A HEBREW GRAMMAR

WITH

A COPIOUS

Syntax and Praxis.

BY MOSES STUART

PROF. OF SACRED LITERATURE IN THEOL. SEM. AT ANDOVER.

1821.

ANDOVER:

FLAGG AND GOULD...PRINTERS.
DISTRICT OF MASSACHUSETTS, TO WIT:

District Clerk's Office.

Be it remembered, that on the third day of March, A. D. 1821, and in the forty fifth year of the independence of the United States of America, Flagg & Gould of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, viz.—"A Hebrew Grammar with a copious Syntax and Praxis. By Moses Stuart, Prof. of Sacred Literature in the Theol. Seminary, at Andover." In conformity to the act of the Congress of the United States of America, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned:" and also to an Act entitled, "An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical, and other prints."

Jno. W. Davis, Clerk of the District of Massachusetts.
The science of Hebrew Grammar has, within a few years, been greatly improved by the labours of several distinguished Oriental scholars, on the continent of Europe. The first Hebrew Grammars, published by Christians, were modeled after those of the Jewish Rabbins, from whom the knowledge of the Hebrew language was received. Among these, the most distinguished was Reuchlin's *Rudimenta Linguae Hebraeae*, A.D. 1506, which was used by most learners of the Hebrew, until the publication of Münster's Grammar, A.D. 1556. The latter continued in general use, until Buxtorf published his Thesaurus, (A.D. 1609), which so far excelled all other works of the kind, then extant, that it came into almost universal use. A most important addition was made to the Syntax of the Hebrew language, by the noble work of Glass, styled *Philologia sacra*, and published at Leipsick in A.D. 1623. In 1679, Alting, at Gröningen, published his *Fundamenta punctationis linguae sanctae*; and in 1696, Danz, at Jena, his *Literator Ebraeo-Chaldaeus*. Both works were constructed upon the principles of Buxtorf; and for more than half a century, they guided the Hebrew studies of Holland and Germany. In 1737, appeared the great work of Albert Schultens, Professor at Leyden, entitled *Institutiones ad fundamenta linguae Hebraeae*, in which the kindred languages, but specially the Arabic, were made to contribute to the illustration of the Hebrew. In the steps of Schultens followed
Schroeder, at Groningen, a. d. 1766, in his Institutiones ad fundamenta linguae Hebraeae. Storr, Vater, Weckherlin, and Jahn have, more recently, distinguished themselves in the department of Hebrew Grammar.*

But the most important work, which has ever appeared on this subject, is the larger Hebrew Grammar of Gesenius, Professor of Theology at Halle, published in 1817, and containing about 900 pages. In this work, the whole interior of Hebrew Grammar has received a new arrangement, and a multitude of dark places been illuminated. The publication of it has made a new era in this department; and it leaves but little to expect from further improvement, except in some of the details which minute observation may correct, and some arrangements of matter which may be rendered more conspicuous. Something in both of these respects has been attempted in the following pages.

The present work originated from the wants of the Seminary, with which the Compiler is connected. His duty led him to write Lectures on Hebrew Grammar; and his wishes to render the young men, who are placed under his instruction, all the assistance in his power in learning the Hebrew language, led him to make use of all the helps in the department of Hebrew Grammar, which were within his reach. The repeated requests of his pupils, that he would publish a Grammar; united with his own desire that the Hebrew students, in general, of his native country might enjoy an opportunity of access to what has been lately accomplished, in order to facilitate the study of the Hebrew, and with the hope that his work may contribute somewhat to lighten the labours of Oriental

* More than six hundred Hebrew Grammars have been published, most of which are either imitations or abridgments of the authors above noted.
study, and remove some of the difficulties, which are the subject of common complaint, were the motives which led him to publish the following sheets. He has spared no pains to render the work as complete as was in his power. He owes it to himself, however, to say, that as he could not remit the usual duties of his office, and has had to struggle with imperfect health, he has not been able to make it so complete in all respects, as he hopes to do at some future day, should Providence permit. He flatters himself, still, that nothing very important will be found wanting; as the substance of Gesenius' great work is incorporated in it.

In regard to the plan of the work, he does not profess to be a mere translator of Gesenius, whose Grammar is too large for common use; but he has adopted the general method of this writer, as his model. He has made a diligent use of him, for the purpose of information. In some cases he has seen reason, as he believes, to differ from him, specially in regard to arrangement; but not in any important matter. Whoever will take the trouble to compare, will find much fuller Paradigms of Nouns, and somewhat fuller of Verbs, in the present work. The Hebrew Accents are treated here with much more particularity, and in a different manner from that of Gesenius. The rules that respect the regulation of the tone-syllable, and which lie scattered over the whole work of Gesenius, and are so very vague in most Hebrew Grammars, he has embodied in one Section, for the convenience of the learner, and endeavoured to render them more complete, than any to which he has had access. The tables of Suffix-pronouns are more complete, and as he trusts, more conspicuously arranged, than will be found in most Hebrew Grammars. Section 129, which exhibits the forms of Hebrew nouns,
will be found to depart, in respect to arrangement, in a very considerable degree from that of Gesenius, by which the labour of the student will be much facilitated, and the different kinds of forms and their respective Roots, rendered very easy and obvious. Other lesser changes in regard to method, and in not a few cases in regard to the completeness of rules, may be found, if any one will take the pains to make the comparison.

He makes this statement merely to show, that he has not spared any pains in his power, to render the work as complete as he could; but by no means to detract from the distinguished merit of Gesenius' work, which is above all praise, and which has left all that have preceded it, in this department, at a very great distance behind.

Occasional errors in the printing of the work, (as in all works of this nature,) were unavoidable. What could be done, has been done to prevent them. After all, to prevent them wholly was impossible. The types, many of which are necessarily very slender, break off occasionally in striking off the sheets, and occasionally draw out. In most cases, where a vowel or letter is found wanting it was caused in this way. All the errors which have been detected, are noted at the end of the book; and which, though they may seem numerous, will not be found very important. A few Addenda, which the use of the Grammar by a Class, before it was completed, has suggested, and specially, which the composition of the Praxis has suggested to the writer, are also printed; as he had rather confess any defects in the work, and make all the amends for them in his power, than by neglecting both Errata and Addenda, to assume the appearance of believing that his work is perfect, or of desiring that others should believe it to be so.
It may be proper to state here, that in the first part of the work, where the tone-syllable is marked, the perpendicular accent (⊥) is used for this purpose; but when the Paradigms of the Verbs were set up, it was found that this Accent would interfere with the Vowels in the line above, in such a way as to perplex the learner. It was therefore abandoned, and instead of it, (←) or (→) was used, in the rest of the work. The method of other Grammarians is followed, in the printing of the Syntax, who usually omit the Accents, because the examples are all taken from the Bible, where the accentuation may be found.

In the first part of the work, the euphonous accent Methegh is commonly inserted, between a composite Sheva and the preceding vowel. The object of this was, to enable the beginner to separate more readily the vowel from the Sheva. As the work advances, the Methegh is commonly omitted.

In correcting the proof-sheets of the work, the author received important assistance from his friend, Mr. J. W. Gibbs, who in a very obliging manner revised most of them with great care. He earnestly wishes the same gentleman might be induced to undertake a translation and republication of Gesenius' *Manual Hebrew Lexicon*, which is a new and abridged edition of his original work, first published in two volumes octavo. The abridgment is made by Gesenius himself, for the use of Schools and Colleges, and is adapted, in a peculiar manner, to the wants and wishes of learners. The writer cannot refrain from the pleasure of adding, that the translation and republication of such a work, is an undertaking for which Mr. Gibbs is peculiarly qualified, both from his habits of assiduous study, and from his fundamental knowledge of the German in which the work is written, and of the Hebrew with its cognate Dialects.
The delay of Gesenius' Hebrew Thesaurus in Latin, to be published at some future time not yet ascertained, in two large volumes octavo, renders a work of the kind just mentioned the more desirable for Hebrew students in the United States. The Thesaurus will be better adapted to those, who have made progress in the study of the Hebrew, than to those who are beginners. Besides, a Lexicon of a foreign language in our vernacular tongue, is always most useful and acceptable to those, who are learning that language.

To the present Grammar is appended a Praxis, which is constructed upon a peculiar plan; and which, it is believed, will save teachers and learners of the Hebrew, much time and perplexity. Such persons as wish to learn the Hebrew language, and cannot procure any instructor, will derive peculiar assistance from the use of the Praxis, as it will give them, in substance, what a teacher would orally communicate.

At the request of his pupils, the writer has published, in a separate pamphlet, (but in a uniform style so that it may be bound with the Grammar,) Dissertations by Jahn, Michaelis, Gesenius, and Wyttenbach, those consummate masters of Hebrew and Greek, on the usefulness and best method of studying these languages; which he hopes may serve to excite among our young men a desire to pursue these studies, and direct the efforts of both teachers and learners in our country.

THE AUTHOR.

Andover, Theological Seminary,
March 1, 1821.
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INTRODUCTION.

§ 1.

Of the Oriental, or Shemitish languages.

1. The languages of Western Asia, though differing in respect to dialect, are radically the same, and have been so, as far back as any historical records enable us to trace them. Palestine, Syria, Phenicia, Mesopotamia, Babylonia, Arabia, and also Ethiopia, are reckoned as the countries, where the languages commonly denominated Oriental, have been spoken. Of late, many critics have rejected the appellation Oriental, as being too comprehensive, and substituted that of Shemitish, a denominative formed from Shem. To this, however, objections of a similar nature may be urged; for no inconsiderable portion of those, who spoke the languages in question, were not descendents of Shem. It is a matter of indifference which appellation is used, if it be first defined.

2. The Oriental languages may be divided into three principal dialects; viz, the Aramaean; the Hebrew; and the Arabic.

(a) The Aramaean, spoken in Syria, Mesopotamia, and Babylonia or Chaldea, is subdivided into the Syriac, and Chaldee dialects; or, as they are sometimes called, the West and East-Aramaean.

(b) The Hebrew, or Canaanitish, (Is. xix. 18,) was spoken in Palestine, and probably with little variation, in Phenicia, and the Phenician Colonies, e. g. at Carthage and other places. The remains of the Phenician and Punic dialects are too few, and too much disfigured to enable us to judge, with certainty, how extensively these languages were the same as the dialect of Palestine.

(c) The Arabic, to which the Ethiopic bears a special resemblance, has, in modern times, a great variety of dialects as a spoken language; and is spread over a vast extent of country; but, so far as we are acquainted with its former state, it appears, more anciently, to have been principally limited to Arabia and Ethiopia.

It is uncertain, whether the Oriental or Shemitish dialects were any of them spoken in Assyria proper, or in Asia Minor. The probability seems to be against the supposition, that the Assyrians used
them: and a great part of Asia Minor, before it was subjugated by the Greeks, most probably spoke the same language with Assyria; i.e. perhaps, a dialect of the Persian. A small part only of this section of Asia, seem to have spoken a Shemitish dialect. (Gesen. Geschicht. § 4. 1, and § 17. 3.) When western Asia is described, therefore, as speaking the Shemitish languages, the exceptions just made, are to be uniformly understood.

The Arabic is very rich in forms and words; the Syriac, so far as it is yet known, is comparatively limited in both; the Hebrew holds a middle place between them, both as to copiousness of words and variety of forms.

3. Besides the dialects already named, there are many slighter variations of language, sometimes distinguished from the general names, by local appellations. The Ephraimites could not distinguish between the letters ו and י in speaking, as the Hebrews in general did, being unable to aspirate the former. (Jud. xii. 6.) Nehemiah was indignant, that a part of his countrymen should speak the language of Ashdod. (Neh. xiii. 23—25.)

The Samaritan dialect appears to be made up, as one might expect, (see 2 K. xvii.) of Aramaean and Hebrew. And the slighter varieties of Arabic are as numerous as the provinces, where the language is spoken.

In all these cases, however, we commonly name the slighter differences Provincialisms, rather than Dialects.

4. Of all the Oriental languages, the Hebrew bears marks of being the most ancient. The oldest records that are known to exist, are composed in this language: and there are other reasons, which render it probable, that it preceded its kindred dialects. (§ 2. 2, &c.)

It flourished in Palestine, among the Phenicians and Hebrews, until the period of the Babylonish exile; soon after which it declined, and finally was succeeded by a kind of Hebraeo-Aramaean dialect; such as was spoken in the time of our Saviour, among the Jews. The Aramaean had flourished before this, for a long time, in the East and North; but it now advanced farther west, and during the period that the Christian churches of Syria flourished, it was widely extended. It is now almost a dead language; and has been so for several centuries. The Hebrew may be regarded as having been a dead language, for about the space of two thousand years.
§ 1. OF THE ORIENTAL LANGUAGES.

Our knowledge of Arabic literature extends back, very little beyond the time of Mohammed. But his followers have spread the dialect of the Koran, over almost half of the population of the world. Arabic is the vernacular language of Arabia, Syria, Egypt, in a great measure of Palestine, and all the northern coast of Africa; while it is read and understood, wherever the Koran has gone, in Turkey, in Persia, India, and Tartary.

5. The remains of the ancient Hebrew tongue are contained in the Old Testament, and the few Phenician and Punic words and inscriptions, that have been here and there discovered.

The remains of the Aramaean, are extant in a variety of books. In Chaldee, we have a part of the books of Daniel and Ezra; (Dan. ii. 4—vii. 28. Ez. iv. 3—vi. 19, and vii. 12—vii. 27.) which are the most ancient of any specimen of this dialect. The Targum of Onkelos, or translation of the Pentateuch into Chaldee, affords the next and purest specimen of that language. All the other Targums, the Mishna, and Gemara are a mixture of Aramaean and Hebrew. It has been said, that there are still some small districts in the East, where the Chaldee is a vernacular language.

In Syriac, there is a considerable number of books and MSS. extant. The oldest specimen of this language, that we have, is contained in the Peshito, or Syr. Version of the Old and New Testament. A multitude of writers, in this dialect, have flourished, (vid. Assemani Bibliotheca Orientalis,) many of whose writings probably are still extant, although but few have been printed in Europe.

In Arabic, there exists a great variety of MSS. and books, historical, scientific, and literary. The means of illustrating this living language, are very ample and satisfactory.

6. It is quite obvious, from the statement made above, that a knowledge of the kindred dialects of the Hebrew is very important, in the illustration of that language. Who can, even now, have a very extensive and accurate understanding of the English language, that is unacquainted with the Latin, Greek, Norman, French, and Saxon? Supposing, then, that the English had been a dead language for more than two thousand years, and that all the remains of it were comprised in one moderate volume; who could well explain this volume, that did not understand the languages, with which it was closely connected? The answer to this question will decide, whether the
§ 1. OF THE ORIENTAL LANGUAGES.

study of the languages, kindred with the Hebrew, is important to the thorough understanding and illustration of the Hebrew Scriptures.

7. The relation of the Hebrew to the Aramaean and Arabic, is not such as exists between the Attic, and other dialects of Greece. The diversity is much greater. It bears more resemblance, to the diversity between German and Dutch, or German and Swedish. The idiom of all is substantially the same. The fundamental words are of common origin. But the inflexions differ in some considerable measure; derivative words are diverse in point of form; and not a few words have been adopted in each of the dialects, which either are not common to the others, or are used in a different sense.

The affinity between the Chaldee and Syriac is very great, in every respect.

8. The Oriental languages, in general, are distinguished from the western, or European tongues, by a number of peculiar and distinctive traits:

(a) Several degrees of guttural letters are found in them, which we cannot distinctly mark; and some of which our organs are incapable of pronouncing, after the age of maturity.

(b) The Roots are, in general, triliteral; and of two syllables. Almost all the Roots are Verbs.

(c) Pronouns, whether personal or adjective, in the oblique cases, are united in the same word with the noun, or verb, to which they have a relation.

(d) The Verbs have but two tenses, the past and future, and, in general, no Optative or Subjunctive moods, definitively marked.

(e) The genders are only masculine and feminine; and these are extended to the Verb, as well as the Noun.

(f) The cases are marked by prepositions, for the most part. Two nouns coming together, the latter of which is in the Genitive, the first in most cases suffers a change, which indicates this state of relation; the latter noun remains unchanged: i.e. the governing noun suffers the change, and not the noun governed.

(g) For the Comparative and Superlative degrees, no special forms of adjectives exist.

From this observation the Arabic must be excepted, which, for the most part, has an intensive form of Adjectives, that marks both the Comparative and Superlative.


§ 2. NAME AND ORIGIN OF THE HEBREW LANGUAGE.

(h) Scarcely any composite words exist, in these languages, unless in proper names.

(i) Verbs are not only distinguished into *active* and *passive*, by their forms; but additional forms are made, by the inflections of the same verb with small variations, to signify the cause of action, or the frequency of it, or that it is reflexive, or reciprocal, or intensive.

(j) Lastly, all these dialects, (the Ethiopic excepted,) are written and read, from the right hand to the left: the Alphabets consisting of consonants only, and the vowels being generally written above or below the consonants.

§ 2.

Name and Origin of the Hebrew language.

1. The appellation of Hebrew, (םירובע) so far as we can learn from history, was first given to Abraham, by the people of Canaan, among whom he dwelt. (Gen. xiv. 13.) As the first names of nations were commonly *appellatives*, it is quite probable, that this epithet was applied to Abraham, because he came from beyond the Euphrates, נָבָע meaning over or beyond: so that נָבָע Hebrew, meant as much as one who belonged over the Euphrates, or came from beyond it. This derivation agrees much better with the general fact, that the most ancient names of nations were *appellative*, than the mode of explaining the appellation as a patronymic, derived from Heber, the grandson of Shem.

Whatever extent of meaning was attached to the appellation Hebrew, before the time of Jacob, it appears afterwards to have been limited only to his posterity, and to be synonymous with Israelite.

2. The origin of the Hebrew language must be dated farther back, than the period to which we can trace the appellation Hebrew. It is plain, from the names of persons and places in Canaan, that wherever Abraham sojourned, he found a language in which he could easily converse; i.e. the Hebrew, or Phenician language. That this was originally the language of Palestine appears plain, from the names already mentioned, and from other facts in respect to the formation of this dialect: e.g. the *West* is in Hebrew מַעֲרָה, which means the sea, i.e. towards the Mediterranean Sea. As the Hebrew has no other proper word for West, so it must be evident
§ 3.

**Historic sketch of the Hebrew language.**

1. From the time when the Pentateuch was composed, until the Babylonish exile, the language, as presented to us in the Old Testament, wears a very uniform appearance; if we except the variety of style, which belongs of course to different writers. This period has been usually called, the *golden age* of the Hebrew.

that the language, *in its distinctive and peculiar form*, must have been formed in Palestine.

Whether this dialect was the original language of mankind, is not established by any historical evidence, which does not admit of some doubt. But it seems highly probable, that if the original parents of mankind were placed in Western Asia, they spoke *substantially* the language, which has, for more than fifty centuries, pervaded that country. This probability is greatly increased, by the manner in which the book of Genesis makes use of *appellatives*, as applied to the antediluvians; which are nearly all explicable by Hebrew etymology; and would probably all be so, if we had that part of the Hebrew which is lost.

3. How far back then, the Hebrew dialect in its distinctive form is to be dated, we have no certain means of ascertaining. At the time when the Pentateuch was written, it had reached nearly, if not quite, its highest point of culture, and grammatical structure. The usual mode of reasoning would lead us to say, therefore, that it must, for a long time before, have been spoken and cultivated, in order to attain so much regularity of structure and syntax. But reasoning on this subject, except from facts, is very uncertain. Many of the savages in our wilds possess languages, which, in point of variety in combinations, declensions, and expression, are said to surpass the most cultivated languages of Asia or Europe. Homer was as little embarrassed in respect to variety of form, combination, or structure, as the Greek poet, who followed a thousand years later. The best pledge for the great antiquity of the Hebrew is, that there never has been, so far as we have any knowledge, but one language, *substantially*, in Western Asia; and of the various dialects of this, the Hebrew has the highest claims to be regarded as the most ancient.
On account of this uniformity, many critics deny that the Pentateuch could have been composed five hundred years before the time of David and Solomon, or even long before the Captivity. They are willing to admit the antiquity of a few laws, and of a few fragments of history in Genesis, and some other places. But it is against all analogy, they aver, that a language should continue so nearly the same, as the Hebrew of the Pentateuch, and of the historical books, for a space of time so great as this: and besides, they think, there are many internal evidences of a later origin, contained in occasional notices of later events, which could not possibly be known, in the time of Moses.

In regard to this last allegation, only a single consideration can be here stated. It may be safely admitted, that some things were added to the Pentateuch, by writers in later times; such as a completion of the genealogy of the Edomith princes, Gen. xxxvi.; an account of the death and burial of Moses, Deut. xxxiv.; and a few other things of a similar nature. But the other allegation, that universal analogy, in respect to other languages, renders it highly improbable, that such uniformity in the Hebrew could have been preserved, so long as from the time of Moses down to that of David, or of the Captivity, we may be permitted to doubt, inasmuch as we can produce a much greater philological wonder than this, which so strongly excites their incredulity.

Dr. Marshman, one of the Baptist missionaries at Serampore, who is extensively and critically acquainted with the Chinese language, has published a copious Grammar of it, with a translation of the works of Confucius, written about 550 years before Christ, or, according to the Chinese, much earlier. Dr. Marshman asserts, that there is very little difference between the style of Confucius, and that of the best Chinese writers of the present day. One commentary on his works was written 1500 years after the text, and another still later, which Dr. Marshman consulted. He found no other difference between them and the works of Confucius, except that the original was somewhat more concise. The documents of this philologist, gathered from the Chinese, prove that the written and spoken language of the Chinese, (nearly one fourth part of the human race,) has not varied, in any important respect, for more than 2000 years. (Quarterly Rev. May, 1811. p. 401, &c. Marshman’s Chinese Gram. in var. loc.)
In respect to seclusion from other nations, the Jews bore a very exact resemblance to the Chinese. Like them, they had no foreign commerce or intercourse, to corrupt their language. New inventions, and improvements in the arts and sciences, there were not. What then was there, to change the language? And why could not David, and Solomon, and others write in the same manner, substantially, as Moses did?

In respect to the argument, which concludes against the composition of the Pentateuch by Moses, because there are some things in it, which, if written by him, must be admitted to be predictions; it can be observed here only, that the question of inspiration being settled—or the inspiration of the scriptures being admitted, criticism has no right to reject it, in its investigations respecting these books; for inspiration constitutes one of the circumstances, in which the books were composed, and cannot therefore be omitted, in the critical consideration of the books, without virtually denying the fact of inspiration, or conducting the investigation in an uncritical manner.

2. The second, or silver age of the Hebrew, reaches from the period of the Captivity, down to the time when it ceased to be a living language. The distinguishing trait of Hebrew writings, belonging to this age, is, that they approximate to the Chaldee dialect. Nothing is more natural, than that the language of exiles, in a foreign country for seventy years, should approximate to that of their conquerors, who held them in subjection.

To this period belong many of the Psalms, and the whole books of Jeremiah, Ezekiel, Daniel, Zechariah, Haggai, Malachi, Chronicles, Ezra, Nehemiah, Esther, and perhaps some others. The books of Job and Ecclesiastes abound in Aramaeisms; and Canticles exhibits a considerable number. The age of these three last books, as also that of Jonah, Daniel, and the Pentateuch, has been the subject of animated contest among critics, on the continent of Europe, for almost half a century.

(a) The Chaldaisms or Aramaeisms of the silver age consist, either (1) In adopting both the form and meaning of the Aramaean word; or (2) In preserving the Hebrew form, but assigning to it an Aramaean signification. (Ges. Gesch. §10. 4, 5.)

(b) What is called the younger or later Hebrew, is somewhat distinct from Aramaeism. It does not consist in using foreign words; but in a departure from the customary idiom of the older
Hebrew, by the adoption of different expressions, to convey the same idea. E. g. the early Hebrew calls the Shew-bread יבכ ואר; the younger Hebrew נבר ואר.

The Hebrew of the Talmud, and of the Rabbins, has a close affinity with the later Hebrew.

(c) All the books, belonging to the second age, are not of the same character, in respect to idiom. The book of Job, if it be set down to a later age, though full of Aramaeisms, in other respects, is a peculiar example of the ancient simplicity of diction. Such is the case with many Psalms, that belong, as their contents plainly show, to the second period. Of the other authors, comprised in this period, Jeremiah and Ezechiel merely border upon the silver age, in regard to diction. Esther, Canticles, Chronicles, and Daniel are strongly tinctured with the characteristics of later Hebrew; and the remaining later books, are less strongly marked. Nearly half of the books of Daniel and Ezra, are composed in pure Chaldee.

(d) In general, the earlier Hebrew writers are entitled to pre-eminence, in respect to their compositions, considered merely in a rhetorical point of view. But among the later class, are some of most exquisite taste and genius. Some parts of Jeremiah have scarcely been excelled. Psalms cxxxix, xliv, lxxxiv, lxxxv; several of the Psalms of degrees, cxx, &c. Dan. vii, &c.; and other parts of later authors are fine specimens of writing; and some of them may challenge competition, in respect to excellence of style, with the writings of any age or country.

A large catalogue of the later Hebrew and Aramaean words, forms, meanings, phrases, orthography, and peculiarities of flexion and syntax, is exhibited by Gesenius, in his Geschichte der Hebr. Sprache, § 10. 5. The later orthography leans to the Scriptio plena. § 12. 2. n.

3. The Hebrew language throughout, both earlier and later, exhibits a twofold diction; viz. the prosaic and the poetic. Hebrew poetry, so far as we can ascertain, never comprised any thing of the Roman and Grecian measure of long and short syllables, and the varieties of verse arising from this cause. Its distinguishing characteristics are four; viz. a rhythmical conformation of periods or distichs; a parallelism of the same, in regard to sense or expression; a figurative, parabolic style; and a diction peculiar to this species of composition. (See Lowth's Lec. on Heb. Poetry, Lec. xviii—xx. De

The poetic diction displays itself in the choice of words, the meaning assigned to them, and the forms which it gives them.

(a) The choice of words. Thus;

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(b) Meaning of words. Adjectives are used as Nouns: e.g.

- שָׁפֵי, strong, for God.
- שָׁפֵי, strong, bull.
- הָאָדָשׁ, the only, the darling, for life.
- אוֹשֵׁבָ, Joseph, for the nation of Israel, &c.

(c) Forms of words.

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<td>קָהָר</td>
<td>קָהָר</td>
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<td>נַעֲשָׁנָה</td>
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(d) Grammatical forms, in poetry.

Paragogic נִפְסַף suffixed to nouns in the absolute state.
- נִפְסַף, and נִפְסַף suffixed to nouns in regimen.
- נִפְסַף, suffix, instead of בִּנְיָמִין them, their.
- נִפְסַף, and נִפְסַף for נִפְסַף his.
- נִפְסַף for נִפְסַף thine, fem.
- נִפְסַף and נִפְסַף plur. for נִפְסַף.

In other respects too, poetic usage gives peculiar liberty. The Conjugations Piel and Hithpael are sometimes used intransitively: the apocopated future stands for the common Future; the Participle
is often used for the Verb; and anomalies in respect to concord, ellipsis, &c. are more frequent than in prose.

4. As the Aramaean dialect was learned by the Jews during their captivity, and a mixture of this and the Hebrew, ever after their return, was, perhaps, spoken in Palestine by the people at large; so it is evident, that many words of the old Hebrew, in consequence of this, must fall into desuetude, and the meaning of them become obscured. Of course, the later Hebrew writers were obliged to avoid them. A comparison of the books of Kings with those of the Chronicles, where they are parallel, is full of instruction, in respect to this subject. It will be found, that the author of the Chronicles has introduced the later orthography and forms of words; substituted new words for old ones; given explanations of the ancient text, from which he drew his materials; and also grammatical glosses of the same, so as to accommodate his style to the times, in which he wrote. (Ges. Gesch. § 12.)

5. There is no probability that the Hebrew language ceased, in a good degree, to be cultivated and understood by those, who were well educated among the Jews, during the captivity. The number of books already extant in it, at this period; the reverence with which they were regarded; and the care with which they were preserved, render such a supposition entirely inadmissible. Every nation, subjected to a foreign yoke, and to exile, gradually lose their own language, and approximate to that of their conquerors. Yet the Jews, who held all foreign nations in abhorrence, were less exposed to do this, than most others would be. The fact, that so many authors wrote, after the return from exile, in the Hebrew dialect, and for public use, demonstrates that the knowledge of the language was not generally lost, although the dialect spoken may have been a mixed one.* After the worship of God was renewed, in the second temple, the ancient Hebrew Scriptures were unquestionably used in it. In the Synagogues, which appear to have been erected not long after this, the Hebrew Scriptures were always used. Even so late as the time of the Apostles, this was the case; (Acts xv. 21;) as it has continued to be, ever since.

How long the Hebrew was retained, both in writing and conver-

* This is, perhaps, in some measure doubtful. See Nehem. xiii. 23, &c. What can the language of Ashdod mean, except a dialect that was not good Hebrew?
sation; or in writing, after it ceased to be the language of conversation, it is impossible to determine. The coins, stamped in the time of the Maccabees, are all the oriental monuments we have, of the period that elapsed between the latest Canonical writers, and the advent of Christ; and the inscriptions on these are in Hebrew. At the time of the Maccabees, then, Hebrew was probably understood, at least, as the language of books: perhaps, in some measure, also, among the better informed, as the language of conversation. But soon after this, the dominion of the Seleucidae, in Syria, over the Jewish nation, uniting with the former influence of the Babylonish captivity, in promoting the Aramaean dialect, appears to have destroyed the remains of proper Hebrew, as a living language, and to have universally substituted, in its stead, the Hebraeo-Aramaean, as it was spoken, in the time of our Saviour.

A representation very different from this, has been made by the Talmudists, and Jewish Grammarians; and, in following them, by a multitude of Christian critics. This is, that the Hebrew became a dead language, during the Babylonish exile; which, say they, is manifest from Neh. viii. 3. But as this sentiment is wholly built on a mistaken interpretation of the verse; and as facts speak so plainly against such an opinion, it cannot be admitted. (Ges. Gesch. § 13.)

6. From the time when Hebrew ceased to be vernacular, down to the present day, a portion of this dialect has been preserved in the Old Testament. It has always been the subject of study among learned Jews. Before and at the time of Christ, there were flourishing Jewish Academies at Jerusalem; specially under Hillel and Shammai. After Jerusalem was destroyed, schools were set up in various places, but particularly they flourished at Tiberias, until the death of R. Judah, surnamed Haqqodesh or the Holy, the author of the Mishna; about A.D. 230. Some of his pupils set up other schools in Babylonia, which became the rivals of these. The Babylonish Academies flourished until near the tenth century. From the Schools at Tiberias, and in Babylonia, we have received the Targums, the Talmud, the Masora, and the written Vowels and Accents of the Hebrew language.

The Mishna, or second law, i.e. the oral traditions of the fathers, was reduced to writing by Rabbi Judah Haqqodesh, in the beginning of the third century. (Vid. supra.) This constitutes the texts of both the Jerusalem and Babylonish Talmuds; and though tinctur-
ed with Aramaeism, still exhibits a style of Hebrew that is pretty pure.

The Gemara, or Commentary on the Mishna, is later. The Jerusalem Gemara is, perhaps, of the latter part of the third century; that of Babylon, about three centuries later. Both exhibit a very corrupted state of the Hebrew language. Other Jewish writings, composed about this period, are similar in their diction.

The Targums, or translations of the Old Testament, are confessedly Chaldee; although quite impure, if you except that of Onkelos.

The Masora consists of critical remarks, on the text of the Old Testament. A part of it is older than the Targums; but it was not completed, or reduced to its present form, until the eighth or ninth century. The contents of its remarks show, that already the substantial principles of Hebrew grammar, and the analogical structure of the language, had been an object of special study and attention.

7. Among Christians, during the first twelve centuries after the Apostolic age, the knowledge of Hebrew could scarcely be said to exist. Epiphanius, who before his conversion was a Jew, probably had a knowledge of the Hebrew tongue; and perhaps Theodoret, and Ephrem Syrus, whose native language was Syriac, may have understood it. But among all the fathers of the Christian churches, none have acquired any reputation for the knowledge of Hebrew, except Origen and Jerom. In regard to the former, it is very doubtful whether he possessed anything more than a superficial knowledge of it. (Ges. Gesch. § 27. 1.) But Jerom spent about twenty years, in the acquisition of this tongue, in Palestine, and has left the fruits of his knowledge behind him, in the celebrated translation of the Hebrew Scriptures, called the Vulgate.

8. In consequence of the persecutions and vexations of the Jews in the East, by Christians, and specially by Mohammedans, in the tenth and eleventh centuries, their Literati emigrated to the west, and their schools in Babylonia were destroyed. The north of Africa, but especially Spain, and afterwards France and Germany became places of resort for the Jews; and here, during the eleventh and twelfth centuries, almost all those important Jewish works, in grammar and lexicography, were composed, which have been the means of preserving a knowledge of the Hebrew language in the world, and eventually of rousing Christians to the study of this sacred tongue.

It was during this period, that the Kimchi's, Jarchi, Aben Ezra,
and Maimonides flourished; and somewhat later appeared Ben Gerson, Ben Melech, Abarbanel, Elias Levita, and others; who, by their philological labours, prepared the way for the diffusion of Hebrew study, over the Christian world.

9. During the dark ages, the knowledge of Hebrew appears to have been banished from the Christian world, and to have been commonly regarded as a proof of heresy. But in the fourteenth century, some glimmerings of light appeared. The Council at Vienna, in A.D. 1311, ordered the establishment of Professorships in Oriental literature, in the Universities. After this, slow but gradual progress was made among Christians in the study of Hebrew, until the sixteenth century; when the Reformation, operating with other causes, served to increase the attention among the learned to the original Scriptures. But as yet, the study of Hebrew was embarrassed by many Jewish traditions and conceits, which had been propagated by the Rabbies, among their Christian pupils. Nor was it until about the middle of the seventeenth century, that Hebrew philology made real advances, beyond the limits, by which it had as yet been circumscribed. During this century, many Grammars and Lexicons of the Hebrew, and its cognate dialects were published, which increased the means of investigation for future philologists. In the first part of the succeeding century, Schultens published his philological works, which exhibited deeper researches into the structure and nature of the Shemitish languages, than had hitherto appeared. The application of the kindred dialects, specially of the Arabic, in order to illustrate the Hebrew, was urged much beyond what had before been done. Many eminent philologists were nurtured in his school, at Leyden. The great body of critics, almost until the present time, have followed in the path which he trod. Many of them have made an excessive use of the Arabic language, in tracing the signification of Hebrew words. Some of the best Lexicographers, such as Eichhorn and Michaelis, are not free from this fault.

Quite recently, a new and much better method of Hebrew philology has begun, and is advancing, in a great measure, under the patronage and by the labours of Gesenius at Halle. A temperate use of all the kindred dialects is allowed, by this method, or rather enjoined, in illustrating the sense of words; but the most copious illustrations, borrowed from the kindred languages, are those which respect the forms of words, their significance as connected with the forms, and
the syntax of the Hebrew language. There is reason to hope, that the present age will advance greatly beyond preceding ones, in respect to a fundamental and critical knowledge of the Shemitish languages. The noble work of De Sacy, (a professor in the school for teaching the living oriental languages, at Paris,) on Arabic Grammar, has prepared the way for a more fundamental knowledge of Hebrew idiom, than has hitherto been attained. The zeal with which oriental study is now pursued, in many parts of the Christian world, promises a rich harvest to the department of Hebrew philology.

§ 4.

Shemitish letters, or written characters.

1. The origin of letters is lost in remote antiquity. But in tracing the history of them, we arrive at a very satisfactory degree of evidence, that in hither Asia they originated among those, who spoke the Hebrew language; that they passed from them to the Greeks; and through them to the European nations in general.

2. The ancient Shemitish Alphabets may be divided into two kinds.

1. *The Phenician character.* To this belong

(a) Inscriptions discovered at Malta, Cyprus, &c; and upon Phenician coins.

(b) Inscriptions upon Hebrew coins.

(c) Phenico-Egyptian inscriptions, on the bandages of mummies.

(d) The Samaritan letters.

(e) The most ancient Greek alphabet.

II. *The Hebraeo-Chaldaic character.* To this belong

(a) The square character of our present Hebrew bibles.

(b) The Palmyrene inscriptions.

(c) The old Syriac, or Estrangelo.

(d) The old Arabic or Kufish character, which preceded the Nishi or present character.

3. To all these characters it is common, that they are read from the right to the left; and that the vowels constitute no part of the Alphabet, but are written above, in, or below the line. The old Greek character is, in part, an exception to this remark.
§ 5. HEBREW CHARACTERS.

There are three kinds of characters, in which the remains of the ancient Hebrew are presented to us; viz.

1. The square character, in common use; sometimes called the Chaldee, or Assyrian character, because (as the Talmud avers, Gem. Sanh. fol. 21. c. 2.) the Jews brought it from Assyria, or Babylon, on their return from the captivity.

2. The Inscription character, found on ancient Hebrew coins, stamped under the Maccabees.

3. The Samaritan character; which is only a variety, or degenerate kind of the inscription character.

4. Although it is highly probable, that the present square character was introduced among the Jews, by means of the Exile; yet it is not likely, that it usurped the place of the more ancient character at once, but came into gradual use, on account of its superior beauty, and the tendency of the language toward what was Aramaean. It is most probable, that the Inscription character, (No. 2. supra,) approximates the nearest of all the alphabets, now known, to the ancient Hebrew, or Phenician. The square character gradually expelled this among the Hebrews, as the Nishi did the Kufish among the Arabs; the present Syriac, the old Estrangelo among the Syrians; or the Roman type, the old black letter among the English. The Palmyrene inscriptions seem to mark the character, in transitu; about one half of them resembling the square character, and the other half the Inscription letters.

It was very natural for the Maccabees, when they stamped coins as an independent government, to use the old characters which the nation had used, when it was free and independent.

5. The square character was the common one, in the time of our Saviour; as in Mat. v. 3. Yodh is referred to, as the least letter of the alphabet. It is highly probable, that it was the common character in Hebrew MSS., when the Sept. Version was made; because the departures from the Hebrew text in that Version, so far as they have respect to the letters, can mostly be accounted for, on the ground that the square character was then used, and that the final letters which vary from the medial or initial form, were then wanting.

(Ges. Gesch. §§ 40—43.)
6. MANNER OF WRITING.

§ 6.

Manner of Writing.

1. It has commonly been advanced, as an established position, that all the ancient MSS, Greek and Hebrew, are without any division of words, i.e. are written continuà serie. But the Eugubine Tables, and the Sigean Inscriptions have one or two points to divide words; others, still more: which, however, are not used at the end of lines, or when the words are very closely connected in sense, as a preposition with its noun. Most of the old Greek is written, without any division of words.

Most of the Phenician inscriptions are written, in a similar way; but not all. Some have the words separated by a point. In this manner, the Samaritan, and the Keil-character among the Persians, are separated. The Kufish, or Old Arabic, had spaces between words. So have all known Hebrew MSS. now extant.

2. It is probable, however, that the scriptio continua, or writing without division of words, was found in the MSS. used by the LXX; because many errors, which they have committed, arise from an incorrect division of words.

The Synagogue-Rolls of the Jews, written in imitation of the ancient Hebrew MSS, have no vowel points, but exhibit a small space between the words. The Samaritan Pentateuch is also destitute of vowels, but divides the words.

3. The final letters with a distinctive form, (§ 14.) were not coeval with the Alphabet. The LXX manifestly were unacquainted with them; as they often divide words in a manner different from that, which would accord with these final letters. But the Talmud, Jerom, and Epiphanius acknowledge them.

4. That there were some abridgments of words in ancient Hebrew writings is probable. The Hebrew coins exhibit them; and all the Rabbinic writings exhibit them, in abundance.

5. The Hebrews designate numbers by letters of the alphabet. But whether they anciently wrote with cyphers, also, as did the Arabs, cannot with certainty be determined. Many mistakes in our present Old Testament, in regard to numbers, may be explained, on the supposition that cyphers were used; still more, however, on the supposition that alphabetic characters were used for numbers.
6. It can hardly be supposed, that the square character now in use, and which has become uniform in consequence of appearing only in printed books, was altogether immutable while it was transmitted only by MSS. Jerom complains of the smallness of the Hebrew characters; but whether this was owing to the scribe who wrote his MS, or the form then generally in use, cannot be determined. From what Origen and Jerom both say, of the similarity and relation of Hebrew letters to each other, it appears that the characters were then essentially the same, as they now are. (Ges. Gesch. §. 46. 1.)

7. Hebrew MSS. exhibit two kinds of writings; viz. 

(a) The Tam letter, (probably named from Tam, a grandson of Jarchi, about A D. 1200,) with sharp corners and perpendicular coronulae, used particularly in the Synagogue Rolls of the German and Polish Jews.

(b) The Velshe letter; such as we see in the Hebrew Bibles of Simonis and Van der Hooght. In MSS, however, this species of character has coronulae upon some of the letters.

3. The Spanish printed, Hebrew character resembles the Velshe; the German resembles the Tam letter. The coronulae in both are omitted. The Spanish letters are square and upright; the German, sharp cornered and leaning. The Italian and French character is a medium between both.

§ 7.

Hebrew Vowels.

1. It has been mentioned, (§ 1. 3. j.) that the Shemitish languages exhibit alphabets destitute of vowels; and that these, when added to the text of any book, are placed above, in, or below the line of the consonants. The question whether the written vowels of the Hebrew language were coeval with the consonants, or at least very ancient, has been agitated with great interest and much learning, by a great number of critics, for three centuries past. On the one side it has been maintained, that the vowel points were coeval with the writings of the Old Testament, or at least with the time of Ezra; on the other, that they are an invention of the Masorites, at some period between the fifth and tenth centuries.

A few have taken a middle path, and maintained that some vowel
HEBREW VOWELS.

19 points, (probably three,) are very ancient, and were appended, in the oldest MSS, to doubtful words.

2. The position, that the written vowel signs are of comparatively recent date, is now considered as settled, by all critics of any note. The principal reasons for this decision may be summarily stated, in a short compass.

(a) The kindred, Shemitish languages *anciently* had no written vowels. The most ancient Estrangelo and Kufish characters, i. e. the ancient characters of the Syrians and Arabians, were destitute of vowels.* The Palmyrene inscriptions, and nearly all the Phenician ones, are destitute of them. Some of the Maltese inscriptions, however, and a few of the Phenician have marks, which probably were intended as vowels. The Koran was confessedly destitute of them, at first. The punctuation of it occasioned great dispute among Mohammedans.

In some of the older Syriac writings, is found a single point, which by being placed in different positions in regard to words, served as a diacritical sign. The present vowel system of the Syrians, was introduced so late as the time of Theophilus and Jacob of Edessa, (Cent. viii.) The Arabic vowels were adopted, soon after the Koran was written; but their other diacritical marks did not come into use, until they were introduced by Ibn Mokla, (about A. D. 900,) together with the Nishi character, now in common use.

It should be added here, that the inscriptions on the Hebrew coins have no vowel points.

(b) Jewish tradition generally admits, that the vowels were not written until the time of Ezra.

(c) The Synagogue Rolls of the Pentateuch, written with the greatest possible care, and agreeably to ancient usage as handed down by tradition, have never had any vowel points.

(d) The LXX. most manifestly used a text destitute of vowel points; as they have not only departed, in a multitude of instances, from the sense of the pointed text, but even pronounce the proper names in a manner dialectically different from that, in which they must be read with the vowel system. It is possible, that in some words they may have found a diacritical point, resembling that in some of the older Syriac MSS. (Vid. supra a.)

* In regard to the Kufic, it is doubtful, at present. See De Sacy, Gram. Arab. § 73.
§ 7. HEBREW VOWELS.

(e) No explicit mention is made, of vowel points or accents, in the Talmud; not even in all the disputes among the Rabbies, about the sense of words, which are there recorded. Doubtful names, for some kind of diacritical signs, have been produced from the Talmud, and discussed repeatedly; but no definite and satisfactory proof has been educed from them, that they respect written vowel points.

(f) The various readings in our Hebrew Bibles, called Qeri, many of which are quite ancient, have no reference to the vowel points of words.

(g) Neither Origen, nor Jerom, makes any mention of the present vowel marks, or of any technical expressions of Hebrew Grammar. Jerom says expressly, that "the Hebrews very rarely use vowels in the middle of words, but pronounce, (according to the will of the reader, and the difference of countries,) the same words, with different sounds and accents." (Epist. 126. ad Evagr.) On Hab. iii. 5, he says, of יבש, "tres literae posita sunt, in Hebraeo—absque ulla vocali." In other places, he speaks of a diversitas accentuum upon words; but whether this means a difference in pronouncing them, or that some diacritical sign was occasionally used, it is difficult to determine.

3. Objections against this view of the subject, may be readily answered. The allegation, that a language cannot be read without written vowels, is certainly unfounded: for hundreds of Jewish volumes are every day read, that were never pointed; not to mention that all the Shemitish languages have unpointed books, MSS, or inscriptions.

Nor has the objection, that an alphabet without vowels is an absurdity, any more weight; for the question is merely a matter of fact, not a discussion which concerns the exemplar of a perfect alphabet. Can it be shewn, that the Shemitish, or the Hebrew alphabets were perfect?

The allegation, that the Targums approximate very closely to our present Hebrew text, as furnished with vowels, is true; but the inference therefrom, that the Targumists must have used MSS. with vowel points, does not follow. On the contrary, we may draw the conclusion, with more probability, that the vowel points were conformed to the sense, which the Targums gave. Both merely convey the traditionary explications of the Jewish Schools: and the same thing is done by Origen and Jerom, in their Commentaries.
All that can be proved by such arguments is, that the Points have faithfully transmitted to us the sense, which the Jews very early affixed to the words of the Hebrew Scriptures.

4. Laying aside Jewish, traditionary stories, the first certain marks of our present vowel system, may be found in the Masora, compiled, though not concluded, about the fifth Century. Most of the vowels are there named. Some of the Occidental and Oriental readings, (printed in some of our Hebrew bibles,) collected in the eighth Century, respect the diacritical points; e. g. two of them respect Mappik in He. The Var. Lectt. of Ben Asher and Ben Napthali, (about A. D. 1034,) have exclusive regard to the vowels and accents. The Arabic Version of Saadius, made about this time, is predicated upon a pointed text; and the Jewish Grammarians of the ninth Century appear plainly to proceed, on the ground of such a text.

The time when the Vowel system was completed, cannot be definitely fixed, for want of historical data. Most probably, it was during the sixth or seventh Century. Probably too, it first began, as the accentuation of Greek did, in the schools; and gradually spread, on account of its utility in a dead language, into a great part of the Hebrew MSS.

5. The importance of the Vowel points to learners, can be fully estimated, only by those who have studied Hebrew, without and with the use of them. In respect to their being a constituent part of the Hebrew language, it is clear,

(a) That no language can exist without vowels; although they are not necessarily written; and originally, as we have seen, they were not, in the Hebrew.

(b) It is certain, that the vowel points exhibit a very consistent, deep, and fundamental view of the structure of the Hebrew, which cannot well be obtained without them, by those who study it as a dead language.

(c) Comparison with the Syriac and Arabic, the latter of which is a living language, shews, that the vowel system is altogether accordant with the structure of those languages, as to its principles.

(d) It is quite certain, from comparing the sense of the Hebrew Scriptures as given in the Targums, and in the version and notes of Jerom, that the vowel points do give us an accurate, and for the most part clear account of the manner, in which the Jews of the first four centuries of the Christian era, understood the text of the
§ 7. HEBREW VOWELS.

Old Testament. It is, indeed, quite astonishing, that there should be so exact a coincidence between the vowel system, and commentaries or rather Versions, of so remote an age; and this only serves to shew, with how great exactness the vowel system has been arranged, agreeably to the ancient Jewish ideas of the sense of the Old Testament. The importance, then, of the written vowels, as conveying to us a definite idea of the ancient commentary of the Jewish Churches, in regard to a great number of difficult and dubious passages, is obviously great.

(c) The critic and interpreter, being satisfied that the written vowel system is not coeval with the composition of the Hebrew Scriptures, will not feel himself bound to follow it, in cases where it makes no sense, or a sense inconsistent with the context.

(f) The unwary student, who is betrayed into the system of Masclef and Parkhurst, which rejects the study of Hebrew with the points, can scarcely conceive how much loss and disappointment he will experience, in pursuing the study of Hebrew, in this method. In a period of one year, the progress with the points is considerably greater than without them. In two years it is doubled. Then, if the student uses the points from the beginning, he will be able, with almost no trouble, to pass to the reading of Chaldec, Syriac, and Arabic. One thing is pretty evident; there never was, and it may be doubted whether there ever will be, a thorough Hebrew scholar, ignorant of the vowel system. The Hebrew language, destitute of vowels, is "without form," and little removed from being "void," and having chaotic "darkness upon it." Seven years experience of the writer, in teaching without the points, has brought him fully to this conclusion.

§ 8.

Hebrew Accents.

1. The system of Hebrew accents, as it now appears in our Hebrew Bibles, is inseparably connected with the present state of the vowel points; inasmuch as these points are often changed, in consequence of the accents. The latter, therefore, must have originated, cotemporaneously with the written vowels; at least, with the completion of the vowel system.

2. Respecting the design of the accents, there has been great di-
versity of opinion, and much dispute. Three uses have been assigned them, viz,

(a) To mark the tone-syllable of a word. But, as there are no less than seven of them, (about one quarter of the whole,) which confessedly do not mark the tone-syllable, but fall upon it merely in an accidental way, it is very difficult to suppose that this was the original design of them.

(b) To mark the interpunction. But as the very same connexion of words, the same relations, and in fact the very same verses, in respect to language and meaning, are marked with accents of very different powers, and in a very different train; and as the interpunction of sentences, according to the accents, would involve much confusion of the sense, in a multitude of instances; it is very doubtful whether this use is the primary one, though reckoned such, by so many writers. Examine Ps. ii, for instance, and punctuate it according to the accents. But, in particular, compare Ps. xviii. with 2 Sam. xxi, which contains the same song. How is it possible, that the same words, and the same sense, should admit of a punctuation so essentially diverse, and yet that both these modes of accentuation should be designed to mark the distinctions, that exist in respect to the sense?

It cannot be denied, however, that the pause-accents do afford much assistance to the student, in the division of the Hebrew text; and if they are sometimes placed in a manner, which does not accord with the best sense of it, yet it would be uncritical to reject the aid which they proffer, because they are not perfect guides. The rejection of the accents from the text, as is done in some Hebrew Bibles, is altogether to be disapproved.

(c) A third office of the accents is alleged to be, the regulation of the Reading or Cantillation of the Scriptures.

It is well known that the Jews, from time immemorial, have cantillated their Scriptures, in the Synagogue; never reading them as we do. Mohammed probably borrowed from them this manner of reciting, and applied it to the reading of the Koran; as all Mussulmen read this work in a kind of half-singing, or recitativo method. In this way, we can easily account for the divisions in the Hebrew text, made by the distinctive accents, which do not correspond to the sense; recitativo requiring pauses, adapted rather to the cantillation than to the sense. I am disposed to believe this to have been the original design of the accents; because this use will apply universally; it will
account for the departures from the obvious laws of interpunction, as it respects the sense, which frequently appear; and it is not liable to any important objection. Written vowels were added to the text, to preserve the traditionary sounds of the Hebrew language; written accents to preserve the ancient method of public reading in the Synagogue. In a great number of instances, (by far the greater number,) the accents mark the tone-syllable, and afford a good interpunction; but the departures are so numerous, as to lead to the belief, that the original design was neither of these uses. In Cantillation, the divisions of the tune, and the tones of the voice would, of course, accord for the most part with the sense, and the accent. Hence, on the supposition that the musical use was the original one, we can easily account for the accordance of the accents, so often, with both of the other uses. But the frequent discordance renders it improbable, that they were, at first, designed to mark the tone or sense only; for it is clear, from the knowledge that the Masorites had of the Scriptures, that they were not so ignorant of the interpunction, or the accented syllables of words, as we must suppose them to have been, in order to believe that they appended the accents to the text, as they now are, to mark either the one or the other.

§ 9.

Writers on the Hebrew language, or who illustrate it.

The object of this Section is only to give a small selection of the older and more recent writers, who deserve especially to be read, on this subject.

1. Miscellaneous.

Waltoni Prolegomena, in Bib. Polyglott.
Loeschcr, de causis ling. Heb.
Morini Exercitt. de ling. primaeva.
Wolfii Bibliotheca Hebraea.
Cappelli Critica Sacra. (Ed. Scharfenburg.)
——— Arcanum Punct. Revelatum.
Buxtorfius, de Antiq. etc., Heb. Punct. et Vocalium.
Morini Exercitt. Biblicae.
Glassii Philol. Sacra. (Edit. Dathii et Baueri.)
Hody, de Bibliorum Textibus, etc.
Schultens, de defectibus hod. Ling. Heb.
——— Origines Hebraeae.
Aurivillii Dissertt. (Ed. Michaelis.)
II. Introduction to the Hebrew Scriptures.

Carpzovii Introductio ad libros Vet. Test.
Eichhorn, Einleitung ins Alt. Test.
Jahn, Einleitung ins Alt. Test.
Bertholdt, historisch-critische Einleitung, etc.
Horn's Introduction to the Scriptures.

III. Lexicography.

Coczii Lex. Heb.
Simonis Lex. Heb. (Ab Eichhornio.)
Gesenii Lex. Heb. (Edit. secunda Latiné scripta.)
Michaelis Supplem. ad Lex. Heb.

IV. Grammars.

Buxtorfii Gram. Heb.
Schroederi Gram. Heb.
Jahnii Gram. Heb.
Gesenius Hebraische Sprachlehre; also, Lehrgebäude.
Altüngii Fundamenta Punct. Heb.
Storrii Observatt. ad analogiam et Syntax. ling. Heb.
Boston's Tractatus Stigmologicus.

V. On the MSS, letters, genius, history, &c. of the Hebrews.

Gesenius, Geschichte der Heb. Sprache und Schrift.
Eckhel, Doctrina Nummorum Vet. Vol. iii. 421. et seq.
Bellerman, Handbuch der bibliischen Lit. B. i.
Kennicott, Dissertatio Generalis.
—— Dissert. on the Hebrew Text. 2 vol.
Prideaux's Connections.
Loyth's Lectures on Hebrew Poetry.
Herder, Geist der heb. Poesie.
Vogel, de dialecto poetica Hebraea.
Tychsen, Tentamen de Codd. Heb.
Bayerus, de nummis Samaritanis.

VI. Hebrew Antiquities.

Waehneri Antiquitates Heb.
Jahnii Archaeologia Hebraea.
Warnekros, Entwurf der heb. Alterthümer.
Harmar's Observations. (Edit. Clark.)
### Alphabet.

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<tr>
<th>Heb. letters</th>
<th>Repres.-ented by</th>
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## § 10.

### Oriental Alphabets.

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1. In the first column of the Alphabet, on page 26, the final letters, which are unlike the medial or initial ones, are placed on the right hand of them. The student needs simply to be told here, that the letters Kaph, Mem, &c. are written in two ways. Comp. § 14.

2. In the second column, the *representatives* of the Hebrew letters there given, are, in general, the *most common*; for which reason they are retained, rather than to introduce new ones. Departure, however, from the common custom, is sometimes necessary, on the plan adopted for *representatives* of Hebrew letters in this Grammar; viz. that every different letter, as far as our alphabet admits, should have a distinct representative. The object of this is, to enable the reader of any *represented* word, (as extensively as is practicable,) to trace the original Hebrew letters. On this account, \( q \) is put for \( p \), though it sounds like a hard \( k \). So \( bh \) is made to represent Beth, although it sounds as \( v \). The Greek Spiritus, (\( ' \)) is used to denote Ayin, in order to distinguish it from Aleph, which has no representative. But \( w \) and \( \xi \), sounding alike, can be represented in our alphabet only by \( s \). The same is the case with \( \zeta \) and \( n = t \). For a particular account of the sound of each letter, see § 18.

3. The names of the letters, in the fourth column, are not to be pronounced according to English analogy, but agreeably to the sounds attached to the representatives of the Hebrew consonants, in the third column, and in § 12; and to those of the vowel-points, as given in § 21: i.e. Aleph is sounded as if written aw-lef; Beth, as baith, &c. The plan of preserving a uniform mode of representation, has occasioned some slight changes, from the more usual mode of writing some of these letters. When the student becomes able to compare the Hebrew column of the names of letters, with the names as written in the Roman letters, he will see the ground of all the orthographical changes, which have been made.

4. The sixth column contains the most probable meaning of the names. About some of them there is not certainty; and some are left untranslated, because no particular signification has, as yet, been rendered very probable. (See § 13.)

5. The seventh column contains the value of the Hebrew letters, used as the signs of numbers. For a more complete account of this subject, see Appendix A.

6. The alphabet on p. 27, presents the reader with a comparison of the Hebrew, first with the Samaritan and old Hebrew Coin-
§ 11. ANCIENT NUMBER AND ORDER OF LETTERS.

letter; then, with the modern Syriac and Arabic letters. Compare § 12.

In the Syriac, most letters of the alphabet have a slight variation from the form here presented, when they stand in the middle, or at the end of a word. This is also the case in the Arabic alphabet; but the variation is, in many cases, considerably greater than in Syriac.

7. In Syriac, there are only five written vowels, commonly expressed thus; viz. Pethocho (') = ā; Rebhotso (") = e; Ilhevoto-so (\(\_\)) = i; Zeqopho (\(\^\)) = o; Etsotso (\(\`\)) = u. The first three may stand above or below the line; the last two above only. For the same vowels, there are also more ancient marks, of a different form, used in some MSS. and printed books, either exclusively, or in conjunction with the above. There is no Sheva in Syriac; and no Daghesh.

8. In Arabic there are only three written vowels; viz. Fatah (') = a, e; Kesre (\(\_\)) = e, i; and Dhamma (\(\^\)) = o, u. There is no Sheva vocal; Sheva silent is written thus, (\(\_\)) and called Jesm. Daghesh is written over the letter thus, (\(\`\)) and called Teshdid.

§ 11. Alphabet; ancient number and order of letters.

1. The number of letters in the ancient Hebrew alphabet is clearly ascertained, from several poetic pieces in the Old Testament, the verses and distichs of which are arranged, in alphabetic order. (Ps. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv. Prov. xxxi. 10, &c. Lam. i, ii, iii, iv.) This number was twenty-two;* no distinction being then made in writing between \(\_\) and \(\_\).† The same was the ancient number in the Arabic alphabet, before the \(\textit{Nishi}\) character was introduced, in the tenth century, by Eben Mokla. The same also is the number in the Syriac, Chaldee, and Samaritan alphabets; and very probably was, in the old Greek alphabet also, which came by Cadmus, from Phenicia. (See Appendix B.)

* In Ps. xxv, xxxiv, and cxlv, one letter is omitted; in Ps. xxxvii, \(\Sigma\) is repeated and \(\_\) omitted.

† See alphabetic pieces, Ps. cxix. 161—168. Lam. ii. 21. iii. 61. iv. 21, and all the alphabetic Psalms.
§ 12. PRESENT NUMBER OF HEBREW LETTERS.

2. The testimony respecting the original order of the letters is not uniform. In Lam. ii, iii, iv, Ayin stands after Pe. The predominant testimony favours the common arrangement. (See Ps. cxix, cxi, cxii, cxiv. Prov. xxxi. 10, &c. Lam. i.)

§ 12.

Present number of Hebrew letters.

1. Before the Nishi character was introduced, (Cent. 10th,) into Arabic writing, the Arabians wrote only twenty-one or twenty-two letters, but sounded twenty-eight; i.e. they occasionally aspirated, sibilated, and hardened six or seven of their letters. Afterwards, the distinction was marked by a dot over or under these letters, and the alphabet was increased to twenty-eight letters. (Vide Alph. p. 27.)

In the Hebrew alphabet, there is commonly reckoned only one letter which is thus distinguished, viz. נ and ס. Actually, however, the Hebrew alphabet, by means of the present diacritical signs, consists of twenty-nine letters; which are as follows:

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2. There are no distinct alphabetic names for any of the letters, distinguished by the dot in them called Daghesh, § 28. The diacritical sign over \( \text{ṣ Sin} \), seems to be older than the Daghesh in the other letters. (See Jerom on Gen. ii. 23. Amos vii.)

3. In the same manner, (by points above or below,) seven letters in the Arabic alphabet are distinguished, and differently sounded. But the letters thus affected, do not correspond throughout with the Hebrew. Vid. p. 27.

In Hebrew and Arabic, ס, ס and ק are double, i.e. have two sounds. In Hebrew, but not in Arabic, ב, ג, ד,ס are double. In Arabic, but not in Hebrew, ס, ס, י and ע are double.

The same number of letters is doubled in each language; but a difference of dialect led to a different selection. The Arabic wants Samekh, and has only twenty eight letters.

This illustration of the Hebrew, from a kindred language now extensively spoken, may tend to silence objections, raised against the above representation of the present Hebrew alphabet.

§ 13.

Names of the letters.

1. The names of the letters were for the most part, (probably throughout,) designations of sensible objects. But the resemblance must not be sought for in the present forms of the Hebrew letters, except in a few instances. Obviously, the old Hebrew character and the Samaritan are the best sources of comparison; and here you may generally find satisfaction.

2. The fact, that the names of the Hebrew letters originally designated sensible objects, and that these names, apocopated, or slightly changed, have passed into all the cognate languages, and plainly into the Greek itself, satisfactorily demonstrates the great antiquity of Hebrew literature, and renders it highly probable, that the invention of letters must have taken place among those, who spoke the Hebrew language.

§ 14.

Alphabet: final letters.

1. Originally, and when the Septuagint Version was made, there were no final letters, which differed from the common form. (§ 6. 3.)
32

§§ 15, 16. DILATED AND UNUSUAL LETTERS.

After the *scriptio continua* was dropped, they appear to have been introduced, and are now found in all Hebrew MSS. and printed books. They are five; viz.

- **Common form:** ש ב ג ד ז
- **Final form:** א ב ג ד ז These final forms stand also for 500 600 700 800 900

2. A final letter stands in the middle of a word, Is. ix. 6; common letters at the end, Neh. ii. 13. Job xxxviii. 1.

§ 15.

*Alphabet: dilated letters.*

The Hebrews do not separate a word at the end of a line, as we do, when there is not space enough for it. To fill out this space, in printed books, several dilated letters are commonly used; as Aleph א, He ח, Lamedh ל, Mem מ, Tav ת; and sometimes other letters.

In MSS, the same expedient was often adopted; but sometimes the space at the end was filled up with a part of the next word, left unpointed; and sometimes with unmeaning letters, some appropriate sign being added to give the reader notice. (Eich. Einl. Th. II. s. 57. Ges. Heb. Lehrgeb. s. 10.)

§ 16.

*Alphabet: unusual letters.*

These are the effect of Rabbinic conceit and mysticism. They are

(a) **Literae majusculae;** as דא Ps. lxxx. 16.

(b) — **minusculae;** as ב ג פ Gen. ii. 4.

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

(d) — **inversae;** as ט ס י Numb. x. 35.

According to the Rabbins, the י suspensum in (c) means *Christ suspended*; the ה minusculum in (b) means דוד, *Abraham*, by transposition of the letters, &c. Few of these are found in our Hebrew Bibles; it is high time they were entirely omitted.
§ 17. Distinction of Similar Letters.

Alphabet: distinction of similar letters.

Several letters bear a great resemblance to each other. These should be carefully compared, and the difference noted by the student, that in reading the one may not be taken for the other.

SIMILARS.

1. Beth ב ב Kaph קפ
2. Gimmel ג ג Nun נ
3. Daleth ד ד Kaph קפ
4. Daleth ד ד Resh רש
5. Vav ו ו Yodh י י
6. Vav ו ו Nun נ
7. Zayin צ צ Vav ו
8. Zayin צ צ Nun נ
9. Heth ה ה He헤
10. Heth ה ה Tav תי
11. Mem מ מ Tet תט
12. Mem מ מ Samekh סמק
13. Tsade צ צ Ayin אי

To aid the learner, it may be proper briefly to describe the difference between these Similars.

1. ב is distinguished from ב by the right angle, which its perpendicular side makes with the strokes at the top and bottom of the letter: ב is round at its corners instead of being angular. In some printed copies, ב is distinguished from ב only by the roundness of the corner at the bottom.

2. י is distinguished from י by having the stroke at the bottom united to the perpendicular, only by a small point; in י the bottom stroke is united, without any variation of its magnitude.

3. י final descends below the line; י does not.

4. י is distinguished from י by making a right angle at the top, at which part י is round, or obtuse.

5. י descends to the bottom of the line; י does not.

6. י final falls below the line; י does not.

7. The top of י is continued a little farther to the right of the perpendicular than that of י, the perpendicular line is small at the
top, inclines to the left, and afterwards becomes gibbous, which is not the case with ı.

3. ı descends only to the line; ı final falls below it.

9. ı has no space between its left side and the top; ı exhibits a small chasm.

10. ı has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ı has not this mark.

11. ı opens at the top; ı at the bottom.

12. ı is almost round; ı final is a square, or parallelogram.

13. ı is turned first to the right and then to the left, with the bottom parallel with the line; ı turns to the left only. Final ı either turns a little to the right, or falls perpendicularly.

Note. The student will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the Vowels, § 21,) to practise writing them down, calling each by its name, aloud, and uttering the sound of it, as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility, and pronounced readily; their distinctions definitely described, and drawn with the pen, at pleasure, and their names familiarly called. In this way, the student learns to write Hebrew letters and vowels, (which he should by all means do,) and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

§ 18.

Alphabet: sounds of the letters.

1. Preliminary Remarks.

(a) All reasoning a priori, or from the analogy of the western languages, to determine what were the sounds of the Hebrew letters, must be fallacious and inconclusive. How can we decide, from the difficulties which we find in uttering sounds attributed to Hebrew letters, that those sounds never existed; or that they never ought to have existed?
(b) The deep guttural sounds, and the many degrees of distinction between gutturals, in the Hebrew, as attested by Jewish tradition, are by no means impossible. For every gradation of gutturals in Hebrew, the Arabic, now spoken, has nearly two. (See Arabic alphabet, in De Sacy or Vater's Arabic Grammar.) The number of guttural gradations, in any language, is simply a question of fact, to be settled by testimony, not by reasoning from analogy, or a priori.

(c) The sources of testimony, in regard to the sounds of the Hebrew letters, are (1) The ancient Greek Translations of the LXX, Aquila, Symmachus, &c, and also the version of Jerom; the authors of which have endeavoured to express the Hebrew proper names, as they pronounced them. But here, let it be cautiously remembered, that the Greek and Latin alphabets were quite incompetent to convey all the sounds of the Hebrew, even supposing the authors themselves of these versions could pronounce them rightly. (2) The best source of testimony is the traditionary pronunciation of the Jewish Literati. Cuique in sua arte credendum est. But, (3) The analogy of the kindred languages, some of which are still living, is another source: and (4) The approximation of certain letters to each other, and the exchange of certain ones for each other, casts mutual light upon both.

2. Remarks on those letters, the sound of which is doubtful, or attended with special difficulty.

Aleph, א, is generally represented by the spiritus lenis of the Greeks. It had a feeble sound; and at the beginning of a word, it seems to have been scarcely audible, like h in herbs, homme, &c. It resembles He, י, but is lighter. We cannot make the nice distinction that

is necessary to separate these gradations. Therefore is generally treated, in practice, as destitute of any sound.

In theory, it is frequently to be considered as a vocal letter. The Hebrews doubtless sounded it. (§ 23.)

Beth, ב = bh, a sound somewhat uncertain: at least very difficult. In general, bh is sounded as our v. So the modern Greek sounds β, at the present time. ב = b, i.e. the Daghesh removes the aspirate.

Gimel, ג = gh, a sound generally considered uncertain, and unattainable. But the Arabians, in general, sound it as our j, (and this seems to be the genuine sound of g soft or aspirated;) but some sound it as our g hard. (De Sacy, Gram. Ar. § 31.) ג = g hard, as in go. Both of these letters, by the common usage of Europe, are sounded as g hard.

Daleth, ד = dh, a sound very difficult for most Europeans, but very easy for the modern Greek and the English; being exactly that of our th in that. ד = d. Common usage sounds both as d.

He, ה = a feeble h, as in had.

Vav, ו = v, was a feeble letter, as it often coalesced with the vowel which preceded it, (§ 23;) or was dropped, (§ 24.) Our v, as commonly pronounced, seems to be rather too strong to represent it. In Arabic it sounds as our w; probably its Hebrew sound was near to this, and so, like our w in low, sow, &c, it often quiesced, when preceded by a vowel. (§ 23.)

Zayin, ز = z or ds. In Arabic, Dsal and Ze correspond to it.

Hheth, ח = hh, in general a strong aspirate; but at the beginning and end of words, the Seventy have sometimes represented it simply by a vowel, or a mere spiritus lenis.

That usage in Hebrew assigned two gradations of sound to this letter, is probable; as very different meanings are sometimes attached to the words, in which ח stands, which are the same, in respect to orthography. E.g. הָדַע to dig, and הָנַע to blush; הָבָשׁ to destroy, and הָבָשׁ to take a pledge. Usage probably distinguished these words, in pronunciation. The LXX commonly represent it by χ. The Arabians sound it in two different ways. (Vid. § 12. 3.)

Tet, ת = t, emphatic or hard, as in turn. ת = t, soft.

Yodh, י = y, when a consonant; but it was a feeble letter, being often lost in the sound of the vowel which preceded it. (§ 23.)

Kaph, ק = kh, the sound of which, we cannot certainly ascertain.
Common usage sounds it as an aspirate, like the $h$ in the French word *héros*. In the Septuagint, it is commonly $χ$, seldom $ζ$. $ζ = k$. $Samekh$, $ς = s$; but whether it most resembled the $s$ in *say*, or that in *pleasure*, it is difficult to decide. In the orthography of many words in Hebrew, $ς$ and $ζ$ are carefully distinguished; in others they are confounded. In the Syriac and Arabic, there is but one letter for both these. The confounding of $ς$ and $ζ$ is peculiar to the later Hebrew orthography. From these considerations, it appears probable, that originally there was a nice distinction in the Hebrew, between these two letters, which afterwards disappeared, or was commonly disregarded, and never was carried into the cognate Syrian and Arabian dialects, which were of later origin. Originally, it is probable, $ζ$ was an intermediate sibilant between $ζ$ and $ς$; as the Shemitish languages make nearly as many degrees of sibilants, as of aspirates. By common usage, at present, $ζ$ and $ς$ are both sounded as our $s$ in *say*.

$Ayin$, $ς$ we do not sound: not because we suppose the Hebrews did not; but because we think the sound was probably such, that we cannot well imitate it. Grammarians have represented this letter by $ς$, $gh$, $ng$, $nga$, $gn$, $hh$, $hhh$, $ghh$, &c. The Arabians have two gradations of sound for it, viz. *Ayin*, and *Ghain*. Probably the Hebrews may have occasionally had the same; as the LXX have translated νηνος Τομοφονα, νην Γαζα, &c, while in other words they have given it no sound, as ευ Λλο γιαλέκ, &c. It is more probable, that the $Ayin$ of the Hebrews was in general a feeble letter, like the Arabic *Ain*, than that it resembled the *Ghain*, or guttural $gh$ of Arabia; (a) Because it suffers contraction; as $z$ for $ςς$, which no strongly sounding letter could do. (b) It is not infrequently exchanged for *Aleph*: (See Ges. Lex. $ς$.) (c) In the Syriac it is often quiescent, contracted, or dropped. (d) Among the Persians, who have received the Arabic, it is passed over in silence. The sound of $ng$ or $gn$, which many give to it, is palpably erroneous, as it makes a nasal of it, instead of a guttural. It is safest, perhaps, to pass it over, without sounding it; as it seems to have had a feeble sound, not easily distinguished. Such is the practice of the best oriental scholars, of the present time.

If however, the student would give an impetus to the vowel of $ς$, (like that which he would give to the second $a$ in λυ-ά-ος, if he should accent the second syllable,) he would probably approximate as near
to the proper sound of ב, in general, as can be done, at the present
day. (Vid. de Sacy Gram. Arab. § 43.) Jerom calls ב a vowel;
which contradicts the notion of its being a strong guttural sound,
among the Hebrews. (de Nomin. Heb.)

\( Pe, ב = ph, \) or \( f. \) In Arabic, it has only this sound. The LXX.
generally represent it by \( \eta ; \) but sometimes by \( \pi, \) as \( \pi \alpha \sigma \chi, \) \&c.

\( ב = p. \) The old Greeks appear to have given this sound only
to the letter.

Tsade, \( נ = n \) sibilated, i. e. \( ts; \) as Zayin properly \( = n \) sibilated,
i. e. \( ds. \) The Arabian gives two sounds to this letter. (§ 12. 3.)

Qoph, \( p = q. \) The difference between this letter and \( ב = k, \) is,
that \( p \) is deeper, harder, and more guttural.

Resh, \( ר \) not the common English \( r, \) but the rolling or French
\( r. \) Hence it is often ranked, in Hebrew, among the Gutturals.

Shin, \( ש = sh, \) or \( s \) aspirated. For \( ש, \) see under \( צ. \)

Tav, \( ט = th \) in think. \( ט = t, \) and is sounded like \( Ш, \) but softer.

§ 19.
Alphabet: divisions of the letters.

1. They are divided according to the organs used
in pronouncing them, into

(a) Gutturals, \( א י ג \)
(b) Labials, \( ב ד מ \)
(c) Dentals, \( ז ש נ \)
(d) Linguals, \( ד ג ט פ \)
(e) Palatals, \( ד ג פ \)

\( ר \) approaches nearest to the guttural class. (§ 18.
Resh.)

2. Six are called Aspirates; viz, \( ב, ג, ד, ה, נ, \)
(technically called \( דגש, \) Beqhâdh-Kephâth,) because
without a dot in them, or Daghesh, they are aspirated.
Without the Daghesh, these are sometimes called mol-
les, or raphatae; with it, durae, or dagessatae. (§ 29.)
§ 20. Vowels.

3. Four are called Quiescents; viz. _HOR, ]% , g, (technically, 'Ετε-πiba,) because, having a feeble sound, they sometimes coalesce with the vowel that precedes them, or lose their sound, in that of the vowel. (§ 23.)

4. To these may be added a division of four Liquids, viz. 7, 6, 7, 1, (as in Greek,) such division being useful in a grammatical treatise.

§ 20. Vowels: preliminary observations.

1. In the Greek, Latin, and present European languages, the vowels are written in a line with the consonants. To each of these vowels, however, belong several sounds, although there are no distinct marks to designate them. Intimate acquaintance with any language, enables the reader readily to distinguish these sounds, without the danger of erring. In the Shemitish languages, the vowels are written, generally, above and below the consonants, some of them having only three vowel marks, as the Arabic and the Sabaean; the Syriac, five; the Ethiopic, seven, (united with the consonants;) and the Hebrew, ten; or, if you number the Sheva’s, fourteen.

2. No language possesses so many distinct vowel signs, as the Hebrew now exhibits. The reason of this may be traced to the anxiety of the Hebrew grammarians or Rabbins, to perpetuate the nice distinctions of the ancient pronunciation, which had been traditionally handed down to them. No living language needs so many vowel signs; and none probably ever had so many.
3. In Hebrew, as in Arabic, there are still only three classes of vowels, which have a near relation to each other, and are often commuted for each other.

Before the present vowel marks were added to the Hebrew text, three of the quiescent letters, (vid. § 23.) viz, נ, ת, and י, were used, in many cases, as the signs of vowels; because these letters, being feeble, easily coalesced with the preceding vowels, and could not be distinguished from them. In the unpointed MSS. of the Hebrew, and in the dialects where no vowels are written, these three letters are frequently inserted in the text, for the sake of designating a vowel. The fact, that only three letters are thus used, serves to confirm the statement made above, that there are only three classes of vowels. The letters נ, ת, י, in reference to this use, are sometimes called Quiescents, sometimes, Vowel-letters, (in distinction from Vowel-points,) and commonly, by the older grammarians, Matres lectionis, which means, that they produce or direct the right reading of the text.

Note. יי תנAleph, He, Vav, and Yodh are all called Quiescents, (§ 23,) because they frequently quiesce in the preceding vowel. But only נ, ת, and י are Vowel-letters, or Matres Lectionis. The technical words Ehevi and Quiescents are synonymous, and either comprehends נ, ת, י, or יי תn. So the words Vowel-letters and Matres Lectionis are synonymous, and either means נ, ת, י. (Vid. § 19. 3. § 20. 3. § 23.) In the following pages sometimes the one designation is used, and sometimes the other, as is most convenient.

4. A great part of all the Arabic and Persian books, and nearly all the Syriac and modern Hebrew ones, are written without any vowel-points; yet the habit of reading them makes it easy to read them with rapidity, as every day’s experience demonstrates.
§ 21. VOWELS: NAMES, ETC.

§ 21.

Vowels: names, classification, sound, quantity.

1. The following table exhibits these in a connected view.

I. Class: A sound; corresponding vowel letter, (֔)

<table>
<thead>
<tr>
<th>Name</th>
<th>Form</th>
<th>Rep. by</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Qamēts</td>
<td>ב, ב</td>
<td>= a in all.</td>
</tr>
<tr>
<td>(b) Pāṭṭāhh</td>
<td>ב</td>
<td>= a in father.</td>
</tr>
<tr>
<td>(c) Pāṭṭāhh, short</td>
<td>ב, ב</td>
<td>= a in man.</td>
</tr>
<tr>
<td>(d) Segholl</td>
<td>ב, ב</td>
<td>= a in hate.</td>
</tr>
<tr>
<td>(e) Segholl, short</td>
<td>ב, ב</td>
<td>= a in climate.</td>
</tr>
</tbody>
</table>

II. Class: E sound; corresponding vowel letter, (א)

| (f) Tseri      | ב | = a in gain. | e |
| (g) Segholl    | ב, ב | = a in gain. | ē |
| (h) Segholl, short | ב, ב | = e in men. | ē |
| (i) Hhirēq     | ב, ב | = i in magazine | i |
| (j) Hhirēq, short | ב, ב | = i in pin. | i |

III. Class: U sound; corresponding vowel letter, (ו)

| (k) Hholēm     | ב, ב | = o in go. | o |
| (l) Qamēts Hhateph | ב, ב | = o in not. | ò |
| (m) Shureq     | ב | = oo in moon. | u |
| (n) Qībbuts    | ב | = oo in moon. | ū |
| (o) Qībbuts, short | ב | = u in full. | ū |
In the second column, which exhibits the forms of the vowels, the letters ב, ב, י, א, that appear there, are employed merely for the sake of shewing the learner, how the vowels are placed in respect to the consonants; whether above, below, or in them. Shureq, however, is never written without the Vav, in the bosom of which it is placed; so that Vav is essential to the exhibition of it. The other vowel marks must be regarded, as designed to be employed beneath or above any other letters of the alphabet, (agreeably to their position here,) as well as the letters employed in this column.

In learning the sounds of the vowels, the student must divest himself, at the outset, of the habit of giving English sounds to the representatives of the Hebrew vowels.

The sound of Seghol, both long and short, in the first class of vowels, differs little from that of Seghol in the second class. There is nothing strange in the fact, that vowels of different classes should approximate to each other in sound. Seghol appears to be a kind of connecting link, between the first and second class of Hebrew vowels.

The common division of the vowels, in most Hebrew grammars, is into long and short. Long are Qamets, Tseri, Hhireq with Yodh, Hholem, and Shureq: corresponding short ones, Pattahh, Seghol, Hhireq without Yodh, Qamets Hhateph, Qibbut. This division is very incorrect in itself, (inasmuch as some of the short vowels are often long,) and embarasses the student exceedingly, in learning the fundamental principles of the vowel changes. The facts, that the communations of the vowels are confined to those of the same classes; that in analogy with three classes, there are three composite Shevas corresponding to them; that there are three Vowel-letters, (§ 20;) and especially, that the Arabic, even at the present time, contains but three vowels, seem to establish the propriety of the division made here, beyond reasonable controversy. The older Jewish Grammarians made a triplex division: more modern ones, (and with them, Christian grammarians,) have divided them into long and short. Gesenius has revived the old division, and has brought forward such evidence of its propriety, and met with such general approbation, that it will, in all probability, be universally adopted.
2. Explanations.

I. Class.

(a) Qamets is always long.

(b) Pattahh is long, only when in a pure syllable; as יִבְאֶ bā-hhen, put for יִבְאֶ; or before a homogeneous quiescent, as רָמַל liq-rath. * Vid. § 23.

(c) Pattahh is short in a mixed syllable; as דִּי yādh; מַלְקָו māl-ko; מַשְׁמִי šam-mim.*

(d) Seghol is long, only when it stands in a pure syllable; as בָּרִים ha-ha-rim, instead of בָּרִים בָּרִים: so before a quiescent, as שָׁמאֹם täm-tē-sa; שָׁנַה gē.*

(e) Seghol is short, in a mixed syllable; as בָּרִים yēdh-khem; בָּרִים hēbh-li.*

II. Class.

(f) Tseri is always long.

