GESENIUS'S
HEBREW GRAMMAR,
with
READING BOOK.
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CONSTRUCTED FOR BAGSTER'S GEBENUS'S HEBREW LEXICON AND GRAMMAR.
### Table of Alphabets

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*Vowel Sounds*

- a as in Sam.
- e as in feet.
- u as in full.
THE

HEBREW GRAMMAR.
INTRODUCTION.

SECT. 1.

THE SHEMITIC LANGUAGES IN GENERAL.

1. The Hebrew is but a single branch of a large stock of languages in Western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, Arabia; that is, in the countries from the Mediterranean Sea to the Tigris, and from the Armenian mountains to the south coast of Arabia. In early antiquity, moreover, it became diffused from Arabia over Äthiopia, and, by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the Carthaginian coast.

There is no name, sanctioned by long usage, for the nations and languages united in this stock. The name Shemites, Shemitic languages (suggested by Gen. x. 21, etc., where most of the nations using these tongues are derived from Shem) is, however, generally received at present, and may well be retained in the absence of a better.

2. This Shemitic class of languages consists of three principal divisions: 1.) The Arabic, which has its seat in the south of the territory of the Shemites. To this belongs Äthiopic (in Abyssinia) as a branch of the southern Arabic (Himyanitic).† II.) The Aramaean in the north and north-east; which is called Syriac, in the form in which it appears in the Christian Aramaean literature, but Chaldee, as it exists in the Aramaean writings of the Jews. To these writings belong some later portions of the Old Testament, viz., Ezra iv. 8—vi. 18, and vii. 12—26;

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* From Shem were derived (Gen. x. 21, etc.) the Aramaean and Arabian races as well as the Hebrew, but not the Canaanites (Phœnicians), who are derived from Ham (vs. 6, 15, etc.), though their language is decidedly Shemitic. The Assyrian language has been proved, after long uncertainty, to be Shemitic, as might indeed be presumed, since Asshur also stands among the Shemites in Gen. x. 22; where too the Elamites stand, whose language is not yet ascertained.

† See Rödiger's Exkurs zu Wellsted's Reisen in Arabien (Halle, 1842), Bd. II., S. 361.

INTRODUCTION.—§ 1. THE SEMITIC LANGUAGES IN GENERAL.

Dan. ii. 4—vii. 28.* The Samaritan is an Aramaean intermixed with Hebrew forms, the idiom of the inscriptions upon the peninsula of Sinai, but more approxi-
mate to the Arabic.† The Aramaean of the Nasoraeans (John’s disciples, Sabians‡) is a very low and corrupt dialect, and just so the vernacular Syriac of the present day. III.) The Hebrew, with which the Canaanitish and Phœnician (Punic) stand in close connection, occupies in a measure, according to its character and geographical situation, a middle place between the Arabic and the Aramaean. As a separate and fourth principal division may be regarded the Assyrian (Old Babylonish) as it is found in the cuneiform inscriptions.§

All these languages stand to each other in much the same relation, as those of the Germanic family (Gothic, ancient Northern, Danish, Swedish; High and Low German in more ancient and more modern dialects), or as those of the Slavie (Lithuanian, Lettish; ancient Slavie, Servian, Russian; Polish, Bohemian). They are now partly wholly extinct, as the Phœnician, the Assyrian, and partly only exist in a degenerate form, as the modern Syriac among the Jews and Syrian Christians in Mesopotamia and Kurdistan,|| the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the modern Jews (although these in their writing aim especially at a reproduction of the Old Testament language). The Arabic is the only one that has, with little change, not only kept to this day its original abode, Arabia proper, but has also spread abroad on all sides into the regions of other tongues.

The Semitic family of languages was bordered on the east and north by another still more widely extended, which became diffused under most diverse forms, from India to the west of Europe, and is called the Indo-Germanic, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavie, and Gothic, together with the other German languages. With the ancient Egyptian, from which the Coptic is derived, the Semitic came many ways into contact in very early times. Both have accordingly much in common, but in some respects they differ materially.¶

The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

3. The grammatical structure of the Semitic languages has many peculiarities, which, as a whole, constitute its distinctive character, although many of them are found singly also in other tongues. These peculiarities are: a) Among the consonants, which always form the main body of these languages, are many gutturals varying in grade; the vowels, originating in the three primary sounds

* The most ancient passage where Aramaean words, as such, occur, is Gen. xxxi. 47. Comp. also the Aramaean verse in Jer. x. 11.
‡ So called from בָּנָר as being בָּנָרָא: see Neander’s Kirchengeschichte. B. I., S. 646.—Ta.
|| See Rödiger in der Zeitschrift für die Kunde des Morgenlandes, B. II., S. 77 ff.
§ 1. THE SEMITIC LANGUAGES IN GENERAL.

(a, i, u), serve for more subordinate distinctions; b) most of the roots consist of three consonants; c) the verb has only two forms of tenses, peculiarly limited usage, and great regularity and analogy prevail in the forms of verbals; d) the noun has only two genders and a more simple inflexion is the of case; e) in the pronoun all oblique cases are indicated by appendec to the suffixes; f) scarcely any compounds appear in verbs or nouns (except names); g) in the syntax is found a simple combination of sentences, much periodic subordination of members.

4. In respect, also, to the character of their lexicography, the Semitic tongue is essentially different from the Indo-Germanic; yet they appear to have more in common here than in their grammatical structure. A great number of stems and root words which imitate sounds (onomatopoeia), and partly to those in which the same, or a similar, sense results from the nature of the similarity of sounds, according to a universal law of human speech. All this, however, is insufficient to establish any historic (gentilic) affinity, which latter can only be proved by an additional agreement in the grammatical structure itself.†

As onomatopoeia, or roots similar in the nature of their sounds, may be classed together:

\[ 	ext{pe}, \text{fe}, \text{le} \] (kindred roots: \[ 	ext{pe}, \text{fe} \] kindred roots: \[ 	ext{le} \] kindred roots: \[ 	ext{le} \] German, English, French.

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\[ 	ext{so}, \text{so}, \text{so} \] (kindred roots: \[ 	ext{so}, \text{so}, \text{so} \] kindred roots: \[ 	ext{so}, \text{so}, \text{so} \] kindred roots: \[ 	ext{so}, \text{so}, \text{so} \] German, English, French.

\[ 	ext{ts}, \text{ts}, \text{ts} \] (kindred roots: \[ 	ext{ts}, \text{ts}, \text{ts} \] kindred roots: \[ 	ext{ts}, \text{ts}, \text{ts} \] kindred roots: \[ 	ext{ts}, \text{ts}, \text{ts} \] German, English, French.

An example somewhat different is an, ham (same), gam, kam, in the sense of together. Hence in Heb. (kindred word: people, prop. an assemblage), with, whence also, Arab. (collect; Persian ham, ham, at once; Sansk. and, with, Greek (and), and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, and, a s

* For the use of the terms, stems and roots, see § 30, Remarks 1 and 2.—Ts.

† Conjugus has attempted, in the later editions of his Lexicon, and in his Thesaurus Linguae Hebraica, to exhibit the points of contact between the Semitic and the Indo-Germanic languages, and others have carried this comparison farther, or taken it up in their own fashion. But it needs great caution and a comprehensive knowledge of the relations of sounds in both families, in order to avoid error and deception, which present themselves in investigations of this kind more readily than in any other. In this process, it is an expeditious to keep that distinct which does not bear all the marks of affinity, as it is to discover at a glance what is likely to contain all points of agreement. This, however, may be confidently relied upon, that these two parent-languages do not stand in a sisterly or any close relationship to each other, and that the characteristic structure of both must be dissected before we can discover the constituent elements which they possess in common. This comparative analysis, however, belongs to the province of the Lexicon rather than that of the Grammar.

‡ That the Celtic dialects (not unlike the Semitic in their relation to each other, namely, Welsh, Cornish.

\[ \text{wallin in} \]
§ 4. THE SHEMITIC LANGUAGES IN GENERAL.

Dyly different from this more internal relationship between the language of a nation and that of another nation, the adoption of words one from another (borrowed words). Thus:

a) When Indian, Egyptian, and Persian objects are called in Hebrew by their native names, e.g., (Egyptian ybr, yero, yaro) river, the Nile; ἦδη (Egypt. aki, achi) Nile-reef; ἶλερα, Persian pleasure-garden, park; πρασοδία, Persian gold coin; πρασοδ, from Ind. (Tamo-sti, peacocks. Several such words are found also in the Greek, as ἤπ (Sansk. kapi) ape, κաπος. 30ο; ἱρά (Sansk. karpusa) cotton, κάρποσ, cardus.

b) When Semitic words, names of Asiatic products and articles of commerce, have passed over to the Greeks along with the things; e.g., γαλακτος, olives; ἦλλα, μυρρις, incense; ἠλακτος, κάρπος, κάρπος, κάρπος, carbarsus.

The like transitions may have been brought about by Phœnician commerce.

3. As no alphabet is so perfect as to express all the modifications of sounds in language, so the Semitic had from the beginning this striking imperfection, in that the consonants only (which indeed form the essential part of the language) were arranged in the line as real letters. Of the vowels only the longer ones, and even these not always, were represented by certain consonants (§ 7). It was not till a later period that all the vowels were indicated by means of small signs (points or strokes above and below the line, § 8) subordinate to the letters, but which were wholly omitted for more practised readers. These languages are written always from right to left.* However dissimilar the Semitic written characters may appear now, they have undoubtedly all come, by various modifications, from the same original alphabet, of which the truest copy now extant is the Phœnician, from which also the ancient Greek, and through it all other European, characters were derived.

For a view of the Phœnician alphabet and of the oriental and occidental characters immediately derived therefrom, see Gesenii Monuments Phœnica, (Leipzig, 1837, Tom. 1.—III. 4to.) Tab. 1—5, comp. p. 15, etc., and his article Palæographie, in Ersc und Gruber's Encyclopädie, Sec. III., Bd. 9, with its proper illustration in Taf. 1. Through monuments, however, lately discovered, our knowledge of the Phœnician has become much enlarged and corrected.

6. In regard to the relative age of these languages, the oldest written works are, without regard to the earliest Assyrian inscriptions, found in Hebrew (see § 2); the Judeo-Aramæan begin about the time of Cyrus (in the book of Ezra); the Armoricum or dialect of Brittany; Gaelic, Erse; Manks) belong to the Indo-Germanic family, admit of abundant proof; see Pritchard's Eastern Origin of the Celtic Nations, and Pictet de l'Affinité des Langues Celtiques avec le Sanscrit.—Ta.

* The Ethiopic is the only exception; but its deviation from the Semitic usage is probably an innovation by the first missionaries who introduced Christianity into Abyssinia, for its earlier mode of writing, as an ancient inscription shows, was like the kindred southern Arabic (Himyaritic), also from right to left. See Rüdiger in d. Zeitschrift f. d. Kunde des Morgenlandes, Bd. II., S. 332, etc., and his Notes to Wellsted's Reisen in Arabien, II., 376, etc. The Assyrian cuneiform writing is also from left to right, but it is borrowed from a non-Semitic people.
Arabic not till the earliest centuries after Christ (Himyaritic inscriptions, the Äthiopic version of the Bible in the fourth century; and the northern Arabic literature since the sixth century). But distinct from this is the question, as to which of these languages has adhered longest and most true to the original Semitic character, or which of these has come to us in a more antique appearance of its development. For the slower or quicker progress of a language spoken by a people depends on causes quite distinct from the development of a literature; and often the structure of a language is materially altered, before it attains to a literature, especially by early contact with foreign tongues. So in the Semitic department, the Aramaean dialects exhibit the earliest and greatest decay, and next to them the Hebrew-Canaanitish, and the Assyrian in its peculiar manner; the Arabic was the longest to maintain the natural fulness and original purity of its sounds and forms of words, being preserved undisturbed among the secluded tribes of the desert, until the Mahomedan revolution, when it suffered considerable decay. It was not till so late a period as this that the Arabic reached nearly the same point at which we find the Hebrew, even as early as the times of the Old Testament.

This accounts for the facts (erroneously considered so very surprising) that the ancient Hebrew, in its grammatical structure, agrees more with the modern than with the ancient Arabic, and that the latter, although it appears as a written language at a later period, retains yet, in many respects, a fuller structure and fresher vowel system than the other Semitic languages, and therefore takes a place among them similar to that which the Sanskrit occupies among the Indo-Germanic, or the Gothic in the narrow circle of the Germanic. The Lithuanian, as compared with the other tongues properly called Slavic, shows how a language may preserve its fuller structure even in the midst of decaying sister tongues. So the Doric preserved with great tenacity older sounds and forms; and so the Friesic and Icelandic among the German and Northern languages. But even the most steadfast and enduring structure in a language often deteriorates in single forms and inflexions; while, on the other hand, we find here and there, in the midst of universal decay, traces of the original and the ancient. Such is the case with the Semitic languages. Even the Arabic has its chasms and its later growth; yet in general it is entitled to the precedence, particularly in its vowel system.

To establish and work out these principles would be the province of a grammar for comparing the Semitic languages with one another. From what has been advanced, however, it follows—

1) that the Hebrew language, as it appears in the ancient sacred literature of the Jews, has suffered more considerably in its structure than the Arabic, which appears later in our historical horizon; 2) that we are still not to concede to the Arabic the priority in all respects; 3) that, finally, it is a mistake to consider, with some, that the Aramaean, on account of its simplicity (occasioned, in fact, by derangement of structure and curtailing of forms), is the more original model of the speech of the Semites.

* The language of the Beduins in the Arabian desert has still preserved some of the antiquated forms. See Burckhardt's Travels in Arabia, Ann., VIII, p. 466, his Notes on the Beduins and Wahabyes, p. 244; Wallin in d. Zeitschr. d. Morgenl. Ges., Bd. 1851, S. 1, etc.; VI, S. 190, etc., 369; XII. S. 673 f.
INTRODUCTION.—§ 2. SKETCH OF THE HISTORY OF THE HEBREW LANGUAGE.

On the character, literature, grammars, and lexicons of these languages, see Gesenius’s Preface to his Heb. Handwörterbuch, from 2nd to 4th edition. [Translated in the American Biblical Repository, vol. iii.]

SECT. 2.

SKETCH OF THE HISTORY OF THE HEBREW LANGUAGE.

(See Gesenius’s 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 their independence. The name, Hebrew language (עבְרִית, γλώσσα τῶν Ἰσραήλ, Ἔβραων, Ἔβραοι,) does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called, Is. xix. 18, language of Canaan (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), and Neh. xiii. 24, persons are said to speak יִדְרַמְלֶת Judaica, in the Jews’ language, in accordance with the later usage which arose after the removal of the ten tribes, when the name Jew was extended to the whole nation (Hag., Neh., Esth.).

Of the names Hebrews (עַבְרִים, Ἐβραῖοι, Ἐβραῖοι) and Israelites, (ישראלים, יִשְׂרָאֵלי), the latter was more a national name of honour, and was applied by the people to themselves with a patriotic reference to their descent from illustrious ancestors; the former was probably the older and less significant name by which they were known among foreigners, on which account it is seldom used in the Old Testament, except when they are distinguished from another people (Gen. xi. 15; xliii. 32), or when persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12; comp. the Lex. under יִדְרַמְלֶת). The Greeks and Romans, as Pausanias and Tacitus, and so also Josephus, use only the name Hebrews. It may be regarded as an appellative, meaning what is beyond, people from the country on the other side, with reference to the country beyond the Euphrates, from מִים a land on the other side, with the addition of the derivative syllable -ס (§ 86, No. 5). This appellation might then have been given to the colony which, under Abraham, migrated from the regions east of the Euphrates into the land of Canaan (see Gen. xiv. 13). The Hebrew genealogists, however, explain it, as a patronymic, by sons of Eber (Gen. x. 21. Num. xxiv. 24).

In the times of the New Testament, the term Hebrew (ἴβραοι, John v. 2; xix. 13, 17, 20; Ἰβραῖοι διδάσκαλοι, Acts xxi. 40; xxii. 2; xxvi. 14;) was also applied to what was then the vernacular language of Palestine (see No. 5 of this section), in distinction from the Greek. Josephus, who died about A.D. 95, understands by it the ancient Hebrew as well as the vernacular of his time.

The name lingua sancta was first given to the ancient Hebrew in the Chaldee versions of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called lingua profana.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its progressive development. So far as we can trace its history, Canaan was its proper home; it was essentially the language of
§ 2. SKETCH OF THE HISTORY OF THE HEBREW LANGUAGE.

the Canaanish or Phœnician * race, by which Palestine was inhabited before the immigration of Abraham’s descendants, with whom it was transferred to Egypt and brought back again to Canaan.

That the Canaanish tribes in Palestine spoke the language now called Hebrew, is proved by the Canaanish proper names; e. g. יִשָּׁרָיֶל, king of rightousness; יִתְנָה, book-town.

No less do the remaining fragments of the Phœnician and Punic language agree with the Hebrew. These are found, partly, in their own peculiar character (§ 1, 6) in inscriptions (about 130 in number) and on coins (see copies in Gesenii Monumenta Phœnicia, T. III. Tab. 6—48, and the explanations on pp. 90—328; Judas, Étude de la Langue Phénicienne, Paris, 4to, 1847; Bourgade, Toison d’or de la Lang. Phén., Paris, fol. 1852; De Luynes, Mémoire sur le sarcophage d’Esma- nazar, Paris, 4to. 1856), and partly in ancient Greek and Latin authors, as, for instance, in Plauti Penulus, 5, 1, 2, where an entire piece is preserved. From the former source we ascertain the native orthography, and from the latter the pronunciation and vowel sounds, so that from both together we get a distinct notion of this language, and of its relation to the Hebrew.

Deviations in the orthography and inflexion of words are, e. g. the almost constant omission of the vowel-letters (§ 7, 2), as נב for יהו ב house, ל for קול voice, מ for מִשְׁמַר, secret for מִשְׁמַר, priest, and the feminine ending in ש (ath) even in the absolute state (§ 80, 2), co-existing with that of נ (ן), and many others. More striking are the deviations in pronunciation, especially in Punic, where the й is generally sounded as a, e. g. קֶשֶת uṣet (judge), קַלְעַת salas (three), קָם rūs = רֹא (head); and where we find the obscure obtuse й often in the place of short i and o, e. g. יְנָנָנָא (ecce eum), מִי yth; and o for v, e. g. מִשְׁמַר Mozar (comp. מִשְׁמַר LXX. Moza). See a collection of the grammatical peculiarities in Mon. Phœnicia, p. 430, etc., and Movers’ article Phœnizien, in Erisch and Gruber’s Encyclop., Sect. III. Bd. 24, S. 434, etc.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but two periods in its history. The first, which may be called its golden age, extends to the close of the Babylonish exile, at which epoch the second or silver age commences.

The former embraces the larger portion of the books of the Old Testament; viz., of prose writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, and Kings; of poetical writings, the Psalms (with the exception of many later ones), Proverbs, Canticles, Job; of the earlier prophets, in the following chronological order:—Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habakkuk, Nahum, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together with some of the earlier chapters†), stand on the borders of the two ages.

* יִשָּׁרָיֶל, יִתְנָה is the native name both of the Canaanish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœncians, while they are called יִשָּׁרָיֶל on their own coins. Also the people of Carthage went by the same name.

† For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg’s Christology of the Old Test., vol. i., p. 398 ff., of Keith’s translation, or in the American Bib. Repository, vol. i. p. 700, etc.; also Hærnick’s Einleitung ins Alte Testament, §§ 217—220. That of the Pentateuch has also been successfully vindicated by many distinguished critics. See a valuable article on the subject in the American Bibliotheca Sacra, vol. ii., No. 6.—Ta.
The point of time at which we are to date the commencement of this period, and of Hebrew literature in general, is certainly as early as that of Moses, even if the Pentateuch, in its present shape and compass, be considered a work remodelled at a later period. For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of archaisms. When these books were composed, the words הָיָן he (§ 32, Rem. 6), and יָעַר young man, were still of the common gender, and used also for she, and young woman (like ḫ נֹאָי and ḫ נֹאָי). Some harsh forms of words, e.g. פּוֹעֲלָה, פּוֹעֲלָה, which are common in these books, are exchanged in others for the softer ones, פּוֹעֲלָה, פּוֹעֲלָה.

On the other hand, in Jeremiah and Ezekiel are found decided approximations to that Aramaean colouring which distinguishes the language of the second or silver age. See No. 5.

4. In the books of the first period, which cover about 1000 years, we find considerable differences in language and style, owing partly to the difference of date and place, and partly to the individual gifts of the writers: e.g. Isaiah writes quite differently from the later Jeremiah, as also from his own contemporary Micah; and the historical books not only differ according to their dates, like Judges and Kings, but also contain older documents strikingly different in language and style from those of the later writer himself. Yet the structure of the language, and, with trifling exceptions, its store of words and its usage, are on the whole the same, especially in the prose works. But the language of poetry is everywhere distinguished from prose, not only by a rhythm consisting in measured parallel members, but also by peculiar words, forms, and significations of words, and constructions in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramaean, as the ordinary modes of expression, and probably are to be regarded partly as archaisms, which were retained in poetry, and partly as enrichments, which the poets who knew Aramaean transferred into the Hebrew.* The prophets, moreover, in respect to language and rhythm, are to be regarded almost entirely as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are properly styled poets. The language of the later prophets, on the contrary, approximates more to that of prose.

On the rhythm of Hebrew poetry, see De Wette’s Commentar über die Psalmen, Einleitung, § 7.† [The subject is briefly treated in the Reading Book at the end of this Grammar.]

Of poetical words, for which others are used in prose, the following are examples, viz., וָנָא man; וָנָא = וָנָא path; וָנָא = וָנָא to come; וָנָא = וָנָא word; וָנָא = וָנָא to see.

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* In Isaiah’s time (2nd half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramaean, as is expressly mentioned in 2 Kings xvii. 26; comp. Is. xxxvi. 11.
† Translated in the Biblical Repository, No. IX.—Ta.
§ 2. SKETCH OF THE HISTORY OF THE HEBREW LANGUAGE.

Under poetical significations of words may be ranked the use of certain poetical epithets for substantives, e.g. מָנוֹּדָּה strong one, for God; מֶּהָּ do. for bullock, horse; מֶּהֲבָּ, for luna; מֶּהֲבָּ, unica, or solitaria, viz. anima, vita.

Examples of poetical forms are, the longer forms of prepositions of place (§ 103, 3), e.g. מֶּהֲבָּ = מֶּהֲבָּ, מֶּהֲבָּ = מֶּהֲבָּ, מֶּהֲבָּ = מֶּהֲבָּ; the endings מֶּהֲבָּ, appended to the noun (§ 90); the suffixes מֶּהֲבָּ, מֶּהֲבָּ, מֶּהֲבָּ for מֶּהֲבָּ, מֶּּהֲבָּ, מֶּּהֲבָּ (§ 59); the plural ending מֶּּהֲבָּ for מֶּּהֲבָּ (§ 87, 1). Among the peculiarities of Syntax, are, the far less frequent use of the article, of the relative, and of the accusative particle מֶּּהֲבָּ; the use of the construct state even before prepositions, and of the apocopated future in the designation of the common future (§ 128, Rem. 2); and in general an energetic brevity of expression.

5. The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramaean or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia, and after their return it became the popular language, exerting a constantly-increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from common use. Yet the Hebrew continued to be known and written by learned Jews.

The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. viii. 8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The Old Testament Scriptures belonging to this second period, in all of which that Chaldee colouring appears, though in different degrees, are the following, viz.—Ezra, Nehemiah, Chronicles, Esther; the prophetic books of Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e.g. several of the later Psalms (c.xx. etc., c.xxxvii. c.xxxix.).

To this latter form of the language, as affected by the influence of the Chaldee, belong.—
Words, for which others are used by the earlier writers; e.g. לֶּהֲבָּ time = מֶּהֲבָּ; מֶּהֲבָּ to take = מֶּהֲבָּ; מֶּּהֲבָּ end = מֶּּהֲבָּ; מֶּּהֲבָּ to rule = מֶּּהֲבָּ.
Significations of words; e.g. מֶּּהֲבָּ (to say) to command; מֶּּהֲבָּ (to answer) to commence speaking.
Peculiarities of grammar; e.g. the frequent scriptio plena of מֶּּ and מֶּּ, as מֶּּ (elsewhere מֶּּ).

* See a defence of the earlier date and the genuineness of Jonah, in Hävernick's Einleitung ins A. Test; §§ 242—247.—Tr.
and even שָׁמְרַת for שָׁמָר, בֲּרָו for בַּר; the interchange of נֵגֵת and נֵגֵת final; the more frequent use of substantives in נָרי, נָא, נָה, etc.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and must have belonged in early times to the Hebrew popular dialect, especially in northern Palestine, where, perhaps, Judges and Canticles (and Jonah) were composed; and hence we may account for the use in these more ancient books of שְׁפִּי for שְׁפִי (§ 36), which obtained also in Phœnician, and is found again in some later writings.

Remark 1. Of peculiarities of dialect in the ancient Hebrew, only a few slight traces are found. Thus from Judges xii. 6 it appears that the Ephraimites always pronounced שׁוֹלַי like שׁוֹלַי or שׁוֹלַי; and in Neh. xiii. 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the remains of old Hebrew literature in our possession contain all the treasures of the ancient language. These must have been more copious and richer than they now appear in the canonical books of the Old Testament, which are only a part of the national literature of the ancient Hebrews.

**Sect. 3.**

**Grammatical Treatises on the Hebrew Language.**

(Gesenius's Gesch. der hebr. Sprache, §§ 19—39.)

1. After the gradual extinction of the Hebrew as a spoken language, and the collection of the books of the Old Testament into the canon, the Jews applied themselves to interpretation and criticism of the text, and to the preparation of translations of this their sacred codex. The oldest version is that into Greek by the so-called Seventy interpreters (LXX). It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. Its design was to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from a knowledge of the Hebrew, whilst yet a living language. At a somewhat later period, the Chaldee translations or Targums (מְגָרְמוֹן, i. e. translations) were made in Palestine and Babylonia. The interpretations, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the Talmud, of which the first part (Mishna) was composed in the third century of the Christian era, the second part (Gemara) not till the sixth. The Mishna forms the commencement of the modern Hebrew literature, while the language of the Gemara closely approximates to the Chaldee dialect.

2. To the interval between the conclusion of the Talmud, and the age of the first writers on the grammar of the language, is especially to be assigned the application of vowel-signs to the hitherto unpunctuated text (§ 7, 3). Of the same period
§ 3. GRAMMATICAL TREATISES ON THE HEBREW LANGUAGE.

is the collection of critical observations called the Masora (מָסָרָה tradition), by which our received text of the Old Testament was settled, continued down in MSS., and from which it bears the name of the Masoretic text.

The various readings of the Qeri are the most important and ancient portion of the Masora (§ 17). The composition of the Masora is not to be confounded with the task of supplying the text with the points. The latter is a work of earlier date and much more ability than the former.

3. The first attempts to illustrate the grammar of the language were made by the Jews, after the example of Arabian scholars, at the beginning of the tenth century. What was attempted by Saadia (ob. 942), and others in this department, is wholly lost. But there are still extant, in manuscript, the works of R. Jehuda Chayug (called also Abu Zakaria Yahya, about the year 1030), and R. Jona (Abulwalid Merwan ben Gannach, about 1050), composed in the Arabic language. Aided by these labours, Abraham ben Ezra (about 1150), and R. David Kimchi (1190—1200), acquired a classical reputation as grammarians of the language.

From these, as the earliest writers on the subject, are derived many of the methods of classification and of the technical terms which are still in part employed; e. g. the use of the forms and letters of the verb יָדַע (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the voces memoriales, as נֶפֶשׁ, etc.*

4. The father of Hebrew philology, among Christians, was the celebrated Joh. Reuchlin (ob. 1522), to whom Greek literature also is so much indebted. He, however, as well as the grammarians down to Joh. Buxtorf (ob. 1629), adhered almost entirely to Jewish tradition. After the middle of the seventeenth century the field of view gradually widened; and the study of the kindred languages, through the labours, especially, of Alb. Schultens (ob. 1750), and N. W. Schroeder (ob. 1798), led to important results in the science of Hebrew grammar.

To estimate correctly those works which have since appeared, and which are of permanent, scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, 1) a correct observation and a systematic arrangement of all the phenomena of the language; 2) the explanation of these phenomena, partly by comparing them with one another, and with analogous appearances in the kindred languages,

partly from the general analogy and philosophy of language. The first may be called the historical, and the second the philosophical element in grammar.

[The most valuable grammatical works are,
Hupfield’s Ausführliche hebr. Grammatik. Cassel. 1841. 1 Thl. 1 Abschnitt.]

Sect. 4.

Division and Arrangement of Grammar.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz., 1) articulate sounds expressed by letters, and their union into syllables; 2) words; and 3) sentences.

The first part (which treats of the elements) contains, accordingly, instruction respecting the sounds, and the representation of them by letters. It describes, therefore, the nature and relations of the sounds of the language, teaches how to express the written signs by sounds (orthoepy), and shows how to write agreeably to established usage (orthography). It treats, moreover, of sounds as connected into syllables and words, and exhibits the laws and conditions under which this connexion takes place.

In the second part (which treats of grammatical forms and inflexions) words are considered in their quality as parts of speech. It treats, 1) of the formation of words, or the rise of the several parts of speech from the roots, or from one another; 2) of inflexions, i.e. of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shows, 1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; 2) assigns the laws by which the parts of speech are united into sentences (syntax in the stricter sense).
## PART FIRST.
### THE ELEMENTS.

## CHAPTER I.—READING AND ORTHOGRAPHY.

### SECT. 5.—THE CONSONANTS, THEIR FORMS, AND NAMES.

1. The Hebrew Alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

### HEBREW ALPHABET.

<table>
<thead>
<tr>
<th>Form</th>
<th>Represented by</th>
<th>Hebrew name.</th>
<th>Sounded as</th>
<th>Signification of the names</th>
<th>Numerical value</th>
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<td>Final</td>
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<tr>
<td>ל</td>
<td>ל or 'ל</td>
<td>ʿAleph</td>
<td>a-aleph</td>
<td>a Ox</td>
<td>1</td>
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<td>ב, bek</td>
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<td>Yodh</td>
<td>Yodh</td>
<td>Hand</td>
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<tr>
<td>י</td>
<td>י</td>
<td>Qoph</td>
<td>Qoph</td>
<td>Back of the head</td>
<td>100</td>
</tr>
<tr>
<td>ר</td>
<td>ר</td>
<td>Resh</td>
<td>Resh</td>
<td>Head</td>
<td>200</td>
</tr>
<tr>
<td>ש, sh</td>
<td>ש, sh</td>
<td>Shin</td>
<td>Shin</td>
<td>Tooth</td>
<td>300</td>
</tr>
<tr>
<td>ת</td>
<td>ת</td>
<td>Tav</td>
<td>Tav</td>
<td>Cross</td>
<td>400</td>
</tr>
</tbody>
</table>

* For the sounds of the consonants and vowels in this table, see § 6 and note on § 8.—Ts.

† The Latin q serves well for the Semitic p (Greek ρόμῳ), as it occupies its very place in the Alphabet.
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 Maccabæan princes, and upon some signet stones, is found another character, doubtless in general use at an earlier period, which bears a strong resemblance to the Samaritan and Phænician letters (§ 1, 3). The square letter may also be traced back to the Phænician; but it agrees best with certain Aramæan inscriptions found in Egypt, and with the Palmyrene.

3. The five characters which have a different form at the end of a word (final letters),† ☹, ☼, ☾, ☽, ☾, terminate (with the exception of ☼) 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 (dilatabiles) are at times dilated. These are in our printed books the five following:— ☹, ☼, ☾, ☽, ☾, (≏♂♂♂).

Remark 1. The figures of the letters were originally slight and abridged representations of visible objects, the names of which began with the sounds of the several characters; e.g. ☾, ☾, the rude figure of a camel's neck, denotes properly a camel (♀♂), but as a letter only the initial ☾; ○ prop. e.g., ☾, stands only for ☾, the initial letter of this word. In the Phænician alphabet especially, the similarity of the figures to the object signified by the names is for the most part still apparent, and even in the square character it is still preserved in some letters; e.g. ☽, ☽, ☽, ☽, ☽.

The most probable signification of each name is given in the alphabet. [For further information, see the initial articles under the several letters in Gesenius's Hebrew Lexicon.]

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, it is yet highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters indicate, likewise, chiefly the initial sound in the name of the object sketched; e.g. the hand, lot, indicates the letter ☽; the lion, laboi, the letter ☽.

2. The order of the letters (the antiquity of which is clearly proved by the alphabetical poems in Ps. xxv., xxxiv., xxxvi., cxix., Lam. i.—iv., Pr. xxxi.10—31) 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., ☽, ☽, ☽, also of the three liquids, ☽, ☽, ☽, and other similar arrangements (see Lepsius, sprachvergleichende Abhandlungen, Berlin, 1836, No. 1);
§ 6. PRONUNCIATION AND DIVISION OF CONSONANTS.

but other considerations and influences have doubtless also had some effect upon it, for it is certainly not a mere accident, that two letters representing a hand (Yodh and Kaph), also two exhibiting the head (Qoph and Resh), are put together, as is done moreover with several characters denoting objects which are connected (Mem and Nun, Ayin and Pe).

Both the names and the order of the letters (with a slight alteration) passed over from the Phœnicians into the Greek, in which the letters, from Alpha to Tau, correspond to the ancient alphabet. Just so are the old Italic and Roman alphabets, and all directly or indirectly proceeding from them, dependent upon the Phœnicians.

3. The letters are used also for signs of number, as the Hebrews had no special arithmetical characters or ciphers. But this usage [exhibited in the table of the alphabet] does not occur in the Old Testament text; it is found first on coins of the Maccabees (middle of the 2nd cent. B.C.). It is now employed in the editions of the Bible for counting the chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from α to τ, the tens by — γ, 100—400 by η—η. The hundreds from 500—900, are sometimes denoted by the five final letters, thus, ζ 500, δ 600, ε 700, θ 800, γ 900, and sometimes by η = 400, with the addition of the remaining hundreds, as ηη 500. In combining different numbers the greater is put first, as αι 11, κεπ 121. Fifteen is marked by ττ = 9 + 6, and not by ν, because with these the name of God commences; from a similar consideration also ττ is written for 16 instead of ν. The thousands are denoted by the units with two dots above, as Κ 1000.

4. Abbreviations of words are not found in the text of the Old Testament. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as ḫ for ḫ, ḫ for ḫ, ḫ for ḫ, ḫ for ḫ, aliqius, ḫ for ḫ, et complectio = et cetera [etc.], or ḫ for ḫ.

SECT. 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, etc.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred languages, 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 imitate the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, prefer the purer 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. ι, ι, so that, to relieve

* 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 Liskovius's Theorie der Stimme, Leipzig, 1814; J. Müller's Handbuch der Physiologie, Bd. II. S. 179, etc.; also Strodtmann's Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute, Altona, 1837. In its reference to grammar, see H. Hopfeld, von der Natur und den Arten der Sprachlaute, in Jahns Jahrbiicher f. Philologie, 1829, H. 4; and H. E. Bindseil's Abhandlungen zur allgem. vergleichenden Sprachlehre, Hamburg, 1838. I. Physiologie der Stimm- und Sprachlaute, S. 1, etc.
the difficulty, they had to resort to various expedients. This is likewise the case in the transcribing of Hebrew words with Latin characters, as Jerome sometimes gives them according to the pronunciation of the Jews of his time. On the pronunciation of the present Jews in the north of Africa, see Barger in the *Journ. Asiatic.* 1848, Nov.

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

1. Among the gutturals η is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to η but softer. Even before a vowel it is almost lost upon the ear (ἡμι-μνής), like the ɬ in the French habit, hommes [or Eng. hour]. After a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own (ἡμι-μάτις, § 23, 1).

η before a vowel is exactly our ɬ (spiritus asper); it is also a guttural after a vowel at the end of a syllable (ἡμι-μνής); but at the end of a word it often stands in the place of a vowel, so that its consonant breathing is not heard (ἡμι-μάτις), on which see § 7, 2, and § 14.

γ is related to η; and is a sound peculiar to the organs of the Semitic race. Its hardest sound is that of a ɣ slightly ruffled in the throat, as γακά, LXXX. Γόροθα; γάκα, Γάκα; it is elsewhere, like η, a gentle breathing, as in γάκα, 'HAG; ἀμχά. In the pronunciation of the Arabian, the first often strikes the ear like a soft guttural ɣ, the second as a sort of vowel sound like ɣ. It is properly as incorrect entirely to pass over γ, as some do, in reading and transcribing words with our own letters, e. g. ὅ ELI, ἀμχά Amalek, as it is to read it simply like γ. The best representation we could give of it in our letters would be gh or gh, though its sound is sometimes softer, as γάκα, something like arbas, ἀμχά γ-μόρα. The Jewish pronunciation of it by the nasal ἁ or ἁ is decidedly false.

η is the firmest of the guttural sounds. It is a guttural ɣ, as uttered by the Swiss [and Welsh], resembling the Spanish ʃ and ʒ. 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.

γ 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 (ɬ, 男神, ɣ, ɣ), but, in several of its relations, it belongs also to the class of gutturals (§ 22, 5).

2. In sibilant sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramaean, which adopts instead of them the flat, lingual sounds.

σ and ρ were originally one letter σ (pronounced without doubt like sh), and in unpointed Hebrew this is still the case. But as this sound was in many words softer, approaching to a simple η, the grammarians distinguished this double pronunciation by the diacritic point into σ sh (which occurs most frequently), and ρ.

σ resembled ρ in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to η. Hence σσ to close up, and ρρ to reward, have different meanings, being independent roots, as also ἑρρά to be foolish, and ἤρρα to be wise. At a later period this distinction was lost, and hence the Syrians employed only σ for both, and the Arabians only

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of η and ρ (as well as the different pronunciations of θ, δ, γ), are indicated by diacritics points. Two letters are thus made from each: from η the softer ʃ Ayin, and the harder ɬ Ghain; from ρ the softer ɬ Hhu, and the harder ʃ Kha.
their ש. They also began to be interchanged even in the later Hebrew; יָשַׁר = יָשַׁר to hire, Esr. iv. 6; יָשָׁר for יָשַׁר folly, Eccles. i. 17.

1 was like de (hence in the Septuagint δ, as y was ts. It is well represented by the French and English z.

3. p and b differ essentially from כ and ג. The former (as also γ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth.

3. The six consonants,

כ, ג, ד, ה, ו, י ((Input))

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 harder sound is the original. It is found at the beginning of words and syllables, when no vowel immediately precedes it, and is indicated by a point in the letter (Daghes lene, § 13), as ב b, ג g, ד d, כ k, ל p, ג t. 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 Daghes. In some of these letters (especially ג) 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 η κ, θ χ, θ π, θ φ, θ ρ, θ δ.

For the particulars as to when the one or the other pronunciation is applicable, see § 21. The modern Jews sound the aspirated כ as ב, and the ג nearly as כ, e.g. בֵּיתוּ רְשִׁים, בֵּית רָאָב.

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

a) Gutturals, נ, ק, כ, ס, ק

b) Palatals, פ, כ, צ

c) Linguals, ב, ג, י, with ל, ו

d) Dentals or sibilants, לו, ש, צ, י

e) Labials, ו, ב, צ

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

The liquids also ג, כ, ל, צ, which have many peculiarities in common, are to be regarded as a separate class.

* Sound כ as t, כ as th in thick; ג as d, ג as th in that; פ as p, פ as ph or f; צ as k, צ as k, צ as v, ג and ג both as g in go; ל and צ both as k. If one wishes to give the aspirated sound of כ and ג, let him pronounce כ and ג, rolling the palate with the same breath; the former as the German כ in sagen, and the latter as ч in ich.—Ta.
In the Hebrew, as well as in all the Semitic dialects, the former and stronger pronunciation, which characterised the earlier periods of the language, gradually gave way to softer and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, 1) in the preference of the softer letters; e.g. פֶּעַ, פֶּעַ (see § 2. Rem. 1) Syr. פֶּעַ; 2) in the pronunciation of the same letter; thus in Syriac ֯� has always a feeble sound, while the Galileans uttered it, as well as ֱ, like ֳ; in Ethiopic וַּ has the sound of ֶ, ֱ that of ֶ.

Sect. 7.

On the Vowels in General, Vowel Letters, and Vowel Signs.

1. That the scale of five vowels, a, e, i, o, u, proceeds from the three primary vowel sounds, A, I, U, is even more distinctly seen in the Hebrew and the rest of the Semitic tongues than in other languages. E and O are derived from a blending together and obtusion of the purer vowels, viz., short e from i or also A, short o from u; further, the long e from the connexion of I with a preceding short A (AI), and the long o partly from a, partly from the combination AU, according to the following scheme*:

\[ A \quad \begin{array}{c} \tilde{e}, \tilde{e} \quad \hat{e}, \hat{e} \quad \hat{o}, \hat{o} \quad \hat{u}, \hat{u} \quad o, o \quad \hat{a}, \hat{a} \\
\tilde{e} = ai \quad \hat{e} = au \quad \hat{o} = \hat{u} \quad \hat{a} = \hat{a} \\
I \end{array} \]

The more ancient Arabic adheres to the diphthongs ai and au, that is, with stronger consonants; e.g. אֶרֶץ Arab. saut, פֶּעַ, Arab. ainaim. It is only in the later Arabic they become e and o, at least, with feeble consonants, as מ, Arab. bain, הֶנֶו, דֶּנ, Arab. yam, yam. The close relation of those sounds is also sufficiently familiar from Greek and Latin, (e.g. Καίσαρ, Caesar; θοίμα, Ion. θοίμα; plaustrum—plostrum), from the French pronunciation of ai and au, from the Germanic languages (Goth. auso, auris, Old High-Ger. ëra, ear; Goth. nåias, Old High-Ger. ëneo, Schnee [snow]). and even from the modern German vulgar dialect (Oge for Auge, Goth. augó [eye]; Stein for Stein, Goth. Steins [stone]; comp. in Eng. ai in said, and au in naught).

In the present Arabic of the Bedouins, the use of the vowels does not extend itself in the pronunciation so much beyond the three primary sounds, a, i, and u, as in the Arabic spoken in Syria and Egypt (see Wallin alluded to ante, p. 5, note), and the same is reported of the African Jews by Barges in the Journ. Asiat., 1840, 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 these were represented not by appropriate signs, but by certain consonants employed for this purpose, whose feeble consonant powers,

* For the sound of these vowels, see note on § 8.—Tn.
according to their nature, approximate so very much to the vowel sounds to be expressed. Thus \( \text{I} \) (like the Lat. \( V \)) represented \( U \) and also \( O \); \( \text{'} \) (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 by \( \text{א} \), and sometimes by \( \text{א} \).† These two letters stood also for long \( e \) and \( o \) final.

[The four letters mentioned (forming the mnemonic \( \text{לט} \), \( \text{בוי} \)) are commonly called quiescent or feeble letters.]

Even those two vowel letters (\( \text{I} \) and \( \text{'} \)) were used but sparingly, being employed only when the sounds which they represent were long, and not always then (§ 8, 4).‡ Everything 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 \( \text{I} \) and \( \text{'} \) were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus, for example, \( \text{לט} \) might be read \( \text{га} \text{т}, \text{га} \text{т}, \text{га} \text{т}, \text{га} \text{т}, \text{га} \text{т}, \text{га} \text{т}; \text{די} \), \( \text{דב} \text{ב} \text{ר} \) (a word), \( \text{דב} \text{ב} \text{ר} \) (peasulence), \( \text{דב} \text{ב} \text{ר} \) (he has spoken), \( \text{דב} \text{ב} \text{ר} \) (to speak), \( \text{דב} \text{ב} \text{ר} \) (speaking), \( \text{דב} \text{ב} \text{ר} \) (it has been spoken); \( \text{נ} \) might be \( \text{מ} \text{נ} \text{ט}, \text{מ} \text{נ} \text{ט}, \text{מ} \text{נ} \text{ט} \) (death), or \( \text{מע} \text{ט}, \text{מ} \text{נ} \text{ט} \) (to die); \( \text{ר} \) might be read \( \text{ב} \text{ט}, \text{ב} \text{ט}, \text{ב} \text{ט} \).

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 it is with our more adequate modes of writing, and much had to be supplied by the reader's knowledge of the living mother tongue.

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 determined what had previously been left uncertain. Of the date of this invention we have no historical account; but a comparison of

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* 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 connexion between the aspirates \( \text{ת}, \text{נ} \), and the A sound, \( \text{I} \) and the U sound, \( \text{'} \) 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 \( \text{ת} \) and \( \text{נ} \). U is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also \( \text{'} \) [our \( w \)]. And I is formed at the fore part of the palate; as also \( \text{'} \) [our \( y \)]. E sounds at the back of the palate, between \( i \) and \( a \); O in the under part of the mouth, between \( u \) and \( a \).

‡ The Phenicians did not indicate even the long vowels, except in very rare cases, and their oldest monuments have scarcely any vowel signs. (See Mon. Phenicia, pp. 67, 58; and ante, § 2, 2.)
historical facts warrants the conclusion, that the present vowel system was not completed till 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 perhaps also of the Arabian grammarians.

See Gesch. d. hebr. Spr. S. 182 ff. and Hupfeld in den theolog. Studien und Kritiken, 1839, 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. We may, however, assume, that it exhibits not so much the pronunciation of common life as the graver style in reading the sacred books, which was sanctioned by tradition. Its authors have laboured to represent by signs the minute gradations of the vowel sounds, carefully marking even half vowels and helping sounds (§ 10), spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours we owe the different marks by which the sound of the consonants themselves is modified (§§ 11—14), and the accents (§§ 15, 16).

The Arabs have a much more simple vowel system. They have only three vowel signs, according to the three primary vowel sounds. The Syriac punctuation is likewise based upon 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.

Sect. 8.

THE VOWEL SIGNS.

1. Of full vowels, besides which there are also certain half vowels (§ 10, 1, 2), grammarians have generally reckoned ten, and divided them into five long and five short. As this division is simple and convenient for the learner, it is here presented:

<table>
<thead>
<tr>
<th>Long Vowels</th>
<th>Short Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qämēts, ā, ḫā yām.</td>
<td>Pāthāch, ā, ḫā bāth.</td>
</tr>
<tr>
<td>Tšērē, Ĥ, ḫē shēm.</td>
<td>Sēghōl, ē, ḫē bēn.</td>
</tr>
<tr>
<td>Chārēq long, ē, ḫē bēn.</td>
<td>Chārēq short, ē, ḫē mīn.</td>
</tr>
<tr>
<td>Chālēm, ā, ḫā qōl, ḫē sōbh.</td>
<td>Qämēts-chātāph, ā, ḫē chōq.</td>
</tr>
<tr>
<td>Shūrēq, ā, ḫē mūth.</td>
<td>Qibbūts, ā, ḫē shūlchān.</td>
</tr>
</tbody>
</table>

* The vowels, as represented in this translation, are supposed to be sounded as follows:—ā or ā like a in father; ē like ē in fat; ē like ē in fat; ē or ē like e in there; ē like ē in err; ē like ē in pique; ē like ē in pick; ē or ē like a in no; ē like a in no; ē like u in rule; ē like u in full.—Ta.

† It is not given in the six latest editions of the original.—Ta.
§ 8. THE VOWEL SIGNS.

A more philosophic and useful exhibition of the vowels, according to the three primary vowel sounds (§ 7, 1, 2), is the following:

First Class. For the A sound.

1)  ฎ Qāmēts, ā, ā, /MIT yādh (hand), essenger (he arose*).
2)  ฎ Pāthāch, ā, ni bāth (daughter).
3)  ฎ Séghōl, ē,  as, in the first syllable of yēd'khēm (your hand), pēsūch (nose), where ē has sprung from ēyād'khēm, and also in union with ē yādēkāhā, ē jēlēnā, like the French ē in mère [which is like our e in there].

Second Class. For the I and E sound.

I

1)  ฎ and ē long Chīrēq, i, ṭ sāddiqim (just ones).
2)  ฎ short Chīrēq, i, ṭ im (when).
3)  ฎ and Tse're, with and without Yodh, ē, ē, ni bēth (house), shēm (name). Very seldom ē (defective, see No. 4) for ē.

E

4)  ฎ Séghōl, shēn (tooth), where it has proceeded from the form ē, in the tone syllable ē, ṭ chōzē (seer).

Third Class. For the U and O sound.

U

1)  ฎ Shīrēq, ū, mūth (to die).
2)  ฎ Qibbuts, ū, sūllām (ladder), but also ū, written defectively (sec No. 4), instead of Shureq, mūth (my dying).
3)  ฎ Chōlēm, ū, qîl (voice), rōb (multitude).

O

4)  ฎ Qāmēts-chātēph, ō, ẓ chōq (statute).
5)  ฎ also ẓ, obtuse ẓ, so far as it springs from ū or o, as in ẓēt (ye), ẓēth (from ẓēm).

The names of the vowels are nearly all taken from the form and action of the mouth in uttering the sounds. Thus, ẓēn signifies opening, ǣr (also ǣnd) bursting (of the mouth), ẓēpur grinding, ẓēν fullness, from its full tone (also ẓēn ẓēm full mouth), ẓēpur properly surumos, ẓēn closing (of the mouth). This last meaning belongs also to ẓēn; and the reason, why long ā and short o (Hebrew ẓēm Qamets corrigendum) have the same sign and name, seems to be that the inventors of the vowel signs pronounced the long ā rather obscurely, and somewhat like o, as it then passed over to a perfect o with the present German and Polish Jews. (Comp. the Syriac d with the Maronite = ẓ, the Swedish ẓ, and the already early change of d into ẓ even in the Hebrew, § 9, 10, 2).†

The distinction between them is shown in § 9. But Séghōl (ḥōl cluster of grapes) appears to be named after its form; so too, some collect Qibbuts to ṣē three points.

* The equivalents for the Hebrew vowels are marked here variously, viz., ā, ē, ō for the essentially long, ē, ō, ō for the merely long-long, ē, ē, ō for the short vowels. For the rest, the distinction of ē and ṣ, ō and ẓ is sufficient. (See § 9.)

† The Jewish grammarians call Séghōl also “small Pathach.”

‡ It has been conjectured that the signs for these vowels were originally different (as ẓāḥ, ẓōḥ) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (ẓāḥ) being only the original, and the second (ẓōḥ) the modified 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 סֵゴール, קַומֶטס-שַׁתוּף, קַבָּקָה.

2. As appears from the examples given above, the vowel sign is regularly put under the consonant after which it is to be pronounced, יְרָא, יְרָא, יְרָא, יְרָא, etc. There is an exception to this rule in Pathach, when it stands under a guttural at the end of a word (Pathach furtive, see § 22, 2, b), for it is then spoken before the consonant, as הֵר רוּךְ (wind, spirit). We must also except Cholem (without Vav), which is put to the left over the letter, יְרָא.*

When Cholem (without Vav) and the diacritic point over ו (ו, ו) come together, one dot serves for both, as מְשַׁדָּה for מְשַׁד, מְשׁוּמָה not מְשׁוּמָה. ו (with two points), when no vowel stands under it, is שֶׁד, as שֶׁד שֶׁדּוּפֶר; when no vowel goes before it, as שֶׁד אָרֶךְ, שֶׁדָלָל. The figure י is sometimes sounded or, the י being a consonant with Cholem before it, as יְל יָּד (lending); and sometimes ו, the Cholem being read after the Var, as יְל אָּדֶר (sin) for יְל.

In very exact impressions a distinction is made thus: י or, י ו, and י י.

3. The vowels of the first class [for the A sound] are, with the exception of י in the middle, and of י, י 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 long vowels are mostly expressed by vowel letters, the sound of which is determined by the signs standing before or within them. Thus, may be determined by Chireq ( י), Tsere ( י), Seghol ( י).

by Shureq (י) and Cholem (י).†

In Arabic the long a is regularly indicated by the vowel letter Aleph (א) written in the text, so that in it three vowel letters answer to the three vowel classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 4, Rem. 1).

4. When, in the second and third classes, the long vowel is expressed without a

* Only very recently we have been made acquainted with a vowel system in many respects different from the common one. It is found at Odessa, in some MSS. coming from Persian Jews. All the vowels besides י are placed above the consonants, and deviate almost throughout in figure, and partly also in respect to the sound. Thus, for instance, Pathach and Seghol, when they have the tone, are expressed by the same sign; but the short vowels without the tone are marked variously, according as they stand in a sharpened syllable, by Dagheh forte (§ 12) or not. The accents deviate less, and stand partly under the line of the consonants. Comp. Pigner's Prospects of the Ancient Heb. and Rabin. MSS., belonging to the Odessa Society for History and Antiquities, Od. 1845, 4to.; and a sketch of this Persian Jewish vowel system, by Rödiger, in the Halle Allgem. Lit. Zeit. 1848, Aug., No. 169.

† 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 (quiesses) in the vowel sign." Hence the letters י and י (with י and י, see § 23) are called litera quiesset. When they serve as vowels, quiessentes, 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, mater lectionis [since they partly serve as guides in reading the unpointed text].
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vowel letter, it is called scriptio defectiva, when with a vowel letter, scriptio plena. Thus הַל and מַלְכָּן are written fully, הַל and מַלְכָּן 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. חָסִיד, יָדִיס, יָדִים; but the defective is most usual when the vowel is preceded by the analogous vowel letter as consonant, e.g. וְזַע for וְזַע.

But in other cases, much depended on the option of the transcribers, so that the same word is written in various ways, e.g. יָהִים Ezek. xvi. 60, וְזַע Jer. xxiii. 4, where other editions have וְזַע (comp. § 25, 1). 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 וְזַע, וְזַע; וְזַע, וְזַע; וְזַע, וְזַע;

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

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. ָא, ָאו, ָא, ָא. But in Hebrew, according to the pronunciation handed down by the Jews, ָא and ָא retain here their consonant sound, so that we get ָא, ָא, ָא, e.g. ָא vav (nail), ָא gêv (back), ָא chây (living), ָא goy (nation). In sound ָא is the same with ָא, namely, ָא, as וְזַע dibhârâh (his words).

The LXX. give generally, in these cases, an actual diphthong, as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which או, או sound like או, או. In the manuscripts Yodh and Pâv are, in this case, even marked with Moppig (§ 14, 1). The Italian Jews sound these syllables more like diphthongs, e.g. châi, gêu, and so also bid (בַּד).

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Numerous as these signs appear, they are yet insufficient for completely representing the various modifications of the vowel sounds in respect to length and shortness, sharpness and extension. It may be observed further, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary

* The same historical relation may be shown in the Phœnician, and in the Arabic where ن is used as a vowel letter—in the latter especially, by means of the older Koran MSS. and the writing on coins.
† The y in this case should be sounded as much as possible like y in yet, not as in may. —Tz.
on the character and value of the several vowels, especially in respect to length and shortness; but at the same time their changeableness (§§ 25, 27) will be noticed in passing.

I. First Class. A sound.

1. Qamets, though everywhere long a, is yet in its nature of two kinds:

1) The essentially long and unchangeable a (§ 25), for which the Arabic has א, as בַּחַב (writing), בַּגָּנָב (thief), בַּגָּמ (he arose), written at times בַּחַב. 2) The prolonged a of prosody (see § 26, 3), both in the tone-syllable and close before or after it. This sound invariably proceeds from the original short a,* and is found in an open syllable (i.e. one ending with a vowel, see § 26, 3), e.g. א, יָבָב, יָד, יָס, and also in a closed syllable (i.e. one ending with a consonant,) as י, יָע. In the closed syllable, however, it can stand only when this has the tone, יָע, יָד, יָבָב, but in the open, it is especially frequent before the tone-syllable, as יָבָב, יָד, יָד, יָד. When the tone is either moved forward or lessened, this vowel becomes, in the former case, short a (Pathach), and in the latter, vocal Sh'va (§ 27, 3), יָבָב, רָבָב (d'bhar); בַּב, בַּב (xakháh); יָבָב, יָבָב.

Under the final letter of a word, Qamets may stand alone (א, י), but in this position it is also indicated by ו (יָבָב, יָבָב, יָבָב).

2. Pathach, or the shorter a, stands properly only in a closed syllable with and without the tone (א, יָבָב). Most of the cases where it now stands in an open syllable (א, יָבָב), had the syllable originally closed (א, יָבָב, see § 28, 4). Otherwise such an a in an open syllable is changed into a (א), comp. above, Nos. 1, 2.

On the rare union of Pathach with א (א), see § 23, 2: on a as a helping sound (Pathach sylvice), see § 22, 2, 3, and § 28, 4.

3. Seghol (א, א) 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 German Gast, Gäste [comp. Celtic bardh, pl. beirdh]), e.g. פָּאָה from פָאָה. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of פָּאָה qáren, and even in the gravest tone-syllable at the end of a clause or sentence (in pause, § 29, 4).

II. Second Class. I and E. sound.

4. The long i is most commonly expressed by the letter ' (a fully written Chireq '); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e.g. פָּאָה pl. פָּאָה; אָין pl. אָין.

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* In the Arabic, this short a is still continued.
† When the tone is marked in this book, the sign — is put over the first letter of the syllable, see § 15, 1, 3.—Tn.
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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 Methegh (§ 16, 2) at its side, as in הַלַּעַּנָּה. 5. The short Chireq (always written without †) is especially frequent in sharpened syllables (אֵלֵקֶל, אוֹלַקֶל), and in closed unaccented syllables (אָלֵקֶל). It originates, not unusually, in a by shortening, as in יְפַּלָּה (my daughter) from יְפַלָּה, from יְפַלָּה out of יְפַלָּה. Sometimes also it is a mere helping vowel, as in יִסְיָ for יִסְיָ (§ 28, 4).

The Jewish and the older grammarians denominate 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 ಇ, Tsere, with Yodh (‘였다), is a contracted sound of the diphthong a‘י (§ 7, 1), which, in the Arabic and Syriac, is employed instead of the former, as יָלְכָל (palace), in Arab. and Syr. laikal. It is therefore a very long and an unchangeable vowel, longer even than ‘י, since it approaches the quantity of a diphthong. This ‘י is but seldom written defectively (‘י for יָי for יָי Is. iii. 8), and then it retains the same value.

At the end of a word ‘י and ‘י must be written fully: most rare is the form יָיָ (§ 44, Rem. 4).

7. The Tsere without Yodh is the long ಇ of a secondary order, and 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 (בָּקֶבֶן book, יַנְבֶּעְתָּ sleep), the latter only in the tone-syllable (םְנָ son, יַנְבֶּעְתָּ dumb).

8. The Seghol, so far as it belongs to the second class, is most generally a short obtuse ಇ sound obtained by shortening the (‘), as yi from יְי (give). It arises also out of the shortest ಇ (vocal Sh‘va, § 10, 1), when this is made prominent by the tone (in pause, § 29, 4, b), as יַי for יִי, יִי for יִי; and it appears besides as a helping sound, יַי for יַי, יַי, for יַי (§ 28, 4). The Seghol with Yodh (‘י) is a long but yet obtuse ಇ (2 of the French) formed out of a, יַי, יַי, yลена, and hence belongs rather to the first class (§ 8, 1, c).

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

* For this sharp ‘ the LXX. mostly use ε, ἵνα ἅρμανα.
III. Third Class. U and O sound.

9. In the third class we find quite the same relation as in the second. In the u sound we have: 1) the long ֻ, whether a) fully written ֶשֶׁרָאִ (answering to the ַ of the second class), e.g. לְבֵּל (dwelling), or b) defectively written without Vav ַ (analogous to the long ַ of the second class), Qibbuts; viz., that which stands for Shureq, and might more properly be called defective Shureq (ַשִּׁרְעָאִ; ַשִּׁרְעָאִ), being in fact a long vowel like Shureq, and only an orthographic shortening for the same.

2) The short ֻ, the proper Qibbuts (analogous to the short Chireq), in an unaccented closed syllable, and especially in a sharpened one, as פָּנִיה (table), נָבָא (bedchamber).

For the latter the LXX. put ֨, e.g. ָבּל, 'Oελλάς; but it by no means follows that this is the true pronunciation, though they also express Chireq by ֨. Equally incorrect was the former custom of giving to both sorts of Qibbuts the sound ֻ.

Sometimes also the short ֻ in a sharpened syllable is expressed by ַ, e.g. ַפָּנִיה (see § 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 ִ, obtained from the diphthong au (§ 7, 1), and mostly written in full ִ (Cholem plenum), as ִסִיל (whip), Arabic saut, מָלַע (evil) from ִלְשָׁנָה; sometimes it is written defectively, as ִשִּׁבֶט (thy bullock), from ִשָּׁבֶט;

2) The long ִ, which has sprung from an original ִ [comp. Germ. alt = Eng. old], usually written fully in a tone-syllable and defectively in a toneless one, as ִָלָכק Arab. and Chald. qâtel מִלך Arab. and Chald. ēlâh, plur. מַלְכִּים, מַלְכִּים Arab. and Chald. ēlam. Sometimes both forms co-exist, מָלַע and מָלַע (cont of mail).

3) The tone-long ִ, which is lengthened from an original short ֔ or ֶ by the tone, and which becomes short again on its removal, as ִלָכ ִל (all), מִלָכ (köl), מִלָכ (kullam), מִלָכ, מִלָכ, מִלָכ (in this last instance it is shortened to vocal Sh‘va, yiqt‘i). 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, מִלָכ kôl, מִלָכ vay-yá-qóm. On the distinction between this and Qamets, see post, in this section.

11. The Seghol belongs here also, so far as it arises out of ֶ or ֔ (No. 3), e.g. in פָּנִיה, פָּנִיה. (See § 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
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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:

<table>
<thead>
<tr>
<th>First Class. A.</th>
<th>Second Class. I and E.</th>
<th>Third Class. U and O</th>
</tr>
</thead>
<tbody>
<tr>
<td>*&gt;= longest 5 (Arabic 5).</td>
<td>&gt;= diphthongal (from ai).</td>
<td>1 6 diphthongal (from au).</td>
</tr>
<tr>
<td>&gt;= tone-lengthened 5 (from short a or 1) in and by the tone-syllable.</td>
<td>&gt;= or 1 5 long 5.</td>
<td>1 or 1 6 changed from 5.</td>
</tr>
<tr>
<td>7 short 5.</td>
<td>7 short 1.</td>
<td>7 short 5.</td>
</tr>
<tr>
<td>7 partly tone-lengthened 5, partly short 1.</td>
<td>7 accented 5.</td>
<td>7 accented 6.</td>
</tr>
<tr>
<td>Greatest shortening to 7 or 1.</td>
<td>Greatest shortening to 7 or 1.</td>
<td>Greatest shortening to 7 or 1.</td>
</tr>
</tbody>
</table>

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

As an instance of incongruity in the vowel system, we may notice the fact, that the long 5 (Qamets) and the short 6 (Qamets-chatuph) are both represented by the sign (•), e.g. 11 qām•, 73 kōl.† The beginner who has as yet no knowledge of that surest of guides, viz., the grammatical derivation of the words he has to read, may, in order to distinguish between these two vowels, attend to the following two rules:

1. The sign (•) is 6 in a closed syllable which has not the tone [or accent]; for such a syllable cannot have a long vowel (§ 26, 5). The examples are various:

   a) When a simple Shiva follows, dividing syllables, as in 21 chōkh-mā (wisdom), 521 zōkh-ra; with a Metegh, on the contrary, the (•) is 5, and closes the syllable, and then the following Shiva is a half vowel (vocal Shiva) as 521 zā-kh'ra, according to § 16, 2.

   b) When Daghesh forte follows, as 21 bōttim (houses), 73 chōn-nē-ni (pity me); also 721 bōttēkhōn (notwithstanding the Metegh, which stands by the vowel in the ante-penultima).

   c) When Maqeph follows (§ 16, 1), as 21 kōl-haadīm (all men).

   d) When the unaccented closed syllable is final, as 51 vayyāqōm (and he stood up).—There are some cases where 5 in the final syllable loses its tone by Maqeph (§ 16, 1) and yet remains unchanged, e.g. 11 hāvē Esth. iv. 8; 11 hāvōn Gen. iv. 25. Metegh usually stands in these cases, but not always.

   In cases like 21, 21 lōmma, where the (•) of the closed syllable has the tone, it is 5, according to § 26, 6.

• This portion must, in order to be fully understood, be studied in connexion with what is said on the syllables in § 26, and on Metegh in § 16, 2. [In the original it is all printed in small type, but its importance justifies the change we have made].

† For the cause of this, see p. 21.
2. The sign (•) as short ̀ in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs: a) when Chateph-Qamets follows, as יִשׁר pô-lô (his deed); b) when another Qamets-chatuph follows, as יִשׁר pô-əl'kha (thy deed); c) in two anomalous words, where it stands merely for (•), which are found so even in manuscripts, viz., דִּבְרֵי qô-dhashim (sanctuaries) and דִּבְרֵי shô-rashim (roots), see § 93, 6, Rem. 3.

In these cases (•) is followed by Methegh, although it is ̀, since Methegh always stands in an open second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as יִשׁ in the ship (read: ̀bomî) 1 Kings ix. 27, with the article included; on the contrary יִשׁ bâchirı' aph (in anger’s glow) Ex. xi. 8, without the article.

Sect. 10.

THE HALF VOWELS AND THE SYLLABLE-DIVIDER (SHVA).

1. Besides the full vowels, chiefly treated in § 9, the Hebrew has also a series of very slight vowel sounds, which may be called half vowels.† They are to be regarded in general as extreme shortenings, perhaps mere traces, of fuller and more distinct vowel sounds in an earlier period of the language.

To them belongs, first, the sign י, which indicates the shortest, slightest, and most indistinct half vowel, something like an obscure half ę. It is called Sh'va,§ and also simple Sh'va, to distinguish it from the composite (see post, 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 post, 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 יִשׁ qô-tôl, נֶשׁ m'mallé, or b) in the middle of the word, as יִשׁ qô-tôl, יִשׁ yip-tôl, יִשׁ qit-tôl. So also in cases like יִשׁ ha-bôl (which stands for יִשׁ hal-bôl), יִשׁ la-m'nats-bôl (for יִשׁ), further יִשׁ ha-m'shôl Judges ix. 2 (where the interrogative י makes a syllable by itself), יִשׁ m'd-l'khô. In the last examples the Sh'va sound is specially slight, in consequence of the very short syllable preceding.

* That י ought here to be considered and divided as an open syllable יִשׁ appears from § 26, Remark.
† This case is connected with the foregoing, so far as the second Qamets-chatuph is sprung from Chateph-Qamets.
§ In the table § 0, 12, the half vowels have already been exhibited for the sake of a more complete view. We express them by letters of a small type.
¶ The name יִשׁ is written also יִשׁ, and its derivation and proper meaning are obscure.
The sound  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 η, Ἐρουσσία, ἥν πέραλ Σαμουήλ, oftener by α, ἅν μετέπει Σαμουήλ, but very often they give it a sound to accord with the following vowel, as πᾶς Σώφρης, ἥν πέραλ Σολομών (besides also Σολομών), ἅτιν Σαβαά, ἥν πέραλ Ναθανία. 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 springs from the slight or hasty utterance of a stronger vowel, we may see in מִן (for which also מִן occurs, see No. 2, Rem.) from barakha, as this word also sounds in Arabic. This language has still 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 מַטְה (see § 16, 2), and also from the fact that it can become an accented מ, as מ from מ (§ 26, 4).

2. With the simple vocal Sh'va is connected the so-called composite Sh'va or Chataph (rapid), i.e. a Sh'va attended by a short vowel to indicate that we should sound it as a half ָ, ֶ, or ֶ. We have, answering to the three principal vowel sounds (§ 7, 1), the following three:

(-) Chataph-Pathach, as in מַן ch'mbr (ass).

(-) Chataph-Seghol, as in מַן mór (to say).

(+) Chataph-Qamets, as in מַן chli (sickness).

The Chataphs, 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 Chataph-Pathach is thus found instead of simple vocal Sh'va, but without any fixed law, especially a) under a doubled letter, since the doubling causes a more distinct utterance of the vocal Sh'va, sometimes also where the sign of doubling has fallen away, מ for מ Gen. ix. 14, Judges xvi. 10; b) after a long vowel, e.g. מ (gold of), but מ Gen. ii. 12; מ (hear), but מ Deut. v. 24, comp. Gen. xxvii. 26, 38.

The Chataph-Qamets is less connected with the gutturals than the first two, and stands frequently for simple vocal Sh'va when an O sound was originally in the syllable, and requires to be partly preserved, e.g. מ for מ oranion (§ 93, VI. Rem. 6), מ for the usual מ Eze. xxxv. 6, from מ his pates, from מ. It is used, also, like (-) when Daghest fort has fallen away, מ for מ Gen. ii. 23. In מ Kings xiii. 7, and מ Jer. xxii. 20, the choice of this composite Sh'va is dependent on 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

* This is not unusual in the Phænician language, e.g. מ Malacc, מ gubulin (see Gesen. Mon. Phænicia, p. 436, Mover's article, Phönizien, in the Encyclop. etc., p. 436). Comp. the Latin augment, in membrò, pungu, with the Greek in πυρφα, πυρμένας, and the old form memordi.


‡ As in מ (branches), Zech. iv. 12.
quiescens), answering to the Arabic Sukūn. 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 ُ, e.g. ُل (king), and in the less frequent case where a word ends with two consonants, as in ُن (narrd), ُن (thou, fem.), ُن (thou hast killed), ُن, ُن, ُن, ُن, etc.

Yet in the last examples Sh'va under the last letter might rather pass for vowel, since it is pretty clear that a final vowel has been shortened, e.g. ُل alls from ُل aln, ُل from ُل, ُل: yishāb from ُل, ُل, etc. The Arabic actually has a short vowel in the analogous forms. In ُل, borrowed from the Indian, this is less clear. ُل (truth) Prov. xxii. 21, seems to require the pronunciation gōhist. For ُل (ne addas) Prov. xxx. 6, others read ُل.

**Sect. 11.**

**SIGNS WHICH AFFECT THE READING OF CONSONANTS.**

In intimate connexion with the vowel points stand the reading-signs, which were probably adopted at the same time. Besides the diacritic point of ٌ and ٍ (p. 16), 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 Daghesh forte or sign of doubling; b) as Daghesh lene or sign of the hard (not aspirated) sound; c) as Mappiq, a sign that the vowel letter (§ 7, 2), especially the ُ at the end of a word, has the sound of a consonant. The stroke over a letter, Raphe, has a contrary effect, and is scarcely ever used in the printed Hebrew copies.

**Sect. 12.**

**OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.**

1. Daghesh is a point written in the bosom ٌ of a consonant, and is employed for two purposes; a) to indicate the doubling of the letter (Daghesh forte), e.g. ُل qit-tel; b) the hardening of the aspirates, i.e. the removal of the aspiration (Daghesh lene.)

The root ُل, from which ُل 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 gram-

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* So thought Juda Chayyig among the Jewish grammarians.

† Daghesh in ٌ is easily distinguished from Sh'vaq, which never admits a vowel or Sh'va under or before the ٌ. The ُ with Daghesh (ٌ) ought to have the point not so high up as the ُ with Sh'rq (ٌ). But this difference is often neglected in typography.
§ 13. DAGHESH LENE.

Mathematical power, and in this case, the name of the sign refers both to its figure and its use. In grammatical language מְלֶקֶת means, 1) acutae literae, to sharpen the letter by doubling it; 2) to harden the letter by taking away its aspiration. Accordingly מְלֶקֶת means sharp and hard, i.e. sign of sharpening or hardening (like Mappiq, מֱּרֶקֶת προφέρειν, i.e. signum prolatum), and it was expressed in writing by a mere prick of the stilus (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 Daghest is מַלְקִית soft (§ 14, 2). That מְלֶקֶת, in grammatical language, is applied to a hard pronunciation of various kinds appears from § 22, 4, Rem. 1.

2. Its use as Daghest 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.

Sect. 13.

DAGHESH LENE.

1. Daghest lene, the sign of hardening, belongs only to the aspirates (literæ aspiratae) מְלֶקֶת (§ 6, 3). It takes away their aspiration, and restores their original slender or pure sounds (literæ tenues), e.g. מְלֶקֶת mālēkh, but מְלֶקֶת malkō; מְלֶקֶת tāphar, but מְלֶקֶת yith-pōr; מְלֶקֶת shāthā, but מְלֶקֶת yish-te.

2. Daghest lene, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghest forte, since in these cases the doubling of a letter is impossible. Thus the Daghest is forte in מְלֶקֶת appī, מְלֶקֶת rabbīm, but lene in מְלֶקֶת yighdal.

3. Daghest forte in an aspirate not only doubles it, but takes away its aspiration, thus serving at once for both forte and lene, as מְלֶקֶת appī; מְלֶקֶת 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 מְלֶקֶת kámpa (not kāphi), yet מְלֶקֶת σάκρεψας.

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 removed: thus מְלֶקֶת in Syriac is read ap eq, for apeq.
Sect. 14.

MAPPIQ AND RAPHE.

1. Mappiq, like Dagesh, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters ֶיַ and ֶיָ (literae quiescibiles), 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 ognito, for in the body of a word this letter always has a consonant force, e. g. מֶלֶלֶלֶלֶלֶל (the ֶל having its full consonant sound), מֶלֶלֶלֶלֶל ar-tsah (her land), in distinction from מֶלֶלֶלֶל ar-tsā (to the earth), which ends with a vowel.

Without doubt such a ֶי was uttered with stronger aspiration, like the Arabic ֶא at the end of the syllable, or like ֶא in the German Schwa, which in common life is pronounced Schwa. The use of it in and under ֶי, ֶי, to mark them as consonants, is confined to manuscripts, e. g. מֶלֶלֶל (qdy), מֶלֶל (qw) is.

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

2. Raphe (מֶלֶל i. e. soft) written over the letter, is the opposite of both Dagesh and Mappiq, especially of Dagesh lene. In exact manuscripts an aspirate has generally either Dagesh lene or Raphe, e. g. מֶלֶל mālek, מֶלֶל, מֶלֶל; but in printed editions of the Bible it is used only when the absence of Dagesh or Mappiq is to be expressly noted, e. g. מֶלֶל for מֶלֶל, Judges xvi. 16, and v. 28, (where Dagesh lene is absent), Mappiq in Job xxxi. 22.

Sect. 15.

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 two-fold, according to which they are chiefly to be noticed in the grammar, viz., a) to show the logical relation of each word to the whole sentence; b) to mark the tone-syllable to each word. In respect to the former, they serve as signs of interpolation; in respect to the latter, as signs of the tone or accent.

By the Jews, moreover, they are regarded as signs of cantillation, intimating the elevation and depression of the tone, and are used as such in the recitation of the Scriptures in the synagogues. The use made of them in this way is also connected with the general rhythmical design.
2. As a sign for marking the tone of a single word, the accent, whatever its rhythmical value may be besides, stands regularly (comp. Rem. 2) with the syllable which has the chief tone in the word. In most words the tone is on the last syllable, less frequently on the penultimate. In the first case, the word is called by the grammarians mil-rā (מִלְרָא: Chald., from below), e.g. מַגְתַּל: qatāl; in the second, mil-ēl (מִלְאָל Chald., from above), e.g. מַעֵלֶך: ma‘lekh. On the third syllable from the end (antepenultimate) the chief tone never stands; but we often find there a secondary one or by-tone, which is indicated by the Methegh (§ 16, 2).

3. The use of the accents as signs of interpunction is somewhat complicated, since they serve not merely to separate the members of a sentence, like our period, colon, and comma, but also as marks of connexion. Hence they form two classes, Distinctives (Domini) and Conjunctives (Servi). Some are, moreover, peculiar to the 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. (⁻) Sillūq (end), only at the end of the verse, and always united with (: ) Sōph-pāsūq, which separates each verse, e.g. ḫām. 2. (⁻) Athnāch (respiratio), generally in the middle of the verse, dividing it in two halves; but in the three books, Job, Psalms, and Proverbs, it is lighter than Mērkā-Māhpākh (No. 3), and then divides the second half of the verse. 3. (⁻) Mērkā with Māhpākh, in Job, Psalms, and Proverbs, mostly principal dividers in the middle of a verse.


B. Conjunctives (Servi).


* These accents are marked in the following list with an asterisk. On the mark † and † † see below, Rem. 2.
PART I. ELEMENTS.—CHAP. I. READING AND ORTHOGRAPHY.


REMARKS ON THE ACCENTS.

I. As Signs of the Tone.

1. As in Greek (comp. όμι and ομι), so also in Hebrew, words which are written with the same consonants and vowel signs are often distinguished by the accent, e.g. הָשׁ רכ (they built), הָשׁ רכ (in us); נְפָּר gāmd (she stood up), נְפָּר gāmd (standing up, fem.). (Compare in English compact and compact.—Ta.)

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, clearly indicate 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 (SEG), e.g. נְפָּר qa-ti-l-ta.*

II. 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 realm (ditio), 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, so varies the number of Domini of different grades, which form the larger and smaller divisions.

5. Conjunctives (Servi) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, etc. For the closest connexion of two or several words Maqeph is used (§ 15, 1).

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

7. The choice of this or that conjunctive depends on very 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. (See in the Reading Book at the end of this Grammar, and more fully in Nordheimer's Heb. Grammar, §§ 1151—1157.)

SECT. 16.

MAQEPH AND METHEGH.

These are both closely connected with the accents.

1. Maqeph (ץ binder) is a small horizontal stroke between two words, which

* [In the present edition, although we have used this mark ( SEG) in the body of the work, we have adopted this (SEG) instead, in the tables of the pronouns and conjugations, as the more convenient.]

† 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.
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. עָלָיוֹ every man; דִּבְרֵיָּו every herb, Gen. i. 29; וְתַעֲמֵּדָיו all which to him (was), Gen. xxv. 5.

Certain monosyllabic words, like יֵשַׁ to, יֵתָּא sign of the Acc., יֵתָּא all, are almost always thus connected. But a longer word may also be joined to a monosyllable, e.g. עָשַׁרְתָּה יֵתָּא Gen. vi. 9, וַהֲנֵּהוּ Gen. i. 7, 9; or two polysyllables, e.g. יֵתָּאְהַּוֶּנֶּה יֵתָּא Gen. vii. 11.

2. Methegh (יְהֵמָּה a bridle), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, chiefly by the vowel of the antepenultima when the last syllable has the tone, whether that vowel be long, as מְנַאֲדָ, מְנַאֲדָ, or short, as מְנַאֲדָ בָּטֶּכֶּהֶמ. But this rule is to be understood according to the view which regards the half vowels (simple Sh'va vocal and composite Sh'va) 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), מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּגַדְּדְדָלַגַד שִׁפַּטְרָא מְשַׁמַּלָּ�

When it stands by Sh'va, many Jewish Grammarians call it Ga'ya מְשַׁפַּטְרָא, 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 יְהֵמָּמָמָמָמָמָמָמ שִׁפַּטְרָא the Methegh shows, that the (ך) stands in the antepenultima, and that the Sh'va is here vocal and forms a syllable; but the (ך) in an open syllable before (ך) must be long (§ 26, 3), consequently Qamets, not Qamets-chatusph. On the contrary, יְהֵמָּמָמָמ שִׁפַּטְרָא without Methegh is a disyllable, and (ך) stands in a closed syllable, and is consequently short (Qamets-chatusph). Thus also בַּהֲנֵּה (they fear) with Methegh is a trisyllable with a long i, יִרְּמִי, but בַּהֲנֵּה (they see) without Methegh is a disyllable with short i, יִרְּמִי. (See above, the rule about Qamets and Qamets-chatusph, in § 9 at the end.)

SECT. 17.

QERI AND KEThIBH.

The margin of the Hebrew Bible exhibits a number of various readings of an early date (§ 3, 2), called לְ (to be read), because in the view of the Jewish critics they are to be preferred to the reading of the text, called בַּהֲנֵּה (written). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the consonants of the corresponding word in the text; e.g. in
PART I. ELEMENTS.—CHAP. II. CHANGES OF LETTERS.

Jer. xlii. 6, the text exhibits בִּאֳסָנָא, the margin בִּאֳסָנָא. Here the vowels in the text belong to the word in the margin, which is to be pronounced בִּאֳסָנָא; but in reading the text בִּאֳסָנָא, the proper vowels must be supplied, making בִּאֳסָנָא. A small circle or asterisk over the word in the text always directs to the marginal reading.

As to the value of the marginal readings in point of criticism, see Gesenius's Gesch. der Hebr. Sprache, S. 50, 75.

CHAPTER II.

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

SECT. 18.

In order fully and rightly to comprehend the changes which the forms of the various parts of speech undergo, it is necessary first to get acquainted with certain general laws on which those changes depend. These general laws are founded partly on the peculiarities of certain 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.

SECT. 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflexion, euphony, or certain influences connected with the progress 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 aid of the same organs, e.g. דֹּעַ, מֹעַ, יִּלֵּע to exult; אֹלַ, מֹלַ, אֶלַ, Aram. מְלַ to tire; בֶּה and בֶּה (as plural ending); אָלַ, מָלַ to press; טֶבַ, מֶבַ to close; נֶלַ, מֶלַ to escape. In process of time, and as the language approximated to the Aramaic, hard and rough sounds were exchanged for softer ones, e.g. אָלַ for אָלַ to reject; בָּלַ for בָּלַ to laugh; for the sibilants were substituted the corresponding flat sounds, as ב for ב, מ for מ, פ for פ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflexion; the consideration of it, therefore, belongs rather
to the lexicon.* Examples occur, however, in the grammatical inflexion of words; viz., the interchange a) of ה and ב in Hithpael (§ 54), b) of ה and י in verbs Pe Yodh (§ 69), as יִלֵּל for יִלֵּל (he begat).

2. Assimilation usually takes place when one consonant at the close of a syllable passes over into another beginning the next syllable, so as to form with it a double sound, as illustriis for inlustris; diffusus for disfusus. In Hebrew this occurs—
ea) most frequently with the feeble nasal ל, especially before the harder consonants, e.g. שלך for שלך from the east; יִלֵּל for יִלֵּל from this; יִלֵּל for יִלֵּל he will give; יִלֵּל for יִלֵּל thou hast given. Before gutturals ל is commonly retained, as יִלֵּל he will possess; seldom before other letters, as יִלֵּל thou hast dwelt.
b) less frequently, and only in certain cases, with ל, ר, נ, e.g. יִלֵּל for יִלֵּל he takes; יִלֵּל for יִלֵּל to be established; יִלֵּל for יִלֵּל who (§ 36).

In all these cases, the assimilation is expressed by a Daghest forte in the following letter. In a final consonant, however, as it cannot be doubled (§ 20, 3, a), Daghest is omitted, e.g. יִלֵּל nose for יִלֵּל or יִלֵּל; יִלֵּל for יִלֵּל to give; יִלֵּל for יִלֵּל to bear. (Comp. יִנְפָּס for יִנְפָּס.)

In these last cases the assimilated letter has not Shvà, but the helping vowel Seghol (§ 28, 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. הנשא for הנשא from הנשא (§ 59, Rem. 3), יִלֵּל for יִלֵּל from him (§ 103, 2). With this may be classed up בּ for בּ he surrounds (§ 67, 5).

3. The rejection or falling away of a consonant easily happens in the case of the feebly-uttered vowel letters נ, נ, ל, י, ע, and also of the liquids. It happens—
a) at the beginning of a word (aphaeresis), when such a feeble consonant has not a full vowel, and its sound is easily lost upon the ear, as יִלֵּל and יִלֵּל (we); י for יִלֵּל (comp. No. 2, b); בּ (sit) for בּ; יִלֵּל (give) for יִלֵּל.
b) in the midst of a word (contraction), when such a feeble consonant is preceded by a Shvà, e.g. עִבְרֵי, the prevailing form for עִבְרֵי (§ 23, 5, and § 35, Rem. 2); יִלֵּל for יִלֵּל (§ 53, 1).
c) at the end of words (apocopè), e.g. יִלֵּל for יִלֵּל; יִלֵּל sons, before the genitive יִלֵּל.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus, from יִלֵּל was formed יִלֵּל only; from יִלֵּל, יַ; from יִלֵּל, יַ (see § 99, and § 100, 4). Here belongs also the change of the feminine ending יִלֵּל dih to יִלֵּל a (see § 41, 1, and § 60, 2).

* See the first article on each letter in Gesenius's Hebrew Lexicon, translated and edited by Dr. Tregelles.
Small Quarto. Bagster and Sons.
4. In other cases a harshness in pronunciation is prevented by the addition of נ (Aleph protheticum) with its vowel at the beginning of a word, e.g. חֶלֶד and עַרְבָּן arm (comp. וָטָבָּס, וָטָבָּס, Lat. spiritus = French esprit).

5. Transposition, in grammar, seldom occurs. An example of it is רְבָּה for לְרַב (§ 54, 2), because sht is easier to sound than thsh. Cases are more frequent which fall within the province of the lexicon, as שְׁבַע and בְּשֵׁב lamb; בְּשֵׁב and שָׁב Elastic garment; they are, however, chiefly confined to the sibilants and liquids.

Consonants, especially the weaker, may also at the end of a syllable be softened to vowels, like אֵל from אֵל, שֶׁרֶץ from שֶׁרֶץ, comp. § 30, 2, a. e.g. בָּלָבָל star from בָּלָבָל, בָּלָבָל; בָּלָבָל man from בָּלָבָל, בָּלָבָל (where the סְרָפֹל is merely a helping vowel, see above, No. 2).*

SECT. 20.

DOUBLING OF CONSONANTS.

