

THE ANALYTICAL HEBREW AND CHALDEE LEXICON

BENJAMIN DAVIDSON

EVERY WORD AND INFLECTION OF
THE HEBREW OLD TESTAMENT
ARRANGED ALPHABETICALLY AND
WITH GRAMMATICAL ANALYSES

*A Complete Series of Hebrew and Chaldee Paradigms,
With Grammatical Remarks and Explanations*

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THE ANALYTICAL HEBREW AND CHALDEE LEXICON

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PREFACE

The instruction of a competent Teacher is doubtless the most efficient means of acquiring any language. Supplied with such help, the Student requires little more than the subject at heart, attention, and perseverance. And there cannot be said to be any lack of Teachers of the Hebrew Language in England; for, besides the Universities and Colleges with their qualified Tutors, there are numerous private teachers of sufficient ability. Suitable Books too are abundant and accessible.

A practical difficulty, however, remains: Students can rarely secure the advantage of oral instruction long enough to obtain a complete knowledge of Hebrew, and those especially who seek to qualify themselves for the Ministry of the Word of God too frequently find their College Terms expire without their having attained proficiency: for, unlike the Classics, the Hebrew language is ordinarily taken up during the busiest period of life.

It is for such, and for the numerous class of private persons who are anxious to complete and preserve their acquaintance with the Original of the Sacred Oracles, that this Work has been executed.

The knowledge of Hebrew is a branch of education of the highest importance, and it is now attracting the attention it deserves. Public, and the more respectable private schools, are generally acknowledging its theological value, and are introducing its study.

Notwithstanding, however, the growing desire for the acquisition of the Hebrew Language, and the increasing number of Students, there are in proportion but very few who derive real benefit from their exertions. The present Work aims at the removal of the cause of this general failure in the study of Hebrew.

Believing that the real cause of this want of correspondence between effort and result consists in the uncertainty experienced by most of those who pursue the study alone, we have prepared, in the most concise and accessible form, a LEXICON OF ANALYSED FORMS, which will supply the inquiring Student with information at every step of his progress, and thus, while he is practicing the language, save his valuable time, and encourage him to proceed by the certainty it will impart to all his researches.

This important Work occupied upwards of seven years of unremitting labor perseveringly bestowed upon its preparation and execution; and it is incumbent on the Publishers to acknowledge their obligation to the learned Author, for his unwearied and self-denying assiduity in connection with the Work during so protracted a period. It is hardly necessary to state that the materials thus gathered at so much cost have received all the attention and care it was possible to bestow upon the typography.

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THE CONTENTS

OBJECT AND PLAN	PAGE vii
LIST OF ABBREVIATIONS	x

GRAMMATICAL OBSERVATIONS, WITH TABLES OF PARADIGMS OF THE HEBREW LANGUAGE.

SECTION		
I.	The Personal Pronoun (TABLE A)	9
	The Separate Pronoun	10
II.	The Verbal Suffix	10
III.	Suffixes to the Noun in the Singular	12
IV.	Suffixes to the Noun in the Plural	12
V.	Suffixes attached to the Prefix Prepositions לְ and אֶ, the Conjunction וְ, וְ (Sign of the Accusative) and the Prepositions בְּ and עַל	13
VI.	Unusual Conjugations	15
VII.	Quadrilaterals	17
VIII.	Regular Verb—KAL (TABLE B, p. 15)	17
IX.	Niphal	20
X.	Piel and Pual	21
XI.	Hiphil and Hophal	22
XII.	Hithpael	24
XIII.	Verb Pe Guttural (TABLE C, p. 25)	26
XIV.	Ayin Guttural (TABLE D, p. 25)	28
XV.	Lamed Guttural (TABLE E, p. 26)	29
XVI.	Regular Verb with Suffixes (TABLE F, p. 29)	30
XVII.	Irregular Verbs—Pe Nun (TABLE G, p. 32)	33
XVIII.	Ayin doubled (TABLE H)	34
XIX.	Pe Aleph (TABLE I)	39
XX.	Pe Yod (TABLE K)	41
XXI.	Ayin Vav (TABLE L, p. 44)	45
XXII.	Ayin Yod (Ditto)	47
XXIII.	Lamed Aleph (TABLE M)	48
XXIV.	Lamed He (TABLE N, p. 50)	51
XXV.	Verbs doubly Anomalous	54
XXVI.	Nouns derived from the Regular Verb	55
XXVII.	Irregular Verbs	56
XXVIII.	The Vowel-changes of Nouns	57
XXIX.	On the Declension of the Masculine Nouns in General (TABLE O, pp. 59, 60)	58

THE CONTENTS.

SECTION		PAGE
XXX.	First Declension of the Masculines	61
XXXI.	Second Declension of the Masculines	62
XXXII.	Third Declension of the Masculines	63
XXXIII.	Fourth Declension of the Masculines	64
XXXIV.	Fifth Declension of the Masculines	64
XXXV.	Sixth Declension of the Masculines	65
XXXVI.	Seventh Declension of the Masculines	68
XXXVII.	Eighth Declension of the Masculines	69
XXXVIII.	Ninth Declension of the Masculines	70
XXXIX.	Vowel-changes in the Formation of Feminine Nouns	71
XL.	On the Declension of the Feminine Nouns in General . (TABLE O, p. 60)	73
XLI.	Tenth Declension, or the <i>First</i> of the Feminines	73
XLII.	Eleventh Declension, or the <i>Second</i> of the Feminines	73
XLIII.	Twelfth Declension, or the <i>Third</i> of the Feminines	74
XLIV.	Thirteenth Declension, or the <i>Fourth</i> of the Feminines	75
XLV.	Irregular Nouns	76

OF THE CHALDEE LANGUAGE.

	The Personal Pronoun (TABLE P)	78
XLVI.	On the Suffixes to Nouns Singular and Plural	78
XLVII.	On the Regular Verb (TABLE Q, p. 79)	80
XLVIII.	Unfrequent Conjugations	80
XLIX.	Verbs with Gutturals	81
L.	On the Regular Verb with Suffixes (TABLE R, p. 81)	82
	TABLE T. Verbs Ayin doubled	82
LI.	On Verbs Pe Nun (TABLE S, p. 82)	83
LII.	On Verbs Pe Yod (and Pe Vav) (TABLE U)	83
LIII.	Verbs Pe Aleph	83
LIV.	On Verbs Ayin Vav (and Ayin Yod) (TABLE V)	84
LV.	On Verbs Lamed Aleph (and Lamed He) (TABLE W, p. 85)	86
LVI.	Verbs doubly Anomalous	86
	TABLE X. Declension of Masculine and Feminine Nouns	87
LVII.	First Declension of Masculines	88
LVIII.	Second Declension of Masculines	88
LIX.	Third Declension of Masculines	88
LX.	Fourth Declension of Masculines	89
LXI.	Fifth Declension of Masculines	89
LXII.	Sixth Declension of Masculines	89
LXIII.	Seventh Declension of Masculines	89
LXIV.	Eighth Declension, or the <i>First</i> of Feminines	89
LXV.	Ninth Declension, or the <i>Second</i> of Feminines	89
LXVI.	Tenth Declension, or the <i>Third</i> of Feminines	89
LXVII.	Eleventh Declension, or the <i>Fourth</i> of Feminines	89
LXVIII.	Irregular Nouns	90

THE ANALYTICAL HEBREW AND CHALDEE LEXICON, Containing the Alphabetical Arrangement of the Words of the Entire Hebrew Scriptures, with parsing Analysis and Lexicography 1 to 784

THE OBJECT AND PLAN OF THIS LEXICON

From what has been briefly stated in the Preface, it will sufficiently appear that this Work is intended, not so much to teach the first principles of Hebrew Grammar, as to provide the Student who has already begun to read a little (ever so little) with the means of making *speedy and sure after progress*. Its object is to assist him in his practice of the Sacred Text, by enabling him to apply the Rules he has learned, and may be learning; and, by supplying him with the Analysis of every single word in the entire language, under every form it can assume, it promises him exemption from the tedium and disappointment of uncertainty in his investigations.

Experience has shown that multitudes of Hebrew students, after having overcome the first difficulties under the instruction of a living Teacher, abandon further study for lack of a Guide through the yet untrodden intricacies of the Language. Our aim has been to provide a permanent Instructor, to succeed the living Teacher in his function of solving the difficulties of the inquiring Student; and we have endeavoured neither to mislead by imperfect information, nor to disappoint by suppressing the explanation of apparently trifling matters.

As an ANALYTICAL LEXICON, this work embraces especially the *etymology and signification of words*. The following summary will exhibit the mode of treatment adopted:

THE ETYMOLOGY OF WORDS

1. The entire body of Words, contained in the Hebrew Scriptures, exactly as they are found in the Text, have been thrown into Alphabetical order; so that each, accompanied by its prefixes, suffixes, and under every modification of form, may be immediately found by an alphabetical reference.

2. Each word thus arranged is concisely and fully *parsed*, its composition is explained, and its simple form and root given.

3. Whenever the form of the word analysed with the Tables of Paradigms, a plain but full statement of the nature of the word has been considered sufficient; but where any peculiar difficulty or irregularity exists, reference has also been made to the section of the Grammatical Introduction in which the derivation is explained.

4. To provide standards of inflexion and comparison, a complete series of PARADIGMS of the Verbs, Pronouns, and Nouns, of both the Hebrew and Chaldee languages, has been prepared.

5. These tables are accompanied with Explanations and Remarks, which account for every deviation from the Tables, and comprise a *collection of every single exceptional case*. In the body of the work, these *Explanations* are indicated by reference to their number.

6. Every form that happens to occur but once in the Bible has its reference to the passage given at the foot of the page. To this we have attended in the minutest difference of the forms in order to increase the references, so valuable to the beginner who has no Concordance. When, however, the form is especially peculiar, more than one reference is given.**

**It is an interesting and important fact that this collection of citations constitutes a Concordance of more than three-fourths of the forms of the Language.

7. The place of the Accent is throughout indicated by a perpendicular line (|) under the tone-syllable, except when the form is affected by a pausal accent, where (,) is used to indicate the tone-syllable; while the absence of pausal accent and influence are marked with (,).

8. *Kamets Hhattaph* (ֿ) is distinguished from the long Kamets (ā) by this sign (⊕). But this is used only in the forms analysed, in the leading forms of the derivatives under their respective roots, and in those forms where its use requires particular notice.

THE SIGNIFICATION OR LEXICOGRAPHY OF WORDS

9. A full explanation of the various meanings of the words will be found under their respective Roots, in their alphabetical place.

10. In preparing the Lexicography, Gesenius has been chiefly relied on for definitions; but the works of Dr. Lee, Winer, Biesenthal, Furst, and others, have been compared throughout.

11. In addition to the various significations of each root, a Synoptical List of all the words derived from each is given, to aid the student in remembering the connection between the root and its derivative.

LIST OF ABBREVIATIONS

IN THE WORK.

abs. st.	absolute state	genit.	genitive	part.	participle
acc.	accent, accusative	gent.	gentile & gentile	patronym.	patronymi
a. & act.	active	gutt.	guttural	perh.	perhaps
adj.	adjective	Hiph.	Hiphil	pers.	person
adv.	adverb	Hithpa.	Hithpael	Pi.	Piël
anom.	anomaly & anomalous	Hithpal.	Hithpael	Pil.	Piel
ap. & apoc.	apocopated	Hithpol.	Hithpolel	pl.	plural
Aph.	Aphel	Hoph.	Hophal	Pol.	Polal & Polel
aphær.	aphæresis	Hothp.	Hothpael	Polp.	Polpal
Arab.	Arabic	i. q.	id quod	preced.	preceding
art.	article	id.	idem	pref.	prefix
bef.	before	imp.	imperative	prep.	preposition
c. & com.	common	impl.	implied	pret.	preterite
causat.	causative	inf. & infin.	infinitive	prim.	primary
Ch. & Chald.	Chaldee	interrog.	interrogative	pr. n. m	proper name, masculine
coll.	collated	intrans.	intransitive	prob.	probably
collect.	collectively	irr. & irreg.	irregular	pron. demon.	demonstrative pronoun
comp.	compare	Ithpe.	Ithpeel	pron. relat.	relative pronoun
compd.	compounded	Ishtaph.	Ishtaphal	prop.	properly
compos.	composition	K.	Keri	prosth.	prosthetic
concr.	concrete	Kh. & Kheth.	Khethiv	Pu.	Pual
conj.	conjunction & conjunctive	l. c.	loco citato	Pul.	Pulal
const.	construed	lab.	labial	q. v.	quod vide
constr.	construct	lett.	letter	R.	Root
contr.	contracted	loc.	local	Seg. n.	Segolate noun
conv.	conversive	m. & masc.	masculine	Shaph.	Shaphel
cop.	copulative	Mak.	Makkeph	sc.	scilicet
d. & dec.	declension	metaph.	metaphorically	Sept.	Septuagint
Dag.	Dagesh	meton.	metonymy & metonymically	suff.	suffix
def. & defect.	defective	monos.	monosyllable & monosyllabic	s. & sing.	singular
demon.	demonstrative	n. f. s.	noun, feminine, singular	Talm.	Talmud
denom.	denominative	n. m. s.	noun, masculine, singular	term.	termination
deriv.	derivative	n. m. p.	noun, masculine, plural	Tiph.	Tiphel
dist.	distinctive	Niph.	Niphel	trop.	tropically
du.	dual [tically.	Nith.	Nithpael	ult.	ultimate
emph.	emphatic & emphatic	numb. card.	cardinal number	Vulg.	Vulgate
Eng. vers.	English version	obsol.	obsolete	§ & rem.	refers to the Paradigms and remarks at the commencement of the work
epenth.	epenthetic	p. & pass.	passive	1 p., 2 p., 1 pers. & 2 pers., &c., 1st or 2nd person	
Ethiop.	Ethiopic	Pa.	Pael	3 p. s. m.	3rd person singular masculine, &c.
euph.	euphony	Pal.	Palel		
f. & fem.	feminine	parad.	paradigm		
f.	for	parag.	paragogic		
foll.	following				
fr.	from				
fut.	future				
gen.	gender				

‘, ‘, or ‘, &c. after any word, refers to the passage at the foot of the page.
 ‘, ‘, ‘, or ‘, placed before any word indicates that such word occurs only with this conjunction.

‘, ‘, ‘, or ‘, placed before any word indicates that such word occurs with and without this conjunction.

⌘ This sign divides the explanation of the word's prefix from the analysis of the word itself.

[] inclose forms which do not actually occur in the Scriptures.

TABLES OF PARADIGMS

OF

THE HEBREW LANGUAGE

WITH

REMARKS AND OCCASIONAL EXPLANATIONS

SECTION I.—THE PERSONAL PRONOUN

TABLE A. THE PERSONAL PRONOUN.

SEPARATE PRONOUN.	VERBAL SUFFIX.		NOMINAL SUFFIX.	
	A.	B.	A.	B.
	SIMPLE FORM.	WITH } EPENTHETIC.	SUFF. TO NOUNS SINGULAR.	TO NOUNS PLURAL AND DUAL.
<i>Singular.</i>				
1. <i>com.</i> אֲנִי, in pause } אֲנִי; אֲנִי, in pause } <i>I.</i> אֲנִי	אֲנִי; אֲנִי; אֲנִי } <i>me.</i>	אֲנִי, אֲנִי	אֲנִי } <i>my.</i>	אֲנִי } <i>my.</i>
2. { <i>m.</i> אַתָּה (את), in } pause אַתָּה } <i>thou.</i> <i>f.</i> אַתְּ (אתי, prop. } אַתְּ) in p. אַתְּי	אָ, in pause אָ } <i>thee.</i> אָ; אָ; אָ; אָ }	אָ } not found.	אָ, in pause אָ } } <i>thy.</i> אָ, אָ }	אָ } } <i>thy.</i> אָ }
3. { <i>m.</i> הוּא } <i>he.</i> <i>f.</i> הִיא } <i>she.</i>	הוּא, הוּא; הוּא, הוּא } <i>him.</i> הוּא, הוּא; הוּא, הוּא } הוּא, הוּא } <i>her.</i>	הוּא, (הוּא)	הוּא, הוּא; הוּא, הוּא } <i>his.</i>	הוּא, הוּא; הוּא, הוּא } <i>his.</i>
<i>Plural.</i>				
1. <i>com.</i> אֲנַחְנוּ (נַחְנוּ), } <i>we.</i> (אֲנֵנוּ)	אֲנַחְנוּ; אֲנַחְנוּ; אֲנַחְנוּ } <i>us.</i>	אֲנַחְנוּ	אֲנַחְנוּ; אֲנַחְנוּ } <i>our.</i>	אֲנַחְנוּ } <i>our.</i>
2. { <i>m.</i> אַתֶּם } <i>ye.</i> <i>f.</i> אַתְּנָה, אַתְּנָה }	אַתֶּם } <i>you.</i> אַתְּנָה }	not found.	אַתֶּם } } <i>your.</i> אַתְּנָה }	אַתֶּם } } <i>your.</i> אַתְּנָה }
3. { <i>m.</i> הֵם, הֵם } <i>they.</i> <i>f.</i> הֵנָּה, הֵנָּה }	הֵם, הֵם; הֵם, הֵם } <i>them.</i> הֵמוֹ; הֵמוֹ; הֵמוֹ } (eos) } הֵן, הֵן; הֵן, הֵן } הֵן (eas) }	not found.	הֵם; הֵמוֹ, הֵמוֹ } } <i>their.</i> הֵם, הֵמוֹ }	הֵמוֹ, הֵמוֹ } } <i>their.</i> הֵמוֹ }

SECTION I.—THE SEPARATE PRONOUN. (TABLE A).

REMARKS.

1. *First Person Singular.*

אֲנִי is the ancient and full form, of which אָנִי is an abbreviation, and from the latter are formed the suffixes attached to nouns, verbs, &c.

2. *Second Person Singular.*

Instead of Dagesh forte in אַתָּה, אַתָּ (pl. אַתְּם), the kindred dialects have א before א (Chald. & Arab. אַתְּ), which, however, is not the original form, but א alone is the characteristic consonant.*

אַתָּ without א occurs only in 1 Sa. 24. 19; Ps. 6. 4; Job 1. 10; Ec. 7. 22; Ne. 9. 6; it is, however, in each place corrected in the Keri. The *feminine* form אַתְּךָ in Ju. 17. 2; 1 Ki. 14. 2; 2 Ki. 4. 16, 23; 8. 1; Je. 4. 30; Eze. 36. 13, was originally pronounced אַתְּךָ (with the feminine designation אַתְּךָ, probably from אַתְּךָ *she*, properly *thou she*, comp. אַתְּךָ) as in the Syriac and the vulgar Arabic. The pointing with Sheva is agreeably to the Keri אַתְּךָ, because the Jewish critics, as it appears, did not recognise the form אַתְּךָ. The same final א appears likewise in the unfrequent form of the suffix אַתְּךָ, אַתְּךָ.

3. *Third Person Singular.*

The masculine אָנִי is of common gender in the Pentateuch, and signifies also *she* (which is expressed by אַתְּךָ only eleven times, viz., Ge. 14. 2; 20. 5; 38. 25; Le. 2. 15; 11. 39; 13. 10, 21; 16. 31; 21. 9; Nu. 5. 13). The punctuators, however, either from want of appreciating such an idiom, or for the sake of distinction, whenever אָנִי stands in the text for אַתְּךָ, give it the appropriate pointing of this form, (אָנִי), and require it to be read אַתְּךָ. It is, however,

to be sounded rather according to the old form אָנִי. Besides the Pentateuch, אָנִי occurs also in 1 Ki. 17. 15; Job 31. 11; Is. 30. 33.

4. *First Person Plural.*

אֲנֵנוּ is manifestly the plural of אָנִי, with the exchange of א for א, as אֲנֵנוּ is of אָנִי. The form אֲנֵנוּ, from which the suffixes (אֵנוּ, אֵנוּ, אֵנוּ) are derived, is found only in Je. 42. 6, Khethib. The Masorites, however, did not recognize so unusual a form, and instead of it put אֲנֵנוּ, which, indeed, some MSS. and editions have even as the reading of the text itself. Nevertheless, אֲנֵנוּ appears also in the Rabbinical. The abbreviated form אֲנֵנוּ is found only six times, viz., Ge. 42. 11; Ex. 16. 7, 8; Nu. 32. 32; 2 Sa. 17. 12; La. 3. 42.

5. *Second Person Plural.*

אַתְּם & אַתְּם are blunted forms of אַתְּם (Arab. *antum*, Chald. אַתְּם, a form which lies at the foundation of some verbal inflexions, comp. the preterite with suffix), and אַתְּם, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person (אָנִי). אַתְּם is found only once, Eze. 34. 31 (where another reading is אַתְּם); and אַתְּם (for which some MSS. have also אַתְּם) occurs only in Ge. 31. 6; Eze. 13. 11, 20; 34. 17.

6. *Third Person Plural.*

אָנִי & אָנִי are got from אָנִי and אַתְּךָ in the same manner as אַתְּם from אַתְּם. The אָנִי in both forms (אָנִי *paragogic*) has a *demonstrative* force.

SECTION II.—THE VERBAL SUFFIX. † (TABLE A).

REMARKS.

1. *First Person Singular*

Has this peculiarity, that the union vowel of the form אָנִי is invariably *Pattah*, though in an open syllable we expect *Kamets*, as in אָנִי, אָנִי; but this

Kamets is found only in pause, e. g. Ex. 5. 22. For אָנִי, the full form אָנִי is found with the *fut.* in 1 Ki. 2. 24, Kheth. For אָנִי see Ps. 118. 18; Ge. 30. 6; with the *fut.* Job 7. 14; 9. 34; אָנִי Je. 50. 44.

* Comp. Sansc. *toa*; Egypt. *entok*, fem. *ento*; ancient and modern Pers. *tu*; Greek *tu* (*σ*); Germ. *tu*, *du* [Engl. *thou*], see Gesenius's Heb. Gram. § 33, note.

† Just as the separate suffixes stand for the nominative, so the inseparable, when appended to verbs, stand for the accusative, and but rarely for the dative, as with intransitive verbs. Particles having the force of a verb, or where the substantive verb must be supplied, take the verbal suffixes. As, אָנִי *behold me!* but on the contrary אָנִי *he (is) not*, אָנִי *he (is) yet*, where the nominative is designated by the same suffix. The suffixes are but seldom employed with prepositions. Comp. § 3, note.

2. *Second Person Singular.*

The pausal form for the masculine, $\eta\text{-}$, commonly found with the verbs $\eta\text{-}$ & $\eta\text{-}$ (Is. 30. 19; Je. 23. 37; Eze. 28. 15), is seldom attached to other verbs (Is. 55. 5; De. 28. 24, 45), but $\eta\text{-}$ is the more usual form (Is. 43. 5; 44. 2; Ps. 30. 13); the reverse, however, obtains when appended to the particles.

Unfrequent forms are, $\eta\text{-}$ 1 Ki. 18. 44, and $\eta\text{-}$ Pr. 2. 11. $\eta\text{-}$ Ho. 4. 6 is probably pointed incorrectly for $\eta\text{-}$, a Syriac form of the suffix, which occurs a few times in the Codex Sam. (Ge. 22. 26.)

The form $\eta\text{-}$ for the *feminine* is unusual with the verb (Is. 54. 6), as is also $\eta\text{-}$ when appended to the *preterite*, and $\eta\text{-}$, the tone being thrown back (Is. 47. 10, comp. Is. 60. 7). $\eta\text{-}$, $\eta\text{-}$ (as in the Syriac) are frequently found in the later Psalms, comp. Ps. 137. 6.

3. *Third Person Singular.*

The forms $\eta\text{-}$, $\eta\text{-}$ occur frequently, and are most common in pause, comp. Ps. 65. 10; Job 5. 27; 41. 2. The two forms (viz., with and without epenth. η) are found in immediate succession in Is. 26. 5, $\eta\text{-}$ $\eta\text{-}$ *he casts her down, casts her down to the earth*. The first word ought, doubtless, to conclude the first hemistich, though the accents decide differently.

$\eta\text{-}$ is frequently written without Mappik, comp. $\eta\text{-}$ Ex. 2. 3; $\eta\text{-}$ Ex. 9. 18; $\eta\text{-}$ Amos 1. 11 (the best mode of explaining the latter passage).

$\eta\text{-}$ is of common occurrence.

4. *First Person Plural.*

In Is. 85. 7, several MSS. and editions have $\eta\text{-}$ instead of $\eta\text{-}$.