(g, h) Seghol, as above, in respect to quantity. (Vid. Appendix D. 5.)

(i, j) Hhireq, with Yodh expressed or understood after it, is long:‡ it is short, only in a mixed syllable, without such Yodh.

* Probably short, in a pure syllable, before a composite Sheva; as יָסָק yā-sē; נָסָה nē-sē; perhaps short in Segholate-nouns, as יָאָר nā-ār; מֶלֶק mē-lekh. This is, however, doubtful. (App. D. 4.)

‡ In a very few cases of the later Hebrew, the Yodh appears in short syllables; as צָגָל ziq-lāgh.
III. Class.

(h) Holim is always long.
(l) Qamets Hhatoph is always short. [See § 25.]
(m) Shorq is long.*
(n, o) Qibbuts, or the figure (\(\cdot\)), is long in a pure syllable; and short, only when in a mixed syllable, to which \(\cdot\) does not belong. Vid. App. D.

3. In regard to the first class of vowels; though Seghol is put among them, it can hardly be considered as originally and properly belonging there. Perhaps, in every case, in which it belongs to this class, it ought to be considered merely as vicarious; or a euphonic expedient to give a peculiar tone to the (\(\cdot\)) or (\(\cdot\)) sound. Thus \(\text{שוער} \text{מ"} \text{ר}\) is put for \(\text{ל} \text{ם"} \text{ר}\); \(\text{נ\(\cdot\)} \text{נ\(\cdot\)} \text{ר}\) for \(\text{נ\(\cdot\)} \text{נ\(\cdot\)} \text{ר}\); \(\text{י\(\cdot\)} \text{י\(\cdot\)} \text{ר}\) for \(\text{י\(\cdot\)} \text{י\(\cdot\)} \text{ר}\); \(\text{ב\(\cdot\)} \text{ב\(\cdot\)} \text{ר}\) for \(\text{ב\(\cdot\)} \text{ב\(\cdot\)} \text{ר}\); &c. As usage, however, has put Seghol both into the first and second Classes of vowels, it is most convenient to consider it as belonging to both.

4. The vowels in each of these classes are very frequently commuted for each other, and have a mutual correspondence as longer and shorter vowels; but this commutation and correspondence is confined, nearly without exception, to the respective classes. This shows, that the vowels of each class resemble, or approximate towards each other, i.e. belong to the same genus. The classification appears to be grounded, therefore, upon the laws of the vowel-system. (See § 53.)

5. The names of the vowels are probably significant. [See App. C.] It is impossible, however, to conclude with certainty, that we have attained the right pronun-

* In a few words of the later Hebrew, \(\cdot\) is written for short \(\cdot\) after the Aramaean manner; as \(\text{ןדר} \text{יהq-ke}\); \(\text{מןש} \text{ma-\(\cdot\)z-zi}\).
ciation of them, from investigating the significance of these names, or in any other manner. The pronunciation of any one of the ancient Greek and Latin translators, as exhibited by the proper names of Scripture, is so much at variance with itself and with others, as to elude all effort to deduce from it a uniform system. The traditional pronunciation of the Jewish literati, the general analogy of the European and Oriental languages, and the vowels of the Arabic, a living cognate language, are the principal guides in the assignment of the sounds in the table.

Note. The agreement is pretty general, among Hebrew scholars, in regard to the sound of all the vowels, excepting Qamets. The Germans and others sound this as a in father. But against this is (a) the Syriac analogy; Qamets being sounded there as o long. (b) The general voice of the Rabbins, and the testimony of the Masorites, which is in favour of the sound, as a in all. (c) This is an intermediate sound, between the Syriac Qamets, or o, and the Arabic Fatah, or a as in man, father; and the Hebrew is an intermediate language between these. (d) The figure (,) stands also for short o: does not this indicate an approximation in the Qamets sound to the o? And this approximation is manifest, when we sound Qamets as a in all.

§ 22.

Vowels: orthography.

1. By the table in § 21, it may be seen that the vowels are all written under the line, except Hho-lem (י or י) and Shurêq (ך).

But Qamets is written in the bosom of a Kaph final, as י. (See § 26. 2. a.)

2. In writing the vowels, the Matres lectionis, (§ 20. 3.) are often inserted, or omitted, without altering the
nature of the syllable or word; much as we spell honour, in English, with or without the $u$. See more fully, in respect to this part of orthography, § 24.

§ 23.

Vowels: relation to the letters יב or Quiescents. (Comp. § 47.)

1. These letters, having a feeble sound, often lose themselves, or coalesce in the preceding vowel; (§ 19. 3.) E. g. in נב$^2 ba$, we say Aleph is quiescent, because the sound of it cannot be heard, as distinct from the vowel (ַ) Qamets.

2. The Quiescents commonly, not always, coalesce with the preceding homogeneous vowel.

When the vowels are adapted to produce this coalescence, they are said to be homogeneous; when they are not adapted to produce it, they are said to be heterogeneous.

In general, נ, י, and א, when preceded by any of the class of vowels, respectively, of which they are the corresponding vowel-letter, (§ 21.1.) quiesce, as follows; viz.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>in Qamets</th>
<th>in Hholem</th>
<th>in Shureq</th>
<th>in Hhireq</th>
<th>in Ben</th>
<th>in Seghol</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vav (ַ)</td>
<td>נב</td>
<td>נב</td>
<td>נב</td>
<td>דין</td>
<td>בן</td>
<td>גא</td>
</tr>
<tr>
<td>Yodh (י)</td>
<td>נב</td>
<td>נב</td>
<td>נב</td>
<td>דין</td>
<td>בן</td>
<td>גא</td>
</tr>
<tr>
<td>Aleph (א)</td>
<td>נב</td>
<td>נב</td>
<td>נב</td>
<td>דין</td>
<td>בן</td>
<td>גא</td>
</tr>
</tbody>
</table>

But Aleph (א) is so feeble a sound that it is lost in all
§ 23. VOWELS AND QUIESCENTS.

the other vowels, (except Shureq and Qamets Hhateph) and quiesces, when preceded by

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Symbol</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tseri</td>
<td>נֶּמֶר</td>
<td>le-mor.</td>
</tr>
<tr>
<td>Hhireq</td>
<td>נֵּר</td>
<td>ri-shon.</td>
</tr>
<tr>
<td>Hholem</td>
<td>נֵּר</td>
<td>bor.</td>
</tr>
<tr>
<td>Qibbuts</td>
<td>נֵּר</td>
<td>pu-ra.</td>
</tr>
</tbody>
</table>

He, (י) never quiesces, except at the end of a word; and then in vowels of different classes; as in

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Symbol</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qamets</td>
<td>שֵּׁנֶּמֶר</td>
<td>ga-la.</td>
</tr>
<tr>
<td>Pattahh</td>
<td>שֵׁנֶּמֶר</td>
<td>ma.</td>
</tr>
<tr>
<td>Seghol</td>
<td>שֵׁנֶּמֶר</td>
<td>go-le.</td>
</tr>
<tr>
<td>Tseri</td>
<td>נֵּר</td>
<td>gele.</td>
</tr>
<tr>
<td>Hholem</td>
<td>נֵּר</td>
<td>ga-lo.</td>
</tr>
</tbody>
</table>

In English, we have a multitude of cases, similar to these. E.g. sōw, mōw, with w quiescent; say, day, with y quiescent, &c. Almost every letter in our alphabet, is, in some situations, quiescent before or after some other letter.

3. The sound of Ehevi, when quiescent, is not lost, but, assimilating to the homogeneous vowel, lengthens that vowel; i.e. the vowel in which the Ehevi quiesce becomes, of course, long; or, long vowels become more protracted, and short ones become long.

4. One simple rule enables the learner to distinguish all the cases, in which the Ehevi quiesce; viz. Whenever a Vowel or a Sheva belongs to them they are moveable;* otherwise, quiescent.

Of course, they are always moveable, or retain their consonant power,

* A moveable letter is one, which is pronounced or sounded. The term moveable is used as the opposite of quiescent.
§ 23. VOWELS AND QUIESCENTS.

(a) When they begin a syllable; whether they have a vowel belonging to them, as א-מָר a-мār; הֶּּhem; יֵּא ya-lādēh; וּל vē-lēdēh; or a Sheva, as הֶּּelāmmedh, emār.

(b) When they end a syllable, if they have a Sheva under them; as רְנֵנְי yā-sor, (§ 13. 2.) מַּה nēḥ-pākh; והש sha-lāv-ti; רְנֵנְי vāy-yō-mēr, the same as רְנֵנְי.

In the case (b) then, although the vowel preceding may be homogeneous, the Vowel letters do not quiesce; in fact, the Sheva, in such cases, is put under them, to show that they are exempted from the general rule of quiescence.

5. The Quiescents, preceded by heterogeneous vowels, remain moveable consonants; as ת tav; ק qāv; השל sha-lev; ז ziv; ח hhāy; אdo-nay; ג goy; גa-luy, the same.

Note. The Ehevi, sometimes, do not contribute at all to modify the sound of a word; i. e. they are neither employed as consonants, nor used as Quiescents to lengthen the preceding vowel; (supra 3) but are employed simply for the sake of orthography. They are then said to be in otio. This happens,

(a) When a Sheva precedes them; as הֶּּhhet. מַּה at.

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

(c) Or Daghesh forte (§. 28.) follows, מַּה māzzē = מַּה. Or (d) Yodh is in otio, when preceded by (*) and followed by the suffix pronoun (1) at the end of a word; as רְנֵנְי debha-rav, his words.

Compare, in English, u in honour, a in hear, &c.

* We do not sound Aleph, (See § 18. 2) but the Hebrews did, in such cases.
§ 24. VOWELS: ORTHOGRAPHY, ETC.

§ 24.

Vowels: orthography in connexion with vowel-letters.

1. As the vowel letters, when quiescent, do not alter the sound of words or syllables, but merely prolong the preceding vowel, (§ 23. 3), great variety of orthography in respect to them has arisen in the Hebrew language, i. e. they are sometimes inserted, and sometimes omitted, in cases where they regularly belong to a word; and in some other cases, they are inserted as Matres lectionis, (§ 20. 3) where they do not belong.

2. When they are inserted, the vowel in which they quiesce is said to be fully written; as יִנְקֵי qo-tel, where the Hholem is fully written.

When they are omitted, the vowel is said to be defectively written; as יִנְקֵי qo-tel.

3. Words to which the Ehevi essentially belong, are often written both fully and defectively; as

<table>
<thead>
<tr>
<th>Fully</th>
<th>Defectively</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִנְקֵי</td>
<td>ma-le-thi.</td>
</tr>
<tr>
<td>יִנְקֵי</td>
<td>nir.</td>
</tr>
<tr>
<td>יִנְקֵי</td>
<td>qol.</td>
</tr>
<tr>
<td>יִנְקֵי</td>
<td>ka-mus; the pronunciation remaining the same, in both cases.</td>
</tr>
</tbody>
</table>

4. Words to which the Vowel-letters do not essentially belong, are sometimes written with them,* as

| יִנְקֵי | more properly יִנְקֵי | yil-moth. |
| עִבְרֵי | so-bheb.    |

* In all these cases, the Vav or Yodh may be named, (and is often called, by late grammarians,) fulcrum, being merely an orthographic support of the vowel.
§ 25. VOWELS: QAMETS HHATEPH.

5. Vav and Yodh make almost all the irregularities, spoken of in this section. Aleph is seldom omitted, where it is regularly required; and more seldom still inserted, where it does not belong. He is exempted, in general, from this usage.

6. The Matres lectionis are less frequent, in the earlier Hebrew Scriptures, and more so in the later ones. In Sam. we have בְּּוֹ; in Chron. יִּּוְּנָי, Da-vildh. In all parts of the Hebrew Scriptures, however, there reigns a variety of orthography, in regard to the Matres lectionis, which seems to have depended mostly on the fancy of the writer or transcriber. Thus we have בְּּוֹ, בְּּוְּנָי, בְּּוְּנָּנָי, בְּּוְּנָּנ, all pronounced, hqiq-mo-thi, and differing only orthographically, in respect to the insertion or omission of י and ח.

§ 25.

Vowels: Qamets Hhateph.

The figure (ו) is employed to designate short o, and the long vowel Qamets = a. (§ 21). It is important, that the student of Hebrew should be directed how to distinguish, when it is to be read as o or a.

1. The figure Qamets (ו) is short o, in a mixed syllable, unaccented. The cases, where this happens, are

(a) When a simple Sheva follows Qamets, without a Metheg between them; as בְּּוָּנְּ הַּהֻּקָּה-מַא.

Note 1. But with a Metheg (§. 31.) thus, בְּּוָּנְּ הַחַה-קָה-מַא. There are a few cases, however, where the Metheg after Qamets (ו) does not make this vowel long; viz, when it is in the antepenult syllable of a word; as בְּּוָּנְּ דָּה-בַּה-נַה-ת, not דָּה-רַבַּה-נַה-ת. The reason of this is, that Metheg, in such cases, is not placed after Qamets as a sign of its being a long vowel, but with another design, and by another rule. (See § 31. 3. b.)

Note 2. In a very few instances, the Metheg stands after Qamets in the penult syllable, without making it long; as בְּּוָּנְּ גָּר-בָּה-נ, not גָּר-רַב-ז-ב-נ; בְּּוָּנְּ שָּמ-רַג-נ not שָּמ-ר-ג-נ. But here MSS. and editions differ; and it is plainly a violation of the common principle.

Note 3. The rule is, that the syllable, in which the Qamets is
followed by Sheva, must be unaccented, in order to make short o: for if it be accented, the long sound of (+) remains. Thus; דנה לָּבֶּשׁ mov-tha; בְּשָׂר shav; בְּצַר lay-la; not mov-tha, shov, loy-la.

(b) When Qamets is followed by Daghesh forte (§28.) it is short o; as הוה נְנוֹי hūn-ne-ni; בְּשַׁמ bō-tim.

This is the same as the case (a); for the words written out would stand thus, הוה נְנוֹי hūn-ne-ni; בְּשַׁמ bō-tim.

Note 1. A Metheg on the antepenult here does not, of course, make Qamets long: e.g. בְּשַׁמ bō-te-khēm, (See above, a. Note 1.)

Note 2. Qamets remains long in a tone syllable; as יָמָה yam-ma, בְּשַׁמ bō-tim. (See above a. note 3.)

(c) Qamets in a final mixed syllable, unaccented, is short o; as בְּשַׁמ bō-yā-qōm.

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

Note. All the cases above, resolve themselves into the simple rule, in No. 1; and they all respect Qamets in a mixed syllable. But,

2. The figure Qamets (+) is read as o, sometimes in a pure syllable.

(a) When another Qamets Hhateph follows; as בְּשַׁמ bō-ōl-kha; בְּשַׁמ bō-tōb-kha.

Analogy with cases of this nature requires the (+) here to be read as o; but Metheg being universally added here, seems to indicate that the o sound is somewhat protracted. (See App. D. 4. c.) In a very few cases, a (+) thus situated is to be read as a; e.g. בְּשַׁמ qa-tōn-ni. Etymology only can determine these cases.

(b) When Hhateph Qamets (§26. 3) follows; as בְּשַׁמ bō-olo; בְּשַׁמ bō-hori.

The Metheg always appears here after (+) but it plainly serves in a different office, in all the cases of No. 2, from that in which

* Qamets Hhateph, when in a mixed syllable, is, in fact, a compound figure, i.e. consisting of Qamets under one letter, and Sheva under another, which is always read as short o, when unaccented.
it serves, when (•) is followed by Sheva simple, in No. 1. (Vid. supra No. 1. a. note 1. Vide etiam § 31. 2. b. d.)

**Note 1.** As exceptions to the rule in (b), there are cases where (•) stands under the article before nouns; as נַעֲשָׂה ha-oniy-ya, the figure Qamets designating long a.

It is the same, where the article is elided, and the prepositions הב. הב. come into its place; (§ 61. 6.) as נַעֲשָׂה ba-oniy-ya, &c.

*But the prepositions, not coming into the place nor taking the vowel of the article, are read according to the rule; as נַעֲשָׂה ló-hhøli.*

**Note 2.** רַש-רַשׂ shô-ra shim, רַש-רַשׂ qô-dha-shim, have o in the first syllable, because of their etymology. A few cases of this nature occur in the language, where nothing but a knowledge of etymology can determine. Nor is it of much consequence to determine. It were indeed a very desirable thing to the student, to have a distinct sign for short o; but we must learn the language as it is, and not construct another. In daily usage, there could have been no more difficulty to a Hebrew, to distinguish when to read a, or o, than there is among us, when to read the letter o as o, or as w; e. g. in not, son.

§ 26.

**Sheva, נַעֲשָׂה.**

1. The Hebrews appear but very rarely to have combined or amalgamated two or more consonants together, without any intervening vowel sound, as we often do in English; e. g. hand, hands, stripe, shrink. This was practised only at the end of a word; and even here, it was the usual method, where two consonants occurred, without an intervening vowel, as רַש-רַשׂ, to supply a furtive vowel, in the pronunciation, e. g. רַש-רַשׂ sepher.

The usage which inhibited, so commonly, the combination of two consonants after a vowel in the same syllable, did not operate so generally, nor in exactly the same manner, in respect to the admission of two consonants before a vowel. Two often appear; but they are
modified, in regard to their pronunciation. The Hebrews do not appear ever to have pronounced, as we do, bra, bre, amalgamating the br into one compound sound; but between the b and the r, in such a case, they uttered a kind of half vowel, (usually a very short a or e,) as bera, bere; much like our e in the words begone, begin, &c.

This custom of pronunciation gave rise to the sign of Sheva; and the whole object effected by all the Shevas, simple and composite, is merely to aid in the pronunciation of syllables, that begin with two consonants. More than two moveable letters can never begin any syllable; more than two can never end one; nor even this number, except at the end of a word. Syllables like street, sprain, &c. in Hebrew, are impossible; equally so are such as works, thinks, &c.

2. Instead of limiting Sheva to the simple office of denoting a half-vowel, between two consonants that begin a syllable, and writing it only in this case, the authors of the punctuation-system consider it as belonging to every letter, (the Quiescents excepted,) which has no vowel of its own. Under the final letters of words, however, it is not written, but implied, in case these letters be substitute of a vowel: i. e. בּ qam, is the same as בּ.

Orthography omits Sheva under all final letters, except,

(a) Final ב; as בּ נֶ-ליחh.

(b) In a final syllable, ending with two moveable letters; as הָ-ל-מַדְוָ. When one of these final letters is a quiescent, usage is variable; as we have both נָ-בָ ח, and נָ-בָ ח.

(c) Or, when Pattahh furtive (§. 27.) stands in the room of the penult Sheva; as מָ-שֶ-מָ-ד, instead of מָ-שֶ-מָ-ד instead of מָ-שֶ-מָ-ד.

Note. It is easy to distinguish such a Pattahh furtive by the orthography. If it were a real vowel, the Sheva final would be omitted; as in מָ-שֶ-מָ-ד.
3. There are two kinds of Shevas, viz. *simple*, and *composite*.

<table>
<thead>
<tr>
<th>Sheva (simple)</th>
<th>( : )</th>
<th>e in begin.</th>
<th>( \epsilon )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hhateph Pattahh</td>
<td>( ( \ddagger ) )</td>
<td>a in Germany.</td>
<td>( \alpha )</td>
</tr>
<tr>
<td>Hhateph Seghol</td>
<td>( ( \ddagger \ddagger ) )</td>
<td>e in begin.</td>
<td>( \epsilon )</td>
</tr>
<tr>
<td>Hhateph Qamets</td>
<td>( ( \ddagger \ddagger \ddagger ) )</td>
<td>o in ivory.</td>
<td>( \omicron )</td>
</tr>
</tbody>
</table>

The student will perceive, that the composite Shevas are constituted, by merely adding the short vowels to the simple Sheva.

4. In the quantity of all these, there is no difference. All of them are excluded from the rank of vowels; \( \text{pqodh} \, \text{zahabh}, \, \text{ele}, \, \text{kholi} \), being monosyllables; and none of them are ever sounded, except between two moveable consonants, that begin a syllable.

5. The composite Shevas stand, for the most part, only under the Gutturals; (§ 46.2) and here they occur, only when those Gutturals begin a syllable. They are merely substitutes for simple Sheva. The only difference between them is, that they give a variety of tones to the Sheva sound, which renders it easier to be pronounced, or more euphonic, when connected with those difficult letters.

When a guttural ends a syllable, it takes a simple Sheva, like the other consonants; as \( \text{neh-pakh} \). Two of the composite Shevas are found under other letters, occasionally, besides the Gutturals; as \( \text{also}, \, \text{also} \), \( \text{also} \), \( \text{godha-shim} \), &c. So \( \text{godha-shim} \). But Hhateph Seghol is never found, except under Gutturals.

6. In consequence of Sheva being considered as belonging to all moveable letters, destitute of a vowel, (supra 2) it often occurs at the end of a syllable. But here, it must not be sounded. This has given occasion
to the distinction, between Sheva vocal, and silent. As both have the same figure (:) it becomes necessary to give a rule, by which the student may distinguish them. The universal rule is,

All Shevas at the beginning of a syllable are vocal: and all at the end, (or after the vowel,) are silent. Of course,

(a) All composite Shevas are vocal. (No. 5.) So,
(b) Simple Sheva, after a pure syllable; as גג תכ la-medha.
(c) —— in the middle of a word, after another Sheva; גג תכ י"ע yil-medhu.
(d) ——under a letter with Dughesh forte; as גג תכ, lim-medhu = גג תכ.
(e) —— at the beginning of a word; as גג תכ lemmodh.
(f) —— under a letter repeated; as גג תכ hâl-lelu; not גג תכ hâl- lu.

On the contrary, simple Sheva is silent,

(a) After a short vowel in a mixed syllable; as גג תכ yil-modh.
(b) After a long vowel, in a mixed tone-syllable; גג תכ til-modh-na.
(c) At the end of a word, if two Shevas occur, both are silent; as גג תכ la-madht.

Much easier would it have been, for reader and writer, if the punctators had written Sheva, only when it was vocal. But we must study the language as it is, rather than attempt to devise a better orthography.

NOTE 1. Hhateph Qamets (ג) the composite Sheva, is easily distinguished from Qamets Hhateph, the vowel. (§. 25.) The former, (ג) is never a proper vowel, (supra 4,) and is always written under one letter, with Sheva at the right hand of the figure Qamets, as ג; Qamets Hhateph on the contrary is always a proper vowel, (§. 21.) and has the Sheva, on the left of the figure Qamets and under the following letter, when in a mixed syllable, as גכ hhokh- ma.

NOTE 2. Hhateph Pattahh (ג) is by far the most frequent of the composite Shevas, because the a tone is more congenial with the Gutturals than the other tones. Hhateph Qamets (ג) is the most unfrequent of them.
§ 27

**Pattahh furtive.**

1. The words which end with a guttural being difficult to pronounce, euphony and facility of utterance have introduced into the Hebrew language, the custom of pronouncing all their syllables, (which close with a moveable guttural, at the end of a word,) with the a sound, as best adapted to this purpose. (See note above.) Very generally, the proper vowel Pattahh is written here, instead of other vowels. (§. 46. 3.) But in case other vowels remain, a *furtive Pattahh* is thrown in after them, to ease the pronunciation. This is written under the Guttural, but sounded before it, as רחל ru'rh, being in respect to quantity, merely as *Hhatheph Pattahh* (-.). To pronounce רחל, lay the stress of the voice on ru, and merely touch the ohh; as in English, *trial, vial,* &c. רחל, in theory, is a monosyllable.

2. *Pattahh furtive* is put under *Mappiq He,* (§. 30.) ר, and ג at the end of words, when the final vowel has not an a sound. *Aleph* does not receive *Pattahh furtive,* because at the end of words it is quiescent. Thus, רגב ga-boah; רמא ma-shi'ahh; ררה rea: but, רמשות mits-tse.

§ 28

**Daghes forte.**

1. *Daghes* (דַּגְשָׁה) signifies *strengthening, hardened.* It is a point in the middle of a letter, which has two meanings.

   (a) It means the *doubling, or repetition* of a letter, as רַבְשָׁה lim-medh; and is then called *Daghes forte.*
(b) It removes the $h$ in the aspirated letters, $\text{בג"ד-كهפ"ת}$, (see § 12. alphabet, and § 19. 2); as $\text{ד"פ, ב"פ, &c}$, (§ 12. 1); and is then called *Daghesh forte*.

2. Where a letter is to be doubled, the Hebrews seldom write both down; they write one, and insert *Daghesh forte* in the bosom of it; thus $\text{ב"ה-קְהִיָּק-פֶּה} \text{"אמֶ-מֶה}$; but sometimes, (though seldom,) both letters are written out, as $\text{ב"ה-קְהִיָּק-פֶּה} \text{"אמֶ-מֶה}$.

But both letters are written down,

(a) After a long vowel; as $\text{ב"ה-קְהִיָּק-פֶּה}$.

(b) When *Daghes* is fallen out of one letter; as $\text{ב"ה-קְהִיָּק-פֶּה}$ for $\text{ב"ה-קְהִיָּק-פֶּה}$.

(c) In derived words, where in the ground-form a long vowel existed between the two letters: as plur. constr. $\text{ב"ה-קְהִיָּק-פֶּה}$, ground form $\text{ב"ה-קְהִיָּק-פֶּה}$.

3. *Daghesh forte* is sometimes essential, i.e. stands for a letter which really belongs to a word; and sometimes euphonic, i.e. merely subserves the purposes of euphony.

4. *Daghesh forte* is essential,

(a) When the same letter must be repeated; as $\text{ב"ה-קְהִיָּק-פֶּה} \text{"נ-א-ט-ח-נ-א, instead of ב"ה-קְהִיָּק-פֶּה}$.

(b) When it stands for a letter assimilated; as $\text{ב"י-ג-ג-ש}$, instead of $\text{ב"י-ג-ג-ש}$. (§ 113. 3.)

(c) When it distinguishes a special conjugation of a verb, as $\text{ל"י-מינְי-מֶד-ח הִׂקְהִיָּק-פֶּה}$ Conj. *Piel,* in *Kalְ הִׂקְהִיָּק-פֶּה,* the Root; or special declension of a noun, as $\text{ב"י-ג-ג-ש} \text{בשְׂמַל-לִימ, Root}$ or ground-form $\text{בשְׂמַל-לִימ;}$ or the essential form of a pronoun, as $\text{ב"י-ג-ג-ש} \text{בשְׂמַל-לִימ}$.

5. *Daghesh forte* is euphonic.

(a) When it appears in the first letter of a word, (i.e. in case *Daghesh be really forte;*) for this indicates, that in reading, the last syllable of the preceding word is to be connected with the *Daghesh’d* letter; as $\text{ב"י-ג-ג-ש} \text{בשְׂמַל-לִימ, read qu-מֵע-תס-טשוע.}$
§ 29. DAGHESH LENE.

Such a method of reading is the common one in Arabic; but unfrequent in Hebrew.

(b) A tone-syllable, with a Pause-Accent (§ 35. 4) in a few instances, receives euphonic Daghesth, as ٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠
Sheva in the beginning of a syllable, as ḫabîb. But Daghesh lene is inserted, after a letter which has a silent Sheva, as ḫâf ʿaṣ with Daghesh lene in Pe; ʿaṭâl with Daghesh lene in Tav, but omitted, as above, in Daleth, by the preceding rule.

Note. But special rules require many modifications of this principle; e. g. Daghesh lene is inserted,

I. In the beginning of a word;

(a) At the beginning of a sentence, clause, or section; (vid. App. E. 11.) let the preceding syllable end as it may.

(b) When two Aspirates stand at the beginning of a word, and the first has a Sheva under it; as Ḫabarîb.

II. In the middle of a word. The general rule applies here, but with many exceptions; e. g. Daghesh lene is omitted, when according to the general rule, it would seem necessary to insert it,

(a) In the middle of a word, (which is derived by inflection from another word, its ground form,) when, in the ground form, the aspirate letter was preceded by a vowel. Thus, Ḫâbîb râdh-phu, (the general rule would make Ḫâbîb râdh-ru,) because in the ground form, Ḧâbîb redhoph, the aspirate ҳ is preceded by a vowel. So Ḫâbîb mâl-khe, (instead of Ḫâbîb mâl-ke,) because derived by inflection from Ḫâbîb mela-khim; Ḫâbîb yâ-āz-bhu, (instead of Ḫâbîb yâ-āz-bu,) ground form Ḫâbîb, i. e. Ḫholem precedes the Aspirate Қ.

(b) In forms of words, whose initial letter has a Sheva vocal, an Aspirate following this, omits (commonly, not always,) the Daghesh lene, when by accession this Sheva becomes silent: Thus,

Nouns. Ḫâbîb, Ḫalâbîb ligh-bhul (by general rule, Ḫalâbîb.)
Infin. Ḫâbîb, Ḫalâbîb kin-phol ( )
Part. Ḫâbîb, Ḫalâbîb kin-tha-te ( )

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

(1) Future tenses; e. g. Ḫâbîb yîs-podh.
(2) Many Infinitives; as Ḫâbîb lish-pot. Besides,
(3) The suffixes ʔ, ʿâb, ʿâh: never admit Daghesh lene.
(4) A considerable number of words, by custom, retain the Aspirate, contrary to the general rule; as, Ḧolâbîb, Ḧudâbîb, &c.

On the other hand, a few insert it contrary to the exception in (a), as Ḫâbîb, instead of Ḫâbîb, ground-form in plur. Ḫâbîb.
III. At the end of a word.

After another letter with Sheva, or Pattahh furtive, an Aspirate takes Daghesh lene; as יִּבְרֵךְ, יְבָרֵךְ, so written instead of יִּבְרֵךְ.

N. B. Daghesh forte always follows a vowel, (mostly a short one,) as דָּבֶחְלְמֶדֶד ; but Daghesh lene always follows a silent Sheva, (as עָבָהְלֶמֲדֶד , where the Daghesh lene in ה follows a Sheva,) except it occur at the beginning of a verse or clause, (supra 3. a.) A very little attention will enable the student to distinguish Daghesh forte and lene, without any difficulty.

§ 30.

Mappiq and Raphe.

1. The letter He (ה) is commonly quiescent at the end of a word, (§ 23. 2); sometimes, however, it is moveable, and to indicate this, a point is placed in the bosom of it, called מָפִּיק Mappiq; as הָא yah.

2. The point Mappiq is of use in distinguishing some words; as in the final fem. pronoun הָא, to distinguish it from the mere fem. ending of a noun: e. g. מָלְּכַה, means her king; but מָלָּכַה, means a queen.

In verbs ending with two He's, when the future is apocopated, (§. 123. Kal. d.) the middle radical (ה) is marked with a Mappiq to show that it is not quiescent; as רְבֵּה vət-te-khāh instead of רְבֵּה vət-tākh-hā, Root נב ה.

Note. Mappiq is found only in He, in the present editions of Hebrew books; but in MSS. it is sometimes appended to all the Quiescents, when they are moveable at the end of a word.

Raphē (רָפֵּה) means soft, and is the opposite of Daghesh and Mappiq. It is now scarcely ever used, in any printed edition. But Hebrew MSS. have it over the Aspirates, as a sign that they retain the aspiration; as רְפֵּה kha-bhedha. In some cases in MSS, it stands where Daghesh forte would be written according to
analogy, to show that it is omitted: also, over מ and ר at the end of words, when they quiesce.

In some printed editions, Raphe is sometimes put where a Daghest forte is omitted, Judg. xvi. 16; or Daghest lene, Judg. xvi. 23; or Mappiq, Num. xxxii. 42. In all such cases, it is noted in the margin.

§ 31.

Methegh.

1. Methégh, (נְּהֵג) signifies check, restraint. Such is the name of the perpendicular mark (ו), which is called also the Euphonic Accent, because it denotes, that the preceding vowel sound is to be somewhat delayed, or distinguished in the pronunciation. Hence the name Methegh. It compares well, with what we call the half-accent, in English; as in undertake, underwrite, &c.

2. MSS, editions, and grammarians differ very much about the rules for the insertion or omission of this euphonic accent. The following cases are those, in which there is, however, a general agreement, that it ought to be written; viz,

(a) In the second syllable, if a pure one, before the tone-syllable; as הֶנָּה ha-a-dham; or if the second syllable be a mixed one, then on the third, if pure, as רֹגִּים.

But מ, signifying and, i.e. merely copulative, does not obtain it; as מַהֲבֵן, u-bho-tseah.

Two words, with Maqqeph between, (§. 32.) are considered as one, in reference to Methegh; as דִּכְיָר kí-tsád-diq.

(b) After a long vowel, next before the tone syllable, followed by a Sheva; as הֶנְּוִו ha-yétha: the same with Maqqeph; as יִהְיָשׁ, sha-théli.

But in the observance of this canon, there is not entire uniformity, the short vowels sometimes taking it, as יִהְיָשׁ yikh-yê.
When Daghest forte is fallen out, but the preceding short vowel-mark is still retained; as בֵּיתְבִּיה. 

The usage here is not universal; e.g. הָהַ-הוֹ-שֵּׁקֹּחַ, without Methegh after ה.

(d) Always before the composite Shevas; as בֵּיתְבִּיה sa-הָדִּחַ; בֵּיתְבִּיִּו yכ-הָהֵלְוֹפָּח.

3. Cases in which Methegh is more or less often, but not uniformly found.

(a) On the third syllable before the tone-syllable, although it be a mixed one; as בֵּיתְבִּיה bot-te-קָהִים; בֵּיתְבִּיה mנְח-נַע-דְבָּהִים.

(b) On the fourth syllable before the tone-syllable, the third being a mixed one; as בֵּיתְבִּיִּו vַי-יִשָׁח-הוֹ-תּוּם; בֵּיתְבִּיה vָה-מַמְסֶּס-קָהִים.

(c) On the derivatives from the verbs בֵּיתְבִּיה ha-ya, to be, and בֵּיתְבִּיִּו hha-ya, to live, which receive a formative prefix; as fut. בֵּיתְבִּיִּו yיִה-יֶה, בֵּיתְבִּיִּו yיִה-יֶה, בֵּיתְבִּיִּו tיח-יֶה, &c.

(d) After a Sheva vocal under the first letter of a word; as בֵּיתְבִּיִּו veeth, בֵּיתְבִּיִּו sַו, בֵּיתְבִּיִּו דֵבָּהִרים. The design of this is said, by some grammarians, to be, to qualify the Sheva sound, and make it analogous to the succeeding vowel; i.e. we must read, veeth, sַו, דֵבָּהִרים, &c.

Note 1. Methegh is of the same form as the accent Silluq; (§ 35. 4.) but is easily distinguished from it, as Silluq never appears, except on the ultimate or penultimate syllable in a verse.

Note 2. Instead of Methegh, the Conjunctive accents (§ 35. 4.) not unfrequently, are placed; specially when the word has a greater distinctive Accent, (§ 35. 4.) as בֵּיתְבִּיִּו u-לֶמֶו-אַדְבָּהִים, instead of בֵּיתְבִּיִּו נַע-דְבָּהִים.

Note 3. The use of Methegh as a diacritical sign, in cases 2. a, b, c, is of real value. It is to be regretted that all the rest had not been spared; at least, to the learner they are of no real importance, but rather serve to perplex him. They have been detailed here to prevent confusion, or mistake, in the reader.
§ 32. MAQQEPH.

1. In form, *Maqqeph* is like our hyphen, (as *הֶזָּה*), serving to connect two words together, not as composite words, but in respect to interpunction and accent.

2. Words connected by *Maqqeph* are closely connected in sense; so that its office, in respect to interpunction, is like that of a conjunctive Accent. (§ 35. 4.)

3. The word which precedes *Maqqeph* loses its tonic Accent; so that, according to the theory, two or more words, connected by a *Maqqeph*, are to be pronounced as one word; the tone-syllable being only on the last. Thus, אָיָּהוֹדכ כֹּל-כָּשְׁבָּה, אָיָּהוֹדכ כֹּל-כָּשְׁבָּה.

The rationale of this case may be easily explained. The Hebrews generally avoid having two tone-syllables in immediate succession. Where these would occur, they either insert a *Maqqeph*, which is the sign that the tone is removed from the first; or they throw back the accent of the former word one syllable, where the length of such word admits it. Hence, *Maqqeph* rarely appears, except after monosyllabic, or disyllabic words, which precede others of a similar character, so as naturally to occasion the crowding of the accented syllables together.

4. If the syllable, which precedes *Maqqeph*, is a mixed syllable with a long vowel, that vowel is usually (not always) shortened, on account of the *Maqqeph*, which removes the accent: for a long vowel cannot stand in a mixed syllable, that is unaccented.

To save this rule, when the long vowel is retained, Methegh is placed after it, and it is read in a pure syllable; thus, *וּבְרָעַה* shatheli, instead of shath-li.

Note. As *Maqqeph* influences the euphony of words, by preventing the concurrence of two accented syllables, it is called, (as well as Methegh,) a Euphonic Accent.
§ 33. Accents.

1. Besides the two Euphonic Accents, *Methegh* and *Maqqeph*, there are a large number of tonic Accents, as they are called, which are appended to the Hebrew text; are inseparably connected with the present vowel system; and serve, if we may credit Hebrew grammarians, a variety of purposes. These are

I. To mark the tone-syllable.

II. As signs of interpunction.

III. As notes to direct the recitation, or cantillation, of the Hebrew text.

2. Of these Accents, some are written above, and some below the line, (like the vowels;) only one, viz. *Pesiq* (†) in the line. (See the Table, § 35. 4.)

The manner of writing the accents, needs to be explained. If no vowel interfere, they are placed over or under the middle of the consonant, that begins a syllable; as יִיַּי, יְיַי: but if a vowel is connected with the same letter, they are placed at the left hand of it, as יִיְי. If syllables begin with a *Sheva*, the letter which has the *Sheva* is disregarded, in locating the accent; as יִיְי. יִיִי. (See also §. 34. 2.)

§ 34.

*Tonic power of the Accents.*

1. So far as this power is concerned, they all stand upon the footing of equality, (when they actually subserve this end;) all of them merely *acuting* the ultimate or penult syllable, on which they stand. Every word, unless before a *Maqqeph*, (§ 32) has one or more of the accents upon it. But,

2. There are no less than *seven* accents, which do
§ 35. Accents not mark the tone-syllable, but only coincide with it, incidentally; viz,

Segolta (׃) Called postpositive accents, because they are invariably placed only over the last letter of a word.
Pāshta (箆) 
Zārqa (œ) 
Telisha minus (œ) 

Typhcha (initiale) (כת) Called praepositive Accents, because they are placed only over or under the first letter of a word. (See Table, § 35. 4.)

Yēthibh (ס) 
Telisha majus (œ)

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

3. When two accents of the same kind are placed upon a word, the first of them marks the tone-syllable; as בְּרִית tō-hu.

4. But when two of a different kind, (which frequently happens,) are placed on a word, the last acutes; as בְּעִיר u-lemo-adhîm.

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

§ 35.

Accents, as signs of Interpunction.

1. This, in the view of those who have most highly prized the accents, is their principal use. In regard to
this, the accents are distinguished into two great classes; viz. *Disjunctives*, or those which show a suspension in reading, or a division of the sense, greater or less; and *Conjunctives*, placed upon words to show that they are nearly related to other words, and must not be separated from them. In other words; *Disjunctives* indicate a pause of some sort, and *Conjunctives* that there is no pause, but continuation or conjunction.

2. The *Disjunctives* are divided again into various classes, according to their several powers: viz.

I. **Pause Accents.**
II. **Greater Distinctives.**
III. **Lesser Distinctives.**

The Table which follows marks these respective divisions, and their powers.

3. It will be seen by the Table, that some Accents (marked †) belong exclusively to prose; some, (marked *) exclusively to poetry; and others, (without any mark,) are common to both.

   **Note.** The books of Job, Psalms, and Proverbs only, are furnished with the poetical accents; and of course, *according to the accents*, only these books are poetry. (But see App. E.)

4. **Table of the Accents.**

   **Pause Accents.**

   \[ \begin{align*}
   \text{Sílluq, only on the ult. or penult. syllable of a verse.} & \quad \text{Power.} \\
   \text{Áthinah,} & \quad = \ ; \\
   \text{Segolta, (post-positive)} & \quad = \ ; \\
   \text{Mérka Māhpākh} & \quad = \ ; \\
   \end{align*} \]

   **Greater Distinctives.**

   \[ \begin{align*}
   \text{Rēbhi,} & \quad = \ ; \\
   \text{Rēbhi Gerēsh} & \quad = \ ; \\
   \end{align*} \]
§ 35. Accents.

† : Zaqeph (minus) = ; ,
† e Zaqeph (majus) = ; ,

Lesser Distinctives.

Tiphha, = ; ,
Tiphha (initiale, praepos.) = ,
Tebhir, = ,
Geresh, = ,
Garshayim = ,
Pazer, = ,
Ytibbb (praepos.) = ,
Pashta, (postpos.) = ,
Zarqa, (postpos.) = ,
Telisha (majus, praepos.) = ,

Conjunctives.

Munahh, written both above and below the line, in poetry.
Mahpak, written, in poetry, as Munahh.
Merk.
Merk, (duplex.)
Yerah.
Qadma.
Darga.
Telisha (minus, postpos.)
Zarqa, (when not postpositive, vid. supra, it is a Conjunctive.)
Shalsheloth.
5. The reader must not suppose, that the Disjunctives always correspond exactly to the interpunction-points with which they are compared. The Pause Accents often indicate a less quantity of suspension, than is assigned to them in the Table; and sometimes appear, where we make no pause in English. The Greater Distinctives too, sometimes officiate as Pause Accents, and sometimes appear where we should not make even a comma. The Lesser Distinctives mark not only comma-pauses, but half-commas, and sometimes appear, even where the words seem to require a Conjunctive, rather than a Disjunctive Accent.

For the explanation of the names of the Accents; the detail respecting their power of Interpunction; their Consecution, or the manner in which they follow each other, in prose and poetry, &c, &c, see App. E.

§ 36.

Accents as signs of Cantillation.

1. The Jews, from time immemorial, in the public reading of the Scriptures, have cantillated them, i.e. read in a kind of half singing, recitativo way; much like what is called chanting, in some of our churches. In this manner Mussulmen read the Koran; and the people of the East, generally, deliver public discourses in this way. The mode of cantillating Hebrew, in different countries, is at present various; but guided, in all, by the Accents: i.e. the accents are used as musical notes, though various powers are assigned them. For an exhibition of these musical powers, see Jablonskii Praef. ad Bib. Heb. § 24. and Bartolocci Biblioth. Rabbin. Tom iv. p. 431; where may be found the Sargas, or Accent-songs, written out in musical notes.
§37. CRITICAL MARKS. RULES FOR READING.

Whether this was the original design of the accents, see discussed in App. E.

§ 37.

Critical marks and Masoretic notes.

1. In the common editions of the Bible, with Masoretic notes, &c., a little circle over any word, (as נֶֽנֶֽגֶּף) shows that the margin is to be consulted, either for a different reading (as Gen. viii. 17. נֶֽנֶֽגֶּף, in the case above ;) or for Literae maj. vel min., Piska, or Puncta extraordinaria, &c. The mark (*) over words in Van der Hooght, &c, refers to a marginal note.

2. Qeri and Keïhibh. There are a considerable number of marginal readings, (about 1000,) in our common Masoretic Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew MSS. The marginal word is called Qeri, (רָעִים) which means read; i. e. this word is read, instead of the word in the text to which it relates, and which is called Keïhibh (בֵּיתָן) written, or text. The points under the Keïhibh belong to the Qeri, which is printed without any.

If a word is omitted in the text, the points are placed there, and a little circle over them, while the letters are in the margin. (See Judg. 20. 13.) This is called, בֵּיתָן אֵלֶּה רָעִים read but not written.

If a word is superfluous in the text, it is left unpointed; as Ezek. xlvi. 16. This called, רָעִים אֵלֶּה בֵּיתָן written but not read.

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

Puncta extraordinaria are marked thus, אֱלֶּה בֵּיתָן. See Gen. xix. 33. xvi. 5.

Note. For a full account of all the marginal and other notes, in the Masoretic editions of the Hebrew Bible, see Preface to Van der Hooght's Hebrew Bible. §§ 23—45.

§ 38.

Rules for reading Hebrew.

Having become acquainted with the nature and
design of all the letters, vowels, accents, diacritical points, &c, &c, which appear on the pages of the Hebrew Bible, the student is prepared to commence the reading, or pronunciation of the language. After familiarizing himself with the signs of the sounds, viz. the vowel points and consonants, his principal difficulty will consist in the want of skill, in making the proper division of syllables. To assist him in this, the following Rules should be observed.

1. Every syllable must begin with a Consonant; i.e. one of the alphabetic letters.

2. Vav (ג) prefix conjunction, with Shureq is excepted, being sounded u = oo in moon.

3. Aleph as in יְּֽרַּשׁ a-mār, and Ayin, as in יְּֽרַּשׁ a-mādḥ, i.e. ś and y when they begin syllables, we do not sound, because we know not how to sound them: but the Hebrews, doubtless, made them moveable letters, in such cases; so that the rule No. 1, has only the exception noted in No. 2.

4. No syllable can have more than two consonants before its vowel; and only one after it, except at the end of a word, where two may stand. (Compare § 26. 1.)

5. Every long vowel makes a pure syllable; as הָּֽרַּשׁ ba-ра. This is a general rule; but

6. A long vowel may stand in a mixed syllable, if it be a tone-syllable, followed by a simple Sheva, expressed or implied; as בָּֽרַּשׁ qam with Sheva implied; חָּֽרַּשׁ til-modh-na, with Sheva expressed. (Compare, respecting the sign ('), § 25.)

Note. In a few instances of the later Hebrew, Shureq and Hhireq are sometimes used as short vowels. (Vide § 21. 2.)
7. Every short vowel makes a mixed syllable; as הָּאָפָא pa-qādh; בָּרָּא rābh. This rule is a general one; but,

8. Short vowels before simple Sheva vocal; composite Sheva; a quiescent letter; or another vowel, make a pure syllable. E. g. יְהִי vā-yēhi; יָאָשֶׁה yā-šēh, יִהְיָה yē-hēloph; יִפֶּבֶּ pēb, יִבְּמָבָא bā-hen, יִלְּמָכֶלֶקֶח, יִפָּאָחֶה pā-hāth, יִבָּּי מָא yāb.

9. Every syllable, beginning with a Sheva either simple or composite, moves the Sheva, and has two consonants before the vowel.

10. The points over the יַי and יַי often serve the purposes of vowels, as well as diacritical points, at the same time. E. g. מֶהָטֶה mo-shē (Moses), מָנוֹנ so-ne, where the necessity of a vowel-point, to unite with the first letters in the word, is apparent. So when these letters have two points, one of them is read as Hholem, and the other as a diacritical sign, according to the exigency of the case; E. g. מַשְׁמַר sho-mer, מִיָּר yīr-pos. In both these cases, the nature of the syllable shows which point over the יַי is a Hholem.

Note 1. The Vowels (-) (•) (••) when in a pure syllable, often stand for long vowels; as מַשְׁמַר for מַשְׁמַר compensative for מַשְׁמַר, מַרְּמַר for מַרְּמַר; (compare § 21. 2. and App. D;) and of course make pure syllables, agreeably to No. 5.

Note 2. In the above rules, the terms long and short vowels are used, in a sense, incorrectly, inasmuch as most of the vowels called short are sometimes long, and some of the vowels called long are sometimes short. (Vide § 21.) No mistake, however, will take place, if the student remembers that by long Vowels here, are meant Qamets, Tseri, Hhireq with Yodh, Hholem, and Shureq; by the short Vowels, Pattahh, Seghol, Hhireq breve, Qamets Hhateph, and Qibbutz.
Exemplification of the manner in which the Hebrew is read, with reference to rules for explanation of the mode of forming syllables, and the right understanding of the various written signs, employed in the Hebrew text.*

Genesis. Chap. i.

1. בֵּית שֶׁתָּה bere-shith; Beth has Daghesh lene, § 29. 1. a; Sheva under Beth is vocal, § 26. 6, and § 38. 9; in שֶׁתָּה bere, א quiesces in the preceding Tseri, § 23. 2, and makes a pure syllable, p. 43, note. —שֶׁתָּה shith, Yodh quiescent in Hhireq, § 23. 2; a mixed syllable, although the vowel is long, because it is a tone-syllable, § 38. 6; Tav final written without Sheva § 26. 2; Tav without Daghesh lene, i.e. aspirated,† § 29. 3. 3.

2. בָּרָא ba-ra; ב ba, Beth with Daghesh lene, i.e. unaspirated, § 29. 3; a pure syllable. p. 43, note.—בר ra, א quiescent in Qamets § 23. 2.

3. אֵל-o him; א elo, composite Sheva under א, § 26. 5; which is vocal § 26. 6. a, and § 38. 9; elo a monosyllable in theory, § 26. 4.—כַּה him, Yodh quiescent in Hhireq § 23. 2; long vowel in a mixed syllable, because it is a tone-syllable, § 38. 6; א without Sheva written under it, § 26. 2.

4. אֵת eth, § 38. 6; Tav with Daghesh lene omitted, § 29. 3. 3.

5. הָשָׁה hāsh-sha-mā-ā-yim; hāsh, by virtue of the Daghesh forte in the Shin, § 23. 1. a; the syllable is mixed, i.e. ends with a consonant, § 38. 7.—ש sha, § 38. 5.—מ mā, a pure syllable, though the vowel, perhaps, is short, § 38. 8.—י yim, Yodh moveable, like any other consonant, § 23. 4. a; syllable short, § 38. 7, as the accent is on the preceding syllable.

* The explanation of the accents is here omitted, as it may be found in the Appendix, letter E.

† When any of the letters ב ר ה נ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ ד נ ב מ מ Daghesh lene, they are said to be aspirated; e. g. מ = th, or has the aspirate h united with it. When they are written with a Daghesh lene in them, they are said to be unaspirated; e. g. מ = t, or is written without the aspirate h. So that, in regard to the letters in question, to say of them, that 'they are aspirated,' and to say that 'they are written without Daghesh lene,' means the same thing; and on the other hand, to say that 'they are unaspirated,' and that 'they are written with a Daghesh lene in them,' means the same thing. Both of these respective methods of description are occasionally used. The student will not be liable to mistake, if he attend to the meaning of the terms.
§ 38. RULES FOR READING HEBREW.

6. הָנָּה veeth, Vav moveable, § 23. 4. a.; Sheva vocal, § 38. 9. — הָנָּה, long vowel in a mixed syllable, § 38. 6; Tav without Daghesh, i.e. aspirated, § 29. 3. (3.)

7. הָנָּה ha-a-rēts; ha-a- § 38. 5; rēts, § 33. 7; ה is a Tsade final, § 14.

Verse 2.

8. הָנָּה veha-a-rēts, vid. Nos. 6, 7.

9. הָנָּה ha-a-yetha; Methegh after ה, § 31. 2. b — yetha, Yodh moveable, § 23. 4. a.; Sheva vocal, § 38. 9; Tav aspirated, § 29. 3; ה quiescent, § 23. 2.

10. הָנָּה tho-hu; tho-, Tav aspirated, § 29. 3, because the last syllable of the preceding word is pure, and has a Conjunctive accent — hu, Vav with Shureq, in which it quiesces, § 23. 2.

11. הָנָּה va-bho-hu; ה§ 23. 4. a.; bho, י aspirated, § 29. 3—hu, vid. No. 10.

12. הָנָּה veho-shēkh; ה, vid. No. 6; veho, § 38. 10—shēkh, § 38. 7; ה final Kaph with Sheva, § 26. 2. a.

13. הָנָּה ăl § 38. 7; Maqpeph after it, § 32.

14. הָנָּה pene; Pe with Daghesh lene, § 29. 3, because it follows the mixed syllable רָזָו, on which is no Distinctive accent, § 35; Sheva vocal, § 38. 9—יאע, Yodh quiescent, § 23. 2.

15. הָנָּה thehom; monosyllable, § 26. 4; Tav aspirated, § 29. 3. 1; hom, Vav quiescent in Hholem, § 23. 2; mixed syllable, § 38. 6.

16. הָנָּה tānuahh, monosyllable, § 26. 4; Vav quiescent in Shureq, § 23. 2; Pattahh furtive under the final ה, § 27.

Verse 3.

17. הָנָּה elo-him, vid. No. 3.

18. הָנָּה merā-hē-phēth; merā, Sheva vocal, § 38. 9; י a pure syllable, § 38. 3, because the Pattahh is in fact long, § 46. 1—י hē-Seghol in a pure syllable, § 38. 3—דָּבָּה pheth, Pe aspirated, § 29. 3; mixed syllable, § 38. 7; Tav aspirated, § 29. 3. (2.)

19. הָנָּה הָנָּה ăl- pene hām-mō-yēm; הָנָּה הָנָּה, vid. Nos. 13, 14; הָנָּה, vid. No. 5.

Verse 4.

20. הָנָּה vāy-yo-mēr; vāy-, Vav moveable, § 23. 4. a.; Yodh moveable after the Pattahh under Vav, § 23. 5. § 38. 7; Yodh with Daghesh forte, § 23. 1. a.— yo-, Yodh moveable, § 23. 4. a.; ה quiescent in Hholem, § 23. 2.—mēr, § 38. 7.

21. הָנָּה elo-him yeḥi; yeḥi, Yodh moveable, § 23. 4. a.; ה, Yodh Quiescent in Hhireq, § 23. 2.
22. רֶנ or; נ moveable here, § 48. 4. a with note, § 38 1. 3; Vav quiescent in Hholem, § 23. 2; mixed syllable with a long vowel, § 38. 6.

23. רֶנ וֹ-יֶּהְיָ-ָּ-וֹ; וֹ, § 38. 3; יֶּ, No. 21; Maqeph after יֶּ, § 32.

Verse 4.

24. יָּ-יָּ-ָּ-ר, vay-yër; vay, No. 20.—yăr, § 38. 7.—n in otio here, § 23. 5. a.

25. elo-him, eth-ha-or. Nos. 3. 22.

26. בַּ-יִ-תּ-כּ, ki-tobh; ki, Kaph with Daghesh lene, § 29. 3. (the preceding syllable a mixed one, here;) Yodh quiescent, § 23. 2; Maqeph, § 32— בַּ-יִ-תּ, Vav quiescent in Hholem, § 23. 2; mixed syllable, § 38. 6.

27. בַּ-יִ-תּ-כּ vay-yabh-del; No. 20. § 38. 7. § 38. 6. Beth aspirated, § 29. 3; Daleth unaspirated, § 29. 3.

28. elo-him ben (§ 23. 2. § 29. 3.) ha-or (No. 22.) u-bhen (§ 38. 2. § 29. 3. § 23. 2. § 38. 6.) hā-ho-shēkh (§ 38. 3. No. 12.)

29. vay-yiq-ra (No. 20. § 38. 7. § 23. 2.) elo-him la-or yom (§ 23. 4. a. § 23. 2. § 38. 6.) velā-hko-shēkh (§ 23. 4. a. § 38. 3. No. 12. § 38. 7. § 26. 2. a.) qa-ra (§ 23. 2.) lay-la (§ 25. 1. a. note 3. § 23. 2.) va-yehi (No. 23.) e-rebh (§ 38. 3. § 38. 7. § 29. 3.) vā-yehi (No. 23.) bho-qēr (§ 29. 3.) yom (supra) ē-hadh (§ 38. 3. § 29. 3. § 38. 6.)


§ 39.

Commutations of the Consonants, with each other.

That consonants of a similar sound, or which are pronounced with the same organs, should occasionally be exchanged for each other, both in writing and speaking, is an occurrence which is common in all languages. In Hebrew this occasionally happens, in the following manner, viz;

1. Letters of the same organ are interchanged.

(a) Labials. As ב, ב, ת to the back; נ and מ and ג to escape; Sept. לוע for Heb. י. 2 Chron. xxii. 10.

(b) Palatals. י and נ to shut up; י and ח to travel about; י and פ and ו a handle.

(c) Linguals. Of these, only ל, מ, and נ are interchanged; as ב and ק to rob.

(d) Dental. ד and ג to exult; ה and פ to cry out; נ and ק to laugh.

(e) Gutturals. ת and י to be pusillanimous; ק and פ to be mournful.

2. Letters of a different organ, are commuted.

(a) Sibilants are commuted for Linguals; i.e. the sibilation is dropped, and the letter is lisped. As נ and ל to quench; מ and קר to watch over; ש and ר a fir-tree; ש and א to engrave, like the Greek καφασσω, καφαρτω.

(b) The Liquids נ, מ, ר are commuted; ג and ת to oppress,  ה and מ and ש to cause to shine; נ and מ and מ and ש to totter; ג, פ, proper name, Achar; (very unfrequent.)

(c) The Quiescents. מ and מ and מ rags; מ and מ, name of a man, Doeg; נ and נ to go; (For the exchange of the Vowel-letters, when quiescent, see § 49.)

* Persons among us, who cannot speak l, put n in the place of it.

† The Chinese have no r, and speak l for it. The Japanese have no l, and speak r for it.
§ 40. COMMUTATIONS OF THE CONSONANTS.

(d) The Quiescents and ז, which is a kind of semi-vowel; י at place; ר and ר to be beautiful; So fut. Kal, Hebrew, י, Syriac (uniformly) י.

Note. The above changes principally concern Lexicography, and serve to direct philological disquisition. They do not affect the grammatical forms of the words in question; but are very useful to the student as a principle, which is concerned with the essential nature of the Hebrew letters. If he know what letters are correlative, or are commuted for each other, when he does not find satisfaction in the explanation of any particular word, then he may investigate its correlates, or those words which contain letters, that are occasionally commuted with the letters of the word in question.

§ 40.

Grammatical commutations of several Consonants.

On the other hand; the following commutations of the Consonants respect merely grammatical forms, or at most, the mode of pronouncing words, and have no influence on their signification: viz,

(a) In Hithpael of Verbs beginning with כ, the מ of the praformative ס is changed into כ, and transposed with the כ; thus, Kal כבע, Hithpael קסנ for קסנ.

This usage prevails in all the kindred Dialects of Hebrew. The concurrence of two t’s is thus avoided, viz. one in מ, and one in כ = ts.

(b) He quiescent, at the end of words, passes into מ, when the word receives an accession, or is in regimen; as מ fem. חסמה; מ in reg., or before the Gen. חסמה.

In Arabic, the fem. ending is מ instead of the Hebrew מ; and in Syriac כ and מ are often interchanged as מ for כ.
§ 41. ASSIMILATION OF CONSONANTS.

§ 41.

Assimilation of Consonants.

The assimilation of a preceding letter to a succeeding one, to avoid harshness, or to facilitate utterance, is common in most languages. Thus in Greek, *συλλαμβάνω* for *συνλαμβάνω*; *λειαμμαί* for *λειειμμαί*, &c. In Latin, *illustris* for *inlustris*; *diffusus* for *disfusus*; *collabor* for *conlabor*, &c.

1. Several Hebrew letters are *occasionally* assimilated in this manner: viz,

(a) *Nun*, most frequently of all. מַל for מַל from this; מַל for מַל. This is very common in Verbs *Pc Nun*. (§ 113. 3.)

(b) *Lamedh*, rarely. Probably in the article; as לִשְׁנוּ for לִשְׁנוּ. [Comp. Arabic Article *אכ*.] In the Verb רָבִ, as Fut. רָב for רָב.

(c) *Resh*, very seldom. In רָא, as who will be. אָב for אָב, as it is in Syriac and Arabic.

(d) The י in the Præformative יָ, in Hithpael, often assimilates itself to the first radical of the Verb; as יָ for יָ. (§ 80. 2, a.)

(e) *Mem*, only in a few foreign words; as מִ for מִ; Greek λαμπάδες.

2. The student will perceive, that the assimilated letter is marked, in all the above cases, by a Daghesh forte in the letter to which it is assimilated.

But in cases, where the letter, to which a preceding one is assimilated, comes at the end of a word, this Da-
§ 42. CONSONANTS DROPPED.

Consonants dropped.

Consonants with feeble sounds, e.g. the Quiescents and Liquids are sometimes dropped;

(1) At the beginning of words, (Aphaeresis,) when they have a Sheva under them: as

(a) Aleph ש for הבנה which; מזרע for בישה women; מב for מה one.
§ 43. CONSONANTS ADDED.

(1) Prosthetic, i.e. added to the beginning of words.

1. For the sake of euphony, some words beginning with two moveable consonants receive,

(2) In the middle of words, (Contraction,) when preceded by a Sheva; in which case, the vowel of the letter dropped is always transferred to the letter that precedes:

(a) Aleph. נל for נל Part. Piel, from הל; נ for הל request.

(b) He. (very unfrequently.) Fut. Niph. ל for ל; Fut. Hiph. ד for ד; Fut. Hith. ל for ל.

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

In all such cases of verbs and nouns, the syncope of the י is the common usage; and the retaining of it is classed among the anomalies. But it is sometimes retained.

(c) Yodh. נ for נ; and so often in verbs Lamedh He.

(d) Vav, (very seldom.) נ for נ ruins.

(e) Ayin, (very seldom.) נ for נ = נ.

(3) At the end, (Apocope,) are dropped;

(a) Mem, in the regimen of all Masc. plurals. (§ 135. 2.)

(b) Nun, as a plur. ending, when in regimen, (§ 135. 2.; also at the end of some proper names in י—as י for י; perhaps י for י; perhaps י for י perhaps י for י perhaps י for י.

(c) נ, as a Quiescent, is frequently dropped from the end; (§ 50. 1.)
§ 44. TRANSPOSITION OF CONSONANTS.

(a) Aleph prosthetic; as בהנה ה Liberל yesterday; ותורף ואר arm; רע, רוע cruel, &c.
(b) He prosthetic; as in Hithpael לנה, the He is merely prosthetic, as the corresponding Arabic shows.

II. Epenthetic, i. e. inserted in the middle of a word. E. g.
(a) He, in some words; as יאמ a mother, plur. יאמה.
(b) Nun, between the future tenses of Verbs, and their suffixes; as יא for יאה. (§ 68. 3. No. iv.) This epenthesis is common.
(c) In later Hebrew; יא for יא, (Daghesh resolvitur in Nun.) ל for ל, (Daghesh resolvitur in Resh.)

Such epentheses are common in Chaldee; but, except (b), they are unfrequent in Hebrew. Compare d in the Latin prodeo; β, in the Greek προβεβλήσω, &c.

III. Paragogic, i. e. added to the end of words.*

Nun is added, frequently, to the forms of the Future ending with ה and י, without any change of their meaning.

§ 44.

Transposition of consonants.

A considerable number of words exhibit a transposition of letters, without a change of signification; viz, in particular,

(a) The Sibilants and Resh are transposed;
E. g. ובש and הבש to be foolish; ובש and ובש a lamb; יהבש and יבש to breathe; ובש and ובש to break; שים, Syr. and Arab. יבש to wink, &c.

(b) The Quiescents, י and י, with י, י, and each other.
E. g. ינ and ינ wickedness; ינ and ינ terror; ינ and ינ to sigh; ינ for ינ vallies, &c.

(c) The Liquids;
E. g. י and י a garment, &c. (See also the transpositions in Hithpael, § 80.)

* For an account of Paragogic letters, of the class of Quiescents, see § 50. ii.
§ 45. CONSONANTS NOT DOUBLED.

The Hebrew Lexicon will explain the detail, under particular words. The principle of transposition is not an extensive one in Hebrew, and has been much abused by some Lexicographers. It is important for the student to know, that such a principle, in a moderate extent, does exist. Its origin must be traced to vulgar usage, which makes such transpositions. Thus in Greek, ναρέτσος is changed into παρέτσος; σορίω, into συρισό, &c. In English, cupalo, a vulgar word for cupola, &c.

§ 45.

Consonants which reject Daghest, i. e. cannot be doubled.

[Comp. § 23.]

1. The Gutturals do not admit reduplication, on account of the difficulty in pronouncing them.

2. Resh (ר) commonly does not admit it. A few instances are found, however, of Resh with Daghest; as רִבְּשׁ, רִבְּשֹׁב, רַבְּשׁ, &c.

3. Letters are not doubled, (i. e. Daghest'd) at the end of words. (§ 41. 2.)

Except נָת thou, a fragment of the old pronoun דֶּת.

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

4. After a mixed syllable, the doubling, (Daghest,) is frequently discontinued; as רֵבְּשֹׁ for רֵבְּשׁ; רֵבְּשֹׁ for רֵבְשׁ; orthography admits either form, and both.

5. Regularly, Daghest is omitted in a letter, which is followed by the same; as רֵבְּשֹׁ for רֵבְשׁ. The omission of it, in such cases, is merely orthographic. It is read, as though it were written. (§ 26. 6. j.)

6. Yodh and Vav, with Sheva under them, generally,
§ 46. Gutturals.

(not always) reject Daghesh; as בְּרֵיאָה לַעֲלֵי for הָרְאָה לַעֲלֵי; מִשְׁכַּר for מַשְׁכַּר, &c.

Such cases are merely an orthographic conformity, to the vulgar pronunciation of the words.

Note 1. The later Hebrew orthography not unfrequently substitutes a long vowel, instead of Daghesh with a short one; as נְבָא for נָבָא; מְהָרְם for מָהֲרָם; &c. This is very common, in Chaldee, and in Rabbinic Hebrew.

Note 2. Vice versa; the same orthography writes, sometimes, בָּרְא for בָּרָא; קוֹצָר for קוֹצֶר, &c.

§ 46.

Gutturals.

1. The Gutturals and Resh, not admitting reduplication, (§ 45.) the preceding vowel is commonly, (not always,) lengthened, as a compensation for Daghesh forte excluded.

E. g. בְּרֵיאָה for בֶּרֶא; מִשְׁכַּר for מַשְׁכַּר. But this compensation is often neglected; in particular, before ה and כ, Pattahh commonly remains; as מְהָרְם for מָהֲרָם, (by the rule above, it would be מָהֲרָם;) נְבָא for נָבָא, (by common rule, נָבָא,) &c.*

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

E. g. מְהָרְם instead of מָהֲרָם; נְבָא for נָבָא.

But we have also, נְבָא, נְבָא, כּוֹצָר, &c, i. e. Gutturals with regular punctuation. Resh does not require a composite Sheva.

3. The Gutturals and Resh very generally take a Pattahh, in the syllable where they occur, instead of any other vowel; probably because they are uttered more easily with this vowel;

E. g. Fut. Kal. נְבָא instead of נְבָא.
Piel. כּוֹצָר — כּוֹצָר &c.

* Pattahh must either be considered as long here, or a Daghesh must be implied in the Guttural, though not written. Grammarians, in general, affirm the latter; the former seems to be more analogical.
§47. QUIESCENT LETTERS.

But if the vowel be immutable, in the syllable where they occur, then they take a Pattahh furtive, to aid the utterance; as יוחנן, &c. (Vide § 27.)

But Resh never takes Pattahh furtive.

§47.

Quiescent letters;—laws of quiescence. Comp. § 23.

The fact that these letters quiesce, and in what vowels, has been considered in § 23. The design of this Section is, to show in what position, or when, quiescence happens to them; and according to what laws, their consonant power ceases.

They lose this power, after a homogeneous vowel;

1. When, analogically, they would stand at the end of a mixed syllable, or have a silent Sheva, (expressed or implied,) under them;

E. g. יָּהָד instead of יַהָד
יַּתָל instead of יַתָל
יַּתָל instead of יַתָל or יַתָל
יַּתָל instead of יַתָל

For Vav and Yodh, this rule is universal; and for Aleph, at the end of words; but ש in the middle of words, frequently retains its character as a Guttural, (§ 46. 2): e. g. רָוָי; as a Quiscent, it reads thus, רָוָי.

He quiesces only in the final syllable. (§ 23. 2.)

In the cases above, the vowel preceding the Quiescent is homogeneous: but if it be heterogeneous, the Ehevi retain their consonant power; as מְנֵיָד, מְנֵיָד, &c. (§ 23. 5.)

The rule already given, shows that the Vowel-letters quiesce, when regularly, (i. e. according to the analogy of other consonants,) they would have a silent Sheva under them: But,

2. It is common also, (not universal,) for שׁ, י, י to qui-
esce, when a Sheva would immediately precede them, according to regular analogy. Thus, תְּלֵם instead of תְּלֵא.

In such cases the preceding Sheva is dropped, and the vowel, belonging to the Quiescent, comes into its place; as

<table>
<thead>
<tr>
<th>תְּלֵא</th>
<th>instead of</th>
<th>תְּלֵא</th>
</tr>
</thead>
<tbody>
<tr>
<td>תְּלֵא</td>
<td>—</td>
<td>תְּלֵא</td>
</tr>
<tr>
<td>תְּלֵא</td>
<td>—</td>
<td>תְּלֵא</td>
</tr>
<tr>
<td>תְּלֵא</td>
<td>—</td>
<td>תְּלֵא</td>
</tr>
<tr>
<td>תְּלֵא</td>
<td>—</td>
<td>תְּלֵא</td>
</tr>
</tbody>
</table>

3. Vav and Yodh, at the end of words, (when a Sheva, or a furtive Vowel precedes them,) uniformly go into quiescence; which is effected in different ways. E.g.

(a) By moving the vowel forward; thus,

<table>
<thead>
<tr>
<th>תְּלֵא</th>
<th>instead of</th>
<th>תְּלֵא</th>
</tr>
</thead>
<tbody>
<tr>
<td>תְּלֵא</td>
<td>—</td>
<td>תְּלֵא</td>
</tr>
</tbody>
</table>

merely so as to accommodate euphony; or,

(b) By supplying a vowel; as

<table>
<thead>
<tr>
<th>תְּלֵא</th>
<th>instead of</th>
<th>תְּלֵא</th>
</tr>
</thead>
<tbody>
<tr>
<td>תְּלֵא</td>
<td>—</td>
<td>תְּלֵא</td>
</tr>
</tbody>
</table>

Note 1. The principle of No. 3, is the same as that of No. 2, only the mode of supplying the requisite vowels is somewhat different.

Note 2. The principle in Nos. 2, and 3, in a few instances, extends to the removing of a previous syllable; as

<table>
<thead>
<tr>
<th>תְּלֵא</th>
<th>instead of</th>
<th>תְּלֵא</th>
</tr>
</thead>
<tbody>
<tr>
<td>תְּלֵא</td>
<td>—</td>
<td>תְּלֵא</td>
</tr>
</tbody>
</table>

The cases of quiescence, thus far, are when Sheva is under a Vowel-letter, or precedes it. But, besides these two cases, there are some, in which

4ly, The Vowel-letters, (א ו י) quiesce, though preceded and followed by a Vowel;

E.g. נְדֵא instead of בְּדֵא qa-vom.
| נְדֵא | — | בְּדֵא |
| נְדֵא | — | בְּדֵא |
| נְדֵא | — | בְּדֵא |

ba-yen.

ro-esh.
§ 48. Quiescents.

5. **Peculiarity of Aleph.** In the beginning of a word, when a Sheva belongs to it, not unfrequently it takes a long vowel: E. g.

Instead of (א) is put (א) as סֹרְהָן for סֹרְהָן
— (א) — (א) — אֹמַּש — אֹמַּש
— (א) — (א) — וֹאִבָּן — וֹאִבָּן

This is a Syriasm; as the Syrians always pronounce Aleph and Yodh, at the beginning of a word, with a Vowel instead of a Sheva, viz. as e and i.

6. When two Quiescents come together, and the vowel between is moved back, (supra No. 2.) one of them is put in otio; (§ 23. 5, note.)

E. g. instead of Vav in otio.

— instead of Vav in otio.
— instead of Aleph in otio.

7. A Quiescent may become moveable again, if a change of Vowels require it; as, Sing. הרו, (for יָדֹר) a beve; Plur. יָדֹרֶה.

§ 48.

Quiescents — laws in regard to the preceding Vowel.

1. Such Vowel is long, or becomes so. (§ 23. 3.)

But Pattahh and Seghol sometimes remain, before a Quiescent letter; as הנָאָל for הנָאָל; תָּמָאֵל for תָּמָאֵל; but they are long.

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

But how to determine whether the long vowel should be (א) or (א) when Seghol is lengthened; (א) or (א) when Qibbuts is lengthened, must be learned from practice only.

Note. Verbs Pe Aleph, Fut. Kal, are an exception; as בָּדַּנ, instead of בָּדַּנ or בָּדַּנ, according to the rule.
3. If the preceding vowel be *heterogeneous*, the case is managed in two ways to make a conformity.

(a) The Vowel conforms to the Quiescent;

E. g. בֵּית instead of בֵּית Vav receiving Hboklem or Shureq, § 23.

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

E. g. שֵׁנ instead of שֵׁנ Vav into Aleph.

The case (a) is the more common. In (b), the Vowel is retained, because it is essential to the characteristic form of the words.

Note. The Vowel-letters, (ן ע נ), sometimes conform to the preceding vowel points, in cases where they are moveable: as, מָעֵב instead of מָעֵב (ן for ע, because of the preceding Qamets.) מְפ instead of מְפ; בֶּב instead of בֶּב, i.e. Yodh is put for Vav, because of the preceding Hhireq. This is very common in the Arabic.

§ 49.

Quiescents; commutation and omission.

1. As the same vowels are homogeneous to several of the Quiescents, (§ 23. 2.) a variety of orthography has arisen, in regard to the Quiescents, without occasioning, however, any difference in the pronunciation; e.g.

\[
\begin{align*}
\text{(ן} \text{—)} & \text{ is put for (ר} \text{—)} \text{ as } \text{סָי} \text{ for } \text{סָי} \\
\text{Vice versa, (ר} \text{—)} & \text{ — (ן} \text{—)} - \text{סָי} - \text{סָי} \\
\text{(ן} \text{—)} & \text{ — (ר} \text{—)} - \text{סָי} - \text{סָי} \\
\text{(ן} \text{—)} & \text{ — (ר} \text{—)} - \text{סָי} - \text{סָי}
\end{align*}
\]
§ 50. Quiescents.

Vice versa, (א נ) is put for (ן נ) as  ה נ for א נ
(כ נ) — (ן נ) — ר נ — ק נ
(ג נ) — (ן נ) — צ נ — ל נ
(ז נ) — (ן נ) — ח נ — ק נ
(ז נ) — (ן נ) — ר נ — ש נ

Vice versa, (ז נ) — (ן נ) — ק נ — ש נ

2. The Quiescents are often wholly omitted, the pronunciation remaining the same. (See § 24.)

3. Daghesh euphonic sometimes occasions the omission of a Quiescent; as ה י ר ה м aз-зе is written also ה י ר ק.

On the exchange of the Quiescents for each other, when consonants, see § 39. 2. c.

§ 50.

Quiescents; Apocope and Paragoge.

I. Apocope. In the Fut. of Verbs Lamedh He, and in the Imper., when apocopated, ה נ and ה נ fall away; as Fut. ה ל י ב, apocopated ל י ב or ל י ב, (§ 123. I. d.) Imper. ה ל י ב, fem. ל י ב, &c.

It is the same, in nouns derived from these Verbs, when they receive increase. (§ 137. Par. ix.) Compare § 42. 3. c.

II. Paragoge.

1. Paragogic letters either serve to lengthen out the word, or are merely orthographic.

2. Orthographic is Aleph, after ה נ, כ and ז;

E.g. א י ב the same as י ב; א י ב the same as ו ר; א נ ה the same as נ ה. The Arabians always write an orthographic Aleph, after a Vav quiescent at the end of a word.
§ 51. VOWELS IMMUTABLE.

3. Several Paragogics serve to lengthen out words; viz,
   (a) נ-$ as ינ, parag. ינ; parag. ינ.
   (b) נ-$ as ול, יג, — יג, — יג.
   (c) i without accent; as מ$; parag. מ$.
   (d) מ$ without accent; as in Nouns, § 62. 2. h; and in Verbs, § 62. 2. i.
   (e) מ$ which takes the accent; as מ$; parag. מ$.

A paragogic letter is most frequently added to the Construct State, (§ 135.) It also appears, often, in compound words, i.e. proper names; as כל$מג; i.e. כל$מג, man of God, the first noun here being in the Construct state.

§ 51.

Vowels immutable.

The changes of the Hebrew vowels, which are numerous, are fundamentally connected with the whole grammatical construction of the language, and result from the lengthening and shortening of words; the position of the tone-syllable, the relation of nouns to each other; euphony, and dialect. If the student has become well acquainted with the theory of the vowels, as exhibited in §§ 20, 21, he may, without much difficulty, enter upon this subject, so perplexing and confused in most of the older Hebrew grammars.

The first step is to see what Vowels are incapable of change, in every condition; which narrows the field of inquiry. The immutable vowels, then, are,

1. The long vowels, which are followed by their homogeneous Vowel-letter; either,
§ 51. VOWELS IMMACULATE.

I. Expressed; constr. state immut. (\(\nu\))

\[\begin{array}{ccc}
\text{יָדַע} & - & \text{יָדָה} \\
\text{יָדַע} & - & \text{יָדָה} \\
\text{יָדַע} & \text{סִפְרַי} & \text{יָדָה} \\
\text{יָדַע} & \text{סִפְרַי} & \text{יָדָה} \\
\text{יָדַע} & \text{סִפְרַי} & \text{יָדָה} \\
\text{יָדַע} & \text{סִפְרַי} & \text{יָדָה} \\
\text{יָדַע} & \text{סִפְרַי} & \text{יָדָה} \\
\end{array}\]

with Suffix Plural immut. (\(\nu\)) or,

II. Implied; constr. state immut. (\(\nu\))

The simple point which determines the immutability of the vowel, is, that the Quiescents really belong to the syllable. Whether they are written, or not, is of no importance in regard to the vowels. (See § 23.3.) There are many words, where orthography never writes the Quiescents, which still essentially belong to them; as בֵּית, בֵּית, &c. A good Lexicon gives the necessary information. (See note 1, below.)

2. Short vowels, followed by Daghash forte; as בֵּית, רֵי, &c.

Or in a mixed syllable; as רֵי, רֵי, רֵי, &c.

3. Vowels, which stand as a compensation for Daghash forte omitted; (§ 46. 1.) as שֵׁעַ for שֵׁעַ or שֵׁעַ for שֵׁעַ, &c.

Euphony sometimes changes Qamets and Pattahh into Seghol, in these cases. (Vide § 60.)

Note 1. An exception of No. 1. is, when Qamets is accidentally connected with an Aleph, in the course of conjugation, declension, &c. In such cases, the Vowel is not commonly immutable; as נֵּס, fem. נֵּס; נֵּס, with suffix נֵּס. But, in conformity to the general principle, we have נֵּס, i.e. Qamets is retained, unchanged.

Note 2. In Hebrew, (\(\nu\)) is rather shorter than (\(\nu\)); and (\(\nu\)) than (\(\nu\)). An exchange of these vowels for each other, is, in a few cases, admitted, where the larger vowel gives place to a somewhat shorter tone: as,

Niphal. שֵׁעַ second pers. נְמָמַּה
Inf. abs. הוֹמ constr. שָׁנָה
 segim. נְמָמַּה

12
§ 52.

Vowels mutable.

The mutable vowels, then, to which all the changes are confined, are,

1. Long vowels, capable of being contracted or shortened, when they are pure, i. e. (•) (―) (—).

Note. A pure vowel is one in which no consonant sound mixes; i. e. one which has no essential Quiescent after it, nor is compensative for Daghesh forte omitted. Compare § 51. 1. 3. A pure syllable is not to be confounded with a pure vowel. (Pag. 43. †)

2. Short Vowels, capable of being lengthened, are Pattahh, Seghol, short Hhireq, Qamets Hhateph, and Qibbuts; i. e. when they are properly short vowels. (§ 21.)

Note. When any of the Vowels in No. 2. stand in the place of long Vowels, they are mutable in the same manner as the long ones for which they stand would be.

§ 53.

Vowels: general laws of mutation.

1. The exchange of the Vowels for each other, is limited, (almost exclusively, but see § 60.) to the boundaries of the respective classes to which they belong. (See § 21.)

2. The changes, (almost without exception, but see § 140. note 3. a.) respect the Vowels in the last and penult syllables of words, as they exist in the ground-form.*

3. All the vowels, long and short, that are mutable, are also capable of being dropped, when the construction of syllables, to constitute particular forms, requires it.

* The ground-form of words is that, on which the other or derived forms are built. In regard to the oblique cases of a noun Sing. and the Nom. plural, the ground-form is the Nom. sing.—in regard to the oblique cases of the plural, it is the Nom. plur.; in the Praeter. of Verbs, it is the 3d pers. sing. &c.
§ 54. Long Vowels shortened.