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

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

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

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

The double consonant is actually and necessarily written twice, whenever a vowel sound, even the shortest (a vocal Shva), comes between. Hence this is done a) when a long vowel precedes, as in מִלְּכָּה (insolent), which is read מִלְּכָּה (§ 26, Rem.), frequently also after a mere tone-lengthened vowel, as in מִלְּכָּה, which is, however, usually contracted into מִלְּכָּה; b) when a Daghest has already been omitted, as מִלְּכָּה מִלְּכָּה for מִלְּכָּה מִלְּכָּה; c) when the two consonants have come to stand together by composition, but properly belong to two words, as מִלְּכָּה (he blesses thee), מִלְּכָּה (they call me), where מִלְּכָּה and מִלְּכָּה are suffixes; d) when the form has come from another which has a long vowel, as מִלְּכָּה construct of מִלְּכָּה. Sometimes the same word is found in both the full form and the contracted, e.g. מִלְּכָּה Jer. v. 6, and מִלְּכָּה Prov. xi. 3, Qer; מִלְּכָּה Ps. ix. 14, and מִלְּכָּה Ps. iv. 2.

2. A consonant is sometimes doubled merely for the sake of euphony. The use of Daghest in such cases (Daghest euphonic) is only occasional, as being less 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

* In the Punic, מִלְּכָּה malkh (king) is in this way contracted to mikkh (see Mon. Phoenicia, p. 431).
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pronunciation by doubling the initial consonant of the second (Daghesh forte conjunctive), as לְהַהֲנָה for לֹהֵן לְהַהֲנָה what is this? for נָהֲנָה qū-mîtn-tōh, arise! depart! Gen. xix. 14; נָהֲנָה לְהַהֲנָה Deut. xxvii. 7.

In some instances words thus united are contracted into one, as לְהַהֲנָה for לֹהֵן לְהַהֲנָה, לְהַהֲנָה לְהַהֲנָה what to you? Is. iii. 15.

Analogous to the usage above mentioned is the Neapolitan le lagnarîme for la lagnarîme, and (including the union of the two words in one) 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. בְּגֵי for בְּגֵי grapes, Deut. xxxii. 32. (Compare Gen. xlix. 10; Ex. ii. 3; Is. lvii. 6—lviii. 3; Job xvii. 2; 1 Sam. xxviii. 10; Ps. xl. 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., δραςτος, τελαςτοι, ἀσσαλκυμος (Böckh. Corpus Inscr. Gr. I. p. 42), and in German andere, unseres (for andere, unsere), as written in the time of Luther.

c) when the final tone-syllable of a sentence (§ 29, 4) is to receive more firmness and stress by the doubling, e.g. בְּגֵי for בְּגֵי they give, Eze. xxvii. 19; הֹלָג for הֹלָג they waited, Job xxix. 21, Is. xxxiii. 12.

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

a) always at the end of a word, because there the syllable did not admit of sharpening. Thus the syllable all would be pronounced, not as in German with a sharpened tone,† but like the English all, call, small. Instead, therefore, of doubling† the consonant, they often lengthened the preceding vowel (§ 27, 2), as בְּ (people), with a distinctive accent (§ 15, 3) for בְּ from בְּ. The exceptions are very rare, as הִנִּי thou f., הְנִי thou hast given, Eze. xvi. 33, (see § 10, 3, Rem.).

b) 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 αὐτος Homeric for ἀλητο); e.g. בְּגֵי for בְּגֵי.

* Here belong cases like לְהַהֲנָה לְהַהֲנָה, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.
† This distinction may be illustrated by the English word alley compared with alloy.— Та.
‡ The doubling of a final letter is also omitted in Latin, as sel (for sell) gen. selli, mel gen. melli, os gen. assis. In the ancient German, the doubling of consonants never took place at the end of a word, but always in the middle, as sel (Fall) gen. selle samin (Schwarm), etc.; Grimm's Deutsche Grammatik, 2nd ed. I. 383.
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In these cases it may be assumed as a rule, that the Daghest remains in the letter with Shva (which is then vocal, § 10, 1), and is never left out of the aspirates, because it materially affects their sound, e.g. יָדָסָרָו (not יָדָסָרָה) Gen. xxii. 21, וַיֵּלֶךְ יָדָסָר in Isa. ii. 4. In this, as with יָדָסָר, the initial ש is not aspirated (§ 67, 4), but יָדָסָר, Is. ixii. 2.

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

c) In the gutturals (see § 22, 1).

Rem. In the later books we sometimes find Daghest omitted, and then compensation made by lengthening the preceding vowel (comp. mile for mille), as לְמִי he terrifies them for לְמִי (Hab. ii. 17), שֹׁבַךְ threshing-sledges for שֹׁבַךְ, I Chron. xxii. 23.

SECT. 21.

ASPIRATION AND THE REMOVAL OF IT BY DAGHESHE LENE.

The pure hard sound of the six aspirates (נ, ב, ג, ד, ה, ו) with Daghest lene inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 8, 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 immediately, it was softened and aspirated by the influence of the vowel, so יָדָסָר pārats becomes יָדָסָר yiphrots. Hence the aspirates take Daghest lene:

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as יָדָסָר ָאָל-קֶנֶנֶ (therefore), יָדָסָר et r' (fruits-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, 8), e.g. יָדָסָר in the beginning, Gen. i. 1; יָדָסָר it happened, when, Judges xi. 5; on the contrary, יָדָסָר it was so, Gen. i. 7; יָדָסָר (with dist. accent) iv. 5, but in ver. 6 יָדָסָר (with conj. accent).

Also a diphthong (§ 8, 5), so called, is here treated as ending in a consonant, e.g. יָדָסָר Judges v. 16. (Daghest lene is therefore regularly found after יָדָסָר, because יָדָסָר was read instead of it.)

2. In the middle and at the end of words after silent Shva, i.e. at the beginning of a syllable, being immediately preceded by a vowelless consonant, e.g. יָדָסָר he heals, יָדָסָר ye have killed, יָדָסָר let him drink. On the contrary, after vocal Shva they take the soft pronunciation, e.g. יָדָסָר heal thou, יָדָסָר she is heavy.

N.B. The aspirates have the soft sound also especially in—

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which they had their soft sound; e.g. יָדָסָר (not יָדָסָר) from יָדָסָר; יָדָסָר (not יָדָסָר) formed imme-
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diately from מָלֵךְ (on the contrary, מָלֵךְ מָלֵךְ, because it is formed directly from מָלֵךְ מָלֵךְ); בֶּן (not בֶּן בֶּן) from בֶּן. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; thus, rid'pha, mal'khé, bikh-thadáh.

Rem. 1. The form בָּן, where we might expect the feeble pronunciation of בָּן on account of the preceding vowel, was originally בָּן; and the relation of בָּן, notwithstanding the slight vowel sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.

b) The ב in the suffixes בֵּן, בֵּן, בֵּן, has always its soft sound, because vowel שֶּׂא is before it, § 58, 3, 6.

2. Also the tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates; thus, רֶבֶּן Num. xxxii. 14, but רְבֶּן Ps. xli. 15; לְבֶּן (gōrbdn), but לְבֶּן (in pause) Eze. xli. 43.

c) Finally in certain classes of forms, e.g. מַלְקָה (mal'káh), מַלְקֶה.

3. That the hard or soft pronunciation of these letters did not affect the significati of words, affords no reason to doubt that such a distinction was made. Comp. in Greek θρίς, πρίξις.

SECT. 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, ב, ב, י, י, have certain properties in common, which result from the pronunciation peculiar to them; yet י and י, having a softer sound than ב and ב, differ from these in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude Daghesh forte. To our organs also there is a difficulty in doubling an aspiration. But the syllable preceding the letter which omits Daghesh appears longer in consequence of the omission; hence its vowel is commonly lengthened, especially before the feebler letters י and י, e.g. יְהַי the eye for יְהַי; יְהַי it is said for יְהַי, etc. The harder gutturals, ב and ב, allowed a sharpening of the syllable, though orthography excluded Dagh. f. (as in German the ch in sicher, machen, has the sharp pronunciation without being written double), and hence the short vowel almost universally maintains its place before these letters, e.g. יְהַי the month, יְהַי that, יְהַי outside (but also יְהַי from fat).

As these last forms are treated as though the guttural were doubled, the grammarians not appropriately speak of them as having a Daghesh forte implicium, occultum, or delitescens; e.g. יְהַי for יְהַי brothers; יְהַי snares; יְהַי thorns. See more in § 27, Rem. 2.

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

• A particularly instructive case occurs in § 45, 3, in the Inf. with prefixes.
† Comp. terra and the French terre; the Germ. Rolle and the French rôle; Germ. drollig, and Fr. drôle. In this omission, we see the diminished vigour of the language. The fresher and more original sounds of the Arabic (§ 1, 6) still admit the doubling of the gutturals.
a) Before a guttural, Pathach is used instead of any other short vowel, as ı, ę (Chireq parvum, Seghol), and even for the rhythmically long ę and ő (Tsere and Cholem); e.g. ַסכ sacrifice for ְבכ, ְטכ report for ִותכ. This is still more decisively preferred when the form with Pathach is the original one, or is used in common with another. Thus in the Imp. and Fut. Kal of verbs; ָזח send, ַזח he will send (not ַזח); Pret. Piel ָזח (not ַזח); ָזח a youth, where Pathach in the first syllable is the original vowel; ַזח for ַזח he will desire.

b) But a strong and unchangeable vowel, as ı, ę, ę (§ 25, 1), and in many cases Tsere, is retained. Between it and the guttural, however, there is involuntarily uttered a hasty ā (Pathach furtive), which is written under the guttural. This is found only in final syllables, and never under ִס; e.g. ַזח včh (spirit), ַזח shā-luch (sent), ַזח rč (odour), ַזח re (companion), ַזח gā-bhōr (high), ַזח hīsh-luch, etc.

For the same reason the Swiss pronounces ēch as ıch, and the Arabian ַזח mēsch, though neither writes the supplied vowel. [Analogous to this is our use of a furtive ā before r after long ę, ı, ę, and the diphthong ou; e.g. ַזח (sounded hčr), ַזח (śir), ַזח (pūr), and ַזח (our).]

The Pathach furtive falls away when the word receives an accession at the end, e.g. ַזח spirit, ַזח my spirit, where the ַזח is made the beginning of the new syllable.

The LXX. write ı instead of Pathach furtive, as ַזח Νσά.

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. ַזח a youth for ַזח; ַזח deed for ַזח. The ַזח sound is preferred only where it would be admissible without the influence of the guttural, as in the Imp. and Fut. of verbs, e.g. ַזח, ַזח, ַזח.

If, however, another vowel serves at all to characterize the form, it is retained, as ַזח he fights; ַזח and he waited, not ַזח.

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

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

3. Instead of simple Sh'va vocal, the gutturals take a composite Sh'va (§ 10, 2), e.g. ַזח, to stand, ַזח they have slain, ַזח they will slay. 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, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e.g. ַזח, thou hast sent. But when the syllable stands before the tone, there is
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usually a softening of the sound by giving to the guttural a slight vowel (one of the composite Sh'vav), which has the same sound as the full vowel preceding, as דועב (also דועב), בתלב (also בתלב), and (also בתלב); this composite Sh'va is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יָבִי, יָבִי, yiddb'dh (from רד), יָבִי יָבִי yāhāph'kkh (from דד). Rem. 1. Simple Sh'va under the gutturals, the grammarians call hard (שד), and the composite Sh'vav in the same situation soft (שד). See more in the observations on verbs with gutturals (§§ 62—65).

2. Respecting the choice between the three composite Sh'vav it may be remarked, that—

a) נ, ב, ב, at the beginning of words prefer נ, but נ, e. g. דועב ass, ידו to kill, ידו to say. But when a word receives an accession at the end, or loses the tone, נ also takes נ, as יד to; יד to you; יד to eat; but יד Gen. iii. 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite Sh'va is regulated by the vowel (and its class) which another word of the same form, but without a guttural, would take before the Sh'va; as Pret. Hiph. יְסַב (according to the form יְסַב), Inf. יְסַב (conformed to יְסַב), Pret. Hiph. יְסַב (conformed to יְסַב).

For some further vowel changes in connexion with gutturals, see § 27, Rem. 2.

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

a) The exclusion of Daghesh forte; in which case the vowel before it is always lengthened, as יָבִי he has blessed for יָבִי; יָבִי to bless for יָבִי.

b) The use of Pithach* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. יָבִי and he saw, while for the full form יָבִי is in use; יָבִי for יָבִי and he turned back, and for יָבִי and he caused to turn back.

Unfrequent exceptions to the principle given under letter a are יָבִי mör'ra, Prov. xiv. 10; יָבִי shı̂ r-rek, Eze. xvi. 4, where ב is notwithstanding doubled (also in Arabic it admits of doubling, and the LXX. write יָבִי). There are some other cases in which neither the doubling of the ב nor the lengthening of the vowel has taken place, as יָבִי (for יָבִי) 2 Sam. xviii. 16.

**SECT. 23.**

THE FEEBLENESs OF THE BREATHINGS נ AND ב.

1. The נ, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it quiesces), whenever it stands without a vowel at

* The preference of נ for the vowel א is seen also in Greek, e. g. in the feminine of adjectives ending in pos, as אב for אב from אב. - Th. *
the end of a syllable. It then serves merely to prolong the preceding vowel (like the German ġ in sah), as נֶפֶשׁ he has found, נָלַע he was filled, נַחַל she, נְלָכָה to find, נֶה he; נַנִּיא הָנָה, נַנִּיא הָנָה. This takes place after all vowels; but in this situation short vowels, with few exceptions, become long, as נֶפֶשׁ for נֶפֶשׁ, נָלַע for נָלַע.

2. On the contrary נ generally retains its power as a consonant and guttural in all cases where it begins a word or syllable, as נָבָא he has said, נָבָא they have rejected, נָתַת for to eat. Yet even in this position it sometimes loses its consonant sound, when it follows a short vowel or a half vowel (vocal Sh'va) in the middle of a word; for then the vowel under נ is either shifted back so as to be united with the vowel before it into a long sound, as נָבָא for נָבָא, נָבָא for נָבָא (with d changed to ū, § 9, 10, 2) for נָבָא, or it wholly displaces it, as in נָבָא for נָבָא Neh. vi. 8, נָבָא נָבָא (חָוָיָה) for נָבָא (sinning) 1 Sam. xiv. 33, נָבָא נָבָא (two hundred) for נָבָא נָבָא (heads) for נָבָא נָבָא. Sometimes there is a still greater change in the word, as נָבָא נָבָא for נָבָא, נָבָא (business) for נָבָא נָבָא. Sometimes also the vowel before נ remains short when it is ū, e.g. נָבָא נָבָא for נָבָא נָבָא, נָבָא נָבָא for נָבָא נָבָא.

Instead of נ in such a case, there is often written one of the vowel letters א or י, according to the nature of the sound, the former with ū and the latter with ū = י, e.g. נָבָא (cistern), נָבָא (buffalo) for נָבָא, נָבָא (the first) for נָבָא Job viii. 8, comp. י for י (not) 1 Sam. ii. 16, י (Kath.), at the end of a word נ also is written for נ, as נָבָא (he fills) for נָבָא Job viii. 21.

3. When נ is thus quiescent, it is sometimes entirely dropped, e.g. נָבָא (I went forth) for נָבָא, נָבָא (I am full) Job xxxii. 18, for נָבָא נָבָא (I say) constantly for נָבָא נָבָא Eze. xxviii. 16, for נָבָא נָבָא (to lay waste) 2 Kings xix. 25, for נָבָא נָבָא Is. xxxvii. 26.

Rem. 1. In Aramaic the נ 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 נ serves also to indicate the lengthened ū; but in Hebrew the examples are very rare, in which it is strictly a vowel letter for the long ū sound, as נָבָא Hos. x. 14 for the usual בֵּן he stood up, בֵּן poor Prov. x. 4, xiii. 23 for בֵּן. Hebrew orthography generally omits, in this case, the vowel letter (§ 8, 3).

2. In Syriac נ even at the beginning of words cannot be spoken with a half vowel (vocal Sh'va), but then always receives a full vowel, usually ū, as נָבָא in Syr. škhal. Accordingly in Hebrew, also, instead of a composite Sh'va it receives, in many words, the corresponding long vowel, as נָבָא girdle for נָבָא, מְלַא שִׁלוֹחַ tents for מְלַא שִׁלוֹחַ, מְלַא שִׁלוֹחַ stalls for מְלַא שִׁלוֹחַ.

3. We may call it an Arabism, or a mode of writing common in Arabic, when at the end of a word an נ (without any sound) is added to a ū (not being part of the root), as נָבָא for נָבָא (they go) Josh. x. 24, נָבָא (they are willing) Is. xxviii. 12. Similar are נָבָא for יָפַע pure, נָבָא for יָפַע if, נָבָא for יָפַע then. The case is different in נָבָא and נָבָא; see § 32, Rem. 6.
4. The מ is stronger and firmer than the נ, and scarcely ever loses its aspiration (or quiesces) in the middle of a word; also at the end it may remain a consonant, and then it takes Mappiq (§ 14, 1). Yet at times the consonant sound of the מ at the end of a word is given up, and מ (without Mappiq, or with Raphe מ) then remains only as a representative of the final vowel, e.g. מָלֵס (to her) Num. xxxii. 42, for מָלֵשׁ Job xxxi. 22; Ex. ix. 18. The מ at the beginning of a syllable preceded by vocal Shvva often disappears and is omitted in writing, as מָלֵס (in the morning) for מִלַּס, מָלָס (in the land) for מָלָס, מָלָס contracted מָלָן. In these cases of contraction, the half vowel א (א) before מ is displaced by the full vowel under it. In other cases, however, the vowel under מ is displaced by the one before it, as מָלָס (in them), from מָלָס; or both are blended into a diphthongal vowel, as מָלָס (also מָלָס) from מָלָס, מָלָס.

According to this, the so-called quiescent מ at the end of a word stands, sometimes, in the place of the consonant מ. But usually it serves quite another purpose, viz., to represent final א, as also א, א and א (Seghol), e.g. מָלָס, מָלָס, מָלָס, מָלָס. See § 7, 2, and § 8, 3.

Rem. In connexion with א and א it is occasionally changed for א and א (ם-ם = מ, מ-ם = מ Hos. vi. 9), and in all cases for מ according to later and Aramaic orthography, particularly in connexion with א, e.g. מָלָס (sleep) Ps. cxvii. 2, for מָלָס, מָלָס (to forget) Jer. xxiii. 39, for מָלָס, etc.

Sect. 24.

Changes of the Feeble Letters ג and י.

The ג [the sound of which is probably between our w and v] and the י [our y] are as consonants so feeble and soft, approaching so near 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 inflexions of words. This is especially important for the form and inflexion of the feeble stems, in which a radical ג or י occurs (§ 69, etc., and 85, III.---VI.).

1. The cases where ג and י lose their power as consonants and flow into vowel sounds, are principally only in the middle and end of words, their consonant sound

* A very few examples are found in proper names, as מְלֵאכֵי, מְלֵאכֵי, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, מְלֶשׁ, Jer. xlvi. 14, is also in the printed text divided by Magqeph, in order to bring the quiescent מ at the end of a word.
being nearly always heard at the beginning.* These cases are chiefly the following:—

a) When 1 or ı 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 it is inhabited for יִבְשֵׂב or יֵֽ֑בְשֵׂב; יָֽעַקְּבָּב he awakes for יָֽעַקְּבּ; יֶֽנְּאַשְׁבִּי for יֶֽנְּאַשְׁבִּי; so also at the end of the word, e. g. יִֽשְׂרָאֵלִי (properly, -liy, hence fem. -liyya), יִֽעַֽתְּנָה (made) Job xl. 25, for יִֽעַֽתְּנָה (comp. יִֽשְׂרָאֵל 1 Sam. xxvi. 18, K‘thibh). After homogeneous vowels, particularly pure u and i, ı and ’ constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as יָֽעַֽתְּנָה quiet, יַֽמְּאָס May month, יָֽעַֽתְּנָה nation, יָֽעַֽתְּנָה disclosed. But with a preceding short a ı and ’ mostly form a diphthongal ə and ɛ; see below, No. 2, b.

b) When ı or ’ is preceded by vocal Sh‘va, and such syllables are formed as q‘vom, b‘vo. Hence נֵֽעְבַּד to come for נֵֽעְבַּד, פֵּֽעֲבַּד to arise for פֵּֽעֲבַּד. So also especially when ı and ’ preceded by Sh‘va come to stand at the end of a word; as יְֽנֶֽעַל (from יְֽנֶֽעַל), יְֽנֶֽעַל fruit for יְֽנֶֽעַל.

c) Very seldom when the feeble letter has a full vowel both before and after it; as בֵּֽעֲבַּד surgendo for בֵּֽעֲבַּד, בֵּֽעֲבַּד for בֵּֽעֲבַּד. Comp. [parvum contr. parum],.mihi contr. mi, quum contr. cum.

In Syriac, where these letters flow still more readily into vowel sounds, ’ is sounded, even at the beginning of words, merely as ; not as , or ’ (like o for ı); and so in the LXX. יְֽנֶֽעַל is written יָֽעַֽתְּנָה, יָֽעַֽתְּנָה. Hence may be explained the Syriac usage, examples of which occur 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. יָֽעַֽתְּנָה as the superiority for יָֽעַֽתְּנָה Eccles. ii. 13, יָֽעַֽתְּנָה (in some editions) for יָֽעַֽתְּנָה! Job xxix. 21 and they waited.

2. When such a contraction has taken place, the vowel letter quiesces (see p. 22, note †) 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 יֶֽעַֽקְּבּ: he is good for יֶֽעַֽקְּבּ (analogous form יֶֽעַֽקְּבּ); יֶֽעַֽקְּבּ (habitare factus est) for יֶֽעַֽקְּבּ.

b) When a short a stands before ı and 1, there arise diphthongal ɛ and ə (according to § 7, 1); thus יָֽעַֽתְּנָה becomes יָֽעַֽתְּנָה doing well; יָֽעַֽתְּנָה, יָֽעַֽתְּנָה, יָֽעַֽתְּנָה; יָֽעַֽתְּנָה יָֽעַֽתְּנָה יָֽעַֽתְּנָה.†

* An exception is ı for ı and, see § 26, 1, and § 104, 2, b.

† Instances in which no contraction takes place after a short a are, יָֽעַֽקְּבּ using the right hand, 1 Chron. xii. 2; יָֽעַֽקְּבּ I chastise them, Hos. vii. 12; יָֽעַֽקְּבּ I am at ease, Job iii. 26. At times both forms are found, as יָֽעַֽקְּבּ and יָֽעַֽקְּבּ evd; יָֽעַֽקְּבּ living, construct state יָֽעַֽקְּבּ. Analogous is the contraction of יָֽעַֽקְּבּ death, constr. יָֽעַֽקְּבּ, יָֽעַֽקְּבּ eye, constr. יָֽעַֽקְּבּ.
§ 25. UNCHANGEABLE VOWELS.

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 שָׁנָּה becomes שָׁלִי; שְׁנָּה becomes שָׁנָּה; שָׁלִי becomes שָׁלִי; שָׁלִי becomes שָׁלִי. An original וְ at the end of words becomes —

a) וְ (for וּ is never written at the end of a word), when the impure sound ו must be used; e.g. חָלָל for חַל (§ 75, 1); קָשָׁר form for קָשָׁר; קָשָׁר field (poet.), common form קָשָׁר.

b) וְ when the א sound predominates, and is characteristic of the form; as חָלָל, חָלָל, חָלָל for חָלָל, חָלָל, חָלָל.

SECT. 25.

UNCHANGEABLE VOWELS.

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

1. The essentially long and therefore unchangeable vowels of the second and third class, viz., ַי, ַי, ַא, ַה, are mostly expressed among the consonants [or in the line] by their vowel letters, ַי and ַא by ַי, ַא and ַה by ַא, with their appropriate vowel signs; thus ַי, ַי, ַי, ַא, as in ַשָׁמַיְם anointed, ַשָׁמַיְם palace, ַבָּלָע boundary, ַבָּלָע voice. The defective mode of writing these vowels (§ 8, 4) is indeed frequently sufficient; e.g. ַשָׁמַיְם for ַשָׁמַיְם, ַבָּלָע for ַבָּלָע, ַבָּלָע for ַבָּלָע; but this is merely a difference of orthography, by which nothing is essentially changed in the nature and quantity of such a vowel, and ַי in ַשָׁמַיְם is as necessarily long as that in ַשָׁמַיְם.

The exception here is, when, on the contrary, now and then a merely rhythmically long vowel of these two classes is written fully, e.g. ַא in ַבָּלֶא for ַבָּלֶא.

2. The essentially long and unchangeable ַא has in Hebrew, as a rule, no representative among the consonants, though in Arabic it has, viz., the ַא, which occurs

• The Arab writes in this case, etymologically, ַא, but speaks gala. So the LXX. write ַא, ַא. But for ַא is written in Arabic ַא.

† When any addition is to be made to the ending וְ, it is written וְ, and sometimes also the original וְ is restored. See § 83, 9, Rem.
here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms (see § 84, Nos. 6, 13, 28).

Cases like יִֽירָּ֖ים (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by Daghest forte, e. g. יֵֽברְוּ thief; likewise in every closed syllable which is followed by another closed syllable, e. g. וְלַֽבֵּשָׁ֔ים garment, יַֽעֲרֵ֖בֶר poor, וּבְּרֶֽרְתִּ֔ים wilderness.

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

**SECT. 26.**

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

To obtain an adequate view of the laws, according to which the long and short vowels are chosen or exchanged one for another, a previous acquaintance is required with the theory of syllabication, on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its initial sound) as in No. 1, and partly to its close (its final sound) as in Nos. 2—7. The latter view is of chief importance.

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 וּ (and), in certain cases for לָ (§ 104, 2, b).* The word וּ is no exception, because the נ has here the force of a light breathing.

2. With regard to the close of a syllable, it may end—

a) With a vowel, and is then called an open or simple syllable, e. g. in יֶלָּ֖עִיס the first and last are open. See No. 3.

b) With a half vowel or vocal Sh'va, as p* in יַֽיְלַֽדָּ֖ו p'ri (fruit), ch* in יַֽיְלַֽדָּ֖ו ch'lsi (half), and in יַֽיְלַֽדָּ֖ו gâ-t-lâ. Such we call half syllables; see No. 4.

c) With one consonant: a closed or mixed syllable, as the second in ילָּ֖עִיס, יָֽלָֽע. See No. 5.

Here belongs also the sharpened syllable, as the first in יַֽיְלַֽדָּ֖ו gâ-t-tâl. See No. 6.

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* It may be questioned whether וּ in the above position be a real exception; for וּ ought probably to be pronounced wâma'ath (not umâath), the ו retaining its feeble consonant sound before the Sh'raq.—Ta.
§ 26. SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS. 49

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), and may be called half syllables. They are so short, and so unfit to stand by themselves, that they constantly lean on the stronger syllable that follows, e.g. יִֽלְּפָה (cheek) l’chi, יָדָלֹֻּמָה, יָדָלֹֻּמָה (sickness) cheli, יָדָלֹֻּמָה, po̱-lo̱.

The modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows [thus they regard יִֽלְּפָה as forming but one syllable l’chi, and

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* 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 ευέρος, Arab. qādā. 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.

† The Arabic has for this pretonic vowel constantly a short vowel; the Chaldee only a vocal Sh’va, יַֽלְפָה to them, דָּלֹּמָה, בָּל, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, a). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of Sh’va, on account of the tone on the following syllable; but it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a vocal Sh’va upon the shifting forward of the tone.
not two $k$-cht]. The half vowel is certainly not fit to serve as the final sound of a full syllable; and, according to the pronunciation handed down to us, this syllable with Shva is obviously of a different sort from the open syllable with a full vowel (No. 3). But yet that half vowel is in general but a shortening of an original long vowel, which is commonly still to be found in Arabic; and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half vowel the value of a syllable, as appears from the use of Methegh (see § 16, 2, b).

5. The closed syllables, ending with one consonant, have necessarily, when without the tone, short vowels, both at the beginning and at the end of words,* as הָנּֽכַּן queen, חִשְׁנֵה understanding, חֲבֵ֫עַּה wisdom; וַיַּעֲשָׂה and he turned back, וַיְהַעֲרָֽבָּה and he set up, וַיְהַעֲרָֽבָּה and he stood up.

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

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

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

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

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* There are some exceptions, when a word loses the tone through Maqgaph, as חֲבֵ֫עַּה (קְהֲנָה), Esth. iv. 8.
† See § 9, 2. Short Chireq (א) occurs only in the particles דָּרָֽיעַ and דָּרָֽיעַ, which, however, are mostly toneless, because followed by Maqgaph.
§ 27. CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO QUANTITY.

SECT. 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO QUANTITY.

The changes which the Hebrew language has undergone with respect to its sounds before arriving at the state in which we know it from the O. T. (see § 2, 3) have also affected its vowel system, so that, for the better comprehension of the vowel changes occurring in the O. T. language, it is of importance to trace back the corresponding states and relations of the language in that earlier period, and, at all events, to compare that which is retained in the Arabic. In general it is principally to be observed:

1. That, as it is at present, the language has often, in an open syllable, preserved only a semi-vowel (vocal Sh'va) where originally a full, short vowel stood; this is the case in the second syllable of the noun, and the first of the verb, before the tone, e. g. נְגוֹל (ground form יָגוֹל) waggon, וֹדֶל (gr. form παιδίτ) righteousness, רֹדֶל (Arab. qādalū);

2. That originally short vowels have now, in the tone syllable, but in nouns also in open syllables, before the tone, passed over into tone-long vowels, ā into ā, ē into ē, ā into ē (see § 9, No. 1, 2, No. 7 and No. 10, 3). These, again, either return to their original shortness, when the tone is shifted or made lighter, or they become still more shortened, even to semi-vowels (vocal Sh'vas), at a greater distance from the tone, or are entirely dropped in consequence of a change in the relations of the syllables. E. g. רֹתֶפ (Arab. māttār) rain, in construction with a following genitive (status constructus) רֹתֶפ, pl. רֹתֶפָּה, consr. רָתֵפָּה; רָתֵפ (Arab. dālū) heel, pl. רָתֵפָּה, רָתֵפָּה; רָתֵפ (Arab. yālālū), pl. רָתֵפָּה (Arab. yākālū).

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

The short vowels,

\[
\begin{align*}
\text{ā} & \rightarrow \text{ā} \\
\text{ē} & \rightarrow \text{ē} \\
\text{i} & \rightarrow \text{i} \\
\text{o} (Qamets-chatuph) & \rightarrow \text{o} \\
\text{ū} & \rightarrow \text{ū}
\end{align*}
\]

To these add the half vowels or Sh'vas

\[
\begin{align*}
\overline{\text{ā}} & \rightarrow \overline{\text{ā}} \\
\overline{\text{ē}} & \rightarrow \overline{\text{ē}} \\
\overline{\text{i}} & \rightarrow \overline{\text{i}} \\
\overline{\text{o}} & \rightarrow \overline{\text{o}}
\end{align*}
\]

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.

Agreeably to the scale of § 26, the following changes occur:

1. A vowel become tone-long is changed into an original or kindred short, when a closed syllable loses the tone (§ 26, 5). Thus, when the tone is moved forwards, יֵֽהָנָן hand, is יָֽהָנָן hand of Jehovah; יִֽהָנָן son, יִֽהָנָן son of man; יִֽהָנָן whole, יִֽהָנָן.
the whole-of-the-people; also when the tone is moved backwards, e. g.  שֵׁם, שֵׁם; וַעֲלֵיהֶם. So also, when an open syllable with a long vowel becomes by inflexion a closed one, e. g.  בְּקֵן book, בְּקֵן my book; קֶרֶן sanctuary, קֶרֶן my sanctuary. In these cases Tsere (ε) passes over into Seghol (ε) or Chireq (i), Cholem (ὀ) into Qamets-chatupah (ο). 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 Qibbutas, as אָם mother, אָם my mother; פֶּלֶט statute, plur. פֶּלֶט.

The short vowels 1 and 2 are more pure, and hence pass for shorter than ε and ὤ.

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 בַּלָּא he has killed him; בַּלָּא from בַּלָּא.

b) When a syllable, which should be sharpened by Daghesh 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 (according to § 23, 1, 2; § 24, 2), as אָבָא for אָבָא 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 division of syllables, either pass over into a half vowel (vocal Sh'va), or may even be entirely dropped, so that only the syllable-divider (silent Sh'va) supplies their place; e.g. for the first case is בָּשָׁם (name) pl. בָּשָׁם become בָּשָׁם (my name) and בָּשָׁם (their names); for the second is בָּשָׁם (blessing) constr. בָּשָׁם. Whether the full vowel remains, or is changed into a half vowel, or is altogether dropped (בָּשָׁם, בָּשָׁם; בָּשָׁם, בָּשָׁם), and which of the two vowels disappears in two successive syllables, must be determined by the nature of the word; but in general it may be said, that in the inflexion of nouns the first vowel is mostly shortened in this manner, while the second, when it stands immediately before the tone-syllable (as a pretonic vowel), remains, as בָּשָׁם (dear), fem. בָּשָׁם, יַגְרָד; in the inflexion of verbs, the second, as יַגְרָד (he is dear), fem. יַגְרָד. Thus we have a half vowel in place of—

a) Qamets and Tsere in the first syllable (principally in the inflexion of nouns),
§ 27. CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

as הַדְּבִּי word, plur. הָדְּבִּים; הַדְּבִּיָּה great, fem. הַדְּבִּיָּה; הָלְבִּי heart, חַלְלִי my heart; הָלְבִּי she will return, הָלְבִּי they (fem.) will return.

b) The short or merely tone-long vowels ą; e, ą, in the last syllable, especially in the inflexion of verbs, e.g. הְלוּ, fem. הָלוּנָה qârlă; הָלוּנָה, plur. הָלוּנָה qârlîm; הָלוּנָה, הָלוּנָה qârlā. The Seghol as a helping vowel is entirely rejected (becomes silent Sh'va), e.g. הָלוּנָה (for הָלוּנָה), הָלוּנָה. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as בַּלָּא, בַּלָּא, בַּלָּא.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be shortened, so that the first becomes ą and the second becomes Sh'va. From נֵרֵי we have in the plur. נֵרֵי, and with a grave suffix [i.e. one that always has the tone] this becomes נֵרֵי their words (comp. § 28, 1). On the shortening of ā into ą, see especially in Rem. 3, below.

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

Rem. 1. The diphthongal ą ą (from au), as also the ą derived from the firm ą (§ 9, 10, 2), is longer than ą ą; and therefore, when the tone is moved forward, the former is often shortened into the latter: e.g. הָלְבִּי, הָלְבִּי, (see Paradigm M. Niph.); הָלְבִּי, fem. הָלְבִּי, with suff. הָלְבִּי, הָלְבִּי sweet, fem. הָלְבִּי. The ą stands sometimes even in a sharpened syllable, הָלְבִּי Ps. cii. 5, הָלְבִּי Ex. xxx. 18. Nearly the same relation exists between רֵי and רֵי; see examples in § 75, 2.

N.B. On the contrary, ą ą is shortened into ā, which in the tone-syllable appears as a tone-long ā (Cholos), but on the removal of the tone it becomes again ą (Qamets-chataph), as עֲלָי; (he will rise), עֲלָי (jussive: let him rise), עֲלָי (and he rose up), see Parad. M. Kal. So also ā becomes a tone-long Tiore (ę), and in the absence of the tone, Seghol (ę), as עֲלָי (he will set up), עֲלָי (let him set up), עֲלָי (and he set up); see Parad. M. Hiphil.

2. From a Patach (ą) in a closed syllable, there arises a Seghol (ę), through a further shortening or rather weakening of the sound. This happens—

a) Sometimes when the tone hastens on to the following syllable, as עֲלָי your hand for עֲלָי, רֵי your hand (prop. n.) for רֵי, especially when a Daghesh forte is omitted in a letter which would regularly close a sharpened syllable, as עֲלָי Ex. xxxiii. 3, for עֲלָי I destroy thee, עֲלָי Ezekiel for עֲלָי whom God strengthens.

b) This is more regularly the case, when Daghesh forte is omitted in a guttural that has a Qamets under it. Thus always ą ą for ą (ą) e.g. ą ą his brothers for ą ą, from ą ą; ą ą the vision: ą ą false for ą ą, and so always with ą. With ą and ą the Seghol is used only where a greater shortening is required on account of the distance of the tone; hence, סֵלָי for סֵלָי the mountains, but סֵלָי the mountain; סֵלָי the milk, but סֵלָי the people. Before ą and ą, where a short sharpened vowel cannot so easily stand (§ 22, 1), Qamets is almost constantly used, as רֵי the fathers, רֵי the firmament. Comp. also the interrogative ą (ą, ą) § 100, 4.

* The vowel, which here disappears on the shifting of the tone forward, is the so-called pronominal vowel in an open syllable, concerning which see in § 9, 1, 2, and § 26, 3.
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c) In syllables properly ending with two consonants, e. g. בָּלָב (also in Arabic pronounced balb), for which we get, first, בָּל, and then with a helping Seghol (§ 28, 4) בָּלָל; בָּל (jussive in Hiphil from בָּל), then בָּל, and finally בָּל.

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

4. The Seghol arises, besides the cases given above, in Rem. 1 and 2, also—
a) From the weakening of å (Qamets) at the end of a word (comp. Roma, French Rome; Arab. read khalife), as בָּל and בָּל what? (§ 37, 1). See similar examples in Ps. xx. 4; Is. lxxix. 5; Zech. ix. 5.

b) Even from the weakening of w, as בָּל (you) from the original 알 (Arab. 알), see § 32, Rem. 5 and 7; בָּל to them) from the original תִּק (whence תִּק according to § 24, 1)

5. Among the half vowels, (ח) is shorter and lighter than (ח) and the group (חח) than (חח), e. g. בָּל Edom, בָּל Edomite; בָּל truth, בָּל his truth; בָּל hidden, plur. בָּל בָּל; בָּל בָּל.

SECT. 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half syllable (§ 26, 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 regularly ח (Chireq), but with gutturals å (Pathach; e. g. בָּל (to fall) בָּל, with the preposition ב, not בָּל בָּל but בָּל בָּל; so also בָּל בָּל kin'phol for בָּל בָּל; בָּל for fruit for בָּל; בָּל בָּל (whence בָּל according to § 24, 1) בָּל בָּל for בָּל בָּל; בָּל (num parum est?) בָּל for בָּל. 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 בָּל בָּל lin-pol Num. xiv. 3, בָּל בָּל Jer. xvii. 2.

A similar process occurs in the body of a word, as בָּל בָּל רוחפ'ל and בָּל בָּל רוחפ'ל, רוחפ'ל from הָל א, yet here the initial vowel comes immediately from a full vowel, and is more like ח in רֶבֶע בָּל בָּל (§ 27, 3).

In Syrian, the usual vowel here is å (ח), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has always a firm short vowel for the vocal Sh'va.

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, so that we obtain the groups אא, אא, אא, e. g. אא אא how,
§ 29. TONE AND PAUSE.

3. When the first Sh'va is composite, and comes to stand after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. יַעֲמַדְהוּ for יָעֲמַדְהוּ they will stand, נֶהָפָקְחָה for נֶהָפָקְחָה they have turned themselves, פּוּדָקָה (thy work). Comp. § 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, כ, מ, or an aspirate with its hard sound (tenuis), viz., כ, מ, נ, ר, כ. e. g. מְלָשִׁיט let him turn aside, מְלָשָׁי יָבַשָׁה and he caused to drink, נֶהָפָקְחָה thou (fem.) hast killed, נֶהָפָקְחָה 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 Pathach under gutturals, and Chireq after כ, e. g. מָלַשְׁי מְלָשִׁיט and he revealed for מָלַשְׁי מְלָשִׁיט sanctuary for מָלַשְׁי מְלָשִׁיט; מֶלְשָׁי מֶלְשָׁי stream for מֶלְשָׁי מֶלְשָׁי; מְלָשִׁיט מְלָשִׁיט thou hast sent; מֶלְשָׁי מֶלְשָׁי house for מֶלְשָׁי. Compare German Magd and the old form Maged. These helping vowels have not the tone, and they are dropped whenever the word increases at the end, as מָלַשְׁי to the house.

These helping vowels have inappropriately been called surtive, a term which should be restricted to the Pathach sounded before a final guttural, according to § 22, 2, 8.

5. Full vowels rise out of half vowels also by reason of the Pause; see § 29, 4.

SECT. 29.

THE TONE; CHANGES OF THE TONE; THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. לְעַפּ, נְעַפּ; נְעַפּ, נְעַפּ (the last two examples have

* There is no instance of a similar use of כ and מ, which would in that case likewise require Dagheš. The use of מ in Prov. xxx. 6 (shortened from מים) is the only exception; and in some MSS. the מ has Dagheš.

† With the exception, however, of מ, as מָלַשְׁי wild ass, מֶלְשָׁי fresh grass. On account of the feeble sound of the מ, the helping vowel may also be omitted, as מְלָשּׁי sin, מְלָשּׁי valley.

‡ In this form (§ 69, 9) Dagheš tone remains in the final תָאכ, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping Pathach has a very short sound, and at the same time to suggest מַלַשָׁי as the original form. (Accordingly מְלָשָׁי thou hast taken is distinguished also in pronunciation from מְלָשָׁי ad mmendum.) The false epithet surtive given to this helping vowel, in connexion with the notion that such a vowel must be sounded before the consonant, caused the decided mistake, which long had its defenders, viz., that מְלָשָׁי should be read שלדוחכ; although such words as מְלָשָׁי, נְעַפּ were always correctly sounded שלדוחכ, נחָד not נחָד. Quite analogous is מְלָשָׁי yichad (from ייחד, see § 75, Rem. 8, b).
it even on additions to the root); less frequently on the penultima, as in הָלַב, הָלַב night, הָלַב נָוַב.

Connected with the principal tone is Metephil, a kind of secondary accent (§ 16, 2). Small words which are united by Maggeph 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 (voce penacuta); for the sake, however, of calling attention to these words, they are chiefly marked in this book with a, as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. נִבְאֹב נַעֲשׂה נַעֲשׂה bréthis bóro.

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 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 הָוָו word, מִרְבָּבָב words, מִרְבָּבָב your words; מִרְבָּבָב sanctuary, מִרְבָּבָב sanctuaries; מִרְבָּבָב, מִרְבָּבָב. 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 ו (§ 49, 2) is prefixed, as והו he will say, והו and he said; והו he will go, והו and he went; והו let him rise, והו and he rose.
   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. הנה את I was born in it 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 Maggeph between them, in which case the first wholly loses the tone, as מַשְׁפַּר. The mode given above (letter b) 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-

* Even 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 Methoph.
§ 29. TONE AND PAUSE.

syllable of the word which closes a period or member of a period, where one of
the great distinctive accents stands, as יִשְׂרָאֵל, וּלְטֹשָׁם. The changes are as follows:—
a) When the syllable in pause has a short vowel, it becomes long; as הַלְבֶל, חֲטָא
בִּדְמִימָם; שֵׁנֵּעַ (conspiracy), הַרְשְׁפֵּר 2 Ki. xi. 14; קָרְבֵּנָּה, קָרְבֵּנָּה Jer.
xxii. 29.

b) When a final tone-syllable is preceded by a half syllable (as הָלִיל, see § 26, 4),
the vocal Sh'va of the latter gives place to a full vowel; a more fitting position
is thus secured for the tone, which is moved from the last syllable to the new
penultima; e.g. הָלִיל, הָלִיל; פְּלַמְלֵךְ, פְּלַמְלֵךְ; יִשָּׁר, יִשָּׁר. The vowel selected
is always that which had been dropped from the same syllable, in consequence
of the lengthening of the word.* Moreover, vocal Sh'va in pause becomes
Seghol, as יִדָּק, יִדָּק; and a Chateph gives place to the analogous long vowel, as
יָנָא I, יָנָא; יִדָּק, יִדָּק sickness.

c) This tendency to place the tone on the penultima in pause shows itself, moreover,
in several words which then regularly retract the tone, as יִדְנֵךְ I, יִדְנֵךְ; יִנָּה thou, יִנָּה; יִנָּה now, יִנָּה; and in single cases, like יִנָּה Ps. xxxvii. 20, for יִנָּה,
and also יִנָּה Job vi. 3, for יִנָּה, from יִנָּה.

The rule given under letter a relates mainly to Pathach and Seghol. Seghol is, however, strong
enough to be retained in pause, as יִדָּק, and specially when the syllable closes with Daghest forte,
as יִדָּק.

Pathach is sometimes adopted in place of Seghol, as יִדָּק, in pause יִדָּק, יִדָּק lodge not, in pause
יִדָּק Judges xix. 20. Pathach even takes the place of Tsere in pause; e.g. יִנָּה bring back, for
יִנָּה, Is. xlii. 22, although more usually Tsere remains; and, on the other hand, Pathach occurs
also even when the word is not in pause; e.g. יִנָּה for יִנָּה Ecc. iii. 48.

Several other changes occasioned by the pause will be noticed farther on, when treating upon the
Forms and Inflexions.

* Such a pausal syllable is sometimes strengthened further by doubling the following consonant, § 20, 2, c.
PART SECOND.

FORMS AND INFLExIONS, OR THE PARTS OF SPEECH.

SECT. 30.

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, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. דָּבָר he was red, דָּבָר red, דָּבָר man (prop. red one). Such a stem-word may be indiscriminately either a verb or a noun, and usually the language exhibits both together, as דָּבָר he has reigned, דָּבָר king. Yet it is customary and of practical utility for the beginner to consider the third person singular of the Preterite, 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. דָּבָר he was righteous, דָּבָר righteousness, דָּבָר righteous, etc. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as דָּבָר to stone, דָּבָר to bray; and occasionally the noun is found without the corresponding verb, e. g. דָּבָר south, דָּבָר nine. Yet it must be supposed that the language, as spoken, often had the forms now wanting; most of them being actually found in the cognate dialects.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Preterite, the root, דָּבָר, 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 (viz. ה, ב, ה, ב, י, כ, ל, ס, ל, נ, forming the mnemonic expression דָּבָר דָּבָר דָּבָר Ethan, Moses, and Caleb), which are added in the derivation and inflexion of words. We, however, employ the term root in a different sense, as explained here, 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
§ 30. STEM-WORDS AND ROOTS.

vegetable kingdom (from which the figurative expression is taken), the stems grow out of the concealed root. Thus for example—

Root: יָרָם to reign.

| Verb-stem: יָרָם he has reigned. | Noun-stem: יָרָם 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 [3rd pers. sing. Pret.] as the stem-word.

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

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that it is to be regarded 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 commonest ideas, as בָּן father, בָּתֵּי mother, בָּן brother, come under this law; thus, we have בָּן my mother, as if derived from בָּן. Yet, on the other hand, stems with three consonants (triliteral roots) may be reduced to two consonants, which, with a vowel uttered between, form a sort of root-syllable, from which again several triliteral stems with the same meaning have sprung up. Such root-syllables are called primary or biliteral roots. They are very easily distinguished when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems בָּרְבּ, בָּרְבּ, בָּרְבּ, בָּרְבּ have all the meaning of to beat and to beat in pieces, and the two stronger letters בָּד dakh [comp. Eng. thwack] constitute the monosyllabic root. The third stem-consonant may also be strong. To such a monosyllabic root there often belongs a whole series of triliteral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort here:—

From the root בָּרְבּ, which imitates the sound of hewing, are derived immediately בָּרְבּ, בָּרְבּ to cut off; then בָּרְבּ, בָּרְבּ, בָּרְבּ, with the kindred significations to shear, to mow, and metaph. to decide, to judge (hence בָּרְבּ Arab. Kadi, a judge). Related to this is the syllable בָּרְבּ, בָּרְבּ from which is derived בָּרְבּ to cut into; בָּרְבּ to sharpen; בָּרְבּ to pare. With a lingual instead of the sibilant בָּרְבּ, בָּרְבּ; hence בָּרְבּ to cut down, to destroy; בָּרְבּ to cut down, to kill; בָּרְבּ to cut off, to shorten; בָּרְבּ to tear off, to pluck off; בָּרְבּ to cut asunder, to split. A softer form of this radical syllable is בָּרְבּ; hence בָּרְבּ to cut off, to shear off; בָּרְבּ Syr. to sacrifice, to stay for sacrifice. Still softer are בָּרְבּ and בָּרְבּ; hence בָּרְבּ to mow, to shear; בָּרְבּ to hew stones; בָּרְבּ, בָּרְבּ, בָּרְבּ, בָּרְבּ to hew off, to cut off, to eat off, to grate; and so בָּרְבּ to cut, בָּרְבּ, to cut off; compare also בָּרְבּ, בָּרְבּ. With the change of the palatal for the guttural sound בָּרְבּ, בָּרְבּ to hew stones and wood, בָּרְבּ, בָּרְבּ to split, divide, בָּרְבּ arrow (σκόλα), בָּרְבּ to sharpen, בָּרְבּ arrow, lightning, also בָּרְבּ to see (Lat. cernere, Germ. unterscheiden), and many others.
PART II. PARTS OF SPEECH.

The syllable  אומ  expresses the humming sound made with the mouth closed (µω); hence אומ,  אומ (µωµ). Arab.  أوم, to hum, to buzz. To these add  אומ to be dumb; מתי to become mute, to be astonished.

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

Compare with these the root-syllable  אום with the idea of elevation, cutting upward (gibbous), אום to break, אום, אום, אום, to lick, to sup, under the articles אום, אום, אום, in Gesenius’s Hebrew Lexicon.

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

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

b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock (§ 1, 4); e.g. אומ, [comp. Eng. lip], אום (aum), יבּאש [comp. Eng. club], אומ, אומ.

c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 5, 4), as the oldest, while the feeblest and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations; e.g. אומ and אומ to be smooth, to be horn, to be bald; and even אומ to be bare. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as אומ to roll (spoken of a ball, of the rolling of waves), but אומ more for a rough sound, as made in the act of scraping = אומ, אומ, אומ; אומ to cut stones or wood, requires a stronger sound than אומ to cut grass, to move.

d) It appears also that those consonants, which resemble each other in strength or feebleness, are commonly associated in the formation of root-syllables, as אומ, אומ, אומ, אומ (never אומ, אומ, אומ, אומ); אומ, אומ (seldom אומ); אומ, אומ (not אומ). Scarcely ever are the first two radicals the same (אומ), or very similar (אומ). On the contrary, the last two are very often the same (§ 67).*

e) The tendency to substitute smooth for harsh sounds (see letter e) is sometimes so great, that א, א, א, א, א, א, especially when used as middle stem-letters, are even softened to vowels, as א, א to tread down, to thresh; א, א (comp. א, א) to press, and many others. Comp. salvare, French sauver; calidus, Ital. caldo, in Naples savio, French chaud; falsus, falsa, in Calabria falso, French faux; and the pronunciation of the English words talk, talk. Comp. § 19, 5, Rem.

f) 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. אומ, אומ, אומ, to be narrow, to afflict, אומ, אומ [anguish, Welsh yng, angau]; אומ to tread [comp. track]; אומ, אומ, אומ, אומ, [Welsh bredu, Ger. brummen], to make a humming sound (to buzz, hence to spin), etc.

A fuller development of this active change among the elements of the language is to be sought for in the Lexicon.

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,

* Letters which are not found associated as radicals are called incompatible. They are chiefly such as too strongly resemble each other, as אומ, אומ, אומ, אומ. Some letters, however, have been falsely considered incompatible, as אומ, אומ, which are often found associated, e.g. in אומ and אומ, from the harsher forms אומ, אומ. Comp. אומ with יפודר, אומ with יפוד, and much that is analogous in Sanskrit.
§ 30. STEM-WORDS AND ROOTS.

comparatively far less frequent in Hebrew than in its sister dialects.* This enlargement of the form is effected in two ways: a) by adding a fourth stem-letter; b) by combining into one word two triliteral stems, by which process even quinqueliterals are formed. Such enlarged forms as arise from the mere repetition of some of the three stem-letters, as כִּפָּלְכִּי, קִפָּלְכִּי, קִפָּלְכִּי, are not regarded as quadriliteral, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing ש, as שְׁיָלָה שְׁיָלָה flame, from יָלָה, Aram. conj. Shaphel שְׁיָלָה.

Rem. on a). Some forms are made by the insertion particularly of l and r between the first and second radicals; as פִּסֵּפָה, פִּסֵּפָה to shear off, to eat off; שֶׁרֶבֶן, שֶׁרֶבֶן sceptre; נֵוָלָה to glow, נֵוָלָה hot wind (the first form with v frequent in Syr.). This mode of formation is analogous with Piel, and in Aramaean the two forms exist together, as פִּסֵּפָה, נֵוָלָה. In Latin there is a corresponding enlargement of the stem; as findo, scindo,undo, jingo (in Sanskr., Class VII.), from fid, acid (oxida), tud, jug. Additions are also made at the end, principally of l and n; as לֵלָה un axe, from לֵלָה to cut (comp. graze); לֵלָה an orchard, from לֵלָה; לֵלָה flower-cup, from לֵלָה cup; from לֵלָה to tremble, לֵלָה to hop (the termination el has perhaps a diminutive force, as it has in many languages).

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

It should be remarked that quadriliterals may be shortened again into triliterals; e.g. from מִנְבָה (hop, see above), מִנְבָה with the same signification; hence מִנְבָה a partridge (from its hopping, limping gait); מִנְבָה a chain for מִנְבָה, from מִנְבָה, מִנְבָה.

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 inflexion.† Most of the particles, however, are either derived from nouns or resemble them in inflexion, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 99, etc.)

* Especially in Ἐθιοπικ, where these forms are very frequent; see Hupfeld’s Exercitall. Ἐθιοπ. pp. 24 foll.
† Comp. Hupfeld’s System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal— und Partikelbildung, in der Zeitschrift für die Kunde des Morgenlandes, Bd. II. S. 124 ff. 427 ff.
PART II. PARTS OF SPEECH.

SECT. 31.

GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways: a) by changes in the stem itself, particularly in its vowels; b) by the addition of formative syllables. A third method, viz., the use of several separate words in place of inflexion (as in expressing the comparative 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, viz., by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as well as the Semitic, had early recourse also to the first mode, viz., internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches (called the Romance language). 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 syntactical methods.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel changes exhibits considerable variety (יִבְשֵׁל, בְּשֵׁל, בִּשְׁל, בִּשְׁלָם, בֵּשֲלָם). We have an example of the other method in בְּשַׁלְשָׁם, and of both in the same word in בְּשַׁלְשֵׁל. Inflexion 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 slight traces [§ 90].
CHAPTER I.

THE PRONOUN.

SECT. 32.

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). On this account, and because it lies at the foundation of the flexion of the verb (§§ 44, 47), it properly claims our first attention.

2. The separate and primary forms of this pronoun, and as such expressing the nominative, are the following:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. comm. יְהוָה, in pause יִהוָה</td>
<td>1. comm. יְהוָה, (יִהוָה), (יִהוָה) וַעֲּדֵּשׁ</td>
</tr>
<tr>
<td>יִהוָה, in pause יִהוָה</td>
<td>וַעֲּדֵּשׁ</td>
</tr>
<tr>
<td>2. { m. יְהוָה (יִהוָה), in pause יִהוָה</td>
<td>2. { m. יְהוָה</td>
</tr>
<tr>
<td>f. יְהוָה (יִהוָה prop. יִהוָה)</td>
<td>f. יְהוָה</td>
</tr>
<tr>
<td>3. m. יְהוָה</td>
<td>3. m. יְהוָה</td>
</tr>
<tr>
<td>f. יְהוָה</td>
<td>f. יְהוָה</td>
</tr>
</tbody>
</table>

The forms included in parentheses seldom occur. A complete view of these pronouns, with their abbreviated forms (suffixes), is given at the end of § 33.

REMARKS.

1. First Person.

1. The form יְהוָה is nearly as frequent in the Old Testament as יִהוָה. The former is found in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the suffixes (§ 33). In the Talmud, יְהוָה is very seldom used, and יִהוָה is prevalent.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. The plural יְהוָה is manifestly formed from יְהוָה (with the exchange of וַ for וַ) by the

* In Phœnician it is written "יְהוָה, without the ending ו, and spoken somewhat like anekh (Plauti Panulus, v. 2, 35, Gesenii Mon. Phœnica, pp. 376, 497). A trace of this form is found in the Ethiopic gaddahu (I have killed). In ancient Egyptian, ANK (pronounced anok).
addition of א. The form י, from which the suffixes are derived, occurs only in Jer. xlii. 6 (קֶחַיָּה). The form יה is found only six times; e.g. Gen. xlii. 11; Numb. xxxii. 32. (In the Talmud י 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, much more, the third person spoken of.

II. Second Person.

4. The forms רֹס, רַס, רָס, רָס, are contracted from רֶס, etc., and the kindred dialects have still the n before the r. Arab. ḡa, ḡa thou, plur. ḡa, ḡa ye. The essential syllable is רֶס, and on it the meaning thou depends (see § 44, 1); the an prefixed is demonstrative, and gives more support to the form. רֶס without n occurs only five times, e.g. Ps. vi. 4, and each time as קֶחַיָּה with the Qere רֶס. As the vowels of the text belong to the Qere § 17, the reading of the קֶחַיָּה may have been רֶס, as an abbreviation from רֶס, comp. Num. xi. 15; Deut. v. 24.

The feminine form was originally pronounced רֶס (with the feminine designation ל, probably from רֶס she, properly theu she; compare חָס § 47, 2), as in Syriac, Arabic, and Ethiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflexion of the verb are derived from it (see § 44, Rem. 4, § 59, 1). The final l sound, however, was gradually given up (in Syriac also it was at length only written, not pronounced), and therefore dropped, so that the Jewish critics, even in the above-mentioned passages, place in the Qere רֶס, the Shva of which stands in the punctuation of the text (§ 17). The same final l appears, moreover, in the unfrequent forms of the suffix, ר, ר (§ 58).

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

III. Third Person.

6. The א was, perhaps, heard at the end of רֶס and רֶס, as a kind of half vowel, הֹא, הֶא, as in German die (old Germ. thi, this), vie, vie. A trace of this is also preserved in the Arabic, as הֹוָא, הִיָּא, in the common dialect הָא, הֶא.

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

7. The plural forms רַס and רַס are obtained from רֶס and רֶס in the same manner as לֶס from לֶס. In Arab., where they are pronounced ḡa, ḡa, the obscure vowel sound is retained, for which Seghol stands also in the suffixes רַס and רַס (comp. § 27, Rem. 4, b). The רַס in both forms (רַס, רַס) has a demonstrative force. In Chal. (רַס, רַס), Arab., and Ethiop. (הָא, הָא) there is an ח or ע appended, which appears in Hebrew in the poetical forms יד, יד, יד (§ 58, 1).

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

* Some rare exceptions occur; see in Lev. xiii. 10; xx. 17.
§ 33. THE SUFFIX PRONOUN.

SECT. 33.

THE SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative:* the accusative 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. וּפ and י his (from נָו he), thus יִפְלְלֵי וּפ I have killed him, וּפְלֵי his horse.

Instances of the same construction occur in Greek, Latin, and German, as παρὶπ μου for παρὶπ ἐμοῦ, Lat. occum in Plautus for ecco eum, Germ. du hast o for du hast es [comp. vulgar English givm for give them]. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. In respect to the cases which these suffixes denote, let it be remarked—
   a) When joined to verbs, they denote the accusative (but comp. § 121, 4), יִפְלֵי I have killed him.
   b) When joined to substantives, they denote the genitive (like παρὶπ μου, pater ejus), and then serve as possessive pronouns, as יִנ ל (abhi-i) my father; יִפְלֵי his horse (so that it is as much equus ejus as equus suus, comp. § 124, 1, b).
   c) When joined to particles, they denote either the genitive or the accusative, according as the particle includes the meaning of a noun or a verb, e. g. יִנ ל (prop. my vicinity) with me, like mea caussa, on the contrary יִנ ל behold me.
   d) The dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (ג sign of the dative, ג in, ג from, § 102) with the suffixes, as יִנ to him, יִנ in him, יִנ from you.

3. Some of these suffixes are probably derived from forms of the separate pronoun, which were early lost in Hebrew, as יִ ל thee, from a form like יִ ל thou. This applies also to the affectatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative), and the suffix of the noun (the

* See an exception in § 121, 3.

† That a palatal (k) and lingual (l) are liable to be exchanged, is manifest from the speech of young children, who frequently confound them, as likkie for little. Obvious instances of this exchange are found in many languages, as Gr. διαίκ—καίκ, Gr. τις—κολ. ρις, Lat. quis, and in the Hebrew itself יִנ ל to drink. There is thus a strong presumption that the pronoun of the second person in the Semitic languages must have had two forms, one with k and the other with l, as יִנ ל and יִנ ל, יִנ ל and יִנ ל.—Tr.
genitive), are mostly the same in form, but sometimes they are different, e.g. ־ "me, י י.

The following Paradigm gives a view of all the forms of the pronoun, both separate and suffix; more explanation about the suffix of the verb and the mode of attaching it to the verb will be found in §§ 56, etc., about the suffix of the noun in § 91, about prepositions with suffixes in § 103, about adverbs with suffix § 100, 5.

### A. THE PERSONAL PRONOUN

<table>
<thead>
<tr>
<th>Nom</th>
<th>Nominative of the Pronoun, or Separate Pronoun</th>
<th>Accusative of the Pronoun, or Verbal Suffix</th>
<th>Genitive of the Pronoun, or Nominal Suffix (pron. possessive)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>A. Simple Form.</td>
<td>B. With 2. Empthetick</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A. Scff. to Nouns Singular</td>
<td>B. To Nouns Plural and Dual</td>
</tr>
</tbody>
</table>

#### Singular

1. com. יִשְׁנָה, in pause

   יִשְׁנָה (yishnah), in

2. [f. יִשְׁנָה (yishnah)]

   יִשְׁנָה (yishnah).

3. יִשְׁנָה (yishnah) ]

   יִשְׁנָה (yishnah).

4. יִשְׁנָה (yishnah) ]

   יִשְׁנָה (yishnah).

#### Plural

1. com. יִשְׁנָה (yishnah) ]

2. [f. יִשְׁנָה (yishnah) ]

3. יִשְׁנָה (yishnah) ]

4. יִשְׁנָה (yishnah) ]

#### Notes

- The forms with an asterisk are exclusively poetical, and those in parentheses are of rare occurrence.
Sect. 34.

The Demonstrative Pronoun.

Sing. m. זה\*  

f. זהה (זה, הזה) \} this.  

Plur. comm. אלה (rarely אלה) these.

The feminine form אלה is for אנה (from אנה = אנה and the feminine ending ה, see § 80), and the forms א and אלה, which are both of rare occurrence, come from אלה by dropping ה. אלה and אלה (akin to the Arabic article الله, see § 35, Rem. 1) are plural according to use, and not according to grammatical inflexion. The form אלה occurs only in the Pentateuch and 1 Chron. xx. 8, and there always with the article אלה (Rem. 1). The ending ה in אלה (same as ה) is a demonstrative appendage, as in אלה (§ 32, Rem. 7).

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

Rem. 1. This pronoun receives the article ( הזה, הזהה, הזה) according to the same rules as the adjectives, § 111, 2, and § 122, 1. There are, besides, some peculiar forms in which זה is inserted after the article, הזה Gen. xxiv. 65; xxxvii. 19; הזה fem. Exe. xxxvi. 35, and shortened הזה 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 اَللهَdi as relative pronoun.

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

Sect. 35.

The Article.

Originally the article was a demonstrative pronoun, akin to the pronoun of the 3rd person. It nowhere occurs in Hebrew as an independent word, but always in close connexion with the word before which it stands. Its usual form is זה, with a short sharp-spoken ذ and a doubling of the following consonant (by Daghesh forte), e. g. השבב the sun, הזה the river for הזה (according to § 20, 3, b).

When, however, the article הזה stands before a word beginning with a guttural,

* In most languages the demonstratives begin with a, hence called the demonstrative sound, which is, however, interchanged with a sibilant [as in Heb. ה] or a rough breathing. Thus in Aram. נֶה, נְה this, Arab. du, ahi, dha; Sanskr. sa, sa, tta, [Gr. θ, y, ρε], Goth. sa, so, thuia; Germ. du; der, die, das [our the, this, that; Welsh dyna; ynn, lyna], etc.
which (according to § 22, 1) does not admit of Daghest forte, then the short and sharp ă (Pathach) is lengthened into ă (Qamets) or Ă (Seghol).

But to be more minute:

1) Before the weakest guttural ภ and before מ (§ 22, 5) the vowel of the article is always lengthened, as ภ the father, מ the mother, ภ the man, מ the light, מ the foot, מ the head, מ the evil-doer.

2) For the other gutturals it is in general the rule, that the stronger the guttural the stronger is the syllable of the article, both as to its sharpness and its short Ă. But there are then two cases to be distinguished:

A) When the guttural is followed by any other vowel than Ă, ą or Ă, Ă, then:
   a) before מ and מ (as being stronger), the article regularly remains מ, as מ that, מ the month, מ the strength; with rare exceptions, as מ Gen. vi. 19, and always מ those; b) before מ the Pathach is generally lengthened, as מ the eye, מ the city, מ the servant, pl. מ. (Exceptions in Jer. 12. 9; Prov. ii. 17.)

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

It may be added, that gender and number (just as in our language) have no influence on the form of the article.

Rem. 1. The form of the Hebrew article מ seems to have originated from מ, the מ of which is constantly assimilated to the next letter (like מ from מ: § 19, 2.) This assimilation is to be accounted for from the enclitic nature of the article. In the Arabic it sounds מ (pronounced م by the Beduines), the מ of which is likewise assimilated, at least so before all letters sounding like מ and מ, and before מ, מ, and מ; e.g. al-Koran, but as-saana (by the Bed. has-saana), e.g. Heb. מ the year. The Arabic article itself occurs also in the Old Testament in the Arabic name מ Gen. vi. 20, and perhaps also in מ מ, ice, מ, e.g. מ Eze. xiii. 11, 13; xxxviii. 22; and according to others also in מ the people, Pr. xxx. 31.

N.B. 2. When the prepositions מ, מ, and מ of comparison (§ 102) come before the article, the מ is dropped by contraction, and the preposition takes its points (§ 12, 5, and § 23, 5), as מ in the heaven for מ מ; מ to the people for מ מ; מ on the mountains. With מ, however (which is less closely connected with the word), the מ very often remains, as מ Gen. xxxix. 11, but also מ Gen. xcv. 31, 33; else it seldom remains except in the later books, as

§ 37. THE INTERROGATIVE AND INDEFINITE PRONOUNS.

With י, which is in its conception still less closely connected with the word, the י always remains, as יִהְיָה and the people.

SECT. 36.

THE RELATIVE PRONOUN.

It is the same for both genders and numbers, who, which. In the later books, and also in some of the earlier, viz., in Canticles constantly and in Judges occasionally, instead of this full form we have י (with the נ elided and the י assimilated, § 19, 2, 3), more rarely י Judges v. 7; Cant. i. 7, once י before נ Judges vi. 17 (else י before gutturals), and even י Eccl. ii. 22; iii. 18. On the mode of expressing the cases of the relative, see § 123, 1.

נֶּה is used also as a conjunction, like quod, oun, that. Closely connected with it in meaning is יִהְיָה, which also belongs to the pronominal stems, § 104.

SECT. 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

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

The pointing of י with Qamets is seldom found except in pause and before נ and י, as יִהְיָה יִהְיָה what are ye? יִהְיָה יִהְיָה what do ye see? rarely before י as in Josh. iv. 6, 21. It is commonly written in close connexion with the following word: a) יִהְיָה with Magerp and Dagesh forte conjunctive (§ 20, 2), as יִהְיָה יִהְיָה what to thee? and even in one word, as יִהְיָה what to you? Is. iii. 15, מִי what is this? Ex. iv. 2; b) before the harder gutturals י, ר, י, it likewise receives Patach with the Dagesh implied in the guttural (§ 22, 1), יִהְיָה Num. xiii. 18; c) when the guttural has Qamets, it receives Seghol (according to § 27, Rem. 2), as יִהְיָה יִהְיָה what hast thou done? This Seghol stands also occasionally before letters that are not guttural, as יִהְיָה יִהְיָה what voice, etc. 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 יִהְיָה יִהְיָה (see more in the Lexicon, under יִהְיָה in the note).

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

* In Phoenician the full form יִהְיָה does not occur, but י is pronounced ya, ye, i, and יִהְיָה ye, es; see Gesen. Mon. Phoenicia, p. 438. Mover’s Phoenic Text I. p. 81, etc., II. p. 44. Comp. above, § 2, 5. Also in modern Hebrew י has become quite predominant.
CHAPTER II.

THE VERB.

SECT. 38.

GENERAL VIEW.

1. The verb is, in the Hebrew, the most elaborated part of speech as to inflexion, and also the most important, inasmuch as it mostly contains the stem of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. Yet all verbs are not stem-words. Like nouns they may be divided, in respect to their origin, into three classes,—

a) Primitives, e. g. לֵלָע to reign; בָּשׁ to sit.

b) Verbal derivatives, derived from other verbs, e. g. יֵזֵכֵת to justify, יֵזֵכֵית to justify one's self, from יִצֵּכַה to be just; commonly called conjugations (§ 39).

c) Denominatives, or those derived from nouns in the form both of the primitives and the derivatives; e. g. לָלֵך to pitch a tent, from בֶּלַק a tent; מָלֵך to root out and מָלֵך to take root, from מָלֵך a root.

The noun, from which the denominative verb comes, is in most cases itself derivative; e. g. מַלְכָה to be white, hence מִלְכַה a brick (from the colour), and hence again מַלְכָה to make bricks; from מָלֵך to increase greatly, מַלְכ a fish, and hence again מַלְכ 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 consonants, originally a mere servile, has become a radical; e. g. יַסֵל to rest, to set one's self down; hence the noun יָסֵל a setting down; hence again יָסֵל to descend: in like manner יָסֵל grave, destruction (from יָסֵל), hence יָסֵל to destroy.

SECT. 39.

1. The 3rd person Preterite of the simple form of the primitive verbs (i. e. Kal, see No. 4) is generally regarded as the stem-form or ground-form of the verb, as לָשׂנָה he has killed, לָשׁ he was heavy.* From this are derived the other persons of the Preterite and the Participle. Another, more simple still, is the Infinitive, as לָשָׂנָה, also לָשָׂנָה, with which the Imperative generally agrees in form, and from which is derived the Future.

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

The first ground-form, of two syllables (Arab. qata'la, qatia, qatula), may be called the concrete, and the second, which is generally monosyllabic (Arab. qat, qul, qul), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is 1, the full stem appears only in the second form; e. g. לְהַשַּׁעַל, of which the 3rd person Pret. is לְהַשַּׁעַל.

2. From the simple form of the primitives, viz., Kal, are formed, according to an unvarying analogy in all verbs, the verba derivativa, 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. לְהַשַּׁעַל to learn, לְהַשַּׁע to cause to learn, to teach; לְהַשַּׁע to lie, לְהַשַּׁע לְוַי לְוַי to cause to lie, to lay; לְהַשַּׁע לְוַי לְוַי to judge, לְהַשַּׁע לְוַי לְוַי to contend before a judge, to litigate. In other languages such words are regarded as new derivative verbs; e. g. to fall, to fell; lactère, to suck, lactare, to give suck; jaceere, to throw, jaceere, to lie; γένομαι to be born, γεννᾶ to bear. But in Hebrew, where these formations are beyond comparison more regular than e. g. in the German, Latin, and Greek, they are called, since the time of Reuchlin, conjugations (Heb. בֹּאִין, more correctly species, modifications) of the primitive form, and both in the grammar and lexicon are always treated of in connexion as parts of the same verb.

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

In the Aramaean this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable נָ. הָ. 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 simple form is called Kal (לְהַשַּׁע light, because it has no formative additions); the others (לְהַשַּׁע לְוַי לְוַי heavy, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, לְהַשַּׁע he has done.† Several of them have passives which distinguish

* The term Conjugations, therefore, is evidently to be taken here in a different sense than in Greek and Latin grammar.
† This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and has been exchanged for לְהַשַּׁע, which possesses this advantage, that all its conjugations are actually in use in the Old Testament. There is, however, some indistinctness in the pronunciation of some of its forms, as לְהַשַּׁע, לְהַשַּׁע. The Paradigm לְהַשַּׁע,
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.**
1. Kal. יָּלַל to kill.
2. Niphal. יָּלַל to kill one's self.
3. Piel. יָּלַל to kill many, to massacre.
4. Hiphil. יָּלַל to cause to kill.
5. Hithpael. יָּלַל to kill one's self.

**Passive.**
(wanting.)
(very rare.)
Pual. יָּלַל
Hophal. יָּלַל
Hothpael. יָּלַל

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 their arrangement more appropriate. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. Kal. 2. Piel and Pual. 3. Poel and Poal (§ 55, 1). 4. Hiphil and Hophal. 5. Hithpael and Hothpael. 6. Hithpael (§ 55). 7. Niphal. 8. Wanting in Hebrew. 9. Piel. The more appropriate division is into three classes; a) The intensive Piel, with the analogous forms derived from it; b) The causative Hiphil, and its analogous forms (Shaphel, Tiphal); c) The reflexive and passive Niphal.

**Sect. 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 poor, having only two tenses (Preterite and Future*), 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 diversity in the senses of the same form, § 125, etc.) or in syntactical connexion with other words. The jussive and optative are sometimes indicated by peculiar forms of the Future (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. Gramm. 2. A. 1, 135.

2. In the inflexion of the Pret. and Fut. 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.

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* See note on “the Future and its inflection,” § 47, p. 79.—Th.
§ 41. CONJUGATIONS.

As a preliminary view for the beginner, we exhibit here in a Table the formative syllables (affectatives and preformatives) of both tenses. Fuller instruction concerning them will be found in §§ 44—47 in connexion with the Paradigms.

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

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

SECT. 41.

The general analogy in the inflexion of verbs, which is normally exhibited in the stems with strong and firm consonants, holds good for all verbs; and the deviations which occur from this model of the strong and regular verb, are only modifications owing to the peculiar nature and the feebleness of many consonants, viz.—

a) To the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (guttural verb, §§ 62—65).

b) To the falling away of a strong stem-letter by assimilation or contraction (contracted verb, §§ 66, 67), as, ש, הב, י.

c) To the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (quiescent or feeble verb, § 68, etc.), as ב, ד.

The letters of the old Paradigms יִּוּ are used in naming the letters of the stem, א designating the first, ט the second, and י the third. Hence the expressions, verb יִּוּ for a verb whose first radical is יִ (prima radicalis יִ); verb יִ for one whose third radical is יִ (tertia radicalis יִ); verb יִּיִּ (y doubled) for one whose second and third radicals are the same (media radicalis geminata).

[In the Tables which follow, the words marked with an asterisk are normal forms, which serve as models for others.]
As the rules for the inflexion of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient, and it will also exhibit the subject in the clearest light to the learner, if we present, while treating of the former, whatever belongs to the general analogy of the verb.

### TABLE B. REGULAR VERB.

<table>
<thead>
<tr>
<th></th>
<th>KAL</th>
<th>NIPHAL</th>
<th>PIEL</th>
<th>PUAL</th>
<th>HIPHIL</th>
<th>HOPHAL</th>
<th>HITHPAEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perf. 3. m.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
</tr>
<tr>
<td>3. f.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<tr>
<td>2. m.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
</tr>
<tr>
<td>2. f.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<tr>
<td>1. c.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<tr>
<td>Plur. 3. c.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<tr>
<td>2. m.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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</tr>
<tr>
<td>2. f.</td>
<td>יְבֻלַת</td>
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<td>יְבֻלַת</td>
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<tr>
<td>1. c.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<td>יְבֻלַת</td>
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<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
</tr>
<tr>
<td>Inf. abs.</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
<td>יְבֻלַת</td>
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<td>Constr.</td>
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<tr>
<td>Inf. m.</td>
<td>יְבֻלַת</td>
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<td>יְבֻלַת</td>
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† [Or jussive, according to Rödiger, and so throughout all the following Tables.—Edt.]
§ 44. PRETERITE OF KAL AND ITS INFLEXION.

This Paradigm (together with the Table of the formative syllables in § 40, 2) exhibits a complete view of the usual and normal forms. Full explanations are given in the following sections (48—55), where every subject is elucidated on its first occurrence; thus, under Kal the inflexions of the Preterite, and of the Future and its modifications, are minutely explained with reference also to the other conjugations; and under the regular verb are given the forms and significations of conjugations which apply also to the irregular, etc.

A. THE SIMPLE FORM, OR KAL.

SECT. 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3rd person Pret. in Kal is יָשְׁנָי, with a short A (Pathach), in the second syllable, especially in transitive verbs. There is also a form with E (Tsere), and another with O (Cholem), in the second syllable; the two latter are usually found with intransitive meaning, and serve for expressing states and qualities, e. g. יָשָׁנָי to be heavy, יָשָׁנָי to be small. Sometimes both forms, the transitive and the intransitive, exist together, as יָשָׁנָי to fill (Esther vii. 5), יָשָׁנָי to be full (comp. § 47, Rem. 2), yet also with the same signification for both forms, as יָשָׁנָי and יָשָׁנָי 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 inflexion on Dagesh lene 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 Shva on the shifting of the tone, as יָשָׁנָי. In Aramean it wholly falls away in the root itself, as יָשָׁנָי, יָשָׁנָי.

2. Examples of denominatives in Kal; יָשָׁנָי to cover with pitch, from רָשָׁנָי pitch; יָשָׁנָי to salt, from יָשָׁנָי salt.

SECT. 44.

PRETERITE OF KAL AND ITS INFLEXION.

1. The inflexion of the Preterite, in respect to person, number, and gender, is effected by the addition of fragments of the personal pronouns (afformatives) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a participle, or a verbal adjective; thus יָשָׁנָי thou hast killed,

* A verb middle A is one that has Pathach or Qamets under the middle radical or in the second syllable; a verb middle E, one that has Tsere; and a verb middle O, one that has Cholem.—Ts.

† On the intimate connexion between the Preterite and the verbal adjective, see what has been already said, § 39, 1. In intransitive verbs they have the same form, as יָשָׁנָי full, or he is full; יָשָׁנָי small, or he is small. In transitive verbs the participle presents, indeed, a different form (עָשָׁנָי), still with יָשָׁנָי may be compared the adjective form יָשָׁנָי, though generally it is expressive of quality, as יָשָׁנָי wise, יָשָׁנָי adversary (§ 48, 1).
(properly killing-thou, or killer-thou, a killer wast thou, הָּאָבִּים), והָּבִּים howas fearing, fear ing ye (for בְּנֹּת נָנוֹת). In the second person this is readily seen as well as in בֵּן בַּנִּים we have killed for בֵּן בַּנִּים. In the first person sing. והָּבִּים we have —, the simple germ of the pronoun, united with the demonstrative sound ה, by which the affirmative is at once distinguished from the suffix forms בָּהָנִים and — (as if one would form בָּהָנִים, והָּבִּים I after the analogy of והָּבִּים).* In the third person, והָּבִּים (originally והָּבִּים, והָּבִּים I after the analogy of והָּבִּים) is a designation of the feminine (as in the noun § 80, 2), and I (orig. i) is a sign of the plural.

In the Indo-Germanic tongues, the inflexion by persons originated in the same manner, by appending pronominal forms, as is shown in Sanskrit and Greek; e. g. from the stem as (to be) Sanskr. आसिं, आस; Doric ήμι ήμι for ήμι ήμι I am, where the ending μι belongs to μ and μ; Sanskr. ऋ, ऋ thou art, where ऋ is nearly equal to ऋ; Sanskr. ऋ, ऋ is, where ऋ corresponds to the pronoun ऋ, etc.; [and this is shown better still in Welsh, e. g. wnt, I am (with ending f from f I), wnt thou art (ending t from it thou), wnt he is (no ending as in Hebrew), wnt we are (ending m from ni we), wnt they are (ending ch from chuci you), wnt they are (ending nt from hunyt they)].

But the etymology in all these languages [except in Welsh] is more obliterated than in Hebrew. This is partly true also of inflexion in the other Semitic languages; e. g. 1st pers. Arab. qatālū, Syr. qetleth, where the characteristic i is wholly lost.

2. In respect to vowel changes, the analogy of the 3 fem. sing. והָּבִּים is followed by the 3 masc. plur. והָּבִּים, and that of the 2 masc. sing. והָּבִּים, by all the forms of the first and second persons.† Only והָּבִּים, והָּבִּים 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 inflexion to the type of verbs middle A, generally lose the E sound, which passes over into Pathach, as the Paradigm shows. The original E appears, however, regularly in the feeble stems והָּבִּים (§ 74, Rem. 1); in strong stems only in pause, i. e. when the stress of voice falls upon it, as והָּבִּים she cleaves, Job xxix. 10; comp. 2 Sam. i. 23; Job xii. 15.

2. In some feeble stems middle A, the a under the second radical sometimes passes over into (א) or (א), when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus והָּבִּים ye have asked 1 Sam. xii. 13, והָּבִּים ye possess Deut. iv. 1, 22; so also before suffixes, והָּבִּים I have asked him 1 Sam. i. 20, והָּבִּים 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 3rd pers. Pret. is strictly והָּבִּים, והָּבִּים, והָּבִּים, not והָּבִּים, והָּבִּים, והָּבִּים. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs middle O, Cholem is retained in the inflexion where it has the tone, as והָּבִּים. But when the tone is thrown forward, Cholem becomes Qamets-chatuph. as והָּבִּים ye are able, והָּבִּים I have overcome him Ps. xiii. 5, והָּבִּים (see § 49, 3) and thou wilt be able Ex. xviii. 23.

* Gesenius maintained (and so does Ewald), that the affirmative והָּבִּים comes strictly from והָּבִּים, והָּבִּים, an ancient form supposed to have been actually used for והָּבִּים.—Ta.

† In the Paradigms, the forms והָּבִּים and והָּבִּים are, therefore, marked out with an asterisk as model-forms, for the notice of the beginner.
§ 45. THE INFINITIVE.

4. Unfrequent forms: Sing. 3 fem. in הָיָה (as in Arab. Ethiop. Aram.) e. g. הָיָה Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1, a) common also in stmes ֹּ֫ and ַּ֫ (§ 71, Rem. 1, § 75, Rem. 1).—2 masc. הָיָה (the full form) for יָה, as יָהָה, Mal. ii. 14; comp. Gen. iii. 12. This occurs often.—2 fem. sometimes has still a Yodh at the end, especially in Jeremiah and Ezekiel, as יְהָה Jer. xxxi. 21 (which should properly be spoken יְהָה, according to what is said of the pronoun יָה in § 32, Rem. 4). With this is connected the form יָה before suffixes (§ 59, 1, c).—1 com. sometimes without Yodh, as יָהָה, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This, however, is found only in Ketibh; the Qri has the full form.—Plur. 2 fem. הָיָה (according to others הָיָה) Amos iv. 3.—3 com. seldom with the full plural ending ה (often in Chald. and Syr.), as יָהָה Deut. viii. 3, 16, or with a superfluous ה (according to Arabic orthography), as יָהָה, Jos. x. 24. In the Future, the form with י is more frequent; see § 47, Rem. 4.

N.B. 5. In connexion with the affective, הָיָה, הָיָה, the tone is on the penultima, and the word is Mild; with the others it is Mild (§ 15, 2). The place of the tone is shifted, a) in several persons by the pause (§ 29, 4), where it is moved backwards, and at the same time the vowel of the second syllable, if dropped, is restored again, as יָהָה, יָהָה, יָהָה; b) by Vav conversive of the Preterite, where it is moved forwards one syllable (§ 49, 3).

SECT. 45.

THE INFINITIVE.

1. The Infinitive, originally a verbal substantive, has two forms—a shorter and a longer form. The shorter (Infinitive construct), in Kal לָשׁ, is the most usual; it can take the pronominal suffixes, can be followed both by the nominative of the subject and the accusative of the object (§ 133), and may be preceded by prepositions, as לָשׁ to kill (§ 132, 2). The longer form (Infinitive absolute or emphatic), in Kal לָשׁ, is used when the action of the verb is presented by itself, without direct connexion with other words; and most frequently, when the Infinitive is added to the finite verb, as an adverbial accusative, for the sake of emphasis. The first is the original form, and has retained more of the character and flexibility of a verbal noun; the second is somewhat more inflexible, and expresses rather the abstract idea of the verb. See full explanations in the Syntax (§§ 131—133).†

2. Between לָשׁ and לָשׁ, there is this difference in the form, that the latter has Cholem unchangeable, but the former has Cholem changeable (hence with suff. לָשׁ). In the derived conjugations (except Hiphil and Hophal), the Infin. absol. has also generally such a firm ָ, although the Infin. constr. has other vowels, e. g. in Piel we have לָשׁ besides לָשׁ.

* Almost all these forms, which in Heb. are unfrequent, are the usual ones in the kindred dialects, and may, in a proper sense, be called Chaldnisms, Syrisms, and Arabisms.
† In Rödiger's Paradigms, the Inf. constr., as the predominant form, is put before the other, under the name of Infinitive, מִשְׁמֶנֶד; but we deviate in this respect in our Tables of the present edition.—Edtr.
Besides יָנָה, the Infin. Kal has also the following unusual forms:—

a) יָנָה, e.g. יָנָה to lie, Gen. xxxiv. 7.

b) יָנָה and יָנָה, יָנָה (feminine forms from יָנָה and יָנָה); as נָה to hate, נָהֲהל to approach Ex. xxxvi. 2, נָהֲהל to pity Eze. xvi. 5. (As a verbal noun, also, the Infin. may take the feminine ending.)

c) יָנָה (as in Chaldee); e.g. יָנָה to call, Num. x. 2.