For this suffix the Chaldee uses the form $\eta\text{-}$. Some discover such a Chaldaism in $\eta\text{-}$ Ex. 1. 10, for $\eta\text{-}$ (*she befalls us*). But $\eta\text{-}$ here may be regarded as the affirmative of the fut. 3 pers. pl. fem. agreeing with $\eta\text{-}$, which follows it, in a col-

lective sense (*wars*).* The Samaritan text indeed has such a Chaldaism in De. 32. 3, where $\eta\text{-}$ stands for $\eta\text{-}$, and in Nu. 16. 13.

5. *Third Person Plural.*

That the forms of $\eta\text{-}$ belong exclusively to the poetical style, may be seen from the examples in Noldius, Concordd. Particul. ed. Tympe, pp. 438, 498, 563, 564. But comp. § 5. No. 2, note. In Ex. 15. 5, occurs $\eta\text{-}$ with η which is found nowhere else. This is, however, the common form in the Ethiopic.

For the suffix η (fem.), η is frequently substituted (prob. to prevent its being mistaken for the paragogic Nun), so that the distinction between masc. and fem. entirely ceases: e. g. $\eta\text{-}$ and *they drove them* (the daughters) *away*, Ex. 2. 17; $\eta\text{-}$ and *they tied them* (the kine), 1 Sa. 6. 10. Comp. Ge. 26. 15; Nu. 17. 3, 4; Jos. 4. 8; Ho. 2. 14; Pr. 6. 21. Just the reverse is found in the word $\eta\text{-}$ Is. 48. 7, where η stands for η .

6. The tone invariably rests on the union vowel, or, in the absence of this, on the last syllable of the word. $\eta\text{-}$, $\eta\text{-}$ and $\eta\text{-}$ are excepted, and are therefore called *grave*, the others *light* suffixes.

7. The participles and infinitives may take either the verbal, or nominal suffixes. The participle is but slightly affected by their difference, as $\eta\text{-}$ *he who created me*, Job 32. 22, and $\eta\text{-}$ *my creator*; $\eta\text{-}$ Is. 47. 10, comp. Is. 28. 4. With the infinitive, however, they effect a change in the signification. E. g. $\eta\text{-}$ *my calling*, Ps. 141. 1, $\eta\text{-}$ *my visiting*, Je. 32. 5; but $\eta\text{-}$ *to slay me*, Ex. 2. 14, $\eta\text{-}$ *to help me*, 1 Ch. 12. 17. In the first examples, the suffix denotes the genitive, in the latter the accusative. A single exception is found in Eze. 47. 7, $\eta\text{-}$ *in my returning*, for $\eta\text{-}$.

* In the same manner may be explained in Job 17. 16, $\eta\text{-}$, as agreeing with $\eta\text{-}$ (collect. *expectations*) of the preceding verse; in Is. 28. 3, $\eta\text{-}$, instead of agreeing with the subject $\eta\text{-}$, agrees with the instrumental $\eta\text{-}$; and so in Ju. 5. 26, $\eta\text{-}$, agrees with the accusative $\eta\text{-}$ (collect. *her hands*), comp. Ge. 27. 39; 31. 8; Is. 18. 5, where the verb, instead of agreeing with the subject, agrees with the predicate. Moreover, $\eta\text{-}$ Ob. 13, may refer to the people addressed there, in the feminine. Hence several grammarians and commentators have been induced to observe, that the plural form of the future, $\eta\text{-}$, frequently stands for the singular $\eta\text{-}$, which, indeed, suits well the several passages.

SECTION III.—SUFFIXES TO THE NOUN IN THE SINGULAR.* (TABLE A).

REMARKS.

1. When the *First Person* י־ is to be appended to a noun terminating in י־, one Yod is dropped, as נַי־ my people, Zep. 2. 9, for נַי־י־.

י־ has the tone, which it loses when the word following is either monosyllabic, or dissyllabic, having the tone on the first syllable (Milêl); e. g. אָחֹתִי אָתָּה (thou art my sister) Ge. 12. 13; בְּכַחֲתִי עָתָה Jos. 14. 11, comp. Ge. 20. 2, 5; 26. 7, 9; 49. 3; Je. 2. 27; 31. 9; 2 Sa. 23. 17; Job 19. 25; 20. 2; Ps. 140. 7.

2. *Second Person Singular.*

Unfrequent forms: masc. בְּפָקָה (thy hand) Ps. 139. 5, חֹלְכָה (thy host) Ps. 10. 14, but see the analysis of this form in the alphabetical order. Fem. הִי־ Eze. 5. 12; הִי־ (like the suffix of the verb) for הִי־, Eze. 23. 28; הִי־ Je. 11. 15; Ps. 103. 3.

3. *Third Person Singular.*

The form הִי־ for הִי־ seems to belong to an older orthography. It is generally corrected in the Keri, as in Ge. 49. 11 (twice); Ex. 22. 26; Le. 23. 13; 2 Ki. 19. 23; 20. 13; but is not corrected in Je. 2. 21; Eze. 20. 40.

הִי־ is also found without Mappik, as in Nu. 15. 28 (Job 31. 22): so that even הִי־ is substituted for it in Eze. 36. 5, אֶדְוֹם בְּכָלָא (Edom, the whole of her) for בְּכָלָהּ.

The forms הִי־ and הִי־ are usually attached to nouns ending in הִי־, e. g. מִרְאָה (sight)—מִרְאָהּ, מִרְאָהָ; שָׂדֵה (field)—שָׂדֵהּ; עֵלֶף (leaf)—עֵלֶפּוֹ; and so with מֵרֶעַ, מֵרֶעַה for רֵעַה, מֵרֶעַה (friend). With other words they are seldom used, as לְמִינֵהוּ Ge. 1. 12, comp. Ju. 19. 24; Na. 1. 13; Job 25. 3.

4. *First Person Plural.*

The form הִנִּי־ (like the suff. of the verb) instead of הִנִּי־, must be regarded as an exception, as Job 22. 20; Ru. 3. 2, comp. No. 2.

5. *Second and Third Person Plural.*

Anomalous and unfrequent forms are: 2 pers. בְּנָה Eze. 23. 48 (comp. Eze. 13. 20); 3 pers. masc. הִמ־ 2 Sa. 23. 6, for הִמ־ (whence contr. הִמ־); fem. הִהִנ־ 1 Ki. 7. 37; הִנ־ e. g. בְּלִנָּה Ge. 42. 36; Pr. 31. 29; בְּאִנָּה Ru. 1. 19; Je. 8. 7; לְהִתְנָה Job 39. 2; לְבִדְנָה Ge. 21. 29; הִנ־ Ge. 41. 21; הִן and הִן e. g. מְלִבְדָּן Eze. 13. 17, מְלִבְדָּן Is. 3. 1

SECTION IV.—SUFFIXES TO THE NOUN IN THE PLURAL. (TABLE A).

REMARKS.

1. The ׳ which distinguishes these suffixes, is occasionally omitted in most of the persons; e. g. דְּרָכָיִךְ (similar to the pausal form of the singular) for דְּרָכָיִךְ־ thy ways, Ex. 33. 13; Ps. 119. 37; Jos. 1. 8; רַעֲיוֹהִי for רַעֲיוֹהִי־ his friends, Job 42. 10; 1 Sa. 30. 26; אֲשֵׁרֵיהֶוּ for אֲשֵׁרֵיהֶוּ־ his felicities, Pr. 29. 18; לְבָבָהֶוּ their fat, Ge. 4. 4; גִּוְיָהֶם their nations, Ge. 10. 5; לְמִינֵהֶם after their kinds, Ge. 1. 21; לְבָבָהֶוּ their hearts, Na. 2. 8. This is most frequent in suffixes of the 3 pers. sing. masc., הִי־, which is very often, and in all the copies alike, written הִי־, but the Keri almost always substitutes the common form הִי־. The word יַחְדָּו (together, properly his unions) is alone excepted, in which the Keri has made no change, probably because הִי־ was not regarded as a suffix. יַחְדָּו occurs only in Je. 46. 12, 21; 49. 3.

2. Although הִי־, or the ׳ prefixed to these suffixes, is, doubtless, originally the plural termination of the masculine, they are yet regularly attached to the feminine plural הִי־ also; as קוֹלוֹתַי־ my voices, קוֹלוֹתַי־ thy voices. It is hence to be regarded as an exception, when these suffixes are occasionally found appended to הִי־ without this ׳. As, עֲדוּתַי־ my testimonies, Ps. 132. 12; מַכּוֹתַי־ thy strokes, De. 28. 59; אָחֵיוֹתַי־ thy sisters, Ex. 16. 52; אֲבוֹתָם־ their fathers, Ex. 4. 5; אוֹתוֹתָם־ their signs, Ps. 74. 4; עֲצֵבוֹתָם־ their pains, Ps. 16. 4; צָרוֹתָם־ their distresses, Ps. 34. 18.

3. These suffixes with ׳ are found, on the other hand, also with forms of the *singular*; as, תְּהַלְלֶנִּי־ thy praise, Ps. 9. 15; שִׂנְאֹתַי־ thy hatred, Eze. 35. 11; הַיְדוּתַי־ your dis-

* The suffixes appended to the noun properly stand for the genitive, as סוּסַי־ the horse of me, i. e. my horse. The prepositions, being originally substantives, take likewise these suffixes with a few exceptions (as בְּעֵרְנִי, תְּחַתְּנִי) comp. § 2, note.

pers^{on}, Eze. 6. 8. To these may be added *חֲמִישָׁתִּי* Le. 5. 24, as it has, at least, the signification of the singular, *his fifth part*.

4. *Second Person Singular.*

Yod in *תְּ* is furtive (like that in *בֵּית* for *בֵּיתָ*), and the original form *תְּ* is found in the Syriac and Chaldee. The feminine in these dialects is *תְּ*, *תְּ*, and so it is likewise in the Hebrew, by a Syriacism, as in Ps. 103. 3, 4, 5; 116. 7, and in Kheth. 2 Ki. 4. 3, 7. *תְּ* Ec. 10. 17, is formed in imitation of the singular *תְּ*. The suffix in *מְלֹאכְתָּהּ* (*her messengers*) Nah. 2. 14, can hardly be accounted for; other codices read *תְּ* and *תְּ*.

5. *Third Person Singular.*

The poetic *וְ* is formed in imitation of the singular *וְ*, e. g. Job 24. 23; Na. 2. 4.—*וְ* in *וְ* Ps. 116. 12, is strictly a Chaldee form. For *וְ* is found *וְ* in Eze. 41. 15, comp. Chald. *וְ* *her*. Here we meet, finally, with an epenthetic *וְ*, viz. in *וְ* Is. 23. 11, for *וְ* *her fortresses*.

6. For the poetic form *וְ*, comp. De. 32. 37; Job 20. 23; 22. 2; 27. 23; Ps. 11. 7. Some of the older grammarians* observe, that this form stands occasionally also for the singular. Kimchi (incorrectly) assigns as a reason, that this form exhibits both characteristics of the plural and of the singular. But though it cannot be denied that in the passages cited above (De. 32. 37 excepted) this suffix has reference to nouns singular, nevertheless, those nouns being collectives, do not lose their plural signification. Another instance is in Ps. 11. 7, where *וְ* as referring to *וְ* may be regarded as a *Pluralis majestatis*. But were this form even to be admitted as strictly a singular, e. g. in Ps. 11. 7, we should then have to suppose it a misuse arising from its frequent occurrence in connection with collective nouns. The passages (Lu. 2. 4; Jo. 19. 27; Ac. 1. 20, from the Ethiopic version) cited by Lud. de Dieu (Crit. Sacra, p. 226, on Is. 53. 6), seem at all events to prove, that the suffix *וְ*, answering to the Hebrew *וְ*, does in the Ethiopic stand for the singular.†

Other unfrequent forms are, *וְ* Eze. 40. 16, *וְ* Eze. 1. 11; *וְ* Eze. 13. 20.

SECTION V.

SUFFIXES ATTACHED TO THE PREFIX PREPOSITIONS *לְ* AND *בְ*, THE CONJUNCTION *וְ*, *וְ* (SIGN OF THE ACCUSATIVE) AND THE PREPOSITIONS *בְ* AND *עַם*. †

(a) *לְ* to, sign of the dative.

	Sing.	Plur.
1. c.	<i>לִי</i> to me.	<i>לָנוּ</i> to us.
2. {m. <i>לְךָ</i> , in pause <i>לְךָ</i> } f. <i>לְךָ</i> }	<i>לְךָ</i> to thee.	<i>לָכֶם</i> } <i>לָכֶן</i> } to you.
3. {m. <i>לוֹ</i> , (<i>לָמוֹ</i> comp. r. 2) } f. <i>לָהּ</i> }	<i>לוֹ</i> to him. <i>לָהּ</i> to her.	<i>לָהֶם</i> , poet. <i>לָמוֹ</i> } <i>לָהֶן</i> } to them.

(b) *בְ* in.

	Sing.	Plur.
	<i>בִּי</i> in me.	<i>בָּנוּ</i> in us.
	<i>בְּךָ</i> , in p. <i>בְּךָ</i> } <i>בְּךָ</i> }	<i>בָּכֶם</i> } — } in } you.
	<i>בּוֹ</i> in him.	<i>בָּם</i> } <i>בָּהֶן</i> , <i>בָּהֶן</i> } in } them.
	<i>בָּהּ</i> in her.	

(c) *וְ* as (for which also *וְ*, *וְ*).

	Sing.	Plur.
1. c.	<i>וְאִנִּי</i> as I.	<i>וְאִנּוּ</i> as we.
2. {m. <i>וְאַתָּה</i> } f. — } as thou.	<i>וְאַתָּה</i> seldom <i>וְאַתְּם</i> } — — — } as ye.	
3. {m. <i>וְאִתּוֹ</i> } f. <i>וְאִתָּהּ</i> }	<i>וְאִתּוֹ</i> , <i>וְאִתָּהּ</i> , <i>וְאִתָּם</i> } — — — } as they.	

(d) *וְ* (sign of the accusative).

	Sing.	Plur.
	<i>וְאִתִּי</i> , <i>וְאִתִּי</i> me.	<i>וְאִתָּנוּ</i> us.
	<i>וְאִתְּךָ</i> , in p. <i>וְאִתְּךָ</i> } <i>וְאִתְּךָ</i> }	<i>וְאִתְּכֶם</i> } — } you.
	<i>וְאִתּוֹ</i> him.	<i>וְאִתָּם</i> } <i>וְאִתָּן</i> } them.
	<i>וְאִתָּהּ</i> her.	

* Kimchii Michlol, fol. 266, comp. l' Empereur on M. Kimchii, *ἰστορικα*, p. 243; Noldii Concordd. Partic. pp. 904, 916.

† We have given this remark of Gesenius in full, chiefly on account of his admission with regard to the use of this suffix in the Ethiopic, which is important, and may assist in the explanation of the form *וְ* in the following §, rem. 2.

‡ We exhibit these in particular, because of some peculiar forms they take when connected with the suffixes.

(e) מן from (for which also מִמֵּנִי, properly, a part).			(f) עם with.			
Sing.			Plur.			
1.	c. מִמֵּנִי, poet. מִנֵּי, מִנֵּי	from me.	מִמֵּנוּ . . .	from us.	עִמָּנוּ . . .	with us.
2.	{ m. מִמֶּךָ, in pause מִמְּךָ } { f. מִמְּךָ . . . }	from thee.	מִמֶּכֶם } מִמֶּנּוּ }	from you.	עִמֶּךָ, in p. עִמְּךָ } עִמֶּנּוּ }	with thee. } with you.
3.	{ m. מִמֵּהוּ, poet. מִמֵּהוּ, מִמֵּהוּ } { f. מִמֶּהָ . . . }	from him. from her.	מִמֵּהֶם, poet. מִמֵּנָהֶם } מִמֶּהֶן . . . }	from them.	עִמֵּהוּ . . . } עִמָּהָ . . . }	with him. with her. } with them.

REMARKS.

I. ON THE SUFFIXES WITH לְ.

1. Instead of לִי the form לָּ is found several times (according to the Masora on Nu. chap. 11, 21 times) in Kheth., e. g. Ex. 21. 8; Le. 11. 21; 1 Sa. 2. 3, &c.

2. As regards the form לָּמוּ, grammarians maintain that it is also a singular, i. q. לִי, because it often agrees with nouns singular. Those singulars, however, are all collectives, and can therefore not serve as a proof. The examples are, Ge. 9. 26 (where it refers to שָׂם, i. e. the descendants of Shem); Ps. 28. 8 (where it refers to the people of ver. 9, and hence some copies read לָּעָמוּ); Ps. 73. 10 (also in reference to עם); Is. 44. 15 (in reference to אֵל and פְּסָל, which may likewise be taken in a collective sense); and finally Is. 53. 8.

Though the subject of this last chapter is throughout given in the singular, yet the change to the plural form in ver. 8 is fully accounted for, when the *servant of God* (chap. 51. 13, like 42. 1, and 49. 3, 6) is considered to stand collectively for *the prophets*, which to me seems quite evident. Some copies have in Is. 44. 15 and 53. 8, לָּי, which is an exegetical gloss. (Gesenius.)*

3. Unfrequent forms are:—2 pers. masc. לָּךְ Ge. 27. 37; 2 pers. pl. fem. לָּכֶנָּה Eze. 13. 18 (לָּךְ does not occur at all). לָּהֶן Ru. 1. 13, is different from לָּהֶן, and signifies *therefore*, as in the Chaldee.

II. ON THE SUFFIXES WITH אֵת.

4. The forms in the paradigm are the usual ones; unfrequent forms are:—2 pers. masc. אֵתְּכָה (in pause) Ex. 29. 35, אֵתְּכֶם Jos. 23. 15, אֵתְּהֶם Ge. 32. 1, אֵתְּהָם Eze. 23. 45; fem. אֵתְּהֶן Eze. 23. 47, אֵתְּנָה Ex. 35. 26.

III. ON THE SUFFIXES WITH מִן.

5. מִנֵּי (*from me*) must not be confounded with מִנֵּי where ' is paragogic.

6. מִמֵּהוּ *from him* (for מִמֵּהוּ), and מִמֵּנוּ *from us* (for מִמֵּנוּ) can only be distinguished by the context.

7. The pronouns הֵּמָּה and הֵּנָּה often retain their full form after the prepositions, as, בְּהֵמָּה Ex. 36. 1; Hab. 1. 16; בְּהֵמָּה Je. 36. 32; לְהֵמָּה Je. 14. 16; מִהֵמָּה Ec. 12. 12; Je. 10. 2; fem. בְּהֵנָּה Le. 5. 22; Nu. 13. 19; בְּהֵנָּה Ge. 41. 19; לְהֵנָּה Eze. 1. 5, 23; 42. 9; מִהֵנָּה Le. 4. 2.

* But if there were even no other passage to establish the use of לָּמוּ in the singular, the passages Is. 53. 8, and 44. 15 alone might have been sufficient for this purpose: the former, where throughout the chapter only the singular appears; and the latter, where the plural does not at all suit the sense, and the writer himself explains it in the same connection by לִי in ver. 17. Comp. Hengstenberg's "Christology of the Old Testament," p. 523 of Prof. Keith's translation. In confirmation of this we may add the facts, that some copies do really read לִי instead of לָּמוּ in both passages, and that the form לָּמוּ in the Ethiopic, answering to the Hebrew לָּמוּ, is used in that version for the singular, as Gesenius himself admits (comp. § 5. rem. 6). When we, moreover, consider that this poetic syllable, which never receives the tone as a suffix, almost everywhere occurs in pause, or, which amounts to the same thing, stands with a word preceding the pause (comp. De. 32. 27; Ps. 11. 7; Job 20. 23; and Lehrgeb. § 52, 4 anm. 1 in reference to Jos. 3. 9; De. 32. 37, comp. Is. 21. 14; Ps. 4. 3, comp. also below, § 24. rem. 5), its specific use, in the poetical books, appears to be, that it takes the place of other forms, which must necessarily have the tone upon the ultimate, to suit the pause, the tendency of which is to throw the tone back upon the penultimate. Thus לָּמוּ which occurs 55 times, is everywhere in pause, except three times (Ps. 66. 7; 119. 165; Job 24. 17) before the word in pause, most probably for לָּהֶם or לָּו, which, the former with grave suffix and the latter as a monosyllable, never can change the tone. Nor is it improbable that the מ of לָּמוּ in the singular is merely epenthetic, as in בְּמִוֵּנִי, comp. the poetical forms בְּמוּ, בְּמוּ, לָּמוּ, as independent words formed from the prefixes בְּ, מִן, לְ, and the syllable מוּ.

TABLE B. REGULAR VERB.								
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.	
PRET. 3. m.	קָטַל	כָּבַד	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
3. f.	קָטְלָה	כָּבְדָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָה	הִקְטַלָה	הִתְקַטְּלָה
2. m.	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
2. f.	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
1. c.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
Plur. 3. c.	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ
2. m.	קָטַלְתֶּם	כָּבַדְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1. c.	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
INF. absol.	קָטוּל		הִקְטַל, נִקְטַל	קָטַל	קָטַל	הִקְטִיל		הִתְקַטַּל
constr.	קָטַל		הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
IMP. m.	קָטַל	כָּבַד	הִקְטַל	קָטַל		הִקְטִיל		הִתְקַטַּל
f.	קָטְלִי	כָּבְדִי	הִקְטְלִי	קָטְלִי	wanting	הִקְטִילִי	wanting	הִתְקַטְּלִי
Plur. m.	קָטְלוּ	כָּבְדוּ	הִקְטְלוּ	קָטְלוּ		הִקְטִילוּ		הִתְקַטְּלוּ
f.	קָטְלֶנָּה	כָּבְדֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה		הִקְטִילֶנָּה		הִתְקַטְּלֶנָּה
FUT. 3. m.	יִקְטַל	יִכְבֹּד	יִנְקַטַּל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
3. f.	תִּקְטַל	תִּכְבֹּד	תִּנְקַטַּל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2. m.	תִּקְטַלְתָּ	תִּכְבֹּדְתָּ	תִּנְקַטַּלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטִילְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
2. f.	תִּקְטַלְתְּ	תִּכְבֹּדְתְּ	תִּנְקַטַּלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטִילְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1. c.	אֶקְטַל	אֶכְבֹּד	אֶנְקַטַּל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
Plur. 3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִנְקַטְּלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3. f.	תִּקְטַלְנָה	תִּכְבְּדֶנָּה	תִּנְקַטְּלֶנָּה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילֶנָּה	תִּקְטַלְנָה	תִּתְקַטְּלֶנָּה
2. m.	תִּקְטַלְתֶּם	תִּכְבֹּדְתֶּם	תִּנְקַטַּלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטִילוּ	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם
2. f.	תִּקְטַלְתֶּן	תִּכְבֹּדְתֶּן	תִּנְקַטַּלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטִילֶנָּה	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן
1. c.	נִקְטַל	נִכְבֹּד	נִנְקַטַּל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
FUT. apoc.						יִקְטַל		
PART. act.	קָטַל		נִקְטַל	מִקְטַל	מִקְטַל	מִקְטִיל	מִקְטַל	מִתְקַטַּל
pass.	קָטוּל							

SECTION VI.—UNUSUAL CONJUGATIONS.

Besides the five usual forms of conjugation exhibited in the preceding paradigm (viz. Kal, Niphal, Piel and Pual, Hiphil and Hophal, Hithpael), there are other unusual forms, which, although they occur but seldom in the regular verb, are, nevertheless,

usual in certain classes of the irregular verb. Of the latter conjugations some are connected in form with Piel, and are made by the doubling or repetition of one or more radical letters, or by the insertion of a long vowel, i. e. by changes within the root itself;

others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a Passive distinguished by the more obscure vowels in the final syllable, belongs also a reflective form with the prefix הִתְ after the analogy of Hithpael.