This happens only in mixed syllables, when the accent is removed.* As long vowels can stand in mixed syllables, only when they have the accent; so, that accent being removed, it is evident the long vowels must be shortened, when the syllable continues to be a mixed one. The accent or tone, in such cases is removed,

1. Forward, i. e. towards the left;

(a) When the word receives any accession, beginning with a consonant; as הָבְרַמ, ground-form רְבָּרִים. Here the (ן) in רְבָּרִים goes into Pattahh, and the first Qamets falls away. (See § 53.) So, בְּרֵי, ground-form הֵרִים, (but sometimes as הֵרִים) בְּרֵים from שֵׁר, (sometimes as הֵרִים from שֵׁר; ) בְּרֵים yiq-tōl-kha from יִשָּׁר תִּשָּׁר, (rarely as יִשָּׁר from יִשָּׁר.)

(b) When a long tone-syllable precedes Maqqeph; as רְבָּרִים kol, from הָבְרַמ. (Comp. § 32.)

(c) As a general rule, a noun in regimen, i. e. before another noun in the Genitive, (§ 135.) shortens its long vowel, which is in a mixed, final syllable; as הָבְרַמ, word, but הָבְרַמ the word of Jehovah. (Vid. § 137.)

For the ground of this, see § 135. The tonic accent, indeed, is written over such contracted nouns, when in regimen; but this only

* To shorten a vowel, is different from dropping it. Thus, in רְבָּרִים from הָבְרַמ the first vowel is dropped, the second shortened.
§ 55. SHORT VOWELS LENGTHENED.

shows, that the primary design of the accents is not to mark the tone-syllable. At least, analogical reasoning, in respect to the shortening of the vowel, in the case before us, would lead us to believe, that two nouns in regimen, are, in Hebrew, treated as a composite noun, and so the real tone is removed to the ultimate or penult syllable of the compound word, (Comp. § 32;) for the same change generally takes place in the mixed long syllable, of the noun in regimen, as takes place, in other cases, from removing the accent or tone.

2. Backwards, i. e. towards the right; as הָלֶלְוָמָל, ground-form הָלֶלְוָמָל. סְפִּיָּל vay-ya-qôm, ground-form סְפִּיָּל ya-qom. סְפִּיָּל instead of סְפִּיָּל.

In all these cases, viz. under Nos. 1, and 2,
Qamets goes into Pattahh.
Tseri — Seghol, (rarely, short Hhireq.)
Hholem — Qamets Hhateph, (rarely, Qibbuts.)

Compare the examples above.

3. But when a long tone-syllable receives an accession at the end, becomes short, and receives a Daghesh forte in its final letter, then

Qamets goes into Pattahh.
Tseri — short Hhireq.
Hholem — Qibbuts, (rarely, Qamets Hhateph.)

E. g. סָפִּיָּל, סָפִּיָּל, סָפִּיָּל, סָפִּיָּל; דֹּהִי, דֹּהִי, דֹּהִי, דֹּהִי; וּבֶשֵׁי, וּבֶשֵׁי, וּבֶשֵׁי.

Note. If the tone remains, the vowel is not shortened, as מֹשֵׁי, מֹשֵׁי, &c.

§ 55.

Short Vowels lengthened.

1. When a mixed syllable with a short vowel is changed into a pure one; e. g. מֹשֵׁי he killed him, ground-form מֹשֵׁי, ground-form מֹשֵׁי, ground-form מֹשֵׁי. So בָּרֶה for בָּרֶה; כָּנְרָה for כָּנְרָה.
§ 56. Vowels dropped.

Note. This case, so far as accession of syllables constitutes it, is exactly the reverse of the last Section, No. 1. a; the accession here beginning with a vowel, & so requiring the last letter of the ground-form to be united with that vowel, and thus taking it away from the previously mixed syllable.

2. When Daghesh forte is omitted, where analogy requires it, i. e. in a Guttural, or at the end of a word; as "ב" instead of "ב"; "ג" for "ג"; "ד" for "ד", (the short vowel sometimes remains here;) מ for מ = מ, &c.

Pattahh, however, frequently remains before ה and ה; as י"ו, (See § 46. 1.) But it is probably long. (§ 23.)

3. By the concurrence of a homogeneous, quiescent letter; as מ, instead of מ.

4. In general, (there are some exceptions,) when a *Pause-accent falls on a short vowel; as מ instead of מ.

But in the fut. Niphal and Hiphal, and occasionally of other Conjugations, the Pause-accent falling on the final Tseri, commonly shortens it into Pattahh. (§ 97. 2.—99. i. e.)

5. When vowels are contracted; as מ for מ. Peculiarities.

(a) Some words, (very few,) prolong their vowel when they take the article; as מ, מ; מ, מ.

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

§ 56. Vowels dropped.

1. When from any cause, (regimen, Maqqeph, or accession,) the accent is moved forward from the syllable, which had it in the ground-form, an omission of mutable vowels takes place, to correspond with it. This omission is regulated by the following principles; viz.

* Occasionally, other Accents produce the same effect.
(a) When the tone is moved forward only one syllable, the penultimate vowel falls away, if mutable; as יִנָּבֵר, יִנָּבֵר; יִנָּבֵר, יִנָּבֵר.

But when the tone remains on the original syllable, where it was in the ground-form, the first vowel remains unchanged; as יִנָּבֵר, ground-form יִנָּבֵר.

Note. The above rule applies principally to nouns and adjectives; only in a few cases to verbs, in which the Suffix begins with a consonant, and has the accent; as יִנָּבֵר, ground-form יִנָּבֵר. But,

(b) In Verbs and Participles, the second vowel falls away, (if mutable,) when the tone is removed one place forward by a Suffix beginning with a vowel, and the first vowel of the Verb remains; as יִנָּבֵר, ground-form יִנָּבֵר; יִנָּבֵר, ground-form יִנָּבֵר; יִנָּבֵר, ground-form יִנָּבֵר.

So Nouns, of the same form as the present Participle, follow the same rule; as יִנָּבֵר an enemy, plur. יִנָּבֵר.

(c) When the tone goes forward two places, both the vowels of the ground-form, (if mutable,) are dropped; as יִנָּבֵר, יִנָּבֵר, יִנָּבֵר.

But here the suffix must begin with a vowel; or the word must be plural, and in regimen.

For the manner in which those vowels that fall away are supplied, see § 59, on the rise of new vowels.

§ 57.

Transposition of Vowels.

1. This happens mostly in Verbs, with suffix Pronouns, which suffixes have not the accent; as יִנָּבֵר, ground-form יִנָּבֵר.
2. In Verbs *Lamedh Guttural*, there is a new Vowel inserted, instead of a transposition; as יֵשָׁב, ground-form יֵשָׁב; וְשָׁב תִּשָּׁב. The above cases, however, may be solved by another principle, viz, the original vowel, in the final syllable of the Root, is restored, and prolonged if it be a Pattahh.

3. Segholate Nouns, in the plural, imitate the transposition in Verbs. So יִלְמָל, (original form יִלְמָל, or יִלְמָל,) plur. יִלְמָל.

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

§ 58.

Vowels: change of Class in Commutation.

1. This is very unfrequent, and but few instances can be found; as דָּב, plur. דָּב; מָרָה, plur. מָרָה.

In such cases, is it not probable, that the ground-form of the plural was different from the present singular? e.g. דָּב, מָרָה, &c.

2. The form (יִתְנָ) at the beginning of words and in the ground-form, is exchanged, in case of accession, i.e. moving forward the accent, for (יִתְנָ) as shorter. E.g. יִתְנָ, plur. יִתְנָ; יִתְנָ, plur. יִתְנָ.

§ 59.

Rise of new Vowels.

1. It has been already observed, that when a Vowel falls away, a Sheva, of course, comes in its place; a composite one, if the letter be a Guttural, otherwise a simple one. But where two vowels fall away, (§ 56. c.) and leave the word in such a state, that three consonants must come
§ 59. NEW VOWELS.

before a vowel; a new vowel arises, in order to avoid the impossible syllable, which these would make. (§ 26. 1.) This new vowel is Hhireq breve; but under Gutturals, Pat-tahh. Thus ר"ת in plur. reg. is ר"ת, for ר"ת, both of the vowels having fallen out. So י"ח instead of י"ח, from י"ח.

Note. In a few cases the supplied vowel is Pattahh, though the letter be not a Guttural; e.g. י"ח instead of י"ח, ground-form י"ח, two wings.

2. If two letters come before a vowel, both having a Sheva, and the latter is a Guttural requiring a composite Sheva, it requires the short vowel to precede it, which is contained in the composite Sheva: thus י"ת вместо י"ת, (regularly י"ת instead of י"ת) י"ת instead of י"ת, for י"ת instead of י"ת.

The rule may be otherwise expressed: viz, If, of two Shevas before a vowel, the second be composite, the first is changed into the short vowel of that composite Sheva.

The old Grammarians expressed it still differently. "A Guttural points itself, and the preceding letter," i.e. the vowel of the first letter, must be homogeneous with the Sheva of the second.

Thus, in the future tenses of Verbs Pe Guttural, we have a departure from the punctuation which is common where there is no Guttural: e.g. י"ת instead of י"ת, י"ת instead of י"ת.

In all these cases, the Guttural is thrown into the succeeding syllable, instead of remaining in the preceding one, as in the regular punctuation: e.g. י"ת yil-modh; but י"ת yä'-amodh; י"ת neh-pák, regular, but י"ת ne-hephák, with composite Sheva.

3. If, in the middle of a word, two Shevas occur, the first of which is a composite one, this composite one falls away, and the short vowel in it remains in its place.
Thus instead of

\[ \text{\(1 \text{st} \text{Sing.} \)} \]

4. It is contrary to the genius of the Hebrew language, to admit two consonants after a vowel, in any syllable, except at the end of a word; and there, very rarely indeed; as \(\text{הוֹן} \), 2d pers. sing. fem. of Kal. Pract.; also in \(\text{כָּל} \), and a very few nouns.

To avoid the concurrence of two consonants, in this way, the Hebrews, for the most part, supplied a vowel under the penultimate one, which does not belong to the essential form of the word, but is a mere expedient, for the sake of euphony. The vowel, thus supplied, is commonly Seghol (\(\dot{\text{}}} \)). Under penultimate Gutturals, (\(\text{-} \)). Under Yodh final, short Hhireq, (\(\text{-} \)).

These furtive vowels are used,

\(\text{(a) In the apocopated Fut. and Imper. of verbs Lamedh He; as} \)

Fut. \(\text{לֹא} \) apocopated \(\text{לאֵל} \) for which \(\text{לֹא} \) is used.

Fut. Hiph. \(\text{לֹא} \) — \(\text{לאֵל} \) — 

Imp. Hiph. \(\text{לֹא} \) — \(\text{לאֵל} \) — 

(Vide § 123.)

\(\text{(b) In all Segholated Nouns, viz. all those which end in Seghol, Pattahh, or short Hhireq; as} \)

\(\text{לֹא} \) instead of \(\text{לֵא} \) or \(\text{לֵא} \) orig. form.

\(\text{לֹא} \) — \(\text{לֵא} \)

\(\text{לֹא} \) — \(\text{לֵא} \)

\(\text{לֹא} \) — \(\text{לֵא} \)

Fem. Nouns and Part. \(\text{לֹאִיָה} \) — \(\text{לֵאָיָה} \)

\(\text{(c) In 2d pers. fem. of Verbs Lamedh Guttural; as} \)

\(\text{לֹא} \) for \(\text{לֹא} \).

\text{Note. In Arabic, nouns of the class (b) have no furtive vowel written. They write } \text{לֹא} \text{ a king; but pronounce, according to the Hebrew, with a furtive Seghol.} \)
§ 60.

Vowels: changes from Euphony.

1. A Guttural with Qamets, seldom admits the A sound before it, i.e. either Pattahh or Qamets; but substitutes the kindred vowel, Seghol.

E. g.  יִדְרַה instead of  יִדְרַה
        יִדְרַה — יִדְרַה
        יִדְרַה — יִדְרַה

But sometimes Qamets remains; as יִדְרַה, יִדְרַה, &c.

Note 1. The second Qamets sometimes, (very seldom,) goes into Seghol, instead of the first; as יִדְרַה instead of יִדְרַה, for יִדְרַה.

Note 2. Seghol sometimes, (very rarely,) stands for Qamets, when a Guttural does not follow; as יִדְרַה instead of יִדְרַה.

Note 3. So before Hhateph Qamets, (very seldom,) as יִדְרַה instead of יִדְרַה.

2. Pattahh in a mixed syllable, in the middle or end of a word, not unfrequently is changed into Seghol; and vice versa. So,

Vice versa יִדְרַה — יִדְרַה Constr. state of יִדְרַה.

(§ 142. 2.)

3. The furtive Seghol, (§ 59. 4.) at the end of words, sometimes changes the preceding vowels Qamets, Pattahh, or Tseri, of the original forms, into Seghol. Thus, יִדְרַה instead of יִדְרַה; רָמְתּוֹ for רָמְתּוֹ; Fut. Hiph. רָמְתּוֹ, apoc. רָמְתּוֹ, but also רָמְתּוֹ. But in Gutturals, it is changed into Pattahh; as רָמְתּוֹ, Seghol-form רָמְתּוֹ, (§ 59. 4.); ground-form רָמְתּוֹ, fem. רָמְתּוֹ instead of רָמְתּוֹ.

4. The Segholate forms are sometimes contracted, and the vowel thrown upon the penult letter of them; as רָמְתּוֹ instead of רָמְתּוֹ; רָמְתּוֹ instead of רָמְתּוֹ.
5. In a similar way, are sometimes contracted composite Shevas, with their preceding vowel; when they assume a Segholate form, in the course of inflection;

E.g. instead of which stands for

6. On the other hand, long vowels, sometimes, are put for the short ones, which usually precede the composite Shevas;

E.g. for

Vice versa,—also; short for long; as

Note. But the cases 4, 5, 6, are quite unfrequent, and exceptions to the general rule. No. 4. is a Syriasm.

§ 61.

Punctuation of the Article, of Prefix Conjunctions, Prepositions, and He interrogative.

I. Of the Article, ה or ה.

1. The appropriate punctuation of the Article is Pattahh followed by Daghesh forte; as in הוהי: i.e. when the Hebrew article ה (Arab. ה) is prefixed to a noun, the Lamedh assimilates itself to the first letter of the noun, and is expressed by a Daghesh forte. (Vide § 41. 1. b.)

2. The Daghesh not being admissible in Gutturals, the article before them, commonly, (not always,) lengthens its vowel into Qamets; e.g. הוהי the man; הוהי the eye; הוהי the head. (§ 46. 1.)

But before ה and הר, the Pattahh of the Article, very generally, (not always,) remains unchanged; as הוהי the darkness; הוהי who walks. (§ 46. 1.) But Pattahh in such cases is long.
3. But if the Guttural have a Qamets under it, the Article, commonly, (not always,) takes Seghol instead of Qamets; e.g. בְּנֵי the mountains; מַעֲשֵׂי the cloud. (§ 60. 1.)

But we have, also, בְּנֵי, מַעֲשֵׂי, אֲזֵן, אַהֲרֵן, רְחֵם, &c. agreeably to the common rule in No. 2.

4. The Daghesh, commonly, (not always,) is omitted, before a word beginning with Mem or Yodh, having a simple Sheva; as הנכַּה the covering, instead of חַה; מָנְאַה the river, instead of מַנְאַה.

5. In a few instances, before Hhateph Qamets, the Article takes Seghol; as המַחְשֶׁבַי the months; מַחְשְׁבִית the waste places.

6. When ב, ב, ב (Prepositions) are prefixed to a noun, which has the Article, the Article generally, (not always,) falls away, but its vowel and Daghesh are attached to the Prepositions; e.g. בְּשֵׁם for בְּשֵׁם; בְּמַעַמֵּס for בְּמַעַמֵּס; בְּשַׁמַּה for בְּשַׁמַּה.

The cases, where the Article and Preposition are both retained, are somewhat numerous, specially in respect to ב; as בֶּן בֶּן, בֶּן בֶּן, &c, the article being retained.

II. Conjunction ג.

1. The original and appropriate point is Sheva (ג): but,

2. Before words having simple Sheva under the first letter Vav takes Shureq; as יוּלִיךְ.

But when a word begins with ג, ג, or ג, i.e. these letters with simple Sheva under them, Vav may take Hhireq; as חֵי, חֵי, חֵי, חֵי, חֵי, חֵי; סֵפָר, סֵפָר, סֵפָר, סֵפָר. Gen. xlii. 18. Sometimes Seghol; as בְּהַרְבִּים. Gen. xii. 2.

3. In like manner, before its cognate letters, i.e. the
§ 61. VOWELS UNDER PREPOSITIONS.

Labials, \varepsilon, \omicron, \upsilon, \nu, Vav Conj. commonly, (not always,) takes Shureq; e. g. שָׁשַׁשׁ, הָעִבְּדֶה, הָעִבְּדֶה. (Vid. No. 4. infra.)

4. Before a tone-syllable, Vav frequently, (not always,) takes Qamets; even in cases like No. 3; e. g.

(a) When the word with which it is joined, has a Distinctive Accent; as נַחַטְבֶּה נִנְחַטְבֶּהֹת. Gen. xxxiii. 13. A word with a Conjunctive accent, does not admit Vav with Qamets.

(b) Specially, (but not uniformly,) when words are closely connected, in a kind of couplet, or triplet; as מִּנְהֹת מִּנְיְיְדֹת generation and generation; מִּנְיָיִדֹת מִּנְיָיִדֹת good and evil; מִּנְיְיָדֹת מִּנְיְיָדֹת day and night; מִּנְיָיִדֹת מִּנְיָיִדֹת fear and a pit and a snare; Is. xxiv. 17.

But here the regular punctuation is sometimes found also; as Ps. lxxxvii. 5. מִּנְיְיָדֹת מִּנְיָיִדֹת fornication, and wine, and new wine, Hos. iv. 11. Ecc. ii. 26.

5. Before a Guttural-letter with a composite Sheva, Vav takes the corresponding short vowel; as מַעֲבָד מַעֲבָד. But if letters, not Gutterals, have a composite Sheva, Vav before them takes Shureq; as מַעֲבָד מַעֲבָד, מַעֲבָד מַעֲבָד.

Note 1. In words beginning with נ, the contraction which this letter admits, occasions, in some cases, an anomalous punctuation under Vav prefixed; as מַעֲבָד מַעֲבָד instead of מַעֲבָד מַעֲבָד; מַעֲבָד מַעֲבָד instead of מַעֲבָד מַעֲבָד.

Note 2. For the punctuation of Vav conversive, see § 93.

III. Prepositions א, א, א.

1. The common point is a simple Sheva. But,

2. Before composite Shevas, they assume the corresponding short vowel; as מַעֲבָד מַעֲבָד, &c.

3. Before the Article, they commonly remove it, and take its punctuation. (See I. 6. supra.) In the same manner, they sometimes remove the ה of the Inf. of Niphal and Hiphil. (§ 88. 3.)

4. Before a tone-syllable, they take Qamets: viz,
§ 61. VOWELS UNDER INTERROGATIVE.

(a) Before Infinitives, monosyllabic or penacuted; as רֶפֶה , רֶפֶה; but not when they are in regimen; as רֶפֶה.

(b) Before monosyllabic or penacuted Pronouns, and Suffixes. (§ 70.)

(c) Before the tone syllables of nouns, at the end of a proposition, when they have a Distinctive Accent; e. g. Gen. i. 6, מֶלֶטֶשׁ יָלַיְתָא יָלַיְתָא. Comp. Deut. xvii. 8.

(d) But Prepositions before monosyllabic, and penacuted dissyllabic nouns, in other cases, exhibit the punctuation of Nos. 1 and 2, as a general fact. But נֶפֶה takes (ך), yet not before the Genitive.

IV. Preposition נִבּ.

1. The נ here is commonly assimilated; so that the usual punctuation is Hhireq breve and Daghash; as נֶפֶה instead of נֶפֶה.

2. Before the Gutturals and Resh, the vowel under the נ is commonly prolonged; as נֶפֶה יָיָרָה, נֶפֶה יָיָרָה. (§ 46. 1.)

3. Sometimes the Daghash is omitted, and the Hhireq still retained; e. g. נֶפֶה יָיָרָה, נֶפֶה יָיָרָה, וַיִּשָּׁרֵר, וַיִּשָּׁרֵר.

4. Before Yodh with Sheva, Hhireq remains, but is prolonged: e. g. נֶפֶה יָיָרָה, נֶפֶה יָיָרָה.

Mem is found with Pattahh; 1 Chron. xv. 13. נֶפֶה נֶפֶה נֶפֶה נֶפֶה.

V. נ Interrogative.

1. Commonly it has (ך), as נֶפֶה בָּנָה, an de arbore?

2. Before Gutturals, Pattahh; as נֶפֶה בָּנָה, shall I go?

Seldom Qamets.

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

4. Before Sheva simple, it takes Pattahh; as נֶפֶה בָּנָה.

5. Not unfrequently it takes Daghash euphonic after it, and thus imitates the Article, from which it can be distin-
guished, only by the sense of the passage, or by its standing before the prefixes of nouns, &c, and not next to the noun itself, as the Article does.

Thus Gen. xvii. 17, יְהִי יִשָּׂאֵכּ; xviii. 21; xxxvii. 32; Num. xiii. 19, 20, &c.

§ 62. Accentuation of words.

I. General Rule.

1. The general law of the Hebrew language is, that the accent is on the last syllable.*

To this, there are a great many exceptions; but still, not sufficient to render the expression of a general rule improper. In Syriac and Arabic, the tone-syllable, as a general rule, is the penult. But in Hebrew, this mode of accentuation is regarded as an exception to predominant usage.

Note. In Hebrew, a word acuted, i. e. which has the tone on the last syllable, is called שִׁפַּע יִתְּרָה, (from below,) אָֽדַרָו ווֹוֹו; and a word penacuted is called יִתְּרָה שִׁפַּע Milel, (from above,) i. e. with the tone on the penult syllable. It is often convenient to use these technical terms; and the student should therefore understand them.

II. Exceptions to the general Rule.

2. Milel, or penacuted, are several classes of words, viz,
   (a) All Segholate forms, having a furtive vowel in their final syllable.

   This vowel is, almost without exception, Seghol, Pattahh, or Hand ריִתְּרָה breve. In a few cases Shureq appears to be furtive; as in רִיַּח, רִזֵּר, which stand for רִיַּח and רִזֵּר (§ 47. 3. b.) In proper names, ending with רִיַּח, the penult syllable is accented, as רִיַּח מִלֶּא; also in רִיַּח מִלֶּא, as the י is furtive. (§ 47. 3. b.)

   (b) In the same manner, Duals are penacuted; as יֵבָּל מִלֶּא; and Plurals of the same form, as בִּנְיָם, יֵבָּל מִלֶּא; i. e. these have Hand ריִתְּרָה breve in the final syllable.

* Words accented on the ult. are not marked here with the accent, except for special purposes.
(c) Apocopated Futures, in Verbs "יָרֵא, which take a furtive vowel, are punctuated; as יָרֵא. (§ 123.)

(d) All the forms of regular Verbs, which receive Afformatives beginning with a Consonant; excepting those with מֹא and מָה. (See Parad. § 127.)

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

(f) In Verbs יָשַׁע, in Kal, Niphal, Hiphil, and Hophal, the tone rests on the penult, in all the persons, which have formative Affixes beginning with a vowel; i.e. in all the persons, where נָשַׁע, נ, or נָשׁ is added to the Root.

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

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

To this rule, there are a few exceptions; as יָשַׁע,⊛, &c, accented on the ultimate.

Poel, Poal, and Hithpoel are regularly accented, i.e. as the corresponding Conjugations, in a regular verb, are accented.

(g) In Verbs יָשַׁע, the tone in Kal, Niphal, and Hiphil, rests on the penult, in those persons which have formative Affixes beginning with a vowel, i.e. with נָשַׁע, נ or נָשׁ.

In a few cases, the accent here is on the last syllable; as יָשַׁע, Imp. יָשַׁע. This is very rare, except in Kal. (Comp. under f.)

Those persons, which have epenthetic מ or מָה, (§ 117. 6.) before Afformatives beginning with a Consonant, (excepting the Aff. מֹא and מָה,) are accented on the epenthetic syllable, i.e. the penult.
All the other parts of Verbs *Ayun Vaw*, are regularly accented; i.e. Hophal, Pilel, Pual, Hithpael, and those persons in Kal, which have Afformatives beginning with consonants, that are not preceded by the epenthetic syllable; as נָמָּה, &c; also the Participles in the Fem. and Plural.

(h) Nouns, Pronouns, Participles, and Adverbs, which take נ— or נ— paragogic, or local, are penacuted; as נִמְגְּרָה, נִמְגְּרֵה, נִמְגָּרֶה.

A few words of these classes are *Milra*, with נ paragogic; and *Yodh* paragogic always draws down the accent upon it.

(i) Verbs, which take נ— paragogic, are accented in the same manner, as when they take the Afformatives נ—, נ—, and נ—, i.e. on the ultimate, in all cases, except those noted in a, f, and g above. E.g. *Milra* נִבְּרֵי for נִבְּרֵי, Piel of נִבְּרֵי for יֵתֶר, Imp. of נִבְּרֵי. *Milel* נִבְּרֵא for נִבְּרֵא, 1st pers. fut. of נִבְּרֵא for נִבְּרֵא, from נִבְּרֵא; נִבְּרֵא for נִבְּרֵא, from נִבְּרֵא.

Note. נ— paragogic is scarcely ever added to any persons, but those which end with a radical of the Verb; and here the same laws of accentuation operate, as in adding נ— Afformative.

(j) Verbs, Nouns, &c, are *Milel* with the following Suffixes; viz, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, נ—, and some others. Vid. § 68. 2. § 69. 2. 6, where the penacuted Suffixes are marked.

Also with נ—, נ—, נ—, shortened from נ—, נ—, and נ—, which latter Suffixes are *Milra*. (Vid. ut supra.)

The Suffix נ is *Milra*, with Sheva before it, as נִבְּרֵא; but *Milel* with a vowel preceding, as נִבְּרֵא.

Epenthetic Nun, inserted between a Verb and its Suffixes, always takes the tone, and of course makes the word *Milra*; as נִבְּרֵא: he chastised me; נִבְּרֵא take it.
(k) Milel are many words, with a Pause accent; as these accents can stand, (even in case they alter the regular tone-syllable, as they often do,) upon the penult as well as the ultimate syllable; as מִלְיַדְיִי, penacuted, (the regular accent would be on the ultimate;) מִלְיַדְיִי Milra, (the usual accent would be Milel.)

III. Shifting of the Accent.

3. The place of the tone-syllable of a simple word, in itself considered, (viz. without Prefixes, or Suffixes, and independently of Pause-accent, or of preceding or following words,) is often shifted by Prefixes, and Suffixes, or by relation to Pause-accent, or by preceding or following words. Of this nature are

(a) More or less of the cases, stated in No. 2. h, i, j, k.
(b) Nun Paragogic, (added to any persons of Verbs ending with ו or ר) always draws down the accent upon the ultimate syllable.

Consequently, in cases 2. e, f, and g, it changes the tone from the penult to the ultimate.

Besides the changes, which this shifting of the tone may occasion, in the Praeformatives that have a long vowel, (as אֲבַנְיָה instead of אֲבַנְיָה,) the Nun paragogic sometimes, but not generally, lengthens, or restores and lengthens the vowel of the preceding syllable, (as בֵּרַד instead of בֵּרַד,) although it does not stand upon the penult syllable. But here, usage varies, and is inconsistent with itself. See Ps. civ. 23, where both usages stand in the same verse.

(c) Vav prefixed to the Praeter, commonly, (not uniformly) makes those persons Milra, which without it are Milel; as יְהוֹנָדָּד, but without Vav יְהוֹנָדָּד; Hiphil, יָדָּד, without Vav, יָדָּד.

Thus also Verbs in יְנָדָּד and יְנָדָּד (sup. 2. f. g.) which are Milel, commonly, (not always,) become Milra, by taking Vav prefix.
The exceptions to this general rule, are

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

(2) Verbs quiescent לָמֶדֶה; as לָמֶדֶה יָדָּךְ, לָמֶדֶה יָדָּךְ יָדָּךְ, also, לָמֶדֶה יָדָּךְ יָדָּךְ.

(3) Verbs with a Pause Accent on the penult. (sup. 2. k.)

(4) When a tone syllable immediately follows, the Accent is then commonly; not always, thrown back; as רְנִית וְנָתַתִּים.

(5) In some cases, the accent remains on the penult, even when Vav is prefixed; for which no reason can be given, unless it be, the fault of the transcribers or printers, or the inconsistency of the accentuation itself.

(d) Vav Conversive, prefixed to the Future, commonly, (not always,) makes the word מִלֶּל; as רְמִית וּרְמִית וּרְמִית, but רְמִית, without Vav prefixed.

But here two conditions must always be understood; viz, (1) That the Verb ends with a Radical letter; and (2) That the penult syllable is pure; otherwise Vav produces no change in the Accent.

Note 1. In regular Verbs, therefore, the change in question is limited to Niphil Fut. In Verbs Ḥayin Guttural, it takes place in the fut. Niph., and in all the Dagesh’d Conjugations, viz. Pi., Pu., and Hithpael, because the penult syllable here is pure. (Vide § 46. 1.)


Note 2. But Verbs וב may suffer Apocope, and retraction of the accent, in all the Conjugations, with Vav Conversive. Comp. § 122. 5.

Note 3. Exceptions to the general rule (d) are (1) The first pers. sing. of Verbs; as רְמִית. (2) Verbs quiescent לָמֶדֶהAleph; as רְמִית. (3) Words in Pause; (sup. 2. k.)

(e) The negative רְנִית before the Fut. of prohibition, or warning, affects it often, (not always,) in the same manner as Vav conversive.

Thus, רְנִית do not reprove, רְנִית you must not add, with accent on the penult. But the practice is not uniform here, as the accent is sometimes on the ultimate.
Verbs ח, commonly suffer both apocope and retraction of the accent, with קנ preceding, as in case of Vav. (Vid. sup.)

(f) When an acuted word is immediately followed by a tone-syllable, it *commonly*, (but not always,) becomes penacuted.

The object, in throwing back the accent, in this case, is to avoid the concurrence of two tone-syllables. But since the final syllables of many words acuted, cannot be changed without a confusion of forms or sense, (e.g. if the final syllable be long, and the accent should be removed back, it must be shortened, § 54,) and the penult syllable of many others is mixed, and therefore not adapted to have the accent thrown back, (sup. No. 3. d. a. b.), the usage in question is not unfrequently neglected.

(g) The Imperative and Future apocopated, with an imperative, optative, hortative, &c, sense, (§ 92.) *commonly* throws back the accent, like the Future with Vav Conver-sive.

Thus יָשֶׁר keep thyself; חָסֵל let him see, (for הֲפָנֵי;) וְשָׁ֨י, for הָעָנָה; וְשָׁ֨י, for הָעָנָה.

General Remarks respecting the above cases, under No. 3.

Inasmuch as the accent, when thrown back, is often removed from a long syllable, it follows from § 54, that the long vowel must be shortened, which is done agreeably to the laws respecting the mutation of vowels, in § 54.

Respecting the change of final Tseri in Verbs, (sometimes even in Suffixes,) into Pattahh by Pause Accent falling upon it, see § 99. c.

Respecting the change of (א) in Fut. of Verbs צ, into (א) when the accent is retracted, see § 118. 4.

§ 63.

Radical words in the Hebrew language.

1. The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity, in the construction and sound of the radical
§ 63. Radical Words.

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words; which forms a broad line of distinction between them, and any of the western languages. Almost all radical words, (which, with few exceptions, are verbs only,) consist of three letters, that usually form two syllables; as °הנה he reigned; °ה the earth. From such triliteral roots, are formed all the varieties of nouns and verbs, to express case, number, gender, person, tense, &c; and all the different forms of nouns, adjectives, particles, &c. From this general principle, (commonly represented by grammarians, until quite recently, as universal,) are to be excepted, however, a few words, which constitute the names of familiar objects, as °בfather, °ב mother, ד hand, &c; and also a few particles, and primitive pronouns, which are duoliteral in their root, or underrived from any triliteral word.

2. So extensive is the principle of inflexion, in the Hebrew language, agreeably to the supposition of a triliteral root, that nouns, which are primitive and duoliteral, conform to the common laws, in their declension; i.e. they are treated as though they were derived from triliteral Roots. Thus °ב, in construction, becomes °ב = °ב, as if derived from °ב; although °ב is primitive.

3. It is probable, from some appearances in the Hebrew language, that originally it contained a greater number of duoliteral roots, than at present; and that its triliteral forms were, in many instances, constituted by doubling the second radical of the root, or adding one of the vowel letters to it, or the half vowel Nun. E.g.

°ב and °ב to be good, common root °ב.

°ב — °ב to blow, — °ב.

°ב, °ב, °ב, °ב to thrust down, — °ב.

In like manner, there are a considerable number of words, in the Hebrew and its cognate dialects, in which two
of the radicals are the same, while the third is quite different, the meaning of all still remaining the same. Thus the verb to lick, is either צלגד, צלגד, צלגד, צלגד, צלגד, or צלגד; צלגד being uniform in all.

But if duoliteral Roots were originally more numerous than at present, they had conformed to the common laws of the language, at least as early as the invention of writing; since the written language everywhere presents the triliteral forms, as almost the only radical ones.

4. Quadriliteral and Quinqueliteral roots are very rare in the Hebrew; such as ז""ח ל""ח a fruitful field, ז""ח ל""ח to devour, ז""ח ל""ח to be quiet. Those that exist, are formed by the addition or insertion of a letter, to lengthen the triliteral root; in the same manner as triliterals are formed from duoliterals, as described above in No. 3.

5. There is no proof that the Hebrew is a language derived from any other. So far as known, it appears to be original. Yet, this must not be so understood, as to exclude all words of foreign origin. In general, however, whether these words are Egyptian, or Persian, they are recognized by their nonconformity to the common laws of the Hebrew.

6. The proportional number of roots, in the various parts of speech in the Hebrew, may be thus arranged.

(a) The Verb is altogether most frequently primitive; and there are only a few verbs, (§ 74. 1. b, c,) which are not primitive, i.e. underived.

(b) Only a small number of Nouns are primitive; most of them being derived from verbs, or other nouns.

(c) The original Pronouns, personal, demonstrative, &c. are all primitive. These, of course, are not very numerous.
(d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has but very few Particles.

§ 64.

Grammatical construction of the Hebrew language.

1. There are two ways, in which case, number, gender, person, tense, &c, may be expressed, in any language. First, by the inflexion of the original words, or ground-forms; and secondly, by affixing other words, or particles, which serve to express relation. The Hebrews made use of both these. To their Verbs they affixed pronouns, or parts of them, to designate person, and gender; and with their nouns they connected particles: but in the inflexions of nouns, participles, and adjectives, the plural forms בְּ, פְּ, and the feminine פְּ, &c, cannot be traced to any root. All the derivative conjugations of verbs, and all derivative nouns, &c, exhibit the first principle of inflexion in the Hebrew language; and prove that it is extensively comprised in it.

2. Composite words, as compound verbs, nouns, &c, which the Greek, Latin, and other languages of the West exhibit, are not found in the Hebrew. Words, properly composite, in Hebrew, are found almost only in proper names; where, however, they frequently occur.

§ 65.

Kindred Dialects, mixed with the Hebrew.

1. The Hebrew being a kindred dialect with the Syriac, Chaldee, and Arabic, it contains a multitude of words, which are common to all these. It is, therefore,
only when a word is, in some respects, anomalous as a Hebrew word, but conformed to what is usual, in some one of these dialects, that we call it Syriasm, Chaldaism, or Arabism.

2. The later Hebrew, written after the Captivity, exhibits a considerable number of Chaldaisms, or Syriasms; as in Ezra, Daniel, Chronicles, &c. It is observed also, of the poetical books in general, that their language approximates to these dialects. But whether this is to be considered simply as poetic costume, or as the remains of ancient Hebrew, when it differed but little from the Syriac, is difficult to ascertain.

3. Arabisms, properly speaking, occur only as it respects form, in a few words; and this, it is probable, is only the result of negligent transcription. The Arabic language never exercised any predominating influence over the Hebrew; as the Jews did not speak it, until after the Masorites had begun to guard against all innovations upon the sacred text. What has often been named Arabism, (e.g. the plur. ending in \(\text{-}\)) is also Aramaicism, and much more probably, was derived from the Aramaean, than from the Arabic. Still, because the Hebrew has many roots in common with the Arabic, much light may be borrowed from this latter dialect, to illustrate the former. Above all, the forms, inflexions, and syntax of the Hebrew, receive a great accession of light from a good Arabic grammar, such as that published by De Sacy.

§ 66.

Of the Article.

1. The Hebrew has but one Article; which corresponds in a good degree, but not universally, with our defi-
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nitéu article the. This article is כ, with a Daghest in the letter that follows, viz, the first letter of the Noun, before which it stands.

The original form of the Article in Hebrew was, probably, ב; which corresponds with the Arabic Article ب. In uttering ב, however, for brevity's sake, the ב was assimilated to the letter that followed, (§ 61. 1.) thus, שֶׁבֶּשֶׁב the sun, for שֶׁבֶּשֶׁב ב. In Hebrew, this assimilation is universal, or some equivalent for it; in Arabic, it is usual only before certain letters. The Daghest that follows the article, or some equivalent for it, (§ 46. 1.) must be regarded as a compensation for the ב, that is dropped.

Note. For an account of the manner in which the article is affected, by the letter, or vowel-point that follows, or by prefix prepositions, see § 61. I. III. 3.

§ 67.

Of the personal Pronouns.

1. The Hebrew is rich in pronominal forms; not only distinguishing the masculine and feminine of the second and third persons, but possessing forms appropriate to the oblique cases, as following verbs, nouns, or particles.

2. The Nominative, or ground-form of the personal pronouns, is as follows; viz,

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>com. 1.</td>
<td>יִהְיוּ (in pause,* יִהְיוּ) also יִהְיוּ (in pause יִהְיוּ)</td>
</tr>
<tr>
<td>mas. 2.</td>
<td>יְנוּוּ, יְנוּ (in pause יְנוּ)</td>
</tr>
<tr>
<td>fem. 2.</td>
<td>יְנוּ, יְנוּ (in pause יְנוּ)</td>
</tr>
<tr>
<td>mas. 3.</td>
<td>נִיֵּ (the נ is paragogic.)</td>
</tr>
<tr>
<td>fem. 3.</td>
<td>נִיֵּ, נִיֵּ (pronounced hi,) נ is paragogic.</td>
</tr>
</tbody>
</table>

* In pause means, when there is a pause-accent upon the word, or an accent which prolongs the preceding vowel.
§ 68. Pronouns: Verbal Suffixes.

PLURAL.

com. 1. קְדָם (ֹֹ�-direct only 6 times; נְֹ but once, in_kethibh.)
mas. 2. קְדָם.
fem. 2. קְדָם (ֹֹֹ, very seldom.)
mas. 3. קְדָם, קְדָם.
fem. 3. קְדָם, קְדָם.

3. In the second persons, sing. and plur., the Daghest in Tav is an assimilated Nun; the original words being נְֹ or נְֹ, נְֹ, as in Arabic and Syriac they now are.

4. In the plural, the forms which end in נְֹ, probably take נְֹ, as paragogic, inasmuch as the accent remains in its original place. (See § 62. 2. h.)

Note. There are a few cases, of peculiar construction, where the ground-forms of the Pronouns, as here exhibited, stand for oblique cases. (See Syntax, § 184.)

§ 68.

Pronouns: verbal Suffixes.

1. The verbal Suffixes, or Accus. of Pronouns placed after Verbs, are parts of primitive Pronouns, united with the Verb, i.e. appended to it, instead of being written separately, as in our language. Thus, קְדָם thou hast killed them, instead of קְדָם קְדָם.

In this manner, the Hebrews commonly constructed their Accusatives, instead of speaking the whole of the Pronoun separately; abridging it, as in Greek παρήκ μου for παρήκ εμοῦ; in Latin, eccum for ece eum, &c.

2. The verbal Suffixes, or fragments of the primitive pronouns, have, most of them, at least three different forms, adapted to the different ending, or tense of the Verb, to which they are suffixed; as the following table shews.
§ 68. PRONOUNS: VERBAL SUFFIXES.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>II.</td>
<td>III.</td>
<td>IV.</td>
</tr>
<tr>
<td>I.</td>
<td>ֶה-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
<tr>
<td>m.2</td>
<td>ֶי-  ד-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
<tr>
<td>f. 2</td>
<td>ֶז-  ד-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
<tr>
<td>m.3</td>
<td>ֶז-  ד-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
<tr>
<td>f. 3</td>
<td>ֶז-  ד-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
<tr>
<td>Plur.</td>
<td>I.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>m.2</td>
<td>ֶב-  ד-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
<tr>
<td>f. 2</td>
<td>ֶז-  ד-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
<tr>
<td>m.3</td>
<td>ֶז-  ד-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
<tr>
<td>f. 3</td>
<td>ֶז-  ד-</td>
<td>נ כ-</td>
<td>נ כ-</td>
</tr>
</tbody>
</table>

No. I. contains the Suffixes to Verbs, which, after the change preparatory to suffixing, (§ 126. 1. b. § 95.) end with a Vowel. (Vide exceptions § 126. note 2, b.)

The Suffixes ֶה and ֶי are the same everywhere, when united with Verbs, and so are not repeated in the Table: ֶי, (and so the paragogic form ֶב,) is everywhere the same, except in No. I. the accent precedes it.

No. II. contains the Suffixes to the Praeter tense, when it ends with a consonant.

No. III. Suffixes to the Future and Imperative, ending with a consonant.

Note. In a very few instances, the Future has the suffix form of the Praeter; viz. ֶכ- , ב- ; and Vice versa, ֶכ- , stands (though rarely,) in the Praeter.

No. IV. exhibits the Suffix, when it receives an epen-

* In pause ֶי- , and more commonly, ֶי- .
† Poetic in I. ֶב ; in II. ֶב- ; in III. ֶב- .
§ 68.

Pronouns : Verbal Suffixes.

thetic Nàm (§ 43. II. b.) before it, instead of the common Union-vowel. This class of Suffixes is limited principally to the Sing. num. of the Pronouns, and mostly to the Fut. tense. The Imperative occasionally admits them; and the Praeter has ḫa- a few times.

In Chaldee, an epenthetic Nàm always comes, in this manner, before the Suffixes of the Future, Imper. and Infinitive.

4. In all cases, where the Verb ends with a consonant, it will be seen, that the Suffix in order to be united with it, has a Union-vowel, i.e. begins with a vowel; and in No. IV, a Union-vowel with Nàm added. The Union-vowel, of the Praeter is (- or -); that of the Future, ( .. or ::) (See above, Note.) The Suffixes under No. I. have no Union-vowel, because, as they are used only when the verb ends with a vowel, (and this in any Mood, or Tense,) the final vowel of the verb serves instead of a Union-vowel.

5. Generally, (not without a few exceptions,) the Pronouns suffixed to Verbs are in the Accusative case. A few are in other oblique cases. (§ 185.)

6. Verbal Suffixes are also united, in all their forms, with certain adverbs, and interjections, in which condition, they are in the Nominative case.

7. The Infinitive and Participles may take either Verbal Suffixes, or those of Nouns.

For the manner in which Suffixes are appended to Verbs, with the changes occasioned in the punctuation of the Verbs thereby, see § 126.

8. In all the cases, where a Union-vowel exists, the accent falls upon it regularly.

Note. The Verbal suffixes ẓ, ẓ. 2d Plur. always draw down the tone upon them; on which account, they are called Grave Suffixes; the others, Light Suffixes.
§ 69. Possessive Pronouns; or Noun-suffixes.

1. Many of these Suffixes, in respect to form, agree with the verbal Suffixes; but all noun Suffixes are in the Genitive case after the noun to which they are united.

2. Pronouns, or Noun-suffixes joined to a noun in the Singular number, are as follows:

<table>
<thead>
<tr>
<th>I.</th>
<th>II.</th>
<th>III. Unusual forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>מְיָא</td>
<td></td>
</tr>
<tr>
<td>m.thy</td>
<td>מְיָא, pause מְיָא</td>
<td>קֹבּ לֶבַשׁ, קֹבּ לֶבַשׁ</td>
</tr>
<tr>
<td>f. thy</td>
<td>מְיֵא</td>
<td></td>
</tr>
<tr>
<td>his</td>
<td>מְיֵא</td>
<td>מְיֵא, מְיֵא, מְיֵא</td>
</tr>
<tr>
<td>her</td>
<td>מְיֵא</td>
<td>מְיֵא, מְיֵא, מְיֵא</td>
</tr>
<tr>
<td>our</td>
<td>מְיֵא</td>
<td></td>
</tr>
<tr>
<td>m.your</td>
<td>מְיֵא</td>
<td></td>
</tr>
<tr>
<td>f. your</td>
<td>מְיֵא</td>
<td></td>
</tr>
<tr>
<td>m.their</td>
<td>מְיֵא</td>
<td>(דָּמַּת מְיֵא poetic)</td>
</tr>
<tr>
<td>f. their</td>
<td>מְיֵא</td>
<td>קֹבּ לֶבַשׁ, קֹבּ לֶבַשׁ</td>
</tr>
</tbody>
</table>

3. As in Verbs, No. I. is joined to nouns ending with a vowel; No. II. to those, which end with a consonant. In some of the Suffixes, however, there is only one form, common to both cases. This form stands in No. I.

4. The Suffix מְיֵא, when joined to a noun ending with Yodh, expels it; as מַעְרָא a people, מָעְרָא my people.

5. The accent is, as usual, on the Union-vowel.

6. When Suffixes are to be joined to a dual or plural
noun, they assume a somewhat different form from those exhibited above, as appropriate to the Sing. of nouns. E.g.

**Suffixes to plural Nouns.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>יִהָן</td>
</tr>
<tr>
<td>m. thy</td>
<td>יִהָן</td>
</tr>
<tr>
<td>f. thy</td>
<td>יִהָן</td>
</tr>
<tr>
<td>his</td>
<td>יִהָן</td>
</tr>
<tr>
<td>her</td>
<td>יִהָן</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>our</td>
<td>יִהָן</td>
</tr>
<tr>
<td>m. your</td>
<td>יִהָן</td>
</tr>
<tr>
<td>f. your</td>
<td>יִהָן</td>
</tr>
<tr>
<td>m. their</td>
<td>יִהָן</td>
</tr>
<tr>
<td>f. their</td>
<td>יִהָן</td>
</tr>
</tbody>
</table>

7. The Yodh, after the union-vowel in these Suffixes, is sometimes omitted, in writing; as יִהָן instead of יִהָן thy ways.

8. The Singular-suffixes, in No. 2, are sometimes used after plural nouns, specially feminine forms, as מִיהָן their fathers, instead of מִיהָן; and vice versa, the Plural-suffixes, in No. 6, are sometimes appended to Nouns singular, as מִיהָן thy hatred, instead of מִיהָן with singular Suffix.

9. The plural of Nouns, in receiving these Suffixes, drops its appropriate ending, and final vowel, and receives the Suffix in their room; as plur. מִיהָן words, מִיהָן their words, מִיהָן being the Suffix in the room of מִי.
ending with a consonant, and also to a noun ending with a vowel, the following Paradigms may serve.

**PARADIGM OF PRONOUNS,**
suffixed to Nouns, singular and plural, masculine and feminine, ending with a mixed and a pure syllable.

I. *Noun masculine, ending with a mixed syllable.*

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Noun Sing.</th>
<th>Noun Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>יָהַל a horse.</td>
<td>יָהַל horses.</td>
</tr>
<tr>
<td>my</td>
<td>יָהַל my horse, &amp;c.</td>
<td>יָהַל my horses, &amp;c.</td>
</tr>
<tr>
<td>thy m.</td>
<td>יָהַל in Pause, יָהַל</td>
<td>יָהַל</td>
</tr>
<tr>
<td>thy f.</td>
<td>יָהַל</td>
<td>יָהַל</td>
</tr>
<tr>
<td>his</td>
<td>יָהַל</td>
<td>יָהַל</td>
</tr>
<tr>
<td>her</td>
<td>יָהַל</td>
<td>יָהַל</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Noun Sing.</th>
<th>Noun Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>our</td>
<td>יָהַל</td>
</tr>
<tr>
<td>your m.</td>
<td>יָהַל</td>
</tr>
<tr>
<td>your f.</td>
<td>יָהַל</td>
</tr>
<tr>
<td>their m.</td>
<td>יָהַל</td>
</tr>
<tr>
<td>their f.</td>
<td>יָהַל</td>
</tr>
</tbody>
</table>

II. *Noun masculine, ending with a pure syllable.*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּשׁ father.</td>
<td>בָּשׁ father</td>
<td>בָּשׁ father</td>
<td></td>
</tr>
<tr>
<td>my</td>
<td>יָהַל my father, &amp;c.</td>
<td>יָהַל our father, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>thy m.</td>
<td>יָהַל</td>
<td>יָהַל</td>
<td></td>
</tr>
<tr>
<td>thy f.</td>
<td>יָהַל</td>
<td>יָהַל</td>
<td></td>
</tr>
<tr>
<td>his</td>
<td>יָהַל</td>
<td>יָהַל</td>
<td></td>
</tr>
<tr>
<td>her</td>
<td>יָהַל</td>
<td>יָהַל</td>
<td></td>
</tr>
</tbody>
</table>
§ 70. SUFFIXES TO PARTICLES.

III. Noun feminine, ending with a consonant.

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Noun Sing.</th>
<th>Noun Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>יִתְנָה a law</td>
<td>יִתְנָה laws</td>
</tr>
<tr>
<td>my</td>
<td>יִתְנָה my law, &amp;c.</td>
<td>יִתְנָה my laws, &amp;c.</td>
</tr>
<tr>
<td>thy m.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>thy f.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>his</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>her</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>our</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>your m.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>your f.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>their m.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
<tr>
<td>their f.</td>
<td>יִתְנָה</td>
<td>יִתְנָה</td>
</tr>
</tbody>
</table>

§ 70.

Suffixes to Particles.

1. Verbal Suffixes, (§ 68. 2.) are appended to adverbs, interjections, and conjunctions; in which case, they are in the Nom., as רְבִּי behold I! &c.

In a few cases, these particles have possessive pronouns; and then, it is proof that they are used as nouns; as רְבִּי I only, lit. in my separation.

2. Prepositions, on the contrary, take after them Noun-suffixes, i. e. possessive pronouns; and inasmuch as Prepositions are originally Nouns, being both in the singular and plural forms, they receive Suffixes both as sing. and plur. nouns; e. g. רְבִּי between me; רֲבִּיִים between us.

Note. In a very few cases, prepositions take verbal Suffixes. 2 Sam. xxii. 37, 40, 48.
3. But there are a very small number of Prepositions, (some of which consist of only a single letter, and others are irregular in their modification, as united with a pronoun,) that need to be exhibited to the eye, to afford adequate instruction concerning them.

<table>
<thead>
<tr>
<th></th>
<th>to, for, &amp;c</th>
<th>in, &amp;c</th>
<th>from, &amp;c</th>
<th>with, &amp;c</th>
<th>Conj. as, &amp;c</th>
<th>Accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>me</td>
<td>a</td>
<td>a</td>
<td>c</td>
<td>i</td>
<td>m</td>
<td>לְמֹאָה</td>
</tr>
<tr>
<td>m. thee</td>
<td>a, b</td>
<td>b</td>
<td>d</td>
<td>g</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
<tr>
<td>f. thee</td>
<td>a</td>
<td>a</td>
<td>c</td>
<td>i</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
<tr>
<td>him</td>
<td>a</td>
<td>a</td>
<td>c</td>
<td>i</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
<tr>
<td>her</td>
<td>a</td>
<td>a</td>
<td>c</td>
<td>i</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
<tr>
<td><strong>PLURAL.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>us</td>
<td>a</td>
<td>a</td>
<td>c</td>
<td>i</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
<tr>
<td>m. you</td>
<td>a</td>
<td>a</td>
<td>c</td>
<td>i</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
<tr>
<td>f. you</td>
<td>a</td>
<td>a</td>
<td>c</td>
<td>i</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
<tr>
<td>m. them</td>
<td>a, b</td>
<td>b</td>
<td>c</td>
<td>i</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
<tr>
<td>f. them</td>
<td>a</td>
<td>a</td>
<td>c</td>
<td>i</td>
<td>מַמְלָא</td>
<td>מַמְלָא</td>
</tr>
</tbody>
</table>

The Conjunction כ as, which, united with pronouns, assumes the forms רֶמֶס; רֶמֶס; and the sign of the Accusative case נא, are added

* רֶמֶס, in Pause.
† רֶמֶס, Poet.
(a) רֶמֶס, in Pause.
(b) רֶמֶס, also.
(c) רֶמֶס, רֶמֶס, Poet.
(d) רֶמֶס, in Pause.
(e) רֶמֶס, Poet.
(f) רֶמֶס, Poet.
(g) רֶמֶס, in Pause.
(h) רֶמֶס, also.
(i) רֶמֶס, seldom.
(j) רֶמֶס, seldom.
(k) רֶמֶס, also.
(l) רֶמֶס, in Pause.
to the above table, as united with Pronouns, to assist the student, in regard to their anomalous appearances. There are, also, a few anomalous forms, not comprised in the Table, but which will occasion no difficulty to the student.

§ 71.

Demonstrative Pronouns.

1. There are but few of these; viz,

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>This</td>
<td>הָנָה</td>
</tr>
<tr>
<td>Unusual forms.</td>
<td></td>
</tr>
<tr>
<td>הָנָה</td>
<td>נִמְלָה</td>
</tr>
<tr>
<td>הָנִּים</td>
<td>נִמְלָה</td>
</tr>
</tbody>
</table>

§ 72.

Relative Pronouns.

who, which, what; of all genders and numbers. נִמְלָה (contracted form of נִמְלָה); Also נ, נ the same. נִמְלָה and נ, singular and plural; (unusual as Relatives.)

§ 73.

Interrogative Pronouns.

who.

what.

Before Maqqeph, נִמְלָה is commonly shortened, (§ 32. 3.) and joined by Daghesh euphonic, with the following word; as נִמְלָה māl-lekha; and before Gutturals with Qamets, נִמְלָה becomes נִמְלָה by § 60. 1.
§ 74.

Verbs: general Classification.

1. In respect to Origin. Verbs are
   (a) Primitive, i.e. underived from any other words; as יָשָׁב to reign; שָׁכַב to sit; and most of the Hebrew verbs.
   (b) Derivative; i.e. such as come from Primitives, by the accession of formative letters. Such are all the conjugations of Verbs (§ 75.) excepting the first, or Kal.
   (c) Denominative; viz. those which are formed from nouns, i.e. names or denominations; as יָסָר to live in a tent, from יָסֵר a tent.

These divisions concern the origin, but not the mode of inflexion. There are only a small number of the class (c), but a large number of (b), in the Hebrew Bible.

(2) In respect to derivation and inflexion, Verbs are regular and irregular. Regular Verbs are those which preserve, uniformly, i.e. through all their changes, their original triliteral root. Irregular, those which drop, contract, or assimilate (§ 41,) one or more of the radical letters; i.e. change it. Those which change or lose two of their radical letters, are called doubly irregular, or anomalous.

§ 75.

Verbs: Conjugations.

1. The word conjugation, in Latin and Greek, is used to express the different methods of inflecting diverse verbs,

* Literally, he reigned. The Infinitive in English is used here, and in the sequel, in preference to the Praeter, which would exactly correspond to the Hebrew root, merely for the sake of brevity.
that are not connected. But in Heb., it is used to express the different phases of the primitive and derivative forms of the same Verb, as they are inflected. The most convenient method, therefore, is to make as many Conjugations as there are classes of Verbs, original and derivative; which would then be as follows; viz,

**Usual Conjugations.**

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1. Kal  הָלַע</td>
<td></td>
<td>(§ 76.)</td>
</tr>
<tr>
<td>2. —</td>
<td>Niphal הָנַע</td>
<td>(§ 77.)</td>
</tr>
<tr>
<td>3, 4. Piël  הָנַע</td>
<td>Pual הָנַע</td>
<td>(§ 78.)</td>
</tr>
<tr>
<td>5, 6. Hiphil הָנַע</td>
<td>Hophal הָנַע</td>
<td>(§ 79.)</td>
</tr>
<tr>
<td>7. Hithpaël הָנַע</td>
<td></td>
<td>(§ 80.)</td>
</tr>
</tbody>
</table>

**Unusual Conjugations.**

<table>
<thead>
<tr>
<th></th>
<th>Passive</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>8. Hothpaal הָנַע</td>
<td></td>
<td>(§ 81.)</td>
</tr>
<tr>
<td>9, 10. Poël הָנַע</td>
<td>Poäl הָנַע</td>
<td>(§ 81.)</td>
</tr>
<tr>
<td>11. Hithpoël הָנַע</td>
<td>—</td>
<td>(§ 81.)</td>
</tr>
<tr>
<td>12, 13. Pilel הָנַע</td>
<td>Pulal הָנַע</td>
<td>(§ 81.)</td>
</tr>
<tr>
<td>14. Hithpalel הָנַע</td>
<td>—</td>
<td>(§ 81.)</td>
</tr>
<tr>
<td>15, 16. Pealal הָנַע</td>
<td>Poalal הָנַע</td>
<td>(§ 81.)</td>
</tr>
</tbody>
</table>

2. All these, and perhaps some more, are actual forms of Verbs found in the Hebrew; but only the first seven are of usual occurrence. As in Greek, no Verb ever actually exhibits all the persons and tenses of the three Voices; so in Hebrew, no Verb ever exhibits all these Conjugations; rarely can one be found, which actually exhibits all of the usual Conjugations.
3. The Passive forms are arranged opposite those active ones, to which they are specially related. Niphal is commonly represented as the Passive of Kal; and so it sometimes is; but it is so frequently the Passive of other Conjugations, that I have placed it as a general Passive, without special relation.

4. The names of all these Conjugations, are borrowed from the various forms of the Verb יָשָׁב, which the old Grammarians used as a Paradigm; and are merely the modes of pronouncing those several forms; thus יָשָׁב Niphal, יָשָׁב Piel, יָשָׁב Pual, &c. The first Conjugation is called Kal, i.e. light, because it is not, like the derived forms, increased by the addition of any letter to the Root.

5. The third person singular of the Praeter in Kal, is regarded as the ground-form, or Root of nearly all Verbs, because it exhibits the most simple form of the Radicals. In one Class of Verbs irregular, (called Verbs יָגִIn Vav, § 117.) the Infinitive is regarded as the ground-form, merely because it exhibits three Radicals, while the Praeter has but two.

6. By means of the derivative Conjugations, (all are such, except Kal,) the Hebrews expressed the various modifications and relations of Verbs, which, in other languages, as the Greek, Latin, &c, are expressed, either by composite Verbs, or by several words. Composite Verbs belong not to the Hebrew. (§ 64. 2.)
§ 76.

Verbs: Conjugation Kal.

1. This Conjugation is active; but either transitive or intransitive. These two classes of Verbs are very commonly distinguished, by the vowels in the ground-form.

E. g. Transitive \textit{\text{7}�\text{5}} to visit, with final \textit{Pattahh}.

\begin{itemize}
  \item Intransitive \textit{\text{7}ץ\text{5}} to grow old, \textit{Tseri}.
  \item Intransitive \textit{\text{7}מ\text{5}} to be afraid, \textit{Hholem}.
\end{itemize}

Here are three forms, then, distinguished by their last vowel, (as there are three classes of vowels,) the two latter of which are usually intransitive. To distinguish these Verbs, they may be named, "Verbs final \textit{Pattahh}, \textit{Tseri}, and \textit{Hholem}.* Verbs final \textit{Pattahh} are sometimes intransitive; as \textit{\text{5}מ\text{5}} and \textit{\text{6}מ\text{5}} to be great. But Verbs final \textit{Tseri}, and \textit{Hholem}, are not transitive.

In Arabic, the above distinction by the vowels, as to the Classes of Verbs, prevails more extensively than in Hebrew.

2. Inasmuch as all intransitive Verbs approach to a passive sense, so Verbs that are intransitive in \textit{Kal}, sometimes are rendered passively; as \textit{\text{5}מ\text{5}} to ascend, also to be elevated.

3. The same verb, in \textit{Kal}, is, not unfrequently, both transitive and intransitive, or passive; as \textit{\text{5}מ\text{5}} to scatter, and to be scattered.

§ 77.

Verbs; Conjugation Niphal.

1. \textit{Nun} prefixed constitutes the mark of this conjugation; as \textit{Kal} \textit{דכ}, \textit{Niphal} \textit{דכ}.  

* Commonly, "Middle Pattahh, &c.;" i. e. the middle letter having \textit{Pattahh}, &c. But the student is more liable to mistake in this way, than if the denomination is taken from the final vowel, as above.
§ 77. VERBS; NIPHAL.

In Arabic, the corresponding conjugation has a prefixed ُنُمَّ; and this appears, in Hebrew, in the Infinitive of Niphal; thus ُهوُنُمَّ = ُهَوُنُمَّ; so that ُنُمَّ prefixed, is the original characteristic of Niphal. It appears, however, at present, only in the Infinitive.

2. The meaning of Niphal is,

(a) Commonly the passive of Kal, when Kal is transitive.

When Kal is intransitive, or not used, then Niphal is the passive of either Piel, or Hiphil, or of both, when they are transitive.

(b) Niphal is not unfrequently intransitive, and then may agree with Kal intransitive; as Kal, ُهوُنُمَّ to be sick; Niph. ُهوُنُمَّ the same.

(c) It is often a reflexive of Kal; as ُهوُنُمَّ to watch; ُهوُنُمَّ to watch one’s self. Also a reflexive of other active Conjugations. It is also used,

(d) To show one’s self as performing an action; as ُهوُنُمَّ to show one’s self honorable; to appear to do a thing, as ُهوُنُمَّ to appear to be smitten; to permit an action, as ُهوُنُمَّ to permit one to entreat, i. e. to hearken to him.

(e) To express reciprocal action, which implies two parties, as ُهوُنُمَّ to contend; ُهوُنُمَّ to fight, &c. So, ُهوُنُمَّ to decide; Niph. ُهوُنُمَّ to decide by conferring with another.

(f) In some cases, it implies a Dative of personal advantage, like the middle voice in Greek; as ُهوُنُمَّ to ask, Niph. ُهوُنُمَّ to ask for one’s self: as αἰτεομαι.

(g) It often expresses affections, and passion, as ُهوُنُمَّ to sigh; being used as Deponent Verbs are, in Latin.

(h) Sometimes it requires to be translated, by prefixing can, must, may, ought, &c. (See Gen. vi. 21. xvi. 10. xx. 9.)
§ 78.

Verbs: Conjugations Piel and Pual.

1. The characteristic of these Conjugations is, the doubling of the middle radical; as Kal לשת, Piel לשת, Pual לשת. In Aramaean and Arabic are corresponding conjugations.

2. The meaning of Piel is,

(a) Generally, causative of Kal; thus לשת to perish, Piel לשת to cause to perish, i.e. to destroy.

(b) To let, help, hold, or show a thing to be thus and so; as לשת to live, לשת to let one live; לשת to be just, לשת to shew to be just, i.e. to justify; לשת to be unclean, לשת to pronounce unclean.

(c) It is an intensive of Kal; as לשת to ask, לשת to beg; לשת to break, לשת to dash in pieces.

(d) It has, in some Verbs, a privative sense, or denotes action, in opposition to that indicated by Kal; as לשת to know, לשת to misapprehend; לשת to sin, לשת to make expiation for sin.

(e) Often the same as Kal, or only with a slight shade of difference, when Kal is transitive. Very seldom is the intransitive meaning of Kal transferred to Piel.

When the sense of a Verb in Kal is figurative, the literal one often appears in Piel; as לשת to create, Piel לשת to hew out.

3. Pual is simply the Passive of Piel.
§ 79.

Verbs: Conjugations Hiphil and Hophal.

1. The characteristic of these conjugations is a prefix ח. Thus, Kal לְנָעַל, Hiph. לְנָעַלְתָּבַל, Hoph. לְנָעַלְתָּבַל, (also לְנָעַלְתָּבַל). In Arabic and Aramaean, the characteristic is נ instead of ח.

2. The meaning of Hiphil has a special resemblance to that of Piel; and is,

(a) Causative of Kal; as דּוֹנִי to be holy, Hiph. דּוֹנִיָּבַל to make holy; דּוֹנִיָּבַל to possess, דּוֹנִיָּבַל to make to possess.

Note. Commonly but one conjugation is used in a causative sense. If Piel have such a meaning, then Hiphil, commonly, is not used, or else is used in a somewhat different sense. The latter case not unfrequently occurs, in which Hiphil has a slight shade of difference from Piel; as רָבָה to be hidden, Piel רָבָה to conceal, Hiph. רָבָה to extirpate; comp. Greek ἀφαίρεσις.

(b) Intransitive, as Kal; e.g. הָנָּבִיל and הָנָּבִיל to be white; הָנָּבִיל and הָנָּבִיל to be silent.

3. Hophal is the passive of Hiphil; but as Hiphil sometimes imitates Kal in sense, so Hophal imitates Niphal; and Niphal, we have seen, has sometimes an intransitive meaning. (§ 77. 2. b.) So Hophal; e.g. הָנָּבִיל, Hoph. Fut. הָנָּבִיל to be able.

§ 80.

Verbs: Conjugation Hithpael.

1. The characteristic of Hithpael is הָנָּבִיל, prefixed to the Infinitive-form of the Conj. Piel. Thus, Piel Inf. הָנָּבִיל הָנָּבִיל. Hith. הָנָּבִיל.
In Aramaean, Hàng; in Arabic ن, i.e. same as the Hebrew and Aramaean, save that prothetic ن or ن is omitted.

2. The characteristic ن undergoes several changes, in order to unite with Verbs. The Hebrews appear to have had a difficulty in pronouncing ن (th) before a sibilant letter. Hence,

(a) When a Verb begun with a Sibilant, they transposed it, and put the ن of the characteristic after it. (Comp. § 44.)

With ס Kal בְּכַּפָּר Hith. בְּכַּפָּר instead of בְּכַּפָּר
שׁ — בְּכַּפָּר — בְּכַּפָּר
ךָ — בְּכַּפָּר — בְּכַּפָּר
גֶּפֵּר — בְּכַּפָּר — בְּכַּפָּר

In the latter case, (ג first radical) the ن is not only transposed, but changed into its cognate ש. But this case is very unfrequent in Hebrew, though common in the cognate languages.

(b) The ن characteristic in Hithpael is assimilated, when a Verb begins with a cognate letter; i.e. either ד, נ, or נ. E. g.

ןֶפֶר instead of בֶּפֶר from בֶּפֶר
ךָּפֶר — בֶּפֶר — בֶּפֶר
גֶּפֶר — בֶּפֶר — בֶּפֶר

This practice appears to have arisen from the difficulty of pronouncing נ (th) before its cognate letters. It is general, but not without a few exceptions. (Comp. § 41. 1. d.)

(c) In some cases, (but few,) the principle of assimilation is applied, when Verbs begin with

כ, as כָּפֶר instead of כָּפֶר
נ, as נֶפֶר — נֶפֶר
נ, as נֶפֶר — נֶפֶר
י, as יָפֶר — יָפֶר

§ 80. VERBS; HITHPAEL.

In all the cognate languages, the same principle of assimilation exists, in like cases.

3. The meaning of the Conj. Hithpael is,
   (a) Passive of Piel, from which it borrows its form, (sup. 1.); as Piel אָלַע to number, Hith. אָלַע to be numbered. This sense is unfrequent.
   (b) Reflexive of Piel; (the usual sense.) As צָרֲע to sanctify, צָרֲע he sanctified himself.

So the middle voice in Greek is both passive and reflexive.

(c) The general idea conveyed by Hithpael is, to make or shew one's self, to be or do that, which the ground-form of the Verb indicates; as

צָרֲע to show one's self cunning; from צָרֲע to be wise.
צָרֲע to behave one's self proudly; from צָרֲע to be great.
צָרֲע to represent one's self as sick; from צָרֲע to be sick.

And so, with little variation from such senses,

צָרֲע to think one's self wise; from צָרֲע to be wise.
צָרֲע to make one's self to be sought, i.e. to conceal one's self; from צָרֲע to seek.
צָרֲע to ask favour for one's self, properly, to make one gracious; from צָרֲע to be gracious.

(d) The same with neuter Kal; as אָלַע to mourn, אָלַע to be angry.

(f') Like Niphal (§ 77. 2. f.) it indicates after it a Dative of advantage; אָלַע to get rid of.

(g) Active, and transitive, as Kal; e.g. אָלַע to keep, or observe, i.e. laws, statutes, &c.
§ 81.

Unfrequent Conjugations.

1. Hothpaal, (ךותפל or טְפִּלפַּל) is the passive of Hithpael, as to form; but cannot be distinguished from it in signification.

So the passive forms of some of the Arabic Conjugations, (e.g. Conj. vii.) have an active, passive, and reciprocal meaning.

2. Poel and Poal. In regular Verbs, these Conj. are rarely found. In Verbs Ayin doubled (§ 115.) these Conj. are the usual forms, in the room of Piel and Pual; though the latter sometimes co-exist with the former.

(a) The Hholem in לְהֵמוּת and לְהֵמוּת (Poel, and Poal,) is impure, and immutable. These forms correspond with the active and passive of the third Conjugation in Arabic, which reads לְהֵמוּת, לְהֵמוּת.

(b) In meaning, Poel and Poal resemble Piel and Pual; i.e. they are causatives of Kal, and sometimes synonymous with it. But where there is a Poel and Piel Conjugation of the same Verb, there is generally a distinction in the sense of them, such as exists between Piel and Hiphil, when they are both found under the same Root. (§ 79. 2. a. Note.)

(c) Poal is the passive of Poel.

3. Hithpoel, (ךותפל) stands related to Poel and Poal, as Hithpael to Piel and Pual. (§ 80. 1.) It is a reflexive of Poel; and is subject to all the varieties of meaning which Hithpael has; also to the same transpositions, &c, of its first Radical, with the characteristic רָאָת. (§ 80. 2. a. b.)

4. (a) Pilel and Pidal (ךָּפָלָל, פָּלָל, § 117.) are found in Verbs Ayin Vav, (§ 117.) and used, commonly, instead of Piel and Pual, in Verbs of this class; although the latter
§ 81. UNFREQUENT CONJUGATIONS.

are sometimes found, together with Pilel, and Pulal. (Vid. b. supra.)

(b) *Pilel* and *Pulal* (§ 123. 6.) are quite unfrequent, in regular Verbs. They sometimes occur in Verbs Lamedh He. (§ 123. 6.) Their meaning resembles that of Poel and Poal. (Supra 2. b.)

Note. These Conjugations scarcely ever appearing, except in the forms like מָדְמָךְ and מָדְמָךְ, the student, unacquainted with Hebrew etymology, and the changes of vowels, might think them improperly named. It needs, however, merely to be observed, that מָדְמָךְ stands for מָדְמָךְ, and מָדְמָךְ for מָדְמָךְ, to justify this classification. The irregularity of the appearance arises from the nature of the quiescent 1. The characteristic of these Conjugations consists in the reduplication of the last radical.

5. *Hithpael,* (§ 123. 6.) stands related to Pilel and Pulal, as the Reflexives in No. 3, to their corresponding Conjugations.

6. *Pealal,* (§ 123. 6.) doubling the two last Radicals, is an intensive Conjugation, giving energy to the meaning of the simple Root.

In Verbs לָשׁ and לָשׁ only the two permanent Radicals are repeated, to form this Conj.; as לָשׁ לָשׁ, from לָשׁ; לָשׁ, from לָשׁ; which also have Reflexives, as לָשׁ לָשׁ, &c.

7. *Peol,* (§ 123. 6.) Very uncommon. It appears to be active, and like Kal. It resembles, in form, the twelfth Conjugation in Arabic, which reads לָשׁ לָשׁ, with Aleph prosthetic.

8 *Tiphal,* (§ 123. 6.) active; unfrequent. More common in Syriac and Arabic.

9. Forms, like לָשׁ לָשׁ, i.e. where the two first radicals are repeated, are found, though scarcely ever; as Ps. 45. 3. So מָדְמָךְ from מָדְמָךְ, with the second radical repeated at the end; Exod. xvi. 14.
§ 82.

**Pluriliteral Verbs.**

1. These, which are but very few, are all derived from triliteral ones, by the addition of another letter; as הָעָהִי from שַׁעַר. They are declined like Piel and Pulal. (§ 81. 4.)

§ 83.

**Denominative Verbs.**

These differ not as to form, flexion, and meaning, in the several Conjugations, from the original Verbs, unless it be, that in Piel the privative meaning is more frequent; as שָׁנַח a root, שָׁנַע to root up, to tear up by the roots; קָשָׁר ashes, קָשִׁי to take away ashes; בָּעַר the heart, בָּעַר to wound the heart, &c.

§ 84.

**Verbs: Flexion.**

In respect to Moods and Tenses, the Hebrew is very limited. Only two Tenses, the Praeter and Future, are distinguished by definite and appropriate forms; and there are only the Indicative, Imperative, and Infinitive Moods, with a Participle present and past. All the other tenses and moods are indicated, by the forms of those already mentioned used in some peculiar syntactical connexion, or with some small change of vowel points. In respect to designating number, person, and even gender, the Hebrew Verbs are sufficiently copious, in their inflexions.
§ 85. VERBS: GROUND-FORM.

§ 85.

Verbs: Ground-forms.

In all the Conjugations, the principal ground-forms of all the inflexions may be reduced to two, viz, the third person singular Praeter, and the Infinitive Mood.

Thus in Kal, נָדָד, is the ground-form of all the persons in the Praeter; and also of the present Participle. The Infinit. נָדָד is the ground-form of the Fut. and Imper. In all the derived Conjugations, also, the Infinit. is the ground-form of the Fut., Imper., and (excepting Niphal,) of the Participle also. The third person singular Praeter, is the ground-form of all the persons in the Praeter of the derived Conjugations; and in Niphal, of the Participle also.

§ 86.

Verbs: Flexion of the Praeter. (Vid. Parad. § 127.)

The gender and persons of the Praeter are designated by fragments of the Primitive Pronouns, suffixed to a ground-form.

3 pers. fem. by adding נָ (נ) frag. of נָ נָ she.
2. mas. נָ (נ) — נָ נָ thou, m.
2. fem. נָ (נ) — נָ נָ thou, f.
1. com. נָ (נ) probably fr. obs. נָ נָ I.
3. pers. plur. נ (נ, נ) derivation unknown.
2. mas. נָ נָ frag. of נָ נָ ye, m.
2. fem. נָ נָ (נ) — נָ נָ ye, fem.
1. com. נ (נ) — נָ נָ we.

The forms in parentheses are variations from the common forms, and of very unfrequent occurrence. He paragogic, sometimes, (though very rarely) is added to the forms of the Praeter, but does not take the accent; as נָ נָ instead of נָ נָ.
§ 87. VERBS: FORMS OF INFinitive.

1. The Infinitive, or second ground-form, is a kind of Verbal Noun, and like nouns has two states, the absolute and construct, (§ 135.) with forms, in general, adapted to designate them.

See the various uses of Inf. Abs. and Cons. in Syntax, §§ 212, 213.

(a) The Inf. construct is regarded as the ground-form, being the most simple. Its characteristics in Kal are, Sheva under the first Radical, and Hholem, Pattahh, or Tseri between the last Radicals; as לְעֵנָּה, בִּעַנְנָה, לְעֵנָּה.

In the same manner as the Praeter, it has final Pattahh, Tseri, and Hholem. (Vid. § 76. 1.)

(b) In the derivative Conjugations, its final vowel is Tseri, Hhireq, and Pattahh. (See Parad. § 127. Infin. of Piel, Hithpael, Hiphil, Pual, and Hophal.)

The irregular Verbs exhibit some variations from the general rules in a and b.

(c) The Infinitive, (being a verbal noun,) sometimes has a feminine ending in ת or ר.

In regular verbs this is unfrequent, as לְעֵנָּה instead of לְעֵנָּה; but in verbs Lamedh He, (§ 122.) it is the common form, as לְעֵנָּה instead of לְעֵנָּה; also in verbs Pe Nun (§ 113.) as לְעֵנָּה from שְּנֵה, which is for שַׁנֵּה; in verbs Pe Yodh, (§ 109.) as לְעֵנָּה from בְּנֵה, which is for בְּנֵה; and sometimes, in verbs Lamedh Aleph, (§ 121.) as לְעֵנָּה instead of לְעֵנָּה.

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

In verbs Ayin Vav, however, לְעֵנָּה stands, by contraction, for לְעֵנָּה.
§ 88. VERBS: FUTURE TENSE.

(a) This Hholem, ultimate and impure, the derivative Conjugations take, also, in the Infinitive absolute, as Niph. Inf. Cons. הָלַעֲבִיָּה, Abs. הָלַעֲבִיָּה; Piel Inf. Cons. הָלַעֲבִיָּה, Abs. הָלַעֲבִיָּה; Hophal Inf. Cons. הָלַעֲבִיָּה, Abs. הָלַעֲבִיָּה. But Hiphil has (ד—) or (ד—) as Inf. Abs., e.g. הָלַעֲבִיָּה or הָלַעֲבִיָּה, the Tseri being a prolongation of its usual ד—; the absolute form requiring a longer vowel, than the construct one. (§ 51. 3. note 2.)

(b) To separate the absolute from the construct form of the Infinitive, in cases where the construct form ends with Hholem, the absolute is frequently made by Tseri; as in Piel, הָלַעֲבִיָּה or הָלַעֲבִיָּה is the common form, but the absolute, הָלַעֲבִיָּה.

The fem. form of the Inf. is never used in the absolute Inf. For the various phases and uses of the Infinitive, see §§ 212, 213, in the Syntax.

§ 88.

Verbs: Formation and Flexion of the Future Tense.

1. We have seen, (§ 86,) that the Praeter is formed, by suffixing the fragments of Pronouns. As the opposite of this, the Future is formed by prefixing to the Infinitive similar fragments, and suffixing them, in some cases, in order to mark a difference of gender. E.g.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Suff.</th>
<th>Pref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. mas.</td>
<td>— —</td>
<td>probably from נַהַר, i.e. the 1 being changed to Yodh in order to begin a syllable.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>—  נ</td>
<td>derivation uncertain.</td>
</tr>
<tr>
<td>2. mas.</td>
<td>—  נ</td>
<td>from נַהַר thou.</td>
</tr>
<tr>
<td>2. fem. (יִנָּה)</td>
<td>—  נ</td>
<td>same; and with Yodh Suff. from נַהַר to mark the feminine.</td>
</tr>
<tr>
<td>1. com.</td>
<td>—  נ</td>
<td>from נַהַר I.</td>
</tr>
</tbody>
</table>

18
Plural. Suff. Pref.  
3. mas. (י) י — י derivation of י uncertain.  
3. fem. (י) י ס — ס { Tav uncertain; ו from ו י, they fem.  
2. mas. (י) י — י Tav from וב י ו ye masculine.  
2. fem. (י) י נ — נ ו from ו י; וי—as before.  
1. com. — י from וי we.

The endings in parentheses are occasional, not usual.

2. The fragments prefixed are called Praeformatives. The appropriate vowel point under these is Sheva, which appears in Piel, Pual, and their substitute conjugations, Pael, Pilel, &c; but in Kal, Niphal, &c, the Sheva undergoes various modifications, according to the laws of vowel changes, as exhibited above, §§ 49—60. These changes will be noticed in the Notes, upon the respective Paradigms of Verbs.

3. The Praeformatives, in Conjugations whose characteristic in the Infinitive is י, expel it, and receive its punctuation in the room of that, which regularly would belong to them. E.g.

Fut. Niphal י instead of י from Inf. י  
— in Verbs י  
Hiphil י instead of י  
— י  
Hophal י instead of י  
Hithpael י instead of י  

4. Inasmuch as the Future is formed from the Infinitive, it exhibits the same vowels that are found in the Infinitive, (§ 87. a.) i. e. final Hholem, Pattahh, and Tseri, called Future O, Fut. A. Fut. E.
§ 39. VERBS: IMPERATIVE.

(a) The Fut. O, is the common one.
(b) The Fut. A is found, (1) In Verbs intransitive, whose Praeter has final Tseri. (2) In Verbs with a Guttural in the final syllable, וָנָשָׁה, Fut. וָנְשָׁה. (3) In Verbs Pe Yodh, Lamedh Aleph, and many of Pe Nun; § 110. 2. b. § 120. § 113.
(c) Fut. E is found in Verbs Pe Aleph, Pe Vav, (when נ is quiescent,) and some of Pe Nun. (§ 108. § 110. § 113.)

Note. Verbs Lamedh He have Seghol in Fut., as נַשִּׁי. See § 122.

§ 39.

Verbs: Formation and Flexion of the Imperative.

