קִצּוּר דִּקְדּוּק לְשׁוֹן עִבְרִי

A

COMPENDIOUS

HEBREW GRAMMAR.

BY

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CONTENTS.

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SYNTAX.

HEBREW GRAMMAR.

————◆————

CHAPTER I.

On the Consonants, Vowels, and Pronunciation of

the Hebrew Language.

1.—The Hebrew, like most Oriental Languages, is read from right to left, and the alphabet consists of twenty-two letters, all consonants. Five of these, when used at the end of a word, take a different form, and are called finals; these are technically termed מנצפך *menatzphach.*

Those letters having a dot in the centre, called *dagesh,* have a harder pronunciation than when it is omitted.

Particular attention should be paid to those letters resembling each other, as also to the difference between the שׂ and שׁ.

B

Hebrew Alphabet, etc., etc.

Biblical Characters.	Rabbinical.	Name.	Sound.	Numerical Value.	Letters resembling each other.
א ‌⁄	ħ	Aleph	A, feeble aspirat.	1	
ב ב	נ	Beth or Veth	B, V	2	נ כ
ג ג	ג	Gimel	G, as in *go*	3	ג נ
ד ד	ר	Daleth	D	4	ד ר
ה ה	ס	He	H, aspirated	5	ה ח ת
ו ו	ו	Vau	V	6	ו ו י ן
ז	ו	Zain	Z	7	
ח	ח	Cheth	German *ch* in *auch*	8	
ט	ע	Teth	T	9	ט מ
י	י	Yod	Y, in *yes*	10	
Finals. ך כ כ ל	ך כ	Caph, Chaph	{ C, as in *call*, Germ. *ch* in *auch*	20	
ל	ל	Lamed	L	30	
ם מ מ	ם מ	Mem	M	40	ם ם
ן נ נ	ן נ	Nun	N	50	
ס	ס	Samech	S	60	
ע	ע	Ain	{ ng, as in the French word *bon*	70	צ
ף פ פ	ף פ	Pe, Phe	P, Ph	80	
ץ צ	ז צ	Tsadik	Ts	90	
ק	ק	Koph	K	100	
ר	ר	Resh	R	200	
שׁ שׁ	ש	Shin, Sin	Sh, S	300	
ת ת	ת	Tau, Thau	T, Th	400	

2.—The six letters בְּגַד כְּפַת (technically called *Begad chephat*) as appears in the table of alphabet, have a dot in the centre, called *dagesh*, which when used, is placed in the above-mentioned letters to regulate the pronunciation; but every other letter (except the letters אהחע) also admits of a *dagesh*, though this does not effect any change in the pronunciation, denoting in general, different powers and significations in Prosody and Grammar, for which see Chap. IX.

3.—The letter ה when used as a possessive pronoun in the feminine gender, will be found likewise to have a dot in the centre, which is called *mappik* (מַפִּיק) and has thence a stronger aspiration than the common ה; as שְׁמָהּ her name, לָהּ to her.

CHAPTER II.

ON THE DIVISION AND INTERCHANGING OF LETTERS, ETC.

4.—Letters are divided into five classes, according to the organs by which they are pronounced.

א ה ח ע	Gutturals.	*from the throat*
ג י כ ק	Palatals.	" *the palate*
ד ט ל נ ת	Linguals.	" *tongue*
ז ס שׁ ר ץ	Dentals.	" *teeth*
ב ו מ פ	Labials.	" *lips*

Those letters which proceed from the same organ are frequently interchanged with each other; as, מְתָעֵב for מְתָעֵב (Amos vi. 8); פְּסָחִים for פְּסָעִים (1 Kings xviii. 21); אַרְמוֹן for הַרְמוֹן (Amos iv. 3); חֹמֶץ for יָסֵךְ (Ps. lxiii. 12); קוֹבַע for כּוֹבַע (1 Sam. xvii. 38); חֹמֶס for חֹמֶס (Ps. lxxi. 4); לְשָׁכָּה for נִשְׁכָּה (Neh. xiii. 7); צָעַק for זָעַק; שָׂחַק for שָׂחַק; פָּזַר for בָּזַר, etc.

The letters ם and ן although not of the same organic sound, are substituted one for another: as, הַיָּמִים for הַיָּמִין (Dan. xii. 13); עֲשִׂיתָן for עֲשִׂיתָם.

The letters ד and ר being nearly alike in form, are also frequently changed one for another: as, דִּיפַת for רִיפַת (Gen. x. 3); דַּקּוֹת for רַקּוֹת (*Ibid.* xli. 6, 19).

 The letters אהוי commonly called quiescent letters, are also frequently changed in like manner; as, וָלֶד for יֶלֶד (Gen. xi. 13); שֶׁנָא for שֵׁנָה (Ps. cxxvii. 2); אֶלְשְׁתּוֹלְלוּ for הִשְׁתּוֹלְלוּ (Ps. lxxvi. 5).

Lastly, we meet likewise with the transposition of letters: as, וֶזֶר for עֶרֶו ; כֶּסֶל for סֶכֶל ; בְּתָלָה for תְּהָלָה, etc.

CHAPTER III.

On the Vowel-Points.

All the twenty-two letters of the alphabet being considered as consonants by the best Hebrew Grammarians, recourse has been had to certain points or dashes, for supplying the deficiency of vowel letters, by which the natural sounds of the vowels, *a, e, i, o, u,* are to be expressed; these are called in Hebrew תְּנוּעוֹת *tenoo-oth,* and are placed *under* the letters, with the exception of one (viz. *cholem*), which is placed above them; but as the five vowels in all languages are either long or short, the Hebrews have adopted ten different marks, five of which are called short vowels תְּנוּעוֹת קְטַנּוֹת, and five long vowels תְּנוּעוֹת גְּדוֹלוֹת.

The customary terms are LONG and SHORT vowels, by which subdivision it would at first appear that they were ten in number; properly speaking, however, there are but five, called long vowels, from which the five other short vowels are derived.   Sometimes the short vowel becomes long, and the long vowel becomes short, according to certain positions and accents.

Long Vowels.

Forms.	Names.		Sounds.
ָ	קָמֶץ	Kamets	*a* in parlour
ֵ	צֵרֵי	Tsaray	*ê* in *fête*
ִי	חִירִיק	Chrik	*i* in police
וֹ	חוֹלֶם	Cholem	*o* in hole
וּ	שׁוּרֶק	Shurek	*u* in blue

Short Vowels.

Forms.	Names.	Sounds.
־ַ	פַּתַח Patach	ă in glad
־ֶ	סֶגּל Segol	ĕ in ell
־ִ	חִירִיק קָטָן Chirik katon	ĭ in it
־ָ	קָמֶץ חָטֵף Kamets chataph	ŏ in cot
־ֻ	קִבּוּץ Kibbutz	ŭ in pull

(קָטָן)

4. Besides the above-named vowel-points, there is another mark called *sheva*, thus ־ְ, placed under a letter without having a full sound, as the e in below.

Sheva is either נָח *nach*, denoting quiescence, or נָע *nang*, sounding.

נָע or sounding :—

1.—In the beginning of words, as בְּנִי etc.

2.—After another Sheva, as תִּלְמְדוּ, תִּשְׁמְרוּ etc.

3.—After a long vowel without a tonic accent, as יֵלְכוּ, קָפְצָה, נָשְׁבָה, מָצְאוּ, יֹאמְדוּ etc.

4.—Under a letter which is followed by a similar letter, as הִנְנִי, הַלְלוּיָה etc.

5.—Under a letter with *dagesh* forte, as דִּבְּרוּ, פִּקְּדוּ etc.

נָח or *quiescent*, in all cases, excepting those mentioned above, and is pronounced with the preceding vowel, as אַבְרָהָם, יִנְדֹּל etc.

6.—There are three compound vowels: viz. ־ֲ chataph patach, ־ֳ chataph kamets, and ־ֱ chataph segol, which have respectively the sounds of ă, ĕ, and ŏ, and are sometimes placed under the letters א ה ח ע, instead of simple sheva, in order to strengthen their pronunciation: as, חֲלוֹם *chálom*, אֱמֶת *émeth*, אֳנִי *óni*, instead of חְלוֹם *chelom*, אְמֶת *emeth*, אְנִי *eni*. These compound vowels are, however, sometimes met with under other letters: as, וַתֲהַב etc.

7.—The vowel *cholem* may either be placed over the letter וֹ, in which case it is called *plene* (מָלֵא) or the ו may be omitted, when it is called *deficit* (חָסֵר), and the point placed over the consonant to which it belongs: as בּוֹ or בֹּ *bo*. The point over the שׁ sometimes serves for a *cholem* to the preceding consonant, when the

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קַטֶן

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consonant is unaccompanied by any other vowel: as מֹשֶׁה *mo-sheh:*
and when the שׁ has a point both right and left thus שׁ, without
any other vowel-point to the right, it is characteristic of *sheen*,
and that to the left is its accompanying vowel cholem: thus שֹׁנֶה
sho-neh; but when that letter is accompanied by a vowel, then
the point to the right is the cholem belonging to the preceding
consonant, and that to the left the characteristic of *seen:* as נֹשֵׂא
no-sēh. The characteristic point of *seen* serves likewise as its own
vowel *cholem* when the latter is unaccompanied by any other
vowel: as שֹׂנֵא *so-neh,*

8.—The י following the long chirik (as represented in the
table of vowel points) is also omitted sometimes, but not often.

9.—The long shurek is always placed in וּ, and is considered
as the vowel belonging to the preceding consonant: as הוּ *hoo,*
יוּ *yoo,* etc., excepting וּ at the beginning of a word; as וּקְשַׁרְתֶּם
oo-kee-shar-tem, etc.

10.—(־ֻ) Patach under ע ח ה at the end of a word, is pro-
nounced before its consonant: as אֱלֹהַּ *e-lo-ah,* God; רוּחַ *ru-ach,*
wind; מַדּוּעַ *mad-du-ang,* why. But, according to Kimchi, these
words are pronounced *Elo-wah, ru-wach, madu-wang,* as if the
vowels were placed under the וּ.

11.—When any one of the vowels ־ַ, ־ֵ, or וּ is followed by
י at the end of a word, a kind of diphthong is formed: as אֲדֹנָי
adonai, the last syllable of which is pronounced as *ai* in Greek;
דַּי *dai,* as *y* in my; גּוֹי *goi,* as *oi* in moiety; גָּלוּי *galui,* as *oui* in
French; but when followed by any other vowel, the preceding is
only lengthened thereby, as עֲנָיִים גּוֹיִם, גְּלוּיִם. This remark ap-
plies likewise to the letters ו ה א, as קָרָא, בָּנָה, and תֹּהוּ.

CHAPTER IV.

On the Milrang, Milel, Metheg, and Makkaph.

12.—Besides the points aforesaid, there are other marks of
different forms and powers, called *tonic accents* נְגִינוֹת טַעַם, which
are placed above or below the letters; such accents when placed

on the last syllable are called מִלְרַע : as שָׁמַע יִשְׂרָאֵל ; but when this accent is placed on the *penultima* it is called מִלְעֵיל : as מֶלֶךְ, יֹשְׁבֵי, חֶקֶר.

13.—There is another accent, called *metheg*, which is a short perpendicular line : it is placed under the letters thus (אַ), has but half the power of the accent called נְגִינָה, and may be considered among the accents, what the *sheva* is amongst the vowels. The metheg is generally placed, either on the third syllable before the accent ; as אָנֹכִי, or before a sheva : as פָּקְדָה.

14.—Makkaph is a small stroke, thus ־, between words joining them together, and generally follows words of one syllable ; but in some instances it succeeds words of more than one syllable, which will be treated of in a future chapter, with the power and value of the accents.

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CHAPTER V.

On the General Rules of Nouns and Pronouns.

15.—There are three forms of noun substantives:—1st. Radical nouns, i. e. such nouns as are composed of the same letters as the verb, without any addition ; as דָּבָר *a word*, from דַּבֵּר *to speak*. 2nd. Formative or *Hemantiv* nouns, that is, such as are formed by having one or more of these letters האמנתיו, added to the root, or part thereof : as מָגֵן *a shield*, from גָּנַן *to shield* : מ is here the preformative letter. 3rd. Participial nouns ; as רֹדֵף *a pursuer*, or *pursuing* ; שׁוֹמֵר *a keeper*, or *keeping*.

16.—There are two genders in nouns, viz. masculine and feminine : as אִישׁ *a man*, אִשָּׁה *a woman*. When a noun without any variation is used for both genders, it is said to be common : as אֵשׁ *fire*, רוּחַ *wind*, שֶׁמֶשׁ *the sun*.

17.—The genders of nouns are known by their terminations, a noun masculine may have any termination except ־ִית, ־ַת, ־ָה, ־וּת, which are generally feminine : as נְקֵבָה *female*, גְּבֶרֶת *a mistress*, מִצְרִית *an Egyptian woman*, מַלְכוּת *a kingdom*.

18.—The numbers of nouns are generally but two, namely,

singular and plural, yet a dual number is met with in nouns which relate to things that are double by nature or art: as יָד *hand,* יָדַיִם *two hands;* רֶגֶל *a foot,* רַגְלַיִם *feet ;* נַעַל *a shoe,* נַעֲלַיִם *shoes.*

19.—To form a noun plural from a noun singular, add, when the noun is of the masculine gender, the termination ‑ים to the noun singular: as שׁוֹר *an ox,* שׁוֹרִים *oxen.* But in nouns feminine, if the singular ends in ‑ָה or ‑ָת change that termination into וֹת : as נְקֵבָה *a female,* נְקֵבוֹת *females;* עֲטֶרֶת *a crown,* עֲטָרוֹת *crowns.* If the noun singular terminate in ‑ִית, change the termination into ‑ִיּוֹת : as עִבְרִית *a Hebrew woman,* עִבְרִיּוֹת *Hebrew women ;* and if the singular end in וּת, change it into ‑ִיּוֹת : as מַלְכוּת *a kingdom,* מַלְכִיּוֹת *kingdoms.* The dual in nouns of either gender is formed by adding to the nouns singular the termination ‑ַיִם (as noticed in the preceding rule); but if the feminine singular should end in ה, change it first into ת, and then add the dual termination : as שָׂפָה *a lip,* שְׂפָתַיִם *the lips ;* שָׁנָה *a year,* שְׁנָתַיִם *two years.*

NOTE.—Some nouns, however, are irregular, having the masculine termination in the singular, and the feminine or both in the plural: as אָב *a father,* אָבוֹת *fathers;* צָבָא *a host,* צְבָאִים or צְבָאוֹת *hosts.* Others have the feminine termination in the singular, and the masculine in the plural: as אִשָּׁה *a woman,* נָשִׁים *women.*

20.—ה is sometimes prefixed to the noun, with the vowel kamets (‑ָ), or patach (‑ַ), and also, though but seldom, with segol (‑ֶ), is called the definite article הָא הַיְדִיעָה.

21.—Nouns have no distinguishing marks of cases in themselves, that is, the form of the noun remains the same throughout, with the exception of some nouns when in the possessive case ; but the cases are known by certain letters or particles respectively prefixed to the noun ; as—

Nom.	סֵפֶר	a book
Gen.	שֶׁל־סֵפֶר	of a book
Dat.	לְ or אֶל־סֵפֶר	to a book
Accus.	אֶת־סֵפֶר	a book
Voc.	הַסֵּפֶר	O book !
Abl.	בְּ־מִן־סֵפֶר	from a book.

NOTE.—The signs of the genitive and vocative are generally omitted; the former is sometimes supplied by ה or has the sign of the regimen, which will be hereafter explained. The other prefixes are also used, at times, one for another, and either of them may be omitted or retained.

CHAPTER VI.

PRONOUNS, ADJECTIVES, ETC.

22.—The pronouns are divided into two general classes, namely, Separable and Inseparable; by the former is understood those which are separate and distinct words, and by the latter, syllables affixed to other words, either to nouns, verbs, or particles. To the first class belongs (I.) the nominative case of the three persons of the personal pronoun; (II.) the demonstrative; (III.) the relative; and (IV.) the interrogative. To the second class belong (I.) the rest of the cases of the personal pronouns; (II.) the possessive pronouns; and (III.) the pronouns affixed to verbs and particles.

TABLE OF SEPARABLE & INSEPARABLE PRONOUNS.

SEPARABLE.

Nominative Case.

I. Singular.		II. Plural.	
or אֲנִי אָנֹכִי } I, *com.*		אָנוּ אֲנַחְנוּ נַחְנוּ } we, *com.*	
אַתָּה thou, *mas.*		אַתֶּם you, *mas.*	
אַתְּ thou, *fem.*		or אַתֵּן אַתֵּנָה } you, *fem.*	
הוּא he		or הֵם הֵמָּה } they, *mas.*	
or הִיא הוּא } she		or הֵן הֵנָּה } they, *fem.*	

INSEPARABLE.

Affixes Singular to Nouns Singular.			Affixes Plural to Nouns Singular.		
ִי —	1st pers.	com.	נוּ —	1st pers.	com.
ְךָ or ֶךָ ךָ —	2nd	mas.	ְכֶם	2nd	mas.
ֵךְ ִיךְ —	2nd	fem.	ְכֶן	2nd	fem.
ֹו הוּ ֵהוּ ִיו מוֹ ֹה —	3rd	mas.	ָם מוֹ	3rd	mas.
ָהּ —	3rd	fem.	ָן	3rd	fem.
ַי ָי —	1st	com.	ֵינוּ —	1st	com.
ֶיךָ —	2nd	mas.	ֵיכֶם —	2nd	mas.
ַיִךְ —	2nd	fem.	ֵיכֶן —	2nd	fem.
ָיו —	3rd	mas.	ֵיהֶם —	3rd	mas.
ֶיהָ —	3rd	fem.	ֵיהֶן —	3rd	fem.

TABLE OF A NOUN SUBSTANTIVE WITH THE POSSESSIVE PRONOUN AFFIXED.

A word דָּבָר, a noun, sing., m.   *Law* תּוֹרָה, a noun, sing., f.

דְּבָרִי	my, com.	*תּוֹרָתִי
דְּבָרְךָ	thy, mas.	תּוֹרָתְךָ
דְּבָרֵךְ	thy, fem.	תּוֹרָתֵךְ
דְּבָרוֹ	his,	תּוֹרָתוֹ
דְּבָרָהּ	her,	תּוֹרָתָהּ
דְּבָרֵנוּ	our, com.	תּוֹרָתֵנוּ
דְּבַרְכֶם	your, mas.	תּוֹרַתְכֶם
דְּבַרְכֶן	your, fem.	תּוֹרַתְכֶן
דְּבָרָם	their, mas.	תּוֹרָתָם
דְּבָרָן	their, fem.	תּוֹרָתָן

†דְּבָרִים *Words*, a noun, m., pl.   תּוֹרוֹת *Laws*, a noun, f., pl.

דְּבָרַי	my, com.	תּוֹרֹתַי
דְּבָרֶיךָ	thy, mas.	תּוֹרֹתֶיךָ
דְּבָרַיִךְ	thy, fem.	תּוֹרֹתַיִךְ

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* The termination ה in nouns fem. must be changed into ת before the possessive pronouns are affixed.

† The termination ם in nouns mas. pl. is rejected before the pronoun is affixed, but the י is retained.

דְּבָרִים *Words*, a noun, m., pl.   תּוֹרוֹת *Laws*, a noun, f. pl.

דְּבָרָיו	his,	תּוֹרֹתָיו
דְּבָרֶיהָ	her,	תּוֹרֹתֶיהָ
דְּבָרֵינוּ	our, *com.*	תּוֹרֹתֵינוּ
דְּבָרֵיכֶם	your, *mas.*	תּוֹרֹתֵיכֶם
דְּבָרֵיכֶן	your, *fem.*	תּוֹרֹתֵיכֶן
דְּבָרֵיהֶם	their, *mas.*	תּוֹרֹתֵיהֶם
דְּבָרֵיהֶן	their, *fem.*	תּוֹרֹתֵיהֶן

TABLE OF PERSONAL PRONOUNS, DECLINED.

First Person Singular.			First Person Plural
Nom.	*com.*	אֲנִי I	אָנוּ *or* אֲנַחְנוּ we
Gen. & Dat.		לִי of, *or* to me	לָנוּ of, *or* to us
Accus.		אֹתִי me	אֹתָנוּ us
Ablat.		מִמֶּנִּי from me	מִמֶּנּוּ from us
		בִּי in me	בָּנוּ in us

Second Person Singular.			Second Person Plural.
Nom.	*mas.*	אַתָּה thou	אַתֶּם you
	fem.	אַתְּ thou	אַתֵּנָה, אַתֶּן you
Gen. & Dat. *mas.*		לְךָ, לְכָה, לָךְ of, *or* to thee	לָכֶם of, *or* to you
	fem.	לָךְ of, *or* to thee	לָכֶן of, *or* to you
Accus.	*mas.*	אֹתְךָ thee	אֶתְכֶם you
	fem.	אֹתָךְ thee	אֶתְכֶן you
Abl.	*mas.*	מִמְּךָ, מִמֶּךָּ from thee	מִמְּכֶם, מִכֶּם from you
	fem.	מִמֵּךְ from thee	מִכֶּן, מִמְּכֶן from you
	mas.	בְּךָ, בָּךְ in thee	בָּכֶם in you
	fem.	בָּךְ in thee	בָּכֶן in you

Third Person Singular.			Third Person Plural.
Nom.	*mas.*	הוּא he	הֵם they
	fem.	הִיא she	הֵן they
Gen. & Dat. *mas.*		לוֹ of, *or* to him	לָהֶם of, *or* to them
	fem.	לָהּ of, *or* to her	לָהֶן of, *or* to them

PERSONAL PRONOUNS (continued)

Third Person Singular.			Third Person Plural.		
Accus.	mas.	אֹתוֹ him	אֶתְהֶם or אֹתָם		them
	fem.	אֹתָהּ her	אֶתְהָן or אֹתָן		them
Ablat.	mas.	מִמֶּנּוּ from him	מֵהֶם		from them
	fem.	מִמֶּנָּה from her	מֵהֶן		from them
	mas.	בּוֹ in him	בָּהֶם		in them
	fem.	בָּהּ in her	בָּהֶן		in them

23.—The Relative Pronouns are אֲשֶׁר, שֶׁ, and ה, signifying *who*, and *which*, and are of the common gender: the two latter are used as prefixes; as to the first, although undeclinable like other pronouns, its cases are nevertheless defined in the same way as the personal pronouns: as—

Nom.		אֲשֶׁר	who
Gen. }		אֲשֶׁר לוֹ	{ whose
Dat. }			{ to whom
Accus.		אֲשֶׁר	whom
Abl. {		אֲשֶׁר בּוֹ	in whom
		אֲשֶׁר מִמֶּנּוּ	from whom

24.—The Demonstrative Pronouns are :—

הַלָּזֶה, זֶה this *or* that, *mas.*
זֹאת,זֹה, זוֹ, הַלָּזוֹ   „   „ *fem.*
זוּ and הַלָּז   „   „ *com.*
אֵל and אֵלֶּה these, those, *com.*

25.—The Interrogative Pronouns are :—

מִי who, *or* what person, *com.*
מֶה ∗,מָה, מֶה

ADJECTIVES.

26.—Adjectives agree with their nouns in gender and number: thus, אִישׁ טוֹב *a good man*, אִשָּׁה טוֹבָה *a good woman*, אֲנָשִׁים טוֹבִים *good men*, נָשִׁים טוֹבוֹת *good women*; and are either epithets or pre-

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∗ מָה is used before the letters א, ה, ר, and מֶה before ח, ע.

diaes: they are generally placed after their respective nouns as qualifying words: as אִישׁ טוֹב *a good man*, not טוֹב אִישׁ, and take the article הַ when the noun is in the definite state, or has any of the pronominal affixes, otherwise the attribute ceases to be the qualifying word, and becomes the predicate of the noun: as, הָאִישׁ הַטּוֹב *the good man*, הָאִישׁ טוֹב *the man is good*; בְּנִי הַקָּטָן *my little son*, בְּנִי קָטֹן *my son is little*; אֶבֶן גְּדוֹלָה *a great stone*, הָאֶבֶן גְּדוֹלָה *the stone is great*.

COMPARISON OF ADJECTIVES.

27.—The degrees of comparison are expressed in Hebrew by prefixing to the nouns the letter מ or מִן as forming the comparative, or the letter בְּ for the superlative: thus, Positive גָּדוֹל *great*; Comparative גָּדוֹל מִמֶּנּוּ *greater than he is*; Superlative הַגָּדוֹל בְּכֻלָּם *the greatest of all*. The superlative is, however, often formed by the repetition of the adjective: as, עָמֹק עָמֹק *very deep*, or by the word מְאֹד *very much*; as, גָּדוֹל מְאֹד *very great*, כָּבֵד מְאֹד *very heavy*, etc.

CHAPTER VII.

ON THE VERBS.

28.—A verb in Hebrew is either perfect, defective, or quiescent; the first is called a regular verb, and the two latter irregular verbs. Verbs are regular when the root consists of three letters, which are commonly called radicals, each of which is distinctly sounded; in other words, when none of the letters א ה ו י נ form part of the root, and when the two last letters are not alike, e. g. לָמַד *lāmăd*, the verbs are called *perfect* (שְׁלֵמִים); where one of the above five letters forms part of the root they are *irregular*; if א ה ו י form part of the theme, they are called *quiescent* (נָחִים); if the נ be the first radical they are termed *defective* (חַסְרִים); and when the second and third radical letters are alike, receive the name of *doubles* (כְּפוּלִים).