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

1. *Peel*; as קוּטַל, reflexive הִתְקוּטַל, fut. יְקוּטַל, part. מְקוּטַל, fut. pass. יְקוּטַל. In the regular verb it occurs very seldom. Examples are:—מִשְׁפָּטִי *my judge*, Job 9. 15; יוֹרְעָתִי *I have appointed*, 1 Sa. 21. 3; שָׁרַשׁ *to take root*, Is. 40. 24, denom. from שָׁרַשׁ *root*. In verbs ע"ע it is far more frequent; e. g. הוֹלֵל, סוֹכֵב, חוֹנֵן. Its signification is mostly analogous to Piel.
2. *Pilel, Pulal, Hithpael*; as קָטַל and קָטַל, pass. קָטַל, reflexive הִתְקָטַל (the last radical letter being repeated). In the regular verb, the following are the only examples:—נָפַל Eze. 28. 23, i. q. נָפַל *to fall*; צָמַתְתֵּנִי *it has consumed me*, Ps. 119. 139, צָמַתְתֵּנִי* Ps. 88. 17, which probably is to be read צָמַתְתֵּנִי* (from צָמַת) *they consume me* (Dagesh in both instances is euphonic); with guttural שָׁאֲנַן *to be at rest*, רָעַנָּן *to be green*; pass. אָמַל *to be withered*. It is more frequent in verbs ע"ע, where it takes the place of Piel and Hithpael.
3. *Pealal*, as קָטַלַּט (the two last letters being repeated) used especially of slight motions repeated in quick succession; e. g. סָחַרְחַר *to go about with quick motion*, hence of the heart, *to beat quick, to palpitate*, Ps. 38. 11, from סָחַר *to go about*; pass. (Poalal) הִמְרַמַּר *to ferment with violence, to make a rumbling sound*, La. 1. 20.
4. *Pilpel*, formed from a biliteral root by doubling both radical letters, as סָכַב, סָכַב; כָּלַל, כָּלַל. This

also is used of motion rapidly repeated, e. g. צָפְצַף *to chirp*, צָלְצַל *to tinkle*, גָּרְגַר *to gargle*, עָפְעַף *to flutter* (from עָף *to fly*); reflex. הִתְגַּלְגַּל *to roll oneself down*.

With Hiph. are connected:—

5. *Tiphel*, as תִּקַּטַּל, with ת prefixed; e. g. תִּרְגַּל *to teach one to walk, to lead*, denom. from רַגַל *a foot*; תִּחְרַה, fut. יִתְחַרַה *to emulate*, Je. 12. 5; 22. 15 (from חָרַה *to be ardent, eager*).
6. *Shaphel*, as שָׁקַטַל frequent in the Syriac; e. g. שָׁלַהַב *to burn*, from לַהַב. In the Hebrew it is found only in the noun שְׁלֵהָבַת *flame*.

Forms of which single examples occur:—

7. קָטַלַּט, pass. קָטַלַּט; as מִחְסָפִים *scaled off, having the form of scales*, Ex. 16. 14, from חָשַׁף=חָסַף *to peel, to scale*.
8. קָטַקַּל, as יְרֵיִן Ps. 72. 6, *a violent rain*, from יָרַף.
9. קָטַקַּטַּל (the two first letters repeated) a passive, only יְפִיפִית *thou art fair*, Ps. 45. 3, from יָפָה.
10. נְתַקַּטַּל (frequent in the Rabbinic) a form compounded of Niph. and Hiph., found in the examples נִתְּנָפְרוּ for נִתְּנָפְרוּ *they permit themselves to be admonished*, Eze. 23. 48; נִבְפָּר De. 21. 8; נִשְׁתָּפוּהוּ Pr. 27. 15.†
11. קָטוּטַל, in הִצְוֹצַר *to blow the trumpet*, from הִצַּר. The participle מִחְצָצְרִים occurs 1 Ch. 15. 24; 2 Ch. 5. 13; 7. 6; 13. 14; 29. 28 in Kheth., and is doubtless to be read מִחְצָצְרִים; but the Keri invariably rejects one צ, pointing it either as Hiph. or Piel, מִחְצָרִים or מִחְצָרִים.

* The supposition that תָּתוּ stands for תָּתוּ may be founded upon the principle, that the feeble subordinate sound of vocal Sheva often conforms to the following proper vowel of the syllable, e. g. סֹדֹם, LXX Σοδόμ, Sodom; שְׁלֹמֹה, Σολομών, Solomon (Lehrg. § 14. Gram. § 10. 2).

† The form נִגְאָלוּ La. 4. 14, is supposed to be likewise a compound, viz. of Niph. and Pual (נִגְאָלוּ and נִגְאָלוּ), in which form Gesenius discovers a passive of Niphil. Passives of Hithpael are: הִתְפַּקְדוּ for הִתְפַּקְדוּ, Nu. 1. 47; 2. 33; הִטְמָא for הִתְטָמָא, De. 24. 4; הִכְפַּס for הִכְפַּס, Le. 13. 55, 56; הִדְיָשָׁן Is. 34. 6. Lehrg. § 71. 4.

SECTION VII.—QUADRILITERALS.

The few verbs of this kind are formed after the analogy of Piel. The following are all the examples which occur:—

Pret. פָּרָשׁוּ *he spread out*, Job 26. 9 (with Pattahh under

the first syllable, as in the Chaldee).

Fut. יִחַרְסֶמְנָה *he will devour it*, Ps. 80. 14.

Pass. רָטַפְּשׁ *to become green*, Job 33. 25.

Part. מְכַרְבֵּל *girded*, 1 Ch. 15. 27.

SECTION VIII.—REGULAR VERB. (TABLE B.)

REMARKS.

I. ON THE PRETERITE OF KAL.

1. The verbs of *middle O* (as קָטַן)* retain this Hholem in the 2nd and 1st persons, as יִקְלָתִי *I am able*, Ge. 30. 8; Ju. 8. 3; Ps. 40. 13; יִגְרָתְךָ, יִגְרָתִי *thou wast, I was, afraid*, De. 28. 60; 9. 19; קָטַנְתִּי *I am small*, Ge. 32. 11; יִקְשְׁתִּי *I lay snares*, Je. 50. 24. This and the usual form (*middle A*) are found together in Ge. 43. 14, בְּאִשֶׁר שָׁכַלְתִּי שָׁכַלְתִּי *as I am bereaved, I am bereaved*. In those cases, however, where (according to rem. 7) the tone is shifted to the ultimate, viz. in the 2nd pers. pl., before suffixes, and Vav conversive of the preterite, Hholem is shortened to Kamets Hhatuph; as וַיִּבְלַתְּ *and thou shalt be able*, Ex. 18. 23, וַיִּבְלַתְּ *Ps. 13. 5*.

The verbs *middle E* generally lose the sound (·) in their inflexion, e. g. הִפְצִיתָ, הִפְצִי (like קָטַל, קָטַלְתָּ), and this original vowel appears again only:—

(a) in the 3 pers. sing. and pl. standing in pause, as יִגְבְּרוּ *they are strong*, 2 Sa. 1. 23; יִדְבְּקָה *she cleaves*, Job 29. 10; יִדְבְּקוּ *Job 41. 15*. Several verbs, properly *middle E*, have *Pattahh* in the 3 pers. when not in pause, and the E sound appears again only *in pause*; e. g. יִבְרַח, יִבְרַחְךָ, comp. שָׁבַן Ex. 40. 35; Jos. 22. 19, *in pause* שָׁבַן De. 33. 12, 20; Ju. 5. 17 (comp. in Piel יִבְרַח, *in pause* יִבְרַחְךָ).†

(b) In forms with the tone on the ultimate, in which case (·) is shortened into (·) or (·), as, שָׁאֲלַתְּם *ye have asked*, 1 Sa. 12. 13; 25. 5; וַיִּירָשְׁתֶּם *and thou shalt succeed them in possession*, De. 19. 1; וַיִּירָשְׁתָּה *De. 30. 5*; יִלְדֶתִיךָ *I have begotten thee*, Ps. 2. 7;

שָׁאֲלַתְּיוּ 1 Sa. 1. 20, שָׁאֲלַתְּיהוּ Ju. 13. 6, comp. Je. 2. 27; 15. 10; Nu. 11. 12; Jos. 1. 15.‡

2. In some instances the 3 pers. has (·) in the second syllable, although not in pause; as, שָׁפַט *he judged*, 1 Sa. 7. 17, נָזַל *he robbed*, Eze. 18. 12, שָׁגַג *he erred*, Le. 5. 18.

3. *Third Person Feminine*. ת־, the usual form in the Syriac and Arabic, is some times used also in the Hebrew; as, אִזְלָתָה De. 32. 36. Another Aramaic termination is ת־ in Eze. 31. 5.

An example with *euphonic Dagesh*, in pause, is נִשְׁתָּה (for נִשְׁתָּה) *she dries up*, Is. 41. 17.

4. *Third Person Plural*. The form ת־ (with parag. ת־), usual in the Arabic, is found in the Hebrew; as, הִלְכוּ Jos. 10. 24.

It is but seldom that parag. ׀ is appended to the preterite; as, יָדְעוּן De. 8. 3, 16. Examples with *euphonic Dagesh*, in pause, are:—הִרְגוּ Ju. 5. 7; 1 Sa. 2. 5 (where, however, MSS. vary); נִתְּנוּ Eze. 27. 19.

5. *Second Person Singular*. Besides the common form תָּ for the masculine, the full form תָּה also occurs; e. g. בְּנִדְתָּה Mal. 2. 14, וְנִנְתָּה Jos. 13. 1.

2 pers. fem. As was observed above (§ 1. rem. 2), that besides the pronoun תָּה, there occurs another form תָּתִי in Kheth., so it should be remembered in this affirmative derived from it, there occurs, besides תָּ, also the form תָּי in Kheth., e. g. הִלְכְתִּי Je. 31. 21,

* The common form of the 3 pers. pret. has, in the final syllable of the ground-form, either *A* (*Pattahh*), *E* (*Tseri pure*), or *O* (*Hholem pure*),—as מָלַךְ *to reign*, חָמַץ *to be sour*, יָבַל *to be able*,—which are found likewise in the irregular verb, e. g. מָת (for מָוֹת) *to die*, אֹר (for אֹרֹר) *to be light, bright*. For the sake of brevity, these are called, after the example of the Arabic grammarians, verbs *middle A*, *middle E*, and *middle O*. The two latter are usual in *intransitive* verbs, e. g. קָטַן *to be old*, קָטַן *to be small* (Lehrg. § 66. 3).

† It is better, however, to view these as two different forms of the same verb, comp. the Lexicon.

‡ This shortening, however, into (·) & (·) may properly be from *Pattahh*, occasioned by the removal of the tone to the next following syllable, comp. יִדְבְּקוּ for יִדְבְּקוּ, מָדוּ for מָדוּ from מָדָה, comp. especially § 11. rem. 1; so that there is no need to suppose here a ground-form *middle E*, as יִרָשׁוּ, יִרָשׁוּ, יִלְדוּ.

§ Nevertheless, Zakeph-katon may in this instance have the force of a pausal accent.

comp. Eze. 16. 13, which is to be read **הִלְכָתִי**. In such instances the Keri has the note **יְתִיר** (abundat'), and in thus rejecting ' the vowel points are suited accordingly.

6. *Second Person Plural Feminine.* Instead of **תָּ**, the form **תְּנָה** is used in Am. 4. 3, corresponding to a similar form of the pronoun, § 1. rem. 5.

7. In combination with the affirmatives **תִּי**, **תִּי**, **נִי** the tone is on the penultima, and the word is said to be *Milél* (above), but with the other affirmatives the tone is on the ultimate, and the word is said to be *Milra* (below). The tone, however, is shifted, (a) by *conversive Vav* of the preterite from the penultima to the ultimate (comp. § 18. rem. 1), e. g. **וַיִּפְקֹדְתִי** and *thou shalt visit*, Job 5. 24, **וַיִּפְקֹדְתִי** Ex. 32. 34, except in pause, comp. however, De. 8. 6; (b) by the suffixes, comp. the table of the verb with suffixes; (c) by the *pause* in several of the persons from the ultimate to the penultima, where the original vowel, if it has fallen away, is likewise restored, as **קָטַלְתָּ**, **קָטַלְתִּי**, **קָטַלְתֶּם**, &c.; the tone, however, remains fixed with the grave affirmatives, as **קָטַלְתֶּם**.

II. ON THE INFINITIVE OF KAL.

8. There is but one form for the *inf. abs.* which is **קָטַל** (with Hholem impure). The Hholem is found written either *in full*, or *defectively* (**קָטַל**); the former, however, is the original.

9. For the *inf. constr.* the usual form is **קָטַל** (with Hholem pure), besides which there is also an unusual form **קָטַל**, as **שָׁכַב** to *lie down*, Ge. 34. 7; 2 Ki. 14. 22; **שָׁפַל** to *be humbled*, Pr. 16. 19; Ec. 12. 4. That they are strictly *Segolate* forms is seen from their inflexion (**קָטַלְתִּי**, **שָׁכַבְתִּי**), which perfectly agrees with the declension of the *Segolates* (**קָטַלְתִּי** or **קָטַלְתִּי**; **קָטַלְתֶּם** or **קָטַלְתֶּם**) comp. § 35. rem. 10.

10. The various infinitive forms, which occur as *verbal nouns*, will be enumerated farther on (§ 26). Here belong only such as are really construed as infinitives. They are:—

- (a) **קָטַלְתָּ**, **קָטַלְתִּי** and **קָטַלְתֶּם**, as feminine forms from **קָטַל**, e. g. **לְנִבְרָהָהּ** to *be lifted up*, Zep. 3. 11; **לְטִמְאָהָהּ** to *become unclean*, Le. 15. 32; **לְחִמְלָהּ** to

have compassion, Eze. 16. 5; **לְמִשְׁחָהּ** to *anoint*, Ex. 29. 29; **לְרַחֲצָהּ** to *wash*, Ex. 30. 18; **לְקַרְבָּהּ** to *draw near*, Ex. 36. 2; **לְקָרְאתָהּ**, instead of which by *Syriasm*, **לְקָרְאתָהּ** to *meet* (i. e. *against*). Moreover, **יִרְאַהּ** to *fear*, De. 4. 10, and **שִׂנְאָהּ** to *hate*, De. 1. 27, occur construed as infinitives, but are besides, more usually *verbal nouns*. Forms like **חִיּוֹקָהּ**, **אֲשִׁמָּהּ**, are produced by the effect of the gutturals.

- (b) With a preformative **מ**, as in the Syriac and Chaldee, as **מְנִירָשׁ** to *drive*, Eze. 36. 5; **מְקָרָא** to *convoke*, Nu. 10. 2; so likewise in some verbs of **פ"נ**, as **מִשָּׂא** for **מִנְשָׂא** to *carry*, Nu. 4. 24; **מִפָּע** to *remove*, De. 10. 11.*
- (c) Other examples are **יִשָּׁע** Hab. 3. 13, **אִפְדָּהּ** Ex. 28. 8, which may, however, be regarded as *verbal nouns*.*
- (d) **דְּרִישׁ** Ezr. 10. 16, for **דְּרִישׁ** is quite anomalous. (Gesenius, in his *Thesaurus*, is inclined to regard it as an *inf. Piel*, for **דְּרִישׁ**, comp. **דְּרִיּוֹ** Pr. 26. 7, for **דְּרִיּוֹ**.)

III. ON THE IMPERATIVE OF KAL.

11. The verbs which have *A* in the second syllable of the future retain the same also in the imperative; as **שָׁכַב** *lie down*, 2 Sa. 13. 5; Eze. 4. 4; **שָׁכַב** *put on*, 1 Ki. 22. 30; **שָׁלַם** *be peaceable*, Job 22. 20.

With parag. **ה** the form **קָטַל** becomes **קָטַלְהָ**, the form **קָטַל** becomes **קָטַלְהָ**; as, **שָׁמְרָהּ** *watch over* (from **שָׁמַר**) Ps. 25. 20, **זָכְרָהּ** *remember* (from **זָכַר**) 2 Ch. 6. 42; **שָׁכַבְהָ** *lie down*, Ge. 39. 12, **מָכַרְהָ** *sell*, Ge. 25. 31, **נָצְרָהּ** (with euphonic Dagesh) from **נָצַר** for **נָצַר** *keep*, Ps. 141. 3.†

12. The form **קָטַלְתִּי** is more directly derived from **קָטַל** than **קָטַלְתִּי**, and is chiefly found with imperatives of the first form, e. g. **לְבָשִׁי**, **שָׁכַבְתִּי**, though also with those of the latter form. The form **קָטַלְתִּי**, however, is comparatively unfrequent; as, **מִלְכִּי** *reign*, Ju. 9. 10, 12; **עָלְיִי** *rejoice*, Zep. 3. 14; **קָרְחִי** *make bald*, Mi. 1. 16; **מִשְׁבִּי** *draw*, Eze. 32. 20 (but also **מִשְׁכִּי** Ex. 12. 21); with composite Sheva, **קָסַמִּי** *use enchantment*, 1 Sa. 28. 8, Keri. Segol is found only with gutturals (§ 13. rem. 3).

In pause the long *O* or *A* returns again; as, **שִׁפְטוּ** *judge ye*, Zec. 7. 9. Such forms, however, are found also without pause, as Da. 9. 19, with which the following may be classed: **וְעָרָהּ וְעָרָהּ**—**רָגְנָהּ** *tremble—strip thyself and make thee bare*, Is. 32. 11, and according to some, also **חִגְוֶרָהּ** (*gird thyself*) which immediately follows in this passage.

* The infinitives of *b* and *c*, on account of their small number, must, in the Lexicon, be sought for among the nouns.

† The *lengthened imperative* or *imp. parag.* is, as may be seen from a comparison of the references given above, expressive of *wish* and *entreaty*; and is often *emphatic*, as **קוּמְהָ** *stand up*, **קוּמְהָ** *up!* (comp. rem. 13, and § 11. rem. 5).

In some instances Hholem has been retained in the inflexion according to Kheth.; as צרופה *try*, Ps. 26. 2, מלוכה *reign*, Ju. 9. 8, קסומי *use enchantment*, 1 Sa. 28. 8, where the Keri has invariably cancelled ו.

IV. ON THE FUTURE OF KAL.

13. The Hholem in the second syllable of the future is almost exclusively confined to the *transitive verbs* (middle *A*); while the verbs middle *E* and *O* (קטל, קטל) have regularly Pattahh in the future; e. g. גדל, fut. יגדל *to be great*, כבד, fut. יכבד *to be honoured*; קטן, fut. יקטן *to be small*, ישבל, fut. ישבל *to be childless*. In several verbs, however, this difference of form exists only in the future, so that the future *O* stands for the transitive, and the future *A* for the intransitive signification; as קצר *to cut off, to reap* (Le. 25. 5; De. 24. 19, &c.), future *A*, *to be cut*, i. e. *to be short* (Ju. 10. 16; 16. 16); חרש, future *O*, *to cut, to plough*, future *A*, *to be dumb*, (properly, *to be blunted*); חלש, future *O*, *to subdue*, Ex. 17. 13, future *A*, *to be subdued*, Job 14. 10; קנח *to overlay, cover*, fut. *A* intrans. ver. 8. In a few instances the difference in the signification is of another character; e. g. יגזר *he shall cut (eat)*, Is. 9. 19, יגזר trop. *he shall decide*, Job 22. 28; חבש fut. *O*, *to saddle*, fut. *A* and *O*, *to bind up*, Job 5. 18; Eze. 34. 16; ערב fut. *O*, *to be surety for*, ערב fut. *A*, *to be sweet*.

Very frequently both occur without any difference of signification; as ישבת (Le. 26. 35) and ישבת (ver. 34) *he shall rest*; טרף, future *O* (Ps. 7. 3; Ho. 5. 14), and future *A* (Ge. 49. 27), *to tear*; נר fut. *O* (Nu. 6. 21; De. 12. 17, &c.), and fut. *A* (Ge. 28. 20, &c.), *to vow*; נשך fut. *O*, Ec. 10. 11, and fut. *A*, Pr. 23. 22, *to bite*; כנר fut. *O*, Mal. 2. 15, fut. *A*, ver. 10, *to be treacherous*.

With parag. ה, the form אקטל becomes אקטלה. This (so called) *lengthened future* (comp. note to rem. 11) is usually attached to the 1 pers. sing. and pl., and is found in all classes of the regular and irregular verbs, except in the *passives*, and has the tone, wherever it is taken, by the affirmatives ו and י, and hence affects in precisely the same manner the final vowel of the ground-form, e. g. Kal אנשמרה, Piel ננתקה Ps. 2. 3; but Hiph. אנפירה.*

It is, however, sometimes found attached to other persons, as the second and third, comp. Is. 5. 19; Eze. 23. 20; Ps. 20. 4. The form ה־ is also sometimes found instead of ה־, as אקרה 1 Sa. 28. 15, ידשנה Ps. 20. 4.

* The future parag. expresses excitement (in the sing., of oneself, in the pl., of one another), determination, wish, entreaty, &c., e. g. אנשמרה ואנילה *let me be glad and rejoice!* Ps. 31. 8; נלכה *let us go!* Ge. 22. 5 (comp. § 11. rem. 6).

14. In the forms in which, according to the paradigm, Hholem is dropped, something of the O sound seems to have been expressed in the time when the Hebrew was a living language. Thus the vowel of the last syllable is constantly retained in the Arabic, and is lost only in the vulgar dialect. Traces of this are observable, (a) in the old *matres lectionis*, which the Keri has cancelled:—ואשקולה *and I weighed*, Ezr. 8. 25, אשקוטה *I will rest*, Is. 18. 4, יכשולו *they stumble*, Pr. 4. 16; (b) where the vowel remains and is pointed ו, being considered shorter than ו; as ישפוטו *they shall judge*, Ex. 18. 26, תעבירי *thou shalt pass on*, Ru. 2. 8, תשמורם *thou shalt observe them*, Pr. 14. 3; (c) in (ו,) which the punctuators have occasionally substituted for simple Sheva, e. g. ואשקלה and אשקטה in the Keri of the passages quoted above, comp. Ezr. 8. 26; Je. 32. 9; אשקה *I might kiss*, 1 Ki. 19. 20, אפרם Ho. 10. 10; comp. Is. 27. 3; 62. 2; Eze. 35. 6.

15. The vowel of the last syllable is regularly restored again in *pause*, with which it receives the tone. Pattahh is then lengthened into Kamets, e. g. התקטלי, תלכדי, תלכדי.

16. For the 3 pers. pl. fem. התקטלה, the form תקטלה is substituted, in three instances, to distinguish it from the 2 pers., viz. יעמדנה *they shall arise*, Da. 8. 22, comp. Ge. 30. 38; 1 Sa. 6. 12. The parag. ה in נה, both for the masc. and fem. is often dropped, so that only ו remain; e. g. תגשן Ge. 33. 6.

A single anomaly is ותגבהינה, Eze. 16. 50, for התגבהנה (comp. Verb *Ain gutt.*) where ו is inserted after the manner of verbs עי and עע.

17. To the forms ending in ו or י a parag. ו is often appended, most frequently at the end of a period, where the vowel of the second syllable is restored, though this vowel does not (as in No. 15) receive the tone; e. g. ירזון Ex. 15. 14, תשמעון De. 1. 17, comp. Ps. 104. 9, 22, 28, 29; Joel 3. 1; Ex. 9. 29. For instances of this *without pause* comp. Ru. 2. 8, 9; Ps. 4. 3; but the vowel is then more frequently not restored, comp. Hab. 3. 7; Ps. 104. 28, 29; De. 8. 20; Ex. 4. 9.

V. ON THE INFINITIVE, IMPERFECT, AND FUTURE OF KAL.

18. Hholem of the *inf. constr.* and *fut.*, being a

pure vowel, is in most instances written without ו. The full form occurs most frequently in pause or in the later books, comp. תִּקְצוּר Le. 25. 5, לְבָלוּם Ps. 32. 9, תִּבְגְּדוּ Is. 48. 8, אֶסְגְּדוּ Is. 44. 19.

Before Makkeph, Hholem is changed into Kamets-hhatuph, as:—לִשְׁאֵל-לוֹ 2 Sa. 8. 10; Ps. 78. 18, דִּרְשׁ-נָא Je. 21. 2, תִּנְבֹּל-בָּהּ Zec. 9. 2. Where ו stands in the text, it is cancelled in the Keri, so that it remains only in the Kheth; e. g. לִנְאוּל-לוֹ Ru. 4. 6 Kh. (Keri לִנְאוּל-לוֹ), (Keri לִנְאוּל-לוֹ), כְּתוּב-לָךְ Eze. 24. 2 Kh. (Keri לִנְאוּל-לוֹ), אֶכְתֹּב-לוֹ Ho. 8. 12 Kh. (Keri לִנְאוּל-לוֹ).

VI. ON THE PARTICIPLE OF KAL.

19. קוֹטֵל is the regular participle of the verbs middle *A*, like קָטַל. The Hholem is *impure*, and ought, therefore, to be written *fully*; it is, however, more frequently written *defectively*, not only before an accession at the end, but even in the ground form, קָטַל.

Like the noun, it often has parag. י appended to the construct state; as שְׁכֵנֵי סִנְיָה the inhabitant of the

thorn-bush, De. 33. 16, הַפְּכֵי הַצִּיּוֹר who changes the rock, Ps. 114. 8, יֹשְׁבֵי בְּשָׁמַיִם who dwells in heaven, Ps. 123. 1, אֶסְרֵי לְגַפְּנוֹ who binds to the vine, Ge. 49. 11, עוֹבְדֵי הַצִּיּוֹן Zec. 11. 17.