1. The Imperative is formed from the Infinitive; and like this and the Future, may have final Hholem, Pattahh, or Tseri. The usual vowel is Hholem.

2. The Imperative has no Praeformatives like the Future, but only Afformatives, or Suffix-formatives.

Sing. \{ 2. mas. נָשִּׁי same as Inf. Const. of the mas. form.
2. fem. נָא

Plur. \{ 2. mas. נָא
2. fem. נָא

3. The Imperative has no first or third persons. The Fut. is used for these, when they need to be expressed.

The Imperative, like the Future, is subject to Apocope and Paragoge. (§ 92.)

§ 90.

Verbs: Formation and Flexion of Participles.

1. The present Participle in Kal, and the past in Niphal, come from the Praeter; and
(a) In Verbs final Tseri and Hholem, commonly, are the same with the Praeter; as נָהוּ הָנִּלְכָּה נְהוּ נְהוּ֣ הָנִּלְכָּהּ Part.

So in Verbs לְלֹ לְלֹ לְלֹ Part.

The form of the Verbal noun or adjective, לֶהֶה, now used only as a Verbal, was probably the old form of the Pres. Part.

(b) The active Participle in Kal, of Verbs final פ, inserts י or י impure, after the first radical; as נְיהָּה פ or נְיהָּה פ, Hholem immutable.

2. The Participles of all the other Conjugations are formed from the Infinitive Mood, by prefixing פ, which expels the characteristic פ, in the same manner as the Praeformatives, § 88. 3.

In Verbs גִּלְיִי doubled, the Part. in Hiphil is formed from the Praeter; and in a few other cases. (§ 115.)

3. Only Kal has two Participles; and the past Participle here, is probably a form of the Passive voice of Kal.

§ 91.

Verbs: paragogic and apocopated Futures.

1. We have seen, (§ 84.) that the Hebrew has but two tenses, and two definite Moods. This defect is supplied, in some measure, by varying the form of the Future, so as to use it for the Subjunctive, or Optative Moods, &c. Some of the forms are lengthened, and some apocopated, in order to accomplish this.

In Hebrew, the power of expressing different Moods, by varying the form of the Future, seems to be in an imperfect, or kind of incipient state. In Syriac or Chaldee there is nothing of it. But in Arabic, it is carried to such perfection, that all the various Moods can
be expressed. Thus, there is a common Future; a Fut. Subjunctive; a Fut. Conditional; a Fut. energetic, i.e. strengthening the expression, and used for commands, wishes, assurances, oaths, &c.; all of which are distinctly marked, by their various forms.

2. The lengthened or paragogic Future, is that which receives נ. (seldom נ ) paragogic, at the end. Commonly, only the first Persons, sing. and plural, receive this. E.g. הנג, paragogic form הַלְּכָל לְכָל let me kill. It occurs in the active conjugations of all the different classes of Verbs; but not in the passive conjugations, and very seldom in Verbs part.; and never in any Verb, when it has Suffixes.

The very few instances, where the second and third persons receive נ paragogic, exhibit it in the same sense that it has, when attached to the first persons.

3. The apocopated Future is made by shortening or dropping the final syllable of the Future, in the second and third persons, which ends with the final radical of the Verb.* It occurs,

Usual form. Apocopated.

(a) In reg. Verbs, in Hiphil; as לְכָל לְכָל
(b) Kal of Verbs לְכָל; as לְכָל לְכָל
Hiphil of the same Verbs, as לְכָל לְכָל
(c) In all Conj. of verbs קְלָל; Kal לְכָל לְכָל (קְלָל § 123.)
     Piel לְכָל לְכָל
     Hiph. לְכָל לְכָל (לְכָל § 123.)

In a, the Tseri of the apocopate form is pure, and therefore shorter than the Hhireq of the common form, which unites a Quiescent with it, and is therefore prolonged. (§ 23. 3.) So in b, the

* The first person sing. Fut., though ending with a Radical, is not apocopated, except when Vav conversive is prefixed; but in this case, generally, Vav merely changes the vowel, but does not add to the word the meaning which is described in No. 4. infra.
Hholem is pure, and for the same reason, shorter than the (3) of the common form. In c, the final consonant with its vowel falls away, and the apocopate form is read with a mere sputive Seghol, or Pattah, at the close; in Piel, however, צז stands for צצ, (§ 55. 2.) Daghesh being necessarily omitted at the close. (§ 28. note 2.)

4. In the meaning of the paragogic and apocopated Futures, there is nearly an entire agreement. Both stand, when the idea of commanding, exciting, permitting, wishing, urging, &c, is meant to be conveyed; as יְּֽהֵלַת let us go, com. form יְֵֽהֵל; מָנַת עַל let (the earth) produce, com. form מָנָה, it will produce.

Both stand in the latter clause of a conditional sentence, which clause begins with the Conjunction י that; as "Bring us food, יְּֽהֵל מַנָה that we may eat," com. form יְֵֽהֵל מַנָה; "Bring him out and stone him, יְּֽהֵל יַסֵא that he die," com. form יְֵֽהֵל יַסֵא, &c.

Both have frequently, but not always, a special meaning, after Vaw conversive prefixed to the Verb. (§ 93. comp. § 62. 3. d.)

The paragogic and apocopated forms, though generally significant, are not always so; at least, they are used, especially in poetry, in a somewhat greater latitude, than the explanations above would seem to imply. The apocopated form after Vaw conversive, is a matter of course, in many cases, (§ 62. 3. d.); and is not, therefore, always of particular significance.

§ 92.

Verbs: paragogic and apocopated Imperatives.

1. The Imperative imitates the future here, as in other respects, (§ 89.) The Imperative paragogic occurs in Kal; but seldom, however, in any other Conj.; as
§ 93. VERBS: VAV BEFORE FUTURE.

<table>
<thead>
<tr>
<th>com. form.</th>
<th>Paragogic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imp. Kal</td>
<td>הָגֶה</td>
</tr>
<tr>
<td>Piel</td>
<td>מָה</td>
</tr>
</tbody>
</table>

2. The Apocopated Imperative predominates, in some of the Conjugations, in Verbs יֹלֵל and עָלָה; as

- Piel יָל instead of יַל
- Kal יָל — מִלָּה

3. In Hiphil, the par. and apoc. forms are common; as

<table>
<thead>
<tr>
<th>apoc.</th>
<th>parag.</th>
<th>regular.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָלְלָה</td>
<td>יָלַל</td>
<td>יָלָל</td>
</tr>
</tbody>
</table>

The regular form here is almost entirely extruded by the others.

Note. Only the second person sing. masc., i.e. the ground-form in the Imper. is susceptible of the paragogic or apocope in question.

4. The meaning of the Imperative is, generally, rendered energetic, by the paragogic and apocopated forms. But it is difficult to point out a definite meaning, distinct from that of the common Imperative, in some cases where these forms occur.

General Remark. On the whole, the paragogic and apocopated Future and Imper. are to be regarded, in Hebrew, as rather in an incipient than a completed state; and are not so definitively marked as in Arabic.

§ 93.

Verbs; Vav conversive of the Future.

1. To express the Imperfect, (the past of narration,) the Hebrews used the Future Tense, with Vav prefixed, having a Pattahh, and a Daghesh after it; as הָלֵלָה.

But when the Praeformative has a Sheva under it, the Daghesh is omitted, as הָלֵלָה. Before the formative Prefix נ, the Pattahh is lengthened, as הָלֵלָה. (§ 46. 1.)
§ 94. Verbs: Vav before Praeter.

2. Vav conversive commonly, not always, causes the Future to take an apoc. form.

3. Vav conversive, commonly, not always, draws back the tone or accent, from the last to the penult syllable, when the penult is a pure syllable. (§ 62. 3. d.)

But this drawing back of the accent cannot happen, of course, in the cases where the verbs have formative Suffixes, inasmuch as the accent can never be drawn farther back than the penult syllable.

4. Vav conversive is probably a fragment of the Verb הוהי to be. The first letter is dropped, as it commonly is in Syriac; then the ה assimilates the ה by a Daghesh, that follows it, like חָפָל for חָפָל. We have, then, in יָסִמָא, a word equivalent to, or the same as יִסָּמָא הוהי, i.e. it was (that) he killed, = he killed.

So the Arabians constantly make their Imperfect, writing out, in full, the verb of existence; and so the Syrians make it, by joining the present Part. to the Verb of existence.

§ 94.

Verbs: Vav before the Praeter.

1. Vav, prefixed to the Praeter, is merely a conjunction. It gives to the Praeter the sense of the Future, because it connects it either with some antecedent Future or Imperative, expressed or implied. As in other languages, the Conj. and connects like cases and moods; so here it connects or indicates like tenses. The solution of the difficulty lies in this, that the Hebrew tenses are, in themselves, real Aorists, capable of being modified by circumstances.

2. As Vav conversive of the Future draws back the Accent, on the contrary Vav before the Praeter, throws it forward; as יַבָּשׁ, but with Vav יַבָּשׁ.

But this effect, though usual, is not uniform. (Comp. § 62. 3. d.)
§ 95. VERBS: CHANGED BY SUFFIXES.

1. The vowel changes, in consequence of suffixing pronouns, are numerous, and can be learned only from the Table. (Vide § 126. and Paradigm.) But the changes, by which the Consonants of the usual forms are affected, are,

Praet. 3 pers. sing. fem. ę— stands for ę— final.
2. sing. fem. ę— — ę
2. plur. masc. ę— — ę

Future and Imper. ę— — ę

2. Participles and the Infinitive Mood can take Suffixes, either as verbs or nouns. But in the Infinitive, the noun Suffix is the subject, and the verbal Suffix the object, of the action expressed by the Verb; as יְָרָפֶשַׁ my punishment, i.e. that which I inflict; יְָרָפֶשַׁ to punish me.

3. Passive and Reflexive Conjugations and Neuter Verbs, from their nature, cannot receive Suffixes; for these Suffixes are in the Accusative case, and therefore require a transitive Verb before them. Where Suffixes are joined with these Conjugations, it indicates that they are taken in an active sense; or else, that the Suffix is in Dativo commodi.

For an illustration of all the changes occasioned in Verbs by Suffixes, see § 126. and Paradigm.

§ 96.

Verbs: Paradigm of the regular Verb.

Thus far, the observations on Verbs have been of a general nature, applicable, with very little exception, to all the various kinds of verbs, regular and irregular. We
come now, to particulars respecting the several classes of Verbs, so as to show wherein they differ from each other, in the mode of Inflexion.

The Paradigm of the Regular Verb, (§ 127.) is to be studied, in connexion with the following Notes.

**KAL: NOTES.**

**I. Praeter Tense.**

1. Verbs *final Hholem,* (§ 76. 1.), with the common form, have also another, which retains the *Hholem* in the inflexion; as הולמ, הבו, הבו; which, when the accent is thrown off, becomes short, as הבו in *veysa-gör-ta.*

2. Verbs *final Tseri,* § 76. 1, (a) Commonly drop the Tseri, in inflexion, as יִשָּׁר יִשָּׁר , i.e. they are declined as common regular verbs. (b) But in Pause, they retain it, as תִּשְׁרֵי. Several verbs have ( - ) when not in Pause, and ( .. ) when in it; as תִּשְׁרֵי, in Pause תִּשְׁרֵי. (c) When the accent is thrown forward, beyond the Radicals, by Suffixes, &c, the Tseri of the ground-form is changed into its corresponding short vowels, i.e. short *Hhireq* or *Seghol*; e.g. יִשָּׁר, יִשָּׁר יִשָּׁר; יִשָּׁר , יִשָּׁר יִשָּׁר , יִשָּׁר יִשָּׁר. (Comp. § 54.)

N.B. The tone is always on the ultimate syllable of the Verb, when the penult, in the Paradigm, is not marked with the accent. For the universal laws of accentuation, see § 62, where it may be seen, how many causes operate to change the common accentuation, which is exhibited in the Paradigm of the Verb.

**II. Infinitive.**

1. Infinitive Absolute, with *Hholem* impure, either fully or defectively written, is invariable; as יְשֵׁר , or יְשֵׁר.

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

The feminine forms are rather unfrequent.
III. Future Tense.

1. Forms of the Future, אָרַע, אָבָן, (Hholem pure); אָשֶׁר (`§ 88. 4. b.) Several Verbs have Fut. O and A, with a difference of meaning; and others, both forms without any difference of meaning.

Uncommon forms occur, like אָרַע 3d pers. plur.; אָשֶׁר 2d sing. fem.; אָשֶׁר, 2d sing. masc. with Suffix-pronoun, instead of אָשֶׁר.

Also, אָשֶׁר. Both these result from retaining, in some degree, the Hholem sound in the last syllable of the ground-form, and are imitations of Chald. and Syriac futures, which have U.

2 For the changes in the vowels of the Future, occasioned by Pause accents, Suffixes, &c, see § 54, and § 62. 2. 3.

IV. Imperative.

Forms; אָשֶׁר, אָבָן (Hholem pure); אָבָן; with נ— paragog., אָשֶׁר, אָבָן; seldom אָשֶׁר, אָבָן. 2d pers. fem. אָשֶׁר, אָבָן. 2 plur. masc. אָשֶׁר, אָבָן (seldom); in Pause, אָשֶׁר, אָבָן.

Note. The final Hholem of the Infinit. conj., Fut., and Imper. is commonly written without Vav; but sometimes with one. It is pure, and therefore mutable; and goes into Qamets Hhatheph, when the accent is removed by Maqqeph, &c. (Vid. § 54.)

V. Participles.

1. Active Participle. (a) אָשֶׁר, אָבָן (Hholem impure); seldom אָשֶׁר, אָבָן. With Yodh paragog., אָשֶׁר fem. אָשֶׁר from אָשֶׁר, (very unfrequent.)

(b) In verbs fina 4 Tseri and Hholem, as אָשֶׁר, אָשֶׁר.

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

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

2. Passive Part.; אָשֶׁר, which not unfrequently in neuter verbs, and a few times in transitive ones, is used in an active, as well as passive sense; which is very common in Syriac.
§ 97.

Regular Verb: Paradigm; Niphal.

1. The Praeter has no variety. Infin. absolute is, in a very few cases, used for the Infin. const.; and vice versa.

2. The final Tseri of the Infin., Fut., and Imper. is shortened into Seghol, when the accent is retracted, by Vav conversive, &c. (§ 62. 3. d. e. f.) In some cases without this retraction: as רָבַנְנ. Instead of Seghol, however, Pattahh sometimes appears; as בָּבָה. And in cases where the accent is not retracted, but the final syllable is in Pause, Pattahh often appears; as בָּבָה: especially in the 2d and 3d pers. fem., as בְּבָּה. So under a syllable with a Guttural, as בְּבָּה; or a Resh, as בְּבָּה; and sometimes in other cases; so that second and third persons seldom appear, except with Pattahh in the accented syllable. (§ 55. 4., § 99. 1. e.)

(3) First pers. sing. בָּבָה, sometimes בָּבָה.

(4) The prepositions מ, זו, ב, prefixed to the Infin. of Niphal, (sometimes, not always,) expel the ת, and stand in its place; as בָּבָה, instead of בָּבָה. (Comp. § 88. 3.)

§ 98.

Regular Verbs: Paradigm; Piel and Pual.

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

(2) Inf. abs. בָּבָה, rarely בָּבָה. Const. fem. בָּבָה, בָּבָה.

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

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

Part. בָּבָה, בָּבָה, with Resh, instead of בָּבָה. The Mem is, not unfrequently, omitted in the Participle.

III. In Piel and Pual, in the forms which have a Sheva under the middle Radical, the Daghesh characteristic of the Conjugations, not unfrequently, is omitted; as בָּבָה instead of בָּבָה; for בָּבָה, &c.

Sometimes the omission of Daghesh is compensated by lengthen-
§ 99. VERBS: HİPHİL AND HOPHAL.

I. HİPHİL, Praeter. (a) The 3d person sing. and plural have - immutable in the ultimate, without any variety of form; out of the 3d person, Pattahh appears as in Kal.

(b) Various forms; בֵּיתַּפֶל , בֵּיתַּנֶפֶל , בֵּיתַּנֶפֶלֶל (Chaldaism.) In 2d and 1st persons, sometimes, short Hihireq instead of Pattahh, i.e. when the verb has a Suffix; as בֵּיתַּנֶפֶל , instead of בֵּיתַּנֶפֶל . Sometimes, but rarely, the abs. Infin. has the same form as the Infin. construct.

Inf. Const. with prefix preposition, commonly as בֵּיתַּנֶפֶל , but also בֵּיתַּנֶפֶל , expelling the He. (Vide §§ 97. 4., 88. 3.)

Inf. Cons. בֵּיתַּנֶפֶל , sometimes בֵּיתַּנֶפֶל like the Perfect; rarely as the Infin. absolute.

(d) Imper. בֵּיתַּנֶפֶל (Tseri mutable,) בֵּיתַּנֶפֶל . The regular form בֵּיתַּנֶפֶל is not in use; the apoc. or parag. forms only are to be found in 2d pers. masc. sing.

(e) In the Future, the apocopate form is בֵּיתַּנֶפֶל , (Vid. § 91. 3.) with Tseri pure, and mutable. In Pause, this Tseri becomes Pattahh; as בֵּיתַּנֶפֶל . (§ 97. 2., 55. 4.)

In the 3d pers. plur., the (מ) of the common Future, sometimes, though very rarely, is omitted; as בֵּיתַּנֶפֶל for בֵּיתַּנֶפֶל .

(d) Part. בֵּיתַּנֶפֶל , בֵּיתַּנֶפֶל , fem. בֵּיתַּנֶפֶל .

(e) For accentuation, see § 62. 2. e.

II. HOPHAL, בֵּיתַּנֶפֶל , often בֵּיתַּנֶפֶל . The same verb sometimes has both forms.

Inf. abs. בֵּיתַּנֶפֶל , בֵּיתַּנֶפֶל ; Const. בֵּיתַּנֶפֶל , &c.
§ 100.

Verbs: Paradigm; Hithpael.

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

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

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

4. As in Piel and Pual, (§ 98. III.) the Daghesh sometimes falls out, and is compensated by a long vowel; as רָבָשֵׁנִי for רָבָשֵׁנִי.

§ 101.

Verbs with Gutturals.

1. Triliteral Verbs, with Gutturals in the ground-form, are regular in respect to retaining all their Radicals, throughout their flexion. But in regard to their Vowel-points, they differ in several respects from the regular Paradigm לָשֵׁנִי.

2. Aleph, as the first letter of Verbs, is sometimes quiescent, (and then, of course, does not belong here,) and sometimes is treated as a Guttural. As the second Radical, it is always Guttural; as the third, always quiescent. To the class of Verbs, then, to be treated of under this Section, belong

(a) A part of Verbs יָד* (Vide supra.)

* It is proper to advertise the student, here, that as the verb לָשֵׁנִי, used by the older Grammarians as a Paradigm of verbal inflexions, gave name to the Conjugations, (§ 75.) so the several letters of this same Verb, have been used in a technical way, by Heb. Grammarians. Thus, י being the first letter of לָשֵׁנִי, to say that a verb is י Guttural is the same as to say, that the first letter of the Root is a Guttural letter. So יָד Pe Aleph, means a word whose first letter is י; יִבְרֵס Pe He, a word whose first Radical is ו; יִבְרֵס Ayin He, a word

1. Where the regular Verb has simple Sheva under the first radical, these Verbs take a composite Sheva instead of it. (§ 46. 2.) Vide Paradigm.

Where Praeformatives are added, they take the short vowel that is found in the composite Sheva, which follows, instead of the usual vowels in the regular forms; as מַעַב instead of מַעַב, מַעַב instead of מַעַב.

Note. The Composite Sheva under the Guttural, here, is commonly, (not always,) homogeneous with the vowel that stands under the Praeform, in regular Verbs. Thus, for מַעַב we have מַעַב.

For מַעַב — מַעַב, &c.

3. Sometimes, a simple Sheva stands under Gutturals, here, instead of a Composite one; but it is then always preceded by the same vowel, which would precede it if the Sheva were Composite. E. g. מַעַב instead of מַעַב; מַעַב instead of מַעַב.

whose second Radical is מ; מ Lamedh He, or מ Lamedh Aleph, one whose 3d Radical is מ or מ; &c. This is an abridged mode of expression, derived from the fact, that מ is the first, מ the second, and מ the third or last Radical of מ. The reader will observe that when two strokes are put over a single letter, or the final letter where there is two or more together, (as מ, מ, מ,) the strokes are designed to indicate that the letters are used technically, and that they are always to be read, by calling the alphabetic names of each letter.
4. When, in the course of flexion, the letter that follows the Guttural with composite Sheva, obtains a simple Sheva, the composite Sheva of the Guttural goes into its corresponding short vowel; as דָּנַּה instead of דָּנָּה; for the latter would make an impossible syllable in Hebrew, as it would require three consonants to be placed before a vowel. (§ 38. 4. § 59. 3.)

5. In cases where the first Radical is required to be doubled in flexion, (as in the Inf., Imp., Fut. Niphal,) instead of the Daghesh usually written, the preceding vowel is commonly prolonged, (§ 48. 1.) as הַיָּמֶשֶׁה instead of הַיָּמֶשֶׁה, Niph. Infinitive.

Note. Piel, Pual, and Hithpael of this class of Verbs, are altogether Regular.

§ 103.

Verbs Pe Guttural: Paradigm, Notes.

I. Kal.

1. Inf. Const., חַגָּלֵי, גָּלֵי: with a Preposition, בָּגָּלֵי. Feminine forms, בָּגָּלֵי, בָּגָּלֶּה. Also, בָּגָּלֶׁה.


3. Fut. O, as חָקָלָה. Fut. A, as חָקָלָה; and sometimes Fut. O as חָקָלָה. Some verbs have both forms.

Fut. O, with Sheva simple, חָקָלָה; Fut. A, חָקָלָה. Sometimes sing. as חָקָלָה and plur. as חָקָלָה. A peculiar form is חָקָלָה for חָקָלָה (Vid. § 60. 6.)

4. The Pattah sound is somewhat shorter than the Seghol sound. When a Verb Pe Guttural has the Seghol vowels in its ground-form, and afterwards receives accession at the end, the Pattah vowels, as being shorter, are sometimes substituted for the Seghol ones. E.g.

Sing. חַגָּלֵי, but Plur. חַגָּלֶּה.

—— חָקָלֶּה, with Suff. חָקָלֶּה.

—— חָקָלָה, but Plur. חָקָלָה.
II. Niphal.

Praet. רָמַשׁ, דְּבִּשׁ. The form with Pattahh under the 2 characteristic, appears only in the Part. when increased, as שָנֵנָה, fem. שְנָהָה, plur. שְנָהָה; and sometimes in the Inf. absolute, as יָנֵנֶה.

III. Hiphil.

(a) Praet. רָמַשׁ, sometimes with Vav דְּבִּשׁ; רָמַשׁ, a peculiar form is רָמַשׁ for רָמַשׁ (§ 60. 6.) Fut. דְּבִּשׁ.

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

IV. Hophal.

(§ 60. 6.) peculiar form, רָמַשׁ for רָמַשׁ.

Note. Some Verbs, which are both ד Guttural and הָדַר, punctuate the first Guttural in the Future, as if regular. Thus רמך to live, Fut. רמך; also some others.

§ 104.

Verbs: ד Guttural.

1. The departures from the regular Paradigm, here, are fewer than in Verbs ד Guttural. The principal departure is, that in persons and forms, where the middle Radical of the regular Verb would have simple Sheva under it, verbs ד Guttural have a composite Sheva; viz, generally (—). (Vide Paradigm, § 127. No. iii.)

2. The last syllable of the Future and Imperative, having a Guttural in it, generally takes Pattahh, (§ 46. 3.); a few take Hholem. But the Infinitive, contrary to what might be expected, takes Hholem. (Vide Parad.)

Note. Inasmuch as the Pattahh is placed here, merely from the influence of the Guttural, the Future Pattahh of this species of verbs is not, of course, of any particular significance, like those mentioned in § 76. 1, and § 88. 3.

3. In like manner, Piel not unfrequently has Pattahh, instead of Tseri, as רדנ, ורנ; and the Imp. of Hiphil also, as רדנ instead of סירדנ.

4. In the Conjugations with Daghest forte, (Piel, Pual, and Hithpael,) Daghest is of course excluded, (§ 46. 1.) and the preceding vowel is sometimes lengthened, but more often remains unchanged. E.g. Piel Praet. יסנ , יסנ; Fut. רסנ , רסנ. Pual, לסנ (instead of לסנ,) but also רסנ.

Before ר and נ, Pattahh remains; but before middle Resh, in all the Daghest’d Conjugations, the vowel is always prolonged; as רכדנ , רכדנ , &c.

Notes on the Paradigm.

5. The Imper. fem. forms its syllable, after the analogy of § 102. 2.

Thus רנפ , רנפ , &c.

So also the Inf. fem., as רדנש , רדנש ; sometimes with Qamets Hhateph, as רדנש , רדנש for רדנש . (§ 60. 6.)

6. The forms that end with Tseri shorten it into Seghol, when the accent is removed from it. (§ 54.)

7. Hithpael in Pause changes the Pattahh under the first radical into Seghol, as רדנ instead of רדנ . (But see § 60. 1.)

§ 105.

Verbs: ל Guttural.

1. When the final letter of the Root would regularly have a Sheva under it expressed, the verbs of this class are, nearly without exception, conformed to the regular ones; as Kal Praet. 2 per. רדנש.

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

2. All the forms, that end with a Guttural letter, end with Pattahh also; and
§ 106. IRREGULAR VERBS.

(a) With Pattahh sūritic, when the vowel of the ultimate syllable is מ, מ, or מ, impure. (§ 27.2.) Thus, מותמ, שומכ, מותמ, מותמ.

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

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

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

The first is common, where the pause accent falls on the case absolute of Participles, in the Inf. abs. &c, i.e. wherever a lengthened form is required: the second form, in the regimen of Part., in words with Conjunctive Accents, in the Cons. Infin. &c.

4. Verbs "ל commonly take Pattahh, in their final syllable; as מותמ, but also מותמ. (§ 46.3.)

§ 106.

Irregular Verbs.

1. These have commonly been divided into imperfect and quiescent, and that order followed in treating of them, which this division required. As all divisions of this nature are merely technical, I shall follow that order, in treating of Irregular Verbs, which seems to be most simple; and shall therefore make three Classes of them; viz.

I. Verbs irregular Pe, i.e. as to the first Radical.

(a) מ, Pe Aleph.

(b) מ and מ, Pe Yodh and Pe Vav.

(c) מ, Pe Nun.
II. Verbs irregular \( \text{Ayin} \), i.e. as to their second Radical.

(a) "\( \text{Ayin} \), i.e. Ayin doubled.
(b) "\( \text{Ayin Vav} \).
(c) "\( \text{Ayin Yodh} \).

III. Verbs irregular \( \text{Lamedh} \), i.e. as to their third Radical.

(a) "\( \text{Lamedh Aleph} \).
(b) "\( \text{Lamedh He} \), which properly are "\( \text{Lamedh} \), or "\( \text{He} \).

§ 107.

Verbs \( \text{NC} \).

1. Verbs \( \text{NC} \), for the most part, are inflected simply as Verbs \( \text{Guttural} \), (§§ 102, 103.) \( \text{NC} \) being treated as a Guttural. But in a few instances, in several of the Conjugations and Moods, \( \text{NC} \) appears, occasionally, as a Quiescent, and assumes the forms presented in the Paradigm and Notes. The latter only, or Verbs \( \text{NC quiescent} \), is the kind of Verbs treated of here.

2. In the Fut. Kal, 1st person, quiescent \( \text{NC} \) falls out, as \( \text{N} \) for \( \text{N} \); (to avoid the concurrence of two Alephs.)

§ 108.

Verbs \( \text{NC} \): Paradigm, Notes.

I. Fut. Kal.

Forms; \( \text{N} \), \( \text{N} \), \( \text{N} \), \( \text{N} \) (Aleph dropped.) So \( \text{N} \) for \( \text{N} \), &c. (For accentuation, see § 62.) The common form of Verbs \( \text{Guttural} \) co-exists, also, with the quiescent one, as \( \text{N} \), \( \text{N} \); \( \text{N} \), \( \text{N} \).

II. Inf. and Imper.

Inf. Quiescent, only in \( \text{N} \) for \( \text{N} \). Imper. \( \text{N} \) (Syriasm) for \( \text{N} \).
1. Under this general appellation three classes of Verbs are comprised, which differ from each other in their flexion, although the ground-forms exhibit the same letters.

I. Most Verbs נָפַל appear to have been originally נָל; the Vav being changed to Yodh, because the Hebrews generally avoided beginning a syllable with Vav. Thus נָל appears to have been נָל, as it is in Arabic; and so, in respect to most Verbs of this ground-form, in the Hebrew; the original Vav often appearing, in the course of inflexion.

II. A small Class appear to be originally נָל, as נָל (the same in Arabic); and these retain the Yodh through their flexion.

III. A few assimilate their Yodh, as Verbs Pe Nun do their Nun. (§ 113. 3.)
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§ 110. VERBS PE YODH.

§ 110.

Verbs בּ, properly בּ; I. Class of בּ.

1. These verbs in Piel, Pual, and Hithpael are, almost without exception, regular.

2. In Kal, the Praeter is regular, and also the Participles. But there exists two modes of flexion, in the Future, Imperative, and Infinitive;

(a) Fut. Tseri. When this Future is used, it requires the Praeformative to be pointed in the same manner, and the Yodh of the Root then falls out. E. g. בִּשָּׁי, instead of בִּשָּׂי, which is for בִּשָּׂי or בִּשָּׂי. (The short Hhireq under the Praeformative meeting with a Yodh, quiesces in it, and lengthens into Tseri.) In like manner the Yodh falls away, in Imper. and Infinitive. (See Parad., and § 42. 1. b.)

When the last syllable has a Guttural in it, it may have Pattahh, as Fut. עָבַר, Imper. עֲבַר; but otherwise, it retains the Tseri.

(b) Fut. Pattahh and Hholem (except Fut. Pattahh, merely on account of a Guttural, supra.) do not lose their Yodh by inflexion, like the Future Tseri, but imitate regular Verbs. (Vide Parad.)

The same distinction in regard to retaining or dropping the Yodh in the Fut. and Imper. prevails in Arabic and Syriac.

3. The original Vav, in this class of Verbs, appears in Niphal, Hiphil, and Hophal, (sometimes in Hithpael;) but for the most part as Quiescent. E. g.

Niphal בִּשָּׁי quiescent in י, instead of בִּשָּׂי; § 48. 3.
— Fut. בִּשָּׁי (Vav moveable.)
Hiphil בִּשָּׁי quiescent in י instead of בִּשָּׂי; § 48. 3.
Hophal בִּשָּׁי — י — בִּשָּׂי; § 48. 3.
(Sometimes) Hithpael עָבַר, Vav moveable.
A few nouns, derivatives of Verbs יָדָה, exhibit the original root; as יַדָּה from יָדָה; יִדָּה from יָדָה; יְדָה from יָדָה, &c.

4. Verbs Fut. Tseri, and those Fut. Pattahh and Hho-lem, (sup. no. 2.) except in Kal, agree in flexion; being both declined as in the Paradigm הבּית.

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

§ 110.

Verbs יָדָה, properly יָד: Paradigm, notes.

1. Fut. A or O written as יָדָה, (Yodh omitted.) יָדָה for יָדָה.
2. Infinitive of Fut. E seldom masculine, as יָדָה; but generally fem., as יָדָה, יָדָה. With Suffix, as יָדָה, יָדָה, יָדָה, יָדָה of the fem. form going into יָד, as usual. Inf. of Fut. O fem., יָדָה, יָדָה, יָדָה, &c.

3. Imper. (of Fut. E.) commonly has parag. יָד; as יָדָה for יָד; יָדָה or יָד, for יָד, &c.

II. Niphal.

1. Vav here rarely quiesces in Shureq, as רַבְּנְך particle plur. reg. from רַבְּנְךָ; Part. שַׁבְּנְךָ for שַׁבְּנְךָ, but once.
2. Fut. יָדָה for יָדָה; יָדָה for יָדָה. The first person Fut. always יָדָה, not (as a regular verb,) יָדָה.

III. Hiphil.

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

IV. Piel, and Hithpael.

2. In Hithpael; יָדָה for יָדָה.

§ 111.

Verbs originally יָד: II. Class יָד.

1. They are regular, like יָד, in Piel, Pual, Hithpael, and also in Kal Praet. and Participles.
2. The common Fut. in Kal retains the Yodh, like the Future A and O, in verbs "ם, (vid. Parad. and § 110. 2. b.); but differs from that Future in this respect; viz, that it is susceptible of Tseri final also, without losing the Radical Yodh; e.g. יבשנ, or יבשנ, but also as יבשנ, or יבשנ.

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

The Yodh here sometimes retains its consonant power, instead of quiescing; as יבשנ for יבשנ; יבשנ for יבשנ; יבשנ for יבשנ.

The Yodh also remains in Derivatives of יבשנ; as יבשנ from יבשנ; יבשנ from יבשנ, &c.

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

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


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

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

§ 112.

Verbs יבשנ, imitating יבשנ; III. Class of יבשנ.

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

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

that also of either Class I, or II. of Verbs Pe Yodh; as מַזְמַמְשַׁל, Fut. מַמְשַׁלְמ and מַמְשַׁלְמ; Fut. מַמְשַׁלְנ and מַמְשַׁלְנ.

The Fut. O is limited to this class of Verbs סַד.

§ 113.

Verbs סַד.

1. These Verbs are always regular in Piel, Pual, and Hithpael; also in Kal Praet., Inf. abs. and Participles; in Niphil Inf., Imp., and Future.

2. In the remaining Conjugations and Tenses, where they are commonly irregular, they are, not unfrequently, regular also; specially if the middle Radical be a Guttural, as יַבְיָע, Fut. יַבְיָע. The regular and irregular forms not unfrequently appear in the same Verb; as יְבַנְיָע, Fut. יְבַנְיָע and יְבַנְיָע.

3. The irregularity consists in this, that when the radical Nun would regularly have a Sheva under it, in the course of flexion or conjugation, it either assimilates itself to the following letter, or is dropped. E.g. יְבַנְיָע, fut. יְבַנְיָע for יְבַנְיָע; Imp. יַבְיָע for יַבְיָע. &c.

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

5. Future O is the common one in Verbs סַד, as רַמְשַׁל, although the Parad. has A; but Future A often occurs, and sometimes Fut. E occurs; as רַמְשַׁל, רַמְשַׁל.

If a Future tense occur with only two radicals in it, the first of which has a Daghesh, the root of the Verb may be either רַמָּס, or that Class of סַד which adopts the same Flexion, (§ 112.) or future Niphal of Verbs סַד. Practice only can enable one to determine to which it belongs.
§ 114.

Verbs יניע: Paradigm, Notes.

I. Kal.

(a) Inf. Const. has both the regular and irregular form; as נִשֶׁנְךָ and רִשְׁנָבָה; יָנִבְךָ, יָנִבָה for יָנִבְּנָה (§ 41. 2. a.) The fem. Inf., as יָנִבָה, with Suffix, is יָנִבָה.

(b) Imper. as רִשְׁנָבָה, רִשְׁנָב, אֹי, א, E, and O. With ה parag. יָנִבָה, יָנִבְךָ, יָנִבָה, &c. Also with regular form, as יָנִבָה.

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

II. Niphal.

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

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

(b) Inf. abs., sometimes as יָנָבּ.

III. Hiphil and Hophal.

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

(b) In Hophal, Qibbut has a common vowel of the first syllable, (Vid. Parad.) But Qamets Hhateph sometimes appears; as יָנְבָה.

IV. Peculiar Verbs, imitating יניע.

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

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

§ 115.

Verbs יניע, Ayin doubled.

1. The irregularities of these Verbs arise from contraction. But the student must note, that with the contracted forms, in many cases, the regular forms also exist, which
differ in nothing, as it respects form, from לְהַעֲלָה. Let it also be noted,

(a) That when the ultimate syllable of the Verb has an impure, i.e. an immutable vowel in it, or is immediately preceded by such a vowel, contraction never takes place; as Inf. abs. בִּטָהֲדֵן; Part. act. בִּטָהֲדֵת; Part. pass. בִּטָהֲדֶל.

(b) When the middle Radical has a Daghesth in it, characteristic of Conjugation, contraction is excluded. Of course, Piel, Pual, and Hithpael, (Vid. 6. infra,) never contract.

2. The general law of contraction is, to drop the first vowel in the Verb, and utter the word by the aid of only the last vowel; as בֶּלֶךָ instead of בַּלֶּךָ.

But here note, that properly the two consonants בַּל still remain, although only one of them is written, because only one is pronounced; and the second is not represented by a Daghesth forte, because Daghest cannot be written in a letter, (e.g. ב here,) which stands at the end of a word. (§ 23. note 2.) As soon, however, as the Verb receives any accession, the Daghest'd ב, i.e. the double ב, discloses itself; as נֶבֶל, נֶבֶל, נֶבֶל, &c., = נֶבֶל, &c.

3. When the Suffix begins with a consonant, and makes a syllable by itself, (as נֶבֶל, נֶבֶל, נֶבֶל, נֶבֶל,) instead of writing נֶבֶל, נֶבֶל, &c. י or י is inserted after the Root, in order to make the second ב of the same more audible; so that it reads, נֶבֶל, נֶבֶל, נֶבֶל, &c.

The Helem epenthetic is not unfrequently written without the Vav fulcrum; but is impure.

4. The Praeformatives and characteristic letters, (which regularly would have a short vowel,) in the contracted forms here, obtain a long one; which, however. (Shureq excepted,) are pure; as
§ 116. VERBS AYIN DOUBLED.

Future נֶבַע instead of נֶבַע (See 5. infra.)
Hiphil נֶבַע — נֶבַע
Hophal נֶבַע — נֶבַע, &c.

5. The original forms in this class of Verbs, from which are derived many of the contracted forms, are unusual ones in regular Verbs; e.g.

Future נֶבַע from נֶבַע instead of נֶבַע
Praet. Niph. נֶבַע — נֶבַע — נֶבַע
Fut. — נֶבַע — נֶבַע — נֶבַע
Hiph. נֶבַע — נֶבַע — נֶבַע

These uncommon forms are found also in other classes of Verbs, or in the kindred dialects. Sometimes the contracted forms here, are derived from regular ground-forms; e.g. נֶבַע, as if from נֶבַע; Niph. נֶבַע as if from נֶבַע, &c.

6. Piel, Pual, and Hithpael sometimes occur regularly; but, for the most part, instead of them appear the Conjugations Poel, Poal, Hithpoel, or their equivalents Piel-pel, Pilpal and Hithpalpal. (Vide Paradigm.)

For the peculiar accentuation of the contracted forms, see 62. 2. f.

§ 116.

Verbs לֵע: Paradigm, Notes.

I. Kal.

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

When the doubled letter is a Guttural, Daghesh is omitted; as יִלֵע, (Vid. § 46. 1.) With ר, as יִלֵע; the Pattahh under ר is lengthened into Qamets, (§ 46. 1.) as a compensation for Daghesh omitted in the Resh which follows.

(b) The Hholem of the Inf., Fut., and Imper. is pure and mutable, and ought to be written, (as it generally is,) without the Vav fulcrum. Infinitive with Suffix, as יִלֵע, (Hholem into Qibbuts.) Before Maqeph, as יִלֵע sōbh.
The Infinitive also has, sometimes, final Pattahh, as in regular Verbs; e.g. דא for דא, &c.; with Suffix, as יב, from יב Infinitive of יב.

Infinitive fem. הניע; sometimes, as a kind of plural ending, תדה, from דע; תדה from הניע.

Infinitive, sometimes, like that of verbs י; e.g. יג.

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

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

Future, sometimes, like that of Verbs י; e.g. י for י, &c. (See also iv. 3, 4, infra, for other variations.)

(d) Imper. A, as ד from ד; with ה parag. ד from ד; with Resh, as ד from ר.

II. Niphil. (See also iv. 3, 4, infra.)

(a) Praeter. With the usual ultimate (.), coexist also (…) and (.), as ultimate vowels. E.g. final E, ד, ד; final O, ד, ד; I. e. all the endings of the regular Praeter, are found here. Other vowels, different from the usual Qamets, under the first syllable; ד, ד, (probably Chaldaism. Comp. iv. 3. a, b, infra.)

(b) Infinitive in A, E; as י>tag, י, abs. Inf. י, final Hholem; with Guttural, as י from י, i. e. Inf. with Tseri, like the regular Verbs.

(c) Fut. A and O; as י, י, from י and י.

(d) Imp. with Hholem, as י for י from י.

(e) Part. as י, י from Praet. with Tseri.

III. Hiphil. (Vide etiam iv. 3, 4, infra.)

(a) The Tseri in this Conjugation is pure throughout, contrary to the usage in regular verbs, in respect to the מ here. Hence this Tseri is not only mutable, but not unfrequently is exchanged for Pattahh; as י for י, י, י, י, Inf. י, Part. י.

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

With Suffix י, (Tseri into short Hhireq.) In the Praeter and Infinitive, these Verbs imitate י; as י for י from י; י, י, י, Inf. const. for י, from י. Such imitations of Verbs י are frequent in Chaldee.
§ 116. VERBS AYIN DOUBLED.

Future, in the manner of Verbs יָּעַ; as יִּרְחָן for יֵרָחָן, יִרְחָן for יֵּרְחָן: יֵרְחָן for יֵרְחָן, &c.

IV. Peculiarities of Verbs יָּעַ.

1. From an inspection of the Paradigms of Verbs יָּעַ and יָּע, it is evident that there are many points of resemblance between them, and some entire coincidences. In Hophal, for instance, they are in many cases the same; and so in Fut. apoc. of Kal and Hiphil. In the preceding Notes, several forms have been designated, also, in which verbs יָּע borrow the livery of verbs יָּע, in the corresponding Conjugation and tenses. These cases, however, are not very frequent.

2. With the irregular forms or contracted ones, it has already been noted, (§ 115.1.) that the regular full forms, also, occasionally appear; generally, for the sake of emphasis or Pause.

3. Chaldaisms.

(a) Instead of the long vowel under the Praeformatives, (as in the Paradigm,) the Chaldee has a short vowel followed by Dagheshe forte; as יְרָחָ instead of יֵרְחָ. This method, a great number of Verbs יָּע imitate in the Hebrew; some following, together with this method, that of the Paradigm; and some following exclusively the Chaldee method. E.g.

Kal. Fut. יִּרְחָ for יֵרָחָ (Fut. J.)
ינוּת — יֵּרְחָ (Fut. 3.)
Niph. Praet. יְרָחִ for יֵרְחִ (Hhireq with Dagheshe implied in יָּע.)
Plur. Part. יָּעָ for יֵּרְחָ (Tseri for Dagheshe in omitted.)
Hiph. Fut. יָּעָ — יֵרְחָ (דָּגֵ, Dagheshe implied in יָּע.)
יתְחָ for יֵרָחָ (Hhateph for Hholem.)
Hoph. Fut. יָּעָ for יֵרָחָ (Qamets Hbateph for Hholem.)

(Vide Paradigm, Fut. Kal, with a Chaldee form annexed.)

(b) The Chaldee does not insert י or יִ, before the Afformatives of Verbs יָּע, as does the Hebrew in the Paradigm. In imitation of this Chaldee usage, the Hebrew sometimes reads,

Kal. Praet. יֵּרְחָ for יֵָה (2 sing. fem.)
יתְחָ for יֵָה
Niph. Praet. יָּע — יֵָה (2 sing. fem.)
יתְחָ — יֵָה idem.
§ 117. VERBS AYIN VAV.

4. Syriasms.

In Syriac, the Part. Act. of Verbs יֵב, instead of being regular as in Hebrew, inserts Aleph in the place of the middle radical; as בַּּשָּׁ in- stead of בַּשָּׁ. In Hebrew, there are a few Verbs which imitate this, in various moods and tenses. E. g.

Fut. Niph. אָלָעֵב instead of אָלָעֵב
Fut. Hiph. אָלָעַב instead of אָלָעַב (prob.)
Part. אָלָעַר instead of אָלָעַר (prob.)

5. A peculiar anomaly is the omission of Daghest in the final Radical, where the Verb receives accession, and dropping the vowel that precedes the letter; e. g.

Kal Fut. הָבַע for הָבַע ( congressional.)
Inf. הָבֶמֶמ — הָבַע
Niph. הָבָם — הָבָם from הָבָה, b prefix, b Suff. pron.
Fut. הָבַע instead of הָבַע ( congressional.)

§ 117.

Verbs יב.

1. Verbs יב, in the Conjug. Piel, Pual, and Hithpael, scarcely ever adopt the regular forms, but, instead of them, use the Conjugations Pilel, Pilal, Hithpalel; seldom Pilpel, &c. (§ 81. 4. 5. 6.) See Paradigm.

יֵב in Piel is regular; e. g. יֵב — יֵב; so בָּתֵה — Piel בָּתֵה; and יֵב sometimes reads בָּתֵה in Piel.

2. In the remaining Conjugations, the Vav, (middle Radical,) is quiescent throughout; and assumes, in order to effect quiescence, and in consequence of its relative situation in different Conjugations and Tenses, a great variety of forms; as the Paradigm shews. The student must consider, in accounting for the anomalies of this species of Verbs, that the vowel, with which the contracted form of the Verb is uttered, is often heterogeneous with Vav, the middle Radical of the Verb, (§ 23. 2.) and therefore the
Vav itself must either change, to become homogeneous with the vowel; or the vowel change, in order to become homogeneous with the Vav. (See § 48.) Both the methods, here adverted to, are used in Verbs יָבַע;  

Praet. נָּב כָּנָּב instead of נָּב נָּב, (Vav into נ), i.e. the consonant changed so as to agree with the vowel Qamets. Niph. שֵׁנָּב instead of שֵׁנָּב, Pattahh is changed to Hholem, as being homogeneous with the Vav; i.e. the vowel is changed so as to accommodate the consonant, or Quiescent.

3. The Vowel in which the Vav quiesces, i.e. of the contracted Verb, when long, is nearly always impure, and of course immutable; as נָּב = כָּנָּב, שֵׁנָּב, נָּב. But the Imperative and Future apocopated, Kal and Hiphil, have a pure vowel; e.g. נָּב, נָּב, נָּב, with mutable Hholem and Tseri: but,

4. Altogether peculiar are those forms, in the Praeter and Future, whose Afformatives begin with a consonant, that is not preceded by the epenthetic ח or כ; as נָּב נָּב, נָּב נָּב, &c. with a short vowel, in the contracted Verb; and so, sometimes, Fut. נָּב נָּב, Imp. נָּב נָּב, with Hholem pure. In like manner, sometimes, in Hiphil; as Praeter נָּב נָּב, with short vowel; Fut. נָּב נָּב, with Tseri pure. The Arabic inflection corresponds with this.

5. The Praeformatives have a long vowel throughout, (pure for the most part,) where regularly they would take a short one. The reason is, that the first radical of the Verb, on account of the contraction of two syllables into one, is taken away from the first syllable, and thrown into the second; which of course lengthens the vowel under the Praeformative. (§ 55.)

E.g. נָּב נָּב instead of נָּב נָּב; שֵׁנָּב instead of שֵׁנָּב; נָּב instead of נָּב, where the Vav appears to be transposed, as it would seem from the Paradigm; as in נָּב יָשָׁנָה and נָּב wickedness.
6. As in Verbs יָּתֵיכָה, and יָּתֵיכָה, are inserted after the Verb, and before the Afformatives, (probably to facilitate the pronunciation of the word;) so here, we find the same insertions, in a part of the forms. E. g.

Niph. Praet. נִפְּנִיֶּהֶּךָּנֶּהֶּךָּנֶּחֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּ�ָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּנֶּךָּn.

But in Kal and Hiph. the epenthetic י and י - are sometimes omitted, and short vowels, or pure ones adopted, in the verb. (Vide supra, No. 4.) The Imp. Kal fem. plur., and Fut. fem. in Hiphil, never exhibit the epenthetic syllables, but always take Hholem and Tseri pure; as Imp. יָּתֵיכָה, Fut. Hiph. יָּתֵיכָה.

7. As in Verbs יָּתֵיכָה, so here, many of the contracted forms appear to be derived from fuller forms, that are unusual in regular Verbs; e. g.

Kal. Inf. דָּנָה for דָּנָנָה which is for usual form דָּנָנָה
Fut. דָּנָנָה — דָּנָנָה — דָּנָנָה
Part. דָּנָנָה — דָּנָנָה — דָּנָנָה (§ 90. 1.)
Hiph. דָּנָנָה — דָּנָנָה, &c.

Note a. It will be seen from slight inspection, that where the vowel of the contracted Verb is Hholem or Shureq, the Vav of the Root remains, though quiescent; and this, because it is homogeneous with these vowels. But where the Verb must be spoken with a heterogeneous Vowel, the Vav falls out, or is transposed, for otherwise it would make a kind of diphthong with such Vowel. (§ 23. 5.) So דָּנָנָה, דָּנָנָה (transposed), דָּנָנָה, &c; also with Hholem pure, as דָּנָנָה, Vav is omitted.

Note b. The contraction of this class of Verbs cannot well be accounted for, on the supposition that the Hebrews pronounced the Vav hard, like v, as we do. But if, like the Arabians, they pronounced it as w, then most of the contractions can easily be accounted for; דָּנָנָה qua-wam goes very easily into דָּנָנָה; דָּנָנָה yaq-wim into דָּנָנָה, &c.

For Accentuation, see § 62. 2. g.
§ 118.

Verbs יֵצֶּר : Paradigm, Notes.

I. Kal.

1. Praet. לאֹב (scriptio plena). Verbs final Tseri; הָנָּמ (fem.) with 2 plur. masc. from יֵצֶּר. Verbs final O; חָנָּמ, חָנָּמ, חָנָּמ, חָנָּמ, חָנָּמ, (from שֵׁם.)
   As Verbs יֵצֶּר; וָנָּמ, Praet. from וָנָּמ from וָנָּמ.
2. Part. נֵצֶּר (scrip. plen.) Verbs final E; חֶנָּמ, חֶנָּמ, plur.םיֵצֶּר, סִיֵצֶּר (script. plen.) Verbs final O; שָנָּמ, שָנָּמ, &c.
3. Inf. const. O. דַּנְּאָנ, חוֹזָב, &c. This is the common form in Inf. absolute, where Verbs have Shureq in the Const. Inf.; as Inf. const. דַּנְּאָנ, abs. דַּנְּאָנ.
   Fut. Apoc. דַּנְּאָנָנ (seldom פַּדּוּ or פַּדּוּ where this Fut. is required;) sometimes apoc. form plene, as פַּדּוּ. But here the Vav is only ful-crum, as in regular Fut. Kal; for the Hholem here is mutable, as לַדּוּ (Qamets Hhateph in the ultimate.) לַדּוּ, the same. With a Guttural, יָדֵנָנ, יָדֵנָנ, יָדֵנָנ, &c.
5. Imp. לַמ (apoc.), חוֹזָב, רָוָא, חוֹזָב (parag.)

II. Niphal.

1. Praet. Once נְוַאָנָנ. The student will observe, that out of the third persons, the vowel in the contracted form of the verb is ש, and not (as in the 3d pers.) כ. Shureq is adopted instead of Hholem, because it is rather shorter, (§ 51. n. 2.) and the increase at the end of the verb, seems to require this. But sometimes the Hholem remains; as שָוַאָנָנ.
2. Inf. const. sometimes with Shureq, as שָוַאָנָנ.
3. Part. plur. also, as יָדֵנָנ instead of יָדֵנָנ.

III. Hiphil.

1. Praet. sometimes as נְוַאָנָנ, נְוַאָנָנ, וַאָנָנ (from וַאָנָנ.) Also נְוַאָנָנ. As verbs יֵצֶּר, יֵצֶּר, יֵצֶּר. Chaldee form חָשֶׁר for חָשֶׁר. (Comp. § 116. iv. 3.)
2. Inf. fem. מְנָאָנָנ, masc. מְנָאָנָנ.
3. Fut. נְוַאָנָנ for נְוַאָנָנ, from מְנָאָנ.
§ 119. VERBS AYIN YODH.

1. The Yodh of these Verbs assumes, in all the Conjugations except Kal, the same forms as the Vav in Verbs יב, as may be seen by the Paradigm. This arises from the quiescence of the Yodh, and from its being commuted for the Vav, wherever the vowels render it requisite.

2. There are but few Verbs, which, in Kal, are exclusively יב; most Verbs that are יב have also another form in יב, as יב and יב; יב and יב, &c. The Paradigm presents both the forms in Kal.

3. Notes.
The two forms in Kal are presented to the eye. The Fut. apoc. is as יב from יב, יב from יב, &c. With Guttural, יב from יב, &c. In Pause יב, (§ 55. 4.) from יב. The common Future Kal in יב, viz. יב, and Fut. Hiphil have the same form.
always quiesces: and if the final vowel be Pattahh, it lengthens it into Qamets, as נְצֵּּנ instead of נְצַּנ; (§ 23. 2. 3.) but other vowels remain unchanged, and are regular, as Inf. נְצֶּנ, Part. נְצָנ, &c. (See Paradigm.)

The final vowels, in Verbs of this class are not immutable, in consequence of quiescence in נ, because flexion requires their change, and the quiescence, moreover, is merely accidental.

2. When formative Suffixes (beginning with Consonants) are appended, Aleph still quiesces; but

(a) In Pract. Kal of Verbs final א, it quiesces in Qamets; as נְצָנ.

(b) In the Praeter of all the other Conjugations, in Tseri; as נְצָנָנ, נְצָנְנ, &c.

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

3. When the Aformative begins with a vowel, then נ is moveable and regular; as נְצַנ, נְצַנ, &c.

Note 1. When Aleph follows an impure vowel, quiescing in נ, or נ, it may be said to be in otio; as נְצַנ, נְצַנ, &c. (§ 23. 5. note.)

Note 2. Aleph quiescent is sometimes omitted, in writing; as נְצַנ for נְצַנ. (§ 24. 3.)

§ 121.

Verbs נְצַנ: Paradigm, notes.

I. Kal.

1. Praeter. Verbs final Tseri retain it, out of the third person; as הָנַּשָת from הָנַּשָי. The third person fem. sometimes as הָנַּשְת; and so in Niph. הָנַּשַּת, Hoph. הָנַּשֶּת. (Syriasm.) 2. Inf. fem. הָנַּשְת, הָנַּשָת, הָנַּשָּה, הָנַּשְתּキ (prep. ה) Inf. const. for הָנַּשְת.
With fem. ח; as חָבֵמ for חָבֵמי; חָתוּמ for חָתוֹמ. Also חָס for חָסֶה. (Aleph omitted.)

3. Imp. חָנְו for חָנְו; חָנְו for חָנְו, from נָחַל.

4. Part. חָנוֹמ for חָנוֹמ; חָנוֹר for חָנוֹר. Plur. נָשַׁמְח for נָשַׁמְחִים; with Suff. נָשַׁב for נָשַׁב.

II. Niphal.

(a) Praet. נָשַׁמְח for נָשַׁמְחִים; נָשַׁב for נָשַׁב (Syriasm,) third pers. fem.

Part. Plur. נָשַׁמְח , נָשַׁבְּנָר (Qamets under 2nd radical dropped.)

III. Hiphil.

(a) נָשַׁב for נָשַׁבְּנָר

IV. Assimilation of Verbs תָּח to Verbs תָּח.

(a) In punctuation; as נָשַׁמְח (Part.) Piel נָשַׁמְח , נָשַׁמְח , Fut. נָשַׁמְח ; Inf. נָשַׁמְח וּנָשַׁמְחָנ for נָשַׁמְח (with מ parag.) third sing. fem.

(b) Assimilation in consonants, i.e. exchange of final נ for ח; נָשַׁמְח , נָשַׁמְח . Niph. Inf. abs. נָשַׁמְח ; const. נָשַׁמְח ; Piel נָשַׁמְח .

(c) Assimilation both in vowels and consonants; as נָשַׁמְח 2d person, from נָשַׁמְח ; Fut. נָשַׁמְח from נָשַׁמְח . Part. נָשַׁמְח for נָשַׁמְח ; Plur. with Suff. נָשַׁמְח from נָשַׁמְח . Pass. Part. נָשַׁמְח from נָשַׁמְח . Niph. נָשַׁמְח from נָשַׁמְח ; נָשַׁמְח from נָשַׁמְח ; Fut. נָשַׁמְח ; Plur. נָשַׁמְח from נָשַׁמְח . Hith. נָשַׁמְח from נָשַׁמְח . Hiph. with Suff. נָשַׁמְח מַנְו from נָשַׁמְח ; Part. נָשַׁמְח מַנְו from נָשַׁמְח .

Note. In Chaldee and Syriac, Verbs תָּח and תָּח fall into one class. In Hebrew there is a tendency towards this, as the above examples shew. So also נָשַׁמְח and נָשַׁמְח to meet; נָשַׁמְח and נָשַׁמְח to be wonderful, &c.

§ 122.

Verbs: תָּח.

1. These Verbs are properly divided into two classes; the one of which (by far the most numerous,) properly ends in Yodh, as יָלֵב; and the other in Vav, as יָלֵב. But as the Hebrews avoided ending a word with Yodh or Vav
§ 122. Verbs Lamedh He.

(as moveable consonants,) in all cases where these Verbs end with a Radical, (Part. pass. excepted,) ל is substituted, with an appropriate punctuation.

In Arabic, the two classes of Verbs here described are distinctly marked, in some parts of their inflection; but in most cases flow together, as in Hebrew. In regard to those Verbs, which end with Mappiq ל, they are merely Verbs ג' Guttural. (§ 105.)

2. All the different forms, ending in ל agreeably to the rule above, take the same Vowels, in every Conjugation, viz.

(a) 3d pers. sing. Praet. of all the Conj. (•)
(b) Part. Act. and Future (•)
(c) Imp. (•)
(d) Inf. abs. (•)
(e) Inf. const. is fem. (ל for ל) See Parad.

3. Before the Afformatives, (beginning with a Consonant) the original Yodh of the Verb appears, and quiesces in

(a) Kal, Praet. in (•)
(b) Praet. of all other Conjugations (•)
(c) In Future and Imperative (•) See Parad.

Thus לוח for לו, &c; the quiescence is in order to avoid ending a syllable with Yodh or Vav, as moveable consonants.

4. Before Afformatives beginning with a Vowel, the Yodh radical with its vowel falls away; as לו instead of ל, &c. But in Pause לו.

So the Yodh with its vowel uniformly falls away, before Suffix pronouns; as ל = ל

But in the fem. 3d pers. Praet, ל goes into ל; as ל fem. ל.

5. The Fut. of all the Conjugations suffers Apocope; the Imp. in several. (Vide infra, next §.) Compare also the Arabic Futures.
§ 123. VERBS LAMEDH HE.

§ 123.

Verbs הָניֵ: Paradigm, Notes.

I. Kal.

(a) Praeter. 3d per. fem. נֵנָה; 1st pers. רָתַּפִּי (Syriasm); נֵנָה, with final Vav moveable.

(b) Inf. abs. נֵנָה, very seldom as מָלִינוֹ; מָלִינוֹ (Syr.) Inf. const. seldom as נֵנָה; fem. נֵנָה; Syriasm נֵנָה.

(c) Fut מָלִינוֹ 1st pers., מָלִינוֹ 2d pers. (final י instead of י, like verbs נֵ). So also מָלִינוו, מָלִינוו, with י instead of י, in imitation of the same Verbs. נֵנָה, נֵנָה for מָלִינוו, Syriasm מָלִינוו.

(d) Apocope of the Future. This takes place only when the word ends with י; and in case of Apocope, both the י and its preceding vowel fall away. The original, and apocopated forms are exhibited below; and No. 3 exhibits them with a furtive Seghol or Pattahh, agreeably to § 59.4, in which form they almost always appear.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3d pers.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st and 2d pers., as נֵנָה נֵנָה</td>
<td>נֵנָה (N)</td>
<td>נֵנָה (N)</td>
</tr>
<tr>
<td>With Guttural in ult. נֵנָה נֵנָה</td>
<td>נֵנָה (N)</td>
<td>נֵנָה (N)</td>
</tr>
<tr>
<td>With Resh נֵנָה נֵנָה</td>
<td>נֵנָה</td>
<td>נֵנָה</td>
</tr>
<tr>
<td>Verbs b Guttural נֵנָה נֵנָה</td>
<td>נֵנָה</td>
<td>נֵנָה</td>
</tr>
</tbody>
</table>

To be, to live, as נֵנָה נֵנָה commonly יִנְהוּ.

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

(e) Imper. יִנְהוּ. (See h infra.)

(f) Part. fem. נֵרִיתָה with Yodh moveable; Plur. נֵרִיתָה.

(g) Part. pass. Vav moveable at the end, תָּרִיתָה (plur.) תָּרָה for תָּרִיתָה; תָּרִיתָה for תָּרָה.

(h) Yodh Radical restored. In all the forms of Kal, (which usually drop the Yodh,) where a Pause-accent falls on the last syllable of the Radicals, or Nun Parag. is added, the Yodh is restored, and its preceding vowel prolonged; as Praet. נֵרִיתָה, Fut. נֵרִיתָה, נֵרִיתָה; original forms נֵרִיתָה, נֵרִיתָה, &c.
II. Niphil.

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

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

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

III. Piel.

(a) Praet. נִהָרִים for נִהָרִים (See II. a, supra); and so in other cases, where Tseri would regularly stand. נֶבֶשׁ (א for ה.) So Pual נֶבֶשׁ. (See V. infra.)

(b) Inf. נִדְבָּכֶּךָ (.. for •) Syriasm.

(c) Fut. נִבְּגָּכֶּךָ (.. for •) Syriasm. In Fut. Apoc. not only the נ with its vowel falls away, but the Daghesh of the middle letter also; because by the apocope, the middle letter becomes ultimate, and Daghesh cannot therefore remain; as נִבְּגָּכֶּךָ for נִבְּגָּכֶּךָ, &c. Sometimes, the Pattahhis is prolonged here, as a kind of compensation for the Daghesh omitted, as נִבְּגָּכֶּךָ, נִבְּגָּכֶּךָ, &c.

(d) Imper. apoc. נִבְּגָּכֶּךָ for נִבְּגָּכֶּךָ.

(e) Yodh Radical retained; Imper, נִבְּגָּכֶּךָ; Fut. נִבְּגָּכֶּךָ, נִבְּגָּכֶּךָ; the Daghesh in the middle Radical omitted.

IV. Hiphil.

(a) Praet. נִבְּגָּכֶּךָ (א for א). See II. a, supra. 3d per. fem. נִבְּגָּכֶּךָ, נִבְּגָּכֶּךָ (Syriasm) for נִבְּגָּכֶּךָ. So also Hophal, נִבְּגָּכֶּךָ. Hiph. Praet. נִבְּגָּכֶּךָ (Syriasm) for נִבְּגָּכֶּךָ.

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

(c) Fut. Apoc.

<table>
<thead>
<tr>
<th>Full form</th>
<th>unfreq. apoc.</th>
<th>com. apoc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>נִבְּגָּכֶּךָ</td>
<td>נִבְּגָּכֶּךָ</td>
<td>נִבְּגָּכֶּךָ</td>
</tr>
<tr>
<td>נִבְּגָּכֶּךָ</td>
<td>נִבְּגָּכֶּךָ</td>
<td>נִבְּגָּכֶּךָ</td>
</tr>
</tbody>
</table>

With Guttural in ult. נִבְּגָּכֶּךָ נִבְּגָּכֶּךָ

Pe Guttural נִבְּגָּכֶּךָ נִבְּגָּכֶּךָ

The last form coincides with the form of the same Verb in Kal, and is to be distinguished from Kal, only by the sense.

(d) Fut. (Syr.) נִבְּגָּכֶּךָ for נִבְּגָּכֶּךָ; נִבְּגָּכֶּךָ (from הָגָכֶּךָ) for נִבְּגָּכֶּךָ; נִבְּגָּכֶּךָ for נִבְּגָּכֶּךָ.
§ 124. VERBS DOUBLY ANOMALOUS.

(c) Imper. Apoc. בַּעַל for בַּעַל; בַּעַל for בַּעַל; בַּעַל for בַּעַל. Vide supra c.

V. Remarks.

In Aramaean, the Futures and Participles of Verbs נָב and נָב end in נ- or נ-. The cases where the Hebrew Verbs נָב, as seen above, end in this manner, are Aramaeisms. So also, those that end in נ- instead of נ- or נ-. The confounding of final נ with נ, as in many of the preceding examples, is Syriasm; for in Syriac, both species of Verbs flow into one.

Note. For an account of the manner in which Suffix Pronouns affect Verbs נָב, see § 126. VIII.

VI. Conj. Piel.

A few Verbs נָב have a Piel Conj. formed by changing the final Yodh into Vav, and then adding He; as נָבֵל Piel נָבֵל; נָבֵל Piel נָבֵל.

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

Apoc. נָבֵל for נָבֵל, as מָר for מָר; (supra l. d.)

§ 124.

Verbs doubly anomalous.

1. Verbs whose first and third Radical consist of those letters which occasion anomalies when they occur, have this appellation; such as נָבֵל, נָבֵל, נָב, &c. When the first and third Radical are irregular, the middle letter is, of course, regular; two irregular letters scarcely ever coming together.

2. All the irregularities occasioned by anomalous Radicals, concur in these verbs, wherever they can. But, in cases where the anomaly occasioned by one letter would interfere with that occasioned by the other, practice can only determine for the student which is to be followed.
Thus as a verb as would be, in the Future, which is the real one; but in Hiphil, it is instead of as a verb as, instead of a verb as; so in Hoph., the Praet. is as as, but Fut. as as.

3. Examples of forms, in doubly anomalous Verbs.

(a) Verbs and .

, Imp. Inf. (for fem. Inf.) ; with Suff. Fut. fem. , (N dropped.) Verb , Hiph. fut. for , (N omitted.)

(b) Verbs and .

, fut. apoc. , (full form .) Hiph. Imp. apoc. , (full form .) Fut. (plene .) 1st pers. (). Hiph. ; Inf. ; Imp. apoc. ; Fut. , apoc. , plur. .

, Fut. apoc. , , ; Fut. Hiph. .

(c) Verbs and .

, Praet. ; Imp. (Syriasm for without pause accent.) Fut. for ; Fut. for . Hiph. Imper. = , (N omitted.)

, Imp. (Syr.) for ; (N omitted) = .

(d) Verbs and .

, , for , Inf. fem. ; Imp. ; Hiph. .

(e) Verbs and .

, Piel Fut. for ; Fut. Hiph. , 1st pers. with Suff. . Sometimes Fut. retains the Praeformative , as . 1st pers. plur. with Suff. . Hiph. .

, Imp. ; Inf. , ; 1st pers. plur. Fut. with Suff. ; Hiph. ; Inf. ; Fut. , apoc. .

(f) Verbs of peculiar irregularity.

(1.) , Praet. , 1st plur. for ; Fut. , , 3d pers.; Hiph. , 2d pers. ; Fut. , 1st pers. , ; Imp. .

(2.) , Praet. Kal, is a verb as from , as the form appears in Arabic. It has but one form in use.

Note. The student has only to consider the anomaly at the beginning, as belonging to the class of verbs defective ; and the one at the close, as belonging to those defective , and unite both of
§ 125. RELATION OF IRREGULAR VERBS.

these, in the inflection of a doubly anomalous Verb, in order to find all its forms.

§ 125.

Relation of Irregular Verbs to each other.

1. From the union of forms and signification, in many cases, it is probable that Verbs defective י and י were originally duoliteral, i.e. consisted of the second and third Radicals; that Verbs defective ו, consisted of the first and third Radical; and that those defective י, consisted of the two first Radicals. These three Classes are not only related, respectively among themselves, but also to each of the other classes, occasionally, either in form or meaning. (See Gesen. Lehrgebäude § 112, 113.)

2. From this fact it follows, that many anomalous forms, in any one class, are to be accounted for by deriving them from a Root of another Class, which had the same meaning. Thus יNJ to go, Fut. יN as from יN; so Imp. יN, Inf. יN; but Part. יN, Niph. יN, &c. as if from יN. Much is yet to be done, in arranging apparently anomalous and peculiar forms under their proper Roots.

When two irregular Verbs, of the same signification and of kindred forms, occur, the one is used only in particular modes or tenses, and the other in the modes and tenses where the first is wanting; both forms thus making out a complete Verb. Thus in respect to the Verb יN above; so יN, to be good has a future יN, as from יN; יN to engrave has Pual יN, Hith. יN, as from יN; יN to dash in pieces has Fut. יN, and Niph. יN, as from יN, while Piel is יN, &c. This trait in the character of the Hebrew verbs, seems to have
been first noticed by Gesenius, (Lehrgeb. p. 457.) and is very important, as affording an obvious solution for a multitude of supposed anomalies in the Hebrew language.

Other languages exhibit the same trait, in the character of their irregular verbs. Thus in Latin, we have *fero, tuli, latum*, all from different roots, but of the same meaning, and therefore arranged together by Lexicographers, for convenience sake. So in Greek, *εγχωμαι, ηλθων; τρεγω, δραμομαι; αιρεω, είλον, &c*; plainly of different origin, though agreeing in sense.

§ 126.

*Verbal Suffixes.* (Vid. Par. § 127.)

1. We have already seen what Suffixes are appended to Verbs, in § 68. Two things should here be specially adverted to, in order to render the present explanations intelligible; viz,

(a) That the accent being removed from its original place in the Verb, by most of the Suffixes, a change in the Vowel-points of the Verb, is, in most cases, a thing which follows of course. (Vid. §§ 54—60.) But this change is not altogether conformed to the laws respecting vowel changes, in regard to Nouns. The peculiarities of it will be noted in the following explanations.

(b) Verbs which end in a vowel, almost universally receive Suffixes *without any union vowel*, i. e. beginning with a consonant; and *vice versa*. But this must be understood of Verbs, *after they have received the change which they undergo, to fit them for the reception of the Suffix*, and not of Verbs in their original state merely.

Verbs before the Suff. י, תב, יג are to be excepted from this rule. (See also Note 2, b, infra.)
2. Inasmuch as all the Conjugations end in the same manner as Kal, the Suffixes are appended to them in the same way. But from the nature of the case, Passive Verbs, and Verbs neuter receive not Suffixes, as Suffixes (almost always) are in the Accusative, and of course follow transitive Verbs. Consequently, Niphal, Pual, Hophal, and Hithpael, very rarely have Suffixes. Piel differs somewhat from Kal in the mode of receiving Suffixes, as will be shown in the sequel.

3. Verbs of the first and second persons, receive no Suffixes of the same persons; because the reciprocal meaning which would thus be conveyed, is expressed by Hithpael, &c.

NOTES TO THE PARADIGM OF A VERB WITH SUFFIXES.

I. Praeter Kal. Note 1. 3d pers. sing. masc. The forms of the Verb, adapted to Suffixes, are,

(a) נָּדֵד; the Qamets of the first syllable falling away, because the accent is removed forward, one place, by the Suffixes; and the Pattahh of the second syllable being lengthened, because it stands in a pure syllable, the final letter of the Verb being united with the Suffix. (See § 55.)

(b) נָּדֵד; before נָּדֵד and נָּדֵד: Qamets falling away, as explained above; and Pattahh in the second syllable remaining, because the syllable continues to be as it is in the ground-form, viz. a mixed syllable.

In Verbs final Tseri, the Tseri remains before Suff.; as נָּדֵד.

Note 2. Third pers. fem. sing.

יתֹּנַד and יִתֹּנַד; first and second vowels of the word changed, as in Note 1. a, supra. The final ending is יִתֹּנַד, (as in fem. nouns end in יִתֹּנַד, which in regimen make יִתֹּנַד;) but יִתֹּנַד when the יִתֹּנַד is joined with the following Suffix, and the Pattahh under the Lamedh comes thus to stand in a pure syllable. (§ 55. and Note 1. supra.)

(a) The accent throughout here, is on the ultimate of the Verb, not on the Suffix, except before נָּדֵד and נָּדֵד. Hence the Suffixes יִתֹּנַד, יִתֹּנַד, and יִתֹּנַד, being deprived of their customary accent shorten into יִתֹּנַד, יִתֹּנַד, and יִתֹּנַד. (§ 54.)
§ 126. VERBAL SUFFIXES.

(b) There is another peculiarity of the fem. here; viz, that although it ends in a consonant, it receives Suffixes, in most cases, which begin with a consonant. (Vid. Par.)

(c) Suffixes of the 3d pers. sing. masc. and fem., often assimilate their \(\tilde{n}\) with the final fem. \(\tilde{n}\) of the Verb; as in the Parad. \(\tilde{n}^b\tilde{t}n^p\) for \(\tilde{n}\tilde{t}^b\tilde{t}n^p\); \(\tilde{n}^b\tilde{t}n^\tilde{p}\) for \(\tilde{n}^b\tilde{t}n^p\), final \(\tilde{n}\) in the former of the two last words being paragogic, as \(\tilde{n}^b\tilde{t}n^p = \tilde{n}^b\tilde{t}n^\tilde{p}\).

Note 3. 2d pers. masc. sing.

\(\tilde{n}^b\tilde{t}n^p\) (\(\tilde{n}^b\tilde{t}n^p\)); the first vowel as in Note 1; the second remains unaffected.

The Suffixes here begin with a consonant, (because the verb ends with a vowel,) and are simply added to the verbs. \(\tilde{n}^b\tilde{t}n^p\) and \(\tilde{t}n^\tilde{p}\) are excepted, which take the form \(\tilde{n}^b\tilde{t}n^p\).

Note 4. 2d pers. fem. sing.

\(\tilde{n}^b\tilde{t}n^p\) (\(\tilde{n}^b\tilde{t}n^p\)); vowels as in Note 3. This form is like the Syriac and Arabic fem. of the verb, in this tense and person.

The Suffixes are as in Note 3, because the verbal form ends in a vowel. But sometimes the form \(\tilde{n}^b\tilde{t}n^p\) is used, and then the Suffix has a union vowel; as \(\tilde{n}^b\tilde{t}n^p\).

Note 5. Verbal forms ending in vowels, as adapted to Suff. are for the 1st pers. sing. \(\tilde{n}^b\tilde{t}n^p\), 3d pers. plur. \(\tilde{n}^b\tilde{t}n^p\), 2d plur. masc. \(\tilde{n}^b\tilde{t}n^p\), 2d fem. (no example) \(\tilde{n}^b\tilde{t}n^p\) \{ Taking Suffixes without union-vowels. The pointing of these forms is obvious, from what has already been said.

II. Fut. Kal. Note 6. All the persons of the Future, ending with a consonant, drop the final vowel of the Verb, (like nouns in Declension VII, with increase) and receive a Suffix with a union vowel; excepting that before \(\tilde{n}^\tilde{b}\ \tilde{t}n^\tilde{b}\), \(\tilde{n}^\tilde{b}\), the final vowel of the verb is retained, but shortened, because the accent is moved forward upon the Suffix. But Verbs Fut. Pattahh retain it and prolong it into Qamets; as \(\tilde{n}^b\tilde{t}n^p\), \(\tilde{n}^p\) (§ 55.)

Note 7. All the persons ending in \(\tilde{n}\) and \(\tilde{t}\), (so also 3d and 2d fem. plur. \(\tilde{n}^b\tilde{t}n^p\), which before Suff. become \(\tilde{n}^b\tilde{t}n^p\)) receive Suffixes without a union vowel. The 3d pers. plur. masc. has, sometimes, \(\tilde{t}\) parag. before a Suffix, but commonly without a union vowel; as \(\tilde{n}^b\tilde{t}n^p\).

III. Inf. Kal. Note 8. The Inf. \(\tilde{n}^p\), \(\tilde{t}n^p\), are treated as Segholate nouns, in respect to Suffixes. \(\tilde{n}^p\) throws back its vowel,
for the most part, on its first radical, and shortens it, in all cases, because the accent is taken off. Before ט, נ, and sometimes י, the vowel remains on the final syllable, though shortened. (See Parad.) But in these latter cases, also, the vowel is sometimes thrown back; as גֶּהֶל, גֶּלֶל, גֶּלֶל, &c.

Note 9. When the middle letter is a Guttural, Verbs final O take (v.ii) under it, instead of Sheva; as ṭה י my choice; לִבַּנָּא your love.

Note 10. Inf. with Pattahh, as מֶלֶפֶל, take commonly the form מֶלֶפֶל before a Suffix, as מָלֶלֶל; but sometimes Pattahh, as מֶלֶלֶל.

IV. Imper. Kal. Note 11. The ground-form מֶלֶפֶל imitates the Infinitive. The other forms מֶלֶפֶל, מֶלֶפֶל, and fem. מֶלֶפֶל (Suff. form instead of מֶלֶלֶל) remain unchanged, and take Suffixes beginning with a consonant.

Note 12. Imperatives in Pattahh retain it before Suffixes, and lengthen it, as מֶלֶלֶל hear me; מֶלֶלֶל ask me.


Note 14. Part. pass. masc. imitates Decl. III. of nouns. The feminine as before.

VI. Piel. Note 15. The final Tseri here falls away before Suffixes; excepting before ט, ג, נ, where it is (generally, not always,) shortened into (=:) or (-=), as מֶלֶפֶל, Inf. מָלֶלֶל. Pattahh before Gutturals, here, remains.

It is the same with Poel, and Pilel; as their first vowel is immutable, and their final one as that of Piel.

VII. Hiphil. Note 16. In the Future, the Suffixes are always put upon the regular, and not upon the apocopated forms.

VIII. Suffixes to Verbs הָלִּים. Note 17. (1) In all the forms, which end in י, the י with the preceding vowel falls away; e.g. רָבָּה from רֶבָּה; רֶבָּה from רֶבָּה. The Suffix in these cases takes or omits a union vowel, as is needed.

(2) Instead of the ending יִי and יִי, we sometimes find יִי inserted before a Suffix; as רָבָּה from רֶבָּה; מִי לָא (1st pers. Fut. Hiph. from לָא.)

(3) The 3d pers. Praet. fem. sing. assumes י instead of the י radical, and preserves the accent, as the same person does in the regular verbs.
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**Fut. apoc.**

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§ 127. Par. II. *Verb in Guttural.* ( §§ 102, 103.)

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§ 127. Par. III. Verb ג Gutural.  (§ 104.)

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Fut. apoc. has no distinct form here.

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§ 127. Par. IV. Verb § Guttural. (§ 105.)

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§ 127. Par. IV. Verb Guttural (§ 105.)

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189
### The derivative Conjugations of Verbs וָּאֹבֵּּל are declined in the same manner as those of גֻּנְתוֹר; ג being treated, (out of Kal,) as a Guttural, and not as a Quiescent. (See Niphal in the Par.) In like manner, Piel בּּסָּסָסָס, Pual בּּסָּסָסָס, Hiph. בּּסָּסָסָס, Hoph. בּּסָּסָּסָס, Hithp. בּּסָּסָּסָס; compare Verbs גֻּנְתוֹר, רָדָע and קָדָר, for the mode of inflexion.
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Inf. abs. | יָרֶ | יָרֶ | יָרֶ | יָרֶ |
const. | | | | |

Fut. | בָּשֶׁ | שָׁרֶ | נָשֵׁ | חָשֶׁ |
| 3. f. | | | | |
| 2. m. | | | | |
| 2. f. | | | | |
| 1. | | | | |
| Pl. 3. m. | | | | |
| 3. f. | | | | |
| 2. m. | | | | |
| 3. f. | | | | |
| 1. | | | | |

Fut. apoc. | | | | |

Imp. m. | בָּשֶׁ | שָׁרֶ | נָשֵׁ | חָשֶׁ |
| f. | | | | |
Pl. m. | בָּשֶׁ | שָׁרֶ | נָשֵׁ | חָשֶׁ |
| f. | | | | |
Part. act. | בָּשֶׁ | שָׁרֶ | נָשֵׁ | חָשֶׁ |
pass. | בָּשֶׁ | שָׁרֶ | נָשֵׁ | חָשֶׁ |
Niphal, in Verbs of this species, does not occur. The Daghesh'd conjugations are regular throughout; e. g. Piel בָּשֵׁב, Pual בָּשָׁב, Hithpael בָּשֶׁב, Hophal בָּשֵׁב. Hophal conforms to the model in Par. VI; e.g. בָּשַׁב, &c. Only Hiphil, therefore, distinguishes the II. Class of Verbs בָּשֶׁב from those of the I. Class, which have Fut. Pattiabh.
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**Fut. apoc.**

| **Part. act.** | הָעָלָה | הָעָלָה | הָעָלָה |
| pass. | הָעָלָה | הָעָלָה | הָעָלָה |
The following are the actual forms of the few Verbs, which belong to the III. Class of "ם.

I. Verbs inflected only as Verbs "ם.

(1)םי, Hiph. התי, Inf. תי, Fut. תי, apoc. תי, Imp. תי, Part. תי.  Hoph. תי, Part. תי.