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

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

The מ is here so closely connected, that it constitutes part of the grammatical form, as appears from the syllable-division and the use of Dagesh long, viz., יָנָה lin-pol (§ 28, 1), so also lig-pol, just as in the Fut. יָנָה, יָנָה. On the contrary, יָנָה Job iv. 13, יָנָה 2 Sam. iii. 34, where the prepositions מ and מ are conceived to be less closely connected with the Infinitive, and by way of exception also with מ, as יָנָה פָּלֵל Jer. i. 10.

Sect. 46.

THE IMPERATIVE.

1. The leading form of the Imperative יָנָה (יָנָה) is the same which lies also at the basis of the Future (§ 47), and which, when viewed as an Infinitive (§ 45), is likewise allied to the noun.† It expresses only the second person, but has inflexions for the feminine and the plural. For the third person it has no form (see § 130, Rem. 2), but this is expressed by the Future in the jussive (§ 127, 3, c), and even the second must be expressed by the jussive form, when a negative precedes, as יָנָה לָךְ ne occidas (not יָנָה לָךְ). The proper passive conjugations have no Imperative,‡ but the reflexive Niphal and Hithpaél have.

2. The inflexion is quite similar to that of the Future, and it will be comprehended from the explanations given below, in § 47, 2. Like the Future, 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 יָנָה, there is also one with Pathach, as יָנָה (as in the Inf. and Fut.) 2 Sam. xiii. 5; but Pathach in יָנָה is the regular vowel for the Imp., from יָנָה. See the Paradigm.

† The Inf. absol. also is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, b). 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 Future. It might rather be supposed, that the Imper. is a shortening of the 2nd person of the Future (יָנָה, from יָנָה); but in reality these three forms are each independent, and have not sprung one from another, but stand all alike on the basis of the abstract verb (§ 39, 1). The inflexion of the Imper. may certainly have been borrowed from the Future.

‡ An Imper. is found twice (Eze. xxxii. 19; Jer. xlix. 8) in Hophal, but with a reflexive meaning.
§ 47. THE FUTURE AND ITS INFLEXION.

2. Less frequently there is found in the first syllable of the feminine and plural form an ־ (Qamets-chatuph), instead of the ־, as יִשָׁר draw ye Exe. xxxii. 20, יִשָׁב reign thou (fem.) Judges ix. 10.

3. In the form יִשָׁר, the ־ is at times dropped, and then a helping vowel is introduced, as in יִשָׁר hear ye (fem.) for יִשָׁר Gen. iv. 23; comp. יִשָׁר call ye (fem.) for יִשָׁר Ex. ii. 20. The shortening is probably owing to the guttural.

SECT. 47.

THE FUTURE AND ITS INFLEXION.*

1. Fragments of the personal pronoun are employed in the inflexion of the Future as well as of the Preterite; but in the Future these fragments are pre-fixed (preformatives)† to the stem in the abstract form (ךָֽבֶֽשַׁ). These formative particles, inasmuch as they stand before the verbal form, the tendency of which is to have the tone at the end, are much more abbreviated than the afformatives of the Preterite, so that in every case only one consonant remains (ך, ש, נ, נ) mostly with a very short vowel, viz., vocal Sh'va. But as these are not always sufficient to mark, at the same time, the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the Table, § 40, 2.

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

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

In the 2nd pers. sing. the ־ in יָֽלֵֽשְׁבַּר is from יָֽלֵֽשְׁבַּר, the ־ in יָֽלֵֽשְׁבַּר is the sign of the feminine, as in יָֽלֵֽשְׁבַּר thou (feminine, see § 32, Rem. 4). In the 2nd pers. plur. the ־ (more fully ־, see Rem. 4) in יָֽלֵֽשְׁבַּר is the sign of the plural as in the 3rd person and already in the Preterite (§ 44, 1), and is here appropriated to the

* In this translation the grammatical terms, used by Gesenius himself, and by most other Hebraists, are generally retained, in preference to those adopted by Rödiger after the example of Ewald. A general change of the terminology would occasion inconvenience and some perplexity, particularly in using the best Hebrew lexicons now extant, while it would scarcely secure advantages to counterbalance. Accordingly the tenses are here designated by the usual names. By Rödiger, however, the Future is called Imperfect, as expressing what is unfinished, in progress, and future; in contradistinction from the Perfect, which expresses what is actually finished and past, or conceived to be so (see in the Syntax, § 125). It may be added, that Prof. Lee calls the Future the Present tense. In this, however, he seems to stand alone.—Tr.

† There is this striking difference in the formation of the two tenses; that the more objective Preterite begins with the verbal stem, and ends with the pronominal sign as something subordinate; while the Future, on the contrary, begins with the pronoun denoting the subject from which the action of the verb proceeds. See more in the Syntax, § 123, etc.
masculine; נָ in נֹלְכָּ֗ם is the sign of the plural feminine (in Chaldee ֽגָּרָּה), or borrowed from נָקָּה ֖אָ.

In the 3rd person נִּפְּרֶ֑ס, the ' cannot be so easily explained, as no corresponding pronoun can be found for it in the Hebrew; the ' may, however, stand as a stronger consonant for ָ (from נָא), properly נָפְּרֵ֑ס, because ָ at the beginning of a word was mostly avoided in Hebrew (comp. בָּעָ֑שׁ for בָּעַ֑שׁ, § 69); and hence the plural נֹלְכָּ֗ם by adding the plural-ending ַ. The נ in the feminines נֹלְכָּ֗ם, נֹלְכֻּ֗ם, which are precisely the same as the 2nd person, is probably allied to the feminine-ending, נ— [or it may come, as Gesenius thought, from נָי she, by changing נ into נ, which is often done].

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

Rem. 1. The final ָ (Cholem) is only tone-long (§ 9, No. 10, 3), as in the Infin. and Imper. Hence, a) The examples in which it is written fully are very rare, and are to be regarded as exceptions. b) Before Maqephit becomes Qamets-chuiph; e.g. נֹלְכָּ֗ם and he wrote there, Josh. viii. 32. c) It becomes vocal Sh'va before the afformatives וֹ and ַ. In the few instances in which it remains before such afformatives, the pointing becomes ָ, because it stands close before the pause, e.g. נֹלְכָּ֗ם, yish-pŭd (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 נֹלְכָּ֗ם, Intransitive verbs (middle E and O) take ָ (Puthach) in the Future, as נֹלְכָּ֗ם to be great, Fut. נֹלְכָּ֗ם; נָ to be small, Fut. נֹלְכָּ֗ם. Sometimes both forms exist together; the Fut. with ָ is then transitive, and that with ָ intransitive; e.g. נֹלְכָּ֗ם he will cut off, will reap; נֹלְכָּ֗ם he will be cut off, i.e. will be short. So also נֹלְכָּ֗ם, Fut. ָ, to subdue; Fut. ָ, to be subdued; Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e.g. נֹלְכָּ֗ם and נֹלְכָּ֗ם he will bite. In the irregular verbs, the feeble ָ (Tære) is also found in the final syllable, as נָלָּ for נָלָּ; he will give. These three forms of the Future are called Future 1, Future 2, Future 3.

3. For the 3rd plur. fem. נֹלְכָּ֗ם is substituted in three instances, to distinguish it from the 2nd pers., the form נֹלְכָּ֗ם, as in Chaldee and Arabic; e.g. נֹלְכָּ֗ם they shall arise, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances נֹלְכָּ֗ם seems to have been used improperly for the 3rd pers. singular, Ex. i. 10; Judg. v. 26 (and, according to some, Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, nebul, properly see it, is the common form for I eat; and in the French patois, jarooms for j'ai).—In the Pentateuch ָ(na) occurs in place of נָ, especially after Vav consesive (§ 49, 2); e.g. Ex. i. 18, 19; xv. 20, as in Arabic nd. A still more abbreviated form of this termination is found in the Imper. (§ 48, Rom. 3).—Once occurs (Exe. xvi. 50) the anomalous form נֹלְכָּ֗ם with נ inserted, after the manner of verbs וֹ and וֹ (§ 67, 4, § 72, 5).

N.B. 4. The plural forms ending in ָ appear also not unfrequently with the fuller ending נָ.
most commonly with obvious stress on the word at the end of a period, where the vowel of the second syllable is then retained, as בְּרִאָם they tremble Ex. xv. 14, בֵּרֵאשׁ ye shall hear Deut. i. 17. But it is not confined to this position; see e.g. Ps. xi. 2, וָשֶׁרָּם behold!; comp. iv. 3; Gen. xviii. 28, 29, 30—32; Is. viii. 12; I Sam. ix. 13. But the preference for this form at the close of a period is clearly seen in Is. xxvi. 11, וישכֵּךְ וָשָׁרָרָם נְפֶשׁ בָּהֶם they see not; may they see and be ashamed.* This original ending ב is common in Aramaean and Arabic; yet in the vulgar Arabic it is shortened. Of the Fut. with & appended, וָשֵּׂרָם Jer. x. 6, is the only example. (But this stands for וָשֵּׂרָם).

5. In like manner וָשְּרָם has a longer form with final ב, viz., וָשְּרֵבָם, which is also common in Aramaean and Arabic. The וּהְרָם here is scarcely original; probably it arose from imitation of the plural-ending ב. See examples in I 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 וָשְּרֵבָם. Comp. § 29, 4. But the fuller forms in ב and וּהְרָם retain the tone on the last syllable.

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SECT. 48.

SHORTENING AND LENGTHENING OF THE FUTURE AND IMPERATIVE.

(Jussive and Cohortative Forms.)

1. For the insufficiency of specific forms to express the relative Tenses and the Moods in the Hebrew and its kindred dialects, a small compensation is made by changes in the form of the Future, to which a certain signification is either exclusively or principally appropriated.

2. We must distinguish, accordingly, between the common form of the Future and two others, viz., a lengthened form (with a cohortative force) and a shortened form (with a jussive force). The lengthened Future, however, occurs only in the 1st person (with unimportant exceptions), while its shortened form is confined to the 2nd and 3rd persons. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common Indicative form of the Future.

In Arabic the distinction is always clear. Besides the common indicative Future yāqūlu, it has,

a) a Subjunctive, yāqūl; b) a Jussive, yāqūl; and c) a so-called Future energetic, yāqūlān, which is nearly related to the Heb. Cohortative.

3. The characteristic of the Cohortative is a long ע (He paragogic), attached to the 1st person; e.g. יְשַׁרְשְׁהָ for יִשַׁרְשֵׁהָ. 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 afformatives ה and ע, hence it affects the final

* It is worthy of remark, that the Chronicles often omit the Nis where it stands in the books of Kings; see 1 Kings viii. 39, 42; comp. 2 Chron. vi. 29, 33.—1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.
vowel in precisely the same manner as these do; e. g. in Kal, ייבאשא I will observe in Piel, ייבאש let us break asunder, Ps. ii. 3; but in Hiphil, ייבא I will make mention of.

In a very few instances the more obscure ending י צ takes the place of י צ (according to § 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the 3rd person (Isa. v. 19; Ex. xxxii. 20; Ps. xx. 4). The 2nd person, however, receives it in the Imperative. See No. 5.

י צ, as an accusative-ending to a noun, denotes 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), etc. (see § 128).

4. The Jussive occurs only in the 2nd and 3rd persons. Its form is orthographically often the same as that of the Indicative, e. g. ייבא as Ind. he will kill, as Juss. let him kill. But at times the shortening is clearly indicated, as will be shown in every case under the conjugations. In the regular verb it is confined, as a distinct form, to Hiphil, as Juss. ייבא for Ind. ייבא. It is found in Kal and Hiphil of verbs י י and י י; and in all the conjugations of verbs י י, where it consists in the removal (apocope) of the ending י צ; e. g. י י for י צ. (Hence the term, Future apocopated, is frequently applied to this form.) But in all cases the plural forms of the Jussive coincide with the common, only that the ending י צ cannot occur. Also the 2nd pers. sing. fem. sounds like י י, י י, י י, etc., and besides also all the singular and plural forms, when they have pronominal suffixes, e. g. י י, as Indicative in Jer. xxxviii. 15, as Jussive in xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it expresses command and wish, and stands also in conditional sentences (§ 128).

5 The persons of the Imperative, as it is allied in form and meaning to the Future, are also lengthened (by י צ) 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 together. The lengthened Imp. occurs, e. g. in Kal of the regular verb, as י י, י י, י י, י י; the shortened Imp. in verbs י י, as י י for י י; both together in Hiphil, as י י and י י for י י. The signification of these forms is not always so strongly marked as in the Future. The longer form, however, is often emphatic, as י י stand up, י י up! י י give, י י give!
§ 49. PRETERITE AND FUTURE WITH VAV CONVERSIVE.

SECT. 49.

PRETERITE AND FUTURE WITH VAV CONVERSIVE.

1. The use of the two tenses, as will be shown more fully 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 Preterite, the others being in the future form; and, on the contrary, in continued descriptions of the future, the first verb is in the Future, while the rest are in the Preterite form. Gen. i. 1: In the beginning created (Pret.) God the heavens and the earth. 3 v. And said (Fut.) God, Let there be light, and there was (Fut.) light. 4 v. And God saw (Fut.), etc. Just the reverse in Is. vii. 17: Jehovah will bring (Fut.) upon thee, and upon thy people, and upon thy father’s house, days, such as have not come since, etc. 18 v. And it will happen (Pret. יִהְיֶה) on that day . . . . 19 v. And they will come (Pret.). This progress of time, this succession of thought, is usually indicated by the Vav copulative, which, however, in this case, partly, receives itself a somewhat different form, and partly affects the form of the Preterite and Future to which it is prefixed.*

2. The Vav conversive of the Future is the most important. This a) is regularly prefixed with ‘Patkach and a Dagsh gote in the next letter, as לָכַּל and he killed, but to the 1st person sing. with Qamets (according to § 22, 1), as לָכַּל and I killed [see another exception with Dagsh forte omitted, as לָכַּל and לָכַּל in § 20, 3, b]; b) it takes a shortened form of the Future, when that exists (comp. § 48, 4), e. g. in Hiphil לָכַּל (§ 53, Rem. 4), and often at the same time draws the tone back to the penultima, as לָכַּל, shortened לָכַּל, with Vav conversive לָכַּל (and he died), § 67, Rem. 2 and 7; § 68, 1; § 69, Rem. 3; § 71; § 72, Rem. 4 and 7; § 73, Rem. 2.† Yet it is often, particularly in the later books, prefixed to the 1st person sing. with the lengthened form in לָכַּל, e. g. לָכַּל and I plucked, Ezra ix. 3.* See more in § 129.

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* Since it changes in a degree the meaning of the tenses, it is called by the Hebrew grammarians [including Gesenius] Vav conversive (i.e. converting the Fut. into the Pret. and the Pret. into the Fut.). Better [in the opinion of Rödiger, who follows Ewald] is the term Vav consecutive, since it essentially denotes sequence or progress.

† The forms, also, in לָכַּל and לָכַּל, occur very seldom after Vav conversive, לָכַּל Judges viii. 1; Eze. xlv. 8.
This is, as to form, a strengthened Vav copulative (comp. יָגוּד, הָגוּד, יָגוּד, where the prepositions א, ב, ג are strengthened in a similar way), in the sense of and then, and so. The retracting of the tone is found also in similar connexions, like יָגוּד, and the shortening of the verb at the end (epocope) is only accidentally similar to the form of the Jussive, yet this seems to have occasioned the growing use of the Cohortative form in the 1st person.*

3. The counterpart of Vav conversive of the Future is Vav conversive of the Preterite, which joins Preterites to a foregoing Future. In form it is the usual Vav copulative (ו), e.g. יָגוּד (after a Fut.) and it will be; yet 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. יָגוּד I went, יָגוּד (with a Fut. preceding) and I will go, Judges i. 3; יָגוּד Pret., יָגוּד and it shall divide, Ex. xxvi. 33. See more on the use of the Preterite in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It does not take place a) in the 1st pers. pl. יָגוּד Gen. xxxiv. 16; b) in verbs יָגוּד and יָגוּד, e.g. יָגוּד Ex. xxvi. 4, 6, 7, 10, etc., (on the contrary, יָגוּד ibid. vs. 9 and others); c) when such a Perfect stands in pause, e.g. יָגוּד Deut. xi. 15, and frequently also when followed immediately by a tone-syllable (according to § 29, 3, 5), as יָגוּד Deut. xvii. 14.

Sect. 50.

The Participle.

1. Kal has two forms of the Participle, viz., an active, called also Piel (יָגוּד), and a passive, or Pāl (יָגוּד).† The latter is probably a remnant of a lost passive form of יָגוּד.

In the Aramaean the passives of Piel and Hiphil are in like manner lost, except in the Participles.

2. The form of the Participle active of Kal in the intransitive verbs mid. E, and mid. O, coincides with the form of the 3rd person sing. of the Preterite, as יָגוּד.

* The opinion of earlier grammarians, according to which יָגוּד is an abbreviation and contraction from יָגוּד it was (that) he killed, is in every respect erroneous, and now nearly obsolete. The 1 is everywhere an emphatic and. When entire sections and books of the Old Testament begin with it, it is a proof that they were either originally connected with what precedes them, or have been afterwards thus combined together (Lev., Num., Josh., 1 Sam., 2 Sam., Ruth, Est.); so indeed do some books begin with the simple copulative י (Ex., 1 Ki., Ezr.). Equally unfounded is the opinion that it is a contraction of יָגוּד יָגוּד.

† As to whether the hastening of the tone forward expresses itself the reference to the future, and, on the contrary, the shifting of it backward, as in יָגוּד, a closer connexion with what is past, may be left undecided.

‡ The Jewish Grammarians call the Participle also יָגוּד (middle word); yet not in the sense of the Latin name, but as used for a present tense (§ 134, 2), and accordingly holding the middle place between the Preterite and the Future.
§ 51. NIPHAL.

sleeping, from יִשָּׁה; יִשָּׂה fearing, from יִשָּׂה. Comp. the formation of the Part. in Niphal, § 51, 1. But the Participle in verbs mid. A, takes the form of הָכֵל, the 6 of which has sprung from ד, qotel from qâtel (§ 9, No. 10, 2). The form לָכֵל is in common use only as a verbal noun (§ 84, 1). The inflexion of the Participle in Piel, Hiphil, Hithpaël follows a different method.

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

Rem. 1. An unfrequent form is יִשָּׂה supporting, Ps. xvi. 5 (or יִשָּׂה, from יִשָּׂה); comp. בִּלְשֶׁת 2 Kings viii. 21, and the prep. נ. יִשָּׂה 1 Chron. xxvii. 30. Many reckon here also יִשָּׂה Is. xxix. 14; xxxviii. 5; but this is much rather 3 sing. fut. Hiphil of יִשָּׂה. Compare a quite similar construction Is. xxviii. 16. The form לָכֵל 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, aged, fled. Thus, יִשָּׂה means holding (not held), Cant. iii. 8; יִשָּׂה confessus for confidens, Ps. cxii. 7.

Comp. the deponent verbs in Latin.

B. DERIVED CONJUGATIONS.

SECT. 51.

NIPHAL.

1. The full characteristic of this conjugation is the syllable יִשָּׂה (in the corresponding seventh conjugation in Arab. יִשָּׂ) prefixed to the ground-form. This characteristic appears only in the Inf. constr. לָכֵל, which is contracted from לָלָכֵל. With this are connected the Imp., which has the same form, and the Fut. לָכֵל, contracted from לָלָכֵל. In the Pret. the (less essential) ה is dropped, and only Nun remains as the characteristic, hence לָלָכֵל. The same applies to the Participle, which is distinguished from the Preterite only by the long (ך) as לָלָכֵל fem. לָלָכֵל or לָלָכֵל. The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Pret. and Part. by the Nun prefixed; in the Imp. Inf., and Fut., by the Dagesh in the first stem-letter. The same marks are found in the irregular verbs, except that, where the first stem-letter is a guttural, Dagesh forte must be omitted (§ 63, 4). To compensate for this omission, the preceding vowel is made long (§ 22, 1).

2. The significations of Niphal. It is similar to the Greek middle voice, and hence, a) It is primarily reflexive of Kal, e.g. יִשָּׂה to look to one's self, to beware, יִשָּׂה to hide one's self; often in verbs which express passion or feeling which reacts on the mind, as יִשָּׂה to trouble one's self, to grieve, יִשָּׂה to bemoan one's self, to bewail; comp. יִשָּׂה, lamentari, contristari. b) Next, it frequently
expresses reciprocal action, as from לַשׁוּ to judge, לֵבִין to contend with another at law; לֶשֶׁנִּים to counsel, Niph. to consult together; comp. the middle and deponent verbs בֵּעָלִים (בֵּעָלִים), מֶכֶסָה (מֶכֶסָה), altercari, præliari. c) It has, also, like Hithpael (§ 54, 3, c) and the Greek middle, the signification of the active, with the addition of self, Lat. sibi, for one's self, e. g. יָשָׁב to ask for one's self (1 Sam. xx. 6, 28), precisely like αὐτοῖς τε τοῦτο, εἰσοδοὺς τοῦτον ποταμά to put on (one's self) a tunic. Here, instead of the accusative (se), the remoter object (usually expressed by the dative sibi) lies in the idea of the conjugation. d) It is often also passive of Kal, e. g. יָשָׁב to bear, Niph. to be born; יָשָׁב to bury, Niph. to be buried; likewise of Piel and Hiphil, when Kal is intransitive or not in use, e. g. יָשָׁב to be in honour, Piel to honour, Niph. to be honoured, יָשָׁב in Piel to conceal, Hiph. to make disappear, to destroy, Niph. passive of both: and in this case its meaning may again coincide with Kal (יָשָׁב Kal. and Niph. to be sick), and even take an accusative (§ 138, 2, Rem. 1).

Examples of denominatives are, יָשָׁב to be born a male Ex. xxxiv. 19, (from יָשָׁב a male), בְּקֵם cor.datum fieri Job xi. 12, (from בְּקֵם heart).

The older Hebrew grammarians have represented Niphal as the proper passive of Kal. This representation is decidedly incorrect; for Niphal has not the characteristics of the other passives. There are still found in Kal traces of an early passive form (§ 60, 1), and the Arabic has an independent conjugation, corresponding with Niphal (ingatala), which has its own passive; nay, in Hebrew itself, there is probably a trace of the passive of Niphal in the form בְּקֵם, Is. lix. 3; Lam. iv. 14. According to the usage of the language, the passive signification is certainly the predominant one; but it was first derived from the reflexive. The יָשָׁב prefixed has the force of a reflexive pronoun, like יָשָׁב in Hithpael.*

Rem. 1. The Inf. absol. יָשָׁב connects itself, in form, with the Preterite, to which it bears the same relation, as לַשׁוּ to לַשׁוּ. Examples of this form, יָשָׁב rogando 1 Sam. xx. 6, בְּקֵם desiderando Gen. xxxxi. 30. An example of the other is, יָשָׁב Jer. xxxii. 4; once יָשָׁב exaudiendo Exc. xiv. 3. The י in the final syllable (which is essentially long) is also exhibited in this Infinitive form in Piel and Pu'al, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding י. Moreover, the form יָשָׁב is not less frequently used for the Inf. absol., e. g. Num. xv. 31; Deu. iv. 26; 1 Ki. xx. 19.

2. In Pause, Pathach often takes the place of Tetere in the final syllable; e. g. יָשָׁב and he was weaned Gen. xxii. 8, as also in other cases (§ 29, 4, Rem.). In the 2nd and 3rd persons plural feminine, the form with Pathach is more common than that given in the Paradigm, e. g. יָשְׁפָּרוּ they shall be remembered, Isa. lxv. 17; but only few examples occur of these forms.

3. When the Fut., Inf., or Imp. is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing

* In other languages, too, the change of the reflexive into the passive is observed. It is still clear in Sanskrit and in Greek how the middle goes before the passive voice; the 3rd person of the Latin passive is the reflexive pronoun — se; in the ancient Slavic and Bohemian, amat-se stands for amatur, in Dacoromanic io me laudu (I am praised). See Pottr's Philologische Forschungen, Th. 1, S. 133 ff., Th. 2, S. 99; Bopp's Vergleichende Grammatik, § 476 ff.
the tone, takes שֶׁהָז to instead of צֵרֵע; e.g. נִלָּדְרָה, he stumbles at it, Eze. xxxiii. 12; וְתִשְׁמֶרְךָ; and he heard him, Gen. xxv. 21; comp. וַיֹּשֵׁב, and God heard, 2 Sam. xxi. 14; Ex. viii. 23. In a few words, this form with the retracted tone has become the exclusive one, as וְתִשְׁמֶרְךָ, take heed, Ex. xxiii. 21; ובַּלֶּיהוּ and he fought, Num. xxi. 1.

4. For the 1st pers. sing. מַלָּא the form לְמַלָּא is equally frequent, as שָׁמַר I will be found, Ex. xiv. 3; וַיִּשָּׁר I swear, Gen. xxi. 24. Comp. § 69, Rem. 5.

SECT. 52.

PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. Conj. II. qattala, Aram. לְמַלָּא) is the doubling of the middle stem-letter. In the active, the Fut. לְמַלָּא, and the Part. לְמַלָּא (preformatives of which retain their original Sh‘va) are formed, according to the general analogy, from the Inf. and Imp. לְמַלָּא. The passive (Pual) has an obscure vowel of the third class after the first stem-letter, and א (Pathach) after the second. In other respects the analogy is the same. In the inflexion of the Preterite of Piel, Pathach takes the place of Tsere in the 1st and 2nd persons (לְמַלָּא, לְמַלָּא), which properly have for their basis the form לְמַלָּא. See Rem. 1.

The ל, which occurs also in the succeeding conjugations, as the characteristic of the Part., is connected with ל who? in the sense of some one.

Piel and Pual are throughout distinguished by the Dagshesh in the middle stem-letter. It is omitted only in the following cases: a) Always when this letter is a guttural (§ 64, 3). b) Sometimes, though rarely, when this letter has Sh‘va (§ 20, 3, 6), as מִקְּלָה Job xxxvii. 3, for מִקְּלָה, he directs it; מִקְּלָה she stretches forth, for מִקְּלָה Exe. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the litera dagessanda; e.g. מִקְּלָה for מִקְּלָה she is taken, Gen. ii. 23; comp. ix. 14; Judges xvi. 16. In the Fut. and Part. the Sh‘va under the preformatives may always serve as a mark of these conjugations.

2. Significations of Piel. 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. מִקְּלָה to laugh, Piel to sport, to jest (to laugh repeatedly); מִקְּלָה to ask, Piel to beg; hence it denotes that the action is performed upon many, as לְמַלָּא to bury (one) Gen. xxiii. 4, Piel to bury (many) 1 Kings xi. 15.

* Analogous examples, in which the doubling of a letter has an intensive force, are found in the German words, reichen, recken; streichen (strings), Anglo-Saxon streecen), strecken; comp. Strich, Strecke; Wacker, from wachen: others in which it has the causative significance, are stechen, stecken; wachen, wecken; in Greek σωλάω to bring in an end, from the stem σωλάω to end, σωλάω to beget and to bear, from σωλάω to come into being. The above examples from the German show also that ch, when doubled, takes the form of ah, ch, in accordance with the laws relating to the Dagshesh in Hebrew (§ 13, 3).
PART II. PARTS OF SPEECH.—CHAP. II. REGULAR VERBS.

(So in Syriac frequently.) This signification of Piel is found with various shades of difference, as יָ֣פֶל to open, Piel to loose; יָ֣פֶל to count, Piel to relate. 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. יָ֣פֶל to learn, Piel to teach. It often takes the modifications expressed by, to permit, to declare or to regard, to help, as יָ֣פֶל to let live; יָ֣פֶל to declare innocent; יָ֣פֶל to assist in child-bearing. c) Denominatives are frequently found in this conjugation, which in general mean to make a thing (se. that which the noun expresses), or to be in any way occupied with it; as from פֶל nest, פֶל to make a nest; from יָ֣פֶל dust, יָ֣פֶל 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 in English, to behead, to skin, to bone), e. g. יָ֣פֶל (from פֶל a root) to root out, extirpate; יָ֣פֶל (from פֶל tail) properly to injure the tail, hence to rout the rear of an army; יָ֣פֶל to remove the ashes. So also in verbs the origin of which cannot be traced to a noun; e. g. יָ֣פֶל to stone, and also to remove the stones, se. from a field.*

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

In Piel, the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea; e. g. יָ֣פֶל in Piel to stitch up, in Kal to heal; יָ֣פֶל, Piel to cut, to hev out, Kal to form, to make; יָ֣פֶל. Piel to uncover, Kal to reveal.

In intransitive verbs, also, Piel occurs as an intensive form, but only in poetry, as יָ֣פֶל frangi!
Jer. ii. 56; יָ֣פֶל to be open, Is. lxxvii. 8; lx. 11; יָ֣פֶל to be drunken, Is. xxxiv. 5, 7.

N.B. Rem. I. The Pret. Piel has frequently (-) in the final syllable, instead of (-), e. g. יָ֣פֶל to destroy, יָ֣פֶל to break in pieces. This occurs especially before Magqeph (Eccles. ix. 15; xii. 9), and in the middle of a period, when other words immediately follow; but at the end of a period, ter is the more common vowel. Comp. יָ֣פֶל Is. lxxv. 21 with יָ֣פֶל Jos. iv. 14; Esth. iii. 1. Some verbs have Seghol, as יָ֣פֶל to speak, יָ֣פֶל to stone, יָ֣פֶל to wash clothes.

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

2. The Fut., Inf., and Imp., when followed by Magqeph, generally take Seghol in the final syllable, e. g. יָ֣פֶל, he seeks for himself Is. xi. 20, יָ֣פֶל sanctify to me Ex. xiii. 2. So in Hithpael. In the 1st pers. sing. Fut., there occurs, besides יָ֣פֶל, also in a few cases the form with (-) under נ, as יָ֣פֶל Lev. xxvi. 33; and even with (-), as יָ֣פֶל Zech. vii. 14 (according to § 23, 4, Rem. 2). With Fas. pass. we have also יָ֣פֶל for יָ֣פֶל Judges vi. 9. Instead of יָ֣פֶל are found such forms as יָ֣פֶל, but only in Is. iii. 16, and xiii. 18.

* In Arabic, denominatives of Coni. 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 Coni. I. Comp. Hebrew Kal יָ֣פֶל (from יָ֣פֶל) to buy and sell grain; Lat. causari, praedari, etc.
§ 53. Hiphil and Hophal.

3. The Inf. absol. has the special form הָעַבָּד, as יָדַע casting T. Ps. cxviii. 18, and in Pual, יָדַע Gen. xl. 15. But more frequently the form הָעַבָּד is used; e. g. Jer. xii. 17; xxxii. 33.

4. In Pual, instead of Qibbuts, is found less frequently Qamets-chatuph, e. g. יָדַע dyed red Neh. ii. 4; comp. iii. 7; Ps. lxxii. 20; lxxx. 1. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as יִדַע Judges xviii. 29.

5. For the Inf. abs. of Pu. there is found יָדַע Gen. xl. 15. The Inf. constr. does not occur in the regular verb.

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

Sect. 53.

Hiphil and Hophal.

1. The characteristic of the active is י with (־) or (־) prefixed to the stem, and י inserted after the second radical. From the Inf. יָדַע are formed the Fut. and the Part. יָדַע, יָדַע, יָדַע, for יָדַע, יָדַע, יָדַע. In the passive, the י is expressed with an obscure vowel, and the second syllable has a instead of י, as יָדַע, יָדַע, Fut. יָדַע, or יָדַע, Inf. absol. יָדַע; and in its other forms it follows the general analogy. The inflexion has nothing peculiar, except that in the 1st and 2nd pers. Pret. the י is dropped, and Pathach takes its place, as יָדַע, יָדַע, יָדַע; which is explained by the analogy of the Aramaean (יָדַע) and of the Arabic (אַדַע), where the י is not found. It does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel. See Rem. 1.

The marks of this conjugation are therefore, in the Pret., Imp., and Inf., the prefix פ; in the Fut. and Part., the vowel under the preformatives, which in Hiphil is Pathach, in Hophal, Qibbuts or Qamets-chatuph.

2. Significations of Hiphil. It is properly causative of Kal, and in this sense is more frequently employed than Piel (§ 52, 2, b), e. g. יָדַע to go forth, Hiph. to bring out of, to lead forth; יָדַע to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piel and Hiphil are both in use in the same signification, as יָדַע to perish, Piel and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as יָדַע to be heavy, Piel to honour, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. יָדַע to bow (intrans.), Hiph. to bow, bend.

The causative and transitive signification of Hiphil is sometimes employed after a mode of conception familiar to the Hebrew, for the expression of ideas, which other languages express by
intransitive verbs. Especially, was any change in one's habit of body conceived (and very rightly too) 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. לָעַל, Hiph. to become fat (properly to produce fat); פַּלֹת and פַּלָּה, Hiph. to become strong (properly to develop strength); מָשַׁמְש, Hiph. to become feeble. The same analogy applies to לֹעַל, Hiph. to become rich (properly to make, to acquire, riches); also especially to words which express the taking of a new colour, as מָשָׁת, חָלָה, LXX to become white, etc. Moreover, what is merely a state or condition, becomes, in the Hebrew mode of conception, an act; e. g. מָשָׁת not to be silent, but properly to keep silence (silenium facere, Plin.); לָעַת to lead a quiet life, לָעַת to prolong (one's stay), to tarry. In such cases there is often an ellipsis, as לָעַת to deal well, לָעַת to do wickedly, properly to make good, or bad (sc. לָעַת, לָעַת, which are often also 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. לָעַת to put forth roots, לָעַת to put forth horns. It also expresses the actual use of a member, as לָעַת to listen (properly to make ears); לָעַת to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).

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

Rem. 1. Only the Preterite of Hiphil retains always the כ of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the Inf., Imp., and Fut. frequently take Tsere instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with כ and כ. Tsere is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal Shva, and, with gutturals, it is changed into Pathuch.

2. The Inf. absol. has generally Tsere, with and without Yodh: as לָעַת Judges xvii. 8; לָעַת Ex. viii. 11; יָעַת Amos ix. 8. After the manner of the Chaldee, we have כ instead of the כ in לָעַת mane surgendo, Jer. xxv. 3. Unfrequent exceptions, in which the form with Tsere stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Imp. but seldom takes the form לָעַת (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it are employed the shortened and the lengthened forms לָעַת and לָעַת, as לָעַת to make fat, לָעַת attend! The first takes Seghol before Maqqeph, as לָעַת Job xxii. 21. לָעַת and לָעַת are never shortened.

N.B. 4. In the Fut. of Hiph. the form with Tsere for the Jussive is the usual one, as לָעַת make not great Obad. 12; לָעַת let him cut off Ps. xii. 4, especially with י conv., as לָעַת and he divided Gen. i. 4. Before Maqqeph this Tsere becomes Seghol, as לָעַת and he held him Judges xix. 4. In the plural the forms לָעַת, לָעַת stand also for the Jussive and with י conv., e. g. לָעַת Judges xviii. 22: but the כ after the manner of the Aramaean sometimes becomes Shva, as לָעַת and they bent Jer. ix. 2; לָעַת and they pursueth 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing Chireq, e. g. לָעַת, is not an essential variation.

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

* The verb לָעַת to make, is employed in the expression of the same ideas, e. g. to make fat (satiety), for, to produce fat upon his body, Job xv. 27; to make fruit, to make branches, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin, corpus facere, Justin. xi. 8; robor facere, Iliad, Bell. Afr. 83; sobolem dimitos, facere, Plin., and in Italian, sar corpo, far forze, far frutto.
In the Pret. are sometimes found the forms we have approached 1 Sam. xxv. 7, and I have soiled (with for as in Aramean) Is. lxiii. 3. Comp. Job xvi. 7.

7. In the Fut. and Part. the characteristic regularly gives place to the preformatives, but not to prepositions in the Inf., because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as Ps. cxvi. 6, for Ps. xxvi. 7; Jew., he will praise, for (in verbs only; on the contrary for Ps. xxvi. 7; for to cause to faint, 1 Sam. ii. 33. Comp. Is. xxxii. 11; Ps. lxxvii. 17.

N.B. 8. The tone, in Hiphil, does not fall on the afformatives, and. They take it, however, in the Pret. when Van conversis is prefixed, as Ex. xxvi. 33.

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

10. The Inf. absol. is distinguished by (-) in the final syllable; e.g. fasciendo Eze. xvi. 4, nuntiando Jos. ix. 24. Of the Inf. constr., as given in the Paradigm, there happens to be no example in the regular verb.

11. For Imperative Hophal, see above, § 46, 1, note.

**Sect. 54.**

**Hithpael.**

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

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

a) When the first radical of the verb is a sibilant, it changes places with as to take heed, for to be burdened, for . A single exception is contained in Jer. xlix. 3. With moreover, the transposed is changed into the more nearly-related as to justify one's self for.

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

* See also in Hebrew 2 Chron. xx. 35.
3. The significations of Hithpael. a) Most frequently it is reflexive, but chiefly of Piel, as מָנַף to sanctify one's self; מָסַּרְנָה to avenge one's self; מָשַׁמִּה to gird one's self. Then further it means, to make one's self that which is expressed by the first conjugation; hence, to conduct one's self as such, to show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so; e. g. מָנַף to make one's self great, to act proudly, מָסַּרְנָה to show one's self cunning, crafty; also, Eccles. vii. 16, to think one's self wise; מָשַׁמִּה 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. מָנַף, Kal to mourn, is found only in poetry; Ilithp. 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. § 51, 2, b), as מָנַף to look upon one another, Gen. xlii. 1. More frequently c) It expresses what one does indirectly to or for himself (comp. Niph. § 51, 2, c). It has then an active signification, and governs an accusative, e. g. מָנַף to exuit sibi (vestem), מָסַּרְנָה to solvit sibi (vincula). So without the accusative מָנַף to walk about for one's self (ambulare). Only seldom d) It is passive, e. g. מָנַף to be numbered, mustered, Judges xx. 15, 17; xxi. 9. Comp. Niphal, § 51, 2, d. So מָנַף to be forgotten, Eccl. viii. 10.

The passive Hithpael is found only in the few following examples: מָנַף (so always for מָנַף) they were murdered, Numb. i. 47; ii. 33; מָנַף to be rendered unclean, Deut. xxiv. 4; מָנַף to be washed, Lev. xiii. 55, 56; מָנַף it is smeared with fat, Is. xxxiv. 6.

Denominatives with the reflexive signification are: מָנַף to embrace Judaism (make one's self a Jew), from מָנַף, מָנַף Jew; מָנַף to supply one's self with food for a journey, from מָנַף.

N.B. Rem. The Preterite, as in Piel, has frequently Pathach in the final syllable, as מָנַף to be strengthened, 2 Chron. xiii. 7; xv. 8. Final Pathach occurs also in the Fut. and Imp., as מָנַף he deems himself wise, Eccles. vii. 16; מָנַף sanctify thyself, Josh. iii. 5. In pause these forms take Qamets, as מָנַף Eze. vii. 27, מָנַף Job xxxviii. 30. With the form in Piel מָנַף (§ 52, Rem. 2) comp. Hithp. מָנַף Zech. vi. 7

Sect. 55.

UNUSUAL CONJUGATIONS.

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

1. Poel; as בֵּעַל, pass. Poal בֵּעַל, reflex. Hithpael בֵּעַל (corresponding to Conj. III. and IV. in the Arabic qattala, qattala, tagdatta), Fut. בֵּעַל, Part. יִבָּעֵל, Fut. pass. יִבָּעֵל, etc. In the regular verb it but very seldom occurs. Unquestionable examples are: Part. יַעֲלֵנִי my opponent at law, Job ix. 15; יָעֲלֵנִי I have appointed, 1 Sam. xxi. 3 (unless we should read יָעֲלֵנִי); יַעֲלֵנִי to take root, denom. from יָעֲלֵנִי root. In verbs יָעֵל (§ 67) it is more frequent, e.g. יָעֲלוּ, יָעֲלוּ, יָעֲלוּ.

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

With יָעֲלֵנִי is connected the formation of quadriliterals by the insertion of a consonant at the end of the first syllable, as יָעֲלֵנִי (§ 39, 3).

2. Piel, Pulal, Hithpael; as יָעֲלֵנִי and יָעֲלֵנִי, pass. יָעֲלֵנִי, reflex. יָעֲלֵנִי, like the Arabic Conj. IX. iqtal, and XI. iqtall, used especially of permanent states or conditions, e.g. of colours, as יָעֲלֵנִי to be green; pass. יָעֲלֵנִי to be withered; but of these verbs there is no example in Kal. It is more frequent in verbs יָעֲלֵנִי, where it takes the place of Piel and Hithpael (§ 72, 7).

3. Pealal; as יָעֲלֵנִי, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession, e.g. יָעֲלֵנִי to go about with quick motion, hence (of the heart) to palpitate, Ps. xxxviii. 11, from יָעֲלֵנִי to go about; pass. יָעֲלֵנִי 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. Pitpul, formed from verbs יָעֲלֵנִי and יָעֲלֵנִי, by doubling both of the essential stem-letters; as יָעֲלֵנִי, from יָעֲלֵנִי—יָעֲלֵנִי; יָעֲלֵנִי, from יָעֲלֵנִי (יָעֲלֵנִי). This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, יָעֲלֵנִי to chirp, יָעֲלֵנִי to tinkle, יָעֲלֵנִי to gurgle, יָעֲלֵנִי to flutter (from יָעֲלֵנִי to fly).

With Hiphil are connected—

5. Tiphel; as יָעֲלֵנִי, with י prefixed, as יָעֲלֵנִי to teach one to walk, to lead (denom. from יָעֲלֵנִי a foot); in a stem of יָעֲלֵנִי, Fut. יָעֲלֵנִי to vie with, Jer. xii. 5; xxvii. 15 (from יָעֲלֵנִי to be ardent, eager). The Aramaean has a similar form, יָעֲלֵנִי to interpret.

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

Forms of which single examples occur:—7. יָעֲלֵנִי, pass. יָעֲלֵנִי; as יָעֲלֵנִי scaled off, having the form of scales Ex. xvi. 14, from יָעֲלֵנִי, יָעֲלֵנִי to peel, to shell.—8. יָעֲלֵנִי, as יָעֲלֵנִי a violent rain, from יָעֲלֵנִי.

9. יָעֲלֵנִי (frequent in the Rabbinic), a form compounded of Niphal and Hithpael, found in the examples יָעֲלֵנִי for יָעֲלֵנִי they suffer themselves to be warned Eze. xxiii. 48, יָעֲלֵנִי for יָעֲלֵנִי to be expiated Deut. xxxi. 8.

We may mention also, as worthy of notice,—10. the form יָעֲלֵנִי to sound the trumpet, commonly

* Compare tinnio, tintinnum, and in German Tichack, Wirrrwarr, Klingklang [our ding dong]. The repetition of the same letter in verbs יָעֲלֵנִי produces also the same effect; as יָעֲלֵנִי to tick, יָעֲלֵנִי to beat, יָעֲלֵנִי to trip along. Other languages express the same thing by diminutive forms; comp. in Lat. the termination -illo, as in cantillo, in Germ. -eln, -ern, in Flem. trillern, trippeln [comp. our drip, dribble]. Hence we may explain the relation, mentioned under No. 3, between these forms and the diminutives.
PART II. PARTS OF SPEECH.—CHAP. II. REGULAR VERBS.

derived from the stem רנס. But it is probably a denom. from נְרֹנֶס a trumpet, an onomatopoetic form like the old Latin tarantata = lūba. Ennius apud Servium ad Aen. 9, 503.

SECT. 56.

QUADRILITERALS.

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

Pret. מָשֵׁה he spread out, Job xxvi. 9 (with Pathach in the first syllable, as in Chaldee). Fut. מָשֵׁה he will devour it, Ps. lxxx. 14. Pass. מָשֵׁה to become green again, Job xxxiii. 25. Part. מָשֵׁה girded, 1 Chr. xv. 27. After Hiphil מָשֵׁה contracted מָשֵׁה to turn to the left (denominate from מָשֵׁה), Gen. xiii. 9, and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

SECT. 57.

The accusative of the personal Pronoun which follows a verb active may be expressed a) by a distinct word, אֵל (the sign of the accusative), with the suffix (§ 117, 2), as מָשֵׁה אֵל (he has killed him); or b) by a mere suffix, as מָשֵׁה or מָשֵׁה (he has killed him). The second method is the usual one (§ 33), and it is only of it we now treat. Neither of these forms are employed when the accusative of the Pronoun is reflexive, in which case a reflexive verb is used, viz. Niph. and Hithpael (§ 51 and 54), e. g. מְחַרָה יָם he sanctified himself, not יָם, which would only signify he sanctified him.

This matter embraces two points, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 58. and the latter in §§ 59—61.

* We treat of this subject here in connexion with the regular verb, in order to show in it the general analogy. As to the irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.
† On the cases where the former must be employed, see § 121, 4, Rem.
### C. REGULAR VERB WITH SUFFIXES. §§ 57–58.

<table>
<thead>
<tr>
<th>Part.</th>
<th>1 Sing.</th>
<th>2 Sing. m.</th>
<th>3 Sing. m.</th>
<th>3 Sing. f.</th>
<th>1 Plur. m.</th>
<th>2 Plur. m.</th>
<th>3 Plur. m.</th>
<th>3 Plur. f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kal. 3 m.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
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<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>3 f.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
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<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>2 m.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
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<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>3 f.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
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<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>1 c.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>Plur. 3 m.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>1 c.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
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<td>יִתְנָה</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
</tbody>
</table>

### Sect. 58.

**THE SUFFIX OF THE VERB.**

1. The suffixes appended to the verb express the accusative of the *personal pronoun*; and they are the following:

**Singular.**

1. *comm.* יִתְנָה, יִתְנָה, in pause יִתְנָה, יִתְנָה, me.
2. *m.* יִתְנָה, יִתְנָה (*khâ*), in pause יִתְנָה,
   - also יִתְנָה
   - *f.* יִתְנָה, יִתְנָה, יִתְנָה rarely יִתְנָה

**Plural.**

1. *comm.* יִתְנָה, יִתְנָה
2. *f.* יִתְנָה, יִתְנָה

}you.
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. ( m. ) 현, 현; 현, 현; 현</td>
<td>3. ( m. ) 현, 현; 현, 현 (contr. from 현), 현, 현 (contr. from 현), 현, 현, 현, 현</td>
</tr>
<tr>
<td>( f. ) 현, 현; 현</td>
<td>( f. ) 현, 현; 현, 현</td>
</tr>
</tbody>
</table>

2. These suffixes clearly are, for the most part, shortened forms of the personal Pronoun, and only some of them require explanation.

In the suffix of the 2nd person (جمال, جما, جما) the basis appears to be a lost form of the pronoun جما with جما instead of جما (جمال, جما, جما; جما), which was employed here in order to distinguish the suffixes from the affermatives of the Preterite (§ 44, 1).

In the 3rd person masc., out of جما, by rejecting the feeble جما, there arose جما, and thence جما (§ 23, 5), usually written جما, much more seldom جما. In the fem., the suffixes from جما ought, according to analogy, to sound جما, جما, جما; but instead of جما, we have, for the sake of euphony, simply جما, where the جما is regularly a consonant, and therefore marked with ماميا. Once (Eze. xli. 15) جما stands for جما, as in Chaldee and Arabic.

3. The variety in the forms of the suffixes was occasioned 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 جما, جما, جما, (جمال), جما, etc. This is appended to verbal forms which end with a vowel, as جما, جما, جما, etc.

b) A second and a third, with the so-called union-vowels جما (جمال, جما) for the verbal forms which end with a consonant (for the exception, see § 59, Rem. 3): with the union-vowel جما for the forms of the Preterite, as جما, جما, جما; with the union-vowel جما (rarely جما) for the forms of the Future and Imperative, as جما, جما, جما. To the Preterite belongs also the suffix جما, as having originated

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* جما occurs very seldom as verbal suffix (Deut. xxxii. 26); جما not at all. Yet 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 affermatives of the Ethiopic Preterite, as جما (thou hast killed), and also in the Samaritan (see Gesenii Anecdota Orientalia, p. 43). Comp. what was said in § 44, 1, on جما. The forms with جما and جما are not unfrequently interchanged in languages generally (see § 33, 3, note).

‡ We retain the common name union-vowel [Bindevocal], although جما rests on a rather superficial view, and is somewhat vague. These union-sounds seem, for the most part, to be residues of ancient terminations of the verb, like جما in جما. Take, for example, the Hebrew form جما-بني, when compared with the Arabic جما-ني; and, on the other hand, the Heb. جما-ني and the Arab. جما-ني.
§ 59. THE PRETERITE WITH PRONOMINAL SUFFIXES.

from יִכָּל. With יָכַל, הָכַל, the uniting sound is only a half vowel (vocal Sh'va), as יִכָּל, הָכַל, הָכַל, e. g. יִכָּלֵל (q'tal'khā); or when the final consonant of the verb is a guttural, יָכַל, e. g. יָכַלְלָה. In pause, this Sh'va becomes Seghol with the tone יִכָּל.

Rem. 1. As ra forms, may be mentioned: sing. 2nd pers. m. יַל 1 Kings xvi. 44, in pause יִל; Is. iv. 5, and יַל Prov. ii. 11; fem. יָל Ps. cxxxvii. 6, and in the later Psalms frequently. (יָל, contrary to the rule, appended to the Pret. in Judges iv. 20.)—In the 3rd pers. masc. יַל Ex. xxxii. 25, Num. xxxii. 8; fem. יָל without Mappiq Num. xv. 28, Jer. xlv. 19.—The forms יִזַּל, יִזַּל, יִזַּל, are strictly poetic (except Ex. xxiii. 31); instead of יָל, we find יָל 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 discover:

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 noun, is longer, as יָל, יָל, יָל, me, יָל, 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-vowels there is inserted a union-syllable, יָל, יָל (commonly called Nun epenthetic, but better Nun demonstrative), which, however, occurs only in the Future and in pause, e. g. יָלֵלָה, he will bless him (Ps. lxxii. 15), יָלֵלָה, he will honour me (Ps. I. 23). This Nun is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, viz.—

1st pers. יָל, יָל, for יָל, יָל;
2nd pers. יָל, once יָל (Jer. xxii. 24);
3rd pers. יָל for יָל, also יָל (Num. xxi. 13); fem. יָל for יָל;
1st pers. plur. יָל for יָל.

In the other persons this Nun does not occur.

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

N.B. This Nun is of a demonstrative nature, and gives more emphasis to the word, and is therefore chiefly found in pause. It occurs besides also in the conjunction of the suffixes with certain particles (§ 100, 5). This Nun is frequent in Chaldee; in Samaritan it is appended also to the Preterite, and in similar cases even a n inserted. In the Syriac there is a Yodh with consonant power used in the same way.

Sect. 59.

THE PRETERITE WITH PRONOMINAL SUFFIXES.

1. The endings (afformatives) of the Preterite have in part a different form, when connected with the suffixes; viz.—

a) In the 3 sing. fem. יָל, יָל, the original feminine-ending, for יָל;
PART II. PARTS OF SPEECH.—CHAP. II. REGULAR VERBS.

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

c) 2 sing. fem. כ, likewise an older form for כ (comp. כ, כ, § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the context.

d) 2 plur. masc. כ for כ, which is explained by the Arabic antum, qataltum, Chald. כ, כ for כ, כ (§ 32, Rem. 5). Of the fem. כ with suffixes there is no instance, but probably it took the same form as the masc.

We exhibit, first, the forms of the Preterite in Hiphil as they appear in connexion with suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m. כ</td>
<td>3 c. כ</td>
</tr>
<tr>
<td>3 f. כ</td>
<td></td>
</tr>
<tr>
<td>2 m. כ, כ</td>
<td>2 m. כ</td>
</tr>
<tr>
<td>2 f. כ, כ</td>
<td></td>
</tr>
<tr>
<td>1 c. כ</td>
<td>1 c. כ</td>
</tr>
</tbody>
</table>

The beginner is recommended to practise first the manner of connecting the suffixes with this Hiphil-form, and then to apply himself to that with the Pret. of Kal. (See No. 2.)

2. The tone inclines towards the appended suffix, so that it never remains on the stem itself. And this occasions, particularly in the Preterite of Kal, certain vowel changes, in consequence of which the following forms present themselves:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m. כ (כ, Rem. 1)</td>
<td>3 c. כ</td>
</tr>
<tr>
<td>3 f. כ</td>
<td></td>
</tr>
<tr>
<td>2 m. כ (כ, Rem. 4)</td>
<td>2 m. כ</td>
</tr>
<tr>
<td>2 f. כ (כ, Rem. 4)</td>
<td></td>
</tr>
<tr>
<td>1 c. כ</td>
<td>1 c. כ</td>
</tr>
</tbody>
</table>

These forms are exhibited in connexion with all the suffixes in Paradigm C. It will be seen there, too, how the Tsere in Piel changes sometimes into Seghol, and sometimes into vocal Sh'va.

Rem. 1. The suffixes for the 2nd pers. pl., ח and ב, are (together with ח and ב) rather weightier [more strongly accented] forms than the others, and hence are called grave suffixes. They always have the tone, and cause in the 3 m. sing. of Pret. Kal a greater shortening than the others (called light suffixes), e.g. כ, כ. This difference has still greater effect in the case of nouns (§ 91).

* The short a here belongs probably also to the form of the verb itself. See the preceding § 3, b, note.
§ 60. FUTURE WITH PRONOMINAL SUFFIXES.

2. In the 3 sing. masc. יָלַשׁ is also contracted into יָלַשׁ, according to § 23, 5, and so likewise in the 2 sing. masc. יָלַשׁ into יָלַשׁ.

3. The 3 sing. fem. יָלַשׁ (= יָלַשׁ) has the twofold peculiarity, a) that the ending ath constantly draws the tone to itself, except with וָ and יָ (see Rem. 1), and then takes the suffixes that make a syllable of themselves (לִ, לִ, לִ, לִ, לִ, לִ) without a union vowel, contrary to the general rule (§ 58, 3, a); b) with the other suffixes the union-vowel is indeed adopted, but the tone is drawn back to the penultima, so that they appear with shortened vowels (לִ, לִ, לִ, לִ, לִ) e.g. יָלַשׁ, יָלַשׁ she loves thee Ruth iv. 15, יָלַשׁ it burneth them Is. xlvi. 14, יָלַשׁ she has stolen them Gen. xxxi. 32. For יָלַשׁ etc., we find in pause יָלַשׁ Ps. lix. 10, יָלַשׁ Cant. viii. 5, and also without pause, for the sake of correspondence in sound, יָלַשׁ (she has born thee) in the same verse (Cant. viii. 5). The forms יָלַשׁ, יָלַשׁ are contr. from יָלַשׁ, יָלַשׁ after the analogy of יָלַשׁ for יָלַשׁ (§ 58, 4).

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

5. From a verb middle O we have יָלַשׁ, I have subdued him Ps. xiii. 6, with a shortened o in a syllable that has lost the tone (§ 44, Rem. 3).

SECT. 60.

FUTURE WITH PRONOMINAL SUFFIXES.

In the forms of the Future, which end with the last stem-letter, the vowel o of the final syllable is shortened generally to simple Sh'va vocal (ḥ), at times to Chateph-qamets (ך) Jer. xxxi. 33; but to Qamets-chataph (ך) before י, ד, ה. Instead of יָלַשׁ the form יָלַשׁ is used as 2nd and as 3rd person, Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with Nun demonstrative (§ 58, 4) is specially adopted at the end of the clause or period.

N.B. Rem. 1. Verbs with Fut. A (to which belong all that have a guttural for the 3rd radical, § 65) retain the full A in the Fut. and Imp., and the Pathach, when it comes to stand in an open syllable, is lengthened into Qamets, e.g. יָלַשׁ send me Is. vi. 8, יָלַשׁ it put me on Job xxix. 14, יָלַשׁ let them demand it back Job iii. 5.

2. Occasionally, as exceptions, suffixes occur also in the Future, with the union-vowel a, as דִַּיְּשַׁ יָלַשׁ, Ex. xxxix. 30; comp. i. 17; Gen. xix. 19; xxix. 32.

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

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

5. In Hiphil, the Chireq remains, as יָלַשׁ thou clothest me, Job x. 11; and only rarely are to be met with forms like יָלַשׁ thou enrichest it, Ps. lxv. 10; 1 Sam. xvii. 25. Comp. § 53, Rem. 4.

* This form is also found as feminine without a suffix, Jer. xlix. 11; Ezra. xxxvii. 7.
Sect. 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 acc. of the personal pronoun), as צִיקָל to kill me; but as a noun it can take also the nominal suffix (the genitive), as צִיקָל my killing (see § 133, 1, 2). In either case it assumes the form צִיקָל, with the ש drawn backward (comp. the segholate nouns of the form צִיקָל, with which צִיקָל is nearly related, § 84, No. 10, 11, and § 93, Parad. VI.).

Rem. 1. The Inf. of the form צִיקָל becomes with suffixes צִיקָל תַּנְגִּי Gen. xix. 33, like nouns of the form צִיקָל.

2. Before ר, ד, ו, forms are found which depart from the analogy of segholate nouns, e.g. צִיקָל your eating Gen. iii. 5, צִיקָל thy standing Obad. 11; but, as conformable to this analogy, it to be regarded צִיקָל your harvesting Lev. xix. 9, and צִיקָל (mג.סֵ-קקַח) your condemning Is. xxx. 12.

2. What has been said of the Inf. is applicable also to the leading form צִיקָל of the Imp. The forms צִיקָל, צִיקָל, which are not presented in the Paradigm, suffer no change. For the fem. צִיקָל, the masculine form צִיקָל, as in the Future. On צִיקָל, see § 60, Rem. 1. In the Imp. of Hiphil, not the form צִיקָל, but צִיקָל is used; e.g. צִיקָל offer it, Mal. i. 8.

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

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

II. THE IRREGULAR VERB.*

4. VERBS WITH GUTTURALS.

Sect. 62.

Verbs which have a guttural for one of the three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course כ and ד come under consideration here only when they retain their power as consonants, and are not mere substitutes for vowels; כ also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we

* See the general view of the classes, in § 41.
§ 62. VERBS WITH GUTTURALS.

distinguish the cases in which the guttural is the first, second, or third stem-letter. The following three Paradigms, D, E, and F, where those conjugations, which are wholly regular, are omitted, exhibit their inflexions, and the following sections explain them more fully:

TABLES OF THE VERBS WITH GUTTURALS.

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wanting
### F. Verb Lamedh Guttural. § 65.

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<td>3. f.</td>
<td>ḫašš</td>
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<td>2. f.</td>
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<tr>
<td>1. c.</td>
<td>ḫašš</td>
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<tr>
<td>Plur. 3. c.</td>
<td>ḫašš</td>
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</table>

| Inf. constr. | ḫašš | ḫašš   | ḫašš | wanting | ḫašš   | ḫašš   |
| Inf. absol.  | ḫašš | ḫašš   | ḫašš | wanting | ḫašš   |

| Imp. m.      | ḫašš | ḫašš   | ḫašš | ḫašš   | ḫašš   | ḫašš   | ḫašš     |
| f.           | ḫašš | ḫašš   | ḫašš | ḫašš   | ḫašš   | ḫašš   | ḫašš     |
| Plur. m.     | ḫašš | ḫašš   | ḫašš | wanting | ḫašš   | ḫašš   |

| Fut. 3. m.   | ḫašš | ḫašš   | ḫašš | ḫašš   | ḫašš   | ḫašš   | ḫašš     |
| 3. f.        | ḫašš | ḫašš   | ḫašš | ḫašš   | ḫašš   | ḫašš   | ḫašš     |
| 2. m.        | ḫašš | ḫašš   | ḫašš | ḫašš   | ḫašš   | ḫašš   | ḫašš     |
| 2. f.        | ḫašš | ḫašš   | ḫašš | ḫašš   | ḫašš   | ḫašš   | ḫašš     |
| 1. c.        | ḫašš | ḫašš   | ḫašš | ḫašš   | ḫašš   | ḫašš   | ḫašš     |

| Plur. 3. m.  | ḫašš | ḫašš   | ḫašš | ḫašš   | ḫašš   | ḫašš   |

| Fut. apoc. (futurice) | ḫašš |
| Fut. with Suff.       | ḫašš |

### Sect. 63.

**Verbs pe Guttural.** E. g. יָפָל to stagger. Parad. D, § 62.

The deviations from the regular verb may here be reduced to the following particulars:—
1. When the first stem-letter, at the beginning of the word, would regularly require a simple Sh'va (ש', ב), it takes here one of the composite Sh'vas (§ 10, 2; § 22, 3); e.g. Inf. נָאָל to eat, Pret. מַעֲבַד to incline.

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the Chateph (§ 28, 2), as נֵעָלָה he will dream, מַעְבֹּד he will gather; or the composite Sh'va conforms to the vowel of the preformative, viz., when the latter is an essential characteristic of the form; e.g. Pret. Niph. נָהֲלָה (for נָהֲלָה), Hiph. נָעַבְדֶה (for נָעַבְדֶה), Inf. and Fut. נָעִיבָה, נָעִיבָה, הָעֱבָדִים, חֲעֶבֶדָה, Hiph. פְּעַבְדֶה, Fut. פְּעַבְדֶה. (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 would take according to the above rule; e.g. Fut. Kal יִרְצוּ, יִרְצוּ, יִרְצוּ, פְּרַצֵב, יִרְצוּ, he will desire, פְּרַצֵב, נִרְצוּ, נִרְצוּ, Niph. נִרְצוּ to change one's self, נִרְצוּ girded, Hiph. פְּרַצֵב, יִרְצוּ, יִרְצוּ, הָצַב, פְּרַצֵב, פְּרַצֵב, יִרְצוּ, יִרְצוּ to cause to fail.

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

3. When in forms like נָעִיבָה, נָעִיבָה, the vowel of the final syllable is changed into simple Sh'va vocal, on account of the accession of one of the afformatives (ך, כ, נ), then the composite Sh'va of the guttural gives place to the corresponding short vowel, as נָעִיבָה, plur. נָעִיבָה (read נָעִיבָה), נָעִיבָה (read נָעִיבָה); נָעִיבָה she is forsaken. But here also there exists a harder form besides, as נָעִיבָה, they take a pledge, נָעִיבָה, נָעִיבָה, as well as נָעִיבָה, they are strong. Compare in general § 22, 4; § 28, 3.

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

**REMARKS.**

1. **On Kal.**

   1. In verbs as the Inf. constr. and Imp. take (ך) under the first letter (according to § 22, 4, Rem. 2); as נָעִיבָה gird Job xxxvii. 3, לְקַטְל love thou Hos. iii. 1, לְעַכְּבּ to eat, with a prefix לִכְּבּ. The (ך) is found here only when the tone is forcibly thrown forward; e.g. וָהֲנָמָל Num. xxxvi. 10. For the same reason we have לְעַכְּבּ, not לְעַכְּבּ.

   In the other forms also of the Imp., the guttural often exerts its influence upon the vowel, which it changes to Seghol, as בִּכְּי strip thyself Is. xlvi. 2, בִּכְּי set thyself Job xxxiii. 5, especially when the second radical is also a guttural, as בָּכֵל Ps. xxxi. 24. Pathach occurs in בָּכֵל Prov. xx. 16.

2. The Fut. A, as the Parad. shows, has regularly under the first two lettersך; and with the
PART II. PARTS OF SPEECH.—CHAP. II. IRREGULAR VERBS.

hard combination as יִנְחַ he ceases, יִמְכִי he is wise. This is true likewise of those verbs פָּגַר gatural, which are besides also יִנְחַ, as יִנְחַ he sees, יִמְכִי he divides. The pointing יִנְחַ is found even in verbs Fut. 0, but less frequently, as יִמְכִי, יִמְכִי, he lays bare. The form בְּנַעַד and the lores, Eze. xxiii. 5, is the only instance of the hard combination יִנְחַ in a verb Fut. A. In these forms the pointing יִנְחַ is frequently shortened to יִנְחַ (according to § 27, Rem. 5), as יִנְחַ, he binds, plur. with suffix יִנְחַ, יִנְחַ.

II. On Hiphil and Hophal.

3. The rule given in Rem. 2 respecting יִנְחַ and יִנְחַ is applicable here also in the Pret. after Vav conversive; i. e. the throwing forward of the tone occasions a change of ε + and α, as יִמְכִי thou didst set, יִמְכִי יִמְכִי and thou wilt set, Num. iii. 6; viii. 13; xxvii. 19; יִמְכִי, יִמְכִי. 4. In the Pret. of Hiphil, יִנְחַ is sometimes changed into יִנְחַ, and יִנְחַ into יִנְחַ in Hoph. Pret., by prolonging the short vowel, which was sustained by Metehg, e. g. יִמְכִי thou leddest over, Jos. vii. 7; יִמְכִי, he brings up, Hab. i. 15; יִמְכִי, Nah. ii. 8.

III. In General.

5. In the verbs יִנְחַ to live, and יִנְחַ to be, the guttural is treated as such only in very few forms; the Fut. is יִנְחַ, יִנְחַ. The rule given under No. 1 is indeed true of these verbs, hence יִנְחַ, but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as יִמְכִי, יִמְכִי, יִמְכִי Eze. xxvii. 5, 6.

6. For verbs יִנְחַ in which ה loses its consonant and is resolved into a vowel, see § 68.

VERBS AYIN GUTTURAL. E. g. יִנְחַ to slaughter. Parad. E. § 62.

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

1. Where a simple Sh’va is required, the guttural takes, without exception, the composite Sh’va (יִנְחַ); e. g. Pret. יִנְחַ, Fut. יִנְחַ, Imp. Niph. יִנְחַ. In the Imp., the vowel supplied under the first radical conforms to the Chateph of the second; as יִנְחַ, יִנְחַ.

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

2. As the preference of the gutturals for the A sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the Cholem in Inf. Kal יִנְחַ, יִנְחַ retained, but also, for the most part, the Tsere in Fut. Niph. and Pid יִנְחַ, יִנְחַ he fights, יִנְחַ, he comforts, and even the more feeble Seghol (after Vav conversive) יִנְחַ. But in the Fut. and Imp. of Kal, the last syllable generally takes (יִנְחַ), through the influence of the guttural, even in transitive verbs, e. g. יִנְחַ, יִנְחַ; יִנְחַ, יִנְחַ; יִנְחַ, יִנְחַ (seldom like יִנְחַ), and in the Pret. Pid also, Pathach occurs more frequently than in the regular verb, as יִנְחַ.

* Hophal, which is not exhibited in the Paradigm, is varied like Kal. Hiphil is regular.
3. In Piel, Pual, and Hithp., the Daghesh forte is inadmissible in the middle stem-letter; but, in the greater number of examples, particularly before מ, ב, and נ, the preceding vowel remains short, the guttural having Daghesh forte implicitum (§ 22, 1); e.g. Piel מַעְן, Inf. מָעֵס to jest; Pual מַעֲרָה to be washed; Hithp. מַעֲנָה cleanse yourselves. Before מ, the vowel is commonly prolonged, and always before מ, as Piel מַעְנֶה to refuse, מַעֲרֵה to bless, Fut. מַעֲרֵה, Pass. מַעְנֶה, seldom like מַעֵּה to commit adultery.

Rem. 1. The peculiar feebleness of the נ causes, in the Pret. Kal of the much-used verb מַעְן to ask, a weakening of the ד (נ) under it to (נ), and in a closed syllable to (ג) and to (ך), when the syllable loses the tone, and the נ is not preceded by a full vowel (exactly as in some verbs נ, § 69, Rem. 4). e.g. with suffix, מַעֲנֶה Gen. xxxii. 18, מַעֲרֵה Ps. cxxxvii. 3, 2nd. pers. plur. מַעֲנֶה 1 Sam. xii. 13; xxv. 5; 1 sing. with suffix מַעֲרֵה Judges xiii. 6; 1 Sam. i. 20; also in Hiphil מַעֲרֵה 1 Sam. i. 28. Comp. § 44, Rem. 2.

2. In Piel and Hithp., the tone is sometimes drawn back upon the penultima, and the Tsera of the final syllable shortened to Seghol; viz., a) Before a word of one syllable (according to § 29, b), as מַעֲרֵה in order to serve there, Deut. xvii. 12; comp. Gen. xxxix. 14; Job viii. 18. b) After Vav conversive, as מַעֲרֵה and he blessed Gen. i. 22, מַעֲרֵה and he drove out Ex. x. 11; comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the Pret. Piel: מַעְרֵה they delay Judges v. 28, for מַעֲרֵה; and the similar form מַעֲרֵה she conceived me Ps. li. 7, for מַעֲרֵה or מַעֲרֵה.

4. A few examples where the נ, as a middle guttural, loses entirely its consonant sound and is resolved into a vowel, will be found in § 73, Rem. 4.

SECT. 65.


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 Pathach syllogize, or the full vowel Pathach takes the place of the regular vowel. The more particular statement is as follows:—

a) The strong unchangeable vowels מ, נ (§ 25, 1), are always retained; hence Inf. absol. Kal מַעֲרֵה, Part. pass. מַעֲרֵה, Hiph. מַעֲרֵה, Fut. מַעֲרֵה, Part. מַעֲרֵה. O, though less firm, is also retained in the Inf. constr. מַעֲרֵה, in order to distinguish it from the Imp. (as in verbs י guttural).

b) The merely tone-long O in the Fut. and Imp. of Kal becomes Pathach, as מַעֲרֵה, מַעֲרֵה. (With suffix מַעֲרֵה, see § 60, Rem. 1.)

c) Where Tsera is the regular vowel of the last syllable, the forms with Tsera (attended by Pathach syllogize) and Pathach are both employed. Usage, however, makes a distinction in these forms. Thus—
In the Part. Kal and Piel, נָשָׁה, נָשָׁה is the exclusive form, and the full Pathach first appears in the constr. state נָשָׁה, נָשָׁה.

In the Fut. and Inf. Niph., and in the Pret. Inf. and Fut. Piel, the form with (-) is employed at the beginning and in the middle of a period, the one with (inium) at the end, and in pause; e.g. פָּה, it is diminished Num. xxvii. 4, and בָּה, xxxvi. 3; בָּה, he cleaves Hab. iii. 9, and בָּה, Exe. xiii. 11; בָּה to swallow, Hab. i. 13; Num. iv. 20. It may further be observed, that the Inf. absol. retains ת֤וּר, which is lost in the Inf. constr.; e.g. ת֤וּר Deut. xxii. 7, else בָּה to send.

In Niph. the shortened forms of the Imp. and Fut. admit only (inium), e.g. ת֤וּר prosper, ת֤וּר and he caused to trust. The Inf. absol. takes (ium) as בָּה to make high; but as Inf. constr. also לָה occurs, Job vi. 26.

2. The guttural here has simple שֵׁבָע whenever the third radical regularly takes it (because it is שֵׁבָע quiescent, which is generally retained even under gutturals, § 22, 4), as נֹשְׁבָע, נֹשְׁבָע. But in the 2 fem. Pret. a helping-Pathach takes its place, as נֹשְׁבָע (§ 28, 4), yet more rarely also בָּה (without Dagh. in the ה) Gen. xxx. 15, and בָּה 1 Kings xiv. 3.

The softer combination with composite שֵׁבָע occurs only a) In some examples of the I plur. Pret. when the tone is thrown forward, as נֹשְׁבָע, we know thee, Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes י, ל, מ, as נֹשְׁבָע, I will send thee 1 Sam. xvi. 1, נֹשְׁבָע Gen. xxxi. 27, נֹשְׁבָע Jer. xviii. 2.

On the feeble verbs נָל, see especially in § 74.

B. CONTRACTED VERBS.

SECT. 66.

VERBS. 15. E. g. נָל to approach. Parad. G.

The irregularities of these verbs, arising from the feebleness of the nasal letter Nun, are as follows:—

1. The Imp. and Inf. constr. often lose (by apahresis, § 19, 3) their Nun, which would here take שֵׁבָע, as נָל for נָל. The Inf. then, however, has regularly the feminine-ending נָל, or, with a guttural, נָל (§ 80, 2), as נָל, נָל to touch (from נָל). The Imp. has usually Pathach; but also ת֤וּר, as נָל give (from נָל). Frequently it takes the lengthened form, as נָל give up.

2. Whenever Nun, after a preformative, stands at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a); viz., a) in the Fut. Kal, e.g. נָל he will fall for נָל; נָל for נָל; נָל he will give for נָל (the Fut. O, as in the regular verb, most common, the Fut. E only in this example*); b) in the

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* The verb נָל, employed as a Paradigm, has the Fut. A, which is not presented, however, as the most usual form of the Fut. in verbs of this class, but only as the actual form of this particular verb. The ת֤וּר is owing to the double feebleness of the stem נָל (comp. Rem. 3).
§ 65. VERBS

Pret. Niph.; e. g. יָשָׁב for יָשָׁב; c) in the whole of Hiphil and Hophal (which here has always Qibbuts, according to § 9, 9, 2), e. g. יָשֵׁב, יָשְׂבָה, for יָשְׁבַה, יָשְׁבָה.

The other forms are all regular, e. g. Pret. Inf. absol. Part. Kal, Piel, Pual, etc. Only those conjugations which are irregular are included in the following Paradigm:

<table>
<thead>
<tr>
<th>G. VERB PE NUN (מַנ).</th>
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<tbody>
<tr>
<td></td>
</tr>
<tr>
<td><strong>KAL.</strong></td>
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<tr>
<td><strong>NIPHAL.</strong></td>
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<tr>
<td><strong>HIPHIL.</strong></td>
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<tr>
<td><strong>HOPHAL.</strong></td>
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<tr>
<td><strong>Pret. 3. m.</strong></td>
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<tr>
<td><strong>2. f.</strong></td>
</tr>
<tr>
<td><strong>2. m.</strong></td>
</tr>
<tr>
<td><strong>2. f.</strong></td>
</tr>
<tr>
<td><strong>1. c.</strong></td>
</tr>
<tr>
<td><strong>Plur. 3. c.</strong></td>
</tr>
<tr>
<td><strong>2. m.</strong></td>
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<tr>
<td><strong>2. f.</strong></td>
</tr>
<tr>
<td><strong>1. c.</strong></td>
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<tr>
<td><strong>Inf. constr.</strong></td>
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<tr>
<td><strong>Inf. absol.</strong></td>
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<tr>
<td><strong>Imp. 3. m.</strong></td>
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<tr>
<td><strong>f.</strong></td>
</tr>
<tr>
<td><strong>Plur. 3. c.</strong></td>
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<tr>
<td><strong>f.</strong></td>
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<tr>
<td><strong>Fut. 3. m.</strong></td>
</tr>
<tr>
<td><strong>3. f.</strong></td>
</tr>
<tr>
<td><strong>2. m.</strong></td>
</tr>
<tr>
<td><strong>2. f.</strong></td>
</tr>
<tr>
<td><strong>1. c.</strong></td>
</tr>
<tr>
<td><strong>Plur. 3. c.</strong></td>
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<tr>
<td><strong>3. f.</strong></td>
</tr>
<tr>
<td><strong>2. m.</strong></td>
</tr>
<tr>
<td><strong>2. f.</strong></td>
</tr>
</tbody>
</table>
The characteristic of these verbs in all forms which begin with a formative letter, as the Dagshesh forte following it in the second radical. Some forms, however, of one class of verbs ָשֹ ל (§ 71) and even of verbs ָוְר (§ 67, 5), exhibit the same appearance. Verbs ָש likewise exhibit such forms of the Imp. as ָש, also ָש (Gen. xix. 9), and ָש.

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

N.B. 2. These anomalies are in part exhibited in the verb ָש to take, the ָש of which is treated like the Nun of these verbs (§ 19, 2). Hence, Fut. ָש, Imp. ָש (seldom ָש), Inf. constr. ָש, Hoph. Fut. ָש. Niphal, however, is always ָש.

N.B. 3. In the verb ָש to give, the final Nun is also assimilated, as ָש for ָש, ָש for ָש; Inf. constr. ָש for ָש (see § 19, 2), with suff. ָש my giving; Niph. pret. ָש for ָש. In other stems, the ָש as third radical is retained, ָש, ָש.
### § 67. VERBS 𐎣

#### SECT. 67.

**VERBS AYIN DOUBLED (𐎣).** E.g. וְַבּוּ Parad. H.

#### H. VERB AYIN DOUBLED (𐎣).

<table>
<thead>
<tr>
<th></th>
<th>KAL.</th>
<th>NIPHAL.</th>
<th>HIGHTIL.</th>
<th>HOPHAL.</th>
<th>FORL.</th>
<th>POAL.</th>
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</thead>
<tbody>
<tr>
<td><strong>Past. 3. m.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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<tr>
<td><strong>3. f.</strong></td>
<td>נַבּ</td>
<td>נַבּ</td>
<td>נַבּ</td>
<td>נַבּ</td>
<td>נַבּ</td>
<td>נַבּ</td>
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<tr>
<td><strong>2. m.</strong></td>
<td>עַנּ</td>
<td>עַנּ</td>
<td>עַנּ</td>
<td>עַנּ</td>
<td>עַנּ</td>
<td>עַנּ</td>
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<tr>
<td><strong>2. f.</strong></td>
<td>לַנּ</td>
<td>לַנּ</td>
<td>לַנּ</td>
<td>לַנּ</td>
<td>לַנּ</td>
<td>לַנּ</td>
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<tr>
<td><strong>1. c.</strong></td>
<td>יַנּ</td>
<td>יַנּ</td>
<td>יַנּ</td>
<td>יַנּ</td>
<td>יַנּ</td>
<td>יַנּ</td>
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<tr>
<td><strong>Plur. 3. c.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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<tr>
<td><strong>2. m.</strong></td>
<td>בָּבּ</td>
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<td>בָּבּ</td>
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<td><strong>2. f.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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<td>בָּבּ</td>
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<tr>
<td><strong>1. c.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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<tr>
<td><strong>Ins. constr.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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<tr>
<td><strong>Inf. absol.</strong></td>
<td>בָּבּ</td>
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<td>בָּבּ</td>
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<td><strong>IMP. m.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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<tr>
<td><strong>f.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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<td>בָּבּ</td>
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<tr>
<td><strong>Plur. m.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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<tr>
<td><strong>f.</strong></td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
<td>בָּבּ</td>
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</tbody>
</table>

| **Fut. 3. m.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |
| **3. f.** | לַבּ   | לַבּ   | לַבּ   | לַבּ   | לַבּ   | לַבּ   |
| **2. m.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |
| **2. f.** | לַבּ   | לַבּ   | לַבּ   | לַבּ   | לַבּ   | לַבּ   |
| **1. c.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |
| **Plur. 3. m.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |
| **3. f.** | לַבּ   | לַבּ   | לַבּ   | לַבּ   | לַבּ   | לַבּ   |
| **2. m.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |
| **2. f.** | לַבּ   | לַבּ   | לַבּ   | לַבּ   | לַבּ   | לַבּ   |
| **1. c.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |

| **Fut. with Vav conj.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |

| **Fut. with Suff.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |

| **PART. act.** | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   | בָּבּ   |
1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as סְבֶּבֹל for סְבֶּבֹל, even when a full vowel would regularly stand between them, as דַּבָּל for דַּבָּל. Those forms are not contracted which contain unchangeable vowels, or a Daghesh forte, as כֶּבֶּר, פָּוָר, פֶּרֶב, פָּבָר, פֶּבֶּר.

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 characterises the form (§ 43, Rem. 1), e.g. כָּבֵד for כָּבֵד; Inf. הָקַבָּד for הָקַבָּד; Hiph. הָקַבְּדָה for הָקַבְּדָה (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 לֶבֶר, לֶבֶר, Fut. לֶבֶר, but not לֶבֶר, לֶבֶר.

4. When the affirmative begins with a consonant (ל, ל), 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 Pret. is 1, in the Imp. and Fut. י, e.g. לֶבֶר, לֶבֶר, Fut. יָהְבָּר.

The Arabian writes indeed regularly לֶבֶר, but pronounces in the popular language לֶבֶר maddit instead, also maddata, which last is exactly analogous to the Hebrew inflexion.

5. The preformatives of Fut. Kal, Pret. Niph., and of Hiph. and Hoph., which in consequence of the contraction stand in a simple syllable (לֶבֶר instead of לֶבֶר), take, instead of the short vowel of the regular form, the corresponding long one (according to § 27, 2, a). Hence Fut. יָבְּדָ for יָבְּדָ; Fut. יָבְּדָ for יָבְּדָ; Hiph. יָבְּדָ for יָבְּדָ; Inf. יָבְּדָ for יָבְּדָ; Hoph. יָבְּדָ for יָבְּדָ. This long vowel (except the י in Hophal) may be shortened.

There is still another mode of constructing these forms (the common one in Chaldee), which supplies a Daghesh in the first radical in place of doubling the third (comp. § 19, 2 Rem.); e.g. Fut. Kal דַּבָּל for דַּבָּל, Fut. Hiph. דַּבָּל for דַּבָּל, Hoph. דַּבָּל for דַּבָּל. These forms do not usually take Daghesh in the final letter on receiving an accession, as דַּבָּל, they bow themselves (from דַּבָּל), דַּבָּל, and they shout (from דַּבָּל), because the doubling is already supplied in the first letter, and the tone also rests on the affirmative instead of the stem-letter; but see דָּבָּל Judges xviii. 23, מַּיּוֹּת Job iv. 20. They therefore omit also the vowels י and י, e.g. יָבְּדָ יָבְּדָ they will tinkle (from יָבְּדָ). Jer. xix. 3. The Paradigm exhibits this form by the side of the other in Fut. Kal.

* The explanation given here of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and that of יָבְּדָ; compare יָבְּדָ and Arab. maddita with יָבְּדָ or יָבְּדָ, and יָבְּדָ with יָבְּדָ.

† It might seem far more easy, in explaining the origin of the Fut. יָבְּדָ (as well as of the Fut. in verbs יָבְּדָ, יָבְּדָ) to regard it as formed from the contracted stem-syllable יָבְּדָ by prefixing ָ, so also Hiph. and Hoph. But the mechanically easier way is not always the natural one.
§ 67. VERBS יְיָ.

6. Of many of these contractions, however, the originals are not found in the regular verb, but they may be considered as more ancient forms. Thus יִּשָּׁה stands for יִּשָּׁה, with a under the preformative, as in the regular Arabic form; Hiph. יִּשָּׁה for יִּשָּׁה has in the contracted stem-syllable the shorter ה (like the Aram. יִּשָּׁה comp. § 53, 1 and Rem. 1); Pret. Niph. יִּשָּׁה for יִּשָּׁה; Fut. Niph. יִּשָּׁה for יִּשָּׁה, comp. יִּשָּׁה, § 51, Rem. 2.

7. The tone has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (הֵ, יִ, יִ, comp. § 44, Rem. 5), but remains before them on the stem-syllable, as יִּשָּׁה. Before the other afformatives, it rests upon the inserted syllables יִּ and יִ (with the exception of יִּ and יִ which always take the tone), and in consequence the vowels of the word are shortened, as יִּשָּׁה, יִּשָּׁה, but יִּשָּׁה.

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

REMARKS.

1. On Kal.

1. In the Pret. are found some examples with Cholem (comp. יִּשָּׁה, § 43, 1), as יִּשָּׁה, from יִּשָּׁה they are high Job xxiv. 24, יִּשָּׁה from יִּשָּׁה Gen. xlii. 23.

2. The Cholem of the Inf., Imp., and Fut. (יִּשָּׁה, יִּשָּׁה) as a changeable vowel, is written defectively, with a few exceptions, which are found especially in the later orthography; e. g. יִּשָּׁה for יִּשָּׁה to plunder, Esth. iii. 13; viii. 11. It is consequently shortened into Qamets-chatuph or Qibbut, whenever it loses the tone, as Inf. יִּשָּׁה to rejoice Job xxxviii. 7, with suff. יִּשָּׁה when he founded Prov. viii. 27, Imp. יִּשָּׁה pity me, Fut. with Vav. convers. יִּשָּׁה Judges xi. 18, with suff. יִּשָּׁה. He lays them waste Prov. xi. 3, Qe.ii.

3. Of final Patach in the Inf., Fut., and Imp. (יִּשָּׁה, יִּשָּׁה), the following are examples; Inf. יִּשָּׁה to stoop Jer. v. 26, Imp. יִּשָּׁה roll Ps. cxix. 22, Fut. יִּשָּׁה he is bitter Is. xxiv. 9, יִּשָּׁה he is slighted Gen. xvi. 4. יִּשָּׁה he is soft Is. vii. 4. Examples of the Chaldaising Fut. are: יִּשָּׁה, though יִּשָּׁה is also in use; יִּשָּׁה he is astonished, 1 Kings ix. 8; יִּשָּׁה and they bowed themselves, from יִּשָּׁה.

In the Participle occurs the Aramaean form יִּשָּׁה for יִּשָּׁה Jer. xxx. 16, Qe.iih."

* Hebrew יִּשָּׁה from יִּשָּׁה, § 9, 5. The a appears also in verbs ב guttural, especially in verbs מ, § 68; and verbs יִּשָּׁה, § 72.

† The terminations for gender and number in the Participles take the tone, as these are not a part of the verbal inflexion, as יִּשָּׁה, יִּשָּׁה.
II. On Niphal.