In its inflexion it differs in nothing from the noun (comp. dec. 7), and by the same analogy is formed the feminine; only that it must be noticed, that the feminine form קוֹטֵלֶת (with gutt. שְׁמֵעַת) is here more frequent than קוֹטֵלָה.

When the tone is thrown back on account of a word, with the tone on the *penultima*, following it, Segol is substituted in the final syllable, as in Is. 41. 7, הוֹלֵם פָּעַם who smites the anvil.

An unfrequent form is תוֹמֵיךְ upholding, Ps. 16. 5, for תוֹמֵךְ; תוֹמֵךְ יוֹסֵף behold I am adding, Is. 29. 14; 38. 5*.

20. The participles of the verbs middle *E* and *O* do not differ in form from the preterite; as מָלֵא he is full, and full; יָשָׁן he slept, and sleeping; יָגַר he was afraid, and fearing. Where these forms do not occur as participles, they are at least verbal adjectives †

SECTION IX.—NIPHAL.

REMARKS.

1. *Preterite.* There is no positive proof for the existence of preterites like נִקְטַל, נִקְטַל, corresponding to קָטַל, קָטַל of the Kal (comp. § 8. rem. 1, note), in addition to the form נִקְטַל; for נִחְתָּמוּ Est. 8. 8, נִעְתָּרוּ 1 Ch. 5. 20, נִהַפְּוּהוּ Est. 9. 1, usually regarded as such preterites, are properly *infinitives abs.*

With regard to the tone and its changes, the remarks already made upon Kal (§ 8. rem. 7) are also applicable to Niphal.

2. The first *inf. abs.* (נִקְטַל), connects itself, in form, with the preterite, to which it bears the same relation as קָטַל to קָטַל, and is the only infinitive of this kind. Examples are—נִלָּחַם warring, Ju. 11. 25, נִבְכַּח longing, Ge. 31. 30, נִשְׁאַל asking for oneself, 1 Sa. 20. 6, נִשְׁלַח sending, Est. 3. 13. Examples for the second form are—נִתְנָהן Je. 32. 4, נִהָבַל Le. 7. 18, once נִדְרַשׁ being inquired of, Eze. 14. 3, which is quite an Arabic form. The construct form is but seldom used instead of the absolute, e. g. הִשְׁמַד De. 4. 26. In Ps. 68. 3, נִהַנְּדָה as smoke is driven away thou drivest (them) away, the form

נִהַנְּדָה, as the construct of הִנְדָּה, is chosen instead of הִנְדָּה, probably for its agreement of sound with the following הִנְדָּה.

3. The *infinitive, imperative, or future*, in those persons which have no affirmatives, when immediately followed by a word of one syllable, have the tone commonly drawn back to the penultima, and the final syllable having lost the tone receives Segol instead of Tseri; as יִלְכֹד בָּהּ Ec. 7. 26, יִבְשֵׁל בָּהּ Eze. 33. 12, תִּבְכּוּב זֵאת Ps. 102. 19, וַיַּעֲתֵר לוֹ Ge. 25. 21; 2 Ch. 33. 13, יִחַלֵּק אֹרֶךְ 1 Ki. 8. 26, יִאֲמַר לוֹ Is. 4. 3, יִחַלֵּק אֹרֶךְ Job 38. 24; so in the *inf.* לְהִסְתַּר שָׁם Job 34. 22; in the *imp.* הִלָּחֵם בּוֹ Ju. 9. 38. In some words, however, this form with the retracted tone has become the usual one; e. g. הִשְׁמַד Ex. 23. 21, and with *conversive Vav*, וַיִּלָּחֵם Nu. 21. 23; Jos. 24. 9; Ju. 9. 39; 1 Sa. 14. 47; וַיִּבְכּוּב 1 Sa. 4. 2, 10; 2 Sa. 2. 17; 2 Ki. 14. 12.

4. In a similar case, Pattahh is sometimes, though but seldom, put for Tseri, as תִּעֲנֹב אֲרָץ Job 18. 4; it is, however, more frequently found with distinctive

* This form is, however, not universally acknowledged as a participle. Thus is תוֹמֵיךְ regarded as fut. of Hiph. thou makest wide, glorious, from יָמַר, Arab. *amplus fuit* (Schult., instit. ad fundam. 1 Hebr. p. 298). יוֹסֵף is likewise taken as Hiph. with אֶשֶׁר supplied, and rendered, I am he who shall add.

† This is indeed true in principle; we find it, however, more convenient to class even the participle cited here, among the adjectives, where they will be found in the Lexicon.

accents, e. g. וַיִּזְמַל *he was weaned*, Ge. 21. 8; וַיִּנְפֹש׵ *he was refreshed*, Ex. 31. 17; וַיֵּאמֶר *it is said*, Ge. 10. 9; Nu. 21. 14; וַיֵּאמֶר Jos. 2. 9, וַיֵּאָנַש׵ *he became sick*, 2 Sa. 12. 15. In the 2 and 3 pers. pl. the form with Pattahh is more common than that with Tseri, not only in pause (as תִּשְׁגַּלְנָה Zec. 14. 2, תִּרְמָסְנָה Is. 28. 3), and with gutturals or ך (as תִּזְכְּרְנָה Is. 65. 17, תִּפְתַּחְנָה Is. 35. 5), but even in the absence of either of these, e. g. תִּאָכְלְנָה Je. 24. 2.

5. The fut. 1 pers. sing. has frequently also Hhirek

under the preformative, as אֶשְׁבַּע *I swear*, Ge. 21. 24, אֶדְרֹש׵ Eze. 14. 3, comp. Ge. 19. 20; 1 Sa. 20. 29; 27. 1; Job 1. 15, 16, 17; Is. 1. 24, &c.

6. When the prepositions ך, ך, ך, are to be prefixed to the infinitive the ה is frequently contracted, but not so frequently as in the Hiphil; e. g. בְּכַשְׁלוֹ for בְּהַכְּשָׁלוֹ Pr. 24. 17. This contraction, however, is more usually with verbs of *first guttural*, as בְּעֵטְרָה for בְּהַעֲטִירָה La. 2. 11, comp. Eze. 26. 15; Is. 1. 12, &c.

SECTION X.—PIEL AND PUAL.

REMARKS.

I. ON PIEL.

1. The *pret.* of Piel has frequently (,) in the final syllable instead of (,) ; e. g. אָבַד 2 Ki. 21. 3; La. 2. 9; especially before a Makkeph and in the *middle of a period*, whereas in the end of a period (,) is preferred, e. g. לְמֹדֵד־דַּעַת *he teaches wisdom*, Ec. 12. 9, וּמְלַט־הוּא *he delivered the city*, Ec. 9. 15, comp. Eze. 33. 5, אֶת־הָעִיר *he delivered the city*, Ec. 9. 15, comp. Eze. 33. 5, מִלֵּט *he who is warned saves his life*. See גָּדַל Is. 49. 21, and גָּדַל Jos. 4. 14; Est. 3. 1.

A few verbs, of which the following are all the examples, have (,) in the final syllable—וַיִּבְרַח *and he shall wash*, Le. 13. 6, 34; 14. 8, 9, &c. (comp. בָּרַח Ge. 49. 11; 2 Sa. 19. 25); וַיִּכְפֹּר *and he shall atone*, Le. 4. 20, 26, 31, &c.; וַיִּדְבֹר *he spoke*, frequently דִּבֵּר at the end of a period.

A single instance of (,) in the first syllable in the manner of Aramaic and Arabic, is found in Ge. 41. 51, וַיִּשְׁכַּח אֱלֹהִים וַיִּשְׁכַּח *God makes me forget*, which is occasioned by a play upon the name מְשַׁכַּח.

2. *Infinitive.* The distinguishing form of the inf. abs. is יַפֵּר Ps. 118. 18, קָנַח 1 Ki. 19. 10, רָפָא Ex. 21. 19; and in the same relation is נָאֵץ 2 Sa. 12. 14.

The latter form, which resembles the 3 pers. pret., is found also in Le. 14. 43 as an inf. constr. אֶחָר הִגַּדְתָּ *after drawing out*. Here, it is true, אֶשְׁרָר or פִּי may be supplied, and אֶחָר taken as a conjunctive, *after one has drawn out*; see, however, the remarks on Hiph. § 11. rem. 4.

Somewhat more frequent are here the forms with the feminine termination—וַיִּמְרָה *to sing*, Ps. 147. 1; וַיִּמְרָה *to chasten*, Le. 26. 18; וַיִּצְדַּקְתִּי *thy justifying* (comp. § 8. rem. 10) Eze. 16. 52.

3. An *imperative* with Pattahh in the final syllable is פִּלְגֵי Ps. 55. 10.

* This and the two next following examples are to be taken rather as preterites, in consequence of their having the tone retracted to the penultima by the pause accent, which is hardly to be met with in participles and adjectives.

4. The *inf. imp.* and *fut.*, when followed by a Makkeph, or a word which has the tone on the penultima, take generally (,) in the final syllable, e. g. וְדָבַר עִשְׂקִי Is. 59. 13; Je. 9. 4; וְקָדַשׁ לִי Ex. 13. 2; וַיִּבְרַחְשָׁלוֹ Is. 40. 20; and so, moreover, with *Vav conversive*, e. g. וַתִּגְרַשׁ Jos. 24. 12.

Instead of תִּקְטַלְנָה the form also with Pattahh in the second syllable is found, as תִּרְטַשְׁנָה, Is. 13. 18.

The following are examples with parag. ׀—יִהְיֶינָה Ps. 104. 10, וַיִּחַלְטֵן Is. 51. 5, comp. Kal § 8. rem. 17.

II. ON PUAL.

5. The less frequent form of Pual, with Kamets-hhatuph instead of Kibbutz, is found in the following examples—מִדְּמָדָם *dyed red*, Na. 2. 4; וַיִּחְבְּרֵךְ *he is joined to thee*, Ps. 94. 20 (beside יִחְבֵּר Ec. 9. 4); וַיִּכְרַח *he is cut off*, Eze. 16. 4; and in the regular syllables of some irregular verbs, as וַיִּשְׁדָּדָה *she is desolate*, Na. 3. 7 (usually וַיִּשְׁדַּד, וַיִּשְׁדָּדָה); וַיִּבְלוּ *they are at an end*, Ps. 72. 20, וַיִּכְסּוּ *they are covered*, Ps. 80. 11; Pr. 24. 31.

It is merely an orthographical variation when Shurek takes the place of Kibbutz, as וַיִּזְכַּר, in pause וַיִּזְכֹּר Ju. 13. 8; 18. 29; Job 5. 7 (which may also be taken for Hophal, comp. הוֹלִיגְדָת Eze. 16. 4); וַיִּזְנֶה *fornication is committed*, Eze. 16. 34; מִאֲוָגָל *spun*, Eze. 27. 19; הוֹלִיגְלוּ *they were praised*, Ps. 78. 63, comp. also Ec. 9. 12.

6. The participle of Pual occurs sometimes without the prefix ך; it is then distinguished, like the part. of Niph., by the Kamets only in the last syllable; as לָקַח for מִלְקָח *taken away*, 2 Ki. 2. 10; הִלְלָה* *the praised*, Eze. 26. 17; לֹא נִחְמָה *not comforted*, Is. 54. 11; לֹא רָחַמָה *not pitied*, Ho. 1. 6, 8; וַיִּקְשְׁמוּ or וַיִּקְשְׁמוּ *ensnared*, Ec. 9. 12; כִּרְמָה for כִּמְרָמָה Eze. 21. 15, 16.

III. IN GENERAL.

7. In those forms of Piel and Pual, which have Sheva under the radical letter, the characteristic Dagesh is often dropped; e. g. שִׁלְחָהּ for שִׁלְחָהּ she stretched out, Eze. 17. 7, שִׁלְחוּ Ps. 74. 7; תִּבְקָשִׁי thou shalt be sought, Eze. 26. 21; though in most instances it is inserted.

The absence of this Dagesh is sometimes intimated (a) by the lengthening of the preceding vowel, e. g. יִחַלְלֶם for יִחַלְלֶם 1 Ch. 23. 6; (b) by a Hhatuph under the letter which was to have had the Dagesh, e. g. לִקְחָהּ for לִקְחָהּ Ge. 2. 23, comp. Ju. 16. 16.

SECTION XI.—HIPHIL AND HOPHAL.

REMARKS.

I. ON HIPHIL.

1. The characteristic י־ impure of the final syllable is only retained in the 3 pers. preterite of Hiph. (in the participle also, but with some exceptions) so as not to have another form with Tseri. In the imp. inf. and fut. there exists also a form with Tseri in the final syllable, which however differs from the other in signification, as the following remarks will show.

Forms in the preterite deviating from the paradigm are, (a) with (,) under ה, e. g. הִקְלַמְנוּ we are ashamed, 1 Sa. 25. 7, which is still more usual in verbs ל"ה, e. g. הִלָּאָה, הִנָּלָה, הִפָּדָה; (b) with א, as in the Aramaic; אִנְאִלְתִּי I have polluted, Is. 63. 3; (c) with (,) in the 2 and 3 pers., however only with suffix, as הִשְׁאִלְתִּיהוּ 1 Sa. 1. 28.

2. The inf. absol. has generally Tseri with or without Yod; as הִשְׁבָּם to rise up early, Je. 7. 13, and הִשְׁבָּם Je. 44. 4, &c.; הִשְׁמֵד destroying, Is. 14. 23, and הִשְׁמֵד Am. 9. 8; הִשְׁלַךְ casting, Je. 22. 19; הִקְטִיר burning incense, 1 Ki. 9. 25; הִעֲמִיד Ne. 7. 3; הִעֲנִיק De. 15. 14, &c.

A form with א, by Chaldaism, is אִשְׁבָּם Je. 25. 3. As such may be taken אִבְרָה Ge. 41. 42, viz. as an inf. abs. for the imperative, bow the knee, if regarded according to Hebrew etymology.

When followed by Makkeph the inf. takes Segol, as הִקְרַפְנִים Pr. 24. 23; 28. 21.

Unfrequent exceptions are, when the form with Tseri occurs for the inf. constr., as הִנְחַל De. 32. 8, comp. ch. 26. 12; Da. 11. 35, and the form with י־ for the inf. abs. Jos. 7. 7.

3. When the prepositions בְּ, לְ, אֶל are prefixed to the inf. constr. generally no contraction takes place, and the form remains בְּהִקְטִיל, לְהִקְטִיל, &c., differing

in this respect from the future, where יִקְטִיל stands for יִהְיֶה. There are, however, some few exceptions; e. g. לְשָׂמִיד to destroy, Is. 23. 11; לְשִׁבִית to put an end to, Am. 8. 4; לְלָבֵן to make white, Da. 11. 35; לְנַפֵּל Nu. 5. 22; לְאֲדִיב to cause to languish, 1 Sa. 2. 33; לְעֵשֶׂר, לְעֵשֶׂר to pay tithes, Ne. 10. 39; De. 26. 12, comp. Ex. 13. 21; Ps. 78. 17, and in Kheth., as לְעִזּוֹר 2 Sa. 18. 3, for which the Keri has לְעִזּוֹר 2 Ki. 9. 15.

4. Infinitives not differing in form from the preterite, are more frequent here than in Piel (§ 10. rem. 2); e. g. עַד הִשְׁאִיר 2 Ki. 3. 25; לְמַעַן הִרְגִיעַ וְהַרְגִּיזוּ Je. 50. 34; יִגְוֶה וְהָיָה—נָגַן וְהָיָה לְפִסּוֹת וְהָיָה לְפִסּוֹת Is. 31. 5. These examples may yet be doubted, as they can be regarded as real preterites, and the prepositions before them as mere conjunctions (for אֲשֶׁר, עַד, אֲשֶׁר, לְמַעַן); there are, however, others which must be recognised as infinitives, e. g. הִשְׁמִידָהּ De. 7. 24; moreover אַחֲרֵי הַקְצוֹת אֶת־הַבַּיִת אַחֲרֵי הַקְצוֹת אֶת־הַבַּיִת after the scraping of the house, Le. 14. 43 (where the ending וֹת of the verb ל"ה decides for the inf.)

5. In the imp. the leading form (הִקְטִיל) does not occur at all;* instead of it are employed the shortened and lengthened forms, הִקְטִיל and הִקְטִילָה (§ 8. rem. 13); e. g. הִשְׂמֵן make fat, Is. 6. 10; הִקְשִׁיב attend, Job 33. 31; הִקְשִׁיבָה Ps. 5. 3; 17. 1; הִצְלַח prosper, 1 Ki. 22. 12, 15, and הִצְלִיחָהּ Ps. 118. 25 (nowhere הִצְלִיחַ); הִבֵּט look, Job 35. 5, and הִבִּיטָהּ La. 1. 11; הִגֵּד tell, 1 Sa. 25. 11; הִבְדִּיל separate, Is. 56. 3; הִקְשִׁיבָה hearken.

Before Makkeph (...) is changed into (,) as הִסְוֶרָנָה Job 22. 21; הִבְטֶנָּה Ge. 15. 5.

6. In the future, the more usual form is that with Tseri for the shortened future, and has in general the

* This remains, however, the ground-form whenever the suffixes are added, as הִשְׁמִיעֵנִי Ps. 143. 8, and is analogous to the forms with the affirmatives having a union vowel, as הִקְטִילוּ, הִקְטִילוּ.

signification of the subjunctive, similar to the lengthened future (§ 8. rem. 13), with some modification occasioned by the difference of person. It is found—

(a) In the expression of command and wish; e. g. *יִכְרַת* may be cut off, Ps. 12. 4; 109. 15 (comp. *יִכְרִית* he shall cut off, De. 12. 29; 19. 1; 1 Ki. 14. 14); *יֹסֵף* may he add, may he increase, Ge. 30. 24; Le. 5. 16, 24; 27. 31; Nu. 5. 7; 22. 19; De. 1. 11 (comp. *יֹסִיף* Jos. 23. 13; 2 Sa. 14. 10); *תּוֹצֵא* let her bring forth (comp. *תּוֹצִיא* Is. 61. 11; Hag. 1. 11); *יִפְקֹד* let him appoint, Ge. 41. 34; Est. 2. 3 (*יִפְקִיד* Is. 10. 28); *יִשָּׁנֶה* let him overtake, Ps. 7. 6; *תִּתְאַבֵּל* Eze. 3. 3; *תּוֹחַל* 1 Sa. 10. 8, &c.

(b) More usually in the expression of prohibition with *אַל*; e. g. *אַל תִּסְתֵּר* hide not, Ps. 27. 9; 69. 18; 102. 3; 119. 19 (comp. *תִּסְתִּיר* Ps. 13. 2; 44. 25); *אַל תִּשְׁחַח* destroy not, De. 9. 26; Ps. 57. 1, &c.; *אַל תִּסְגֵּר* shut not up, Ob. 14; *אַל תִּצַּל* deliver not, Ps. 119. 43 (comp. 1 Sa. 30. 8); *אַל תִּפְּלֵ* let not fail, Est. 6. 10 (comp. Pr. 1. 14); *אַל תִּבְטֹ* look not, 1 Sa. 16. 7; *אַל יֵאֱמֹן* let him not trust, Job 15. 31; *אַל יוֹתֵר* let him not leave, Ex. 16. 19; see also Pr. 30. 10; Ob. 12.

(c) Less frequently with a *וְ* preceding it, expressive of the conjunction *that, in order that*, as in Ju. 14. 15, *וְיִגְדְּלוּ לָנוּ* that he declare to us, and so Job 11. 6; 12. 7; Je. 42. 3; *וְיִצַּל* that he deliver, 1 Sa. 7. 3.

(d) With a negation, e. g. *לֹא-תִסָּפֵף* she shall not continue, Ge. 4. 12, comp. Job 40. 32 (27); *לֹא אִסְפָּף* De. 18. 16; Ho. 9. 15; *אַל תּוֹחֵר* thou shalt not have the pre-eminence, Ge. 49. 4; see also Is. 13. 20.

(e) After *conversive Vav*; the first person, however, is excepted, which generally retains the form with *וְ*; e. g. *וְאַשְׁמִיד* and I destroyed, Am. 2. 9; *וְאַשְׁלַח* and I cast, Zec. 11. 13; *וְאַנִּיד* and I told, Is. 48. 5; *וְאַמְלִיךָ* and I made king, 1 Sa. 12. 1; *וְאַסְתִּיר* and I hid, Eze. 39. 23, 24. It is likewise so pointed when *וְ* is omitted in the text—*וְאַעֲשֶׂר* and I enriched, Zec. 11. 5; *וְאַחֲבֵא* and I hid, 1 Ki. 18. 13; *וְאַצִּל* and I delivered, Jos. 24. 10; Ju. 6. 9; 1 Sa. 10. 18.

Exceptions where *יִקְטִיל* is used for the plain future (or present), are only found with the poets, e. g. *יִשְׁלַח* he casts, Job 15. 33; 27. 22; *יִמְטֵר* he causes to rain, Job 20. 23; Ps. 11. 6; see also Job 18. 9; 34. 29; 37. 4; 40. 9, 19; Ps. 25. 9; 2 Sa. 22. 14; 1 Sa. 2. 10; Mi. 3. 4. Also with somewhat later authors, e. g. *יִרְבֵּק* he shall make to cleave, De. 28. 21; *יִלְךָ* he shall lead, De. 28. 36; *יִקְהַל* then he assembled, 1 Ki. 8. 1,

for which 2 Ch. 5. 2 *יִקְהַל* (doubtless to be read *יִקְהִיל*); *וְאַחֲזֹק* and I shall lay hold, Is. 42. 6.

7. Before Makkeph this Tseri of the shortened future becomes Segol; e. g. *וַיִּחַזְקֵנוּ* and he laid hold upon him, Ju. 19. 4; *וַיִּגְשָׁלוּ* and he drew near to him, Ge. 27. 25; *וַיִּגְדְּלוּ* and we told him, Ge. 43. 7. In pause it occurs with Pattahh—*וַיִּגְשָׁ* Ju. 6. 19. In the plural Tseri is sometimes entirely dropped, as is the case with the *e* of the final syllable in the Aramaic—*וַיִּרְכְּבוּ* for *וַיִּרְכְּבוּ* and they bent (the bow), Je. 9. 2; *וַיִּרְבְּקוּ* and they pursued, 1 Sa. 14. 22; 31. 2.

8. In the participle the form with (...) seldom occurs in the singular, see however *מִסְתַּיִר* for *מִסְתִּיר* hiding, Is. 53. 3, and in the fem. *מִזְבֹּרֶת* Nu. 5. 15, *מִנְּרֶת* Est. 2. 20. Hence are the plurals *מְחַלְמִים* dreaming, Je. 29. 8, *מְעֻזְרִים* helping, 2 Ch. 28. 23, *מְהַלְקִים* leading (leaders), Zec. 3. 7, comp. the Chaldee *מְהַלְקִין* Da. 3. 25; 4. 34.

9. The tone in Hiph. differs from that of the rest of the conjugations, inasmuch as it does not rest upon the affirmatives *וְ* and *וְ* in the pret., imp. and fut. In the pret. however, they receive the tone by *conversive Vav*; *וְהִבְדִּילָהּ* and she shall divide, Ex. 26. 33, but is retained in *וְהִגִּידָהּ* and she told, 2 Sa. 17. 17.

II. ON HOPHAL.

10. Besides the form with Kamets-Hhatuph given in the paradigm, there is another with Kibbutz equally frequent, and often in one and the same verb, e. g. *הִשְׁלַחַהּ* he is cast, Da. 8. 11, *הִשְׁלַחְתָּ* Is. 14. 19, *הִשְׁלַחְתִּי* Ps. 22. 11, fut. *יִשְׁלַחַהּ* Is. 34. 3, Eze. 16. 5, part. *מִשְׁלַחַהּ* 2 Sa. 20. 21; *הִשְׁכַּבַּהּ* to be laid, Eze. 32. 32, imp. *הִשְׁכַּבְהּ* ver. 19; *הִפְקֹדַהּ* to be appointed, Je. 6. 6, part. *מִפְקֹדִים* 2 Ch. 34. 10; *תִּקְטַרְהּ* to be burned, Le. 6. 15, part. *מִקְטַר* Mal. 1. 11.

11. The *inf. abs.* is distinguished by (...) in the final syllable, e. g. *הִחַתַּל* to be swaddled, Eze. 16. 4; *הִגֵּד* Jos. 9. 24. Of the *inf. constr.* as given in the paradigm, there happens to occur no example in the regular verb.

12. Of the *participle* there occurs, in Eze. 46. 22, the uncontracted form *מְהַקְצֵעוֹת* for *מְקַצְעוֹת*. This form occurs likewise in the fut. of the verbs *פָּו*, as *יִהוּרָהּ* for *יִוְרָהּ* (comp. § 20. rem. 10).