(2)םי, Hiph. התי, Inf. תי, Fut. תי (תני) Part. תי.  Hoph. Fut. תי.

(3)םי, Hiph. התי, Fut. תי.  Hoph. תי, Derivative תוי.

(4)םי, some of the forms in the Paradigm are not actual ones, but made analogically, so as to represent actual ones.

II. Verbs inflected as I. or II. Class "ם, and also as "ם.

(5)םי, Fut. תי and תי.  Hoph. Part. תי and תי.

(6)םי, Fut. תי and תי.

(7)םי, Fut. 1st pers. with Suff. תי (as "ם); but Niph. תי; Hiph. 1st pers. fut. with Suff. תי as II. Class of "ם.

(8)םי, Fut. רותי and רותי.

(9)םי, Hoph. Inf. fem. תרי, in other respects as I. Class of "ם.

(10)םי, Hoph. Part. תرى, Derivative תרי, in other respects as I. Class of "ם.
§ 127. Par. IX. Verb \( \text{בּ} \) (§ 113, 114.)

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### § 127. Par. X. Verb יָשַׁב. (§§ 115, 116.)

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§ 127. Par. XIII. *Verb נָצַּּא*. (§§ 120, 121.)
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§ 127. Par. XV. Reg. Verb with Suffixes. (§ 126.)

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<th>2 fem.</th>
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Inf. Kal. | יִתְּפָס | הַתְּפָס | דָּתְפָס | וְתָתְפָס |

Imp. Kal. | יִתְּפָס | — | — | וְתָתְפָס |

Fut. Kal. 3. m. | יִתְּפָס | הַתְּפָס | דָּתְפָס | וְתָתְפָס |
| 3. m. | יִתְּפָס | — | — | וְתָתְפָס |
| with Nun epen. | יִתְּפָס | — | — | וְתָתְפָס |
| Plur. 3. m. | יִתְּפָס | הַתְּפָס | דָּתְפָס | וְתָתְפָס |

Praet. Piel. | יִתְּפָס | הַתְּפָס | דָּתְפָס | וְתָתְפָס |
§ 127. Par. XV. Reg. Verb with Suffixes. (§ 126.)

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<th>2 Plur. f.</th>
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27
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<th>fem. Seghol.</th>
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<td>Act.</td>
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<td>נ ו</td>
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<td>Pass.</td>
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<td>נ ו</td>
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<td>Act.</td>
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<td>נ ו</td>
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§ 127. Par. XVI. Participles. (§ 90)
§ 127. Par. XVI. Participles. (§ 90.)

<table>
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<th>Piel</th>
<th>Poel</th>
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<th>Hophal</th>
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**Notes:**
- Piel, Poel, Hiphil, and Hophal participles are given for each root.
- The participles are presented in their various forms with their respective transliterations and Hebrew script.
- The table format helps in identifying the participles for different roots in each tense or voice.
The foregoing Paradigm contains an example of all the various methods of inflecting Participles, sufficiently copious to guide the learner. It should be observed, that the inflexions above merely concern the formation of the fem. Participles, and the plur. forms. The mode of declining these, so as to designate the relation of Case, must be sought among the Nouns; as Participles conform to these, in all their modes of inflexion. The accented or tone-syllable, here, follows the laws of Nouns, and not of Verbs, in the same manner as the Participles follow nouns in their mode of inflexion. It should be observed, that when the ultimate syllable in the ground-form of the Participle has an impure vowel, there is no fem. Segholate form of that Participle; e.g. בָּלַשׁ. In like manner, most of the contracted and irregular forms do not admit a fem. Segholate. All the cases in which a Segholate is found, are those whose final vowel is Qamets or Tseri pure, in the ground-form. The cases in Hiphil are not an exception to this; for the Segholate forms are derived immediately from the apocopated ground-form of the Part., although this species of ground form is not of common occurrence in the Hebrew Scriptures; e.g. בָּלַשׁ, apoc. form בָּלַשׁ, Segholate בָּלַשׁ. In all the cases of Segholates, the final Qamets and Tseri of the ground-form is changed to Seghol, by the euphonic power of the furtive Seghol. (§ 60. 3.) It is easy to see, therefore, why the Segholate form is excluded from other Participles; e.g. בָּלַשׁ = בָּלַשׁ with (τ) immutable; in בֶּלֶשׁ the Shureq of course is immutable; in בָּלַשׁ, the נָ is dropped in the fem. בָּלַשׁ, and there remains only the immutable Hholem of the ground-form, which cannot be altered to form a Segholate; in בָּלַשׁ, the fem. בָּלַשׁ cannot be changed into a Segholate, (as בָּלַשׁ,) because the Daghest must then be omitted from the ב, which is contrary to the rule, by which the inflexion of these verbs is regulated; in בֶּלֶשׁ the Hholem is immutable; in בָּלַשׁ, the נָ is dropped in the fem. בָּלַשׁ, and there is no vowel to form a Segholate under the second radical; and so in other cases.—The fem. Segholate forms occur pretty frequently, especially in regimen.
§ 128.

Nouns: General Remarks, and Divisions.

I. General Remarks.

1. Most Nouns are derived from Verbs; and, almost without exception, have for their ground-forms the Infinitive mood, or Participles. Even those Nouns which are not derivative but original, conform in their flexions or changes to the usual laws, that regulate those which are derived from Verbs.

2. The declension of Heb. Nouns differs much from declension in Greek and Latin. The plural and Dual are, indeed, distinguished by appropriate endings, added to the ground-forms; Case, however, properly considered, is not marked by any peculiarity of inflexion, but for the most part by Prepositions. From this observation must be excepted the Construct state of a noun, i.e. a noun that is followed by another in the Genitive; as the preceding Noun, in this case, assumes for the most part a peculiar form, in order to indicate its relation.

In the mean while, however, it must be observed, that the plur. and dual endings, Suffixes, &c.; (in short, whatever increases the original Ground-form of the noun, and shifts the place of its accent;) occasion a variety of changes in the vowel points of nouns, which may not unaptly be called Declensions.

II. Division of Nouns.

Nouns, like Verbs, (§ 74.) are either Primitive i.e. underived, or Derivative. The latter class are divided into Verbals i.e. derivatives from verbs, and Denominatives i.e. derivatives from nouns. Three classes of Nouns may therefore be reckoned.
A. Nouns Primitive.

1. Nouns primitive are, principally, those which designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

2. In respect to the form of primitive nouns, it is not distinguished from that of Verbals. (§ 63. 2.) They are treated, in their inflexions, in the same manner as if they were derived. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive, or derivative; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class.

The following Sections on Verbals, will contain all that is necessary to illustrate the forms of primitive Nouns; so that it is unnecessary to treat of their forms, separately from those of Verbals.

B. Nouns Derived from Verbs.

1. This is altogether the most numerous Class of Nouns. Almost all of them are derived either from Participles, or from the Infinitive Mood. The former denote the subject or object of action or passion, (nomen agentis vel patientis;) the latter denote action or passion, (nomen actionis, vel passionis.) The first class are Concretes, i.e. they designate some being, or thing; the second are Abstracts, i.e. denote simply action or passion. Such is the general division of meaning in Verbal Nouns, which results from their origin, or the manner in which they are derived. But usage has made some exceptions to this general rule, so that the meaning of the two classes of Verbals is, in some instances, confounded; i.e. Participials

have the meaning of Infinitives, and vice versa. (Vide infr. 3.)

2. In a few cases, Verbals retain the usual form of the Inf. and Participles. But, commonly, for the sake of variety and distinction, the forms of unusual and obsolete or antiquated Infinitives and Participles are preferred, for the forms of Nouns and Adjectives, in order that they may be distinguished by their form. If the student keeps this in mind, he will find less difficulty in tracing the derivations that follow.

3. The derivatives of the Infinitive and of the Participle not unfrequently assume the same form, (§ 129. Nos. 1. and 12.) so that it then requires nice observation of the sense, in order to trace their proper origin. The Hebrew, also, like most other languages, not unfrequently uses Abstracts for Concretes; as we say, in English, "the Divinity," instead of "God." After all, by far the greater number of nouns have a signification which is connected with their derivation, as given above, in No. 1. This renders the study of forms important to the philologist.

Note. It deserves special remark, here, that a noun, which is a regular derivate from the Participle, or Infinitive of a Verb in Kal, not unfrequently has a signification which compares with the sense of the same Verb in Piel, or some other of the derivative Conjugs.; e. g. הבשת deceit, derived, as to form, from the Inf. Kal of הבקיט to throw or cast; but Piel הבש means to deceive, which sense the derivative noun in question has taken. So הזרע offering, derivate of the Inf. of בר, in Kal to approach, but in Hiphil to offer.

4. In the following account of Derivations, the student will find the Derivates of Kal Participles, first, from Verbs regular, then from irregular (but only the anomalous derivates;) the Derivates of the Inf. follow, in the same order; then the Part. and Inf. of the Derivative Conjuga-
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The Arabic affords ample and complete satisfaction, that the following arrangement of Derivates is grounded in the Shemitish Dialects. To the labors of Gesenius we are indebted, for the first satisfactory exhibition of it that has ever been made.

The student must not regard the thorough study of this, as a matter of indifference. It gives him the only key, that will unlock the declensions of Hebrew nouns, and disclose the ground of mutable and immutable vowels, in a multitude of cases; in a word, the whole doctrine of Hebrew forms, as applied to nouns and adjectives. It is useful to the critic and interpreter too, inasmuch as it shows him what forms are possible and actual ones, and what are not.

§ 129.

Paradigms of Nouns derived from Verbs.

I. KAL.

Nouns derived from Participles in Kal; (concretes.)

1. Nouns of the form הָלַעַפ (both vowels pure,) or fem. הָלַעַפָּ(§ 147. 2.) are Participles of the obsolete form, from Verbs final Pattahh. (See § 90. 1.) They are Derivates, commonly, from Verbs of quality, and therefore usually are adjectives; as דַּעְגָּה wise; fem. הָלַעַפָּ.

Avin doubled. בָּר many; סָן innocent; הָלַעַפ (plene,) wounded; יָרוּ from יָרוּ. Fem. בָּר, &c.

Avin Vav. רָו strange; שָׁנָר poor; seldom with נ plene, as בָּשָׁנָ for בָּשָׁנָ.

Lamedh He. הָלַעַפ unhappy; הָלַעַפ peaceful, (roots חָלַע.) (Comp. No. 12, infra.)

2. הָלַעַפ, (both vowels pure) fem. הָלַעַפ or הָלַעַפ, Part. of Verbs final Tseri; (§ 90. 1.) denotes adjectives of quality, like the original verbs; as כָּלַע, fat, &c. It is often passive; as הָלַעַפ plunder, literally, something plundered.
Seldom active, as *labourer*. Comp. No. 13, where is a fem. form like those under this No., in appearance, but differing in sense, and in the nature of the vowels.

As an exception, Tseri is sometimes impure; as כבש, plur. cons. רמ. So Qamets is impure, in עשה.

**Ayin doubled.** מַף fat, מָמָן broken.

**Ayin Vav.** 'פ a foreigner; Fem. יָד testimony.

**Lamedh He.** יָדְג beautiful, (Seghol instead of Tseri,) fem. יָדיג. Sometimes dropping the ה; as מ for עֲדַג. יָדָג quiet, (root יָזַג.)

3. לָח, לָחֶל, (Hholem for the most part impure, but Qamets pure,) generally, as Part. of Verbs final O, (§ 76. 1.) Commonly as adjectives, as יָדֲדִי holy, &c; sometimes as abstract Nouns of quality; as דָּבֵד heaviness, i.e. properly, something heavy, רכָּב.

Derived from transitive Verbs, they are *Nomina agentis*, as צִפַּר an oppressor, the same as צִפָּר. The kindred dialects exhibit this interchange of forms, while the signification remains the same.

**Ayin Vav.** דָּבֵד good; fem. דָּבֵית, goodness, רכָּב.

4. לָחֲל, לָחֲלֶל, (Hholem impure, Tseri pure) fem. לָחל, לָחלֶל, usually לָחלֶל, common Participle, (nom- men agentis.) Sometimes it passes into an abstract sense, as רְחַב gain, i.e. something that gains; רְחֲבָּה bound, i.e. something that binds, &c.

**Lamedh He.** רָחֲל seer; fem. רָחל burnt-offering.

5. לָחֲלֶל, לָחלֶל, (Qamets pure,) fem. לָחלֶל, לָחלֶל, the common Part. pass. Derived from Verbs intransitive, these forms have a kind of active meaning; as שָׂרִי strong, שָׂרָה rich, שָׂרָה prophet.

**Ayin Vav.** רְחַב despised, אָסנ vomit.

**Lamedh He.** רָחְב cover, רָחֲב (f. רָחֲב) unhappy; fem. רָחֲב, where the two Yodhs show themselves.
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6. לֶשֶׁנֶג = לאֵשֶׁנֶג, i.e. Qamets impure, fem. הֵלֵשֶׁנֶג. הָלֵשֶׁנֶג, Gutternal רֶהֶנֶגֶ, intensives, signifying habitue of doing or being any thing; as בֶּקֶנֶג a sinner, וְכֶנֶג restless. Sometimes of such a form as רֶנֶג husbandman. Fem. הָלֵשֶׁנֶג dry land, וְלֵשֶׁנֶג aridum; בֶּקֶנֶג sin. Such intensives are common in Arabic.

Avin Vav. דֶקֶנֶג a hunter.

Lamedh He. מֹתֶנֶג sick.

7. לָשֶׁנֶג, לָשֶׁנֶג, fem. הָלָשֶׁנֶג, &c. Participial intensives also; as בָּשֶׁנֶג strong, בָּשֶׁנֶג righteous, לָשֶׁנֶג bereaved, &c.

Lamedh He. גָהֲרֶנֶג (plur.) pregnant, probably גָהֲרֶנֶג.

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

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

9. לָשֶׁנֶג, intensive; as נָשֶׁנֶג hero. Sometimes as passive; e.g. נָשֶׁנֶג born. Fem. נָשֶׁנֶג ear of corn.

Avin Vav. נָשֶׁנֶג a laver.

(b) Nouns Derived from Inf. Kal; (Abstracts.)

10. לָשֶׁנֶג, ( pure vowels) not very common as nouns, being the usual Inf. forms. (§ 128. B. 2.) הָשֶׁנֶג terror, נָשֶׁנֶג time, נָשֶׁנֶג ornament, נָשֶׁנֶג laughter. With a prosthetic, as נָשֶׁנֶג window lattice.

Pe Nun. נָשֶׁנֶג planting, נָשֶׁנֶג (for נָשֶׁנֶג) elevation.

Avin doubled. נָשֶׁנֶג a garden, נָשֶׁנֶג grace, נָשֶׁנֶג law; fem. נָשֶׁנֶג, נָשֶׁנֶג, &c.
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Pe Yodh. יָדְעֵה knowledge, fem. יָדְעָה, יָדְעָה idem. יָדְעָה a net.

Instead of these forms, occur usually the three Segholate forms; as

11. מַיִלּ (for מַיִלּ , § 60. 3.) מַיִלּ, מַיִלּ, the final vowel of the common Inf. No. 10. being drawn back, and a furtive Seghol or Pattahh being supplied, at the end. The proper form of the words, then, is monosyllabic, as מַיִלּ, מַיִלּ, מַיִלּ, as is common in Arabic. Thus מַיִלּ a king, מַיִלּ a book, מַיִלּ the sanctuary, מַיִלּ seed, מַיִלּ a cry, &c.

The Fem. of Nos. 10. and 11. are as מַיִלּ, מַיִלּ, מַיִלּ, מַיִלּ, מַיִלּ, מַיִלּ, מַיִלּ, מַיִلּ, מַיִלּ, מַיִלּ, מַיִלּ, מַיִלּ; (none ending in מַיִלּ).

Pe Yodh. יָדְעֵה offspring.

Ayin Vav. יָדְעֵה evil, יָדְעֵה a cry, יָדְעֵה death, יָדְעֵה vanity. Also יָדְעֵה house; יָדְעֵה strength, יָדְעֵה voice, יָדְעֵה goodness, for יָדְעֵה, יָדְעֵּה, יָדְעֵה, &c.

Fem. יָדְעֵה, יָדְעֵה, יָדְעֵה, יָדְעֵה, יָדְעֵה, יָדְעֵה, יָדְעֵה, יָדְעֵה, יָדְעֵה, יָדְעֵה, יָדְעֵה; (none ending in יָדְעֵּה).

Ayin Yodh. יָדְעֵה judgment, יָדְעֵה song.

Lamedh Aleph. יָדְעֵה (for יָדְעֵּה); יָדְעֵּה (for יָדְעֵּה); also regular as יָדְעֵּה.

Lamedh He. (a) Regular; as יָדְעֵּה weeping, יָדְעֵּה end; fem. יָדְעֵּה healing. (b) Dropping יָדְעֵּה; as יָדְעֵּה eternity, יָדְעֵּה friend, יָדְעֵּה cry of wo; fem. יָדְעֵּה city, יָדְעֵּה, &c. (c) With Yodh quiescent; as יָדְעֵּה (in pause יָדְעֵּה) fruit, יָדְעֵּה (in pause יָדְעֵּה) half; יָדְעֵּה sickness; Fem. יָדְעֵּה, יָדְעֵּה, יָדְעֵּה, יָדְעֵּה, יָדְעֵּה, יָדְעֵּה, יָדְעֵּה, יָדְעֵּה, יָדְעֵּה, יָדְעֵּה; (d) With Vav quiescent; as יָדְעֵּה swimming, יָדְעֵּה end; prop., יָדְעֵּה desolation, יָדְעֵּה half, יָדְעֵּה will. (e) With Yodh, and Vav moveable; יָדְעֵּה sickness, יָדְעֵּה end; fem. יָדְעֵּה rest, יָדְעֵּה shame.
Ayin Vav and Lamedh He. Ayin Vav (for יָנָה) burning, יָנָה (for יָנָה) island. Fem. רָאָס (for רָאָס) sign. With Vav, ק (for קַ) line.

Ayin Vav or Yodh, and Lamedh Aleph. נָנָה valley, נַנָה vanity.

Of the form לָיָף, there are several Concretes, as רָבָב man, &c. Seldom do two of the Segholate forms of the same Noun coexist; though this is common in Arabic.

To account for the Concrete signification of some of these forms, it should be remarked, that probably they are Participial forms, coinciding with the Inf. Segholate forms, as Nos. 1. and 12. coincide. The Arabic has a participial word of the form in question.

12. לָיָף, (לָיָף) fem. הָלָיָף, (הָלָיָף) with Qamets pure, as רָבָב word; fem. רָבָב righteousness; קַנְס strong drink, קַנְס foreigner. (Comp. No. 1.)

Also, רָס a vow of restraint, רָס with (connexion.)

Pe Yodh. הָלָיָף offsprings.

Ayin Vav. Fem. הָלָיָף disquiet.

Lamedh He. הָלָיָף destruction.

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

13. לָיָף, Fem. הָלָיָף, with an impure vowel in the ultimate, mere Inf. forms. E. g. בְּכֵן book, גָּבָה smart, הָלָיָף way, מִלְֶבֶלֶל dream, אוּבֵל dwelling; fem. מִלְֶבֶלֶל darkness, בָּנִיהָ musical instrument, בָּנִיהָ service, בָּנִיהָ might.

With a prosthetic, as בָּנִיהָ summer-brook, feminine בָּנִיהָ night-watch.

Pe Nun. רָס elevation, יָנָה (for יָנָה) voice of wo.

Pe Aleph. רָלֶל girdle, (.. Syriac); so יָפֵנָה truth.
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PE YODH. דוח Divan, הול crop. Fem. יבש sitting, filth.

AYIN VAV. הַדֹּר fem. riddle. With א prosthetic; רֹפֶא from דֹּר; דָּוָה from דָּוָה.

LAMEDH HE. חֹ֫דֶשֶׁנֶה winter; יָשָּׁנֶה drink; Fem. קְנָה נָה; בֵּית ceremony; חָטָא (for חָטָא) portion; חָסַה and חָסָה captivity.

PE NUN and LAMEDH HE. וְהָ, (ני contracted) and רַז sound of wo.

A few words belonging here are Concretes; as אֶמֶן, mistresses, &c. Some of the feminine forms here, agree with those in No. 2. supra, and can be distinguished from them only by the sense.

14. מַכִּית, מַלְכֵית, מַקִּית, מַקּוּית, מַקּוּית, מַקִּית, מַקֶּית, מַקֶּית; Feminines, מַכִּית, מַכִּית, מַכִּית, מַכִּית, מַכִּית, מַכִּית, מַכִּית; all like the Aramaean Inf. either common, or uncommon; usually abstracts, but in a few instances, concretes.

PE NUN. תְּמָן gift; דָּוָה a spring; נָה hope. Fem. מַגְּרָה a goal; מַגְּרָה, מַגְּרָה a pillar; מַגְּרָה (contracted מַגְּרָה) gift.

AYIN DOUBLED. מִים strength; מִים measure; מִים running; מִים cover. Fem. as מִים, מִים, מִים; with Gutt. מִים curse. Some few Segholates; as מִים bitterness; מִים, fem. מִים tribute.

PE ALEPH. נָו, נָו אֲבַלָּה מַכְּפֶּרֶה, מַכְּפֶּרֶה (for מַכְּפֶּרֶה) chains, Aleph dropped; so נָו מַכְּפֶּרֶה for נָו מַכְּפֶּרֶה chain; מַכְּפֶּרֶה for מַכְּפֶּרֶה food.

PE YODH. 1st Class. מַכְּפֶּרֶה possession; מַכְּפֶּרֶה snare; מַכְּפֶּרֶה correction: Fem. as מַכְּפֶּרֶה, מַכְּפֶּרֶה, מַכְּפֶּרֶה; Gutt. מַכְּפֶּרֶה.
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2d Class, Pe Yodh; as מִשְׁרָה best part; מִשְׁרָה a plain.

3d Class; as מַסָּה foundation; מַסָּה flood; מַסָּה and knowledge.

Ayn Vav. As מַנְכָּה, fem. מַנְכָּה (unfrequent); מַנְכָּה, fem. מַנְכָּה (unfrequent.)

Ayn Yodh. מַנְכָּה fem.

Ayn Aleph. Aleph sometimes quiescent; as מַנְכָּה for מַנְכָּה; מַנְכָּה for מַנְכָּה work. Aleph sometimes dropped, as מַנְכָּה for מַנְכָּה.

Lamedh He. (a) As מְנָכָה, fem. מְנָכָה. (b) He dropped; as מְנָכָה height, מְנָכָה. (c) Yodh moveable; as מְנָכָה desire.

Pe Nun and Lamedh He. מְנָכָה stroke.

Ayn Vav and Lamedh He. מְנָכָה for מְנָכָה from מְנָכָה.

15. Nouns ending in מֵ and מִ, (מֵ— and מִ) are Infinitives, with these parag. endings. Thus Infinitives No. 12, מֵרָבָה, מֵרָבָה; Inf. No. 11. masc. and fem. מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה; Inf. No. 14. מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה. Sometimes as מֵרָבָה, מֵרָבָה, though seldom.

Ayn doubled. מֵרָבָה, מֵרָבָה, מֵרָבָה.

Ayn Vav. מֵרָבָה, מֵרָבָה, מֵרָבָה.

Lamedh He. מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה (parag. added to the Inf. of No. 11.) מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה, מֵרָבָה. (parag. added to Inf. No. 12.) Sometimes, also, as מֵרָבָה, מֵרָבָה, מֵרָבָה from מֵרָבָה.

Peculiar is the Inf. form with these Parag. endings, which has a Daghesh in the middle letter; as מֵרָבָה; before ה, as מֵרָבָה. These
seem to imply an Inf. like לָשָׁה = לָשׁה. No. 12. Also בֵּית לָשָׁה, as if formed from No. 5.

16. Nouns ending in ד (ד—) are Infinitives of No. 11, or 13; as דְּתֹלוּ, דְּתֹלוֹ, דְּתֹלוֹ, דְּתֹלוֹ, דְּתֹלוֹ for דְּתֹלוֹ.

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

Ayin doubled. תַּבְּשָׂ, תַּבְּשָׂ, תַּבְּשָׂ; before Resh, as רַבְּשָׂ instead of רַבְּשָׂ soap.

Lamedh He. דְּתֹלוֹ, Qamets is impure, as if put for דְּתֹלוֹ.

II. NIPHAL.

17. (a) Participial forms. הַתֹּלֶת, fem. הַתֹּלֶת, with Guttural הָתָרוּת.

Pe Nun. הַבָּא a pillar; הַמָּשָׂ for הַמָּשָׂ a present.

Ayin doubled. הַבָּשָׂ cause or reason.

18. (b) Infinitive forms. הַתָּלֵעֶל.

III. PIEL & PUAL.

19. (a) Participial forms. Piel; הַשָּׁה, fem. הַשָּׁה, Pual; הַשָּׁה, as if מְזִיט for מְזִיט; fem. מְזִיט spelt.

Lamedh He. Piel; מְזִית a censer.

20. (b) Inf. forms. הַשָּׁה, fem. הַשָּׁה, הַשָּׁה, הַשָּׁה, 21. הַשָּׁה, fem. הַשָּׁה, הַשָּׁה; rarely as Concrete.

Ayin Vav. הַשָּׁה image; הַשָּׁה sign.

Lamedh He. הַשָּׁה command.

22. הַשָּׁה, הַשָּׁה, הַשָּׁה; fem. הַשָּׁה, הַשָּׁה, הַשָּׁה, הַשָּׁה. (Arabic forms in the Inf. of Conj. II.)
Ayin doubled.  ᴯṯḇ action; commonly contracted, as הֹלֵה, הֹלֶה. Sometimes a Segholate לְמַה. גִּלָּה.

Pe Yodh. I. בֵּית inhabitant, חָלָה generation, לָחוֹן grief, לֹיוֹשׁ wisdom. II. לָא the south; וְהוֹרָה new wine.

Ayin Vav. חָין, חֶפָךְ, perhaps more continually, as from רֹחַ.

Lamedh He. הוֹקֵף hope; הֵלָכַת; מַחְצַת opportunity. חָכֵם; חָכָה; חָכָה; אָסָר; Apoc. אָסָר razor, (for הֶזְרָק.)

Pe Yodh, and Lamedh He. הָדוֹחַ law.

IV. Hiphil & Hophal.

23. (a) Participial Forms. As לְמַה, לְמַה, fem. לָהַמְלִים. Hoph. לְמַה, לְמַה.


Ayin Doubled. Hiph. לְמַה.

Lamedh He. Hoph. לְמַה, לְמַה, apoc. לְמַה exaltation, for לְמַה = לְמַה.

24. (b) Infin. Forms. לְמַה, לְמַה, fem. לְמַה, לְמַה.

Hiph. לְמַה.

Pe Nun. לְמַה, masc. לְמַה melting.

Ayin Vav. לְמַה, לְמַה.

V. Poel.

25. (a) Participial forms. As לְמַה, לְמַה.

26. (b) Inf. forms. לְמַה, לְמַה.

Ayin Vav. לְמַה.

27. לְמַה, לְמַה, לְמַה, לְמַה, לְמַה.

Lamedh He. לְמַה Shiloh. These forms resemble an Arab. Inf. of Conj. III.
VI. PILEL.

28. (a) Part. forms. דָּלַק (Daghhesh omitted in final letter), fem. דָּלָּה; e. g. מָדוּדָה, מְדוּדָה red.

29. יָלַק, יִלְכֵּל. Pass. יָלַל (Adjectives.)

Ayin Vav. שׁוה.

Lamedh He. חָנָה fair. (§ 123. vi.)

30. (b) Infinitive forms. הָלַק.

31. הָלַק, הָלְקָלַק, הָלְקָלַק, לָלַק, לָלְקָלַק, לָלַק. Ayin Vav. תָּדוֹד.

VII. HITTPALEL.

32. Infinitive forms. סְדַר catalogue; תִּסְדַר порядок connexion.

VIII. PEALAL.

33. Participial forms. יָלַק (adjectives of colours.)

הָלַקְקֵר blackish, הָלַקְקֵר crooked.

Ayin doubled. הָלַק, הָלַק, fem. הָלְקָלַק.

Ayin Vav. מְנִנִּים. Lamedh He. יִלְקה יִלְקה.

34. Infinitive forms. לָלַק, לָלַק.

Ayin Vav. יַטָּס.

IX. SHAPHEL.

35. לָלַק. Feminine. לָלַק.

X. PEOEL.

36. Participial form. יָלַק, fem. יָלַק.

Ayin doubled. יָלַק vile; יָלַק naked.

XI. QUADRILITERAL.

37. Infinitive forms. יָלַק locust; יָלַק chain.
33. A few nouns have the form of the Future; as

Ayin Vav. יִהְחָנָן.
Ayin Yodh. יְהָנָן.
Lamedh He. יְהָנָן apoc.

§ 130.

C. Nouns Denominative.

1. By these are meant Nouns derived from other Nouns, let those other be either primitive or verbal.

2. Denominatives are generally analogous to Verbals as above described, in their forms; and also, in regard to the significations connected with those forms. Denominative forms may be found, like הָנָה No. 3. (supra); הָנָה No. 4; הָנָה No. 5. e. g. וַתַּחְנוּ brazen, from הָנָה brass, (this form designates the materials out of which any thing is made); the form הָנָה No. 6, denotes trade, occupation, as הָנָה a sailor, from הָנָה the sea; הָנָה No. 7, הָנָה No. 8, הָנָה, and הָנָה N. 11, denote Abstracts formed from Concretes; as הָנָה month, from הָנָה the moon; הָנָה youth, from הָנָה a young person. The form הָנָה No. 13, denotes condition, age. The forms מַגְּנָה, מַגְּנָה No. 14, relate to place; as מַגְּנָה a spring, מַגְּנָה place of a spring; מַגְּנָה a cucumber, מַגְּנָה a garden of cucumbers. The forms מַגְּנָה and מַגְּנָה No. 15, denote quality, origin; as מַגְּנָה eastern, from מַגְּנָה the east;—or with Yodh inserted, as מַגְּנָה last, from מַגְּנָה end; מַגְּנָה is sometimes omitted, as מַגְּנָה.
The form ר— No. 16, denotes Abstracts from Concretes; as רה묘 office of an overseer, from רהיחי overseer. So the forms לשהנק No. 22, לשהנק No. 29, denote Abstracts out of Concretes; as לשהנק guidance, from לשהנק steersman; לשהנק priesthood, from לשהנק a priest.

3. (a) רג, (fem. רג) added to Verbal Nouns, commonly forms,

Ordinals; as שישה six, שישה sixth.
Patronymics; as רעא a Moabite, from רעא.
National names; as רעא an Israelite, from רעא.
A few others; as רעא (fem. רעא) strange, from רעא a stranger.

Nouns ending in ר receive most frequently the additional ר; as ר diligently, ר first.

Note. The addition of Yodh commonly makes some change, besides that occasioned by shifting the place of the accent; as e.g. from שיב three; ר the right hand. To the fem. ר— and plurals ר— it is sometimes added without a change, and sometimes with one; as ר a Naamathite; ר a man of Bahurim; ר a man of Anathoth; ר an Ephrathite, comes from ר Composite proper-names are commonly divided, and the Article inserted before the second; as ר the Benjamite; or the first noun is dropped, as ר a Benjamite.

(b) ר— fem. ending, is added to form a number of Denominatives; as ר princeps, ר principium. Defectively written, as ר Other nouns are formed,

(c) By adding ר, as ר deceiver, from ר; or ר as ר treasurer, from ר treasure. (Both very uncommon.)

4. ר, ר; ר fire-offering, from ר fire; ר a lion, from ר. (Rarely.)
§ 131.

Nouns Composite and Proper.

1. There are scarcely any composite words in Hebrew, except in proper names. Some few are made up,
   (a) Of two Nouns; as הָדָּרוֹת = הָדָּר death-shade.
   (b) Of a Noun and Particle; as הָדָּרוֹת worthless, from יָדָי not, and יָדוֹ profit.

2. Proper names follow the general analogy of Verbals in their formation, as given above. But here Composite names are common, and consist usually of two Nouns, as בֶּן יִשְׂרָאֵל "Benjamin"; or a Noun and Verb, as יְהוֹיָקִים: Je-hoiakim, i.e. Jehovah will exalt.

Note. To the first word in composite names (a) A Yodh is usually added, as הָנֵי יִרְאוֹן Gabriel, from רְאוֹן man and הָנָה God.
   (b) Or a Vav; as הָנֵי יִרְאוֹן Samuel, from רְאוֹן name and הָנָה God.
   (c) The name of God, either הָנָה or יִרְאוֹן, is prefixed or suffixed to a great multitude of Hebrew proper names.

§ 132.

Nouns: Gender.

1. In Hebrew, gender is distinguished by a peculiar form, only when it is feminine. Nouns that have not this form, prima facie, are masculine. In some cases, however, gender is not distinguished by the form, but by the meaning of words.

I. Gender distinguished by Form.

2. The Feminine is distinguished by an addition to the Masculine, of
   (a) נַר; as הָנָר a king, Fem. הָנָר a queen.
   (b) נַר; as הָנָר יִשְׂרָאֵל — הָנָר יִשְׂרָאֵל
   (c) נַר; as הָנָר יִשְׂרָאֵל — הָנָר יִשְׂרָאֵל with a Gutt.
§ 132. Nouns: Gender.

(d) In nouns ending with a Quiescent, (נ—, נ—, נ) by adding נ; as נְמֵה, fem. נִמְהָה; נִנֶּרֶשׁ, fem. נִנְרֶשׁ; נְלַכֶם, fem. נִלְכָם.

3. Uncommon forms of the Feminine, are
   (a) נ—; as נְשַׁ for נְשׁ. (Aramaeism.)
   (b) נ—; as נְרֶבֶר — נְרֶבֶר. (Poetic.)
   (c) נ—; as נְרִינִנ emerald, (accented on the ultimate.)

II. Gender distinguished by the meaning.

4. Nouns with a feminine ending are masculine, when they designate
   (a) The names of men; as נְיָדֶר Judah, (a person.)
   (b) Offices of men; as נְדֵה, governor.
   (c) Nations; as נְיָדֶר, (the nation of) Judah.
   (d) Rivers; as נְנָמָא, Amana.

5. On the contrary; Nouns are feminine, though they have a masculine termination, which designate,
   (a) The names of women; as נְיִל Rachel. נִי mother.
   (b) Of countries; as נְיָסִיס Assyria.
   (c) Of towns; נְיָסְר Tyre.
   (d) Of female beasts; נְיָרָס a she-ass.
   (e) Members of the animal body, by nature double; as נְנִי the ear.

Note. The same word may be masculine with one meaning, and feminine with another; e.g. נְיָדֶר Judah i.e. the Jews, masc.; but נְיָדֶר Judaea, fem. This may be called Constructio ad sensum.

6. Besides these nouns, distinguished as feminine either by their termination or their meaning, there are several which are feminine, that are destitute of any distinctive sign of gender; as נְלַס a well, נְרַב a talent, &c. These can be learned only by practice.
7. A considerable number of nouns are of the common gender; these are mostly of the masculine form. In some, the masculine meaning predominates; in others, the fem.; as יד a way, סל a stone, &c. These can be learned only from practice. The names of beasts, birds, metals, &c, are usually of the common gender.

Note. The neuter gender is most commonly designated, in Hebrew, by the feminine. Nouns of multitude, also, are most commonly feminine; as נִבְּרָה תִּבְּרָה daughter of Tyre, i.e. Tyrians.

8. In the Plural, the appearance of Nouns is, in many instances, dubious. Thus, a considerable number of masculine nouns form the plural like the feminine ones, i.e. in נָו--; as בָּשָׁ a father, plur. בָּשָׁ, &c.

On the contrary, many feminine nouns adopt the same plural form as masculine ones; e.g. דָּשֶׁת wheat, Plural דָּשֶׁת, &c. (See § 133. 4.)

Note. The gender of the plural, let the form be as it may, is generally the same as that of the singular; but there are a few exceptions. Some words have both the masculine and feminine forms, in the plural; but the gender of both forms is the same, i.e. it is as the gender of the singular.

9. All nouns in the dual number are of the common gender.

§ 133.

Nouns: Formation of the Plural.

1. Plural masculine is formed, Sing. Plural.

1. Generally, by adding to the Singular, בָּשָׁ; as דָּשֶׁת דָּשֶׁת. — to nouns ending in יִ; as אָדוֹן. or בָּשָׁ; as נָו נָו. (Vide § 24.)

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

2. Occasionally, (in poetry, and the later Hebrew,) by adding to the Singular,
§ 133. NOUNS: FORMATION OF THE PLURAL.

(a) נָּשִּׁי; as נָּשִּׁי מֶלֶךְ.

(b) נָּשָׁי; as נָּשָׁי עִוֵּרָה.

Perhaps (c) נָּשְׁי; as נָּשְׁי לֶבַנָה (for בְּרָנָה) Ps. xlv.9.

II. PLURAL FEMININE.

3 (a) Instead of the sing. feminine ending נָּשָׁי or נָּשִּׁי, the Plural has נָּשָׁי As Sing. נָּשָׁי Plur. נָּשָׁי נָּשָׁי.

(b) To Feminines with masculine terminations, נָּשָׁי is added; as נָּשָׁי, נָּשָׁי.

(c) Fem. in נָּשָׁי make נָּשָׁי; as נָּשָׁי נָּשָׁי.

(d) Fem. in נָּשָׁי make נָּשָׁי; as נָּשָׁי מֶלֶךְ, נָּשָׁי.

Note 1. e and d sometimes form their plural after the usual manner, as נָּשָׁי לְבֵית הָרִים and נָּשָׁי לְבֵית הָרִים.

Note 2. Feminine plurals are sometimes defectively written; as נָּשָׁי, נָּשָׁי, &c.

4. A considerable number of masculine nouns, (nearly always without changing the gender,) form their plural as feminines; e.g. נָּשָׁי, נָּשָׁי. Vice versa, fem. as masc. נָּשָׁי, נָּשָׁי. (§ 132. 8.)

These can be learned only from practice. (See Ges. Lehrgeb. § 124. 4.) Probably, in the early stage of the Hebrew, gender was not distinguished in many words, which were used as common, (as נָּשָׁי in the Pentateuch,) and occasioned the present dubious appearance of such forms.

5. A number of Nouns, (specially those of the common gender,) have the form of both masculine and feminine plurals, the gender remaining the same as that of the singular; as נָּשָׁי a year, plur. נָּשָׁי and נָּשָׁי; &c.

6. Some nouns have only the plural form; but a part of these have a singular meaning; as נָּשָׁי face; נָּשָׁי days, also time, year, &c.
7. Other nouns have a collective or plural sense, though of the Sing. number; as נְזֵב fowl, נַזְרִים children, &c.

In Arabic, a multitude of nouns are collective with a singular form; and commonly belong to the Pluralis fractus.

8. In a few words, the masculine plural ending is superadded to the feminine; as נְזֵב high-place, plur. נְזֵב and נְזֵב, const. נְזֵב.

§ 134.

Nouns: Dual Number.

1. The Dual is formed by adding to the Singular,

(a) נְזֵב as נְזֵב נְזֵב

(b) Feminines in נְזֵב change it into נְזֵב, as נְזֵב, נְזֵב.

(c) Unusual and probably antiquated forms, are

נְזֵב; as נְזֵב prop. name נְזֵב; as נְזֵב נְזֵב.

זֵב; as זֵב prop. name זֵב; as זֵב נְזֵב prop. name.

Note. Most of these forms occur only in proper names; and the proof that they are actually Duals, rests partly on the sense of some of the forms in common nouns, and partly on comparison with the Duals of the kindred languages.

2. The Dual is used, in Hebrew, principally respecting such objects as are double either by nature or by art; as נְזֵב two hands; נְזֵב a pair of shoes.

3. In a few instances, the Dual form stands instead of the Plural for a greater number than two; as נְזֵב six wings; נְזֵב three teeth.

It hardly need to be remarked, that the Dual is, of course, essentially a plural, requiring a plural verb, adjective &c. In some cases, it is difficult to show the ground of Duality, as נְזֵב mid-day, &c. Perhaps it is intensitive.
4. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a literal, and the plural in a figurative sense; as יִתְנָן hands; יִתְנָן handles.

5. The Dual is of the common gender; but Adjectives have no Dual.

6. The Dual ending is sometimes added to the Plural; as יִתְנָן walls, יִתְנָן two walls.

§ 135.

Nouns: Construct state.

1. The Hebrew has no Cases, in the sense in which we speak of cases in Latin and Greek. But when two Nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the first noun, (if it be susceptible of change,) instead of the second. Two nouns in such a relation, are supposed to be uttered nearly as if they were but one word, and consequently, the first noun is usually contracted in the utterance, (if it be capable of contraction,) so that the stress of voice may be transferred to the second.

The first noun, so situated, is said to be in the construct state. Any noun, not placed before a Genitive, is said to be in the absolute state.

For the vowel changes that are occasioned by the construct state, see § 136. The changes in the Consonants here follow.

2. In the Construct state,

The Plural יִתְנָן or יִתְנָן becomes יִתְנָן; as יִתְנָן יִתְנָן
The Dual יִתְנָן — יִתְנָן; as יִתְנָן יִתְנָן
Fem. sing. יִתְנָן — יִתְנָן; as יִתְנָן יִתְנָן
 יִתְנָן — יִתְנָן; as יִתְנָן יִתְנָן
Nouns in יִתְנָן — יִתְנָן; as יִתְנָן יִתְנָן

For the manner in which paragogic letters are added, both to the Absolute and Construct state of nouns, see § 50.

§ 136. 

Nouns: Vowel changes in Declension.

1. It has been already remarked, that properly speaking, Hebrew nouns are not declined. But, inasmuch as the Plural, Dual, Const. State, and Suffixes, (for the most part,) occasion a change in the Vowels of the ground-forms, this may not imappositely be called Declension.

2. The student will understand, of course, that only the mutable vowels are susceptible of change by declension.

3. The changes of the vowels, nearly without exception, (§ 140. note 3. a.) respect the ultimate or penult syllable.

4. The Consonants of nouns are rarely affected by declension. (Comp. § 135.)

5. In order to understand the general theory of the vowel changes in declension, it is necessary to advert to the fact, that it is essentially connected with the removal of the accent i. e. the shifting of the tone syllable, in any word. This is done

6. (a) By addition; as Sing. רֶבֶן, plur. בֶּרֶבֶן, where the accent is shifted on account of the accession בֵּי.

In the same manner, the Dual ending, and the Suffixes, being an addition to the ground-form, shift the place of the accent.

(b) By the construct state. Two words in such a relation, are generally read as one; at least they have all the appearance of being so. (§ 135. 1.) Hence the tone or impetus of voice is thrown upon the second word, i. e. removed from its place on the first.

In both the cases, a and b, as the accent is moved forward, the long vowels, which are mutable, are shortened, in order that the
stress of voice may rest upon the accented syllable. This happens agreeably to certain laws; e. g.

7. When the Tone is moved one syllable forward, the vowel of the penult only is dropped. In a few cases, (e. g. Declension vii,) the ultimate vowel.

The Plural and Dual endings, and Suffixes which begin with vowels and are monosyllables or dissyllables penacuted, remove the tone, of course, but one place. Such Suffixes are called light.

But Suffixes beginning with a Consonant, (as יג, יבנ, יבנ,) although they move the tone but one syllable, occasion generally, (there are some exceptions) the same change as the Construct state. But יג is sometimes an exception to this general rule, as usage in respect to it is variable, for it frequently changes only the penult vowel; as יבנ, יבנ. These are called grave Suffixes.

8. When the Tone is removed two places forward, in most nouns, (not all) both vowels fall away.

The Plur. Const. also produces the same effect, and the grave plur. Suffixes, ב, יג, יבנ, יבנ, יבנ, יבנ. These suffixes, however, remove the accent two places. (See Paradigms.)

Note. For the manner in which vowels that fall away are changed or supplied, see §§ 54—60.

9. The Const. State of the singular is not regulated by any universal rule, but varies with different declensions, as may be seen by the Paradigms. For the most part, the vowels in the Const. Sing. are changed, as though the tone were removed two places.

10. In the Paradigms that follow, it will be seen, that the Dual and Plural occasion the same vowel changes. The Sixth Declension is excepted, where the Dual suffers more contraction than the Plural.

11. In the Plural, light Suffixes attach to the absolute state; grave ones to the construct state.

12. All Feminines with a Masc. form are declined as Masculines. But when the Plural ends in י—, it follows the laws of Plural Feminines in respect to form.
### § 137. Paradigm of Nouns Masc.

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<tr>
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<td>I. Dec. Sing.</td>
<td></td>
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<tr>
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<td>פס</td>
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### § 137. Paradigm of Nouns Masc.

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§ 137. PARADIGM OF NOUNS MASC.

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V. Dec. Sing.

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<table>
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E Class.

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O Class.

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### § 137. PARADIGM OF NOUNS MASC.

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### V. Dec. Plur.

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(As plur. fem. of Dec. I.)

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(As plur. fem. of Dec. III.)

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### E Class.

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§ 137. Paradigm of Nouns Masc.

<table>
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<th>Sing. abs.</th>
<th>Const.</th>
<th>light Suff.</th>
<th>grave Suff.</th>
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<tr>
<td>(u) Ⱃ Ⱄ</td>
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<td>Ⱃ Ⱄ</td>
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**Syriac Segholates.**

| (r) Ⱃ Ⱄ | Ⱃ Ⱄ | Ⱃ Ⱄ | Ⱃ Ⱄ |
| (s) Ⱃ Ⱄ | Ⱃ Ⱄ | Ⱃ Ⱄ | Ⱃ Ⱄ |
| (t) Ⱃ Ⱄ | Ⱃ Ⱄ | Ⱃ Ⱄ | Ⱃ Ⱄ |
| (u) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (v) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (w) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (x) | Ⱃ | Ⱃ | Ⱃ |
| (y) | Ⱃ | Ⱃ | Ⱃ |

**Contracted Segholates.**

| (z) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (a) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (b) Ⱃ | Ⱃ | Ⱃ | Ⱃ |

**Segholates with shortened Plurals.**

| (v) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (d) Ⱃ | Ⱃ | Ⱃ | Ⱃ |

**VII. Dec. Sing.**

| (a) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (b) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (c) Ⱃ | Ⱃ | Ⱃ | Ⱃ |
| (d) Ⱃ | Ⱃ | Ⱃ | Ⱃ |

* Also Ⱃ Ⱄ
§ 137. PARADIGM OF NOUNS MASC.  237

<table>
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Syriac Segholates.

ם וִלֵה &c.

ט וִלֵה &c.

ט וִלֵה

(Compare § 127. Par. xv. Inf.)

Contracted Segholates.

נ וִלֵה, &c.

נ וִלֵה, &c.

נ וִלֵה

Segholates with shortened Plurals.

נ וִלֵה (for נ וִלֵה)

נ וִלֵה (for נ וִלֵה)

VII. Dec. Plur.

נ וִלֵה

נ וִלֵה

נ וִלֵה

נ וִלֵה

נ וִלֵה

נ וִלֵה
§ 137. PARADIGM OF NOUNS MASC.

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<th>grave Suff.</th>
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VIII. Dec. Sing.

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<td>(b) ב</td>
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<tr>
<td>(c) ב</td>
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<td>ב</td>
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<td>(d) ב</td>
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<td>(e) ב</td>
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<td>(i) ב</td>
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<tr>
<td>(j) ב</td>
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<td>ב</td>
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</tbody>
</table>

IX. Dec. Sing.

<table>
<thead>
<tr>
<th>Sing. abs.</th>
<th>Const.</th>
<th>light Suff.</th>
<th>grave Suff.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) ב</td>
<td>ב</td>
<td>ב</td>
<td>ב</td>
</tr>
<tr>
<td>(b) ב</td>
<td>ב</td>
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</table>

* Also בְּבָל.
§ 137. PARADIGM OF NOUNS MASC.

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<tr>
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<tbody>
<tr>
<td>תוהמל</td>
<td>שָׁמוֹרָה</td>
<td>שָׁמוֹרָה</td>
<td>שָׁמוֹרָה</td>
</tr>
<tr>
<td>מים</td>
<td>עֶזֶר</td>
<td>עֶזֶר</td>
<td>עֶזֶר</td>
</tr>
<tr>
<td>דברי</td>
<td>פָּנָיו</td>
<td>פָּנָיו</td>
<td>פָּנָיו</td>
</tr>
</tbody>
</table>

(Plur. as Dec. ii.)
(As fem. Plur.)
(from נו) (as fem. Plur.)

<table>
<thead>
<tr>
<th>VIII. Dec. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>נְבֵיָה</td>
</tr>
<tr>
<td>נָשָׁמוֹר</td>
</tr>
<tr>
<td>נִקְרֵי</td>
</tr>
<tr>
<td>מָדְרֵי</td>
</tr>
<tr>
<td>אָסָפֶנ</td>
</tr>
<tr>
<td>מַנְבֵנ</td>
</tr>
<tr>
<td>מַר</td>
</tr>
<tr>
<td>טַר</td>
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<tr>
<td>בַּר</td>
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<tr>
<td>בַּל</td>
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<tr>
<td>בַּל</td>
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</tbody>
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<table>
<thead>
<tr>
<th>IX. Dec. Plur.</th>
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</thead>
<tbody>
<tr>
<td>נְבֵי</td>
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<tr>
<td>מָדְרֶנ</td>
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</table>
Paradigm of the Dual Number of Nouns.

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</thead>
<tbody>
<tr>
<td>$\text{תָּאָר}$</td>
<td>$\text{דָּבָר}$</td>
<td>$\text{חָזָר}$</td>
<td>$A$ $\text{בֶּנֶּגֶד}$</td>
<td>$\text{דָּבָר}$</td>
<td>$\text{חָזָר}$</td>
</tr>
<tr>
<td>$\text{תָּאָר}$</td>
<td>$\text{דָּבָר}$</td>
<td>$\text{חָזָר}$</td>
<td>$E$ $\text{בֶּנֶּגֶד}$</td>
<td>$\text{דָּבָר}$</td>
<td>$\text{חָזָר}$</td>
</tr>
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<td>$\text{תָּאָר}$</td>
<td>$\text{דָּבָר}$</td>
<td>$\text{חָזָר}$</td>
<td>$O$ $\text{בֶּנֶּגֶד}$</td>
<td>$\text{דָּבָר}$</td>
<td>$\text{חָזָר}$</td>
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<td>$\text{תָּאָר}$</td>
<td>$\text{דָּבָר}$</td>
<td>$\text{חָזָר}$</td>
<td>$\text{גָּלְעָה}$</td>
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<td>$\text{גָּלְעָה}$</td>
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<tr>
<td>$\text{תָּאָר}$</td>
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<td>$\text{חָזָר}$</td>
<td>$\text{גָּלְעָה}$</td>
<td>$\text{דָּבָר}$</td>
<td>$\text{חָזָר}$</td>
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</tbody>
</table>

In the preceding Paradigms, nouns are exhibited in their absolute and construct state, in the Singular, Plural, and Dual; and in their Suffix state, both in the sing. and plur., as connected with the light and the grave Suffixes. These various forms exhibit all the phases of which nouns are susceptible, in any connexion or relation. The Cons. and Suff. state of the Dual coincides with that of the plural, where a plural exists with the Dual; and where there is no plural, the Dual in the Const. and Suff. state is formed analogically with the plural.

The abs. and const. state of nouns has been explained above. The Paradigms exhibit the application of the principles, contained in §§ 135. 136. In regard to the Suffix state; it should be noted, that all light suffixes, of whatever kind, are attached to nouns in the

same way as those exhibited in the Paradigm, and make the same changes in them as are there exhibited. The same is true in regard to the grave Suffixes. Of course, it is unnecessary to exhibit any more positions of nouns, than those which the Table contains.

In regard to the Paradigm of the Dual forms, it exhibits examples of all the various phases of the Dual, which actually occur in Hebrew. Dual nouns are not frequent; and of those which occur, many have no Sing. abs., as appears from the Paradigm; others are not found in the Const. state.

It may be proper to observe here, that all the forms of nouns exhibited in the above Paradigms are not actually found, as it respects the nouns there exhibited. But those forms occur in regard to other nouns, and are here exhibited only as a model. Such is the common method adopted by Grammarians, for the exhibition of inflections. And this may be a sufficient apology, for exhibiting cases of inflection of some nouns, which cases, in regard to those particular nouns, are not found in the Hebrew Bible.

The student will, of course, compare the following Sections with the Paradigms above.

§ 138.

Nouns: I. Declension.

1. To this belong all words, monosyllabic or polysyllabic, whose vowels are immutable, (§ 51.) whatever these vowels may be; as מַלְכָּה, נִבְּרָה, הָנֵר, יִנְיָר, &c.

The single circumstance that the vowels are immutable, marks this Declension; not the kind of vowels, nor the number of syllables.

2. In many cases, it is easy to decide whether the vowels are immutable; in others, not. יִבְּרָה, שִׁבְרָה, &c, are obviously immutable; but the vowels in בֹּאִים, שִׁבְרָה, &c. can be known to be immutable, only from a Lexicon, or from a knowledge of etymology.

A few words which generally have immutable vowels, sometimes suffer changes in their vowels; as Const. state, שַׁרְבָּה and שָׁרְבָּה, the
latter with final Qamets shortened. Some few exchange Hholem for Shureq, in the last syllable; as יָנָשׁ, plur. סֶנֶשׁותּ. (Vide § 51. Note 2.) Words like פֶּרֶשׁ may be said to belong, by usage of the Punctators, both to the I. and II. Declension.

§ 139.

Nouns: II. Declension.

1. To this belong Nouns with final Qamets pure i.e. mutable, whether monosyllables, or polysyllables which have their preceding vowels immutable.

A few Nouns with final Pattahh, are declined according to the model of this Declension. Of these, some are polysyllables with final Pattahh, the preceding vowels being immutable; and some (but very few) are monosyllables with Pattahh. E.g. as in the Paradigm, יָנָה and יָן.

2. In the Singular, in the Const. form and before the grave Suffixes, final Qamets goes into Pattahh.

In the Plural, it falls away before the grave Suffixes, and in the Construct state.

3. In many Nouns here, the final Qamets is of doubtful appearance; and the mutability of it can be determined only by the Lexicon or etymology.

The final Qamets and Pattahh in monosyllables, appear like the same forms in Dec. VIII. It is only by the form of the Suffix state, by the Plural, or by etymology, that the student can separate some Nouns of one Declension from some that belong to the other. Thus, יָנָה plur. יָנָות, Dec. II; but יָנָא plur. יָנָותי, Dec. VIII.

Note 1. In the case a, יָנָה would be יָנָה by analogy; but such is the form which this noun takes. So יָנָו hand, takes either Seghol or Pattahh before a grave Suffix; as יָנָה and יָנָה.

Note 2. The cases c and d occur very seldom, and are to be recognized as belonging to this Declension, only by their inflected forms.
§ 140. NOUNS : III. DEC.

1. This comprises all Nouns which have an impure vowel in the last syllable, and Qamets or Tseri pure in the penultimate.

It matters not whether the word is dissyllabic as דִּבְרַבָּה, or tri-syllabic as עַבְרַבָּה. The characteristic of the III. Dec. is a pure i.e. mutable Qamets or Tseri, in the penult; while the ultimate is immutable.

2. The mutable vowel of the penult falls away, out of the absolute state or ground-form. In such forms as כַּנְיַרְנָּה, the Daghesh also falls away, so that the two first syllables are contracted into one. (Vid. Paradigm.)

Here also, the Lexicon and etymology are often needed, to decide whether nouns apparently belonging to this Declension, do really belong to it. E.g. כִּנְיַרְנָּה appears to belong to it, but has a Qamets immutable, as it stands for כַּנְיַרְנָּה. If the student can find the const. form, or the Plur. of any word, or the word with a Suffix, he can always judge whether the penult vowel is mutable or not; and these may always be found, (if contained in the Hebrew Scriptures,) by consulting Buxtorf’s Hebrew Concordance.

Notes.

(1) Part. Pass. in Kal, of the form לַעֲבֵר, are all declined as כ.
(2) The nouns in d and e exhibit both Hhireq breve and Seghol, in the const. and Suff. state.
(3) Several nouns and adjectives, in the const. and Suff. state, exchange Hholem for Shureq, as in כ. (Vide § 51. 3. Note 2.)
(4) The case g is a Syriac form in the Sing., סְבֵּעַש being put for סְבֵּעַש. There being the same reason for Syriaism in the Sing. Const. and Suff. state, as in the Sing. abs., the first vowel here suffers no change. But the Plur. is formed analogically with the III. Declension. (Vid. § 47. 5.)
(5) The case h, is very unfrequent. The shortening of Hholem in the final syllable, by being placed in the const. state, or before
Maqqeph, is against the general analogy of the Declension. But as such cases of anomaly actually occur, it was judged best to present an example of them.

(6) In some words $\text{Gutt.}$ or Resh, the punctuation is inconsistent with itself. E.g. $\text{טירגנ, const. טירון, but Plur. טיראנה, Const. טיראנה}$ and $\text{טירנה}$, i.e. this word, (and so some others) is treated sometimes as if it belonged to Dec. I., and sometimes as if it belonged to Dec. III.

§ 141.

Nouns: IV. Declension.

1. To this belong dissyllabic Nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.

The same difficulties, as heretofore, of classing nouns from mere appearance, occur in respect to this Declension; as many nouns, with forms which appear to belong to it, have one of their vowels (sometimes both) immutable.

2. The changes by declension are,

(a) Out of the ground-form, the penult vowel always falls away.

(b) In the Const. state and before grave Suffixes, in the Singular, the ultimate Qamets shortens into Pattahh. (Vide Parad.)

(c) In the plural, the Const. state, or grave Suffixes cause both vowels to fall away; and then a new vowel (Hhireq or Pattahh) arises, agreeably to § 59.

Notes.

(1) The forms $a$ and $b$ exhibit the usual ones of this Declension; $c$ and $d$ show how the Gutturals initial and medial, respectively, affect the words in which they stand.

The case $e$ is one where the Guttural conforms to the common punctuation in the plur. Construct.

(2) In the case $f$, Pattahh is used for Hhireq breve in the Const.
plural, although the word has no Guttural. This happens in but few words.

3. In g, the final Qamets remains immutable in the Const. and Suff. state, because of the ꞌ in which it quiesces. Derivates from ꞌk2, of this Declension, conform to this model.

4. The cases h and i, exhibit examples of nouns belonging to this declension, in respect to the Nom. abs., and in regard to most of the other forms, which still have a Sing. Cons. state, like that of the Segholates in Dec. VI. Some nouns have only such a Segholate form in the Const.; and some, the regular form of the IV. Declension, together with the Segholate one.

§ 142.

Nouns: V. Declension.

1. This consists of dissyllabic Nouns, with Tseri pure in the ultimate, and Qamets pure in the penult.

2. The vowel changes here resemble those of the IV. Declension, as the vowels are similar. (Vid. Parad.)

Notes.

1. The form b differs from a, only as influenced by the Guttural letter in it.

2. The forms in c and d, afford examples of the Segholate forms which the const. state here sometimes exhibits, as in Dec. IV. (See Note 4, supra.)

3. Nouns from ꞌk2 roots, retain Tseri here, (see the case g, Dec. IV.) because it quiesces in ꞌk. (Vid. Dec. IV. Note 3.)

4. The plur. const. of several nouns belonging to this declension, retains the Tseri, as if it were immutable. (See ꞌp2 in Parad.) And generally, the final Tseri here remains more frequently than is usual for pure vowels, in other Declensions.

5. The usual Const. Sing. of this Dec. exhibits a peculiarity, in respect to the final vowel. We might expect ꞌp2, and not ꞌp? ꞌpattahh and Seghol, however, are nearly related, and are very frequently commuted for each other. (Vide § 60. 2.)
§ 143.

Nouns: VI. Declension.

1. This comprises all Nouns that are Segholates in their ground-forms. These assume a variety of phases, according to their origin, or Radicals. The characteristic is a furtive short vowel in the ultimate, and a penult accent, i.e. according to the appearance of the Noun; for in reality, these Nouns are monosyllabic. In such forms as יְהֵּנָּה (so written instead of יְהֵּנָּר, יְהֵּנָּל) euphony shifts the vowel to accommodate the Quiescents. § 47. 3.

2. In declension, the following changes take place; viz.

(a) The ground-form remains in the Const. state; excepting in derivates from verbs וָשָׁנָה, e.g. יָשָׁנָה, יָשָׁל, where contraction takes place. (See Parad.)

(b) Before a Suffix, the original monosyllabic form of the Noun is restored; as יָשָׁנָה, יָשָׁמַס. (See Parad.)

(c) The Plural seems to be formed from a different ground-form, which is like the Aramaean Segholates. E.g. יָשָׁנָה plur. abs. is formed, as if derived from a noun sing. of the form יָשָׁנָה; יָשָׁרָיָה, as from יָשָׁרָה; יָשָׁטָרָיָה, as from יָשָׁטָרָה, &c; the Pattahh in the Sing. being prolonged in the Plural, because it falls into a pure syllable.

Notes: A. Class.

1. The real ground-form of all nouns in this Class, is a monosyllable with Pattahh, as יָשָׁנָה, which sometimes appears in the Sing. abs. prolonged, as יָשָׁנָה, יָשָׁנָה. The ground form shows itself in the third and fourth columns, where Suffixes are taken. For the reason and method of changing the ground-form of these nouns, so that they appear as in the Sing. abs. of the Paradigm, see § 59. 4. and § 60. 3.

2. Generally, nouns of the A Class יָשָׁרָה Guttural, exhibit the Pattahh
of the ground form in the Sing. abs., as ת"כ; so derivates of Verbs קוס, as ת"כ; ת"כ. But a few nouns ס Guttural exhibit the usual form, as ח"כ, ח"כ.

3. Nouns ס Guttural of this Class generally take the form of ת"כ; (Vide § 46. 3. § 59. 4.)

4. The flexion of a, b, c, d, is the same, excepting simply that the nouns with Gutturals take composite Shevas.

5. In words like ר"כ and ר"כ, the departure from the usual inflexion is occasioned simply by the Quiescents; the vowels being changed to accomodate them. (Vide § 48. 3.)

6. In the place of the Tseri, in the Suffix forms of some nouns of this class, Hhireq appears, as ד"כ; תירש; ר"כ, תירש not תירש. The Plural of this class, moreover, is sometimes full, and not contracted as in the Paradigm; e.g. ה"כ, plur. תילית, not ת"לח; ר"כ, plur. מירך. (Vide infra.)

E. Class.

7. From an inspection of the Paradigm, it is evident that there are two classes of nouns, which exhibit the same form as ת"כ in the Sing. abs.; but which, in the course of inflexion, shew that they belong, still, to the E Class; e.g. ר"כ, ר"כ in the Paradigm. Of these there are a considerable number. The vowel of the ground form is Seghol long, or more probably Tseri. (§ 60. 3.) So ר"כ is changed to ת"כ; ת"כ to ת"כ, &c. by the power of the furtive Seghol.

8. The different short vowels, (viz. Seghol and short Hhireq,) employed when the nouns receive Suffixes, is easily explained by the relation which both these vowels bear to the Tseri of the ground form; being the corresponding short vowels. Generally, nouns ס Guttural with Suffix, take Seghol in the first syllable, (Parad. ת"כ,) but other nouns Hhireq breve.

9. The irregular appearance of the class l, is occasioned by the quiescent Yodh. Some nouns of this class, occasionally, take Seghol instead of short Hhireq, before a Suff.; as ידפי, ידפי; ידפי, ידפי. Before a grave plur. Suff., the form of the Sing. abs. generally remains unchanged, as וירכ; but sometimes as וירכ. In the plur. not unfrequently takes the place of "; e.g. וי, وسي. (Vide § 39. 2. c.)
O. Class.

10. But few nouns of this Class take Hhateph Qamets (ח) under the first radical, in the plural number. (Vide Paradigm.) In general, they take a Sheva.

11. That some nouns when joined with a Suff. take Qamets Hhateph, and some Qibbuts, is easily explained by the simple consideration, that these are the corresponding short vowels of Hholem. Some nouns have both the O and the U form; as הָּלָה, הָּלָה, and הָּלָה וָּלָה.

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

13. By Syriasm, הָּלָה is sometimes put for הָּלָה; as הָּלָה, pl. מָּלָה, and מָּלָה שָּׁלִית. By Syriasm, מָּלָה is put for מָּלָה, from הָּלָה.

14. Before the Suff. הָּלָה, some words of the O class read as מָּלָה, מָּלָה, מָּלָה, &c.; the usual form being as מָּלָה, &c.

15. Peculiar Plurals of this class, are מָּלָה qodashim from מָּלָה, and מָּלָה shorushim from מָּלָה. By Syriasm, מָּלָה is put for מָּלָה, from מָּלָה.

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

A and E Class.

17. A few nouns, with Sing. abs. of the form מָּלָה, exhibit in their inflexion the vowels of both the A and E Class; e.g. מָּלָה, plural Const. מָּלָה and מָּלָה; מָּלָה, מָּלָה and מָּלָה; מָּלָה, מָּלָה and מָּלָה. No Paradigm of these is needed.

18. A few Segholate nouns, both in the A Class and the E Class, exhibit, in the Sing. Const., the same form as nouns of Dec. V. These are limited, almost exclusively, to nouns מָּלָה Guttural; e.g. מָּלָה, Cons. מָּלָה and מָּלָה; מָּלָה, Const. מָּלָה and מָּלָה. Vice versa, we have seen that the V. Dec. sometimes exhibits a Sing. Const., like that of the Segholates in the VI. Declension.

Syriac Segholates.

19. Such is the name which may be given to those forms of nouns, and of the Inf. mood, which are the same as those of the Syriac Segholates. The Nom. Sing. abs. and the Construct of these forms, are the same; but with Suff. &c, these nouns follow the analogy of common Heb. Segholates, as may be seen in the Paradigm. There are but few nouns of this form. But
20. The Infinitives of the form יָפַן, יָפָן all receive Suff., &c, analogically with nouns of this class, i.e. as the Syriac Segholates do. But as these are Infinitives in the Const. state, they of course have no Sing. absolute; nor have they, like common nouns, any plural number. The Paradigm exhibits nearly all their varieties.

21. General remark on Syriac Segholates. The Syriac pronunciation throws all the stress of voice on the final syllable, in the Sing. abs. of Segholates, and so custom in writing has transferred the vowels there. But accession to these nouns throws back the vowel to the first syllable, as in Hebrew nouns described in Nos. 19, 20. Thus Syr. יְָנ, Status emphat. יְָנ; so יְָנ, יְָנ; יְָנ, יְָנ.

Contracted Segholates.

22. These come from Verbs יָג and יָג; and instead of taking the usual Segholate form, the middle radical in the Sing. is commonly quiescent, and the noun therefore immutable. E.g. יָג is put for יְָג; יָג for יְָג, יָג for יְָג = יָג, &c.

The number of nouns, that exhibit Vav as moveable in the Plural, is small. Mostly, nouns of this contracted form remain immutable, and are declined as יָג in Dec. I. A few nouns, in the Plur. follow both methods of declension: e.g. יָג, יָג and יָג.

Contracted Plurals.

23. A few Plurals have the same contracted form, in the absolute state and before light Suff., as in the Const. state. E.g. יָג, plur. יָג for יָג, יָג for יָג, plur. יָג for יָג.

Const. Plur. with Daghesh euphonic.

24. It sometimes happens, that the const. Plural of these nouns takes a Daghesh in the middle radical, which is merely euphonic; e.g. יָג, cons. plur. יָג for יָג; יָג, plur. cons. יָג for יָג.

Endings attached to Segholate forms.

25. The classes of Nouns, which are formed from Segholates by suffixing יָג, יָג, יָג, יָג, occasion the same changes in the Segholate forms as the light Suffix Yodh, in the Paradigms.

Original forms of Segholates.

26. Very few of these appear, in the absolute state, in our present Hebrew text. Some, however, still remain; e.g. of the A Class, יָג; יָג; Of the E Class, יָג, יָג, &c.
§ 144.

Nouns: VII. Declension.

1. This comprises Nouns with ultimate Tseri pure; whether monosyllables with this vowel, or polysyllables with other previous vowels immutable.

Here too, forms dubious as to appearance occur; e.g. נָבָרֵע belongs here, having a mutable Tseri; but נָבָרֵע, וָנָב, וָה, &c. belong to Dec. I, having an immutable Tseri, as plur. נָבָרֵע, דָּנָב, וה, &c. The requisite information must be sought in a Concordance or Lexicon.

Note. All regular Participles Pres. of Kal, Piel, and Hithpael, belong to this Declension.

3. The changes by declension are,

(a) The Const. Sing. generally remains unchanged; but sometimes Tseri goes into Pattahh. (See Parad.)

(b) Tseri falls away in all the other cases; except that the Plur. abs. of monosyllables retains it. (See Par.)

(c) Before the grave Suffixes, where two Shevas would occur in consequence of dropping the Tseri, a new vowel (Hhireq) arises, according to § 59.

Notes.

1. The forms in a, b, and c, are those of Participles in Kal and Piel. The Part. of Hith. is declined in the same manner as that of Piel.

2. The Const. state of some nouns takes Pattahh, though they have no Guttural in the ultimate syllable, as in d; e.g. נִבְּרָע, Construct דָּנָב. There are but few nouns of this species.

3. Monosyllables, (as e and f,) retain Tseri in the Plural abs.; and some, as f, before the Singular Suffixes also.—Before the Plur. Suff. makes נִבְּרָע, and נִבְּרָע, נִבְּרָע, also נִבְּרָע Construct.

Some Polysyllables imitate them; e.g. שִׁפְּתָּה, שִׁפְּתָּה, שִׁפְּתָּה, אֲבַנָּה, אֲבַנָּה, אֲבַנָּה.

4. Some monosyllables, (as g,) in the Const. state, take ('•) instead of the (••) in the absolute state.

5. Some words, (as in h,) take Seghol before the Suffixes, instead of Hhireq breve.

6. A few nouns, derivates of Roots  \(\text{n} \text{n} \text{n}\), which have Pattahh in their ground form, are declined like the monosyllabic nouns of this declension. Besides those in \(i\) of the Par., we have \(\text{m}\text{n} \text{h} \text{h}\) mortals, probably from the obsolete root \(\text{m} \text{m} \text{m}\).

7. The case \(j\) is of a peculiar nature, and limited to very few nouns. The reason for classing it here is, the resemblance which the mode of inflexion has to that of this declension.

8. Several nouns with a Nom. abs. as \(\text{b} \text{m} \text{m} \text{m}\) appear in the Cons. state as \(\text{b} \text{m} \text{m} \text{m}\). Most probably the latter form comes from \(\text{b} \text{m} \text{m} \text{m}\), which seems to be synonymous with the form \(\text{b} \text{m} \text{m} \text{m}\).

§ 145.

Nouns: VIII. Declension.

1. To this belong all those various classes of Nouns, which double (Daghesh) their last radical, when they receive any accession. (Vide Parad.)

2. The original, proper form of such nouns is as \(\text{b} \text{b} \text{b}\) which must be written \(\text{b} \text{b}\), (§ 28. Note 2.) \(\text{b} \text{b} \text{b}\) = \(\text{b} \text{b}\), \(\text{b} \text{b}\) = \(\text{b} \text{b}\), which form first develops itself when it receives Suffixes, like the case of Verbs \(\text{b} \text{b}\).

3. The long vowel of the ultimate, (which is most common in the written ground-form,) seems to be a compensation for omitting the Daghesh, or double letter. The changes of the long vowels by declension, are, as usual,

- Qamets into Pattahh.
- Tseri — Hhireq breve, or Pattahh.
- Hholem — Qibbuts, and Qamets Hhateph.
- Pattahh (sometimes) into short Hhireq.

The previous vowels, if mutable, are changed according to the laws in the preceding declensions, when the accent is removed; as \(\text{b} \text{b}\), plur. \(\text{b} \text{b}\). But as nouns of the VIII may belong, (so far as the vowels are concerned,) to any of the preceding declensions, the vowel changes are to be sought there.
4. As Nouns of all kinds, as to appearance, are included in this declension, nothing but actual observation of the Suffix-form or the plural, will determine, in some cases, whether a word belongs here.

Derivatives of נת are easily distinguished as belonging here; but such words as מְנַּי plur. מְנוֹנָּה, can be recognized as belonging here, only by observing their inflexion.

Notes.

1. Nouns like נֵּב, in c, with a Pattahh in the first Syllable when the noun receives accession, are very rare.

2. In Cases like d and e, where Qamets Hhateph appears in the Construct state, the noun is generally put before a Maqqeph; and Qamets Hhateph rarely appears before Suffixes, as in e.

3. There are but few nouns, with final Pattahh and Seghol, (as in f, g,) which take short Hhireq before Suffix and in the Plural. Most of the nouns which end in Pattahh retain it, as in h.

4. In i, the Qamets is immutable; and Tseri goes into short Hhireq, when the accent is removed by accession. There are but a few nouns belonging to this declension, which have a Qamets or Tseri immut. in their first syllable.

5. In j, הֶנֶב Nom. sing. stands for הֶנֶנָּה of which הֶנֶנָּה the Const. form is a contraction. So הֶנֶנָּה = הֶנֶנָּה has a Const. הָנַּה.

6. In k and l, the reduplication of the final letter, in case of accession, is prevented by the Gutturals. (§ 45.) The Pattahh in k with a Resh, is lengthened before the Suffixes, &c; but in l, it remains before the ת. (Vide § 46. 1.)

7. In m, the form is conformed to the common principles of the Declension.

8. There are several nouns, which are occasionally declined as if they belonged here, and occasionally appear in the forms of other Declensions. E.g. רָב, מְרָבָּה and מָרָבָּה; רְבָּבָּה, מְרָבָּבָּה and מָרָבָּבָּה.

§ 146.

Nouns: IX. Declension.

1. To this belong the derivates of נֵּב, which end in נַּנָּה.
2. The changes are,

(a) Const. Sing. makes היער (§ 135. 2.)

In a few cases Seghol remains; as נָתַן הָעַבְרָה the friend of the king.

(b) Accession removes the היער of the ground-form.

§ 147.

Nouns Feminine: Formation from the masc. (Comp. § 132. 2.)

1. The Masculine suffers the same change when it receives the feminine ending היער, as when it receives a light Suffix, (e. g. היער, or היער;) because the tone is moved in both cases, only one place.

Paradigm of the changes made in Nouns, by the addition of a Feminine ending.

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
<th>masc.</th>
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<tbody>
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<td>I.</td>
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<td>VIII.</td>
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<tr>
<td>IX.</td>
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</table>
2. In regard to the fem. endings נ־ and נ=, they are less frequent in common nouns than נ=, and generally occur in such nouns only in the Const. state. But in fem. Part. and Fem. Infinitives, the endings נ־ and נ= are by far the most frequent.

3. The Fem. ending נ־ (נ=) occurs not as a derivative of Masculine Nouns, of the 6th, (8th,) and 9th declensions. But in the cases where these fem. endings are appended;

(a) The last mutable Qamets or Tseri of the masculine form goes into Seghol, as סְהַוֹ, תְּכִית; נִטֶּל, תְכִיתָק; or Tseri frequently remains, as נִתֶּן, תְכִית. In case of Gutturals, Pattahh is put in the room of Seghol, as עִמְּוָ, מְזוּ, מְזִיט. (§ 60. 3.)

(b) In case of a final impure vowel, it is commonly changed into its corresponding pure and mutable one; as נִטֶּן, תְכִית; נִטֶּל, תְכִית; נִטֶּל, תְכִית; נִטֶּל, תְכִית.

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

4. Notwithstanding a Fem. Segholate form does not shift the place of the accent on the original Masc. form, yet, by the custom of the language, it occasions the same changes in the penult vowel as the light Suffixes. E.g. נָבָה, נָבָה; נָבָה, נָבָה.

Note 1. Segholates of Dec. VIII, in its appropriate form, do not exist. The duplication is dropped to form them; as נִשְּׂרֶשׁ, fem. נִשְׂרֵתַצְתָּא. So in Patronymics; e.g. נִשְׂרֵתַצְתָּא, Segholate נִשְׂרַלְלַצְתָּא.

Note 2. Some Segholates imitate the Syriac forms, as נִשְׂרַל for נִשְׂרַל, fem. הָנָּא for הָנָּא. (Syriac form is as נִשְׂרַל.)

Note 3. On the contrary, the Arabic Segholates have the vowel under the first Radical, as נִשְׂרַל. Like this, we have in Hebrew נִשְׂרַל, for נִשְׂרַל, Gen. xvi. 11.

§ 148.

Nouns: Declension of Feminines.

General Remarks.

1. The declension of Feminine nouns is much more simple than that of the Masculine, since, by the formation of the Feminine, most of the changes in the ground-form have already taken place.

2. The light and grave Suffixes, without distinction here, are all appended to the Const. state in the Plural.

In the following Paradigms, which contain a full exhibition of the forms of fem. nouns, the student will perceive, that there is an exhibition of the Suffix state in the Plural, only in regard to one Suffix. The reason of this is contained in No. 2. above. All Suffixes are attached to the same form of the noun in the Plural, and, of course, a Paradigm of one Suffix form is a Paradigm of all. The copiousness of the Paradigm, both here, and above in respect to Nouns Masculine, will save the student much perplexity, in regard to the phases of Hebrew nouns occasioned by inflection.
<table>
<thead>
<tr>
<th>Sing. abs.</th>
<th>Const.</th>
<th>light Suff.</th>
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<tbody>
<tr>
<td>I. Dec. S.</td>
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<tr>
<td>II. Dec. S.</td>
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<td>(c)</td>
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<td>(e)</td>
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<tr>
<td>Segholates in the Construct state.</td>
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</tbody>
</table>
| (f)      |        | *ממלכ
| (g)      |        | *משת
| (h)      |        | מיכל
| III. Dec. S. |        |            |
| (a)      |        |            |
| (b)      |        |            |
| (c)      |        |            |
| (d)      |        |            |
| (e)      |        |            |
| IV. Dec. S. |        |            |
| (a)      |        |            |
| (b)      |        |            |
| (c)      |        |            |
| (d)      |        |            |
| (e)      |        |            |
| (f)      |        |            |

* Instead of ממלכ, מיכל, &c.
§ 148. PARADIGM OF NOUNS FEM. 257

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### Paradigm of Nouns Fem.

<table>
<thead>
<tr>
<th>Const.</th>
<th>light Suff.</th>
<th>grave Suff.</th>
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<tbody>
<tr>
<td>Feminine Inf. Segholate forms.</td>
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<tr>
<td>(g)</td>
<td>הַבּת</td>
<td>יִתַּבּת</td>
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<tr>
<td></td>
<td>הַבּוּי</td>
<td>יִתַּבּוּי</td>
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<tr>
<th>Various Plural forms.</th>
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<td>Sing. abs.</td>
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**Paradigm of Nouns Dual and Feminine.**

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<thead>
<tr>
<th>Song. abs.</th>
<th>Dual abs.</th>
<th>Dual Const.</th>
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<tbody>
<tr>
<td><strong>Dec. I.</strong></td>
<td></td>
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<tr>
<td>חדש</td>
<td>נֵחָד</td>
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<td><strong>Dec. II.</strong></td>
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<td>חדש</td>
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<td><strong>Dec. III.</strong></td>
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<td>חדש</td>
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<tr>
<td><strong>Dec. IV.</strong></td>
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<tr>
<td>חדש</td>
<td>נֵחָד</td>
<td>נֵחָד</td>
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</tbody>
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There are but few feminine nouns, which have a dual form. This form has more analogy throughout with the Sing. Suffix state, than with the Plural form; and in this respect differs from the Dual of the masc. The formation of it is so obvious, as to render particular illustration unnecessary.
§ 149.


1. To this belong fem. nouns, that have immutable vowels; except merely the fem. ending ינ, which in the Const. state, and with Suffixes, becomes ינ and יני; in the plural ינ. (Vide Paradigm.)

§ 150.


1. To this belong nouns which have Qamets or Tseri pure in their penult syllable, and in the final one ינ mutable, as in Dec. I. In the Const. state, and with Suff., the penult syllable falls away. (Vide Paradigm.)

Notes.

1. In the case c, as Qamets falls away in the Const. &c, the two Shevas cannot stand together, at the beginning of a syllable, but (as usual) the first goes into short Hhireq. (§ 59. 1.)

2. The cases d and e are of the same kind; only, the first letter being Guttural, Pattahh or Seghol is taken instead of short Hhireq.

3. The cases f, g, and h, are examples of fem. nouns of this declension, which have a Segholate form in the Sing. Construct state and before Suffixes, but in other respects conform to the model. There are a considerable number of nouns which conform to this usage. (Comp. Dec. iv. v. Masc.)

4. A considerable number of fem. nouns, apparently belonging to this Declen., have an immutable Qamets or Tseri in the penult syllable; e.g. ינ, ינ, ינ, and so ינב, ינב, &c, belonging to Dec. I.