5. Besides the most usual form with Pathach in the second syllable, as given in the Paradigm, there is still another with Tsere, and another with Cholem (analogous with דֵּבָה, נָבָה, פְּבָה, § 43, 1), extending through the whole conjugation; e.g. Pret. יִשָּׁרֵי (also יִשָּׁרֵי) it is a light thing Is. xlix. 6; Part. יְשָּׁרֵי wasted away 1 Sam. xv. 9. With Cholem נְשֵׁרֵי they are rolled together Is. xxxiv. 4, Fut. יִשָּׁרֵי thou shalt be laid waste Jer. xlvi. 2. In the Inf. and Imp. forms with Pathach do not even exist, but those with Tsere and Cholem, as Inf. יִשָּׁרֵי to melt Ps. lxviii. 3 Inf. Abs. יְשָּׁרֵי to be plundered Is. xxvii. 3, Imp. יֹשָּׁרֵי take yourselves up Num. xvii. 10. Chaldaising forms of Niphal are יִשָּׁרֵי Eze. xxv. 3 (from יָשָׁרֵי), יָשָׁרֵי (from יָשָׁרֵי) Ps. lxix. 4; cii. 4 (also יָשָׁרֵי Jer. vi. 29), יָשָׁרֵי fractus est (from יָשָׁרֵי), Mal. ii. 5.

III. On Hiphil and Hophal.

6. Besides Tsere the final syllable has also Pathach, especially with gutturals, as וַיַּסְמֶר he made bitter; Inf. יִסְמֶר to cleanse, Jer. iv. 11. But also without a guttural, as וַיַּסִּיק he pounded small, 2 Ki. xxviii. 15; plur. יִסְמִיק 1 Sam. v. 10, Part. יִסָּמֵך shadowing, Eze. xxxi. 3.

7. The Future with the tone retracted is formed like וַיַּסְמֶר, he protects Ps. xci. 4, יִסָּמֵך and he rolled Gen. xxix. 10.

8. Chaldaising forms of Hiphil and Hophal: יִסָּמֵך Ex. xiii. 18, יִסָּמֵך and they smote Deut. i. 44, יִסָּמֵך profanabo Eze. xxxix. 7, יִסָּמֵך they perish Job xxiv. 24, יִסָּמֵך in pause (Job xix. 23) for יִסָּמֵך.

IV. In General.

9. Verbs יִסְמֶר are very nearly related to verbs יִסָּמֵך (§ 72), as is already apparent from the great similarity in their conjugations throughout. In form the verb הַסִּיק is generally shorter than the other (comp. יִסִּיק and יִסְמֶר, יָסִיק and יָסָמ). In some cases they have precisely the same form as in the Fut. convert. 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. יִסְמֶר for יִסָּמֵך he rejoices, Prov. xxix. 6.

N.B. 10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular; e.g. Pret. Kal. יִסָּמֵך to plunder, plur. יִסָּמְך, יִסָּמִך (also יִסָּמֶך Deut. iii. 7); Inf. יִסָּמֵך and יִסָּמִך. Fut. יִסָּמֵך he is gracious, Amos v. 15, elsewhere יִסָּמֵך. Hiph. יִסָּמֵך, Fut. יִסָּמֵך he will rejoice (which is never contracted), Part. יִסָּמֵך astonished, Eze. iii. 15. The full form appears to be more poetical and intended for emphasis (Ps. cviii. 11).

11. We have seen above (No. 5), that in the Fut. of the Chaldee form, the Daghesh of the third radical, together with the preceding vowel, is omitted before affectatives, which however take the tone, as יִבָּסֵר. Of the same omission in other forms there are unquestionable examples, as יִבָּסֵר Gen. xi. 7 for יִבָּסֵר we will confound (Cohortative from יָבָס); יִבָּסֵר for יָבָס, verse 6 they will devise; Pret. Niph. יֵבָּסֵר for יֵבָּסֵר Eze. xii. 7; יֵבָּסֵר for יֵבָּסֵר Gen. xvii. 11 (from יָבָס=בָּסֵר to circumcise); comp. Is. xix. 3; Jer. viii. 14. Without Daghesh, but with the accentuated full vowel: יִבָּסֵר for יִבָּסֵר Prov. vii. 13, יִבָּסֵר 1 Sam. xiv. 36, יִבָּסֵר Is. lvii. 5, for יִבָּסֵר.

12. Although the affectatives here attract the tone less (see No. 7, p. 111), yet it is occasionally thrown on them, as יִבָּסֵר Jer. v. 6; Ps. iii. 2; civ. 24; and also when suffixes are appended, as יִבָּסֵר Ps. xviii. 11. The vowels suffer before Daghesh the changes pointed out in § 27, 1, viz., Cholem in the Fut. becomes Qibbuts, less frequently Qamets-chittaph, Tsere in Hiph. becomes Chireq (after the analogy of לִמְּדֶר, מַקְּדֶר); the preformatives then, in place of the full vowel, take Sh'va; e.g. יִבָּסֵר, Ps. xlix. 6, יִבָּסֵר, Job xl. 22, יִבָּסֵר Ps. lxvii. 2, Hiph. יִבָּסֵר Eze. xlvi. 2.
C. FEEBLE VERBS (VERBA QUIESCENTIA).

SECT. 68.

FEEBLE VERBS נ. E. g. הָּ֫נָּ֫בִּי to eat. Parad. I.

So far as נ is treated as a consonant and a guttural, these verbs have all the properties of verbs Pe Guttural exhibited in § 63. But here we regard them only in so far as the נ quiesces, i. e. loses its consonant sound, and is blended with the foregoing vowel, which happens only in certain verbs and forms, as follows:

<table>
<thead>
<tr>
<th>I. Verb PE ALEPH (N ב). § 68.</th>
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</thead>
<tbody>
<tr>
<td><strong>KAL.</strong></td>
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<tr>
<td><strong>Part.</strong></td>
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<tr>
<td>3. m.</td>
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<tr>
<td>2. f.</td>
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<tr>
<td>2. m.</td>
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<tr>
<td>2. f.</td>
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<tr>
<td>1. c.</td>
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<tr>
<td>Plur. 3. c.</td>
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<tr>
<td>2. m.</td>
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<tr>
<td>2. f.</td>
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<tr>
<td>1. c.</td>
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</tbody>
</table>

Like the Verb Pe guttural, in Paradigm D.

| **Inf. constr.** | | | |
| **Inf. absol.** | | | |
| **Imp.** | | | |
| m. | הָנָּ֫בִּי | הָנָּ֫בִּי | הָנָּ֫בִּי |
| f. | | | |
| Plur. m. | | | |
| f. | | | |

| **Fut.** | | | |
| 3. m. | | | |
| 3. f. | | | |
| 2. m. | | | |
| 2. f. | | | |
| 1. c. | | | |
| Plur. 3. m. | | | |
| 3. f. | | | |
| 2. m. | | | |
| 2. f. | | | |
| 1. c. | | | |

Fut. with Vav cons. הָנָּ֫בִּי הָנָּ֫בִּי

PART. act. | | | |
| pass. | | | |
PART II. PARTS OF SPEECH.—CHAP. II. IRREGULAR VERBS.

1. In the Fut. Kal of five verbs, viz., יָבֵא to perish, נָבֶא to be willing, בָּלִי to eat, יָבִי to say, בָּלִי to bake, the נ always quiesces in a long ב (Cholemi), as נָבֶא. In some others, the form in which it retains its power as a consonant is also in use, as יָבֵי and יָבִי he takes hold. The ב in this case is but a corruption of the vowel א (§ 9, 10, 2), which is itself derived by contraction from כל or ב. The feebleness of these verbs (§ 41, c) affects also their last syllable, so that it receives, instead of the stronger vowel, א an ē (Tsere), 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 א (Pathach), e.g. יָבֵא Ps. ix. 19, on the contrary, יָבֵא Ps. i. 6 (comp. a similar exchange of א and א, § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes Pathach, as בָּלִי perish the day Job iii. 3, יָבֵא and he ate, and sometimes Seghol, as בָּלִי (Mikl) with conjunctive accents, but יָבֵא (Milra) with distinctive, (only in Job a few times יָבֵא in pause).

It is but very seldom that Tsere stands before נ in the Fut. Kal, as יָבֵא it shall come, Mic. iv. 8, contracted from יָבֵא; always, however, in the form יָבֵא dicendo (Inf. with יָבֵא), for יָבֵא.

2. In the 1st pers. sing. Fut. the radical נ (to avoid the repetition of this letter) is regularly dropped (§ 23, 4), as נָבְא for יָבֵא I will say.

Except in this case, the radical נ is seldom dropped, as נָבֶא for נָבְא thou takest away Ps. civ. 29, נָבֶא for נָבְא they speak of thee Ps. xxxix. 20, נָבֶא thou goest away (from נָבֶא) Jer. ii. 36.

The Parad. I shows the forms in which נ is treated as a quiescent (viz., Fut. Kal), and merely indicates those in which it retains its character as a guttural.

Rem. 1. In the derived conjugations, the נ but very seldom quiesces, as in Niph. וַנַּא Jos. xxii. 9; Hiph. יָבְא and he took away Num. xi. 25, יָבְא (for יָבְא) and he lay in wait I Sam. xv. 6, יָבְא I hearken Job xxxii. 11, יָבְא I will destroy Jer. xlv. 8, יָבְא attending Prov. xvii. 4, Imp. יָבְא bring ye (from יָבְא) Is. xxi. 14.

2. In פָל, נ is sometimes dropped by contraction (like נ in יָבְא, יָבְא), e.g. נָבֶא (so prevalent in Syr., Chald., and Samar.) for נָבָא teaching, Job xxxv. 11.

SECT. 69.

FEEBLE VERBS נ. FIRST CLASS, OR VERBS ORIGINALLY יָבְא.

E. g. יָבְא, to dwell. Parad. נ.

Verbs נ are divided principally into two classes, which are different from each other in their origin and inflexion. The first embraces those verbs which have properly a י for their first stem-letter. In Arabic they are written with י (e.g. יָבְא, Arab. wālāda), but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first stem-letter begins the form. The second embraces those
which are properly נ, and which have Yodh also in Arabic (§ 70). A few of these verbs נ form, in some respects, a third class inflected like verbs נ (§ 71).

In נ, the forms are distinguished according to the signification; viz., a) נ (1st class, for נ), Fut. נ, נ to be in a strait; b) נ (2nd class), Fut. נ, נ to form.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Part. 3. m.</td>
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<tr>
<td>3. f.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>2. m.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>2. f.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>1. c.  regular</td>
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</tr>
<tr>
<td>Plur. 2. c.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>2. m.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>2. f.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
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<tr>
<td>1. e.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
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<tr>
<td>Inv. constr.</td>
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<tr>
<td>Inv. absol.</td>
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<tr>
<td>Imp. m.</td>
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<tr>
<td>f.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>Plur. m.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>f.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>Fut. 3. m.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>3. f.</td>
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<tr>
<td>2. m.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
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<tr>
<td>2. f.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
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<tr>
<td>1. c.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
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<tr>
<td>Plur. 3. m.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>3. f.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
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<tr>
<td>9. m.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
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<tr>
<td>2. f.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>1. c.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>Fut. apoc. (passive)</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>Fut. with Vav conv.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>Part. act.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
<tr>
<td>pass.</td>
<td>נ, נ, נ, נ, נ, נ, נ, נ.</td>
</tr>
</tbody>
</table>
PART II. PARTS OF SPEECH—CHAP. II. IRREGULAR VERBS.

The peculiarities in the inflexion of the first class, which is analogous with the Arabic ُ، are the following:

1. In the Fut., Imp., and Inf. constr. of Kal there is a twofold inflexion. About the half of these verbs have here the seeblest forms, viz.—

Fut. ُُُ with a tone-lengthened ُ in the second syllable, which may be shortened to Sejhol and vocal Sheva; and with a somewhat firmer ُ in the first syllable, which in a degree still embodies the first radical ' that has been dropped (but scarcely ever written ُُُُ);

Imp. ُُ from ُُ, by omission of the seeble '; and—

Inf. ُُ shortened in like manner, and with the feminine-ending ُُُُ, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms, have the Fut. ُ, and retain the Yodh at the beginning, viz., in—

Imp. ُُُ and Inf. ُُُ as a consonant, but in—

Fut. ُُُ as a quiescent, or resolved into the vowel i (§ 24, 2).

That the latter mode of inflexion belongs to verbs actually ُُُ (which has often been overlooked and falsely denied), is shown, partly by the numerous verbs which take these forms in Kal, and at the same time have ُ in Niphal, Hiihiph, and Hophal, partly by the analogy of the Arabic, where the verbs ُُُ have precisely the same double inflexion.

Even in the same verb are found both forms, one with the Yodh, the other without it, as ُُُ ُُ 2 Kings iv. 41, and ُُُ ُُ pour Exx. xxiv. 3, ُُ ُُ ُُ 1 Kings xxi. 15, ُُُ Deut. ii. 24, and ُُُ ُُ possess, with lengthening ُُُُُ Deut. xxxiii. 23, Fut. ُُُ Deut. xxxii. 22, and ُُُ he will burn up, Is. x. 16.

To the first mode of inflexion belong, e. g. ُُُ to bear, ُُُ to go forth, ُُُ to sit, ُُُ to descend, ُُُ to know (Fut. ُُُ with Pathach in the last syllable on account of the guttural); to the second belong ُُُ to weary, ُُُ to counsel, ُُُ to be dry, though the latter is in Arabic ُُُ.

2. The original Vav appears always in the Inf., Imp., and Fut. Niph., where it ought to be doubled, as a consonant, as ُُُُُُ, ُُُُُ (just like ُُُُُ, ُُُُُ); and also in the Hiihip. of some verbs, e. g. ُُُُُ, from ُُُ, and in two nominal forms, viz., ُُُُ offspring, from ُُُ to bear [and ُُُ guilty]. The ُ at the end of the syllable becomes a vowel, as ُُُ (ُ) in all Hophal, e. g. ُُُ for ُُُ; and in combination with a preceding ُ, as a diphthongal ُُُ (ُ) in Pret. and Part. of Niphal, and in all Hiihiph, e. g. ُُُ for ُُُ, ُُُُ for ُُُُ

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

In those forms in which Yodh does not appear, these verbs may be distinguished, in the Fut. of Kal by the Teera under the preformatives in Niph., Hiihiph., and Hophh., by the Vav (ُ, ُ, ُ) before the second radical. (The defective orthography, as in ُُ, is not frequent.) Forms like ُُُُ, they have in common with verbs ُُ وا. Hophal has the same form as in verbs ُُُ and ُُُ.

Rem. 1. The Inf. of Kal without the radical Yodh (see No. 1), has very seldom the masculine
form like יָדֵ֥ה to know Job xxxii. 6, 10, or the feminine ending הָּאָדוֹ, like יָדְּקֶל Exod. ii. 4. With a guttural, the latter takes the form הָּאָדוֹ instead of הָּדֶּה e.g. יָדְּקֶל to know. יָדְּקֶל to be able, in 1 Sam. iv. 19 is contracted to יָדְּקֶל (§19, 2). Examples of the regular strong form occur with suffixes, יָדְּקֶל Job xxxviii. 4. יָדְּקֶל Ezr iii. 12. The strong form has seldom the feminine-ending, as יָדְּקֶל, to be able.

2. The Imp. Kal often has the lengthening הָּאָדוֹ, as יָדְּקֶל, and יָדְּהָ מַעְדָּה descend. From יָדְּהָ to give, the lengthened Imp. is יָדְּהָ, fem. יָדְּהָ, plur. יָדְּהָ, with accented Qamets, owing to the influence of the guttural.

3. The Fut. of the form יָדְּהָ takes Pathach in its final syllable when it has a guttural, as יָדְּהָ also יָדְּהָ Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes Seghol, viz., before a word of one syllable, and after Vav conversive e.g. יָדְּהָ Gen. xliv. 33; יָדְּהָ, but in pause יָדְּהָ and יָדְּהָ. A very rare exception, in which a Fut. of this kind is written fully, is יָדְּהָMic. i. 8. The Fut. יָדְּהָ, when lengthened, can also lose its radical * as יָדְּהָ Is. xl. 30, יָדְּהָ Lxxv. 23. Yet the cases are rare and doubtful where this occurs after other preformatives than * (see Is. xlv. 8).

4. In some stems the feebleness affects also the Pret. Kal, so far, that the יָדְּהָ under the second radical becomes יָדְּהָ or יָדְּהָ, as יָדְּהָ, יָדְּהָ, יָדְּהָ, from יָדְּהָ, יָדְּהָ. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1, 2; Ps. ii. 7; lxix. 36, etc. In Syriac יָדְּהָ is here predominant: in Hebrew the feeble vowel is found only in such forms of the Pret. as have not a full vowel under the first radical. For a similar case, see § 73, Rem. 1.

5. As an exception, the Fut. Niph. sometimes has יָדְּהָ instead of יָדְּהָ e.g. יָדְּהָ and he waited, Gen. vii. 12; comp. Ex. xix. 13. The first pers. sing. has always the form יָדְּהָ not יָדְּהָ; comp. § 51, Rem. 4.

6. In פָּהֲלָל, the radical Yodh is sometimes dropped after a preformative, which takes its punctuation (comp. § 68, Rem. 2); e.g. יָדְּהָ for יָדְּהָ יָדְּהָ יָדְּהָ and he dried it up, Nah. i. 4.

7. Fut. Hiph., like Fut. Kal, takes Seghol when the tone is drawn back, as יָדְּהָ let him add Prov. i. 5, יָדְּהָ and he added. On forms like יָדְּהָ, see § 53, Rem. 7. In Hoph. are some cases of יָדְּהָ for יָדְּהָ, as יָדְּהָ for יָדְּהָ Lev. iv. 23, 28.

N.B. 8. The verb יָדְּהָ to go, is connected with verbs יָדְּהָ of the first class, for it forms (as if from יָדְּהָ) Fut. יָדְּהָ, with Vav יָדְּהָ, in pause יָדְּהָ, Inf. constr. יָדְּהָ, Imp. יָדְּהָ, lengthened יָדְּהָ, and also יָדְּהָ, and so Hiph. יָדְּהָ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflexions from יָדְּהָ, as Fut. יָדְּהָ, Inf. יָדְּהָ (Num. xxvii. 14, 16; Eccles. vi. 8, 9), Imp. pl. יָדְּהָ (Jer. li. 50); on the contrary Pret. Kal is always יָדְּהָ, Part. יָדְּהָ, Inf. abs. יָדְּהָ, פָּהֲלָל, Hithp. יָדְּהָ, so that a nowhere distinctly appears as first radical. An obsolete stem יָדְּהָ may however be assumed, although in a word so much used as יָדְּהָ, the feeble letter יָדְּהָ may itself be treated like יָדְּהָ, and so the inflexion resemble יָדְּהָ. Comp. also the feeble נָבָ, e.g. יָדְּהָ from יָדְּהָ (§ 68, 2), and יָדְּהָ from יָדְּהָ, Fut. Hiph. יָדְּהָ from יָדְּהָ and יָדְּהָ 2 Kings vi. 19, from יָדְּהָ.

SECT. 70.

FEEBLE VERBS יָדְּהָ. SECOND CLASS, OR VERBS PROPERLY יָדְּהָ.

E. g. יָדְּהָ to be good. Parad. L. § 69.

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

* But comp. יָדְּהָ under Rem. 3.
PART II. PARTS OF SPEECH.—CHAP. II. IRREGULAR VERBS.

1. Kul has only the stronger of the two forms described in § 60, 1, viz., that in which the radical ר remains, Inf. יב, with the Fut. A, as יב, יב, יב, the Pathach of which becomes Seghol when the tone shifts back, as יב and he awoke Gen. ix. 24, יב, יב, יב and he formed Gen. ii. 7.

2. In Hiphil the is regularly retained in writing, and is pronounced as a diphthongal א (Tsere), e.g. ריו י (for ריו י), Fut. י. seldom with the diphthong או, as in י י they make straight, Prov. iv. 25; comp. Ps. v. 9, Q'ri.

The following are the only verbs of this kind: י to be good, י to suck, י to awake, י to form, י Hiph. י to bencall, י to be straight.

Rem. Of the Fut. Hiph. there is an anomalous form with preformatives put before the 3rd pers. י, as י י he waits, י י I wait, י י ye wait, Is. xv. 2; lxv. 14; Jer. xlvi. 11; Hos. vii. 14; also י י Job xxiv. 21; and once even in Fut. Kul י י Ps. cxxxix. 6, from י. This anomaly is explained by supposing that the of the simple form was superficially taken to belong to the stem. For י י Nah. i. 4, see § 69, Rem. 6.

SECT. 71.

VERBS י. THIRD CLASS, OR CONTRACTED VERBS י.

This class embraces those verbs י, of the first and second class, whose does not quiesce in long א or א, but is assimilated like י. Some verbs are exclusively of this class, e.g. י to spread under, Hiph. י, Hoph. י, י to burn up, Fut. י, Hiph. י. Others have two forms; one sharp with the assimilated, the other weaker with the quiescent, as י to pour, Fut. י and י (1 Kings xxii. 35); י to form, Fut. י and י (Is. xliv. 12; Jer. i. 5); י to be straight, Fut. י and י (1 Sam. vi. 12) — It is worthy of notice that the verbs which are thus inflected have an s sound as the second radical, with the only exception of י (Gen. xl. 20; Eze. xvi. 5). Inf. Hoph. from י.

Verbs of this class (which seldom occur) are inflected like verbs י for which they may easily be mistaken by the learner. When, therefore, a form has not a root י in the lexicon, he should look for one of this class.

The first two classes are exhibited in their distinctive forms in Paradigms K and L, § 69. The third exactly follows verbs י, and is besides very rare.
§ 72. VERBS יִהְיֵ.

SECT. 72.

FEEBLE VERBS ש. E. g. לֶגֶר to rise up. Parad. M.

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1. In these verbs the middle stem-letter ג always gives up its consonant sound and quiesces; not merely in the usual cases (according to § 24, 1) when a Shewa precedes or follows, as נבג bōsh for נבג b'vōsh, but also when it is both preceded and followed by a full vowel, as לק Part. pass. for לן; לינ Inf. absol. for לינ. Hence the stem appears always a monosyllable.

2. The vowel in which ג quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterises the form (§ 67, 2). But this vowel, in consequence of the union of the Vav with it, is mostly made fuller and firmer, e. g. Inf. and Imp. לינ for לין, Pret. לינ for לין; it is, therefore, not destructible though changeable, for we have לינ (with short a) from לינ, and Fut. Hiph. לינ (from לינ) is shortened in the jussive to לינ.

The verb intransitive middle E takes in Pret. Kal the form of לינ (from לינ) he is dead; the verb middle O takes the form of לינ (from לינ) luxit, לינ (from לינ) he was ashamed. Comp. Rem. 1.

The preformatives in the Fut. Kal and Pret. 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. לינ for לינ; לינ for לינ; לינ for לינ.

This vowel is changeable, and becomes Shewa when the tone is thrown forward, e. g. before suf. לינ he will kill him, and with the full plural form of the Fut. לינ they will die.

The ג in Hoph. forms an exception; for it has become a quite firm and unchangeable vowel, as if it had been transposed, so that לינ became לינ, hence לינ.

4. In some cases, forms of the regular verb not now in use lie at the foundation of the present inflexion; e. g. Fut. Kal לינ for לינ (see § 67, 6), Part. לינ, either for לינ (like לינ, the original form of לינ, Chal. and Arab. qātel, § 9, 10, 2, and § 50, 2) or for לינ (after the form of the verbal adjective לינ; comp. § 84, No. 1). Those which conform to the regular Hebrew verb are generally the most unfrequent, as לינ (after the form לינ). The ג in Niph. comes from וא (= וא), לינ from לינ, Fut. לינ from לינ.

5. In the Pret. Niph. and Hiph., the harshness of pronunciation in such forms as לינ, לינ, is avoided by the insertion of ג before the affirmative of the 1st and 2nd person. For the same purpose, ג is inserted in the Fut. Kal before the termination נ (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as לינ, לינ; לינ, לינ, לינ or לינ, also לינ, לינ.
Yet in some cases the harder forms, without the inserted syllable, are also in use. Thus, Fut. Kal, יָשֵׁב Eze. xvi. 55 (also יָשָׁב in the same verse), and rather oftener in Hiph., as יָשָׁב Ex. xx. 25, though also יָשָׁב Job xxxi. 21, יָשַׁב Job xx. 10, once יָשַׁב Jer. xlv. 25. Imp. only יָשֵׁב, יָשֵׁב.

6. The tone, as in verbs יָשָׁב, is not thrown forward upon the afformatives יָשָׁב, יָשַׁב, יָשְׁבֵּה, יָשְׂבֵּה, except with the full plural form יָשְׂבֵּה. For the tone on the 3 and 4, see No. 5. In those forms which do not take either of these, the accentuation is regular, as יָשָׁב; so in Hophal יָשֵׁבָהוּ.

7. The conjugations, Piel, Pual, and Hithpael, are very seldom found in verbs properly יָשָּׁב. The only instance in which 1 remains as a consonant is יָשֵׁב to surround, the Piel of יָשָּׁב (yet see Rem. 10). In some others 1 has taken the place of 3, as in יָשִׁיב from יָשִׁיב, יָשָּׁב from יָשָּׁב, which forms belong to the later Hebrew, having been borrowed from the Aramaean. On the contrary, the unfrequent conjugation Pael (§ 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. יָשֵׁב to raise up, from יָשִׁיב; יָשְׁבֵּה to elevate, pass. יָשָּׁב, from יָשִׁיב; יָשְׁבֵּההוּ to rouse one's self, from יָשֶּׁב. Less frequent is the conjugation Pilpel (§ 55, 4), e. g. יָשֵׁב to sustain, to nourish, from יָשֵׁב.

REMARKS.

I. On Kal.

N.B. 1. Of verbs middle E and O, which in the regular verb also have their Pret. and Part. the same (§ 50, 2), the following are examples; viz. Pret. יָשֵׁב he is dead (for יָשְׁבֵּה), 1 sing. יָשַׁב, 1 pl. יָשָּׁבוּ, 3 pl. יָשָּׁבוּ; יָשַׁב he is ashamed (for יָשְׁבֵּה), יָשַׁב, יָשָּׁב, יָשְׁבֵּה; יָשַׁב he has shined. Part. יָשֵׁב; יָשֻׁב Eze. xxxii. 30. Of the Preterite and Participle, the usual form יָשָּׁב is very seldom written with יָשָּׁב (after the Arab. mode, § 9, 1), as in יָשָּׁב Hos. x. 14, יָשָּׁב Eze. xxvii. 24, 26; comp. xvi. 57. The Part. appears now and then also in the form יָשָּׁב for יָשָּׁב. 2 Kings xvi. 7, even with a transitive sense, as יָשָּׁב occuluntans, Is. xxxv. 7; Zech. x. 5.

2. In the Inf. and Imp. of some verbs, יָשָּׁב always quiesces in Cholera, as יָשָּׁב, יָשָּׁב, יָשָּׁב. In most verbs, however, it quiesces only in Shureg; but even in these the Inf. absol. יָשָּׁב has יָשָּׁב in the final syllable (after the form יָשָּׁב), as יָשָּׁב, יָשָּׁב surgingo surgent, Jer. xlv. 29. Those verbs which have יָשָּׁב in the Inf. retain it in the Fut., as יָשָּׁב. In one verb alone the preformatives of the Fut. have יָשָּׁב, viz., יָשָּׁב, יָשָּׁב (for יָשָּׁב); see in No. 4, above.

3. In the Imp. with afformatives (יָשָּׁב, יָשָּׁב) the tone is on the stem syllable, with a few exceptions, as in Judges v. 12. The lengthened form יָשָּׁב has, on the contrary, the tone usually on the last syllable (יָשָּׁב), with a few exceptions where the word is Miel (Ps. vii. 8; Jer. iii. 12; xi. 6).

N.B. 4. The shortened Fut as Jussive (§ 48, 4) has the form יָשָּׁב (very seldom יָשָּׁב, יָשָּׁב); e. g. יָשָּׁב let him return, Deut. xx. 5—8; יָשָּׁב let him not return, Ps. lxxiv. 21; יָשָּׁב and may he die, 1 Kings xi. 10. Comp. § 27, Rem. 1. In poetic language as Indicative, as יָשָּׁב, יָשָּׁב, יָשָּׁב, יָשָּׁב, יָשָּׁב, יָשָּׁב, יָשָּׁב, יָשָּׁב, יָשָּׁב, יָשָּׁב, יָשָּׁב.
also drawn back upon the penultima, and the last syllable takes Qamets-chatuph, as יְנֶל, יְנֶל.
Job xxii. 28. In pause, however, the tone remains on the last syllable, as לָנֶל; compare Gen.
xi. 28, 32, with v. 5, 8. With a guttural or a Resh, the final syllable may take Pathach, e.g. יְנֶל, and he turned aside, Ruth iv. 1 (from רָנֶל).
The full plural-ending ל has the tone (according to No. 6 of this section), hence לָנֶל Gen.
iii. 3, 4, לָנֶל Ps. civ. 7, לָנֶל Joel ii. 4, 7, 9.

II. On Niphal.
5. Anomalous forms are: Pret. יָגְלֶל ye have been scattered, Eze. xi. 17; xx. 34, 41, 43; Inf.
   constr. יָגְלֶל Is. xxv. 10. Comp. also Rem. 9.

III. On Hiphil.
6. Examples of the Preterite without the inserted ל: יָגְלֶל thou liftest, Ex. xx. 25; יָגְלֶל thou
   killest, and even יָגְלֶל Num. xvii. 6, etc.
7. In the Imp., besides the shortened form יָגָל, the lengthened יָגְלֶל also occurs; with suff.
   יָגְלֶל.
   N.B. The shortened Fut. has the form יָגָל, as יָגָל that he may take away, Ex. x. 17. After
   Vav conversive, the tone is drawn back upon the penultima, as יָגָל; יָגָל, and he scattered. The
   final syllable, when it has a guttural or Resh, takes Pathach, as in Kal, e.g. יָגָל, and he removed,
   Gen. viii. 13. Still the 1 sing. is usually like יָגָל Neh. ii. 20, more rarely יָגָל Jos. xiv. 7.

IV. In General.
8. On account of the intimate relation between verbs יָל and יָל (§ 67), it is necessary, in analysing
   forms, to note particularly the points in which these classes differ. Several forms are exactly the
   same in both, e.g. Fut. Kal with Vav conversive; Piel of יָל and Poel of יָל. Hence it is that they
   often borrow forms from one another, as in Pret. Kal יָל he despised (from יָל, as if from יָל) Zech.
   iv. 10, יָל he besmeared (for יָל) Is. xlv. 18.
9. In common with verbs יָל (§ 67, 5), these verbs have also in Niphal and Hiphil the Chaldee
   and Rabbinic formation, which substitutes, for the long vowel under the preformatives, a short one
   followed by Daghest forte. This form and the common one are often both in use; e.g. יָגְלֶל to
   incite, Fut. יָגְלֶל (also יָגְלֶל, יָגְלֶל); יָגְלֶל and he shows the way, 2 Sam. xxii. 33 (also יָגְלֶל Prov. xii. 26);
   יָגְלֶל to remove, Fut. יָגְלֶל (from יָגְלֶל), also Hoph. יָגְלֶל Is. xl. 14; sometimes with a difference of
   signification, as יָגְלֶל to cause to rest, to give rest, יָגְלֶל, Fut. יָגְלֶל to set down, to lay down; יָגְלֶל to
   spend the night, to abide; יָגְלֶל, יָגְלֶל to be headstrong, rebellious. Other examples: Niph. יָגְלֶל (from
   יָגְלֶל, not יָגְלֶל) to be circumcised Gen. xvii. 26, 27; xxxiv. 22, with a guttural יָגְלֶל Zech. ii. 17;
   Hiph. יָגְלֶל to despise Lam. i. 8, יָגְלֶל they depart Prov. iv. 21.
To this class are to be referred some forms of verbs Po guttural with Daghest forte implicitus,
which others have derived from a false root, or uncritically altered; viz., יָגְלֶל for יָגְלֶל and she
has tens (from יָגְלֶל) Job xxxi. 5, יָגְלֶל, יָגְלֶל 1 Sam. xv. 19; xxv. 14, from יָגְלֶל, יָגְלֶל to rush upon.
10. Verbs, in which the middle stem-letter Vav is sounded as a consonant, are, in respect to this
   letter, perfectly regular; e.g. יָגְלֶל to be white, Fut. יָגְלֶל, יָגְלֶל to expire, Fut. יָגְלֶל; especially in those
   which are besides also verbs יָל, as יָל, Piel יָגְלֶל to command, יָגְלֶל to wait, etc.
§ 73. VERBS יָּשָׁר.

SECT. 73.


1. These verbs have the same structure as verbs יָּשָׁר, and their is treated in the same manner as the י of that class; e. g. Pret. Kal יָּשָׁר (for יָּשָּׁר) he has set, Inf. יָּשָּׁר, Inf. absol. יָּשָּׁר (for יָּשָּׁר), Imp. יָּשָּׁר, Fut. יָּשָּׁר, Jussive יָּשָּׁר, with Vav conv. יָּשָּׁר. But the Pret. Kal has, in several verbs, still a second set of forms, which resemble a Hiphil with the characteristic י elided, e. g. בֵּית (similar to בֵּית) Dan. ix. 2, also בֵּית Ps. cxxxix. 2; thou contendest Job xxxiii. 13, also בֵּית Lam. iii. 58. Often also complete Hiphil forms occur, e. g. Pret. בֵּית, Inf. בֵּית (also בֵּית), Imp. יָּשָּׁר (also יָּשָּׁר), Part. יָּשָּׁר, so likewise יָּשָּׁר (also יָּשָּׁר), יָּשָּׁר (also יָּשָּׁר), יָּשָּׁר (also יָּשָּׁר), יָּשָּׁר (also יָּשָּׁר), יָּשָּׁר (also יָּשָּׁר), יָּשָּׁר (also יָּשָּׁר) glittering, also in Pret. יָּשָּׁר. Moreover, as passive, we find a few times Hoph. Fut. יָּשָּׁר from יָּשָּׁר to sing, יָּשָּׁר from יָּשָּׁר to set.

2. These Hiphil forms may easily be traced to verbs יָּשָּׁר, and possibly they in part belong strictly to that class. The same may be said of Niph. בֵּית, Pil. בֵּית, and Hithpael בֵּית (as if from בֵּית). These verbs are in every respect closely related to verbs יָּשָּׁר. Hence it is that we find several verbs used promiscuously, as יָּשָּׁר and יָּשָּׁר, and with the same meaning in both forms, as יָּשָּׁר (denom. from יָּשָּׁר) to spend the night, Inf. also יָּשָּׁר; יָּשָּׁר to place, Inf. also יָּשָּׁר, Fut. יָּשָּׁר, once יָּשָּׁר. In other verbs one of the two is the predominant form, as יָּשָּׁר to exult (יָּשָּׁר is found only in Prov. xxiii. 24). But few are exclusively יָּשָּׁר, as יָּשָּׁר to contend, יָּשָּׁר to set, יָּשָּׁר to rejoice; so also יָּשָּׁר to comprehend, to measure, Is. xl. 12; and the denom. יָּשָּׁר (from יָּשָּׁר) to pass the summer, Is. xviii. 6.

The older grammarians did not recognise this class of verbs, but referred all its forms to verbs יָּשָּׁר, which may indeed be right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the Hiphil (Conj. IV.) of verbs יָּשָּׁר. Yet the Arabic, as also the Ethiopic, has actual verbs יָּשָּׁר, and the Hebrew has some with a Yodh as a consonant, like יָּשָּׁר to hate, and יָּשָּׁר to tire. A fluctuation and interchange between the closely-related stems must certainly be assumed.

The Paradigm N is placed in connexion with that of verbs יָּשָּׁר, in order to exhibit the parallel between the two classes. The conjugations which it omits have the same form as in Parad. M.

Rem. 1. Examples of the Inf. absol. are בֵּית litigando Judges xi. 25, בֵּית ponendo Is. xxii. 7, also בֵּית Jer. i. 34.

2. The Fut. apoc. is יָּשָּׁר; with retracted tone it takes the form with Sghol, as יָּשָּׁר Judges vi. 31. So with Vav conversive, יָּשָּׁר and he placed, יָּשָּׁר and he perceived.

3. As Part. act. Kal we find once יָּשָּׁר spending the night, Neh. xiii. 21; Part. pass. יָּשָּׁר or יָּשָּׁר (according to a various reading) 2 Sam. xiii. 32.
4. Verbs נָּשָׁה scarcely ever suffer their נ to quiesce, and hence are irregular only as represented in § 64. A few examples where the נ has lost its force as a consonant are: נָּשָׁה they are fair, נָּשָׁה he blooms, Fut. Hiphil of נָּשָׁה, for נָּשָׁה. Excl. xii. 5.

**Sect. 74.**

**FEEBLE VERBS נָּשָׁה; e. g. נָּשָׁה to find.** Parad. O.

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§ 75. Verbs נָל.

The נ is here, as in verbs נָל, treated 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. נָלָם, נָלָמָה, נָלְנַע, נָלָאָי; but Pathach before the feeble letter נ is lengthened into Qamets (§ 23, 1), viz., in the Pret., Fut., and Imp. Kal, in the Pret. Niph., and in Pual and Hoph. This (ך) however is changeable (§ 25, 2, Rem.), hence in the plural נָלֲנָה.

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

2. Also before afformatives beginning with a consonant (נ, ב) the נ is not heard, but is quiescent in the Pret. Kal, in Qamets, נָלֲנָה; in the Pret. of all the other conjugations, in Tsere, נָלָרְנַע; in the Imp. and Fut. of all the conjugations, in Seghol, נָלְנַע וּלְנַע, נָלְנַע וּלְנַע.

The use of Tsere and Seghol in these forms arose doubtless from the great resemblance between verbs נָל and נלֶנָה (comp. 75, 2), and an approximation of the former to the latter.

Before the suffixes נָל, נלֶנָה, נלֶנָה, the נ retains its character as a guttural, and takes (ך); as נלֶנָה Cant. viii. 1, נלֶנָה Exe. 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 afformatives beginning with a vowel, נ is a consonant, and the form regular, as נלָה.

Parad. O gives a complete view of the inflexion.

REMARKS.

1. Verbs middle E, like נלָה to be full, retain Tsere in the other persons of the Pret., as נלָה. Instead of נלָה is sometimes found the Aramaean form נלָה for נלָה, she names, Is. vii. 14; comp. Gen. xxxiii. 11 (after the form נלָה, § 44, Rem. 4).

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

3. The Part. fem. is commonly, by contraction, נלָה, seldom נלָה, Cant. viii. 10, and defectively written נלָה (from נלָה) Deut. xxviii. 57. In the forms נלָה 1 Sam. xiv. 33, and נלָה Neh. vi. 8, the vowel is drawn back after the manner of the Syriac.

4. The נ is sometimes lost, as in נלָה Num. xi. 11, נלָה Job xxxii. 18. Niph. נלָה ye are defined, Lev. xi. 43. Hiph. נלָה Jer. xxxii. 35.

See more in the Remarks on verbs נל, No. VI.

SECT. 75.

FEEBLE VERBS נל. E. g. נל to reveal. Parad. P.

These verbs, like those נל (§§ 69, 70), embrace two different classes of the irregular verb, viz., נל and נל, which in Arabic, and especially in Ethiopic, are
more clearly distinguished. But in Hebrew the original י and have passed over into a feeble ה, as a substitute for a final vowel (§ 23, 5), in all those forms which end with the third radical, and which hence are called verbs י; e. g. יָבֵל for יִבְלָה he has revealed; יֵבַל for יֵבַל he has rested. By far the greater number, however, of these verbs are originally י; only a few forms occur of verbs י. The two classes are therefore less prominently distinguished than verbs י and י.

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

As an entirely different class are to be regarded those verbs whose third stem-letter is a consonantal ה (distinguished by Mappiq); e. g. יָבָה. They are inflected throughout like verbs Lamedh guttural. It is certain, however, that some verbs יָבָה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a feeble ה, e. g. יָבֵל, Arab. יָבֵל to be blunt. Hence it is that verbs יָבָה are often related to those יָבַל, for which the verb יָבַל may be assumed as an intermediate form; e. g. יָבְהַא and יָבְהַּ to be hard; יָבָה properly = יָבַל to be open.
The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original Yodh or Vau, in all forms which end with the third radical,
gives place to נ as a vowel-letter, and representing the final vowel; which is the same in each form through all the conjugations, viz.—

ני in all the Preterites, נל, נל, נל, etc.
ני in all the Futures and Particples active, נל, נל, etc.
ני in all the Imperatives, נל, נל, etc.
ני in the Inf. absol. (except in Hiph. and Hoph.), נל, etc.

The Part. pass. Kal forms the only exception, in which, at the end, the original נ appears, נל, as also in some derivatvves (§ 85, V.).

The Inf. constr. has always the feminine form in נ; hence in Kal נל, in Piel נל, etc.

In explanation of these forms we observe—

That in the Pret. Kal נל stands for נל, according to § 24, 2, e; so in Niph. and Hophat. Piel and Hithp. are based on the forms נל, נל (§ 52, Rem. 1). Hiph. on the form נל, after the manner of the Arabic nagala (§ 53, 1).

In the Fut. Kal נל is a Fut. A for נל (according to § 24, 2, Rem. a), whence also are such plural forms as נל (see Rem. 4). The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with Pathach in the final syllable. See § 51, Rem. 2; § 54, Rem.

Tercro in the Imp. נל is, at all events, a shorter vowel than the accented Seghol with a broad sound in the Fut. נל. Comp. the constr. state of nouns in נ, § 89, 2, e.

2. Before the afformatives beginning with a consonant (נ, גא), the original נ remains, but not as a consonant. Properly it would here form with the foregoing נ (Pathach) the diphthong נא; but this diphthong in the Pret. is contracted first into נ (גא), and then further attenuated into נ; but in the Fut. and Imp. it is changed into the broad and obtuse נ. Thus, in Pret. Piel, from נל (after נל) we get first נל, and then, by attenuating the נ into נ, נל; in the Fut. Piel נל. In the passives the נ is always retained; in the actives of the derived conjugations and in the reflexives, both נ and נ are used alike (see Rem. 7, 9, and 13); on the contrary, in Kal (the conjugation more in use than the rest) we find only נ. Accordingly we have in the—

Preterite Kal נ, as נל;
Preterites of the other active conjugations and also the reflexive promiscuously נ and נ, as נל and נל;
Preterites of the passives only נ, as נל;
Futures and Imperatives always נ, as נל, נל.

The diphthongal forms are throughout retained in Arabic and Æthiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac, the contracted forms predominate, yet these dialects have in Kal נל as well as נל.
§ 75. VERBS יָל.

3. Before the affirmative beginning with a vowel (א, י, ז), the Yodh with the foregoing vowel is usually dropped, e.g. יָלַי (for יָלַי), יָנִו (for יָנִו), יָלַּס, יָלַּס; yet it is retained in ancient full forms, particularly in pause, as יָלִי (see Rem. 4 and 13). Before suffixes it is also dropped, as יָלִי (Rem. 19).

4. The Yodh disappears also in 3 Pret. sing. fem., since with the feminine-ending יָלִי the form יָלִי is obtained. But this ancient form is become rare (see Rem. 1); and, as if this mark of the gender were not sufficiently distinct, a second feminine-ending יָלִי is appended, so as to form יָלִי. So in all conjugations, e.g. Hiph. יָלְיָי, common form יָלְיָי, in pause יָלְיָי.

5. The formation of the shortened Future, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the rejection of the יָלִי, by which some other changes are occasioned in the form (see Rem. 3, 8, 11, 16). The shortened Imperative is also formed by apocope of the יָלִי (Rem. 11, 15).

6. Of the Future lengthened by יָלִי (§ 48, 3), only the following examples are found in verbs יָלִי:—from Kal, יָלְיָי, Ps. cxix. 117, יָלְיָי (retaining the 3 radical, see Rem. 4), Ps. Ixxvii. 4, and from Niph. יָלְיָי, Is. xli. 23.

REMARKS.

1. On Kal.

1. For the 3 Pret. fem., the older and simpler form יָלָי, from יָלָי (comp. the verb יָל, § 74, Rem. 1), is almost entirely banished from common use. One instance is יָלָי she did, Lev. xxvi. 21. So in Hiph. and Hoph., e.g. יָלָי she pays, Lev. xxvi. 34, יָלָי she is taken captive, Jer. xiii. 19. But with suffixes it is always used; see Rem. 19.

2. The Inf. abs. has also the form יָלָי videudo, Gen. xxvi. 28. As the Inf. constr. occurs also, though seldom, יָלָי Gen. xlviii. 11, יָלָי, l. 20, or יָלָי xxxi. 28, as well as the feminine form יָלָי to see, Exe. xxviii. 17, like יָלָי, § 45, 2, letter b.

N.B. 3. The apocope of the Fut. (see above, in No. 5) occasions in Kal the following changes:—

a) The first stem-letter most commonly receives the helping vowel Seghol, or, when the middle radical is a guttural, Pathuch (§ 28, 4); e.g. יָלָי for יָלָי; יָלָי and he built; יָלָי let him look, for יָלָי.

b) The Chireq of the preformative is also sometimes lengthened into Tsere (because it now stands in an open syllable), as יָלָי let him see, from יָלָי, יָלָי from יָלָי to become feeble.

c) The helping vowel is sometimes omitted, especially in the cases mentioned in § 28, 4; e.g. יָלָי and he took captive, Num. xxi. 1, יָלָי and he drank, יָלָי and he wept. The verb יָלָי has the two forms יָלָי let him see, and יָלָי, and he saw, the latter with Pathuch on account of the Resh.

d) Examples of verbs which are פ guttural (§ 58) as well as למשוער Ho: יָלָי and he made, from יָלָי, יָלָי and he answered, from יָלָי. Sometimes the pointing of the first syllable is not affected by the guttural; as in יָלָי, יָלָי (with Dog. lene, according to § 28, 4) let him rejoice, Job iii. 6.

e) The verbs יָלָי to be, and יָלָי to live, where analogy would require the Fut. apoc. to be יָלָי יָלָי, change these forms to יָלָי and יָלָי, because the second Yodh draws to itself the vowel i, and makes with it a long i. (Comp. the derivatives יָלָי for יָלָי, יָלָי for יָלָי, etc., § 84, No. V.) From יָלָי to be, occurs once the form יָלָי; for יָלָי he will be, Eccles. xi. 3.
PART II. PARTS OF SPEECH.—CHAP. II. IRREGULAR VERBS.

The full forms without the apocope of נָּהַ are sometimes even after Vav. etc., especially in the 1st person and in the later books, e.g. הנָּהַ and I saw, twenty times, but never in the Pentateuch, הנָּהַ and he made, four times.

4. The original is sometimes retained before the afformatives beginning with a vowel (comp. No. 3 and 6, above), especially in and before the pause, and before the full plural ending בָּהַ, or where for any reason an emphasis rests upon the word. Pret. הנָּהַ she trusts, Ps. lvii. 2. הנָּהַ they trust, Deut. xxxii. 37. Imp. הנָּהַ ask ye, Is. xxi. 12. Fut. הנָּהַ they increase, Deut. viii. 13. more frequently like הנָּהַ; they drink, Ps. lxxviii. 44 (comp. Rem. 12 and 16).

5. The Part. act. has also a fem. of the form הנָּהַ sleeping, Prov. xxxi. 27, הנָּהַ fruitful, Ps. cxlviii. 3, in the plur. like הנָּהַ Is. xli. 23. The Part. pass. is sometimes without, as הנָּהַ for הנָּהַ made, Job xli. 25, הנָּהַ xv. 22.

6. The second syllable is but seldom written defectively, as הנָּהַ 2 Sam. xv. 33, הנָּהַ Job v. 12, and (according to the Qēri) הנָּהַ Mic. vii. 10.

II. On Niphal.

7. Besides the form with ב in 1 and 2 Pret., the form also with ב is found, as הנָּהַ 1 Sa. xiv. 8.
8. The apocope of the Fut. occasions here simply the rejection of נָּהַ, ב from הנָּהַ; yet in one verb, Ayin guttural, we find a form with ( ) shortened to ( / ), viz., הנָּהַ (for הנָּהַ) Ps. cix. 13. Similar also in Ps. הנָּהַ (from הנָּהַ) Ps. cxli. 8, and in Hithp. הנָּהַ (from הנָּהַ) Prov. xxii. 24.

III. On Piel, Pual, and Hithpael.

N.B. 9. In the Pret. Piel, the second syllable has Chireq instead of the diphthongal נ in the greater number of examples, as הנָּהַ, הנָּהַ, which is therefore adopted in the Paradigm. Before suffixes, Chireq is always employed, e.g. הנָּהַ Ps. xlv. 20. In Hithp. not only נ, but also נ is sometimes found (Prov. xxiv. 10; 1 Ki. ii. 26; Jer. i. 24). Yet Pual has always Tiere ( )
10. The usual form of the Inf. abs. Piel is like הנָּהַ, הנָּהַ (according to הנָּהַ, also the more frequent form with the strong verb, see § 52, Rem. 3) rarely like הנָּהַ, Ps. xli. 2.

N.B. 11. The Fut. loses, after the apocope, the Dagesh forte of the second stem-letter (comp. § 20, 3, a); hence Piel הנָּהַ and he commanded: Hithp. הנָּהַ and he uncovered himself, Gen. ix. 21. Less frequently is Pathach, in this case, lengthened into Qamets, as הנָּהַ and he marked, 1 Sam. xxi. 14, הנָּהַ he creases, Ps. xlv. 12. Comp. Rem. 8.

12. In Piel and Hithp. are found also apocopated forms of the Imp., as הנָּהַ for הנָּהַ prove, Dan. i. 12; הנָּהַ feign thyself sick, 2 Sam. xiii. 5.
13. Examples of Yodh being retained in cases where it is more commonly omitted: Fut. הנָּהַ will ye liken me, Is. xl. 25, הנָּהַ they cover them, Ex. xv. 5.

IV. On Hiphil and Hophal.

14. In the Pret. Hiphil, 3 sing. הנָּהַ is also found besides הנָּהַ, especially הנָּהַ, especially הנָּהַ, הנָּהַ. The forms הנָּהַ and הנָּהַ are about equally common; before suffixes the latter is used as somewhat shorter than the other. The Paradigm exhibits the older with נ. In Hoph. only נ occurs.
15. The Tiere of the Inf. absol. Hiph. is the regular vowel (as in הנָּהַ); to this the Inf. absol. Hoph. conforms, as in הנָּהַ Lev. xix. 20. The verb הנָּהַ to be much, has three forms of the Inf., viz., הנָּהַ (used adverbially) much, הנָּהַ used when the Inf. is pleonastic, הנָּהַ the Inf. constr. Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

N.B. 16. The Fut. apoc. Hiph. has either the form הנָּהַ Is. xlii. 2, הנָּהַ Gen. ix. 27, or (with a helping vowel) הנָּהַ, for which, however, is invariably substituted the form הנָּהַ (§ 27, Rem. 2, c), as הנָּהַ 2 Kings xviii. 11, הנָּהַ Pa. cv. 21. Examples with gutturals: הנָּהַ Num. xxiii. 2, etc.
which can be distinguished from the Fut. Kal only by the sense. The Imp. apoc. Hiph. has invariably the helping vowel Seghol or Patach, as לְגֵן increase for לְגָּן, נַֽעֲרֵֽהּ Ps. li. 4; מִֽלְכָּֽךְ let alone for מִֽלְכָּֽךְ, דֲַּעֵֽהָֽו Deut. ix. 14; מֵֽעָֽהְּבֵֽנ for מִֽעֲבָֽרָֽו Ex. xxxiii. 12.

16. The Fut. Hiph. with Yodh retained occurs only in מַלְּכָּֽךְ Job xix. 2, from מַלְּכָּֽךְ.

V. In General.

17. In the Aramaean, where as before remarked, the verbs מַלְּכָּֽךְ and מַלְּכָּֽךְ flow into one another, both classes terminate in the Fut. and Part. of all the conjugations, without distinction, in מַלְּכָּֽךְ or מַלְּכָּֽךְ. As imitations of this mode of formation, we are to regard those forms of the Inf., Imp., and Fut. in מַלְּכָּֽךְ, more seldom מַלְּכָּֽךְ and מַלְּכָּֽךְ, which are found in Hebrew also, especially in the later writers and the poets. Inf. מַלְּכָּֽךְ to be, Eze. xxi. 15. Imp. מַלְּכָּֽךְ be thou, Job xxxvii. 8. Fut. מַלְּכָּֽךְ Jer. xvii. 17, מַלְּכָּֽךְ follow not, Prov. i. 10; מַלְּכָּֽךְ do not, 2 Sam. xiii. 12. * Inf. Piel מַלְּכָּֽךְ Hos. vi. 9.

The Yodh is found at the end of the word (which is also a Syriasm) for מַלְּכָּֽךְ in the Fut. Kal, מַלְּכָּֽךְ and she committed fornication, Jer. iii. 6; (according to others even instead of מַלְּכָּֽךְ in the Pret. Hiph. מַלְּכָּֽךְ he made sick, Is. liii. 10), comp. the plur. מַלְּכָּֽךְ they intimidated, Jos. xiv. 8.

18. In three verbs is found the infrequent conjugation Piel, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form מַלְּכָּֽךְ; viz., מַלְּכָּֽךְ, מַלְּכָּֽךְ, contracted מַלְּכָּֽךְ to be beautiful, from מַלְּכָּֽךְ; מַלְּכָּֽךְ the archers, Gen. xxi. 16; but especially מַלְּכָּֽךְ to bow, Piel מַלְּכָּֽךְ, hence the reflexive מַלְּכָּֽךְ to bow one’s self, to prostrate one’s self, 2nd pers. מַלְּכָּֽךְ and מַלְּכָּֽךְ, Fut. מַלְּכָּֽךְ, apoc. מַלְּכָּֽךְ for מַלְּכָּֽךְ (analogous with מַלְּכָּֽךְ for מַלְּכָּֽךְ).

N.B. 19. Before suffixes, the מ final, and the preceding vowel, are displaced by the union-vowel (§ 58, 3, b), as מַלְּכָּֽךְ he answered me, מַלְּכָּֽךְ, מַלְּכָּֽךְ, Hiph. מַלְּכָּֽךְ, מַלְּכָּֽךְ. Very seldom מַלְּכָּֽךְ takes the place of the final מַלְּכָּֽךְ or מַלְּכָּֽךְ, as in מַלְּכָּֽךְ he will cover them Ps. cxli. 10, מַלְּכָּֽךְ smite me 1 Kings xx. 35. The 3 Pret. fem. always takes before suff. the older form מַלְּכָּֽךְ (see No. 4), yet with a short מ, as in the regular verb, e. g. מַלְּכָּֽךְ for מַלְּכָּֽךְ Zech. v. 4; in pause מַלְּכָּֽךְ Job xxxiii. 4.

VI. Relation of Verbs מַלְּכָּֽךְ and מַלְּכָּֽךְ to each other.

20. The verbs of each of these classes, in consequence of their intimate relation, being quite identical in Aramaean, often borrow the forms of the other, especially in the usage of the later writers and of the poets.

21. Thus there are forms of verbs מַלְּכָּֽךְ.

\( a \) Which have adopted the vowel points of verbs מַלְּכָּֽךְ, e. g. Pret. מַלְּכָּֽךְ I restrain, Ps. cxix. 101; Part. מַלְּכָּֽךְ Eccles. ix. 18; viii. 12; Piel. Pret. מַלְּכָּֽךְ Jer. li. 34; מַלְּכָּֽךְ 2 Kings ii. 21; Fut. מַלְּכָּֽךְ Job xxxix. 24; Niph. Pret. מַלְּכָּֽךְ (after מַלְּכָּֽךְ) 2 Sam. i. 26; Hiph. Pret. מַלְּכָּֽךְ Jos. vi. 17. [Imp. Kal מַלְּכָּֽךְ, Jos. xxv. 14.]

\( b \) Which retain their own pointing, but have adopted the מ, e. g. Imp. מַלְּכָּֽךְ heat, Ps. ix. 4; Niph. מַלְּכָּֽךְ to hide one’s self, 1 Kings xxii. 25; Piel Fut. מַלְּכָּֽךְ he will fill, Job viii. 21.

\( c \) Which in all respects have the appearance of verbs מַלְּכָּֽךְ, e. g. מַלְּכָּֽךְ thou thirstest, Ruth ii. 9; מַלְּכָּֽךְ they are full, Ezr. xxviii. 16; Inf. מַלְּכָּֽךְ to sin, Gen. xx. 6; Fut. מַלְּכָּֽךְ they heal, Job v. 18; Part. fem. מַלְּכָּֽךְ Eccles. x. 5; Part. pass. מַלְּכָּֽךְ Ps. xxxii. 1; Niph. מַלְּכָּֽךְ Jer. li. 9; מַלְּכָּֽךְ Jer. viii. 11. Hiph. מַלְּכָּֽךְ thou prophesiest, 1 Sam. x. 6; Inf. מַלְּכָּֽךְ 1 Sam. x. 13.

* The Jussive signification in these examples is the reason that they have תֹּאֵש like the Imp. But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between מַלְּכָּֽךְ and מַלְּכָּֽךְ. See Gen. xxvi. 29; Lev. xviii. 7; Jos. viii. 9; ix. 24; Dan. l. 13; Ezr. v. 12.
22. On the contrary, there are forms of verbs vb which, in some respects, follow the analogy of verbs vb; e.g. in their consonants, vb, it is changed, Lam. iv. 1; vb 2 Kings xxv. 29; vb and he was sick, 2 Chron. xvi. 12; in their vowels, vb 1 Kings xvii. 14; in both, vb 2 Sam. xxi. 12.

SECT. 76.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, not including, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus, from vb to flee are formed Fut. vb, Nah. iii. 7, and vb Gen. xxxi. 40 (after the analogy of verbs vb), Hiph. vb (as a verb vb), but in Fut. Hoph. vb (as vb).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

a) Verbs vb and vb (comp. §§ 66 and 71); e.g. vb to bear, Imp. vb, Inf. constr. vb (for vb), also vb (comp. § 73, Rem. 3), Fut. vb for vb Ruth i. 14.

b) Verbs vb and vb (comp. §§ 66 and 75), as vb to bend, vb to smite. Hence, Fut. Kal vb, apoc. vb, vb and vb and he sprinkled (from vb); Pret. Hiph. vb he smote, Fut. vb, apoc. vb, vb; so also vb; Imp. vb, apoc. vb; Inf. vb; Part. vb.

c) Verbs vb and vb (comp. §§ 68 and 73), as vb to come, vb to bake. Hence Fut. vb, plur. vb, vb Deut. xxxiii. 21, for vb; Fut. apoc. vb Is. xlii. 25, for vb; Imp. vb for vb, vb (§ 23, 4, Rem. 2; § 75, Rem. 4); Hiph. Imp. vb for vb Is. xxi. 14; Fut. apoc. vb 1 Sam. xiv. 21, from vb to swear.

d) Verbs vb and vb (comp. §§ 69, 70, and 74), as vb, to go forth, Imp. vb, Inf. vb, Hiph. vb.

e) Verbs vb and vb (comp. §§ 69, 70, and 75), e.g. vb, to throw, in Hiph. to confess, to praise, properly vb, and vb to throw, vb to be beautiful, which are properly vb. Inf. vb, vb; Imp. vb; Fut. vb, with suff. vb we shot at them (from vb) Num. xxi. 30; Piel vb for vb (§ 69, Rem. 6); Hiph. vb, vb, Inf. vb; Fut. vb, apoc. vb.

f) Verbs vb and vb, particularly the verb vb to come; Pret. vb, vb, once vb for vb 1 Sam. xxv. 8; Hiph. vb, vb, vb, and vb; Fut. vb for vb Mic. i. 15; Imp. vb Ruth iii. 15. So vb he refuses, Hiph., from vb Ps. exii. 5.

Moreover, g) the verb vb to live, deserves to be noticed, being treated as a verb vb, and hence has vb in the 3 Pret. Kal, Gen. iii. 22. In Hebrew it occurs only in this form. But of more frequent occurrence is the synonymous vb as a verb vb.

SECT. 77.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e.g. those vb and vb, vb and vb, vb and vb, stand in a very intimate relationship, as appears from the similarity in their
meaning and inflexion, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification attaches (biliteral root, § 30, 2), so that the third feeblest radical is not taken into account. Thus, יִבְּשׁ, יִטָּה, יִטָּפֶל all mean to strike, to beat in pieces; יִנְּנֵס, יִרְּטָע, יִרְּטָשׁ to flee.

In this manner are related in form and signification—

1. Verbs יִיקְּרַע and יִיָּבֵא (in which the essential stem-letters are the first and last), e. g. יִתּוּנֵס and יִיָּבֵא to become poor; יִטָּה and יִטָּפֶל to feel, to touch; יִנְּנֵס and יִרְּטָע to flee.

2. Verbs יִיָּבֵא and יִיָּנַע (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 יִיָּבֵא and יִיָּפֶל to place, יִטָּה and יִטָּפֶל (yagosh) to scowl; to the former class, especially to verbs יִיָּבֵא, in יִנְּנֵס and יִרְּטָע to fear; יִיָָא, יִיָּנַע and יִיָּפֶל to be good; יִיָּבֵא and יִטָּה to anoint; יִיָּבֵא and יִטָּה to blow; יִיָּפֶל and יִרְּטָע to break in pieces. Verbs יִיָּבֵא are less frequently found connected with these classes, as יִיָּפֶל and יִיָּבֵא to be destroyed; יִטָּה and יִטָּפֶל to thresh, etc.

3. Verbs יִיָּבְא and יִיָּנַע (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in יִיָּבְא and יִיָּנַע to break in pieces, יִיָּפֶל and יִיָּנַע to meet; to verbs of the former classes, in יִיָּבְא and יִיָּנַע to suck, יִיָּבְא and יִיָּנַע to thrust, etc.

SECT. 78.

DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are defective, i. e. do not occur in all the forms. As these, however, are not generally the same in both, the two are combined to make out a complete verb, as in Greek ἐρχομαι, Aor. ἠλθειν, Fut. ἐλεύθερομαι, 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 βαίνω, Aor. 2. εξῆναι, from the original form βά-ω.

Of these verbs the following are the most common:

שָׁבֵע to be ashamed, Hiph. שֶׁבֵע, but also שַׁבְעָה (from שֵׁבֶע), especially with the intransitive signification to feel ashamed.


לֵשָׁבֵע to fear. Fut. לֵשָׁבֵע (from לֵשָׁבע).

לֵשָׁבֵע and לֵשָׁבֵע to place, neither used in Kal. Niph. לֵשָׁבֵע to stand. Hiph. and Hoph. לֵשָׁבֵע and לֵשָׁבֵע Hithp. לֵשָׁבֵע.


לֵשָׁפֵע and לֵשָׁפְעָה to be strait. Hence Pret. לֵשָׁפְעָה I am in a strait, lit. it is strait to me, from לֵשָׁפְעָה. Fut.
CHAPTER III.

OF THE NOUN.

[SUBSTANTIVE AND ADJECTIVE].

SECT. 79.

GENERAL VIEW.

1. In treating of the formation of the noun, it is very important to keep in view its relation to the verb, since most nouns may be derived from verbs (considering the 3 sing. Pret. 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. Besides, on this relation is based the explanation of the form of the feminine gender (§ 80, 2; comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a figure of speech that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. A regular inflexion of the noun by cases does not exist in Hebrew, although perhaps some ancient traces of case-endings remain (§ 90). The relation of case
in a noun is either learned simply from its position in the clause, or indicated by prepositions. In the form of the noun there is no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 117). On the contrary, the connexion 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, which is all that is meant by the inflexion 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).

**Sect. 80.**

**Forms which mark the gender of nouns.**

1. The Hebrew, like all the Semitic languages, has but two genders, the masculine and the feminine. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages have a neuter form, are regarded in Hebrew as either masculine or feminine, particularly the latter (see the 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 יִ, as in the 3 sing. Pret. of verbs (§ 44, 1). But when the noun stands without a genitive following (i. e. when it is not in the construct state, § 87), the יִ usually appears in the weakened form יִ, or is shortened to יִ unaccented. The original יִ is very seldom found, except when the noun is in close connexion with a succeeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 89, 2, b, § 91, 4), we have as feminine-ending—

a) Most commonly an accented יִ as יִホース horse, יִמָּה mare;

b) An unaccented יִ, after a guttural יִ (which also remains unchanged before the genitive), as יִפּוּל, פּוּלָה killing, לִפּוּלָה fem. יִפשׂוּל acquaintance.

Here the termination of the noun follows the manner of segholate forms (§ 94, 2). When the masc. ends with a vowel, we have for יִ simply י, as יִומְבִּית Moabite, יִומְבִּית Moabitess; יִסָּר sinner, יִסָּרְנָה sinfulness, sin. The vowel-changes occasioned by these endings are exhibited in § 94.†

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* This has been called, by Gesenius himself and others, the declension of the Hebrew noun.
† On the feminines not distinguished by the form, see § 107, 1, 3, 4.
Rem. 1. The feminine form in נָּתִית is, in general, less frequent than the other, and occurs almost exclusively when the other is also in use. It is only in the Particules and Infinitives that it is found more frequently than the other (e.g. נָּתִית: oftener than נָּתִית, נָּתִית than נָּתִית); it is, moreover, in common with נָּתִית, a form for the construct state (§ 95, 1).

2. Unusual feminine terminations:
   a) נָּתִית, accentuated, as נָּתִית emerald Eze. xxviii. 13, נָּתִית pelican Is. xxxiv. 11, נָּתִית crowd 2 Kings ix. 17, and often in proper names among Phoenicians and other neighbouring tribes, as נָּתִית Sarepta, נָּתִית Aelia in Idumea, on the Arabian Gulf, נָּתִית pr. n. Goliath.
   b) נָּתִית, almost exclusively poetical, e.g. נָּתִית heritage Ps. xvi. 6, נָּתִית help Ps. lx. 13, נָּתִית secunda Gen. xlix. 22; but in prose also is found נָּתִית morrow Gen. xix. 34.
   c) נָּתִית, Aramean orthography for נָּתִית, found chiefly in the later writers, e.g. נָּתִית sleep Ps. cxxvii. 2, נָּתִית baldness Eze. xxvii. 81, נָּתִית mark Lam. iii. 12.
   d) נָּתִית very rarely, a weakened form of נָּתִית (§ 27, Rem. 4), as נָּתִית for נָּתִית, Is. lix. 5.
   e) נָּתִית, without the accent, as נָּתִית, Deut. xiv. 17, נָּתִית burning furnace, Hos. vii. 4; comp. Eze. xli. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented נָּתִית, but the punctators, not comprehending the feminine here, marked the נ (by depriving it of the tone) as not feminine, which is however no rule for us. Also נָּתִית night appears by the tone to be a masc. form, particularly as it is always construed as masc., and we find נָּתִית also occurring. Like it are נָּתִית the sun Judges xiv. 18 (else דָּתִית), נָּתִית brook Ps. cxxv. 4, נָּתִית death Ps. cxvi. 15, and some other words. Much of this is doubtful.
   f) נָּתִית in poetry, properly a double ending (as in נָּתִית this f. נָּתִית, Jer. xxvi. 6 K'thibh, and in the verbal form נָּתִית, § 75, 4), e.g. נָּתִית: help (= נָּתִית, נָּתִית), נָּתִית: salvation (= נָּתִית), נָּתִית: wickedness (= נָּתִית), see Ps. iii. 3; xlv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other places.

3. It is wholly incongruous to consider (as Gesenius and Nordheimer did) the vowel-ending נָּתִית as the original termination of the feminine and the consonant-ending נָּתִית as derived from it. The Æthiopic still has the נ constantly, and in the Phcenian also the feminines end generally in נ (not נ or נָּתִית), which is sounded אָת in the words found in Greek and Roman authors (see Gesenius Monumenta Phcenica, pp. 439, 440; Movers in Ersh, and Gruber's Encyclop., Sect. III., T. 24, p. 439). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause; the modern Arabic is, in this respect, much like the Hebrew.

Sect. 81.

Derivation of Nouns.

Nouns are either primitive (§ 82), as נָּתִית father, נָּתִית mother, or derivative. The latter are derived either from the verb (Verbals, §§ 83—85) in the sense given

* The ending נָּתִית in these words has been taken for the termination of the Aramaean emphatic state, so making נָּתִית pass for נָּתִית. But there are these objections: a) That some examples have the Heb. article, which implies at least that the Aramaean form was not recognised; b) That the examples in part belong to the more ancient books; and c) That we find among them so old and familiar a word as נָּתִית. Yet נָּתִית might be strictly an accusative with adverbial signification last, and then used simply for last, no regard being had to the ending, something like נָּתִית, § 90, 2, e. See Gesenius's Lexicon under נָּתִית in the Note.

† This ending נָּתִית, too, has been compared with that of the Aram. emphatic state, or has been regarded as an accusative-ending.

‡ A consonantal נ is quite out of the question in this ending.
§ 83. VERBAL NOUNS IN GENERAL.

above in § 79, 1, as הָיֹתָה just, מָרָל, עֲלָי righteousness, from אָבְרִית to be just; מֵעָי high, עָי high place, סָמָה height, from וֹדֶה to be high; or from another noun (Denomina-
tives), אָלַל foot, קָרִינָה place at the feet. The verbals are by far the most
numerous class.

Rem. 1. Many of the early grammarians, who admitted nouns but verbs as stem-words, classed all
nouns among the verbals, and divided them into, a) Formae nuda, i.e. such as have only the three
(or two) stem-letters, and b) Formae aucta, such as have received formative letters or syllables at
the beginning or end, as מֵעָי, עָי. These formative letters are:
1, 1, ר, א, א, י. (לְעַכְרַי)

According to the view of roots and stems given in § 30, 1, the relation of the noun to the verb is,
strictly speaking, 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 beginners. Comp.
§ 79, 1.

2. Of compound nouns, as appellatives, the number in Hebrew is very small, e.g. צְבָאָה properly
worthlessness, baseness. As proper names, they occur pretty frequently, e.g. מָרֶל man of God,
כֹּלֵב whom God raises up, שְׁדֵי strength of Jehovah, פֶּלֶס father of the king.

SECT. 82.

PRIMITIVE NOUNS.

1. The number of primitives is, strictly speaking, very small, the nouns which are in most languages
primitive being here usually derived from verbal ideas; e.g. most of the names of natural objects, as הָאָוֹן goat (prop. shaggy, from
אָוֹן), חָמִית barley (prop. bearded, also from חָמִית), דָּבְרִית stork (prop. pia, sc. aris),
בָּלוֹן gold (from בָּלוֹן = בָּלוֹן to be yellow). There are but few nouns, e.g. the names
of members of the body, in men and beasts, for which no stem-verb can be found,
as הָבִיב, הָבָב horn, הָבִי eye.

2. The form of the primitives is that of the simplest verbals, as בָּלֵב, בָּלֵב, etc.;
and it makes no difference, in the grammatical treatment, to which class the nouns
are reckoned.

E.g. מֹאָל man, follows the analogy of the verbals No. 1 (§ 84), whether it comes from מַסָּר (to
be red) or not; מָר father, מָר mother, have the same form as if derived from מַס, מַס, which is
very improbable.

SECT. 83.

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, viz., the Participles and Infini-

* From this vox memoria (§ 5, p. 14, Note i) the nomine aucta are also called, by the old grammarians,
nomina heemantica.
tives, which, even without any change, are often employed as nouns; e. g. יָדָה (to know) = knowledge, יָעַר (hating) = enemy. Still oftener, however, are predominantly employed for the verbal noun certain forms of the Infinitive and Participle, which are seldom or never found as such in the regular verb itself, though in use in the irregular verb and in other dialects; e. g. the participial form יָעַר, the infinitives יִתְרֹן, יִתְרַמּ (§ 45, 2), etc. 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 often happens, however, that a certain signification is found in single examples of derivative nouns, which is not characteristic of the form.

Rem. 1. It need not, therefore, appear strange (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. יָעַר acquaintance and an acquaintance; יָאֹר simplicity and a simple one; on the contrary, יָעַר that which sinneth for sin, which is a frequent use of the fem. concrete (§ 84, 5, 6, 11).

2. For facilitating the general view, we treat first of the derivatives from the regular verb (§ 84) and then of those from the irregular (§ 85).

SECT. 84.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here—

1. Forms originally Participle, or participial Nouns, from Kal.

1. יָעַר fem. יָעַר, the most simple form of this class and analogous to the two following (Nos. 2 and 3), but not in use as a Participle. It is most frequently employed as an adjective expressing quality, as יָעַר wise, יָעַר new, יָעַר upright. It occurs, however, also with an abstract sense (No. 12).

2. יָעַר, fem. יָעַר, Part. of verbs middle E (§ 50, 2), mostly serves for intransitive notions (§ 43) and for adjectives of quality; e. g. יָעַר old, old man; יָעַר dry; יָעַר fat.

3. יָעַר and יָעַר (with firm 8), fem. יָעַר, next to Part. of verbs middle O, and properly with intransitive sense; e. g. יָעַר fearing, יָעַר small, יָעַר fouler; then frequently as an adjective, even when no Pret. with Cholem is found, as יָעַר great, יָעַר far, יָעַר holy. As a substantive abstr. יָעַר honour, יָעַר peace. From this is to be distinguished No. 21, with the doubling of the last radical.

* Under the regular verb we here include the verb with gutturals, §§ 63—66.
§ 84. Nouns Derived from the Regular Verb.

4. הַמַּעֲשָׁה, fem. הַמַּעֲשָׁה, הַמַּעֲשָׁה, the usual active participial of transitive verbs, e. g. הָתַּמַּעֲשָׁה enemy, הָתַּמַּעֲשָׁה suckling; hence of the instrument by which the action is performed, as הֵמַעֲשָׁה a cutting instrument. A feminine with a collective signification is found in הַמַּעֲשָׁה caravan, properly the wandering, wandering host.

5. לִשְׁמַע and לְמָשָׁה, passive Participles of Kal, the latter (the usual Aramaean form) employed rather as a substantive, like the Greek verbalis in ῥός; e. g. לִשְׁמַע imprisoned, לְמָשָׁה anointed, לְמָשָׁה prisoner, לְמָשָׁה anointed one. Also in intransitive verbs with an active signification, as לְמָשָׁה small, לְמָשָׁה strong. Some words of the form לֶשָׁה express the time of the action, as לְמָשָׁה time of cutting, לְמָשָׁה time of ploughing, like the Greek verbalis in ῥός; e. g. ἀργός, ἀργός, properly the being harvested, or ploughed. The feminines are apt to take the abstract signification (Synt. § 107, 3 b), e. g. לְמָשָׁה deliverance (the being delivered).

6. לִשְׁפָּה (Arabic لَسَفَّر), with unchangeable vowels. In Arab. it is the usual intensive form of the participle, and hence in Heb. expresses what is habitual, e. g. לֵשָׁה apt to dust, לִשְׁפָּה (also לִשְׁפָּה) zealous, לִשְׁפָּה sinner (diff. from לֵשָׁה sinning), לְשָׁה thief; of occupations and trades, e. g. לִשְׁפָּה cook, לְשָׁה (for לְשָׁה) baker. Here again the feminine (לִשְׁפָּה or לִשְׁפָּה) often takes the abstract signification, as לִשְׁפָּה female sinner and sinfulness, לִשְׁפָּה burning fever, with a guttural לִשְׁפָּה signet. Such intensive forms are also the three following:

7. לֵשָׁה and לִשְׁפָּה, of which forms are most adjectives in the Chaldee, as לֵשָׁה rightous, לִשְׁפָּה strong, לָשׁוֹן compassionate. In Heb. from intrans. verbs alone.

8. לִשְׁפָּה, as לֵשָׁה censurer, לֵשָׁה drunken one, לִשְׁפָּה strong one, hero; seldom in a passive sense.

9. לָשָׁה indicates very great intensity, often excessive, so as to become a fault or a defect. e. g. לָשָׁה hunch-backed, לָשָׁה bald-headed, לָשָׁה dumb, לָשָׁה blind, לָשָׁה lame, לָשָׁה deaf. The abstr. signification is found in the fem., as לָשָׁה folly.

II. Nouns after the manner of Infinitives of Kal.*

10. לִשְׁפָּה, לָשָׁה, לָשֶּׁה, (with changeable vowels), are with No. 11 the simplest forms of this class, of which the latter is the predominant, and the first the least frequent in the verb as Infinitive (§ 45, 2). As nominal forms they are rare, e. g. לָשֶּׁה man, לָשֶּׁה ornament, לָשֶּׁה laughter. Instead of these, the three kindred segholate forms—

11. לָשֶּׁה, לָשֶּׁה, לָשֶּׁה, are far more frequent; e. g. לָשֶּׁה, king (for לָשֶּׁה, לָשֶּׁה, § 27, Rem. 2 e), לָשֶּׁה (for לָשֶּׁה) book; לָשֶּׁה (for לָשֶּׁה) sanctuary; these have the characteristic vowel in the first syllable, and the helping vowel Seghol (§ 28, 4) in the second. Instead of the Seghol, a Pathach is used with gutturals in the second or third place, as לָשֶּׁה seed, לָשֶּׁה eternity, לָשֶּׁה work. Examples of feminines, לָשֶּׁה queen, לָשֶּׁה fear, לָשֶּׁה help, לָשֶּׁה wisdom.

In masculines as well as feminines the abstract is the proper and prevailing signification, yet not unfrequently the concrete occurs, especially in the form לִשְׁפָּה, e. g. לִשְׁפָּה king, לִשְׁפָּה a youth, לִשְׁפָּה bruitish, לִשְׁפָּה lord, לִשְׁפָּה man. In such forms the concrete sense is secondary and derived from the abstract, as in לִשְׁפָּה prop. bruitishness, לִשְׁפָּה 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 לָשֶּׁה, לָשֶּׁה from participial forms, meaning ruling, serving.† But altogether the meaning of these forms is very

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* All these forms are found, mutatis mutandis, in the Arabic as Infinitives, or so-called nomina actionis.

† Such an origin of לָשֶּׁה may be proved from the Arabic; and in some other nouns it is obvious. Comp. יְתֵב as the name of a town, with יְתֵב a wall; and יְתֵב shortened (in the constr. state) from יְתֵב shoulder.
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various, e. g. even for the instrument, as לָּכַץ sword, לֹּאְנֵס graving-tool, and passively לַעַד bread. In the passive sense the form לִּיִּישָׁה is more common, as לַעֲפֹר food; this form לִּיִּישָׁה is also more used in the abstract sphere, hence לַעַד a youth, לַעַד youth.

12. לִּיִּישָׁה, like No. 1, fem. לִּיִּישָׁה, both very often with the abstr. sense; e. g. לַעֲפֹר hunger, לַעֲפֹר guilt, לַעֲפֹר satiety (besides their concretes לַעֲפֹר hungry, לַעֲפֹר; fem. לַעֲפֹר righteousness, לַעֲפֹר vengeance. Less frequent is the form לִּיִּישָׁה, as לִּיִּישָׁה strong drink, לִּיִּישָׁה grape.

13. לִּיִּישָׁה, לִּיִּישָׁה, לִּיִּישָׁה, לִּיִּישָׁה, לִּיִּישָׁה, all with an unchangeable vowel (§ 25) between the second and third radicals, and a שִׁיִּי under the first, as לַעֲפֹר, לַעֲפֹר, לַעֲפֹר, לַעֲפֹר, לַעֲפֹר, לַעֲפֹר pain, לַעֲפֹר scay, לַעֲפֹר dream, לַעֲפֹר dwelling; sometimes with אָלֶפֶת prosthetic, as לַעֲפֹר arm, לַעֲפֹר brood. The corresponding feminines will readily suggest themselves; the forms לִּיִּישָׁה, לִּיִּישָׁה, לִּיִּישָׁה coincide with those of feminines in No. 5.

14. לִּיִּישָׁה, the Aramaean form of the infinitive, e. g. לִּיִּישָׁה judgment. Related forms are: לִּיִּישָׁה song, לִּיִּישָׁה desire, לִּיִּישָׁה booty, לִּיִּישָׁה kingdom, לִּיִּישָׁה wages. Under this form, besides the action itself, is especially also expressed the place of the action, as לִּיִּישָׁה altar, לִּיִּישָׁה (from לַעֲפֹר to drive) place of driving, i.e. to which cattle are driven, wilderness; and the instrument, as לִּיִּישָׁה knife, לִּיִּישָׁה fork, לִּיִּישָׁה key.

15. לִּיִּישָׁה, לִּיִּישָׁה, and other similar forms, with the terminations מ and מ, as לִּיִּישָׁה interpretation, לִּיִּישָׁה table, לִּיִּישָׁה offering; but there are also forms like לִּיִּישָׁה remembrance, לִּיִּישָׁה prophetic vision.

For מ there is a truncated form מ, written also מ, which occurs especially in proper names, as לִּיִּישָׁה and מִלְּיִּישָׁה, מִלְּיִּישָׁה (comp. פֶּלַח, Plaut., Plato). In patronymic and gentilic nouns (§ 86, 5), the Nun is restored, e. g. מִלְּיִּישָׁה from מִלְּיִּישָׁה the city Shilo (also still Shilum).

16. With the feminine-ending מ, e. g. מִלְּיִּישָׁה folly, מִלְּיִּישָׁה healing. In the Aramaean, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later books. As a synonymous ending we find at times מ in earlier use, as מִלְּיִּישָׁה remnant. Comp. the denominative nouns, § 86, 6.

III. Participles of derived Conjugations.

17. From Niph. לִּיִּישָׁה, as לִּיִּישָׁה (plur.) wonders.
18. 19. From Piel and Hip. לִּיִּישָׁה, e. g. לִּיִּישָׁה snuffers, לִּיִּישָׁה pruning-knife.
20. From Poel, as לִּיִּישָׁה and לִּיִּישָׁה child.
21. From Piel ְּקַבְּלַה, fem. לִּיִּישָׁה, and 22. לִּיִּישָׁה, for the most part adjectives of colour, as לִּיִּישָׁה, fem. לִּיִּישָׁה red, לִּיִּישָׁה green, לִּיִּישָׁה quiet.*

23. לִּיִּישָׁה, לִּיִּישָׁה, forms of adjectives with a diminutives signification (§ 55, 3), as לִּיִּישָׁה reddish, לִּיִּישָׁה blackish; hence in a contemptuous sense (like miser, miscellus, Germ. Gesinde, Gesindel), as לִּיִּישָׁה (with the passive form for לִּיִּישָׁה) collected rable.

IV. Infinitives of the derived Conjugations.

24. From Niph. the form לִּיִּישָׁה struggles.
25. From Piel, like מִלְּיִּישָׁה dispersion, more frequently in the fem., as מִלְּיִּישָׁה request, with Qamets unchangeable in the second syllable.
26. לָּכַץ, and 27. לָּכַץ, לָּכַץ, likewise Infinitives of Piel (the latter very common in Arabic), e. g. לָּכַץ requital; לָּכַץ folding of the hands; לָּכַץ benefit; לָּכַץ mantle.

* No. 21 may be regarded also as a mere modification of No. 3.
§ 85. Nouns Derived from the Irregular Verb.

28. From Hiph. of the form הַזְּבוּלִי remember, remembrance-offering, חַוֵּשׁ announcing (with firm Qameta).

Aramaean Infinitives.

29. From Hithp. חָסִיד register.

30. From Poél, like חַזְּבֵּל folly, and perhaps also 31. as חָסִכָּה smoke. חָסִל prison.

32. From Piel הַזְּבֵּל rain, חָסִל adultery.

33. חַזְּבֵל opening, Inf. to No. 23.

34. חָסִל יָד, e.g. חָסִל יָד fame (comp. § 55, 6).

35. Quadrilateral, like חָסִיל locust.

Sect. 85.

Nouns Derived from the Irregular Verb.

These are formed fully after the analogy of those which we have already treated of. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit a remarkable effect of the feebleness of the stem.

I. From Stems מְזֻזֶה.

Connected with the Inf. of Kal, 14. יִשְׂפָּר gift, חַסִל overthrow; Inf. of Hiph. 28. חָסִיל deliverance. The noun חָסִיל knowledge, from חָסִל; see § 71.

II. From Stems מְזַזְּזֶה.

From the Part. Kal, 1. חָסִל upright (like חָסִיל), commonly with Pathach (to indicate the sharpening of the syllable), חַזְּבֵּל abject, בָּעַז much, fem. חַזְּבָּה, חָסִל; 2. חָסִיל fat. From the Inf. 10. חָסִיל booty, חָסִיל favour, חָסִיל law, fem. חָסִיל word, חָסִיל law; 14. חָסִיל fastness, חָסִיל that which surrounds anything, fem. חָסִיל roll. The form חָסִיל sometimes, by retraction of the tone, becomes a segholate form, חָסִיל bitterness, חָסִיל timidity (from חָסִיל). 27. חָסִיל praise, חָסִיל prayer, with the segholate form also, as חָסִיל a melting away (from חָסִיל), חָסִיל mast (from חָסִיל to make a tremulous sound). From Pilpel (§ 55, 4), חָסִיל wheel, from חָסִיל to roll, חָסִיל contemned.