29.—A verb has two numbers, two genders, and three persons, all of which with the exception of the third person masc. pret.

to act: the sixth conjugation, known likewise by הָ prefixed, but pointed with *kamets* (ָ), is passive in the same as the fifth is active, and is called הָפְעַל, as הָפְקַד; the seventh conjugation, distinguished by הִתְ prefixed, and the *dagesh forte* in the second radical, is commonly used specifically or reciprocally, sometimes is passive like the second conjugation, and in a few instances denotes acting under pretence or disguise, and is called הִתְפָּעֵל, as הִתְפָּקֵד.

31.—The tenses in the Hebrew are but two, viz. past and future, and even these two are not always used with the same precision as they are in the Western languages, for at times the past tense is used, where, according to the context, the future ought to be used, and the future instead of the past; so that reader or hearer must determine the time spoken of by the context and connection.

32.—Instead of the present tense, the participle active is sometimes used, but more frequently both the past and future tenses are used for the present.

There are two participles in the first conjugation, namely, active and passive, or, as some grammarians have designated them, present and past participles; but by the Jewish grammarians they are called בֵּינוֹנִי פָּעוּל and בֵּינוֹנִי; the former name is derived from בֵּין *between*, not expressing, as some grammarians have erroneously supposed, a time between the past and the future, but from its being between the noun and the verb; פָּעוּל is so called from its passive form, as will be seen in the paradigm.

33.—There are three moods: Indicative, Infinitive, and Imperative, in every conjugation, except פֻּעַל and הָפְעַל which have no imperative mood.

34.—In the imperative mood we have only the second person and two genders; namely, masculine and feminine. Instead of the third person in the imperative mood used in the Western languages, the Hebrews use the third person of the future tense.

35.—In verbs whose radical is one of the letters שׁ, שׂ, צ, ס, ז, we find either that one of these letters is transposed with ת, the characteristic of the Hithpael conjugation, or sometimes that ת thus transposed is again changed into ד or ט: as from זָמַן *to appoint time*, Hithpael הִזְדַּמֵּן: the letter ד is here instead of ת for הִתְזַמֵּן, and however the example is found in the Chaldaic Book of Daniel, there is no doubt that euphony would require the same change in Hebrew.   From סָתַר *to conceal*, Hith. הִסְתַּתֵּר; here the ת and ס are transposed: from צָדַק *to justify*, Hith. הִצְטַדֵּק for הִתְצַדֵּק: from שָׁמַר *to keep*, Hith. הִשְׁתַּמֵּר: from שָׂרַר *to be master*, Hith. הִשְׂתָּרֵר for הִתְשָׂרֵר.

36.—The foregoing paradigm will serve as an example for all regular verbs, and the import of the several conjugations, is as given in Rule 30.

37.—In some verbs, the second radical in the root is (ֵ), or (cholem ֹ), instead of (ַ): as חָפֵץ *to be willing*, מָלֵא *to be full*, קָטֹן *to be little*, יָכֹל *to be able*, most of such verbs are intransitive.

38.—A verb has no participle passive, where the first, or קַל conjugation is intransitive; and some intransitive verbs have neither participle active nor passive in קַל; but the adjective is used instead of both : as, קָרוֹב *near*, רָחוֹק *distant*, קָטֹן *little*, from קָרַב *to approach*, רָחַק *to be at a distance*, קָטֹן *to be small.*

39.—When the קַל conjugation is intransitive, the הִפְעִיל or פִּעֵל is used transitively: as עָמַד *he stood*, הֶעֱמִיד *he placed*; in a few instances only we find that even פִּעֵל and הִפְעִיל remain intransitive, and their power is merely emphatic: as צָמַח and צִמֵּחַ *to grow*; there are likewise some verbs where קַל is used intransitively in one verb, and for the transitive sense of it, the הִפְעִיל of another verb is used : as from שָׁתָה *he drank*, הִשְׁתָּה is not used, but הִשְׁקָה *he gave to drink*, or *watered*, from the root שָׁקָה.

40.—The second conjugation, which is generally passive, and the patient of קַל the agent, is, in a few instances, the patient of פִּעֵל or הִפְעִיל : as from הָיָה *he was*, is formed נִהְיָה, which cannot

be the patient of קַל, but must be that of הִפְעִיל, although the verb is not found in הִתְפָּעֵל: and so נָגַשׁ, נָקְרַב, and the like verbs.

41.—One of the letters בְּכְלֶם is frequently prefixed to an infinitive; the infinitive is then used as a gerund, and the signification of these prefixes is the same as when prefixed to nouns.

42.—When the future tense is intended for the preterite, it is known by the vowel point under the ו prefixed to the future, which is then (ָ) or (-): namely, (ָ) if the following letter is א, וָאֹמַר *I said*: but (-) if the following letter be either נ, ת, or י, in which case, the letters נ, ת, י, have also *dagesh forte*: as וַיִּתֵּן *he gave*, וַתֵּלֶךְ *she went*, וַנֹּאמֶר *we said*, except before a *yod* י with (ְ) sheva: as וַיְהִי.

43.—It will be observed from the foregoing paradigm, that the first radical י is changed into ו, in נִפְעַל, הִפְעִיל, and הָפְעַל; and in the future of קַל the deficiency of י is compensated by ־ֵ under the letters אֵיתָן instead of short chirik (ִ) or segol (ֶ), which those letters have in the regular verbs, for the vowel (ֵ) implies י although this letter is not always expressed: for example, we find וַיַּבְדֵּל *he separated*, Gen. i. 4, instead of יַבְדִּיל third person future, Hiphil.

44.—Some verbs, however, of the form פ"י נחי retain י radical in the future of קַל: as from יָבֵשׁ *to dry up*, the future tense is formed as follows :—

ייבֵשׁ	תִּיבֵשׁ	תִּיבֵשׁ	תִּיבֵשׁ	תִּיבְשִׁי	אִיבֵשׁ
ייבְשׁוּ	תִּיבַשְׁנָה	תִּיבְשׁוּ	תִּיבַשְׁנָה	תִּיבְשִׁי	נִיבֵשׁ

45.—In the two verbs ירה and יחל, the first radical י is retained in the future נִפְעַל: as יִיָּרֶה for יֻוָּרֶה *he shall be shot*, Exod. xix. 13; and וַיִּיָּחֶל for וַיְיָחֶל *he waited*, Gen. viii. 12.

46.—In the following eight verbs, when the first י is omitted, compensation is made by *dagesh forte* in the second radical, as in the defective verbs : as from יָנַח *to permit*, הַנִּיחַ; from יָצַר *to form*, אֶצֹּר; from יָצַק *to pour out*, אֶצֹּק; from יָצַע *to spread*, אַצִּיעַ; from יָצַג *to place*, הַצֵּג; from יָצַב *to stand*, הִצִּיב; from יָקַף *to encompass*, כַּפֵּף; and from יָצַת *to kindle*, הַצֵּת.

CHAPTER VIII.

ON THE CHANGES OF THE VOWELS.

47.—The student must have observed in Chap. III. that ($\overline{}_\tau$) is sometimes a long vowel, and corresponding to *a* in *parlour*, whilst at other times it is a short *o*. To distinguish one from the other, regard must be had to the subsequent letter and points; thus, ($\overline{}_\tau$) is short and pronounced as *o*, whenever it is without a *metheg* ($\overline{}_|$), and followed by a ($\overline{}_{:}$); or without an accent and followed by a dageshed letter; or followed by a consonant without a vowel at the end of a word, when at the same time the accent is upon the penultima, or before the ($\overline{}_\tau$): as חָכְמַת *the wisdom of*, חָגְּא *terror*, וַיָּקֶם *he arose*, אָהֳלוֹ *his tent*; IN EVERY OTHER CASE THE ($\overline{}_\tau$) IS LONG.

48.—It has been said (in Rule 6) that the three compound vowels ($\overline{}_{\tau:}$ $\overline{}_{-:}$ $\overline{}_{\cdot:}$) occur under gutturals, where another letter would only take ($\overline{}_{:}$), and the student must now remark, that whenever gutturals have one of these compounds, the preceding short vowel is changed into the same vowel as that under the guttural, but unaccompanied with ($\overline{}_{:}$): as יַעֲמֹד *he shall stand*, for יְעֲמֹד, which ought to be the vowels, according to the paradigm יְקַמֹּר; but ($\overline{}_{:}$) under ע is changed into ($\overline{}_{-:}$), which causes ($\overline{}_{\cdot}$) under the *yod* to be changed into ($\overline{}_{-}$).

($\overline{}_{:}$) is sometimes dropped, and the vowels ($\overline{}_\tau$ $\overline{}_{-}$ $\overline{}_\tau$) remain, and yet the preceding vowel must be the same as if followed by a compound: as יַעַשׂ third person, future tense, Kal, from עָשָׂה; here, in consequence of ה being dropped, which deprives ש of its vowel, and unites it in the same syllable with ע, it is required that the letter ע should have ($\overline{}_{-}$) instead of ($\overline{}_{-:}$), else neither ש nor ע could be properly pronounced.

But as the gutturals, in some instances, like every other letter, have ($\overline{}_{:}$) alone, it is necessary to point out when they ought to have one or the other. In cases where ($\overline{}_{:}$) would be pronounced if the consonant were no guttural, there the gutturals

must invariably have a compound vowel, the variation will consequently only occur where the single (ֶ) would remain quiescent under a letter not guttural, and hence the following Rules must be observed :—

(1)—Single (ֶ) under a guttural takes place when the following letter is the pronominal affix, and the accent precedes it; as, יָדַעְתִּי *I know*, שְׁלַחֲנוּ *we have sent;* but if the accent follow in the next syllable, the gutturals have the compound vowel; as, וְהוֹקַעֲנוּם *and we will hang them up*, נָגַעֲנוּךְ *we touched thee.*

(2)—Single (ֵ) also finds a place when י accompanied by a vowel follows the guttural; as, מַעְיָן *a fountain*, מִחְיָה *sustenance*, etc., except in the following instances, לֶחְיָהּ *her cheek*, as well as the Hiphil of חָיָה *to live*, הֶחֱיָה *he revived.*

49.—As two (ֲ), or compound (ֱ), and simple (ַ) under the first two letters of a word or syllable cannot be pronounced, the first (ֱ) is changed commonly into a short vowel; thus, if a compound (ֲ) follow one of the prefixed וכלב, which prefixes would, according to Rule 48, require (ְ), the (ְ) is changed into the same vowel as the compound following; as, וַאֲכַלְתֶּם *and ye shall eat*, כַּאֲשֶׁר *according as*, לְחֳדָשָׁיו *to his new moons*, except where the compound occurs in any part of the verb הָיָה and חָיָה, for in these the compound is changed into single (ֱ), and the prefixes take (ֵ) or (ֶ); as, בִּהְיוֹת *in being*, לִהְיוֹת *to be*, וִחְיִיתֶם *and ye lived*, חֱיֵה *and live.* In most cases, where the gutturals have (ֱ) and, consequently, the prefix ought to have (ֶ), the points are changed into (ֵ), which is placed under the prefix, and the guttural has no vowel, but remains quiescent; as, לֵאמֹר *to say*, for לֶאֱמֹר; בֵאלֹהִים *by God*, for בֶּאֱלֹהִים; some of those which have (ֲ) likewise reject it, and the prefix retains (ַ): בַּאדֹנָי *in the Lord*, for בַּאֲדֹנָי, and in one instance, וַאֲעַנֶּה *and I will afflict*, 1 Kings 11: 39, for וַאֲעַנֶּה; but if those prefixes which ought to have (ְ) are followed by any letter not guttural, which has (ְ), in that case, the prefixes כלב generally change their (ְ) into (ִ); as, בִּרְנַת *over the*

fishes of—, לִזְכֹּר *to remember;* but ן is changed into י; as, וּשְׁמַע *and hear,* and before (‫ָ‬) when י remains without any vowel; as, וִיהִי *and shall be,* for וְיְהִי.

CHAPTER IX.

ON THE DAGESH.

50.—Having already mentioned that a dot placed in the letters בגד כפת is sometimes called *dagesh lene,* and causes those letters to be pronounced differently from what they are when they have no dagesh; but that a dagesh will sometimes be placed in any other letter, as well as in these six, for other purposes, and is called *dagesh forte;* we come now to point out when they are *dageshed,* and when they are not so; and when the dagesh is to be considered as *lene* or *forte.*

בגד כפת have *dagesh lene*—

1.—When they are placed at the beginning of a word, except where the last letter is one of the quiescent letters, אהוי, and without a pause accent; as, בָּךְ *blessed,* הָיְתָה תֹהוּ *was formless,* etc. The ת in תֹהוּ is not *dageshed,* because the preceding word terminates in a quiescent ה. The ה with the dot in it, called *mappik,* at the end of a word, is not considered a quiescent letter.

2.—In the middle and end of a word, after a quiescent (‫ְ‬), as נִלְבְּנָה *we will make bricks,* לָמַדְתָּ *thou didst learn,* but in every other case they have no dagesh lene, whilst they may have a dagesh forte, like every other letter, אהחער excepted.

51.—The use of dagesh forte is said to be either necessary or euphonic. Necessary, when it is to supply the deficiency of some other letter; as, יִגַּשׁ *he shall approach,* from the root נָגַשׁ; where the dagesh in ג (by which means that letter is doubled in pronunciation, and the word is pronounced *yig-gash*) denotes that

the first radical is rejected. And also where it is characteristic of
the conjugations, such as Piel, Pual, and Hithpael, where the
second radical is dageshed, to denote the respective conjugations.
It is euphonic after a short vowel; as, קְטַנִּים *little*, after the pre-
fixes הַ, the article, and וַ conversive, and after a long vowel with
an accent; as, לָמָּה *wherefore*, שָׁמָּה *there*.

CHAPTER X.

ON THE CLASSIFICATION OF NOUNS.

52.—As a general rule (stated in R. 19, p. 8) the genders of
nouns are known by their terminations, namely, nouns feminine
end in ־ָה or ת (the cardinal numbers are an exception to that
rule), and the nouns of the masculine gender, in any other termi-
nations; but as there are several exceptions to this general rule,
both in proper names and others, as well in substantives as in
adjectives, we think it necessary to notice some other character-
istics by which the genders of nouns may be known with more
certainty.

Masculine nouns are:—

1.—The proper names of men, whatever their termination
may be; as, מֹשֶׁה, שְׁמוּאֵל, etc.
2.—Offices filled by men; as, מֶלֶךְ *a king*, שַׂר *a ruler*, etc.
3.—Names of nations; as, יִשְׂרָאֵל, יְהוּדָה, etc.
4.—Names of rivers; as, פְּרָת, חִדֶּקֶל, יַרְדֵּן, etc.
5.—The months; as, אֲדָר, זִיו, etc.
6.—Mountains; as, כַּרְמֶל, סִינַי, etc.
7.—Nouns which terminate either in a radical letter, or in one
of the serviles אנמ; as, מִבְטָא *pronunciation*, from בָּטָא;
פִּדְיוֹן *ransom*; from פָּדָה, etc. The exceptions are the
following, which are feminine: אֶשׁוּר, אִמָּה, אַגָּן, אֶבֶן,
פַּת, עֶרֶשׂ, עַיִשׁ, עָב, נֹגַהּ, כִּכָּר, כּוֹס, כַּר, יָתֵד, חֶרֶב, גֹּרֶן, בְּאֵר,
צִפֹּרֶן, שְׂאֹל, תֵּבֵל, and those nouns which have a dual
number.

Feminine nouns are :—

1.—Proper names of women ; as, רִבְקָה‎, רָחֵל‎, etc.
2.—Most members of the human body ; as, לְחִי‎, בֶּטֶן‎, etc.
3.—Names of cities ; as, חֶבְרוֹן‎, יְרוּשָׁלַיִם‎, etc.
4.—Names of countries ; as, מָדַי‎, פָּרַס‎.

Nouns of common gender are : גַּן‎, שָׁמִיר‎, בֶּגֶד‎, אָרוֹן‎, אֹרַח‎, אֳנִי‎, שֶׁבֶט‎, חֶבֶל‎, הָמוֹן‎, רֹתֶם‎, שֶׁמֶשׁ‎, מַטֶּה‎, סִיר‎, רִצְפָּה‎, מַחֲנֶה‎, יָצִיעַ‎, חַלּוֹן‎, נֶפֶן‎; the three last-mentioned nouns are, however, for the most part used as masculine; the following are generally feminine : אֶרֶץ‎, שַׁבָּת‎, רְחוֹב‎, רוּחַ‎, קֶשֶׁת‎, עֵת‎, נֶפֶשׁ‎, יוֹבֵל‎, חָצֵר‎, דֶּרֶךְ‎, דֶּלֶת‎, גֹּרֶן‎, אֵשׁ‎, אוֹת‎, תַּעַר‎, תְּהוֹם‎, שְׁאֹל‎. Some names of animals are found in the masculine gender only ; as, עַיִט‎, שָׁפָן‎, נֶשֶׁר‎, עוֹף‎, עַכְבָּר‎, חֲזִיר‎, כֶּלֶב‎, בָּקָר‎; and others feminine only ; as, יָעֵנָה‎, דַּיָּה‎, חֲסִידָה‎, יוֹנָה‎, אַרְנֶבֶת‎.

CHAPTER XI.

53.—With regard to the numbers of nouns, which have been noticed in Rule 18, we now observe, that some nouns are used in the singular, some in the dual, and others in the plural only.

Those used in the singular number are proper names; as, מֹשֶׁה‎, בַּרְזֶל‎, אַהֲרֹן‎, דָּוִד‎. The names of metals and minerals; as, כֶּסֶף‎, זָהָב‎, בַּרְזֶל‎, מֶלַח‎, גָּפְרִית‎, עֹפֶרֶת‎, נְחֹשֶׁת‎, בְּדִיל‎; we find, however, כַּסְפֵּיהֶם‎, which is in the form of a noun plural, with the possessive pronoun, but it may be said to refer to silver coin, as בְּדִילַיִךְ‎ refers to the dross mixed with the metal.

The names of liquids ; as, דְּבַשׁ‎, יִצְהָר‎, תִּירוֹשׁ‎, יַיִן‎; those used in the dual are : אָפְסַיִם‎, פַּחֲדַיִם‎, עַפְעַפַּיִם‎, מָתְנַיִם‎, מֶצְנַיִם‎, מַיִם‎, צָהֳרַיִם‎, שָׁמַיִם‎, מִכְנָסַיִם‎, מֹאזְנַיִם‎, רֵחַיִם‎, כִּירַיִם‎, כִּלְאַיִם‎, אָבְנַיִם‎, יְרוּשָׁלַיִם‎, מִצְרַיִם‎, חָפְנַיִם‎, מִשְׁפְּתַיִם‎, שְׁפַתַּיִם‎.

Those which have the plural only are : זְקֻנִים‎, נְעוּרִים‎, עֲלוּמִים‎, יָעֵים‎, טוּחוֹת‎, מֹנִים‎, חַיִּים‎, פָּנִים‎, מֵתִים‎, בְּתוּלִים‎.

Those that are used in the singular and dual number are : שַׁד‎, שׁוֹק‎, קַרְסֹל‎, צִפֹּרֶן‎, יָרֵךְ‎, בֶּרֶךְ‎, רֶגֶל‎, יָד‎, שֵׁן‎, אֹזֶן‎, עַיִן‎, אַף‎, some of these nouns have also a plural, but then they do not refer to parts

of the body ; as, עֵינוֹת, which is the plural of עַיִן, signifies in the plural number, *wells*, not *eyes*.

Those which have three numbers, singular, dual, and plural, are : כָּנָף, כַּף, קֶרֶן, שָׂפָה, יוֹם, שָׁנָה, מַחֲנֶה, נַחַל, פַּעַם, מֵאָה, אֶלֶף, כִּכָּר.

54.—The exceptions to Rule 19, where it has been stated that a noun masculine becomes plural by adding ים-, and a noun feminine by changing ה- into ות, are in the following nouns, where the singular masculine has the termination ות in the plural number; אָב sing., אָבוֹת pl. ; אוֹב, אוֹצָר, אֶשְׁכֹּל, אַרמוֹן, בּוֹר, גֵּן, גּוֹרָל, דַּרְבָּן, מֵסַב, מָטָר, מַזְלֵג, מִזְבֵּחַ, לַיִל, לוּחַ, כִּסֵּא, מֶפַח, חָשְׁבּוֹן, חֲלוֹם, חָזֶה, זָנָב, קִיר, קוֹל, צָרוֹר, צָבָא, עֵשֶׂב, עָפָר, עוֹר, נֵר, נָוֶה, נֹאד, מַקֵּל, מָקוֹם, מַעֲשֵׂר. The תְּהוֹם, שֵׁת, שֶׁמֶשׁ, שֵׁם, שִׁלְטוֹן, שׁוֹפָר, שׁוֹר, רָתוֹק, רוּחַ, קָרְבָּן, קֶרֶב. following nouns feminine have in the plural number a masculine termination, אֵלָה sing., plural: אֵלִים :— בֵּצָה, דְּבֵלָה, דְּבוֹרָה, זְמֹרָה, פֶּלֶשׁ, עִיר, סָאָה, נָטָלָה, מִלָּה, לְבֵנָה, כַּפֶּמֶת, יַעֲנָה, בַּד, יָעֲנָה, יוֹנָה, חַשְׁכָה, חִטָּה, תְּאֵנָה, שָׂטָה, פַּת, שְׂעֹרָה, שִׁבֹּלֶת, שְׁבֻת, שְׁבִית.

Some nouns masculine have in the plural both a masculine and feminine form ; as, אֲרִי singular, אֲרָיִם and אֲרָיוֹת plural : גַּב, הֵיכָל, מֵזְרָק, מִנְדָּל, מִבְצָר, מָגֵן, לֵב, מָבֹא, מָאוֹר, כִּיּוֹר, יֶשַׁר, יוֹם, זִכָּרוֹן, זֶבַח, קֶבֶר, פֶּרֶץ, פֶּלֶא, עָקֵב, עָוֹן, עֲבוֹת, סַף, מִשְׁעָן, מִשְׁכָּב, מַעְיָן, מַכְאֹב, מַטְעַם, and some nouns feminine have both the masc. and fem. form in תַּנִּים singular, תַּנִּינִים and תַּנּוֹת plural, שָׂדֶה, שׁוֹפָר, תַּנִּין and כַּרְדֹּם the plural ; as, אֲלֻמָּה, אֵימָה singular, אֵימִים and אֵימוֹת plural : שָׁנָה, עֲרֵמָה, עָב, כִּכָּר, כָּתֵף, חֲנִית, בִּכּוּרָה, אֲשֵׁרָה.

A few instances are found where the nouns in the plural number are derived from a root wholly different from the singular ; as, אִישׁ *a man*, אֲנָשִׁים *men*, from אֱנָשׁ (the regular form would be אִישִׁים); אִשָּׁה *a woman*, נָשִׁים *women*. Nor is the noun in the feminine gender always formed by adding ה- to the masculine ; as, עֶבֶד *a man-servant*, אָמָה or שִׁפְחָה *a maid-servant*, אָדוֹן *a master*, נְבִירָה and גְּבֶרֶת, *a mistress*.

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CHAPTER XII.

ON THE CHANGES OF VOWELS.

55.—The change of the vowels is caused by an increase of the letters, for the purpose of preserving, when it is possible, the same number of syllables, and the increase of letters is required for the following reasons, which are technically called סַרְפָּן ; the letters of which that term is composed being the initials of the words סְמִיכוּת *construction*, רַבּוּי *plural*, כִּנּוּי *suffixes*, and מֶקְבָּה *feminine gender*.

56.—סְמִיכוּת *constructive.* When nouns are in *construction*, that which stands first commonly undergoes a change in its vowels, except where ל is prefixed to the second noun as a sign of the genitive case; and not only substantives but likewise participles and adjectives preceding a substantive, are subject to the same change when in construction; as, וּגְדֹל הָעֵצָה *the great of counsel*, i. e. *great counsellor*, מַחְכִּימַת פֶּתִי *making the simple wise*; we have indeed some instances of a participial noun being in construction when followed by a pronoun; as, חוֹסֵי בוֹ *trusting in him.*

57.—Nouns which have two (ָ) in the absolute form, singular masculine, change the first (ָ) into (ְ), and the second, if not followed by quiescent א, into (ָ): as, דָּבָר *a word*, דְּבַר *a word of*; עָשָׁן *smoke*, עֲשַׁן *smoke of*; but when א third radical follows (ָ), it remains unchanged; as, מִקְרָא *a convocation*, מִקְרָא קֹדֶשׁ *a convocation of holiness*, i. e. *an holy convocation.* (Exceptions.) The following two nouns, חָלָב, לָבָן, absolute, in construction are חֲלֵב, לְבֶן; and in the following nouns the last (ָ) is retained אוּלָם, פֶּתְנָם, and once מָתְן. Nouns after the form פֹּעַל have both vowels changed when in regimen into וֹ; as, תּוֹךְ, אָוֶן into אוֹן, מָוֶת into מוֹת; עֹל into מוֹת; from עֹל absolute, but if the last letter of the noun be ה third radical, as, שָׂדֶה, it becomes in construction שְׂדֵה. Some few nouns after the form פֹּעַל do not change; as, שְׂאָר, כְּתָב.