SECTION XII.—HITHPAEL.

REMARKS.

1. The *preterite*, as in Piel, has frequently also *Pattahh* in the final syllable, e. g. הִתְחַוֶּה *to show oneself courageous*, 2 Ch. 13. 7; 15. 8. This vowel occurs also in the future and imperative, as יִתְחַכֵּם *he thinks himself wise*, Ec. 7. 16; הִתְעַנֵּג *delight thyself*, Ps. 37. 4; שִׁנְיָה הִתְקַדְּשׁ *sanctify thyself*, Jos. 3. 5, comp. 1 Ki. 20. 22. In pause these forms take Kamets, as pret. הִתְאַוָּה *he girded himself*, Ps. 93. 1; fut. יִתְאַבֵּל *he mourns*, Eze. 7. 12, 27, יִתְאַדָּם *it sparkles*, Pr. 23. 31.

2. The *preterite* with conversive Vav has sometimes *Hhirek* instead of *Pattahh* in the penultima which has lost the tone, as יְהִי וְיִתְגַּדְּלֵתִי וְיִתְקַדְּשֵׁתִי *I will show myself great and holy*, Eze. 38. 23; וְיִתְקַדְּשֵׁתֶם *and ye shall show yourself holy*, Le. 11. 44; 20. 7, comp. in Kal the form יִלְדְּתִיךָ (§ 8. rem. 1 b).

3. The Syriac form with תָּא occurs in 2 Ch. 20. 35, אֶתְחַבֵּר for הִתְחַבֵּר *he joined himself*.

Note. The ה of the syllable הִתְ suffers the following

changes:—(a) when the first radical of the verb is a sibilant (ס, צ, ש) it changes place with ת, as הִשְׁתַּמֵּר for הִשְׁתַּמֵּר, הִתְשַׁמֵּר for הִתְשַׁמֵּר; צ causes, moreover, a change of ת into the more nearly related ט, as הִצְטַדַּק for הִצְטַדַּק; (b) before ד, ז, ט & ת it is assimilated, e. g. הִדְבַּר from דָּבַר, הִזְכַּר from זָכַר, Is. 1. 16, הִפְטַח from פָּתַח; sometimes also before נ & כ, as הִנְבִּיא from נָבִיא, elsewhere הִתְנַבֵּא for הִתְנַבֵּא.

4. Forms followed by Makkeph are:—הִתְהַלְּכָה *Noah walked*, Ge. 6. 9; יִתְעַלֵּם שֶׁלֵּג *the snow hides itself*, Job 6. 16; with parag. וְיִתְהַלְּכוּ *they walk*, Ps. 12. 9 (comp. Kal fut. § 8. rem. 17); with parag. הִתְהַלְּכָה *I will walk*, Ps. 119. 45 (comp. Kal § 8. rem. 13).

5. In forms, in which the middle radical has Sheva, so that Dagesh may be dropped (§ 10. rem. 7), this latter is sometimes compensated by lengthening (־) into (ֿ), as הִתְפַּקְּדוּ for הִתְפַּקְּדוּ, Ju. 20. 15, and from habit of the punctuator, also in the sing. יִתְפַּקֵּד (for יִתְפַּקֵּד) Ju. 21. 9.*

* Some have adopted here another conjugation הִתְקַאֲטַל.

TABLES OF THE VERBS WITH GUTTURALS.

TABLE C. VERB PE GUTTURAL.					TABLE D. VERB AYIN GUTTURAL.				
	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3. m.	עָמַד	נִעְמַד	הִעְמִיד	הָעִמְדָה	שָׁחַט	נִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
3. f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעִמְדָה	שָׁחַטָה	נִשְׁחַטָה	בָּרַכָה	בִּרְכָה	הִתְבָּרַכָה
2. m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַדְתָּ	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בִּרְכַתְּ	הִתְבָּרַכְתָּ
2. f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַדְתְּ	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַכְתְּ	בִּרְכַתְּ	הִתְבָּרַכְתְּ
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַדְתִּי	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בִּרְכַתִּי	הִתְבָּרַכְתִּי
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמְדוּ	שָׁחַטוּ	נִשְׁחַטוּ	בָּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2. m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַדְתֶּם	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בִּרְכַתֶּם	הִתְבָּרַכְתֶּם
2. f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַדְתֶּן	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בִּרְכַתֶּן	הִתְבָּרַכְתֶּן
1. c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הָעִמַדְנוּ	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בִּרְכַנוּ	הִתְבָּרַכְנוּ
Inf. absol.	עֹמֵד	נִעְמֵד	הִעְמִיד	הָעִמְדָה	שׁוֹחֵט	נִשְׁחֹט	בֹּרֵךְ		הִתְבָּרֵךְ
constr.	עֹמֵד	הָעֹמֵד	הִעְמִיד	הָעִמְדָה	שׁוֹחֵט	הַנִּשְׁחֹט	בֹּרֵךְ	בִּרְךָ	הִתְבָּרֵךְ
Imp. m.	עֹמֵד	חֲזַק	הִעְמֵד	הָעִמְדָה	שָׁחַט	הַשְׁחֹט	בָּרַךְ		הִתְבָּרֵךְ
f.	עֹמְדִי	חֲזִקִי	הִעְמִידִי	הָעִמְדִי	שָׁחַטִי	הַשְׁחֹטִי	בָּרְכִי	wanting.	הִתְבָּרְכִי
Plur. m.	עֹמְדוּ	חֲזִקוּ	הִעְמִידוּ	הָעִמְדוּ	שָׁחַטוּ	הַשְׁחֹטוּ	בָּרְכוּ		הִתְבָּרְכוּ
f.	עֹמְדֵינָה	חֲזַקְנָה	הִעְמִידְנָה	הָעִמְדְנָה	שָׁחַטְנָה	הַשְׁחֹטְנָה	בָּרַכְנָה		הִתְבָּרַכְנָה
Fut. 3. m.	יִעְמַד	יִחְזַק	יִעְמִיד	יָעִמְדָה	יִשְׁחַט	יִשְׁחַט	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
3. f.	תִּעְמַד	תִּחְזַק	תִּעְמִיד	תָּעִמְדָה	תִּשְׁחַט	תִּשְׁחַט	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
2. m.	תִּעְמַדְתָּ	תִּחְזַקְתָּ	תִּעְמַדְתָּ	תָּעִמַדְתָּ	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תִּבְרַכְתָּ	תִּבְרַכְתָּ	תִּתְבָּרַכְתָּ
2. f.	תִּעְמַדְתְּ	תִּחְזַקִּי	תִּעְמַדְתְּ	תָּעִמַדְתְּ	תִּשְׁחַטְתְּ	תִּשְׁחַטְתְּ	תִּבְרַכְתְּ	תִּבְרַכְתְּ	תִּתְבָּרַכְתְּ
1. c.	אֶעְמַד	אֶחְזַק	אֶעְמִיד	אָעִמְדָה	אֲשַׁחַט	אֲשַׁחַט	אֲבָרַךְ	אֲבָרַךְ	אֲתִבָּרַךְ
Plur. 3. m.	יִעְמְדוּ	יִחְזְקוּ	יִעְמִידוּ	יָעִמְדוּ	יִשְׁחַטוּ	יִשְׁחַטוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
3. f.	תִּעְמַדְנָה	תִּחְזַקְנָה	תִּעְמַדְנָה	תָּעִמְדְנָה	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
2. m.	תִּעְמַדְתֶּם	תִּחְזַקְתֶּם	תִּעְמַדְתֶּם	תָּעִמַדְתֶּם	תִּשְׁחַטְתֶּם	תִּשְׁחַטְתֶּם	תִּבְרַכְתֶּם	תִּבְרַכְתֶּם	תִּתְבָּרַכְתֶּם
2. f.	תִּעְמַדְתֶּן	תִּחְזַקְתֶּן	תִּעְמַדְתֶּן	תָּעִמַדְתֶּן	תִּשְׁחַטְתֶּן	תִּשְׁחַטְתֶּן	תִּבְרַכְתֶּן	תִּבְרַכְתֶּן	תִּתְבָּרַכְתֶּן
1. c.	נִעְמַדְנָה	נִחְזַקְנָה	נִעְמַדְנָה	נָעִמְדְנָה	נִשְׁחַטְנָה	נִשְׁחַטְנָה	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ
Fut. apoc.			יִעְמֵד						
Part. act.	עֹמֵד		מִעְמִיד	מִעְמַד	שׁוֹחֵט	נִשְׁחַט	מְבָרֵךְ	מְבָרֵךְ	מִתְבָּרֵךְ
pass.	עֹמֵד				שׁוֹחֵט				

TABLE E. VERB LAMEDH GUTTURAL.							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. m.	שָׁלַח	נִשְׁלַחַ	שָׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁלַחַ	הִשְׁתַּלַּחַ
3. f.	שָׁלְחָה	נִשְׁלַחְהָ	שָׁלְחָה	שָׁלְחָה	הִשְׁלִיחָהּ	הִשְׁלַחְהָ	הִשְׁתַּלַּחְהָ
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2. f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלַחוּ	שָׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INF. absol.	שֹׁלֵחַ	נִשְׁלַחַ	שֹׁלֵחַ		הֹשְׁלֵיחַ		הִשְׁתַּלַּחַ
constr.	שֹׁלֵחַ	הַשֹּׁלֵחַ	שֹׁלֵחַ	שֹׁלֵחַ	הֹשְׁלֵיחַ	הַשֹּׁלֵחַ	הַשִּׁתְּלַחַ
IMP. m.	שֶׁלַח	הִשְׁלַחַ	שֶׁלַח		הִשְׁלַחַ		הִשְׁתַּלַּחַ
f.	שֶׁלְחִי	הִשְׁלַחִי	שֶׁלְחִי		הִשְׁלַחִי		הִשְׁתַּלַּחִי
Plur. m.	שֶׁלְחוּ	הִשְׁלַחוּ	שֶׁלְחוּ	wanting	הִשְׁלַחוּ	wanting	הִשְׁתַּלַּחוּ
f.	שֶׁלְחֵנָה	הִשְׁלַחֵנָה	שֶׁלְחֵנָה		הִשְׁלַחֵנָה		הִשְׁתַּלַּחֵנָה
FUT. 3. m.	יִשְׁלַחַ	יִשְׁלַחַ	יִשְׁלַחַ	יִשְׁלַחַ	יִשְׁלִיחַ	יִשְׁלַחַ	יִשְׁתַּלַּחַ
3. f.	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלִיחַ	תִּשְׁלַחַ	תִּשְׁתַּלַּחַ
2. m.	תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁתַּלַּחְתָּ
2. f.	תִּשְׁלַחְתְּ	תִּשְׁלַחְתְּ	תִּשְׁלַחְתְּ	תִּשְׁלַחְתְּ	תִּשְׁלַחְתְּ	תִּשְׁלַחְתְּ	תִּשְׁתַּלַּחְתְּ
1. c.	אֶשְׁלַחַ	אֶשְׁלַחַ	אֶשְׁלַחַ	אֶשְׁלַחַ	אֶשְׁלִיחַ	אֶשְׁלַחַ	אֶשְׁתַּלַּחַ
Plur. 3. m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
3. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2. m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1. c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁלַחַ	נִשְׁתַּלַּחַ
FUT. apoc.					יִשְׁלַחַ		
PART. act.	שֹׁלֵחַ	נִשְׁלַחַ	מְשַׁלֵּחַ	מְשַׁלֵּחַ	מְשַׁלֵּיחַ	מְשַׁלֵּחַ	מְשַׁתַּלֵּחַ
pass.	שֹׁלֵחַ						

SECTION XIII.—VERB PE GUTTURAL. (TABLE C.)

REMARKS.

I. ON KAL.

1. In the *preterite* no other deviation exists except הָיִיתֶם (with Hhateph-Segol) *ye are*, Job 6. 21, and

the same word with simple Sheva הָיִיתָ Ge. 3. 5 (comp. rem. 13).

2. In the verbs א"פ the *inf. constr.* takes (ֿֿֿ) under the first letter, as אָבַל especially with the prefixes, לָאָחוּ, לָאָחוּ, לָאָחוּ to seize, לָאָחוּ, לָאָחוּ to collect, Is. 17. 5; 2 Ki. 5. 7; לָאָחוּ Ge. 24. 33, and לָאָחוּ* Nu. 26. 10. With simple Sheva לָאָחוּ (for לָאָחוּ) to bind, Ps. 105. 22. With the feminine termination:—אָשָׁמָה to become guilty, Le. 5. 26, אָהָבָה to love, De. 10. 12; 11. 22; הָזָקָה, whence בָּהִיזְקָתוֹ when he gained strength, 2 Ch. 12. 1; 26. 16.

3. *Imperative.* In the verbs א"פ the first letter takes (ֿֿֿ), as אָזַר gird on, Job 38. 3, אָחַז lay hold, Ex. 4. 4, אָסַף collect, Nu. 21. 16; אָהָב love, Ho. 3. 1. The rest of the persons have generally the regular form, only in a few instances Segol is retained, e. g. אָסַפָּה, collect, Nu. 11. 16, אָרְכָה order, Job 33. 5, אָשִׁפִּי make bare, Is. 47. 2, which more especially happens when the second radical is likewise a guttural, אָהָבִי, Ps. 31. 24, אָחִיו Ca. 2. 15, אָחִיו Ru. 3. 15.

4. The form of the *future* exhibited in the paradigm is that of the verbs *fut. O*, as יִחְלֹם to dream, יַעֲבֹד to serve, יַעֲבֹר to pass over, יַעֲרֹךְ to set in order. The verbs *fut. A* take Segol under the preformatives, as יַאֲבֵל to mourn, יַחֲזֹק to be strong, יַחֲרֹד to tremble, יַעֲרֹב to be sweet. Less frequently do verbs *fut. O* occur with Segol, as יַאֲסֹף to collect, יַאֲשִׁיף to make bare, and once in pause יַחְדַּל Job 10. 20 (elsewhere יַחְדַּל). Both futures, like יַעֲבֹד & יַחֲזֹק, are found in one and the same verb (with or without a difference of signification), as in חָבַשׁ to bind, חָלַשׁ to be weak, חָרַשׁ to cut, חָפֵץ to delight in, עָרַב (§ 8. rem. 18). Moreover, יָהֵלֵךְ to go, תַּהֲלֹךְ (*grassari*) for תַּהֲלֹךְ (comp. rem. 12) Ex. 9. 23; Ps. 73. 9.

Examples with affirmatives are:—יַהֲרֹג, יַהֲרֹגוּ, יַהֲרֹגָה (to kill), יַהֲפֹךְ, יַהֲפֹכּוּ (to turn); יַחֲזֹק, יַחֲזֹקוּ; יַחֲרֹד, יַחֲרֹדוּ (to tremble).

5. Other verbs have very constantly simple Sheva under the guttural; but in the same relation as mentioned above. This is most frequently the case with ח, as יַחְזֹר (for יַחְזֹר) to gird on, יַחְמֹל to pity, יַחְשֹׁב to think; יַחְדַּל to cease, יַחְכֵּם to be wise. The persons with affirmatives remain quite regular, as יַחְזֹרוּ, יַחְדְּלוּ. Less frequently are both forms found in the same verb, e. g. יַאֲהָב Pr. 3. 12, and יַאֲהָב Pr.

15. 9, 12, and especially when the leading form has composite Sheva; but with the affirmatives and suffixes, simple Sheva is introduced, as יַחְבֹּשׁ, but יַחְבְּשׁוּ 1 Ki. 13. 13, יַחְבְּשׁוּ Ho. 6. 1; יַחְבְּלוּ De. 24. 6, pl. יַחְבְּלוּ Job 24. 3; יַחְלֹק, pl. יַחְלֹקוּ Jos. 14. 5; so also יַעֲזֹר, pl. יַעֲזֹרוּ; יַעֲבֹר, but יַעֲבְרָה, יַעֲבְרָה.

6. Since the punctuation (ֿֿֿ), (ֿֿֿ) is considered shorter than (ֿֿֿֿ), (ֿֿֿֿ), the former is sometimes used where the form is augmented by affirmatives, suffixes, &c., while the leading form has the latter punctuation. E. g. יַאֲסֹף (to collect), but יַאֲסֹפִי, יַאֲסֹפֵי, and so with suffix; יַאֲסֹר (to bind), with suff. יַאֲסֹרֵהוּ, יַאֲסֹרֵהוּ &c.; יַחְסֹר (to want), pl. יַחְסֹרוּ Ps. 34. 11; Eze. 4. 17. According to the same principle we find יַחְפְּרוּ (to blush), Ps. 35. 4, 26, in pause יַחְפְּרוּ Ps. 34. 6; Job 6. 20; יַחְפְּצוּ, in pause יַחְפְּצוּ (comp. rem. on Niph. and Hiph.).

II. ON NIPHAL.

7. *Preterite.* Besides the form exhibited in the paradigm there is another with simple Sheva, as נִאֲשָׁם (to be guilty), נִהַדָר (to be glorified). The shorter (ֿֿֿ) is introduced only with the augmentation at the end of the participle, as נִגְעַלְמִי hid, Ec. 12. 14, but on the contrary, נִגְעַלְמָה Na. 3. 11, and נִגְעַלְמִים Ps. 26. 4; so נִהַרְבוֹת waste, Eze. 30. 7; a single exception is נִעֲרָץ terrible, Ps. 89. 8. A few infinitives absol. formed according to the preterite (§ 9. rem. 1) have likewise this *a*, as נִהַפֹּף †

8. The *future* is once written *fully* תַּעֲשֶׂה for תַּעֲשֶׂה Ex. 35. 31. In a few instances Segol is found instead of Tseri, e. g. בְּהִרְגוּ (for בְּהִרְגוּ, בְּהִרְגוּ) Eze: 26. 15, and so likewise in a few earlier editions in Eze. 43. 18; Job 19. 7.

III. ON HIPHIL AND HOPHAL.

9. The forms with (ֿֿֿֿ) in the preterite, and (ֿֿֿֿ) in the infinitive, imperative and future, as exhibited in the paradigm, are as regular here as in the non-guttural verb the forms with (ֿֿֿ) and (ֿֿֿ) to which they correspond; only that here occurs also the form with simple Sheva, as יַחְסִיר, fut. יַחְסִיר shall cause to want; מַחְפִּיר causing shame.

10. In the *preterite*, the punctuation is remarkably

* Pattahh is found here (as the shorter form, comp. rem. 6) because the tone is forcibly thrown forward, בְּאֲבַל הָאֵשׁ. For the same reason they wrote אֲמַרְתֶּם not אֲמַרְתֶּם.

† There are, however, preterites as well as participles (in the leading form) of verbs ל"ה and ל"א which have this (ֿֿֿֿ), as נִעֲוִיתִי Ps. 38. 7; Is. 21. 3; נִעְלָה Nu. 9. 21; 10. 11; נִעְנָה Is. 53. 7; נִעֲנִיתִי Ps. 119. 107; נִעֲשֶׂה Le. 7. 9; נִעֲשֹׂו Le. 18. 30, but also נִעֲשֶׂתָה Nu. 15. 24; נִחְבְּאתָ Ge. 31. 27; נִחְבְּתָם Jos. 2. 16.

affected by the *conversive Vav*, since the tone connected with it changes (ִ) into the shorter (ִ). E. g. הִחַרְמֹתִי *I have devoted*, 1 Sa. 15. 20; וְהִחַרְמֹתִי *and I shall devote*, Nu. 21. 2; Mi. 4. 13; וְהִחַרְמֹתָהּ 1 Sa. 15. 18, וְהִחַרְמֹתָם 1 Sa. 15. 3; וְהִעֲמַדְתָּ *thou hast appointed*, Ne. 6. 7; Ps. 31. 9; וְהִעֲמַדְתָּ *and thou shalt appoint*, Nu. 3. 6; 8. 13; 27. 19; Eze. 29. 7; וְהִעֲבַרְתִּי *I caused to pass*, Zec. 3. 4; וְהִעֲבַרְתִּי *and I shall cause to pass*, Je. 15. 14; וְהִעֲבַרְתָּ Ex. 13. 12; Le. 25. 9; Nu. 27. 7; Eze. 5. 1; וְהִאֲבִלְתִּי Ex. 16. 32; וְהִאֲבִלְתִּי Is. 49. 26; וְהִאֲבִדְתִּי & וְהִאֲבִדְתָּ &c. The like change is effected by the *conversive Vav* even in the 3rd person, comp. וְהִאֲזִין *he hearkened*, De. 1. 45, and וְהִאֲזִין *and he shall hearken*, Ps. 77. 2.*

11. Of *Hophal* only a few instances occur with simple and composite Sheva under the guttural, as קָמַעַד, fut. יִחַרֵם, part. הִפְפָּה.

12. In the *part. of Hiph.* (ִ) is sometimes changed into (ִ), and in *Hoph.* (ִ) into (ִ), prolonging the short vowel which was sustained by Metheg, e. g. הִעֲבַרְתָּ (elsewhere הִעֲבַרְתָּ) Jos. 7. 7; הִעֲלָה Hab. 1. 15 (elsewhere הִעֲלָה); הִעֲלָה Na. 2. 8, and that often, for

הִעֲלָה. Comp. in Kal פָּהֵלֵךְ for פָּהֵלֵךְ (§ 13. rem. 4), Ex. 9. 23; Ps. 73. 9; but—Note, on the contrary, (ִ) is put for (ִ) in אֶחָרִי (Piel for אֶחָרִי) Ju. 5. 28; יִחַמוּ Ge. 30. 39; יִחַמְתִּי Ps. 51. 73.

IV. IN GENERAL.

13. A few verbs לִ with Pe guttural differ from the above inasmuch as their ה & ח are not at all treated as gutturals, viz. הָיָה *to be* (except the pret., see rem. 1), fut. יִהְיֶה, with prepositions לְהִיּוֹת, Niph. נָהָיָה; so also חָיָה *to live*, pret. וְחָיִיתָם Eze. 37. 5, 6, inf. לְחַיּוֹת, imp. with copulative Vav וְחָיִי, fut. יִחְיֶה. Only in a few examples the guttural character is retained (viz. when the guttural begins the word), as הָיָה Eze. 21. 15. The same analogy is observed in the apocopated future יִחַר וְיָחַן (otherwise יִחְנֶה & וְיִחַר).

14. The letter ך as first radical comes within this anomaly only in the *inf.* and *fut. of Niph.*, e. g. יִרְאָה *he is seen*. The unusual form with Pattahh under the preformative is found only in the apocopated fut. וְיִרְאָה, and in *Hiph.* וְהִרְאֵתִי Na. 3. 5, with *conversive Vav*, otherwise הִרְאָה & הִרְאָה.

SECTION XIV.—VERB AYIN GUTTURAL. (TABLE D.)

REMARKS IN GENERAL.

1. In *Piel*, *Pual* and *Hithpael*, Dagesh forte of the middle radical letter is lost, but in the greater number of examples, particularly before ה, ח & ע, the preceding vowel remains short, and the guttural has *Dagesh forte implicitum*, or Dagesh forte implied, e. g. Piel נָהַג *to lead*, נָחַם *to comfort*, בָּעַר *to destroy*, inf. צָחַק *to mock*, fut. יִטְהַר *to cleanse*, part. מְטַהֵר; Pual רָחַץ *to be washed*; Hithpa. הִטְהַרוּ. Before א the vowel is commonly prolonged (but comp. נִאֲזַן, נִאֲזַן, Pu. רָאִי Job 33. 21), and always before ך.

2. In *Pi.* and *Hiph.* the tone is sometimes drawn back to the penultima, and Tseri of the final syllable is shortened to Segol, viz. :—

(a) When a monosyllabic word, or one with the tone on the penultima follows, e. g. לְשָׂרֵת שָׁם *to minister there*, De. 17. 12 (otherwise לְשָׂרֵת); לְצַחֵק בִּי, בָּנִי; לְצַחֵק בִּי, בָּנִי *to mock me or us*, Ge. 39. 14, 17; בְּחֵשׁ בִּי, בָּהּ; בְּחֵשׁ בִּי, בָּהּ *he*

denies him, her, Job 8. 18; Le. 5. 22, comp. בְּחֵשׁ Le. 5. 21, וְתִכְחַשׁ בָּהּ Ho. 9. 2, but יִחַרְףֵךְ shall the adversary reproach, Ps. 74. 10, but וְיִחַרְףֵךְ 2 Sa. 21. 21.