With Tseri, ינב, ינב, ינב, ינב &c. In fact, there are more feminine nouns of this form that have an immutable Tseri, than there are which have a mutable one; so that the greater number of these nouns belong to the first Declension.

5. There are a few nouns with penult (ך) and (ךך), which are treated, in declension, both as mutable and immutable in respect to these vowels. E.g. ינב, Const. ינב, with Suff. ינ, ינב; Const. ינב, with Suff. ינ.
§ 151.


To this belong only the feminines derived from the masc. Segholates of Dec. VI, which are derivates of regular form; and these are declined as nouns in Dec. I, in regard to the feminine ending, but form their Plural like the masculine Segholates. (Vide Paradigm.)

Notes.

1. Nouns like a, belong to the A Class of Segholates, (Vide § 143. Notes;) b and c belong to the E Class, and d to the O class; e is an example of nouns with middle Guttural. (Comp § 143. 2.)

2. The class f, have a moveable Vowel letter in the Singular, which becomes quiescent in the plural, and thus occasions the anomalous appearance of the plurals.

3. Caution. There are many fem. nouns, which apparently belong to this Declension, but which do not really belong here. Such are נָוָחיָה, נָוָחיָה, &c, which form their Plural after the model of Dec. I. E. g. Plur. נָוָחיָה, נָוָחיָה, &c, and not as Dec. III. נָוָחיָה, נָוָחיָה. The Plural form and not the Singular is the distinctive trait which separates this Dec. from Dec. I. Only those nouns which are derived from masc. Segholates are inflected agreeably to the laws of this declension.

§ 152.


1. To this belong all feminine nouns, whose ground-form is Segholated; i. e. the final vowels of which are נָוָחיָה (נָוָחיָה), נָוָחיָה, or נָוָחיָה.

2. The changes by inflection are,

(a) Before a Suffix sing. the furtive vowel is dropped, and the penult, in the A class, receives Pattahh; in the E class, short Hhireq (sometimes Seghol); and in the O class, Qamets Hhateph or Qibbuts. (Vid. Note 1. and Par.)
§ 153. Irregular Nouns.

Notes.

1. These nouns, resembling masculine Segholates, have the A form as in a; the E form as in b, c, d; and the O form as in e and f. The short vowels in the Suff. forms are various, as in Dec. VI. of Masc. Nouns; and develop themselves when a Suffix is received, as may be seen in the Paradigm.

2. In g, we have an example of the Const. fem. Infinitives of Verbs סד and סד. They all belong to the E class of feminine Segholates.

3. The classes h—o, exemplify the different modes in which the Plurals of fem. Segholates are formed; some (h, i, j,) contracting the Plural; and some, (k, l, m, n, o,) forming it as the masculines in Dec. VI. The Lexicon must be consulted for each noun; as the appearance of the Singular will not determine the mode of forming the plural.

4. In a very few cases, nouns of this class, with a Suffix, take a short vowel which is not homogeneous with their original root. E. g. יִנַּבְּרֵי, יִנַּבְּרַו, from masc. יִנַּבְּרַי; רָבַּנְי, רָבַּנְבּ, from Inf. רָבַּנְי = רָבַּנְבּ.

§ 153.

Irregular Nouns.

1. Most of these are primitives, but are treated in the same manner as Verbals. As many of them are of frequent occurrence, a list is subjoined, with a view of the principal changes.

2. The cardinal numbers present a variety of anomalies. For these, see App. A. and for the laws of usage, Syntax, § 177.
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* Also יאָבָא, יאָבָה, יאָבָה.  
† Also דודא, דודא.  
‡ Also עַבָּד.
§ 154. ADJECTIVES.

1. Adjectives in Hebrew have no peculiar and appropriate forms; but only such as are common to nouns. Their etymology and inflections have, of course, been considered in the preceding Sections which respect nouns; making simply the exception, that adjectives have no dual number.

For the manner in which Comparison is made by them, see Syntax §§ 175, 176. For the manner in which the fem is formed from the masculine, see § 147.

§ 155.

Particles: General Remarks.

1. Under these are comprehended Adverbs, Prepositions, Conjunctions, and Interjections.

2. Like Nouns, some of these are Primitive; but most of them, Derivative. Of the derivatives, some have an ending appropriated solely to the form of Particles, (as הימנ truly, from ימ truth;) while most retain the form of Verbs, Nouns, or Pronouns.

Composition of words is more frequent here, than in the leading parts of speech. Apocope is also more common. E. g. all prepositions, &c, which consist of only one letter, are doubtless apocopated words; as א for ינ: צ for ינ, &c.

The older Grammarians have, for the most part, considered all the Particles as derive Nouns; but this is not probable, as Primitives are found in all other parts of Speech. It is, however, very difficult to draw the exact line between the Primitives and Derivatives, as the etymology is often much obscured, by the changes which the particles have undergone.
§ 156.

Adverbs.

1. Primitives. ne, an? (for punctuation, see § 61. V) then; where? whence; whither; an, nomne? thus; not; when? whence; thence; thither; there. Then; whence; where? an; thus; whence; not; true, firmly, securely.

2. Derivatives, with appropriate endings.

(a) In from; true, formerly, from truth. (b) In suddenly, from the wink of an eye. (c) In added to words final from twice, from two. (d) In from then.

3. Adverbs have also the forms of

(a) Nouns with prefix Prepositions; as before. (b) Of nouns in the Accusative; as uprightly. Or of nouns in the Plur.; as not. (c) Of Adjectives masc., as well; or fem., as quickly; or plur., as fearfully. (d) Of the Inf. absolute, especially in Hiphil; as again; much; early. Or of the Infin. with a Preposition; as abundantly. (e) Of Pronouns; as here, how.

4. Adverbs also are composite, i.e. they consist,

(a) Of Adverbs and Prepositions united; as wherefore, &c. (b) Of two Adverbs; as where, composed of and then. For the manner in which Suffixes are appended to Adverbs, see § 70.

§ 157.

Prepositions.

1. Primitives. in; as; to, for; from, with, &c; (with Suff. Sign of Accus.; and (with Suff. with).

2. Prepositions have mostly the forms of
§ 158. Conjunctions. Interjections. 265

(a) Nouns Sing. in the Accus. or Const.; as יַעֲמִית for; יְתַכֵּן after.
(b) Of nouns Const. with prefixes; as יִתַּכֵּן before; יָבַד by. (c) Or they are Composites of Adverbs and Prepositions; as יִתֶּן without; יִתַּכֵּן whilst. (d) Prepositions, moreover, are sometimes put after an Adverb, so as that both taken together convey but one idea; as יִתַּכֵּן around; יִתַּכֵּן above, &c. So also, יִתַּכֵּן without. (e) They are also composed of two prepositions; as יִתַּכֵּן from with; יִתַּכֵּן between, יִתַּכֵּן under, &c. (f) They assume the form of nouns in Plural Const.; as יִתַּכֵּן, יִתַּכֵּן for, to; יִתַּכֵּן, יִתַּכֵּן from. (g) Also the form of Suffix Pronouns; e.g. יִתַּכֵּן, יִתַּכֵּן, יִתַּכֵּן, towards; as יִתַּכֵּן towards Sodom.

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

§ 158. Conjunctions.

1. Primitives. יִתַּכֵּן but; יִתַּכֵּן or; יִתַּכֵּן only; יִתַּכֵּן that not; יִתַּכֵּן also; יִתַּכֵּן if; יִתַּכֵּן if; יִתַּכֵּן lest; יִתַּכֵּן now, then, as expletives; יִתַּכֵּן and.

2. Conjunctions have mostly the forms,

(a) Of Pronouns; as יִתַּכֵּן (יִתַּכֵּן) because, that. (b) Of Pronouns preceded by Prepositions; as יִתַּכֵּן יִתַּכֵּן because; יִתַּכֵּן until. (c) Sometimes several Conjunctions are used as one; as יִתַּכֵּן although; יִתַּכֵּן unless.

For pointing of יִתַּכֵּן and, see § 61. II.; and for Suffixes, see § 70.

§ 159. Interjections.

1. Most of these, being simple exclamations occasioned by joy or sorrow, are Primitives.

2. A few Imperative forms seem to be used as Interjections.

E. g. יִתַּכֵּן, יִתַּכֵּן age, give, come then, up then! יִתַּכֵּן, יִתַּכֵּן, whist, be still! יִתַּכֵּן idov, ecce, lo!

3. The forms of nouns have,

יִתַּכֵּן bene, success to him! יִתַּכֵּן far from, God forbid! יִתַּכֵּן hear, I pray you; יִתַּכֵּן, jam satis, hold!
SYNTAX.

§ 160.

In the etymological part of the preceding pages, it was thought proper to follow the natural order of the Hebrew language, and consider, First, the pronouns whose ground forms are all primitives; Secondly, the Verbs, which for the most part are primitive; and Thirdly, Nouns and other parts of speech, which are mostly derivatives. But in the Syntax, as the subject of a sentence (Nom. case) naturally comes first in order, it seems more proper here, first to consider the Noun, Pronoun, &c, and then the Verb and other constituent parts of a sentence.

§ 161.

Nouns used as Adjectives.

The number of adjectives in the Hebrew, in comparison with the same part of speech in the occidental languages, is very limited. The consequence of this is, that nouns themselves are very commonly employed as adjectives. The place of adjectives is supplied,

1. By nouns in the Genitive.

E. g. תינק יניב vessels of silver, i. e. silver vessels; יבשות יניב possession of eternity, i. e. everlasting possession; שאר ה kole priest of the head, i. e. high priest; יבשות ניב men of number, i. e. which can be numbered = few men.

2. By adjectives used in a neuter or abstract sense i. e. as nouns.
161. Nouns used as Adjectives.

E. g. צַעַדְתָּה a woman of evil, i. e. an evil woman; נָחַלְתָּה waters of fullness, i. e. full streams.

3. By the noun, which precedes the Genitive.

E. g. כְּרֶשֶׁם the tallness of his cedars, i. e. his tall cedars; נָבָשֵׁם the fatness of his flesh, i. e. his fat flesh. So הָעָר (properly generality, universality,) is used, as מַעֲרֵים the universality of men, i. e. all men; or לעָרropolis Israel, all of it, i. e. all Israel. The employment of a noun before the Gen. as an adjective, is rather uncommon, except in respect to הָעָר.

4. By simple nouns following the verb of existence, this verb being either expressed or implied.

E. g. The earth was יָבָשָׁה desolation and emptiness, i. e. desolate and empty; Gen. i. 2. בָּרֵה highness [are] thy judgments, i. e. thy judgments are high.

This rule, of course, must be understood of nouns, which are designed to qualify the subject of the proposition or affirmation.

5. By nouns with prepositions prefixed.

E. g. בֵּרוּ הָנָה In holiness [is] thy way, i. e. thy way is holy. (Not very common.)

6. Several words are frequently employed in connection with others, so as to compensate by circumlocution for the want of adjectives, which might simply designate quality.

E. g. (a) בֵּרֵי man; as מַבְרוּ יָשָׁה a man of words, i. e. an eloquent man; נָרִי a man of piety, i. e. a pious man.

(b) בֵּרוּ men; e. g. בֵּרֵי יָשָׁה men of hunger, i. e. hungry men, starvelings.

(c) בֵּרוּ lord, possessor; e. g. בֵּרֵי יָשָׁה possessor of hair, i. e. hairy;

(d) יָבֵרוּ possessors of a covenant, i. e. covenanted, bound together by covenant.

(d) בֵּרוּ son and בֵּרוּ daughter; e. g. בֵּרֵי יָשָׁה son of strength, i. e. a hero; בֵּרֵי יָשָׁה son of death, i. e. condemned, worthy of death; בֵּרוּ the son of a year, i. e. a yearling. So בֵּרֵי יָשָׁה the daughters of song, i. e. the singing birds; Ecc. xii. 4.
§162. ADJECTIVES USED AS NOUNS.

But יִבְשָׁן son is not always employed with the like significance. E.g. Sons of the poor means the poor; sons of foreigners = foreigners; son of man = man; son of nobles = a nobleman: so in Homer, *ιἴλισσα Αἴανον*, &c. The nature of the passage, therefore, must determine the meaning of the term son.

Note. The first noun is sometimes omitted, and can be supplied, only from the sense of the passage; as ἄρχην way, for ἄρχην Ἰων son of the way, i.e. wanderer; Job xxxi. 32. רְפֵה falsehood, for a man of falsehood, i.e. a liar; Prov. xvii. 4. So יְשֵׁבְתַּה for son of Damascus, i.e. a Damascene.

§162.

Adjectives used as nouns.

1. This takes place, whenever the adjective has a neuter or abstract sense; just as in Greek, *το θάλος* for goodness, *το οἰκογένεια* for wisdom, &c. In some words, that are adjectives in regard to derivation and form, the abstract sense is the only one that prevails, as בְּרֵשׁ peace or joy, properly, peaceful, joyful. In other cases, the abstract use is only occasional.

Thus יְשֵׁבְתַּה integrity, lit. innocent, not punishable, Jos. xxiv. 14. דָּרֶשׁ trouble, lit. troublesome, Job. xx. 22. הָנְשָׁה brass, lit. brazen, Job. xl. 18. (Vide §161. 2.)

2. Several words, which appropriately are adjectives, are constantly employed by usage as epithets of persons or things, i.e. as nouns.

E.g. יְבָשָׁה strong, for God; יְבָשָׁה strong, for bull, horse; יְבָשָׁה majestic, for prince; יְבָשָׁה hot, for the sun; יְבָשָׁה white, for the moon, &c. By poetic epithets chosen in this way, the 500 names for lion, of which the Arabic boasts, are constructed.

Thus, in English, we say the Mighty One, the Omnipotent, the Almighty, &c, for God; in French, L'Eternal, &c.
§ 163. Insertion of the Article.

1. The Hebrews have but one article, (viz. § 61.); which, for the most part, corresponds to our definite article the, or to the sense of the Greek ο', η', το'; but not without some exceptions.

2. In general, the article is used in speaking of a definite, before mentioned, well known, or monadic subject.

So שֵׁלֹם the king; and Gen. ii. 7, בְּנֵה the man, (i. e. before mentioned); הָעָם the sun; יָמִי the earth, &c.

To this usage, however, there are a great many exceptions in Poetry, where definite objects are often spoken of without the article; as, The city בְּנֵה of the great king, &c.

In a similar manner, the more ancient Greek poets, e. g. Homer, omit the article, where the Attic writers insert it.

3. The article is generally (not uniformly) used,

(a) Before the Genitive; as יִשְׁלֹם דָּרוֹן the kings of the land.

(b) Before a noun of multitude, in the singular.

E. g. יִשְׁמַח the wicked; יִשָּׁמַח the righteous; יִשָּׁמַח the Canaanite.

(c) When generic nouns have a special, individual meaning.

E. g. יִשָּׁמַח the river, i. e. the Euphrates; יִשָּׁמַח the desert, i. e. the Arabian desert.

(d) Before the Vocative, commonly, not always; as יִשָּׁמַח O heavens!

4. The Hebrew article seems, like the Greek article, to be appropriately a pronoun, and sometimes to be used thus.

E. g. יִשָּׁמַח this day; יִשָּׁמַח this time; יִשָּׁמַח this night; יִשָּׁמַח which encompasseth; יִשָּׁמַח who offered, &c.
§ 164. OMISSION OF THE ARTICLE.

But 5. For the indefinite article (a, an) the Hebrews sometimes used the definite one 'ם; as 1 Sam. xvii. 34, יִרְמֵי a lion. Num. xi. 27, יִרְמֵי a youth, &c.

In general, where the sense is indefinite, or where we should place the indefinite article a, an, in English, the Hebrew article is omitted; as Job i. 1, There was שָׁנָה a man, &c. Ex. ii. 15. Probably Is. vii. 14, יִרְמֵי a virgin.

Or it is expressed, (as is usual in Chald. and Syr.) by יִרְמֵי one; as 1 Sam. i. 1, There was שָׁנָה שָׁנָה a man, &c. So in Greek, ὁ γάμος μου a certain fig-tree; ἐστις υἱός a certain one, &c.

§ 164.

Omission of the Article.

1. More commonly, it is omitted before the names of persons, countries, rivers, mountains, and places; but to this principle there are so many exceptions, that it can by no means be regarded as a rule in the language.

Thus יִרְמֵי Jordan, nearly always with the article; נִרְמֵי Euphrates, always without it.

In like manner, we may say Alps, or the Alps; Ganges, or the Ganges, &c, under different circumstances, and in different connexions.

2. More commonly, it is omitted before a noun in the const. state, i. e. a noun before a Genitive; as יִרְמֵי the word of Jehovah.

But here there are not a few exceptions, which shew that usage is somewhat variable. E. g. when the Gen. which follows, is a proper name that excludes the article, the preceding noun may take it; as בְּנֵי יִרְמֵי the God of Bethel; and so in some other cases.

3. Commonly (not always) it is omitted before a noun which has a pronoun Suffix; as יִרְמֵי my book.

Nos. 2 and 3, are of the same nature. The reason of the omission may probably be, that the Genitive or pronoun that follows, sufficiently defines the preceding noun, without the use of the definite article.
§ 165. Article before Adjectives.

1. When a noun has an article, the adjective, or pro-nominal adjective agreeing with it, must also have the article; as הַיִּשְׂרָאֵל הַגָּזֶר הַגָּזֶר the great city; וַהֲרֹומָה הַר הַר this place.

The very few instances of exception to this, may be regarded as comprised under the following rules.

2. When the adjective is the predicate of a sentence, however, it rejects the article; as מָקוֹם חָיוֹת. God is good; בַּעֲרָבָה חָיוֹת הַיָּהָה blessed be the name of Jehovah.

3. In a few cases, the adjective has an article, and the noun is without one; as הַר הַר הַר הַר הַר הַר הַר הַר the great host.

In these cases, however, the art. may be regarded as a pronoun, (§ 163. 4.) and we may translate, great host, or, host which is great.

4. But when Suffix pronouns, or Genitive cases follow the noun, and prevent the prefixing of the article which is required, (§ 164, 2, 3.) the adjective may take the article; as בְּעֶשֶׂה יָהָה הָנִדָּה הָנִדָּה thy great name; בְּעֶשֶׂה יָהָה הָנִדָּה הָנִדָּה the great work of the Lord.

5. When two nouns come together in regimen, and designate an idea which requires the article, it is then placed before the second noun, i.e. the Genitive; as הַיָּלִים הַיָּלִים הַיָּלִים the silver vessels, 1 Chron. xxviii. 14. מֵאָמָה יָבֵשָׂ הָאָמָה יָבֵשָׂ thou man of blood, or murderer, 2 Sam. xvi. 7.

So in respect to all; as בְּעֶשֶׂה יָהָה הָנִדָּה all the day; but בְּעֶשֶׂה יָהָה הָנִדָּה any matter; בְּעֶשֶׂה יָהָה הָנִדָּה any image; i.e. the expression is indefinite, without the article before the second noun. But this is not always observed in poetry.
Gender of Nouns and Adjectives.

1. The Hebrew having no neuter gender, commonly employs the feminine to express it.
   E. g. נמה one thing have I asked, Ps. xxvii. 4. נלה tob great things; נבוש hard things.
   But sometimes the masc.; as נִנְעֵרִים noble things.

2. Specially is the fem. employed in a collective sense, (nomen multitudinis.)
   E. g. נָהָר inhabitress, i. e. inhabitants; נָמָא a tree, נָמָא a grove of trees, &c. (The Pluralis fractus, used as a Collective in Arabic, illustrates this usage, as it often has a fem. form.)

167.

Nouns: Number.

1. Many nouns have no plural form, (§ 133. 7.) or very seldom exhibit one, but still are often used in a collective, or generic sense.
   E. g. נָו fowl, נָבָב silver, &c. Specially is this the case, with national names, as נְזָרִים the Canaanite.

   On the other hand, some have no Sing. form, where we might expect one; as בְּנֵי life, נְלָנִים sandal-wood, &c. (§ 133. 6.)

2. Several Nouns designating the idea of Lord or God, are used in the Plural, with the sense of the Singular.
   (a) E. g. נָו Lord, Const. נָו, נָו, נָו, &c, and so perpetually, if it have a Suffix, it is in the plur. form, when the meaning is that of the Singular; and sometimes it is in the plur. form when absolute, as נָו a cruel master; Is. xix. 4.

   (b) נָו God, nearly always of the plur. form in prose, when it has the sense of the Singular number; as נָו God created; Gen. i. 1.

1. As in other languages, two nouns designating the same thing are placed in apposition.

2. In Hebrew, not unfrequently apposition is found, in cases where the second noun is a Genitive in other languages.

E. g. דָּבֶא דְּבֶא words [which are] truth, i. e. words of truth; דְּבֶא דְּבֶא words [which are] consolations, i. e. words of consolation; דְּבֶא דְּבֶא offerings [which are] peace-offerings.

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

E. g. דָּבֶא דְּבֶא a Seah [of] fine meal; דָּבֶא דְּבֶא two talents [of] silver; דָּבֶא דְּבֶא two years [of] time; דָּבֶא דְּבֶא two rows [of] pomegranates; דָּבֶא דְּבֶא dross [of] silver.

(c) lord. Both the Sing. and Plur. are used in the sense of the Singular.

(d) The most Holy one, plural in Hos. xii. 1. Prov. ix. 10. xxx. 3. Jos. xxiv. 19.

(e) The Almighty, is probably in the plural.

(f) household god, Sing. in 1 Sam. xix. 13, 16.

Note. This is called Pluralis excellentiae, or Pluralis majestaticus.

In some other words, besides those just mentioned, it is used concerning God; as Job xxxv. 10, God 'יִתַּי my Makers [maker]; Ecc. xii. 1 "יִתַּי thy Creators [Creator]; Ps. cxxi. 5, Jehovah is 'יִתַּי thy keepers [keeper], &c. Vide etiam, Is. liv. 5. xxii. 11. xlii. 5. lxii. 5. Ps. cxlix. 2.

3. The Plural, especially in poetry, is not unfrequently used instead of the Singular.

E. g. Job vi. 3, the sand יִתַּי of the seas, [sea]. Even in cases where only one can possibly be meant, is this the case; as Jud. xii. 7, He was buried יִתַּי in the towns [in a town] of Gilead. Gen. viii. 4, The ark rested יִתַּי on the mountains, [on a mountain] of Armenia. Job xxi. 32, יִתַּי the graves [the grave.]
Note. These last instances may be explained, also, by supposing the latter noun to be in the Acc., and used *adverbially*, as it is in Arabic; or which amounts to the same thing, we may say that the latter noun is in the Acc. governed by a preposition understood; e. g. *two talents [in] silver*, &c.

3. Sometimes apposition is used, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; as מ׳ריזים *the nobles* [of, or among] the people.

4. Some examples occur of apparent apposition, in which there probably is an ellipsis of a noun.

E. g. יהוה רחמים Jehovah [Rom. God of] hosts. So, probably, מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מים מصيانة וＤיה ולעיסוס, i. e. great wasting.
Or by using Synonymes.

E.g. נֶבֶת המים clay of mire, i.e. the deepest mire. (See § 176.)

2. With a Copula, repetition generally denotes diversity.

E.g. נבֶה וּנֶבֶה stone and stone, i.e. different stones or weights; Deut. xxv. 13.

§ 170.

Nouns: formation of the Genitive case.

1. Most commonly the Genitive case is known, by the construct state of the preceding noun. (§ 135.) The noun itself, which is in the Gen., undergoes no change. But,

2. Besides the method just noted, the Genitive is made by circumlocution; viz,

(a) By בֵּית which [belongs, is] to.

E.g. The overseer of the herds בֵּית נֵבֶה which [belonged] to Saul, i.e. of the herds of Saul. The breadth of the wall בֵּית נֵבֶה which [belonged] to the side, i.e. of the side-wall. (More frequent in the later Hebrew, and common, with little variation, in all the kindred dialects.)

This mode of making the Genitive is most commonly used, when two or more Genitives follow each other in succession. Cant. i. 1.

(b) By בֵּית simply; as נֵבֶה הָעָם the son of Jesse; נֵבֶה the shrub of the earth.

Specially in the measure of time; In the six hundredth year בֵּית נֵבֶה of the life of Noah; Gen. vii. 11.

Also in designating an author; as נֵבֶה הָעָם a psalm of David.

Or in describing the materials of a thing; as נֵבֶה הָעָם vessels of gold; Ezra i. 11.

The cases in b are common in the kindred dialects, and not unfrequent in Hebrew. All of them resemble the case a, where the full phrase would be נֵבֶה הָעָם [בֵּית נֵבֶה] הָעָם the son [which is] to Jesse; so the shrub [which belongs] to the earth; the 600th year [which belonged] to the life of Noah, &c.
§ 171. Nouns: Genitive Case.

(c) By יִּנְס, denoting origin; as בה מַּנְתָּר the reproof of you, i.e. which originates from you. (Not frequent.)

3. The Genitive is generally placed immediately after the Noun, &c, which governs it or causes it to be put in the Genitive; but in a very few cases, a word that has a close connexion with the clause stands between the Genitive and its antecedent.

E.g. Gen. vii. 6, דֹּרֶה יִּבְּהֵש a flood of waters was, Heb. a flood was of waters. Hos. xiv. 3, גֵּנֶּשׁ אָנֶמַּר forgive all transgression, Heb. all forgive transgression. Is. xl. 12. xix. 8. Job xv. 10.

Nouns: use of the Genitive case.

1. The Genitive marks a great variety of relations and dependencies, in Hebrew, which can be better exhibited by examples, than taught by rule.

E.g. בְּמַּנְתָּר the violence of [towards] the sons of Jerubbaal; Judg. ix. 24. הָעָרוּפָּלָמְּלַה the terror of the king, i.e. which he causes; Prov. xx. 2. הָעָרוּפָּלָמְּלַה the fear of Jehovah, i.e. reverence towards him; Prov. i. 7. גֶּדָּה יִּפְּלַח the terror of God, i.e. that which God hath sent; 1 Sam. xiv. 15. גֶּדָּה יִּפְּלַח jealousy of [for] the people; Is. xxvi. 11. גֶּדָּה יִּפְּלַח covenant of [with] the elders; Lev. xxvi. 45. גֶּדָּה יִּפְּלַח mockers of [for] dainties, i.e. to obtain them; Ps. xxxvi. 16. גֶּדָּה יִּפְּלַח the ass of bread, i.e. which carries bread; 1 Sam. xvi. 20. גֶּדָּה יִּפְּלַח the sin of the end, i.e. which brings consummation; Ezek. xxxv. 5. גֶּדָּה יִּפְּלַח the people of my curse, i.e. whom I have cursed; Isa. xxxxiv. 5. גֶּדָּה יִּפְּלַח the waters of Noah, i.e. of the time of Noah; Is. liv. 9.

In short, the connexion and nature of the case, must decide the shade of meaning which the Gen. designates; as is evident from the above examples. Instances of this nature might easily be multiplied.

2. In Hebrew, the Genitive frequently stands where we might naturally expect apposition.

E.g. הָעָרוּפָּלָמְּלַה the river of Euphrates, i.e. the river Euphrates. הָעָרוּפָּלָמְּלַה the men of the merchants, i.e. the merchantmen.
3. The Genitive is often put after adjectives, which designate qualities belonging to the Genitive noun.

E. g. שֵׁנֶּה בְּכִפָּים pure of hands, i. e. of pure hands. יְרָשְׁתֵּן deficient of [in] understanding.

So in Latin, Integer vitae, scelerisque purus.

4. Not unfrequently the Genitive, which follows an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. מָשָׂא דְּרָבָּן the foolish of men, i. e. the foolish among men, those who are fools.

Five שְׁבֵּּמֶשׁ בְּכִפָם smooth of stones, i. e. smooth stones. כְּפֵץ מָשׁ the strong of shields, i. e. some strong shields.

§ 172.

Nouns: Construct state without a Genitive following it.

1. The reason why the vowels of a word, which is in the Construct state, are shortened, is the close connexion in which such word stands with the Genitive that usually follows. But such a connexion, or as close an one, may exist in other forms of expression, and produce the same effect upon the vowel of the former noun. Accordingly, the Const. state appears, sometimes,

(a) Before בָּ; as רַבְּרַי הֶנָּה the joy in [of] harvest. רָפַע who rise early in the morning; Is. v. 11.

(b) Before בָּ; as מִנֵּה לְבָנֵי loving to slumber.

(c) Before בָּ; as דָּבָּר בְּבָנֵי going down to the stones of the pit.

(d) Before מָ; as The Levites יְרָשְׁתֵּן who served me.

(e) Before נָ; as בְּרָפַע לְבָנֵי a God near at hand; Jer. xxiii. 23.

(f) Before בָּ; as מָשׁ הַיָּה who go on the way; Judg. v. 10.

(g) Before רָפַע; as רָפַע מִנֵּה the place which; Lev. iv. 24.—even if only implied; as דָּבָּר מַעְלְךָ the city [where רָפַע] David dwelt, מַעְלְךָ being in Const. form; Is. xxvi. 1.
§ 173. Nouns: of marking the Dative, etc.

(h) Before a copulative; as רְטָנוּת הַפְּדוֹת wisdom and knowledge; Is. xxxiii. 6. Even where י is omitted; Is. xxviii. 16.

(i) Sometimes before adjectives; as רְטָנוּת לְרָאָה one (or a) coffer. רְטָנוּת נְפָנִים pleasant plants; Is. xvii. 6.

2. In a very few cases, the Const. form seems to stand for the absolute; or rather there is an ellipsis of the second Noun.

E. g. 2 K. ix. 17, I see יֵתָֽגְזָה a multitude i. e. the multitude of Jehu, as the preceding part of the verse shows. Give not יֵתָֽגְזָה to the beasts, i. e. to the beasts of the forest (רְטָנוּת) or wild beast.

Note. The Construct state or Regimen has reference solely to the relation of two nouns to each other, and not to the Case in which the former of these nouns is. For the antecedent noun i. e. the noun in the Const. state, in the case of regimen, may be in the Nom. Gen. Dative, Accus. Voc. or Ablative; just as the other part of the sentence demands.

E. g. Nom.; as סְדָרַם יְבַרְזָה the word of God came to Shemaiah, 1 Kings xii. 22. Genitive; as יְבַרְזָה בַּשָּׁם יְבַרְזָה the heart of the princes of the people of the land, Job xii. 24, where יְבַרְזָה is in the Gen. in regard to בֶּשָּׁם, but in the Const. State as it respects יְבַרְזָה; and יְבַרְזָה is in the Gen. in regard to יְבַרְזָה, but in the Const. State as it respects יְבַרְזָה. Dative; as סְדָרַם יְבַרְזָה to those who are grieved in spirit, Job iii. 20, where the former word is in the Dative and in the construct state. Accusative; as That I may show thee יְבַרְזָה יְבַרְזָה the word of God, 1 Sam. ix. 27, where יְבַרְזָה is Acc. and in the Const. State. Vocative; as יְבַרְזָה יְבַרְזָה O man of God, 2 Kings. i. 13. Ablative; as יְבַרְזָה יְבַרְזָה by the word of thy lips, Ps. xvii. 4, where the first noun is in the Abl. and also in the Const. State.

Nouns: mode of marking the Dative, Acc. Voc. and Ablative.

1. The Dative is marked by י, signifying to or for.
2. The Accusative by יָֽגְזָה, (וְגָזָה) in certain cases; otherwise it is without any distinctive sign.
3. The Voc. sometimes (not always) has the article.
4. The Ablative takes מִן from, out of; בּ in, by; מֵ with, &c.

Note. 1. In a few cases, by a kind of soloecism, ב stands before the Nom.; as, The third was בּּ אֶּסְתַּלְמַם Absalom, 1 Chron. iii. 2. Sometimes before the Accusative; as, I sent מֵ אֶלֶיזֵר Eliezer, &c; Ezra viii. 16. (Syriasm.)

Note. 2. The use of מָ in with the Accusative is limited to (a) Nouns with the Article. (b) Nouns having a Gen. or Suffix after them. (c) Proper names. Consequently it is used only in case of a definite idea conveyed by the noun. The particle מ is much more frequent in prose than in poetry.

Note 3. But מ is sometimes used before the Nom.; as מַבְּרֵבַרֵב הָיְתָה and the iron fell into the water; 2 Kings vi. 5. Specially, before the Nom. of passive Verbs; as מָהֵתָה thy name shall no more be called Abram; Gen. xvii. 5. Sometimes before the Nom. of neuter Verbs; as מִלְךְּלִיטִים מַלְכִּים Let not this matter displease thee; 2 Sam. xi. 25. מַבְּרֵבַרֵב הָיְתָה The two nations are mine; Ezek. xxxv. 10.

Note 4. It is most probable, that originally מ was a pronoun, signifying this, the, the same. So the Rabbinic Hebrew uses it, as מַבְּרֵבַרֵב on the same day. (Vid. Gesen. p. 684.) Allowing it to be a pronoun, we can easily account for its being placed before the Nom- inative, &c.

§ 174.

Nouns: Accusative case.

1. The Accusative commonly, as in other languages, denotes the object of a transitive Verb.
2. It forms, in a great number of Cases, adverbial designations of time, place, measure, &c; and is also used in such cases as those, where the Greeks understand κατα, and the Latins, secundum, quodd. In the Accusative are commonly placed,

(a) Place whither; as מַבְּרֵבַרֵב הָיְתָה to go to Tarshish.
(b) Place where; as מַבְּרֵבַרֵב in the door of the tent; Gen. xviii. 1.
§ 175. Adjectives: Comparison.

1. The Comparative degree is made by using בּא, before, in comparison of, after the Adjective and before the Noun with which the comparison is made; as מִמֵּשֶׁת sweeter than honey.

2. In the same manner, also, after Nouns or Verbs signifying condition or quality, מִמֵּשֶׁת is used to make comparison.

E.g. His visage יִתְנַשֶּׁה was marred more than any man’s; Is. lii. 14. יִתְנַשֶּׁה I will be greater than you; Gen. xli. 40.

3. The particle of comparison, מ, before the Infinitive mood implies a negative, and may be translated so that not, or than that, accordingly as the sentence is constructed.

E.g. מִמִּי iniquity is great, so that it cannot be pardoned, or greater than that it can be pardoned; Gen. iv. 13.

Sometimes the adjective necessary to make out the comparison is omitted; as, Their gods יִתְנַשֶּׁה were [more powerful] than those of Jerusalem; Is. x. 10.

Note. In the Rabbinic, comparison is made by מִמִּי more.
§ 176. 

Adjectives: Superlative degree.

1. The Hebrew has no appropriate form to express the Superlative. It is expressed, therefore, by circumlo
cution in various ways; E. g.

(a) By the article prefixed to the adjective; as David was the smallest; 1 Sam. xvii. 14.

So the Arabian makes his Super, by prefixing the article to the comp. form.

(b) By a Genitive or Suffix following the adjective; as the smallest of his sons; 2 Chron. xxii. 17. the best of them; Micah vii. 4.

(c) A special or intense Superlative is formed, when a word is repeated and put in the Genitive plural; as holy of holies, i.e. most holy place; vanity of vanities, i.e. exceedingly vain. So heaven of heavens, i.e. the highest heaven; servant of servants, a most abject servant; God of gods, the supreme God, &c. Job i. 3.

(d) The Comparative sometimes necessarily expresses the sense of the Superlative; as, Now the serpent became cun
ning above all the beasts of the field, i.e. the most cunning of all; Gen. III. 1.

(e) Some nouns necessarily imply a Superlative; as (1) the head; i.e. my highest joy. (2) first born; as first born of the wretched, i.e. most wretched;
Is. xiv. 30. the first born of death, i.e. the most terrible death; Job xviii. 13.

2. Besides the proper Superlative; the Hebrew ex
hibits a variety of methods, in which intensity of meaning is expressed.

(a) E. g. by very; or very, very.
§ 177. CARDINAL NUMBERS.

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

(c) Or a synonymous one; as wasting and destruction, i.e. great destruction; Ezek. vi. 14.

(d) By repeating the same word, and putting either this or a synonymous word in the Genitive, when repeated; as the evil of your evil, i.e. your base wickedness; Hos. x. 15.

(e) The name of God placed after a noun, is intensive; as, A great city before God, i.e. really or truly very great; Jonah III. 3. Nimrod was a mighty hunter before Jehovah, i.e. exceeding expert in hunting; Gen. x. 9.

So, Acts vii. 20, Moses was χειρενος τω Θεω fair to God, i.e. very fair. Luke i. 6, righteous before God, i.e. really or eminently pious.

§ 177.

Cardinal Numbers.

1. It will be seen, by inspecting App. A, that the Cardinal numbers from one to ten have a masc. and fem. form; and generally an absolute and construct state to each with corresponding Ordinals, (the number one excepted.) The student must be careful, however, to observe, that beyond ten there is no Const. state, (except of a hundred, and a thousand;) nor more than one form, nor any Ordinals, for any number from twenty onwards.

2. From 3 to 10, the masc. form of Cardinals is nearly always used with fem. nouns; and vice versa. Tens from 20 to 90 are of common gender.

3. Cardinals from 2 to 10 are nouns, (one is usually an adjective,) and are put,

(a) In the const. state with nouns to which they relate; as seven of days. Or,

(b) In apposition, or perhaps adverbially, and either before or after nouns; as three sons; three daughters.

The method of putting the Cardinal after the Noun, is not so common, and belongs rather to the later Hebrew.
4. Although the numbers from 2 to 10 are of the sing.
form, they are connected with plural nouns.

5. Cardinal numbers from 11 to 19, take either a plu-
ral or singular noun; as "twelve [man] men; fifteen sons; and commonly stand before
the noun, but sometimes after it.

These have no Cons. State, and therefore always stand in appos-
tion, or rather are used adverbially, being in the Accus., like nouns of
measure, distance, &c. The gender is regulated by that of the
nouns.

6. The tens, i.e. from 20 to 90, are of common gen-
der; stand before or after the noun; and take either a
singular or plural noun; as twenty cities; twenty rams.

7. Composite numbers, (such as 26, 34, 48, &c, i.e. tens
with units,) when standing before the noun, require it to be
singular, as thirty eight years; when the noun precedes, it is in the plural, as
cities twenty and two. In both cases, the gender of the
smaller numeral is homogeneous with that of the noun.

8. The numbers 100 and 1000 may be put
in either the const. or abs. state; may stand either before
or after the noun; and may be connected either with a
singular or plural noun.

E. g. 100 [of] years; 100 pomegranates; 1000 [of] vines; 1000 Darics.
Numbers composed of thousands, &c, follow the same rule as
composite numerals in No. 7.

9. The article is generally put before numerals, which
relate to a subject before mentioned, as those
forty; or before the noun joined with the numeral, when
that noun is repeated, as the seven days.

septas dierum.
10. In many cases, common weights and measures are designated by numerals only, the noun being omitted.

E. g. נון הרל a thousand [shekels] of silver; הים שומ six [measures] of barley; ערב הת褶 two [loaves] of bread.

Ells are commonly designated thus; הוה מים one hundred in ells, i. e. 100 ells.

§ 178.

Ordinal Numbers.

1. Beyond 10, Cardinals are used for Ordinals; and they either precede the noun, being in apposition; or follow it, being in the Genitive; as י"ע הוה on the seventeenth day; י"ע הוה in the year of 27.

2. In designating years and days of the month, the Cardinals below 10 are employed as Ordinals; as י"ע הוה the sixth year, literally, the year of six.

§ 179.

Numerals used Distributively and Adverbially.

1. Distributives are made by the repetition of the Cardinals without the Copula; as י"ע י"ע two and two, or two by two.

2. The answer to the question, How often? is made,
   (a) By a Cardinal joined with י"ע step, time; as י"ע י"ע once; י"ע י"ע a thousand times.
   (b) By Cardinal numbers, in the Feminine; as י"ע once; י"ע י"ע twice; י"ע י"ע 77 times.

3. Fractions of numbers are expressed by י"ע part, portion; as י"ע י"ע two parts, i. e. 3; י"ע י"ע 3.
§ 180. Adjectives as Epithets of Nouns.

1. Adjectives simply qualifying nouns, i.e. used as epithets, (to speak technically,) generally agree with the noun in gender and number.

What is said here respecting the adjective, is applicable, almost universally, to Participles and pronominal adjectives, joined with nouns.

2. The Pluralis excellentiae (§ 167. 2.) commonly takes an adjective singular, but not always.

E.g. הוחי יד a hard master, Is. xix. 4; but also, הוחי יד a holy God, Jos. xxiv. 19.

3. Nouns of multitude in the Singular, commonly (not always) require a plural adjective; as מַחְצָא a wandering flock.

When the concord is directed by the sense, (as in Nos. 2, 3,) rather than by the grammatical form of the noun, it is called Constructio ad sensum.

4. There being no Dual of adjectives, Dual nouns take plural Adjectives; as רָחָם רָחָם weak hands.

5. Nouns of common gender having more than one adjective, admit both the masc. and fem. forms in the Adjectives; as רָחָם רָחָם a great and strong wind; 1 Kings xix. 11.

6. The regular place for Adjectives that are epithets, is after the nouns, which they qualify.

The number of apparent exceptions to this is so very small, and some of them so equivocal, that it appears dubious whether real exceptions are to be admitted. See, however, Ps. lxxxix. 51, פַּלְפַּל עֵזְבִים all the numerous people; also Is. liii. 11. Jer. iii. 7, 10. xvi. 16.

The pronom. adj. הָּא this, not unfrequently precedes the noun with which it agrees.
§ 181. Adjectives as Predicates.

1. When an Adjective is the predicate of a sentence, and the Verb of existence is omitted, the Adjective stands regularly before the Noun, and without the Article; as

great [is] my iniquity; Gen. iv. 13.

In a very few cases, it stands after the noun; as in Gen. xix. 20. 1 Sam. xii. 17.

2. In case an Adjective is a predicate of a sentence, its agreement in gender and number, with the noun to which it relates, is common.

But the apparent exceptions to this general principle of concord between the adjective and its noun, are quite numerous. Perhaps, however, every apparent exception of this nature, (certainly, almost every one,) may be explained on the principle, that when adjectives are used as predicates, they are often used as nouns of the neuter gender. E. g. הָּדָּוֶּהֱ רַק his food [is] fat, where the noun is Sing. Masc. and the adj. sing. feminine; but the construction is easily explained, by translating it, His food [is] fatness, i. e. a fat thing. So, עָּבָּרָה וַתָּמָּה approach to Jehovah [is] delightful, i. e. a pleasant or delightful thing; here the noun is sing. fem., and the adj. sing. masculine. Again, הָּדָּוֶּהֱ ראֶּנֶּה the fields [of Hesbon] languish, i. e. are what is languid, וַתָּלָּמֵד, the noun being fem. plur. and the part. masc. Singular. Also, הָּדָּוֶּהֱ ראֶּנֶּה those that curse thee (the cursers of thee) are cursed, i. e. an accursed thing; for the latter part. or adj. is sing. masc., and the preceding noun masc. plural.

So in Latin, Varium et mutabile semper femina; Virgil. Blandum potestas; Statius. In Greek, πονηρόν μεσα γυνα; Achill. Tat. To πᾶν the universe, rational or material; τὰ πάντα all men, all rational beings. In all such cases, a generic idea of quality lies at the foundation of the adjective; and this may be expressed by any number or gender, in the Hebrew language. Of course, concord of gender and number, in such cases, is not at all necessary; and departures from it are very frequent.

2. An Adjective employed as a predicate, is common-
ly without the article; but when the expression of the article becomes necessary, then the substantive Verb יִתְנָה, or its equivalent the Pronoun אֱלֹהִים (§ 192.) is expressed.

E. g. דַוִּדְךָ הָיָה הָבֵא הַעָנָן David was the smallest, i. e. the youngest; 1 Sam. xvii. 13, 14. In cases of this kind, the adjective is placed after the noun to which it relates.

4. Participles, used for the present tense of Verbs, sometimes stand as predicates after the Noun, and take the Article; as רְאוּשָּׁנָה יִבְנֵיִךְ thine eyes see; Deut. iii. 21.

5. Two or more Nouns, having an adjective agreeing with them, require the Adjective to follow them; and the gender of it may be either masculine, (as the more worthy,) or the same as the gender of the last noun.

E. g. בִּטְטֵיַם וְחַצְרוֹתֵיכָם good laws and statutes; Neh. ix. 13. פְּרֵדֶים וּבְצַעְרֵיכֶם and wings were separated; Ezek. i. 11. Here מְנַחֲרֹת a participial adj. is fem., as is the noun which precedes it.

§ 182.

Case absolute of Nouns.

1. By case absolute is meant, the case of a noun which stands in the beginning of a sentence, syntactically unconnected with any following predicate.

2. The case absolute is commonly the Nominative; and it is sometimes connected with what follows,

(a) By Vav copulative; as נְעָרָם יִשְׂרָאֵל [as to] the number of his years, surely it is not to be computed; Job xxxvi. 26.

(b) But often the Nom. absolute is used where the sense requires an oblique case, and then the oblique case is most commonly made by a pronoun; as הָבִי אֱלֹהִים וּבְצַעְרֵים God—perfect [is] his way, instead of The way of God is perfect.

So for the Acc.; as יָנָה וְחָרָבָה תָּהָרָה summer and winter—thou hast made them; Psalm lxxiv. 18. For the Ablative; חִרָיו הוּּדְכִי נְתְנָה my law—they have abhored it; Jer. vi. 19.
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(c) Sometimes a participle is joined with the Nominative, which makes it like the English case absolute; as שַׁלְמוּם וּלְעַבֵּר שׁוֹאָר אֲנָוָנֶה any man offering a sacrifice, the servant of the priest came, &c.; 1 Sam. ii. 13.

Note. Pronouns stand in the case absolute, as well as nouns.

§ 184. Pronouns: oblique cases made by the ground-form.

1. We have seen (§ 67.) that the ground-forms of Pronouns mark the Nominative. But this usage is not without some exceptions; for

2. When a Pronoun is repeated for emphasis' sake, the ground-form is repeated, and may be construed as being in any case, that the nature of the occasion requires.

E. g. דַּעְתָּנָח בֶּן דֶּמֶּשֶׁכַּז thy blood, even thine; 1 Kings xxi. 19. דַּעְתָּנָה הַמִּנְשֶׁה הָיָה בַּצָּלָה the memory of them, of them, has perished; Ps. ix. 7. הָיָה בַּצָּלָה for you, for you; Hag. i. 4. Dat. יִבְרְאֵל נְתִנְךָ לְבַצָּלָה bless me, even me; Gen. xxvii. 34. Accus. בַּצָּלָה לְבַצָּלָה רִי on me, me, be your punishment; 1 Sam. xxv. 24. Ablative.

Sometimes the ground form of the Pronouns stands first; as Judah, יִבְרְאֵל בַּצָּלָה thee, thee shall thy brethren praise; Gen. xlix. 8.
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3. So a Noun may be substantially repeated, by using the ground-form of a Pronoun for it, in a similar way.

E.g. רֹדֵּז את בְּדֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶרֶתֶر

185.

Suffix Pronouns found in various cases.

1. We have seen that the Suffixes of Verbs mark the Accus. case (§ 68.); those of Nouns the Genitive, (§ 69.) Such is the general rule; but to this are found exceptions. E. g.

2. In respect to Verbs; verbal Suffixes are sometimes,

(a) In the Dative; as רָאָתָה thou hast given to me; Josh. xv. 19.

Note. This usage is more frequent in Arabic.

3. In respect to Nouns; their Suffixes are sometimes used,

(a) As Datives; e.g. Ps. cxv. 7. יְבַדִּי—םיִבְדַּי, they have hands— they have feet, for יְבַדִּי, &c.

(b) Instead of the preposition לֵב; as יָבָדִי those that rise up against thee, instead of יָבָדִי; Ex. xv. 7.

§ 186.

Pronouns: Neuter gender.

1. As Adjectives, both masc. and fem., are used for the
neuter gender, so are pronouns also of the third person, either Sing. or Plural.

E. g. רֵעָבָא אָנָה אָרְאָה יֵה נֶפֶשׁ for a terrible thing is it, which; Ex. xxxiv. 10. הבֵית אַחְרֵי הָאֱלֹהִים is it not written? Jos. x. 13. He hoards up treasures, and knows not שָׁמַע בְּנֵי נְדָמָה who will take them away; Ps. xxxix. 7.

§ 187.

Pronouns: Anomalies in respect to gender.

1. Most probably these anomalies were introduced into written language, from the incorrect language of common life. They consist in using,

(a) Masc. pronouns instead of Fem. ones; as בֵּית Ezech. xiii. 20; בֵּית Ruth i. 22. So also Suffixes; And God made נִךְ for them, i. e. the midwives, Ex. i. 21. Jud. xix. 24, xxi. 22. Is. iii. 16.

(b) The fem. form, in reference to a masc. noun; as הָאֵל וּבֵית, 2 Sam. iv. 6. Jer. i. 5. נֶפֶשׁ as masc. Deut. v. 24. Ezech. xxviii. 17.

Note. Such anomalies are very common in the Arabic.

§ 188.

Pronouns: Suffixes to Nouns in Regimen.

1. Two Nouns in regimen, so that they designate one idea or subject, commonly (not without a few exceptions) place the Suffix pronoun after the latter, which belongs, as to the sense, to the former.

Thus, יֶשׁ לְךָ לְרָעֲשׁ thy holy city, literally, the city of thy holiness; Dan. ix. 24. יִשְׂרָאֵל his silver idols, lit. the idols of his silver; Is. ii. 20. יְוָדֵעַ לְעֵבְרֵי thy proud exulters, lit. the exulters of thy pride; Zeph. iii. 11.

In a few cases the Suffix stands before the Cons. noun; as וַיְשַׁחֲדֵנִיךָ my mighty refuge, lit. my refuge of might; Ps. lxxi. 7.

§ 189.

Passive and Active meaning of Suffix Pronouns.

1. It has been shown (§ 171.) that the Genitive of nouns has a great variety of meanings, according to the
exigency of the passage. Such is the case in regard to Suffix Pronouns, as they are really in the Gen. case. Thus,

E. g. Passive; דתי my violence, i. e. violence done upon me; Jer li. 35. יתא his fear, i. e. fear, or reverence towards him; Ex. xx. 20. דתי my prayer, i. e. prayer to me; Is. lvi. 7. יתי thy vows, i. e. vows made to thee; Ps. lvi. 13. יתי her sighing, i. e. sighing over her; Is. xxi. 2.

But the active sense is the common one; as דתי my violence, i. e. that which I do; יתי my book, i. e. that which I possess, &c.

§ 190.

Ellipsis of Personal Pronouns.

1. In Hebrew, as in most other languages, the Ellipsis of them is not unfrequent, when it does not occasion any obscurity of meaning. Particularly is Ellipsis to be found,

2. In the Accusative after Verbs.
E. g. God looked upon the children of Israel; and God observed [them], for מַיְהַב. Ex. ii. 25. Let my right hand רְשֵׁב forget [me]; Ps. cxxxvii. 5.

3. In the Genitive, after the Infinitive mood or after a Noun.
E. g. ותָּא instead of יָאִיב to preserve [them] alive, &c; Gen. vi. 19. Jehovah is my strength, תָּא for יָאִב and [my] song; Ex. xv. 2.

§ 191.

Pleonasm of personal Pronouns.

1. Suffix Pronouns to Verbs are not unfrequently pleonastic, being immediately followed by the Noun to which they have relation.
E. g. דתי she saw him, the child; Ex. ii. 6. דתי he changed it, his understanding; 1 Sam. xxi. 14. דתי His soul abhors it, bread; Job xxxiii. 20.

Such is the predominant construction, in the Syriac and Chaldee.
2. Suffixes to Nouns are sometimes pleonastic, in a similar manner.

E.g. "in the twigs of it, the fruit tree; Is xvii. 6. the end of it, joy, is trouble; Prov. xiv. 13. my vineyard, which is to me; Cant. i. 6.

Note. Such is the general usage of the Chald. and Syriac.

3. The Dative case of Pronouns after Verbs, (specially verbs of motion,) is often pleonastic.

E.g. "it has gone for itself, i.e. has gone; Cant. ii. 10. flee for thyself, i.e. fled; Is xxxi. 8. they turned not back for themselves, i.e. turned not back; Job xxxix. 4.

So also, compare for thyself, i.e. compare; Cant. ii. 17. The palate relishes for itself, i.e. relishes, food; Job. xii. 11. Houses, which they do not inhabit for themselves, i.e. which no one inhabits; Job xv. 28. he shall perish for himself, i.e. shall perish; Prov. xiii. 13. fear for yourselves, i.e. fear ye; Job xix. 29.

Note. The Arabic has the same idiom; and it is very common in Syriac.

4. After Participles and Adjectives, the Dative pleonastic occurs, but more seldom than after Verbs.

E.g. A wild ass lonely for itself, i.e. alone, or lonely; Hos. viii. 9. full for itself, i.e. full; Amos ii. 13. my deliverer for me, i.e. my deliverer; Ps. cxliv. 2.

§ 192.

Personal Pronoun for the Verb of existence.

1. When the personal pronoun is the subject of a sentence, it involves the designation of the Verb of existence.

E.g. righteous we; Gen. xlii. 11. whence ye? Gen. xxix. 4. I am naked; Gen. iii. 10.
2. Pronouns of the 3d pers. singular and plural, sometimes stand simply for the verb of existence, and are so to be translated.

E. g. Every thing which moves, רְדָי פָּרָה רְדָיָן which is living; Gen. ix. 3. The saints הָעַיְר הָעַיְרָן וּרְדָיָן who are in the land; Ps. xvi. 3. הָעַיְר הָעַיְרָן וּרְדָיָן what these are; Zech. i. 9.

More plainly still is such a sense of the pronoun of the third person exhibited, when the subject of the proposition is the first or second person: as, Ye Cushites! victims of my sword הָעַיְר הָעַיְרָן are ye; Zeph. ii. 12. מְתַה אָדוֹן הָעַיְר הָעַיְרָן thou art God; 2 Sam. vii. 28. The servants of God הָעַיְר הָעַיְרָן are we; Ez. v. 11. (רְדָי for the Hebrew הָעַיְרָן)

Note. In Syriac and Arabic, the above use of the personal pronoun is very common.

§ 193.

Separation of the Pronoun from the Noun to which it relates.

1. The Noun that is related to the Pronoun, is sometimes mentioned immediately after the Pronoun; sometimes several verses afterward; and sometimes is to be supplied by the reader, only from the general sense of the passage.

E. g. יִשְׁכַּב Its [Zion's] foundation is on the holy mount; Ps. lxxxvii. 1, where verse second gives the related Noun. See Is. viii. 21, comp. with verse 22. Ps. ix. 13. Is. xiii. 2, comp. 1. Ps. lxv. 10. lxviii. 15. xviii. 15, comp. 18. Job xxxvii. 4, After it [lightning] roars the thunder, סְנִפָּר אֶפְּלָר and nor does he suffer them to delay, when his voice is heard; where them means, as one can hardly doubt, the rain, hail, &c, following thunder. See also Nah. i.—iii, an oracle against Nineveh, which city is first mentioned in ii. 9. Is. xlv. 13.

2. The subject immediately preceding the Pronoun is not always the antecedent, but this is sometimes to be gathered from the sense.

E. g. Thou didst drive out, by thy hand, the nations. הָעַיְר הָעַיְרָן and didst plant them, i. e. the Israelites; Ps. xlv. 3, comp. 2. So Ps. lxxxv. 16, comp. 14. Ps. cv. 37. Gen. x. 12.
§ 194.

Use of Nouns for pronouns.

1. A Noun is sometimes repeated, instead of using a Pronoun.

E. g. Abraham was eighty six years old, when Hagar bare Ishmael to Abraham, i. e. to him; Gen. xvi. 16. See Gen. v. 1. xii. 5. 1 K. viii. 1. Zech. iii. 9.

2. When a Hebrew addressed his superior, he sedulously avoided using the first or second person, I, thou. For the first person I, the speaker said, Thy servant, Thine handmaid; for the second person thou, נֵבְרֹן, My lord.

E. g. God hath discovered the faults of his servants; behold, we are the servants of my Lord; Gen. xlv. 16. Verse 19, My Lord asked his servants, i. e. thou didst inquire of us.

Note. This practice is very common, where superiors are addressed.

§ 195.

Change of person, in Pronouns.

In Hebrew, specially in Poetry, it is very common, in the same sentence, to pass from the first or second to the third person; or the reverse.

E. g. I [wisdom] love נֵבְרֹן her lovers, i. e. those who love me; Prov. viii. 17, according to Kethib. Hear ye people, יִדְנָכּ all of them, i. e. all of you; Micah i. 2. Vide Job xviii. 4. Is. xxii. 16. xlvii. 10. Ps. lxv. 7.

§ 196.

Relative Pronoun נֵבְרֹן.

1. This pronoun is frequently added to other words, merely to give them a relative sense.

E. g. (a) To nouns; as נֵבְרֹן dust, נֵבְרֹן which dust; Gen. xiii. 16.
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(b) To adverbs; as יִם there, יָנוּר there and where.

(c) To pronouns; as יָנוּר to him, יָנוּר to whom; הָהָה him, הָהָה whom.

(d) So it gives a relative sense to Verbal Suffixes; as יָנוּר which the wind scatters; Ps. i. 4.

(e) Or to Suffixes of Nouns; as יָנוּר his language, יָנוּר whose language.

Note. יָנוּר is commonly (not always) separated from the word which it qualifies, by another word.

In a few cases, where it qualifies pronouns, the pronoun is implied, not expressed; as, In the place, הָהָה where thou wast created, for רָאָה הָהָה; Ezek. xxi. 35.

2. In Hebrew, the Relative יָנוּר can be joined with the first or second person, as well as with the third.

E. g. I am Joseph, your brother, יָנוּר whom ye sold; Gen. xliv. 4. Num. xxii. 40. Ez. xi. 12.

Jacob יָנוּר whom I have chosen; Is. xli. 8. xlix. 3, 9.

§ 197.

Use of יָנוּר as a double Pronoun.

It often stands, for he who, him whom, that which.

E. g. יָנוּר and him whom thou shalt curse; Num. xxii. 6. יָנוּר to him whom, or whomsoever; יָנוּר him whom, or whomsoever, &c; יָנוּר from him whom. So יָנוּר behind him, in whose eyes; Ruth ii. 2.

§ 198.

Adverbial use of יָנוּר.

1. In respect to place; as יָנוּר to the place where; Ex. xxxii. 34.

2. Time; as יָנוּר from the time when; Is. xliii. 4.

3. As the Latin causā: יָנוּר, because of, for the sake of; Gen. xxxix. 9.
§ 199.

Ellipsis of רָעָנִי.

1. This happens frequently, in all cases where it is used, as above specified.

(a) E. g. In the Nominative; as, In a land מָהָּנִי, נָּ הָּ [which] is not theirs; Gen. xv. 13.

(b) In the Accusative; as, Wine יִתְנָּכֵּלָ [which] I have mingled; Prov. ix. 5.

(c) In such cases as § 196. 1. b, c, רָעָנִי is frequently omitted; sometimes the adverb, or latter pronoun is omitted, and רָעָנִי retained, in the sense of both. In a few cases, both pronouns are omitted, and the ellipsis is to be supplied by the sense of the passage; as, The city דָּוִֽידְּ נָּּ [in which, הָּּ רָעָנִי] David dwelt; Is. xxix. 1. More than in the time, הבָּּ עִרְתָּ נָּּ לָּ נָּ [in which הָּּ רָעָנִי] their corn and new wine increase; Ps. iv. 3.

(d) In the sense of that which, he who, those who, &c; as Sheol takes away אַתְּ נָּּ הָּ [those who רָעָנִי] have sinned; Job xxiv. 19. I will place in safety הָּ נָּ נָּ נָּ [him whom רָעָנִי] one puffs at, i. e. who is contemned; Ps. xii. 6.

(e) In the adverbial sense; as הָּ נָּ נָּ נָּ to [the place which, רָעָנִי § 193. 1.] I have prepared for it; 1 Chron. xv. 12.

(f) In some cases, where it would be the Gen. after a noun in the Cons. state; as, Send הָּ נָּ נָּ נָּ by the hand [of him whom, רָעָנִי] thou wilt send; Ex. iv. 13. (Vide § 172. 2.)

Note. The omission of רָעָנִי is much more common in poetry, than in prose. In prose, it is generally inserted after a definite noun, and omitted after an indefinite one, as in Arabic. (De Sacy, Gram. Arab. II. § 363.)

§ 200.

Demonstrative Pronouns.

1. נָּ נָּ and וּ, this, are sometimes used in poetry as Relatives, like רָעָנִי and constructed in a similar manner; and they imitate it, by being used for all genders and numbers.

E. g. The mountain, נָ נָ which his right hand hath won; Ps. lxxvii;
201. Interrogative Pronouns.

1. מ who may be used in the Genitive; as מ the daughter of whom? Gen. xxiv. 23.

2. מ who and מ what are sometimes used for whoever and whatever; i.e. as Pronouns simply, without an interrogative sense.


1. Myself, thyself, himself, &c, are expressed in Hebrew, (a) By the Conjugations Hithpael and Niphal.
   (b) By the most distinguished and essential parts of either the external or internal man.

   (1) E.g. By soul; as י י know not myself; Job ix. 27. God hath sworn, י by himself.
   (2) By person; as י to seek thee; Prov. vii. 15.
   (3) By heart; as י thee, thyself; Ex. ix. 14.
   (4) So also, י life; י heart; י spirit; י eye; י bone; י hand; י bowels, &c, are used as periphrases for I, myself; thou, thyself; him, himself, &c.

   Note. The same usage exists very extensively in the kindred languages, i.e. Arabic and Aramaean.
§ 203.

Mode of expressing Whoever, Whenever, &c.

(a) By whoever, see § 197.
(b) By whoever, who; Ex. xxxii. 33.
(c) By הָיְתָה יָדָו = רָעַת רָעַת; Ecc. i. 9, iii. 15, 22, vi. 10, &c.

§ 204.

Every one, every thing.

1. Every person; by יָוָּא man, or יָוָּא שָׁמָּה, or לֵל all, every.

2. In relation to persons or things.

(a) By יָוָּא every, all, the whole. (b) By repetition; as יָוָּא יָוָּא every morning; 1 Chron. ix. 27. (c) By the plural; as יָוָּא יָוָּא every morning; Ps. lxiii. 14. (d) By the Sing. only; as יָוָּא יָוָּא every morning; מִיָּד daily.

§ 205.

Any one, any thing, &c.

1. Any one, as a person, is expressed,

(a) By יָוָּא man; Ex. xvi. 29. (b) By יָוָּא man; Lev. i. 2. (c) By שָׁמָּה soul; as When יָוָּא יָוָּא any one sins; Lev. iv. 2. (d) By יָוָּא (§ 201. 2.) Ex. xxiv. 14. (e) Sometimes implied, not expressed; Job xxvii. 6.

2. Any thing, any thing whatever.

(a) By יָוָּא גָּע thing; or יָוָּא יָוָּא any thing; Gen. xviii. 4. Ruth iv. 7. (b) By יָוָּא יָוָּא any thing. (c) By יָוָּא; Job xiii. 13. (d) Sometimes merely implied; Dan. ii. 33.

3. A meaning opposite to that of Nos. 1, and 2, (i. e. no one, no thing,) is expressed by adding the negatives נַּל not, and קֵי there is not, to the words there employed; as נַּל יָוָּא no one; יָוָּא קֵי no person, &c.
4. Some, some persons, is expressed,

(a) By רִחְמָךְ; Gen. xxvii. 44. xxix. 20. (b) By נָאָשְׁךָ; there are some, sunt qui. (c) By the plural merely; as מְזוּנָה some days; מֵיָשְׁךָ some years. (d) By נָאָשְׁךָ of, before a noun; as לָשֵׁךְ נָאָשְׁךָ of the elders of Israel; Ex. xvii. 5.

§ 206.

The self same, the same, self.

1. These are expressed, in regard to persons, by אָדָם and נָאָשְׁךָ.

E. g. נָאָשְׁךָ שֵׁם נָאָשְׁךָ the very same man. נָאָשְׁךָ נָאָשְׁךָ the Lord himself.

2. In regard to things;

(a) By נָאָשְׁךָ; as נָאָשְׁךָ בָּטַח on the self same day. (b) By בָּטַח bone, substance; as בָּטַח נָאָשְׁךָ on the very same day; Gen. vii. 13.

§ 207.

One another, one and another.

(a) By לָשֵׁךְ לָשֵׁךְ this and this; Is. vi. 3. (b) By נָאָשְׁךָ one repeated; or שֵׁנָא man repeated. (c) By נָאָשְׁךָ שֵׁנָא man and his brother; or נָאָשְׁךָ שֵׁנָא woman and her sister. (d) By נָאָשְׁךָ נָאָשְׁ� כָּרְתִּי man and his friend. The fem. in a similar manner.

Note. All these methods of expression are used also, in speaking of objects without life. See Gen. xv. 10. Ex. xxvi. 3.

§ 208.

Syntax of Verbs.

1. As the Hebrew has but two forms of tense that are distinct, and as it must, no doubt, have expressed all the shades of tense which are common to other languages; it is obvious that the two tenses in question must have had a diverse, various, and extended use. Such appears plainly to be the fact.
2. The Praeterite and Future tenses, as they are called, in a great many cases can be used indifferently, to express the same idea; both of them are made Aorists, by the particle " (called Vav conversive) and some other particles, placed before them; so that with this " prefixed, they express the same time which the leading Verb or Participle in the sentence expresses. Yet still, the predominant use of the Praeter is, to express past time of some shade or other; and the predominant use of the Future, to designate some shade of Future time.

§ 209.

Praeterite Tense.

1. The Praeterite form of the Verb expresses, in itself and appropriately, the perfect tense.

E. g. What is this which ¥Επν thou hast done? Who ος has told thee? Gen. iii. 10, 11. Also Gen. iii. 14, 17, 22, 23.

2. The Pluperfect.

E. g. God finished the work which ¥Επν he had made; Gen. ii. 2. Jehovah ηΑπν had not caused it to rain; Gen. ii. 5.

3. The past tense of narration, or historic tense.

E. g. The earth ¥Επν was without form; Gen. i. 2. Rachel ¥Επν was beautiful; Gen. xxix. 17. God Αρ created; Gen. i. 1.

Note. It is common, when this historic tense is used, to place the Nom. before the Verb; but this usage is not without exceptions. (See Gen. i. 1, 2.) To make variety, the Fut. with Vav conversive (and therefore designating past time,) commonly follows the Praeter, in the same sentence or in a succeeding one. This usage saves the necessity of repeating the Praeter. Com. Gen. iv. 2—5, 18. 1 Sam. vii. 15, 16.

4. It is also used for the present tense.

E. g. (a) In Verbs signifying quality or condition; as ¥Επν he is great; Αρ he is wise, &c.
(b) When the object of the Verb is rather to express a state or condition of acting, than to assert any one particular action.

E. g. My soul weeps for trouble; Ps. cxix. 28. The way of truth I choose; Ps. cxix. 30. Your hands are full of blood; Is. i. 15.

(c) In general propositions, where the object of the Verb is not to designate any special time of action, but action at any time.

E. g. Blessed is the man who walketh not, treadeth not; Ps. i. 1.

5. For the Future.

E. g. (a) In prophecies, protestations, and assurances: as, The people, who have walked in darkness, shall see a great light; Is. ix. 1. And it shall come to pass; Isaiah ii. 2. Also ii. 3, 4, 11, 17, 19.

(b) When a future tense (with a future meaning) precedes the Praeter, in the same construction; as Ye shall be (NnFut.) as an oak; and the mighty man shall be, &c; Is. i. 30, 31. Thy men shall fall, (NnFut.) by the sword—and her gates shall mourn and lament; Is. iii. 25, 26.

Note. Vav conversive is prefixed in these cases, either to the Verb itself, or to the Nom. of it, when this Nom. precedes the Verb. See above, for the former case; for the latter, which is very frequent, see Job xix. 27. I shall see (Fut.) and my eyes shall behold, i. e. I shall behold, where Nn is made Future by the Vav before its Nominative.

The few cases in which the Vav is omitted, are such as imply it, i. e. where there is an ellipsis of the Vav; or where poetic license drops it. The power of the Vav, in such cases, is that of connecting the aorist (the Praeter here is aorist) with the preceding Verb, as to the time which it expresses.

(c) Any word that is expressive of future time, at the beginning of any construction, requires the Praeter that follows it, and has a Vav prefixed, to be rendered as the Future. (See note under b.)

E. g. Behold the days (Part. present with a fut. sense) are coming, when I will cut off, &c. 1 Sam. ii. 31.

So the Praeter is made Future, when it follows a Const. Inf. having a future sense; when thou shalt be troubled, and these things shall overtake thee; Deut. iv. 30.
So, yet a little time and they will stone me; Ex. xvii. 4.

*At evening* then ye shall know; Ex. xvi. 6.

6. For the Imperative.

(a) When an Imper. precedes, and the Praeter is connected with it by a Vav. (Vid. No. 5. b. note.) E.g. *Take for yourself* (יָּשָׁב Imper.) יִטְמֶסָנִי and collect; Gen. vi. 21.

(b) Sometimes in the same manner, when Vav is prefixed, without the preceding Imperative.

E.g. *If I have found favour in thine eyes,* יָּשָׁבְתָּנִי then take, &c; Gen. xxxiii. 10. Ruth iii. 9. Gen. xlvii. 23. Deut. xxix. 7, 8.

7. For the Subjunctive Mood, when a Future tense with a Subjunctive meaning precedes, in the same construction.

E.g. *That he may not put forth* (Fut. in a Subj. sense) his hand, יָּשָׁבְתָּנִי and [may not] take, יִטְמֶסָנִי and [may not] eat, &c; Gen. iii. 22.

Note. The Vav prefix produces here the like effect with that explained above, No. 5, 6, note.

8. In regard to the Subjunctive Mood, the Praeter expresses, besides the present tense as above, all the tenses in which the idea of past time is designed to be signified.

(a) The Imperfect; as Isaiah i. 9. יָּשָׁבְתָּנִי we should be as Sodom, יָּשָׁבְתָּנִי we should be like Gomorrha. Gen. xxxiii. 13. יִטְמֶסָנִי should one hurry them, then they would die. Ruth i. 12. Judges viii. 19.

(b) The Pluperfect; as Is. i. 9. Unless Jehovah יָּשָׁבְתָּנִי had left us a remnant, &c. 2 Kings xiii. 19. Then יָּשָׁבְתָּנִי thou wouldest have smitten the Syrians. Job x. 19. Num. xxii. 33. Jud. viii. 19.

(c) The Futurum Exactum, (Future past, as it is named;) as Ruth ii. 21. יִטְמֶסָנִי until they shall have finished. Is. iv. 4. Gen. xxiv. 19. Ruth iii. 18.
§ 210. Future Tense.

The peculiar forms, which the Future tense sometimes assumes in order to mark diverse meanings, has already been treated of, in §§ 91. 93. It remains in the Syntax to describe the various senses which the Fut. form conveys, in cases where no peculiarity of structure can be admitted.

1. The Future Tense indicates future time, according to the usual meaning of this expression.
   This is so common, that examples are unnecessary.

2. The present time.
   E. g. יראת not; הביא not cannot; אנבר whence comest thou? שַׁעַב what seekest thou?
   This is a very common use of the Future Tense.

3. The Future is often used in general propositions, where the limitation of time is not intended.
   Prov. xv. 12, A wise son יִסְכָּש makes [will make] glad his father, i. e. it is a general fact that he does, at all times.

4. The Future tense expresses all the varieties of the Opt. and Subj. moods; and this is effected whether the Futurum figuratum,* the Future preceded by appropriate Particles, or simply the common Future is used.
   E. g. (a) The Optative, specially when the Particle נַע is subjoined; as Ps. vii. 10, נַעֲרָע O that it might end! Cant. vii. 9. נַאְרַע O that they might be! 1 Kings xvii. 21. Is. xix. 12. xlvii. 13.
   For the Optative use of Fut. figuratum, see § 91.
   (b) The Subjunctive, specially after particles signifying, that, so that, in order that, in that, for that, since that, that not, &c. The Future often follows such particles, even when the Subjunctive sense is not required.
   E. g. (1) After רשע that; as Gen. xi. 7, רשע that they may not understand, &c. (2) רשע that; Gen. xxvii. 4. רשע that

* Futurum Figuratum means the apocopated Future of the 3d and 2d persons, and the lengthened Future of the 1st person, § 91.
that my soul [I] may bless thee. (3) § that; may that he may die. (4) § that; Gen. xxxviii. 16, What wilt thou give me, know that thou mayest come in to me? (5) § that; 1 Kings vi. 19, that thou mayest place. (6) § in order that; Ezech. xx 26, in order that they may know. (7) § that not; be not be not afraid, or that thou be not afraid. (8) § that not; Ps. x. 18, that thou mayest place. (9) § that ye may not die.

(c) The Future expresses all those shades of the Sub-junctive or Conditional mood, which we express by the auxiliaries, may, can, must, might, could, should, would, &c. E.g. Gen. iii. 2, let we may eat; xxx. 31, what shall (or must) I give thee? Judg. xiv. 16, My parents have I not told, and should I tell thee? Prov. xx. 9, who can (will) say? So also, Job x. 12, I should have died. Gen. xxxi. 37, that I might take my leave of thee. Gen. xxix. 8, Until that all shall have been gathered.

5. The Future is often used to express the sense of the Imperative.

(a) Always, where the 3d person Imper. is needed; as the Heb. Imper. has no form in the 3d person.
E.g. § let there be light; Gen. i. 3.
(b) In prohibitions; as the Heb. Imper. is not used with negatives.
E.g. § steal not; let thou shalt not steal; Ex. xxi. 15.
(c) For the first person Imperative, i. e. Let me sing, let me rise, &c. In short, when excitement, rousing, urging, pressing, entreating, &c. is intended, the future, (for the most part, the Fut. lengthened or paragogic, §. 91.) is used; as § let me rejoice now; § let me arise, or, up now!

6. The Future form often designates past time.

(a) When preceded by particles, that indicate time past; as (1) § at that time; as § then spake he. (2) § not yet; as Gen. ii. 5, § was not yet, or, before it was. But sometimes a fut. sense is attached to a fut. form, after both of these particles. Ex. xii. 48. Job x. 21.
(b) Sometimes, (though not very frequently) it indicates the past time of narration, (the historic tense.) Gen. ii. 6, And a mist went up, &c. Gen. ii. 10, And thence it was divided, &c. Gen. ii. 25, and they were not ashamed.

Note. With Vav conversive, it forms a common Tempus historicum. Vid. § 209. 3. note. But in the simple form as above, it is specially employed to denote habitual, or continued action; as, Thus much Solomon gave to Hiram yearly, 1 Kings v. 25. Job i. 5, Thus did Job continually. 2 Sam. xii. 31. 2 Chron. xxv. 14.

7. The Future with the Vav conversive, we have seen § 93. 4, is properly a composite tense, the being the auxiliary verb. Of all the forms of the tenses, this is most employed in narration; and it is only now and then that the Perfect is chosen, in preference to it.

But when this form of the Future stands for a proper Future, (which is seldom,) the Vav must be regarded as only a copulative.

E. g. Is. ix. 5, To us a son shall be given, and the government shall be upon his shoulders, &c. Is. ix. 10, 13, 15, 17. li. 12, 13.

As the Fut. in question, sometimes represents the proper Future, (supra,) so like that, it sometimes stands, (a) For the present Indicative.

E. g. 2 Sam. xix. 2, Behold the King weeps and mourns.

(b) For the present Subjunctive.

E. g. Jos. ix. 21, Let them live, and let them be, &c, or may they be, &c. Job xiv. 10.

§ 211.

Imperative Mood.

It is evident from the structure of the Imperative, and from the connexion of the Future with the Imperative sense, (§ 210. 5.) that these two forms are nearly related to each other. Accordingly,

1. The Imper. 3d person, (and 1st,) the Imper. Pas-
sive, for the most part, and the Imper. with a negation, is made by the Future. (§ 210. 5.)

2. When two Imperatives immediately succeed each other, the latter has often a Future sense, and the former a conditional one.

E. g..Gen. xliii. 18. Prov. iii. 3, 4, 7. iv. 4. vii. 2. ix. 6. Isa. viii. 9.

3. An Imperative following a Future often has a Future sense.

E. g. Jehovah will bless (fut.) thee out of Zion, and thou shalt see (Imp. lit. see thou) the happiness of Zion; Ps. cxxviii. 5.

4. So also, the Imperative has a Future sense,

(a) Before the Future; as will ye inquire (Imp.) of me as to future things, and will ye prescribe? (Fut.); Is. xlv. 11.

(b) Without connexion with a Future tense; E. g. ye shall hear, (Imp.) but shall not understand; Is. vi. 9. Perhaps in Psalm viii. 2, is Imp. viz. spread i. e. mayest thou spread thy glory, &c.

§ 212.

Infinitive Absolute.

It has been shown (§ 87. 1.) that, for the most part, the Inf. has two forms, the Absolute and Construct, differing from each other in respect to the vowels which they receive. Of these, the absolute Inf. is used,

1. When the Infinitive has an Adverbial sense.

E. g. bene; so beginning and ending, i. e. from the beginning to the end; 1 Sam. iii. 12.

2. When the Infinitive is connected with a finite Verb. In this case it marks,

(a) Intensity of meaning; as 1 Sam. xxiii. 22, very subtilely will he deal. 1 Sam. xx. 6, he has urgently request-ed. Amos ix. 8, I will not utterly destroy, &c. Gen. xliii. 3. xxxi. 30.
(b) Assurance, certainty; as Gen. iii. 4, אֱלֹהִים יָד֣וּעוּ וְשָׁמְע֣וּ, מִשְׁלֹשִׁים אָד֘וֹן אֲשֶׁר לְיַעֲצֶה הַמֶּרֶדֶשׁ וְיַעֲמֵדֵהוּ surely ye shall not surely die. Gen. xxxvii. 33, הַמֶּרֶדֶשׁ תֹּלְדֵה, הַמֶּרֶדֶשׁ מִבְּרֵה, surely I thought, or said.

(c) Continuance of action; Is. xxx. 19, חֹזֵה אֵין, תָּהָנָה thou shalt not always weep. Ex. xxxiv. 7. Jer. xxiii. 17.

Specially is continuance denoted, where two Infinitives absolute are used; as 2 Sam. xv. 30, they went up continually weeping. Gen. viii. 7, בְּרֵהּ נִבְרֵהוּ שְׁתֹּלְדֵהוּ and it continued to go and return. Jer. vii. 13. xi. 7. xxv. 3. xxvi. 5. Is. xxxix. 14.

In such cases, sometimes a Part. is used for the second Infinitive; as in 2 Sam. xvi. 5.

(d) Intensity of different shades is denoted by the Inf. absolute; as Gen. xliii. 7, לֹא יָשְׁרֵי יִשְׂרָאֵל who could we indeed know? Gen. xxxvii. 3, הַמֶּרֶדֶשׁ נִבְרֵהוּ shalt thou indeed reign? Gen. xix. 9, נִבְרֵהוּ נִבְרֵהוּ נִבְרֵהוּ and now he would fain act even as a judge among us.

(e) In general, the Inf. absolute added to a finite Verb gives energy, animation, vivacity, or some coloring of this nature, to the expression; although it is difficult always to express it, in an English Version. In a similar manner, the intensive particles e. g. of the Greek, German, &c, cannot be well expressed in any translation.

Note 1. In regard to the choice of Conjugations from which the Inf. absolute is taken, it may be remarked, that commonly it is of the same Conjug. as the finite Verb, with which it is joined. Sometimes, however, of a different Conjugation; as וְלֹא יֹשֵׁהוּ, Inf. abs. Kal, but finite Verb in Niphal.

Note 2. Neither is the Inf. absolute always derived from the same root as the form of the finite Verb coupled with it; it is sufficient if the meaning is synonymous; as Is. xxviii. 28, יָשָׁרֵי אֵתָיו he will thoroughly thresh him, verbs derived from שָׁרֵה and שָׁרֵה both signifying to thresh.

Note 3. In Arabic, the Inf. absolute is put after the finite Verb; in Syriac, before it; but in Hebrew, either before or after, though most commonly before.

Note 4. Between the Inf. abs. and the finite Verb, may be placed a particle of negation, as נִלְכָּד; or some affirmative or expletive Particle, as וַיֹּאמֶר; or even a preposition, as Ezek. vii. 14, יִתְכַּלְכֶּשׁ וְעַל.

3. The Inf. absolute is employed, when the Inf. mood is used instead of a finite mood. E. g.
§ 213. INFINITIVE CONSTRUCT.

(a) For the Praeter, when the Praeter precedes; as Dan. ix. 5, הָעִדוּתָּה we have rebelled, and apostatized. Est. ix. 6. Jer. xiv. 5. Gen. xli. 43. Jud. vii. 19. Ecc. viii. 9. ix. 11.