58.—A noun with (ֵ) in the absolute form, retains the same

likewise when in construction, except (◌ַ) precedes or follows : as from יָתֵד־יְתַד ,זָקֵן־זְקַן; the following three nouns excepted, אָבֵל, מֵיטָב ,יֵבֵן; the two following יָרֵךְ and כָּתֵף have in construction (◌ַ).

59.—(◌ֶ) never changes in singular construction ; thus, מֶלֶךְ, מֶלֶךְ יְהוּדָה; except ה quiescent follows, then (◌ֶ) is changed into (◌ֵ) ; as, מִקְנֶה abs., מִקְנֵה const.

60.—(◌ַי) is changed into (◌ֵ) ; as, בַּיִת, בֵּית.

61.—When a noun consists of a monosyllable, the (◌ָ) in its absolute form is changed, when in construction, into (◌ְ) דָם, דְּם, except in עַם, יָם, which sometimes retain (◌ָ) in construction ; and these three אָב, אָח, חָם change, sometimes, when in construction into חֲמִי, אֲחִי, אֲבִי.

62.—A monosyllabic noun changes its long vowel into a short one ; viz., (◌ֵ) generally into (◌ְ); (◌ָ) into (◌ַ); and וֹ into (◌ֳ) chateph ; as, כֹּל from כָּל הָאָדָם; יָד from יַד יְיָ; בֵּן from בֶּן הָאָדָם. But (◌ֵ) often changes into (◌ִ), and וֹ into (◌ֻ) when followed by a dagesh forte ; as, אֵם from אִמִּי; חֹק from חֻקָּה; with this exception, that if the accent be on the syllable, it then remains unchanged : הֵמָּה, שָׂמֵחַ

63.—Both the dual and the plural masculine in construction drop ם final, and change the dual and plural forms of (◌ֵ) and (◌ִ) into (◌ֵ) ; and when (◌ָ) precedes the plural termination, it is changed into (◌ְ), and the preceding (◌ְ) into (◌ִ); as, דְּבָרִים absolute plural, דִּבְרֵי in construction. Exceptions : the following nouns retain (◌ָ) רָאשֵׁי, רָאשִׁים; הָרֵי, הָרִים; מָגִנֵּי, מָגִנִּים; עָרֵי, עָרִים; אָפְרֵי, אָפְרִים; חַטָּאֵי, חַטָּאִים.

64.—(◌ֵ) before the plural termination is changed into (◌ְ), and the preceding (◌ְ) into (◌ִ); as, זְקֵנִים plural absolute, זִקְנֵי in construction. The exceptions in which (◌ֵ) is retained are : אֲבֵלִים, עֵינֵי, זֵיתֵי, שְׂמֵחַי, שְׂכֵחַי; חֲפֵצֵי, חֲפֵצִים; אֲבֵלֵי.

65.—Nouns plural formed from a singular of two (◌ָ), change the second (◌ָ) when in construction into (◌ְ), and the first some-times into (◌ִ), and sometimes into (◌ֵ); but if the first consonant

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be guttural, it is changed into (דָ); as, from מֶלֶךְ מַלְכֵי sing., plural in construction: הַבָּל, הָבֶל; רַגְלֵי, רֶגֶל; נִדְרֵי, נֶדֶר.

66.—Those of (דָ) in the singular, change in the plural when in construction the (דָ) into (דְ): as שְׁבָטֵי, שֵׁבֶט; but when the consonant is a guttural, it changes (דָ) into (דֲ): as חֶלְקֵי, חֵלֶק.

67.—The feminine singular termination דָה is changed into דַת when in construction; as, יִרְאַת, יִרְאָה. Nouns after the form בְּרָכָה, צְדָקָה undergo the additional change of the first two vowels (דְ) and (דָ) into (דִ); as בִּרְכַּת, בְּרָכָה; צְדָקָה, צִדְקַת, and some nouns ending דָה change into דֶ֗דֶת; as מִלְחֶמֶת abs., מִלְחָמָה const.; but when the letter preceding the feminine termination is a guttural, the changes are into דַ֗דַת; as, אֲמַתְחַת, אַמְתַּחַת; and although we find a few instances in which the termination דָ֗דֶת is used in the absolute form, yet for the most part, the termination is the *status constructus*. The same is the case with the participles active of קל נִפְעַל and הִפְעִיל, where the absolute form ends in דָה.

68.—Nouns derived from verbs quiescent in וֹ or defective in the second radical, retain (דָ) in the second regimen: as, קָמָה, קְמַת; צָרַת, צָרָה; and so likewise nouns whose first (דָ) is instead of (דַ): as, תְּעָלָה, בְּהָלָה, בַּקָּשָׁה, and those that end in דַת: as, מְצָת, זִמְרַת, מָנָת.

69.—In feminine nouns plural with (דָ) penultimate, and (דְ) antepenultimate, (דָ) is changed into (דְ), and (דְ) into (דָ): as, צְדָקוֹת, צִדְקוֹת; but when the first letter is a guttural with a compound vowel, (דְ) is dropped: as, חֲרָבוֹת, חֳרָבוֹת.

70.—רַבּוּי plural. (דָ), (דֵ) or (דְ), under the first letter of a noun sing. mas. are changed into (דְ) when the noun is in the plural number: as, from מֶלֶךְ מְלָכִים; סֵפֶר, סְפָרִים; דָּבָר, דְּבָרִים; the same change takes place when the first vowel is (דֵ), before a guttural: as, נַעַר, נְעָרִים; except, 1.—in חֶרֶשׁ חֳרָשִׁים; for the (דֲ) under ח is a change for (דֵ), and the subsequent dagesh (after the form נַגָּב, נְגָּבִים), on account of ר in חֶרֶשׁ being incapable of having dagesh. 2.—In שָׁלִישׁ, שָׁלִישִׁים *captains*; here (דָ) is not changed in the plural, that it may not be confounded with שְׁלִשִׁים

the third part. 3.—In שָׁבֻעַ, from which say שָׁבֻעוֹת *weeks;* for here (ֻ) remains to distinguish it from the word שְׁבֻעוֹת *oaths.* Yet in a few instances those nouns which have (ֱֹ) in the singular, do change (ֱ) into וֹ: as אֳנִים, אֳנִי; מוֹתִים, מָוֶת.

71.—If the first vowel be וֹ followed by (ֱ) or by (ֲ) when its accompanying consonant is a guttural, it is changed in the plural number into (ְ), (ֱ) and (ֲ): as פְּעָלִים, פֹּעַל; קְמָצִים, קֹמֶץ; but if the first consonant be a guttural, וֹ is changed to (ֱֹ) and in a few instances the same change takes place without a guttural; as קֳדָשִׁים, קֹדֶשׁ; and sometimes into (ֱ) only: as שְׁרָשִׁים, שֹׁרֶשׁ; but if the second vowel be not (ֱ) the וֹ remains unchanged: as כּוֹכָב, כּוֹכָבִים.

72.—When the vowels are (ֵ) and (ָ), (ֵ) is changed into (ְ) and (ָ) into (ֵ): as תְּיָשִׁים, תַּיִשׁ, or both vowels together are contracted into (ֵ): as זֵיתִים, זַיִת; except in בָּתִּים, בַּיִת.

73.—If the last vowel be (ֵ), a change seldom takes place: as אֶפְרַיִם, אֶפֵּר; yet sometimes (ֵ) is changed into (ֵ), and is followed by a dagesh: as קְטַנִּים, קָטָן; אוֹפַנִּים, אוֹפָן.

74.—The last vowel (ֵ) if not preceded by (ֵ), is changed into (ְ): as שׁוֹמְמִים, שׁוֹמֵם; עִוְּרִים, עִוֵּר; a few nouns excepted, in which (ֵ) remains: as זְאֵבִים, זְאֵב; פַּרְדְּסִים, פַּרְדֵּס; but (ֵ) preceded by (ֵ) is not changed: as כְּבֵדִים, כָּבֵד; except in such nouns as are derived from verbs, the two last radicals of which are alike, when (ֵ) is changed into (ָ), and is followed by a dagesh: as כְּנַנִּים, כָּנֵן.

75.—When (ֶ) is the last vowel and is followed by ה, it is dropped in the plural, and changed into (ְ): as יָפִים, יָפֶה; רֵעֶה, רֵעִים; but if not followed by ה, or both vowels are (ֶ), the latter (ֶ) is changed into (ְ): as עֲנָלִים, עֵנֶל; מְלָכִים, מֶלֶךְ.

76.—The last וֹ is seldom changed, but when changed, it is into (ֻ) followed by a dagesh, for the sake of euphony: as אָדוֹם, אֲדֻמִּים; the following nouns excepted, מְדִינִים, מָדוֹן; צְפָרִים, צִפּוֹר; אַרְמְנוֹת, אַרְמוֹן and שְׁפוֹטִים, שָׁפוֹט.

77.—The last vowel (ֵ) does not change, but the subsequent

consonant receives the dagesh in the plural: as אֲנָמִים ,אֲנָמִים;
מְעַט ,מְעַטִּים; but if the following letter be one of the אהחער,
which are incapable of the dagesh, (=) is changed into (ָ).

78.—The last syllable ִי undergoes no change of vowels in
the plural: as עִבְרִי, עִבְרִים; except in נָקִי, נְקִים.

79.—The latter vowel וּ seldom changes, but whenever any
change takes place, it is into (ֻ) followed by a dagesh: as בָּרוּד,
בְּרֻדִים.

80.—Monosyllabic nouns come commonly under the above
several rules of the changes in the last vowels; nevertheless, we
observe here and there some deviations caused by the various
derivations from the several roots: as דָּג, דָּגִים; and all those
derived from quiescent verbs in וּ. In יָם, יַמִּים; the change is
made to denote that the root is ימם (see Rule 55): חֵץ, חִצִּים,
root חָצַץ; לֵב לְבָבוֹת and לְבָבוֹת, root לְבַב. When the vowel is וֹ,
and the noun is derived from a verb with the two last radicals
alike, which is mostly the case, וֹ is changed into (ֻ) followed by
a dagesh: as חֹק, חֻקִּים; but the few nouns of that kind which are
derived from the quiescent verbs in וֹ are changed into short (ָ):
as רֹאשׁ, רָאשִׁים; יוֹם, יָמִים. Nouns with (ֵ) are likewise for the
most part derived from the geminated verbs, and therefore the
(=) either remains unchanged (the following letter only taking
dagesh: as דַּל, דַּלִּים), or is changed into (ִ), and dagesh follows:
as פַּת, פִּתִּים; and when the following letter is guttural, (=) is
changed into (ָ). Those which have וֹ and ִי are all derived
from the quiescent verbs which have ו or י in the second radical,
and undergo no change.

81.—The changes of vowels in the feminine plural are the
same as the masculine plural. It is only in the last syllable that
they differ from the nouns masculine, and for which see Rule 19.

82.—Nouns after the form of פְּעֻלָה ,פְּעֻלָה, and פְּעֻלָה, form their
plurals like עֻלָמָה; חֲרָפוֹת, חֶרְפָּה; אֲמָרוֹת, אָמְרָה as צְדָקוֹת, צְדָקָה;
עֻלָמוֹת; and some undergo no other change, except in the last

syllable, in order to denote the plural number: as מִצְוָה, מִצְוֹת;
מַחְתָּה, מַחְתּוֹת; מַרְאָה, מַרְאוֹת.

83.—כִּנּוּי suffixes.—The changes of nouns masculine of (דָ֫)
will already appear clear from the tables exhibited, Rule 22, we
have therefore only to mention here some few deviations, such as
instead of דְּבָרְךָ we find some end in דְ‍ָ‍ךְ: as שָׁרֶךָ, עַבְדְּךָ; the
change is occasioned by the accent. Instead of ‍ִי in the first
singular, we have sometimes נִי: as בַּעֲדֵנִי, תַּחְתֵּנִי. The first plural
נוּ‍ַ is sometimes changed into (‍ֵ) mobile, when another (‍ָ) or
long vowel precedes it: as קִלְכֶם, עַבְדְּכֶם. ‍ָם is sometimes
changed into מוֹ‍ָ, and sometimes into הָם; as בְּנֵיהֶם, פִּיהֶם, פִּרְיָמוֹ.

84.—Nouns which have (‍ֵ‍ָ), change (‍ָ) into (‍ֵ), and (‍ֵ) is
retained: as חָזָר, חֲצֵרִי, חֲצֵרֵינוּ; זָמָן, זְמָנָיו, זְקְנֵיכֶם; יָרֵכִי, יְרֵכִי, יֵרְכוּ.

85.—(‍ֵ‍ָ) are for the most part changed into וֹ: as תָּוֶךְ, תּוֹכוֹ;
but in some few instances (‍ָ) is changed into (‍ֵ), and (‍ֶ) into
(‍ֵ): as עָוֶל, עֵוְלִי.

86.—In ‍וֹ‍ָ (‍ָ) is changed into (‍ֵ), but וֹ is retained: as אָדוֹן,
אֲדֹנִי; קָטוֹן, קְטֹנִי; גָּדוֹל, גְּדֹלְךָ, קָרוֹב, קָרְבוֹ; שָׁלוֹם, שְׁלֹמִי; except
קָבוּל, קְטָבְךָ, קָטוֹב; and also פִּמּוֹן, רַתּוֹק, for (‍ֵ) with dagesh
following is equal to (‍ָ).

87.—In ‍וּ‍ָ (‍ָ) is likewise changed into (‍ֵ) but וּ is retained: as
פָּעוּל, פְּעוּלוֹ; חָרוּל, חֲרוּלִי: except in שָׁבוּעַ, שָׁבְעוֹתֵיכֶם, week; here
(‍ָ) is retained, in order not to confound it with the word שְׁבֻעֹתֵיכֶם,
oath. The following nouns take the same form: תַּנּוּר, מַבּוּל,
רַחוּם, חַנּוּן; although ח takes no dagesh, (‍ֵ) still remains, it being
usually the case as to that guttural, that the preceding short
vowel is not changed into a long one, to compensate for the
omitted dagesh, as is the case with regard to the *other* gutturals.

88.—In (‍ִ‍ָ), (‍ָ) is changed into (‍ֵ), but (‍ִ) is retained; as,
סָרִים, נָזִיר, נְזִירְךָ; בְּצִיר, בְּצִירוֹ; except in שְׁלִישִׁיו, שְׁלִישׁוֹ and שָׁלִישׁ,
סָרִיסֶיהָ, nor do those with (‍ִ‍ֵ) or when (‍ֵ) is used instead of
(‍ֵ) and dagesh, undergo any change.

89.—In (‍ֵ‍ֵ), (‍ֵ) is changed into (‍ֵ), but (‍ֵ) remains; as in
כָּם קָן, הָם הֶן; but with the suffixes עֲנָבָיו, לְכָבִי, עֵנָב, לֵכָב, נֵכָר

(which are called by Jewish grammarians, the heavy suffixes) (‎ְ‎)
is likewise changed; as ‎לְבִבְיהֶן ,עֲנַבְּכֶם‎.

90.—(‎ֶֶ‎) and (‎ֵֵ‎) are subject to nearly the same changes;
indeed some nouns have both forms, sometimes (‎ֶֶ‎), and others
(‎ֵֵ‎); as ‎שֵׁכֶל‎ and ‎שֵׁכֶל‎, ‎נֵדֶר‎ and ‎נֵדֶר‎, ‎נֵבֶל‎ and ‎נֵבֶל‎; (‎ֵ‎) and (‎ֶ‎)
with a pause accent are sometimes changed into (‎ָ‎). The changes
of the vowels in the plural of those nouns are universally the
same, and follow the same rule as nouns with (‎ֶֶ‎); as, ‎סֵפֶר‎, ‎סְפָרָיו‎
‎סְפָרֵינוּ‎, ‎פֶּרֶם ,פְּרָסָיו‎, ‎בְּרָמֵינוּ‎. In the singular regimen there is some
difference; those of (‎ֶֶ‎) change the (‎ֶ‎) into (‎ִ‎), but if followed
by a guttural, always into (‎ַ‎), and the second into (‎ֵ‎); as, ‎נֵדֶר‎,
‎נִדְרֵי‎ ,‎מֶלֶךְ ,מַלְכִּי ,פֶּרֶם ,כַּרְמִי‎; but those of (‎ֵֵ‎), change (‎ֵ‎) into
(‎ִ‎), and (‎ֶ‎) into (‎ֵ‎), and when the first letter is guttural, (‎ִ‎) is
changed into (‎ָ‎); as ‎חֵלֶב ,חֶלְבִּי ,עֵנֶל ,עֶנְלִי‎. Nouns of (‎ֵֶ‎) un-
dergo the same changes as (‎ֶֶ‎) and (‎ֵֵ‎).

91.—(‎וֹ‎) undergo no change in the singular, but only in the
plural; as, ‎אוֹצָר ,אוֹצָרְךָ ,אוֹצְרוֹתֶיךָ‎.

92.—Neither (‎וֹ‎) nor (‎ֹ‎) change, except in ‎צִפֹּר ,צִפֳּרָיו‎.

93.—In (‎וֹ‎), (‎ֹ‎) is changed into (‎ֹ‎); as, ‎אֹיֵב ,יוֹנְקָיו ,יוֹנֵק‎,
‎אֹיִבְךָ‎; but ‎אֹיִבְךָ‎ has (‎ְ‎) instead of (‎ֹ‎) before another (‎ְ‎) in
conformity with the general rule.

94.—In (‎וֹ‎), the first is changed into its corresponding short
vowel (‎ֳ‎ chataph), and the second into (‎ֹ‎); as, ‎חֹרֶשׁ ,חָרְשׁוֹ‎;
‎שֹׁרֶשׁ ,שָׁרְשׁוֹ‎; but sometimes ‎וֹ‎ is changed into a compound vowel
under the guttural; ‎וֹ‎ is then sometimes retained: ‎תֹּאַר ,תָּאֳרוֹ‎.
Nouns of that form whose second letter is ‎ה‎, have (‎ֳ‎) instead of
(‎ֳ‎); as, ‎צֹהַר ,בֹּהַק ,צָהֳרוֹ‎, except ‎אֹהֶל ,בָּהֶן‎.

95.—(‎ִֵ‎) do not change; as, ‎יְקָרִי ,יְקָר ,כְּתָבְךָ ,כְּתָב‎, except in
‎זְמָן ,זְמַנִּי‎, which is the usual form of nouns with (‎ַ‎); as, ‎מְעַט‎,
‎מְעַטִּים‎.

96.—(‎ִֵ‎) do not change; as, ‎נָב ,נְנֻבְיו‎.

97.—(‎ִַ‎) are changed into (‎ִֵ‎); as, ‎זַיִת ,זֵיתָי ,בַּיִת ,בֵּיתִי‎, ex-
cept in ‎מַיִם‎, which has a peculiar form, as in ‎מֵימֵי‎ by doubling ‎מ‎,

but when the second letter of the noun is not י, the vowels are retained ; as, אַבִּיר, אַבִּירִי. This is likewise the case with nouns which have (ֵ ִ), (ֵ וֹ), and (ֵ וּ) ; but in (ָ ִ), the latter is changed into (ַ) ; as, מַקֵּל, מַקְלוֹ.

98.—Nouns of one syllable, if they are derived from a quiescent verb in the second radical, do not change, whether the vowel be (ֵ), (ֶ), (ַ), (וֹ) or (וּ), except יוֹם and דָּן : as דְּנָתָם, יְמֵיהֶם, יְמֵיכֶם ; but in those that are derived from the quiescent in the third radical, the vowel (ָ) is changed into (ֲ) when the heavy suffixes are added; except in אָב, אָח, חָם, which have a particular form: as אֲחִיכֶם, אֲחִיהוּ, אָחִיו, אֲבִיהוּ, אָבִיו, אָבִיךָ. Those with (ֵ) do not change, except in בֵּן ; as בְּנִי, בִּנְךָ, בְּנוֹ, בְּנֵינוּ, בְּנֵיכֶם.

Those derived from verbs defective in the second radical, and whose vowel is וּ, change וּ into (ֻ): as עֲלִי, עַל, חֹק, תֻּמִּי, תֹּם ; כָּל, כֻּלּוֹ, חָקִּי ; and in some nouns וּ is changed into short (ֻ) : as עֹז, עֻזִּי. Those which have (ַ) generally retain it with the suffixes: as עַם, עַמִּי. In some few nouns it is changed into (ֵ): as פַּת, פִּתִּי : such as have (ֵ) change it into (ִ): as לֵב, לִבִּי, etc.

99.—Nouns feminine singular which end in ה, change the ה into ת when affixes are to be added, as has been already shown, but some retain the same vowels: as מָשְׁחָה ; אָמְרָתִי, מִשְׁחָתִי, מָשַׁחְתִּי ; חִטָּה, אַהֲבָה, פֶּחְדָּה, חֶרְפָּה, עֶרְוָה, חָכְמָה, עֶרְלָה, טֻמְאָה, חֶמְצָה, except פִּשְׁתָּה, פִּשְׁתִּים.

100.—Nouns which take the form of צְדָקָה, בִּרְכָה, קְטָרָה, are changed into צְדָקָתִי, בִּרְכָתִי, קְטָרָתִי ; and in the plural into צְדְקוֹתֵינוּ, קְטָרֹתֵינוּ, בִּרְכוֹתֶיךָ, after which form are the nouns חָרְבָה, סְעָרָה.

101.—Nouns which have two forms, that of ךָ ה and ךָ ת, take, when suffixes are added, the form of ךָ ת : as מִלְחָמָה, מִלְחֶמֶת. מִלְחַמְתּוֹ is derived from the latter form ךָ ת, because no noun singular ending in ךָ ה changes vowels by the addition of suffixes, except those of the form of צְדָקָה. But whenever we find a noun singular feminine, with suffixes in which there is change of vowels, it must have been derived from ךָ ה or ךָ ת. בְּחָמְאָ is not derived from בְּהֵמָה, but from בְּהֵמַת, nor is נִבְלָתוֹ derived from נְבֵלָה, but

from נְבֵלָה, although that absolute form is not found in scripture. So likewise in the plural feminine with suffixes, no change of of vowels takes place in that form.

102.—In nouns feminine with ־ָ֫ת or ־ֶ֫ת, the first (־ָ) or (־ֶ) is changed into (־ְ) or (־ַ), and the second (־ַ) into (־ְ), the same as in the noun masculine.

103.—Nouns feminine with (־ֹ) and וֹ in the last syllables, change וֹ into short (־ָ), and (־ֹ) into (־ְ): as כָּתֹנֶת, כֻּתָּנְתִּי, plural כֻּתֳּנוֹת; but nouns ending in וּת and תִי never change by the addition of suffixes.

104.—נְקֵבָה Feminine. Nouns whose first vowel is (־ָ) in the masculine gender, change it into (־ְ) in the feminine: as גָּדוֹל masc., גְּדוֹלָה fem., except in בָּנוֹד masc, בָּנוֹדָה fem.; and in all those nouns which end in ־ָה, when the second vowel is (־ָ), it is retained in the feminine, except in קָטָן: as קְטַנָּה.

105.—If the second vowel be (־ֵ) it is changed into (־ְ): as (אֹכְלָה, סֹרֲרָה, נֹטֵרָה) עֹרְרָה, עֵר (except נֹטֵרָה); but not if preceded by (־ְ): as כָּבֵד, in construction כִּבְדָה. If however ־ֶת is at the end of a word to denote the fem. gender, then (־ֵ) is changed into (־ַ): as פֹּקֶרֶת, פֹּקֵד; אַחֶרֶת, אַחֵר.

106.—When two (־ָ) are in the masculine, the first is changed into (־ְ) or (־ַ), and the second into (־ָ): as כָּבֵשׁ, כַּבְשָׂה, כִּבְשָׂה; the same changes take place when the vowels are (־ָ־ָ).

107.—(־ָ־ַ) are changed into (־ְ־ָ): as אֵבֶר, אֶבְרָה.

108.—When the last syllable is ־ִי it is retained in the feminine with ת: as תַּחְתִּי, תַּחְתִּית; if followed by ה pronounce the י as in תַּחְתִּיָה.

CHAPTER XIII.

On the Numerals.

109.—It has already been observed that in the numeral adjectives, the genders are known by terminations exactly opposed to those of other nouns, namely, that those of the masculine end in ־ָה from 3 to 10. We have now to remark that

from 11 to 19 in the feminine, the word denoting 10, terminates in ה, but the units remain as before. The terms for 20 to 90 inclusive, have a masculine termination, ־ִ֫ים, but 100 has a feminine termination, and 1000 a masculine termination. From 20 and upwards, the units may either precede or follow the word denoting *ten.*

110.—The noun which accompanies the numeral adjective from 2 to 9 is in the plural number, but from 10 to 1000 in the singular, and from 1000 and upwards in the plural.