III. From Stems מְזַזְּזֶה and מְזַזְּזֶה.

The participial forms are regular. Forms originally Infinitives are: 10. חָסִיל, fem. חָסִיל, חָסִיל knowledge, חָסִיל counsel. 13. חָסִיל, for חָסִיל divan. 14. חָסִיל fear, חָסִיל snare, חָסִיל birth, חָסִיל punishment; from verbs prop. חָסִיל, חָסִיל the best. 27. חָסִיל inhabitant, חָסִיל generation, חָסִיל the south.

IV. From Stems מְזַזְּזֶה and מְזַזְּזֶה.

Participles: 1. חָסִיל foreign; 2. חָסִיל stranger, חָסִיל a female witness, testimony; 3. חָסִיל good, חָסִיל that is good. Infinitives: 11. Different segholate forms, as חָסִיל death, and חָסִיל house; חָסִיל voice, חָסִיל spirit; feminine, חָסִיל and חָסִיל evil, חָסִיל shame; 14. חָסִיל, fem. חָסִיל rest, חָסִיל place, also חָסִיל our (from חָסִיל); 27. חָסִיל intelligence, חָסִיל testimony; 28. חָסִיל rest.

* On the formation of feminines without the Dughesh, see § 94, Rem. 2.
VI. From Stems ֶָּ.

Participles: 2. רָשָׁ, fair; רָשָׁ, hard; fem. רָשָׁ, ḥָשָׁ. Some lose the ר, as רָשָׁ sign, for רָשָׁ.
4. רָשָׁ, see; fem. רָשָׁ, burnt-offering. 5. רָשָׁ, covering; רָשָׁ, pure, רָשָׁ poor. Infinitives: 11. The
segholates in different forms; not often with the ר retained, as in רָשָׁ a weeping, רָשָׁ friend,
רָשָׁ, ָית vision, revelation (Is. xxviii. 7, 15), commonly without it, as ר (for רָשָׁ). Sometimes the
original ר or ר appears, which is then pronounced as a vowel, ר or ר (comp. on רָשָׁ, § 75, Rem. 3),
as in רָשָׁ fruit, רָשָׁ sickness. The ר also quiences, as in רָשָׁ waste. In masculines, the third radical
rarely remains a consonant, as in רָשָׁ sickness, though in feminines it is always so, as in רָשָׁ rest,
רָשָׁ garland. 13. רָשָׁ winter, רָשָׁ, fem. רָשָׁ a drinking; fem. רָשָׁ part, רָשָׁ the half, רָשָׁ and
רָשָׁ pit. 14. רָשָׁ possession, רָשָׁ appearance; fem. רָשָׁ, רָשָׁ command. Apocopated form רָשָׁ
height, for רָשָׁ. 15. רָשָׁ wealth, רָשָׁ destruction. 27. רָשָׁ, annihilation, רָשָׁ, structure, רָשָׁ
broad. 28. רָשָׁ testicles for רָשָׁ, from רָשָׁ.

We present only some cases of especial difficulty to the beginner:
1. From a verb רָשָׁ and רָשָׁ, רָשָׁ elevation for רָשָׁ, from רָשָׁ, Job xli. 17.
2. From a verb רָשָׁ and רָשָׁ, רָשָׁ instruction, law, רָשָׁ sign, prob. from רָשָׁ.
3. From a verb רָשָׁ and רָשָׁ, רָשָׁ tumult, Num. xxiv. 17, from רָשָׁ for רָשָׁ.
4. From a verb רָשָׁ and רָשָׁ, רָשָׁ, as רָשָׁ island, from רָשָׁ to dwell for רָשָׁ; רָשָׁ sign for רָשָׁ, from רָשָׁ;
רָשָׁ cord, from רָשָׁ; רָשָׁ chamber for רָשָׁ, from רָשָׁ to dwell; רָשָׁ, people, from רָשָׁ, Arab. to flow together;
רָשָׁ irrigating for רָשָׁ, from רָשָׁ.

To the learner the stem is often obscured also by contraction, when it originally contains Num.
Doleth, or He; e.g. רָשָׁ wine-press for רָשָׁ, רָשָׁ (from רָשָׁ); רָשָׁ anger for רָשָׁ; רָשָׁ faithfulness for
רָשָׁ, רָשָׁ time for רָשָׁ (from רָשָׁ); רָשָׁ for רָשָׁ (from רָשָׁ) brightness.

Sect. 86.

Denominative Nouns.

1. Such are all nouns which are formed immediately from another noun, whether the latter be primitive, or derived from a verb, e.g. רָשָׁ eastern, immediately from רָשָׁ, the east, which is itself derived from the verb רָשָׁ.

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 ר prefixed, e.g. was employed to express the place of an action (§ 84, No. 14); accordingly this ר was prefixed to a noun in order to make it a designation of place (see No. 3). Also in Greek and German (and so in English and Welsh), the verbals and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the Part. Kal (No. 4 of the Verbals), as רָשָׁ porter, from רָשָׁ gate; רָשָׁ herds-
man, from רָשָׁ cattle; רָשָׁ vine dresser, from רָשָׁ vineyard.
2. Like verbals of No. 6, נָשַׁד archer, from נָשָׁד bow; נָשָׁד seaman, from נָשָׁד salt, sea. Both these forms (Nos. 1 and 2) indicate one's employment, trade, etc., like Greek nouns in ἄρτος, ἀρτος, e. g. πολίτης, γραμματέας.

3. Nouns with י prefixed, expressing the place of a thing (comp. No. 14 of the Verbals), e. g. יָתֵנ place of fountains, from יָת fountain; יָתָנ place about the feet—about the head, from יָתָנ, יָת; יָתֵנ for יָתָנ field of cucumbers, from יָתָנ cucumber. Comp. יָתֵנ, יָתֵנ, from יָתֵנ.

4. Concretes formed by the addition of נ, נ, as נָס eastern, from נָס; נָשׁ hinder, from נָשׁ; נָשׁ wound, hence coiled animal, serpent, from נָשׁ a winding.

 נ and נ form also diminutives like the Syriac נ, as נָשׁ little man (in the eye), apple of the eye, from נָשׁ; נָשׁ (term of endearment, for נָשׁוֹ) darling, pious nation (from נָשׁ = נָשׁ upright, pious).

5. Peculiar to this class of nouns is the termination נ, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form ordinals, gentilics, and patronymics; e. g. נָשׁ strange, from נָשׁ anything foreign; נָשׁ the sixth, from נָשׁ six; נָשׁ Moabitite, from נָשׁ; נָשׁ יִשְׂרָאֵל Israelite, from נָשׁ. When the substantive is a compound, it is commonly resolved again into two words, e. g. נָשׁ יִבְנֵי Benjaminite, from יִבְנֵי (for the use of the article with such forms, see § 111, I, Rem.). Rarely instead of נ we have, a) the ending נ (as in Aramaean), as נָשׁ deceitful, and in proper names, as נָשׁ (Jeru) Barzillai; and, b) the corresponding נ, as נָשׁ (prop. milky) white poplar.

6. Abstract nouns formed from concretes by the addition of נ and נ (comp. the Eng. terminations dom, hood, ness, etc.); e. g. נָשׁ יִבְנֵי kingdom, immediately from נָשׁ; נָשׁ יִבְנֵי widowhood, from נָשׁ יִבְנֵי, widower, widow; נָשׁ יִבְנֵי principium, from נָשׁ יִבְנֵי princeps. (See the Verbals No. 16.)

Sect. 87.

The Plural.

1. The plural termination for the masculine gender is פָּנים, e. g. פָּנים horse, plur. פָּנים horses, at times written defectively פָּנים, as in Gen. i. 21, פָּנים. Nouns ending in פָּנים take פָּנים in the plural, as פָּנים הָיוּ Hebrews, from פָּנים הָיוּ (Ex. iii. 18), but usually a contraction takes place, as פָּנים הָיוּ (§ 93, VIII.), פָּנים crimson garments from פָּנים. Nouns in פָּנים lose this termination when they take the plural-ending, e. g. פָּנים אָני see, plur. פָּנים אָנה.

This ending פָּנים is also prevalent in Phœnician, e. g. פָּנַי Sidonians, in Aramaœan it is פָּנים, in Arabic פָּנַי (nominative) and פָּנַי (oblique cases) in Ḥēthiopic פָּנַי. Compare also the ending פָּנים in 3rd pers. pl. masc. of verbs.*

Unusual terminations of the plur. masc. are:

a) פָּנים, as in Chaldee and Syriac, almost exclusively in the later and poetical books, e. g. פָּנים יָנָשׁ king, Prov. xxxii. 3; פָּנים יָנָשׁ days, Dan. xii. 13; defectively פָּנים יָנָשׁ, Eze. xxi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxii. 10; Lam. i. 4; and other places.

* On the connexion between all these endings, see Dietrich's Abhandlungen zur Heb. Grammatik, Leipzig, 1846, s.v., p. 62.
b) כ (with ז east off, as in dual יִד for יִדָּה, Eze. xiii. 18; comp. the constr. at. § 89, 2), e. g. מִלְכָּה;

chords, Ps. xlv. 9, for יִבְיָרָנָא (if it is not to be written so); יִבְיָרָנָא peoples, 2 Sam. xxii. 44 (yet in the parallel passage, Ps. xviii. 44, we have בִּיד, but the other form in Lam. iii. 14, and Ps. cxliv. 2).

This ending is, however, doubted by some in these single passages (see also 2 Sam. xxiii. 8; comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K'tithbh) or in general, see Gesenius's Lehrgebäude der Heb. Sprache, S. 524 ff. More doubtful still is—

c) כ (like the constr. state in Syriac). Here are reckoned, e. g. כְּרִי white cloths, Is. xix. 9; כְּרִי for כְּרִי princes, Judges v. 15; כְּרִי windows, Jer. xxii. 14. Yet this last is perhaps dual (§ 89, Rem. 1) to two windows, כְּרִי may be my princes (with suff.), and כְּרִי in כְּרִי may be a formative syllable.

Further יִבְיָרָנָא, in Is. xx. 4, is constr. st., but the כ belongs to the stem in יִבְיָרָא locust-swarm, Nah. iii. 17 (from יִבְיָרָא): and in כְּרִי (as כְּרִי) the Almighty; finally, in כְּרִי the Lord (prop. my Lord, from כְּרִי lord) it is originally a suffix; see § 121, Rem. 4.

d) כ, obsolete and rare, e. g. כְּרִי steps, כְּרִי ladder (from כְּרִי) (prop. steps), comp. our stairs.*

2. The plural termination for the feminine gender is כ. This takes the place of the feminine termination כ, כ, כ, when the noun in the singular ends with one of these; otherwise (§ 80, 2) it is merely appended to the form of the singular, as כְּרִי song of praise, plur. כְּרִי; כְּרִי letter, plur. כְּרִי; כְּרִי a well, plur. כְּרִי. Feminines in כ form their plural in כ, and those in כ, in כ, e. g. כְּרִי an Egyptian woman, plur. כְּרִי; כְּרִי kingdom, plur. כְּרִי. These plural terminations have, however, for their basis, the endings כ and כ in the singular with double ו.

It is only from a disregard of the origin of the terminations כ and כ that some words ending with the same, form their plural by the addition of כ, e. g. כריע spear, plur. כריע and כריעה; כריעה whoredom, plur. כריע; כריעה widowhood, and many other instances. Strictly in the manner of the Syriac is the formation of the plural כריעה (אֵדָה) (אֵדָה) laws, with Vav as a consonant, from the singular כריעה.

This ending כ (אֵדָה) stands for אֵדָה (as it sounds in Arab., אֵדָה, and Chaldee, see on the change of d to d, in § 9, 10, 2), and אֵדָה is properly only a longer and stronger form of the singular-ending אֵדָה (§ 80, 2). The strengthening is intended to denote the plural. But this ending is then by a further application appended also to such nouns as have not אֵדָה in the singular.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 92—95.

3. Words which are of two genders (§ 80, 2, b, and § 107, 3) have often, in the plural, both the masculine and feminine terminations, e. g. כְּרִי soul, plur. כְּרִי and כְּרִי: both forms may be employed as masculine and 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. כְּרִי an age, masc. plur. כְּרִי and כְּרִי; כְּרִי a year, fem. plur. כְּרִי and כְּרִי. The gender of the singular is here retained in

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* See the adverbs in כ, § 100, 3. Dietrich loc. cit. p. 66.
both the plural forms, e. g. לָא masc., a lion, לָא masc., Zeph. iii. 3, מַזְרָה masc., Job xlii. 16.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, יִשָּׂרָאֵל days, and יִשָּׂרָאֵל years, are the usual, but לְבַנְיָן the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in מ (which is here regarded as neuter) represents something similar, but inanimate; e. g. יִשָּׂרֶא hand, יִשָּׂרֶא handles, יִשָּׂרֶא hands, יִשָּׂרֶא horns, יִשָּׂרֶא cornua altaris; יִשָּׂוּל生姜 eyes, יִשָּׁל生姜 fountains.

4. A considerable number of masculines form their plural in מ, while many feminines have a plural in מ. The gender of the singular, however, remains the same in such case; e. g. פָּאָר father, plur. פְּאָר. פְּאָר name, masc., plur. פְּאָר. פְּאָר on the contrary, פְּאָר word, fem., plur. פְּאָר. פְּאָר concubine, fem., plur. פְּאָר. פְּאָר, etc.

5. It is chiefly only in adjectives and participles that we find the plural-endings regularly and constantly distinguished according to the gender, e. g. בָּאָל boni, בָּאָל bonæ; בָּאָל masc., בָּאָל fem. So also in substantives of the same stem, when the difference depends on sex, as בַּל filii, בַּל filias; בַּל filibus, בַּל reges; בַּל reginae.

Rem. 1. In some few words, there is added to the plural form in מ the other termination of the plural מ (before the genitive מ, comp. § 89, 2), or that of the dual מ; e. g. מָשֶׁה height, plur. מָשֶׁה, construct state מָשֶׁה from the head of Saul, I Sam. xxvi. 12; מָשֶׁה wall, plur. מָשֶׁה, construct state מָשֶׁה from the head of Saul, I Sam. xxvi. 12; מָשֶׁה wall, plur. מָשֶׁה, construct state מָשֶׁה from the head of Saul, I Sam. xxvi. 12. This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in מ (§ 91, 3).

2. Some nouns are used only in the plural, e. g. מִנַּי men (in the Ethiopic, sing. מֵל, man); and some of these have a singular sense (§ 108, 2), as מֵל face. Also when the actual plural of the latter is required, there is but the same way of expressing it; hence, מֵל means also faces in Eze. i. 6.

SECT. 88.

THE DUAL.

1. As a modification of the plural, we have the dual, which however is used only in substantives (not in adjectives, verbs, and pronouns). It is indicated in both genders by the ending מ, appended to the singular, as מְלֶא both hands, מְלֶא two days; but the feminine termination מ always becomes in this case מ, as מְלֶא both lips, and the מ of the termination מ remains, as מְלֶא, dual מְלֶא double fetters.

The vowel-shortening in the noun upon the addition of the dual-ending is rather greater than in the plural, particularly in the segholate forms (§ 84, 11), as
PART II. PARTS OF SPEECH.—CHAP. III. NOUN.

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are: a) לֵא and הַלֶא (Gen. xxxvii. 17, and also 2 Kings vi. 13 [pr. name signifying two wells]); b) תָשָא and הַתָשָא (pr. names); שֵׁעְרַים two in the combination שֵׁעְרַים שֵׁעְרַים twelve; c) בר (with a cast off), בר Eze. xiii. 18, perhaps also בר (double window) Jer. xxii. 14 (but see § 87, 1, c.).

2. Only seemingly dual are the words מים water, שמים heaven, ירושלים or ירושה Jerusalem. The former two are plurals from the lost singulars מ, ש; the latter is a lengthened form for the older ירושה, comp. the shorter form ירוש Ps. lxxxvi. 3, and the Chaldee ירוש.

2. The use of the dual in Hebrew is confined, except in the numerals 2, 12, 200, etc. (§ 97), chiefly to such objects as are by nature or art in pairs, as יִנְחֵנוּ both hands, יִנְחֵנוּ both ears, יִנְחֵנוּ teeth (used of the two rows), יִנְחֵנוּ pair of shoes, יִנְחֵנוּ pair of scales (Lat. bilances), or at least are thought of as forming a pair, as יִנְחֵנוּ two (successive) days, יִנְחֵנוּ two years (in succession), יִנְחֵנוּ two cubits. In the former case the dual is used also for an indefinite plural, or a plural defined by a number, as יִנְחֵנוּ six wings, Is. vi. 2; Eze. i. 6; יִנְחֵנוּ all knees, Eze. vii. 17; יִנְחֵנוּ cymbals, Ezr. iii. 10; יִנְחֵנוּ two hooks, Eze. xl. 43. For additional stress the dual takes also the numeral two, Amos iii. 12; Judges xvi. 28.

For more remarks on the use of the dual, see in § 87, Nos. 3, 5 (Rem.).

It cannot be doubted that the Hebrew, at an earlier period, made a more extensive and free use of the dual, and that the restrictions above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun, and verb almost co-extensively with the Sanskrit or the Greek; but the modern Arabic omits it almost entirely in verbs, pronouns, and adjectives. The Syriac has it only in a couple of words, but yet without living force, somewhat like the Roman forms ambo, duo. In like manner, the dual is lost in the newer East-Indian tongues. On the German dual, see Grimm's Gramm. I. S. 814, 2 Ausg.

SECT. 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no longer the living use of case-endings; but indicates the relations of case, either by no outward means, as that of the nominative and generally also of the accusative, or by prepositions (§ 117); but the genitive relation is indicated by a close connexion between two nouns. The noun, which serves as genitive to limit the other, remains unchanged, and is only uttered in

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* See Gesenii Thesaurus Ling. Hebrææ, p. 629.
† On some traces of obsolete case-endings, see § 90.
more close connexion with the preceding nomen regens. In consequence of this connexion, the tone hastens on to the second (the genitive) of the two nouns, and the first is therefore commonly shortened, by changes partly in the consonants, but chiefly in the vowels (when changeable), e. g. בֵּן לָוָּא word, בֵּן לָוָּא word of God, literally word-God (where we reverse the order, as God's-word, like fruit-tree); הַיָּדָא hand; הַיָּדָא hand of the king; בֵּית לָוָּא words, בֵּית לָוָּא words of the people. Thus in Hebrew, † the noun which stands before a genitive suffers the change (when there is any) by which this relation is indicated, and in grammatical language it 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 Maqeesph (§ 16, 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 construct state, see the Syntax, §§ 114, 116.

2. The vowel-changes which many nouns exhibit in the construct state are taught in the Paradigms, §§ 92—95. This form of the noun has, moreover, peculiar terminations better fitted for union with the following noun. Thus:

a) In place of the plural and dual terminations מִ וָּא and מִ וָּא, it has, by throwing off the מ, simply מִ (comp. Rem.); e. g. מִ פִּ יָּהָא horses, מִ פִּ יָּהָא horses of Pharaoh; מִ וָּא eyes, מִ וָּא eyes of the man.

b) The feminine-ending מִ is used, and it always takes the place of the usual termination מִ, as מִ יָּהָא queen, מִ יָּהָא queen of Sheba. When the same word has also the termination מִ—this form of it is adopted in the constr. st. (§ 80, 1, Rem. 1; § 95. 1).

c) Nouns in מִ from verbs מִ (§ 85, V.) form their constr. st. in מִ; † but nouns in מִ change this termination to מִ. Exs. מִ נ, constr. מִ נ see; מִ נ, constr. מִ נ life, and so also מִ נ, constr. מִ נ valley.

On the ending מִ and מִ in the constr. st., see § 90.

Rem. Probably the מ at the end of a word was pronounced obscurely, like the Latin -m before a vowel, and hence might be wholly lost in pronunciation, just as the מ, in the case alluded to, was slurred over in the language of common life and in poetry. (Quinot. Inst. Ort. IX. 4, § 40.) So also the corresponding מ of the plural-ending in Arabic and Aramaean is slurred over, and that

* In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29. 1).
† What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Celtic. In Welsh, for instance, they express word of God by gair Dwyn, i.e. word-God, without any change in either noun. The close connexion in utterance is all that indicates the genitive case.—Tr.
† This מ stands in the same relation to the broader vowel sound מ, as that in the Imp. מ does to מ of the Fut. מ, see § 75, Rem. 1.
of the plural-ending " in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the m, the final vowel " of the plural-ending was strengthened by a foregoing a (Guna, in Sanskrit grammar), so that or arose, which was then contracted to e (§ 7, 1, and § 9, 6). Instead of " the Syriac still has " in Hebrew, too, this form may be clearly traced in the suffixes to the plural noun (§ 91, 2). Of this the Old Testament, perhaps, furnishes an example in the form יִהְיֶה יִשְׁתַּבְּחֵנֵי הָיוֹתִיקֵל יִשְׁתַּבְּחֵנֵי Ix. xx. 4 (according to some, also Judges v. 15). It is obvious that the " of the dual has come from ".

Sect. 90.

Traces of ancient case-endings (Paragogic letters).

Local, " and " appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their signification. These endings remain only as obscure traces of a fuller and more vital organic development than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: -n for the nominative, -i for the genitive, and -a for the accusative (corresponding to the three principal vowels). In modern Arabic, these endings have almost entirely disappeared; and when they are now and then used, as by the Beduins, it is done without regularity, so that one is used for the other (Wallin, in Zeitschr. d. morgenl. Gesellsch. Vol. V. 1851, p. 9). Already, in the inscriptions upon Sinai, the regular use is not adhered to (Beer, Studia Asiatica, III., 1840, p. xviii; Tuch, in Zeitschr. d. morgenl. Ges. Vol. III., p. 139); and even at present may be heard among the Arabs of the peninsula of Sinai, e. g. dammuk (thine uncle, nom.) used also for damnik (gen.) and damnak (acc.). The Ethiopic, likewise, has preserved only the a-, which is, however, still used for the whole range of the accusative, and, moreover (the distinction of case being dropped), as a termination of the constr. st. for connecting it with a following genitive.

2. The accusative relation is still very obvious in the toneless-ending י, which is appended to the substantive—

a) Most generally to denote direction towards an object or motion to a place,* (answering to our -ward), e. g. יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד Y towards the sea, westward, יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד Y towards the north, northward, יַעֲבֹד יַעֲבֹד Y to Assyria, יַעֲבֹד יַעֲבֹד Y to Babylon, יַעֲבֹד יַעֲבֹד Y to the earth, יַעֲבֹד Y into the house; יַעֲבֹד Y to Gaza (from יַעֲבֹד Y) Jud. xvi. 1; with the article, יַעֲבֹד יַעֲбֹד Y to the mountain, יַעֲבֹד יַעֲבֹד Y into the house; יַעֲבֹד יַעֲבֹד יַעֲבֹד יַעֲבֹד Y into the tent; after the plural, יַעֲבֹד Y to the Chaldeans, יַעֲבֹד Y towards the heavens; even after the constr. state with a following genitive, יַעֲבֹד Y Y into Joseph's house, יַעֲבֹד Yi Y towards the wilderness of Damascus, יַעֲבֹד Yi Y (here with the tone, contrary to rule) towards the rising of the sun, eastward.

* See on this force of the accusative, § 118, 1.
§ 90. TRACES OF ANCIENT CASE-ENDINGS (PARAGOGIC LETTERS).

b) Sometimes in a weaker sense, as merely pointing to the place where, as מַעְלֵה in Babylon Jer. xxix. 15, וּנְבֵל in the dwelling Hab. iii. 11, also בֵּית there Jer. xviii. 2 (usually thither).

c) The proper sense of the ending מַעְלֵה is still more suppressed when a preposition is prefixed to the word, as מַעְלֵה לַפְּדָה Ps. ix. 18, מַעְלֵה וָלָל upw ards, מַעְלֵה in the south Jos. xv. 21, מַעְלֵה וָלָל from Babylon Jer. xxvii. 16, מַעְלֵה וָלָל unto Aphek Jos. xiii. 4.

This termination מַעְלֵה has usually reference to place (hence called He local); yet it also, in rare cases, refers to time; so, perhaps, מַעְלֵה (with the tone on the last syllable) now, at this time (from מַעְלֵה), מַעְלֵה מָלַשׁ from year to year. Its use is peculiar in מַעְלֵה, prop. ad profanum! = absid! As accusative of the object (but bordering on the local sense) we may regard מַעְלֵה יָבֹא and מַעְלֵה יָבֹא Is. viii. 23; comp. Job xxxiv. 13.

As this ending is properly unaccented, the vowels of the word, as the above examples show, undergo scarcely any change, except that the helping vowel of segholate forms becomes Shewa (§ 93, 6), and also the Chireq in מַעְלֵה. Moreover, the מַעְלֵה itself is in some cases shortened to מַעְלֵה, as מַעְלֵה to Nob, 1 Sam. xxii. 2; comp. Eze. xxv. 13.

3. Much less frequent, and almost exclusively poetical, is the use of the two other endings, which along with the accusative in מַעְלֵה are presumed to correspond to the Arabic terminations of case, מַעְלֵה for the genitive, מַעְלֵה (also מַעְלֵה in proper names) for the nominative. Yet the reference to case in these forms is quite lost, and they are to be regarded only as archaisms, which occur in poetry or in stately speech, and are besides found in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only with a noun closely connected with another, viz., in the constr. state.

a) The ending מַעְלֵה is not very unfrequent, and it usually has the tone, e. g. מַעְלֵה forsaking the flock Zech. xi. 17, מַעְלֵה dweller of the bush Deut. xxxii. 16; appended to the feminine, מַעְלֵה בַּכֵּה stolen at night Gen. xxxii. 39 (in prose), מַעְלֵה full of justice Is. i. 21, מַעְלֵה after the manner of Melchizedek, Ps. cx. 4; very often when a preposition follows (comp. § 116, 1), as מַעְלֵה mistress among the nations Lam. i. 1, מַעְלֵה

* So likewise at times the accusative, § 118, 1.

† In ancient combinations of words, endings are often retained which have disappeared elsewhere, or are but seldom employed; e. g. the feminine-ending מַעְלֵה with the noun in the genitive connexion (§ 89, 2, b) and with the verb in connexion with suffixes (§ 55, 1). In like manner, many peculiarities of the language are retained in proper names, and also by the poets.
binding to the vine Gen. xlix. 11; comp. Is. xxii. 16; Micah vii. 14; Ps. cxiii. 5—9, and other passages: in like manner it is found with many particles which are strictly nouns in the constr. st., as נָכָר (אֵלֶּה) besides, יִסְתַּמֶּר (מְנִי) from, יִשָּׁר not, and in compound names, as מַלְאֹתִי (יִשָּׁרֵךְ) (i.e. king of righteousness), הֵבָרִי (man of God), הִגִּיתָ בִּזֵּה (grace of God), and many others; comp. the Punic name Hannibal, i.e. הָבִילֵו (favour of Baal).

b) The ending is of much rarer occurrence, in prose only in the Pentateuch, and that in solemn style, Gen. i. 24, יִזְרֹעֵל the beasts of the earth for יִבְנָי; the same is copied in Ps. i. 10; lxxix. 2; civ. 11, 20; Zeph. ii. 14; Is. lvi. 9; other cases are יִבְנָי son of Beor Num. xxiv. 3, 15, and יִבְנַי fountain of water Ps. cxiv. 8, perhaps also יִבְנַי soul of the sluggard Prov. xiii. 4.

The effect these endings have on the vowels may be seen from the examples given. The Pathach of the feminine ending ה becomes sometimes vocal Sh'va, sometimes Qames.

Rem. As these two terminations יִ and יִ have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they as well as ה (No. 2) were so used in the living language; for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew (see above) lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the local case with the same ending as in Sanskrit (in names of towns, ruri, domi, etc.); in modern Persian the plural-endings дн and дd are ancient terminations of case, which are no longer so used,—not to mention the Germanic languages and the lingua Romana. Even in cases where the ancient Arabic attached, with stronger sound, case-endings to the stem, as in בְּבִנָי, יִבְנַי, נִבְנַי (constr. st. of בְּבִנָי father), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state נִבְנַי, נִבְנָי we have properly a genitive-ending, and in Chald. נִבְנַי, in Heb. יִבְנָי (נִבְנָי), יִבְנָי (נִבְנָי), יִבְנָי (נִבְנָי), a nominative-ending, so that נִבְנָי could more readily occur along with נִבְנָי, and יִבְנָי with יִבְנָי.

Sect. 91.

The Noun with Pronominal Suffixes.

In connecting the noun with pronominal suffixes, which in this case denote the genitive of the pronoun (§ 33, 2, b), we have, as in the verb (§ 57, etc.), two things to notice, viz., the form of the suffixes themselves and the change in the noun that receives them. Here we take up chiefly the first, as the second will be treated of under the inflexion of nouns in § 92. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.
§ 91. THE NOUN WITH PRONOMINAL SUFFIXES.

1. The suffixes appended to the singular are the following:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. com.</td>
<td>my.</td>
</tr>
<tr>
<td>2. {m.</td>
<td>1. com.</td>
</tr>
<tr>
<td>[l. ]</td>
<td>thy.</td>
</tr>
<tr>
<td>f. [l. ]</td>
<td></td>
</tr>
<tr>
<td>3. {m.</td>
<td>his.</td>
</tr>
<tr>
<td>f. [l.]</td>
<td>her.</td>
</tr>
</tbody>
</table>

Rem. 1. There is less variety of forms here than when they are attached to 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 יִלְוָא, יִנְקָה and יִרְשָׁא, יִנְבָּא, יִנְבַּי, יִנְבַּא, יִנְבַּא, יִנְבַּא. Yet it must be distinctly understood, that nouns ending in -ן (see below, in No. 4) and -ן (see letter b) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, b) are joined to nouns ending with a consonant, which include the great mass. The union-vowel is usually a in the 3rd sing. נָרָא (contracted from נָרָא), fem. נָרָא, and 3rd plur. נָרָא, נָרָא, נָרָא, and in these cases e is rarely used (e.g. הָנָא his light Job xxv. 3), and almost exclusively with nouns in -ן, where the termination either blends with the union-vowel, or is displaced by it, as נָא his field, נָא her field, נָא her look; but נָא, נָא, are the customary forms, while נָא, נָא are of rare occurrence; see Rem. 2.

2. Rare forms are—

Sing. 2nd pers. m. נָא in נָא thy hand, Ps. cxxxix. 5; fem. נָא Eze. v. 12, נָא Ps. ciii. 4, once נָא Nah. ii. 14 (several MSS. נָא, prob. נָא—).—3rd pers. נָא, e.g. in the frequent רֶא Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; הָא 2 Kings xix. 23, for which we find הָא in Is. xxxvii. 24, רֶא Gen. xlix. 11 (Kerî נָא).

Plur. 1st pers. נָא, as נָא Job xii. 20, and so in Ruth iii. 2, Is. xlvi. 10.—2nd pers. נָא Eze. xiii. 48, 49.—3rd pers. m. נָא, נָא 2 Sam. xxiii. 6 for נָא (from which by contraction the usual form נָא). Fem. נָא כֶּנֶא 1 Kings vii. 37, נָא Gen. xlii. 21, נָא Ruth i. 19, else mostly in pause; also נָא is unfrequent (Is. iii. 17), usually נָא.

2. In appending the suffixes to the plural masc. in נָא and the dual in נָא, these endings are changed for the construct-ending (§ 89, 2) in נָא, which becomes blended with the suffixes; and hence we have these

Suffixes of Plural (and Dual) Nouns:

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<th>Singular</th>
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<tbody>
<tr>
<td>1. com.</td>
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</tr>
<tr>
<td>2. {m.</td>
<td>thy.</td>
</tr>
<tr>
<td>[l. ]</td>
<td></td>
</tr>
<tr>
<td>f. [l. ]</td>
<td></td>
</tr>
<tr>
<td>3. {m.</td>
<td>his.</td>
</tr>
<tr>
<td>f. [l. ]</td>
<td>her.</td>
</tr>
</tbody>
</table>

In most of these forms the ending of the plural construct, נָא, remains unchanged, as נָא נָא, נָא נָא, נָא נָא; in some it takes Seghol in place of Tsere, as
PART II. PARTS OF SPEECH.—CHAP. III. NOUN.

in three forms, with very short suffixes, it takes Pathach (the original ending מַלְמַלְמָלָה, § 89, Rem.), as מַלְמַלְמָלָה מִלְּמַלְמָלָה מִלְּמַלְמָלָה from מַלְמַלְמָלָה מִלְּמַלְמָלָה מִלְּמַלְמָלָה (comp. § 28, 4), מַלְמַלְמָלָה sūsāi from sūsāi-i.

Rem. 1. The Yodh, which distinguishes these suffixes, is occasionally omitted in most of the persons; e.g. יִדֵּּמִּי for יִדֵּּמִּי thy ways Ex. xxxiii. 13, יִדֵּּמִּי for יִדֵּּמִּי his friends Job xl. 10. הָלֵּּמִּי after their kinds Gen. i. 21. This happens most commonly with the suff. 3rd pers. m. sing., where we very often find יִדֵּּמִּי, which is, however, almost invariably changed in the Keri to יִדֵּּמִּי; e.g. יִדֵּּמִּי his arrows Ps. iviii. 8, Keri יִדֵּּמִּי.

2. Unusual forms are: sing. 2nd pers. fem. יִדֵּּמִּי Eccles. x. 17, יִדֵּּמִּי Ps. ciii. 3—5; 3rd pers. masc. יִדֵּּמִּי (quite a Chaldee form) Ps. cxxvi. 12; 3rd fem. יִדֵּּמִּי Eze. xli. 15.—Plur. fem. יִדֵּּמִּי Eze. xiii. 20, 2nd pers. masc. יִדֵּּמִּי Eze. xl. 16, fem. יִדֵּּמִּי Eze. i. 11.

3. On יִדֵּּמִּי, see further in § 103, 2, in the Note.

3. It is clear and beyond doubt that the Yodh in these suffixes, in reality, belongs to the ending of the constr. st. of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (in a sense, inaccuracy) of appending these suffix-forms (already embracing the plural-ending יִדֵּּמִּי) to the feminine plural in מַלְמַלְמָלָה, מַלְמַלְמָלָה, מַלְמַלְמָלָה, where in reality a double indication of the plural occurs.*

N.B. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending מַלְמַלְמָלָה as מַלְמַלְמָלָה Ps. cxxxii. 12, מַלְמַלְמָלָה Deut. xxviii. 59. This is even the more prevalent mode in the 3rd plur.; e.g. מַלְמַלְמָלָה their fathers, oftener than מַלְמַלְמָלָה; so also מַלְמַלְמָלָה their names, מַלְמַלְמָלָה their generations.

4. We now subjoin, in illustration of the preceding statements, a Paradigm of the masculine and feminine; and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine-ending יִדֵּּמִּי in the singular, the construct-ending יִדֵּּמִּי is employed, which retains its Pathach before מַלְמַלְמָלָה, but changes it to Qamets before the others, because it then comes to stand in an open syllable (§ 89, 2, b).

* See a case analogous in § 87, 5, Rem. 1. Comp. the double feminine-ending in § 80, Rem. 2, f.
§ 92. VOWEL CHANGES IN THE NOUN. 7823

<table>
<thead>
<tr>
<th>Masculine Noun</th>
<th>Feminine Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>Suff. sing. 1. com.</td>
<td>יָשָׁנָא a horse.</td>
</tr>
<tr>
<td>Suff. sing. 1. masc.</td>
<td>יָשָׁנָא my horse.</td>
</tr>
<tr>
<td>Suff. sing. 1. fem.</td>
<td>יָשָׁנָא thy horse.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>יָשָׁנָא thy horse.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>יָשָׁנָא thy horse.</td>
</tr>
<tr>
<td>3. masc.</td>
<td>יָשָׁנָא his horse.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>יָשָׁנָא her horse.</td>
</tr>
<tr>
<td>plur. 1. com.</td>
<td>יָשָׁנָא our horse.</td>
</tr>
<tr>
<td>plur. 1. masc.</td>
<td>יָשָׁנָא your horse.</td>
</tr>
<tr>
<td>plur. 1. fem.</td>
<td>יָשָׁנָא your horse.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>יָשָׁנָא your horse.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>יָשָׁנָא your horse.</td>
</tr>
<tr>
<td>3. masc.</td>
<td>יָשָׁנָא their horse.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>יָשָׁנָא their horse.</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>Suff. sing. 1. masc.</td>
<td>יָשָׁנָא my horses.</td>
</tr>
<tr>
<td>Suff. sing. 1. fem.</td>
<td>יָשָׁנָא thy horses.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>יָשָׁנָא thy horses.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>יָשָׁנָא thy horses.</td>
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<td>יָשָׁנָא your horses.</td>
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<td>יָשָׁנָא your horses.</td>
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<td>יָשָׁנָא your horses.</td>
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<td>2. fem.</td>
<td>יָשָׁנָא your horses.</td>
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<td>יָשָׁנָא their horses.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>יָשָׁנָא their horses.</td>
</tr>
</tbody>
</table>

SECT. 92.

VOWEL CHANGES IN THE NOUN.

1. The vowel changes of nouns (to which is commonly given the name declension), are caused, a) by a noun following in the genitive, b) by pronominal suffixes, c) by the plural and dual terminations; to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less, or even thrown upon the following word. We here distinguish three cases, viz.—

a) When the tone is moved forward only one place. This effect is produced by
most of the suffixes for singular nouns (אָנָי; מִלְּיָה; שֶׁרָה; יָהוּ, יָם; לֵילְיָה; בּוֹרָה; לְבָרָה; לֶבֶן, לְבֶן), and by the plural and dual terminations, as word, my word, plur. בּוֹרְיוֹ, בּוֹרְיוֹ; לְבֶרְיוֹ, לְבֶרְיוֹ, dual בּוֹרִים, בּוֹרִים; לְבֶריִים, לְבֶריִים. dual enemy, my enemy, plur. אִיבּוֹ, אִיבּוֹ; אִיבּוֹ, אִיבּוֹ. The same applies to the light suffixes for plural nouns, as אָנָי; מִלְּיָה; שֶׁרָה; יָהוּ, יָם; לֵילְיָה; בּוֹרָה; לְבֶרְיוֹ; בּוֹרְיוֹ, בּוֹרְיוֹ; לְבֶרְיוֹ, לְבֶרְיוֹ; לֶבֶן, לְבֶן; לֶבֶן, לְבֶן. e.g. בּוֹרְיוֹ, בּוֹרְיוֹ; לְבֶרְיוֹ, לְבֶרְיוֹ.

b) When the tone is moved forward two places, as in the plural construct, and when the grave suffixes are appended to the plural (אֶבּוֹ, אֶבּוֹ). In this case both vowels, if mutable, are shortened to the utmost, e.g. בּוֹרְיוֹ, בּוֹרְיוֹ. words of the people; בּוֹרְיוֹ, בּוֹרְיוֹ. your words; בּוֹרְיוֹ, בּוֹרְיוֹ. their words.

In Segholates, as they have the tone on the penultimate, there is here a difference. The suffix has not so great effect as the (heavier) plural-ending בּוֹ. The former leaves the chief vowel still under the first letter, as בּוֹ; but in the latter vocal Shewa is substituted for it, but a Qamets is put under the second consonant, as בּוֹ. Comp. § 93, 6.

c) When the suffix is preceded by a semi-syllable with vocal Shewa, which is the case with בּוֹ, בּוֹ, בּוֹ, also בּוֹ, בּוֹ, בּוֹ (for which we have more commonly בּוֹ, בּוֹ). Of these the first is a light suffix, and regularly affects the vowels in just the same manner as בּוֹ, e.g. בּוֹ, בּוֹ, בּוֹ. The others are grave suffixes, and have more effect in shortening the vowels, as בּוֹ, בּוֹ, בּוֹ. Eze. xiii. 17, etc., as is shown in the Paradigms. A similar effect is seen in the construct state of the singular number, as בּוֹ, בּוֹ, בּוֹ (from בּוֹ). 3. The vowel changes in fem. nouns (§ 95) are not so 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 inflexion 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 at commencement).

There is a striking difference between the vowel changes in the verb and the noun. In the verb the second of two changeable vowels mostly disappears (בּוֹ, בּוֹ, בּוֹ), in the noun the first (בּוֹ, בּוֹ, בּוֹ), comp. § 27, 3.

Changes of consonants are very few, and occur only in Paradigm IX.

SECT. 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel changes, in nine classes, as in the Tables on the two following pages. See the necessary explanations in the pages which immediately follow these Tables. We here only remark in general,—

* About light and grave suffixes, see Note on the two following pages.
§ 93. PARADIGMS OF MASCULINE NOUNS.

a) That all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, except that in most cases they take the plural ending נ; e.g. בַּלֶּה sword. Plur. absol. רַבְּרֶנֶר, construct state נַבְּרֶנֶר, which is also the form before all the suffixes; see § 95.

b) That, in the plural, light suffixes are without exception attached to the absolute, and grave suffixes to the construct state, as may be seen from the Paradigm.

**Paradigms of Masculine Nouns.**

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. absol.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרְכַּה</td>
</tr>
<tr>
<td>constr.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>א. דָּרוֹנָה</td>
</tr>
<tr>
<td>light suff.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>א. דָּרוֹנָה</td>
</tr>
<tr>
<td>grave suff.*</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>א. דָּרוֹנָה</td>
</tr>
</tbody>
</table>

Plur. absol.

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>constr.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרוֹנָה</td>
</tr>
<tr>
<td>light suff.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>א. דָּרוֹנָה</td>
</tr>
<tr>
<td>grave suff.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרוֹנָה</td>
</tr>
</tbody>
</table>

Dual absol.

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>constr.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרוֹנָה</td>
</tr>
<tr>
<td>(two days)</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרוֹנָה</td>
</tr>
<tr>
<td>(pair of lances)</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרוֹנָה</td>
</tr>
<tr>
<td>(two weeks)</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרוֹנָה</td>
</tr>
<tr>
<td>(wings)</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרוֹנָה</td>
</tr>
<tr>
<td>(hips)</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
<td>בְּרֶנֶר</td>
<td>a. דָּרוֹנָה</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>V.</th>
<th>VI.</th>
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</thead>
<tbody>
<tr>
<td>Sing. absol.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>constr.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>light suff.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>grave suff.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>Plur. absol.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>constr.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>light suff.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>grave suff.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>Dual absol.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>constr.</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>(feet)</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>(double)</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
<tr>
<td>(foins)</td>
<td>יָבֹק</td>
<td>לְעַבֶּד</td>
</tr>
</tbody>
</table>

* Grave suffixes are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd
### Paradigms of Masculine Nouns.

**VI. (continued)**

<table>
<thead>
<tr>
<th>d.</th>
<th>e.</th>
<th>f.</th>
<th>g.</th>
<th>h.</th>
<th>i.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. absol.</td>
<td>נַעַת</td>
<td>(a youth)</td>
<td>נַעַת</td>
<td>(perpetuity)</td>
<td>נַעַת</td>
</tr>
<tr>
<td>constr.</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
</tr>
<tr>
<td>light suff.</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
</tr>
<tr>
<td>grave suff.</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
<td>נַעַת</td>
</tr>
</tbody>
</table>

**Plur. absol.**

<table>
<thead>
<tr>
<th>a.</th>
<th>b.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. absol.</td>
<td>נַעַת</td>
</tr>
<tr>
<td>constr.</td>
<td>נַעַת</td>
</tr>
<tr>
<td>light suff.</td>
<td>נַעַת</td>
</tr>
<tr>
<td>grave suff.</td>
<td>נַעַת</td>
</tr>
</tbody>
</table>

**Plur. absol.**

<table>
<thead>
<tr>
<th>a.</th>
<th>b.</th>
<th>c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>constr.</td>
<td>נַעַת</td>
<td>נַעַת</td>
</tr>
<tr>
<td>light suff.</td>
<td>נַעַת</td>
<td>נַעַת</td>
</tr>
<tr>
<td>grave suff.</td>
<td>נַעַת</td>
<td>נַעַת</td>
</tr>
</tbody>
</table>

**Dual absol.**

<table>
<thead>
<tr>
<th>a.</th>
<th>b.</th>
</tr>
</thead>
<tbody>
<tr>
<td>constr.</td>
<td>נַעַת</td>
</tr>
<tr>
<td>light suff.</td>
<td>נַעַת</td>
</tr>
<tr>
<td>grave suff.</td>
<td>נַעַת</td>
</tr>
</tbody>
</table>

**VII.**

**VIII.**

**IX.**

### Explanations.

1. To Paradigm I. belong all nouns whose vowels are immutable. Of course there are no vowel changes in this Paradigm, and it is inserted only for comparison with the others.

pers. plural, whether joined to the singular, as בַּנֵי, בַּתֵּי, בָּהָי, but not בַּי, בָּהָי, or to the plural, as בַּתֵּי, בָּהָי, but not בָּהָי. The other suffixes are called light.
§ 93. Paradigms of Masculine Nouns.

Exs. יִבְשָׂם, שֶׁבֶּל, לֹאֶן. (§ 25, 1); מִלְּ for מִלֶּה, רָ for רָ, (§ 25, 2); בְּרִ, בְּרֵ, בְּרִ, מְדִין, מְדִין, (§ 25, 3); מִ for מִלְּתָנ (§ 25, 4). Here belong the classes of verbal nouns given in § 84, Nos. 6, 7, 8, 13, 25, 27.

2. To Parad. II. belong nouns which have a changeable Qamets in their final syllable, and are either monosyllabic or have the preceding vowels immutable; c. g. יִתְנָא hand, יִתְנָא star, יִתְנָא wilderness.

With the suffix יִתְנָא we have the regular shortening, as in יִתְנָא, but יִתְנָא becomes יִתְנָא (for יִתְנָא), and יִתְנָא becomes יִתְנָא, see § 27, Rem. 2, 3.

There are some nouns which resemble, in form, the above examples, but which have an unchangeable Qamets in their final syllable; and hence they do not belong to this class, e. g. forms like יִתְנָא, יִתְנָא. (§ 84, Nos. 6, 13), יִתְנָא as Part. of verbs יִתְנָא, etc. Derivatives from verbs יִתְנָא also commonly retain their Qamets, e. g. יִתְנָא, plur. constr. יִתְנָא.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tsere in the penultima as a pretonic vowel (§ 26, 3). Exs. יִתְנָא great, יִתְנָא lord, יִתְנָא strong, יִתְנָא (plur. יִתְנָא) faithfulness, יִתְנָא hunger, יִתְנָא remembrance. The last two take in the constr. st. the forms יִתְנָא and יִתְנָא.

Here also are to be distinguished nouns which resemble the above forms, but which have an immutable Qamets before the tone-syllable. Exs. יִתְנָא for יִתְנָא, יִתְנָא for יִתְנָא (see verbal nouns, § 84, No. 7); also יִתְנָא, plur. יִתְנָא, Ex. xiv. 7. Many fluctuate, as יִתְנָא week; see Lexicon.

4. Parad. IV. embraces nouns of two syllables with Qamets changeable in both. For the changes in these vowels, see § 92, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plur. constr., is seen in the second of the two examples given in the Paradigm. Other examples are: יִתְנָא gold, יִתְנָא tail; with a guttural, יִתְנָא guilt, יִתְנָא hunger.

In like manner are declined nouns of the less frequent form, יִתְנָא, e. g. יִתְנָא heart, יִתְנָא strong drink; with a guttural, יִתְנָא hair, יִתְנָא grape.

A few nouns of this class take a segholate form in the constr. st. singular; e. g. יִתְנָא, constr. st. יִתְנָא Deut. xxxi. 16; יִתְנָא, constr. st. יִתְנָא also יִתְנָא 2 Sam. xvi. 13; יִתְנָא, constr. st. יִתְנָא and יִתְנָא; once followed by Makkeph. יִתְנָא (for יִתְנָא) from יִתְנָא while Gen. xlix. 12; יִתְנָא, constr. st. יִתְנָא and יִתְנָא Dan. xi. 20; יִתְנָא, constr. st. יִתְנָא and יִתְנָא Ex. xix. 18 (comp. יִתְנָא and יִתְנָא § 84, Nos. 10 and 11). Qamets is immutable in both syllables of יִתְנָא for יִתְנָא, and יִתְנָא for יִתְנָא, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final Tsere is treated like final Qamets in Parad. IV. except that in the constr. st. יִתְנָא stands for יִתְנָא. Some nouns, however, take the segholate form (No. VI.) in the constr. st.; c. g. יִתְנָא shoulder, constr. st. יִתְנָא for יִתְנָא; יִתְנָא wall, constr. st. יִתְנָא for יִתְנָא; יִתְנָא thigh, constr. st. יִתְנָא for יִתְנָא. In a few cases both forms occur, as יִתְנָא heavy, constr. st. יִתְנָא Ex. iv. 10 and יִתְנָא Is. i. 4; יִתְנָא uncircumcised, constr. st. יִתְנָא and יִתְנָא.
Rare exceptions are forms like יַבָּשֶׂס Ps. xxxv. 14, where Magqeph follows. Examples of the first sort are: יֶבֶשׂ, יַבְשֶׁשׂ, יַבָּשׁ, constr. st. יַבָּשׁ.

Some nouns of this form retain their Tseres in constr. st. plural; e.g. יַבָּשׂ, plur. constr. יַבָּשָׂ; so also יַבָּשׂ, יַבָּשׁ (but also יַבָּשׂ), יַבָּשׁ, יַבָּשׁ.

6. To Parad. VI. belongs the large class of nouns denominated Segholate forms (§ 84, No. 11). Before suffixes, and in the constr. st. of the plural and dual, they resume their original monosyllabic form and primary vowel (א, א, א) under the first radical, as יַבָּשׂ, יַבָּשׂ, יַבָּשׂ. But the plur. absol. takes an א (in an open syllable, hence Qamets) immediately before the accented termination, while only a vocal Shva remains in the proper place of the stem-vowel (i.e. after the first radical), as יַבָּשׂ, plur. יַבָּשׂ. Comp. § 92, 2.

These forms may be arranged in three classes, the first having A, the second I, 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 verbs יֵשׁ and יָשׁ; and under i, a derivative from a verb יֵשׁ. Comp. § 85, IV. No. 11, V. No. 11.

REMARKS.

1. The form יַבָּשׂ (for יַבָּשׂ, § 27, Rem. 2, c) exhibits the original A, not only before suffixes, as in יַבָּשׂ, but also in pause (§ 29, 4), e.g. יַבָּשׂ, and before He local (§ 91, 1), as יַבָּשׂ. In the Septuagint, also, the proper names like יַבָּשׂ, יַבָּשׂ are uniformly written with A in the first syllable, יַבָּשׂ, יַבָּשׂ. The word יַבָּשׂ, with the article, is invariably written יַבָּשׂ; derivatives from verbs יֵשׁ also take Qamets for their first vowel, as יַבָּשׂ. The original monosyllabic form is seen in the word יַבָּשׂ נַבָּשׂ, or נַבָּשׂ. Many of these Segholates keep the Seghol also in pause, e.g. יַבָּשׂ, יַבָּשׂ, יַבָּשׂ; also יַבָּשׂ; but generally A appears, as in יַבָּשׂ, יַבָּשׂ, יַבָּשׂ, especially in connexion with gutturals.

There are, however, nouns of this form which take i instead of a, either because the a is shortened (§ 27, Rem. 3), or because they pass over to the form יַבָּשׂ; e.g. יַבָּשׂ (in pause, יַבָּשׂ), יַבָּשׂ, plur. constr. יַבָּשׂ; יַבָּשׂ, יַבָּשׂ, יַבָּשׂ; יַבָּשׂ (by way of exception, without Dagshesh lene in יָשׂ), hence to be read bigdi, differing from יַבָּשׂ. At times both forms occur, as יַבָּשׂ, יַבָּשׂ, Hos. i. 2, and יַבָּשׂ Is. Ivii. 4.

Nouns of the form יַבָּשׂ, when their third stem-letter is a guttural, are pointed like יַבָּשׂ, יַבָּשׂ, יַבָּשׂ; when the second stem-letter is a guttural, like יַבָּשׂ, יַבָּשׂ (see Parad. d), seldom like יַבָּשׂ, without the influence of the guttural. It is to be observed, moreover, that in the hard combination (viz., when the second radical has quiescent Shva), and when the third radical in יַבָּשׂ would take Dagshesh lene, as in יַבָּשׂ simple Shva may be retained here also, as in יַבָּשׂ; on the contrary, the forms corresponding to יַבָּשׂ are always pointed as יַבָּשׂ, יַבָּשׂ, יַבָּשׂ.

2. The form יַבָּשׂ, יַבָּשׂ (b, c), when its first letter is a guttural, takes Seghol in the plur. constr. and before suffixes in the singular; e.g. יַבָּשׂ, יַבָּשׂ, יַבָּשׂ. The monosyllabic form appears in יַבָּשׂ.

With He local Tseres is retained, as יַבָּשׂ, from יַבָּשׂ. Examples of this form are: יַבָּשׂ, יַבָּשׂ, יַבָּשׂ.

3. The form יַבָּשׂ (c) sometimes, though not often, takes Qibbuts in the cases mentioned in the preceding number; e.g. יַבָּשׂ, יַבָּשׂ Ps. cl. 2. From יַבָּשׂ, though without a guttural, we have in
§ 93. Paradigms of Masculine Nouns.

From דַּבַּר (letter f) comes with suff. also דָּבֵר for דָּבָר (not from דָּבֶר) Is. i. 31, and so also מן Is. ii. 14 for מן 1 Sam. xxviii. 14, where the Qamets-chatuph supported by Methegh is lengthened to a long vowel; comp. § 63, Rem. 4.

In the plural absolute, only few nouns have the form with Chateph-qamets under the first radical as it is given in the Paradigm; e. g. יִשְׂרָאֵל, יִשָּׂרָאֵל, דָּבָר; most take simple Sheva, as מָרַב from מִרְבָּא, מָרֵב from מִרְבָּא, hence בָּרְבָּא with Qamets-chatuph, but also בָּרְבָּא from בָּרָב; two have Qamets-chatuph, as יִשְׂרָאֵל (kô-ühd-shim) hence also with light suff. יִשְׂרָאֵל (but also יִשְׂרָאֵל and with the art. regularly יִשְׂרָאֵל with Chateph-qamets), and יִשְׂרָאֵל (shô-rd-shim), with light suff. יִשָּׂרָאֵל, יִשָּׂרָאֵל, from יַשֵּׁר (see § 9, Rem. 2). The word יִשָּׂרָאֵל has, by a Syriacism, יִשָּׂרָאֵל for יִשָּׂרָאֵל with light suff. יִשָּׂרָאֵל, יִשָּׂרָאֵל, יִשָּׂרָאֵל (see § 23, 4, Rem. 2); but with a prefix and the article it is pointed as יִשָּׂרָאֵל, יִשָּׂרָאֵל, יִשָּׂרָאֵל. With He local the Cholem is retained, as יִשָּׂרָאֵל.

4. According to the same analogy, are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 84, No. 10); as יִשָּׂרָאֵל, with suff. יִשָּׂרָאֵל; Infin. יִשָּׂרָאֵל; יִשָּׂרָאֵל, יִשָּׂרָאֵל, יִשָּׂרָאֵל (thus the Inf. usually without Dag. lena in third radical, not like יִשָּׂרָאֵל).

5. Only derivatives from verbs יֵאָדַע and יֵאָדַע change their form (by contracting the dipthongal ay and ay to 6 and 1, § 24, 2, b) in the constr. st., as יֵאָדַע prop. mawth, contracted הוֹדָא. Before He local this contraction does not take place; e. g. יֵאָדַע, יֵאָדַע (except in constr. st., as יֵאָדַע יֵאָדַע). On the contrary, the middle radical becomes sometimes a consonant in the plur. abs., as יֵאָדַע from יֵאָדַע, יֵאָדַע from יֵאָדַע. This is the case even with such in which this radical has already become a vowel by contraction in the general form; e. g. יֵאָדַע, plur. יֵאָדָע, יֵאָדָע, יֵאָדָע, יֵאָדָע.

6. Of Segolotes from verbs יֵאָדַע there are also properly three classes, distinguished by the A, E, and O sounds (§ 84, V. 11); e. g. יֵאָדַע, יֵאָדַע, יֵאָדַע; in pause, יֵאָדַע, יֵאָדַע, יֵאָדַע; with suffixes, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע; in the plur. and dual, יֵאָדַע, יֵאָדַע. In the plur., some nouns take יֵאָדַע instead of יֵאָדַע on account of the preceding Qamets (§ 24, 2, c); as יֵאָדַע, plur. יֵאָדִּים, יֵאָדָע, plur. יֵאָדָע.

7. To Parad. VII. (which approximates itself to 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 Kal (of the form יֵאָדַע, not יֵאָדַע), and those in Piel and Hithpael, the form יֵאָדַע (§ 84, No. 9), and several others, e. g. יֵאָדַע, רַעֲמָל, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע; יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע.

The following deviations from the Paradigm are to be noted: a) Several nouns take Pathach in the constr. st. (as in Parad. V.); e. g. יֵאָדַע, constr. st. יֵאָדַע; especially with gutturals, as יֵאָדַע, constr. st. יֵאָדַע. b) Before the suffixes which begin with a consonant occur such forms as יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע. 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 יֵאָדַע, יֵאָדַע.

8. Parad. VIII. embraces all nouns which double their final stem-letter when they receive any accession at the end. This doubling may be either the result of a contraction within the stem, or more of a euphonic character. The vowel preceding the doubling is then short; and the syllable sharpened (according to § 27, 1). If the word is of more than one syllable, the vowel of the penultima conforms to the principles which regulate the vowel changes; e. g. יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע; יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע, יֵאָדַע.
PART II. PARTS OF SPEECH.—CHAP. III. NOUN.

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., a) All derivatives of verbs פֶּתַּל (§ 85, II.), as בָּל, בָּל, בָּל, בָּל, etc., and primitives which follow the same analogy, as בָּל, בָּל, בָּל, etc. b) Contracted forms, like בָּל (for בָּל, § 19, 2), with suff. בָּל, בָּל (for בָּל), with suff. בָּל, בָּל (for בָּל). c) Denominatives, especially patronymic and gentilic forms in בָּל, as בָּל, בָּל, though the forms בָּל, בָּל are at least equally common. d) Derivatives of the regular verb (§ 84) under the following forms: 10. בָּל; 14. בָּל, בָּל; 15. בָּל, בָּל, בָּל, בָּל; 21. בָּל; 36. בָּל, בָּל, בָּל, בָּל, בָּל, בָּל, בָּל, בָּל. But there are also words of all these five forms which do not take Dagesh 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 having vocal שות as union-vowel (like בָּל, בָּל), the Dagesh may be omitted, the same vowel is generally retained, however, except that in words of the form בָּל it is more commonly Qamets-chatuph.

Pathach before the doubled letter is either retained, as בָּל, בָּל; or is shortened into Chireq, as בָּל, בָּל.

9. Parad. IX. embraces derivatives from verbs פֶּתַּל (§ 85, V.) which terminate in בָּל; as בָּל, beautiful, בָּל, see, בָּל, appearance. Only the changes which affect the final syllable בָּל (which is treated as in verbs פֶּתַּל) are peculiar to this Paradigm, the vowel of the first syllable being treated according to the general rules.

The original termination פֶּתַּל for which בָּל is substituted (§ 24, 2, and § 75, 1, Rem.) is often restored, and affects the inflexion of the word. Thus, with suff. פֶּתַּל (sing., thy covering, which might also be expressed by פֶּתַּל) Is. xiv. 11, פֶּתַּל thy cattle Is. xxx. 23, פֶּתַּל thy form Cant. ii. 14, פֶּתַּל, Dan. i. 15, פֶּתַּל his deed 1 Sam. xix. 4, פֶּתַּל my cattle Ex. xvii. 3, and so perhaps also פֶּתַּל my maker Job xxxv. 10. But forms also occur in which (as the Parad. shows) the בָּל falls away, as פֶּתַּל Gen. xxx. 29, פֶּתַּל Gen. xxxi. 18. In the plural פֶּתַּל (from פֶּתַּל for פֶּתַּל Part. Pual), Is. xxv. 6.

SECT. 94.

VOWEL CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination בָּל (§ 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. בָּל horse, fem. בָּל. II. בָּל, fem. בָּל, outgoing. III. בָּל, great, fem. בָּל. IV. בָּל, fem. בָּל, vengeance. V. בָּל, old, fem. בָּל. VI. בָּל,
§ 95. Paradigms of Feminine Nouns.

fem. הָנְסָה, queen; סְדָת, fem. הָנָּסָה covert; לָשׁוֹן, fem. הָנָּסָה delight; רָקָּה, fem. הָנָּסָה food; גָּרֶן, fem. הָנָּסָה young woman; לָשׁוֹן, fem. הָנָּסָה game; לָשׁוֹן, (not in use), לָשׁוֹן garland. VII. לָשׁוֹן, fem. הָנָּסָה. VIII. וַעֲנַף, fem. הָנָּסָה much; לָשׁוֹן, fem. הָנָּסָה law; לָשׁוֹן, fem. הָנָּסָה measure. IX. לָשׁוֹן, fem. הָנָּסָה end.

2. The vowel in the penultima is affected in the same manner when the feminine-ending נַֽעַר is employed, e.g. נַֽעַר crown; נַֽעַר companion, fem. נַֽעַר. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the Segholates:

a) Qamets and Pathach are both changed to Seghol, c.g. נַֽעַר seal, fem. נַֽעַר.

b) Tseré in some words is retained, in others is changed to Seghol, e.g. נַֽעַר, fem. נַֽעַר five; נַֽעַר, fem. נַֽעַר wall.

c) Vowels which are long and immutable (1, 1, 1) pass over into the corresponding mutable, e.g. נַֽעַר, fem. נַֽעַר shame; נַֽעַר, fem. נַֽעַר night-watch (also נַֽעַר lady (also נַֽעַר)), from נַֽעַר.

Hence there are three segholate forms for feminine nouns, נַֽעַר (for נַֽעַר or נַֽעַר), נַֽעַר, and נַֽעַר, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflexion in the singular. The termination נַֽעַר (when the word ends with a guttural) always changes the preceding vowel to Pathach, e.g. נַֽעַר, fem. נַֽעַר acquaintance; נַֽעַר, fem. נַֽעַר knowledge; נַֽעַר (not in use), fem. נַֽעַר rest.

Rem. 1. A rare form, נַֽעַר for נַֽעַר, has already been noticed in § 74, Rem. 3. Another form, after the manner of the Arabic, viz., נַֽעַר for נַֽעַר, occurs in Gen. xvi. 11; Judges xiii. 5, 7 (like נַֽעַר). Since this form, in all the three places where it occurs, stands in connexion with the 2nd pers. sing. fem. Preterite, it may perhaps be owing to a wish to copy after that Preterite form; for, in connexion with the 3rd pers., we find the regular form נַֽעַר, Gen. xvii. 10; Is. vii. 14.

2. When masculines of Parad. VIII. receive the termination נַֽעַר, they necessarily omit the doubling of their final stem-letter; hence נַֽעַר and נַֽעַר; נַֽעַר, plur. נַֽעַר, fem. נַֽעַר.

So לַעַר and לַעַר from לַעַר, לַעַר from לַעַר.

Sect. 95.

Paradigms of Feminine Nouns.

The inflexion [or declension] of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine-ending having already occasioned as
much shortening of the vowels as can be admitted; e.g. from Parad. III. אָלֶל; VII. יָכַל; VIII. יָכַל, יָכָל, יָכָל. All these feminine forms belong to the single Parad. A. In the plural, no distinction is 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 inflexion, Parad. A (inserted merely for the sake of comparison) having no vowel changes. A general view of these inflexions is presented in the subjoined Table, which is followed by the necessary explanations.

### Paradigms of Feminine Nouns

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<td>סָפְּתוֹת</td>
<td>שָׁנְתוֹת</td>
<td></td>
<td></td>
</tr>
<tr>
<td>constr.</td>
<td>סָפוֹתוֹת</td>
<td>שְׁנָתוֹת</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
§ 95. Paradigms of feminine nouns.

Explanations.

1. To Parad. B belong those feminines which have a changeable Qamets or Tsere before the feminine-ending נ; e. g. הַנַּפְלָא end, הַקָּנָא counsel, הַגֶּנֶס righteousness, הַגַּלֶּגֶת abomination. It accordingly embraces the feminine forms from the masculine nouns belonging to Parad. II., IV., V., and several belonging to Parad. IX.

For the formation of the new syllable in words having Sh’va (§ 26, 4) before their mutable Qamets or Tsere (which falls away by inflexion as in the Parad. קְדָמִים), see § 28, 1. Compare הַנַּפְלָא corpse, הַקָּנָא counsel, הַגֶּנֶס a wain, הַגֶּנֶס willing.

Many nouns of this form, however, take in the construct state, and before suffixes, the co-existing form in נ or נ (§ 89, 2, b, § 94, 2); e. g. מַלְכָּה kingdom, constr. מַלְכָּה, מַלְכָּה, מַלְכָּה, מַלְכָּה, with suff. מַלְכָּה ornament, מַלְכָּה ornament, מַלְכָּה family, מַלְכָּה, מַלְכָּה.

Qamets is firm in all nouns like הַנַּפְלָא, הַקָּנָא (§ 84, Nos. 25, 28), constr. הַנַּפְלָא, הַקָּנָא. Tsere is also firm in most verbs of the form הַנַּפְלָא, הַקָּנָא (§ 84, No. 13); but in others it is shortened, as in הַנַּפְלָא (§ 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.). These two Paradigms are also analogous in their inflexion, the plural absolute in both taking Qamets under the second consonant of the original form; e. g. הַנַּפְלָא, הַנַּפְלָא, הַנַּפְלָא, הַנַּפְלָא, הַנַּפְלָא lambs.

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 הַנַּפְלָא of the form קְפָלָא, קְפָלָא, whose masculine form is קְפָלָא, קְפָלָא. The first syllable of these nouns is immutable.

3. To Parad. D belong segholate nouns formed by the addition of the feminine-ending נ נ (§ 94, 2). These correspond, in the inflexion of the singular, to masculine Segholates (§ 93, Parad. VI.). To the examples in the Paradigm may be added, נַפְלָּה enclosure, נַפְלָּה letter, נַפְלָּה wages.

Of the form נַפְלָּה, which is not frequent in this class of nouns, נַפְלָּה woman, with suff. נַפְלָּה, is an example. The same inflexion, however, is exhibited by some words ending in נ נ, viz., those in which this termination takes the place of נ נ; e. g. נַפְלָּה (for נַפְלָּה), with suff. נַפְלָּה; in like manner, נַפְלָּה, נַפְלָּה (from the masc. נַפְלָּה).—Nouns which takes with suffixes the form נ נ.

Many nouns of this class borrow their plural from the co-existing form in נ נ (Parad. B); as נַפְלָה capital of a column, plur. נַפְלָה, נַפְלָה ploughshare, plur. נַפְלָה, נַפְלָה; נַפְלָה correction, plur. נַפְלָה, נַפְלָה Astarte, plur. נַפְלָה.
LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous inflexions of the noun, chiefly in respect to some particular words only, or a few analogous among themselves, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion 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 inflexion of the irregular verb (§ 78). Comp. γιον, γυναικός; ἡδωρ, ἦδαρος.

בנה (as if for בנה, from בהו) father; constr. מנה, with suff. הנ (my father), הב, הב, הב, הב, plur. הבו (§ 87, 4).

אבר (as if for אבר, from אבר) brother, constr. אבר, with suff. אבר, אבר, אבר, אבר, plur. constr. אבר, אבר, אבר, אבר. All these forms follow the analogy of verbs נל, as if נל stood for נל from נל. But the plur. absol. is נון with Dag. f. implicitum (§ 22, 1), as if from נון; hence נון, נון, נון, etc. On the form נון (which is invariably used instead of נון), see § 27, Rem. 2, b.

אחת one (for נון, with Dag. f. implicitum, see § 22, 1, and comp. § 27, Rem. 2, b), constr. כות, fem. לנה for ננה una (see § 19, 2), in pause ננה. In one instance, Eze. xxxiii. 30, it takes the form רנה (by apophesis, § 19, 3), as in Aramaean. Plur. נון some.

אשת sister (contr. for אשת, as if from a masc. תנה = לנה), plur. אשת, אשת, with suff. ננה (from a sing. ננה, fem. from לנה), also ננה (as if from a sing. ננה).

שא a man, a softened form of שא, ננה (§ 19, 5, Rem.); in the plur. it has very seldom שא, the usual form being שא (from שא), constr. שא. Comp. שא.

נה servant, plur. (with נ as a consonant) ננה, ננה. Comp. in Aram. ננה fathers.

שה woman (for ננה, fem. from שא, see שא), constr. ננה (fem. from שא, for שא); with suff. שא, ננה, plur. שא, abbreviated from שא, constr. שא.

* As these nouns, though primitives, follow the analogy of verbs (§ 82, 2), it is necessary, in order to understand their inflexions, that we should know to which class of irregular verbs they respectively conform.
§ 97. NUMERALS. CARDINAL NUMBERS.

house (probably a softened form from הָן (הָן), § 19, 5, Rem., from הָן to build, like בָּתוּס from בָּתוּס), constr. st. הָן, plur. בְּתוּס בְּתוּס, perhaps for בָּתִים (like בָּתִים for בָּתִים) which others read בָּתִים.

בָּנָן son (for הָנָן, from הָן), constr. st. הָנָן, seldom הָנָן, once הָנָן (§ 90, 3, a) Gen. xlix. 11, and 31 (§ 90, 3, b) Num. xxiv. 3, 15 With suff. הָנָן, הָנָן; plur. בְּנִים (as if from בָּנָן, for הָנָן), constr. st. הָנָן.

בָּתָם daughter (for הָנָה, fem. from בָּתָם, comp. § 19, 2), with suff. הָנָה (for הָנָה); plur. בְּתָם (like בְּנִים sons, from the sing. הָנָה), constr. st. הָנָה.

בָּתָם father-in-law, with suff. הָנָה, and בָּטָם mother-in-law, compare הָנָה brother, הָנָה sister.

יָם day, dual יָמֵים, יָמִים, יָמִים (as if from בָּנָן, for הָנָן).

יָם vessel, plur. יָמִים יָמִים (as if from בָּנָן, for הָנָן).

יָם plur. water (comp. § 88, 1, Rem. 2), constr. st. יָם and also doubled יָם, יָם, with suff. יָמִים, יָמִים.

יָם city, plur. יָמִים יָמִים (from יָם, which is still found in proper names).

יָם mouth (for הָנָה, from הָנָה to breathe), constr. st. יָה (for יָה), with suff. יָם my mouth, יָם, יָם.

נָה head (for נָה), plur. נָה נָה (for נָה, § 23, 2).

SECT. 97.

NUMERALS. I. CARDINAL NUMBERS.

1. The cardinal numbers* from 2 to 10 are, in Hebrew, substantives with abstract meaning, like triad, decad, multitud, though they are also used adverbially

* That the Hebrew numerals, from 1 to 10, are words of very high antiquity may be inferred from their essential coincidence in all the Semitic tongues. Moreover, a principal ground for maintaining the historical affinity between these languages and the Indo-Germanic, is the fact that in both families the numerals from 1 to 7 appear at first sight to be very similar. With בָּית (prop. בָּית as the Arab. and Euth. show) is compared the Sanskrit sahas [Celtic se, also checch], ancient Persian cenas, Gr. 76, Lat. sex, ancient Slavic shest; with בָּית, Sansk. sahas, ancient Per. kapan, modern Per. kaptan, Gr. πέντε, Lat. septem [Celtic seacht, also saith], our seven; with בָּית (Aram. 76), Sansk. tri, fem. terti, ancient Per. tri, fem. tri, [Celt. tri], Gr. τρία, Lat. tres; with בָּית, Sansk. ekta [perhaps also Welsh ychydig, i. e. few]; with בָּית, Sansk. panthan, Gr. πέντε [-Eolic nester, Welsh pump], Lat. quinque [Gaelic cuais], with בָּית, Lat. quatuor or [Celtic teathar, also pedear]; with בָּית (Aram. 76), Sansk. du, Lat. duo [Celt. dau, do], etc. But a close analysis makes these apparent coincidences again doubtful (but not in the judgment of Gesenius, Rendal, etc.), because there is a great probability, on the other side, that at least the numerals בָּית (prop. folds), בָּית (prop. the five fingers) and בָּית (prop. combination, multitude) are to be traced back to the pure Semitic stems יָם to bend, to fold, to change, to repeat, יָם to contract (comp. יָם, יָם) and יָם to bind together (comp. יָם, יָם, etc.)
PART II. PARTS OF SPEECH.—CHAP. III. NOUN.

(§ 120). Only יֶחֶזֶק one ( unus ), fem. הָנָה ( una , see § 96 ), is construed as an adjective. Of the remaining numbers, each has different forms for the two genders, but usage employs the feminine form in connexion with masculine nouns, and vice versa.

It is only in the dual form for two, דִּבְרֵי, fem. דּוֹרֵנֵי, that the gender of the numeral agrees with that of the object numbered.

The numerals from 1 to 10:

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absol.</td>
<td>Absol.</td>
</tr>
<tr>
<td>Constr.</td>
<td>Constr.</td>
</tr>
<tr>
<td>1. יֶחֶזֶק</td>
<td>יֶחֶזֶק</td>
</tr>
<tr>
<td>2. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
<tr>
<td>3. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
<tr>
<td>4. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
<tr>
<td>5. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
<tr>
<td>6. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
<tr>
<td>7. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
<tr>
<td>8. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
<tr>
<td>9. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
<tr>
<td>10. דִּבְרֵי</td>
<td>דּוֹרֵנֵי</td>
</tr>
</tbody>
</table>

The other Semitic languages exhibit the same peculiarity in respect to the genders. For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally abstract substantives, like decas, trias, had both the masculine and feminine form. The feminine was the chief form, and hence became connected with words of the predominant masculine gender; and the other form without the feminine-ending was used with words of the feminine gender.† Usage made this a settled law in all the Semitic languages. The exceptions are very rare; e.g. דִּבְרֵי, Gen. vii. 13 (where the use of the feminine termination is manifestly occasioned by the masculine form of the word דִּבְרֵי), Eze. vii. 2; Job i. 3; Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral ten ( in the form יָעַד masc., הָנָה fem. ) written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form), the units are in the construct state, which in this case indicates merely a

* Shortened from דִּבְרֵי (according to others, it is for דִּבְרֵי with Aleph prothetic, § 19, 4), hence the Daghesh lene in the Tan.

† In the vulgar dialects of the Arabic, and in the Αἰθιοπικήμα, the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also in the abstract use of the numerals (Gen. iv. 15). It may be added, that the feminine form is very frequently used for expressing the idea of plurality, as in collectives; see § 107, 3, d.
close connexion, 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 there are some deviations from analogy: the third shows the manner in which the rest are formed.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. לְוִיִּים</td>
<td>לְוִיִּות</td>
</tr>
<tr>
<td>12. לְוִיִּים</td>
<td>לְוִיִּות</td>
</tr>
<tr>
<td>13. לְוִיִּים</td>
<td>לְוִיִּות</td>
</tr>
</tbody>
</table>

Unusual forms are לְוִיִּים fifteen, Judges viii. 10; לְוִיִּים eighteen, Judges xx. 25. Here the masculine too has the units in the constr. state.

3. The tens from 30 to 90 are expressed by the plural forms of the corresponding units (so that the plural here always denotes ten times the singular); as לְוִיִּים 30, לְוִיִּים 40, לְוִיִּים 50, לְוִיִּים 60, לְוִיִּים 70, לְוִיִּים 80, לְוִיִּים 90. Twenty is an exception, and is expressed by לְוִיִּים, plur. of לְוִיִּים 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. The conjunction is always used.

The remaining numerals are as follows:

100 לְוִיִּים fem. constr. לְוִיִּים, plur. לְוִיִּים hundreds.
200 לְוִיִּים dual (for לְוִיִּים).
300 לְוִיִּים, 400 לְוִיִּים, etc.
1000 לְוִיִּים constr. לְוִיִּים, plur. לְוִיִּים thousands.
2000 לְוִיִּים dual.
3000 לְוִיִּים לְוִיִּים, 4000 לְוִיִּים, etc.

* The etymology of this word is obscure. R. Jona explains it by לְוִיִּים יִּֽארָבָּרָבָּר to twelve, as if close to twelve, an expression like undeviginti, but yet not so passable here. Besides, this explanation would properly apply only to the fem., whereas the masc. also has לְוִיִּים, where we should expect לְוִיִּים יִּֽארָבָּר for לְוִיִּים יִּֽארָבָּר, or else must assume an inaccuracy. Others explain thus: something thought of in addition to ten, from לְוִיִּים to think.

† The plural forms לְוִיִּים, לְוִיִּים, לְוִיִּים, from the Segholates לְוִיִּים, לְוִיִּים, לְוִיִּים, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy requires לְוִיִּים, לְוִיִּים, לְוִיִּים.
PART II. PARTS OF SPEECH.—CHAP. IV. PARTICLES.

10000 מַכָּה (prop. multitude = myriad), pl. מִכָּא, (contracted מָכָא)
20000 בָּה (dual).
30000 יָה (40000 יָא, etc).

Rem. 1. The dual form occurs in some of the units, with the effect of the English fold; as מִכָּא, fourfold, 2 Sam. xii. 6; מִכָּא, sevenfold, Gen. iv. 15, 24; Ps. lxxix. 12. The plural יָא (comp. Welsh ychydig) means some, some few, and also the same (iudem); יָא, decades (not decem), Ex. xviii. 21, 25.

2. The suffixes to numerals are, as with nouns, prop. genitives, though we translate them as nominatives, as מִכָּא you three, prop. your triad.

SECT. 98.

NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination י (§ 86, No. 5), besides which another י is also sometimes inserted in the final syllable. They are as follows: יָא, יָא, יָא, יָא, יָא, יָא, יָא, יָא, יָא, יָא. The ordinal first is expressed by יָא, from יָא, head, beginning, with the termination י (§ 86, No. 4). The feminine forms have the termination י, rarely י, and are employed also for the expression of numerical parts, as יָא, fifth part, יָא and יָא, eleventh part. The same meaning is found also in forms like יָא, fifth part, יָא, יָא, and יָא, fourth part.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

CHAPTER IV.

THE PARTICLES.

SECT. 99.

GENERAL VIEW.

1. The particles, in general, serve to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. They are for the most part borrowed or derived (§ 80, § 4) from
nouns, a few from pronouns and verbs. The number of really primitive particles is very small.

2. The origin of those that are not primitive is twofold; 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. except, away; 2) they are derived from other parts of speech, either a) by the addition of formative syllables, like ἐπί by day, from ἐπί (§ 100, 3), or most commonly b) by abbreviation occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e.g. μόνον (prop. certainly, certe) for μόνον.

Compare in German, gen from gegen, Gegend; seit from Seite; weil (orig. a particle of time) from Weile=our while; in English, since (old Eng. sit hence), 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. ad, ab, a; et, ex, e; ad, Fr. d; 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, and has been reduced to a single letter prefixed to the following word, as is the case with the preformatives of the Future (§ 47, 1, 2); e.g. the prefix י from י (§ 102).

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramaean, and all the Semitic dialects, such abbreviations become more and more striking and frequent. Thus, for י, so early as the period of the later Biblical Hebrew, י and even י had come into use, and in Rabbinic authors the full form י very seldom occurs; the י of the Biblical Chaldee at a later period became י; in modern Arabic we have halalq (now) from ḥaleq, lesh (why?) from li-ayyi-shein, and many more. This view derives confirmation from the analogy of the Western languages. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

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 only few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by composition; as י would

* Even short phrases are contracted into one word, e.g. German zwar from es ist wahr (il est vrai), Int. foris from fora sit an, Fr. peut-être. In the Chinese, most of the particles are verbs or nouns; e.g. i, to give, employed as a sign of the dative; i, to make use of; hence for; n, the interior, hence in.
therefore? for how taught? i.e. qua ratione ductus? comp. ἐμαθὼν; ἀπὸ τῶν besides, from and and from above, from there. More frequent is the combination of two words without contraction; as ἂν, ἃν ὥσπερ, καὶ καὶ. 

SECT. 100.

ADVERBS.

1. Primitive adverbs are those of negation not = οὐ, οὐκ, μὴ, there [is] not, and some few others of place and time, as ὅθεν there, ὅτε then.

These adverbs may at least, for grammatical purposes, be regarded as primitive, even if it be possible to trace them to other roots, particularly pronominal roots.

2. Examples of other parts of speech, which, without any change of form, are used adverbially, are—

a) Substantives with prepositions; e.g. ᾠδὴ (with might), very, greatly; λίβα alone (prop. in separateness), with suff. ἰδίω I alone (prop. in my separateness); within; παρά (as one), together.

b) Substantives in the accusative (the casus adverbialis of the Shemites, § 118), comp. ἐν ἀφήνει, as ἵνα (might), very, greatly; κατὰ (cessation), no more; ἡμέρα (this day), to-day; ἑνω (union), together. Many of these substantives very seldom exhibit their original signification as nouns, e.g. περιβάλλω (circuit), around; others have wholly lost it, as ὕδωρ (length), long ago; ἱστορία (repetition), again, farther, longer.

c) Adjectives, especially in the feminine (which answers to the neuter), as ἱσοῦς recte, ita (prop. rectum), ἀνάμικτος (primum at first, formerly, ἀνὴρ and ἄνδρα much, enough, ἀνάμικτος wonderfully (prop. mirabilibus, sc. modis), ἀνάμικτος the second time, ἀνάμικτος Jewish, i.e. in the Jewish language.

d) Verbs in the Infinitive absolute, especially in Hiphil, which are also to be regarded as accusatives (§ 130, 2); e.g. ἐνδώσω (prop. doing much), much.

e) Pronouns, as ἥδε (prop. this = at this place), here.

See a list of the adverbs most in use, with their meanings, in § 150.

3. Other adverbs are formed by the addition of the formative syllable ὅ (more seldom ὅ) to substantives, as ἄλλοι and ἕκαστος truly, from ἐν πάντα truth; ὅτι (for thanks), gratis, in vain, from ἦν; ἐκδικέω by day, from ἐκ; ἐκκαθημένος for ἐκθέσθη in a twinkling, from ἐκκαθήμενος twinkling.

The termination ὅ, ὅ, occurs also in the formation of substantives like ὅ, ἔτσι (§ 84, No. 15); e.g. δομή and ἱλαρός ransom, κορπός, κλίμα ladder (from ἑλκύσσω). Such forms might therefore be
§ 101. PREPOSITIONS.

regarded as denominative nouns used adverbially. But the נ is more probably nothing else than the obsolete plural-ending of the noun (mentioned in § 87, 1, d), and these adverbs are properly nouns in the accusative plural, hence ל as adv. in Ps. iviii. 2, ד, like Lat. gratis, i.e. gratis.

4. Adverbs formed by the abbreviation or mutilation of longer words; such, for example, as only (prop. an affirmative particle, certainly, from י, Chald. י, י), and especially the interrogative י, e.g. י nonne? דע num etiam? which originated in the fuller form י דeut. xxxii. 6.

This י is pointed, 1) generally with Chateph-pathach, as י hast thou set? (see the examples in § 153, 2); 2) usually with Pathach and Daghest forte (like the article) before a letter that has Sh'va, as י ו Gen. xvii. 17, xviii. 21, xxxvii. 32, once without this condition, viz., י in Lev. x. 19; 3) with Pathach (and Daghest f. implicitum) before gutturals, as י shall I go? י(art) thou? 4) with Seghol before gutturals that have Qamets, as י num ego? י was there? The place of this interrogative particle is always at the beginning of the clause.

5. Some adverbs, involving a verbal idea, admit also of pronomin|al suffixes, which are here used generally in the same form as with verbs, viz., with Nun epenthetic (§ 57, 4); e.g. י he (is) present; י I (am) not; י he (is) not; י he (is) still; י where (is) he? The same applies to י and י behold! (prop. here, here is), with suffixes; as י, in pause י and י behold me; י; י; י, in pause י and יTES.

SECT. 101-

PREPOSITIONS.

1. Most of the words, which by usage serve as prepositions, were originally—
a) Substantives in the accusative case and in the construct state, so that the noun governed by them is to be considered as being in the genitive, which is actually indicated in Arabic by the genitive-ending: compare in German statt dessen, in Latin hujus rei causa, gratia.* Exs. י (hinder part*), behind, after; י (side*), close by; י (intermediate space, midst*), between; י, י (interval of space, distantia), behind, about; י (remoteness, absence), besides; י (purpose), on account of; י before, over against; י (part), from, out of; י (that which is before), before, over against; י (progress, duration*), during; until; י (upper part), upon, over; י (connexion, also י, י), with; י (under part*), under, in place of.

* In these examples, the signification of the noun is put in parentheses, and marked with an asterisk when it is still in use. On a similar feature in other languages, see W. Von Humboldt über die Kauisprache, Bd. III., p. 621.
b) Substantives in the construct state with prefix prepositions (spec. the inseparable); as בֶּן (in face of), before; יִבְרֵי, יִבְרַי (in accordance with the mouth, i.e. the command*), according to; יִבְרֵי (in consideration), on account of; יִבְרַי (for the purpose), on account of.

2. Substantives used adverbially very readily take, in this manner, the construction of prepositions; e.g. יִבְרַי, יִבְרַי, יִבְרַי (in the want of), without; יִבְרַי (in the continuing of), during; יִבְרַי, יִבְרַי (for the sufficiency of), for, according to proportion.

SECT. 102.
PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, נ is frequently written as a prefix, yet without wholly losing its Nun, which is represented by a Dagesh forte in the following letter, as נ from a forest.

