1, mid.; § 115, 2.

V. 4. Lit. *Behold, that thus, &c.* = Mark well, that thus, &c. — *נִשְׁמָחִים*, § 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. — *וְ*, lex. B, 4, a; § 154, 2, 2, end.

XV.

ASSERTION OF JEHOVAH'S SUPREMACY: SECURITY OF THOSE WHO TRUST IN HIM.

Psalms cxv.

V. 1. (2), § 103, 2, a. — *וְ*, Gram. p. 272, d; lex. 3, a. — *וְ*, § 166, *Rem. 3.* — *וְ*, lex. 2, d. — The first minor division is made by *Merka-mahpakh.* — V. 2. *וְ*, comp. Gram. p. 192, Note, and lex. 5; here tauntingly used: *where now, wray*

V. 3. (1), γ 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. בָּרָךְ .

V. 6. (*ult.*); הִפְחִיזוּ , *Hiph. Impf.*, the original full form, § 47, *Rem. 4.* — V. 7. (1), absolutely, — *as for their hands.* For the use of γ after an absol. subst., see § 145, 2, at the end. — V. 8. (1), § 103, 2, and *table, b.* — (3), § 135, 2. — V. 9. (*penult.*); הִפְחִיזוּ , *Parad. VII.*

V. 12. Divided first by *Merka-mahpakh*, and then by *Athnach.* — V. 13. (2); הִפְחִיזוּ , *plur. constr.*; p. 60, mid. — V. 14. (1), § 78, וְהִפְחִיזוּ , *add upon* = make additions to; *Jussive form: Jehovah increase!* — V. 15. (3), וְהִפְחִיזוּ , § 143, 2. — V. 16. The heaven, heaven, is Jehovah's (§, § 113, 2), *emphatic repetition*; or, as it may be construed, *The heavens are Jehovah's heavens*, which is favored by the omission of the art.

V. 17. (3), p. 10, at the top, § 20, 3, *c*, end of 2d פָּסֵק . — וְהִפְחִיזוּ , poetic form; see lex. — (*ult.*), § 118, 1, *a*.

XVI.

GOD'S EXALTATION ABOVE ALL, AND HIS CARE FOR THE LOWLY.
Psalm cxlii.

V. 2. (1), *Jussive.* — (4), § 64, 3, end, § 27, *table.* — V. 3. *Praised (be) the name of Jehovah*; הִלְלוּ , Part. of the *regular conj. Pual*, § 67, *Rem. 10.*

V. 5. *Like Jehovah*, viz. both in his majesty and in his care for the lowliest; the construction, in the following verses, shows that both ideas are included here. — (4), *Hiph. Part.* of הִלְלוּ , § 75, 3d פָּסֵק , § 90, 3, and letter *a*, followed by a prep. (*ibid.* and § 116, 1); *he who sits* (enthroned, lex. יָשָׁב , 1, *b*) *on high*; *he who*, § 109, 2d פָּסֵק ; *sits on high*, § 142, 4, *Rem. 1.* — (*ult.*), § 29, 4, *a*.

V. 6. *He who looks far down, on the heavens and on the earth*; lit. *makes low in seeing*, references as before. — V. 7

(1), § 90, 3, a, comp. § 116, 1. — (*penult.*), § 134, *Rem.* 2. — V. 8. (1), the *Inf.*, as a verbal noun (§ 45), takes the ending *~*; 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. 12-24.

V. 13. (1), comp. above (XIII), ver. 9. *Who findeth,...* who *getteth* (lex. פָּתַח (II), *Hiph.*), *Perf.* and *Impf.* used indifferently in the sphere of the *abstract present* (§ 126, 3, 2d ¶); omission of the *relative*, § 123, 3, a. — V. 14. See lex. מָצָא, and מָצָא, 1, b. — מָצָא, § 119, 1. — V. 15. (3), pointed for the margin; see lex. מָצָא. — (5), lex. מָצָא, 2. — V. 16. (4); *quadriliteral*, § 30, 3; see lex., *Note*.

V. 18. (*ult.*), מָצָא, *Pual Part.*; *sing.* with *plur.* subject, § 146, 4. — V. 19. מָצָא; מָצָא, *Pil Perf.* — V. 20. (3), lex. מָצָא, *Niph.* 2. — (4), מָצָא, *Parad.* VI, d. — (*penult.*), § 138, 1, *Rem.* 2.

V. 21. (3); *let them not depart from thine eyes* (i. e. keep them ever in view), — the *masc.* form, though referring to subjects which are both *fem.* (§ 137, 1, comp. § 147, *Rem.* 1). — (5); (lex. מָצָא, 2, *mid.*), § 66, *Rem.* 1. — (*penult.*), lex. 3. — (*ult.*), lex. 3. — V. 22. (1), *masc.* as before; *and they shall be life to thy soul, and grace to thy neck*, — an inward life, and an outward ornament. *To thy neck*; where precious metals and jewels were worn, for ornament, and as a badge of honor and dignity; see ch. i. 9, Gen. xli. 42, Dan. v. 7.

V. 23. (1), § 127, 4, a, *Note* *. — (3), *~*, B, 3; § 102, 2, c, *γ*. — (*ult.*), מָצָא, 3. — V. 24. (1), *if thou shalt lie down* — when thou liest down. — (5), *~* *intensive* (lex. 1, c), — *yea, thou shalt lie down* (§ 126, 6, a). — (*penult.*), lex. מָצָא (IV), 1; *and sweet shall be thy sleep*



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