111.—In the ordinal numbers, the terminations are, from 1 to 10 inclusive, in conformity with the general rule of nouns, as the following table will show; but from 11 and upwards the cardinals are used for ordinals, by repeating the noun, or the number following the noun : as חֲמֵשׁ עֶשְׂרֵה שָׁנָה *fifteen,* but שְׁנַת הַחֲמֵשׁ עֶשְׂרֵה or שְׁנַת הַחֲמֵשׁ עֶשְׂרֵה שָׁנָה means *the fifteenth year.*

The fractions are expressed by ordinals : as שְׁלִישִׁית הַהִין *the third part of a hin,* etc., except that *a half* is expressed by חֲצִי masculine, מָחֲצָה feminine.

Ordinal Numbers.

Feminine.		Masculine.
רִאשׁוֹנָה	First	רִאשׁוֹן
שֵׁנִית & שְׁנִיָּה	Second	שֵׁנִי
שְׁלִישִׁית	Third	שְׁלִישִׁי
רְבִיעִית	Fourth	רְבִיעִי
חֲמִישִׁית	Fifth	חֲמִישִׁי
שִׁשִּׁית	Sixth	שִׁשִּׁי
שְׁבִיעִית	Seventh	שְׁבִיעִי
שְׁמִינִית	Eighth	שְׁמִינִי
תְּשִׁיעִית	Ninth	תְּשִׁיעִי
עֲשִׂירִית	Tenth	עֲשִׂירִי

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Cardinal Numbers.

Feminine			Masculine	
Const.	Absol.		Const.	Absol.
——	אַחַת	1	אֶחָד	אֶחָד *
שְׁתֵּי	שְׁתַּיִם	2	שְׁנֵי	שְׁנַיִם
שְׁלֹשׁ	שָׁלֹשׁ	3	שְׁלֹשֶׁת	שְׁלֹשָׁה
——	אַרְבַּע	4	אַרְבַּעַת	אַרְבָּעָה
חֲמֵשׁ	חָמֵשׁ	5	חֲמֵשֶׁת	חֲמִשָּׁה
——	שֵׁשׁ	6	שֵׁשֶׁת	שִׁשָּׁה
שְׁבַע	שֶׁבַע	7	שִׁבְעַת	שִׁבְעָה
——	שְׁמֹנֶה	8	שְׁמֹנַת	שְׁמֹנָה
תְּשַׁע	תֵּשַׁע	9	——	תִּשְׁעָה
עֶשֶׂר	עֶשֶׂר	10	——	עֲשָׂרָה
——	אַחַת עֶשְׂרֵה ⎰ עַשְׁתֵּי עֶשְׂרֵה ⎱	11	——	אַחַד עָשָׂר ⎰ עַשְׁתֵּי עָשָׂר ⎱
——	שְׁתֵּים עֶשְׂרֵה ⎰ שְׁתֵּי עֶשְׂרֵה ⎱	12	——	שְׁנֵים עָשָׂר ⎰ שְׁנֵי עָשָׂר ⎱
——	שְׁלֹשׁ עֶשְׂרֵה	13	——	שְׁלֹשָׁה עָשָׂר
——	אַרְבַּע עֶשְׂרֵה	14	——	אַרְבָּעָה עָשָׂר
——	חֲמֵשׁ עֶשְׂרֵה	15	——	חֲמִשָּׁה עָשָׂר
——	שֵׁשׁ עֶשְׂרֵה	16	——	שִׁשָּׁה עָשָׂר
——	שְׁבַע עֶשְׂרֵה	17	——	שִׁבְעָה עָשָׂר
——	שְׁמֹנֶה עֶשְׂרֵה	18	——	שְׁמֹנָה עָשָׂר
——	תְּשַׁע עֶשְׂרֵה	19	——	תִּשְׁעָה עָשָׂר
——	עֶשְׂרִים	20	——	עֶשְׂרִים
——	אַחַת וְעֶשְׂרִים	21	——	אֶחָד וְעֶשְׂרִים
——	שְׁתַּיִם וְעֶשְׂרִים	22	——	שְׁנַיִם וְעֶשְׂרִים
——	עֶשְׂרִים וְשָׁלֹשׁ	23	——	עֶשְׂרִים וּשְׁלֹשָׁה
——	——	30	——	שְׁלֹשִׁים
——	——	40	——	אַרְבָּעִים
——	——	50	——	חֲמִשִּׁים
——	——	60	——	שִׁשִּׁים
——	——	70	——	שִׁבְעִים

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* עֶשְׂרָה and אֶחָד admit of a plural: as אֲחָדִים units, עֲשָׂרוֹת tens.

Cardinal Numbers (continued).

Feminine.			Masculine.	
Const.	Absol.		Const.	Absol.
——	——	80		שְׁמֹנִים
——	——	90	——	תִּשְׁעִים
——	——	100	מְאַת	מֵאָה
——	——	200	——	מָאתַיִם
——	——	Hundreds	——	מֵאוֹת
——	——	300	——	שְׁלֹשׁ מֵאוֹת
——	——	400	——	אַרְבַּע מֵאוֹת
——	——	1000	——	אֶלֶף
——	——	2000	——	אַלְפַּיִם
——	——	Thousands	——	אֲלָפִים
——	——	3000	——	שְׁלֹשֶׁת אֲלָפִים
——	——	10000	——	רִבּוֹא & רְבָבָה
——	——	20000	——	רִבֹּתַיִם

CHAPTER XIV.

On the Particles.

112.—Under this name we comprehend conjunctions, preposi-
tions, some adverbs, and even some few nouns; which, whilst
they are generally used as nouns, yet in some instances occur as
prepositions. To some of the particles the suffixes are added, as
in nouns, which are called declinable. They are divided into
three classes: 1) the separable and declinable; 2) the separable
and indeclinable; 3) the inseparable.

Separable and Declinable Particles.

אַחַר *behind, after*; the suffixes which are added to אַחַר are
those of a noun in the plural number: as אַחֲרַי *after me*, or *behind
me* אַחֲרֶיךָ, אַחֲרַיִךְ, אַחֲרָיו, אַחֲרֶיהָ, אַחֲרֵינוּ, אַחֲרֵיכֶם, אַחֲרֵיכֶן, אַחֲרֵיהֶם,
אַחֲרֵיהֶן.

אַיֵּה, in construction אֵי, *where?* By adding the suffixes, ה is

dropped, and (ֵ) is changed: as אַיּוֹ *where is he?* אַיָּם *where are they?* Joined to the adverbs: as אֵיפֹה or אֵפֹה, from פֹּה *here, hither.*

אַיִן, and in construction אֵין, *there is not,* or *none;* with the suffixes, אֵינֶנִּי, אֵינְךָ, אֵינֶנּוּ, אֵינָם. It is likewise found with the prefixes בכלם: as in מֵאַיִן, לְאַיִן, כְּאַיִן, בְּאַיִן. With מ prefixed it has a two-fold signification, namely *from whence* (Josh. 9:8), and *from,* or *of nothing* (Isa. 41:24).

אֶל and אֱלֵי *to,* from which is derived the prefix לְ. It is likewise declined with the suffixes added to a noun plural: as אֵלַי *to me,* אֵלֶיךָ, אֵלַיִךְ, אֵלָיו, אֵלֶיהָ, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיכֶן, אֲלֵיהֶם, אֲלֵיהֶן.

אֶפֶס *nothing;* in most instances it is used substantively: as *nothingness,* and *end.*

אֵצֶל *by,* with suffixes, אֶצְלִי, אֶצְלוֹ, אֶצְלְכֶם.

אֵת has a two-fold signification: 1st. when it follows a verb active, it denotes that the noun which follows is in the accusative case: as בָּרָא אֵת הַשָּׁמַיִם *he created the heaven;* but with the verb passive, it is sometimes found before a nominative: as בְּגוֹרָל יֵחָלֵק אֶת־הָאָרֶץ *by lot shall the land be divided* (Numb. 26:55); and by adding suffixes, (ֵ) is changed into וֹ: as אוֹתִי, etc., except in the second person plural, when (ֵ) is for the most part retained, as is shewn in the table of the declension of personal pronouns; and 2ndly, it signifies *with*: as אֵת יְשָׁרִים סוֹדוֹ *his counsel is with the upright*; and when it is used in that sense, (ֵ) is changed into (ִ) followed by dagesh: as אִתְּכֶם, אִתָּם, אִתִּי, אִתָּךְ, אִתּוֹ, אִתָּהּ, אִתָּנוּ; except (2 Kings 1:15) רֵד אֹתוֹ *go down with him,* and וַיֵּרֶד אֹתוֹ *and he went with him;* and (Ezek. 3:24) וַיְדַבֵּר אֹתִי *he spoke with me;* some suppose that מֵאִתִּי (Isa. 45:15) is likewise included in the above exception, but it is more likely used in this instance for מִמֶּנִּי.

בֵּין and בֵּינוֹת, dual בֵּינַיִם, *between, betwixt;* with suffixes, בֵּינִי, בֵּינוֹתֵיכֶם, בֵּינוֹתֵינוּ, and בֵּינֵינוּ, בֵּינָה, בֵּינוֹ, בֵּינֶךָ. This preposition is repeated before each noun: as בֵּינְךָ וּבֵין הָאִשָּׁה *between thee and between the woman,* בֵּינִי וּבֵינֶךָ *between me and between thee;* except when ל is prefixed to the second noun; בֵּין מַיִם לְמָיִם *between water and water,* בֵּין מַיִם וּבֵין מָיִם.

בִּלְעֲדֵי *except,* is only used in the form of a noun masc. plur. in construction, the affixes added to it are therefore those which belong to a plural noun: as בִּלְעֲדַי, בִּלְעָדֶיךָ, בִּלְעָדָיו, בִּלְעָדֵינוּ; with מ prepos. the (–) under בּ is then changed into (–ִ): as מִבַּלְעֲדֵי.

בִּלְתִּי *except, without;* י is paragogic, which is dropped whenever an affix is added: as בִּלְתִּי *except me,* בִּלְתְּךָ *except thee;* sometimes the prepositions ל, מ, are prefixed to it without undergoing any change.

בַּעֲבוּר *on account of,* is formed from עֲבוּר and בּ preposition, it never occurs in the bible without the preposition בּ, but not so in the rabbinical writings; but it is likewise found with ל prefixed: as לְבַעֲבוּר.

בְּעַד *about, for,* is formed from עַד and בְּ preposition: it is likewise declinable: בַּעֲדִי *about,* or *for me,* בַּעַדְךָ, בַּעֲדֵךְ, בַּעֲדוֹ, בַּעֲדֵינוּ, בַּעַדְכֶם, בַּעֲדֵיכֶן, etc.; it has also מ preposition prefixed, as in מִבַּעַד.

הֵן, and with paragogic ה, הִנֵּה *behold,* is declined with suffixes הִנְנִי or הִנֵּנִי, and הִנֶּךָ, הִנּוֹ, הִנֵּנוּ and הִנָּם, הִנְּכֶם, הַם.

זוּלָתִי *besides:* י is paragogic, and by adding the suffixes, י is dropped: as זוּלָתוֹ, זוּלָתְךָ, זוּלָתִי.

לְמַעַן *for the sake of,* *in order to,* declines thus: לְמַעֲנִי, לְמַעֲנֶךָ, לְמַעֲנָנוּ, לְמַעֲנֵהוּ, לְמַעַנְכֶם, and לְמַעֲנָם. לְמַעַן is never used without ל.

עֻמַּת, לְעֻמַּת, once used in the plural, לְעֻמּוֹת *before, over against,* declinable: as לְעֻמָּתוֹ, לְעֻמָּתָם.

לְפָנִים *formerly, before,* in construction לִפְנֵי, and declined thus: לְפָנַי, לְפָנֶיךָ, לְפָנֵינוּ, לִפְנֵיכֶם, לִפְנֵיכֶן, לִפְנֵיהֶם, לִפְנֵיהֶן.

מִן, מ, מִ; when נ is dropped, and מ prefixed to a noun or infinitive, it is pointed מִ, and followed by a dagesh; but if the following letter be guttural, it is pointed מֵ. In a few instances we find מִנִּי and מִנֵּי instead of מִן. With the addition of the suffixes, it mostly occurs with a reduplication: as מִמֶּנִּי, מִמְּךָ, מִמֶּנּוּ, and sometimes מִנְהוּ and מֶנְהוּ, etc.

נֶגֶד *opposite to,* declined thus: נֶגְדִּי, נֶגְדְּךָ, נֶגְדּוֹ; and with the prepositions כלם prefixed; thus, כְּנֶגֶד, לְנֶגֶד, מִנֶּגֶד.

עַד ,עֲד‍י *unto, to, till, until*; referring both to place and time: declined with suffixes like a noun plural mas.; עֲד‍י ,עָד‍יךָ ,עָד‍יכֶם.

עוֹד *yet, again, still*; and עוֹד‍י ,עוֹד‍נִי ,עוֹד‍ךָ ,עוֹד‍נּוּ ,עוֹד‍נָה, עוֹד‍ָם. בְּ is sometimes prefixed; as, בְּעוֹד.

עַל ,עֲל‍י *upon, over*, declined like a noun plural masculine; as, עֲל‍י ,עָל‍יךָ ,עָל‍יו ,עָל‍יהָ ,עָל‍ינוּ ,עֲל‍יכֶם ,עֲל‍יהֶם.

עִם *with*, declines thus: עִמִּי and עִמָּד‍י ,עִמָּד‍ךָ ,עִמּוֹ ,עִמָּהּ ,עִמָּנוּ, עִמָּכֶם ,עִמָּכֶן ,עִמָּהֶם ,עִמָּהֶן.

תַּחַת *beneath, underneath, below, instead of*, declined like a plural; as, תַּחְתַּי ,תַּחְתֶּיךָ ,תַּחְתֵּינוּ ,תַּחְתֵּיכֶם, and also with מ prefixed.

CHAPTER XV.

SEPARABLE AND UNDECLINABLE PARTICLES.

112.—כֵּן ,הֵן *yes, yea*, from whence is formed לָכֵן ,עַל־כֵּן *therefore*, אַחַר כֵּן and אַחֲר‍יכֵן *afterward*.

אָמְנָה ,אָמְנָם *truly, verily*, אָכֵן *indeed*, אֲבָל *but truly*, אוּלָם *of a truth*, רַק, אַךְ *only*.

לוּלֵא ,אִם ,כִּי ,אִלּוּ *if*, and לוּלֵי *if not*; אִם is likewise used interrogatively; sometimes כִּי אִם is used together, signifying, *but only*. כִּי signifies likewise *when, but, for*. לוּ ,אוּל‍י *perhaps*.

Negatives.—בְּל‍י ,בַּל ,לֹא ,אַל. לֹא is used in forbidding a thing; as, לֹא יִהְיֶה לְךָ אֵל זָר *thou shalt not have a strange God*. But אַל is generally, though not always, used in prayer; as, וְרוּחַ קָד‍שְׁךָ אַל תִּקַּח מִמֶּנִּי *do not take thy Holy Spirit from me*. בַּל and בְּל‍י *without*.

אַף־נַם *even more*, עוֹד *again*, יוֹתֵר *more*, רַב *greatly*, מְאֹד *very*, מְאֹד מְאֹד *exceedingly*, הַרְבֵּה *greatly*, אַף־כִּי *how much more, how much less*.

אֵז‍י ,אָז *then*, כְּבָר *already*, קֶד‍ם and מִקֶּד‍ם *time past, of old*, קֶד‍ם *before*.

מָתַי *when?* עַד אָן and עַד אָנָה *until when?*

נָא ,עַתָּה *now*, רֶגַע *momentary*, פֶּתַע ,פִּתְאֹם *suddenly*, בְּכֵן *hence*.

פֹּה *here*, אָנָה *whither*, אֵיפֹה *where*, חוּץ *abroad, without the house, outwardly*, מוּל *opposite*, עֵבֶר *beyond*, סָבִיב *round about*, נֹכַח *over*

against, פְּנִיסָה *within, inwardly,* אָחוֹר *backward.* Of nonentity : רֵיקָם *vainly, emptily,* חִנָּם *freely,* יַחַד and יַחְדָּו *together.*

כֹּה *thus,* and בְּכֹה ; כֵּן *so,* כְּמוֹ־כֵן *such like.*

Intercession : נָא, אָנָּא, אֶחֱלִי, בִּי *, O ! I pray,*—אוֹי and אֻלְלַי, אוֹיָה, *woe,* אָח, הוֹי, אֲהָהּ, הָהּ *alas !*

Of joy : הָאָח *ah !*

INSEPARABLE PARTICLES; משה וכלב.

113.—מְ denotes generally the ablative case ; sometimes, likewise, a part of any thing,—*some.*—It is derived from מִן, its usual accompanying vowel is therefore (◌ִ), and is followed by a dageshed letter, to compensate for the dropped נ ; as, מִשָּׁם, מִפְּרִי, מִבַּהֵן ; but if the subsequent letter be a guttural, and consequently incapable of having a dagesh, מ or ר has then (◌ֵ); as, מֵעֹפֶר, מֵחֹל, מֵהֵחֵל, מֵרוֹב, except in מֵחוּט and מֵחוּץ, and as well as in some instances when מ is followed by (◌ִ); as, מִרְדוּף, מִבְצִיר, מְקָצִיהֶם, מִקְצֵה, מִלֹּא, מִהְיוֹת. The same is the case when מ is followed by י; as, מִימֵי, מֵינִיעַ ; מִישְׁנֵי and מִירוּשָׁתְךָ : מ is in some instances accompanied by (◌ֵ) instead of (◌ִ); as, מֵחְמָאוֹת, לְמֵרִי, לְמִבְּרֵאשֹׁנָה. מִן and מְ are likewise used to express the comparative degree ; as, טוֹבִים שְׁנַיִם מִן הָאֶחָד *two are better than one,* טוֹב שֵׁם מִשֶּׁמֶן *fame is better than oil.*

114.—שֶׁ derived from אֲשֶׁר, relative pronoun. It is for the most part, accompanied by (◌ֶ), and followed by dagesh; but (◌ֶ) remains unchanged even if the following letter be guttural ; as, שֶׁאָהֲבָה, שֶׁיּוֹרֵד, שֶׁבְּכָה, שֶׁפָּחַץ, שֶׁאַתָּה ; it occasionally has the vowel (◌ִ); as, שֶׁקַּמְתִּי, שֶׁלָּמָה. In two places שׁ is acompanied by (◌ָ); as, שָׁהוּ and שָׁהֶם.

115. ה is used, first, as the definite article, and is perhaps derived from הוּא personal pronoun. The article ה is never prefixed to a proper name, nor to a noun in construction, neither to a noun to which the suffixes are added ; except in וְהַחֶצְיוֹ, הָעֶרְכְּךָ, and לְמָאַהֲבַי (which is instead of לְהַמְאַהֲבַי) also in הָאָהֳלִי and הָרוֹחַיָה, in בָּעָרֵינוּ, which stands for בְּהֶעָרֵינוּ, and in בִּנְבְרְתָהּ, used for בְּהַנְבְרְתָהּ.

As to those few proper names which have the article prefixed, it is the opinion of Kimchi that some of them are used adjectively as national or family names; as, הַמְנַשֶּׁה (Deut. 3:13) for הַמְנַשִּׁי *the Menassites,* הַמָּגוֹנִי for אֶרֶץ הַמָּגוֹנ; and in some cases in regimen, a noun is to be supplied; as, הָעָם יִשְׂרָאֵל for הָעָם עַם יִשְׂרָאֵל *the nation, the people of Israel,* הַיַּיִן הַחֵימָה for הַיַּיִן יֵין הַחֵימָה, *the wine,* namely, *the heating wine* (Jer. 25:23), &c.

Secondly, as a relative pronoun, which sense it bears in most cases when prefixed to a participle; as, הַבָּאִים *who are coming,* for אֲשֶׁר בָּאוּ *who came,* הַנּוֹלַד לוֹ *who was born unto him.* When ה is used as a relative pron., the participle then used as the present tense, may have the pronominal pronouns affixed; as, הַמְאַזְּרֵנִי *who is girding me,* הַמַּעַלְךָ *who is bringing thee up:* in that sense it is likewise prefixed to a prep.; as, וְהָעָלֶיהָ *and that which is upon it.*

Thirdly, ה denotes sometimes the vocative case; as, הַדּוֹר *O generation!* הָאוֹיֵב *O enemy!* הַיַּרְדֵּן *O Jordan!* In that sense it is prefixed to a noun in regimen, as, הַבַּת יְרוּשָׁלַםִ *O daughter of Jerusalem!*

Fourthly, ה localis is used for אֶל and לְ; as, אַרְצָה שֵּׂעִיר for לְאֶרֶץ שֵּׂעִיר *to the land of Seir.* In that sense it is suffixed, and according to the general opinion of Grammarians ה mobile never occurs as a prefix; from which opinion some differ, and consider that ה in הַפְּלִשְׁתִּים (1 Sam. 13:20) is used instead of אֶל or לְ, and supplies אֶרֶץ; and so the Chaldaic paraphrase has לַאֲרַע פְּלִשְׁתָּאֵי *to the land of the Philistines.*

116.—The vowel which accompanies ה, namely (־ַ) is the same whatever sense it may bear, and the following consonant is dagheshed, as has been shown by the above examples, except in the following instances, where dagesh is omitted: first, before a participle whose first letter is מ with (־ְ); as, הַמְכַלַּמֵּד.* Secondly, the dagesh is omitted in י; as, הַיְלָדִים, הַיְאֹר, unless יְ is followed by ה, ח, ע; as in הַיְהוּדִים, הַיְפִים. Thirdly, the dagesh

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* In these four participles, however, מ has Dagesh, הַמְעַנְּנָה, הַמְּשַׁגֵּעַ, הַמְבַשְּׁלִים, הַמְנָאָפֶת.

is omitted in לְ of the noun הַלְוִים, and in צ of the word הַצְפַרְדְעִים; likewise in its singular form, one instance excepted, וַתַּעַל הַצְפַרְדֵּעַ (Exod. 8:2).

117.—ה before one of the letters אהחער, which are incapable of having a dagesh, has sometimes (◌ֵ) or (◌ֶ), and in a few instances (◌ַ) is retained; thus, before אער it has (◌ָ), except in *הַעֹרְכִים (Is. 65:11), הָעֹזְבִים (Prov. 2:16), and before most nouns which have ה or ח for their first letter; as in הַהֵלֶךְ, הָהִין, הַחַיָּה; but when הע and א, which sometimes follow the article have (◌ֶ), and the word consists of polysyllables, the article ה has (◌ֶ); as, הֶהָרִים, הֶעָמוּר, הֶעָרִים; but if the noun be a monosyllable, ה has (◌ָ); as, הָהָר, הָעָם; before חָ in monosyllables, and חֶ in polysyllables, ה has (◌ֶ); as, הֶחֳרָבוֹת, הֶחָיִי.

118.—ה likewise is interrogative, and as such its usual vowel is (◌ֲ); as הֲבַת ? הֲמֵן ? but if followed by (◌ָ) ה interrogative has (◌ַ); as, הַכֹּהֵן ? הַכְּזוֹנָה ? הַבְרָכָה ? once it is found even without (◌ַ) following, and yet has (◌ֲ), and dagesh follows; as in הַיֵּטַב ? If followed by a guttural it has either (◌ֲ) or (◌ַ); as, הָאֹרַח, הַעֹיט, הֶחָזָק, הֶאָנֹכִי, הַחֵיתֶם : in two instances it has (◌ָ) before a guttural, as in הָאַתֶּם (Judg. 6:31) and הָאֶפְרָתִי (Ibid. 12:5): we, however, find instances of ה interrogative being omitted while the context still requires it to be understood interrogatively; as in אַף כִּי אָמַר אֱלֹהִים *has then God said?* תִמְשֹׁךְ לִוְיָתָן *canst thou draw Leviathan, &c.*

119.—ו is sometimes used conjunctively; as in רְאוּבֵן וְשִׁמְעוֹן *Reuben and Simeon*: but sometimes it is idiomatic, like ʒ in Arabic; as in אַיָּה וַעֲנָה, for אַיָּה וַעֲנָה *Ayah and Anah*; and again on the commencement of a narrative; as in וַיְהִי בִּימֵי אֲחַשְׁוֵרֹשׁ instead of הָיָה בִּימֵי אֲחַשְׁוֵרֹשׁ *it happened in the days of Ahasverosh;* again נָשָׂא אַבְרָהָם אֶת־עֵינָיו, for בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו *on the third day Abraham lifted up his eyes.* It is likewise used disjunctively: as, מַכֵּה אָבִיו וְאִמּוֹ *he who smiteth his father or his*

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* Some editions of the Hebrew Bible read הָעֹרְכִים.

mother : likewise adverbially : **as,** אִם בְּחֻקֹּתַי תֵּלְכוּ וְנָתַתִּי *if you walk in my statutes, then will I give, &c.*

120.—When וּ is prefixed to the future tense accompanied by the vowel (־ַ) and followed by a dagesh, or when before א it has (־ָ), it denotes that the future tense is to be understood as a past tense, and frequently the preterpluperfect is to be understood; thus, וַיֹּאמֶר *and he said,* וַתּוֹצֵא הָאָרֶץ *and the earth brought forth,* וַנֹּאמֶר *and we said,* וָאֹכַל *and I ate,* וַיְכַל אֱלֹהִים *and God had finished :* but with any other vowel in the future tense, it is not conversive.