On the ways of using נ, the following particulars should be noticed. Generally it stands entire and apart only before the article, as נ כ, נ כ, also here and there before feeble letters, as נ כ Jer. xlv. 18, נ כ כ I Chron. v. 18, and elsewhere in the later books (like the usage of the Aramaean): there is besides a poetical form נ (comp. § 90, 3, a). More generally it is prefixed as in נ כ by means of Dagesh forte, which can be omitted only in letters that have Sh'va (according to § 20, 3, b); before gutturals it becomes נ (according to § 22, 1) e.g. נ כ, נ כ; before נ also נ כ, as נ כ, נ כ 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); viz.—

א in, at, on, with (from ב, ב),
ב towards, to (from ל),
ג like, as, according to (from נ).*

On the pointing of these [inseparable] prefixes we observe—

a) They have strictly Sh'va, which is, however, changed according to the remarks in § 23, 1, 2, thus, נ כ to fruit, נ כ as a lion; and before feeble letters it follows the rules in § 23, 2, and § 24, 1, a, e.g. נ כ for נ כ, נ כ.

b) Before the article they usually displace the נ and take its pointing, as נ כ for נ כ in the garden. See § 35, Rem.

c) Immediately before the tone-syllable, i.e. before monosyllables and words of two syllables that have the tone on the penultima, they have also Qames (§ 26, 3), yet not always, but only in the

* Of the derivation of ב from ל, there is no doubt; and ל itself may be derived from a root meaning to approach (Heb. and Aram. ל, ל ג, ल, adhesit, Arab. ל接入). On the derivation of ב from כ, Aram. also כ, prop. in the house, hence, in (not from כ between), see Gesenius's Heb. Lexicon: ב (from כ) signifies prop. so, doubled כ כ כ a—so.
§ 103. PREPOSITIONS WITH SUFFIXES.

following cases, α) before the Infinitives which have the fore-mentioned form, as הָלַךְ for to give, הִשָּׁר for to judge, הָלַךְ for to bear, except another word (the subject or object belonging to it § 133) becomes subordinate to the Inf., נָשָׁר Judges xi. 26; β) before many pronominal forms הָלַךְ, לָךְ, לָךְ; מִלֶּכֶת like these; particularly מָלֵל, מִלֶּל, מָלֵל; and מָלֵל, לָלָל, לָלָל (see § 103, 2); γ) when the word is closely connected with the foregoing and not the following, e. g. מָלֵל מֶה mouth to mouth 2 Kings x. 21, רָאָל מִלֶּל between water and water Gen. i. 6, particularly at the end of a clause; see the instructive example in Deut. xviii. 8, likewise מֶהָלַךְ to eternity, but מְלַלַךְ to all eternity Is. xxxiv. 10.

4) With the interrogative מַלָּל they are quite closely joined by means of Pathach and Dagbah forte, as מַלָּל by what? מַלָּל how much? מַלָּל (Milel) for what? why? Comp. the Vav conversive of the Future (§ 49, 2). Before gutturals מַלָּל is used instead of מָלֵל.

Rem. The word מַלָּל, which has not its proper original vowels (probably מַלָּל) but those of מִלֶּל (see the Lexicon under the word), takes the prefixes also after the manner of מִלֶּל, as מַלָּל, מַלָּל, מַלָּל (because it is to be read מַלָּל, מַלָּל, מַלָּל).

SECT. 103.

PREPOSITIONS WITH SUFFIXES AND IN THE PLURAL FORM.

1. As all prepositions were originally nouns (§ 101), they are also united with the pronoun after the manner of the nouns, i. e. the pronoun in construction with them takes the form of the nominal suffix (§ 91, 1, 2), as מָלֵל (prop. my side) by me, מֶהָלַךְ (my proximity) with me, מֶהָלַךְ (my place) instead of me, like mea causa, on my account.

Rem. 1. The preposition מַלָּל near, with (from מַלָּל), is distinguished from מַלָּל, the sign of the definite accusative (§ 117, 2), when suffixes are added, by the difference of pointing, the former making מַלָּל, מַלָּל, מַלָּל, מַלָּל, while the latter retains its original ו before most of the pronouns, as מַלָּל me, מַלָּל him, מַלָּל her; מַלָּל us, מַלָּל you, מַלָּל them. Yet in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, מַלָּל with is incorrectly inflected מַלָּל, מַלָּל.

2. The preposition מַלָּל with takes Qamets (pretonic) before מַלָּל and מַלָּל, in order that the doubling of the Mem may be distinctly heard, as מַלָּל. מַלָּל. In the first person besides מַלָּל we find מַלָּל.

3. It is but seldom that prepositions take the verbal suffixes, as מֲלָלַךְ 2 Sam. xxii. 37, 40, 48 (for which we find מֲלָלַךְ in Ps. xviii. 37, 40, 48), מֲלָלַךְ Gen. ii. 21, and מֲלָלַךְ Ps. cxxxix. 11 (here for the sake of rhyming with מֲלָלַךְ). But in these cases the form of the suffix may be certainly accounted for in this way, that the idea of direction whither is implied, so מֹלַךְ under-ward 2 Sam. (as above), which is somewhat different from מֲלָלַךְ under me, מֲלָלַךְ in its place ("he put flesh in-to its place"), מֲלָלַךְ around me hither.

4. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 102) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to מַלָּל is appended the syllable מַלָּל, and מַלָּל is lengthened into מַלָּל (prop. a parte, from the side of —), and for מַלָּל and מַלָּל we have at least מַלָּל and מַלָּל with full vowel (§ 102, 1, c).
PART II. PARTS OF SPEECH.—CHAP. IV. PARTICLES.

a) י with pronominal suffixes:

Sing.                                               Plur.
1. יָּנָה to me.                                      יָּנָה to us.
2. {m. יָּנָה, in pause יָּנָה} to thee.  יָּנָה to you.
3. {f. יָּנָה to him.                                   יָּנָה, poet. יָּנָה to them.}
4. {m. יָּנָה, fem. יָּנָה, poet. יָּנָה} to her.

י takes suffixes in the same manner, except that for the 3rd pers. plur. we have both יָּנָה and יָּנָה, fem. יָּנָה, but not יָּנָה.

b) י with pronominal suffixes:

Sing.                                               Plur.
1. יָּנָה as I.                                      יָּנָה as we.
2. {m. יָּנָה } as thou.                               יָּנָה, seldom יָּנָה וּיָּנָה} as ye.
3. {m. יָּנָה as he.                             יָּנָה, יָּנָה, יָּנָה} as they.
4. {f. יָּנָה as she.                             יָּנָה, יָּנָה, יָּנָה} as they.

c) י with pronominal suffixes:

Sing.                                               Plur.
1. יָּנָה, poet. יָּנָה, in p. יָּנָה from me. יָּנָה from us.
2. {m. יָּנָה, in pause יָּנָה} from thee. יָּנָה from you.
3. {f. יָּנָה, poet. יָּנָה, in p. יָּנָה from him. יָּנָה, יָּנָה, poet. יָּנָה from them.

* It can only be accidental that יָּנָה does not occur in the O. T.
† It has frequently been maintained, that the form יָּנָה stands also for the sing. יָּנָה, for which various explanations have been given. An analogy might certainly be found in the יָּנָה יָּנָה used for יָּנָה (§ 47, Rem. 3). But it is, in fact, so used only with reference to collectives; see Gen. ix. 26 (in reference to Shem—the Shemites), Ex. xxviii. 8, lxxvi. 10 (in reference to the people), Is. xli. 15 (in reference to יָּנָה, יָּנָה, which the LXX have rendered יָּנָה, יָּנָה), lxi. 8 (in reference to the foregoing יָּנָה his generation, i. e. He and his like).

The same is true of יָּנָה for יָּנָה; see Job xx. 23 (in reference to the ungodly man who, in the whole representation, vs. 5—20, is a collective, which obviously begins v. 5 with the plural יָּנָה, יָּנָה, and again in the beginning of the representation, v. 13, יָּנָה, יָּנָה). More striking is יָּנָה Job xxii. 2, in reference to יָּנָה man (human being). Yet this, too, is doubtful collective.

[It is proper to remark, that the use of יָּנָה for the sing. יָּנָה is still maintained by Ewald in his latest work, Ausführliches Lehrbuch der Heb. Sprache, 6te. Ausgabe, 1844. The same is maintained by other eminent scholars.—Tns.]
‡ Not יָּנָה, which signifies therefore.
§ The use of יָּנָה for יָּנָה here is simply for the sake of euphony.
The syllable ב (in Arabic ما—what, prop. according to what I, for as I) is in poetry appended to the pure prefixes ב, ב, ע, even without suffixes, so that לא, לא, לא appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms: in the case of יִ יִ it has adopted the shorter ones, resembling those of the Syriac.

The preposition יִ with suff. makes יִ from him, which comes from יִרְפּ (according to § 19, 2, Rem.), and is identical in form with יִ from us, which comes from יִרְפּ. The Palestinian grammarians wanted to distinguish the last by writing it יִרְפּ, but Aben Ezra, with justice, objected. The form יִ always stands without Mappiq, and comes from יִרְפּ.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. wegen (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 connexion with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are—

ָ, more frequently יִ (prop. hinder parts), behind, with suff. always רִ behind me, רִ behind thee, אִ, אִ, אִ, etc.

ָ, poet. also רִ (regions, directions), towards, to, with suff. always רִ to me, אִ, אִ, אִ, אִ, for which latter also poet. רִ.

ָ (interval of space), between, with suff. רִ, רִ, but also רִ, רִ, רִ, רִ, רִ, רִ (from רִ, רִ, רִ, intervals).

ָ from, out of, seldom יִ (plur. constr. st.), Is. xxx. 11.

ָ (progress, duration, from יִ) as far as, unto, plur. רִ (only poet.), but with suff. also in prose always רִ, רִ, רִ, רִ, רִ (even the last with Qamets).

ָ upon, over, constr. st. of יִ that which is above (from יִ to go up), plur. יִ (only poet.) but with suff. also in prose always יִ, יִ, יִ, יִ, יִ, יִ for which יִ is also used in poetry.

ָ under (prop. that which is beneath), with suff. in plural יִ, יִ, יִ, but also in the singular יִ.

Sect. 104.

Conjunctions.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them come originally from other parts of speech, viz.—

* Some of these words, which come from stems יִ, viz., יִ, יִ, יִ, יִ, may certainly be traced back to singular forms like יִ, יִ, יִ; but the analogy of the others makes it more probable that these also should be regarded as plurals. Comp. the plural forms יִ from יִ; יִ, יִ, etc., from יִ.
PART II. PARTS OF SPEECH.—CHAP. IV. PARTICLES.

a) Pronouns, as יִּנְתָּר and יִּנְתָּר that, because, for, the first being the common relative pronoun, and the last also having come from a pronominal stem (§ 36).

b) Adverbs, as יָּנָּה (not), that not, יָּנָּת (num?), if. Also adverbs with prepositions; e.g. בָּנָּה (in the not yet), before that; or with a conjunction added, as יִּנְתָּר there is added that—much more or much less.

c) Prepositions which are fitted by the addition of the conjunctions יִּנְתָּר and יִּנְתָּר to show the connexion between prepositions; e.g. יִּנְתָּר because (from יִּנְתָּר on account of), prop. on this account, that, יִּנְתָּר after that, יִּנְתָּר according as, יִּנְתָּר and יִּנְתָּר (in consequence that), because. The preposition may still be employed in this manner, even when the conjunction is omitted; e.g. יִּנְתָּר (for יִּנְתָּר) because, יִּנְתָּר (for יִּנְתָּר) on this account that, because.

In like manner, all prepositions before the Infinitive may be rendered as conjunctions (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly nouns, and they generally betray their affinity with verbal roots, as יָּנָּה (prop. desire, choice, from יָּנָּה to desire, comp. Prov. xxxi. 4) or, like vel, ve, kindred with velle; יָּנָּה (a turning away) that not. Even the only prefix conjunction יִּנְתָּר and must perhaps acknowledge relationship with יִּנְתָּר a fastening, a nail.

The pointing of the conjunction יִּנְתָּר is in many respects analogous to that of the prefixes יִּנְתָּר, יִּנְתָּר, יִּנְתָּר (§ 102, 2), but as a feeble letter it has some peculiarities.

a) Usually it has simple שָּׁמִית (וֹ). b) Before words whose first consonant has simple שָּׁמִית (excepting the cases under c), מַזָּה becomes the vowel ו, as יִּנְתָּר (see § 26, 1, Rem). It is also sounded thus (yet with the exception of the case under d) before its cognate letters, the labials ו, ו, ו; as יִּנְתָּר and even before a צָה (under letters not guttural), as יִּנְתָּר! Gen. ii. 12.

c) Before יִּנְתָּר the מַזָּה takes Chireg, as in יִּנְתָּר (for יִּנְתָּר, according to § 24, 1, e); and before יִּנְתָּר it is sometimes pointed with Chireg or Seghol, as יִּנְתָּר! Jos. viii. 4, and יִּנְתָּר! Gen. xx. 7 (comp. § 63, Rem. 5).

d) Immediately before the tone-syllable, it often takes Qamets, like יִּנְתָּר יִּנְתָּר, c. g. יִּנְתָּר! Ps. x. 15, and with the same limitation (§ 102, 2, c), especially when words are connected in pairs, as יִּנְתָּר יִּנְתָּר יִּנְתָּר יִּנְתָּר Gen. i. 2, יִּנְתָּר יִּנְתָּר Gen. vii. 22, yet chiefly only at the end of a small clause, hence יִּנְתָּר יִּנְתָּר יִּנְתָּר! Gen. vii. 13, יִּנְתָּר יִּנְתָּר יִּנְתָּר! יִּנְתָּר! 1 Kings xxii. 10. It is otherwise when the word stands in close connection with the following, e.g. יִּנְתָּר יִּנְתָּר יִּנְתָּר Ps. lxxxvii. 5; and hence especially with monosyllabic words, the nature of which is to lean upon the following, as constantly יִּנְתָּר יִּנְתָּר יִּנְתָּר, יִּנְתָּר יִּנְתָּר יִּנְתָּר and others.

SECT. 105.

INTERJECTIONS.

1. Among the interjections are several primitive words which are merely natural sounds expressed in writing, as יִּנְתָּר, יִּנְתָּר ah! יִּנְתָּר, יִּנְתָּר wo! יִּנְתָּר ho! יִּנְתָּר ah! References.
§ 105. INTERJECTIONS.

2. Most of them, however, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections, as 


and 


are connected, in this form, also with the feminine and with the plural, which shows that they have quite assumed the nature of interjections.

† The particle ה now serves to express the most various turns of discourse, which are exhibited in different parts of the Syntax. A short statement must here suffice. ה now stands, a) after the Imp. in commanding as well as in entreating (§ 130, 1, Rem.); b) after the Fut. in the first as well as in the third person (§ 127, 3, b, and § 128, 1); c) once after the Pret. (§ 126, 4, in Note); d) after various particles, as ה now, particularly with conjunctions, ה now, if with a courteous or modest restriction. In courteous discourse these particles are very freely employed, Gen. xviii. 3; xix. 7, 8, 19; l. 17.
PART THIRD.
SYNTAX.

CHAPTER I.
SYNTAX OF THE NOUN.

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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 entirely 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. This is constantly the case in designating the material, e.g. קִיף כָּל vessels of silver = silver vessels; נַּעֵר ark of wood = wooden ark, like des vases d'or; in like manner נַעְיָה עוֹלֶמִים an eternal possession Gen. xvii. 8, מְחַמְּרֵי מָן men of number = few men Gen. xxxiv. 30, דַּלְּכָּה a precious stone Prov. xvii. 8. This construction was employed even in cases where the language supplied an adjective, e.g. בֵּין קָדִים 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 נֶּמֶרֶךְ the choice of thy valleys, i.e. thy choice valleys, Is. xxii. 7, comp. xvii. 4; xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. With the substantive כָּל totality for all; this is the usual construction (see § 111, 1, Rem.).

2. Instead of an adjective which is to stand as the predicate of a sentence, the substantive is sometimes employed; e.g. Gen. i. 2, the earth was desolation and emptiness; Job iii. 4, let this day be darkness, Ps. xxxv. 6, lxxxviii. 19, cx. 3, Is. v. 12, Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, the voice of Jehovah is דָּבָר in power for powerful.

* A few adjectives of this kind, in the form of passive participles, are מַעַל of cedar, שֶׁמֶךְ of brass, comp. cuneatus (wedge-like).
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2. In Hebrew, many of our adjectives denoting a property, attribute, or habit, are expressed by circumlocution, viz., by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words, viz.—

a) by שָׁם man, e. g. שָׁם אֵל בֶּן an eloquent man, Ex. iv. 10: מָלָא שָׁם an intelligent man, Prov. xxiv. 5. b) by בּוֹדְיָב master, e. g. כּוֹדְיָב מִינֶדֶי hairy, 2 Kings i. 8; מִינֶדֶי הַשָּׁם the dreamer, Gen. xxxvii. 19. c) by בּוֹדְיָב son and בּוֹדְיָב daughter, e. g. מִינֶדֶי אֵל בֶּן a valiant man, 1 Kings i. 52; מִינֶדֶי אֵל אֵל an oriental, Gen. xxix. 1; מִינֶדֶי אֵל אֵל אֵל אֵל one year old, Ex. xii. 5; מִינֶדֶי אֵל אֵל אֵל doomed to death, 1 Sam. xx. 31; מִינֶדֶי אֵל אֵל a worthless woman, 1 Sam. i. 16.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as מִינֶדֶי worthlessness for worthless, like σκέλης for σκέλεσσιμος; and at the same time for the plural, as מִינֶדֶי bow for bowmen, Is. xxi. 17. So far as this is 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. 3.

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. מִינֶדֶי the Strong, i. e. God; מִינֶדֶי the strong, i. e. the bullock, in Jeremiah the horse; מִינֶדֶי the majestic, august, for the prince; מִינֶדֶי the pale, i. e. the moon. In Arabic this is even far more common. Comp. merum for vium, ἀπόγα i. e. the sea, Odys. i. 97.

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Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the use of the feminine plural form. We have now to show for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following, viz., a) when the female is designated by an entirely different word, which, of course, requires no feminine-ending, as father, mother, in Heb. בּוֹדְיָב, בּוֹדְיָב; בּוֹדְיָב ewe, בּוֹדְיָב he-ass, בּוֹדְיָב she-ass; b) when the female is indicated by the addition of the feminine-ending, as בּוֹדְיָב brother, בּוֹדְיָב sister; בּוֹדְיָב young man, בּוֹדְיָב young woman; בּוֹדְיָב juvenescus, בּוֹדְיָב juvenca; בּוֹדְיָב vitulus, בּוֹדְיָב vitulus; c) when the feminine gender is shown only by the construction (communia), like בּוֹדְיָב, בּוֹדְיָב; בּוֹדְיָב, בּוֹדְיָב; בּוֹדְיָב, as בּוֹדְיָב camel, masc. Gen. xxiv. 63, but fem. xxxii. 16; בּוֹדְיָב 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, as in ἐλυκός, ἡ ἀνδρῶν (epicaena); e.g. לָבָר masc. a bear robbed of her young, Hos. xiii. 8 (yet it is construed as feminine in 2 Kings ii. 24); כְּלֶון masc. ox, Ps. cxliv. 14, where the cow is intended.

Writers often neglect to avail themselves of the definite indications of gender given under a, b, c, where they exist in the language, and use less distinctive terms, e.g. רָשָׁא and בָּל as fem. for בִּלָא and בַע, 2 Sam. xix. 27, and Ps. xlii. 2; also רִשָּׁה a youth for הָנֹן, in the Pent., and in Ruth ii. 21, comp. Job i. 19. Compare in German Gemahl for Gemahlin; in Arabic, also, the more ancient language avoids the feminine forms (e.g. המָלה mistress, הָשָׁרְיָה bride), which are common in later usage.

The same sparing use of the designation of sex appears also in other examples; viz., בִּלָא masc. architect, Prov. viii. 30, where wisdom המַלֶל fem. is meant (comp. artifex omnium natura, Plin. 2, 1); הָנֹן a dead body (masc.), spoken of the corpse of a woman, Gen. xxiii. 4, 6; דָּלֶק for a goddess, 1 Kings xi. 5, like Eng. friend, teacher, and Lat. auctor, martyr.

Among epicaene nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine according as they appeared strong and powerful, or weak and timid; e.g. masc. כל dog, בָּשׂ wolf; fem. כָּבָד dove, כָּבָד stork, כָּבָד ostrich, כָּבָד hare.

2. The most regular use is made of the feminine-ending for denoting the feminine gender, in the adjectives and participles. See § 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 בָּטָל side (of the human body), נְשׁוֹן side (of the country), נְשׁוֹן brow, נְשׁוֹן grooves (from the resemblance).

b) Hence abstract ideas, which at least decidedly prefer the fem. form, even when the masculine is also in use; as בָּשׁ vengeance, בָּשׁ help (§ 84, 11, 12). Adjectives when used abstractly or in a neuter sense (like רָשָׁהカラー), commonly take the fem. form, as בָּשׁ the right, Ps. v. 10; so also in the plur. בָּשׁ great things, Ps. xii. 4.

c) At times the feminine form is applied, when a dignity or office is designated, which borders on the abstract sense, as נְשׁוֹן princes (like highnesses), נְשׁוֹן concomitant, comp. נְשׁוֹן as a man's name in Neh. vii. 57, Ezra ii. 55. Even the feminine plural, נְשׁוֹן fathers, appears to have some reference to dignity. These words are, however, agreeably to their signification construed with the masc. This use of words prevails more extensively in Arabic, Αἰθιοπικ and Aramaean, e.g. in כָּל פֶּרֶס. A remote likeness is found in Lat. magistratus, Ger. Herrschaft (=Eng. lordship) for Herr (=Eng. lord), Obrigkeit for Oberer, Ital. podesta, etc.

d) Collectives, as בָּשׁ wanderer, traveller, נְשׁוֹן caravan, prop. that which wandereth for the wanderers; נְשׁוֹן (from masc. נְשׁוֹן) a company of exiles, נְשׁוֹן Is. xii. 6; Mic. i. 11, 12, prop. that which inhabiteth, for the inhabitants; נְשׁוֹן, Mic. vii. 8, 10, for the enemies. So in Arabic often. Comp. the poetic רָשׁ for רָשׁ sons=inhabitants of Tyre, Ps. xlv. 13 תַּעַל נְשׁ my countrymen. Examples of its application to things without life, נְשׁ timber, נְשׁ clouds, נְשׁ cedar wainscot. Comp. נְשׁ וֹסָבוֹת and נְשׁ וֹסֹת for the cavalry, נְשׁ וֹסֹת (Herodotus I., 80).

e) But on the contrary the feminine appears, as in Arabic, now and then to denote an individual of a class, when the masculine is used of the whole class, e.g. נְשׁ ships, fleet (1 Kings ix. 26, comp. 2 Chron. viii. 18), נְשׁ a single ship; נְשׁ hair (collectively), נְשׁ a single hair (see Judges
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xx. 16); so also יִשָּׁמַע a fig., יָלֵד a blossom (besides the collective ענ in Gen. xi. 10), and other instances. But the difference is partly overlooked in the Hebrew usage.

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, or nurses, of the inhabitants, e. g. יִשָּׁמַע fem. Assyria, יִשָּׁמַע fem. Idumaean, יִשָּׁמַע Tyre; so also the appellative nouns which denote locality, as יִשָּׁמַע earth, יִשָּׁמַע the world, יִשָּׁמַע town, יִשָּׁמַע and יִשָּׁמַע way, יִשָּׁמַע court, יִשָּׁמַע camp, יִשָּׁמַע under-world, יִשָּׁמַע threshing-floor, יִשָּׁמַע well, etc.; at times even יִשָּׁמַע place, comp. Gen. xviii. 24, and 2 Sam. xvi. 12, יִשָּׁמַע Thibhah.

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. יִשָּׁמַע masc. Jezreel Is. iii. 8, fem. Jezreel Lam. i. 3; יִשָּׁמַע masc. Judaeans Num. xx. 20, fem. Idumeans Jer. xlix. 17.

But such a name is also even then construed as fem., when it is intended for the people, and this from 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, יִשָּׁמַע hand, יִשָּׁמַע foot, יִשָּׁמַע eye, יִשָּׁמַע ear, יִשָּׁמַע arm, יִשָּׁמַע tongue, יִשָּׁמַע wing, יִשָּׁמַע horn, יִשָּׁמַע tooth, יִשָּׁמַע womb, probably with reference to their subserviency as mere instruments.§ and hence also words for inanimate instruments and utensils, as יִשָּׁמַע sword, יִשָּׁמַע peg, יִשָּׁמַע and יִשָּׁמַע staff, יִשָּׁמַע chest, יִשָּׁמַע pail, יִשָּׁמַע bed, יִשָּׁמַע cup, also יִשָּׁמַע stone, and many others. Most of these words and ideas have the same gender in the kindred dialects.

c) The words for light, fire, and other powers of nature, as יִשָּׁמַע sun, יִשָּׁמַע fire (Ἄθηνα ἑσπερία), יִשָּׁמַע (Job xxxvi. 32), and so יִשָּׁמַע and יִשָּׁמַע oven, יִשָּׁמַע brightness, יִשָּׁמַע window, Gen. vi. 16, also יִשָּׁמַע wind and spirit, יִשָּׁמַע breath and soul, etc.¶

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1. Besides the proper plural-endings (§ 87, 1, 2), the language employs some other means for the expression of plurality, viz., a) certain 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

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* Thus יִשָּׁמַע, 2 Sam. xx. 19, and on Phenician coins, stands for mather-city, μηθηρείας (comp. μηθηρ, mather), and by the same figure the inhabitants were called sons of the country, as sons of Zion, Ps. cxli. 2; sons of Babylon, Eze. xxiii. 15 (comp. son of the house, son of the womb).
† As this word יִשָּׁמַע is usually masc., we find also in the others more or less fluctuation in the gender.
‡ Here belongs the poetical personification of a people as a female, e. g. Is. xlvii.; l. 1; liv. 1 seq.; Eze. xvi.; Lam. i.
§ Of the masc. gender in these nouns the few examples are יִשָּׁמַע Is. xvii. 5, יִשָּׁמַע Ex. xxxix. 27, יִשָּׁמַע Zech. iv. 10, יִשָּׁמַע Ps. xxii. 16.
¶ The particulars are found in the Lexicon. Some of these words, moreover, have the feminine-ending, as יִשָּׁמַע brass, יִשָּׁמַע bow (from the stem-word יָשַׁל), יִשָּׁמַע time (for יָשַׁל). These are only now and then construed as masculine, from a misapprehension of their origin.
an individual of the class, as רְשָׁע an ox (an individual of the ox kind), רְשָׁע oxen, e.g. רְשָׁע five oxen Ex. xxii. 37, פֶּסֶק small cattle, viz., sheep or goats, פֶּסֶק an individual of the same, a sheep or a goat (comp. in Eng. twenty people); b) the feminine ending (§ 107, 3, d); c) nouns which have the proper signification of the singular, but which are also used as collectives; e.g. מַעֲשֶׂה man, the human race Gen. i. 26, מַעֲשֶׂה collect. for men, מַעֲשֶׂה words, מַעֲשֶׂה the enemy for enemies. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, e.

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. The plural is used to denote—

a) Extension* of space and time; hence the frequent use of it to express portions of space, regions, or places, מָשָׁלְתָה, מָשָׂא heaven (§ 88, Rem. 2), רְשָׁע height Job xvi. 19, מָשָׂא the place at the feet, מָשָׂא the place at the head; certain portions of the body, which are parts of its extension, יָּמָה face, יָּמָה neck; spaces of time, as מָשִׁיךְ life, מָשִׁיךְ youth, מָשִׁיךְ old age; and finally states, qualities, which are permanent, or of long continuance, as מָשִׁיךְ perverseness, מָשִׁיךְ compassion, מָשִׁיךְ childlessness.

b) Might and power, so far as these were originally conceived of as something distributed and complex (pluralis excellentiae). So particularly we find מֵעֲשֶׂה God (whether the use of this word originated in a polytheistic view, and then passed over to the “God of gods,” or in a monotheistic view, and as such was intended to denote God’s might in its manifestations), then a few times מֵעֲשֶׂה the Holy (God) Hos. xiii. 1; Prov. ix. 10; xxx. 3 (comp. Jos. xxiv. 19, and Chald. מֵעֲשֶׂה the Highest Dan. vii. 18), and מֵעֲשֶׂה penates always in the plural, even when only one image is meant, 1 Sam. xix. 13, 16. Further מֵעֲשֶׂה, מֵעֲשֶׂה lord, e.g. מֵעֲשֶׂה a hard lord Is. xix. 4, מֵעֲשֶׂה the lord of the land Gen. xlii. 30; so also מֵעֲשֶׂה master with suff. often מֵעֲשֶׂה his master, מֵעֲשֶׂה her master.

Rem. 1. The use of the plural, according to letter b, is very limited, and does not extend beyond the above words, which are used also in the singular as well. On the construction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, in § 146, 2. On מֵעֲשֶׂה used of God, see § 121 Rem. 4.

2. The plurals under a are also limited in common prose to few words, but in poetry there is a more extensive use of them, e.g. מֵעֲשֶׂה tênubra (of dark places), מֵעֲשֶׂה deliciae, מֵעֲשֶׂה faithfulness, and many others.

* By transferring an expression for numerical quantity to geometrical (comp. No. 4, Rem. 1). The language has other examples of the designation of great and many by the same word (see מַעֲשֶׂה, מַעֲשֶׂה).
† Comp. the same use of the plur. in רְשָׁע, רְשָׁע, præcordia, servicia, faucæ.
‡ Somewhat like is the use of us by kings when speaking of themselves (Ezra iv. 18; vii. 24; comp. 1 Mac. x. 19; xi. 31), a mode of speaking which is then applied to God (Gen. i. 26; xi. 7; Is. vi. 8). The Jewish grammarians call such a plural מִשְׁפָּרִים (pluralis virium or virtutum); the moderns call it pluralis excellentiae or plur. majestaticus. The use of the plural as a form of respectful address, as modern languages have it, is somewhat different from the II. hebrew usage.
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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 בָּנֵי יִשְׂרָאֵל הָבִライブ, plural בָּנֵי יִשְׂרָאֵל strong heroes; so also in compounds, as בִּנְי מִשְׁמַר עַל בִּנְי מִשְׁמַר, 1 Sam. xxii. 7; b) in both, as בִּנְי אֲבָדֶת, 1 Chron. vii. 5, בָּנֵי אֶרֶץ prison-houses, Is. xliii. 22, and hence בְּנֵי אֲבָדֶת, Ps. xxix. 1, sons of Gods for sons of God; c) even only in the noun governed, as בְּנֵי family, families Num. i. 2 foll., קֶרֶם precious fruits Cant. iv. 16. On this remark, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (the head of Oreb and Zeeb for the heads), 2 Kings xvii. 29, Dan. xi. 15. Here the two words, by which the compound idea is expressed, are treated as a nomen compositum.

The connexion with suffixes is also effected according to letter e, as יֵשׁ us eorum for רָאָם eorum Ps. xvii. 10, יִלָּל Ps. cxxviii. 8, where we also can say their mouth, their right hand.

4. To the modes of expressing plurality belongs also the repetition of a noun, with or without the conjunction. By this is indicated the whole, all, every, as בְּיָם day by day, every day, בְּיָם every man, also בְּיָם Ps. lxxxvii. 5, בְּיָם Esth. iii. 4, בְּיָם every generation Deut. xxxii. 7; hence distributively, as בְּיָם each flock by itself Gen. xxxii. 17; also a great multitude, even with the plural form, Gen. xiv. 10; בְּיָם asphalt-pits in abundance, nothing but asphalt-pits, 2 Kings iii. 16; Joel iv. 14; finally, diversity, more than one kind, as בְּיָם signifies all and every kind, e.g. בְּיָם two kinds of weights Deut. xxv. 13, לָבָב a double heart Ps. xii. 3; 1 Chron. xii. 33.

Not here but to rhetoric belongs impassioned repetition in exclamations (e.g. Jer. xxii. 29; Is. vi. 3). With many writers this appears to have but little emphasis, and to have become a habit (e.g. Is. xl. foll.).

Rem. 1. Names of substances viewed as wholes (e.g. the metals, liquids, etc.) very seldom occur except in the singular, as בַּל כֹּל, בַּל פַּל silver, בַּל wood, בַּל wine (yet בַּל water is expressed by the plural, but in Arabic it is singular). But when the word is used to express portions of a substance, then of course the plur. is used, as בְּיָם pieces of silver Gen. xlii. 25, comp. Is. i. 25; בְּיָם ligna, timber (for building or burning). So of grain, as בְּיָם wheat (growing in the field), בְּיָם wheat in the grain.

2. Even in cases where the plural is regarded as merely poetic, we are to connect with it the idea of real plurality, e.g. Job xvii. 1, the graves are my portion, equivalent to grave-yard, many graves being usually found together, xxii. 32; בְּיָם seas for sea Job vi. 3; comp. Gen. xlii. 49.

* All the three methods occur also in Syrian and Ethiopic. See Hoffmanni Gram. Syriaca, p. 254; Ludolf Gram. Æthiopica, p. 139; Dillmann Gram. d. Æthiop. Spr., S. 364 ff.
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USE OF THE ARTICLE.

The article (וַ, תָּ, § 35) was originally a demonstrative pronoun (as in other, e.g. the Romance, languages, comp. δ, τ, ὁ in Homer); yet its force was so slight that it was used almost exclusively as a prefix to the noun.

The stronger demonstrative force of וַ (this) is still found in some connexion, as בֵּית this day, to-day; נָב על this night, to-night; נָבְּעָה this time. To this demonstrative sense is to be referred in particular, a) the fact, that sometimes it stands for the relative before the verb, e.g. בֵּית that are sound, 1 Chron. xxix. 17; xxvi. 28; Jos. x. 24; Ezra viii. 25; comp. Gen. xviii. 21; xlvi. 27; Job ii. 11; and so בֵּית i.q. נָבְּעָה 1 Sam. ix. 24; b) the case where it is employed, mostly before a participle, to connect and to point back to a subject noun, in order to make it again prominent, Ps. xix. 10, the laws of Jehovah are truth... ver. 11, בֵּית they that are precious; here the article has nearly the force of בֵּית abov. So also in Ps. civ. 8 (three times); Is. xl. 22, 23; xlii. 6; Gen. xlix. 21; Job xii. 25; and still more forcibly in Ps. xviii. 33, בֵּית the God that girds me with strength; ver. 48; Jer. xix. 13; Neh. x. 38.

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German (or English); viz., only when a definite object, one previously mentioned, or already known, or the only one of its kind, is the subject of discourse; e.g. Gen. i. 3, God said, Let there be light (ברא), ver. 4, and God saw the light (ברא), 1 Kings iii. 24, Bring me a sword, and they brought the sword; comp. Eccles. ix. 15; יִרָאֵל the king Solomon, יִשָּׁבֶת the sun, יִרְאֵי the earth. Besides these examples, see Eccles. i. 12, I am king (כְּלָל) over Jerusalem.

In such definite cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e.g. יִרְאֵי for יִרְֽאֶה for יִרְֽאֶה Ps. xxi. 2, יִרְֽאֶה for יִרְֽאֶה Ps. ii. 2.

Special cases in which the article is commonly employed, are—

1. When a general word is used collectively to denote all the individuals belonging to it, as the righteous, the unrighteous, Eccles. iii. 17; the woman for the female sex, Eccles. vii. 26; the Canaanite, Gen. xiii. 7; xv. 19, 20, like the Russian, the Turk.*

2. When a common term is applied by way of eminence to a particular person, and thus becomes a kind of proper name, like δ οἰκονή (Homer), as כְּלַל adversary, יִרְאֵי the adversary, Satan; יִשָּׁבֶת lord, יִרְֽאֶה (prop. name of the idol) Baal; יִשָּׁבֶת the first man, Adam; יִרְֽאֶה, יִרְֽאֶה וְּאֶבִישָּׁבֶת of Gods, the only, true God = יִרְֽאֶה, (yet this

* Exactly so among the Attics, δ Αθρώας, δ Θυράκων.
§ 110. USE OF THE ARTICLE.

1. Before the proper name of a person or a country (נָמֶד, דָּרוֹם), and also of a people, when it coincides with the name of the founder of the race or the name of

* In these particulars (relating to the omission of the definite article, viz., before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Celtic tongues. In Greek, it is quite otherwise, the article being freely used in all these cases except the last.—Ta.
their country (חַלָּאָה, שִׁכְרוֹת). On the contrary, gentilic nouns admit it both in the sing. and plur., as הָעֲרָבִים, the Hebrews 1 Sam. xiii. 3, הָעֲרָבָּא the Canaanite (collect. § 109, 1).

2. Before substantives, rendered definite by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. נְבֵא אֱלֹהִים God's word, יִשְׂרָאֵל my father.

When the article is by way of exception used in these two cases, some special reason can generally be assigned for it; e. g.

a) In some cases the demonstrative power of the article is required; as Jer. xxxii. 12, I gave this bill of sale (הַנִּקְבָּא הַנַּעַר) with reference to verse 11; Jos. viii. 33, יַעֲבֹר a half thereof; in the next clause יֵעַבְרֶנָּא the (other) half thereof, Is. ix. 12.

b) When the genitive is a proper name which does not admit the article (according to No. 1), as גַּרְגָּרָא בְּתֵיתוֹ the altar of Bethel 2 Kings xxiii. 17, לֵוַיִּבְנָא הָגָא the God of Bethel Gen. xxxi. 13, גַּרְגֶּנְבָּא הַנְּבֵא the king of Assyria Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Eze. xlvii. 15 (comp. xlviii. 1).

c) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental idea relating to the material or purpose, as יִנְעֲשֵׂה הַקָּנָא הַקָּנָא the weight, the leaden one Zechar. iv. 10, יִנְעֲשֵׂה הַקָּנָא הַקָּנָא the altar of brass 2 Kings xvi. 14, יִנְעֲשֵׂה הַקָּנָה הַקָּנָה the altar of brass Jos. iii. 14, Ex. xxviii. 39, קָנָא כְּפָרָא הָגָא Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, אֶרֶץ בְּרֹדֵד yet is the day great, it is yet high day; xxxiii. 13; xl. 18; xli. 26; Is. v. 20, הַכְּלָאָה לֶהָרָא who call the good evil; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article, Gen. ii. 11 אוֹ הָנָא כְּלָאָה it is the encompassing, i. e. that which encompasses: xiv. 12, הַכְּלָאָה that my mouth (is) the speaking = it is my mouth that speaketh; Gen. xlii. 6; Ex. ix. 27; Num. iii. 24. See another case where the article stands before the predicate in § 109, beginning.

Sect. 111.

1. When a compound idea, expressed by a noun in the constr. st. followed by its genitive, is to be made definite, it is done by prefixing the article to the noun in the genitive; as אֲנִי נִבְנָא לְיִשְׂרָאֵל a man of war Jos. xvii. 1, נִבְנָא לְיִשְׂרָאֵל the men of war Num. xxxii. 49; יִשְׂרָאֵל הַכְּלָאָה a word of falsehood Prov. xxix. 12, נִבְנָא הַכְּלָאָה the word of the prophet Jer. xxxviii. 9.

The article is put in the same way when only the genitive, and not the nomen regens, is definite, as הָנָא הַכְּלָאָה a part of the field 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19), הָנָא הַכְּלָאָה a husbandman Gen. ix. 20 (on the contrary הָנָא הַכְּלָאָה Gen. xxv. 27). Yet in this case we usually find another construction, in order to avoid the ambiguity, see § 115.

N.B. This explains the use of the article after הָנָא prop. totality, the whole. The article is inserted after it to express definitely all, whole (like tous les hommes, toute la ville), and is omitted when it is
used indefinitely for all kinds, any thing, or distributively for every (tout homme, d tout priz); c.g. כָּל עָלְמָא石头 of all kinds 1 Chron. xix. 2, כָּל דּוֹּרָא any thing Judges xix. 19, כל יִנָּהֵב every day Ps vii. 12. Yet also בְּכָל living thing = all living.

Even compound proper names may be resolved again into two words, and then the second takes the article; e.g. בְּבַמְּלָא Benjaminite (§ 86, 5), בְּבַמְּלָא Judges iii. 15, בְּבַמְּלָא the Bethlomite 1 Sam. xvii. 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 110, 2, 6. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (which is equivalent) is made definite by a following genitive or a suffix, then the adjective, as well as the pronoun זה, the great city; xxviii. 19, 에זרא that place; Deut. iii. 24, כי thy strong hand; מִלְחֲמָא the great work of Jehovah.

Not quite unfrequent is the use of the article—

a) With the adjective alone, which then serves to make the noun definite, e.g. בִּנְיָמַיָא, Gen. i. 31, day the sixth = the sixth day (on the contrary נְבֵאים a second day, i. 8); xlii. 26; 1 Sam. xix. 22; Ps. cxii. 4; civ. 18; Neh. iii. 6; ix. 35; Zech. xiv. 10. So also בַּמְּלָא Gen. i. 21; ix. 10. This is the usual construction, when the adjective is properly a participle, as Jer. xlvi. 16, בִּנְיָמַיָא the sword that doth violence.

b) With the substantive only, as in Eze. xxxix. 27; 2 Sam. vi. 3 (perhaps to be amended); yet rather frequently in connexion with the pronouns זה and זה, which are sufficiently definite of themselves, as זה הָלָלָא Gen. xxxii. 23, בְּבַמְּלָא Ps. xii. 8; particularly when the noun is made definite only by a suffix, בַּמְּלָא Kings x. 8; comp. Ex. x. 1; Jos. ii. 20; Judges xvi. 5, 6, 15. Designedly indefinite is מִלְחֲמָא Gen. xxvii. 2, an evil report respecting them would be the evil report); compare Num. xiv. 37; Gen. xlii. 19, בְּבַמְּלָא in the sense of one of your brethren.

Sect. 112.

connexion of the substantive with the adjective.

1. The adjective, which serves to qualify the substantive, stands after it, and agrees with it in gender and number (as הָלָלָא כְּלָא, בְּבַמְּלָא כְּלָא); and also in being made definite (according to § 111, 2). Comp. § 117, 2.

Rem. 1. It very seldom occurs that the qualifying adjective stands before its substantive; when this is the case, some emphasis rests on it, as Is. xxviii. 21; lxxiii. 11; Ps. lxxv. 51; cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression בַּמְּלָא ָלָא, Job xlii. 7, the strong of shields for strong shields (comp. ver. 22; Is. xxxv. 9); or with a collective noun instead of the plural, בַּמְּלָא the poor of men = the poor, Is. xxix. 19; Hos. xiii. 2. Similar is the Lat. canum 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 substan-

* What is here said of בַּמְּלָא applies also to its Greek equivalent, πόλις; e.g. πόλις πόλεως the whole city (Matt. viii. 34), but πόλις πόλεως every city (Matt. xxi. 25).—Tr.
PART III. SYNTAX.—CHAP. I. SYNTAX OF THE NOUN.

tive; as דַּעַת אֶת דִּינָה 1 Sam. xv. 9; בִּנְיָמִין 1 Kings xix. 11, Ps. lxxxiii. 2. Comp § 147, Rem. 1.

N.B. 3. In regard to number, the nouns in the dual take adjectives in the plural, as דְּתֵאֵת וּלְבָנָה 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 in 1 Sam. xiii. 15; Jer. xxviii. 4; but the pluralis majestatis (108, 2, b) on the contrary with the singular, as מַעֲבִרָה Ps. vii. 10; Is. xix. 4 (but with the plur. 1 Sam. xvii. 26).

2. An adjective, when its meaning is more fully determined by a substantive, is followed by it in the genitive case, as נָעֲרַת הָאָרֶץ, beautiful in form Gen. xxxix. 6, פַּעֵל בַּנְיָמִין pure in hands Ps. xxiv. 4, שֵׁרֵש לָאָרֶץ sorrowful in spirit Is. xix. 10. (Comp. the construction of the Participle, § 132.) In the same manner are often construed the participles and verbal adjectives, only that they govern also the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

SECT. 113.

APPPOSITION.

1. By this is meant the placing together of two substantives, so that one of them (commonly the second) serves to limit or qualify the other, as מַעֲבִרָה a woman (who is) a widow, 1 Kings vii. 14; מַעֲבִרָה a damsel (who is) a virgin, Deut. xxii. 28; מַעֲבִרָה words (which are) truth, Prov. xxii. 21. Sometimes the first of the two substantives has the form of the constr. st., see § 116, 5.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as פָּלְאַק וְלֵב הָאָרֶץ pale white spots, Lev. xiii. 39; in verse 10, פָּלְאַק וְלֵב הָאָרֶץ a white red (bright red) spot.

SECT. 114.

THE GENITIVE.

1. It has been shown above (§ 89) that the Hebrew regularly expresses the genitive relation by making the noun in the genitive dependent upon, and closely connected with, the nomen regens in the constr. st. A genitive is always

* In Greek and Latin, the genitive is employed in the same manner. *stria animi*; see Ruhnken. ad Vell. Patreculum, 2, 93.

† The first only in certain formulas, as דִּינָה לְפַעְשָׁה, לְפַעְשָׁה לְפַעְשָׁה, like our the king David, the king Solomon; where the arrangement לְפַעְשָׁה דִּינָה, 2 Sam. xiii. 39, like Cicero consul, is of rare occurrence.
dependent only upon one governing noun. The language avoids, also, letting a
noun in the constr. st. be followed by several connected genitives, but, instead of
it, rather repeats the nomen regens; e. g. Gen. xxiv. 3, אלוהים אלהי אלהי
the God of the heavens and the God of the earth. But several genitives may follow
in succession when they depend on each other. Even then the repetition of the
constr. st. has indeed often been avoided (see § 115), though this was not always
attended to; e. g. יֵשׁ עֵינֵי הָיְנֵי הָיוֹבִּיתָם the days of the years of the life of my fathers,
Gen. xlvii. 9; יְשׁוֹפָרָה בֵּית בָּנָי the residue of the number of the bows
of the mighty ones of the children of Kedar, Is. xxi. 17.*

In these examples (comp. also Is. x. 12, Job xii. 24 and others) all the names but the last are in
the construct state. Yet we find also examples where the genitives, being subordinate to the main
thought and serving merely as a periphrasis for the adjective, stand in the absolute state, while only
the following genitive is dependent on the main thought. Thus, in Is. xxviii. 1, בְּלֹא
the fat valley (prop. valley of fatness) of the smitten of wine, 1 Chron. ix. 13; Ps. lxviii. 22.

Similar but rare is the case when a noun has first an adjective and then a genitive after it, as יִצְּבָּא
unseen stones of the quarry, 1 Ki. vi. 7. The usual construction is like יִצְּבָּא
a large crown of gold, Esth. viii. 15.

2. The noun in the genitive expresses not only the subject, but at times also the
object; e. g. Eze. xii. 19, גּוֹיָמָיוֹ יִמְּשָׁרְתוּ the wrong which the inhabitants did, on
the contrary Obad. verse 10, גּוֹיָמָיוֹ יִמְּשָׁרְתוּ the wrong against thy brother;† Prov. xx. 2,
גוֹיָמָיוֹ יִמְּשָׁרְתוּ the fear of a king, יִמְּשָׁרְתוּ the cry concerning Sodom Gen. xviii. 20,
גוֹיָמָיוֹ יִמְּשָׁרְתוּ the report about Tyre; comp. also § 121, 5. Other applications of
the genitive are, גּוֹיָמָיוֹ יִמְּשָׁרְתוּ way to the tree Gen. iii. 24, גּוֹיָמָיוֹ יִמְּשָׁרְתוּ judges like those in
Sodom Is. i. 10, גּוֹיָמָיוֹ יִמְּשָׁרְתוּ sacrifices pleasing to God Ps. li. 19, גּוֹיָמָיוֹ יִמְּשָׁרְתוּ an oath
sworn by Jehovah 1 Ki. ii. 43.

3. Not unfrequently the genitive construction stands also in the place of appo-
sition, as יִמְּשָׁרְתוּ river of Euphrates; see more in § 116, 5.

Rem. 1. Between the noun in the constr. st. and the following genitive is found, in some rare
cases, a word intervening, as in Hos. xiv. 3; 2 Sum. i. 9; Job xxvii. 3 (in all these passages the
word intervenes after יִמְּשָׁרְתוּ, comp. also Is. xxxviii. 16).

2. Proper names, as being in general of themselves sufficiently definite, seldom take a genitive
for further specification; yet this is the case with geographical names, גּוֹיָמָיוֹ יִמְּשָׁרְתוּ Aram of the two rivers=Mesopotamia; so also גּוֹיָמָיוֹ יִמְּשָׁרְתוּ Jehovah of hosts
for Jehovah the Lord of hosts.

* It would be contrary to the Hebrew idiom to say יִמְּשָׁרְתוּ יִמְּשָׁרְתוּ the sons and daughters of David, but this
must be expressed by יִמְּשָׁרְתוּ יִמְּשָׁרְתוּ the sons of David and his daughters. [See note on verse 12, p. 275.—Ta.]
† In Latin, the genitive is similarly used after injuria (Ces. B. Gall. 1, 30), metus (like metus hostium, metus
Pompeii), spes, and other words. Comp. Aul. Gall. 9, 12. In Greek compare πλοῖον τοῦ Ὑσσοῦ, λόγος τοῦ σταυροῦ,
1 Cor. 1, 18.
**Sect. 115.**

**EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.**

Besides the indication of the genitive relation by the *construct state* (see in § 89, and § 114), there are certain *periphrastic indications*, chiefly by means of the preposition ב, denoting the relation of *belonging*, which is not unlike that of the genitive. Accordingly, we find—

1. ב רַּעְשָׁי, used principally for the genitive of possession, as בְּרַעְשָׁי בְּרַעְשָׁי Gen. xxix. 9, xlvi. 4, the flock of her father (prop. the flock which to her father belonged); and also where there would be several successive genitives (to avoid the repetition of the constr. st., but see § 114, 1), as בְּרַעְשָׁי בְּרַעְשָׁי בְּרַעְשָׁי הַחַנְדוֹם the chief of the herdsmen of Saul 1 Sam. xxii. 8, בְּרַעְשָׁי הַחַנְדוֹם the song of songs of Solomon Cant. i. 1; Gen. xi. 5; 2 Sam. ii. 8; 1 Chron. x. 10. (Hence the Rabbinic designation of the genitive בְּרַעְשָׁי in Syriac and Chaldee, the relative בְּרַעְשָׁי, also בְּרַעְשָׁי alone is the usual sign of the genitive.)

2. ב (without ב), which also denotes the idea of *belonging*, and hence the genitive of *possession* as בְּרַעְשָׁי בְּרַעְשָׁי the watchmen of Saul, 1 Sam. xiv. 16. This is used particularly, a) when the governing (or first) noun is expressly regarded as indefinite, e. g. בְּרַעְשָׁי בְּרַעְשָׁי a son of Jesse 1 Sam. xvi. 18 (whereas בְּרַעְשָׁי signifies as well the son of Jesse), בְּרַעְשָׁי בְּרַעְשָׁי a priest of the most high God Gen. xiv. 18, xii. 12, בְּרַעְשָׁי בְּרַעְשָׁי two servants of Shime 1 Kings ii. 39, בְּרַעְשָׁי בְּרַעְשָׁי a friend of David (was Hiram) 1 Kings v. 15, בְּרַעְשָׁי a psalm of David (i. e. belonging to him as the author), and elliptically בְּרַעְשָׁי of David Ps. xi. 1, xiv. 1; b) when several genitives depend on one substantive, e. g. בְּרַעְשָׁי בְּרַעְשָׁי a portion of the field of Boaz Ruth ii. 3, 1 Kings v. 9, בְּרַעְשָׁי בְּרַעְשָׁי the chronicles of the kings of Israel 1 Kings xv. 31, בְּרַעְשָׁי בְּרַעְשָׁי the chronicles of the kings of Judah 3 Kings i. 51, where the pairs of more closely-connected nouns which form one conception are joined by means of the constr. state, while there is between them the ב indicating a looser connexion (yet comp. § 114, 1); c) after specifications of number, e. g. בְּרַעְשָׁי בְּרַעְשָׁי בְּרַעְשָׁי on the seventh and twentieth day of the month, Gen. viii. 14.

**Sect. 116.**

**FURTHER USE OF THE CONSTRUCT STATE.**

The *construct state*, as it serves in general to put two nouns in close connexion, is, in the flow of speech, used not only for the genitive relation, but also—

1) Before prepositions, particularly in poetry, and mostly when the governing word is a participle, e. g. before ב, as בְּרַעְשָׁי בְּרַעְשָׁי the joy in the harvest, Is. ix. 2,

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*Philologically considered, the Gascon says no less correctly la fille à Mr. N., than the written language la fille de —; the former expresses the idea of belonging, the latter that of descent. The Arabians distinguish a twofold genitive; viz., one which has the force of ב, and one which has that of א. We have the latter conception of this relation in the de of modern languages that are derived from the Latin (the Romance languages). In Greek, we may compare the so-called σχήμα καλοφιάνως, e. g. ή κεφαλή τον άνθρωπον for τον άνθρωπον (see Bernhardy's Syntax, p. 88).*
§ 117. INDICATION OF THE OTHER CASES.

1. As the Hebrew language has lost the living use of case-endings (§ 90), we must consider what substitutes it adopted for expressing the different relations of case. The nominative is always to be known only from the syntactical construction.

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v. 11; before י, as בִּלֵּא הָעָה Is. lvi. 10, xxx. 18, Ps. lvi. 5, Job xviii. 2; before יִסְדִּים Is. xiv. 19; before ל, as בָּנָכְלֵל weaned from milk, Is. xxviii. 9; before י in Judges v. 10.*

2) Before the relative pronoun, e. g. וַהֲקָמָה וַהֲכָנִית the place where —, Gen. xl. 3.

3) Before relative clauses without מַה, e. g. מַה יִתְנַכְּרוּ the city where David dwelt Is. xxix. 1, וַהֲכָנִית לָגוֹי וַהֲכָנִית לָגוֹי 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 Vau copulative, as בְּנָכְלֵל לָגוֹי Is. xxxiii. 6, xxxv. 2, li. 21.

5) In appositions (viz., where an actual genitive relation cannot be supposed, as in § 114, 3), e. g. 1 Sam. xxviii. 7, בְּנָכְלֵל לָגוֹי a woman, mistress of a soothsaying spirit (comp. παράσκευα ἑυσύνα πνεῦμα πῦθωνος, Acts xvi. 16), as also in יֵתִּב לָגוֹי יָנְיָר virgin daughter of Zion, Is. xxxvii. 22; Jer. xiv. 17.

6) Also in other cases where close connexion is to be expressed: thus, at times we have לָגוֹי one for יֵתִּב 2 Sam. xvii. 22, Zech. xi. 7, Is. xxvii. 12; and moreover Is. xxviii. 4, 16. Compare besides the constr. st. in the numerals as in thirteen, fourteen (§ 97, 2), and in the adverb (§ 100, 2, c).

Rem. While in the above cases the absolute st. could in general stand quite as well as the constr. in the absolute, there are yet also constructions where the constr. might be expected rather than the absolute. Thus, for example—

a) In geographical names like יֵתִּב כָּלָב Abel Beth-Maachah (i. e. Abel of Beth-Maachah, to distinguish it from other places called Abel). Comp. on the contrary, § 114, Rem. 2.

b) In some other instances where the connexion is not close enough for the genitive relation, so that it must rather be considered as apposition, or the second noun as an adverbial accusative (§ 118). Here belongs Eze. xvii. 4, מַהֲכָנִית לָגוֹי מַהֲכָנִית לָגוֹי not water of the knees, so much as water up to the knees; Is. xxx. 20, מַהֲכָנִית לָגוֹי מַהֲכָנִית לָגוֹי water of affliction, or rather water in affliction.

c) In the expression יֵתִּב גָּאוֹנִים God hosts elliptical for יֵתִּב אֶלֶגֶנִים God (the God) of hosts.

SECT. 117.

INDICATION OF THE OTHER CASES.

* The constr. state appears also before לָגוֹי, the sign of the accusative, in Jer. xxxiii. 22, כָּלָב יֵתִּב.

† So in English, York-street, Covent-garden, for near Covent-garden. But in Latin the genitive is used in such cases, as Augusta Vindelicorum.
On the modes of expressing the genitive, see §§ 114–116. Other cases are periphrastically expressed by means of prepositions, the dative by ן (from, out of), and the locative and instrumental by א (in, at); but the Semite regards the nouns dependent on these prepositions as genitives, because these particles were themselves originally nouns. In Arabic they have also the genitive termination. Comp. § 101, 1.

On the use of the dative particle א, in so far as it serves to express also our genitive, see § 115, 1, 2.

2. The accusative, when expressing direction or motion to a place, has still frequently its ending א (§ 90, 2). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the preceding את or ת (before suffixes also ואת), which, however, is not used before a noun except when that noun is made definite by the article, the construct state, a suffix, or otherwise (Gen. vii. 2; 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is the usage in prose, but not so much in poetry; e.g. Gen. i. 1, יִצְכְּרֵל רַמְעֵה יִשְׂרָאֵל (on the contrary, יֶנֶעְלִיָּה יָנָא Gen. ii. 4, vi. 10, Ex. i. 11).*

The cases are rare in which את stands before an indefinite noun, but somewhat oftener in the looser style, where the article also may be omitted before a noun that is definite according to the sense (§ 109), as Prov. xxxii. 21, דֶּשֶׁר עַט, Is. i. 4, Job xiii. 25, Ex. xliii. 10. Very seldom in prose, like 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is made definite by the context). (See also Ex. xxi. 28, Num. xxi. 9).

Sect. 118.

Use of the Accusative.

The accusative is employed, 1) to express the object of the transitive verbs (§ 138); but also, 2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

* את, which, in close connexion with a following word and without the tone, becomes את and then again with the tone ואת, is properly a substantive derived from a pronominal stem. It signifies essence, substance (comp. את a sign), but in construction with a following noun or suffix it stands for the pronoun ipsa, abrosh (comp. a similar usage in § 124, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases etwa, adē, abrosh; ipse, ipsum; Germ. desselben, demselben, denselben; and the Hebrew לָהֶם prop. adiōn τῶν εἰσαρχέν (comp. adiōn ἑξωρίζεται ii. i. 144) it, the heaven, is not stronger than τῶν εἰσαρχέν. That את may denote also the nominative, is not of itself inconceivable, and appears to be actually the case in some instances, like Hag. ii. 17, 2 Kings xviii. 30 (yet it is wanting in the parallel passage Is. xxxvi. 13), perhaps also Jos. xxii. 17, Dan. ix. 13. Yet in other places, which some rather reckon with the foregoing (e.g. 2 Sam. xi. 26, Neh. ix. 32, and even 1 Sam. xvii. 34), it may be considered as a loosely-governed accusative, which it certainly designates when connected with the passive (see § 143, 1, a). In Esa. xvii. 17, 18, 10, את stands for את, and perhaps ought to be so emended in the text; comp. verse 20.
§ 118. USE OF THE ACCUSATIVE.

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. 8). But we are not therefore authorised 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 נַעַר let us go out into the field 1 Sam. xx. 11, הָשַׁבְּלַתָּהְמֶש to go to Tarshish 2 Chron. xx. 36, Ps. cxxxiv. 2; b) in answer to the question where? after verbs of rest, as מַצָּרְבֶּהָּ לָמַי in the house of thy father Gen. xxxviii. 11, מִלְּתֵּקָּה לָמְחַ in the door of the tent xviii. 1. It is then employed also with reference to space and measure, in answer to the question how far? Gen. vii. 20, the water rose fifteen cubits.

In both cases, of a and b, especially the first, the accusative-ending נ is often appended, on which see § 90, 2. The first relation may also be expressed by וְנַשְׂכָּנָה (as it commonly is with reference to persons), and the second by נַחֲרֵנֹה; 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 מֵיְהַ the day, i.e. on the day, then, or on this day, to-day; יָרָבָב at evening, יָרָבָב by night; יָרָבְנָה at noon Ps. xci. 6; יָרָבָבָה אָעָרְבֶּה בַּרְבָּדָה the thirteenth year (in the 13th year) they revolted Gen. xiv. 4; יָרָבְנָה קִירְבֶּה אַרְבָּדָה at the beginning of barley harvest 2 Sam. xxi. 9 (K'thîb); b) in answer to the question how long? יָרָבְנָה six days (long) Ex. xx. 9. [With מ in Ex. xiii. 7; Deut. ix. 25.]

3. In other adverbial designations: Gen. xli. 40, יִרְכָּ לָכְדַּ only in respect to the throne will I be greater; 2 Sam. xxi. 20, four and twenty יִרְכָּ in number (comp. πετρὶς ἀπὶ ἀπετέρ three in number); 1 Kings xxii. 13, יִרְכָּ with one mouth i.e. with one voice; Zeph. iii. 9, they served God יִרְכָּ with one shoulder i.e. with one mind. With a following genitive, יִרְכָּ לָכְדַּ for fear of thorns, Is. vii. 25; Job i. 5, he brought burnt-offerings יִרְכָּ לָכְדַּ according to the number of them all. Here belong also cases like יִרְכָּ לָכְדַּ the double in money Gen. xliii. 15, יִרְכָּ לָכְדַּ an ephah of barley Ruth ii. 17, יִרְכָּ לָכְדַּ two years' time Gen. xli. 1. Comp. also § 116, Rem. b.

Similar cases in connexion with verbs are explained, § 138 and § 139. By the same process, carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 100, 2, b).

Rem. Similar reference to place, time, etc., may be denoted by a noun when it is connected with נ (as, according to, after the manner of), but in that case the prefix נ alone is in the accusative

* So in the Greek, but only poetically, II. i. 317, χρῆσαν δύναμαν λεκ.
relation, while the noun is to be considered in the genitive. Thus, a) of place; מַקְרָן as in their pasture, Is. v. 17, comp. xxviii. 21; וַיַּקְרָן after the manner of the stone i.e. as in stone (the water is collected when frozen) Job xxxviii. 30, xxx. 14; יַעַבְרָן as in gorgeous apparel, Job xxxviii. 14; בְּנַחַל as in a dream, Is. xix. 7, comp. xxiii. 15; b) of time, especially in the forms בָּאֵשׁ as the day = as in the day, Is. ix. 3; Hos. ii. 5; יַעַבְרָן as in the days of —, Hos. ii. 17; ix. 9; xii. 10; Amos ix. 11; Is. li. 9; c) with another reference, as in Is. i. 25, I will purge away thy dress בָּאֵשׁ as with fire; Job xxviii. 5, בְּנַחַל after the manner of fire = as by fire.

Rarely another preposition is used after such a בָּאֵשׁ, e.g. בָּאֵשׁ Is. i. 26, 1 Sam. xiv. 14.

It is, moreover, obvious that a substantive with מַקְרָן may stand either for the accusative of the object or for the nominative relation.

Sect. 119.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.*

1. When the comparative is to be expressed, the particle מַקְרָן (בָּאֵשׁ) is prefixed to the word with which comparison is made, e.g. 1 Sam. ix. 2, מַקְרָן is taller than any of the people; Judges xiv. 18, יַעַבְרָן is sweeter than honey; so also after verbs, especially those denoting an attribute, as יַעַבְרָן and he was taller than any of the people, 1 Sam. x. 23; מַקְרָן he loved Joseph more than all his (other) sons, Gen. xxxvii. 3.

In other cases also the particle מַקְרָן is employed in expressing pre-eminence (e.g. מַקְרָן pre-eminence over, Eccles. ii. 13; comp. Deut. xiv. 2), which the Hebrew conceives as a taking from, marking out. Compare the Latin ablative with the comparative, also the etymology of the Latin words eximus, egregius, and in Homer ἐκ τῶν μείζων, II. iv. 96, and merely ἐκ τῶν, xviii. 431). Hence the signification more than connects itself with the fundamental signification out from. (Compare the use of מַקְרָן in comparisons, Job xxiii. 2; Ps. xxxvii. 6.)

The predicate is sometimes wholly omitted, and must be supplied from the connection, e.g. Is. x. 10, מַקְרָן their idols are more numerous (mightier) than those in Jerusalem; Job xi. 17, מַקְרָן clearer than noon.

The correlative comparatives, such as greater, less, are expressed only 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 pos-

* There exists in Arabic a strengthened form for the superlative and comparative, which would be like מַקְרָן. Perhaps of this origin are מַקְרָן cruel, מַקְרָן deceptive (of a drying brook), and its opposite מַקְרָן (contr. from מַקְרָן) constant, perennial, although these forms have lost their force and remain as solitary traces, in the same way as the Lat. comparative diappears in the Italian, and still more in French, and its place supplied by circumlocution (with מַקְרָן, plus)
sessor of the quality expressed (comp. le plus grand); e.g. 1 Sam. xvii. 14, and David was בְּּותַּל the small (one), i.e. the smallest, and the three great (ones), i.e. greater, etc., Gen. xlii. 13; Jon. iii. 5, מַפּוּלֶּלִים וּפָּרָשִׁים from the greatest among them (lit. their great one), even unto the least among them (lit. their little one); 2 Chron. xxii. 17, בְּּוּתַּל the youngest of his sons.

A kind of superlative in substantives of quality is made by the construction בְּּותַּל the holiest of all, prop. the holy (holiest) of holy things; בְּּוּתַּל the choicest song, Canticles.

Sect. 120.

Syntax of the Numerals.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either, a) in the constr. st. before the substantive (the object numbered being accordingly in the genitive), בְּּוּתַּל three days, prop. triad of days; or, b) in the absol. st. before it (the thing numbered being then considered as in the accusative or in apposition), בְּּוּתַּל three sons; or, c) in the absol. st. after it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), בְּּוּתַּל three daughters, 1 Chron. xxv. 5.

In like manner, the constructions בְּּוּתַּל Gen. xvii. 17, and בְּּוּתַּל 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. But 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, they take the plural. The first is the more frequent construction; e.g. Judges xi. 33, בְּּוּתַּל twenty cities; on the contrary, בְּּוּתַּל 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 בְּּוּתַּל day, בְּּוּתַּל year, בְּּוּתַּל man, etc. (comp. our four year old, a thousand man strong); e.g. בְּּוּתַּל prop. fourteen day, Ex. xii. 6. With this exception, they are joined to the plural; and in the later books they then stand after the substantive (1 Chron. iv. 27; xxv. 5).

3. Numerals compounded of tens and units (like 21, 62) take the object numbered either after them in the singular (in the accusative), as בְּּוּתַּל 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, seventy-five years; Gen. xxiii. 1, one hundred and twenty-seven years.

4. Beyond 10, the ordinals have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it, as בֵּיתוֹ on the seventeenth day Gen. vii. 11, בֵּיתוֹ in the year twenty-seven 1 Kings xvi. 10. In the latter case, the word יָמָה 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. בֵּיתוֹ in the second year, בֵּיתוֹ in the third year, 1 Kings xv. 25; 2 Kings xviii. 1, בֵּיתוֹ on the ninth of the month, בֵּיתוֹ on the first of the month, Gen. viii. 13; Lev. xxiii. 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as יָמָה the two, Eccles. iv. 9, 12. The case like יָמָה the seven days, Judges xiv. 17, is to be explained on the principle stated, § 111, 1.

2. Certain substantives employed in designations of weight, measure, or of time, are commonly omitted after numerals; e.g. Gen. xx. 16, כֹּל a thousand (shakels) of silver; so also before gold, 1 Kings x. 16; Ruth iii. 15, כְּלָיו six (ephahs) of barley; 1 Sam. xvii. 17, כְּלָיו ten (loaves) of bread. Thus כָּל is omitted Gen. viii. 5, and כָּל viii. 13. The number of cubits is often stated thus, יָמָה כָּל a hundred cubits, prop. a hundred by the cubit, Ex. xxvii. 18.

5. Numbers are expressed distributively by repetition of the cardinals, as כָּל כָּל two by two, Gen. vii. 9, 15. One time, once, is expressed by כָּל (prop. a tread), כָּל כָּל two times, twice, כָּל כָּל thrice. The same may be denoted also by the fem. forms of the cardinals, as כָּל once, כָּל כָּל twice, כָּל כָּל thrice; also כָּל once, Num. x. 4. The ordinals are employed in the same way, as כָּל a second time, Gen. xxii. 15; Jer. xiii. 3; Eze. xxi. 19.
CHAPTER II.
SYNTAX OF THE PRONOUN.

SECT. 121.
USE OF THE PERSONAL PRONOUN.

1. When a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb to be (§ 144), e.g. יָדַעַתָּהָ יִשָּׂרָאֵל I (am) the seer 1 Sam. ix. 19, כָּלִי אֲבוֹתָּהּ honest (are) we Gen. xlii. 11, honest (are) we Gen. xlii. 11, upright (wast) thou Eze. xxviii. 15, כָּלִי אֲבוֹתָּהּ honest (are) we Gen. xlii. 11, honest (are) we Gen. xlii. 11, naked they (were) Gen. iii. 7, כָּלִי אֲבוֹתָּהּ honest (are) we Gen. xlii. 11, naked they (were) Gen. iii. 7, כָּלִי אֲבוֹתָּהּ honest (are) we Gen. xlii. 11, that one dream it (is) Gen. xli. 25.

2. The pronoun of the third person frequently serves to connect the subject and predicate, and is then a sort of substitute for the copula or the verb to be; e.g. Gen. xli. 26, the seven good cows שַׁנְתֵּים לְבֵית seven years (are) they, Eccles. v. 18, מָתָּהּ this is God's gift. Sometimes such a pronoun in the third person refers to a subject that is of the first or second person, e.g. מָתָּהּ thou art my king Ps. xlv. 5, where מָתָּהּ at the same time points to the predicate and makes it prominent (prop. thou art he, my king); Is. xxxvii. 16; Neh. ix. 6, 7; Deut. xxxii. 39. (Comp. in Chaldee Ezra v. 11.)

3. To the general rule (§ 33, 1), that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz., when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (me, me; thy, thy), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, to which it stands in apposition; e.g. in the accusative, Gen. xxvii. 34, בּּרֶכֶךְ בּּרֶכֶךְ bless me, me also, comp. Prov. xxii. 19; oftener in the genitive, with a nominal suffix לְךֶּנֶּנֶּני 1 Kings xxi. 19, thy blood, yea thine (prop. sanguis tui, utique tui), Prov. xxiii. 15; Ps. ix. 7. So also in apposition under the influence of a preposition (i.e. in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. i. 4, לְךֶּנֶּנֶּני for you, you; 1 Sam. xxv. 24, לְךֶּנֶּנֶּני in me, me; 1 Sam. xix. 23, לְךֶּנֶּנֶּני also on him; 2 Chron. xxxv. 21, לְךֶּנֶּנֶּני not against thee. On the same principle is to be explained Gen. iv. 26, לְךֶּנֶּנֶּני to Seth, even to him; x. 21.
4. The suffix to the verb is properly always in the accusative (§ 33, 2, a, § 58), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. vii. 5, did ye fast for me? i.e. to my advantage, for יְלַלֵּלֵלֶם יְלַלֵּלֵלֶם; Job xxxi. 18, יְלַלֵּלֵלֶם יְלַלֵּלֶם he (the fatherless) grew up to me as to a father, Eze. xxix. 3 comp. verse 9.

Rem. The accusative of the pronoun must be expressed by רָפַס (§ 117), the sign of the accusative, a) when the pronoun, for the sake of emphasis, precedes the verb, as יְלַלֵּלֵלֶם רָפַס; Num. xxii. 33; b) when the verb has two pronouns in the accusative, only one of which can be a suffix, as יְלַלֵּלֵלֶם רָפַס 2 Sam. xv. 25. The use of this sign with the pronoun is found, however, in other 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 nouns in the genitive (§ 114, 2), not only the subject but also the object; e.g. יְלַלֵּלֵלֶם the wrong done to me, Jer. ii. 35; יְלַלֵּלֵלֶם 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, and serves for an adjective to it; e.g. Ps. ii. 6, יְלַלֵּלֵלֶם קַנְדָּלָי my holy mount; יְלַלֵּלֵלֶם קַנְדָּלָי his silver idols, Is. ii. 20, xxxi. 7; יְלַלֵּלֵלֶם is his strong steps, Job xviii. 7.

We seldom have constructions like יְלַלֵּלֵלֶם thy word, Eze. xvi. 27; comp. xviii. 7. So also Lev. vi. 3; Ps. xxx. 8.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, masculine pronouns are sometimes used in reference to feminine substantives (Gen. xli. 23; Ex. i. 21). The reverse also occurs, but more rarely, Deut. v. 24; 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted, where it can be easily supplied from what has preceded, e.g. the accusative it, after verbs of saying, as יְלַלֵּלֵלֶם, he said it, Ex. xix. 25; יְלַלֵּלֶם and he told it, Gen. ix. 22; but also after other verbs, e.g. Gen. xxxviii. 17, till thou send (it); xxiv. 12, let (it) meet me.

3. There is, on the contrary, a redundancy of expression, when the noun, for which the pronoun stands, itself employed in apposition after it, e.g. Ex. ii. 6, she saw him, the child; Prov. v. 22, Eze. x. 3, יְלַלֵּלֵלֶם when he went in, the man; 1 Sam. xxi. 14. So also Gen. ii. 19, יְלַלֵּלֵלֶם to it, the living creature; and with repetition of the preposition Josh. i. 2.

* The possessive pronoun may be expressed by circumlocution, after the manner of the Aramaean; Ruth ii. 21, יְלַלֵּלֵלֶם the servants which (are) to me, for my servants; especially after a substantive, which is followed by another in the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous circumlocution for the genitive, § 115.) In this case there is sometimes a pleonastic use of the suffix, as יְלַלֵּלֵלֶם יְלַלֵּלֶם prop. his litter of Solomon, Cant. iii. 7; comp. i. 6.
§ 122. THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to exist; e.g. יָהָ לֹא my Lord (prop. my lords, see § 108, 2, b), viz., in addressing God (Gen. xv. 2, xviii. 3; Ps. xxxv. 23), but then without regard to the pronominal suffix, the Lord, meaning God; הָ הָ (prop. in his or its connexion = he, it together), e.g. רֹ שָ יָהָ Ex. xix. 8, then even after the first person, without regard to the suffix, as נֹ הָ קָ 1 Kings iii. 18; comp. Is. xii. 1, after the second person in Is. xlv. 20. Similar is—hear, generations חָ Micah i. 2.

SECT. 122.

THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The pronoun of the third person נֹ, fem. נֹ, plur. נֹ, נֹ, נֹ (is, ea, id; ii, ew, ea) is also used as a demonstrative pronoun, and then it takes regularly (see exceptions in § 111, 2, b) the article, but almost everywhere in connection with a substantive equally definite; e.g. נֹ נֹ is vir, נֹ נֹ eo die [comp. in vulgar English, in them days for in those days].

When employed in this way, נֹ is to be distinguished from the demonstrative נ; for נ = oivos, his, always points to an object present or near, but נ = oivos, is, indicates (like the article, § 109) an object already mentioned or known [the former answering to this, and the latter nearly to that]. The distinction is clearly seen in Judges vii. 4, of whom I say to thee, “this (נ) shall go with thee,” that one (נ) shall go with thee; and of whomsoever I say to thee, “this (נ) shall not go with thee,” that one (נ) shall not go. So also in Ps. xx. 8, נֹ אוֹרָא, and נֹ אוֹרָא in verse 9. Hence נֹ נֹ this day, means the day in which any one speaks or writes (Gen. xxxvi. 33), but נֹ נֹ (that day) means the day or time, of which the historian has just made mention (Gen. xv. 18; xxxvi. 32), or the prophet just predicted (Is. v. 30; vii. 18, 20), and goes on to relate or to predict.

2. The demonstrative נ (also נ, נ) has also, especially in poetry, the force of the relative נֹ, comp. in English that for which; e.g. Ps. civ. 8, to the place נֹ נֹ which thou hast destined for them. It is even employed (like נֹ, § 123, 1) to give a relative sense to another word; e.g. Ps. lxiv. 2, Mount Zion נֹ נֹ on which thou dwellest.

נ is used adverbially, a) for there, נֹ נֹ see there! and then merely as an intensive particle, especially in questions, as נֹ נֹ wherefore then? (prop. wherefore there?); b) in reference to time, for now, as נֹ נֹ now (already) twice, Gen. xxvii. 36.

3. The interrogative נ can be used in reference to a plural, as נֹ  יִנְנֵמ Gen. xxxiii. 5 (for which, however, נֹ יִנְנֵמ is more accurately used, Ex. x. 8), also in reference to things, yet only when the idea of persons is implied, e.g. נֹ יִנְנֵמ who are the Shechemites? Judges ix. 28; comp. Gen. xxxiii. 8. יִנְנֵמ may also stand in

* See Gesenii Thesaurus Linguae Hebrae, p. 329. Comp. the Phoenician names of idols, Adonis (ייוֹ) and Baaltis (יִ), also the French Notre Dame.
PART III. SYNTAX.—CHAP. II. SYNTAX OF THE PRONOUN.

the genitive, as נָאִית whose daughter? Gen. xxiv. 23. It is also used indefinitely for any one whoever, and נָאִית for any thing whatever (Job xiii. 13). For נָאִית in this sense, we have also the specific term נָאִית (from נָאִית (quidquid).

On the use of נָאִית in the sense of negation, see § 153, 2, p. 239. Note.*

SECT. 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun נָאִית often serves merely as a sign of relation, i.e. to give a relative signification to adverbs or pronouns; e.g. נָאִית there, נָאִית — where; נָאִית thither, נָאִית — whither; נָאִית thence, נָאִית — whence. In the same manner, the Hebrew forms the oblique cases of the relative pronoun, who, which, viz.—

Dative, נָאִית to him, נָאִית to whom; נָאִית to them, נָאִית to whom.

Accusative, נָאִית him, her; נָאִית whom (quem, quam).

With prepositions, נָאִית therein, נָאִית wherein, נָאִית therefrom, נָאִית wherefrom.

Genitive, נָאִית whose language, Deut. xxviii. 49.

The accusative whom may, however, be expressed by נָאִית 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 German (and English) the third must be used; e.g. Gen. xlv. 4, נָאִית Num. xxi. 30, נָאִית; Is. xli. 8, Jacob נָאִית whom I have chosen; Hos. xiv. 4. But in the nom. of the 1st and 2nd persons, this is admissible also in German, e.g. der ich, der du, die wir, where der stands for welcher, and serves (like the Heb. נָאִית) merely as a sign of relation.

2. The word נָאִית is commonly separated from the one which it thus affects by one or more words, as נָאִית where was, Gen. xiii. 3. Only seldom are they written together, as in 2 Chron. vii. 11.

2. The relative pronoun נָאִית frequently includes the personal or demonstrative pronoun he, she, that, for which the Heb. has no appropriate word (see § 124, 2), as in Latin, qui is stands for qui; e.g. Num. xxi. 6, נָאִית and (he) whom thou curseth; Is. lii. 15, נָאִית נָאִית (that) which they have not heard. The pronoun is almost always to be supplied where a preposition stands before נָאִית: the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence: e.g. נָאִית to him who, and to them who; נָאִית from him who, from
§ 123. RELATIVE PRONOUN AND RELATIVE CLAUSES.

those who or which; יָהֹנֵן prop. according to that which, hence, as; יָהֹנֵן him who, that which, or those who.*

Sometimes the idea of place or time is also to be supplied; as יָהֹנֵן in (that place) where; יָהֹנֵן from (that time) when.

3. The pronoun יָהֹנֵן 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 only indication of relation is, that the relative clause is added to a preceding word, in the way of apposition. This omission of יָהֹנֵן (most frequent in poetry) takes place—

a) Where it would stand as a pronoun in the nominative or accusative; e.g. Gen. xv. 13, יָהֹנֵן in a land (which belongs) not to them; Ps. vii. 16, יָהֹנֵן and he falls into the pit (which) he made; Gen. xxxix. 4, יָהֹנֵן all (which) was, i.e. belonged, to him, comp. vs. 5, where יָהֹנֵן is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words יָהֹנֵן is employed).†

b) When it would be merely a sign of relation, e.g. Ps. xxxii. 2, happy the man, יָהֹנֵן to whom Jehovah imputeth not sin; Job iii. 3; Ex. xviii. 20. Frequently in specifications of time, when it would have the significance when; Ps. iv. 8, יָהֹנֵן in the time (when) their corn and new wine 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 יָהֹנֵן an abomination he who chooses you; Job xxiv. 19, Sheol [carries away] יָהֹנֵן (those who) sin; comp. vs. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chr. xv. 12, יָהֹנֵן 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. at.; e.g. Ex. iv. 13, יָהֹנֵן רֹאִי by the hand (of him whom) thou wilt send; Hos. i. 2, יָהֹנֵן רֹאִי the beginning (of that which) Jehovah spake; Ps. lxxvi. 6, יָהֹנֵן רֹאִי the speech (of one whom) I knew not; lv. 5; Lam. i. 14; Jer. xlviii. 36. Comp. § 116, 3.

2. Relative clauses are joined on also by means of the copula (.), e.g. Job xxix. 12, the orphan, יָהֹנֵן and that hath no helper.

* Very rare are the examples in which the preposition before יָהֹנֵן refers, as with us, to the relative itself, viz. יָהֹנֵן. By Gen. xxxi. 32, for יָהֹנֵן with whom (xiv. 9, 10); perhaps יָהֹנֵן Is. lvii. 12, for יָהֹנֵן in which. Comp. also יָהֹנֵן Zech. xii. 10, for יָהֹנֵן יָהֹנֵן.
† 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. xxiii. 39; Ex. xiv. 19); though it is sometimes omitted, Ex. xviii. 20; 2 Sam. xviii. 14; especially in poetry, Ps. xxviii. 3; xl. 13, 21; Deut. xxix. 17; Job iii. 3.
SECTION 124.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique case, *myself, thyself, himself,* is expressed, a) by the conjugations Niphal and Hithpael, see § 51, 2, § 54, 3; b) by the pronominal suffix of the 3rd pers., e. g. לְמַעַרְבָּה יִדְכַּר and Ehud made himself (sibi) a sword; Gen. xxii. 3, Abraham took two of his servants וָנָת with him, for with himself; viii. 9; 1 Sam. i. 24, she carried him up חָפַם with her, for with herself; Jer. vii. 19; Eze. xxxiv. 2, 8, 10. In like manner is the pronoun suus, sua, suum expressed by the pronominal suffix of the 3rd pers. with the noun, since יִדָּכָר signifies as much equus suus (prop. sui, genit.) as equus ejus; c) by circumlocution with substantives, especially יִדָּכָר, e. g. יִדָּכָר נֶא I know not myself; Job ix. 21; Jer. xxxvii. 9; בְּבֵיתָנֵה within herself (prop. in her inner part), Gen. xviii. 12. Comp. Rem. 3.

The Arabic, in a similar manner, expresses the idea self by soul, spirit, and so the Sanskrit (Atman); the Arabic also by eye; the Rabbinic by דֶּשֶּׁם, דֶּשֶּׁם bone, דֶּשֶּׁם body; the Amharic by שֶּׁנֶד; the Egyptian by mouth.† Comp. in middle High German mtn lip, att n lip.

2. The personal or demonstrative pronoun is generally omitted (comp. 123, 2) before יִדָּכָר in all the cases, both singular and plural: very seldom it is expressed by the interrogative pronoun, as יִדָּכָר that which, Eccles. i. 9; iii. 15.

Rem. 1. Each, every one, with reference to a person, is expressed by יִדָּכָר a man, sometimes yeph יִדָּכָר Ex. xxxvi. 4; יִדָּכָר Ps. lxxxvii. 5; with reference either to persons or things, by יִדָּכָר, commonly without the article (§ 111, 1); by repetition יִדָּכָר יִדָּכָר every morning; also by the plural יִדָּכָר יִדָּכָר every morning, Ps. lxxiii. 14.

2. Any one, some one, is expressed by יִדָּכָר Ex. xvi. 29; Cant. viii. 7; and by יִדָּכָר Lev. i. 2; anything, something (especially in connexion with a negation), by יִדָּכָר יִדָּכָר without the article. Comp. besides, § 122, 3.

3. Self is expressed, independent of No. 1, c, in reference to persons or things, by יִדָּכָר יִדָּכָר, as יִדָּכָר the Lord he, i. e. the Lord himself, Is. vii. 14; יִדָּכָר the Jews themselves, Ext. ix. 1. The same is יִדָּכָר יִדָּכָר with the article; e. g. יִדָּכָר יִדָּכָר Job i. 1, the same man, יִדָּכָר יִדָּכָר at the same time (but this signifies also that man, at that time, comp. § 122, 1). In reference to things, the noun דֶּשֶּׁם prop. bone, body (in this case fig. for essence, substance), is also employed as a periphrasis for the pronoun; e. g. יִדָּכָר דֶּשֶּׁם דֶּשֶּׁם on the self-same day, Gen. vii. 13; comp. יִדָּכָר יִדָּכָר in his very prosperity, i. e. in the midst of his prosperity, Job xxii. 23.

4. The one—the other (alter—alter) is expressed by יִדָּכָר or יִדָּכָר repeated, or by יִדָּכָר with יִדָּכָר brother or יִדָּכָר friend; and where the feminine is required, by יִדָּכָר woman, with יִדָּכָר sister or יִדָּכָר friend; both the masc. and fem. forms are used also with reference to inanimate objects of the same

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* Su also in the German of Luther's time, as er machte ihm einen Rock (where ihm stands for sich), which may be literally rendered into old-fashioned English thus, he made him (i. e. for himself) a coat.—Tn.