So without a preceding Praeter; as Ezek. i. 14, The living creatures רָאוֹת נַחֲלָתַּם ran and returned. Ecc. iv. 2.

(b) For the Future, when the Future precedes, as Jer. xxxii. 4, Fields shall they buy (Fut.) בָּהֵם and they shall write bills of sale, and they shall seal them—and take witnesses, &c. Numb. xv. 35. Deut. xiv. 21. Is. v. 5.

So without a preceding Future; as Ezek. xi. 7, You אָדוֹת הָעוֹד will I bring out, &c. 1 Kings xxii. 30. 2 Chron. xviii. 29.

(c) The Inf. absolute stands also for the Imperative; as Deut. v. 12, fields שָנַחֵשׁ keep. Jer. ii. 2, בָּרְאֶנָּה go. xiii. 1. xvii. 19. Deut. i. 16. Numb. xxv. 17.

Note 1. The Inf. abs. is used, in a few cases, where the const. Inf. might be expected; and vice versa. Is. lx. 14. Hab. ii. 10. Is. xxii. 13. So in Num. xxvii. 25, אֲרוּנַת נַחֲלָתִּי רֵעַ נַחֲלָתִּי Аֲרוּנַת thou shalt not curse at all, נַחֲלָתִּי Inf. Const. for רֵעַ נַחֲלָתִּי Inf. absolute.

Note 2. The Inf. abs. is, in some cases, to be translated in a passive sense; as Proverbs xii. 7, the wicked חַטְּאֵבִי are to be destroyed. This is elliptical; the whole phrase would be, רָכֵב לַחַטְּאֵבִי. So רָכֵב in Prov. xv. 22.

Whenever the Inf. absolute stands alone, and is used in a definite sense, the expression is elliptical; the definite verb being omitted, which would complete the form of the phrase.

Note 3. The Inf. abs. may take after it an object, in the Accus. case; such Inf. governing this case, as Verbs generally do.

§ 213.

Infinitive Construct.

Such is the name given to that form of the Infinitive which is a verbal noun, and is capable of all the uses, and most of the phases of nouns. This Inf. may be,

1. In the Nominative case.

E. g. Gen. ii. 18, סֵפָר הַנַּחֲלָתָה the being (Inf. of רָכֵב) of the man alone is not good. Gen. xxix. 19, רִיתֶנָּה my giving (Inf. of רָכֵב) is good. xi. 6. xxx. 15.
2. In the Genitive.

E. g. Gen. xxix. 7, the time of collecting; Gen. ii. 4. in the day of making, &c. Ps. cxxvii. 2; et passim.

3. In the Accusative.

E. g. 1 Kings iii. 7, I know not the going out, or coming in. Jer. v. 3. Gen. xxi. 6.

Note. The Accusative here commonly has before it; Gen. xi. 8. Ex. ii. 15. Gen. xxiv. 25.

4. In the Ablative.

E. g. Ps. xxxix. 2, I will guard my way from sinning.

5. The Infinitive construct takes Prepositions before it, and Suffixes after it, in the same manner as Nouns. But in translating it, we must for the most part give it, in such cases, a finite sense.

E. g. (a) With when they were created, lit. in the being created of them. Ex. xvi. 7, because he heard. Is. i. 15. (b) With when I come. Gen. xxxix. 18, when I lifted up. (c) With when he made. Is. vii. 15, until he know. 1 Kings xvi. 7, to provoke him by his doings, in that he was, &c. (d) With because Jehovah loves you, lit. because of the loving of Jehovah you has often a negative sense, in such cases; as Gen. xxvii. 1, His eyes were dim so that he could not see, lit. from seeing. xvi. 2. Ex. xiv. 5. (e) With until thou returnest. Jud. iii. 26. (f) With because thou sayest. Job x. 7. (g) With for to save. Ezek. xxi. 15. (h) With because that thou wast forsaken, &c. (i) With after his burial.

§ 214. Infinitive Construct, peculiarities with the Prefix ב.

1. The Infinitive Construct with Lamedh prefixed, and with either expressed or implied, is capable of expressing all the tenses and voices of definite Verbs.
Thus, Gen. xv. 12, *The sun was about to go down.* 2 Chron. xxvi. 5, *and he sought (honored) God,* &c.


So passively; Jos. ii. 5, *And it came to pass,* when the gate *must be shut.* Deut. xxxi. 17, *that they might be consumed.* Isaiah vi. 13.

Likewise as Fut. in *dus* of the Latins; e. g. *what is to be done.*

Also, as Fut. or as Poten. mood, and to be translated by *shall, will, can, must,* &c.; as 2 Chron. xix. 2, *shall one help the wicked?* Jud. i. 19, *he could not dispossess them.* Hos. ix. 15. Amos vi. 10. 2 Chron. xx. 6.

Note. This use of the Infinitive resembles that of the absolute Infinitive, § 212. 3.

§ 215.

Infinitive with Subject and Object.

1. Since the Infinitive is so very frequently used as a finite mood, it has of course, when thus used, a subject (corresponding to the Nominative case of a finite Verb,) and very commonly an object (Acc. case,) on which the action terminates, or toward which it is directed.

2. The subject (== the Nom. case to finite Verbs) is put in the Genitive, after the Infinitive Construct; and the object in the Accusative, after either the Absolute or Construct Infinitive.

Jud. xiii. 20, *when the flame lighted up.* 1 Sam. xxiii. 6, *when Abiathar fled.*

The Acc. after the Inf. is too common to need examples.

3. When both subject and object are expressed at the same time, the Rule is the same.

E. g. 1 Kings xiii. 4, *when the king heard the word of the man,* &c.

Is. lviii. 5, *when a man will afflict his soul.*
Pronouns are constructed here in the same manner as nouns; e. g. 2 Sam. iii. 11, ἦν οὗτος ἐπερεάζετο because I feared him.

Verbs governing two Accusatives, may take them after the Infinitive, in the same manner; Gen. xli. 39.

**Note 1.** Sometimes (very rarely) the Accusative stands next to the Verb; Is. xx. 1. v. 24.

**Note 2.** The Infinitive of Verbs governing the Dative, &c, takes the Dative after it, in the same manner as the finite moods.

§ 216.

**Participles.**

1. The Active Participle, having the object of action after it, as usual, governs the same case as its Verb. But,

2. It is a more common construction, to put the Participle active in regimen with the Noun that follows.

As, τῆς κατοικίας τῆς οἰκίας: ἡ δομή τῆς κοιλάδος the inhabitants of the house; ἡ δομή τῆς κοιλάδος the descenders (those who go down) into the pit. Prov. i. 12, τῆς κατοικίας τῆς οἰκίας the lovers of thy name. Prov. ii. 19. Ps. xix. 8.

**Note.** The Gen. after the Part. Active, constructed in the manner just described, is capable of all the varieties of rendering which belong to the Gen. of Nouns, (see § 171 ;) and sometimes Prepositions, &c, intervene, between the Participle and Gen. case, as in the case of nouns, § 172.

3. In the same manner as the Participle active, the Participle passive governs,

(a) The Accusative after it; as יַגְדִּיקוּבָּלֵחְדוּ clothed [with] linen garments; על חתים girded [with] an Ephod.

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

**Note 1.** When there is but one form of the Participle, (e. g. מָלָכְתָּ יִשְׂרָאֵל from מָלָכָת יִשְׂרָאֵל to die,) this form is capable of all the meanings and constructions of both the active and passive participles.

**Note 2.** The Part. passive has frequently the sense of Latin part. in dūs; as καραδρομόν metuendus; ἐλεγένδον eligendus; landandus.
§ 217. PARTICIPLES USED AS VERBS.

1. Participles are very frequently used for the present tense of Verbs.

E. g. Ecc. i. 4, One generation passeth away, and another generation cometh. i. 7, 8. Ps. i. 6. iii. 2. iv. 7. Is. i. 7.

In this manner, participles are used with pronouns of any person, instead of verbs, in order to express the present tense; as I fear; thou fearest; we fear, &c. In intransitive verbs, this use is very common.

2. For the past tense, in all its gradations.

As Gen. ii. 10, And a river issued from Eden, &c. Deut. iv. 3, Your eyes have seen, &c. Gen. xlii. 43. xli. 17.

3. For the Future, in all its varieties.

Gen. xvii. 19, Sarah shall bear a son, &c. Gen. vi. 17, Behold, I will cause to come a flood. xlviii. 4. Ex. ix. 18. 1 Kings xi. 31. xiv. 10.

4. When the Verb to be is added to the Participle, an Imperfect tense descriptive of continued action or condition is designated.


5. The auxiliaries or substantive Verbs, there is and there is not, are, not unfrequently, with or without Suffix pronouns, prefixed to Participles, in order to designate the present tense.

As Jud. vi. 36, If thou savest. Gen. xliii. 5, If thou dost not send away. Ex. v. 16, Straw is not given. Lev. xxvi. 6.

Note. In a few cases, the Part. seems to supply the place of an Infinitive; as in Gen. xxxviii. 29, and when he drew back his hand. Jer. ii. 17. x. 23.
§ 218.

Impersonal Verbs.

1. These are made by the third person, masculine or feminine, and in the Praeter or Future tense.

E. g. ἦν and it happened; ἦν ὁ ἄρτος, or ἦν ὁ Ἰακώβ it was grievous to him; ἦν ὅτι it is bitter to me; ἦν ὅτι I am quiet, lit. it is quiet to me. ἦν ὁ θυμὸς and it was grievous to David. Jud. xi. 39, καὶ ἦν and it became a statute. Job iv. 5, and now ἦσσον it comes upon thee. Ps. xviii. 7. lxvi. 14.

§ 219.

Verbs with indefinite subjects; i. e. the Nominative of which is one, they, men, mankind, (in French, on, tout le monde, &c.)

These are expressed by the 3d person sing. or plural, and may have a Nominative expressed, as שָׁם, וֹלְדִין &c, § 205; but commonly the Nominative is understood and not expressed.

E. g. Gen. xi. 9, זְמִיתוֹ one called. Gen. xlviii. 1, רֵעַ וּתְפִלָּי and one told. 1 Sam. xxvi. 20, דַּעְתָּנָא one pursues a partridge. xvi. 23. Job xxvii. 19. Is. ix. 5. Is. lxiv. 3, From everlasting יָנָהוֹ one has not heard. xlvii. 1, נָמַץ תָּשִׁים נָתָנָהוֹ one (lit. they) shall not call thee, &c. Dan. i. 19. Neh. ii. 7, Job vi. 2. Hosea ii. 9.

Note. 1. When a Nom. is expressed, it is sometimes שָׁם, &c, and sometimes the active Part. of the Verb. E. g. Is. xvi. 10, נָמַץ תָּשִׁים לָשָׁנוֹ the treader shall tread, i. e. one shall tread. Is. xxviii. 4, נָמַץ תָּשִׁים לָשָׁנוֹ the seer sees, i. e. one sees. 2 Sam. xvii: 9. Deut. xxii. 8. So in the Plural; Jer. xxxi. 5, נָמַץ תָּשִׁים לָשָׁנוֹ the planters shall plant, i. e. one shall plant. Neh. ii. 3.

Note 2. The 3 person plur. is frequently to be rendered passively, in such cases, in order to represent the meaning in English; as Job xxxiv. 30, נָמַץ תָּשִׁים לָשָׁנוֹ the mighty one is removed, not by the hands of men, lit. they remove the mighty one. Prov. ix. 11, For by me נָמַץ תָּשִׁים לָשָׁנוֹ are increased (lit. they increase) thy days, and years נָמַץ תָּשִׁים are added (lit. they add) to thee. Hag. i. 10. Job xxxii. 15. xix. 26. vii. 3. iv. 19. xvii. 12.
Sometimes, perhaps, the third pers. sing. may be rendered passively; as Is. xxviii. 2. Job. xxxviii. 11.

The idiom of Note 2. is not unfrequent in the N. Testament. See Luke xii. 20.

2. Sometimes the Passive Voice is used, to express the indefinite Nominatives in question.

As Gen. iv. 26, Then נָתַנְתָּנָה one began (lit. was begun) to call upon the name of the Lord. Job. vi. 2.

3. The 2d person of the Active voice is occasionally used, to express the indefinite Nominative.

Is. vii. 25, נֶסָּה רָאָה נֶסָּה one shall not come there, lit. thou shalt not come. Is. xii. 12. Job xviii. 4. Lev. ii. 4. Also in the common phrase, יָשִּׁתָּם until thou comest, i.e. till one comes.

§ 220.

Construction of Verbs with cases.

1. The Hebrew has no verbs formed, as in Greek and Latin, by the union of prepositions with them, so as to make Composite Verbs. But it has that which by usage is equivalent to this, viz, the sense of verbs is varied, by inserting a preposition between them and the noun with which they are constructed. Different prepositions, of course, will give a different shade to the meaning of the same Verb; and every case of union with a diverse preposition may vary the meaning of the original Root. In this way, a great variety of composite forms (composite de facto) of verbs are made, in Hebrew, Aramaean, and Arabic; almost exactly as we may say in English, put, put by, put up, put in, put down, put aside, put away, &c.

E. g. יָסָּה to fall; יָסָּה יָשִׁיתָ to fall over to, to fall away; נָהָמָה to leave, to depart from; נָהָמָה יָשִׁיתָ to fall down before [any one.]

נָהָמָה to call; נָהָמָה נָהָמָה to call to, to invoke; נָהָמָה to name.

נָהָמָה to ask, (when followed by the Acc. of person;) הָחָמָה to consult, e. g. an oracle; הָחָמָה to demand, (followed by the Acc. of the thing demanded.)
2. It belongs to the Lexicon to determine with what prepositions each particular Verb is constructed; and practice only can enable the student to distinguish the shades of meaning, belonging to each. Only general principles can be represented in a Syntax; and these will now be subjoined.

§ 221.

Verbs with the Accusative.

1. Active transitive verbs govern the Accusative; but

2. Many verbs are both Transitive and Intransitive; and, consequently, are used either with or without an object after them.

E. g. דָּבָר to weep and to bemoan; רָעַב to go, and to pass through; בָּשֶׁר to dwell, and to inhabit, &c.

3. In Hebrew, many verbs govern an Accusative directly, i. e. without any intervening preposition, which we must translate by inserting a preposition, in order to express the sense of them in our language.

(a) Various Verbs that cannot be classed.

E. g. יָרְאָה to bring good tidings to; יָרְאָה to be refractory against; בָּרָא to give a pledge for, &c.

(b) Some whole classes of Verbs (with occasional exceptions) take the Acc. directly, where we must generally supply a preposition.

1. Verbs of putting off and on, of ornamenting; as שָׁתַךְ to clothe; לָעַל to unclothe; דֹּקָא to gird on; מַעַבֵּשׁ to adorn with; אָשֶׁר to wrap up one's self with, &c.

2. Verbs of plenty and want; as יָכְלָה to be full; יחַל to be abundant; יָרָא to satiate (with drink); יָרָא to overflow; יָרָא to lack; עַבֵּשׁ to bereave, &c.

3. Verbs of dwelling in, or among; as יָכְלָה to inhabit; יָכְלָה to dwell; רבָּשׁ to dwell; יָכְלָה to sit, &c.

4. Verbs of going out and coming in, coming upon, happening to; as יָכְלָה to come; יָכְלָה to find, &c.
5. Verbs of overflowing, overspreading, &c, take the Acc. of the thing with which they overflow, &c; as The land which overflows with milk and honey. Joel iv. 18. Jer. ix. 17. Lam. iii. 48.

(c) Verbs Neuter can sometimes take an Accusative. Such cases resemble the English phrases, running a race, fighting a fight, &c.

E. g. סָבַרּ to celebrate a feast; הביאְרֵה to propose an enigma, &c.

Specially is this construction used, when more words are added, which are intended to give intensity to the expression; as Gen. xxvii. 34, והשמָה עֶמְבָּרֵה and he cried a loud and bitter cry, i.e. he wept aloud and bitterly. Neh. ii. 10. Ps. xxv. 19. Jer. xvi. 4. 1 Sam. xx. 17.

§ 222.

Verbs with two Accusatives.

1. All verbs which have a causative meaning, (insomuch as they imply an object acted upon, and commonly require some noun besides indicative of the instrument of action or the design of it, &c,) may govern two Accusatives, the one of which commonly respects persons, and the other, things.

2. This rule has a special application to Piel and Hiphil, as they usually have a causative meaning.


In particular, Piel and Hiphil of Verbs signifying to put on, to put off, to cover over, to adorn, to fill, to give or bestow, to take away or deprive, to teach, and to show, govern an Acc. of the person and also of the thing.

3. In the same manner, as many verbs in Kal have also a causative meaning or one that is kindred to it, (most commonly such verbs as have the same significations as
the classes just mentioned,) so, with such a sense, they may and commonly do take two Accusatives, without any intervening preposition.

E. g. Ezek. viii. 17, וַיִּמְלַכֶּם מֵאָרֶץ יִשְׂרָאֵל they filled the land with violence.

In the same manner may be constructed, and commonly are constructed verbs in Kal, which signify, to clothe, cover, put on, adorn, anoint, sow, plant, to stone, i. e. cover with stones, to fill, to give, to deprive of, nourish, furnish, rob, to do good or evil to any one, to call or name, to command, to make one thing into another, to turn one thing into another; as Job xxviii. 2, וַיִּתְפָּךְ יִשְׂרָאֵל לוֹ נַעֲרֵי stone he fuses into brass, or, out of stone he pours brass; so Ex. xxx. 35, יִתְפָּךְ הַגְּדרֹת מִקְרֵי thou shalt make it incense, or, thou shalt make with it [of it] incense. So also, Gen. ii. 7, God made man יִבְרָעֵל נָא יְהוָה נְאַרְאֶה with the dust, (out of the dust) of the earth, where יֲנָהֵר is the Acc. of the material as grammarians speak, and therefore is not to be translated, as Eichhorn and Gabler have rendered it, "God made man dust, out of the ground."

Notes. But the intervention of appropriate prepositions, בַּיָּהָה, הָעַל, בְּבִי, בְּפִי, בְּחֵי, בְּגִין, etc., before the latter noun, in these cases, is not unfrequent; so that the Hebrew, in many cases, exhibits both methods of constructing a sentence, i. e. either with or without an intervening preposition before the latter noun.

§ 223.

Verbs followed by Prepositions.

Verbs followed by בַּיָּהָה, (which signifies on, upon, with, in, by, against, among, in respect to, on account of, &c,) are very numerous, and the peculiarities of them can be learned only by practice.

With בַּיָּהָה are constructed specially, verbs signifying to go, to come, to name, to pray to, to worship, to testify, and verbs of sense. Also verbs signifying to be angry, to trust, to comprehend, to hold, to touch, to tread on, to sin against, to upbraid, to reprove, &c.

2. Verbs followed by הַיָּהָה, (to, for, on account of, at, as, against, towards, unto,) are also numerous.

In older Hebrew, the Acc. often stands without a הַיָּהָה, where in later Hebrew a הַיָּהָה is added. Usage in respect to inserting or omitting
the ב, often varies in regard to the same verb. In general the making, attaining to, or becoming any thing, requires, or rather permits a ב to be used, before the noun which designates that thing.

E. g. 2 Sam. vii. 14, I will be to him ב נב for a father (a father) and he shall be to me בפ for a son, (a son.) 1 Sam. iv. 9, ב נב י_rgb be ye for men, i. e. be men, act courageously.

The varieties of usage here, in respect to different verbs, can be learned only by practice.

3. Other particles, as ד, צ, נ, א, מ, נ, י, &c, are used after Verbs, to make a peculiar sense, for the most part, or to modify the meaning of the simple Verb. The student can learn these uses, only by practice.

§ 224.

Passive Voice: Construction.

1. The agent or active cause is commonly designated by ב prefixed, when passive verbs are used.

E. g. Ex. xii. 16, This only must be prepared ב נב by you. Prov. xiv. 20, He is hated even נב by his associates.

Sometimes נב is used instead of ב; Cant. iii. 10. Ecc. xii. 11.

2. The Passives of Verbs governing two Accusatives, retain but one, and make the other a Nominative.

E. g. Ps. lxxx. 11, הב נב רכ the mountains were covered with the shadow of it. In the active voice it would be, It covered the mountains [with] the shadow of it. Ex. xxviii. 11. Mic. i. 10. Ex. xxv. 40.

3. Sometimes passive Verbs have an active sense; and in this case they may govern an Accusative, like active Verbs.

E. g. Job vii. 3, ב נב נב (Hoph.) I have inherited months (Acc.) of vanity. Ex. xx. 5. Deut. xiii. 3.

4. Many neuter Verbs have a passive sense, and are construed as passives, although they have the form of the active voice.

E. g. ב נב to descend, and to be fallen; Ezek. xxvi. 11. נב נב to stand, and to be placed, &c; Dan. xi. 31.
§ 225. Verbs used as Adverbs.

1. It is a frequent case, in Hebrew, that when two Verbs immediately follow each other, (either with or without the copula between them,) the first of them is designed merely to qualify the second, and must be rendered adverbially.

   Thus, 1 Sam. ii. 3, הָאֹרַתָּה צְבָאֹה do not make much [and] speak, i.e. do not say much. Job xix. 3,הָאֹרַתָּה צְבָאֹה do not make much, i.e. in a shameless manner ye stun me. Gen. xxvi. 18, נִבְלָא בְּיָרָה and he returned and dug, i.e. he again dug. Gen. xxvii. 20. xxxi. 23. Hos. i. 6. Gen. xix. 22. xxx. 31. Ps. li. 4. lxxi. 20.

   Note. The most common Verbs, which are thus adverbially used, are

   הָאֹרַתָּה צְבָאֹה to make good, used for well, skilfully.
   קָדָּהָ to add again, still, once more.
   הָאֹרַתָּה צְבָאֹה to end ad finem, entirely.
   מַבּּלָא to hasten hastily, quickly.
   מַבּּלָא to increase much, often.
   הָאֹרַתָּה צְבָאֹה to return again.

   Besides these, however, there are a number of other Verbs, which are occasionally used in an adverbial manner.*

2. The manner in which the Hebrews express the idea of suddenly, unexpectedly, in a manner unforeseen or unprovided for, deserves particular notice. It is by שָׁעַר he knew not, or שָׁעַר they knew not; or by other expressions which are equivalent.

   Job ix. 5, He removes the mountains, they know it not, i.e. suddenly. Ps. xxxv. 8, Destruction comes upon him unexpectedly. Prov. v. 6. Cant. vi. 12. Job iv. 20, גְּּלֹּתָה יִשְׁכַּב no one considering, i.e. suddenly, unexpectedly.

* Most commonly the Infinitive form of the Verb is used, in such cases.
§ 226.

Concord of Verbs with Nominatives.

The general Rule of Concord is, that the Verb agrees with its Nominative or Subject, in number, gender, and person.

§ 227.

Anomalies in Concord: Number.

From this general rule, however, there are a great many exceptions in Hebrew, in regard to the Concord of number, and gender. In respect to number,

1. The Pluralis excellentiae (§ 167. 2) takes, for the most part (there are very few exceptions) a Verb in the singular. E. g. Gen. i. 1, לבר initialValueGod created. Ex. xxi. 29, initialValuehis owner is dead.

Cases where the plural verb is joined with the Pluralis excellentiae, may be found in Gen. xx. 13. xxxi. 53. Ex. xxxv. 7. xxxii. 4, 8. 2 Sam. vii. 23.

Note. Nouns that have no sing. form, like hea
ev�n face, &c, generally have a plural verb, but occasionally a singular one. Gen. ix. 15. Prov. xv. 14, in Kethib. Numb. xx. 2. xxiv. 7. xxxiii. 14.

2. Generic Nouns of the singular number, designating a class or species, i. e. nouns of multitude, often take a plural verb; (constructio ad sensum.)

This case is too obvious and common to need examples. Such nouns asشعب a people, יש a nation, זני an assembly, יבג a herd, ת vard a house (family,) שנה mankind, מזון the wicked, &c, in every language, admit a plural as well as a sing. verb.

Sometimes the singular only is used with nouns of multitude; and sometimes a sentence begins with a verb in the singular, and proceeds with the plural; as Ex. xxxiii. 4. i. 20. Gen. vi. 1. Is. ii. 20. Ps. xiv. 1.
§ 227. ANOMALIES IN CONCORD.

3. When a plural has a distributive sense, (i.e. means what would be equivalent to saying, each one of the subjects in question, or every one of them,) it is often coupled with a Verb in the singular.

E.g. Prov. iii. 18, "every one who takes hold of her, (lit. they who take hold,) shall be made happy." Gen. xlvii. 3, "a shepherd is every one of thy servants," lit. is thy servants. Prov. xxviii. 1. Ex. xxxi. 14. Prov. xxvii. 16.

4. When the Verb precedes its Nom. plural, not frequently it is put in the singular; being used here, in a kind of impersonal way, like the French il vient des hommes, there comes some men.

E.g. 1 Sam. i. 2, "and there was to Pennina children," i.e. Pennina had children. Is. xiii. 22, "the jackals shall howl." 2 Sam. xxi. 6. Jud. xiii. 12. Ps. cxxiv. 5. Isai. xxx. 25. Deut. v. 7.


5. Vice versa, when the Nom. plur. precedes the Verb, in a very few cases only, the Verb is singular.

E.g. Ecc. ii. 7, "slaves belonged to me." Gen. xlvi. 22, "These were the sons of Rachel which were born to Jacob." Gen. xxxv. 26. Dan. ix. 24. Is. lxiv. 10.

6. Nouns plural feminine, relating to beasts or things, (and not to persons,) frequently take a singular Verb; and this, whether the Verb precedes or follows the Noun. (Technically, this is called Pluralis inhumanus.)*


Note. The 2d pers. plur. fem. of the Fut. seems to be used in some cases for the 2d pers. sing. fem. of the same; as Ex. i. 10. Job xvii. 16. xxxvi. 13. Jud. v. 26.

* Compare neuter Plurals, in Greek.
7. The Dual of Nouns being considered simply as a plural, in respect to concord with Verbs (Verbs have no Dual,) the same anomalies take place, in regard to the Verb connected with the Dual number, as in respect to the Plural.

§ 228.

Anomalies in Concord: Pronouns.

Pronouns not unfrequently differ in respect to number or gender, or in regard to both number and gender, from the antecedent to which they relate.

(a) In regard to number. E. g. Deut. xxi. 10, When thou goest forth against thine enemies, (Plur.) and God gives him, (Sing. Pron.) into thine hand, &c. Deut. xxviii. 48. Jos. ii. 4, And the woman took the two men and secreted him (Sing. him, for Plur. them.)

(b) In regard to gender. For examples, see § 187.

(c) In regard to gender and number. E. g. Job xxxix. 14, Her eggs does she leave, the antecedent is the storks, plur. masculine. Is. xxxv. 7, In the dwelling place of the jackals, (mas. plur.) and in her couching place, pron. fem. singular. Job xiv. 19. vi. 20.

Note. In cases of such a nature as those which are comprised in this Section, the Pronoun is sometimes to be regarded as used in a collective sense or a distributive sense (§ 227. 2, 3,) and sometimes as a neuter pronominal adjective. Comp. § 181. 2.

§ 229.

Anomalies in Concord: Gender.

1. The General Rule is, that a Verb agrees with its Nominative in Gender; but from this rule, are to be found many exceptions: For,

2. Feminine Nouns, singular or plural, sometimes take a Verb masculine, whether it precede or follow them.

E. g. 1 Sam. xxv. 27, thine handmaid brought. 1 Chro. ii. 48, the concubine bore. Jud. xxi. 21,
when the daughters go out. Lev. xi. 32. 1 K. xxii. 36. Ecc. vii. 7. xii. 5. Lev. ii. 8. xiii. 4. xix. 20. xxv. 5. Jer. xlix. 16. l. 46. So feminine pronouns have masculine Verbs, in Ezek. xxiii. 49. Ruth i. 3. Is. lvii. 8. Jer. iii. 5. Cant. viii. 4. iii. 5. v. 8. Imper. Mic. i. 13. Is. xxxii. 11.

3. Nouns of the common gender take either a masculine or feminine Verb; and sometimes both in the same construction.

E.g. Is. xxxiii. 9, עֲרֹתָיָהּ יִרְשָׁו the land mourns and is withered. xiv. 9. 2 Sam. xxii. 8, Qeri. Job xx. 26. Jer. ii. 24.

Note. There are many more Nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472;) which accounts for many supposed anomalies of gender.

4. Nouns of multitude or Collectives frequently take a Verb feminine; and in some cases, even admit no other.

E.g. Ex. v. 16, יָאָשְׁנָהּ הָאָשָׁנָהּ thy people have sinned. The names of nations often take a feminine Verb; as Ps. cxiv. 2. This construction resembles that of the Pluralis fractus in Arabic, which often takes a Verb feminine, whatever the sense of the Noun may be.

5. Vice versa, the masculine Noun appears, in a very few instances, to have a Verb feminine. Ecc. vii. 27. Jud. xi. 39.

Even these few instances are doubtful; for the gender of the Verb here can be accounted for, on the principle that it is used in a kind of impersonal way, as it often is before the Plural. Vide § 227. 4.

§ 230.

Anomalies of both Gender and Number.

1. Nouns fem. collective, singular, often take a plural masc. Verb. (Constructio ad sensum.)

E.g. 1 Sam. ii. 33, All יִרְשָׁו (fem.) the increase of thy house shall die. Jer. xlv. 22, וַיֶּעָשֶׂה (fem. Sing.) the remainder of Judah, who set their faces, (verb plur mas.) Zeph. ii. 9. Gen. xlvi. 6.

2. Nouns plur. masc. sometimes take a Verb singular
§ 231. Concord of the Verb with Comp. Nom.

feminine; but almost exclusively here, the noun relates to beasts or things, and not to persons. (Pluralis inhumanus.)


3. Nouns plur. fem. sometimes take a Verb singular masculine; specially when the Verb is placed first, and used in a kind of impersonal way. (§ 227. 4.)

E. g. Job xlii. 15, *so beautiful women were not found.* Jer. xlviii. 15, *her towns ascended (into the fire.)*


§ 231.

Concord of the Verb with composite Nominatives.

1. Two Nouns in regimen often constitute the subject or Nom. of the Verb, and are often considered as making but one subject, § 135; (constructio ad sensum.) The Verb, consequently, may accord with either the first Noun, (which is the usual concord,) or with the second Noun, in respect to number and gender.

E. g. Gen. iv. 10, *lit. the voice of the bloods of thy brother cry;* the Part. here agrees in number, with the latter of the two nouns in regimen. Job xxxii. 7, *the multitude of years shall reveal,* (Verb plur.) Is. xxii. 7, *the select part of thy vallies,* (thy choice vallies) shall be filled, (verb plur.) Job xv. 34. xxix. 10. xxxviii. 21. 2 Sam. x. 9. Is. ii. 11. Jer. x. 21.

2. When the Verb of existence, expressed or implied, stands between the subject and predicate of a sentence, it may accord with either of them.

E. g. Gen. xxvii. 39, *rich countries shall be thine abode.* xxxi. 8. Ezek. xxxv. 15. Num. iii. 1. xxv. 33.

3. Several Nominatives connected, either all masculine,
or of different genders, usually take a Verb in the plural masculine; but often,

(a) The Verb conforms to the Noun which stands next to it.

As Num. xii. 1, יִרְאֶהוֹ בִּכְלָא יָרְאֵהוֹ Then spake Miriam and Aaron. Jer. vii. 20, יִנְפָּה יִנְפָּה my anger and my fury is poured out. Est. ix. 29. Num. xx. 11. 1 Kings xvii. 15. Gen. vii. 7.

(b) Or the masculine gender, as the more worthy, is preferred.

E. g. Prov. xxvii. 9, יִלָּדֵה יִלָּדֵה ointment and perfume makes glad the heart. Hos. ix. 2.

Note. Where there are several subjects connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural. Gen. xxi. 32. xxiv. 61. xxxi. 14. xxxiii. 7.

§ 232.

Change of Construction in the same sentence.

Uniformity of construction in the same sentence, is by no means a property of the Hebrew style. Changes are common, as it respects several particulars.

1. Sentences often begin with an Infinitive mood, (having a prefix preposition and being used in a finite sense, § 213. 5) and proceed with a Verb in a finite mood.


2. Sentences often begin with a Participle, and then proceed with a finite Verb.


3. The most remarkable changes are those in respect,
to the person of Verbs; which, however, are limited chiefly to poetry. These are

(a) A transition, in the same sentence, from the third person to the second; and vice versa.

Is. i. 29. For they shall be ashamed of the groves, which ye have loved. Gen. xlix. 4, (poetic) Thou wentest up to thy father's bed—he went up to my couch. Mic. vii. 18. Mal. ii. 15.

(b) A transition from the first person to the third; which however is unfrequent, and for the most part is altered in the Qeri.

E.g. Is. xlii. 24, xliv. 24, 25, I am Jehovah who made the universe, he frustrates the signs, &c.

§ 233. Constructio elliptica* of Verbs.

This occurs when a Verb is used, which implies some noun after it that is not expressed. This happens in phrases which often occur.

E.g. 'alhănî to complete after Jehovah, the full phrase would be 'alhănî 'anî completely to follow Jehovah. So 'ănî 'ânî 'anî, or 'ănî 'ânî 'ârî he feared to, fully, he turned trembling to [some one.] So 'ănî 'ânî 'ârî he slept death, fully, he slept the sleep of death.

§ 234. Adverbs.

1. In Hebrew, Adverbs frequently supply the place of Nouns or Adjectives, and consequently admit of a similar construction. They stand, therefore,

(a) In apposition with nouns, which they qualify.

E.g. 'ârî 'ânî 'ârî 'ânî 'ânî 'ânî a little water; 'ânî 'ânî 'ânî 'ânî 'ânî few men; 'ânî 'ânî 'ânî 'ânî 'ânî much wood.

(b) Or as the Genitive after Nouns.

E.g. 'ânî 'ânî 'ânî 'ânî 'ânî innocent blood; 'ânî 'ânî 'ânî 'ânî 'ânî few men; 'ânî 'ânî 'ânî 'ânî 'ânî daily persecutors.

* This is commonly named by grammarians, Constructio praegnans.
2. Adverbs sometimes receive prefix prepositions, in the same manner as Nouns.
   E. g. not gratis; suddenly, lit. in the so.

3. Repetition of them denotes intensity.
   E. g. very much; deeper and deeper; here and there.

4. The word not is properly an Adverb, meaning there, extant; but is used as the Verb of existence, with Suffixes of all genders, persons, and numbers.

5. The Hebrews have no Adverb corresponding to our affirmative, Yes. Instead of such a word, they use,
   (a) A personal pronoun; as Gen. xxvii. 24, Art thou my son Esau? and he said, I am he, or yes.
   (b) A periphrasis of a personal pronoun; as 2 Sam. ix. 6, Art thou Mephibosheth? And he said, behold, thy servant!

§ 235.

Particles of Negation.

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

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

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

4. not, (poetic) before Futures, and in different forms; as

5. means absolute negation, no one, none at all, &c.

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

7. A negative particle is sometimes added to adjectives and nouns to qualify the sense of them; as foolish, lit. not wise; unmerciful; disgraced; no God at all; not a nation, i.e. not entitled to this honor, or deserving of this name; not a mortal man; no wood at all.
§ 236

Interrogatives.

1. utrum? and ne? are connected in the same sentence, as the Latin words are, by which they are here translated.

E.g. utrum? 

Shall we go, or shall we forbear?

2. The Interrogative sign is not unfrequently omitted.

As Gen. xxvii. 24, Is it so then, instead of ?

Specially when is used, the sign of interrogation is omitted; as Job ii. 10. Jonah iv. 11. Lam. i. 12. 1 Sam. xxvii. 10. 2 Kings v. 26. Ex. viii. 22. Job xiv. 16.

3. As in English, interrogation frequently implies a negative. In this way several interrogative particles come to imply a negative sense.

E.g. (a) 2 Sam. vii. 5, will thou build me an house? i.e. thou shalt not; see 1 Chron. xvii. 4. Is. xxvii. 7. Prov. xxiv. 28.


(c) Hos. xii. 12. Job. xxxix. 13. xvii. 13, 16. xix. 5. But usually implies a negative question, not a simple negation.

4. (compounded of and ) nonne? but also equivalent in many cases to , ecce; as the corresponding Arabic Particles are; Deut. xi. 30. Job. iv. 21. viii. 10. Prov. viii. 1. xiv. 22. xxii. 20. 2 Kings xx. 20, compare 2 Chron. xxxii. 32. 2 Kings xi. 17, comp. 2 Chron. xxxiii. 13. 2 Kings xxii. 23, comp. 2. Chron. xxxv. 27. In all the cases of comparison, where the writer in Kings uses the writer in Chron. uses ecce illa! ecce! In the same manner, the Arabians use , &c, for , ecce!

§ 237.

Of Prepositions.

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

Thus i.e. after; on, upon; from, of.
2. *Vice versa*, the simple Prepositions sometimes have the same sense as the composite ones.

E.g. מָנָה = מַגְנָה from under; Num. v. 20. Ezek. xxiii. 5. מַגְנָה = מֵנָה, Hos. xii. 1.

The Preposition בּ has, not unfrequently, a peculiar use, in which it appears to us to be pleonastic.

E.g. Ps. cxviii. 7, מֵעֲרָתָה בּ לָבֶנֶז Jehovah is my helper, lit. in, among my helpers. So Ps. liv. 6. xcix. 6. Jud. xi. 35. Job xxiv. 13. Ex. xxxii. 22, Thou knowest this people מֵעֲרָתָה that they are evil, lit. that it is in evil.

Note. Beth thus used is technically called by Grammarians, *Beth essentiue*, or *Beth pleonastic*.

As mere pleonasm, it appears in Hos. xiii. 9, מֵעֲרָתָה בּ because my help is in thee, lit. because for me in thy help. So Ps. lxviii. 5. Is. xxvi. 4. Prov. iii. 26. Is. xliv. 14. Job xviii. 8. Ez. iii. 3. In the three last cases, it stands even before the subject of a sentence.

Note 2. Beth is used still more extensively in this pleonastic manner, in Arabic. See De Sacy. Gram. Arab. I. p. 356.

4. בּ is pleonastic in a similar manner, Deut. xv. 17. Lev. iv. 2. comp. v. 13. Ezech. xviii. 10. So often in Arabic.

5. בּ is used in the same sense as ב, in some cases; as Ps. xxxvii. 20, בְּלַחְלָה בְּלַחְלָה they vanish away, like (lit. with, in) smoke they vanish. xxxix. 7. cii. 4. Job xxxiv. 36.

§ 238.

Conjunctions.

1. The Hebrew language has but few Conjunctions, on which account some of them, (specially בּ) have a great variety of signification. These, however, are best learned from the Lexicon and practice.

2. The Conjunction בּ, if, in the beginning of an oath or adjuration, is a negative; as Cant. ii. 7, *I adjure you,*
daughters of Jerusalem, that ye wake not. So Greek εὐ, Heb. iii. 11.

But שָׁלוֹם יִרְאוּ, in such a connexion, is affirmative; Jos. xiv. 9, And Moses sware שָׁלוֹם יִרְאוּ surely the land shall be thine.

Probably there is an Ellipsis, in such a formula of an oath. See the formula in extenso, 1 Sam. iii. 17. 2 Sam. iii. 35. xix. 14. 2 K. vi. 31.

3. The Conjunction ָּ, besides having the usual sense of a copulative, means also, that, in order that, then, namely, indeed, and indeed, as (between comparative propositions,) when, nor, but, § 240. 13. note.

§ 239.

Interjections.

1. Interjections indicative of threatening commonly (not always) take a preposition after them, which governs the Dative; as נָא וָהּ wo to us!

2. יִרְאוּ governors the Accusative; sometimes, however, it stands merely for יִרְאוּ if; as is common in Chaldee.

§ 240.

Ellipses.

These are numerous in Hebrew, as indeed they are in all languages. The design of this section is, to mention those which are most deserving of notice.

1. The Verb of existence, נָהִי, is commonly omitted between a subject and predicate; specially when the predicate stands first; as נָהִי נְרָדֵד Great [is] Jehovah.

2. When the words of any speaker are cited, very often the sign of quotation (רָמָא he said, or saith,) is omitted, and must be supplied from the sense of the passage.

3. Several Ellipses of Verbs and other parts of speech are occasionally found, specially in poetry, which are too various to be the subject of limitation by Syntax.


4. The Accusative case, after certain Verbs which are of frequent usage, is often omitted, as being unnecessary to render the language intelligible.

Thus נ"נ ר"ג כ"ג she bore, i.e. children; ו"ג כ"ג he concluded, i.e. ו"ג כ"ג an agreement; ו"ג כ"ג he inclined, i.e. ו"ג כ"ג the ear; נ"ג כ"ג he lifted up, i.e. נ"ג כ"ג the voice; נ"ג כ"ג he arranged, i.e. נ"ג כ"ג words, (i.e. he prayed, spoke, &c.) These must be learned by practice.

5. Sometimes the Nominative case is omitted.

As נ"ג ר"ג כ"ג it was hot to him, i.e. ר"ג כ"ג anger, = his anger was hot, or he was angry.

כ"ג נ"ג כ"ג and it pitied thee, i.e. כ"ג נ"ג mine eye pitied.

Note. The word נ"ג כ"ג is not unfrequently omitted, in cases where the sense requires it as the subject of a sentence. See Prov. x. 24. xii. 12. xiii. 21. Job iii. 20. Eccl. ix. 9.

6. When the subject of a proposition is required by the sense to be repeated in the predicate, with some addition, the actual repetition of it rarely takes place.

Cant. i. 15, נ"ג כ"ג כ"ג thine eyes [are the eyes] of doves. Ps. xviii. 34. xlviii. 7. lv. 7. Is. lii. 14.

7. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

As נ"ג כ"ג כ"ג a thousand [shekels] of silver; נ"ג כ"ג כ"ג ten [shekels] of gold; נ"ג כ"ג כ"ג six [ephars] of barley; נ"ג כ"ג כ"ג two [loaves] of bread.
8. In expressing the day of the month, the word day is commonly omitted. Gen. viii. 13.

9. Prepositions are sometimes omitted, where the sense requires them.

(a) ה; as Ps. lxvi. 17, יפ [with] my mouth I cried. (b) ו; as Prov. xxvii. 7, אל עון [To] the hungry soul, any bitter morsel is sweet. xiii. 18. xiv. 22. (c) ＃; Ecc. ii. 24, Nothing is better than [than] to eat. (d) ו commonly excludes ה; as מימי רע ו as [in] the days of old, for ימי ב.

10. In poetic parallelism, a preposition expressed before a word in the first member is not unfrequently omitted before the corresponding word in the second member.


11. Very frequently, Conjunctions are omitted, between the parts of a sentence, which would express the relation of the latter part to the former; or their place is supplied merely by ג and.

E.g. Gen. xix. 23, And the sun was rising ו and (i. e. when) Lot entered Zoar. Prov. xi. 2, Pride cometh ו then cometh (lit. and cometh) shame; or Does pride come? Then shame will follow. Gen. xlv. 4. Ex. iii. 18. xvi. 21. xvii. 6. Ps. cxxxviii. 5.

Note. Vav copulative here is rendered, as, when, then, &c, merely ab exigentia loci; the appropriate Conjunction being omitted. In technical language, that part of the sentence which in such cases precedes the Vav, is called Protasis, and that which follows, Apodosis. These terms are very convenient, and are needed in grammatical exegesis.

12. In many cases, Conjunctions are omitted between words which in sense are connected together.

(a) Vav copulative is omitted, between words connected. This is called constructio asyndeta, from the Greek ασυνδέτος, i. e. wanting the ονδέτος, article or connecting link.

E.g. деньesterday [and] the day before. Jud. xix. 2, בְּיוֹרָה

Note. The asyndic construction belongs principally to common phraseology, (which it is the custom of all languages to shorten,) or to animated, pathetic expressions in poetry.

(b) ἐὰν or ἂν or; 2 Kings ix. 32, ἄν ὅπως τί δύο [or] three eunuchs.
1 Sam. xx. 12. Is. xviii. 6.

(c) ἐὰν ; —Is. xxii. 8, ἀν ὅπως ἦ γέρας he will roar [as] a lion. Ps. xi. 1, ἀν ἐδραυσίον ἄρξεται, fly to your mountain, [as] a bird. Is. li. 12. The son of man who shall be made ἄρξεται [as] grass. Job xxiv. 5. Ps. xli. 8. Nah. iii. 12, 13. Specially, when the following member of a sentence has ἄν so, is ἐὰν (as) omitted before the first member; as Is. lv. 9, For [as] the heavens are higher than the earth, ἄν so are his ways above, &c. Ps. xlviii. 6. Job vii. 9. Jud v. 15.

(d) The conditional particles, ἐὰν if, provided that, although, are not unfrequently omitted. Is. xlviii. 21, They shall not thirst, ἐὰν ὅπως ἐκφυσάτωσιν [if, although, provided that] he should conduct them through the desert. Job. xix. 4. Ps. cxxxix. 11. Gen. xlii. 38. Ex. iv. 23.

(e) The conditional particles ἐὰν, ἐὰν that, are sometimes omitted; as Ps. ix. 21, The nations shall know ἀν ὅπως ὅσια [that] they are mere men. Ps. l. 21. lxi. 6. Job xix. 25. Lam. i. 21.

13. Two negative propositions following each other, in the same construction, (specially in poetic parallelism,) the negative particle is sometimes omitted in the second proposition.

E. g. 1 Sam. ii. 3, Speak not proudly, ἐὰν ἔλθῃ let [not] any rash thing proceed from your mouth. Ps. ix. 19, For he will not always forget the poor; the expectation of the afflicted shall [not] always perish. Job xxviii. 17. xxx. 20. Is. xxxi. 4. xxxviii. 18. xliii. 22.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, i. e. nor, or but.

E. g. Ps. xlv. 19, Our heart has not turned back from thee, ἐὰν ὅπως ἦ πεφυσαν nor our steps declined from thy paths. Is. xlii. 28, I looked and there was no man; of them, none gave counsel; I inquired of them, ἐὰν ὅπως ἦ δὲ of answer; or, but none gave answer. Job iii. 10. Is. xxviii. 27. Deut. xxxiii. 6.
14. In poetry, Ellipses of nouns, verbs, and other words sometimes occur, which can be discovered in no other way, than by an attentive consideration of the writer's meaning.

Thus, Is. xlviii. 11, How shall [my name, or glory] be profaned! I will not give my glory to another. xlix. 7, Kings shall see and rise up; princes [shall behold] and do reverence.

Note. A thorough attention to the principles of this Section, would cast light on many passages of Scripture, which in the present translation appear very obscure.

§ 241.

Of Zeugma.

Such is the name which is given to an expression, where two subjects have a verb, &c, in common, which expresses action, &c, that can with strict propriety be applied only to one of the subjects. E. g.

Job iv. 10, The voice of the lion, and the teeth of the young lions are broken out; i.e. the roaring of the lion [is made to cease] and the teeth, &c. Gen. xlvii. 19, Wherefore should we die, we and our land? i.e. our land [become desolate.] Gen. iii. 15. Is. lv. 3. Hos. i. 2. Jer. xv. 8. Est. iv. 1.

Similar to the cases just presented, are those where Nouns are grammatically connected with preceding Nouns, when, in respect to sense, such connexion cannot be admitted.

E. g. Ps. lxv. 9, Thou makest the outgoings of the morning and the evening to rejoice; where outgoings cannot be predicated of evening.

Gen. ii. 1, The heavens and the earth, and all the host of them; i.e. the host of the heavens, viz. the stars. Com. Neh. ix. 6.

§ 242.

Hendiadys.

Such is the name, by which Grammarians call that form of speech, which connects two Nouns by the Conjunction
§§ 243. 244. 245. QUOTATION ; PARENTHESIS, ETC.

and, and puts them in the same case, when, in respect to meaning, one of these Nouns is to be considered as the Genitive following the other, or as an Adjective qualifying it. The word Hendiadys, is derived from the Greek, ἑνδιάδυς, one thing by two.

E. g. Gen. i. 14, And they shall be for signs and for seasons, i. e. they shall be for the signs of seasons, &c. Gen. iii. 16, I will multiply thy sorrow and thy conception, &c, i. e. I will multiply the sorrows of thy conception. Job x. 17, Misfortunes and a host, i. e. a host of misfortunes. iv. 16, Stillness and a voice, i. e. a low voice. 1 Kings xix. 12. Jer. xxix. 11. 2 Chron. xvi. 14.

§ 243.

Quotation, or reciting the words of another.

This is commonly done by express notice, viz, by prefixing "he said," or "said," or "saith," or "the words of," or "as a sign of quotation," is commonly placed before the words quoted; sometimes however inserted in them, like the Latin inquit.

§ 244.

Parenthesis.

Of Parenthesis, there is no sign whatever in Hebrew; and for the most part, it is unnecessary to adopt it. The sense only can determine when it should be used.

A remarkable instance of complicated, parenthetic expression occurs, in Dan. viii. 2, And I saw in vision, (and when I saw, I was in Shushan,) and I saw, (I was then by the waters of Ulai,) and I lifted up my eyes and saw, and beheld! &c. Gen. xxiv. 10. 2 Chron. xxxii. 9. Ex. xii. 15. Ps. xlv. 6. Is. lli. 14.

§ 245.

Peculiar location of words.

1. הביא he said, or saith, as a sign of quotation, is commonly placed before the words quoted; sometimes however inserted in them, like the Latin inquit.
E. g. Is. xlviii. 22, *There is no peace,* saith Jehovah, to the wicked. Ex. v. 16. Gen. iii. 3.

2. The Acc. case, or object of the Verb, *usually* stands after the Verb; but in some cases it is placed before it.

E. g. Ps. xi. 5, *Jehovah will try the righteous.* vii. 10.

3. Particles of qualification, in a very few cases, are separated from the Verb which they qualify.

E. g. Ps. vi. 2, *In thine anger, do not chastise me.*

§ 246. **Paronomasia.**

Such is the name given to an expression, which contains two words, that are purposely chosen so that they may resemble each other in sound, while in sense they may differ; a very favorite figure of rhetoric among the Hebrews, and common in the oriental languages, in general.

It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*


(b) Examples where like sounding words are separated. Hos. viii. 7, *meal.* Is. v. 7, And he looked *for equity, and lo was no shedding of blood; for righteousness, and lo was the cry of the oppressed.* vii. 9, *If ye will not believe, then shall ye not be established.* ixi. 3, he shall appoint *beauty instead of ashes.* Ps. xl. 4. lii. 8. Zech. ix. 5. Gen. xlii. 35. Ps. lxviii. 3. Amos v. 26.

* Besides the name *paronomasia*, the Greek rhetoricians called it, also, παρονομασία, παρονομασία; the Latins, *agnominatio*, annominatio.
(c) In some cases, even the ordinary form of words is changed, in order to construct this favorite mode of expression: Thus, Ezek. xliii. 11, מִצְּרַעְיָא יֵדַעְתָּו יָשִׁיטָו יָשִׁיטָו, where מִצְּרַעְיָא stands for מְצֶרֶעְיָא. Ps. xxxii. 1, יָשִׁיטָו יָשִׁיטָו where יָשִׁיטָו stands for יָשִׁיטָו. See Mic. i. 8. Ezek. vii. 11. Amos v. 26. Ps. xviii. 27.

(d) In other cases, a word sounding in some degree like another one, is chosen to be associated with it.

Thus, Joel i. 15, It shall come יְשַׁחֵץ as destruction from the Almighty. Jer. li. 2, I will send against Babylon מְרִירָא barbarians and they shall scatter her. Isai. xxxiii. 7. רֵעָר the armour of the craftsman is evil. Ezek. vii. 6, והָאִיתָו יִתְנַכֵּץ the end is come, come is the end, it is waked up against thee. Is. i. 21, וְשָׁקֵץ thy princes are revolters. Hos. ix. 15. Is. lvii. 6. Amos viii. 2.

(e) Somewhat different from the paronomasia already described, is the case, where the same word is used in the same construction, but with a different meaning.

Thus, Ecc. vii. 6, Like the noise (or cracking) מִצְּרַעְיָא of thorns under מִצְּרַעְיָא a pot. Jud. x. 4, Jair had thirty sons, and they rode upon thirty גָּנְכָּה ass's colts, and had thirty בְּנֵי נְבָד cities. Jud. xv. 16, With the jaw bone מְרִירָא of an ass have I slain מְרִירָא one heap, two heaps. 1 Sam. i. 24, And מְרִירָא the lad was yet a lad. Jer. i. 11, What seest thou, Jeremiah? Ans. A rod שֶׁבָּב of the almond tree. Then God said, Well; for I will watch over, &c.

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

Thus, Mic. i. 10, <הַבָּבָא הַיְּבָעָר> In Acco weep not; יַעֲבוּ הַבָּבָא in Beth Leaphra, roll thyself. Mic. i. 14, the house of <יהוּדָה יִתְנָכְתוּ> are liars. Zeph. ii. 4, מִתַּעֲבוּת Gaza is forsaken. Gen. ix. 27, God יְבָעָר will enlarge Japhet. Gen. xlix. 8, הַבָּבָא O Judah, thy brethren יָשִׁיטָו shall praise thee. xlix. 16, יָשִׁיטָו יָשִׁיטָו Dan shall judge his people. xlix. 19, יָשִׁיטָו יָשִׁיטָו Gad, a host shall press upon him. Ruth ii. 20. Neh. ix. 24. Numb. xviii. 2. Is. xxi. 2. Jer. vi. 1. xlviii. 2. Ezek. xxv. 16. Hos. ii. 25. ix. 16. Amos v. 5.

Note. In the New Testament, Paronomasia is a very common figure; e.g. Let the dead bury their dead, &c. From the sacred writers it passed into the language of ecclesiastics; and the monks of the middle ages, and the older English Divines, abound to excess in this figure. It was so much overdone, indeed, by some of the older writers, that a general disgust with it succeeded; and the modern rhet-
oric of the west, (I might add, some of the more ancient rhetoric of Greece and Rome,) has almost entirely excluded the use of paronomasia, in a dignified style. We call it, by way of expressing disapprobation, punning or quibbling, and admit it only in ephemeral publications, and low poetry. Such is the difference of taste, between the East and the West. But in passing sentence upon the paronomasia of the Old and New Testament writers, we should always remember, that those writers only indulged in what was regarded as a beauty of style, in their age and country. We may indeed believe that our taste is more correct than theirs, in regard to the figure in question; but still every considerate man will acknowledge, that there are not a few subjects within the province of taste, about which the best judges of style among us are not agreed. *De gustibus non disputandum* is a maxim, which, though it may have limits, is not without some real meaning. How shall we demonstrate that the Oriental nations, (for paronomasia is by no means confined to the writings of the Hebrews,) had a depraved and childish taste, in regard to the figure in question? And even if it could be demonstrated, it would form no objection of consequence against the style of the Scriptures. When God speaks to men, he speaks in language which the men of that age and nation use, to whom he speaks. Did Paronomasia abound in Palestine, when the Scriptures were written; and was it regarded as a graceful ornament of style; who could expect that the sacred writers would not adopt it? And who can be offended at it with any more justice, than he can at the thousand peculiarities of the Hebrew language itself, in which it differs from the languages of the West.

The *capiatur Capua,* and *cremetur Cremona,* of the Latins are well known; and what shall we say, concerning the prince of Orators and Rhetoricians, who in his oration against *Verres,* asks, "*who has ever heard of such an everriculum (as Verres) in any province whatever?*" In spite of all the arguments of rhetoricians, (who no doubt are in the right here, as a mere matter of correct taste,) orators at the bar, and in the pulpit; speakers in common conversation, specially where wit is displayed; and many writers of no small degree of excellence, not unfrequently resort to Paronomasia: and they always find it grateful to the minds of unlettered men.
APPENDIX.

[A.] p. 28.
Paradigm of the Hebrew Signs of Numbers, and of the Cardinals and Ordinals.

<table>
<thead>
<tr>
<th>No. I. From 1 to 10.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Signs</strong></td>
</tr>
<tr>
<td><strong>א</strong></td>
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<tr>
<td><strong>ב</strong></td>
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<td><strong>י</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>No. II. Cardinals from 11 to 19.</th>
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</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
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<tr>
<td><strong>א</strong></td>
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<td><strong>ב</strong></td>
</tr>
</tbody>
</table>

(a) Once הד (Aram.)
(b) For הֵכֶהָת. § 41. 2. d.
(c) For סְפָּרָיִם, the Dagesh lene in נ marks the omitted נ.
(d) And סְפָּרָיִם.
(e) שֵּׁת = decas, decade.
### No. III. Cardinals from 20 to 90.

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Arabic</th>
<th>Hebrew</th>
<th>Arabic</th>
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<tbody>
<tr>
<td>למש</td>
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### No. IV. Hundreds.

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### No. V. Thousands.

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<th>Hebrew</th>
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<th>Arabic</th>
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<tbody>
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12,000 times 10,000. i.e. 12 times 10,000.
Notes.

No. 1. רָעַם is used as an adjective; and sometimes in the Plural, as רוּם. From 3 to 10, the Dual form of the Cardinals is used adverbiafly; as רוּם רוּם sevenfold, רוּם רוּם fourfold, &c.

No. II. Ten has both a masc. and fem. form, and the units before it are of a different gender from it. Some of the units are in the Const. form, but are not to be translated differently from those in the abs. form. There is no Const. State of these composite numbers.

No. III. The numbers in this division, are the Plural forms of the corresponding units. When intermediate numbers are expressed, the unit may either precede or follow; as 77, יִפְנֵי שֶׁכְנַי or יִפְנֵי שֶׁכְנַי. No. IV. In expressing a sum of hundreds, tens, and units, the smaller numbers may either precede or follow the hundreds.

No. V. In expressing thousands united with smaller numbers, the smaller must precede the thousands.

Ordinals. There are no ordinals beyond 10; the Cardinals therefore are used instead of them; and sometimes also when the number is below ten.

The fem. ordinals in אֵל and אֵל denote part; as אֵל אֵל and אֵל אֵל the tenth part.

In the designation of composite numbers by the Consonants or Alphabet, the larger numbers are placed first; as אָשָׁה 429; נָוָי 4899; בֹּמִי 1820.

[B.] p. 29.

Hebrew and Greek Alphabets.

1. The common assertion of writers on the old Greek Alphabet has been, that it consisted originally of only 16 letters. The inference has been drawn from this, that when Cadmus left Phenicia, the alphabet of his country comprised only this number of letters. But,

(a) The assertion in respect to the original number of Greek letters, is built upon no definite and certain testimony. The oldest writers, Herodotus and Diodorus Siculus, (Herod. 5. 58. Diodor. 5. 24,) who relate the story of Cadmus, say nothing of the number of letters: and the accounts of later times disagree. Aristotle makes 18, (Pliny, Hist. Nat. 7. 56.) Another account 17, (Plut. Sympos. 3. quast. 3. Isid. Orig. I. 3. Potter's Gr. Antiq. P. III. 8, 237, &c.)

(b) A comparison of the Heb. and Greek alphabets will make the subject plainer. This may be thus made, with the greatest probability;
ABGAE(*f)ZHΘIKAMNΣΟΙΩ(**)†P(†ΣΤ

Upsilon and Omega seem to have been added later; and βαυ, Κόπτα, and Σαμα to have been rejected from the common alphabet, as being superfluous, and retained merely as numeral signs. In the Latin alphabet, taken from the old Greek, βαυ went over into F, and Κόπτα, into Q. In the place of Σαμα, the corresponding composite letter (Ξ') was introduced.

2. As the Greeks adopted a different mode of writing and reading from that of the Phenicians, beginning at the right hand and proceeding towards the left; so the old Phenician characters, (see Alphabet, first column in § 10) seem to have been reversed by them. Thus [ of the Phenicians, in Greek is written E; [ the Phenician R, is written P in Greek, &c. The four Gutturals, Ν, Ρ, Τ, Υ, passed into vowels of easier sound, and were written as the consonants, and in a line with them. This fact renders it probable, that the strong guttural sounds given by many grammarians to Υ are incorrect, and that Τ itself in certain positions had a mild sound. Jerome calls Τ a vowel.

3. A comparison of the Greek and Hebrew Alphabets in respect to the Names of the letters, furnishes demonstration that they are of common origin. There can scarcely be a doubt, that the Greeks received their alphabet from the Phenicians.

[C.] p. 44.

The names of the vowels are, no doubt, significant; but the explanation is attended with some difficulty. The following exhibits the best view, I am able to furnish, of this subject.

ăr signifies collection or contraction, i.e. of the mouth in uttering it.

ὶν signifies opening, i.e. of the mouth.

ὶ ῞ signifies fratio, breaking, or dividing, i.e. of the mouth.

ὶ μ signifies cluster of grapes, (from the shape •••)

ὶ ρ signifies a creaking sound.

ὶ δ signifies fullness, completeness or strength, i.e. of sound.

ὶ ν signifies ἄν means short, hastened.

ὶ ρ signifies hissing.

ὶ ῟ signifies compression, i.e. of the mouth.

* Εὐσιμον βαυ; Digamma F; Latin F. ** Εὐσιμον Σαμα. † Ἐνισμον Κόπτα; Latin Q. ‡ Σαυ, an old Greek S, Herod. 1. 139.
It is now generally admitted, that prosodial quantity, such as exists in Greek and Latin poetry, is not to be found in the Hebrew. The quantity of a syllable, therefore, is characterised by the more or less extended tone of the vowels.

2. In respect to Qamets, Tseri, and Hkolem, though they are always long, it may be observed, that this length is increased when a quiescent follows them, either expressed or implied. E.g.

<table>
<thead>
<tr>
<th>More extended long vowels</th>
<th>Less extended long vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>מַעְרֵּא or מַעְרֵּּא</td>
<td>מַעְרֵּא</td>
</tr>
<tr>
<td>מַעְרֵּּא or מַעְרֵּּא</td>
<td>מַעְרֵּּא</td>
</tr>
<tr>
<td>מַעְרֵּּא or מַעְרֵּּא</td>
<td>מַעְרֵּּא</td>
</tr>
</tbody>
</table>

In column No. 1, the long vowels are defectively written, the Matres lectionis (§ 20. 3.) really belonging to the word. The quantity is the same, therefore, as in No. 2.—In No. 3, the vowels have no Quiescents attached to them; and though the Matres lectionis are sometimes written even in such cases, (as מַעְרֵּּא instead of מַעְרֵּּא,) yet as they do not really belong here, the quantity of the vowel is not increased. In No. 3, the vowels are mutable; in Nos. 1 and 2, immutable.

3. Hhiraq and Shureq are nearly always long, (see notes under § 21,) and immutable, having always a Mater lectionis (Yodh or Vav) implied.

4. (a) In regard to Pattahh, the position in § 21 that it is long and short, has not been generally admitted. Gesenius intimates that it may perhaps, be so. (§ 9. 2. large Gram.) But in מַמְרַא, the מ loses its sound by a coalescence with the Pattahh; of course the Pattahh must be lengthened.

(b) In another case, where Pattahh is in a pure syllable, there is similar reason for regarding it as long. E.g. in מַמְרַא, עבָה-הַּהֲנַּה, in מַמְרַא the sign of doubling (i.e. Daghesh) is omitted, which being inserted would be מַמְרַא = מַמְרַא. In מַמְרַא, then, the first מ becomes assimilated to the preceding vowel, coalesces with it, and of course lengthens it. (§ 57. 2.)

(c) In such cases as מַמְרַא, מַמְרַא, the Pattahh may, perhaps, be admitted to be short, at least in theory. In fact, however, it has a sound somewhat prolonged, of necessity; and this the Methegh after it seems to indicate, it being added here, as it is after long vowels.
before a Sheva, and shewing probably the opinion of the Punctators, that the sound is to be protracted. Moreover, a part of the regular syllable, (the second letter of the word,) is taken away, and the compensation seems to be naturally made, as in other cases, by lengthening the vowel. Compare יֵבִּים, יֵבִּים; יֵבִּים, יֵבִּים, &c, where the vowel is lengthened, agreeably to rule, when the succeeding letter is removed from the syllable to which it belongs.

5. Seghol may be proved to be long, in a similar way. In the cases, (§ 21. 2. d,) it is either vicarious for a long vowel, (\*), or has a quiescent after it. In such a case as יֵבִּים, it is said by Gesenius to be short. It may be so, in theory; for in theory the second Seghol here is no real vowel, but merely a furtive one. But in fact, the second Seghol is sounded. The first Seghol, then, in fact, stands in a pure syllable, instead of the mixed one in which it would stand, if it were written יֵבִּים melkh. Is not the first vowel naturally lengthened (§ 56. 1) by this? And is there any practical difference, between the sound of יֵבִּים melkh and יֵבִּים se-pher, as it respects the first syllable of each?


1. The table of the Accents is repeated here, for further explanations, and to save trouble to the learner.

Pause Accents.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>i.e. stop, or end.*</td>
</tr>
<tr>
<td>2</td>
<td>respiration.</td>
</tr>
<tr>
<td>3</td>
<td>dove, (from the shape,) postpos.</td>
</tr>
<tr>
<td>4</td>
<td>annexing, inversion: (a composite accent.)</td>
</tr>
</tbody>
</table>

Greater distinctives: (sometimes as Pause Accents.)

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>resting.</td>
</tr>
<tr>
<td>6</td>
<td>Geresh means, expulsion; (a composite accent.)</td>
</tr>
<tr>
<td>7</td>
<td>suspender, (minus.)</td>
</tr>
<tr>
<td>8</td>
<td>(majus.)</td>
</tr>
</tbody>
</table>

Lesser Distinctives.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
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<tbody>
<tr>
<td>9</td>
<td>flat hand; (from the shape.)</td>
</tr>
<tr>
<td>10</td>
<td>(initiale) praepositive.</td>
</tr>
<tr>
<td>11</td>
<td>interruption.</td>
</tr>
</tbody>
</table>

* The letter י is used merely to show the position of the Accent.
APPENDIX [E.] ACCENTS.

† 1. נְתַנְיָה expulsion.
† 2. נְתַנְיָה i. e. double Geresh.
† 3. נְתַנְיָה the horns of a heifer; (from the shape.)
† 4. נְתַנְיָה divider.
† 5. נְתַנְיָה stopping; praepositive.
† 6. נְתַנְיָה cadence; postpositive.
† 7. נְתַנְיָה division; postpositive.
† 8. נְתַנְיָה buckler (majus.) praepositive.
† 9. נְתַנְיָה separation.

Conjunctives.

† 10. נְתַנְיָה joined [trumpet.] (from the shape.) Above and below the line in poetry.
† 11. נְתַנְיָה inversion. Both above and below the line in poetry.
† 12. נְתַנְיָה annexing.
† 13. נְתַנְיָה before.
† 14. נְתַנְיָה moon; alias נְתַנְיָה the moon a day old.
† 15. נְתַנְיָה Merka (duplex.)
† 16. נְתַנְיָה continuation.
† 17. נְתַנְיָה buckler, (minus.) postpositive.
* 18. נְתַנְיָה Conjunctive when not postpositive. (Vide supra.)
† 19. נְתַנְיָה chain.

2. Number of the Accents.

Some writers make only 25; not reckoning any of the composite ones, or Tiphha initiale. Others make 33, or even more, by counting several accents that are repeated, on the same word; as שָׁם, שָׁם, or compounded, as שָׁם, שָׁם, &c. The number given above is, on the whole, the most convenient.


The most probable signification is given, in the Italic words that follow the Hebrew names. Some few names are taken from the shape; but most of them from their office. Whether they refer, however, to musical or reading pauses, cannot be ascertained from their name.

Several of the accents have various names, taken from their office, or relative situations: viz,

(ב) Tiphha, also מֶרֶךְ wearied; before Athnahh and Silluq, מֶרֶךְ strong.
(ב) Geresh — מֶרֶךְ resistance; also מֶרֶךְ.

* Belong only to poetry.
† Only to prose. Those not marked are common to both.
(ב) Gärshayim — סְפֵר or סְפֵרָה, dual and plural of סֶפֶר.
(ב) Yethibh — סֶפֶר horn jutting out; יֶתִּבְה horn turning down
(ג) Telisha (majus) — דֶּשְׁחָה, נֶשֶׁח buckler, defence.
(ד) Pesiq — סְפִּיק separation; after a (א) נַבִּיָּה
(ה) Munahh — מְנעなし ascend; also יֶתִּבְה sieve; also יֶתִּבְה straight horn; יֶתִּבְהוּו travelling horn.
(ו) Mahpakh,— מַהַפָּךְ crooked horn; or מַהַפָּךְ inverted horn.
(ז) Merka — מֶרְכָּה or מֶרְכָּה prolonging.
(ח) Qadma — קָדְמָה, יָפַש a small rope.
(ט) Yerah — יְרָח round; יְרָח wheel.
(י) Merka (duplex) — מֶרְכָּהוּו two threads.
(ז) Shalsheleth — סְפָרֶת trembling.

4. Similars distinguished.

Athnahh (א) and Yerah (א) have a similar figure, but are counter parts in position.
Pashta (א) and Qadma (א) have the same figure; but Qadma is almost never postpositive; Pashta always so. When Qadma is postpositive, the Consecution (Vid. No. 11) distinguishes it.
Mahpakh (א) and Yethibh (א) are of the same figure; but Yethibh is always praepositive, Mahpakh never so.
Telisha majus (א) and minus (א) lean in opposite directions.
Tiphha (א) and Merka (א) are counter parts.
Rebhiח is over the middle of a letter; as ב; Hholem (the vowel o) over the right side of a letter, as ה. Rebhiח is larger than the vowel Hholem.
Zarka (א) a lesser Distinctive, is always postpositive; Zarga (א) a Conjunctive, is never so.


When (א) or (א) fall upon a monosyllabic word, the former of the two accents is thrown back upon the preceding word. This may serve to explain appearances in the accents, which otherwise would be perplexing.

6. Pesiq (No. 20.) is ranked as a lesser Distinctive; but this only when a Conjunctive next precedes it. After a Disjunctive, it is merely a sign of the intensity or emphasis of the Disjunctive.

7. Zarga, (No. 29.) when a Conjunctive, always appears with another Conjunctive on the same word; as אֶזֶר אֶזֶר אֶזֶר.
8. Besides *these* composite Conjunctives, others frequently appear, specially in poetry; as,

9. Tiphha (No. 9.) is a greater Distinctive, when it stands in the Silluq division (Vid. 1, infra) of the Verse, and is *preceded* by a *Rebhi* in the same.

10. The above division of the *Disjunctives* into three classes, with names significant of their use, is preferable to the old, quaint method of Bohl, (A. D. 1636,) which makes *Domini majores et minores* ; or *Rex et minores*. In like manner, Wasmuth divided them into *Emperors, Kings, Dukes, and Counts*; and Pfeiffer, into *Emperors, Archdukes, Dukes, Barons, and Counts*. So Boston makes *Domini primarii, majores, minores*. The Conjunctives they called *ministri, Servants*.

11. **Consecution of the Accents.**

By this is meant, the manner in which they precede or follow each other, in any verse.

The general theory is *similar* to that of our English punctuation, but not altogether coincident. Every verse, whether it be constituted of a real period, or not, has a Silluq (τ) with a (:) *Soph Pasuq*, i.e. *end of the verse*, at the close. It is then divided, (if long enough,) by some one or more of the remaining Pause-Accents. The portions of the verse thus divided are called *Silluq division, Athnahh division, &c*, commencing with Silluq and reckoning back towards the beginning of the verse.

Each of these *Divisions*, (if sufficiently long,) is subdivided by the Greater Distinctives; and the portion belonging to each may be called the *Rebhi* Clause, &c, for the sake of distinction.

The *Clauses* (if long enough) are still subdivided by the Lesser Distinctives; and the portion belonging to them may be called, for distinction’s sake, the *Tiphha Section*, the *Tabhir Section*, &c.

Each of these classes of Accents is said to “*govern*” the Division, Clause, or Section belonging to it.

The *Conjunctives* have no *government*, making no distinction, but serving merely to annex words to the *government* of the Disjunctives.

The reader is now prepared to see the order, in which the several Classes of accents are regularly arranged, both in Prose and Poetry; for the order differs, in these different species of writing.
### Table I. Consecution of the Pause Accents.

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### Table II. Consecution of the Greater Distinctives.

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### Table III. Full Consecution of the Accents.

#### Silluq Clause.

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#### Athnapph Clause.

all the rest the same as in the Silluq clause.

#### Segolta Clause.

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#### Zaqeph Minus Clause.

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#### Zaqeph Majus Clause.

(¬) Has no clause, i.e. governs no word, except that on which it is placed.
Rebhia* Clause.

POETIC CONSECUTION.

Table IV. Pause Accents.

Table V. Greater Distinctives.

<table>
<thead>
<tr>
<th>Silluq Division</th>
<th>Athnahh Division</th>
<th>Merka Mahpak Division</th>
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</thead>
<tbody>
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<td></td>
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</tbody>
</table>

Table VI. Full Consecution of the Accents in Poetry.

Silluq Clause.

Atnahh Clause.

Merka Mahpak Clause.

Rebhia Geresh Clause.

Rebhia Clause: the same Consecution as in the Athnahh.
12. Explanations.

(a) In following the Consecution, it is most convenient to begin at Silluq, and go backwards. The Tables are arranged, so that they may be read in either way; but it will be found much more convenient to begin at Silluq.

For explanation of the language employed in the Table, it should be observed, that Silluq, being first in rank, governs the whole verse, having the other Pause Accents in subordination to it, as in Table I; that besides this government, it governs the Division belonging to it, as the other Pause-Accents do in Table II; it has also Clause-government, in common with that of the other Pause-Accents and greater Distinctives, as exhibited in Table III. Besides this, every Disjunctive, of all the three Classes, has a Section government, which is also exhibited in Table III, and is commensurate with the lines (— —) there exhibited, and consists of the Accents placed over and under those lines. Silluq then may be considered either as governing generally, partially, or locally; the other Pause-accents as governing partially, but (so to speak) over whole provinces of the empire, and also locally, or over particular parts of their respective provinces; the Greater Distinctives as governing locally, i.e. particular parts of provinces; and all of the Disjunctives in common, as ruling their own household, i.e. the Conjunctives. Table III, exhibits both the local and the household dominion, of all the Disjunctives.

(b) It has been already intimated, (note 11,) that the train of Accents admitted into any Division, consists of more or less, according to the number of words in such Division. Nearly every verse in the Bible has at least two Divisions; the number of Clauses and Sections depends, of course, on the length of the verse.

(c) In dividing the verse, the attention should be first directed to the distinctions, which the Pause Accents require. These being made, the Clauses in each of their divisions are then apportioned, (with a reference to the sense of the verse, in general, but not always;) and then if the length of the Clauses admit, the Sections are made.

(d) In Prose, the reader may trace the order of the Pause-Accents, in Tab. I.

Tab. II, will enable him to trace the Consecution of the greater Distinctives, in each Division made by the Pause Accents.

Tab. III, exhibits the full consecution of Pause-Accents, and Greater Distinctives, in the order of Tab. II, and as governing Clauses;
of the Lesser Distinctives arranged under them respectively; and
lastly of the Conjunctives, which belong to each Disjunctive.

Tables IV, V, and VI exhibit the same in Poetry, i.e. the books
of Job, Psalms, and Proverbs.

(e) To explain more definitely: in Tab. III (and VI) beginning
at Silluq, you will trace the accents in the order presented, until a
Pause-Accent, or a Greater Distinctive intervene. Then you begin
with the Consecution of that Pause-Accent, or Distinctive, and fol-
low that, until a second intervene; then pursue this in the same man-
nor; and so continue until you come to the beginning of the verse.

The Accent on the left hand in the sign — — of the Table, is
the Disjunctive; the one, or more, on the right side, are its ap-
propriate Conjunctives. Of these, you will commonly find but one
before a Disjunctive, (sometimes one, and sometimes another, of
those which belong to it;) at other times you may find two or even all
of its Conjunctives, arranged before a Disjunctive. I have put the
Conjunctives together, which are appropriate to each, in order to
save the trouble of consulting another Table for them.

(f) In most of the Divisions and Clauses, the reader will perceive,
that different Consecutions are presented. The first in order, is the
most common; but the others are frequent. Thus, in Tab. III, Sil-
luq Division, the first line is the common Consecution. But instead
of this, the Consecution in the second line may be introduced, from
the place where it begins, and that of the first line omitted; and so of
the rest.

(g) If all the verses were long enough, you would have the whole
train of accents in order, for the most part, as exhibited successively
in Tab. I, II, III; and IV, V, VI. But no verse is of sufficient length
for this; and most verses admit but a small part of the train. The
next question that occurs then is, In what manner or order are these
several Consecutions abridged, so as to accommodate the respective
length of verses?

13. The answer to this lies in the following Canons.
Can. I. Accents are repeated. But not the Pause-Accents, i.e. the first
Class, in the Tables I, & IV.

The Greater and Lesser Distinctives are repeated often, with their
respective trains and Conjunctives, in the same Verse, or same Di-
vision of a Verse: or so much of any train is repeated, as the nature
of the case admits. The Conjunctives, we have seen, are often re-
peated, especially in Poetry. In this way, a verse of any assignable length, can be furnished with Accents.

Can. II. Accents are omitted.

This of course is necessary to accommodate the different length of Divisions, Clauses, &c. But the omission is in some regular order, in general. E. g. in Tab. III, beginning with Silluq; suppose its Division has 6 words only, then the word at the end of the verse has a Silluq; the penultimate word takes its Conjunctive, if the relation require it; if not, then it takes the next minor Distinctive ( ٌ ); then the Conjunctive of this is placed on the next word to Tiphha, if the relation requires it; if not, then ( ٌٌ ) or its Conjunctive comes next. Any Disjunctive alone may represent both parts of a ٌٌٌ or Section in a train: or any Conjunctive, in the same manner, may represent both parts; i.e. a Disjunctive may stand for the whole of a ٌٌٌ, or a Conjunctive for the same; or both may stand in full order, as is usual; or the Disjunctive, and several of the Conjunctives repeated: but this takes place, in the regular order of the Table.

Such a diversity is necessary, to accommodate the sense of different words, connexions, and relations.

Can. III. Accents are Inducted.

This differs from repetition only in this, viz, that any greater or lesser Distinctive, whether in the regular order or not, with its train, may be brought into any Division, to help out any Consecution. (See Gen. i. 12.) The reason of such induction is beyond our reach. Whether it is grounded in conceit, or the nature of melody, or something else, no one can now determine.

Can. IV. Accents are promoted.

E.g. Pazer ( ﻎ ) in Tab. III, Silluq Division, might be placed where Tebhir ( ٌ ) is, the intervening accents being omitted; or one or two only might be omitted, and Pazer brought forward, &c.

When the greater Distinctives are promoted to the place of Pause Accents, (Vid. Table II), then they are commonly furnished with the train of Pause-Accents, i.e. they govern in their room.

Can. V. Accents are transposed.

In the Silluq Division, specially in Poetry, Tiphha is sometimes transposed with Munahh, the latter standing in the place usually occupied by Tiphha.

In the Rebhia Clause, Merka is sometimes transposed in the same way with Tiphha.
Can. VI. Accents have a heterogeneous Consecution.

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

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

15. The extraordinary accents Qarne Phara (_above), Merka duplex (below), and Shalsheleth (left) occur in no certain and established connexion; and therefore are not inserted in the Tables. The two former are very unfrequent.

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

17. Exemplification of the Accents. Gen. i. 12. Beginning at the close; you have ( ), then Maqqeph, which removes the Conjunctive of Silluq from ( ); then Tiphha, Merka in order; and with these the Silluq Division ends.

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

Zaqeph minus succeeds, then Pashta, Can. II. (which is repeated on the first syllable, in order to mark the tone, the word (being pen-acuted,) Mahpakh, Munahh (in the place of Geresh Can. II,) Telisha majus, (Can. II.) Geresh, Kadnu, (Can. III. and VI.)

Poetry. Psalm i. 1.

Silluq, Munahh, which ends the Silluq train.

Rebhi4 Geresh, Merka, which ends this train.

Athnahh, Merka, Tiphha initiale, Munahh, end.

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

Rebhi6, Munahh.

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

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

Gen. i. 1. "In the beginning, created* God; the-heavens, and the

* The hyphen shows that a Conjunctive or a Maqqeph, is on the first of the two words thus joined, in Hebrew.
-earth. (2) And the earth; was-without form, and void; and dark-
ness [was] upon-the face of-the deep; and the Spirit of-God; moved,
upon-the face of-the waters. (3) And God-said, let there be-light;
and there was-light."

Psalm i. (1.) "Blessed-[is] the man; who, not-walketh, in the coun-
sel of-the ungodly: and in the way of-sinners, not-standeth: and in
the seat of-the scornful, not-sitteth. (2) But, surely, in the law of-
Jehovah; [is] his delight: and on his law-will he meditate; by day-
and by night." N. B. The Heb. order is followed in this Version.

The reader can easily pursue this, and punctuate for himself.