121.—וּ prefixed to the preterite tense, may likewise be conversive; but there is no distinction in its vowels to point out when it is conversive or when conjunctive, etc., thus in וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת *and the children of Israel* shall keep *the sabbath day,* אָכַל וְשָׁתָה *he ate and* drank, וּ is conjunctive in the latter example; yet the difference is easily detected by the context; and we may lay it down as a rule, that whenever a preterite tense with וּ follows another preterite, וּ is conjunctive : otherwise it is conversive.

122.—וּ conjunctive or conversive in the preterite tense, has for its usual points (־ְ), but before another (־ְ) it has וּ, as in וּלְמַדְתֶּם, וּקְשַׁרְתֶּם; except before וּ, when it has (־ַ) and וּ drops (־ְ); as in וַיְהִי for וְיְהִי. It has likewise shurek before the labials בּוֹמֵף; as in וּמָלֵאוּ, וּפָקַד. Before a guttural with a compound vowel, וּ takes the same vowel uncompounded with (־ֶ); as in וַאֲסַפְתּוֹ, וַאֲמַרְתֶּם; except before (־ֱ), in אֱלֹהִים, when it takes (־ֵ) and א drops its (־ֱ); and this is likewise the case with (־ֲ) in אֲדֹנָי, whence וּ takes (־ֵ). This rule is common to the serviles וכלב.

123.—וּ conjunctive has (־ְ) when only two nouns are coupled, and the accent placed on the antepenultimate; as in רֶכֶב וָסוּס, שַׁחַל וָפֶתֶן; but if the accent be on the ultima, וּ has (־ָ); as in עֹשֶׁר וְכָבוֹד; when more than two nouns are joined, the first וּ takes (־ָ), and the following takes (־ְ); as in עַם גָּדוֹל וָרַב וָרָם : likewise before the labials in nouns it has (־ָ) instead of וּ; as in תֹּהוּ וָבֹהוּ, גָּפְרִית וָמֶלַח : and it has (־ָ) likewise in verbs when both are in the same tense and mood, and the last has its accent on the ante-

penultimate, or is prefixed to a monosyllable; as in הָלוֹךְ וָשׁוֹב,
תִּזְכְּרִי נְבַשְׁתְּ, קָחֶנָּה וָבָאָה, קַח וָלֵךְ. The same is the case when it is
prefixed to the particles; as in מִי וָמִי, אֲנִי וָאַתָּה, הוּא וָהִיא, מִשָּׁם
וָהָלְאָה, except in the following, וְכָל־הָעֵרֶב וכר׳, אִישׁ וְאִישׁ. ו both
conjunctive and conversive has likewise (־ָ) when a pause accent
immediately follows; as in סְמֹךְ וָהָיָה, נָטַתְנוּ, וָמֵתוּ, וָקָם. ו is also
sometimes affixed like ה, and is paragogic; as in בְּנוֹ בְעֹר for בֶּן־בְּעוֹר
חַיַת־אֶרֶץ for חַיְתוֹ־אָרֶץ.

124.—כ is commonly used for comparing two things, and then
is called Caph of similitude; sometimes both things about to be
compared have כ prefixed to each, by way of brevity; as כָּמוֹךָ
כְּפַרְעֹה instead of פַרְעֹה כָּמוֹךָ וָאַתָּה כְּפַרְעֹה Pharaoh is like thee, and
thou art like Pharaoh. Sometimes כ is omitted; as in גּוּר אַרְיֵה
יְהוּדָה, for כְּגוּר, Judah is like a lion's whelp. It is likewise used
as the preposition about; as in כְּאַלְפַּיִם אִישׁ about two thousand
men, כַּחֲצוֹת הַלַּיְלָה about midnight: the usual points of כ are (־ְ);
before another (־ְ) it has (־ִ); as in כִּלְשׁוֹן: before a guttural
with a compound vowel, it has the same vowel uncompounded;
as in כַּעֲשֶׂרֶת, כַּאֲשֶׁר; except before אֱלֹהִים and אֲדֹנָי, as mentioned
before. It has (־ָ) before a monosyllable, or when the accent is
on the penultimate; as in כָּאֵלֶּה, כָּזֹה, כָּזֶה, כָּהֵנָּה; likewise before
the pronominal suffixes; as in כָּמוֹךָ, except before the plural; as
in כְּמוֹכֶם, כְּמוֹהֶם: yet in Judges 8:18, we read כְּמוֹהֶם. When
prefixed to a noun which ought to have the article ה, the article
is dropped, and כ takes the vowel which would have been under
ה; as in כַּכֹּהֵן for כְּהַכֹּהֵן, כָּעָם for כְּהָעָם, כָּאֲרִי for כְּהָאֲרִי. There
are found, however, a few exceptions. The same rule holds good
in כ prefixed to the infinitive Hiphil; as כַּנְלוֹתְךָ when leading thee,
for כְּהַנְלוֹתְךָ. This rule is common to the serviles כלב.

125.—ל is generally used to denote the noun to be in the
dative case; as וַיֹּאמֶר לְנֹחַ and he said to Noah, נָתַתִּי לָכֶם I gave to
you. It is nevertheless used instead of בַּעֲבוּר on account of, con-
cerning; as in Gen. 20:13, אִמְרִי לִי אָחִי הוּא say concerning me, he
is my brother, and 23:8, וּפִגְעוּ לִי and intercede for me. It is like-
wise used for ב; as לְכָל־דְּרָכָיו מַשְׂכִּיל instead of בְּכָל־ he was pros-

perous in all his ways. It is sometimes used as in Chaldaic * and Syriac to denote the accusative case, for אֵת; as in הֲרָגוּ לְאַבְנֵר for הָרְגוּ אֶת־אַבְנֵר *they slew Abner*. It denotes likewise the genitive case; as in מִזְמוֹר לְדָוִד *a psalm of David*. It is sometimes idiomatic; as in שְׁלַח לְךָ *send thou*, לֶךְ לְךָ *go thou*, or *get thee out*.

Its usual points are (–); but before another (–) it has (–); as in לִבְנוֹת: and before a compound vowel it has the same as כ. When prefixed to an infinitive which consists of a monosyllable, it has (–); as in לָמוּת; and before any other infinitive which has the accent on the penultimate, as in לָקַחַת: but all those terms where ל has (–), as לָבוֹא, לָשֶׁבֶת, לָצֵאת, are to be considered as nouns, and not as infinitives, although they are both of the same form. There are, however, some nouns to which ל is prefixed, particularly when a pause accent follows, as לָמַיִם, לָשֹׂבַע; and before עַד, as לָעַד. In any other case it is subject to the same rule as כ. See 124.

126.—ב denotes the ablative case: sometimes ב is omitted; as in שֵׁשֶׁת יָמִים עָשָׂה for בְּשֵׁשֶׁת *in six days.*§ It is likewise used in the sense of בַּעֲבוּר *on account of*; as וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה *Israel served for the sake of a wife*. It likewise has the signification of עִם *with*, as in בְּחַרְבִּי וּבְקַשְׁתִּי *with my sword and bow*. The vowels are the same as under ל, as stated above.

CHAPTER XVI.

ON CONSTRUING AND PARSING.

127.—After the learner has gained some familiarity with the verbs, and which acquisition is easily made by only transcribing the paradigm of the regular verb several times, he may im-

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* That part of Chaldaic found in the Bible. But in the Chaldaic paraphrases, commonly called the Targum, יַת for the Hebrew אֵת is used to denote the accusative case.

§ Some commentators assign a reason for the omission of ב in this passage. It is to signify that the Lord is not only the creator of heaven and earth, but even of the six days; God being the creator of time.

mediately begin to construe some easy part of the Bible, with the assistance of a Hebrew Lexicon, and refer to the several subsequent rules as occasion requires ; but as in most Hebrew Lexicons, the roots only are arranged alphabetically, so that the derivatives cannot be traced till the root is ascertained, the following general rules will be necessary to find out the root in each word, which root, with very few exceptions, must consist of three letters, as has been already mentioned.

128.—If the word, the root of which is to be ascertained, consist of more than three letters, some of those letters must necessarily be serviles, and if after separating the serviles, there remain three letters, these will form the root ; as, תִּפְקֹדְנָה *ye* or *they shall visit*, consisting of six letters, reject ת as being one of the letters א י ת ן used in the future tense, the three following letters must all be radical, and נָה as the feminine plural termin the future tense ; consequently the root is פָּקַד *he visited*, which is a regular verb.

29.—But if there remain two letters, or only one, the word must be derived from an irregular verb, and the omitted letter or letters must be supplied either by נ, י, or ל, as being the first radical ; י or ו as the second radical : ה, ן, ת, as a third radical ; or by doubling the last radical. To ascertain which of those letters are to be supplied, we must have recourse to the following rules :—

If two radicals remain and the first of them have a dagesh, supply נ as the first radical ; as, מַסָּע *a journey* ; מ is formative, and the root נָסַע *to travel*, except the word is derived from one of the eight verbs enumerated in Rule 46, in that case י must be supplied instead of נ ; if the word be derived from לָקַח then ל must be supplied ; as, מָקַח (2 Chron. 19 : 7), root לָקַח *to take*. If one radical only remain, prefix נ and affix ה, as הַטִּי, root נָטָה, *incline*, but if the last of the two remaining radicals have dagesh, double that same radical ; as, סֻכָּה *a hut*, from סָכַךְ *to cover over*, except the following terms : אַפַּיִם *face, anger*, חִטָּה *wheat*, בִּתִּי *my*

daughter, תִּתִּי *my giving,* שְׁתַּיִם *two,* and אַתָּה *thou,* where dagesh forte supplies נ medial, and they are derived from בָּנָה, חָנַן, אָנַף, שָׁנָה, נָתַן and אָנְתְּ. If two radicals remain without either of these having dagesh forte, and a prefix is accompanied by וֹ, or י or (ֵ) supply י as first radical, as תּוֹכֵחָה *a reproof.* ךָ shows the noun to be feminine, the prefixed ת is an Heemantive or formative letter, and וֹ denotes the deficiency of י the first radical. Quiescent letters in ו or י as second radicals, and ה last radical, if omitted, are not supplied by any characteristic; but as those verbs with ה last radical, are by far most in number, the student will save time when such a doubtful case occurs, to look first in his Lexicon to the ה ל נחי, and if not successful, it will be found amongst the ו ע נחי, as נָלוֹת *captivity;* the termination ית denotes the feminine gender;—then remain two radicals נ ל; the third radical might be י or ו medial, or ה final; look under the root נָלָה; again רַע *evil,* insert ו the root being רֹעַ. We will now proceed to construe and parse the following lines (Ex. 9:1—7):—

and thou shalt speak   Pharaoh   to   come   Moses   to   the Eternal   said
וְדִבַּרְתָּ   אֶל־פַּרְעֹה   בֹּא   מֹשֶׁה   אֶל   יְהוָה   וַיֹּאמֶר

my people   send   the Hebrews   God [of]   the Eternal   said   thus   to him
אֵלָיו   כֹּה   אָמַר   יְהוָה   אֱלֹהֵי   הָעִבְרִים   שַׁלַּח   אֶת־עַמִּי

and yet   to send   thou   refusest   if   for   and they shall serve me.
וְעוֹדְךָ   לְשַׁלֵּחַ   אַתָּה   אִם־מָאֵן   כִּי   וְיַעַבְדֻנִי :

on thy cattle   being   the Eternal   the hand of   behold   them.   holdest thou
בְּמִקְנֶךָ   הוֹיָה   יְהוָה   יַד־   הִנֵּה   בָּם :   מַחֲזִיק

on the camels   on the asses   on the horses   in the field   which is
בַּגְּמַלִּים   בַּחֲמֹרִים   בַּסּוּסִים   בַּשָּׂדֶה   אֲשֶׁר

and will divide   very.   grievous   a pest   and on sheep   on horned cattle
וְהִפְלָה   מְאֹד :   כָּבֵד   דֶּבֶר   וּבַצֹּאן   בַּבָּקָר

the cattle of   and between   Israel   the cattle of   between   the Eternal
מִקְנֵה   וּבֵין   יִשְׂרָאֵל   מִקְנֵה   בֵּין   יְהוָה

Israel   (which is) to the sons of   of all   shall die   and not   the Egyptians
יִשְׂרָאֵל   לִבְנֵי   מִכָּל־   יָמוּת   וְלֹא   מִצְרָיִם

to-morrow   saying   an appointed time   the Eternal   and made   anything.
מָחָר   לֵאמֹר   מוֹעֵד   יְהוָה   וַיָּשֶׂם   דָּבָר :

the Eternal	and did	in the land.	that	thing	the Eternal	will do
יְהֹוָה	וַיַּעַשׂ	בָּאָרֶץ׃	הַזֶּה	הַדָּבָר	יְהֹוָה	יַעֲשֶׂה

the cattle of	all	and died of	in the morrow	that	thing
מִקְנֵה	כֹּל	וַיָּמָת	מִמָּחֳרָת	הַזֶּה	אֶת־הַדָּבָר

died	not	Israel	the sons of	but of the cattle of	the Egyptians
מֵת	לֹא	יִשְׂרָאֵל	בְּנֵי	וּמִמִּקְנֵה	מִצְרָיִם

from the cattle of	had died	not	and behold	Pharoah	and sent	one.
מִמִּקְנֵה	מֵת	לֹא	וְהִנֵּה	פַּרְעֹה	וַיִּשְׁלַח	אֶחָד׃

and not	Pharoah	the heart of	and was hardened	one	even	Israel
וְלֹא	פַּרְעֹה	לֵב	וַיִּכְבַּד	אֶחָד	עַד	יִשְׂרָאֵל

the people.	did send
אֶת־הָעָם׃	שִׁלַּח

וַיֹּאמֶר ו with its accompanying (ַ), and following dagesh,
shows that the future tense is used for the preterite, see Rule 42;
י is one of the letters איתן forming the third person singular mas-
culine. Root אָמַר *he said.*

יְהֹוָה a proper name of the Deity, and is derived from the root,
הָיָה or הָוָה *to be.**

אֶל *to,* a preposition.

פַּרְעֹה a title given to Egyptian kings.

וְדִבֶּר) conversive, prefixed to the preterite tense of Piel
conjugation, and must therefore be rendered like the future.

אֵלָיו *to him,* from אֶל preposition, and the suffix י־ used instead
of ו (see the Particles).

כֹּה *thus,* is probably a compound of כְּ *as, like,* the particle of com-
parison, and ה derivative, from הוּא, *he, it, hence, like it, thus.*

אָמַר the root.

אֱלֹהֵי a noun masculine plural in regimen, from the absolute

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* Some Jewish writers assign as a reason why the Deity has the
name of יְהֹוָה, because that term expresses his eternity, immutability, and
omnipresence, inasmuch as the four letters are the component parts of the
past, present, and future tenses : הָיָה or הָוָה *he was,* הֹוֶה *he is,* and יִהְיֶה
he will be.

form אֱלֹהִים, after the form of אֲרָנִים; from the root אלה *to be mighty*.

הָעִבְרִים, הָ article, and has (ָ) before a guttural on account of its incapability of taking a dagesh; ־ים a plural masc. termination; sing. עִבְרִי, the termination ־ִי denotes nationality, from עֵבֶר, a proper name, or עָבַר *to pass over*.

שַׁלַּח imperative Piel, like לַמֵּד, only that the vowel (ֵ) in the latter case is here changed into (ַ), because the last radical is ח, which requires either an accompanying or preceding (ַ).

אֶת denotes the accusative case of the following noun, עַמִּי, ־ִי is the sign of the first person singular common of the possessive pronoun; the last of the two remaining radicals having dagesh, shows that another מ is to be supplied; root עָמַם.

וְיַעַבְדֻנִי, ו is conjunctive, and נִי affixed, denotes the first person of the personal pronoun, accusative case, instead of אֹתִי. יַעַבְדוּ third person masculine plural of the future tense, Kal, and ו is here changed into (ֻ), its corresponding short vowel, because of the increase נִי, according to the general rule,—"when a word increases in letters, it must decrease in vowels."

כִּי אִם are both particles. אַתָּה personal pronoun, second person masculine singular, dagesh forte in ת supplies the place of the rejected נ; root אנת.

לְשַׁלֵּחַ infinitive mood in Piel, which with ל prefixed becomes a gerund.

וְעוֹדְךָ, ו conjunctive, עוֹד adv. and root, but is used like a noun with the pronoun ךָ affixed, which affix is here used for אַתָּה, which ought to precede the participle. See Rule 32.

מַחֲזִיק participle Hiphil, from the root חָזַק like מַלְמִיד, only that (ַ) is here changed into (ֲ) because of its accompanying consonant being a guttural.

בָּם ablative of the personal pronoun, third person plural.

הִנֵּה interjection, with ה paragogic, from הֵן of the same import.

יַד a noun in regimen, from יָד absolute; the change from (ָ) to (ַ) denotes regimen, because a noun governing another is considered as if both were united: hence it comes within the

limits of the rule before stated, that if a noun increase in letters, it must decrease in its vowel points.

הוֹיָה a participle fem. singular, Kal, like גּוֹלָה ; root הָיָה.

בְּמִקְנֶךָ, בְּ ablative case ; מ formative, ךָ possessive pronoun ; root קָנָה *to possess.*

אֲשֶׁר relative pronoun, indeclinable.

בַּשָּׂדֶה, בּ as before ; by the accompanying (ַ) and subsequent dagesh, הַ the article is supplied according to rule ; for article הַ is rejected before a noun which has one of the letters ב כ ל prefixed.

בַּפּוֹסִים, בַּ as before ; ־ים plural masculine termination, from סוּם singular, which is the root.

בַּחֲמֹרִים and בַּגְּמַלִּים, the same remarks apply to their prefixes and terminations.

וּבְצֹאן, ו conjunctive, instead of וְ, because it stands before a labial ; root צֹאן collective noun.

דֶּבֶר כָּבֵד מְאֹד radical nouns ; for although מְאֹד is rendered adverbially, it has nevertheless all the properties of a noun.

וְהִפְלָה, ו as before ; the Hiphil conjugation, third person singular masculine, from פלה of the נחי ל' ה'.

בֵּין preposition.

מִקְנֵה a noun Heemantive in regimen, absolute מִקְנֶה, rule,— a noun ending in ה־ָ is changed into ה־ֵ when in regimen ; root קָנָה.

יִשְׂרָאֵל, a proper name, compounded of שַׂר *a Prince,* and אֵל *God,* and formative יִ.

וּבֵין as before.

מִצְרָיִם, properly the name of the country, Egypt, but is frequently used for the people,—the Egyptians.

וְלֹא, ו conjunction, prefixed to the negative particle.

יָמוּת third person singular masculine Kal, from מוּת, of the נחי ע' ו'.

מִכָּל, מ a derivative from מִן, from which נ is here supplied by the dagesh in כ ; both מִן and מ denote the ablative case. כָּל an

adjective; it is pointed with (ָ) before makkaph or hyphen, otherwise it would have cholem over it; the mark (־), called makkaph, causes the same changes in the preceding points as a noun in regimen, root כָּלַל; the ל omitted in כֹּל ought to be supplied by a dagesh in the remaining ל, but is omitted whenever that radical is the final letter of a word.

לִבְנֵי a noun plural masculine in regimen with ל prefixed, absolute בָּנִים, singular בֵּן, root בָּנָה *to build*.

דָּבָר a radical noun.

וַיָּשֶׂם, ו as before; יָשֶׂם for יָשִׂים third person masculine, future tense, in Hiphil; root שׂוּם :—see note in Paradigm קוּם.

מוֹעֵד, מ formative having for its vowel וֹ denotes that י first radical is rejected; root יָעַד *to appoint.*

לֵאמֹר infinitive, which ought, agreeably to the Paradigm, to be לֶאֱמֹר, and as according to rule (see the Chapter on the change of vowels), the vowel preceding the compound vowels (ֱ), (ֲ), (ֳ), is changed into the same, uncompounded with (ָ), the prefixed ל ought to have (ֶ), but for the sake of euphony, the vowels (ֱ) and (ֶ) are changed into (ֵ); therefore instead of לֶאֱמֹר we read לֵאמֹר.

מָחָר radical noun.

יַעֲשֶׂה third person singular masculine, future, in Kal, from עָשָׂה; according to the Paradigm גָּלָה, it ought to be pointed יִעְשֶׂה, like יִגְלֶה, but ע being a guttural, requires the compound (ֲ), which, by the rule above-mentioned, changes the preceding (ִ) into (ַ).

הַדָּבָר הַזֶּה both the noun and the demonstrative pronoun have the article prefixed, in conformity with the general rule "when the article is prefixed to the noun, the adjective agreeing with it requires the same."

בָּאָרֶץ, בָּ preposition having (ָ) instead of (ַ) denotes that the article is rejected on account of בּ prefix, but (ָ) remains, which is the regular vowel under ה article before a guttural, as the guttural letters are incapable of having dagesh.

וַיַּעַשׂ, ו conversive prefixed to the future יַעֲשׂ; the last radical ה is dropped, which leaves שׂ without any vowel, and changes the

preceding (‏ֱ‎) which ought to have been under ‏ע‎, as before, into (‏ֶ‎).

‏וַיָּמָת‎ for ‏וַיָמוּת‎, see note in paradigm ‏קוּם‎ ; ‏מֵת‎ third person singular masculine, preterite tense of Kal, root ‏מוּת‎ ; the first radical ‏מ‎ has here (‏ֵ‎) instead of (‏ָ‎) which is a deviation from the common rule.

‏וַיִּשְׁלַח‎ future tense with ‏ו‎ conversive prefixed.

‏עַד‎ preposition, and adverb.

‏אֶחָד‎ numeral adjective.

‏וַיִּכְבַּד‎ ; root ‏כָּבֵד‎ *to be heavy*, intransitive.

SYNTAX.

CHAPTER XVII.

Before we consider the rules of Syntax, it is proper to remark, that several rules which have already been treated upon, as well as many others which will be given in the General Remarks, have by modern Grammarians, from the great scholar, the elder Buxtorf, down to our own times, been usually allotted to this division of the Grammar. The arrangement herein chosen is partly that of Rabbi David Kimchi.

There are two agreements in Syntax : first, between the nominative and the verb ; second, between the noun and the adjective.

130.—A verb, for the most part, agrees with its nominative in person, number, and gender ;* as, יִשְׁתַּחֲווּ *Jacob said,* וַיֹּאמֶר יַעֲקֹב *the sons of thy mother shall bow to thee,* לְךָ בְּנֵי אִמֶּךָ *he* הוּא אָמַר לִי

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* The proof of the doctrine of a plurality of persons in the Divine Being, deduced from the grammatical construction of the first verse of the Book of Genesis, viz. בְּרֵאשִׁית בָּרָא אֱלֹהִים, where the verb singular בָּרָא has a plural nominative אֱלֹהִים, cannot, we think, be fully sustained, because we find that בַּעַל, אָדוֹן and אֱלֹהַ, when applied to man, are in the plural number, and the verb is singular; as, אִם אֲדֹנָיו יִתֶּן לוֹ אִשָּׁה *if his master should give him a wife* (Exod. xxi. 4) ; for here likewise is a nominative plural אֲדֹנָיו, to a verb singular. וְלָקַח בְּעָלָיו *and his master shall take* (Exod. xxii. 10), also has a nominative plural, בְּעָלָיו, with a verb singular, וְלָקַח. Further we may notice וְהִגִּישׁוֹ אֲדֹנָיו אֶל הָאֱלֹהִים וְהִגִּישׁוֹ אֶל הַדֶּלֶת אוֹ אֶל הַמְּזוּזָה וְרָצַע אֲדֹנָיו אֶת-אָזְנוֹ (Exod. xxi. 6). And it may be remarked here, that we think this passage ought not to be rendered as the Septuagint and the English versions have it ; for the nominative to the second verb וְהִגִּישׁוֹ is אֱלֹהִים, else there could not be אֲדֹנָיו repeated after וְרָצַע, but that it should be read thus, *his master shall make him come before* the אֱלֹהִים *Judge, and he* (namely, the Judge), *shall make him draw nigh to the door, and there his master shall pierce his ear.*

said to me.—Exceptions: (1 Sam. 25:27) אֲשֶׁר הֵבִיא שִׁפְחָתְךָ *which thy handmaid has brought,* a verb mas. with a nominative fem. and so כִּי חָזָק מִמֶּנּוּ תַּפִלְחָמָה, וְהָיָה הָעַלְמָה, וְהָיָה הַנַּעֲרָה, וְהָיָה הָעִיר הַקְּרֹבָה, וּבָא אֵלָה, וַיְהִי בִּרְכַּת יְהוָֹה, כִּי יִהְיֶה נַעֲרָה בְתוּלָה, אֶחְבְּשָׁה לִי הַחֲמוֹר וְאֶרְכַּב עָלֶיהָ, פִּלֶּגֶשׁ בְּלֵב מַעֲכָה יָלֶד, וְעוֹלָה לֹא נִמְצָא, וּבָא בְּשָׁנָה הַשְּׁמוּעָה, וּבָא עָלֶיךָ רָעָה, וּתְבֹאֶתִי מִכֶּסֶף נִבְחָר, תַּחַת הַשְּׁאֵלָה אֲשֶׁר שָׁאַל, וּזְעָקָה בַגּוֹיִם נִשְׁמַע תִּפְלַצְתְּךָ הִשִּׁיא, וְרַעַת מְחָרוּץ נִבְחָר, יֵעָשֶׂה מְלָאכָה, כָּמוֹהָ לֹא נִהְיָתָה, וַיֶּאֱגֹר אֶת־לֵב מַתָּנָה, הָעֲבוֹדָה הַקָּשָׁה אֲשֶׁר עֻבַּד, הַמִּנְחָה אֲשֶׁר יֵעָשֶׂה, וַתַּעֲשִׂי הָרָעוֹת וַתּוּכָל, תַּחְתֶּיךָ יֻצַּע רִמָּה וּמְכַסֶּיךָ תּוֹלֵעָה, וַתִּבְרַת לָךְ מֵהֶם, הַמְּדַבֵּר אֵלַיִךְ וַהֲבֵאתוֹ אֵלַי, עַד מָתַי תָּלִין בְּקִרְבֵּךְ מַחְשְׁבוֹת אוֹנֵךְ, תְּהִי עֲלָמָה,

131.—The nominative case of the personal pronoun is seldom expressed before a verb, except by way of emphasis; as in וְאַתְּ תְּדַבֵּר אֵלֵינוּ *and thou (alone) shalt speak to us;* in that case the nominative generally precedes the verb, with the exception of the imperative mood; otherwise the verb precedes its nominative case.