(b) After *conversive Vav*, as וַיְבָרֶךְ אוֹתָם *and he blessed them*, Ge. 1. 22, 28; 2. 3; 5. 2 (without a tone syllable following it); וַיִּנְרֵשׁ *and he drove away*, Ex. 10. 11; De. 33. 27, &c.; וַיִּשְׁרֹת אֹתוֹ *and he scared him*, Ge. 39. 4; וַתִּתְפַּעֵם רוּחוֹ *and his spirit was troubled*, Da. 2. 1. The (ִ) is, however, retained in both these cases, especially in the latter, e. g. וַיִּמְאֵן *and he refused*, Ge. 48. 19; Nu. 20. 21, וַיִּמְהַר *and he made haste*, Ge. 18. 6, 7.

3. In the *Hithpa.*, when the second radical takes Kamets on account of the pause, the preceding syllable takes (ִ) instead of (ִ) or (ִ). E. g. הִטְהַרוּ *cleanse yourselves*, Nu. 8. 7; הִנְחַמְתִּי Eze. 5. 13.

* As an exception of this rule must be regarded הִחַיְתָם (for הִחַיְתָם) Ju. 8. 19.

REMARKS.

1. In the *inf.* and *fut.* of *Niphal*, and in the *pret.*, *inf.* and *fut.* of *Piel*, the form with (,) is employed at the beginning and in the middle of a period (with conjunctive accent), that with (..) and furtive Pattahh is used at the end of a period (with distinctive accent). E. g. Niph. הִפְגַּעַ 2 Ch. 33. 23, but on the contrary הִפְגַּעַ Eze. 30. 16; fut. יִפְגַּעַ Nu. 27. 4; 36. 4; comp. יִפְגַּעַ chap. 36. 3; יִפְגַּעַ Na. 1. 14, but יִפְגַּעַ Le. 11. 37; De. 21. 4. Piel pret. פִּתַּחַ Job 30. 11, and פִּתַּחַ chap. 12. 18; גִּבַּעַ 2 Ch. 34. 7, and גִּבַּעַ ver. 4;

inf. בִּלַּעַ Hab. 1. 13; Nu. 4. 20, comp. בִּלַּעַ La. 2. 8; שָׁלַחַ Ex. 5. 2; 7. 14, and שָׁלַחַ chap. 7. 27; 9. 2; fut. יִבְקַעַ Hab. 3. 9; Ps. 78. 15; Ge. 22. 3, comp. יִבְקַעַ Eze. 13. 11; 2 Ki. 8. 12; יִגְלַחַ & יִגְלַחַ Le. 14. 9; יִבְלַעַ 2 Sa. 20. 20, comp. יִבְלַעַ Is. 19. 3.

2. The *participle* of *Niphal* must be supposed to admit of another form like נִשְׁלַחַ, which loses (..) before an accession at the end (comp. dec. 7); hence נִדְחַוַ 2 Sa. 14. 13, נִדְחַוַ Ne. 1. 9 (comp. § 23. rem. 6).

REGULAR VERB WITH SUFFIXES.

TABLE F. REGULAR VERB WITH SUFFIXES.

TABLE F. REGULAR VERB WITH SUFFIXES.										
SUFFIXES for 1 Sing. 2 Sing. m. 2 Sing. f. 3 Sing. m. 3 Sing. f. 1 Plur. 2 Plur. m. 2 Plur. f. 3 Plur. m. 3 Plur. f.										
PRET. Kal. 3. m.	קִטְלַנִי	קִטְלַתְּ	קִטְלַתְּ	קִטְלָהוּ קִטְלוּ	קִטְלָה	קִטְלָנוּ	קִטְלַתְּכֶם	קִטְלָבוּ	קִטְלַתְּם	קִטְלוּ
3. f.	קִטְלַתְּנִי	קִטְלַתְּךָ	קִטְלַתְּךָ	קִטְלָתְהוּ קִטְלָתוּ	קִטְלַתְּהָ	קִטְלַתְּנוּ	קִטְלַתְּכֶם	קִטְלַתְּבוּ	קִטְלַתְּתֶם	קִטְלַתְּוּ
2. m.	קִטְלַתְּנִי } קִטְלַתְּנִי }	—	—	קִטְלַתְּהוּ קִטְלָתוּ	קִטְלַתְּהָ	קִטְלַתְּנוּ	—	—	קִטְלַתְּתֶם	קִטְלַתְּוּ
2. f.	קִטְלַתְּנִי	—	—	קִטְלַתְּיָהוּ קִטְלַתְּיוּ	קִטְלַתְּיָהָ	קִטְלַתְּיָנוּ	—	—	קִטְלַתְּיָתֶם	קִטְלַתְּיָוּ
1. c.	—	קִטְלַתְּיָהָ	קִטְלַתְּיָהָ	קִטְלַתְּיָהוּ	קִטְלַתְּיָהָ	—	קִטְלַתְּיָכֶם	קִטְלַתְּיָבוּ	קִטְלַתְּיָתֶם	קִטְלַתְּיָוּ
Plur. 3. c.	קִטְלַתְּנִי	קִטְלַתְּךָ	קִטְלַתְּךָ	קִטְלַתְּוּהוּ	קִטְלַתְּוּהָ	קִטְלַתְּוּנוּ	קִטְלַתְּוּכֶם	קִטְלַתְּוּבוּ	קִטְלַתְּוּתֶם	קִטְלַתְּוּוּ
2. m.	קִטְלַתְּנִי	—	—	קִטְלַתְּוּהוּ	קִטְלַתְּוּהָ	קִטְלַתְּוּנוּ	—	—	קִטְלַתְּוּתֶם	קִטְלַתְּוּוּ
1. c.	—	קִטְלַתְּוּהָ	קִטְלַתְּוּהָ	קִטְלַתְּוּהוּ	קִטְלַתְּוּהָ	—	קִטְלַתְּוּכֶם	קִטְלַתְּוּבוּ	קִטְלַתְּוּתֶם	קִטְלַתְּוּוּ
INF. Kal.	קִטְלַנִי } קִטְלַנִי }	קִטְלַתְּךָ } קִטְלַתְּךָ }	קִטְלַתְּךָ	קִטְלָנוּ	קִטְלָה	קִטְלָנוּ	קִטְלַתְּכֶם } קִטְלַתְּכֶם }	קִטְלָבוּ	קִטְלַתְּם	קִטְלוּ
IMP. Kal.	קִטְלַנִי	—	—	קִטְלָהוּ קִטְלָה	קִטְלָה	קִטְלָנוּ	—	—	קִטְלַתְּם	—
FUT. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְּךָ	יִקְטַלְּךָ	יִקְטַלְּהוּ יִקְטַלְּהָ	יִקְטַלְּהָ	יִקְטַלְּנוּ	יִקְטַלְּכֶם	יִקְטַלְּבוּ	יִקְטַלְּתֶם	יִקְטַלְּוּ
3. m. with Nun epenthetic.	יִקְטַלְּנִי	יִקְטַלְּךָ	—	יִקְטַלְּנוּ	יִקְטַלְּנָה	יִקְטַלְּנוּ	—	—	—	—
Plur. 3. m.	יִקְטַלְּנִי	יִקְטַלְּךָ	יִקְטַלְּךָ	יִקְטַלְּוּהוּ	יִקְטַלְּוּהָ	יִקְטַלְּוּנוּ	יִקְטַלְּוּכֶם	יִקְטַלְּוּבוּ	יִקְטַלְּוּתֶם	יִקְטַלְּוּוּ
PRET. Piel.	קִטְלַנִי	קִטְלַתְּךָ	קִטְלַתְּךָ	קִטְלָנוּ	קִטְלָה	קִטְלָנוּ	קִטְלַתְּכֶם	קִטְלָבוּ	קִטְלַתְּם	קִטְלוּ

SECTION XVI.—REGULAR VERB WITH SUFFIXES. (TABLE F.)

REMARKS.

I. ON THE PRETERITE OF KAL.

1. *Third Person Masculine.* In the verbs *middle E* (§ 8. rem. 1) this characteristic vowel remains also before the suffix, as אָהַבְךָ De. 7. 13; 15. 16; 23. 6, from אָהַב; לָבַשׁ Le. 16. 4; שָׁנְאָה De. 24. 3.

2. *Third Person Feminine.* The form קָטַלְתְּ designating the *fem.* has a twofold peculiarity—(a) it takes the suffixes which form a syllable by themselves (נִי, הִי, הוּ, הָ, נוּ, כֶּם, כֵּן) without a union-vowel, though itself ends with a consonant; (b) with the rest of the suffixes it indeed takes the union-vowel, but the tone is drawn back to the penultima, so that they appear in the shortened form הִיא־, הֵם־, הֵן־. E. g. אָהַבְתְּךָ she loves thee, Ru. 4. 15; שָׁוְבַבְתְּךָ it has perverted thee, Is. 47. 10; שָׂרַפְתְּם she burns them, Is. 47. 14; אָכַלְתְּם it consumes them, Ho. 2. 14; נִגְבַּחְתְּם she had stolen them, Ge. 31. 32; נִצְרַתְּם it observes them, Ps. 119. 129; מָצְאָתְּם it befell them, Ex. 18. 8; but on the contrary עָנְקַחְתְּמוּ Ps. 73. 6.

3. In the suffix of the third person a kind of contraction takes place, which may be compared with the form נָגַן־ for נָגַן־הוּ, viz. הִיא־הוּ contr. הִיא־, and הִיא־הוּ contracted from הִיא־הוּ. In the masculine both occur, the contracted and uncontracted form, as מְלַחֵהוּ she shows him, Pr. 31. 12; מְלַחֵתוּ she weaned him, 1 Sa. 1. 24; מְסַכְחֵהוּ Is. 59. 16, comp. Ge. 37. 20; 1 Sa. 18. 28, and מְנַבְחֵהוּ Job 21. 18, comp. Ru. 4. 15. With the suffix of the feminine only the contracted form exists, אָחַזְתְּהָ Je. 49. 24; Is. 34. 17.

For הִיא־, הֵם־, הֵן־ the pause exhibits הִיא־ &c., e. g. אָכַלְתְּנִי Ps. 69. 10; מָצְאָתְנוּ Nu. 20. 14; יִלְדְּתְךָ Ca. 8. 5 (where הִיא־הוּ in the first member of the sentence is so pointed for the sake of consonance).

4. The *Second Person Masculine* assumes in all cases the form קָטַלְתָּ, wherefore the suffix has no union-vowel, except with the suffix of the 1 and 2 pers. sing. masc., where sometimes קָטַלְתָּ appears as the ground-form, and so to it is attached the suffix (נִי, ו) by its union-vowel. Hence חִקְרַתְנִי thou searchest me, Ps. 139. 1; חִוַּרְתְנִי thou hast overcome me, Je. 20. 7 (elsewhere, however, עוֹבַרְתְנִי Ps. 22. 2); אָסַפְתָּו thou gatherest him, 2 Ki. 5, 6, comp. Nu. 23. 27; Ps. 89. 44; Hab. 1. 12 (elsewhere also בְּפָרְתָהוּ Eze. 43. 20).

5. *Second Person Feminine.* All the forms exhibited in the paradigm assume the ground-form קָטַלְתִּי, so that the suffix has no union-vowel. י־ is often written defectively, as יִלְדְּתִנִּי thou hast borne me, Je. 15. 10; comp. Ca. 4. 9; 1 Sa. 19. 17. The form קָטַלְתִּי, however, occurs also with suffixes which have the union-vowel, as יִלְדְּתִנּוּ thou hast brought us forth, Je. 2. 27; Jos. 2. 17; Ca. 5. 9 (for י־) in the final syllable comp. § 8. rem. 1 b).

6. All the *persons of the plural* follow one rule, as all the verbal forms end here alike in י, and the suffixes have therefore no union-vowel. These are frequently written *defectively*, as דִּרְשָׁנְהוּ 1 Ch. 13. 3, which, of course, is immaterial.

II. ON THE INFINITIVE OF KAL.

7. The shortened form קָטַל is found most frequently before the suffixes כֶּם & כֵּן, אָכַלְתְּם your eating, Ge. 3. 5, אָמַרְתְּם your saying, Mal. 1. 7; somewhat less frequent are forms like עָבַרְתְּם De. 27. 4; קִצְרְתְּם Le. 23. 22. The same inconstancy is found before the suff. הִי, e. g. עָבַרְתְּהָ thy passing over, De. 29. 11; שָׁמְעָה thy hearing, 2 Ki. 22. 19; but also עָמַרְתְּהָ Ob. 11; אָכַלְתְּהָ Ge. 2. 17. There is also a form קָצַרְתְּהָ Le. 23. 22, which agrees with קִצְרְתְּם in the same verse.

8. When the middle letter is a guttural it takes (י־) instead of simple Sheva, e. g. בָּחַרְתִּי my choosing, Eze. 20. 5; אָהַבְתְּם their loving, Ho. 9. 10; and in the 2 pers., Kamets-Hhatuph, as מָאֲסַבְתְּם Is. 30. 12, and so also (with הִי) קָרַבְתְּם De. 20. 2.

9. An anomalous form, otherwise found with guttural (comp. § 13. rem. 12) is מְצַאָּכְם for מְצַאָּכְתְּם Ge. 32. 20. In the same way some explain the form בּוֹשְׁסַבְתְּם for בּוֹשְׁסַבְתְּם Am. 5. 11; this, however, may be regarded as a form of Poel (§ 6. No. 1).

10. The inf. קָטַל assumes with suffix the form קָטַלְתָּ (comp. § 35. rem. 10), also קָטַלְתָּ, with כֶּם only the form קָטַלְתָּ is used. As פָּתַחְתִּי my opening, Eze. 37. 13; בָּקַעְתְּם their cleaving, Am. 1. 13; לְשַׁמְנֵהוּ to hinder him, Zec. 3. 1; רָקַעְתְּהָ thy stamping, Eze. 25. 6; לְחַנּוּבְתְּךָ to be gracious to you, Is. 30. 18. With the middle guttural לְפַעֲמוֹהוּ to drive him on, Ju. 13. 25.

III. ON THE IMPERATIVE OF KAL.

11. Examples are—זָכַרְנִי *remember me*, Je. 15. 15; רָדַףּוּ *pursue him*, Ps. 34. 15; כָּתַבְתֶּם *write them*, Pr. 3. 3; נִצְרְתָּ (with euphonic Dagesh) *preserve them*, Pr. 4. 13, or (in the other form of the suffix) like כָּתַבְתָּ Is. 30. 8.

When a guttural happens to be in the final syllable, the vowel of the final syllable is retained and lengthened to Kamets, as שָׁמְעֵנִי *hear me*, Ge. 23. 11; שָׁמְעָה *hear it*, Job 5. 27; אָהַבְתָּהּ *love her*, Pr. 4. 6. *Plur.* שָׁמְעֵנִי *hear me*, Ge. 23. 8; שְׁאַלְוֵנִי *ask me*, Is. 45. 11.

IV. ON THE FUTURE OF KAL.

12. The verbs future A (§ 8. rem. 13), to which belong all those with 2nd and 3rd radical guttural, retain this A-sound in the sing. and pl., and besides, lengthen Pattahh to Kamets; e. g. יִלְבָּשֵׁנִי *he will clothe me*, Job 29. 14; יִלְבָּשֶׁם *Ex. 29. 30, comp. Ca. 5. 3*; יִשְׁכַּבְנָה *De. 28. 30*; יִשְׁמְעֵנִי *Ex. 6. 12*; יִאָּהַבְנִי *Ge. 29. 32, comp. also Job 22. 27; Je. 42. 5. Plur.* יִנְאַלְוֵהוּ *they pollute him*, Job 3. 5; יִבְעֹרְךָ *Is. 62. 5*; יִמְצָאֶהוּ *Job 20. 8, &c.* An example, where this is not the case, is וְאַנְעֹלְךָ *and I shod thee*, Eze. 16. 10.

A few examples are already given above (§ 8. rem. 14) in which there are some traces left of the O-sound, either by (ו) or ו, in the final syllable before suffix.

13. Besides the union-vowel, there is another mode of connecting the suffix with the verbal form, by means of an inserted נ or the syllable נַ, נְ, נִ, commonly called epenthetic Nun. It is found only with the future before the suffix of the singular, and usually in pause. E. g. יִכְבֶּרְנִי *he will honour me*, Ps. 50. 23; אֶתְקַנֶּךָ *I will pluck thee*, Je. 22. 24; יַעֲבֹרְנָהוּ

he passes over it, Je. 5. 22; יְבָרְכֶנּוּ *he will bless him*, Ps. 72. 15, comp. De. 32. 10; Ex. 15. 2. This נ is for the most part assimilated to the suffix, and hence the separate form of the suffixes with epenthetic Nun in the paradigm.

14. By a Syriacism, the suffixes are sometimes attached, without a union-vowel, to the form יִקְטִלֵּן with the paragogic Nun. E. g. יִקְרָאֵנִי *they shall call me*, Pr. 1. 28; יִמְצְאוּנִי *ibid.*; יִשְׁבְּחוּנָהּ *they shall praise thee*, Ps. 63. 4; יִשְׁרְתוּנָהּ *they shall serve thee*, Is. 60. 7, 10; יַעֲבֹרְנָהוּ *it shall pass it*, Je. 5. 22; יִלְבְּרוּנֵוּ *they shall take him*, Pr. 5. 22; יִמְצְאוּנָהּ *they shall find her*, Je. 2. 24. With a union-vowel occurs יִדְבְּאוּנִי *they crush me*, Job 19. 2, for which Athias's bible reads יִדְבְּאוּנִי more consistently with analogy.

V. ON PIEL AND HIPHIL WITH SUFFIX.

15. Examples of Piel are—*Pret.* קָבַצְךָ *he gathers thee*, De. 30. 3; בֵּרַכְךָ *he blesses thee*, De. 2. 7. *Inf.* רַחֲמֶכָּם *your pitying*, Is. 30. 18; פָּרְשֶׁכָּם *your spreading out*, Is. 1. 15; שְׁחַתְּכֶם *your destroying*, Eze. 5. 16. *Fut.* יִקְבֹּצְךָ *he will gather thee*, De. 30. 4; אֶחַלְלֶךָ *I will pollute thee*, Eze. 28. 16; אֶסַּפְךָ *I will gather thee*, 2 Ki. 22. 20; אֶאֱמָצְכֶם *I will strengthen you*, Job 16. 5. *Part.* מְקַדְּשֶׁכָּם *who sanctifies you*, Ex. 31. 13.

The same is observed in Poel, e. g. אֶרְוִימְךָ *I will extol thee*, Is. 25. 1.

In a few instances Tseri has been retained, even before ה, as אֶשְׁלַחְךָ *I will send thee*, Ge. 31. 27; מִישְׁלַחְךָ *Je. 28. 16*; תִּכְבֹּדְךָ *she will honour thee*, Pr. 4. 8.

16. The only example, in which the form of Tseri is assumed in Hiph. before suffix (by a Syriacism) is יַעֲשִׂירְנוּ *for יַעֲשִׂירְנוּ he will enrich him*, 1 Sa. 17. 25.*

* Here, however, must be added וַיְגִידְךָ for וַיְגִידְךָ De. 32. 7; יִשְׁעֶכָּם for יִשְׁעֶכָּם Is. 35. 4.

TABLE G. VERB PE NUN (י'ב).

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET.	3. m.	נָשָׂא	נִשָּׂא	הִנִּישׂ	הִנָּשׂ
	3. f.		נִשְׂאָה	הִנִּישָׁה	הִנָּשָׁה
	2. m.		נִשְׂאתָ	הִנִּישְׁתָּ	הִנָּשְׁתָּ
	2. f.		נִשְׂאתְּ	הִנִּישְׁתְּ	הִנָּשְׁתְּ
	1. c.	regular	נִשְׂאתִי	הִנִּישְׁתִּי	הִנָּשְׁתִּי
	Plur. 3. c.		נִשְׂאוּ	הִנִּישׂוּ	הִנָּשׂוּ
	2. m.		נִשְׂאתֶם	הִנִּישְׁתֶּם	הִנָּשְׁתֶּם
	2. f.		נִשְׂאתֶנּוּ	הִנִּישְׁתֶּנּוּ	הִנָּשְׁתֶּנּוּ
	1. c.		נִשְׂאוּנִי	הִנִּישׂוּנִי	הִנָּשׂוּנִי
INF. absol.		נִשְׂא	הִנָּשׂ	הִנִּישׂ	הִנָּשׂ
	constr.	נִשְׂתָּ	הִנָּשְׁתָּ	הִנִּישְׁתָּ	
IMP.	m.	נִשׂ	הִנָּשׂ	הִנִּישׂ	
	f.	נִשְׂי	הִנָּשְׂי	הִנִּישְׂי	wanting
	Plur. m.	נִשְׂוּ	הִנָּשְׂוּ	הִנִּישְׂוּ	
	f.	נִשְׂנָה	הִנָּשְׂנָה	הִנִּישְׂנָה	
FUT.	3. m.	יִנָּשׂ	יִנָּשׂ	יִנִּישׂ	יִנָּשׂ
	3. f.	תִּנָּשׂ		תִּנִּישׂ	תִּנָּשׂ
	2. m.	תִּנָּשׂ		תִּנִּישׂ	תִּנָּשׂ
	2. f.	תִּנָּשְׂי		תִּנִּישְׂי	תִּנָּשְׂי
	1. c.	אִנָּשׂ	regular	אִנִּישׂ	אִנָּשׂ
	Plur. 3. m.	יִנָּשׂוּ		יִנִּישׂוּ	יִנָּשׂוּ
	3. f.	תִּנָּשְׂנָה		תִּנִּישְׂנָה	תִּנָּשְׂנָה
	2. m.	תִּנָּשׂוּ		תִּנִּישׂוּ	תִּנָּשׂוּ
	2. f.	תִּנָּשְׂנָה		תִּנִּישְׂנָה	תִּנָּשְׂנָה
1. c.	נִנָּשׂ		נִנִּישׂ	נִנָּשׂ	
FUT.	apoc.			יִנָּשׂ	
PART.	act.	נִנָּשׂ	נִנָּשׂ	מִנִּישׂ	מִנָּשׂ
	pass.	נִנָּשׂ			

SECTION XVII.—VERBS פ'.

REMARKS.

I. ON KAL.

1. *Inf. constr.* In some instances both the full, regular, and the defective forms are found in one and the same verb, in others the irregular only are in use. E. g. *נגע* to touch, Ge. 20. 6, with suff. *נגעו* Le. 15. 23, but also *געט* 2 Sa. 14. 10; *נטע* to plant, Is. 51. 16; Je. 1. 10, but also *טעת* Ec. 3. 2; *נתן* Ge. 38. 9; Nu. 20. 21, along with *נתת* for *נתת*. Examples without the defective forms are—*נצר* to preserve, Pr. 2. 8, *נבל* to fade, Is. 34. 4; *נקם* to avenge, Eze. 24. 8; 25. 12. An example of the inf. with suff. is *נשמו* Ge. 33. 3.

2. In the *imp.* the defective form has *Pattahh* as well as Tseri and Hholem, comp. *ש* 2 Sa. 1. 15; *נשי* Ge. 19. 9; *נשי* Ru. 2. 14; *נשי* Jos. 3. 9; 1 Sa. 14. 38. Other examples are—*של* put off, Ex. 3. 5; *תן* give, Ge. 14. 21.

These forms frequently take parag. ה, and then the vowel is lost; e. g. *תנה* give; *נשה* draw near, &c. (comp. § 8. rem. 11).

Examples of the full regular form are—*נטיש* leave, Pr. 17. 14; *נררי* vow ye, Ps. 76. 12; *נטעי* plant ye, 2 Ki. 19. 29.

3. *Future.* Examples of the full regular form occur even in verbs not Ayin-guttural,* but invariably only when the contracted form is likewise found in use; as *תנגשו* Is. 58. 3, and *נש* De. 15. 2 (to oppress); *תנדרה* Ps. 68. 3, and *ידה* Ps. 1. 4 (to drive); *ינטר* Je. 3. 5, and *יפר* Ps. 103. 9 (to preserve); *ינצר* Ps. 78. 7; 140. 2; 61. 8, and *יצר* (to preserve); *ינקב* Job 40. 24, and *יקב* Le. 24. 11 (to bore through).

The vowel *Pattahh* in the final syllable is found only in a few other verbs besides *נגנש* of the paradigm; e. g. *ישל* De. 28. 40, *ישק* Ge. 41. 40; the *future O*, however, occurs most frequently. *Future E* occurs only in the verb *נתן*.

II. ON NIPHAL.

4. Since Piel has sometimes also *Pattahh* in the second syllable (§ 10. rem. 1), it follows that the pret. of Niph. and Piel are occasionally similar in form,

and can only be distinguished by the context. E. g. *נתח* (to descend), Niph. in Ps. 38. 3, and Piel in Ps. 18. 35; 65. 11; *נקם* (to be avenged) Niph. in 1 Sa. 14. 24, and Piel in 2 Ki. 9. 7; Je. 51. 36; and so *נשן* (to be borne) comp. Ex. 25. 28, and 1 Ki. 9. 11. With regard to *נש* Is. 3. 5, it is doubtful whether it is Piel or Niph., since the construction admits of either.