The way is now open for the student to judge of this subject. We
have seen, (Gram. § 34,) that about one quarter of the accents do not
at all, (except by mere accident,) mark the tone-syllable of words.
They were not originally designed, then, as the signs of acuted syl-
lables. Besides, in a great multitude of cases, there are two accents
(two Disjunctives even) on the same word; yet there is never but one
tone syllable. The improbability of such an original use, then, for-
ces itself upon every attentive observer.

But further. The original use of the Accents as signs of inter-
punction, (the grand use which Buxtorf, Boston, Wasmuth, and the
multitude of writers, who have copied their works, would assign
to them,) is highly improbable. Compare the punctuation, as exhib-
itied above in English marks. Translate the second Psalm, and punc-
tuate it after the Accents. Specially, compare the eighteenth Psalm,
with the same composition in 2 Sam. xxii. The xviii. Ps. has the poe-
tic consecution; 2 Sam. xxii, the prosaic one. Is the same Psalm
prose in one place, and poetry in another? But this is not all. In
some cases, the very same words, in this Psalm, have a Conjunctive
in one case, and a Disjunctive in the other. Can the sense of the
same words, in the same connexion and composition, be different,
merely because they are written or printed in different places?

In short, there is not a single case in which the Conjunctives are
applied to any relation, (such as a verb to its Nominative; a verb to
its Accusative; two nouns in Regimen; a verb and its qualifying ad-
verb; &c.,) but you may find continual departures from it, and Dis-
junctives applied to the very same relation, and to the same words.
By what magic power, shall the very same relations and words be at
once Conjunctive and Disjunctive?
There is not a chapter, scarcely a verse of any great length, in all the Bible, that would bear an English punctuation, corresponding with the Hebrew Accents.

Besides; what mean the numerous instances of a Conjunctive and Disjunctive both on the same word; or of two Conjunctives, or two Disjunctives, on the same word? How is it possible, that the Accents, if originally designed as signs of Interpunction, should be so entirely inconsistent with themselves, and so widely depart from all probability and possibility, as to an interpunction that respects the sense? The reason was not, that the Masorites, who added them to the text, did not know the meaning of the Hebrew Scriptures, grammatically considered, well enough for the common purposes of interpretation. There is abundant evidence that they did. The result seems to be, that to regulate the recitation or cantillation of the Scriptures, was the first and original object of the Accents; the interpunction and accentuation were only a secondary object, and therefore (as the fact shows) imperfectly accomplished.

20. Importance of the Accents.

After what has been said, the student may be ready to conclude that the study of the Accents is fruitless. This is far, however, from being the case. Twenty three of them invariably designate the tone syllable. They often serve (as the accents in Greek) to distinguish words of a different sense, that are written alike; as קְכֵק they built, קְכֵק in us; קְכֵק they led captive, קְכֵק they turned back; קְכֵק he caught, קְכֵק I shall see, &c. In both of these respects, therefore, they are in a greater or less degree useful to the student.

Although the Accents cannot be received as correct signs of interpunction, in any chapter throughout, or scarcely in any verse; yet the Pause Accents, and greater Distinctives do serve, in innumerable instances, specially in the poetical books, for a general guide, as to the larger signs of Interpunction. They separate, (generally with a good degree of accuracy,) the poetical parallelisms from each other. And although the Punctators have judged so very erroneously, as to the extent of Hebrew poetry, (making only Job, Ps. and Prov. poetical, while the songs of Moses, of Deborah and Barak, of Solomon, and the poetical works of Isaiah and other prophets are furnished with prose accents,) yet the prosaic Pause-accents have the same rationale, in general, as the poetic ones, and consequently are of equal utility to the student.
Besides; the Accents, in such a multitude of instances, affect the Vowels by lengthening or shortening them, that to neglect them, is very much to embarrass and perplex the way of the student. The study of them has, indeed, generally proved unsatisfactory; and the reason is, that the claims set up for them by most writers cannot be substantiated, and the student finds himself deluded, and vexed with disappointment, and therefore abandons the pursuit as disgusting and fruitless.

But let him wait until the common grammatical difficulties of the Hebrew are overcome, and then begin first with the Pause Accents alone, tracing them through several chapters; next proceed with the greater Distinctives, as connected with them, in a similar way; then advance to the lesser Distinctives; and lastly to the Conjunctives. In so doing, he will find that a very moderate portion of labor will introduce him to an acquaintance with them, and that he can proceed in the exercise of tracing them out, with no small degree of satisfaction. It is too late to maintain that they are to be followed as authoritative; but that they are coeval with the Vowel-points is nearly certain: and that they are a useful index to the Rabbinic exegesis of the Scriptures, and often render assistance in the proper division of the Hebrew text, and in guiding the reader when words of doubtful form occur, must be conceded by every impartial critic. Shall we refuse or neglect the aid which they proffer us, rather than make a little exertion to avail ourselves of it? The Heb. student, who does not love ease better than knowledge, will know how to answer this question.
PRAXIS.

In the following Praxis, when reference is made, for the sake of illustration, to any part of the Grammar, the first number or figures which occur, indicate the § or Section of the Grammar, to which reference is made; the second, divisions of that Section; other succeeding references mark the subdivisions, &c, when uninterrupted by any intervening word. But if a word be inserted, as and, also, or any other words, then the number which next follows the inserted word, designates a Section (§) of the Grammar, &c, as before.

When the dash — is used, it is employed either to separate a Hebrew word which is the subject of praxis, from what follows; or to separate intervening words or parts of words, from what precedes, in the same No.

A reference, to which No. is prefixed, is a reference to the Number in the Praxis itself.

Whenever Dec. stands to indicate declension of nouns, it means of nouns declined as the masc. forms are. The fem. Dec. is marked by the epithet fem.

Genesis I. Verse 1.

1. נֵ'י נֵ'י נֵ'י נֵ'י נֵ'י N’niN^ja — a prefix Prep. primitive, 157; for punctuation see 61. III. The student should note, that all the Particles, which consist of only one letter, (or of two letters with one of them assimilated,) are combined with the word to which they have a special relation, as in the present instance. A little practice will enable any one easily to distinguish the Particles, and separate them from the words with which they are connected.

נֵ'י נֵ'י נֵ'י N’niN^ja n. fem. root obsolete, but probably was נֵ'י N^ja, Inf. נֵ'י N^ja, contracted נֵ'י N^ja, 47. 2, fem. ending נֵ'י N^ja added to the Inf. form, 129. 16; Dec. I, because the vowels are immutable, 138; Abl. Case, 173. 4.*

2. נֵ'י נֵ'י N^ja — Verb נֵ'י N^ja and נֵ'י N^ja Resh, 121 and 104; conjugated thus,

*In the grammatical analysis of a noun, the student should trace its formation, § 129; its Declension, §§ 136—153; its gender, number, case, relation to verb, preposition, &c. The proper business of grammatical analysis is never accomplished, until all these particulars are ascertained.

46
PRAXIS, GENESIS 1.

Kal נְרַב, Niph. נְרִבָּה, Piel נְרָבָּה 46. 1, Hiph. נְרַבִּים, in other Conjugations it does not occur.* נְרַב agrees with מְרָב Pluralis excellentiae, 167. 2. b, and Note.

3. מְרַבָּן — n. masc. plural, ground-form מְרַבָּנָה; the Hholem in the Plural is defectively written, 24, which, in like cases, is often done to avoid the occurrence of a Quiescent in two successive syllables; the Mappiq in the final מ of the Singular, falls away in the Plural as unnecessary, because מ is of course vocal there, 30; the Pattahh furtive, 27, also falls away, as it can stand only under the final letter of a word, and is merely a furtive or accidental vowel; Dec. I, vowels immutable, 138; although a Concrete, it has the Inf. form as in 129. 13. Vide 128. B. 1, 3.

4. מְרִי — Particle, marking the Acc. of the following noun, 157. 1.

5. מְרַבְּנַה — מְרַבָּנָה n. masc. plural, from the obsolete singular מְרִי, and formed as מְרַי, plur. מְרִים, 133. I. 1. In Arabic, the Sing. מְרִי occurs in the same sense, and is derived from the Verb מְרַב to be elevated or high. The accentuation is irregular; and the word is declined like the Dual of Dec. II. page 240. See 62. II. 2. b.

6. מְרַבָּה — מְרַבָּה article, 61. I. 1, 2. מְרִי Segholate n. com. gender; primitive, 128. A. Vide Par. Dec. VI. b and 143. 1, 2, Notes A Class.

Verse 2.

3. מְרַבָּה — Root מְרַב; verb מְרַב, 122 and Paradigm; conjugated, Kal מְרַב, Niph. מְרַבְבָּה, other Conj. wanting; Comp. 124. 1.

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

10. מְרַבָּה — ה Conjexion; for pointing, 61. II.— מְרַב as in No. 9; Root obsolete.

11. מְרַבָּה — Segholate n. Dec. VI. O Class; probably primitive; form as in 129. 11, compare 128. A. 2; Nom. to מְרַב understood, 240. 1.

12. מְרַב — Prep. formed as a noun, 157. 2. a; Root מְרַב, form in 129. 11, מְרַב, b.

* To conjugate a Verb in Hebrew, is to repeat the ground-forms in the Praeter of all the Conjugations in use. If the Verb to be parsed is made in the Future, or Imperative, after conjugating, it should be regularly traced from the second ground form, viz. the Infinitive. In like manner, Participles should be traced from their respective ground-forms, and declined as in Par. xvi. † 127.
13. 

14. 

15. 

16. 

17. 

Verse 3.

18. 

Verse 4.

22. 

23. 

24. בָּרֹמ — form, 129. 3, יֵע; Syntax, 240. 1.
25. כָּרוֹמ — Root כָּרֹמ; Fut. apoc. in Hiphil, 91. 3, and 93. 1.
26. יֵע — Prep. with a form like Const. state of nouns, 157. 2. a, of the class in 129. 11. יֵע.
27. יֵע — יֵע Conjunction; for vowel, see 61. II. 3.
28. יֵע — יֵע article, 61. I. 2. Vide No. 11.
Verse 5.
29. יֵע — 120 and Par. XIII; also 93.
30. יֵע — יֵע Preposition; for vowel, see 61. I. 6.
31. יֵע — form, 129. 3; Syntax of this and of the preceding word, 220. and 223. 2. After verbs of naming, the thing named commonly has יֵע before it, and the name called or given is simply in the Accusative.
32. יֵע — יֵע Conjunction. יֵע preposition, for pointing, 61. I. 6, the article before יֵע being elided, and the יֵע receiving its Pattahh; Comp. 61. I. 2.
33. יֵע — noun Segholate, 129. 11. יֵע; ground-form יֵע; Dec. VI. A Class; Pattahh prolonged to Qamets by the Pause Accent, 55. 4; יֵע lay a mixed syllable, because accented, 25. 1. а, note 3; יֵע at the end. is paragogic, 50. 3. d, and 62. 2. h.
34. יֵע — Dec. VI. A Class; יֵע ibid. O Class; forms, 129. 11; probably Primitives, 128. A.
35. יֵע — adj. numeral, for יֵע = יֵע; the Seghol comes into the place of Pattahh, by 60. 1.
Verse 6.
36. יֵע — Dec. III; Pattahh furtive, 27. 2; Part. form, 129. 5; Root יֵע.
37. יֵע — יֵע preposition; יֵע Const. state from יֵע, Dec. VI. e; form, 129. 11. יֵע.
38. יֵע — יֵע Part. in Hiphil; vide No. 25.—For יֵע, see Nos. 30 and 17.
Verse 7.
39. יֵע — Fut. with Vav conversive, 93; Root יֵע, verb יֵע and יֵע Guttural; form in 123. I. d; the final Pattahh is furtive, and stands in the room of Seghol, 59. 4; the Pattahh under the Praetformative arises from the Verb יֵע Guttural, 102. 1.
40. יֵע — יֵע article, 61. I. 2—in the same verse, יֵע, יֵע receiving the vowel of the article elided; see No. 32.
PRAXIS, GENESIS I.

41. יִבְּרִים — not יִבְּרָים, as in No. 17, because the word has no Pause Accent upon it. Comp. 55.4,— יִבְּרָים Nom. to יִבְּרָים understood, 240. 1.

42. בִּיהְמוּם — יִהְמוּמָן prep. with י assimilated, 61. iv. 1; בִּיהְמוּם as a noun Seghol. 129. 11; lit. under part.—In יִבְּרָים, the י forms a Genitive case, see Syntax, 170. 2. b.

43. בָּעֵן — Prep., for pointing, 61. iv. 2.— בָּעֵן, No. 12, but here used as a noun = upper part, and followed by a Genitive, as in No. 42.— בָּעֵן, for form see No. 26.

Verse 8.

44. בּוֹשַׁע — with Qamets under ב, instead of Pattahh, because of the Pause accent; comp. No. 17. — בּוֹשַׁע , App. A. Ordinals.

Verse 9.

45. יִקְּחָנֶה yiq-qa-vu, with middle Vav moveable, 23. 4. a; root, יִקְּחָנֶה 122 and Par. XIV. Fut. Niphal; comp. 124. 1.

46. יִקְּחָנֶה — Root יִקְּחָנֶה , form 129. 14. יִקְּחָנֶה; Dec. III.

47. יִקְּחָנֶה — יִקְּחָנֶה Conj; root יִקְּחָנֶה , verb יִקְּחָנֶה and יִקְּחָנֶה Resh; Niph. fut. 122 and Par.; so written instead of יִקְּחָנֶה , because the Resh rejects Daghesh, and the preceding vowel is therefore prolonged, 46. 1.

48. יִקְּחָנֶה — יִקְּחָנֶה fem. form, 129. 6; Dec. II. feminine.

Verse 10.

49. יִקְּחָנֶה has the vowel of the article which is elided, No.32.


51. יִקְּחָנֶה — Dec. VIII. a; probably primitive, 123. A.— יִקְּחָנֶה , No. 22.

Verse 11.


55. יִקְּחָנֶה — Part. Hiphil, comp. No. 38; Root יִקְּחָנֶה ; Pattahh furtive, 27. — יִקְּחָנֶה Dec. VI. d.


55 יִקְּחָנֶה — Part. active, see No.39. and 122, with Paradigm; defectively written, 90. b, and 24. 3.

56. יִקְּחָנֶה — יִקְּחָנֶה prep. — יִקְּחָנֶה Suff. Pronoun, 69. 2. II. — יִקְּחָנֶה, Dec. I; form as if from יִקְּחָנֶה, 129. 11. יִקְּחָנֶה.
57. יְרִאָה = qualifies יְבֵא, Syntax 196; literally, which, the seed of it, [is] in it; i.e. whose seed is in it.

58. יְרִאָה — y'p'n vide instead its verb and for used literally, usual a'*:-!;,

59. יְבֵא — prep., 'Pron. Suff. 70. 3, יים, qualified by יְרִאָה No. 57.

Verse 12.

60. יְרֵאָה — Vav conversive, 93; יְרֵאָה Fut. fem. apoc. Hiph. 91. 3; root יְרִאָה, verb יְרִאָה and יְרִאָה, 110 and 120; see Par. VI, p. 191.

61. יְרִאָה — ה Suff. pronoun, 69. 2. II. Comp. No. 56. where 'Pron. Suff. is used with the same noun; instead of יְבֵא. Either can be used at pleasure, when the noun ends with a consonant; but יְבֵא is commonly preferred.— יְרִאָה vide No. 57. יְרֵאָה see No. 22.

Verse 14.


Verse 14.

63. יְרִאָה (plene יְרִאָהמ 24. 3.) ground-form יְרִאָה Dec. III; form 129. 14, יְבֵא; Plur. יְרִאָה and יְרִאָה 133. 5; Nom. to יְרִאָה a verb in the sing. number (No. 19.) Syntax 227. 4.

64. יְבֵא — יְבֵא, usual pointing, 61. III, which is changed to short Hhireq here, according to the principle in 59. 1; יְבֵא const. state of יְרִאָה, see Dec. III. Cons. State.

65. יְרִאָה Const. Inf. Hiph. from יְבֵא; used as a verbal noun, and governed by יְבֵא; Syntax, 213.

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

67. יְרִאָה — יְרֵאָה, 61. III; יְרִאָה = יְרִאָה, 24. 3; ground-form יְרִאָה, com. gender, but plur. form like feminines, 133. 4, comp. 5; form as in 129. 11, יְבֵא; sing. of Dec. I, but Plur. of fem. Dec. I; Syntax, 223. 2.

68. יְרִאָה — יְרִאָה Conj. pointing 61. II. 3; יְרִאָה prep. 61. III. 1; יְרִאָה Plur. Dec. VII. from יְרִאָה; root יְרִאָה, and form as in 129. 14.

Verse 15.

69. יְרִאָה — יְרֵאָה and יְרֵאָה as above; יְרִאָה irreg. noun, vide page 262, under יְרֵאָה. Synt. ut supra. — יְרֵאָה יְרִיָּה, יְרֵאָה Conj.; יְרִיָּה fem. Dec. II. a; two forms of Plural 133. 5; יְרֵאָה prep. is wanting before יְרִיָּה, 240. 9; Synt. ut supra.

Verse 15.

70. יְרֵאָה — vide No. 66. — יְרִאָה — יְרִאָה prep. with short Hhireq, No. 64; for form see No 63; for Synt. No. 67. — יְרֵאָה Inf. Const. of Hiph. from יְרֵאָה, verb יְבֵא, 117 and Par.; comp. No. 65.
Verse 16.

71. הָיָה — See No. 39. — יְנַעַשׁ App. A. figure 2; it is Const. state before דַּרְאִים, Syn. 177. 3. a. — דַּרְאִים, masc. article, Synt. 165. 1; דַּרְאִים plur. from דַּרְאִים, form as in 129. 3; Dec. III; Vav omitted in the Plur. form, No. 3; agrees with the preceding noun, which is of the fem. form but of masc. gender, comp No. 63. — דַּרְאִים, masc. article. — יְנַעַשׁ, masc. article, Synt. 165. 1; יָנַעַשׁ, Vav omitted, 24. 3,— יְנַעַשׁ, יְנַעַשׁ fem. Segholate, Dec. IV. a; root יְנַעַשׁ, and form as in 129. 14; Const State before הָיָה. — הָיָה, masc. art. 163. 3. a.— יְנַעַשׁ, masc. Article, vide יְנַעַשׁ supra; Dec. VIII.; the fem. is יְנַעַשׁ, 147 VIII; form as in 129. 28.— יְנַעַשׁ, Dec. II. b.

Verse 17.

72. יְבַנָּי — ב Conj. Conversive, 93; יְבֵר Verb יֵבַר, 113. 3, Comp. 114. I. b.; used in Kal, Niph. and Hophal. — יִבְלָי, 70. 3. column הָי, comp. 157. I.

Verse 18.

73. יְנַעַשׁ — י Conj.; י prep., pointing as in No. 64.; יְנַעַשׁ Inf. const. from יְנַעַשׁ, Syntax as in No. 65. — יְנַעַשׁ, יְנַעַשׁ masc. — יְנַעַשׁ, masc. form in both cases the Pattahh belongs to the article elided by the preposition, 61. I. 6; י, 61. II. 3.

Verse 20.

74. יַשְׁתֵּפוּ — Fut. from יָנַשׁ, Syntax 210. 5. a. — יָנַשׁ, Dec.VI. a; in apposition with יָנַשׁ, com. gender, form in 129. 11. — יָנַשׁ adj. fem., ground-form יַשׁ, form as in 129. 1. יָנַשׁ — יָנַשׁ see 133. 7; form as in 129. 11. יָנַשׁ. — יִנְשָׁיו denom. verb; root יָנַשׁ; in Polel; Syntax 210. 5. a.

Verse 21.

75. יַשְׁתֵּפוּ — י masc. article; יַשְׁתֵּפוּ, Yodh in the plur. ending omitted, 24. 3; Part. form, 129. 7; Dec.I. יַשְׁתֵּפוּ Kol from יָנַשׁ, the Hholem shortened before Maqeqph, 32. 3; properly a noun Dec.I. in regimen with יָנַשׁ. י masc. article, for insertion here, see 163. 4. — יַשְׁתֵּפוּ, masc. article, pointing 61. I. 2, Syntax 163. 4.; יַשְׁתֵּפוּ ac- tive Part. Seghol. from יָנַשׁ 127. Par. XVI. Syntax 217. 1. — יַשְׁתֵּפוּ Acc. governed by יַשְׁתֵּפוּ, י masc. Dec. IV.; Inf. form, 129. 12; used here in the Gen. after יָנַשׁ, and as an adjective, 161. 1.

Verse 22.

76. יַשְׁתֵּפוּ — verb from יָנַשׁ in fut. Piel; the Daghesh in Yodh omitted after Vav conversive, 93. 1; Qamets under י instead of Pattahh, 46. 1; Seghol under י instead of Tseri because the accent is
thrown off upon the preceding syllable by Vav conversive, 54. 2. and 62. III. d. — הֶלֶּכינָו, contracted from הֶלֶכָּנָו, comp. 47. 2, (for the ל would regularly have a Sheva here;) ל prep. with an irregular punctuation, which is thus made; the Inf. is הֶלֶכָּנָו, and the Sheva falling away, because כ becomes quiescent, the word would then be written הֶלֶכָּנָו; but as this Seghol is lengthened by the quiescent כ it becomes Tseri, as in the text; Syntax, 214.— יְהֵרֵם verb, הֵרֵמְנוּ from יְהֵרֵמְנוּ, Imper. — יְהֵרֵמְנוּ Conj. 61. II. 2. יְהֵרֵמְנוּ as יְהֵרֵמְנוּ. — יְהֵרֵמְנוּ Conj.; יְהֵרֵמְנוּ Imp. from יְהֵרֵמְנוּ.— יְהֵרֵמְנוּ, ט with the vowel of the article, 61. 1. 6; see No. 51.— יְהֵרֵמְנוּ Fut. apoc. Kal from יְהֵרֵמְנוּ. 127. Par. XIV. Fut. apoc., also 91.

Verse 24.

77. נָעָה— No. 60.— נָעָה, fem. noun prim. Dec. II. b, Const. נָעָה, Suff. נָעָה, &c; Part. form as in 129. 2.— נָעָה, n. Const. Dec. I. fem. from נָעָה with Paragogic ַו, 50. 3. c. et seq.; the Parag. ַו seems to be a compensation for the Dagshesh omitted in the Yodh of the noun. In verse 25, the regular const. form נָעָה occurs.

Verse 25.

78. נָעָה— נָעָה article— נָעָה fem. Dec. II; Inf. form as in 129. 12.

Verse 26.

79. נָעָה— 1st pers. plur. fut. from נָעָה, No. 39.— נָעָה Dec. IV; Part. form as in 129. 1.— נָעָה, n. Const. from נָעָה VI. a; נָעָה Suff. Pron. 69. 2. II; Inf. form as in 129. 11.— נָעָה Conj. conjunction, pointing see No. 64; נָעָה n. fem. as Dec. I. of the masculine, 132. 2. d; Inf. form as in 129. 11. נָעָה d; נָעָה ut supra. — נָעָה Fut. Kal with Vav, from נָעָה, 93; Syntax 210. 5. a— נָעָה Preposition, pointing No. 64; נָעָה n. fem. from נָעָה Dec. II. Const.; prim., but Inf. form 129. 12. נָעָה.— נָעָה Conj., נָעָה Prep. with the vowel of the article which is elided, 61. 16.— נָעָה, נָעָה art. as pronoun, see No. 75 under נָעָה.

Verse 27.

80. נָעָה Dec. IV. Part. form 129. 1— נָעָה fem. Dec. II; Part. form, 129. 2.

Verse 28.

81. נָעָה— See No. 76.— נָעָה, 70. 3. col. ה. — נָעָה Conj. — נָעָה for נָעָה, 24. 3 and page 44, (n, o); Imp. from נָעָה; נָעָה pron. Suff. Accus. 68. 2. No. I. 3 fem.— נָעָה, Imp. of נָעָה, see in No. 79.
Verse 29.

32. ecce! as much as to say, Take notice. — in which, Nom. to understood, Syn. 210.

33. Pluperfect, 209. 2. — Syntax, 240. 1. — article, 165. 3. In similar cases, verses 5, 8, 13, 19, 23, the Ordinal adjective is without the Article.

Chap. II. Verse 1.

84. Fut. Pual with Vav; Root 45; Daghest omitted in the Præform. because it has Sheva under it, see 93. 1. and Nos. 76, 81, 35; the present verb should doubtless be read וָיָּקַחַל לַע; the others, וָיַּכְחַל אֵיךְ, as the want of Daghest lene in the Aspirates following the first syllable demonstrates; see 29. 3, (4.) — ספּא. — Suff. pron. 69. 2. column II; masc. Dec. IV. 3. in Suffix state; Inf. form 129. 12.

Verse 2.

85. — Fut. apoc. Piel with Vav, from 45; for omission of the Daghest in Yodh Praeform. see No. 84; so written instead of בָּעָל, 41. 2 and 45. 3, comp. also 123. 3. — fem. Dec. II. 3; for the proper form of the word, see 47. 3. note 2. — Pluperfect, see No. 83.

Verse 3.


Verse 4.

87. — pron. 71. — fem. Plur. Const. Dec. IV, Inf. form as in 129. 22. 5, deriv. of 45; Syn. 240. 1. — סִנְרִים , 3 prep.; Suff. pron; Niph. Inf., from 45, with Suff. 213. 5. c; the Tseri under ה in the regular form נָבִּים falls away on account of the Suff בּ, comp. 126. VI. in regard to the dropping of the Tseri. For retaining the Praeformative ה after ג, see 97. 4; the subject of the Verb is made by the Suff. in the Genitive, 215. 2. — Inf. const. used as a noun in the Genitive; the agent to נִשָּׁוּ is נִשָּׁוּי.
which is in the Gen. after נָתַנְךָ, Syntax, 215. 2; and the Acc. after this verb, is נָתַנְךָ, the object of the action expressed by the verb, Syntax 215. 3.

Verse 5.

88. נָתַנְךָ — form as in 129. 11. נָתָנְךָ; Dec. I.— נָתַנְךָ, form as 129. 2. נָתַנְךָ, Dec. IX.— נָתַנְךָ before it was, Fut. made Praeter by וַיִּפְטַכְתַּס, 210. 6 a. (2)—so נַתְּנְךָ נָתַנְךָ in same verse; נַתְּנְךָ instead of נָתַנְךָ because of the Athnahh (Pause-Accent,) verb נֶבֶר. Gutt. fut. Kal. — נֶבֶר, Hiph. from נָתַנְךָ, Pluper. 209. 2.— נָתַנְךָ, Syntax 235. 2. נָתַנְךָ, יָנְבָר prep., pointing 61. Ill. 2; יָנְבָר Inf. Kal of נָתַנְךָ; Inf. Const. as a Dat. case, 213.

Verse 6.

89. נָתַנְךָ — prim., form as in 129. 2. נָתַנְךָ, יָנְבָר, Syntax 210. 6. b.— יָנְבָרְךָ, Hiph. of יָנְבָרְךָ.

Verse 7.

90. נָתַנְךָ, Fut. Kal of נַתְּנְךָ II. Class, 111. 2; the Tseri of the final syllable goes into Seghol, because the accent is drawn back by the Vav. — יָנְבָרְךָ, Syntax 222. 3.— הָנְבָרְךָ makes a Gen. 170. c.— הָנְבָרְךָ, Fut. Kal from יָנְבָרְךָ, verb יָנְבָרְךָ and יָנָבְרְךָ. Dec. VIII, from יָנְבָרְךָ יָנְבָרְךָ 49. 3; יָנָבְרְךָ Pron. Plur. Suffix 69. 6.— יָנְבָרְךָ, I. Dec. fem. const. and also Accusative after יָנָבְרְךָ, Syntax 172. 2. Note.— נָנְבָרְךָ, Dec. VIII; form 129. 1. נָנְבָרְךָ; see also 133. 6.— יָנָבְרְךָ, Syntax 223. 2.

Verse 8.

91. נָנְבָרְךָ — Fut. with Vav from נָנְבָרְךָ. — יָנְבָרְךָ Dec VIII, form 129. 11. יָנְבָרְךָ, Fut. apoc. Hiph. from יָנְבָרְךָ, the final Tseri of the apoc. form goes into Seghol, because the accent is retracted by the Vav. — יָנְבָרְךָ adverb.— יָנְבָרְךָ, Qamets under א because of the Pause Accent; Syntax, 209. 2.

Verse 9.

92. נָנְבָרְךָ — Fut. apoc. Hiph. — יָנְבָרְךָ, Part. Niph. from נָנְבָרְךָ.— נִנְבָרְךָ, Dec. IX, form 129. 14. a.— נִנְבָרְךָ, Dec. II, form 129. 14. a.— נִנְבָרְךָ, for the use of the article, Syntax 165. 5.— יָנְבָרְךָ, No. 37.— בִּנְבָרְךָ, Qamets probably on account of the Pause Accent. — נִנְבָרְךָ, Fem. Inf. from נָנְבָרְךָ instead of נָנְבָרְךָ, because of the Guttural, 59. 4; Gen. case, 213. 2, and has the article like a common noun.— נִנְבָרְךָ, Accus. after נָנְבָרְךָ, 221.

Verse 10.

93. נָנְבָרְךָ, Act. Participle of נָנְבָרְךָ, יָנְבָרְךָ and נָנְבָרְךָ; Syntax, 217. 2.— יָנְבָרְךָ, Tseri under מ, 61. IV. 2.— יָנְבָרְךָ, Hiph. Inf. with Prep. ל;

Verse 11.

94. וּנְהֵר this is, Syntax 192. 1. — בָּדַד, ה' art. as pronoun =

that which, Syntax 163. 4; and Synt. of 1 Par. 217. 1. — נִסָּב, art. יָ

164. 1. — יִסָּבְּרָה, 196. 1. b. — בָּדַד, article, 163. 2.

Verse 12.

95. הָדֶּכֶּס— ַ, 61. ii. 5; הָדֶּכֶּס Const. Dec. IV. — אָלָּב, ה' article

165. 1; אָלָּב hi 67. 2, placed after יֶרֶשׁ, Synt. 180. 6. — בָּדַד, adj. pre-

dicate, 181. 1. — הָדֶּכֶּס, art. 163. 2. — בָּדַד, article, 165. 5.

Verses 13, 14.

96. הָדֶּכֶּס יָרְשָׁלָּם יָפָּרְשָׁלָּם — יָרְשָׁלָּם, art. before

165. 5; before Ordinal 165. 1. For the omission of the article

before all the names of rivers here, 164. 1. — יָרְשָׁלָּם, as בָּדַד in No.

94. — יָרְשָׁלָּם, Const. and Accus. 174. 2. — אָלָּב is, 192. 2.

Verse 15.

96. הָדֶּכֶּס—from יָרְשָׁלָּם, 114. iv. a. — יָרְשָׁלָּם, art. יָ


(1.) — יָרְשָׁלָּם, ה' — Suff.; כָּנֵב, Inf. Const. in Suff. state, Par. XV. 127, and


Verse 16, 17.

97. יָרְשָׁלָּם, Piel apoc. from יָרְשָׁלָּם, 123. iii. c.; for the omission of the

Dagharma in the Yodh, 93. 1. — יָרָשָׂךְ in No. 76. — יָרָשָׂךְ, Inf.

abs. with a finite verb, 212. 2.— יִרְשָׂךְ לְבָּדַד יָרָשָׂךְ, No. 92.— יָרָשָׂךְ 70. 3;

Syntax in reference to what precedes, 182. 3. c.— יָרָשָׂךְ, Inf.

Suff. 127. Par. XV, used as the Suff. state of nouns, 213. 2. — יָרָשָׂךְ

מָכְבָּה; 212. 2.

Verse 18.

98. יָרָשָׂךְ predicate of the sentence, 181. 1. — יָרָשָׂךְ, Const. Inf. of

יָרָשָׂךְ, as Const. Noun before יָרָשָׂךְ, lit. the being of the man in his soli-

tude, יָרָשָׂךְ being used however as prep., but properly it is a noun of

Dec. viii. in Suff. state.— יָרָשָׂךְ, Syn. 223. 2. — יָרָשָׂךְ יָרָשָׂךְ, as a noun

in Reg., but יָרָשָׂךְ is commonly used as a Prep. Comp. 157. 2. a.

Verses 19, 20.


— יָרְשָׂךְ, Inf. Const. as a noun in the Da-

tive. — יָרְשָׂךְ, Syntax, 220, & 223. 2.— יָרְשָׂךְ יָרָשָׂךְ, in apposition

with יָרְשָׂךְ which follows יָרְשָׂךְ (ut supra) but the prep. יָרְשָׂךְ is omitted,
Syntax 210. 9. comp. 240. 10; or the case may be solved by Syntax 191. 1. — נָתַר that was, 192. 1. — הָלַע from סַנ, Dec. VII. e. — יַֽלְכַּנְנ, &c, the א here and after constitutes a Gen. 170. 2. b. — יַֽלְכַּנְנ, case abs. 182. 3. b.

Verses 21—25.

100. הבִּנְי, apoc. fut. Hiph. from הבִּנְי, fem. Dec. II; form as in 129. 22. — הָלַע, from הָלַע verb "51. class, as שֵׁרִי; the Qamets under נ from Pattahh lengthened by the Pause Accent — יַֽלְכַּנְנ, נ prepar., יר. — Suff. to plur. noun, 69. 6; noun is from הבִּנְי, Dec. IV. with plur. of the fem. form, 133. 5. — שֶׁמֶּה, שֵׁמה a plac. with Suff., as a Seghol. noun it takes the form שֶׁמֶּה, שֵׁמה, — Verbal Suff. 68. 2. Col. IV. occasionally united with Prepositions, 70. 2. note. — הָלַע, apoc. fut. Kal from הבִּנְי. — הבִּנְי, הבִּנְי, ... הבִּנְי ... הבִּנְי, Syntax 223. 2. — הָלַע, נ prepar., יר Suff. Pron., which shifting the accent makes the usual Hiph. form נָע, go into נָע = נָע, i. e. the Qamets under the Praeform. Yodh necessarily falls away, and then, by 93. 1, נ conversive must be written without the Daghash in the Yodh.

— הבֵּל, נ art. as pron. this; הבֵּל time; this time = now; Synt. 174. 2. — הבֵּל, Plur. with Suff. from הבֵּל. — הבֵּל, הבֵּל, 219. 2. — הבֵּל, Pual 98. III. — הבֵּל, with Qamets Htateph under י, 32. 4. — הבֵּל, page 119. — הבֵּל, Dec. VIII. from הבֵּל. — הבֵּל, fut. sense, 209. 5. b. — הבֵּל, ibid. — הבֵּל, 223. 2. — הבֵּל, 177. 3. a. — הבֵּל, Shureq followed by Dagh. forte, page 44, note; from הבֵּל, Dec. III, form as in 129. 28. — הבֵּל, Hithpael from הבֵּל; Syntax 210. 6. b; Qamets under נ is Pattahh lengthened by the Accent; and for Pattahh, see 100. 1.

Chap. III. Verses 1—5.

101. הבֵּל, Pluperf. 209. 2. — הבֵּל, Interrog. נ omitted before הבֵּל 236. 2. — הבֵּל, נ, 210. 5. b. (2) הבֵּל, 123. 3. Note. — הבֵּל, 210. 4. c. — (3) הבֵּל, but of the fruit, י in 238. 3. — הבֵּל, 240. 1. — הבֵּל, fut. Kal. from הבֵּל. — הבֵּל, Synt. 223. 1. — הבֵּל, fut. Kal from הבֵּל, usual form הבֵּל, but the Nun parag. draws down the accent (62. 3. b.) and, of course, the Qamets under the Praeform. falls away; the נ in the ground-form is here written with (ך), page 44. (a, o.) (4) הבֵּל, but of the fruit, י in 238. 3. — הבֵּל, 212. 2. b. — (5) הבֵּל Part. act., 217. 1. — הבֵּל, Suff. Inf. const., 126. note 8, also Dec. VI. "a. — הבֵּל, 94. — הבֵּל, Dual Const. of הבֵּל, page 240. Dec. VI. — הבֵּל, 47, 2, but the Seghol is lengthened by
the quiescence of the נ, in the first of these forms. — יִבְגַּל יֵרַע, Part. Act. Const. state, 216. 2.

Verses 6—10.

102. אֲרוֹן, apoc. fut. fem. from אִירָן, as יַגְּּלָה 123. I. d. No. 3.— יְבָגַל הָבֵס, 240. 1. — יָרוֹן, fem. Dec. I; form as in 129. 22; used as an adjective, 161. 4. — אֲרוֹן הָרַעְשָׁה, Synt. 240. 1. — יְבָגַל, יִרְעִי, I. 6, comp. 2. — יְרַעְשָׁה, 103. II. Part. Niph; Synt. 240. 1. — יִבְגַּלְנוֹ, 99. I. c. Inf. Const. — יָרוֹנִי, 108. I, or 55. 4.— יָרוֹנַל, fem. Fut. with Vav, from יָרוֹנַל. — יָרוֹנַל, 70. 3. סע. (7) רֶשְׂתֵּה יָרוֹנַל, Fut. fem. plur. in Niphal, with Vav. — יָרוֹנַל, Dec. VIII. Adj. — יָרוֹנַל, fut. Vav of רֶשְׂתֵּה יָרוֹנַל, Const. of יָרוֹנַל, Dec. IX. — יָרוֹנַל, fem. Dec. II. — יָרוֹנַל, fem. I. Dec. from יָרוֹנַל. (3) יָרוֹנַל, Part. Hith. agreeing with יִבְגַּל יֵרַע, 167. 2. b and note; for the sense of Hith. here, 80. 3. d. — יָרוֹנַל, Fut. Vav. in Hith.; sense of Hith. in 80. 3. b.; Syntax 231. b. (9) יָרוֹנַל, נְּבָּה Suff. Pron. 63. 2. IV, Comp. 70. 1; נְּבָּה adverb, in a separate state יִבְגַּל, with Suff. יָרוֹנַל, and as a noun of Dec. VIII, here, with Yodh Daghesh’d. Vide 156. 3. b.— יָרוֹנַל, second form of יִבְגַּל, Qamets under Vav, 93. 1; Qamets under יִבְגַּל, 120. 1.— יָרוֹנַל, Vav ut supra, נְּבָּה fut. Niph. 46. 1; for the reflexive meaning, 77. 2. c.

Verses 11—15.

103. יִבְגַּל; Hiph. of יִבְגַּל. — יֵרַע, 67. 2. — יֵרַע, נְּבָּה, Interrogative.


Verses 16—24.

104. יִבְגַּל הָרַעְשָׁה, 212. 2, Comp. 225. 1. Note.— יָרוֹנַל, יָרוֹנַל, נְּבָּה fem. Suff.; form. 129. 15; Dec. III. d. — יָרוֹנַל, form 129. 15, יִבְגַּל;
Dec. I.—רְבִּיה֛, fut. fem. 2d pers. from רְבִּי, —מרְבִּי, page 262.—§ 30 Dec. I. fem., רְבִּי fem. Suff.; form 129. 22.—רְבִּי. Qamets Hbateph, 32.—רְבִּי, fem. pron. 70. 3. (17) רְבִּי נֶאֶבֶּל, Prep. with Suff. as noun, 70. 2.—רְבִּי נֶאֶבֶּל, רְבִּי Suff. 63. 2. IV; the Tseri under ג falls away, as in 126. note 15. (18) רְבִּי, form as in 129. 11. רְבִּי, form 129. 33. רְבִּי instead of רְבִּי, 70. 3. רְבִּי, fem. II. Dec., form 129. 10. רְבִּי, or 129. 2. רְבִּי, נֶאֶבֶּל שְׁנַיִּים, בְּשָׁנֵי Inf. Suff., as a noun governed by Prep., 213. 5.—רְבִּי נֶאֶבֶּל, 70. 2. רְבִּי.—רְבִּי, Pual, נֶאֶבֶּל for נֶאֶבֶּל, No. 103, נֶאֶבֶּל. (20) נֶאֶבֶּל, 129. 6. רְבִּי, = רְבִּי i.e. living, and as intensive, the mother of all living.—רְבִּי in Pause for רְבִּי. (21) נֶאֶבֶּל, fem. IV. Dec. e.—םֹשֶׁבֶּל, בׁ—Suffix; verb future Hiph. with י. (22) יֶבֶּל that not, רְבִּי יֶבֶּל that he may not thrust forth, רְבִּי nor take, 209. 5. b.—רְבִּי, Part. of רְבִּי, contracted רְבִּי, 129. 1. נֶאֶבֶּל; Synt. 217. 3. (23) נֶאֶבֶּל נֶאֶבֶּל, נֶאֶבֶּל Suff.—םֹשֶׁבֶּל ... רְבִּי whence, 196. (24) נֶאֶבֶּל, Seghol instead of Tseri under the ר, because the accent is thrown upon the preceding syllable. —רְבִּי נֶאֶבֶּל, נֶאֶבֶּל towards.—םֹשֶׁבֶּל from הבָּרָה, Dec. I.—םֹשֶׁבֶּל נֶאֶבֶּל, Seghol. Part. fem. Hithpael, from נֶאֶבֶּל, נֶאֶבֶּל Art. as a pronoun, 163. 4; Hith. sense, 80. 3. b.

Chap. IV. Verses 1—5.

105. רְבִּי נֶאֶבֶּל, fut. apoc. of רְבִּי נֶאֶבֶּל.—רְבִּי, fut. apoc. of רְבִּי; for the manner in which this verse is constructed, see Syntax 209. 3. note. —רְבִּי lit. with Jehovah, i.e. ope Jehovah. (2) נֶאֶבֶּל = נֶאֶבֶּל, Fut. Apoc. Hiph. from נֶאֶבֶּל; final Tseri goes into Seghol, because the accent is drawn back, 62. 3. d.—רְבִּי נֶאֶבֶּל, Inf. fem. of רְבִּי, ב preparations. 61. III. 4. a; Synt. 213. 3. note, and 225. 1.—רְבִּי נֶאֶבֶּל, page 262.—רְבִּי, Const. of רְבִּי, Dec. IX. (3) נֶאֶבֶּל, Hiph. apoc. from נֶאֶבֶּל.—רְבִּי נֶאֶבֶּל, has the points of רְבִּי Lord, which the Jews use instead of רְבִּי Jehovah, wherever this latter word occurs single. Adverting to this, the vowel points are easily explained, viz, רְבִּי נֶאֶבֶּל, contracted רְבִּי נֶאֶבֶּל, 47. 1, 4, with the same points as רְבִּי נֶאֶבֶּל. (4) נֶאֶבֶּל, from נֶאֶבֶּל Dec. I, form 129. 10.—רְבִּי נֶאֶבֶּל, Dec. I for נֶאֶבֶּל, 47. 6; form ut supra. —רְבִּי נֶאֶבֶּל, נֶאֶבֶּל with Suff. and preposition; Syntax 242.—רְבִּי, Fut. apoc. of רְבִּי נֶאֶבֶּל. (5) נֶאֶבֶּל, Fut. apoc. of רְבִּי נֶאֶבֶּל.—רְבִּי נֶאֶבֶּל, 227. 1. note.

Verses 6—10.

106. נֶאֶבֶּל, 218. (7) נֶאֶבֶּל, II. Class נֶאֶבֶּל, fem. Inf. of נֶאֶבֶּל, put for נֶאֶבֶּל, 60.4.—נֶאֶבֶּל = נֶאֶבֶּל, 60. 4. also 147. 3. e;
form 129. 6. — מָצַח, Syntax, 229. 2; but may not מָצַח be masc. here, as the Suff. ? in מָצַח and יָֽהּ, refer to it? (8) הָנָּֽבּ, Inf. Suff. of מָצַח, with Prep. 213. 5. a. — טַֽפּ הָנָּֽבּ תַֽפְּשַׁרְמ, the common apoc. form is מֹצַח, but with the accent drawn back by the מ, the Hpho-
lem shortens into Qamets Hhateph, 113. 1. 4. — מָצַח, etc. — Suff.; for the points of the Verb, 59. 3. (9) קָֽרְנַֽס, Synt. 240. 1.—רַֽדְנַֽס, pres. time 209. 4.—רַֽדְנַֽס, Interrog. יָֽהּ, יָֽהּ as Noun, Dec. VII. Const. — יָֽהּ, Syntax 240. 1. (10) יָֽהּ, etc., page 231. 1.

Verses 11—15.

(12) מָצַח, Fut. apoc. Hiph. from מָצַח and מָצַח; Syntax. 225. 1. note.— מָצַח = מָצַח fem. Inf. of מָצַח, 41. 2 a and 42. 1. c, also 114. IV. b. — מָצַח, 246. a; forms in 129. 1, יָֽהּ. — מָצַח, 181. 1. — מָצַח, 175. 3. (14) מָצַח, Piel 104. 4. — מָצַח, 163. 4. — מָצַח, 1st. pers. Fut. Niph. יָֽהּ, Suff. state of יָֽהּ. (15) מָצַח, App. A. p. 341. under No. 1. — מָצַח = מָצַח the form without Pause, fut. Hophal of מָצַח. — מָצַח, see in No. 91. — מָצַח, 234. 2, comp. 235. 4. — מָצַח, Const. Inf. Hiph. from מָצַח; as the Genitive after מָצַח, — מָצַח, Acc. after מָצַח; and יָֽהּ לָֽנְּסַת, Gen. after מָצַח, and the subject of this Inf. Verb, Synt. 215. 3. and Note 1. — מָצַח in Suff. state, but still the subject of the Verb, 172. 2. Note.

Verses 16—20.

108. מָצַח, accent retracted, and final Tseri shortened, 54.2. — מָצַח, Const. Acc. 174. 2. b. (17) מָצַח, fem. fut. apoc. from מָצַח, with Pattahh because of the Guttural. — מָצַח see מָצַח. — מָצַח, Part. Noun, Dec. IX. Const., see 146. 2. a. — מָצַח, Dec. VII. g. Two Accusatives, (מָצַח and מָצַח) are here governed by the verb of naming, מָצַח, Synt. 222. 3. under E. g. (18) מָצַח, form as in 129. 27. — מָצַח, Dec. V, Compos. Noun, 131. 2, and so of other names which follow. (20) מָצַח, מָצַח is not merely a pronoun, (as then the Verb of ex-
istence would be omitted, 192. 1,) but a pronoun demonstrative, or used for the sake of asserting identity, 206. 1. — מָצַח, page 262.— מָצַח, Dec. VI, O Class; Acc. after מָצַח, 221. 3. b. (3) מָצַח, Gen.
after מָצַח implied.

Verses 21—26.

VIII. g. — מָצַח, page 262. (23) מָצַח, Suff. Plur. of מָצַח, page
262. — נָשַׁיְתָהוּ הָעַיּות, Voc. case; according to some, in apposition with דֹּרֶשׁ, 240. 9. — נָשַׁיְתָהוּ. Imp. fem. plural, from נִשְׁיָתָהוּ, a kind of Apoc. Imper., which however does not come under any particular rule, and occurs but very seldom. — נָשָׁיְתָהוּ, Imp. fem. Hiph. from נָשָׁיְתָהוּ, fem. form of 129. 7, with Suff., and Qibbuts instead of Shureq. (24) § 127. page 341. No. 1. (25) נִשְׁיָתָהוּ, with Suff. י, 126. Note 1. a. (26) נָשַׁיְתָהוּ, even to the self same, 206, also 134. 3; and for the ellipsis of the י before נָשָׁיְתָהוּ, see 240. 9. — נָשַׁיְתָהוּ, Hoph. of נָשַׁיְתָהוּ, see the usage in 219. 2. — נָשַׁיְתָהוּ, 220. 1. in E.g.

Chapter V. Verses 1—5.

110. רָאַג שֶׁ, 240. 1.— הַמְּדָלִים, in the Genitive as it respects נִשְׁיָתָהוּ, but in the Construct state, as it respects יִנְשָׁיְתָהוּ, 172. 2. note. — נַשְׁיָתָהוּ, 213. 2.— נַשְׁיָתָהוּ, נַשְׁיָתָהוּ, 215. 2, 3. (2) נַשְׁיָתָהוּ, 126. note 1. Par. XV. in § 127.— נַשְׁיָתָהוּ, No. 87. — (3) נַשְׁיָתָהוּ, נַשְׁיָתָהוּ, 177. 6, 8. — נַשְׁיָתָהוּ, apoc. Hiph. from נָשַׁיְתָהוּ, with Tseri shortened by retraction of the accent. — נַשְׁיָתָהוּ, two Accusatives after נַשְׁיָתָהוּ, 222. 3. (4) יִנְשָׁיְתָהוּ, Inf. with Suff. and governed by Preposition, 213. 5.— נִשְׁיָתָהוּ, 177. 4.— נִשְׁיָתָהוּ, 177. 8. — נַשְׁיָתָהוּ, page 262, תִּשְׁיָתָהוּ, and 41. 2. a. (5) נַשְׁיָתָהוּ, for נַשְׁיָתָהוּ, as בַּלֶּה for בַּלֶּה, verb בַּלֶּה. נַשְׁיָתָהוּ, נַשְׁיָתָהוּ. נַשְׁיָתָהוּ, 177. 6.— נַשְׁיָתָהוּ, Fut. apoc. from נַשְׁיָתָהוּ, the accent not drawn back, nor the Hholem shortened because the Pause-accent remains on the ultimate, page 106. k.

Verses 6—10.

111. נִשְׁיָתָהוּ עַבָּשָׁה, 177. 3. b. (7) נִשְׁיָתָהוּ עַבָּשָׁה, ibid. (8) נִשְׁיָתָהוּ עַבָּשָׁה, 175. 5.— נִשְׁיָתָהוּ עַבָּשָׁה, 177. 3. a, and 177. 4. (10) נִשְׁיָתָהוּ עַבָּשָׁה, App. A, 15, and 177. 5.

Verses 24—29.

112. נִשְׁיָתָהוּ walked, or was conversant, 80. 3. d.— נִשְׁיָתָהוּ, 70. 1. and 235. 2. (29) נִשְׁיָתָהוּ, form as in 129. 3. י; the following verb נִשְׁיָתָהוּ, makes a Paronomasia with י, 246. d.— נִשְׁיָתָהוּ, Piel of נִשְׁיָתָהוּ, verb גַּב, 235. 2. Gutt. with Suff. י, 126. — נִשְׁיָתָהוּ, Dec. IX. with Suff. and Preposition; the י final is dropped because of the Suffix, 146. 2. b. — נִשְׁיָתָהוּ, Piel of נִשְׁיָתָהוּ, 104. 4; י— Suff. Pronoun; Comp. 126. note 15; the pron. י, which precedes, qualifies the י, 196.

Chapter VI. Verses 1—5.

113. נִשְׁיָתָהוּ from נִשְׁיָתָהוּ, in Hiphil.— נִשְׁיָתָהוּ, Inf. of נִשְׁיָתָהוּ with Prep., 213. 3. Note. — נִשְׁיָתָהוּ, Hoph. of נִשְׁיָתָהוּ, Syn. 229. 2. (2) נִשְׁיָתָהוּ— נִשְׁיָתָהוּ fem.
plur. of בְּנֵי — רֹפֶה = רֹפֶה, 45. 4, also 114. IV. a. (3) רֹפֶה probably from רְפֵי, in distinction from רְפֵי which is דָּעַי. — מִדְמָשֵׁק, one mode of explanation is, נְפֶל prep., יַשׁ Inf. with Pattahh (116.1 b Inf.) from נָפַל, and Suff. נָפָל, translated because of their errors; another mode is, נְפֶל prep., יַחֲד for יַחֲד (72.) the Resh being assimilated with the following נ, and נְפֶל = נָפַל also, even, &c, the Pattahh being prolonged by the Distinctive Accent. Both modes are attended with difficulty, either in regard to the sense, or the form of the word; and neither is satisfactory. (4) מְדַמְשֵׁק, root uncertain, form as in 129. 5. — מְדַמְשֵׁק, suff. with the vowel of the Art. 61.1.6; מְד א. 61. I. 2; מְד א. Syn. 165. 1; comp. 206, יַחֲד plur. being used, as מְד א. the Singular is. — רֹפֶה נְפָלָה, 157. 2. f; lit. after [it was] so נְפָלָה that, נְפָלָה being a Conj. here, 158. 2. a. — נְפָלָה, fut. of מְד א. used as Praeter- ter, 210. 6. b. — מְד א. נְפָלָה ... מְד א. נְפָלָה, Article, 165. 5. — מְד א. נְפָלָה i.e. the daughters bore, 229. 2; for the ellipsis of נְפָלָה after נְפָלָה, 210. 4. — נְפָלָה the same, i.e. the children, 206, comp. 192. 1.— נְפָלָה, Art. 163.3. (5) נְפָלָה, masc. נְפָלָה, form 129. 10. נְפָלָה. Qamets immut. 51. 3, Dec. I. fem. — נְפָלָה, from נְפָלָה, Dec. IV. fem. — נְפָלָה, from נְפָלָה, Dec. VIII. — נְפָלָה, form 129. 1. נְפָלָה. — מְד א. נְפָלָה, 174. 2. 

Verses 6—14.

114. נְפָלָה, 209. 2. — נְפָלָה, Hith. passive sense, 80. 3. a. or perhaps reflex. as also Niph. מְד א. נְפָלָה, in the former part of the verse, is used. Niph. and Hith. often unite in sense. (7) נְפָלָה יַחֲד, latter pronoun omitted, 199. 1. c. — נְפָלָה יַחֲד, 104. 4. — מְד א. נְפָלָה = מְד א. נְפָלָה, 86, under 1st pers. Sing., comp. 24. 3; יַחֲד is a Suff. 127. Par. XV. 3 plur. m. (8) יַחֲד, form 129. 2. יַחֲד; Dec. VIII. b. (9) נְפָלָה יַחֲד, form in 129. 7; Dec. I. — נְפָלָה יַחֲד, form 129. 5; Dec. III. (11) מְד א. נְפָלָה, Syn. 221. 3. b. 2. (12) מְד א. נְפָלָה, Qamets under the נ because of the Pause-Accent, which restores the original Vowel here and lengthens it. See Addenda, § 60.

Verses 13—16.

115. נְפָלָה, Dec. VIII; form in 129. 2. — יַחֲד, see in verse 12. — מְד א. נְפָלָה by them. — מְד א. נְפָלָה = יַחֲד, 45. 5; see also 70. 1. — מְד א. נְפָלָה, 6. Suff., חָדֵשׁ Hiph. Part., Synt. 217. 3. — יַחֲד with. (14) יַחֲד, Imp. of יַחֲד. — נְפָלָה יַחֲד, either translate, make for thyself. and then יַחֲד is the Dative of the person to or for, &c, according to the common rules of Syntax; or translate simply, make, according to 191.3. — יַחֲד, const. form of יַחֲד; Dec. I. fem., because the Tseri is immutable; form as in 129. 13. יַחֲד. — מְד א. נְפָלָה יַחֲד, 172. 2. Note. — 48
rooms, plur. of ἄν, Dec. VIII; form 129. 2. ἄν in.
(15) ἄντι, from ἄντι, Seg. of O class. (16) ἄντι, fut. Piel from ἄντι, with Suff. ἄντι which is fem., while ἄντι its antecedent is masculine, 137 and 223. The whole phrase, which is very obscure, may perhaps be rendered, A window shalt thou make in the ark, and to a cubit shalt thou complete (reduce, curtail, limit,) it on the upper part, viz. the deck of the ark. — ἄντι, Dec. VIII. f. from ἄν, form 129. 10. ἄν — ἄντι, fut. Kal. from ἄν, page 199. — ἄντι, plur. of ἄντι, 133. 1; Synt. 222. 3.

Verses 17—22.


Chap. VII. Verses 1—23.

117. (2) ἄντι, without the article here, (181. 1.) though in the case preceding it has it, by 165. 1. — ἄντι which, 196. (3) ἄντι ἄντι, seven and seven, 240. 12. — ἄντι, Piel Inf. of ἄντι. (4) ἄντι ἄντι, &c, lit. "For in days yet seven," &c — ἄντι, 217 3. — ἄντι ἄντι, 209. 5. c. — ἄντι, form as 129. 38. ἄν, Dec. I. (6) ἄντι ἄντι, 170. 3. (10) ἄντι ἄντι, 177. 3. a. (11) ἄντι, Const. of ἄντι; and the Gen. which follows it is ἄντι, the intervening words being perhaps parenthetic; comp. 172, and 244. — ἄντι, Genitive, 170. 2. b. — ἄντι ἄντι, from ἄντι, Dec. II. but irregular in some of its cases; Plur. as fem. Dec. IV. — ἄντι, Dec. VIII, form 129. 28. (13) ἄντι, 206. 2. b. — ἄντι, Const. fem. Dec. IV. d. — (16) ἄντι, Art. as pronoun, 163. 4; ἄντι, Act. Part. of ἄντι, 217. 2. — ἄντι, connected with ἄντι, 220. (17) ἄντι ἄντι = ἄντι, 45. 4, Fut. Kal of ἄντι. — ἄντι, vāt-ta-rōm, Fut. Kal, from ἄντι, apoc. fut. ἄντι, and Hholem shortened by retracted accent makes βα-γρόμ, ἄντι. It may be made from ἄντι also. (19) ἄντι, comp. 169.

1. d. — ἄντι, Pual of ἄντι. (20) ἄντι ἄντι, composite prep., 237.

1. — ἄντι, Art., for vowel, see 60. 1. (22) ἄντι, 172. 2. note. — ἄντι, 196. 1. c, and note. — ἄντι, with the vowel of the Article, 61. I. 6, which must be Seghol here, 60. 1; ἄντι = ἄντι, 129. 6, see 46. 1. — ἄντι, from ἄντι, 118. I. 1. (23)


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Chap. VIII. Verses 1—10.


Verses 11—22.

119. נַתְּּרוּ fresh, adj. agreeing with הָּלַּת, which is in the construct state, but this does not affect the form of the adjective; comp. 172. 2. note. (12) לַתְּדַרְּכוּ, Niph. penacuted, 110. II. 2, see also 77. 2. b. — לַתְּדַרְּכוּ הָּלַּת, 225. (13) לַתְּדַרְּכוּ, with Pattahh final because of the Resh. (16) שָׂנְךָ, Imp. of שָׂנְךָ, 110. 3. (17) שָׂנְךָ, in the margin or Qeri, שָׂנְךָ, 111. 3. — נַתְּדַרְּכָ, 209. 6. b; the same in respect to שָׂנְךָ, &c. (19) בָּשָׂהוּ, from יָשֵׁפָו, fem. Dec. II; form, 129. 14. (20) בָּשָׂהוּ, Dec. VII. d; form 129. 14. — נַתְּדַרְּכָּה = נַתְּדַרְּכָ, from נַתְּדַרְּכָה. (21) נַתְּדַרְּכָ, final Pattahh because of the Guttural. — הָּלַּת, form 129. 27; root הָּלַּת, Dec. I. — הָּלַּת = הָּלַּת, fut. Hiph. from הָּלַּת; see 225. — הָּלַּת, 133. 6. — הָּלַּת, Inf. Hiph. from הָּלַּת. (22) הָּלַּת, 240 — הָּלַּת, form 129. 13. יִשָּׁהוּ, הָּלַּת, form as in 129. 10. יִשָּׁהוּ, הָּלַּת, the Silluq restores the Hholem of the ground-form הָּלַּת, otherwise the ב would take Sheva.

Chap. IX. Verses 2—27.

120. (2) שָׁנְךָ, from נָרְכָ, Dec. II. — שָׁנְךָ, from נָרְכָ, Dec. VIII; form 129. 2. יִשָּׁהוּ, Dec. II, from יִשָּׁהוּ, 60. 2. — יִשָּׁהוּ, see Addenda, § 60. (3) יִשָּׁהוּ, in apposition with יִשָּׁהוּ, Prep. omitted, 240. 9. (5) יִשָּׁהוּ, 139. note 1. — יִשָּׁהוּ, Genitive after בְּ, implied. — יִשָּׁהוּ שָׁאָלָה, from the hand of any one (205) [from

*The word penacuted is designed to express the idea, here, and in the sequel, that the accent has been removed from the ultimate, and the vowel shortened in consequence of this.
the hand of his brother, i. e. from any man’s brother, or from any person, &c. (12) בָּן בֵּיתוֹ, 161. 1. (14) בַּיִת בֵּיתוֹ, Inf. with prep. and suff., from בִּנֵי, Inf. בִּנָּי, 116 1. b. Inf., comp. 115. 1; the composite Sheva under the Nun, 28. 5. See 221. 3. c. — בָּן בֵּיתוֹ, Niph. fem. from בָּן. (18) מִנִּית וַאֲשֶׁר, 192. 2. (20) בַּיִת בֵּיתוֹ, apoc. fut. Hiph. from בִּנֵי. — בָּן בֵּיתוֹ in Pause, for בָּן בֵּיתוֹ. (21) בַּיִת בֵּיתוֹ, apoc. fut. of בָּן בֵּיתוֹ, without the furtive vowel, see in 123. I. d. — תַּחַלְתָּו, in Pause, for בָּן בֵּיתוֹ, fut. Pattahh. — בַּיִת בֵּיתוֹ, apoc. fut. in Hith. from בִּנָּי; comp. 123. III. c. (23) מִנַּתְחָה. Dec. VI. s.— תַּחַלְתָּו וְתֹאֲמְתָו, an adverbial ending; derived from תַּחַלְתָּו. (25) מִנַּתְחָה, 176. I. c. (27) תַּחַלְתָו, apoc. fut. Hiph. from תַּחֲלֵה, and without the furtive vowel; comp. verse 21.— תַּחַלְתָו ... תַּחְלֵהוּ, 246. f. — תַּחַלְתָו, 61. II. 2. small print.

Chap. X. Verses 9—25.

121. דּוּבֵדָו מִלְּךָ, lit. a hero of the chase, vide 176. 2. e. — מִלְּךָ, instead of מִלְּךָ; because of the Resh. (10) בָּן בֵּיתוֹ, fem. Dec. II. f. (16) Comp. 130. 3. (18) בָּן בֵּיתוֹ, Niph. Praet. of בָּן. (19) מִלְּךָ, Inf. with Suff. מִלְּךָ = מִלְּךָ (p. 115.) lit. in thy coming, i. e. as thou comest, or as one comes, 219. 3; prefix prep. מ omitted, 240. 9.— מִלְּךָ, מִלְּךָ— prep. Suffixed, meaning towards, 157. 2. g. (25) מִלְּךָ with a Plur. Nominative, 227. 4.

Chap. XI. Verses 1—6.

122. מִלְּךָ, page 341. No. I. (2) מִלְּךָ, Inf. with prep. and Suff., from מִלְּךָ, Inf. מִלְּךָ, 105. 2. a, small print; see Inf. with Suff. in Par. XV, page 205. (3) מִלְּךָ, מִלְּךָ, 207. d.— מִלְּךָ, parag. Imp. (§ 192.) from מִלְּךָ, Imp. מִלְּךָ; Comp. 159. 2.— מִלְּךָ, fut. paragogic 91; and for the construction of this and the following words, 221. 3. c. — מִלְּךָ, Qamets made out of Seghol, by pause-accent; Syn. 223. 2. (4) מִלְּךָ, and its head [shall be] &c, 240. 11.— מִלְּךָ, 1 pers. plur. fut. Kal, from מִלְּךָ. (5) מִלְּךָ, apoc. fut. of מִלְּךָ.— מִלְּךָ, Inf. of מִלְּךָ; as a noun in the Dative, 213. (6) מִלְּךָ, מִלְּךָ, Suff. Suff. State of מִלְּךָ, and as a noun of Dec. VIII. d. — מִלְּךָ, Inf. Hiph. with Suff. from מִלְּךָ, Inf. מִלְּךָ; in Suff. state the Qamets is shortened, because the accent is moved forward; the Tseri in the mixed syllable is also shortened, because the accent is taken off; and in the Suff. state, the second ה of the ground-form develops itself in the Daghesh, 115. 2, small print.— מִלְּךָ, Genitive, i. e. This is the commencement of their operation. — מִלְּךָ, nothing, 235. 5.— מִלְּךָ fut. from מִלְּךָ, put for מִלְּךָ, 116. IV. 5.
Praxis, Genesis XII.

Verses 7—31.


Chap. XII. Verses 1—20.

124. הַדּוֹרֵךְ, for הַדּוֹרֵךְ, 32. 4. 191. 3. — הַדּוֹרֵךְ, Suff. page 115, Fut. Hiph. with Suff. 126. VIII. (2) סָנִין, for vowels, see 59. 3. — הַדּוֹרֵךְ, Synt. 223. 2. — הַדּוֹרֵךְ, parag. Fut. in Piel, 91. — הַדּוֹרֵךְ, the Pause form of the Suff., on page 117, and is here a light Suff., removing the accent only one place; the form of the noun is, therefore, the light Suff. form, Dec. VII. 6. — הַדּוֹרֵךְ, in 61. II. 5. small; Imp. for Fut., 211. 3. (3) הַדּוֹרֵךְ, Part. Piel, Tseri shortened because the accent is drawn down upon ב; in the Singular number. — רָמֵךְ, fut. Kal of רָמֵךְ. (4) רָמֵךְ, 98. I. 1. — הַדּוֹרֵךְ, Inf. with prep. and Suff, from הָדְרַךְ, common Inf. הָדְרַךְ, but with Suff., regularly, הַדּוֹרֵךְ, which, by 47. 1, must go into הַדּוֹרֵךְ. (5) הַדּוֹרֵךְ, Rebhia, as a pause accent, brings back the Pattahh of the ground-form שָׁמָּנ, and lengths it; p. 381. (7) אֶלְשָׁנַנ, apoc. fut. Niph., from אֶלְשָׁנַנ. (8) אֶלְשָׁנַנ, 174. 2. a, 157. 2. g. — אֶלְשָׁנַנ, fut. apoc. of אֶלְשָׁנַנ, 124. 3. b. — אֶלְשָׁנַנ, אֶלְשָׁנַנ, Suff. form of אֶלְשָׁנַנ, Dec. VI. n, אֶלְשָׁנַנ Suff. for אֶלְשָׁנַנ, see on page 87. (9) אֶלְשָׁנַנ, 212. 2; also 225. אֶלְשָׁנַנ, from אֶלְשָׁנַנ, with י local, 157. 2. g. (11) אֶלְשָׁנַנ, 225. אֶלְשָׁנַנ, from אֶלְשָׁנַנ, 171. 3. — אֶלְשָׁנַנ in Pase, for אֶלְשָׁנַנ. (14) אֶלְשָׁנַנ, 213. 5. b. (15) אֶלְשָׁנַנ = אֶלְשָׁנַנ; see 45. 5, and 4; the composite Sheva here is used as a kind of compensation for Daghesh omitted. (17) אֶלְשָׁנַנ 221. 3. c. (20) אֶלְשָׁנַנ, 123. III. c.

Chap. XIII. Verses 2—16.

125. הַדּוֹרֵךְ, form 129. 14. from root בָּשַנ. — הַדּוֹרֵךְ, ב with the vowel of the Article; הַדּוֹרֵךְ, form 129. 22, original root בָּשַנ; I. Dec. fem. (5) בָּשַנ, page 248. 15, comp. 60. 6. (9) בָּשַנ, 236. 4. — בָּשַנ Imp. Niph., Separate thyself, 77. 2. c. — בָּשַנ, noun

Chap. XIV. Verses 5—24.

126. והָוַי, fut. Hiph. of הבּר. (10) תְהֵא תְהֵא, Synt. 169. 1. a. — הרֵזְנ, הָוַי — local; והָוַי instead of והָוַי, 60. 1. (11) והָוַי, 45. 4. (12) בִּשְׁנַהְמָה, and in the next verse, בִּשְׁנַהְמָה; such forms very commonly designate the Imperfect of the Latin, habitabat; commorabatur; he was dwelling; he habitually, usually resided; 217. 2. (13) והָוַי, 161. 6. c. (14) והָוַי, fut. apoc. either of Kal or Hiph., from והָוַי. (15) והָוַי, And they (lit. he) divided themselves (himself) against them, [the enemy,] &c.; for the reflexive meaning of נְפָּר, 77. 2. c.; for the Sing. number in this and the two following verbs, see 231. 3. a, and comp. 227. 4; or perhaps here the Sing. is appropriated to Abraham, because he was the leader in this assault. (17) התָּאְפֵל, fem. inf. ofカメラ, 121. 1. 2, comp. 47. 3, note 2; Qa-mets under the הָוַי, because the Suff. makes it a pure syllable, 55. 1. (20) התָּאְפֵל, 193. 2, and Abraham gave to Melchisedek. (21) התָּאְפֵל, without Maqqeph הָוַי, Imp. of הָוַי. (22) והָוַי, Praet. Hiph. from הָוַי, defectively written. (23) והָוַי, not, 238. 2; והָוַי is implied here, (see the following clause,) so that והָוַי is to be rendered, I will not take from a thread to a shoe latchet, i.e. the least thing of any value. (24) והָוַי, compounded of הבּ nothing, not, and הבּ, Plur. הבּ, with Suff. of 1 pers. הבּ, lit. then, Nothing [is] to me, (i. e. I will have nothing,) הבּ except, &c, הָוַי, 45. 4.

Chap. XV.

127. הָוַי, 156. 3. d. (2) רָוַי, 130. 3. — בַּפַּנְיָם, and the Son of possession, (i. e. the possessor, 161. 6. d,) of my house will be this Damascene, Eliezer. (3) הָוַי, domesticus, servant, slave. —שֵׁרְוָע, 217. 3. (4) בַּפַּנְיָם, but, 158. 2. c. — שֵׁרְוָע, he who, 197. (5) הָוַי, Hiph. Imp. from הָוַי, final Tseri shortened by Maqqeph. —בַּפַּנְיָם, plur. with הָוַי — local. (6) בַּפַּנְיָם, 103. 3; Synt. 222. (7) בַּפַּנְיָם, 114. IV. b. — בַּפַּנְיָם, fem. Inf. of שֵׁרְוָע, with Suff., 110. 2; Dec. VI. x. (9) והָוַי instead of והָוַי, 92. and 114. IV. a. — בַּפַּנְיָם, fem. Seghol Part. in Pual, of the Denom. Verb בַּפַּנְיָם. (10) ... בַּפַּנְיָם.
PRAXIS, GENESIS XVII.

128. הָרוֹמֵם, 147. 3. c. — נָדוֹנֵם, 213. 5. d. (3) התַּנְיָם, 223. 2. (4) הָנְנֵם, fut. in Niph., from יָנֵם, see 115. 5. small, word רַנֵם, which is in Niph. fut., and comp. 116. II, forms in a and b, which show that the short Hihereq under the Praeform. here, is often prolonged, i. e. becomes Tseri, as a compensation for the Daghest omitted in the first Radical. Comp. 46. 1. (6) רַנְיָם, fut. of Piel, with Yodh retained before the Suff., 126. VIII. 2, — being the equivalent here of רנמ noted there. (7) נַנְיָם instead of נַנְיָם, 57. 2; Comp. 126, Note 6. (8) נַמְיָם — נָדְיָם, Act. Part. Seghol. of הָדְיָם, and having Pattahh because of the Guttural. (11) נַנְיָם — רַנְיָם; it is an unusual and apoc. form of present fem. Seghol. Participle. (13) רַנְיָם, the God of vision. — בָּנֵם, &c., Do I yet see (live, or perhaps, retain my vision, Comp. Judg. xiii. 22.) here, after my vision. — רַנְיָם, from נְיָם, as above, but with Hholem on account of the Pause-accent, which lengthens here, (as often elsewhere,) the preceding composite Sheva, page 381. (14) נְנַיָם, one called, 219. — רַנְיָם, of the life of vision, i. e. of living, after a vision of God; נַנְיָם has the Pattahh of the article before רַיָם life.

129. הָרוֹמֵם, 1 pers. fut. Parag. from צָנִיב. [5] בתַּנְיָם, 173. 4. note 3. [7] גַּרְנָוָם, 223. 2. [9] נַנְיָם, 182. 2. [10] עלָם, Inf. Niph., probably Inf. abs. as there is no difference between the forms here, 212. 3. b; and being passive here, the agent is designated by לָם, 224. 1; lit. to be circumcised by you, i. e. you must circumcise, &c. [11] נַנְיָם from יָנֵם. [12] נַנְיָם, fut. Niph. from יָנֵם; לָם, ut supra. — נַנְיָם, from [or of ] every [any] stranger, p. 268. top. [13] נַנְיָם, 212. 2. [14] בתַּנְיָם, 173. 4. note 3.— נַנְיָם, Hiph. from רַנְיָם, 118. III. 1; נַנְיָם is changed to רַנְיָם by 55. 4, which here applies to the Praeter. See page 381. [17] נַנְיָם, נ Interrog. pointed as the Article, 61. V. 5; To the son of a hundred years shall [a son] be born? (Comp. 240. 4.) נַנְיָם, And Sarah too?
PRAXIS, GENESIS XVIII.

shall the daughter of ninety years bear a son? 240. 4. the נ before נב is the Interrogative. [23] לָּנַּוְנָן, from נָבִּים, 118. 1. 4. Fut. apoc. [24] לָּנְּנַּוְנָן, Inf. with Suff. in Niph.; comp. 77. 2. e. [26] לְנָנַּוְנָן, Praet. Niph. from לָּנַּוְנָן, 114. II. a; and for the sing. number of the Verb, 231. 3. 1.

Chap. XVIII. Verses 2—33.

ADDENDA.

§ 12. To Daleth is here assigned the sound of dh = th in that; but in the Alphabet, § 10, it is represented as = d. This appears to be inconsistent. In the Alphabet § 10, however, my design was to mark the sound which Hebrew scholars generally give to ב; in § 12, I have marked the sound, which appears to have been given to it by the Hebrews. The reason why Hebrew scholars on the continent of Europe sound it as d, is because they cannot sound dh; which the English can easily do.

§ 35. By mistake, Pesiq (l) is omitted in the table of the Accents here. See page 345.

§ 45. 5. Note. The omission of Daghesh in such cases is marked, in some instances, by the use of a composite Sheva instead of a simple one, under the letter that might have a Daghesh; e.g. נפב instead of נפ, Gen. ii. 23.

§ 60. Pause-Accents. These make many changes in the vowels, and may be placed either on the ultimate or penult syllable, even though the natural tone-syllable is changed thereby; page 106. k. The changes occasioned by a Pause Accent may be divided into two classes; viz.

I. When it falls upon the usual tone-syllable.

Here it produces different effects. (a) It changes Pattahh into Qamesh; as דב, דב; ופ, ופ. Seghol (standing for Pattahh) is changed in the same way; as נב, נב; and thus of all nouns belonging to the A class of Segholates in Dec. VI. (b) On the other hand, when it falls upon Tseri in the ultimate syllable of verbs, it often changes it to Pattahh; as רג, רג; לבר, לבר; לבר, לבר; גל, גל; with Suff. as סרנ, סר; סרנ, סר; סרנ, סר.

II. When it falls upon a syllable, which is not the usual tone-syllable.

1. On the penult. (a) When the ultimate syllable begins with a single consonant, and there is a vowel already belonging to the letter next preceding, if it be Pattahh, it is lengthened; as נט, נט; נט, נט: if a long vowel, it remains unchanged, as רפ, רפ.
(b) But if the last syllable begin with two consonants, (and of course with a Sheva vocal,) then the Pause Accent (being penultimate) occasions a proper vowel to be placed in the room of the Sheva. This vowel is various, according to the nature of the case.

**n.** In verbs, the original vowel of the ground-form is restored; as ֹיהֹוֹ from ֶיהוֹ; ֹיהֹוֹ from ֶיהוֹ; Future, ֹיהֹוֹ from 3d. pers. ֶיהוֹ. In the second and last cases, the Pattahh of the ground-form is restored and lengthened; which is the usual fact, in all cases of this nature. Even silent Sheva, in some cases, is changed by the Pause Accent, and the previous syllable removed; as ֹיהֹוֹ with הָפַרְגָּה, נֵּמָזֵנָה in Pause.

**b.** In verbs ֹיהֹוֹ, the Pattahh of the ground-form is not only restored and lengthened, but the Yodh of the Root also is restored, in cases where it usually falls out; as ֹיהֹוֹ, יִרְמָי from ִיְרֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶn = יִרְמָי; יִרְמָי, Imper. from יִרְמָי = יִרְמָי.

3. In nouns, and other parts of speech, [1] Simple Sheva goes into Seghol; as ֹיִּבּוֹ, שִׁבּוֹ; יִרְמָי, יִרְמָי. [2] Composite Sheva into the corresponding vowel; as יִרְמָי, יִרְמָי, i.e. Pattahh is lengthened; יִרְמָי, יִרְמָי. No instance of Hhateph Seghol occurs.

**Note.** A few anomalies occur here; as יִרְמָי, יִרְמָי; יִרְמָי, יִרְמָי.

2. On the ultimate. Here it prolongs the vowel, if it be short; as יִרְמָי with Qamets Hhateph in the ultimate, but in Pause יִרְמָי with Hholtem.

**Note.** The effect of Pause-Accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, the Disjunctives, and even several of the Conjunctives occasionally produce the same effect in prolonging syllables, as the Pause-Accents. It is sufficiently evident from this, that the changes above are merely euphonic and arbitrary.

§ 91. Note on No. 3. The fem. form of the third person of the future, is the subject of Apocope, in the same manner as the masculine forms there exhibited. But the fem. of the second person singular, and all plur. 2 and 3. persons do not suffer any Apocope, because they do not end with the radical letter of the verb, and Apocope would interfere with their afformative syllables. Comp. No. 3. Apocope here then is limited to the singular number, and to the 3 persons masc. and feminine, and the 2. pers. masculine.

§ 92. Note. If any exception is to be made from this, it is, that
a very few forms in the 2 pl. fem. appear to suffer a kind of Apocope; e. g. מִלְשָׁן for מִלְשָׁנָה; לָשְׁן for לָשָׁן
§ 126. Note 15. What is said of the Tseri in Piel here, applies to Tseri in the ending of any Conjugation or Class of Verbs, when placed in the same circumstances; e. g. הָלָּחַנְנָה, without Suff. הָלָּחַנְנָה, Gen. iii. 17. The comp. Sheva here is anomalous.
§ 177. Note on Nos. 1 and 2. What is said here has respect merely to the appearance of the Cardinal forms. In reality, the forms apparently masculine are feminine, and vice versa, as may be seen in Appendix A.
§ 213. The Infinitive Construct is used in all the Cases, just as a noun, so far as the construction, position, government, and even phase of the word is concerned; only it has, from the nature of the case, no Plural, and no absolute state. At the same time, it may and does, whenever the construction requires it, govern the same Case after it, as any form in the Indicative mood of the same verb would govern. By mistake, an instance to illustrate the Dative case of the Infinitive is omitted in the Syntax. The Inf. is often put in this Case.
§ 218. Impersonal Verbs commonly take the Dative after them, with the Preposition ב. If we translate them as personal verbs, the subject of the Verb is to be made, by rendering this Dative case as a Nominative. E. g. 'וַיִּמֵּשׁ, I am grieved, lit. it is grievous to me.
ERRATA.

[The following table of *Errata* is the result of the joint labours of a Class consisting of near forty young men, who have used the Grammar for two months in their studies. Those marked * are found only in some of the copies of the Grammar, and result from the breaking of the types, or other accidental causes. Many others might have been spared, according to common usage in such cases; but for the sake of liberating the student from any embarrassment, every error in the Hebrew, however trifling, which has been discovered, has been noted.]

§ 10. Alphabet ת for Tsade read Tsadhe. § 20. 3. 1. 5, and —and י.
§ 21. 2. b. 1. 3, liqrath — liqrath. § 23. 5. l. 3, a-do-nay — adho-nay.
§ 24. 4. l. 3, — — and. § 25. 1. a. note l. 1. 7, § 31. 3. b. — § 31. 3. a. § 27. 2. l. 5, ga-boah — ga-bhoah. § 31. 2. c. l. 2, — ha-rob — ha-robb.
§ 35. 4. less. Distinc. add (t) Pessiq to them; see p. 345.
§ 38. Exemplification 22. l. 1, § 48. 4. a — § 23. 4. a. 23. l. 2, — nay — nay. 28. l. 2, ha-ho-shkar — ha-ho shkar. 29. l. 5, e-had — e-hhadh.
§ 39. 1. me-al — me-al. v. 9. l. 1, mit-ta-hath — mit-ta hhath. l. 2, e-had — e-hhadh. § 41. yu-latun — yu-la-tun, bis. § 44. b. l. 2. — e-had — e-hhadh.
§ 47. 4. l. 3, yit — yit. § 51. 3. Note 2. larger vowel — longer vowel. § 53. 2. l. 2, § 140, note 3. a — § 140. 2. and Par. e. § 55. 4. l. 3, Hiphal — Hiphil.
§ 60. 3. l. 7, instead of — which is usually written. § 61. II. 5. note l. — — נו-נו. § 69. 8. l. 3, — נו-נו — נו-נו. 10. Par. l. 1. 1, — נו-נו — נו-נו.