132.—When a participle is used as the present tense, the separable pronoun must be expressed; as, אֶת־חֲטָאַי אֲנִי מַזְכִּיר *I mention my faults,* אָנֹכִי נֹגֵף *I do smite.*

133.—A noun of multitude in the singular number may be preceded either by a verb plural or singular; as, פֶּן יִנָּחֵם הָעָם *lest the people may repent;* וַתִּשָּׂא כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם *and the whole congregation lifted up and uttered their voices.*

134.—The vocative case of nouns agrees with the imperative mood of the verb in person, number, and gender; as, שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ *Hear, O ye heavens, and incline thine- ear, O earth!* שִׁמְעוּ נָא הַמֹּרִים *Hearken ye, I pray, O rebellious!*

135.—When two or more nominatives of various genders precede the verb, the verb is generally put in the plural number and masculine gender, though each nominative be in the singular number; as, הַצֹּאן וְהַבָּקָר אַל יִרְעוּ *the flock and the horned cattle shall not feed;* but if they follow the verb, the verb is then put in

the singular number; as, וַיָּמָת נָדָב וַאֲבִיהוּא *and Nadab and Abihu died*, אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל *then sang Moses and the children of Israel.*

CHAPTER XVIII.

136.—Adjectives and participles agree with their substantives in gender, number and case; as, דָּבָר טוֹב *a good thing,* זֶבַח גָּדוֹל *a great sacrifice,* הַבְּהֵמָה הַטְּהוֹרָה *the clean cattle,* מְלָכִים וְשָׂרִים יֹשְׁבִים *kings and princes sitting,* אֶת־הַתְּשׁוּעָה הַגְּדוֹלָה הַזֹּאת *this great salvation.*

137.—Adjectives and participles are frequently used as substantives, or in other words, the substantive is understood; as, פִּי צַדִּיק יָנוּב חָכְמָה *the mouth of the just (man) produces wisdom,* טוֹב נִקְלֶה וְעֶבֶד לוֹ מִמִּתְכַּבֵּד וַחֲסַר לָחֶם *the (man that is) despised and has a servant, is better than (the man) that honoureth himself and lacketh bread;* כְּדַבֵּר אַחַת הַנְּבָלוֹת תְּדַבֵּרִי *like the speaking of one of the foolish (women) thou speakest.*

138.—Adjectives are sometimes put in the feminine gender, when in English the noun which is to be supplied is of the neuter gender; as, דִּבֶּר אִתָּנוּ קָשׁוֹת *he spoke with us hard (things),* אֵין נְכוֹנָה בְּפִיהוּ *there is not a right (utterance) in his mouth.*

139.—Adjectives and participles following several substantives of various genders, are put in the plural number and masculine gender: as, אַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים *Abraham and Sarah were old, advancing in years;* but sometimes they agree in gender with the proximate noun; as, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת *their faces and wings were separated;* פְּרֻדוֹת, feminine plural, agreeing with כָּנָף a noun feminine.

140.—As two nouns in construction must follow each other without any intervention, it sometimes happens that the adjective which belongs to the first of the two nouns, does yet agree in gender and number with the latter, being its proximate; as, צַפַּחַת הַשֶּׁמֶן לֹא חָסֵר *and the bottle of the oil faileth not:* חָסֵר agrees with שֶׁמֶן, although according to the sense it belongs to צַפַּחַת.

CHAPTER XIX.

141.—When two nouns follow each other signifying different ideas, the first is to be considered in construction; as, סֵפֶר זִכְרוֹנוֹת *the book of memorials*. As it has been shown in Rule 73, &c., that every noun does not change its vowels when in construction, and indeed sometimes a noun having the form as if in construction, is yet in its sense absolute; as, מַכַּת בִּלְתִּי סָרָה for מַכָּה : the above rule is particularly worthy the attention of the student. But when two nouns of the same idea follow each other, they are in apposition; therefore some grammarians do not consider יְהֹוָה צְבָאוֹת *the Lord of hosts*, to be in construction, as it has been usually rendered; it being considered contrary to rule for יְהֹוָה a proper noun cannot be put in construction; but rather in apposition, for in Jehovah all hosts are comprised : He is all in all. He is denominated by Rabbinical writers מָקוֹם as being the *place* of every thing. And thus likewise may be understood למשֵׁה וּלְיִשְׂרָאֵל עַמּוֹ Moses being considered equal or superior to the whole people, as we read in Exod. 18 : 1.

142.—Adjectives are sometimes put in construction with a noun; as, גְּדוֹל הָעֵצָה *the great of counsel*, i. e. *great in counsel*.

143.—The adjective כֹּל *all, every, the whole, any*, may be followed by a verb singular or plural; as, כָּל־אִשָּׁה חַכְמַת לֵב בְּיָדֶיהָ טָווּ *every woman of an ingenious mind (they) did spin with her hands*, כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא *every man and woman who comes*.

144.—A repetition of nouns denotes distribution, increase, and fervency; as, אִישׁ אִישׁ *any one*, or *every one, each*, שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד *every one had six wings*, מְאֹד מְאֹד *exceedingly great*, אֶרֶץ אֶרֶץ אֶרֶץ *earth, earth, earth*, such like repetition is not only found in nouns, but also in verbs, where it has a similar force; as, שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם *return, return from your ways*. In a similar way an infinitive is used with an imperative mood, with the

preterite and future tenses ; as, שָׁמְעוּ שִׁמְעוּ *hear ye hearing*, i.e.
hear ye attentively, טָרֹף טֹרַף יוֹסֵף *Joseph was indeed torn*, אָח לֹא
פָדֹה יִפְדֶּה אִישׁ *indeed no man will redeem a brother*, מוֹת תְּמוּתוּן
ye shall surely die.

CHAPTER XX.

ON THE ACCENTS, CALLED נְגִינוֹת OR טְעָמִים.

Accents are conjunctive and disjunctive. The former are
pointed by placing (˜) after them : those that occur over a word
are placed thus —͡, and those which occur under a word thus ͡—,
the two principal pause, or disjunctive accents are distinguished
by (**), the minor pauses by (*).

The following Table exhibits the forms, names, and powers of
the accents.

Forms.	Names.	Forms.	Names.
˙⟍	.... קַדְמָא	‸	.... זַרְקָא
ˊ	.... אַזְלָא	⸪	.... סֶגוֹל
ˊ	.... גֶּרֶשׁ	˛	.... מֻנַּח ǀ
˝	.... גֵּרְשַׁיִם	˜	.... מֻנַּח
˙—	.... דַּרְגָּא	˙⸪	.... רְבִיעִי
ˎ	.... תְּבִיר	ˉˏ	.... מַהְפָּךְ
˞	.... יְתִיב	⸜	.... פַּשְׁטָא
ǀ	.... פָּסִיק ǀ	˙⸴	.... זָקֵף קָטֹן
ˎ —	.... סִלּוּק :	˙⸳⸳	.... זָקֵף גָּדוֹל
˙	.... שַׁלְשֶׁלֶת	ˉ—	.... מַרְכָּא
˙˙	.... קַרְנֵי פָרָה	˞	.... מִפְּחָא
ˉ—ˬ	.... יָרֵחַ	⌂	.... אֶתְנַחְתָּא
	Euphonic Accents.	ꟷ	.... פֻּזֵּר
ˉ	.... מֵתֶג	ᴘ	.... תְּלִישָׁא גְרוֹלָה
▪	.... מַקֵּף	ˎ—	.... תְּלִישָׁא קְטַנָּה

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* The סִלּוּק (:) is of a modern date.

145.—In every book of the Hebrew bible, with the exception of the books of Psalms, Proverbs, and Job,* each word not followed by (˗) has at least one of those accents, over or under it; but when the word consists of three syllables, or sometimes even of two syllables, it may have two accents; as, מַיִם, מִשְׁבָּתֵיכֶם; but where both are alike, the stress lies upon the first, and the vowel preceding the accent is always accompanied by Metheg, the euphonic accent; but when words have two dissimilar accents, the first is considered as Metheg, and the second is then the principal accent.

146.—It has been stated, Chapter IX, that when a word ends in one of the quiescent letters אהוי, and is unaccompanied by a pause accent, then the letters בגד כפת at the beginning of the following word have no dagesh; as, נִשְׁכְּבָה בְּבָשְׁתֵּנוּ : (ֽ) being a conjunctive accent, ב remains without dagesh, being preceded by a quiescent letter; but in "וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ ה" , (ˎ) being a disjunctive accent, בּ is dageshed, although the preceding word ends in ה quiescent.

147.—The two principal pauses are (˄) and (ˎ), the latter is always followed by (-ֱ), they not only possess the same power as the other disjunctive accents, but they moreover effect a change of that vowel which accompanies them; thus (˗) is changed into (ָ), (ֵ), or (וֹ); as, טוֹב הַדָּבָר שְׁמַעְתִּי for שְׁמַעְתִּי : נָזֹלוּ, חָדֵלוּ (ָ); וְהֵשִׁיב יְהֹוָה אֶת־רָעָתְךָ בְּרֹאשֶׁךָ into (ֵ) and sometimes into (וֹ); as, הָאָרֶץ for הָאָרֶץ ; וְלֹא יָכֹלוּ for יָכְלוּ : (ֵ) into (ָ); as, בְּרֹאשֶׁךָ for the change, however, in the latter noun, occurs likewise with the minor pauses.

148.—A word which terminates in (-ֶ) or (וֹ) followed by Makkaph generally changes (-ֶ) into (-ֱ), and (וֹ) into a short (-ָ) as, כָּל־ כֹּל, בֶּן־ בֵּן, אֶת־ אֵת, except the same ends in a quiescent letter; as, כֹּה־. זֶה and מַה followed by (˗) respectively require the dagesh for the sake of euphony; as, וְזֶה־לָכֶם, מַה־לָכֶם, מַה־טּוֹב הָאוֹת.

. Position of the Accents.

149.—In Hebrew, as in Greek, every word, monosyllables in-
cluded, receives an accent, and this is usually placed on that
syllable which is elevated above the general tone of discourse,
except when two or more words are connected together by
Makkaph; which, being considered as forming a single word,
take but one accent between them. Now as no Hebrew word
has in its simplest or radical form more than three consonants,*
making but two syllables, the accent can be placed only either
on the ultimate or penultimate.   When accented on the ultimate
syllable, the word is termed *Milrang* (מִלְּרַע *from below*), and when
on the penult, *Mil'hél* (מִלְּעֵיל *from above*) ; and even when the
word is lengthened, the chief accent can never be placed farther
back than the penult.   When, as occasionally happens, an accent
appears on the antepenult, it is only a secondary one, supplying
the place of Metheg.

150.—The following letters and syllables can in no case re-
ceive an accent:

1. A letter accompanied by (◌ְ); because this does not con-
stitute a syllable, except when taking a pause accent, which
changes the Sheva into a vowel, e. g. דְּבָרֶךָ for דְּבָרְךָ.

2. A consonant enunciated by means of one of the extremely
short vowels which has arisen from Sheva; as such a syllable is
too brief to allow of its being made the prominent one.

3. A syllable consisting of ה paragogic, or mobile, and its vowel
of union; which, as regards the accent, are not considered as
forming an integral part of the word.

General Rules of Position.

151.—The following will serve as general rules for the position
of the accent:

1. A long vowel, when, contrary to its nature, it makes a
mixed syllable, must take an accent to increase its quantity; and

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* A very small number of quadriliterals excepted.

it is by means of this addition that the final consonant of the syllable is pronounced : for example, in the word קוֹל, the ק is expressed by the help of its own vowel Cholem, and ל by means of the addition made to the same vowel, in consequence of its taking the accent, which may be represented thus—*kō°l*. Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable*.

2. A short vowel, when, contrary to its nature, it makes a simple syllable, must be accompanied by an accent ; by which its quantity is increased, and made equivalent to that of a long one ; thus in the word מֶלֶךְ *mélech*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable*.

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent ; except when, as in the instance just given, it is absolutely necessary, that the latter should take it, in order to form a simple syllable.

4. *Cœteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult*.

POSITION ON NOUNS.

152.—1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult, e.g. הַיַּבָּשָׁה Gen. 1 : 9, וּנְקֵבָה Ibid 1 : 27 ; and if a mixed one, the accent is indispensably necessary to its completion, e.g. בְּרֵאשִׁית. But if this long vowel be one which has arisen in consequence of the addition of a paragogic ה, the accent will be on the penult, e.g. יְשׁוּעָתָה Ps. 3 : 3, for יְשׁוּעָה ; לַיְלָה Gen. 1 : 5, for לַיְל ; and the same is the case with nouns receiving ה mobile, e.g. סֻכֹּתָה Gen. 33 : 17, אַרְצָה Ibid 37 : 10, בֵּיתָה Ibid 43 : 17. In a few instances also we find the paragogic syllable ־ִי without the accent, e g. שָׂרָתִי רַבָּתִי Lam. 1 : 1.

2. Every noun whose ultimate is a short mixed syllable, pre-

ceded either by a long vowel or by a short simple syllable, is
Milhel, i. e. has the accent on the penult, e. g. בֹּקֶר Gen. 1:5,
עֶרֶב Ibid, הַשָּׁמַיִם Ibid 1:1; for if the penult is a long vowel, it
has the preference in taking the accent; and if it be a short one
not succeeded by a vowelless consonant, it must have the accent,
as otherwise it could not make a simple syllable. In the case,
however, of an ultimate short vowel taking the place of a long
one, as for instance, the termination of the fem. construct, the
accent retains its former position on that syllable, e. g. חַיָּה, constr.
חַיַּת Gen. 2:19; רָעָה, constr. רָעַת Ibid 6:5; and the same is the
case with a short vowel which has arisen from the coalescence of
a long vowel with Patach furtive, e. g. רֹגַע Is. 51:15, for רֹגֵעַ;
רֹמַע Ps. 136:6, for רֹקֵעַ. And if the penult. and ultimate are both
short mixed syllables, the accent will be placed on the latter,
e. g. בַּרְזֶל 2 Kings 6:5, נִרְגָּן Is. 10:15.

3. Since all vowels are considered long in which one of the
אהוי letters quiesces, the masc. termination ה— likewise takes the
accent, e. g. בְּקָנֶה Gen. 41:5, הַמִּשְׁנֶה Ibid 41:43; unless the con-
sonant bearing (ָ) be immediately preceded by a short vowel,
when the accent must be placed on the penult, e. g. הֶגֶה Ezek.
2:10. Of course this rule applies also to א—, e. g. פֶּלֶא Ps. 77:15.

Participles are considered as verbal nouns, and are accordingly
subjected to the foregoing rules.

POSITION ON VERBS.

153.—The place of the accent on the verb, when without a
suffix, is to be decided as follows:

1. Every verb whose root consists of three perfect consonants,
will take the accent on the second, in all the persons of the pre-
terite, future, and imperative, and in both states of the infinitive,
viz. absolute and construct., whenever such radical has a vowel
of its own, as this vowel is the principal one of the root: e. g.
קָמֵל, קָמַלְתְּ &c.; תִּקְטֹל, יִקְטֹל &c.; קְטֹל, קְטֹלְנָה; קָטוֹל, קָטֹל. But
in those persons where the second radical has (ְ) the accent is
placed on the third, e. g. קְטָלִי, תִּקְטְלִי, קְטָלָה, &c.

2. In the following cases, however, the accent is on the ulti-
mate syllable, although the second radical has a vowel: viz. in
the second person plural masc. and fem. preterite, e. g. קְטַלְתֶּם,
קְטַלְתֶּן; and in the first and second person masc. preterite, when
taking ו conversive, to distinguish it from the same person and
tense with ו conjunctive, e. g. וְדִבַּרְתִּי, וְשָׁמַרְתָּ.

3. The verbs ע״ו and ע״ע in those persons of the preterite
where the third radical has (⟨ָ⟩) after the rejection of the second,
will take the accent on the first, e. g. קַמְתָּ, סַבָּה; but in those
where the third radical receives an epenthetic vowel, it also takes
the accent, which, were it suffered to remain on the first, would
be carried back, against the rule, to the antepenult., e. g. סַבּוֹתָ.

4. The persons of the future tense which when standing alone
have the accent on the ultimate, will invariably shift it to the
penult., if a simple syllable, on receiving ו conversive: thus, in
Piel of verbs ע״ gutt., as וַיְבָרֶךְ; in Kal of verbs פ״א, as וַיֹּאמֶר;
ע״ע, as וַיָּנֶל; and ל״ה, as וַיִּפֶן; unless the
penult. is a mixed syllable, when the accent remains on the ulti-
mate, e. g. וַיָּנַשׁ, וַיַּקְטֵל, וַיִּקְטֹל.

POSITION ON NOUNS AND VERBS WITH SUFFIXES.

154.—1. The suffixes ־ְךָ, ־ִי, , ־ָה, וֹ, ־ָם, ־ָן, כֶם, כֶן, הֶם, הֶן,
as a general rule receive the accent; so that all words to which
they are appended are Milrah; e. g. שְׁבָרָם, קְטָלָה, קְטָלוֹ, דְּבָרֵי, דְּבָרִי,
־ֶהֶן, יְדֵיהֶם, ־ְכֶן, קְטַלְכֶם, ־ֶהֶן.

2. The following are preceded by the accent: ־ָם, הָ, הוּ, נוּ, נִי,
־ִי, מוֹ; hence words receiving them are Milhel; e. g. קְטָלַנִי,
מוֹסְרוֹתֵימוֹ Ps. 2:3. קְטָלָתֶן, קְטָלְתַם, יָדֶיהָ, קְטָלוּהָ, זְכָרֵנוּ.

3. When the suffix of the second person masc. sing. ־ך is pre-
ceded by (⟨ָ⟩), the word is accented Milrah, e. g. דְּבָרְךָ; when
preceded by a vowel, Milhel, e. g. אֵלֶיךָ, דְּבָרֶיךָ.

FURTHER USE OF ACCENTS.

155.—Since we sometimes meet with words entirely alike in
their letters and vowel-points, and differing only in the position
of their accents, an acquaintance with the principles by which

this position is regulated is not only useful, but is absolutely necessary to the perfect understanding of many passages of the Hebrew Scriptures. For it frequently so happens that the accentuation is the only means whereby we can determine with precision whether a given word is a noun or a verb, and, if a verb, whether it is derived from this or that root, or belongs to this or that mood or tense ; thus, for instance, in the following passage, בְּיּ־מָרָה נֶפֶשׁ כָּל־הָעָם 1 Sam. 30:6, as the word מָרָה is accented Milhel, it must be the third person fem. sing. pret. of the ע״ע verb מָרַר *to be bitter*, of the form סַבָּה from סָבַב ; while the accent on the last syllable of the same word in the phrase מָרָה אֶת־פִּי 1 Kings 13:26, shows it to be the third person masc. pret. of the ל״ה verb מָרָה *to be rebellious*, like גָּלָה. The word שָׂמְחָה, which occurs Esth 8:15, is shown by the accent on its penultimate to be the third person fem. sing. pret. of the verb שָׂמַח *to rejoice*; but the accent on the ultimate—thus שִׂמְחָה Ps. 113:9—points it out as the fem. part. of the same verb employed as a noun. So likewise שָׁבָה, בָּאָה, סָבָה, are preterites when the accent is Milhel, and participles when Milrah. In the command קוּמִי אוֹרִי *arise, shine,* Is. 60:1, the imperative is designated by the accent on the penult., but in the expression לְיוֹם קוּמִי *till the day of my rising up,* Zeph. 3:8, the accent on the ultimate syllable of קוּמִי shows it to be a noun with the pron. suffix ־ִי, etc., etc.

RECESSION OF THE ACCENT.

156.—On account of the difficulty of enunciating two tone-syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sheva mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians נָסוֹג אָחוֹר *turned back.*

Thus a word may have two accents, the first a conjunctive,

and the second a disjunctive, with either a vowel or Sheva between them, e. g. הַכּוֹכָבִים Gen. 15:5, מְבָרֲכֶיךָ Ibid 12:3 ; in which case the first accent has merely the power of a Metheg, for which it is the substitute. But if two words come together, the first accented Milrah, and the second—a dissyllable—Milhel, so that one accent follows the other without either a vowel or Sheva mobile between them, the accent of the first word must be thrown back one degree, in order to separate them : thus the preterite קָרָא is to be accented Milrah, and the noun לַיְלָה Milhel, but when the two concur, as in Gen. 1:5, instead of קָרָא לַיְלָה, the accent of the first word is thrown back, and we have קָרָא לַיְלָה ; so יִמָּלֵא מָיִם 2 Kings 3:17. Of course this recession of the accent on the ultimate regularly takes place when the following word is a monosyllable, e. g. וְעָשָׂה לּוֹ Gen. 37:3, for וְעָשָׂה לּוֹ.

157:—To the above rule, there are the following exceptions :

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. שָׁמַע עֶבֶד Gen. 24:52, הוֹאֶל קַח 2 Kings 5:23.

2. If both accents are conjunctive, no change in the position of either takes place; for the situation of the words bearing them is somewhat analogous to that of words followed by Makkaph ; i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. מַעַל זֶבַח Lev. 4:31.

3. If a dissyllable accented Milrah is immediately preceded by an accent, it will not be altered to Milhel even though another accent should directly follow ; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. לֹא שֹׂנֵא הוּא Deut. 19:6.

4. An ultimate syllable having a long vowel, followed by a perfect consonant must necessarily receive an accent, which consequently retains its position, although immediately followed by another accent, e. g. יוֹבֵל הִיא Lev. 25:12.

5. Words taking the grave suffixes כֶם, כֶן, הֶם, הֶן, and the second pers. plur. of the pret. of verbs, ending in תֶּם and תֶּן, invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent; e. g. וְנִסְלַח לֹו Lev. 5:13, וַיַּכּוּ אִישׁ 2 Kings 3:23.

KERI AND KETIB

158.—In the current editions of the Hebrew Bible, we meet with a number of notes in the margin which contain directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masorets (מוֹסְרִים handers-down, from מָסַר Talm. to deliver), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text, prevented their rejecting readings, however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark קְרִי וּכְתִיב (Chald. part. pass.) read and written: thus in Job 13:15, the word written (i. e. occurring in the text) לֹא is to be read לֹו. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation כְּתִיב וְלֹא קְרִי written but not read, e. g. the word נָא 2 Kings 5:18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin, with the note קְרִי וְלֹא כְתִיב read but not written, e. g. the word יָמִים Jer. 31:38. The number of these critical remarks varies in different editions: thus Elias Levita reckons them at 848, while Capel, in the

second edition printed at Venice, found 1171. Among the Keri and Ketib may be reckoned the word יהוה, which, as the complete and most holy name of God (שֵׁם הַמְּפֹרָשׁ), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read אֲדֹנָי *Lord*, and hence the Masora (מְסוֹרָה *tradition*) has given it the points of that word, thus יְהֹוָה; except in those cases where יהוה is immediately preceded by the word אֲדֹנָי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly; thus אֲדֹנָי יֱהֹוִה. Various other marks are to be found in the Bible, which, in modern editions, are generally explained either in the prolegomena or at the end.

GENERAL REMARKS.

————◆————

The following are general remarks upon the anomalies of Verbs, which will be best understood by a reference to the paradigm in this Grammar.

Preterite of KAL.

1. In לָמְדָה we find ‑ָה sometimes changed into ‑ַת; as in אָזְלַת יָד (Deut. 32:36).

2. לָמַדְתָּ is found with paragogic ה; as in בָּגַדְתָּה (Mal. 2:14), הִסְכַּנְתָּה (Ps. 139:3).