5. The only example of an *inf. absol.* is *נגוה* Ju. 20. 39.

III. ON HIPHIL AND HOPHAL.

6. In a very few instances only is ה retained in Hiphil, as *להנחיהו* to pour out, Eze. 22. 20; *לנפל* to cause to fall, Nu. 5. 22; with gutturals, as *וינעלום* and they shod them, 2 Ch. 28. 15, *הנחלתי* I have given for an inheritance, Je. 3. 18.

7. In Hophal, the form with *Kibbuts* is general, and the only exception is *הנחיקו* they were drawn away, Ju. 20. 31.

IV. IN GENERAL.

8. The anomalies of the verbs פ' are also in part exhibited in the verb *לקח*, in which ל is treated like the *Nun* of these verbs. Hence *imp.* *קח* (seldom *לקח*, as Ex. 29. 1), *קחה*, *קחי*, *קחו* (seldom *לקחי*, as 1 Ki. 17. 11); *fut.* *יקח*; *inf. abs.* *לקוח*, *constr.* *קחת* (once *קחת* 2 Ki. 12. 9), with *suff.* *קחתי*; *Hoph. fut.* *יקח*; but *Niph.* always like *נקח*.

Some of the old grammarians (as Buxtorf Thes. Gramm. p. 154) derive *נתעו* they are broken out, (spoken of the teeth), Job 4. 10, from *לתע*, and combine it with *מלתעות*. The *Nun*, however, in this word is perfectly certain, so that *נתע* is the same as *נתע*, and the verb with Lamed is to be rejected.

9. The verb *נתן* (to give) has this peculiarity, that the final *Nun* is likewise assimilated, at least so in the *pret.* and *inf.* of *Kal*. Hence *נתת*, *נתתי*, *נתתם*; *inf.* *נתת* for *נתת*, with *suff.* *נתתי*, &c. *נתתה* 2 Sa. 22. 44, is by aphæresis for *נתתה* of the parallel passage, Ps. 18. 44.

* Most of the verbs Ayin-guttural are perfectly regular, as *ינחל*; *ינאץ*.

TABLE H. VERB AYIN DOUBLED (ע'ע). § 66.						
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	POEL.	POAL.
PRET. 3. m.	קָב	נָקַב	הִקָּב	הוֹסַב	סֻבַּב	סֻבַּב
3. f.	קָבָה	נָקְבָה	הִקָּבָה	הוֹסְבָה	סֻבְּבָה	סֻבְּבָה
2. m.	קָבֹת	נָקְבוֹת	הִקָּבוֹת	הוֹסְבוֹת	סֻבְּבוֹת	סֻבְּבוֹת
2. f.	קָבוֹת	נָקְבוֹת	הִקָּבוֹת	הוֹסְבוֹת	סֻבְּבוֹת	סֻבְּבוֹת
1. c.	קָבוֹתִי	נָקְבוֹתִי	הִקָּבוֹתִי	הוֹסְבוֹתִי	סֻבְּבוֹתִי	סֻבְּבוֹתִי
Plur. 3. c.	קָבוּ	נָקְבוּ	הִקָּבוּ	הוֹסְבוּ	סֻבְּבוּ	סֻבְּבוּ
2. m.	קָבוֹתֶם	נָקְבוֹתֶם	הִקָּבוֹתֶם	הוֹסְבוֹתֶם	סֻבְּבוֹתֶם	סֻבְּבוֹתֶם
2. f.	קָבוֹתֵן	נָקְבוֹתֵן	הִקָּבוֹתֵן	הוֹסְבוֹתֵן	סֻבְּבוֹתֵן	סֻבְּבוֹתֵן
1. c.	קָבוֹנוּ	נָקְבוֹנוּ	הִקָּבוֹנוּ	הוֹסְבוֹנוּ	סֻבְּבוֹנוּ	סֻבְּבוֹנוּ
INF. absol.	קָבוֹב	הִסְבֹּב	הִקָּב	הוֹסַב	סֻבַּב	סֻבַּב
constr.	קָב	הִסְבֵּב	הִקָּב			
IMP. m.	קָב	הִסְבֵּב	הִקָּב		סֻבַּב	
f.	קָבִי	הִסְבִּי	הִקָּבִי	wanting	קֻבְּבִי	wanting
Plur. m.	קָבוּ	הִסְבִּיבוּ	הִקָּבוּ		קֻבְּבוּ	
f.	קָבִינָה	הִסְבִּינָה	הִקָּבִינָה		קֻבְּבִינָה	
FUT. 3. m.	יִקָּב	יִקָּב	יִקָּב	יִקָּב (יִקָּב)	יִסְבַּב (יִסְבַּב)	יִסְבַּב
3. f.	תִּקָּב	תִּקָּב	תִּקָּב	תִּקָּב	תִּסְבַּב	תִּסְבַּב
2. m.	תִּקָּב	תִּקָּב	תִּקָּב	תִּקָּב	תִּסְבַּב	תִּסְבַּב
2. f.	תִּקָּבִי	תִּקָּבִי	תִּקָּבִי	תִּקָּבִי	תִּסְבַּבִּי	תִּסְבַּבִּי
1. c.	אִקָּב	אִקָּב	אִקָּב	אִקָּב	אִסְבַּב	אִסְבַּב
Plur. 3. m.	יִקָּבוּ	יִקָּבוּ	יִקָּבוּ	יִקָּבוּ	יִסְבַּבוּ	יִסְבַּבוּ
3. f.	תִּקָּבִינָה	תִּקָּבִינָה	תִּקָּבִינָה	תִּקָּבִינָה	תִּסְבַּבִּינָה	תִּסְבַּבִּינָה
2. m.	תִּקָּבוּ	תִּקָּבוּ	תִּקָּבוּ	תִּקָּבוּ	תִּסְבַּבוּ	תִּסְבַּבוּ
2. f.	תִּקָּבִינָה	תִּקָּבִינָה	תִּקָּבִינָה	תִּקָּבִינָה	תִּסְבַּבִּינָה	תִּסְבַּבִּינָה
1. c.	נִקָּב	נִקָּב	נִקָּב	נִקָּב	נִסְבַּב	נִסְבַּב
FUT. with Vav conv.	וַיִּקָּב		וַיִּקָּב			
PART. act.	סֻבַּב	נָקַב	מִקָּב	מוֹסַב	מְסֻבַּב	מְסֻבַּב
pass.	קָבוֹב					

SECTION XVIII.—VERBS ע'ע.

REMARKS.

I. ON KAL.

1. In the pret. there occur a few examples of middle O (according to יָבַל, § 8. rem. 1), as קָבוּ *they*

are lifted up, Job 24. 24 (for קָבְמוּ); קָבוּ *they shoot arrows*, Ge. 49. 23 (for קָבְבוּ), by which form it is distinguished from קָבוּ *they are many*.

Examples, in which the geminate letter is a guttural, are—**וְאָרוּחַי** and *I curse*, Mal. 2. 2; **שָׁחוּתִי** *I was bowed down*, Ps. 35. 14; **צָרוּחַי** *they are bright*, La. 4. 7 (the two last with dag. forte implied, comp. § 14. rem. 1).

When conversive Vav is prefixed to the preterite, the tone is shifted from the penultima to the ultimate (comp. § 8. rem. 7); e. g. **וְחָרְדִי** and *they shall be quick*, Hab. 1. 8; **וְרָבָה** and *she will be great*, Is. 6. 12. The tone is, however, also found upon the ultimate without any apparent cause; as **רָבִי** Ps. 3. 2; **קָלִי** Je. 4. 13; **וְכִי** Job 15. 15; **דָּלִי** Is. 38. 14; **שָׁתִי** Ps. 73. 9; **רָבִי** Ps. 55. 22; **שָׁחִי** Hab. 3. 6, and in the *first person*, **דָּלוּתִי** Ps. 116. 6; **חַמוּתִי** Is. 44. 16; **שָׁנוּתִי** De. 32. 41.

2. *Hholem* of the *inf.*, *imp.* and *fut.* (**יָכַב**, **יָכַב**, answering to **קָטַל**, **קָטַל** from which they originated), being a pure vowel, is written *defectively*. There are, however, some few exceptions, especially in the later orthography; e. g. *inf.* **לָבוּ** to *plunder*, Est. 3. 13; 8. 11; *imp.* **גֹּל** Ps. 37. 5 (comp. **גָּל** Ps. 22. 9), **דּוּמ** *be silent, stand still*, Jos. 10. 12; Ps. 37. 7; **דּוּמִי** Ps. 62. 6; **צוּר** *bind together*, Is. 8. 16; **קוֹשֵׁי** *gather*, Zep. 2. 1; *fut.* **יָעוּז** *he becomes powerful*, Da. 11. 12; **יִגוּדוּ** *they gather themselves together*, Ps. 94. 21; **וַיָּבֹל** and *he gave fodder*, Ju. 19. 21 Khethib, (**וַיָּבָל**).

3. The common form of the *inf.*, **יָכַב**, is shortened before Makkeph into **יָכַבְ**, e. g. **קָרַן** to *shout*, Job 38. 7; with suff. like **בָּחֵן** *when he established*, Pr. 8. 27.

Other verbs have the form **יָכַבְ** (according to **יָשַׁכְבְּ**), e. g. **שָׁחַ** to *bow down*, Je. 5. 26; **לָרַד** to *lay to the ground*, Is. 45. 1; with suff. **בָּשָׁגָם** *because they have erred*, Ge. 6. 3; **לְבָרָם** to *select them*, Ec. 3. 18; **הִלֹּ** (from **הִלֵּ**) *his shining*, Job 29. 3.

A form with the fem. designation (comp. § 8. rem. 10) is **רָעָה** to *break* (from **רָעַע**) Is. 24. 19, used as an *inf. absol.* Here belong doubtless also the forms **שָׁמוּחַ** to *lay waste*, Eze. 36. 3; **חַנּוּת** to *be gracious*, Ps. 77. 10; **חַלּוּתִי** *my being wounded*, Ps. 77. 11; **חַמּוּתִי** *my thinking*, Ps. 17. 3; all of which, according to their occurrence, must be taken as infinitives of the verbs **שָׁמַח**, **חָנַן**, **חָלַל**, **חָמַם**, and can only be regarded as original plurals, after the form **שָׁחַ**, fem. **שָׁחָה**.

4. Besides the form **יָכַב** of the *imp.*, there is

another with *Pattahh*, **יָכַל** *roll*, Ps. 119. 22; with parag. **יָכַה**, as **אָרָה** (for **אָרָה**) *curse*, Nu. 22. 6.*

Before suffixes the tone is shifted to the affirmative, and the vowel before dagesh is shortened from Hholem to Kamets-hhatuph; e. g. **סָלְוָהּ** *cast her up*, Je. 50. 26; but sometimes also without suffix, e. g. **שָׁרְוּ** *shear*, Je. 7. 29; **רָנִי** *shout*, Zec. 2. 14; **רָנִי** Is. 44. 23; Je. 31. 7; **חָגִי** *keep a festival*, Na. 2. 1.

Before parag. **יָכַה** the tone remains, hence **עֲיֹנָה** *be strong*, Ps. 68. 29. **קָבְנוּ** *curse him*, Nu. 23. 13, has epenthetic Nun before the suffixes.

5. When the *future* receives conversive Vav, the tone is drawn back to the penultima, and Hholem is changed into Kamets-hhatuph, **וַיִּנָּז** and *he shaved*, Job 1. 20, **וַיִּסָּב** and *he compassed*, Ju. 11. 18, **וַיִּהָם** and *he troubled*, Ex. 14. 24; but in pause **וַיִּהָם** 2 Sa. 22. 15 Keri. (The form here is precisely the same as in the verbs **עָוָו**).

The same change of Hholem takes place, when the tone is shifted to the affirmatives at the addition of suffixes, e. g. **יִחַנְנִי** *may he be gracious unto us*, Ps. 67. 2; 123. 2; **יִתְחַנְּנֵהוּ** *ye shall solemnize it*, Ex. 12. 14; **יִשְׁהָם** *he shall destroy them*, Pr. 11. 3 Keri; or Kibbutz is chosen instead, e. g. **יִמְשְׁנִי** Ge. 27. 12; **יִחַנְנֵהוּ** *he will be gracious to thee, him*, Nu. 6. 25; Is. 27. 11.

In **יִחַנְנֵהוּ** *he will be gracious unto thee*, there is a transposition of the vowels, for **יִחַנְנֵהוּ**.

6. The *future A* (comp. § 8. rem. 13) of these verbs, which are often mistaken for an anomalous form of Niph., has Tseri under the preformative. The examples which occur of these are—**יָמַר** *it is bitter*, Is. 24. 9 (from **יָמַרְר**); **וְאֶקַּל** and *I am despised*, Ge. 16. 5; **יִתְחַמַּם** ver. 4; **יִתְחַמַּם** from **יִתְחַמַּם**; **יִתְחַמַּם** *it is hot*, De. 19. 6; Eze. 24. 11; **יִתְחַמַּם** Ho. 7. 7 (from **יִתְחַמַּם**), along with **יִתְחַמַּם** Is. 44. 16; **אֵיִתָּם** *I am blameless*, Ps. 19. 14 (along with **יִתְחַמַּם** of a different signification) with Yod as a *mater lectionis*, which, however, is omitted in several MSS.

As a *future A*, with Kamets under the preformative, may be regarded **יִחַר** *it is sharpened*, Pr. 27. 17 (**יִחַר** in the second member is to be taken as a Chaldaizing fut. of Hiph. for **יִחַר** comp. rem. 14).

* This view is grounded upon the supposition that the Kamets under **יָכַה** of the form **יָכַה** in the last verse is lengthened from *Pattahh*. The form **יָכַה־לִּי**, however, which is found in the same chapter, ver. 17, being an analogous form (from **יָכַבְבְּ**), proves this vowel to be Kamets-hhatuph, shortened from Hholem on account of the loss of the accent before Makkeph. It is also to be observed that the form **יָכַה** has unnecessarily been derived by some from **יָכַבְבְּ**, for **יָכַה־לִּי**.

II. ON NIPHAL.

7. Besides the usual form with Pattahh in the second syllable, as exhibited in the paradigm, there are two others to be met with throughout the whole of this conjugation, with Tseri and Hholem (like קטל, קטל, קטל).

Examples with Tseri:—

Pret. נקל *it is a light thing*, 2 Ki. 20. 10; Is. 49. 6 (along with נקל 2 Ki. 3. 18). נמס *it faints*, Ps. 22. 15; נספה *she is turned*, Eze. 26. 2.

Inf. המס *to melt*, Ps. 68. 3, החל *to be polluted*, Eze. 20. 9, 14; with suff. החלו Le. 21. 15.

Fut. תחל *she is polluted*, Le. 21. 9, which, however, may also be taken as a fut. of Hiph., *she begins*.

Part. נמס *dissolved, refuse*, 1 Sa. 15. 9.

Examples with Hholem:—

Pret. נגלו *they are rolled together*, Is. 34. 4, נגזזו *they are cut off*, Na. 1. 12; נבזזו *they are spoiled*, Am. 3. 11; נרוץ *he is broken*, Eze. 29. 7; נקפזו *they loathe themselves*, Eze. 6. 9.

Inf. abs. twice in Is. 24. 3, יהבו והבו תבוזו *the land shall be emptied and spoiled*.

Imp. הרמו *rise up*, Nu. 17. 10.

Fut. תרוץ *thou art broken*, Eze. 29. 7; תדמי *thou shalt be cut off*, Je. 48. 2 (along with ירמו 1 Sa. 2. 9); ירמו *they are raised up*, Eze. 10. 17.

Note. Since the fut. of Kal may likewise have dag. forte in the first radical (according to the analogy of the Chaldee, see rem. 14), and since the last syllable may in both conjugations have either the vowel A or E, it follows that in some forms it may become doubtful as to whether they are to be taken as Kal or Niphal. Thus, for instance, יתם has been taken as the fut. of Niphal; but this and its plural יתמו differ in signification from יתמו, which latter is undoubtedly Niphal, so that the former must be taken as Kal.

8. In the preterite and participle there occurs, besides the usual form with Kamets under the preformative, another with Hhirek and Tseri, especially when the first radical happens to be a guttural, as נחל *he was profaned* (from חלל); נחן *he is pitied* (from חנן). These forms may be explained in a twofold manner; either that the usual form of Niphal, נקטל, is here at the foundation, so that נחל stands for נחלל, like נסב, for נסבב, or they are Chal-

daizing forms referred to below (rem. 14). The latter seems the most suitable explanation, (a) because that Chaldaizing formation is found in all the conjugations besides Niphal, and were probably not wanting in this; (b) because the doubling of the last radical before the affirmatives is omitted in these as well as in the Chaldaizing forms referred to below.

9. The future 1 pers. אפף *I bow down*, Mi. 6. 6, stands for אפף comp. § 9. rem. 5.

III. HIPHIL.

10. Instead of Tseri, in the final syllable of Hiphil, the vowel Pattahh is frequently found throughout the whole of this conjugation, not only when one radical happens to be a guttural, as in המר *he has embittered*, Job 27. 2; הרה *he has intimidated*, Job 23. 16; inf. הבר *to cleanse*, Je. 4. 11, and in pause, as התי *he cuts off*, Is. 18. 5,† but even in the absence of these accidents, as pret. הרק *he stamped small*, 2 Ki. 23. 15; הרל *he made light*, Is. 8. 23; הרסו *they intimidated*, De. 1. 28, הרסו 1 Sa. 5. 10; הרסו Je. 10. 25; 2 Sa. 20. 18; inf. הרק *to beat in pieces*, 2 Ch. 34. 7; part. מצל *shading*, Eze. 31. 3.

11. In the future the accent is drawn back to the penultima, on account of which Tseri is shortened to Segol, (a) after conversive Vav, as ויגל *and he rolled down*, Ge. 29. 10; ויסך *and he covered*, Job 38. 8; (b) before a monosyllabic word, as יסך *Ps. 91. 4*.

With gutturals Pattahh is used instead of Segol, as יצרלו *he straitens him*, 1 Ki. 8. 37; אל תצר De. 2. 9.

An example with suffix is יסגני Eze. 47. 2.

IV. IN GENERAL.

12. The verbs ע"ע are closely related to the verbs ע"ו, as appears from the similarity in their conjugations, which are parallel throughout. In form the verb ע"ע is generally shorter than the other (comp. יקים and יסב, יקים and יסב). In some cases they have precisely the same form, as in the fut. convers. of Kal and Hiphil, in Hophal, &c. On account of this relation they have sometimes borrowed forms from each other. Thus, for instance,

(a) Kal inf., לבור for לבך *to search out*, Ec. 9. 1. With suffix בחרקו for בחרקו Pr. 8. 29. Fut. ירון *he shouts* for ירון Pr. 29. 6; ירוץ *he breaks*, for ירוץ Is. 42. 4.

(b) Hiph. inf. התימך* for התימך *thy ceasing*, Is. 33. 1.

† This last only assumes the form as if from תיז, but is to be derived from תיז q. v.

* The forms, however, as התימך, אדיקם, יחיתן find their analogy in nouns in which, instead of sharpening the syllable

Fut. **אֲדַקֵּם*** for **אֲדַקֵּם** *I beat them small*, 2 Sa. 22. 43; **יִשְׂיִם** Je. 49. 20, and **נִשְׂיִם** Nu. 21. 30, *he, she shall lay waste* (for which comp. rem. 14), from **שָׂמַם**; **וַתִּרְצַץ*** and *she broke*, Ju. 9. 53; **יִחַיְתוּ** *he terrifies them*, for **יִחַתְתוּ***, Hab. 2. 17. This is frequently the case in the Chald. e. g. **אֲעִילֵי** Aph. of **עָלַל** Ca. 2. 5. Targ.

13. Besides the contracted defective forms hitherto treated upon, there are also found, especially in certain conjugations and tenses, others which are quite regular, as:—

Kal pret. **דָּלְלוּ** *they languish*, Is. 19. 6, also **דָּלַל** Job 28. 4; **גָּלְלוּ** *they roll*, Ge. 29. 3, 8, but **גָּלוּתִי** Jos. 5. 9; **וַמְמַתִּי** *I devise*, Zec. 8. 14, 15, and **וַמְמַתִּי** Ps. 17. 3. Thus it is with **קָזַז** *to plunder*, **קָמַד** *to measure*, **שָׂרַד** *to spoil*, **שָׂלַל** *to rob*, &c.

Inf. **סָכַב** Nu. 21. 4, and **סָב** De. 2. 3, so **גָּזַז**, **שָׂרַד**; with suff. **חַנְּנֵכֶם** *your pitying*, Is. 30. 18.

Imp. **חַנְּנֵי** (like **קַמְלֵי**) *have mercy upon me*, Ps. 9. 14, elsewhere **חַנְּנֵי** Ps. 4. 2; 6. 3; **שָׂרְדֵי** *spoil ye*, Je. 49. 28, for **שָׂרְדֵי**.

Fut. **יִחַנֵּן** *he will have mercy*, Am. 5. 15. With suff. **יִשְׂרְדֵם** *he shall spoil them*, Je. 5. 6, but also **יִשְׂרְדֵם** Pr. 11. 3.

Hiph. pret. **הִרְנִין**, fut. **יִרְנִין** (*to shout*) is nowhere found written defectively; **וְהִחַתְתִּי** and *I break*, Je. 49. 37 (but also **הִחַתוֹתָ** *thou hast broken*, Is. 9. 3). Inf. **הִשְׂמַם** *laying waste*, Mi. 6. 13. Part. **מִשְׂמָמִים** *astonished*, Eze. 3. 15.

V. CHALDAISMS.

14. In a great number of these verbs the vowel of the preformative in Kal, Niphal, Hiphil, and Hophal is a short instead of a long vowel, and Dag. forte is inserted in the next (first radical) letter. This formation is general in the Chaldee, as Peal fut. **יִדֹק** for **יִדֹק** (from **דָּקַק**); Aph. pret. **אֲדַק** for **אֲדַק**, Heb. **הִדַּק**, fut. **יִדַּק** for **יִדַּק**. That this Dagesh in the first radical is a compensation for the one omitted in the second radical, is evident from the forms with af-

formatives in which the Dagesh is wanting in the second radical, as **יִדְקֵי**, **אֲדַקֵּי**, **יִדְקֵי**.

Examples in the Hebrew are:—

Kal fut. **יִסַּב** and **יִסַּב** (from **סָבַב**); **יִדְמוּ**, pl. **יִדְמוּ** (from **דָּמַם**); **יִשְׁמֵם** *shall be established*, 1 Ki. 9. 8, but pl. **יִשְׁמֵמוּ** Ps. 40. 16; so **יִקְדוּ**, pl. **יִקְדוּ** (*to bow down*) from **קָדַד**. Examples of fut. A are—**יִתְמֵמוּ** Ps. 102. 28; **יִפְלְלוּ** Job 24. 24; Ps. 37. 2; with Kibbuts in the final syllable, **יִתְמֵמוּ** Eze. 24. 11 (comp. the forms with **ו** in the regular verb, § 8. rem. 14).

Niph. pret. **נִחַל** *he is polluted*, Eze. 25. 3; **נִחַר** *he is burned*, Ps. 69. 4; 102. 4 (but also **נִחַר** Je. 6. 29), pl. **נִחַרוּ** Ca. 1. 6; **נִחַת** *he is broken, terrified*, Mal. 2. 5; **נִחַתָּ** *thou art to be pitied*, Je. 22. 23. Part. **נִחַתִּים** *cursed*, Mal. 3. 9; **נִחַמִּים** *inflamed*, Is. 57. 5 (without Dagesh as in **יִתְמֵמוּ** above).

Hiph. fut. **יִסַּב** Ex. 18. 18; **יִתְמֵמוּ** Job. 22. 3; **יִחַל** Nu. 30. 3; and **יִחַל** *shall be profaned* (with Dag. forte impl. in **ח**) to distinguish it from **יִחַל**, **יִחַל** *to begin*; pl. **וַיִּכְתוּ** and *they destroyed*, De. 1. 44, with suff. **וַיִּכְתוּם** Nu. 14. 45; **וַיִּסַּבוּ**† Ju. 18. 23; 1 Sa. 5. 8. §

Hophal **יִכַּח** Is. 24. 12, with Shurek **יִכַּח** Is. 28. 27; **יִשְׂרַד** Ho. 10. 14; **יִשְׂרַד** Is. 33. 1; **יִשְׂמֵם** Le. 26. 34 (Dagesh is here incorrectly omitted in several copies); pl. **וַיִּחַמְכוּ**† Job 4. 20; Je. 46. 5.