§ 125. USE OF THE TENSES IN GENERAL.

gender. See the Lex. under these words. The same form is used to express one another, as Gen. xiii. 11, and they separated, וְהָלַךְוּ אֶלָּא the one from the other, i.e. from one another; Ex. xxvi. 3, five curtains shall be joined נַעֲשֶׂה מִדְנֵיהֶן to one another. (But comp. Ex. xxxii. 27, for the usual sense of these words.)

5. Some is often expressed by the plural form alone, as דָּוָא some days Dan. viii. 27, דָּוָא some years Dan. xi. 6, 8; and sometimes by וָנַּעֲשֶׂה sunt qui Neh. v. 2—4.

CHAPTER III.
SYNTAX OF THE VERB.

SECT. 125.

USE OF THE TENSES IN GENERAL.

From the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40 and 48), we might naturally expect some variety in the uses of the same tense.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary, each of them has its distinct sphere, as already intimated in the first Note in § 47. The Preterite serves to express what is finished and past, whether it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. The Future [called also Imperfect and Tempus Infectum], on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and about to be. The Future is, besides, especially used in a modified form (§ 48) for expressing the relations of the Optative, the Jussive, and the Subjunctive. We must further add the peculiarity of the Hebrew diction already mentioned in § 49, viz., that of joining, by means of Vau conversive, Futures to a Preterite and Preterites to a Future. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Preterite and Future not as tenses, but as designed originally to express distinction of mood rather than relations of time.

* Much nearer the mark would be the distinction of them into Actio perfecta and Actio infecta, according to the designation introduced into Latin grammar after Varro.
As examples of the Preterite and Future used expressly to denote opposite relations of time, we refer to Is. xlii. 4, יִישָׂרֵאֱלַיִם נִשְׂרַף צָלַע I have done it, and I will (still) bear (you); and vs. 11, יִשָּׂרֵאָלּוֹ נַעֲשָׂה נַעֲשֶׂה I have spoken it, and will bring it to pass; I have purposed, and will accomplish it; Deut. xxxii. 21; Nah. i. 12; 1 Kings ii. 38.

Sect. 126.

THE USE OF THE PRETERITE.

The Preterite stands—

1. In itself and properly, for absolutely and fully past time (Präteritum perfectum), e. g. Gen. iii. 10, 11, יֵשָׂרֵאִים יִשָּׂרֵאִים who has declared to thee? vs. 13, why hast thou done this? Comp. verses 14, 17, 22. Hence it is used [for the historic tense] in the narration of past events, Gen. i. 1, in the beginning God created (Pret.) the heaven and the earth (comp. iv. 1; xxix. 17). Job i. 1, there was (Pret.) a man in the land of Uz; ii. 10.

For this latter purpose, the Future with Vav converter is commonly used in continued narrative (see § 129, 1).

2. For the Pluperfect. Gen. ii. 2, יֵשָׂרֵאִים יֵשָׂרֵאִים יֵשָׂרֵאִים his work which he had done; vs. 5, Jehovah had not yet caused it to rain; vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20; Jonah i. 5.

3. For our Present, where this denotes, a) a condition or attribute already long continued and still existing, as יָדַע. [comp. oēs]. I know, Job ix. 2, x. 13; יֵשָׂרֵאִים יֵשָׂרֵאִים I know not, Gen. iv. 9; יֵשָׂרֵאִים I hate;* Ps. xxxii. 7; יֵשָׂרֵאִים I am righteous, Job xxxiv. 5; יֵשָׂרֵאִים thou art great, Ps. civ. 1; יֵשָׂרֵאִים I am little, Gen. xxxix. 11; or, b) a permanent or habitual action (often in statements of general experience), e. g. יָעֵשָׂה I say, I mean, Ps. xxxii. 15, Job vii. 13.—Ps. i. 1, happy the man who walks (ַלַּעַשָּׂה) not in the counsel of the ungodly, nor stands (ַלַּעַשָּׂה) in the way of sinners, nor sits (ַלַּעַשָּׂה) in the seat of scorners; x. 3, cxix. 30, 40.

Here (in the expression of our present) the Preterite and the Future are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ending, or as then first about to come to pass, in progress, or perhaps occurring at the instant (comp. § 127, 2). Accordingly, we find in nearly the same sense יִשָּׂרֵאִים Ps. xl. 13, and יִשָּׂרֵאִים יִשָּׂרֵאִים Gen. xix. 19, xxxi. 35. In such cases the two tenses are often employed interchangeably, e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

* Similar in Latin are novi, memini, odi.
§ 126. USE OF THE PRETERITE.

4. Even for the Future, in protestations and assurances, in which the mind of the speaker views the action as already accomplished, being as good as done. In German [and English] the Present is sometimes used, in this case, for the Future. So in stipulations or promises in the way of a compact, Gen. xxiii. 11, I give (נתן) to thee the field; vs. 13, I give (נתן) money for the field; particularly in promises made by God, Gen. i. 29, xv. 18, xvii. 20. Also in confident discourse, especially when God is said to be about to do something, (perhaps, with reference to the divine counsel, where it is present as an accomplished fact,) e.g. תִּרְדֶּשֶׁנָּה תָּהְוָא יְהוָה thou deliverest me, O Jehovah, Ps. xxxii. 6; hence frequently used in lively representations of the future, and in prophecies, e.g. Is. ix. 1, the people who walk in darkness see (走出来) a great light; v. 13, therefore my people goes into captivity (נָעָלָה); verses 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. (In these cases also the Preterite may be interchanged with the Future, sec. e.g., Is. v. 12; Prov. i. 22; Job iii. 17, 18.

In Arabic, the Preterite, made still stronger by the particle לֹא, is likewise employed in emphatic promises, etc. They say, I have already given it to thee, meaning, it is as good as done. A similar usage is that of the Lat. perii, Gr. δείκνυς, δείκνυσις. (II. 15, 128).

5. For those relative tenses, in which the past is the principal idea, viz., a) for the Imperfect Subjunctive (which is, however, expressed by the Fut. also, § 127, 5); e.g. Is. i. 9, בָּאָלָה הָיוּ לָעֲבָרָהְוָהּ שָאָלוּ we should have been [essemus] as Sodom, we should have resembled Gomorrah; Job iii. 13; b) for the Pluperfect Subjunctive, Is. i. 9, לְעַלּוּ הָוָהְוָהּ if he had not left; Num. xiv. 2, לָלַמְּנָה if we had but died! (with the Future would be, if we might but die! § 136, 2); Judges xiii. 23; Job x. 19, אַנְשָּׁהַ לְעַלָּהְוָהְוָהּ I should be as if I had never been; c) for the Future Perfect (futurum exactum), e.g. Is. iv. 4, בָּאָלָהָ לְעַלָּהְוָהְוָהּ when he shall have washed away, prop. he has washed away; vi. 11.—Gen. xliii. 14, בָּאָלָהָ לְעַלָּהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְوָהְוָא if I am bereaved (for, if I shall be, ubi orbus suero), then I am bereaved (the language of desponding resignation).

6. In all the foregoing cases, we have viewed the Preterite in its independent use, when not connected with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction ֻ (Vav concessive of the

* The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. xl. 14, מְתַךְּהוּ לְעַלָּהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָאְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָאְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְוָהְהֲּהֲּהֲּהֲּהֲּהֲּהֲּהֲּהֲּh and do thou a kindness I pray, to me (prop. thou surely dost kindness to me, I hope), and make mention of me to Pharaoh. The addition of מְתַךְּהוּ makes this sense of the Pret. here unquestionable. In Arabic, likewise, the Pret. is employed in wishes and obtestations. In Hebr. further, Job xxi. 16, the counsel of the wicked נַעֲרוּ יְהוָה be far from me! xxii. 18. Comp. the use of the Preterite when following the Imperative, in Noah, c.
Preterite). It then takes the tense and mood of the verb going before, and it shifts the tone forward, as explained above in § 49, 3. Hence it stands—

a) Most frequently for the Future, when that tense goes before it, e.g. Gen. xxiv. 40, Jehovah will send his angel יָדָךְ יְהוָהָ and prosper thy way (prop. and then he prospers). Judges vi. 16; 1 Sam. xvii. 32. Here the Future, in the progress of the discourse, passes over by means of the Pret. into easy description, and the sense of the Pret. follows the usage explained in No. 4 above; also—

b) For the Present Subjunctive, when the preceding Future form has this sense (according to § 127, 3); e.g. Gen. iii. 22, יָדֵל יָדְךָ וְהִשְׁכִּיתָ lest he put forth his hand and take and eat (prop. and so takes and eats); xxxii. 12; xix. 19; Num. xv. 40; Is. vi. 10.

c) For the Imperative, when a verb in that form goes before; e.g. Gen. vi. 21, יָדְךָ נַחַת נַחַת take for thyself and gather (prop. and then thou gatherest); Gen. xxvii. 43, 44; 1 Ki. ii. 36. As in the case under letter a, the command here passes over into a description of that which is to be done. At times the Pret. in this sense is put separate from the Vav, as in Ps. xxii. 22.

d) For the past or the present time, according as the preceding Pret. or Fut. may require.

Rem. 1. The Pret. with Vav conv. relates to futurity, also when it is not preceded by a Future tense, but by some other indication of futurity. Exod. xvi. 6, 7, יִתְנַחֲמֵנִי וַעֲשֵׁנֵנִי at even, then ye shall know; xvii. 4, yet a little while יִתְנַחֲמֵנִי and they will stone me; 1 Sam. xx. 18; 1 Ki. ii. 42; Eze. xxxix. 27. After a participle which relates to futurity 1 Ki. ii. 2.

The Pret. with Vav conv. may be thus employed in the sense of the Fut. (and Imp.), even when there is no indication of futurity, e.g. after antecedent clauses which imply, a) a cause, or, b) a condition. Comp. for letter a, Num. xiv. 24, because another spirit is with him יִתְנַחֲמֵנִי and (therefore) I will bring him; and without the causal particle, Gen. xx. 11, there is no fear of God in the place יִתְנַחֲמֵנִי and (therefore) they will kill me (for because there is, etc.); xlv. 12, 13; Ex. vi. 6. Comp. Ps. xxv. 11, for thy name's sake יִתְנַחֲמַנָּה so forgive (or thou wilt forgive). For letter b, Gen. xxxiii. 10, if I have found favour יִתְנַחֲמַנָּה then take; and without the conditional particle (§ 155, 4, a), Gen. xliv. 22, should he leave his father יִתְנַחֲמַנָּה then he (the father) would die; xxviii. 20; xlii. 38; Is. vi. 7, 10, this touches thy lips יִתְנַחֲמַנָּה and so is taken away thy iniquity. Also to other very various specifications of the present we find appended by means of י with the Pret. those of the future (e.g. Judges xiii. 3, thou art barren יִתְנַחֲמַנָּה but thou shalt conceive and bear; 1 Sam. ix. 8, here is the fourth part of a shekel יִתְנַחֲמַנָּה that will I give), or expressions of a wish (e.g. Ruth iii. 9, I am Ruth יִתְנַחֲמַנָּה then spread), or also of interrogation (e.g. Exod. v. 5, the people are many in the land יִתְנַחֲמַנָּה and will you let them rest? Gen. xxxix. 15; 1 Sam. xxv. 10, 11).

2. A very frequent formula in prophetic language (like יִתְנַחֲמַנָּה and it came to pass in the language of history) is יִתְנַחֲמַנָּה and it will come to pass. This is found both with a preceding Future and without it (see Rem. 1), especially when a particular time is named, as Ps. vii. 18, יִתְנַחֲמַנָּה אֲשֶׁר וַיִּנָּהָן הַּיְנוּ.
§ 127. USE OF THE FUTURE.

SECT. 127.

USE OF THE FUTURE.

The significations of the Future are perhaps still more various than those of the Preterite. But the language has here a more definite expression for certain relations of mood, inasmuch as it has (according to § 48) a shortened and a lengthened form of the Future, the former in the jussive sense and the latter in the cohortative (see § 128). The Vau conversive also has a very extensive influence on the force of this tense (§ 129). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms, and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations, for which the shortened form is especially designed.

The Hebrew Future forms, in general, the exact contrary of the Preterite, and expresses, accordingly, what is unfinished, what is coming to pass and future, but also what is continued and in progress at any point of time, even of the past (see the first Note on § 47).

Hence the Future stands—

1. For strictly future time: Gen. ix. 11, לֹא אָכַל יַעֲקֹב עֵת לְבָבוּ there shall not again be a flood; also in narrative for the future with relation to some past point of time, as 2 Kings iii. 27, the first-born who was to reign (regnaturus erat).

2. For present time; 1 Kings iii. 7, עָזַב אֶל לֹא לֹא אֶל I know not; Is. i. 13, לֹא אָכַל I cannot bear. Gen. xxxvii. 15. It is employed especially in the expression of permanent states, which exist now and always will exist, hence also in the expression of general truths (where the Prct. also is used, but less frequently, § 126, 3, a, b.), e.g. Gen. xlili. 32, the Egyptians may not eat with the Hebrews; Job iv. 17, is man more just than God? ii. 4; Prov. xv. 20, וְנָגָדַד בָּעָל עָזַב יִשְׂרָאֵל a wise son gladdens a father; and very often so in Job and Proverbs.

In the same formula is used sometimes the Preterite, and sometimes the Future, but not necessarily without difference of meaning, e.g. Job i. 7, נֹאֶפֶל הָאָדָם whence dost thou come? Gen. xvi. 8, חָוָס הָאָדָם whence didst thou come?

3. For a series of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some other condition. It stands—
a) For the Subjunctive after particles signifying that, that not (ut, ne), as

\[ \text{without } \text{that, in order that;* e.g. Gen. xi. 7, Num. xvii. 5, that ye may live; Eze. xii. 12, that he see not; and after that not, lest, e.g. Gen. iii. 22.} \]

b) For the Optative; Job iii. 3; יִנְפַל pereat dies; vs. 5, 6, 8; vi. 9. In this sense the lengthened or shortened form is properly used (§ 128, 1, 2), followed often by the particle יַע, e.g. יַע יַע, Ps. vii. 10, 0 that might cease— יַע יַע. Gen. xliv. 18, might thy servant speak, for let thy servant speak; ver. 33, יַע יַע may he now abide. Yet, at times, the full form is employed even where the shortened one clearly exists, e.g. יַע יַע appear, Gen. i. 9; comp. xlii. 34; יַע יַע Job iii. 9.

c) For the Imperative, the place of which it always supplies in negative commands (prohibitions). When it expresses prohibition, it is preceded by יַע, as יַע יַע thou shalt not steal Exod. xx. 15; when dehortatory, by יַע, as יַע יַע fear not Gen. xxvi. 3; Job iii. 4, 6, 7 (and in this connexion with יַע the jussive or shortened form is proper to be used, § 128, 2). It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice, so far as the forms of these are not in use (see § 46); e.g. יַע יַע let light be, Gen. i. 3; יַע יַע let him be put to death, Ex. xxxvi. 2, 1 Ki. ii. 24. Comp. § 128, 2.

d) For the so-called Potential, where we use may, can, might, could, ought, etc.; e.g. Gen. ii. 16, יַע יַע thou mayest eat; Prov. xx. 9, יַע יַע who can say? Gen. xliii. 7, יַע יַע could we know? Gen. xx. 9, יַע יַע (deeds) that ought not to be done.

4. Even for time past. It is thus used chiefly in these cases:

a) After the particles יַע then, יַע יַע not yet, יַע יַע (when not yet) before; e.g. Jos. x. 12, יַע יַע then spake Joshua; Gen. ii. 5, יַע יַע there was not yet; Gen. xxxvii. 18; יַע יַע before thou comest forth, (priusquam

* When these particles have a different signification, the Future is not used; e.g. יַע because, with the Pret. Judges ii. 20, יַע because, Gen. xxxvi. 27.
† The particle יַע (§ 105) gives to the verb the force of a request and of a wish. On its use with the first person, see § 128, 1.
‡ When יַע signifies then in respect to future time, this form of the verb has a future sense (Ex. xii. 49).
§ 128. Use of the Lengthened and Shortened Future.

exires), Jer. i. 5. (Compare the use of the Pret. and Fut. in the same sentence, 1 Sam. iii. 7.)

b) Often also of customary or continued action, and in extended representation, like the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something unfinished and yet to be, is properly expressed by the Future. Job i. 5, thus did (יָשָׂר) Job continually; xxii. 6, 7, 8; xxix. 12, 13; Judges xiv. 10; 1 Sam. i. 7; 1 Kings iii. 4 (a thousand burnt-offerings he offered, חַיָּלַי) Is. x. 6; Ps. xxxii. 4; xlii. 5. Yet also—

c) Of single acts that are done and past, where the Preterite might be expected. Such is the case, at least, in poetry, on the same principle as we employ the Present tense in lively representations of the past. Job iii. 3, perish the day, מִיָּמָה in which I was born; vs. 11, מִיָּמָה why did I not from the womb? iv. 12, 15, 16; x. 10, 11; very notable also is Judges ii. 2.

5. For the Imperfect Subjunctive, especially in conditional sentences (the modus conditionalis) both in the protasis and apodosis. Ps. xxxii. 4, בְּעַיִן יָרֵא . . . even if I should go . . . . I should not fear; Job v. 8, I would apply unto God (were I in thy place); ix. 21, I should not know myself (if I spoke otherwise); x. 18, I had died, and no eye had seen me; iii. 16; vi. 14. In this case also, the shortened form is properly used (§ 128, 2, c).

sect. 128.

Use of the Lengthened and Shortened Future (Cohortative and Jussive).

1. The Future as lengthened by the ending הוא (the Cohortative) is used almost exclusively in the first person; and is expressive of purpose or endeavour (see § 48, 3). Hence this form is employed, a) to express excitement of one’s self, or a determination, spoken with some degree of emphasis. Ps. xxxi. 8, הבַּעַיֵן let me be glad and rejoice! ii. 3; יָכַר, let us break asunder. Also, with less emphasis, in soliloquy; Ex. iii. 3, יָכַר אִישֶׁי I will turn aside now and see; Gen. xxxii. 21. b) To express a wish, a request (for leave to do something); Deut. ii. 27, יָכַר let me pass through; Num. xx. 17, יָכַר let us pass through, I pray thee. c) When a purpose is expressed, and the verb is commonly joined by | to a preceding Imperative; Gen. xxvii. 4, bring it hither, יָכַר and I will eat = that I may eat; xxix. 21; xlii. 34; Job x. 20. Less frequently, d) it stands in conditional sentences with if, though, expressed or implied, Job
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xvi. 6; xi. 17; Ps. cxxxix. 8. Moreover, it stands, e) frequently after Vav converse (§ 49, 2).

In Jeremiah this form is used to give force and emphasis of almost every kind; iii. 25; iv. 19, 21; vi. 10.

2. The shortened Future (the Jussive) is used principally, a) in the expression of command or wish, as בָּרֹשֶׁר proferat Gen. i. 24, בָּרֹשֶׁר proseret Is. lixi. 11, בָּרֹשֶׁר sistat Jer. xxviii. 6, מִּי לא utinam sit Gen. xxx. 34, also joined to a preceding Imper. by (comp. No. 1, c), Ex. viii. 4, intreat Jehovah יְהֹוָה and may he take away that he may take away; x. 17; Judges vi. 30; 1 Kings xxxi. 10; Esther vii. 2 (יְהֹוָה). b) In dissuasion, or negative entreaty, as יֵשׁ תָּבָא bring not again Gen. xxiv. 8; 1 Ki. ii. 6; תָּבָא destroy not Deut. ix. 26, in the tone of entreaty יִתְנֶה turn me not away, 1 Kings ii. 20, of warning יָשֶׁר ne confidat Job xv. 31, xx. 17.* c) Frequently in conditional sentences (like the Arabic usage) both in the protasis and apodosis. Thus, Ps. xlvi. 12 (יִתְנֶה); civ. 20 (יִתְנֶה and יֵשׁ תָּבָא); Hos. vi. 1 (יֵשׁ תָּבָא); Is. 1. 2 (יִתְנֶה); Gen. iv. 12 (יִתְנֶה); Lev. xv. 24 (יִתְנֶה ... עֲשֹׂא); Job x. 16, xiii. 5, xvii. 2, xxii. 28; 1 Sam. vii. 3 (יִתְנֶה). d) After Vav converse (§ 49, 2).

As the jussive form of the Future is far from being always orthographically distinguished from the usual form (§ 48, 4, and § 127, 3, b, c), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense, e. g. Ps. xxv. 9. The jussive form, in that case, expresses rather a subjective judgment, such as we indicate by it may be, it might, could, should, must be, according as the sense and context of each passage may require.

SECT. 129.

USE OF THE FUTURE WITH VAV CONVERSE.

1. The Future with Vav converse (יִתְנֶה and he killed, § 49, 2), stands only in connexion with something preceding. Most commonly a narrative begins with a Preterite, and then proceeds in the Future with Vav converse; which is the most usual way of relating past events; e. g. Gen. iv. 1, and Adam knew (יִתְנֶה) Eve his wife, and she conceived and bare (יִתְנֶה) Cain; vi. 9, 10, etc.; x. 9, 10, 15, 19; xi. 12—15, 27, 28; xiv. 5, etc.; xv. 1, 2; xvi. 1, 2; xxii. 1, etc.; xxiv. 1, 2; xxv. 19, 20, etc.; xxxvi. 2—4; xxxvii. 2.†

* On the cases under a and b, see above in § 127, 3, b and c.
† This construction may perhaps be accounted for by supposing, that what was thus put in the Future was conceived of as relatively future, i.e. as later than and subsequent to what had been expressed by the preceding Preterite. This conjecture will obviously hold good in the first example given above. Compare Rödiger's own view of the Preterite in § 125.—Tu.
‡ The preceding Pret. is, at times, only implied in the sense, e. g. Gen. xi. 10, Shem (was) 100 years old.
2. If there be, however, any connexion with an earlier event, the Fut. with Vau conv. may even begin a narrative or a section of one. In this case we find a very frequent use of "נָתַתָה (kal ἐγένετο) and it happened Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1; נָתַתָה and Jehovah said xii. 1.

This use of the Future is found also, especially, a) after an antecedent clause, e.g. after because, as in 1 Sam. xv. 23, because thou hast rejected Jehovah’s word "נָתַתָה therefore he rejects thee, Gen. xxxiii. 10; after since (ם) Job iv. 5; b) after an absolute noun, e.g. 1 Kings xii. 17, as to the children of Israel, נָתַתָה, so Rehoboam reigned over them; ix. 21; Dan. viii. 22.†

The Vau conv. (ם) may be rendered that in sentences like the following: Ps. cxxiv. 3, what is man נָתַתָה that thou takest knowledge of him! (comp. Ps. viii. 5, where פ is used); Is. li. 12, who art thou נָתַתָה that thou shouldst be afraid? But the idea in the former passage (Ps. cxxiv. 3) is this, how insignificant is man! and yet thou dost notice him.

3. As to the relations of time indicated by this Future of consecution (see Note *, p. 83), we may remark that, in accordance always with the preceding tense, it may refer—

a) To the present time, viz., in continued descriptions of it, when preceded by a Preterite (in the sense of a Present), Gen. xxxii. 6; Is. ii. 7, 8; Job vii. 9; xiv. 2; or a Future (as a Present), Job xiv. 10; 1 Sam. ii. 29; or a Participle, Nah. i. 4; 2 Sam. xix. 2; Amos ix. 6.

b) Less frequently to futurity, when preceded by a Preterite (as a Future), Is. v. 15, 16, xxii. 7, 8; Joel ii. 23; Micah ii. 13; Ps. cxx. 1; or by a Jussive, Joel ii. 18, 19; or by an Imperative, Ps. 1. 6 (also when joined to a clause without a verb, e.g. Gen. xlix. 15, or to an absolute noun, e.g. Is. ix. 11, or when it turns to the future, e.g. Is. ii. 9, ix. 13).

The form נָתַתָה stands for then had been in dependent clauses after נָתַתָה, e.g. Is. xlviii. 18, 19; and נָתַתָה in a conditional clause, e.g. Ps. cxxxix. 11 and (if) I should say (comp. the common Future, §. 127, 5).

SECT. 130.

THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 23, sometimes with נָתַתָה, verse 22; and he began, x. 1). So also in this sentence, on the third day נָתַתָה נָתַתָה and he lifted up his eyes; in full it would be, it happened on the third day that—, Gen. xxii. 4; Is. xxxvii. 19; vi. 1.

* This connexion is customary when a specification of time is to be made, e.g. Gen. xxi. 1, וַיְבִיא עָלָיו, and it happened after these things, that God tried; xxvi. 8, וַיְבִיא עָלָיו, a month and six weeks: xxxix. 13, 15, 18, 19; Judges xvi. 16, 25. See the numerous passages in Gesenius’s Thes. Ling. Hebr. p. 372.

† In a similar way, we found נָתַתָה used of the Future in § 126, Rem. 2.

† On the sentences which begin with the Infinitive or Participle, and then proceed with this Future of consecution, see § 132, Rem. 2, and § 134, Rem. ‡.
PART III. SYNTAX.—CHAP. III. SYNTAX OF THE VERB.

Is. v. 3), wish (Ps. viii. 2, and with נל, 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 prophetic 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 (ראה) the prosperity of Jerusalem; Is. xxxvii. 30; lxv. 18; Ps. xxii. 24; Gen. xx. 7; or, b) threatenings* Is. xxxiii. 1, howl, ye ships of Tarshish, for ye shall (will) howl; vs. 2, 4, x. 30, xiii. 6. In all these cases the use of the Imp. approximates much to that of the Fut., which may therefore precede (Gen. xx. 7; xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

In nearly all its significations, the Imperative is enlivened or strengthened by the addition of the particle נָּלִי; e.g. Gen. xxiv. 2, and the sterner or menacing, e.g. Num. xvi. 26; xx. 10; and in the sense of entreaty, e.g. נָּלִי Gen. xii. 13. In the sense of ironical permission we have נָּלִי only persist in Is. xlvii. 12.

2. We may, from the above, explain the peculiar use of two Imperatives joined 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 implied in the first (like divide et impera), e.g. Gen. xliii. 18, רָפָאֲלָתָה you shall 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. vs. 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 Imp. tauntingly permits an act, while the second denounces the consequences; Is. viii. 9, רָפָאֲלָתָה rage on, ye people, and ye shall surely be dismayed; Is. xxix. 9. Instead of the second Imp. the Fut. also may be used; Is. vi. 9; viii. 10; 1 Sam. xvii. 44.

Rem. 1. How far the Pret. and Fut. may be employed to express command has been shown in § 126, 6, c, § 127, 3, c, and § 128, 2.

2. It is incorrect to suppose that the form of the Imp. is used, as some grammarians maintain, for the third person (let him kill). Among the examples adduced of this usage is Gen. xvii. 10, רָפָאֲלָתָה every male among you shall be circumcised. (In verse 12, רָפָאֲלָתָה is used. But רָפָאֲלָתָה is the Infinitive which gives the same sense, § 131, 4, b.) Equally mistaken are the other examples, viz., Ps. xxii. 9 (לְּיִנְּחָה; Gen. xxxi. 50; Judges ix. 28; Is. xlv. 21 (in the last three passages we have actual Imperatives of the 2nd person).

* Analogous is the form of menace in the comic writers, vlpul, Terent. Phorm. V. 6, 10, vulpulare le jubea Plaut. Curculo, IV. 8, 12.
Sect. 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 action of the verb by itself, neither connected with something following nor dependent on a preceding noun or particle. The most important cases of its use are—

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, לֹא וַיְהִי יָדַעְתָּ כָּלָה בַּשָּׂרָה אֲשֶׁר לֹא יָבֹאָם בֵּרֵעוֹ הַבַּשָּׂר until he learn to refuse the evil, and choose the good; Jer. ix. 4. Here, however, the Inf. constr. is oftenest used, with or without a preposition, always according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, behold! joy and gladness, the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine (where the infinitives are mere accusatives governed by behold!) Is. v. 5, I will tell you what I will do to my vineyard; I will take away 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† (in Latin as gerund in do); e. g. bene faciendo for bene, לֹא נְפָעָלָמָה mutum faciendo for mutum. Hence—

3. When it is used for emphasis in connexion with a finite verb:

a) It then stands most commonly before the finite verb, to which it gives, in general, strength or intensity. 1 Sam. xx. 6, לֹא נַפְעֶלְתָּלָנָה לֹא נַפְעֶלְתָּלָנָה נַפְעֶלְתָּלָנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָה פָּנֶלְתָּנָa he urgently besought of me; Gen. xliii. 3, he strictly charged us (לֹא נַפְעֶלְתָּn). A very clear example is in Amos ix. 8, I will destroy it from the face of the earth, except that I will not utterly destroy (לֹא נַפְעֶלְתָּn) the house of Jacob. Judges i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the tone of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), and contrasts; Gen. xliii. 7, could we (then) know? xxxvii. 8, לֹא נַפְעֶלְתָּn will thou (indeed)

* Here 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 supplied by the mind, stands in the absolute form, as לֹא נַפְעֶלְתָּn to eat and (to) drink, Ex. xxxii. 6; comp. 1 Sam. xxii. 13; xxv. 26; Jer. vii. 18; xliv. 17. This case is analogous with that explained in § 121, 3. Comp. also No. 4, a, of this section.

† On the accusative as a causa adverbialis, see § 118. In Arabic it takes, in this case, the sign of the accusative.

In general, the Inf. absol. answers in most cases (see Nos. 1, 2, 3, of this section) to the accusative of the Infinitive, to which No. 4 also is to be referred.
PART III. SYNTAX.—CHAP. III. SYNTAX OF THE VERB.

rule over us? xxxi. 30, hadst thou even gone* (ךִּנַּחַל נַחֲלָתָּה), since thou didst so earnestly long (ֶלַעְנַחֲלָתָּה); Judges xv. 13, we will bind thee, but we will not kill thee; 1 Sam. ix. 6; 2 Sam. xxiv. 24; Hab. ii. 3.

b) When the Inf. stands after the finite verb, this connexion generally indicates continued or lasting action. Is. vi. 9, יִשְׁמַרְתָּו הָאָרָץ hear on continually; Jer. xxiii. 17; Gen. xix. 9, יִשְׁמַרְתָּו הָאָרָץ יִשְׁמַרְתָּו הָאָרָץ and he will always be playing the judge! Two Infinitives absolute may be thus used; 1 Sam. vi. 12, יִשְׁמַרְתָּו הָאָרָץ יִשְׁמַרְתָּו הָאָרָץ they went going on and lowing, for they steadily went on lowing; 1 Kings xx. 37. Instead of the second Inf., a finite verb is sometimes used (Josh. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the common one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of repetition or continuance is excluded by the connexion. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; xlvi. 4; Dan. x. 11, 13. In Syriac, the Inf. when it expresses intensity stands always before, and in Arab. always after, the finite verb. When a negative is used it is commonly placed 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 Inf. absol. of the same conjugation (Gen. xvii. 13; xl. 15), but also that of Kal (e.g. לֵבִי לְבִי 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 יִשְׁמַרְתָּו is frequently employed, with the signification to go on, to continue on, and thus denotes also constant increase; e.g. Gen. xxvi. 13, יִשְׁמַרְתָּו יִשְׁמַרְתָּו יִשְׁמַרְתָּו he became continually greater and greater. 2 Sam. v. 10; Gen. viii. 3, מִשְׁמַרְתָּו מִשְׁמַרְתָּו . . . יִשְׁמַרְתָּו יִשְׁמַרְתָּו and the waters flowed off continually. (The participial construction is also frequent here; e.g. 1 Sam. ii. 26, יִשְׁמַרְתָּו הָאָרָץ יִשְׁמַרְתָּו הָאָרָץ יִשְׁמַרְתָּו the child Samuel went on increasing in stature and 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 must here distinguish 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 simply put in the Infinitive with the same tense and person implied. (Comp. § 121, 3.) So with the Pret. Dan. ix. 5, נְעָרִים נְעָרִים we have rebelled and (we have) turned away; Gen. xli. 43, he caused him to ride in, the second chariot, נְעָרִים נְעָרִים and placed him; 1 Sam. ii. 28; Jer. xiv. 5. With the Fut., Jer. xxxix. 44, they will buy fields for money (Fut.), and write and seal bills of sale, and take witnesses (three Infinitives), Num. xv. 35.

* As much as to say, I understand well wherefore thou art gone, viz., from earnest longing. The Vulgate renders it, esto, ad teus ire cupiebas.
§ 132. INFINITIVE CONSTRUCT.

b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (being the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person, which the connexion requires; e.g. it stands a) for the Pret. in lively narration and description, like the Latin Infinitivus historicus. Is. xxii. 5, הָעַרְכָּה הָעַדְלָה לְעַזָּה לְעַזָּה לְעַזָּה לְעַזָּה to prepare the table, to set the watch, to eat, to drink (sc. this they do), for they prepare, etc.; lix. 4; Hos. iv. 2; Eze. i. 14; Job xv. 35. Also, β) for the Fut. in its proper sense. 2 Kings iv. 43, יִנְרַכֵּךְ לָעַדְלָה to eat and to leave thereof (sc. ye shall do); γ) most frequently for the emphatic Imp., as Deut. v. 12, הָעַרְכָּה to observe (sc. thou art to, ye are to); so Ex. xx. 8, לָעַדְלָה to remember (oughtest thou); hence, with the full form, לָעַדְלָה לָעַדְלָה, Deut. vi. 17; יִנְרַכֵּךְ לָעַדְלָה, vii. 18. For the Cohortative Is. xxv. 13, יִנְרַכֵּךְ לָעַדְלָה to eat and to drink; 1 Kings xxii. 30 to disguise myself and go (will I do).

Rem. 1. The Inf. for the finite verb is seldom found in connexion with the subject, as in Job xli. 2; Eze. i. 14.

2. The examples are also few of the Inf. constr. employed in these cases. Such are Is. lx. 14, where it is used adverbially like the gerund in do; it is connected with a finite verb in Neh. i. 7 (הָעַדְלָה), Ps. i. 21 (םָהְכָּה), Ruth ii. 16 (םָהְכָּה), Num. xxxiii. 25 (םָהְכָּה).

SECT. 132.

INFINITIVE CONSTRUCT.

1. The Inf. constr. 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, לָעַדְלָה not good (lit. the being of man in his separation) that man should be alone; b) in the genitive, Gen. xxix. 7, לָעַדְלָה לָעַדְלָה tempus colligendi, here is to be referred the case where the Infinitive is dependent on a preposition (as being originally a noun), see No. 2; c) in the accusative, 1 Kings iii. 7, לָעַדְלָה לָעַדְלָה 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 prepositions, 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, יִנְרַכֵּךְ when he meets him, prop. in his meeting with him. Jer. ii. 35, לָעַדְלָה because thou sayest, prop. on account of thy saying. Gen. xxvii. 1, his eyes were dim יִנְרַכֵּךְ so that he could not see (comp. the use of לָעַדְלָה 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. With respect to relations of time, the Infinitive refers also to the past (comp. on the Participle, § 134, 2), e. g. Gen. ii. 4, וַיִּ nigeria when they were created (prop. in their being created).

Rem. 1. הָיָה (or מִהְיוֹתַ with the omission of מִיקַ) signifies, 1) he is about to do, intends or purposes to do, and he is intent upon, is eager to do (comp. I am to play), as Gen. xv. 12, יִתְנַהְתָּ יָהָר בּוֹ and the sun was about to go down. Hence, it serves for a periphrasis of the Fut., 2 Chr. xxxvi. 5, וַיִּתְנַהְתָּ יָהָרָהוּ and he served God; without מִיקַ in Is. xxxviii. 20, כּוּ עֶשֶׂנֵּה יִתְנַהְתָּ יָהָרָהוּ Jehovah saveth me; xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) It is to do for it must be done (comp. I am to give). Jos. ii. 5, וַיָּתְנַהְתָּ יָהָרָהוּ and the gate was to shut for was to be shut. More commonly without מִיקַ; 2 Kings iv. 13, הָיָה בּוֹ what (is) to be done; 2 Chr. xix. 2. Also, 3) He was able to do (comp. the Latin non est solvere). Judges i. 19, וַיָּתְנַהְתָּ יָהָרָהוּ 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, a Pret. follows, in Amos i. 11, וַיְהָיָה וַיְהָיָה וַיְהָיָה because he pursued—and stifled his compassion; Gen. xxvii. 45; a Fut. with Yav conv. in Gen. xxxix. 18, וַיּוֹאֲכָל וַיַּנְבֵּק when I raised my voice and cried. Is. xxx. 12, xxviii. 9; most commonly a Fut. with only מ prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. (Comp. the participial construction, § 134, Rem. 2.)

SECT. 133.

CONNECION OF THE INF. CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence, in transitive verbs, it takes the accusative of the object; e. g. Num. ix. 15, יִתְנַהְתָּ יָהָרָהוּ to set up the Tabernacle; 1 Sam. xix. 1, יִתְנַהְתָּ יָהָרָהוּ to kill David; Gen. xviii. 25, לְמַלְךַּ יְהוָהָ to kill the righteous; 1 Kings xii. 15; xv. 4; 2 Kings xx. 8; Eze. xxiv. 30; Lev. xxvi. 15, לְמַלְךַּ יְהוָהָ to do all my commands; Gen. xix. 29, לְמַלְךַּ יְהוָהָ when he overthrew the cities; Prov. xxix. 15, לְמַלְךַּ יְהוָהָ to do judgment.† In like manner it takes the accusative of the pronouns, e. g. לְמַלְךַּ יְהוָהָ in order to establish thee, Deut. xxix. 12; לְמַלְךַּ יְהוָהָ to bring me back, Jer. xxxviii. 26; לְמַלְךַּ יְהוָהָ to slay me, Ex. ii. 14; לְמַלְךַּ יְהוָהָ to seek me, 1 Sam. xxv. 1;

* This sense is necessary from the context, and in the parallel passage Jos. xvii. 12 it is expressed by מִיקַ כּוֹ. Comp. also the Hebrew יִתְנַהְתָּ יָהָרָהוּ, and the Syr. יִתְנַהְתָּ יָהָרָהוּ non possum (Agrell. Suppl. Syr. pp. 9, 10).
† In cases like the last, לְמַלֲתָ יְהוָהָ might be easily regarded as genitive of the object (§ 114, 2), which construction is common in Arabic; but since in other instances מַלְתָּ is used, and since a form like מַלֲתָ never occurs in such connexion, which form would decidedly mark the constr. state and also the genitive relation, we must suppose that the Hebrews considered, at least as a general rule, the object of the Inf. to be in the accusative. Compare Nos. 2. and 3.
v. 10; xxviii. 9; 1 Chron. xii. 17; Gen. xxv. 26, quam (mater) eos pareret. If the finite verb governs two accusatives, then they will be employed also with the Infinitive, as since God has shown thee all this Gen. xli. 39.

The same construction takes place with a verbal noun analogous to the Infinitive, as knowledge of Jehovah (prop. the knowing Jehovah), Is. xi. 9,⼯ to fear me Deut. v. 26, Is. xxx. 28, Ivi. 6.

2. The subject of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the genitive, but generally in the nominative; e.g. 2 Chron. vii. 3, שָׁכַר וַעֲלֵיהֶם Ы the descending of the fire; Ps. cxxxiii. 1, שַׁבֵּהוּ יָאָה יָרֵד that brethren dwell together; Ex. xvii. 1, there was no water יֶשׁ לָהֶם יָשֶׁר for the people to drink (prop. for the drinking of the people). The genitive relation of the subject is quite plain after Infinitives of feminine-ending, as in Is. xlvii. 9, גִּבָּהַת מִכֶּרֶת although thy enchantments are very numerous; Gen. xix. 16, גִּבָּהַת יִתְנַפְּשׂ by Jehovah's pity on him; and also when it is expressed by a suffix, like יָרֵד when I call, Ps. iv. 2, 4 (yet also incorrectly יָרֵד when I return, Eze. xlvii. 7, for יָרֵד). On the contrary, the genitive is excluded, and the subject to be considered rather in the nominative in such cases as these: Ps. xlvi. 3, יָרֵד (not יָרֵד) when the earth moves; Deut. xxv. 19, יָרֵד when Jehovah gives to thee rest; 2 Sam. xix. 20, יָרֵד that the king should lay it to heart; also when the Inf. and the subject are separated, as in Judges ix. 2, יָרֵד whether seventy men rule over you, or one man rules over you? Job xxxiv. 22, יָרֵד that the evil-doers hide themselves there; Ps. lxxvi. 10. See further in No. 3.

3. When both subject and object are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which prevails in Arabic) appears, e.g. in Deut. i. 27, יִשְׂרָאֵל because Jehovah hates us; Is. xiii. 19, יִשְׂרָאֵל as God overthrew Sodom; Is. xxix. 13, יִשְׂרָאֵל their fearing me; Gen. xxxix. 18, יִשְׂרָאֵל as I lifted up my voice: but the nominative is found, e.g. in Is. x. 15, יִשְׂרָאֵל יְשָׁמֵחַ as if the rod could shake them that lift it up (where we should have had יִשְׂרָאֵל, if they were in the

* Examples of an accusative of the object with the Inf. passive, see § 146, i, a.
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Accordingly the subject is usually to be considered in the nominative, as 1 Kings xiii. 4, כְּפַסְיָה הַמַּקִּים אֶת דָּבָרָיו אִישׁ הָאָדָם as the king heard the word of the man of God. Gen. xiii. 10, Jos. xiv. 17, 2 Sam. iii. 11, Jer. xxii. 1, Eze. xxxvii. 13.

Now and then the order of the words is different, the object being put immediately after the Inf., and the nominative of the subject coming next (as a supplement) e.g. Isa. xx. 1, הֵבַל אָבָל לְךָ וַתַּעַשׂ מֹשֶׁה when Sargon sent him; Ezra ix. 8, כִּי יָדָוִים יְיִשְׂרָאֵל וְיֵתִירָה יָדִים that our God enlighten our eyes; 2 Chron. xii. 1, שֶׁיֵּרְקוּ נִפְלִים יֵרְקוּ when Rehoboam had established the kingdom. Jos. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

SECT. 134.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the tenses, as יָמַשׁ (Zech. xi. 9); he who has died, dead (very frequently so); he who is to die (Gen. xx. 3); עָפַר he who falls, has fallen, will fall; יִרְבָּא facturus (Gen. xli. 25; Is. v. 5); though it most frequently has the signification of the Present. The passive Participles, therefore, stand also for the Latin Participle in -ndus, e.g. נִמְרַכְו metundus, terribile, Ps. lxxvi. 8; מִלְּחַמָּה 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, כָּל הַדֶּרֶךְ רוֹדִים רֵעָה one generation goes, another comes; vs. 7, כִּי יִרְבֶּהּ הָאָדָם אָדָם all the rivers flow; Gen. iv. 10. If the subject is a personal pronoun, it is either written, in its separate form, in immediate connexion with the Participle, as אֲנִי יָמַשׁ I fear Gen. xxxii. 12, מָפֶרֶשׁ we are afraid 1 Sam. xxiii. 3; or it is appended as a suffix to the word מָשׁ (is), as Judges vi. 36, מָשָׁאשׁ מִשֶּׁנָּהוּ דַּעְתֵּבֶה יָשֵׁת if thou savest. In the same manner it is appended, in negative sentences, to מָשׁ; e.g. מָפְשֵׁה מָשָׁה יֹשֵבְךָ if thou send not away, Gen. xliii. 5.

Hence, b) the Future (conceived as of present, comp. § 126, 4). Is. v. 5, I will tell you מִשָּׁאָה יָמַשׁ what I do, for what I will do. Gen. xix. 13; xlii. 25.

Also, c) the Past, especially when it stands connected with the statement of other past contemporaneous circumstances. Job i. 16, כְּפַסְיָה הַמַּקִּים מִקְרֹא לְרֹדַה שֶׁיְּהֵו הָאָדָם the one (was) still speaking, and another came; vs. 17. Gen. xliii. 35; Ex. ii. 6; Judges xiii. 9; 1 Sam. xvii. 23; 1 Ki. i. 5, 22. But it is also used with reference to past time, and even for the perfect Preterite, without any such connexion; e.g. Deut. iv. 3, תָּאָמַם יִרְבָּא your eyes which have seen.†

With the verb יִרְבָּא it serves to express the Imperfect.‡ Job i. 14, תָּאָמַם יִרְבָּא the oxen were ploughing. Gen. xv. 17; Judges i. 7; xvi. 21.

Rem. 1. In all the three cases alluded to above, a, b, c, מָשׁ is employed before the Participle for awakening special attention; e.g. (a) For the Present, מָשׁ be hold thou (art) with child,

* In Syriac and Chaldee, it is more frequently used for the Present than in its proper signification as a Participle.
† For the use of the article here before the predicate, see § 110, 3, Rem.
‡ In Syriac, the Present is expressed by interficiens ego (comp. letter a), and the Imperfect by interficiens sui interficibam.
§ 136. EXPRESSION OF THE OPTATIVE.

Gen. xvi. 11; xxvii. 42; Ex. xxxiv. 11. (b) For the Future, Gen. vi. 17; Is. iii. 1; vii. 14; xvii. 1. (c) For the Past, Gen. xxxvii. 7; xli. 17.

2. By a change of construction, the Participle is often immediately followed by a finite verb; the pronouns that, who, etc. (גָּפֹר) implied in the Participle, must then be mentally supplied before the verb. So Part. and Pret. in Is. xiv. 17, that made (רצָה) the world as a wilderness, and (who) destroyed (לְרָשָׁם) the cities thereof. Also Part. and Fut. (Present), so that the second clause begins with יִוָס or without it, e.g. Is. v. 8, וַיִּשָּׁמֶשׁ בָּהֵם כֹּלְהֵם, so was to those who connect house with house, and (who) join field to field; vs. 11, 23; xxxi. 1; 1 Sam. ii. 8; Prov. xix. 26; also with Vav conversive, e.g. Gen. xxvii. 33, בְּאַלָּמָה לְאוֹרָה that hath hunted game and brought it; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous deviation from the Infinitive-construction, § 132, Rem. 2.)

SECT. 135.

CONSTRUCTION OF THE PARTICIPLE.

When Participles are followed by the object of the action which they express they are construed in two ways; 1) as verbal-adjectives having the same government as the verbs to which they belong; e.g. 1 Sam. xviii. 29, אֲנֵהַר אֲנֵהַר דָּוִדִי David's enemy (prop. one hating David); 1 Ki. ix. 23, they who rule the people Ps. xxxxiv. 13, לֹא וְלֹא הם יִתֶּן הָאוֹתֶן he who desires life; Eze. ix. 2, לְכָל הַיָּוָה בִּקְשִׁית וְלָא וְלֹא they clothed with linen garments; 2) as nouns followed by a genitive (§ 112, 2); e.g. Gen. xxii. 12, לֹא וְלֹא הָאוֹתֶן as one that fears (a feaver of) God; Ps. lixxxiv. 5, לֹא וְלֹא הָאוֹתֶן וְלָא וְלֹא inmates of thy house; Eze. ix. 11, הָאוֹתֶן הָאוֹתֶן הָאוֹתֶן the one clothed with linen garments; 2 Sam. xiii. 31, לֹא וְלֹא הָאוֹתֶן אֲנֵהַר בְּךָ having (their) clothes rent; Ps. xxxii. 1, לֹא וְלֹא הָאוֹתֶן אֲנֵהַר whose transgression is forgiven.

This latter construction with the genitive is properly confined to active verbs (§ 136). The Participle of the verb לָשׁוּם to enter in, is also construed thus, as this verb is followed by the accusative (comp. ingredi portam); e.g. Gen. xxiii. 10, לָשׁוּם וְלֹא those who enter in at the gate. But there are also examples of the Participle, regarded as a noun, being followed by a genitive in cases where the verb to which it belongs is construed only with a preposition; e.g. מַעַל, מִשְׁלָש those who rise up against me.—against him, for לָשׁוּם, מִשְׁלָש, Ps. xviii. 40, 49; Deut. xxxiii. 11; Is. lix. 20, מֵאַלָּמָה מְאַלָּמָה those who turn from evil.

2. The difference explained in No. 1, holds also in regard to the suffixes. After the first method, we have יִשָּׁמֶשׁ he who made me, after the second יִשָּׁמֶש my maker.

SECT. 136.

EXPRESSIVE OF THE OPTATIVE.

We have already seen (§ 127, 3, b) that the Future, especially as cohortative with the ending הָא and with the particle נְ, is employed to express the Optative. Here must be added two other forms of circumlocution by which it is expressed, viz.—
PART III. SYNTAX.—CHAP. III. SYNTAX OF THE VERB.

1. By questions expressive of desire, e. g. 2 Sam. xv. 4, ְָּרָּפֶּשׁ who will make me judge? i. e. would that I were made judge! Judges ix. 29, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ would that this people were placed in my hand! Ps. lv. 7; Job xxxix. 2. In the phrase מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ the proper force of the verb (to give) is often excluded, and nothing more is expressed than would that! (utinam!) God grant! It is followed, a) by an accusative, as Deut. xxviii. 67, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ would it were evening! prop. who will give evening? b) by an Infinitive, as Ex. xvi. 3, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ O that we had died! c) by a finite verb (with or without קְ), Deut. v. 26, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ O that they had this heart! Job xxiii. 3.

2. By the particles מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ, O si! מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ especially by the latter, Ps. cxxxix. 19. The particle is followed by the Fut., Gen. xvii. 18, by the Part., Ps. lxxxi. 14, seldom by the Imp., Gen. xxiii. 13. When it is followed by the Pret., the desire expressed has reference to past time; as Num. xx. 3, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ ְָּרָּפֶּשׁ would we had died!

SECT. 137.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect in respect to the distinctions of gender: especially are the masculine forms (as being the most readily occurring) employed with reference to objects which are feminine; e. g. מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ Eze. xxiii. 49, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ Ruth i. 8, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ thou (fem.) hast made a league Is. lvii. 8; Joel ii. 22; Am. iv. 1; Cant. ii. 7. (Compare the analogous use of the pronoun, § 121, Rem. 1.)

2. The third person (most commonly in the masc.) is very often employed impersonally, e. g. מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ and it happened; מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ and it was strait to him) he was in trouble; מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ he became warm. It is also employed thus in the fem., e. g. 1 Sam. xxx. 6, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ and David was in trouble; Ps. i. 3; Jer. x. 7.

The Arabic and Αἰθιopic commonly employ here the masc. and the Syriac the fem. form.

3. The indeterminate third person (where the Germans use man, the French on, and we they, one,) is expressed, a) by the 3rd pers. singular, e. g. מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ they (prop. he) called Gen. xi. 9; xvi. 14; 1 Sam. xix. 22; xxiv. 11; b) by the 3rd pers. plural, as Gen. xlii. 14, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ and they brought him in haste, for he was brought; c) by the 2nd person singular, e. g. Is. vii. 25, מִי יִתְכַּלָּקֵסַ יִתְכַּלָּקֵסַ ְָּרָּפֶּשׁ there shall
§ 138. VERBS WITH THE ACCUSATIVE.

no one go thither; so in the common phrase הָלַךְ לְךָ or הָלַכְתּ until one comes; d) by the passive voice, as Gen. iv. 26, נִשְׁבָּזְתָּו אִם then they began to call upon —.*

Rem. 1. In the first case (letter a), the force of הָלַךְ (impersonal, as we use one, men, they) is implied: the full construction occurs in one instance, 1 Sam. ix. 9, הָלַךְ עָלָיו נַעֲלוּ then they said thus in Israel. Sometimes another construction is employed, viz., the repetition of the verb in the form of the Participle as a nominative; e.g. Is. xxxi. 10, מְלַא יִרְבֶּה the treader shall not tread, for they shall not tread — there shall be no treading; xxviii. 4; Jer. ix. 23; Exe. xxxiii. 4. The last 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. יְיָה יִתְּנָה thou hast given, Judges xv. 18; 1 Kings xxii. 7; Ps. ii. 6; xxxix. 2; also after the verbal form, Judges xv. 12, and this occurs in the later writers without any special emphasis, as הָלַךְ אִם Eccles. i. 16, 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. 29, מִלְּנָה עָלִים מַעֲשֶׂה יִשְׂרָאֵל 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. Isa. li. 7; Deut. xxxii. 15, 17; Mic. ii. 3.—In Job xiii. 28, the third person is probably employed שָׁכַע for the first, compare also vi. 21 (according to the reading מַעֲשֶׂה).

SECT. 138.

VERBS WITH THE ACCUSATIVE.

All transitive verbs govern in general the accusative (§ 118). On this rule we remark—

1. There are many verbs which are construed both without an object (absolutely), and with one (in this latter case the verb in German and English often takes the prefix be); e.g. נָשָׂע to weep, and to be-weep; לִשָּׂע to dwell, and to dwell in, inhabit; נָשָׂע to go forth, and also like egredi in the form egredi urbem (Gen. xliv. 4).

Here notice further:

Rem. 1. Several verbs of this kind take after them their own substantive, i.e. one from the same root and with a corresponding signification, as יִגָּלֵל Ps. xiv. 5, יָבִיא יָבִיא, 1 Kings i. 12, like σύνεικαν σύνεκάρα II. x. 147; most frequently as a specification, or as a limitation of the general idea of the verb (as also in Greek); e.g. Gen. xxvii. 34, אָבָא אֲבָא אֱלֹהִים אֲבָא אָבָא אָבָא he cried a loud and bitter cry; vs. 33; 2 Kings xiii. 14; Zech. i. 14; 1 Chr. xxix. 9. Comp. νοσῆν νοσοῦν καρπίν, etc.

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, יִצְּבַּה יָשָׁפָר my eye flows down streams of water. Joel iv. 18, the hills flow milk. So לִשָּׂע to run, to flow, Jer. xiv. 17, לִשָּׂע to distil, Joel iv. 18, and לִשָּׂע to gush forth, to flow abundantly (hence, to bear along, as does a torrent), Is. x. 22: similar,

* Sometimes, on the contrary, the impersonal dictum must be understood as strictly the passive dictum, Job vii. 3, nights of pain have they appointed me, for are appointed me (so by God); iv. 19; xvii. 12; xxxii. 15; xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30; iii. 4; v. 3), and in Syrian.
PART III. SYNTAX.—CHAP. III. SYNTAX OF THE VERB.

but more bold, is Prov. xxiv. 31, לְגהָה יָרָכִּי and behold it (the field) has all gone up to thorns. Is. v. 6. Compare in Greek, προφητεύειν ἀπορρητά, Hymn. in Apoll. 2, 202; δώασμεν αὐτάκεν.

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. This is best illustrated by the example של מִי יִסְיָה to cry a loud voice (comp. Rem. 1), for to cry with a loud voice, Ezk. xi. 13; to speak a lying tongue (Ps. cix. 2), hence, Ps. iii. 5, יִנֵּס לְעַל my (whole) voice I cry; יִנֵּס בְּלֵא vii. 17, with my (full) mouth I cry; so, to speak with the mouth, Ps. xvii. 10, with the lips, xvi. 3; to labour with the hand, Prov. x. 4; to help with the right hand, with the hand, with the sword, Ps. xvi. 13, 14; xiv. 3; ix. 7; רֹמַּה דְּשַׁלַּי in which cases the accusative instrumenti is employed. In the same cases a instrumenti is also used, e.g. to praise with the mouth, Ps..xxxix. 2; cix. 30; to supplicate with the mouth, Job xix. 16. But the same use of the accusative is found in Greek; e.g. ἐποιήσαμεν τὸ δόμα, παίνεις ζηές (seePorson and Schäfer ad Eurip. Orest. 1427, 1477, Bernhardy Synt. Gr. Sprach. S. 110); and that the accusative is actually dependent on the verb, in these cases, is clear from a comparison with those given under Rems. 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: Schlittschauche laufen; eine herrliche Stimme singen; eine tüchtige Klage schlagen [so in English, to ring the bell, to sound the timbrel, etc.]

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. נָלַל to reply to (like αὐτείςομαι τίνα, prop. to acquaint one); בּוֹל causam alicujus agere (prop. to defend him before the judge); נָלַל to bring good news to one, to cheer him; הָלָל to commit adultery with one (prop. to embrace one adulterously); הָלָל to become surety for one (to bail him).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations Niph., Hoph., Hithpa., the verb sometimes assuming under these forms a signification which requires the accusative, as נָלַל to prophesy, Jer. xxvi. 13; בּוֹל to surround (prop. to place themselves around), Judges xix. 22; נָלַל I am made (involuntarily) to possess, Job vii. 3; הָלָל to plot against, Gen. xxxvii. 18; הָלָל to consider, Job xxxvii. 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense (an elliptical expression), as נָלַל, for נָלַל נָלַל to make a covenant, 1 Sam. xx. 16; נָלַל to stretch forth, sc. נָלַל the hand, Ps. xviii. 17.

3. Whole classes of verbs which govern the accusative are, a) those which signify to clothe and unclothe, as נָלַל to put on a garment, הָלָל to put off a garment,

* In 1 Sam. xxv. 25, 39, we have נָלַל and נָלַל as subjects to the Inf. נָלַל, see § 133, 2.
† The Hebrews used also, on the other hand, the a instrumenti where we have the accusative. They used indifferently, as we also may, the constructions to shake the head (Ps. xxii. 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 may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz. נָלַל נָלַל to open the mouth (Job xvi. 10, prop. to make an opening with the mouth), נָלַל נָלַל to spread out the hands (Lam. i. 17, prop. to make a spreading with the hands), comp. נָלַל נָלַל and הָלָל נָלַל.
to put on as an ornament; e. g. לַעֲשָׂה הָרָגָא דַּעֲשָׂה the pastures are clothed with flocks, Ps. lxv. 14; cix. 29; civ. 2; b) those which signify fulness or want, as מָלַלְחָה to be full, יֵשָׂעְתָה to swarm with (Gen. i. 20, 21), יַעֲשָׂה to be satiated, יַעֲשָׂה to overflow (Prov. iii. 10), יַעֲשָׂה to want, יַעֲשָׂה to lose (children); e. g. יַעֲשָׂה יַעֲשָׂה and the land was filled with them Ex. i. 7; יַעֲשָׂה יַעֲשָׂה lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty Gen. xviii. 28; יַעֲשָׂה יַעֲשָׂה why should I lose you both together Gen. xxvii. 45; c) most verbs of dwelling, e. g. יַעֲשָׂה יַעֲשָׂה, עָשָׂה, עָשָׂה, not merely in a place (Judges v. 17; Is. xxxiii. 16; Gen. iv. 20), but also among a people, with any one (Ps. v. 5; cxx. 5); d) those which express going or coming to a place (petere locum); hence יַעֲשָׂה, with the accus. to befall one. With this is connected the accus. loci, § 118, 1.

Sect. 139.

Verbs with Two Accusatives.

Two accusatives are governed by—

1. The causative conjugations (Piel and Hiphil) of all verbs which in Kal govern one accusative; e. g. יַעֲשָׂה יַעֲשָׂה I have filled him with the spirit of wisdom, Ex. xxviii. 3; יַעֲשָׂה יַעֲשָׂה he clothed him in (caused him to put on) garments of fine cotton, Gen. xlii. 42. And, further, יַעֲשָׂה יַעֲשָׂה to gird one with Ps. xviii. 33, יַעֲשָׂה יַעֲשָׂה to bless one with Deut. xv. 14, יַעֲשָׂה יַעֲשָׂה to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs which have even in Kal a doubly-causative signification; such e. g. as, to cover or clothe one with anything (Ps. v. 13; Eze. xiii. 10; hence also to sow, to plant Is. v. 2; xvii. 10; xxx. 23; Judges ix. 45; to anoint Ps. xlv. 8); to fill, to bestow, to deprive (Eze. viii. 17; Gen. xxvii. 37; Pr. xxii. 23); to do one a favour or an injury (1 Sam. xxiv. 18); to make one something (Gen. xvii. 5); e. g. יַעֲשָׂה יַעֲשָׂה 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, יַעֲשָׂה יַעֲשָׂה and he built of the stones an altar, prop. built the stones into an altar; Lev. xxiv. 5. More notable examples of this construction are those in which the material is placed last, as

* On the passives of these verbs see § 143, 1.
PART III. SYNTAX.—CHAP. III. SYNTAX OF THE VERB.

Ex. xxxviii. 3, כל כלים שהביאה כל כלים all its vessels he made of brass; Gen. ii. 7; Ex. xxxv. 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. יָשָׁעֵל מֵאָרֶץ to smile one on the cheek, for to smile his check, Ps. iii. 8 (comp. Deut. xxxvii. 11; 2 Sam. iii. 27); יָשָׁק מֵאָרֶץ to smile one as to his life, i.e. to smile him dead, Gen. xxxvii. 21; and in the same manner with חָסֵף Gen. iii. 15.

Sect. 140.

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 מָלַל to go-in, מָלַלְת to go-out, בָּדָא to re-turn, בָּדָא to pre-cede, עָלַל to oc-cur; or, b) by prepositions written after the verb [as in English], e.g. מַעֲרִית to call, with לָא to call to, with הָא to call upon, with הָא to call after; הָא to fall, with לָא to fall upon and also to fall off, with הָא to fall down before; הָא with לָא to go after, to follow.

It is the task of the Lexicon to show the use of the several prepositions with each particular verb. The subject of whole classes of words construed with this or that particle will be best referred to § 154, 3, which treats of the construction and use of the prepositions. [See on the subject of this section, Nordheimer’s Heb. Grammar, § 1037.]

Sect. 141.

CONSTRUCTIO PRÆGNANS.

The so-called constructio praegnans occurs in Hebrew particularly when a verb, in itself not a verb of motion, is connected with a particle which implies motion; so that, for the completion and correctness of the sense, another verb of motion is to be mentally supplied, so that the principal verb properly obtains the accessory idea of motion through the particle; e.g. לָא יָבֹאֵל to turn or look in astonishment to one, Gen. xliii. 33; לָא יָבֹאֵל לָא יָבֹאֵל for יָבֹאֵל יָבֹאֵל יָבֹאֵל to fill up to follow Jehovah, i.e. to follow him fully, Num. xiv. 24; Ps. xxii. 22, יָשָׁק הָא הָא הָא הָא to hear (and save) me from the horns of the buffaloes; Is. xiv. 17, יָשָׁק לָא יָשָׁק לָא יָשָׁק לָא יָשָׁק his prisoners he did not release (and let go) to their hokes; Ps. lxxxix. 40; Gen. xlii. 28; Is. xli. 1.
CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves to complete the meaning of another, the second (according to the sense, the principal verb) is construed as follows, viz.—

1. It stands in the Inf., both absol. (§ 131, 1) and (more commonly) constr., after the other verb, e. g. Deut. ii. 25, 31, הָעַלֶּהֶנֶּשׁ I begin to give; Gen. xxxvii. 5, נִשְׁתַּתֶּהֶנֶּשׁ and they went on to hate; Ex. xviii. 23, חַזְּקֶהֶנֶּשׁ thou canst endure; Is. i. 14, נִשְׁתַּתֶּהֶנֶּשׁ I am weary to bear. But still more frequently—

2. It stands in the Inf. preceded by וַ, as Deut. iii. 24, וַתָּשָׁתָהֶנֶּשׁ thou hast begun to show; Gen. xi. 8, וַתָּשְׁתַּתֶּהֶנֶּשׁ and they ceased to build; xxvii. 20, וַתָּשְׁתַּתֶּהֶנֶּשׁ thou hast hastened to find, i. e. hast quickly found, etc.

These two are the usual constructions in prose after verbs signifying to begin (ָשְׁתַּתֶּהֶנֶּשׁ), to continue (ָשְׁתַּתֶּהֶנֶּשׁ), to hasten (ָשְׁתַּתֶּהֶנֶּשׁ), to cease (ָשְׁתַּתֶּהֶנֶּשׁ), to be finished (ָשְׁתַּתֶּהֶנֶּשׁ); so also, to make good (ָשְׁתַּתֶּהֶנֶּשׁ), to make much or many (ָשְׁתַּתֶּהֶנֶּשׁ), and the like modes of action expressed, for the most part, by Hiphil, to be willing (ָשְׁתַּתֶּהֶנֶּשׁ), to refuse (ָשְׁתַּתֶּהֶנֶּשׁ), to seek, to strive for (ָשְׁתַּתֶּהֶנֶּשׁ) to be able (ָשְׁתַּתֶּהֶנֶּשׁ), the latter signifying to know [how] to do), to learn (ָשְׁתַּתֶּהֶנֶּשׁ), to permit. It is to be remarked, however, that in poetry the ו is often omitted where it is used in prose, as נִשְׁתַּתֶּהֶנֶּשׁ to be willing, with the ו, Ex. x. 27, with the mere Inf. Job xxxix. 9; Isa. xxx. 9; xlii. 24.

3. It has, like the first, the form of the finite verb: they are then construed—

α) With ו before the second verb, which then agrees with the first in tense, gender, and number, both making up but one idea, as in Nos. 1 and 2. (Comp. our expression, he was pleased and went, for he was pleased to go.)—Judges xix. 6, וַיִּתֶּשֶׁתֶּהֶנֶּשׁ be pleased now and lodge; Jos. vii. 7.—Gen. xxvi. 18, וַיִּתֶּשֶׁתֶּהֶנֶּשׁ 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 took again a wife.—Esth. viii. 6, וַיִּתֶּשֶׁתֶּהֶנֶּשׁ how should I endure and witness? for how should I endure to witness?—Cant. ii. 3; Eccles. iv. 1, 7.

The construction can also begin with the Fut. and proceed in the Paret. with ו (according to § 126, 6), as in Esther viii. 6; Deut. xxxi. 12, that they may learn (Fut.) and fear (Pret.), for to fear, Hos. ii. 11; Dan. ix. 25. And on the contrary, it may begin in the Pret. and proceed in the Fut. with ו, Job xxxiii. 3.

* To permit one to do a thing, is expressed by נִשְׁתַּתֶּהֶנֶּשׁ 'ב לֹא, and נִשְׁתַּתֶּהֶנֶּשׁ 'ב לֹא, prop. to give or grant one to do a thing! Gen. xx. 6, וַיִּתֶּשֶׁתֶּהֶנֶּשׁ I have not permitted thee to touch.
† So after words which include an analogous verbal idea, e. g. מִי נִשְׁתַּתֶּהֶנֶּשׁ it is not permitted to enter; נִשְׁתַּתֶּהֶנֶּשׁ (poet.) there is not to be compared to Ps. xi. 6; נִשְׁתַּתֶּהֶנֶּשׁ ready, prepared, commonly with נ, without it in Job iii. 8.
b) "אָשֹׁבּוֹ, i.e. without the \( \text{\&} \) and, both verbs being of the same tense, gender, and number (as under letter \( a \)), but with a closer connexion of the second with the first. Deut. ii. 24, בָּאָשֹׁבּוֹ, רֹאֵל יְדֵךְ begin and take possession; Hos. i. 6, אֵלֶּה עַדֶּנְךָ I will not go on and have pity, i.e. I will no longer pity; 1 Sam. ii. 3, אַל תַּעִמֵּר רָעָתוֹ do not multiply and speak = speak not much; Lam. iv. 14, בָּאָשֹׁבּוֹ, רֹאֵל יְדֵךְ so that they could not touch; Job xix. 3; Hos. v. 10.

This construction is more poetical than that under letter \( a \). Comp. e.g. 핏 in Gen. xxv. 1; xxxviii. 5; but without \( \text{\&} \) in Hos. i. 6; Is. lii. 1; though it occurs also in common prose, as in Neh. iii. 20; Deut. i. 5; Jos. iii. 16; 1 Chron. xiii. 2.

c) Likewise אָשֹׁבּוֹ, but with the second verb in a close subordinate connexion in the Future, depending on the conjunction that implied. Job xxxii. 22, אֵלֶּה עַדֶּנְךָ I know not to flatter (prop. I know not to begin, that I should flatter = I cannot flatter). 1 Sam. xx. 19, וַיֵּשֶׁבּוֹ, אֶל הַגְּבוֹרָהָ and cause on the third day (that) thou come down, for on the third day come down. Is. xlii. 21, וַיֵּשֶׁבּוֹ, אֶל הַגְּבוֹרָהָ he desires to make great; Job xxiv. 14, אֵלֶּה רֹאֵל יְדֵךְ, the murderer arises to kill.

In Arabic and Syriac, this construction is very common;* in Hebrew rare; but it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Is. xliv. 1, אֲנֵה וָכָּפָרָה אֲנָה יִקְרָבֶּלֶנְךָ thou shalt not add (that) they shall call thee, for thou shalt not continue to be called; Num. xxii. 6, והָכָּפָרָה בִּלְגַּבְּוָךְ perhaps I may be able (that) we shall smite him, and I shall drive him out.

All three constructions (letters \( a, b, c \)) and also another akin to that under letter \( c \), are found alike in some verbs in Syriac. He could go, may, for example, be expressed by potuit et iver (letter \( a \)), potuit iver (letter \( b \), potuit iver (not in Hebrew), potuit iver (letter \( c \). See Agrell. Suppl. Synt. Syr., p. 33.

4. It takes the form of the Participle, Is. xxxiii. 1, אֵלֶּה רֹאֵל יְדֵךְ \( \text{\&} \) when thou shalt cease as a destroyer, i.e. to be a destroyer = to destroy; \( \text{\&} \) 1 Sam. xvi. 16.

In the same manner is construed also the verbal adjective, 1 Sam. iii. 2, his eyes וָהֹרָה הָכָּפָרָה began (to grow) dim. Of this construction is Gen. ix. 20, והָכָּפָרָה אֲנָה יֵשֶׁבּוֹ, אֲנָה יֵשֶׁבּוֹ 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, as already shown above. Comp. further Gen. xxxii. 27, כָּפָרָה לַעֲלֹהֵי לִבְּךָ לִבְּךָ wherefore hast thou secretly fled? xxxvii. 7, your sheaves

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* The Arabian says volebat dilaceraret for he would rend; and so the Syrian, נוֹסָף volebat tolleret (Luke xviii. 13), he would lift up, but oftener with the conjunction that, נוֹסָף לֶקֶץ he would come. The Latin also may omit the conjunction in this case; Quiddis faciam? Ter. Volo hoc orator contingat, Cic. Brut. 84. So in German [and in English] Ich wolle, es wäre; Ich dachte, es ginge [I would it were, I thought it went.]

† For מַכְּכֶר (§ 20, Rom.) Inf. Hiph. of מקים.

† This construction is also common in Syriac (see Hoffmann's Gram. Syr., p. 343, b), where it is by no means to be taken (as is done by J. D. Michaelis) for a Græcism.
stood around and bowed, for bowed around; 2 Kings ii. 10, לֹא מָנוֹג רֵעַ נֶפֶשׁ thou hast made hard in asking, i. e. hast made a hard demand (comp. Ex. xiii. 15). The verb which qualifies the other may also occupy the second place, but never without special cause; e.g. Is. liii. 11, וַיִּשְׁאַל נֶפֶשׁ he shall see and be satisfied (with the sight), and lxvi. 11, that ye may seek and be satisfied (by that act); xxvi. 11. Jer. iv. 5, לְמַעַן הָאָדָם means, call ye (and that) with full voice—call aloud.

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on ו or בבש that (§ 155, 1); such, e.g., as to see (Gen. i. 4, 10), to know (Gen. xxii. 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.

**SECT. 143.**

**CONSTRUCTION OF PASSIVE VERBS.**

1. When a causative conjugation (Piel, Hiphil) has two accusatives (§ 139), its passive retains only one of them (the second, more remote object), taking the other as a nominative, or including it in itself. Ps. lxxx. 11, יִשָּׁלְקֵה לְפָנֶיךָ the mountains are covered with its (the vine's) shade; 1 Kings xxii. 10, לַעֲלֹת נְכָדָם clothed with garments (prop. made to put on garments); Ex. xxv. 40, יִנָּשָׁה לְפָנֶיךָ 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 (dictur = one says, 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, וַיִּתְנָה לְרִבְבָּהּ אֶלֶת בְּנֵיהֶנָּה וַיִּנָּשָׁה לְפָנֶיךָ and they made known to Rebecca the words of Esau; iv. 18, לָלִיָּה עַל לָנוּ בְּנֵיהֶנָּה הִנִּית לֹא בְּנֵיהֶנָּה one bore (for his wife bore) to Enoch, Trad. xxvi. 5, מָקוֹם מָכוּר הַנָּגַיָּה נֶפֶשׁ at the time of bearing (to רָכַב, receive) to him, Isaac; xl. 20, מַעַרְאָה הָעָדוֹת דְּמַעַרְאָה מִלְּנָתָהּ בְּנֵיהֶנָּה of the day when Pharaoh was born; xvii. 5, מְאֹדַע לֹאไรָה לְנָטַע לְמַעַרְאָה וְּשָׁם לְבָרָה עַל כָּל הַבַּיָּתָהּ יַעֲשֵׂה בְּנֵיהֶנָּה they shall no longer call thy name Abram. Ex. x. 8, מַעַרְאָה מִלְּנָתָהּ לְמַעֲרַה מָעָא הָעָדוֹת אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים and Moses was brought back to Pharaoh. Lev. xvi. 27; Jos. vii. 13.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147), because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. xxi. 2, יִנָּשְׁבַּא לְפָנֶיךָ visionem diram u verticalis mutit (the noun in the passive); Dan. ix. 14, septuaginta septimanas destinatarunt (לָנָתָהּ); 1 Kings ii. 21; Is. xiv. 3; Gen. xxxiv. 26; Hos. x. 6; Job xxii. 9 (נִנָּשְׁבַּא), xxx. 15.*

2. The efficient cause, after a passive verb, most frequently takes ב, and is therefore in the dative (as in Greek), as בָּרָבָּהּ רֵעַ נֶפֶשׁ blessed of God (τῷ Θεῷ), Gen. xiv. 19, Prov. xiv. 20. More rare, but equally certain, is the same use of י (prop. from, by which origin, source, in general, is often denoted), Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; בָּרָבָּהּ a parte, Gen. vi. 13; בָּרָבָּהּ by, Num. xxxvi. 2. Sometimes this relation is expressed without a preposition with accursat. instrumenti
PART III. SYNTAX.—CHAP. IV. SUBJECT AND PREDICATE.

(comp. § 138, 1, Rem. 3), as Is. i. 20, רָם יְהוָאֵל by the sword shall ye be devoured, comp. Ps. xvi. 13.

Rem. Many neuter verbs are sometimes used as passive, in consequence of a peculiar application of their meaning; e. g. רָם to go down,—spoken of a forest, to be felled; נָבָב for to be brought up (on the altar), Lev. ii. 12; to be entered (in an account), 1 Chron. xxvii. 24; נָבָב, to be brought out of, Deut. xiv. 22.

CHAPTER IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

SECT. 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. Jehovah (is) the true God; Gen. ii. 4, הָאֵזֶר הַדָּבָר הֲבָרָדָר this (is) the history; ii. 12, הְבָרָדָר הָאֵזֶר הֲבָרָדָר the gold of that land (is) good; Is. xxxi. 2, הָאֵזֶר הֲבָרָדָר also he (is) wise!—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 121, 2).

Less frequently the copula is expressed by the substantive verb רָם. Gen. i. 2, and the earth was (רָם) waste and empty; iii. 1, the serpent was (רָם) crafty; vs. 20. Also by נָבָב and צָנָה (which include the idea of the substantive verb) when the subject is a 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. רָם וֹנָבָב his walls (are) wood = of wood, wooden. Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the constr. st., before the predicate (רָם נָבָב וֹנָבָב). This full construction occurs Job vi. 12, רָם הַמַּיִם נָבָב נָבָב is my strength the strength of stones? Similar examples are, Cant. i. 15. רָם נָבָב thy eyes (are) doves' eyes; Ezra x. 13, רָם נָבָב נָבָב the time (is the time) of showers; Ps. xlv. 7, רָם נָבָב נָבָב thy throne (is) a throne of God = solium divinum.* second member (with the full construction) רָם נָבָב נָבָב

* But see Hengstenberg's Psalms, II., p. 415. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c., which is given in all the ancient versions as well as in our own.—Ta.
ARRANGEMENT OF WORDS IN A SENTENCE; CASE ABSOLUTE.

1. The most natural arrangement of words in the simple sentence, in calm discourse, is properly this, viz., subject, copula, predicate; or, when the predicate consists of the verb with its object, subject, verb, object. Adverbial designations (for example, of time or place) 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; thus—

a) The verb: Prov. xxviii. 1, they flee, when there is no pursuer, the wicked; Gen. xl. 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction, § 134, 3), as Gen. i. 14, יְהִי שָׁבַעַת let there be lights, יְהִי לְדָגָה they howl (to wit) the jackals Is. xiii. 22 (comp. il vient des hommes); and also wherever the sentence or clause is connected with a preceding one by י or ב; as Gen. iii. 1, all beasts יְהִי לְדָגָה which Jehovah had made; ii. 5, יְהִי לְדָגָה for Jehovah had not caused it to rain.

b) The adjective; and this, when it is the predicate, is more commonly placed before than after the subject, as the most important member of the sentence. Jer. xx. 6, יְהִי לְדָגָה great thou art, and great is thy name.

c) The object of the verb, which is then immediately followed by the verb, as Prov. xiv. 5, lying speech hates the righteous man; Is. xviii. 5, a ripening grape becomes the blossom; viii. 13; Gen. xlvi. 21. Very rare is the arrangement as in 2 Kings v. 13; some great thing had the prophet commanded thee. Ex. xviii. 23.

d) The adverbial expression, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, יְהִי לְדָגָה Judges v. 22.

* Rarely the object is inserted between the negative and the verb (Job xxii. 7, xxxiv. 23, Eccles. x. 10), also the subject (2 Kings v. 26), or an adverbial expression (Ps. vii. 2).
PART III. SYNTAX.—CHAP. IV. SUBJECT AND PREDICATE.

Another arrangement, viz. subject, object, verb, which is common in Aramaean (Dan. ii. 6, 7, 8, 10), is also found in Hebrew, though seldom and only in poetry. Ps. vi. 10, הָיָה בְּהַבַּלָּה יִשָּׁצֶר; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius’s Comment. on Is. xlii. 24.

On the absence of inflexion in the predicate when put first, see § 147.

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 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 accuse); e.g. the genitive, Ps. xviii. 31, יִּשְׁמַע יִרְבָּא Go — perfect is his way, for God's way 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, הָיָה בְּהַבַּלָּה יִשָּׁצֶר the people — he removed them; xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connexion indicated by ל (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מְבֹשֶׂה יִשָּׁצֶר, se. לַלָּה the number of his years—there is no searching (to them). Gen. iii. 5; Job iv. 6, xxiii. 12, xxv. 5; 1 Sam. xxv. 27; 2 Sam. xv. 34.

The use of the participle in this manner is peculiar, and resembles the Latin ablutive absolute, Prov. xxiii. 24, הָיָה בְּהַבַּלָּה יִשָּׁצֶר he who begets a wise son (i.e. when one begets, etc.), then he may rejoice. 1 Sam. ii. 13, הָיָה בְּהַבַּלָּה יִשָּׁצֶר when any one brought an offering, then came the priest’s servant; ix. 11; Gen. iv. 15.

SECT. 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, 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. הָיָה בְּהַבַּלָּה יִשָּׁצֶר people, הָיָה בְּהַבַּלָּה יִשָּׁצֶר family, and nouns used as collective, as שָׁנָה men (see 108, 1), are usually construed with the plural, Judges ix. 55, הָיָה בְּהַבַּלָּה יִשָּׁצֶר and the men of Israel saw; xv. 10. 1 Kings xx. 20, הָיָה בְּהַבַּלָּה יִשָּׁצֶר and they slew every one his man; Prov. xi. 26. So when the collective

* Such a case absolute may also have ל (in respect to) before it, Gen. xvii. 20; Is. xxxii. 1; comp. Ps. xvi. 3.
§ 146. RELATION OF SUBJECT AND PREDICATE TO GENDER AND NUMBER. 231

is itself fem., but represents individuals which are of the masc. gender; e.g.: 2 Sam. xv. 23, מַלְאֹן נַעֲרֵי הָאָרֶץ, the whole land (i.e. its inhabitants) wept;* 1 Kings x. 24; Gen. xlvi. 6; 1 Sam. ii. 33, xvii. 47; and vice versa, Job i. 14, נַעֲרֵי הָאָרֶץ, the cattle (cows) were ploughing. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11; Is. ii. 4 (comp. Micah 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, נִמְלָא הַגְּדֹלָה, 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 pluralis excellentiae. Gen. i. 1, 3.† Ex. xxi. 29, וַיִּתֵּן יְהוָה his owner shall be put to death. So feminine forms with a masculine signification are construed with the masculine, as in Eccles. xii. 9, נִקְלָא הָאָדָם the preacher was wise.

3. Plurals which designate beasts or things (but not persons), whether they are masc. or fem. readily take the construction with the fem. sing.‡ (comp. the feminine form with collective meaning, in § 107, 3, d). Joel i. 20, בְּיוּרֵי הָאָרֶץ the beasts of the field pine for—.

Job xiv. 19, מַעַשָּׁה הַגְּדֹלָה its floods wash away.

Jer. xliv. 24, לְּעֹלָהּ its pains have seized upon her. Ps. xxxvii. 31; Job xii. 7. The same principle applies to pronouns in connexion 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. עִם for omnes and omnis). Num. xxiv. 9, בְּלִי עָמָי the blessing be every one of) those who bless thee, and cursed (each of) those who curse thee; Prov. iii. 18, בְּלִי עָמָי happy (is every one of) those who retain her; xxvii. 16, בְּלִי עָמָי; xxviii. 1.

5. Dual substantives have their predicates in the plural, since verbs, adjectives, and pronouns have no dual form (§ 88, 1). Gen. xxix. 17, נִמְלָא הַגְּדֹלָה and the

* Sallust. Jugurth. 14, pars in crucem acti, pars beatiss objexit.
† נִמְלָא is here and there construed with the plur. only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13; xxxv. 7; Ex. xxii. 8; Ps. lviii. 12. The later writers studiously avoid this construction, as polytheistic; comp. Ex. xxxvi. 4, 8, and Neh. ix. 18; 2 Sam. vii. 23, and 1 Chron. xvii. 21. See the Lexicon [translated by S. P. Trigellis. Samuel Bagster and Sons].
‡ Perfectly analogous is the Greek construction ὕπαθοςα βαίνει, where the Attics admit the plural only when persons are designated: ὕπαθοςα Τῶν ἱδρυμῶν. In Arabic, such a plural is called pluralis inhumanus (i.e. not used of men), and is construed chiefly with the fem. sing., like all its so-called pluralia fracta (collective forms).
eyes of Leah were tender; Ps. xviii. 28; Is. xxx. 20; 2 Sam. xxiv. 3; 1 Sam. i. 13, her lips moved; 2 Chron. vii. 15, צוותי הרוחות המקיבות מציאותו; vi. 40; Micah vii. 10, צוותי הרוחות my eyes shall see. Jer. xiv. 6; Is. i. 15; Job x. 8; xx. 10; xxvii. 4; Ps. xxxviii. 11. Rarely the principle stated in No. 3 of this section is extended also to the dual; e. g. Mic. iv. 11.

SECT. 147.

SUBJECT AND PREDICATE, IN RESPECT TO GENDER AND NUMBER.

The other 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 masc. sing., even when the subject, which comes after, is feminine or plural: the predicate in this case is not subject to inflexion; e. g.—

a) The verb: Is. xlvi. 11, רעה הרעה there comes upon thee evil; Mic. ii. 6, reproaches do not depart. Ps. lvii. 2; Deut. xxxii. 35; Esther ix. 23, ועביד הימים and the Jews undertook. 2 Kings iii. 26, קד הפשע hard was the battle. 1 Sam. xxv. 27. Often the verb may here be regarded 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. plur. Judges xxi. 21, את אבות בני ישראל when the daughters of Shilo come forth.

b) The adjective: Psalm cxix. 137, עיר צדק structures righteous are thy judgments; vs. 155, ישוע, fur (is) salvation. Job xxiv. 7, 10,URREM הלא, they go naked.

c) The participle as substantive: Gen. xlvi. 3, ירח ערב shepherds (are) thy servants. Also—

d) The copula, when it precedes the subject.* Is. xviii. 5, נפש פסלו יבשה נפש the blossom becomes a ripening grape; Gen. xxvii. 39; xxxi. 8.

But if the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Eze. xiv. 1, תעב לוחים, לוחים; Gen. i. 14; Num. ix. 6.

* Independently of this arrangement, the הני, standing for the copula, is retained between plur. and fem. unchanged. Josh. xiii. 14, והיה כולה לוחים . . . . ית את the offerings of Jehovah . . . . that is his inheritance. Comp. Jer. x. 3
§ 148. CONSTRUCTION OF COMPOUND SUBJECTS.

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 112, 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. The following are instructive examples; Is. xxxii. 9, מָרָה מָרָה יָהְנָה the land mourneth and languisheth; xiv. 9. סֵפָּה מֵעַל שְׁוֵי שְׁוֵי ... שֵׁלָל beneath is moved ... it stirreth up the shades to 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, אֲשֶׁר לָךְ אֲשֶׁר לָךְ; xx. 26; after בֵּן, vi. 20.