3. In לָמַדְתְּ with a guttural for the third radical, the first (‑ַ) is changed into (‑ָ); as in שָׁמַעַתְּ (Ruth 2:8).

4. In לְמַדְתֶּם (‑ַ) is sometimes changed into (‑ְ); as in וִרִשְׁתֶּם, and into (‑ֶ); as in וּשְׁאֶלְתֶּם.

Participle.

In לֹמֵד, if the last radical be ע or ח, that letter will have (‑ַ); as in נֹמֵעַ, פּוֹתֵחַ; it, however, sometimes happens that (‑ֵ) is changed into (‑ֶ) without being followed by a guttural; as in אֹבֵד, but this is rarely the case. In the two verbs תָּמַךְ and יָסַף, (‑ֵ) in the participle is changed into ‑ִי; as in יוֹסִיף, תּוֹמִיךְ. In the poetical parts of scripture we sometimes find the י paragogic affixed to the particle; as, מְקִימִי, מוֹשִׁיבִי, הַמַּגְבִּיהִי, שֹׁכְנִי, אֹסְרִי.

לְמֶדֶת.—With ע or ח as the third radical, we find (‑ַ‑ַ) instead of (‑ֶ‑ָ); as in יֹדַעַת, בֹּרַחַת: sometimes we have likewise י paragogic added; as, אֹיַבְתִּי, אֹהַבְתִּי.

לָמוּד.—Sometimes וּ is changed into (‑ֻ); as in שֻׁ‑ָ; and this is found likewise, although seldom, with י paragogic; as in גֻּנֻּבְתִּי.

Infinitive Mood.

לְמוֹד.—Absolute. Sometimes וֹ is changed into (‑ָ), as in וְנֶדֶל ,וּבָשֵׁל.

When לְמוֹד is in construction, and followed by makkaph, וֹ is changed into short (‑ַ); as in אֱמָר־לָךְ (Prov. 25:7); it is also found with ה paragogic; as in לְחָמְלָה ,לְאַהֲבָה ,לְדִבְקָה. In verbs intransitive, and sometimes in verbs transitive, וֹ is changed into (‑ָ), as in שְׁאָל : the same is the case when the last radical is ה; as in שְׁלָח.

Imperative Mood.

לְמוֹד.—With makkaph, as לְמָד־, and with ה paragogic it is formed like זָכְרָה from זְכֹר, and in some instances it takes the form of שִׁכְבָה from שְׁכַב, that of שְׁלָחָה from שְׁלַח, נְצְרָה from נְצוֹר, מְכְרָה from מְכוֹר, &c. When the first radical letter is a guttural, and ה is suffixed, then the guttural letter has a (‑ֲ), as in אֶסְפָה (Num. 11:16). We have likewise the form of לְמָדָה as רְפָאָה, שְׁמָעָה, סָלְחָה.

Observation.—It is asserted by some Grammarians, that the infinitive is sometimes used for the imperative mood; as, זָכֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ *remember the Sabbath day to keep it holy*; because they consider זָכוֹר to be the infinitive mood; but as that would be an extraordinary anomaly, it is more likely, that the imperative has sometimes (‑ָ) for (‑ֳ).

לְמִדוּ.—Sometimes (‑ָ) is changed into short (‑ַ); as in חָרְבוּ, מָשְׁכוּ; and when the second radical is a guttural with a compound vowel (‑ֲ) is then, according to the common rule, changed into the simple vowel of the guttural; as in אֱהֱבוּ, שַׁחֲטוּ. Yet in some instances (‑ֲ) is retained, as in שַׁחֲרוּ.

לְמִדִי.—(‑ָ) is likewise changed into short (‑ַ); as in מָלְכִי (Judg. 9:10), and at other times into (‑ֵ); as in חָשְׂפִי (Is. 47:2).

לְמוֹדְנָה.—וֹ is sometimes changed into (‑ֹ); as in צְעַקְנָה (Jer. 49:3) : sometimes ה is dropped; as in שְׁמַעַן ,קְרָאָן and קְרָאָן.

אֶלְמוֹד.—It has been already observed, that the future tense

is formed from the imperative mood, hence, whatever irregularity
is found in the latter, will likewise be met with in the former.

תִּלְמְדוּ.—With the accent מִלְעֵיל, the second (ֵ‎), is changed
into וֹ or (ֹ‎); as in תִּשְׁמְעוּ, תִּגְנֹבוּ.

תִּלְמוֹדְנָה.—Irregularly, וַתִּנְבָּהֶנָה for וַתִּנְבַּהְנָה (Ez. 16:50) in the
verb שָׁכֵן we find נ feminine omitted; as in תִּשְׁכֹּנָה, and in one
case ה feminine is changed for י masculine; as יַעֲמֹדְנָה (Dan. 8:22).

PRETERITE OF NIPHAL.

נִלְמְדָה.—With a pause accent מִלְעֵיל (penultima) נִלְמְדָה. The
placing of the accent distinguishes the preterite from the participle
feminine of this verb, which is likewise נִלְמָדָה, where the accent
is placed מִלְרַע (ultima).

נִלְמְדוּ, irregularly with נְגֹאֲלוּ (Is. 59:3).

PARTICIPLE.

נִלְמָד.—(ָ‎) for (ֵ‎); as in נוֹקֵשׁ. In Exod. 15:6, נֶאְדָּרִי is pro-
bably used for נֶאְדָּרִית fem., the nominative being יְמִינְךָ fem.

נִלְמָדִים.—Some few instances are found where (ָ‎) is changed
into (ְ‎); as in הַנִּמְצָאִים, נִטְמָאִים.

INFINITIVE.

הִלָּמֵד.—Irregularly נִשְׁאֹל (I Sam. 20:28), נִכְסֹף (Gen. 31:30),
and הִנָּתֹן. א for ה (Ezek. 14:3), הַאִדָּרֵשׁ to avoid the redupli-
cation of ה for the sake of euphony. נָגֹוף for נִנָּגֹוף, sometimes
dagesh is omitted; as in כְּהִנְדֹּוף (Ps. 68:3).

IMPERATIVE MOOD.

הִלָּמֵד.—But with the accent מִלְעֵיל (ֵ‎) is changed into (ָ‎); as
הִשָּׁמֶר.

FUTURE TENSE.

אֶלָּמֵד.—(ֵ‎) is sometimes changed into (ָ‎); as, אֶפָּלְטָה, אִשָּׁבֵעַ.
Instead of (ֵ‎) we likewise find (ֶ‎); as, וַיִּנָּפֵשׁ, וַתֵּעָצֵר.

תִּלָּמֵדְנָה.—(ֵ‎) is changed into (ָ); as, תִּשָּׁאַרְנָה, תֵּרָמַסְנָה.

PIEL.

לִמֵּד, לַמֵּד and שִׁבֵּר.—The following have (–ֶ) instead of (–ֵ)—
דִּבֶּר, כִּבֶּס. With a guttural second radical letter (–ֵ) is changed
into (–ַ); as in מֵאֵן, בֵּרֶךְ, with some few exceptions; such as נִאֵץ,
זֵרְמוּ and לְהַט.

PARTICIPLE.

מְלַמֵּד.—With a second radical guttural (–ֵ) is changed into
(–ַ); as in מְתָאֵב, מְסָרֵךְ, except in מְנַהֵל and מְנַחֵם. With א for
the first radical, that letter is omitted in the participle; as,
מַלְפֵנוּ for מְאַלְפֵנוּ (Job 35:11).

מְלַמֶּדֶת.—Irregularly מְשָׁרֵת for מְשָׁרֶתֶת (1 Kings i. 15).

INFINITIVE MOOD.

לַמֵּד.—Sometimes with (–ֵ) for (–ֵ); as, נִאֵץ, נַאֵץ, likewise
with (–ֲ); as, לַחֲנְנָה, and sometimes (–ֵ) is changed into (–ַ); as,
לְצַחֵק.

IMPERATIVE MOOD.

לַמֵּד.—With Makkaph following, (–ֵ) is changed into (–ַ), as
in the infinitive mood; thus קַדֶּשׁ־לִי imp., וְדַבֶּר־אָמֶן inf. Sometimes
into (–ֶ); as in פַּלֵּג, בַּתֵּר.

PRETERITE OF PUAL.

לַמֵּד.—With a guttural second radical (–ֻ) is changed into וֹ;
as in דֹּהוּ, וּמֹרַק, נֹאֵץ; except, however, in רֻחַץ, and a few more
instances where (–ֻ) is retained before ח.

PRETERITE OF HIPHIL.

הִלְמַדְתָּ.—(–ַ) is once changed into (–ֶ); as in הֶעֱבַרְתָּ (Jos. 7:7),
and also into (–ֶ); as in הֶכְלַמְנוּם (1 Sam. 25:7).

הִלְמַדְתִּי.—(–ַ) is in one instance changed into (–ֵ): viz. in
הִשְׁאִלְתִּיהוּ (1 Sam. 1:28), and according to some Grammarians ה
is changed into ת; as in תִּרְגַּלְתִּי (Hos. 11:3) for הִרְגַּלְתִּי, although
others take this word to be a noun from the absolute תִּרְגָּלַת.
Various other changes occur in the Hiphil conjugation; as in
אֶנְאָלְתִּי (Is. 53:3) for הִנְאָלְתִּי, where the א is used instead of ה, as

in the Chaldaic. In וְהָאֱנִיחוּ (Is. 19:6), however, the Hebrew הָ,
as characteristic of Hiphil, is joined to א, the characteristic of the
same conjugation in the Chaldaic.

PARTICIPLE.

מַלְמִיד for מְהַלְמִיד, and מֵזִין (Prov. 17:4) for מַאֲזִין.—In the
adjectives derived from the participle in Hiphil, (⟨⟩) is changed
into (⟨⟩); as, מְרֻשַּׁעַת, מְשֻׁחַת.

מַלְמִידִים, irregularly, מַעֲזֻרִים for מַעֲזְרִים, and so in מַחְלְמִים,
מַחְצְרִים, מַהְלְכִים: this last is either from a quadriliteral root, or
is similar to the 12th conjugation in the Arabic language.

מַדְאִיבוֹת.—Once (Lev. 26:16) מַדְאִיבוֹת for מַלְמִידוֹת.

INFINITIVE MOOD.

הַלְמִיד.—Very frequently ⟨⟩־ is changed into (⟨⟩), particularly
when the word is without the letters בכלם: in a few instances י
is retained after (⟨⟩); as in הַשְׁמִיד, הַעֲנִיק. Sometimes (⟨⟩) is
changed into (⟨⟩); as in וְהִמְלִיט (Is. 31:5), לַאֲדִיב (1 Sam. 2:33),
for לְדַאִיב. The Chaldaic characteristic א is likewise used for ה;
as in אַשְׁכִּים (Jer. 24:4) for הַשְׁכֵּם, and אַבְרֵךְ (Gen. 41:43) for
הַבְרֵךְ.

FUTURE TENSE.

יַלְמִידוּ.—Sometimes (⟨⟩) for ⟨⟩־; as in וַיִּדְבְּקוּ, וַיַּדְרִיכוּ.

PRETERITE OF HOPHAL.

הָלְמַד and הֻלְמַד.

INFINITIVE.

הָלְמַד, הֻלְמַד and הֻכַּבֵּס (Lev. 13:55): this last is perhaps a
compound of הָפְעַל and הִתְפָּעֵל, or the dagesh in ב may be
euphonic.

PRETERITE OF HITHPAEL.

הִתְלַמַּד and הִתְלַמֵּד.—Sometimes ת is omitted, and compensa-
tion made by a dagesh in the subsequent letter; as, מִדַּבֵּר for

מִתְדַּבֵּר ,מִטַּהֵר for מִתְטַהֵר, הִזְּכּוּ for הִתְזַכּוּ, which last, becomes הִזְדַּכּוּ. When the second radical letter is a guttural or ר, the preceding (ִ) is changed into (ֵ); as in וְהִתְבָּרֵךְ: except before ח, when (ִ) is retained; as in הִתְנַחֵם.

הִתְלַמְּדוּ.—In one instance (ַ) is used instead of (ִ), which may be compounded of this and the Hophal conjugation. וְהִתְגֹּעֲשׁוּ (Jer. 25 : 16) is likewise supposed to be a compound of this and Piel conjugation.

תִּתְלַמֵּד.—Irregularly וַתִּתְצַּב, from the root יָצַב, for וַתִּתְיַצַּב.

VERBS DEFECTIVE IN THE FIRST RADICAL נ י, AND ONE DEFECTIVE VERB IN ל.

INFINITIVE OF KAL.

גֶּשֶׁת.—Some verbs have (ֶ ־), as כְּנַעַת, לָשַׁעַת, etc., and from נָשָׂא, שְׂאֵת and שֵׂאת; from קָחַת, קַחַת—once קֵחַת, and also in the regular form; as לָקוֹחַ, from נָתֹן, תֵּת. See Paradigm. In general it may be observed, that most of the defective verbs in the first radical, are found occasionally to have the same form as regular verbs; as, יִנְצֹר, יִקְפוּ, וְאַנֵּוְהוּ, תִּנְחַל, תִּנְחַת, תִּדְרוֹף, נִמֹל, נָנֹחַ, הָנְתְּקוּ, וַיִּנְעֵילֹם, נִלְחַם, and so forth. In the preterite they are always like regular verbs, except in קָח and תָּתָּה.

FUTURE TENSE.

יִגַּשׁ—Sometimes with וֹ; as, יִבּוֹל, and with second radical guttural, like יֵחַת, and even without a guttural, it is in some few places found with (ֵ) instead of (ִ); as in יִשַּׁל.

NIPHAL.

נִגַּשׁ, and once נִמֹּל.—Some grammarians maintain that נִתְּעוּ (Job 4 : 10) in the Niphal, is from the root לָתַע; but Kimchi and others, derive it from תָּעָה, and consider it a compound of נִפְעַל and הִתְפָּעַל.

Verbs Defective in the Second Radical, that is, having the Second and Third Radical Alike.

Observation.—The verbs בָּהָה and לָהָה should not be classed amongst the above; since the first ה is pronounced, and the last is quiescent: the following are conjugated like a regular verb, עָשֵׁשׁ, בָּלַל, זָמַם; and there are others, which although frequently defective, are nevertheless sometimes used as regular verbs.

PRETERITE OF KAL.

סַבּוּ.—Sometimes with וּ; as in שַׁמּוּ, רֹמּוּ, וְרַבּוּ, בָּזָאוּ for בָּזְזוּ (Is. 18:2), and according to some Grammarians, תַּמְנוּ (Lam. 3:22) is used for תַּמּוּ and תְּמַמוּ, and so likewise מָעֻזְנֵיהָ (Is. 23:4) for מָעֻזְזֶיהָ.

INFINITIVE MOOD.

סוֹב.—When followed by makkaph, וֹ is changed into short (ָ); as in בְּרָד־יַחַד (Job 38:7). Sometimes וֹ is changed into (ֹ); as in לָרֹד (Isa. 45:1), and sometimes into וּ; as in וְלָבוּד (Ecc. 9:1), לָעוּת (Isa. 50:4).

IMPERATIVE MOOD.

סֹב.—Sometimes with (ַ); as in גַּל (Ps. 119:18). סַבּוּ— sometimes וֹ is changed into short (ָ); as in רָנּוּ.

FUTURE TENSE.

אָסֹב.—We find אֵקֹב; with וּ conversive like יָחָם. יָשֹׁם, אֱבוֹת; In some instances וֹ is changed וּ; as in יָרֹנּוּ; and sometimes וּ is again changed into its corresponding short vowel (ָ); as in וַיָּרֶם. תְּצֶלְיָנָה, and irregularly תִּצְלֶינָה and תְּצֶלְנָה.

PRETERITE OF NIPHAL.

נָסַב.—Before ח (ַ) is changed into (ֵ); as in נְחַל, נֵחַת, נֵחַר, sometimes into (ֵ); as in נָקַל, וְנֵמֵס. נָסַבּוּ.—We have in somes cases (ַ) changed into וֹ; as in נָגֹוזוּ, נָגֹלּוּ, נָקֹשּׁוּ; and before ה we have (ֵ), as in the singular number. וַנְקֹבָה, וַנָּקְבָה. Also the form of נָקֵבָה and נָסַבָּה.

PARTICIPLE.

נָסֵב.—(ֵ) instead of (ָ); as in נְסָבִים, נָמֵס, and with (ֵ) under the first letter, as in נֶחָמִים, נֶאָרִים and נְסַבָּה.

INFINITIVE.

לְהִחַלּוֹ הָסֵב and הַסֵּב, and hence הִסּוֹב.

FUTURE TENSE.

אֶסַּב.—And with (ֵ), as in אִפֵּן ; and sometimes with א; as in אִיתַם and וָאֶכַל, וָאֶחַל.

תִּסְפִּי.—And with וֹ ; as, תִּדּוֹמִי.

תִּסַּב.—Sometimes with (ֵ) like יֵמַר, and with (ָ); as in תִּתַּם.

PRETERITE OF HIPHIL.

הֵסֵב.—And often after the form of הֵסַב, as in הֵשַׁח, הֵדַק, הֵתַז.

הֵסַבָּה.—And without dagesh הֵעֶזָה (Prov. 7 : 13).

הַסִבּוֹת.—With first radical guttural הַ; as in הַחְתּוֹת and sometimes וֹ is changed into (ֵ) ; as in הֶפְתִּיהָ.

הֵתַמּוּ, הֵשַׁמּוּ, הֵסַבּוּ and הֵסַבּוּ.

FUTURE TENSE.

וַיָּסַב, תָּסִיב, יָשִׂים, תָּסֵב — before makkaph, and with וֹ conversive (ֵ) is changed into (ָ); as in וַיָּנֶל, יָסֶד־לָךְ.

נָסֵב.—Likewise in the form of וַנַּשִׁים (Num. 21 : 30).

VERBS QUIESCENT HAVING ' FOR THEIR FIRST RADICAL.

INFINITIVE MOOD.

שֶׁבֶת, דֵּעַת, and דֵּעָה, from יָדַע; but when an infinitive is used together with any of the tenses, it has the form similar to that derived from a regular verb: as in יָשׁוֹב אֶשֵׁב, יָרַד יָרָדְנוּ, except the following : וְלִיסוֹד, לִישׁוֹן, בִּיבֹשׁ. Sometimes the first radical ' is dropped without ת being suffixed; as in שׁוֹב תֵּשְׁבוּ. In one instance the first and third radicals are dropped, as in לָלַת for לָלֶדֶת (1 Sam. 4 : 19).

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IMPERATIVE MOOD.

שֵׁב.—If followed by makkaph, (◌ֵ) is changed into (◌ְ); as in לֶךְ, sometimes into (◌ַ); as in דַּע, צַע, הַב: some retain ' as in the regular verbs; and in Ps. 34:10, we find יְראוּ (root יָרֵא *to fear*) for יִראוּ, in order to distinguish it from יִרְאוּ (third person lur. future tense) from רָאָה *to see.*

FUTURE TENSE.

אֵשֵׁב.—' is sometimes retained, as in וַיִּיקַר, אֵילְכָה, but in most cases where ' is retained, the letters אֵיתָן are accompanied by (◌ֵ), and the last vowel is (◌ַ); as in אִיבַשׁ, אִינַק, yet (◌ַ) is found even in some instances where ' is dropped; as in וָאֵלַךְ: once with וֹ in וַיֵּבֹשׁ (Hos. 13:15).

תִּשְׁכַּֽבְנָה.—Some verbs have (◌ַ) under the second radical; as in תֵּלַכְנָה, וַתֵּלַדְנָה: in two instances the prefix ', masculine gender, is put instead of ת fem., as in וַיַּחֲמֹנָה and וַיִּשְׁרֹֽנָה.

The verb יָכֹל *to be able*, is found only in the preterite of Kal, and the future of Hophal.

FUTURE TENSE OF NIPHAL.

אִנָּרֵשׁ, אִגָּלֵד.—But יֵרָדֶה and וַיֵּחָל are formed like regular verbs.

PRETERITE OF HIPHIL.

הוֹרַעְתִּי.—Irregularly וְהֵילִיל, and in 1 Sam. 21:3, יוֹדַעְתִּי for הֹשִׁיב.

FUTURE TENSE.

אוֹשִׁיב.—In the following instances ה characteristic is retained as in the Chaldaic, יְהֵילִילוּ, יְהוֹשִׁיעַ, יְהוֹדָה, אֲהוֹדָ֫רֵנוּ.

VERBS QUIESCENT HAVING ו AND ' AS THEIR SECOND RADICALS.

PRETERITE OF KAL.

קָם.—With (◌ָ), as in מֵת and וֹ, as in אוֹר. Sometimes וֹ is supplied by א, as in וְקָאם (Hos. 10:14), and in וְרָאֲמָה from רוּם (Zech. 14:10): twice it is found with (◌ַ) in בַּז (Zech. 4:10), and in מַח (Isa. 44:18).

בֻּשָּׁה, מֵתָה, קֵמָה, and after the Chaldaic form וְשָׁבַת (Ezek. 46 : 17), and once we have (ֵ) for (ָ) in וְלָנֶה (Zech. 5 : 4).

קַמְתֶּם. Once (ֵ) is changed for (ָ) in וּפִשְׁתֶּם Mal. 3 : 20.

PARTICIPLE ACTIVE.

קָם.—There is no distinction as to form between the preterite and participle singular, masculine and feminine, except that in the singular feminine, the accent is put מִלְעֵיל in the preterite, but מִלְרַע in the participle.

INFINITIVE.

קוֹם and קוּם.—The same is the case in the imperative mood.

אָקוּם.—And from בֹּשׁ, אֵבוֹשׁ. This is the only verb amongst the נָחֵי ע״י in which the letters איתן have (ֵ). We have sometimes וֹ instead of וּ; as in וָרֹם.

PRETERITE OF NIPHAL.

נָקוֹם.—Once with (ֹ) for (ַ) in נָעוֹר (Zech. 2 : 17), נָקוֹשָׁה; irregularly נָקְטָה, from קוּט.

PARTICIPLE.

נָקוֹמִים.—Once (ֹ) for וֹ in נְבֻכִים (Ex. 14 : 3).

PIEL AND PUAL.

As the second radical in these conjugations regularly requires a dagesh, which cannot take place in a quiescent וּ and י, the deficiency thereof is compensated by doubling the last radical; as from כוּל, כִּלְכֵּל, and from פּוּץ, וַיְפַצְפְּצֵנִי : this latter form is called by some grammarians *Pilpel*.

FUTURE TENSE.

יְקוֹמְמוּ.—And from עוּר, irregularly יְעֹרְרוּ, for יְעוֹרְרוּ, and so likewise from לוּעַ, יְעַלְעוּ, for יְלַעְעוּ.

HIPHIL.

הֵקִים.—Throughout this conjugation we find that י is sometimes changed for (ֵ); as in הֲרֵעֹתִי, and in a few instances into (ֲ), as in הַעֲלֹתִי ; and sometimes, though rarely, into (ֲ) ; as in הֲכַנּוּ from כּוּן.

Infinitive Mood.

הָקֵם.—And with בכלם prefixed הָקִים. The following terms שִׁית, עִיר, דִּין, גִּיל, בִּין, are considered by some grammarians to be of the Hiphil conjugation, ה being irregularly dropped, whilst others maintain that they belong to the conjugation of Kal. In the Hithpael conjugation, ת is in one instance omitted and compensated by a long vowel under the prefix; as in אֲרוֹמָם (Isa. 33:10) for אֶתְרוֹמָם.

Quiescent Verbs having א for their Last Radical.

Various verbs of this class sometimes assume the form of those quiescent in ה, as מָלְתִי, סָלוּ, כִּלְאתִי, רִפְאתִי, and indeed א is itself in the root already changed into ה; as from רָפָא he healed, we find רָפָה (Ps. 60:4), we also find יָרְפוּ for נִרְפְּתָה, וְצָמִית for צָמֵאת; מֵהִתְנַבּוֹת for וְהִתְנַבִּית, צְבָאיָה for צְבָיָה, and חֹטְאִים, חֹטֵא for חֹטֵא.

Preterite of KAL.

מָצָא.—Some verbs in א have (ֵ) under the second radical instead of (ָ); as, שָׂבֵא, מָלֵא, יָרֵא.

מָצָאתִי.—Once מָצָתִי (Numb. 11:11) without א.

Infinitive Mood.

מְצוֹא.—But (1 Sam. 18:29) לְרֹא for לִירֹא or לְיִרְאָה.

Future Tense.

תִּמְצֶאנָה.—(Jer. 9:17) וְתִשֶּׂנָה from נָשָׂא.

Verbs Quiescent having ה for their Last Radical.

Preterite of KAL.

גָּלָה.—The verb חָיָה is sometimes conjugated like those of the נחי ע״ו, as קוּם, which has קָם in the preterite third person singular masculine, and קָמָה for the feminine gender. Thus we read in (Gen. 5:5) אֲשֶׁר חַי, and (Exod. 1:16) וְאִם בַּת הִיא וָחָיָה and if it be a daughter she shall live, for וְחָיְתָה. Kimchi, however, contends

that the root is חיי. In the verb קָרָה *to happen*, we find that ה is sometimes changed into א, as in פַּחַד קְרָאַנִי *terror happened to me* (Job 4:14).

נִגְלְתָה—ה radical is changed into ת, as in nouns in the feminine gender when suffixes are subjoined, where ה is changed into ת. See Table of nouns and possessive pronouns. In some places ה is dropped; as in וְעָשִׂת for וְעָשִׂתָה, and in קָרָאת (Deut. 20:10). ה third radical is likewise in a few verbs changed into י; as in חָסָיָה for חָסְתָה; and ה is changed for א in נָבְהָא קוֹמָתוֹ (Ezek. 31:5) *his height is exalted.*

נִגְלֵיתִ.—Here ה is changed into י; but we have instances where י is omitted; as in בְּנִתָה (1 Kings 9:3), and in one passage instead of י we have א, as in רָצְאתִי for רָצִיתִי (Ezek. 43:27), and in Job 3:26, י is changed into ו, and its form is, as if derived from a verb regular, שָׁלַוְתִּי for שָׁלִיתִי.

נִגְלוּ.—ה which is here dropped, is in some verbs changed into י; as in נָטָיוּ, חָסָיוּ; and in Is. 38:12, א, is irregularly added in the word אָבוֹא. In 2 Sam. 21:12, ה is changed into א in תְּלָאֻם from תָּלָה *to suspend*, but some copies read תְּלוּם.

נִגְלֵינוּ.—(Jer. 3:22) אָתָנוּ from אָתָה, after the form of מְצָאנוּ.

PARTICIPLES.

גוֹלֶה.—In Is. 38:12, י is found instead of ה, רֹעִי for רֹעֶה; and in some verbs א is used instead of ה, as in נִשָּׁא, נִשָּׂאִים; and some have י inserted for ה, as in כְּעֹטְיָה from עָטָה, in בֹּכִיָה, הֹמִיָה, פֹּרִיָה, and in אֹתִיּוֹת from אָתָה *to come*.

גָּלוּי.—And without י, as in וְצָפוּ and הֶעָשׂוּ (Job 15:22, and 41:25). Some have א, as in נְלוּאִים, תְּלוּאִים.

INFINITIVE MOOD.

גָּלֹה and גָּלוֹת.—Sometimes ת is dropped, as in וְהֹגוֹ, בְּכֹו, רְאוֹ, הֹרוֹ; and in a few instances we have א instead of ה, as in רְצֹא, נְצֹא.

IMPERATIVE MOOD.

גְּלֵה.—And under first radical guttural we have a compound

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vowel, as in הָיָה, עָלוּ; irregularly אֵפוּ (Exod. 16:23); sometimes with י inserted, as in בָּעָיוּ, אֶתָיוּ and חֲתָיוּ.

FUTURE TENSE.

אֶגְלֶה.—Sometimes the last (ֶ) is changed into (ֵ); as, וְאֶשְׁעָה, אֶהֱמָיָה. It is sometimes, though rarely, found with (ֵ), as in תַּעֲשֵׂה (Gen. 26:29) but some copies read תַּעֲשֶׂה. Verbs of this class are the only ones which are used apocopated in the future tenses of every conjugation, Pual and Hophal excepted, and sometimes in the imperative mood. When ה is dropped the letters אֵיתָן have regularly (ֵ) (except before אהר), and (ֶ) is removed from the second to the first radical; as, תִּבֶן, יֵרֶב, יֵקֶשׁ, יִקֶן, יִגֶל; but before a guttural, those four letters have for the most part (ַ), and the gutturals themselves have likewise (ַ); as, תַּעַשׂ, וְיַעַן; and with ה also; as, יִחַר, וַיִּחַן. Sometimes we have (ֵ) for (ַ); as in תֵּרַע, תַּחַת, יֵרֶא, וְאֵרֶד, וָאֶפֶן (Deut. 33:21), וַיֵּאֶת for וַיֵּאֶת, which is a transposition. When the second radical is one of the letters בנד כפת, the letters איתן have either (ֶ) or (ֵ), and both the two following radicals have (ֵ); as, וַיֵּרֶךְ, וַתֵּבְךְ, וַיֵּשְׁבְּ, וַיֵּחַד, וַתֵּשְׁתְּ, and in the last case (ֵ) is put for the sake of euphony, the consonant being ה.—יֵשְׁתְּ and וַיַּשְׁקְ assume an irregular form, and וַיִּיף and וַיִּרָא (Ezek. 31:7) are also anomalies. The verbs הָיָה and חָיָה, when used in apocopatum in the future tense, differ from the above; as, יְחִי, תְּחִי, נְחִי, יְהִי, תְּהִי, אֱהִי, and once יְהוּא (Ecc. 11:3).

PRETERITE OF HITHPAEL.

נִגְלֵיתָ.—With (ֵ), as in וְנִקֵּית. נִגְלוּ, and with י for radical ה, as in נְטָיוּ; and א instead of ה, as in נִכְּאוּ for נִכּוּ.

PARTICIPLE.

נִגְלֶה.—If the first radical be guttural, it takes the form of נֶעֱנֶה, and in the feminine is like נַחֲלָה or נֶחְפָּה.

נִגְלוֹת.—And from ינה, נוגות.

FUTURE TENSE.

יִגָּלֶה.—Before the gutturals, the letters איתן have (ֵ) instead

of (ָ); as in אָעְנֶה יַעֲשֶׂה: we find likewise ֶ) under the first radical instead of (ַ); as in יִדְחוּ. The future tense in apocopated is the same, with the exception, that with the rejection of ה the preceding (ֶ) is likewise omitted; as in תִּגֶל, וָיֵּרָא וָאֵפֶת, יֵמַח וְתַעֲשׂ:

PRETERITE OF PIEL.

גִּלָה.—ה is changed for א, as in שִׂנֵּא and שִׂנֵּאתִיךָ.—גִּלִּיתָ and צֵרִיתָ.

PARTICIPLE.

מְגַלֶּה.—And in construction (ֵ), as in מְזָרֶה, מְחַכֵּה. ה is changed for א, as in מַרְפֵּא. ה is also changed into ו, as in מְשַׂטְחֵוי.

INFINITIVE MOOD.

גַּלּוֹת.—From whence the form חַלּוֹתִי (Ps. 77:11). ה is changed for י, as in וּבְחַכִּי (Hos. 6:9).

גַּלֵּה.—And (ֶ), as in רַבֶּה (Judg. 9:29); sometimes ה is dropped, as in צַו, גַּל, הַם. ה is once changed for י; viz. in דַּלְיוּ.

FUTURE TENSE.

אֲגַלֶּה.—Irregularly אֲרַוֶּה from רָוָה; so וָאֲעַנֶּה; and וַיִּגֶּה from יגה.
תִּגֶלּוּ.—Sometimes with (ַ) and no Dagesh following, as in תִּתָּאוּ: and ה radical is changed into י, as in תַּרְדְּמִינִי.
יְגַלּוּ.—Irregularly וַיֵּדְּוּ for וַיֵּדְדּוּ; ה is changed into א, as in יֶחְפָּאוּ from חָפָה; and into י, as in יְכַסְיָמוּ from כָּסָה; and apocopated, וַיָּתוֹ, תֵּעַר, יֵקוּ, וַיְצַו, וַיְגַל.

PRETERITE OF PUAL.

גֻּלָּה.—Where the dagesh is omitted in the second radical, the preceding vowel is וֹ; as in הֻרְה, הֻנְה; and once we find ֻ, viz. in זֻגָּה (Ezek. 16:34). This omission is sometimes compensated by a preceding long vowel; as in דֹּחוּ; but not in every case; as for instance רָאוּ (Job 33:22). We find in some copies א is dageshed in this text, contrary to rule, and likewise the (ֻ) is changed into (ַ), as in כָּלּוּ (Ps. 72:20) and כָּפּוּ (Ibid 80:11).

PARTICIPLE.

מְגֻלָּה and מְוֹרָה.—These words take this form owing to ר being incapable of dagesh, and so in the future יְוֹרֶה; and in Ecc. 8:1, we have ה, the last radical, changed for א; as יְשַׁנֶּא from שָׁנָה.

PRETERITE OF HIPHIL.

הִגְלָה.—Before a guttural letter הָ, as in הֶחֱרָה, הֶחֱלִי.   In the latter case י is substituted for ה, and therefore the preceding vowel is (ֶ); in some instances we have (ֵ) for (ֶ), as in הֶעֱלָה, הֶעֱבַרְתָּ.   In some few cases we even have הָ without being followed by a guttural, as in הָגְלָה (Est. 2:6).

הִגְלָתָה.—And irregularly הֶלְאָת, הִרְצָת, הִגְלֵית and הִגְלִית.   הִגְלוּ. and after the Chaldaic form הִקְסִיו.

INFINITIVE MOOD

הַגְלוֹת.—With ל prefixed ה is dropped, as לַצְבּוֹת, for לְהַצְבּוֹת.

IMPERATIVE MOOD.

הַגְלֵה.—The last radical is sometimes dropped when the vowels are (ֶ֖), or when with a guttural they are (ַ֖), as הֶרֶף, הָרֶב, הַעַל.   הָשַׁע occurs (Ps. 39:14), but irregularly, from שָׁעָה.

FUTURE TENSE.

יַגְלֶה.—In this tense we find likewise several verbs in which the last radical ה is changed for א; as in יַפְלִא (Lev. 27:2), יַשִּׂיא (Ps. 89:23), and יֶשִׁי (Ps. 45:16), and apocopated וַתֶּמֶס, יֶפֶר, וַיַּעַל, וַתַּעַל; and with a guttural for the first radical, וַיִּפֶן, וַיִּגֶל.

PRETERITE OF HOPHAL.

הָגְלָה.—When a guttural is the first radical, הָ is changed into הָ, as in הָעֳלָתָה, הָעֳלָה.

PRETERITE OF HITHPAEL.

הִתְגַּלָּה.—But from ידה the Hithpael is הִתְוָדָה, and in the participle מִתְוָדֶה.   From שָׁחָה, ו is inserted; as in הִשְׁתַּחֲוָה, and so in the participle מִשְׁתַּחֲוִים; and מִשְׁתַּחֲוִיתָם (Ezek. 8:16) has the pronominal suffix like the participle Piel in Chaldee; and נִשְׁתַּוָה

(Prov. 27:15) is a compound of Niphal and Hithpael:—This form is very frequently found in rabbinical writings.

INFINITIVE MOOD.

הִתְגַּלֵּה, הִתְגַּלּוֹת.   And without ה, as in הִתְחַל.   Sometimes the characteristic ת is dropped, and compensated by dagesh in the first radical ; as in הִזַּכּוּ for הִתְזַכּוּ or rather הִזְדַּכּוּ.

FUTURE TENSE.

נִתְגַּלֶּה—some-times (ֶ) is changed into (ַ) ; as in נִשְׁתָּעֶה.

From שָׁחָה we have once וַיִּשְׁתַּחוּ (Gen. 27:29).   The following verbs are apocopated : יִשְׁתַּחוּ, תִּתְאָו, וַיִּתְגַּל, תִּשְׁתַּע.

OBSERVATIONS ON VERBS DOUBLY DEFECTIVE.

In the Paradigm a scale of one class of doubly defective verbs has already been given, namely, נָתַן having נ at the beginning and at the end.   As to the defective verbs in the first and second radical, which have נ for the first radical, and the last two radicals are the same, they occur but rarely, and are נָדַד, נָסַס, נָצַץ.   All that is necessary to be remarked is, that both defects never occur at the same time; for in יִדֹּד future of Kal the נ is rejected, but the ד is retained.   In יַנְדֹּהוּ (Job 17:18) future of Hiphil, ד is rejected, but נ is retained; and so in וַיִּדַּר in Hophal. נ only is rejected.

נָשָׂא which is defective in the first radical and quiescent in the last, is consequently conjugated like נָגַשׁ and מָצָא.   Pret. נָשָׂאתָ, נָשָׂא.   Imp. שָׂא, שְׂאִי, שְׂאוּ, שְׂאֶנָה (Ps. 10:12), נְשָׂא for שָׂא.   Future tense אֶשָּׂא, תִּשָּׂא, תִּשֶּׂאנָה and תִּשֶּׂאנָה or תִּשֶּׂנָה.   Inf. שְׂאֵת, שְׂאֵת and נָשׂוֹא.   Participle act. נוֹשֵׂא and pass. נָשׂוּא.   Pret. of Niphal נִשָּׂא, נִשֵּׂאתָ.   Imp. and inf. הִנָּשֵׂא.   Pret. of Hiph. הִשִּׂיא.   Inf. הַשֵּׂא.   Hoph. הֻשָּׂא.

נָטָה is conjugated like גָּלָה and נָגַשׁ except in the inf. and imp. moods, which are formed like the Pret. of Kal in regular verbs, (Ps. 73:2) Fut. תִּטֶּה.   Imp. נְטֵה.   נָטָה, נָטְתָה, נָטִית, נָטוּ for נָטִיו.   אָטֶה.   We find likewise a future apocopated, as in וַיֵּט, יֵט, תֵּם

for נָטִיו plural נָטָה, נָטְתָה, נָטִית .Pret. of Niph. נָטָה from וַיֵּט and

נָמוּ .Imp. הִנָּטֵה .Fut. אֶנָּטֶה .Inf. הִנָּטוֹת .Participle נִטֶּה .Pret.

of Hiph. הִטָּתָה, הִטָּה .Imp. הַט and הַטֵּה .Fut. אַטֶּה and אַט.

Participle מַטֶּה .Inf. הַטּוֹת .Hoph. הָטָּה and וּ for (ֻ), הוּטָּה

(Ps. 102:4).

אָבָה and the like verbs which are quiescent in the first radical

א, and in the last radical ה, are conjugated in Kal like גָּלָה, except

that the letters אֵיתָן have cholem, as in יֹאבֶה; and in the first

person sing. א radical is dropped. In Prov. 1:10, we have תֹּבֵה

for תֹּאבֶה, and 1 Sam. 28:24, וַתּוֹפֵהוּ. From אָתָה, תֵּאתֶה and by

apocopatum וַיֵּאת.

יְרֵא or יָצָא may serve as examples to all verbs quiescent in י

first and א last radical.

Pret. Kal יָרָא, יָרֵאָה, יָרֵאתָ, יְרֵאתֶם or יְראתֶם .Imp. mood, &c.

יְרָא .Fut. תִּירָא, יִירָא .Inf. יְראֹ, and with ל prefixed לִראֹ, יְראוּ.

Participle יְרֵאִים .יָרֵא .Pret. of Niph. נוֹרָא; the same in the Part.,

Imp., and Inf. moods, הִוָּרֵא : none of the other conjugations are

used.

Pret. Kal, יָצָא (Job 1:2), יָצָאת, יָצָאתָ, יָצָאתִי, יָצָתִי .Imp. mood, צֵא,

צֵא .Fut. אֵצֵא, תֵּצֵא .Inf. צֵאת, and when accompanied by a

verb, יָצוֹא .Part. יוֹצֵא .Pret. of Hiph הוֹצִיא, הוֹצֵאת .Imp. הַיְצֵא,

.Fut. אוֹצִיא .Pret. of Hoph. הוּצָא .Participle, מוּצֵאת.

יָרָה and all those verbs which are quiescent in י first, and ה

last radical, take the form of יָשַׁב and גָּלָה.

בּוֹא .Pret. Kal, בָּא, בָּאָה, בָּאת, בָּאתָ, בָּאתֶם, בָּאתָן, בָּאנוּ, בָּאוּ.

Imp. בּוֹא, בֹּאִי, בֹּאוּ, בֹּאנָה .Fut. אָבוֹא, תָּבוֹא and with ה paragogic

תָּבֹאתָה fem. Inf. mood בּוֹא .Part. בָּאוֹר, בָּאִים, בָּאָה, בָּא .Pret.

of Hiph. הֵבִיא, הֵבִיאָה, הֵבֵאת and הֵבִיאתָ .Imp. הָבֵא, הָבִיאִי.

Fut. אָבִיא, תָּבִיא and with ו conversive וַיָּבֵא .Inf. הָבִיא .Part. מֵבִיא.

Pret. of Hoph. הוּבָא, הוּבָאָה, הוּבָאתָ .Part. מוּבָא.

Verbs of four radicals are few in number, and are seldom used.

The following are the forms in which they occur: פַּרְשֵׁז (Job 26:9),

usually פָּרַשׂ to expand ; רַעֲפַשׁ (Ibid 33:25), usually רָטֹב to be fresh;

מְתַחֲרֶה (Jer. 22:15) and תִּתְחֲרֶה (Jer. 12:5), from תָּחֹר to cover

over ; כַּרְסְמֶנָּה (Ps. 80:14) from פָּרַם to waste ; יְכַרְסְמֶנָּה and בַּרְבְּלָתְהוֹן

(Dan. 3:21) and מַכְרְבֵּל (1 Chron. 15:27), from כַּרְבֵּל *to cloak*; also שָׁאַן and שַׁאֲנַנּוּ *to be quiet*; and a few others.

In the following verbs the first and second radical letters are doubled, namely, הִשְׁתַּעַשְׁעוּ, שַׁעַשַׁע (Is. 29:9), from שָׁעָה *to delight*; תִּשְׁנַּלְשְׁנִי, הִתְעַרְעָר, עִרְעֵר (Ps. 102:18), from עָרָה *to lay waste*; (Is. 17:11), from שָׁנָה *to increase*; כְּמַתְעַתֵּעַ (Gen. 27:12), from תָּעָה *to err*; לְהִתְמַהְמֵהַּ (Exod. 12:39), from מָהָה *to tarry*; מִתְהַלְהֵהַּ (Prov. 26:18), from לָהָה *to be mad*; יָפְיָפִית (Ps. 45:3), from יָפָה *handsome, fair*. The conjugation is called in this case, Pilpel (for Piel), and Hithpalpel (for Hithpael): some derived from quiescent ו and י second radical take the same form; as from כּוּל *to maintain*, כִּלְכֵּל (Zec. 11:16); from סוּךְ *to confound*, סַכְסֵךְ (Is. 9:10); from כִּיר *to dance*, מְכַרְכֵּר (2 Sam. 6:16); from פּוּר *to break*, וַיְפַרְפְּרֵנִי (Job 16:12); from פּוּץ *to shake*, וַיְפַצְפְּצֵנִי (Ibid); from צִיף *to peep*, הַמְצַפְצְפִים (Is. 8:20); from קִיר *to demolish*, מְקַרְקַר (Ibid 22:5); from שׁוּק *to justle*, יִשְׁתַּקְשְׁקוּן (Nahum 2:5). Some of the defective verbs called פְּפוּלִים have the first radical doubled, thus, from חרר—חַרְחַר, from גלל—גִּלְגֵּל, from סלל—סַלְסַל; and a few of the regular verbs double the second radical; thus, from חמר—סְחַרְחַר, from סחר—חֲמַרְמָר.

Upon verbs with pronouns affixed, we have to observe—

I.—That sometimes the pronoun thus affixed is redundant, as in the Syriac; thus, וַיְשַׁנּוֹ אֶת־טַעְמוֹ (I Sam. 21:13) *he changed it*, namely, *his behaviour*; עֲוֹנוֹתָיו יִלְכְּדֻנוֹ אֶת־הָרָשָׁע *his iniquities will catch him, the ungodly*; וַיַּכּוּ הָאֶחָד אֶת־הָאֶחָד *and one smote one, the other*; וַתְּהַמֵּא חַיָּתוֹ לֶחֶם *his life abhorreth it, the bread*; אֲשֶׁר לֹא יַעַבְדוּ אֹתוֹ אֶת־נְבוּכַדְנֶאצַּר *who shall not serve him, Nebuchadnezzar*; and so forth.

II.—Sometimes the noun is used where in English a pronoun would be used; as in, וַיֹּאמֶר לֶמֶךְ לְנָשָׁיו־נְשֵׁי לֶמֶךְ (Gen. 4:23) *Lemech said to his wives—O wives of Lemech!* instead of נָשַׁי *my wives*; וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֶל־יְהוָֹה (Exod. 24:1) *and to Moses He said, Ascend to the Lord*, for אֵלַי *to me*.

III.—When pronouns are affixed to verbs, they generally express the accusative case of the persons, as stated above, yet in

a few instances, they stand for the dative case לְ *to me.* for מְ ablative and comparative degree, and for עַם *with;* as in אֶרֶץ הַנֶּגֶב נְתַתָּנִי *thou hast given (to) me a dry land,* for נָתַתְּ לִי (Judg. 1:15). לִי יָאֹרִי—יָכָלְתִּי לוֹ *I have prevailed over him* (Ps. 13:5), for וַאֲנִי עֲשִׂיתִנִי *the river is mine, and I have made it for myself* (Ezek. 29:3) for חֲזַקְתַּנִי וַתּוּכָל—עָשִׂיתִי לִי *thou wast stronger than I, and didst prevail* (Jer. 20:7) for בְּנֵי יַצְאֻנִי—חָזַקְתָּ מִמֶּנִּי (Ibid 10:20) for יָצְאוּ מִמֶּנִּי *they are gone away from me;* בְּשָׁלְם הַבָּשָׂר *they boiled the meat for them* (1 Kings 19:21) for בִּשֵּׁל לָהֶם—לֹא יְגֻרְךָ רָע *evil does not dwell with thee* (Ps. 5:5) for יָגוּר עִמְּךָ—וַיִּלָּחֲמוּנִי (Ibid 109:3) for וַיִּלָּחֲמוּ בִּי *they fought against me.*

FINIS.

...earned.

Parago-gic Letters.	הִתְפָּעֵל Hithpael.	נִפְ... hal.	קַל Kal.	
	הִתְלַמֵּד	נִלְמַד	לָמַד	he learned
ה				
ו				
הָ				
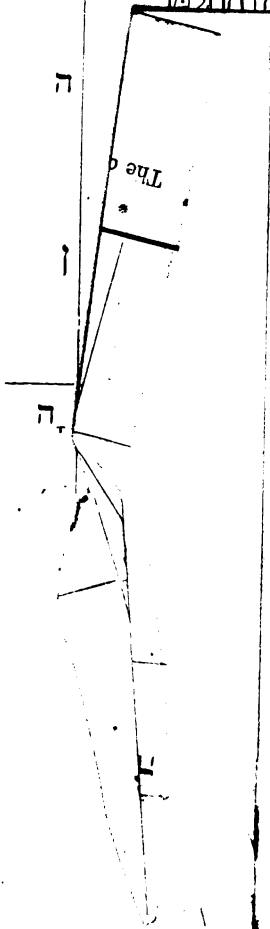
J. Wertheimer and Co., Printers, Circus Place, Finsbury Circus.

Ea

Hithpael.	Hophial.	Kal.	
הִתְנַגֵּשׁ	נִגַּשׁ	נָגַשׁ	he
&c.	נִגְּשָׁה	נִגְּשָׁה	she
	נִגַּשְׁתָּ	נִגַּשְׁתָּ	thou m.

Hit

ה

אֶ

ת

ת
s

רֵ

Example of פ נחי. מָצָא *he found.*

Hithpael.	Hophaal.	Kal.		
הִתְמַצֵּא	נִמְצָא	מָצָא	he	
הִתְמַצְּאָה	נִמְצְאָה	מָצְאָה	she	
הִתְמַצֵּאתָ	נִמְצֵאתָ	מָצֵאתָ	thou	m.
הִתְמַצֵּאת	נִמְצֵאת	מָצֵאת	thou	f.
הִתְמַצֵּאתִי	נִמְצֵאתִי	מָצֵאתִי	I	c.
הִתְמַצְּאוּ	נִמְצְאוּ	מָצְאוּ	they	c.

Preterite.

Exam

Hit

גלה to wander, to go into exile

Example ors are alike, called כְּפוּלִים.

Hithpael.	Hl.	Kal.		
הִסְתּוֹבֵב	נָסַב	סַב	he	
הִסְתּוֹבְבָה	נָסַפָּ	סַבָּה	she	
הִסְתּוֹבַבְתָּ	נְסַבֹּת	סַבּוֹתָ	thou	m.
הִסְתּוֹבַבְתְּ	נְסַבֹּת	סַבּוֹת	thou	f.
הִסְתּוֹבַבְתִּי	נְסַבֹּתִי	סַבּוֹתִי	I	c.
הִסתּוֹבבנ				

eterite.

Example of a Verb

Hiphil.	Niphal.
הֶאֱמִיר	מַר
הֶאֱמִירָה	מְרָה
הֶאֱמַרְתָּ	מַרְתָּ
הֶאֱמַרְתְּ	מַרְתְּ
הֶאֱמַרְתִּי	מַרְתִּי
הֶאֱמִירוּ	מְרוּ
הֶאֱמַרְתֶּם	מַרְתֶּם
הֶאֱמַרְתֶּן	מַרְתֶּן
הֶאֱמַרְנוּ	מַרְנוּ

us.	fæ.			
פָּקַדְנוּ	פָּקְדוּ		פָּקַד	he visited
פְּקַדְתֶּן	פְּקַדְתֶּם		פָּקְדָה	she
פָּקַדְתָּנוּ	פְּקַדְתְּ		פָּקַדְתָּ	thou ... m
פְּקַדְתָּנוּ				
קָדוּנוּ				
קָדְתּוּנוּ				
...רֵנוּ				
...תֵּנוּ				
...יֵנוּ				
...וֹתֵּינוּ				
...נוּ				
...תֵנוּ				
...נוּ				
...תֵּינוּ				