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 in which the predicate follows the subject, without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 149, 1, Rem.); or the predicate is a participle used as a substantive; e.g. Gen. iv. 7. רֹאֵשׁ הָאָדָם at the door (is) sin a lurker (i.e. a lurking lion) — Eccles. ii. 7. לֹא לֹא לֹא וְהָרַעָה verna mihi sunt (where ל ל לא is to be understood as I have). Gen. xv. 17, נַחְנֵה נַחְנֵה and darkness, there became (with a special emphasis on the noun,—the verb standing impersonally).

SECT. 148.

CONSTRUCTION OF COMPOUND SUBJECTS.

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, רָאִיתָ הָאָדָם the multitude of years (i.e. many years) should teach wisdom; Gen. iv. 10. 2 Sam. x. 9, הָאָדָם הָאָדָם there was the battle-front against him, i.e. the battle was turned against him. Is. ii. 11; Job xxxviii. 21.

With the substantive לֶא the whole, and the numerals, this construction is almost universal; e.g. Gen. v. 5, כַּעֲשֵׂים and all the days of Adam were; Ex. xv. 20; Gen. viii. 19.

2. When several subjects are connected by and, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, יִרְאֶה הָאָדָם לָא לֶא seed-time and harvest, and cold and heat ... shall not cease; and in the masc. even with subjects of different genders, as, Gen. xviii. 11, אָבְרָהָם וֹעָבְרָהָם and אָבָרָהָם Abraham and Sarah (were) old; Deut. xxviii. 32. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, אָבְרָהָם נַחְנֵה there went in Noah and his sons; Ex. xv. 1; Num. xii. 1, נַחְנֵה נַחְנֵה there spoke Miriam and Aaron; Gen. xxxii. 7; xlv. 14. Rarely the preference for the singular and also the masc. appears, when the predicate follows the subject; Prov. xxvii. 9, יַעֲשֵׂה יַעֲשֵׂה ointment and perfume rejoice the heart. If the construction is continued, it is always with the plural form, e.g. Gen. xxi. 32, xxxiv. 61; xxxi. 14; xxxiii. 7.
CHAPTER V.

USE OF THE PARTICLES.

SECT. 149.

Of the particles, as connected with the system of forms and inflexions (§§ 99—105), we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice 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.

SECT. 150.

THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs of place: בּ is there; הָ בּ, הָ בּ, הָ בּ and הָ בּ, hic, here, hence, and hence hither, the latter also here (from the Chald. הָ this). הָ יָ thither, farther on (prop. to a distance), hence הָ יָ (from thee hither) on this side of thee, and הָ יָ (from thee farther on) beyond thee, 1 Sam. xx. 22, 37. Is. xvi. 2; לָ, more commonly לָ above, לָ below, לָ upwards, לָ downwards, לָ outside, לָ within, לָ before, on the east, לָ behind, לָ backwards, לָ over again, לָ to the right, לָ on the right, לָ on the west (prop. on the sea side, לָ and לָ around, לָ upright.

To many of these adverbs לָ is prefixed, or the accusative-ending לָ appended, indicating respectively the relations from and towards: e.g. לָ there, לָ thence, לָ thither; לָ outside, לָ outwards. There are several which occur only with לָ appended, as לָ, לָ.

Both these additions, however, express also the relation of rest in a place, as לָ sometimes there (not merely thither), לָ on the right (not from the right). The לָ is in both cases accusative-ending (§ 90, 2), and לָ properly denotes hanging off from an object, and hence being upon the side of it, like a dextra et sinistra, a latera, a lergo, and in French dessous, dessus, dedans, dehors.*

2. Adverbs of time; these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as לָ then, like לָ; יָ now; יָ onward; יָ and contr. יָ hither.

Exclusively such are; יָ at the time, hence now, at this time, (also without the pure designation

* Cant. iv. 1, יָ they lie along the declivity of Mount Gilead, a monte quasi pendentes. Comp. Soph. Antig. 411, καθισμαὶ υπὸ ἐκ τῶν; Odys. xxi. 420, ἐκ διόροις καθισμαὶ.
of time, like וַיְהָ, וַיְרֹא; and presently, soon; שָׁבָא (this day) to-day; בָּנָא, בָּהֶלֶחֶת at this day now; הָלֹא, הָמַהְבָּא yesterday, and then of old; בָּהֵשׁ yester-evening, last night; בָּא שָׁלֹא (from שָׁלֹא three, and בָּא) three days ago; בָּהֵשׁ to-morrow; לֹא יְשֵׁבָא on the morrow; בָּהֵלֶחֶת by day; הָלֹא by night; בָּהֵשׁ and בָּהֵשׁ in the morning early; בָּהֵשׁ the whole day, then all the time, always; בָּהֵלֶחֶת perpetually, always, בָּהֵשׁ for ever, בָּהֵשׁ continually; הָלֹא then, with reference to both past and future time, בָּהֵשׁ long since, formerly, בָּהֵשׁ, בָּהֵשׁ, do., בָּהֵשׁ (length) long since; בָּהֵשׁ (to repeat), again, repeatedly, commonly yet, with a negative no more; בָּהֵשׁ (as one). at once, together; בָּהֵשׁ, do., בָּהֵשׁ at first, בָּהֵשׁ (after it was so) afterwards, בָּהֵשׁ speedily, בָּהֵשׁ instantly.

3. Adverbs for other modal ideas, as a) of quality: בָּלֹא (see above) and לְלֹא very, בָּלֹא exceedingly, very בָּלֹא more, too much, בָּלֹא wholly, בָּלֹא, בָּלֹא (about or near nothing, about, i.e. within a little = wanting little) almost, בָּלֹא, so, so then (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rcm.). בָּלֹא and בָּלֹא well, בָּלֹא (in connexion with other adverbs), wholly, just, as בָּלֹא wholly or just so long, Job xxvii. 3.

b) Of quantity: בָּלֹא much, בָּלֹא abundantly, בָּלֹא (riches) richly, בָּלֹא followed by the genitive (prop. sufficiency), enough, as בָּלֹא what is enough for thee, בָּלֹא much, enough; בָּלֹא, בָּלֹא (in separation), alone, the former also with suffixes, as בָּלֹא I alone; בָּלֹא together.

c) Of asseveration: בָּלֹא, בָּלֹא truly, בָּלֹא certainly, indeed, and by apocopation בָּלֹא truly, also (corrective) may rather, inmo, Gen. xvii. 19; 1 Kings i. 43; בָּלֹא perhaps.*

The expression of asseveration may easily pass over into that of opposition (comp. verum, vero) and of limitation: and hence some of the above-mentioned affirmative particles are partly adversative and restrictive, as בָּלֹא only, בָּלֹא, בָּלֹא (especially in later usage) but. Most strongly adversative is בָּלֹא on the contrary (the LXX. o βεν άλλα), thus used almost exclusively in the Pentateuch and Job. Restrictive also is בָּלֹא (used before adjectives like בָּלֹא) merely, i.e. only.

d) Of cause: בָּלֹא, בָּלֹא, therefore. e) Of accession: בָּלֹא also, and (more poetical, and expressive of accession) בָּלֹא aedeo, yea more, even,—both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these, see § 152.

5. Interrogative adverbs include all the former classes: thus, the question may relate to place, as בָּלֹא, בָּלֹא, where? the first with suff. יִשְׁלֵךְ where (is) he? so בָּלֹא, בָּלֹא, בָּלֹא, יִשְׁלֵךְ, יִשְׁלֵךְ where?—בָּלֹא, בָּלֹא, whence? יִשְׁלֵךְ (from יִשְׁלֵךְ) whither? to time, as יִשְׁלֵךְ when? בָּלֹא, יִשְׁלֵךְ, יִשְׁלֵךְ (from יִשְׁלֵךְ) how? to quantity, as בָּלֹא how much? how often? to cause, as יִשְׁלֵךְ and יִשְׁלֵךְ (§ 99, 3) where?—Respecting the pure interrogative particles בָּלֹא, יִשְׁלֵךְ, see § 153.

Most of these interrogative particles are formed by prefixing יִשְׁלֵךְ, יִשְׁלֵךְ, which in itself signifies where (comp. Germ. wovon? wohin?), but by usage becomes also a mere sign of interrogation before particles of place, time, etc.

In this manner, and by the application of the ending יִשְׁלֵךְ, of the prep. יִשְׁלֵךְ, and of the relative יִשְׁלֵךְ, are formed whole classes of correlative adverbs, as יִשְׁלֵךְ here, יִשְׁלֵךְ hence, יִשְׁלֵךְ where? יִשְׁלֵךְ whence? יִשְׁלֵךְ whence? (relative); יִשְׁלֵךְ there, יִשְׁלֵךְ thither, יִשְׁלֵךְ thence, יִשְׁלֵךְ יִשְׁלֵךְ where, יִשְׁלֵךְ יִשְׁלֵךְ whence, יִשְׁלֵךְ whence.

* Compounded of הָלֹא and יִשְׁלֵךְ, comp. Aram. יִשְׁלֵךְ whether not, perhaps, mora. It is once employed in the sense of יִשְׁלֵךְ if not, in Num. xxii. 33, then whether not (who knows whether not), consequently perhaps, expressing doubt, solicitude, and also hope.
CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place, etc., but also to qualify single words, as adjectives, e.g. מְסֹכָּה מְסֹכָּה very good, and even substantives (like יַחְפְּשָׁה יַחְפְּשָׁה a few men). With the latter they stand either, a) in apposition after them, מָה מָה very much wisdom 1 Kings v. 9; or, b) in the genitive, מָה מָה a curse uttered without a cause Pro. xvi. 2, מָה מָה a witness without a cause xxiv. 28, where the adverb is treated substantively, as in sponte sibi.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e.g. מָה מָה in the so = 12, Esth. iv. 16; מָה מָה, prop. for in vain, Eze. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e.g. מָה מָה exceedingly Num. xiv. 7, also more and more Gen. vii. 19, מָה מָה lower and lower Deut. xxviii. 43, מָה מָה by little and little (peu à peu) Ex. xxiii. 30.

On the use of verbs with the force of adverbs, see § 142, Rem. 1.

SECT. 152.

WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: מִלְַמַּל = ouk not, מִלְַמַּל = μή that not, מִלְַמַּל (the opposite of מִלְַמַּל) there is not, מִלְַמַּל not yet, מִלְַמַּל no more. Almost exclusively poetic are מִלְַמַּל, מִלְַמַּל not; negative conjunctions, מִלְַמַּל, מִלְַמַּל, מִלְַמַּל that not.

We subjoin a more particular view of the use of these words:

מִלְַמַּל, like ou, ou, is used principally for the objective, unconditional negation, and hence it is commonly connected with the Preterite or Future (as Indicative), and with the Future also to express prohibition (§ 127, 3, c). In connexion with יְהֵן, when the latter is not followed by the article and therefore means any one, anything, it expresses the Lat. nulius, non (comp. Fr. ne—personne). Ex. xii. 16, מֹסֶכֶר יְהֵן הַנִּסָּה no labour shall be done. Ex. x. 15; xx. 4; 2 Chron. xxxii. 15. Prov. xii. 21; xxx. 30. (The negative is here closely connected with the verb, and there does not happen anything is = there happens nothing. So also מִלְַמַּל with יְהֵן; Eccles. i. 9, מֹסֶכֶר יְהֵן there is nothing new. But the case is different when יְהֵן is made definite, where it means all, the whole; Num. xxiii. 13, מֹסֶכֶר יְהֵן all of him (his whole) thou shalt not see (but only a part). On the use of מִלְַמַּל in interrogative sentences, see § 153, 1.

מִלְַמַּל put before a noun, either substantive or adjective, forms sometimes with it a kind of compound, as מִלְַמַּל a not-god (Germ. ungod), who is not God at all, Deut. xxxii. 21; מִלְַמַּל a not-thing (Germ. unthing) Am. vi. 13; מִלְַמַּל impious, Ps. xliii. 1.

On the position of מִלְַמַּל in the clause, see § 145, 1, and Note.
§ 152. Words which express negation.

§ 152, like § 152, Lat. ne, for the subjective and dependent negation is connected with the future (as Justine); hence the phrase  כָּנֵה יָבוּס ne veniat, may stand either for he shall not come, or for may he not come. See above, § 127, 3, e, and § 128, 2.

Sometimes it stands absolutely, without the verb, (like μὴ for μὴ τοῦτο γένηται), nay I pray, not so, i.e. let it not be, e.g. Ruth i. 13, יִלְדוּ not so, my daughters; Gen. xix. 18. On the interrogative use of it, see § 153, 1.

ဈ (prop. const. st. of  LIABILITY nothingness) is the negative of ו (he, she, it) is, and includes the verb to be in all its tenses; e.g. Gen. xxxvii. 29, יִפְרַג יְהוֹשֻׁעַ Joseph was not in the pit; Num. xiv. 42, יְהוֹיָּדֵד יְהוָה Jehovah is not among you. The same formulae are expressed positively with ו, and negatively with ڑ, as Gen. xxxi. 29, יְהוֹיָּדֵד יְהוָה it is in my power (prop. it is in the power of my hand), Neh. v. 5, יְהוֹיָּדֵד יְהוָה 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 ڑ as suffixes; as יְהוָה I am not, I was not, I shall not be, יְהוֹיָּדֵד יְהוָה, etc. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb of existence being implied in ڑ; Ex. v. 16, יְהוֹיָּדֵד יְהוָה strait is not given; vs. 10, יְהוֹיָּדֵד יְהוָה I will not give; viii. 17; Deut. i. 32. γ) As יְהוֹיָּדֵד sometimes signifies to be present, to be near or at hand, so ڑ is used in the contrary sense, to be not present or at hand; יְהוֹיָּדֵד he was not present was no more, Gen. v. 24.

From ڑ is formed by abbreviation the negative syllable יְהוֹיָּדֵד, employed in compounds as a prefix: it is found in Job xxii. 30, יְהוֹיָּדֵד not-guileless. In Ethiopic it is the most common form of negation, and is there used even as a prefix to the verbs. On the formation of the interrogative יְהוֹיָּדֵד from ڑ, see § 153, 1.

יְהוֹיָּדֵד (prop. constr. st. with the ending יַ (§ 90, 3, a) from יְהוֹיָּדֵד want, non-existence, stem-word יְהוֹיָּדֵד) is most frequently employed before the Inf. when it is to be expressed negatively with a preposition; as יְהוֹיָּדֵד to eat, יְהוֹיָּדֵד יְהוֹיָּדֵד not to eat, Gen. iii. 11. Rarely with a finite verb it means that not, Jer. xxiii. 14.

ם (removing, a clearing away) is the same as ne, that not, lest, especially after the mention of an action 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 בָּלֵא μὴ, vereor ne) xxxi. 24, 31;—also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, יְהוֹיָּדֵד יְהוֹיָּדֵד and now, lest he stretch forth his hand.

2. Two negatives in the same sentence, instead of destroying each other, as in Latin [and English], make the negation stronger, like ovis ovis, ovis ovis. 1 Kings x. 21, יְהוֹיָּדֵד יְהוֹיָּדֵד יִפְרַג יְהוֹיָּדֵד יְהוֹיָּדֵד יְהוֹיָּדֵד יְהוֹיָּדֵד יְהוֹיָּדֵד silver was not at all regarded for any thing, (in the parallel passage, 2 Chron. ix. 20, יְהוֹיָּדֵד is omitted). Ex. xiv. 11.—Zeph. ii. 2, יְהוֹיָּדֵד יְהוֹיָּדֵד יְהוֹיָּדֵד lit. before there shall not come (so in Germ. ehe er nicht kommt, and in Lat. priusquam . . . non). Is. v. 9, יְהוֹיָּדֵד יְהוֹיָּדֵד, 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 its influence extends also to 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; Job iii. 10; xxviii. 17; xxx. 20. (Compare the same usage in respect to prepositions, § 154, 4.)
Sect. 153.

INTERROGATIVE WORDS AND SENTENCES.

1. Interrogative sentences are sometimes, though rarely, distinguished as such merely by the tone of voice in which they are uttered; e.g. 2 Sam. xviii. 29, "is it well with the young man?" Gen. xxvii. 24, "art thou my son Esau?" 1 Ki. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by ?; Jon. iv. 11, "and should I not spare?" Job ii. 10; x. 8, 9, 13; Judges xi. 23; xiv. 16; and also after the particles ה (Zech. viii. 6) and א (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative character; e.g. with ל, when an affirmative answer is expected (nome?) Job xiv. 16, "dost thou not watch for my sin?" Jon. iv. 11; Lam. iii. 36, 38; with א in expectation of a negative answer, 1 Sam. xxvii. 10, "ye have not then made an excursion in these days?"*

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.†

Respecting א and its original demonstrative signification (being related to the article), see § 100, 4.

Probably א where? sprung from a negation;—full form לא (hence לא whence?), prop. not there, is not there,—uttered interrogatively, is not there? — where is? לא is he not there? for where is he? Job xiv. 10 man dies לא, and where is he? לא and he is no more. In Arabic, לא has become an interrogative pronoun א who? (comp. the Germ. wo (where), and Eng. who); but this is not its original use. On the abbreviation of לא into לא, see § 152, 1.

2. Most commonly the simple question begins with He interrogative א num,—the disjunctive question with א utrum followed in the second clause by א an (EN — א=utrum — an?), as in 1 Kings xxii. 15, א אליהו א אליהו א אליהו א אליהו א אליהו א אליהו א אליהו א אליהו א אליהו ask we go . . . . or shall we forbear? The indirect form of inquiry differs only in having לא more frequently in the simple question, and in the first member of the disjunctive question.

More particularly—

The א 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 (א רב) my servant Job?"

* In the same manner are used א (nome?) and לא; the former (Hom. Π. x. 165, iv. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

† So in Greek and Latin, originally affirmative and then interrogative are א, num (=nome), an (probably, perhaps); originally negative and then interrogative—א, μη, —ne; in German, nicht wahr? (not true?) nicht? (not?)
Often the inquirer expects a negative answer (num ?), which may be expressed in the tone itself; Gen. iv. 9, יָרָע וְיַעֹל אָדָם אֱלֹהִים whether I am the keeper of my brother? Job xiv. 14, if a man die, וְיַעֹל אֱלֹהִים will he live again? Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, תְּהַלְלֶה נְאֹתָם אֱלֹהִים shall thou build a house for me? (in the parallel passage, 1 Chron. xvii. 4, נְאֹתָם אֱלֹהִים thou shalt not build a house for me;) and, vice versed, the negative form of the question has the effect of an affirmation; נְאֹתָם אֱלֹהִים is it not so? for יָרָע אֱלֹהִים behold! 2 Kings xv. 21; xx. 20, comp. 2 Chron. xxvii. 7; xxxii. 32.* On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of בְּתַהְוָה and בְּתַהְוָה oū for is not? and of the Latin, non for nonne?† Job xx. 4, בְּתַהְוָה יָרָע אֱלֹהִים dost thou (not) know this?—The simple question is very seldom introduced by בְּתַהְוָה, and then always in connexion with something already implied which gives a disjunctive sense, like our or perhaps (German oder etwa), Lat. an, as in Is. xxix. 16; 1 Kings i. 27; Job vi. 12.

The disjunctive question (utrum—an?) is usually expressed under the form בְּתַהְוָה—נָנָנָא, also בְּתַהְוָה—נָנָא, Job xxi. 4, with emphasis on the first question בְּתַהְוָה—נָנָא, xxxiv. 17; xl. 8, 9. Yet also as in German [and English], with n or before the second clause, Job xvi. 3, Eccles. ii. 19. The use of this combination בְּתַהְוָה—נָנָא does not, however, always require opposition between the clauses, but often stands in poetic parallelisms and in other passages (Gen. xxxviii. 8; Hab. iii. 8), where the same question is merely repeated in different words in the second clause, as in Job iv. 17, is man just rather than God; and (בְּתַהְוָה) is a man pure rather than his Maker? vi. 5, 6; viii. 3; x. 4, 5; xi. 2, 7; xxii. 23; hence also stands before the second clause in such cases, Job x. 3; xiii. 7; xv. 7, 8, or there is no particle at all to connect the clauses, as in Job xxii. 4.

The form of the indirect question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes בְּתַהְוָה (whether), Gen. viii. 8; Ex. xvi. 4, and בְּתַהְוָה, Cant. vii. 13; 2 Kings i. 2; the disjunctive question (whether—or) בְּתַהְוָה—נָנָא, Gen. xxvii. 21, and also בְּתַהְוָה—נָא, Num. xiii. 18.—The formula בְּתַהְוָה יָרָע אֱלֹהִים (who knoweth whether—not) is also used affirmatively like the Latin nescio an, Esther iv. 14.

For interrogative adverbs of place, time, etc., see § 150, 5.

The words בְּתַהְוָה (§ 122, 2) and בְּתַהְוָה quite, then, serve to give animation or intensity to a question (like wo., tandem, Eng. then, now); as בְּתַהְוָה יָרָע אֱלֹהִים what aileth thee now? quid tibi tandem est? Is. xxii. 1; בְּתַהְוָה יָרָע אֱלֹהִים 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 בְּתַהְוָה no, Gen. xix. 2.

* In a similar manner, יָרָע what? [why?], spoken with indignation, expresses prohibition under the form of reproach or expostulation. Cant. viii. 4, יָרָע why do ye rouse? Job xvi. 6; xxxi. 1. This negative force of יָרָע is very frequent in the Arabic.
† See Heindorf ad Plat. Phadr. 266; Neussinger ad Cic. de Off. iii. 17.
SECT. 154.

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 intellectual relations, as those of time, cause, etc. The prepositions of place originally denote either rest in a place, or motion from or to a place; but in each class there are some (several in the first, few in the second) which take also the signification of the other.

a) The most important prepositions of place are:

   a) Of rest in a place, ב in, by, at, על upon and over, תחת under, אחרי after, לפני before,_behind, ים, before, opposite to, עבש, עבש with (apud), by, near, מעבר, יבר (prop. in separation from), about (apud), behind, בין between, על on the other side of, beyond.

   b) Of motion, מ from, ל and נ to, towards, מתוך, as far as,—and also (from the former class) מ to (usque ad), על upon, towards.

   b) Very many of the above-mentioned prepositions express also relations of time, as ב in, within, לו, לי, מ.

   c) Of those which denote other relations we may mention, מ as (לפי, עבש according to), עבש together with, with, עבש besides, עבש without, besides, מ, עבש on account of, עבש (prop. as a reward), for, because.

2. The Hebrew language develops a great degree of dexterity and accuracy of discrimination in the composition of 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, as in French de chez, d’après.† So—

a) With ב: ייבא away from behind, ייבא away from upon or above, ייבא, ייבא de chez quelqu’un, ייבא away from under.

b) With י (more seldom): ייבא, ייבא to behind or after; ייבא without, i.e. on the outside of, ייבא ייבא forth without, Num. v. 3.

Thus also compound prepositions, which have adopted an adverbial signification, take after them י (more seldom י), and again become prepositions; e.g. ייבא

* Among these we reckon such forms as ייבא, ייבא, 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. ייבא ייבא from above.

† When the Hebrew says, he took the offering, ייבא ייבא from upon the altar (away from the top of the altar), he presents the idea fully;—while it is but half expressed in the Fr. il prend le chapeau sur la table, the Germ. er nimmt den Hut vom Tische weg [and the Eng. he takes his hat from the table], the Fr. omitting one relation, the Germ. [and Eng.] another.
§ 154. THE PREPOSITIONS.

(adv.) above, \( \text{לְאָמֹר} \) (prep.) above, over, \( 
\text{לְעֹמֶר} \) (adv.) below, \( 
\text{לְמָר} \) (prep.) below, under, \( \geq \) separately, aside, \( \text{לְעֹז} \) aside from, besides.

This accessory preposition may also precede the adverbial form; e.g., \( \text{לְבָדָא} \) besides, \( 
\text{לְאָז} \) without, Syr. \( \text{לְאָז} \); rarely it is wholly wanting, as \( \text{לְמָר} \) for \( \text{לְמָר} \), Job xxvi. 5.

3. We 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) \( \text{לְעֹז} \), which, of all the prepositions, has the greatest variety of significations, denotes, 1) prop.
est in a place (\( \text{לְצָר} \)), hence in with reference to time, and to state or condition, as \( \text{לְמָר} \), \( 
\text{לְמָג} \), \( 
\text{לְמָז} \),—with reference to a company, or number of individuals, among, e.g. \( \text{לְבָדָא} \),—with reference to bounds or limits, within, as \( 
\text{לְמָר} \) within the gates,—of high objects, upon, as \( \text{לְמָר} \) upon horses, Is. lxvi. 20; but it has rarely all these significations after verbs of motion—\( 
\text{לְבָדָא} \) (like poner in loco). The Hebrew says, a) to drink in a cup (for, to drink what is in it), Gen. xliiv. 5 (so in Arabic and Chald., Dan. v. 2, \( \text{לְמָר} \) \( 
\text{לְמָר} \) \( 
\text{לְמָר} \) Xen. Anab. vi. 4, 3, Ezra iii. 6, in ossibus bilere in Florus, French boire dans une tasse); \( \beta \) in the manner, in the model or rule, for after the manner or model (comp. \( \text{לְמָר} \) \( 
\text{לְמָר} \) \( 
\text{לְמָר} \) \( 
\text{לְמָר} \), hinc in modum), as \( \text{לְבָדָא} \) according to the command, \( \text{לְבָדָא} \) according to the counsel of any one, \( \text{לְבָדָא} \) in (after) our image, after our likeness, Gen. i. 26; vs. 27, and v. 1, 3, Adam begat a son \( \text{לְבָדָא} \). Somewhat different is the signification in Gen. xxii. 12, in Isaac (\( \text{לְבָדָא} \))—after Isaac thy seed shall call themselves. Especial attention is due to the passages, where we have, \( \gamma \) the \( \text{לְבָדָא} \) essentia or pleonasticum of the grammarians, which everywhere means, as, languam (Fr. en). Ex. vi. 3, I appeared to Abraham, etc., \( \text{לְבָדָא} \) as God Almighty. Is. xl. 10, the Lord will come \( \text{לְבָדָא} \) 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 \( \text{לְבָדָא} \) \( 
\text{לְבָדָא} \) be thou joyful; Ex. xxxii. 22, thou knowest the people \( \text{לְבָדָא} \) that they are evil; Job xxiii. 13, \( \text{לְבָדָא} \) he is one [without a rival]. (In Arabic this idiom is frequent; see Theol. Ling. Heb. p. 174.)

2) Nearness, vicinity (Lat. ad, apud), at, by, on; \( \text{לְבָדָא} \) \( 
\text{לְבָדָא} \) \( 
\text{לְבָדָא} \) by the river, Eze. x. 15; \( \text{לְבָדָא} \) in the eyes of—before the eyes of (in \( 
\text{לְבָדָא} \) \( 
\text{לְבָדָא} \) II. 1. 587). In this sense it frequently indicates motion (Lat. ad), to, unto: it differs, however, both from \( \text{לְבָדָא} \) to, towards, and \( \text{לְבָדָא} \) unto, usque ad, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of \( \text{לְבָדָא} \)), and yet does not fix attention specially upon this point, as is done by \( \text{לְבָדָא} \). Gen. xi. 4, a tower \( \text{לְבָדָא} \) \( 
\text{לְבָדָא} \) \( 
\text{לְבָדָא} \) whose top may reach to heaven. Hence, it expresses the relation of verbs of motion (and others analogous to them) to their objects; e.g. \( \text{לְבָדָא} \) to lay hold on, \( \text{לְבָדָא} \) to touch, \( \text{לְבָדָא} \) to ask at, to consult, \( \text{לְבָדָא} \) to call upon, \( \text{לְבָדָא} \) to look upon, \( \text{לְבָדָא} \) 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 anything. Gen. xxi. 16, I could not witness the death of the child. Hence, in a tropical sense, in respect to, on account of, as \( \text{לְבָדָא} \) to rejoice on account of, i.e. to have joy in something.

* In the Syr. \( 
\text{לְבָדָא} \) means over, as preposition, but \( \text{לְבָדָא} \) above as adverb (see Hoffmanni Gram. Syr. p. 280). The Hebrew in like manner says \( \text{לְבָדָא} \) from (a starting point) onward, for \( \text{לְבָדָא} \), precisely the Lat. usque a, usque ex, comp. also inde.

† For fuller information, Gesenius’s Lexicon must be consulted.—Ta.
With the idea of vicinity, nearness, that of accomplishment, and of being, instrumentality (вид) reality connects itself. Gen. xxxii. 11, with my staff (?) I passed over this Jordan. Ps. xxii. 20, by thee it, have I resisted upon troops. Verbs of coming and going, with ἐπί (to come, or go, and) express the idea of bringing; e. g. Judges xi. 1, Samson visited his wife with a kid, brought her a kid. Deut. xviii. 2.

ἐπί signifies upon, and over (ἐπάνω); very frequently of motion (down) upon or over—(ἐπάνω) upon or over a thing. In the sense of resting, upon, coming) upon, it is used after verbs signifying to be heavy, i. e. be incumbent, effective, (ἐπιτύπωσις, τίπτω), (ἐπιτύναμω) upon, ἐπιτύπωσις, τίπτω, to spare, as ἐπί τοῦ σιδήρου (ἐπιτύπωσις, τίπτω) upon something as ground or motion, although in the significations over, it is often used with verbs of covering, protecting ἐπὶ, ἔπι, ἐπέ, ἔποιε, (ἐπιτύπωσις, τίπτω) to place a covering, a shield, over, and so also with those of kindred meaning, as ἐπί ὕπνοι to send for one (ἐπιτύπωσις, τίπτω), in order to protect him, Judges 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 impinging over; e. g. ἐπί by the sea [ἐπί, as we may literally render it, on the sea]; but also where this is not the case, as ἐπί, as we may literally render it, on the side. Hence, it expresses the relation of motion to the object of which it terminates, to, towards, so that in the later Hebrew style and in poetry it is often used for ἐπί and ἐπί; e. g. Job vi. 27; xiv. 9; xxii. 2; xxxii. 23.

c. ἐπί (§ 102), indicates motion, removal, away from anything. Its fundamental signification is separation from a whole, derivation, descent. As a noun, 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). This fundamental signification appears plainest, when it expresses some more or less one, of; e. g. ἐπί tweh tōs some of the elders of Israel, Dēς some of the blood (Fr. de sang). It has the same signification when (apparently pleonastic) it is connected with the words one, some, in the no often misapprehended idiom of the Hebrew and Arabic mon ab uno, i. e. not any, and the least, prop. not even a part, a piece, the least portion, of one. Lev. iv. 2; Deut. xv. 7; Ex. xvii. 10.

In its most ordinary use, with reference to motion away from, it forms the opposite of ἐπί, ἐπάνω, 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. undeque ab, custodiebatur. In its tropical use with reference 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 ab, since, de nocte, from the coming on of night), as ἐπί, Job xxxiv. 12, from the beginning of the days onward; or it may mean next from, i. e. immediately after (εἰ ἀποκρ. ab illo re), as ἐπί, Ps. lxiii. 20, immediately after awaking. Gen. xxxviii. 24, Deuteronomy after three months. Num. vii. 2.

For its use of it to denote rest on the side of an object, where the idea is that of near distance, of being just off from (the proper abesse ab, pendere ex aliquo re), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d. ἐπί, ἐπάνω (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 or not. In the former case it is equivalent to ἐπί, e. g. ἐπί ὀδος even unto his mouth, Job xi. 23; sometimes it means even penetration into a thing, equivalent to ἐπί, e. g. ἐπὶ πόλις περιεβαίνει to go into the ark. •
§ 155. THE CONJUNCTIONS.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples) when it is employed to denote rest in a place at which one has arrived. Jer. xlii. 12, they found him בָּּכֶּם by the great waters in Gibeon. It is so used especially in the formula עָּלָּמָּן at the place, Deut. xvi. 6; 1 Kings viii. 30; יְּרֵּּבֶּה on the mountain, 1 Sam. xvii. 3. Compare the Gr. εἰς, εἰ, for εἰ, e. g. ἐπιπούσας μέτερευ, Soph. Ajax, 80. The German use of zu in zu Hause, zu Leipzig, is quite analogous.

e) ? (an abbreviation of בָּּכֶּם, but more commonly used in the tropical significations), to, towards, denoting motion or merely direction, either of physical objects or of the mind: hence, employed as a sign of the dative, and also of the genitive of possession (§ 115, 2), and then with the signification with respect to, on account of, in behalf of. Such a dative commodi is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as to go, to flee, especially in the Imperative, e. g. יְּרֵּּבֶּה go, get thee away, יְּרֵּּבֶּה flee (for thy safety); but also after other verbs, as יְּרֵּּבֶּה be thou like, Cant. ii. 17. It is a solecism of the latter style (common in Syriac) when active verbs are construed with ? instead of the accusative, as ? לָּמָּן, Lam. iv. 5.
[Compare Ex. xxvii. 3, Num. xxxii. 15.]

Very often also, especially in poetry, it denotes rest in a place,—hence at, or in, with reference to place and time; as יְּרֵּּבֶּה on thy right, יְּרֵּּבֶּה at evening. On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) ? (as an adverb, about, nearly), as a prep. as, like to; for denoting similarity it is doubled א—א as-so, and also so-as in Gen. xliv. 18, in later authors א—א; according to, after, from the idea of conformity to a model or rule; as a designation of time, about (circa). A pleonastic ? or Kaph veritatis, as the grammarians called it, is nowhere found with certainty. In all cases the comparative force applies. יְּרֵּּבֶּה is indeed יְּרֵּּבֶּה little, but prop. as a scrap; Neh. vii. 2, for he was יְּרֵּּבֶּה, as a true man must be.

4. In the poetic parallelism, a preposition which stands in the first member may (like the negatives, § 152, 3) be omitted in the corresponding place in the second member; e. g. יְּרֵּּבֶּה, Is. xlviii. 14, he will do his pleasure on Babylon (יְּרֵּּבֶּה), and his power on the Chaldeans (יְּרֵּּבֶּה for יְּרֵּּבֶּה). Hab. iii. 15, Job xiii. 12. So also יְּרֵּּבֶּה Job xxxiv. 10, Is. xxviii. 6; יְּרֵּּבֶּה, Is. xxx. 1; יְּרֵּּבֶּה, Is. lxi. 7.

SECT. 155.

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 יְּרֵּּבֶּה and יְּרֵּּבֶּה (§ 104, 1, c), exhibits no small degree of cultivation and copiousness, compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion:* hence the various significations

* * Comp. § 107, 1, Rem., § 147, Rem. 1.
which certain conjunctions in frequent use (particularly ע, ב, ו, יְהַ כָּֽלָּ֣ים) either actually have, or at least whereby they must be expressed when translated into our Western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connectives sometimes made by these particles.

Of the most extensive application is ב, § 104, 2, *

a. Properly and usually copulative (and, connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first[1] לַ֣בְּנָ֣א יְהַ כָּֽלָּ֣ים or before the last only (Gen. xiii. 2); rarely after the first only (Ps. xliv. 9). In certain phrases it is commonly omitted, as yesterday (and) the day before yesterday, Ex. v. 8. The time of animated description or narration may also occasion the omission of it (constructio adiectiva); as Judges v. 27, at her feet he bowed, he fell, he lay. Job xx. 19; Cant. ii. 11, v. 6; Is. xxxvi. 17.

An expressing words, it is often explicative (like quaeque, et quidem). 1 Sam. xxviii. 3, וַֽיְֽהַֽכְּלָּ֥ים וַֽיְֽהַֽשִּׁ֥ית in Ezech. and כָּֽלָּ֣ים in his own city, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second term is subordinate to the first, and would properly be expressed as the genitive after it (the & c. div. of the grammar); 2 Chr. xvi. 14, וַֽיְֽהַֽשִּׁ֥ית וַֽיְֽהַֽכְּלָּ֥ים spaces and sorts, in the sense of all sorts of men.

An expressing clauses or sentences, it denotes either continuation (for them), hence before the subject (like German so in de—so) and after absolute designations of time—(see Gen. iii. 5; Ex. xvi. 4; Prov. xxv. 27, וַֽיְֽהַֽכְּלָּ֥ים after, then build thy house); or enhancement, as in Job v. 12, in six troubles he will deliver thee, yea, in seven no evil shall befalls thee; or comparison, as in Job v. 7, man is born to trouble, and the son of lightning fly on high, for just as these birds of prey fly high: xii. 11; xxxiv. 3; Prov. xi. 16; xvii. 3; xxv. 3, 25. But the יְֽהַֽכְּלָּ֥ים is also—

1. Alternative, and yet, while yet; Judges xvi. 15, how canst thou say I love thee וַֽיְֽהַֽכְּלָּ֥ים וַֽיְֽהַֽשִּׁ֥ית and yet my heart is not with me (i.e. while yet)? Gen. xv. 2; xviii. 13; Ps. xxviii. 3.

2. Conjunct, for, because; Ps. v. 12, let them ever shout for joy, because (when, since) thou dost defend them. Ps. xiii. 12, ye are my witnesses וַֽיְֽהַֽכְּלָּ֥ים וַֽיְֽהַֽשִּׁ֥ית and I (am) God, that I am God.

3. Instrumental, then, or them, therefore; Ex. xviii. 32, I delight not in the death of him that die, therefore turn ye. In this sense it may stand even at the beginning of a sentence, when it imports an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, and he said וַֽיְֽהַֽכְּלָּ֥ים וַֽיְֽהַֽשִּׁ֥ית then take meal; Ps. iv. 4, וַֽיְֽהַֽכְּלָּ֥ים וַֽיְֽהַֽשִּׁ֥ית then know ye; ii. 10; 2 Sam. xxiv. 3.

4. Final, in order that, so that, in this sense chiefly with the conjunctive or jussive (§ 129).

Of nearly equal extensive application are the two relative conjunctions (prop. relative pronouns) וַֽיְֽהַֽכְּלָּ֥ים and וַֽיְֽהַֽשִּׁ֥ית, that, because, running almost parallel with each other in their significations, except that וַֽיְֽהַֽכְּלָּ֥ים occurs as a conjunction far more frequently and in a great variety of cases, while וַֽיְֽהַֽשִּׁ֥ית is generally a relative pronoun, and takes prefixes.

Both are prefixed, like וַֽיְֽהַֽכְּלָּ֥ים, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. וַֽיְֽהַֽכְּלָּ֥ים is even preceded by the accusative particle יְֽהַֽכְּלָּ֥ים; Judg. ii. 19, וַֽיְֽהַֽכְּלָּ֥ים וַֽיְֽהַֽשִּׁ֥ית we have heard (id quo comminucat) that Jehovah hath dried up—were commonly וַֽיְֽהַֽכְּלָּ֥ים וַֽיְֽהַֽשִּׁ֥ית, and still oftenes וַֽיְֽהַֽכְּלָּ֥ים וַֽיְֽהַֽשִּׁ֥ית. 1 Sam. xxiv. 11, 19. Hence the following uses of וַֽיְֽהַֽכְּלָּ֥ים: a) it is employed before words directly quoted, like the Gr. ὢν (very seldom
§ 155. The Conjunctions.

2. We now arrange the remaining conjunctions according to their significations, and in the case of those (very many in number) that have a variety of senses, exhibit together the different uses of each as it first occurs. We must, however, confine ourselves here to a brief general notice, leaving the more complete view, with the references and proofs, to the Lexicon.*

a) Copulative: besides ἄν, ὅ, the properly adverbal forms ὅδε also, and ὥς intensive, there is added, wholly, even, once combined ὅδε καὶ and even also, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include all, e.g. ὅδε ἄν both the two, ὅ where all together. It also merely gives emphasis to the following word; Gen. xxix. 30, and he loved ἐν Ἀδριανίῳ! Rachel (not, also Rachel) more than Leah; 1 Sam. xxiv. 12.—ὑ γε ἄν is prop. add that, hence not to mention,—according to the connexion, much more, much less.

b) Disjunctive: ἢ or (etym. free will, choice, hence prop. vel, but also aut exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for ἢ ἢ or (be it) that, or (it must be) that, when it may be rendered unless that, e.g. Is. xvii. 5;—hence the transition to the conditional sense, if, but if, Ex. xxxi. 36 (the LXX. τῷ ἔτε, Vulg. sin autem), if haply, 1 Sam. xx. 10, which has been contested without reason (comp. on ὅν, § 150, 3, Note). Repeated, ἢ—ἵν, sive—sive, is the same as ὅν—ὅν.

c) Temporal: ὅ, ὅν = ὅρε, quum (see above), for which more rarely is used the conditional particle ὅ (Is. iv. 4; xxiv. 13); ἢ, ὅν ἂ λ γ, ἂ γ, until that, also ὅν ἂ λ, ὅν ἂ γ until that when, ἂ γ also during, so long as, ἂ γ, the same, ὅν ἂ γ after that, ὅν ἂ γ (for ὅν ἂ γ) since that, ὅν ἂ γ and ἂ γ before, ὅν ἂ γ for ὅν ἂ γ before (Ps. cxxix. 6).

d) Causal: (besides ἢ and ὅν, No. 1, c, e) ὅν ἂ γ ὅ γ σ γ because, or merely ὅ γ, with the omission of ὅ (§ 104, 1, e), Ps. xlii. 7; xlv. 3; ὅ γ (Gen. xviii. 5; xix. 8; 2 Sam. xvii. 20) and ὅ γ (Job xxxv. 27), for ὅ γ ὅ γ, ὅ γ ὅ γ, ὅ γ ὅ γ, ὅ γ ὅ γ, ὅ γ ὅ γ, ὅ γ, ὅ γ, ὅ γ, ὅ γ, ὅ γ, ὅ γ, ὅ γ, ὅ γ (prop. on the account, that), and ὅ γ ὅ γ (therefore, that), eo quod, because ὅ γ (prop. as a reward that), that.

e) Final: ὅ γ ὅ γ to the end that, ὅ γ ὅ γ in order that (also causal), ὅ γ that—in order that (see above), perhaps ὅ γ, 1 Kings vi. 19. With a negative force: ὅ γ, ὅ γ that not, lest (§ 152).

* See especially Gesenius’s Heb. Lexicon, translated by Dr. Tregelles.
† See, on these groups of particles, Gesenius’s Thesaurus Hebr. p. 682.
PART III. SYNTAX.—CHAP. V. USE OF THE PARTICLES.

§ 153. Conditions: principally $\text{ֵּֽהָּ}$ and $\text{ֵּֽהָּ}$ (for which rarely $\text{ִּֽהָּ}$), if. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former)—as, if I do have done—shall do: on the contrary, $\text{ֵּֽהָּ}$ expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence $\text{ֵּֽהָּ}$ may properly stand where $\text{ֵּֽהָּ}$ would express the thought more accurately (Ps. i. 12; cxxxix. 8; Hos. ix. 12); but $\text{ֵּֽהָּ}$ cannot be used for $\text{ֵּֽהָּ}$. Especially in solemn asseveration, expressed under the form of conditional imprecation, $\text{ֵּֽהָּ}$ is used: Ps. vii. 4–6, וּלְּאָּכְּרַּגְּנֵּּרָּה יְּיָּעָּשְּכִי $\text{ֵּֽהָּ}$ if I have done this—then let the enemy persequece me, etc.; Ps. lxxiv. 21; lxviii. 15; cxxxvii. 5.

What has been said of $\text{ֵּֽהָּ}$ and $\text{ֵּֽהָּ}$ holds good, also, when they are connected with the negative, as in $\text{ֵּֽהָּ} \text{ֵּֽהָּ}$, $\text{ֵּֽהָּ}$, $\text{ֵּֽהָּ}$, and $\text{ֵּֽהָּ}$, It must be observed further, that $\text{ֵּֽהָּ}$, after forms of swearing, e. g. רֹאָּשׁ, $\text{ֵּֽהָּ}$ as Jehovah lives, has the force of a negative (hence $\text{ֵּֽהָּ}$ $\text{ֵּֽהָּ}$ is affirmative), 2 Sam. xi. 11; xx. 20. There is here an ellipsis, which is sometimes filled up, as in 2 Sam. iii. 35, וּלְּאָּכְּרַּגְּנֵּּרָּה יְּיָּעָּשְּכִי so may God do to me and more also, if. Hence generally after verbs of swearing and adjuring, $\text{ֵּֽהָּ}$ stands for not, Cant. ii. 7, iii. 5, also elsewhere in poetry, as Judges v. 8, Is. xxi. 14. On $\text{ֵּֽהָּ}$, $\text{ֵּֽהָּ}$, $\text{ֵּֽהָּ}$, as passing over into conditional particles, see above, in No. 2, b, and No. 1, e.

g) Concessive: $\text{ֵּֽהָּ}$, with the Pret., even if (= though) I am, Job ix. 15, with the Fut. (though one were), Is. i. 18; x. 22; $\text{ֵּֽהָּ}$ (for $\text{ֵּֽהָּ}$ $\text{ֵּֽהָּ}$), although, Job xvi. 17; $\text{ֵּֽהָּ}$ $\text{ֵּֽהָּ}$ even when, although.

h) Comparative: $\text{ֵּֽהָּ}$ as, quemadmodum, with $\text{ֵּֽהָּ}$ in the second member, as—so, Is. xxxi. 4; iii. 14, 15.—$\text{ֵּֽהָּ}$ may be omitted in the protasis, Is. lv. 9; Ps. xlviii. 6, and $\text{ֵּֽהָּ}$ in the apodosis, Obad. 15. Exact conformity is expressed by $\text{ֵּֽהָּ}$ $\text{ֵּֽהָּ}$ in all points as, Eccles. v. 15.

i) Adversative: (see on the adverbs, § 147, 3). Decidedly belong here, $\text{ֵּֽהָּ}$ $\text{ֵּֽהָּ}$ only that—but, nevertheless, and the difficult combination $\text{ֵּֽהָּ}$ $\text{ֵּֽהָּ}$, prop. that if, for if, most frequently but if, in the sense of $\text{ֵּֽהָּ}$ explained under letter d, but united with $\text{ֵּֽהָּ}$ to form a connexion with the verb. Ps. i. 1, happy the man who walks not (if he walks not) in the counsel of the ungodly ... vs. 2, but if (דַּעְּיִּית $\text{ֵּֽהָּ}$) his delight is in ... Then simply but, Ps. i. 4; Gen. xxxii. 29, but if, but when, Gen. xxxii. 27, and merely but=except (after a negative), cxxxix. 9; xxviii. 17.

k) On the interrogative particles, see § 153, and—

l) The optative particles above, under letter f.

3. A certain brevity and incompleteness* of expression (see No. 1) appears, among other things, in this, 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 רֹאָּשׁ $\text{ֵּֽהָּ}$ $\text{ֵּֽהָּ}$ on the account, that—because, we have the shorter $\text{ֵּֽהָּ}$ or רֹאָּשׁ; instead of רֹאָּשׁ $\text{ֵּֽהָּ}$ as (conj.), $\text{ֵּֽהָּ}$, Is. lxi. 11, and רֹאָּשׁ, Ex. xiv. 13; 1 Kings viii. 24.

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. $\text{ֵּֽהָּ}$ $\text{ֵּֽהָּ}$, for if, Ex. xxii. 22, comp. old Germ. wenn dazu (prop. if it is that) and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite at home in the Chaldee; e. g. רֹאָּשׁ רֹאָּשׁ (Germ. all dieweil) wholly—for—that—because, רֹאָּשׁ רֹאָּשׁ just for this—therefore. Emphatic, not pleonastic, is the repetition of the conjunction in רֹאָּשׁ רֹאָּשׁ because, even because, Lev. xxvi. 43. Like the German sintemal und all dieweil.
§ 156. THE INTERJECTIONS.

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, drive they them hard, then they will die, —for, if they drive them hard they will die. Job vii. 20, (if) I have sinned, what do I unto thee? Gen. xlii. 38.

b) Where comparison is expressed: Ps. xiv. 4, 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, (so) Sheol (those who) sin. Jer. xvii. 11.

c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, say thou art my sister, commonly יִפְרָצְכֵנֶס. Ps. ix. 21, that they may learn, 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.

SECT. 156.

THE INTERJECTIONS.

The interjections which correspond to our ah! oh! alas! woe! expressing denunciation as well as lamentation (חרות, או, וה), are connected with the object of the threatening or lamentation either by the prepositions ב, וב, ו, or without any of these particles, as וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה ה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה Hamp alais, my brother! 1 Kings xiii. 30.

On the construction of יהל with the suffixes, see § 100, 5.
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Hbrew Reading Book

to

Explain Grimm's Der Deut. Ml.
HEBREW READING BOOK.

PREFACE.

This Reading Book is designed as an introduction to the translation of Hebrew, and based upon special and constant references to the forms and rules of Gesenius's Grammar. It is well known that by such a plan the difficulty of learning the inflexions and constructions of a language may be effectually lessened. This advantage is here intended to be secured to the Hebrew beginner.

In selecting and arranging the portions for translation, great pains have been taken to make them progressive (from short and easy to more difficult), and also as diversified as the limited space would allow,—so covering nearly the whole ground of the Grammar with the references.

In the Notes, the main object has been to furnish the learner with those references to the Grammar, by which he will be able to understand the forms and the constructions, and so to make himself master of its principal contents. Other help is given where needful, especially in the first exercises; but care has been taken to leave suitable scope for the skill and research of the student, lest he should become too dependent on such assistance. The experienced teacher, also, will find sufficient scope for his vivd vce instruction, while conducting the student through the portions.

In order to avoid a mechanical committing to memory, the teacher should go over each new Paradigm with the scholar, and orally explain the deviations from the Regular Verb, and the normal forms indicated by the asterisk. In this way the memory will be greatly assisted by a perception of the analogy and structure of the language. Thus, for example, if the scholar perceives in Parad. G. how the 3rd pers. Pret. יָרַע, יָרַע is a model for the 3rd Pret. plur. יִרְאוּ, and how יֹדָעֲר is a model for all the remaining forms of the first and second person, he then has in reality but three new forms to learn for the whole Preterite. If he further perceives how all these verbs fundamentally follow the same analogy, he is less deterred by the multiplicity of the Paradigms, which he can thus reduce, in effect, to but one, greatly to the assistance of the memory and the facility of finding out doubtful forms.

In connexion, however, with the foregoing lessons, and during the first weeks of instruction, something should be read and translated (such as the Scripture Phrases in this Reading Book), to afford the teacher the opportunity to explain the Article and Particles, the construct state, etc., of Nouns, and to exercise the student in the inflexion of Verbs. The teacher should take care that in these exercises the pupil reads with fluency, without stumbling and stammering. For this end, it is best to read aloud and repeatedly what one already understands. Besides the readiness in reading, there ought to be expertness in writing the characters, so that they may be distinctly legible to others.

As a further exercise in the Irregular Verbs, it is especially recommended to write out the inflexions
may be complete mastery of the whole Grammar. But this leads us to another point, viz., the interdependence of many Grammars, which give not a rough sketch of the forms and structure of the language. A full Grammar should be used at once, in which the more important parts usually written in larger type, should be learned first, leaving the rest in smaller type for self-study.

As appropriate Exercises in Hebrew composition, the student may be required to re-transcribe from memory what he has just translated from the Hebrew; to read and point some unpointed text; and also to prepare Hebrew translations to be examined by the teacher, with reference to the inflexion and pointing of the words, and also to their syntactical construction.

To the above suggestions by Gesenius, it may be well to add, that the blackboard may often be used with advantage by a teacher who meets a class in a lecture-room. It was so employed by the great Hebrewist himself, in lecturing to his large classes of students.

No pains have been spared to ensure perfect accuracy in this production, as well as in the Grammar. It is confidently hoped, therefore, that there will be no room to complain of typographical or other errors.
READING LESSONS.

I. SCRIPTURE PHRASES AND SENTENCES.

1."ז"ר יב谵  1
2.ר"ז יב谵  2
3.UpDown  3
4.UpDown  4
5.UpDown  5
6.UpDown  6
7.UpDown  7
8.UpDown  8
9.UpDown  9
10.UpDown 10
11.UpDown 11
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52.UpDown 52
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57.UpDown 57
58.UpDown 58
59.UpDown 59

* The accent or tone of words in these Phrases is always at the end, except when marked on the penultime by the sign (ז), or by one of the regular accents (§ 15).
II. EXTRACTS IN PROSE.

1. THE PRIESTS’ BENEDICTION.
Num. vi. 22—26.

2. JOTHAM’S PARABLE.
Judges ix. 6—15.

3. ELIJAH’S ASCENSION.
2 Kings ii. 1—12.
III. EXTRACTS IN POETRY.

CHARACTERISTICS OF HEBREW POETRY.

Before the student begins to translate the following Extracts, it is proper in a few brief statements to call his attention to the subject of Hebrew Poetry. Those who may desire fuller instruction are referred to Lowth’s Lectures on Hebrew Poetry, especially Lecture xix.; Herder’s Geist der Hebr. Poetis; De Wette’s Einleitung in die Psalmen; Ewald’s Poetische Bücher, I.; and Nordheimer’s Hebrew Grammar, §§ 1120—1130.

The greater part of the Old Testament is poetical in its composition, though only the Psalms, Job, and Proverbs (technically called נָשִׁים, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in metre, like the versification of the Greeks, the Romans, and nearly all other nations; and much less does it exhibit rhyme (see below), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely, by brevity of expression, and by impressing the sentiments in the way of repetition, comparison, or contrast. Hence, it has some characteristics of language, viz., the use of peculiar words, forms of words, etc., as explained in the Grammar, § 2, 4. But the grand characteristic, which in fact constitutes its rhythm, is a proportion or correspondence in thought and expression* between the clauses of a sentence, which accordingly, in its simplest form, consists of only two members (יסיון).

Hence the poetry or rhythm of the Hebrews is generally termed parallelism,† as consisting in a mutual correspondence between the members of a period. And the different modes of exhibiting this

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* Sometimes the proportion or correspondence appears only in expression, while the thought runs on in the common way of prose, as in Job ix. 2, 3, 4.

† It is very often of essential service to the interpreter of Scripture to notice this parallelism. There are numerous expressions and passages to the meaning of which a clue may thus be obtained. For example, in Ps. lxxvi. 8 (his tabernacle is כַּנְפָּס, and his dwelling place in Zion) it has been doubted whether כַּנְפָּס means in peace or in Salem; but the doubt can scarcely remain when one considers the corresponding clause, where in Zion stands parallel to the term in question, and determines it to mean in Salem.
paradigm mainly constitute the varieties of the poetic style, of which these are the principal:—

1. Lyric Poetry, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. Epic Poetry, as in Job—at least the style of this book resembles the epic more than any other production of the classic muse. 3. Didactic Poetry, as in the Proverbs. 4. Pastoral Poetry or Idyls, such as the Canticles. 5. Prophetic Poetry, which is best exemplified in the earlier prophetic books (Joel, Isaiah, Habakkuk, etc.), for in the later (e.g. Ezekiel, Haggai, Zechariah), it scarcely differs from prose.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which relation may be synonymous, antithetic, or synthetic.

1. Synonymous Parallelism.—In this the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:

Prov. vi. 2.

לֹא תַּעַבְּדֶת בְּשָׁפֵי אֲשֶׁר רַעָבַת מִבְּשָׁר הָבֹא בָּנָכָךְ.

Thou shalt shun in the words of thy mouth; Thou shalt take in the words of thy mouth.

Job v. 6.

וְהָנָפְלָה בְּשָׁפֵי אֲשֶׁר רַעָבַת מִבְּשָׁר הָבֹא בָּנָכָךְ.

For affliction comes not forth from the dust; And trouble springs not forth from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.*

וְהָנָפְלָה בְּשָׁפֵי אֲשֶׁר רַעָבַת מִבְּשָׁר הָבֹא בָּנָכָךְ.

29. But there is no satisfactory proof that in these or other cases the rhyme was (as De Wette, etc., suppose) designed by the poet. On the contrary, it is almost certain that the poet had no such design. For, if he had, he might with perfect ease have given in Job vi. ten more rhymes, e.g. in vs. 8 there might be as good a rhyme as we find in vs. 9, by a very simple change in the arrangement of the words; thus, instead of the present order—

ֶלְךָּעַבְּדֶת בְּשָׁפֵי אֲשֶׁר רַעָבַת מִבְּשָׁר הָבֹא בָּנָכָךְ.

he might, without affecting the sense, have written—

לֹא תַּעַבְּדֶת בְּשָׁפֵי אֲשֶׁר רַעָבַת מִבְּשָׁר הָבֹא בָּנָכָךְ.

As another proof that rhymes in Hebrew Poetry are undesigned, we may point out the fact, that they consist in the recurrence of like suffixes or terminations in the inflections of nouns and verbs, so that they actually often appear also in the plainest prose, e.g. Josh. xiii. 11—

ְלֹא תַּעַבְּדֶת בְּשָׁפֵי אֲשֶׁר רַעָבַת מִבְּשָׁר הָבֹא בָּנָכָךְ.

* This passage strikingly exhibits rhyme as well as parallelism. The same is found in many other poetic sentences; e.g. in Job vi. we find it six times, viz., in vs. 4, 7, 9, 13, 22,
that of the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis; e.g. Prov. x. 1:

A wise son maketh a glad father;
But a foolish son is the heaviness of his mother.

For other examples, see Ps. i. 6; cii. 27, 28; cxlvii. 6; Is. i. 3.

3. Synthetic Parallelism.—In this the idea of the first member is enforced not so much by repetition or antithesis in what follows, as by expansion and modification; e.g. Ps. xxvii. 4:

One thing I ask from Jehovah,
It will I seek after,—
My dwelling in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.

In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines according to the parallelism, but appears in the same form as the prose (except in Ex. xv., Deut. xxxii., Judges v., and 2 Sam. xxii). The accents, however, serve to indicate the divisions or lines. Thus, a simple parallelism is divided into two members by Alphach (—) or Merka with Mahpakh (—); and in a compound one the subdivisions of the members are usually made by Zaqeph-qaton (—) and Rebbia (—).

1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1—4.

2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1—7.

3. PRAISE OF A GOOD WIFE.

Prov. xxi. 10—31.
III. EXTRACTS IN POETRY.
I. SCRIPTURE PHRASES AND SENTENCES.

N. B. For the derivation of Nouns, the Lexicon must be consulted; but this necessity can occasion no difficulty, even to the beginner, now that he can have Gesenius's, with the words in alphabetical order.

1. Prì' ghō-dhēl lē-bhābh. * Fruit-of greatness-of heart, i.e., boasting. Prì' is a noun masc. sing. in the constr. state (see § 89), and belongs to Class or Parad. VI. i. (§ 92): the D has Dagesh lene (see § 6, 3, § 13, 1, § 21, 1). Ghō-dhēl noun masc. sing. constr. st., Parad. VI. e: the L without Dagesh lene (§ 6, 3) because preceded by a word ending with a vowel and closely connected (see § 21, 1, at the end). Lē-bhābh, noun masc. sing. absol. st. (see § 89, 1, at the close), Parad. IV. a. This example shows, a) that the relation of the genitive case, or what is called the constr. state in Hebrew, is indicated essentially by mere closeness of connexion between words as uttered, for there is no change whatever in the form of Prì' and ghō-dhēl though each is in constr. state (see § 89, 1, and Note †); b) that there may be several successive nouns in the constr. state depending on each other (see § 114, 1): see also below, in No. 3.

—The sign (') at the end is Sūpa-pāsūq, which is always preceded by the accent Sūluq (§ 15).

2. D'bḥār hām-mā'ēkh hāg-gā-dhōl. Word-of the great king. D'bḥār, noun masc. sing. constr. st. of ḫ'ff, Parad. IV. —Here notice how the close connexion in utterance, or the constr. state, occasions a change of the vowels (see § 89, 1). Hām-mā'ēkh noun masc. sing. absol. st., Parad. VI. a; with the article (׀) prefixed (see § 35). Hāg-gādōl, adj. masc. sing. with article; on L with Dageš forte, see § 13, 3. —Observe how the adj. stands after the noun, and agrees with it in gender and number (see § 112, 1), and in taking the article (see § 111, 2).

3. Ye'mē' shāne' chāy-ye' bhō-thān. The years-of the life-of my fathers. Ye'mē, noun masc. plural, constr. state; the sing. D, irregularly inflected (§ 96). Shāne, noun fem. pl. constr. state; sing. ḫ'ff (§ 95, Parad. B. a) but here with masc. plural (see § 87, 4). Chā'yāl, noun masc. pl. constr. st.; sing. ḫ, Parad. VIII. —the plural form used with sing. sense (see § 108, 2, a). ḫ'ff noun m. pl. (but with feminine form, § 87, 4), with suff. I pers. sing. (י for i because of pause, Sūluq, § 29.
5. Qōdhashēkha, noun (גְּדָהַשְׁקָהַו, Parad. VI. c) with suff. 2 pers. sing. masc. (§ 91, 1), joined by means of (זָלָה) because of the pause, Silluq (§ 22, 4, b).—OBS. subst. used to express adj. (see § 106, 1); and for the position of the suff. (ז) see § 12f. 5.

8. Kā-bheḏē ābārāh bā-ārēts. Heavy was the feminine in the land. יבּר, verb 3 pers. sing. masc. pret. Kal (see Parad. B.), agreeing in gend., numb., and pers. with its nominative (§ 146 at beginning). יבּר, noun (Parad. IV.) with art. י (see § 35, I). יבּר, noun (Parad. VI. a) with prep. י prefixed with Qamets because it displaces the art. and takes its pointing (ז for י, see § 102, 2, b, and § 23, 5); see also § 29, 4, a, § 93, Rem. 1, for the (ז) instead of (ז) under (ז). The arrangement is the same as in No. 6.

9. Ay-yē so-pheř ēth-hām-migh-dā-liūm. Where (is one) counting the towers? Soḥēr, act. part. masc. sing. Kal; r. יבּר, Paradigm B. יבּר, sign of the definite accusative (see § 117, 2, and Note *), here followed by Mageph (§ 16, 1) and hence with (ז) shortened to (ז), see § 27, 1. יבּר, noun masc. pl. absol. st., Parad. II., with art. prefixed (§ 35); in accus. case, governed by soḥēr (see § 135 and § 138).

10. Tsē-ābēq mīsh-shām-mīyim mīsh-gāph. Righteousness from heaven looked down. יבּר, noun masc. plur. but seemingly dual (see § 88, 1, Rem. 2), with prep. י prefixed (§ 102, 1); on plur. form in this noun, see § 108, 2. יבּר, verb 3 pers. m. sing. pret. Niphal, r. יבּר, Parad. B.; here with (ז) for (ז), because of the Silluq (§ 29, 4).—Observe, the proper sense of this verb in Niphal is reflexive, viz., to bend one's self forward (see § 51, 2, and the Lexicon under יבּר).

11. The iniquity of his fathers shall be remembered. נָא (נָא, r. נָא) 3 pers. sing. masc. fut. of Niphal, which has here a passive force (see § 51, 2, d), Paradigm B. נָא (נָא), not "on, because the cholem requires a consonant before it, which must be the 1, and not the 7 which has the Chateph-Patlash, see § 56, 1) noun in constr. state (Paradigm III. נָא) governing the verb in gend.
Hophal (passive of Hiphil, § 53, 2); r. יָשָׁב, Parad. B. יָשָׁב, noun, Parad. VI. (here with ה on account of the pause accent, § 29, 4, a, and § 27, Rem. 2, c).

18. I will keep myself from my iniquity. וָאֵלֵךְ (l-ebh-k-d-q-nd, ה has Daghašh lene, because of a distinctive accent, P'siq (י), precedes, § 21, 1), 3 pers. pl. fem. fut. Kal, r. יָשָׁב, Parad. D. (or verb P's Guttural); — fut. used for imper. according to § 127, 3, c. דָּבַר, dual of ד, מְדָנָב, see § 88) with suff. 2 pers. pl. masc. — On the use of a plur. verb with a dual noun, see § 146, 5.

19. And now let your hands be strong (lit. shall be strong.) וָאֵלֵך (l-ebh-k-d-q-nd, ה has Daghašh lene, because of a distinctive accent, P'siq (י), precedes, § 21, 1), 3 pers. pl. fem. fut. Kal, r. יָשָׁב, Parad. D. (or verb P's Guttural); — fut. used for imper. according to § 127, 3, c. דָּבַר, dual of ד, מְדָנָב, see § 88) with suff. 2 pers. pl. masc. — On the use of a plur. verb with a dual noun, see § 146, 5.

20. The generation of the upright shall be blessed. דָּבַר, noun constr. st. Parad. I. דָּבַר, adj. pl. masc. (agreeing with יָשָׁב men understood), Parad. IV. דָּבַר, 3 pers. sing. m. fut. Pual (see Parad. E, but here with ה because of Silluq, agreeing in gen., numb., and pers. with the subject).

21. Because thou hast forgotten the God of thy salvation. יָשָׁב (shah-k-dh-bt, see § 28, 4, Note 1), 2 pers. sing. fem. pret. Kal of יָשָׁב (verb Lamedh Guttural, Parad. F.). יָשָׁב, constr. st. pl. of יָשָׁב (the ה loses both Mappiq and Pathach forl, because it ceases to be final, § 22, 2, b): on the plural use of this word (pluralis exacte nomen) see § 108, 2, b. יָשָׁב, noun, Parad. VI. e, with suffix 2 pers. sing. fem.

22. A wise son will gladden his father. On position and agreement of adj. and subst., see No. 2. יָשָׁב, see § 96, 2.

23. Jehovah will keep thee from all evil (lit. all of evil.) יָשָׁב (yish-mr-kh-bt, § 9, 12, 1, a; § 10, 1, at end; § 21, 2, c) 3 pers. sing. masc. fut. Kal with suffix, 2 pers. sing. masc. fut. Kal with suffix, 2 pers. sing. masc., see Parad. C., and § 60. בָּרֹק (here ה kol, because followed by Magqeph, which takes away the tone of the word and so makes a closed unaccented syllable, which cannot have a long vowel, see § 26, 5), prop. a noun.
(but commonly rendered as an adj.) in constr. state, Parad. VIII. c. הַיְּמָנָה, with ע for י according to §29, 4, a.

24. Cause me to walk in thy truth and teach me. יִשְׁפַּל (יִשְׁפַּל, Parad. E.), 2 pers. sing. m. imper. Hiphil, with suffix 1 pers. sing. com., see Parad. C. and §61. רְפָאָה (רְפָאָה, see Lexicon), noun fem. sing. (Parad. D.) with prep. the (here with = according to §102, 2, a) and with suffix, 2 pers. sing. masc.

25. When you hear (lit. according to your hearing) the voice of the trumpet. יִשְׁפַּל (יִשְׁפַּל, 'kāhōm-ḳāhēm), inf. Kal of יִשְׁפַּל (Parad. F.) with prep. the (§102, 2) and suffix 2 pers. plur. masc., see §61, 1, and §65, 2. — On the use of ה before infinitive, see §132, 2.

26. This (has been) thy way from thy youth, for thou hast not hearkened to my voice. הֵם, see §34. יִשְׁפַּל, noun sing. masc., Parad. VI. a, with suffix, 2 pers. sing. fem. יִשְׁפַּל, see §91, 2, and §108, 2, a. Observe the effect of prep. the on the sense of יִשְׁפַּל, which here means to hearken = obey, but without the ה (as in No. 25) it means simply to hear = perceive sound.

27. They encompassed me like bees, they were distinguished like fire of thorns. See §67, Parad. H.; with suffix, 1 pers. sing. יִשְׁפַּל. Pual, Parad. E.

28. The door will turn on its hinges, and a sluggard on his bed. בְּהַיּוֹת, 3 pers. sing. fem. fut. Kal of יָתַע (verb יָתַע, Paradigm H.), agreeing in gen., num., and pers. with יִשְׁפַּל. יָתַע, see §91, 4.

29. Then they began (lit. it was begun) to call on the name of Jehovah. יִשְׁפַּל, 3 pers. sing. masc. pret. Hophal of יִשְׁפַּל (Paradigm H.): see §137, 3. ה, with Daghest forte conjunctive, because of the distinctive accent (Tiphcha) under the preceding word, see §21, 1.


34. Job xiv. 1. יִשְׁפַּל, pass. part. sing. masc. Kal of יִשְׁפַּל, in constr. state, according to §135, 1. On the construct state of the adjectives יָתַע and יִשְׁפַּל, see §112, 2. Conjunction י prefixed with Shureq, before simple Shura, according to §104, 2, b.


38. 1 Sam. ii. 27. יִשְׁפַּל infin. absol. Niphal of יִשְׁפַּל (verb יָתַע, Parad. P.), with He interrogative prefixed, according to §100, 4 (see its use in §153, 2): this infin. stands before the finite verb to make it emphatic, according to §131, 3, a. יִשְׁפַּל, constr. st. of יִשְׁפַּל (Paradigm V. h.).

39. Ps. xxxi. 14. יִשְׁפַּל infin. Kal of יִשְׁפַּל (Paradigm H., §66, Rem. 2), with preposition י prefixed according to §102, 2, c, and §142, 2.
verb הָיָה (Paradigm H.) inflected here as regular (after Paradigm B., see § 67, Rem. 10, also § 29, 4, b).

40. Num. x. 30. יִהְיֶה noun fem. sing. (segholate, Parad. D.) with suffix. יִהְיֶה (Parad. K.) from יִהְיֶה, or יִהְיֶה, see § 69, Rem. 8.

41. Prov. vii. 1. יִהְיֶה (a-miž-vō-thāl, see on No. 11) noun fem. plur. (Paradigm A.) with suffix appended (§ 91) and conj. יִהְיֶה prefixed with Shureq before the labial (§ 104, 3, b) and for יִהְיֶה (prep. לָּא § 103, 1, Rem. 1), see on No. 31.

42. Jer. xliii. 9. יִהְיֶה see on No. 31. יִהְיֶה noun common gender (§ 107, 1, c) plural (וָּיֶה Paradigm VI.), governing מְלָעֲרִי in fem. pl. (§ 112, 1) but the suffix of the next word in the masc. יִהְיֶה (lit. and thou hast hid them) pret. for imper. according to § 126, 6, c.

43. Ps. civ. 24. יִדּוּ prop. interrog. pron., but here an adverb of interrog. (lit. as to what? then how? see § 100, 2, a, and Lexicon sub voces). יִדּוּ (Parad. H.) pret. for present, according to § 126, 3. Under יִדּוּ (Parad. IX.) Methhegh and the accent Athnach (§ 15). יִדּוּ, Parad. O., § 74, Rem. 1; see also § 138, 3, b. יִדּוּ, always so for יִדּוּ for the sake of euphony with the art. (§ 35, 1, and § 93, Rem. 1).

44. Judges xiv. 18. See § 37, 1, Rem. for יִדּוּ and יִדּוּ. יִדּוּ noun m. (Paradigm VI., § 83, Rem. 4) with prep. לָּא (§ 102, 1) which here denotes the comparative (see § 119, 1).

45. Gen. ix. 20. יִדּוּ 3 pers. sing. m. fut. apoc. Hiphil of יִדּוּ (Paradigm H.), with Vav conversive (see § 48, 2) giving to the fut. the sense of the pret. (see § 129). יִדּוּ from יִדּוּ (Parad. H. and F.).

46. Ps. xxxvii. 8. יִדּוּ (r. יִדּוּ, Parad. P.) imper. Hiphil shortened from יִדּוּ (see § 75, Rem. 15, and § 48, 5). Conj. נ (with Pathach, according to § 28, 2.

47. Ex. xxxii. 12. יִדּוּ part. Hiphil (r. יִדּוּ, Paradigms G. and P.) in constr. state, according to § 135, 1. יִדּוּ (lit. and he has died) so that, etc. (see § 155, 1, c) pret. Kal of יִדּוּ (Paradigm M., § 72, Rem. 1) with ו and, according to § 104, 1, d. יִדּוּ inf.

48. Gen. iii. 13. See on No. 45. יִדּוּ, Hiph., Parad. G. and O. יִדּוּ (see on No. 32) fut. with Vav. conv. (§ 48, 2) observe distinction between Methhegh and Sillug, according to Note † on p. 34.

49. 1 Kings v. 8. יִדּוּ sign of def. accusative in its separate or absol. form (§ 117, 2). יִדּוּ rel. pronoun (§ 36) here implying the demonstrative = what (§ 123, 2). יִדּוּ (§ 103, 3, and § 29, 4, a).

50. Lev. xx. 14. יִדּוּ for יִדּוּ, § 35, Rem. 2. — Obs. the two forms of יִדּוּ with suffixes (§ 103, Rem. 1). יִדּוּ fem. suff. 3 pers. plur.

51. Judges ix. 10. יִדּוּ 2 pers. sing. fem. imper Kal of יִדּוּ (Parad. K., see on No. 40). יִדּוּ pronoun, 2 pers. sing. fem. (§ 32, 2), here expressed with the verb for emphasis (see § 137, Rem. 2). יִדּוּ (mōl-bēh), see § 46, Rem. 2; and for the absence of Dayheš lene in יִדּוּ, see § 21, 2, a. See § 103, 3.

52. Jer. xliv. 25. יִדּוּ (a-sū, § 8, 2, Rem.) infin. absolute for emphasis (see on No. 38). יִדּוּ (mādhār-nū) pers. plur. pret. Kal, with י for מ on account of Sillug.

53. Amos ii. 10. See § 137, Rem. 2. יִדּוּ (Paradigms D. and P.).

54. Deut. xvi. 19. יִדּוּ (§ 100, 1) before fut. יִדּוּ (Parad. G.) to express prohibition (see § 127, 3, c). יִדּוּ (yda-teve, see Note † on page 30), Piel of יִדּוּ (not Parad. M., see § 72, Rem. 10). יִדּוּ dual constr. state of יִדּוּ (Paradigm VI.).

55. Is. xxxvii. 10. יִדּוּ (§ 100, 1) before fut. to express dissuasion (§ 127, 3, c); distinction between יִדּוּ and יִדּוּ, see in § 152, Rem. יִדּוּ fut. Hiphil (see on No. 48) with suffix, according to § 63, 2, Rem. יִדּוּ, see on No. 21, also § 146, 2. יִדּוּ (lit. who— in him— is in whom, § 123, 1). See § 134, 2, a.

56. Ex. xvii. 2. See on No. 31. יִדּוּ dual in appearance but plur. in fact (see § 89, 1, Rem. 2). יִדּוּ 1 pers. pl. conj. fut. Kal (Parad. P.); יִדּוּ 1 pers. pl. conj. fut. (Paradigm M., see § 128, 3, c. יִדּוּ prep. with suff. see § 127, 3, c. יִדּוּ prep. with suff. see Rem. 2).
58. Josh. i. 3. See on No. 55. יָדוּ (I have given it), יָדוּ (§ 66, Rem. 3), suff. 3 pers. sing.—On the arrangement of this sentence, see § 145, 2.
59. 2 Kings x. 32. וֶהְיָהּ (compare vulgar English, in them days), § 122, 1. יָדוּ, Parad. H. יָדוּ, Piel, Parad. P.; see § 142, 2.
60. 2 Chron. x. 10. יָדוּ, noun (Parad. VIII. c.), accent Zageph-galon. יָדוּ, imper. Hiphil of יָדוּ. See § 61.
61. Prov. vi. 6.
62. 2 Chron. xi. 4.
63. Num. xx. 11. יָדוּ, see on No. 45. יָדוּ (וְיָדוּ, verb 1b and 1c), Hiphil fut. apoc. (for יָדוּ, § 68, 2, and § 75, 5, with Rem. 14). יָדוּ, noun (Paradigm IX.) with suff. 3 pers. sing. masc. (יָדוּ for the usual יָדוּ): distinctive accent Tiphcha (§ 15). See § 120, 5.

64. Job xl. 4. יָדוּ, Paradigm H. יָדוּ, fut. Hiphil of יָדוּ, with suffix with Nun openthetic (see § 58, 4). יָדוּ, Paradigm M. יָדוּ, see § 103, 2, Rem.
66. Lev. xii. 4. On the construction of the numerals, see § 120, 1 and 3. יָדוּ, Paradigm K. יָדוּ (וְיָדוּ) with י for י on account of the pause accent R'bbia (§ 15). יָדוּ, § 74, Rem. 2. יָדוּ, (וְיָדוּ, see p. 28, No. 2, a, and § 14, 1), יָדוּ (Parad. VI. f.) with suff. 3 pers. sing. fem., distinguished by the Mappiq from the ending of the fem. noun (יָדוּ יָדוּ).

II. EXTRACTS IN PROSE.

1. THE PRIESTS' BENEDICTION.

Num. vi. 22—26.

V. 22. Vau conv. prefixed without Daghash forte (§ 49, 2, and § 20, 3, b, Rem.). יָדוּ (Daghash forte conjunctive, § 20, 2, a), inf. with prep. (lit. to say) for יָדוּ, according to § 23, 2, and § 68, 1, Rem.
V. 23. יָדוּ, Parad. E., see § 10, 2, Rem. יָדוּ, inf. absol. standing for fut. or imper., according to § 131, 4, b.
V. 25. יָדוּ, Hiphil of יָדוּ (Paradigm M., jussive form, § 128, 2). יָדוּ (וְיָדוּ, Parad. H.) 3 pers. sing.-masc. fut. Kal with suffix with Nun openthetic (§ 58, 4), and י prefixed according to § 104, 2, c.

* In reading these Extracts, it may be well to learn more of the names and uses of the Accents (§ 15).

2. JOTHAM'S PARABLE.

Judges ix. 6—15.


V. 7. יָדוּ (וְיָדוּ) 3 pers. plur., used according to § 137, 3, b.
V. 8. See § 131, 3, a.—Obs. יָדוּ with small circle referring to the margin, where a different form of the word is given (see § 17). Both the K'thib יָדוּ and the Qere יָדוּ have the same sense, and stand for 2 pers. sing. masc. imper. Kal, with He paragogic (§ 48, 6). This K'thib form of the imper. is not recognised in the grammars, but it occurs also in Ps. xxvi. 2 : comp. verse 12 below.
V. 9. יָדוּ, pret. Kal (the Chaldean-Qamael irregular for Qamele, with He interrog. § 100, 4, Rem.), used for fut., according to § 126, 4. יָדוּ, מַזָּהּ, which in me God and men honour (see § 127, 2). יָדוּ, pret. with Vav. conv. (see § 48, 3, and § 126, 6, a). יָדוּ (inf. with prep.) to wave.
V. 10. See on No. 51 above.
V. 11. יָדוּ, Parad. VI. e. יָדוּ, adj.

* See § 6, Rem. 4.
3. ELIJAH'S ASCENSION.
2 Kings ii. 1—12.

V. 1. וְיִשְׁמָעֵה יְאָרָיֶה (lit. living is Jehovah and the life of thy soul) as Jehovah liveth and by the life of thy soul, a form of oath: יְאָרָיֶה const. st. § 89, 2, a. דָּק if-not, see Lex. C. 1, c. יְאָרָיֶה (also in the next verse) in the adverbial accusative, § 118, 1.

V. 2. יְאָרָיֶה, see § 130, 1, Rem. יְאָרָיֶה יְאָרָיֶה (lit. living is Jehovah and the life of thy soul) as Jehovah liveth and by the life of thy soul, a form of oath: יְאָרָיֶה const. st. § 89, 2, a. דָּק if-not, see Lex. C. 1, c. יְאָרָיֶה (also in the next verse) in the adverbial accusative, § 118, 1.

V. 3. לאָרָיֶה prop. the day= this day, see § 109, at
inning. יְאָרָיֶה plur. excel. (§ 108, 2, b. יְאָרָיֶה.

V. 5. יְאָרָיֶה, prep. prefixed, according to § 102, 2, a. יְאָרָיֶה, prep. for pres. (§ 126, 8); see § 153, 2.

V. 6. יְאָרָיֶה, § 109, 3, and § 90, 2. יְאָרָיֶה their two=both of them, § 97, Rem. 2.

V. 7. Construction of the numeral, § 120, 2.

V. 8. יְאָרָיֶה, see above on No. 54. יְאָרָיֶה noun fem. (Parad. D.) יְאָרָיֶה, see above on No. 63.) conj. with Qamets, see above on No. 47. יְאָרָיֶה prep. with art. (§ 35, 2, B. b, and Rem. 2).

V. 9. יְאָרָיֶה inf. with suff. and prep. § 132, 2. (see also above on No. 25). יְאָרָיֶה = that after יְאָרָיֶה. יְאָרָיֶה יְאָרָיֶה then (I inferential, § 155, 1, d) shall be, pray, a portion of two in thy spirit to me, i. e. may I have a double portion (twice as much as any one else) of thy spirit (comp. Deut. xxi. 17): יְאָרָיֶה, see § 98.

V. 10. יְאָרָיֶה lit. thou hast made hard to ask, i. e. thou hast asked a hard thing, see § 142, 4, Rem. 1. יְאָרָיֶה for יְאָרָיֶה, see § 52, Rem. 5.

V. 11. Lit. and it was, they walking to walk and to speak, that is a chariot, etc.: see § 124, 2, a or c, and § 131, 3, b. יְאָרָיֶה fut. Kal of יְאָרָיֶה adverbial accus. (§ 118, 1).

V. 12. יְאָרָיֶה according to § 28, 2. יְאָרָיֶה part. Piel, § 64, 3. יְאָרָיֶה יְאָרָיֶה Israel's chariot and his horsemen.—Observe, that in Hebrew two or more nouns cannot be in the construct state before the same genitive (see Note * on § 114, 1): e. g. יְאָרָיֶה יְאָרָיֶה יְאָרָיֶה would be scarcely admissible in this place, and hence the language required either the expression of the genitive after each noun (=Yəhôveh יְאָרָיֶה יְאָרָיֶה יְאָרָיֶה), as in verse 11, יְאָרָיֶה יְאָרָיֶה יְאָרָיֶה or the use of the possessive pronoun after the second noun (as exhibited in this verse), or the periphrastic construction (see § 115) which expresses the genitive in the manner of the dative (Yəhôveh יְאָרָיֶה יְאָרָיֶה יְאָרָיֶה the chariot and the horsemen to Israel).—There are some apparent exceptions, as in Jer. xxxvi. 9, where we find יְאָרָיֶה יְאָרָיֶה יְאָרָיֶה handlers of—binders of—the bow; but the two nouns in the construct state are here in opposition, just like יְאָרָיֶה יְאָרָיֶה יְאָרָיֶה virgin daughter of Egypt, in verse 11 of the same chapter (see § 116, 5).

* יְאָרָיֶה has both vowels unchangeable (see page 157, No. 4, Rem.)
III. EXTRACTS IN POETRY.

1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1-4.

* In this Extract, the parallel members are clearly exhibited in separate lines.

V. 1. Article before vocative, § 110, Rem. 2.

V. 2. לֶבֶן, verb 15. לַעַל, § 103, 3.

V. 3. לֶבֶן, verb 5. לַעַל, § 102, 2, a.

V. 4. לֶבֶן the rock, i.e. Jehovah, case absol. (§ 145, 2).—Large ¥ (so the marginal notice calls it) to mark out the word as having a peculiar use or mystic sense attached to it by the Masoretic authors (see § 3, 2).

2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1-7.

V. 1. נָהָרָה (§ 128, 1, b). יָדֵיהُ concerning my beloved, i.e. Jehovah.

V. 2. יָדָּה with double accus. (§ 139, 2). יָדָּה, § 75, Rem. 3. יָדָּה, § 75, Rem. 9.

V. 3. יָדָּה and יָדָּה collectives (§ 108, 1, c) and hence with verb plur. (§ 146, 1).

V. 4. See § 132, Rem. 1, 2.

V. 5. יָדָּה with two accus. (§ 139, 1). יָדָּה part. for fut. (§ 134, 2, b). יָדָּה and יָדָּה, § 131, 1, Rem. יָדָּה lit. for to eat up = to be eaten up.

V. 6. יָדָּה נָבָּר (§ 126, 6) and it shall go up (i.e. grow) brier and thorn (§ 138, 1, Rem. 2). יָדָּה lit. from to rain (§ 132, 2).

V. 7. Observe the striking paronomasia or alliteration between נָבָּר and נָבָּר, and between נָבָּר and נָבָּר, which we can partly copy in translation, thus,—he looked for right, and behold might! for weal, and behold woe!

3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10-31.

* This piece is alphabetical, a sort of Hebrew acrostich (§ 5, Rem. 2).

V. 10. יָזָה, § 96, 2.

V. 11. Pret. for present (§ 126, 3).

V. 12. יָזָה (§ 59, 1, a, and Rem. 3).

V. 14. יָזָה (59-50-yôth, see page 28, No. 2, Rem.).

V. 15. יָזָה, either as noun (in continuance of) or as infinitive (in continuing of, § 132, 2), while it is yet night. Fut. with Vav convers. for present (§ 128, 3, a).

V. 16. יָזָה, see above, on No. 39. Qri יָזָה referring to the wife; but K'thîb either יָזָה referring to the husband, or יָזָה (Niphal, is planted), agreeing with יָזָה as subject.

V. 18. Sense of Qri and K'thîb is here the same.

V. 20. יָזָה, § 102, 2, b.

V. 21. יָזָה, pass. part. with accus., § 143, 1.

V. 27. יָזָה, § 75, Rem. 5. Qri יָזָה, but K'thîb (with the same sense) יָזָה; the latter probably derived from יָזָה, but the former from יָזָה.

V. 29. יָזָה, adj. put before the noun either for emphasis, many women, etc., (see § 112, 1, Rem. 1), or as predicate, many are the women who, etc. (see § 145, 1, b). יָזָה for the usual יָזָה, see § 91, 1, Rem. 2.

V. 30. יָזָה יָזָה a woman fearing Jehovah, put prominently in nom. case absol. (§ 145, 2).—Observe, the crowning praise of a good wife is the fear of the Lord or piety. See § 54, Rem., at the end.