15. We have seen from the preceding examples, that in the future of the Chaldee form the Dagesh of the third radical, together with the preceding vowel, is omitted before affirmatives. Of the same omission in the Hebrew form there are unquestionable examples:—

Kal fut. **נִבְלָה** Ge. 11. 7, *let us confound*, for **נִבְלָה** (from **בָּלַל**, with parag. **ה**); **יִזְמוּ** Ge. 11. 6, *they will devise*, for **יִזְמוּ** (from **זָמַם**).

Niph. pret. **נִסְבָּה** for **נִסְבָּה** *she turned round*, Eze. 41. 7; **וַנִּבְקֶה** for **נִבְקֶה** and *she shall be made empty*, Is. 19. 3; fut. **נִדְמָה** for **נִדְמָה** (1 pers. pl. with parag. **ה**) Je. 8. 14, *let us perish*. This last, however, is best taken as Kal fut. (see No. 14), and *let us be quiet*. †

by Dagesh forte in the final consonant, the vowel is prolonged by the insertion of a vowel letter, as **מִוְרִיגִים** 1 Ch. 21. 23, for **מִוְרִיגִים** 2 Sa. 24. 22, **פִּילְגֵּשׁ** and **פִּילְגֵּשׁ**, **קִימוֹשׁ** and **קִימוֹשׁ**, &c.—**וַתִּרְצַץ** may be thus pointed only to distinguish it from **רִצַּץ** Hiph. of **רָצַץ**.

† The forms marked with † are the only examples in which the geminates have retained Dagesh in the lengthened form.

§ Here may also be added as examples for pret. and inf. of Hiph. **הִחַלְתָּ** *thou hast begun*, De. 3. 24; 2. 31; **הִחַתוֹתָ** *thou hast broken*, Is. 9. 3; inf. **הִחַלְתָּ** *their beginning*, Ge. 11. 6, in which Pattahh under the preformative seems to indicate a Dag. forte implicit.

‡ In the examples given above both the Dagesh and the preceding vowel are omitted. In other examples the vowel is retained, and even prolonged by the pause, as **יִחַקֵּי** for **יִחַקֵּי** Job 19. 23; **יִדְמוּ** 1 Sa. 2. 9, for **יִדְמוּ**; **יִחַיָּה** *she lives*, Ex. 1. 16,

16. In the Chaldee, both the epenthetic ו and י־ in those forms in which the Hebrew has them, and the Dagesh in the last radical, are omitted. The like formation is also found in the Hebrew, by way of exception, especially in those forms which have likewise the Chaldaism of No. 14. E. g.

Kal pret. תִּמְנוּ we are consumed, Ps. 64. 7, for תִּמְנוּ ;
fut. תִּצְלְנָה they tingle, Je. 19. 3; תִּמְקְנָה they consume
away, Zec. 14. 12. The two last, however, may be
Niphal.

Niph. pret. נִחַלְתָּ (Dag. forte impl.) thou art polluted,
Eze. 22. 16; נִחַנְתָּ thou art to be pitied, Je. 22. 23.

Instead of the epenthetic ו there is (ו) put in נִשְׂדָּנוּ
Mi. 2. 4, for נִשְׂדָּנוּ we are destroyed.

17. In the Aramaic, the verbs ע"ע borrow several forms from the verbs א"ע. An example of this kind in the Hebrew is שִׂאֲסִיָּה (as it ought to be pointed) those that spoil thee, Je. 30. 16, in Khethib for שִׂאֲסִיָּה.

Note. Other examples referred to in the Lehrgebäude
(§ 103, 17) and by other grammarians are—
Niph. fut. יִמְאֵם it melts, for יִמְאֵם, Job 7. 5; pl.
יִמְאֵמוּ, Ps. 58. 8.

for חִיָּה. Some of the like forms, however, occur without being in pause, as הִעָּזָה for הִעָּזָה Pr. 7. 13; נִחַמִּים Is. 57. 5, for נִחַמִּים; comp. also תִּרְנְנָה Ps. 71. 23, for תִּרְנְנָה (to avoid the concurrence of four Nuns), and תִּעָּנְנָה Ru. 1. 13, for תִּעָּנְנָה.

* i. e. only as regards the preformatives תִּחַ; but as regards the second syllable, תִּחַבֵּר must then be supposed to stand for תִּחַבֵּר, comp. תִּחַבֵּקֵר for תִּחַבֵּקֵר § 12. rem. 5.

Hiph. fut. תִּכְאִיבוּ 2 Ki. 3. 19, ye shall mar, for תִּכְבִּיבוּ from כָּבַב Syr. and Arab. to injure; part. מְמַאֵר for מְמַרֵּר causing pain, Eze. 28. 24, fem. מְמַאֲרָת Le. 13. 51, 52. A similar example is the noun צִלְלִים Job 40. 21, for צִלְלִים shades, shady trees.

But this is unnecessary, since all these forms may be derived immediately from roots א"ע, as מְאָב, מְאָב, מְאָב, מְאָב, as kindred roots of מְאָב, מְאָב, &c.

18. In the Piel, Pual, and Hithpael these verbs are without any contraction. There is, however, one form which seems to be inflected like the Chaldee, Ithpeel or Ittaphal, viz. תִּתְבַּר 2 Sa. 22. 27, thou showest thyself pure, for תִּתְבַּר of the parallel passage in Ps. 18. 27. In the Chaldee, the Ithpeel (passive of Kal) would be יִתְבַּר, fut. יִתְבַּר, Ittaphal (passive of Hiphil) אִתְבַּר, precisely like the above form.* This shorter form seems to be chosen for the sake of harmony with the immediately preceding תִּתְמַם Ps. 18. 26. A more difficult form is תִּתְפַּל ver. 27, which, according to the context, must necessarily be derived from פָּתַל. This difficulty can only be solved by supposing that תִּתְפַּל (contr. תִּתְפַּל) is a transposition for תִּתְפַּל.

TABLE I. VERB PE ALEPH (פ'א).					
		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET.	3. m.	אָכַל	נִאָכַל	הִאָכַל	הִאָכַל
	3. f.				
	2. m.				
	2. f.				
	1. c.				
	Plur. 3. c.	Like the Verb <i>Pe guttural</i> , in Paradigm C.			
	2. m.				
	2. f.				
	1. c.				
	INF.	absol.	אָכֹל	הִאָכֹל	
constr.		אָכַל	הִאָכַל	הִאָכִיל	הִאָכַל
IMP.	m.	אָכַל	הִאָכַל	הִאָכַל	
	f.	אָכְלוּ	ETC.	ETC.	wanting.
	Plur. m.	אָכְלוּ			
	f.	אָכְלֶנָה			
FUT.	3. m.	יֵאָכַל	יִאָכַל	יִאָכִיל	יִאָכַל
	3. f.	תֵּאָכַל			
	2. m.	תֵּאָכַל			
	2. f.	תֵּאָכְלוּ	ETC.	ETC.	ETC.
	1. c.	אָכַל			
	Plur. 3. m.	יֵאָכְלוּ			
	3. f.	תֵּאָכְלֶנָה			
	2. m.	תֵּאָכְלוּ			
	2. f.	תֵּאָכְלֶנָה			
	1. c.	נֵאָכַל			
FUT. with <i>Vav conv.</i>		וַיֵּאָכַל,	וַיִּאָכַר		
PART.	act.	אָכַל	נִאָכַל	מֵאָכִיל	מֵאָכַל
	pass.	אָכֹל			

SECTION XIX.—VERBS פ'א. (TABLE I.)

REMARKS.

I. ON FUT. OF KAL.

1. The relation between *Tseri* and *Pattahh* in the final syllable is the same here as in the Piel pret.

of the regular verb (§ 10. rem. 1), and in several forms of the verb with gutturals (§ 15. rem. 1). That with *Tseri* seems, however, to be the original

and here the peculiar form. Examples are—יֵאָבֵד Job 3. 3, and יֵאָבֵד Job 20. 7; תֵּאָבֵד De. 22. 3, comp. תֵּאָבֵד Job 8. 13; Ps. 1. 6; תֵּאָבֵל Ge. 2. 16, comp. תֵּאָבֵל ver. 17, and so constantly יֵאָמֵר and יֵאָמֵר. The form with Tseri appears also in the plural, where this vowel is again introduced on account of the *pause*; e. g. יֵאָבְלוּ De. 18. 1, 8, comp. וְיֵאָבְלוּ that I may eat, Ge. 27. 4.

2. With *conversive Vav*, the tone is drawn back to the penultima, e. g. וְיֵאָבֵל and he ate, Ge. 25. 34; 31. 15; וְיֵאָמֵר and he spoke (where Tseri of the final syllable is shortened to Segol). But the tone is retained,

- (a) Where the word stands at the end of a period, hence with a distinctive accent; e. g. וְיֵאָבֵל Ge. 27. 25, וְיֵאָמֵר Ge. 14. 19; Ex. 2. 14.
- (b) In the first person; e. g. וְיֵאָמֵר Ge. 20. 13; 24. 39; וְיֵאָבֵל Ge. 27. 33. This is precisely the case with the verbs עָוַן in the first person.

The tone may, moreover, be drawn back on account of a monosyllabic word following it; e. g. יֵאָבֵד יוֹם Job 3. 3.

3. Examples, in which א becomes quiescent in *Tseri*, are—תֵּאָתָה she shall come, Mi. 4. 8; אֶהֱבֵךְ I will love, Pr. 8. 17 (along with אֶהֱבֵךְ, Mal. 1. 2); וַיָּחֵא and he came, De. 33. 21 (for אֶתָהּ from אָתָה); וַיֵּאָזֵל for תֵּאָזֵל (from אָזַל) she goes away.* In וַיָּיָא and he came, Is. 41. 25, the א is indeed quiescent after *Pattahh*, but it is only so on account of being apocopated for יֵאָתָה, and properly stands for וַיָּיָא, and the vowel already in the syllable is retained.

4. Both forms (viz. the one in which א is quiescent, and the other in which it is moveable) are found also in one and the same verb; as וַתִּשָּׂא and it takes hold, De. 32. 41, also וַתִּשָּׂא; אֶסְפֶּה Mi. 4. 6; וַיִּסַּף 2 Sa. 6. 1; תִּסַּף Ps. 104. 29, but also וַיִּסַּף; וַיָּהֵב and אֶהֱבֵךְ (comp. rem. 3), also וַיָּהֵב. An example with a full Hholem is הֵאָבֵל (do I eat?) Ps. 50. 13; several MSS., however, have it without ו.

5. א which is regularly omitted in the first pers. fut., is also omitted in the following instances, וַיִּמְרוּ for יֵאָמְרוּ Ps. 139. 20; תִּמְרוּ 2 Sa. 19. 14;

וַתִּפְחוּ and she baked it, 1 Sa. 28. 24; תִּבְנֵה for תֵּבְנֵה she is willing, Pr. 1. 10.

II. ON THE INF. AND IMP. OF KAL.

6. In the *inf.* א is quiescent only in the frequent form לֵאמֹר for לֵאמֹר, but is otherwise moveable, as בְּאָמַר De. 4. 10; בְּאָמַר Jos. 6. 8. In the *imp.* the Aramaic punctuation is often introduced, as אֲמַפִּי for אֲמַפִּי Ex. 16. 23; אֲמַתִּי for אֲמַתִּי Is. 21. 12; 56. 9, 13

III. ON THE PRET. OF NIPHAL.

7. The only example is נִאָחַז he has taken possession of, Jos. 22. 9, along with the part. נִאָחַז held, Ge. 22. 13.

IV. ON HIPHIL AND HOPHAL.

8. In the *inf.*, *imp.*, and *fut.* of *Hiphil*, א is sometimes quiescent after *Hholem*, *Tseri*, and *Kamets*, and then it is altogether omitted.

Inf. הֵאָכִיל for הֵאָכִיל to eat, Eze. 21. 33.

Imp. הֵאָתִי for הֵאָתִי bring (from אָתָה), Is. 21. 14; Je. 12. 9.

Fut. (a) with *Hholem*, as אוֹכִיל I feed, Ho. 11. 4; אֶאֱצִירָה for אֶאֱצִירָה (comp. § 11. rem. 7) = אֶאֱצִירָה I make treasures, Ne. 13. 13; אֶאֱבִירָה I will destroy, Je. 46. 8; אֶאֱסַף 1 Sa. 15. 6; וַיִּחַר 2 Sa. 20. 5. In the *Chald.* and *Syr.* this is the usual form, e. g. אוֹכִיל; so in the *Hebrew* ו is likewise sometimes substituted for א.

(b) With *Kamets*, as וַיֵּאָצֵּל he separated, Nu. 11. 25; וַיִּשְׁמַע for וַיִּשְׁמַע I hearken, Job 32. 11; וַיִּנְרַב for וַיִּנְרַב and he set an ambush, 1 Sa. 15. 5.

Part. מִשְׁמָעִין for מִשְׁמָעִין hearkening, Pr. 17. 4.

9. In *Hophal* יוֹבְלוּ Eze. 42. 5, stands for יֵאָבְלוּ they are cut off, i. e. become shorter. In the *Chaldee* of *Daniel*—as the *Targums* have no *Hophal*—there occurs a *Hophal* in the form הֵיבְרַד Da. 7. 11.

V. ON PIEL.

10. There are a few anomalous forms in *Piel* in which א is not quiescent, but entirely dropped with its preceding *Sheva*, so that the preformative takes its place in the punctuation: viz. וַתִּינְנִי and thou girdest me, 2 Sa. 22. 40, for וַתִּינְנִי in the parallel passage, Ps. 18. 40; וַאֲבַדְךָ for וַאֲבַדְךָ and I destroy thee, Eze. 28. 16; מִמְּלִפְנֵינוּ for מִמְּלִפְנֵינוּ our teacher, Job 35. 11; וַיִּהַל for וַיִּהַל shall pitch his tent, Is. 13. 20.

* The *Tseri*, however, in these forms is not the original vowel of the preformative, but is introduced in consequence of a contraction from the form in which א is moveable, so תֵּאָתָה for תֵּאָתָה, comp. לֵאמֹר for לֵאמֹר, לֵאֱלֵהִים for לֵאֱלֵהִים.

TABLE K. VERB PE YOD 'פ (orig. 'פ).					Properly Pe Yod ('פ).	
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	HIPHIL.
PRET. 3. m.	יָשַׁב	נִישַׁב	הִישִׁיב	הוּשַׁב	יָטַב	הִיטִיב
3. f.		נִישַׁבָּה	הִישִׁיבָה	הוּשַׁבָּה		הִיטִיבָה
2. m.		נִישַׁבְתָּ	הִישִׁיבְתָּ	הוּשַׁבְתָּ		הִיטִבְתָּ
2. f.		נִישַׁבְתְּ	הִישִׁיבְתְּ	הוּשַׁבְתְּ		הִיטִבְתְּ
1. c.	regular	נִישַׁבְתִּי	הִישִׁיבְתִּי	הוּשַׁבְתִּי	regular	הִיטִבְתִּי
Plur. 3. c.		נִישַׁבוּ	הִישִׁיבוּ	הוּשַׁבוּ		הִיטִיבוּ
2. m.		נִישַׁבְתֶּם	הִישִׁיבְתֶּם	הוּשַׁבְתֶּם		הִיטִבְתֶּם
2. f.		נִישַׁבְתֶּן	הִישִׁיבְתֶּן	הוּשַׁבְתֶּן		הִיטִבְתֶּן
1. c.		נִישַׁבְנוּ	הִישִׁיבְנוּ	הוּשַׁבְנוּ		הִיטִבְנוּ
INF. absol.	יָשׁוּב		הוּשֵׁב, הִישִׁיב		יָטוּב	הִיטֵב
constr.	יָשׁוּב, יָסַד		הוּשֵׁב	הוּשֵׁב	יָטוּב	הִיטֵב
IMP. m.	שֶׁב	יִרְשׁ	הוּשֵׁב	הוּשֵׁב	יָטַב	הִיטַב
f.	שֶׁבִי	יִרְשִׁי	הוּשִׁבִי	הוּשִׁבִי	יָטַבִי	הִיטִיבִי
Plur. m.	שֶׁבוּ	יִרְשׁוּ	הוּשִׁבוּ	הוּשִׁבוּ	יָטַבוּ	הִיטִיבוּ
f.	שֶׁבְנָה	יִרְשְׁנָה	הוּשִׁבְנָה	הוּשִׁבְנָה	יָטַבְנָה	הִיטִבְנָה
FUT. 3. m.	יִשַׁב	יִירְשׁ	יִוּשַׁב	יִוּשַׁב	יִיטַב	יִיטִיב
3. f.	תִּשַׁב	תִּירְשׁ	תִּוּשַׁב	תִּוּשַׁב	תִּיטַב	תִּיטִיב
2. m.	תִּשַׁב	תִּירְשׁ	תִּוּשַׁב	תִּוּשַׁב	תִּיטַב	תִּיטִיב
2. f.	תִּשַׁבִּי	תִּירְשִׁי	תִּוּשַׁבִּי	תִּוּשַׁבִּי	תִּיטַבִּי	תִּיטִיבִי
1. c.	אִשַׁב	אִירְשׁ	אִוּשַׁב	אִוּשַׁב	אִיטַב	אִיטִיב
Plur. 3. m.	יִשַׁבוּ	יִירְשׁוּ	יִוּשַׁבוּ	יִוּשַׁבוּ	יִיטַבוּ	יִיטִיבוּ
3. f.	תִּשַׁבְנָה	תִּירְשְׁנָה	תִּוּשַׁבְנָה	תִּוּשַׁבְנָה	תִּיטַבְנָה	תִּיטִבְנָה
2. m.	תִּשַׁבוּ	תִּירְשׁוּ	תִּוּשַׁבוּ	תִּוּשַׁבוּ	תִּיטַבוּ	תִּיטִיבוּ
2. f.	תִּשַׁבְנָה	תִּירְשְׁנָה	תִּוּשַׁבְנָה	תִּוּשַׁבְנָה	תִּיטַבְנָה	תִּיטִבְנָה
1. c.	נִשַׁב	נִירְשׁ	נִוּשַׁב	נִוּשַׁב	נִיטַב	נִיטִיב
FUT. apoc.			יִוּשַׁב			יִיטַב
FUT. with Vav conv.	וַיִּשַׁב		וַיִּוּשַׁב		וַיִּיטַב, וַיִּיקַח	
PART. act.	יֹשֵׁב		מוּשֵׁב	מוּשֵׁב	יָטַב	מִיטִיב
pass.	יָשׁוּב				יָטוּב	

SECTION XX.—VERBS 'פ. (TABLE K.)

EXPLANATORY.

1. The Hebrew verbs 'פ are divided into three principal classes the distinction of which is not manifest in the ground-
 form, but in the inflexion and derivation. By far the greater number are:—

(a) Verbs originally פ"ד, which in the Arabic are written with ו in the ground-form, e. g. יָלַד, Arab. וּלַד, Arab. וּרַד. In the Hebrew, the radical Vav appears only in the conjugations Niphal, Hiphil, and Hophal, but so that in the pret. and part. of Niphal it becomes quiescent in Hholem, and in the Hophal in Shurek, as נִשְׁבַּח for נִשְׁבַּח, הִנְשִׁיב for הִנְשִׁיב, הִנְשִׁיב for הִנְשִׁיב. In the inf., imp. and future of Niphal, the Vav remains a consonant, and the inflexion is regular, as הִנְשִׁיב, הִנְשִׁיב; and so likewise in the Hithpael of

some verbs, יָכַח, יָכַח, הִתְנַחֵם, הִתְנַחֵם, הִתְנַחֵם, from יָנַח, יָנַח.

(b) Verbs originally פ"ד, which are the same in the Arabic. In the Hiphil the original Yod is retained quiescent in Tseri, as הִיטִיב, הִיטִיב, הִיטִיב, and is but seldom moveable, e. g. הִיטִיב, הִיטִיב, הִיטִיב, who use the right hand, 1 Ch. 12. 2; הִיטִיב, הִיטִיב, they are upright, Pr. 4. 25; comp. הִיטִיב, Ps. 5. 9, Keri.

(c) A few verbs, the Yod of which is assimilated like נ in verbs פ"ד, e. g. הִצִּיעַ, Hiph. הִצִּיעַ.

REMARKS.

On the first class or verbs originally פ"ד.

I. KAL.

1. In the *fut. imp.* and *inf. constr.* of Kal there is a twofold form. About half the number of these verbs have the *fut. E.* Hence *fut.* יִשָּׁב, contracted יִשָּׁב, but written, without exception, *defectively* יִשָּׁב; *imp* יִשָּׁב (by *aphæresis*) for יִשָּׁב; *inf.* יִשָּׁב for יִשָּׁב (with the fem. termination ת־, to distinguish it from the *imp.* The other half have *fut. A.* and retain Yod quiescent in Hhirek, as יִשָּׁב, *imp.* יִשָּׁב, *inf.* יִשָּׁב, *to lay the foundation*, Is. 51. 16; יִשָּׁב, *to be dry*, Is. 27. 11. To the first mode of inflexion belong, for instance, יִשָּׁב, *to bear*; יִשָּׁב, *to go*; יִשָּׁב, *to go out*; יִשָּׁב, *to go down*; יִשָּׁב, *to sit*.

Those of the latter class take *Pattahh* instead of *Tseri* in the final syllable when it has guttural or ר; e. g. יִשָּׁב, *imp.* יִשָּׁב, *inf.* יִשָּׁב (from יִשָּׁב, *to know*); הִבֵּה, pl. הִבֵּה, *give* (from הִבֵּה); יִשָּׁב, Ps. 72. 14 (from יִשָּׁב, *to be precious*); יִשָּׁב, however, in Is. 10. 16, is an instance with *Pattahh* where the syllable does not contain a guttural.

2. In some verbs the full forms occur along with the defective, as יִשָּׁב, De. 32. 22, and יִשָּׁב, Is. 10. 16 (from יִשָּׁב, *to burn*); יִשָּׁב, 1 Sa. 18. 30, and יִשָּׁב, Ps. 72. 14 (from יִשָּׁב, *to be precious*); *imp.* יִשָּׁב, 1 Ki. 21. 15, יִשָּׁב, De. 2. 24, 31, but also יִשָּׁב, in pause with ה parag. יִשָּׁב, De. 33. 23; יִשָּׁב, 2 Ki. 4. 41, and יִשָּׁב, Eze. 24. 3 (from יִשָּׁב, *to pour out*); יִשָּׁב, Ju. 5. 13, and frequently יִשָּׁב (from יִשָּׁב, *to go down*).

A full form with *Tseri* is exhibited in יִשָּׁב, Ps. 72. 14, and יִשָּׁב, I will go, Mi. 1. 8.

The form יִשָּׁב is frequently written *defectively*, but this is not an essential difference; e. g. יִשָּׁב, 1 Sa. 18. 12; יִשָּׁב, (with *Metheg*) 2 Ki. 17. 28; יִשָּׁב, Job 8. 12, pl. יִשָּׁב, Job 12. 15.

3. The *inf.* of Kal, without the radical Yod, has very seldom the masculine form like יִשָּׁב, *to know*, Job 32. 6, 10, or the feminine termination ת־, like יִשָּׁב

to bear, 2 Ki. 19. 3; יִשָּׁב, *to go down*, Ge. 46. 8. With suffix the form יִשָּׁב is used, as יִשָּׁב, יִשָּׁב (from יִשָּׁב). With guttural the latter takes the form יִשָּׁב instead of יִשָּׁב; e. g. יִשָּׁב. Examples for the full form of the infinitive with the feminine termination are, יִשָּׁב, *to become dry*, Ge. 8. 7; יִשָּׁב, *to be able*, Nu. 14. 16 (comp. § 8. rem. 1). With prepositions are, יִשָּׁב, *to lay the foundation*, Is. 51. 16; יִשָּׁב, *to fear*, for יִשָּׁב, 1 Sa. 18. 29.

The defective *imperative* has frequently parag. ה, as יִשָּׁב, *go down*, Ge. 45. 9; יִשָּׁב, *go*; instead of which also יִשָּׁב, Nu. 23. 13; Ju. 19. 13; once יִשָּׁב, Pr. 24. 14, for יִשָּׁב, comp. § 8. rem. 11.

4. The *future* יִשָּׁב has, in some cases, the accent drawn back to the penultima, when the final syllable takes *Segol* instead of *Tseri*.

(a) *Before monosyllabic words*, or immediately preceding another tone-syllable, e. g. יִשָּׁב, let me go, Ca. 4. 6; יִשָּׁב, he dwells therein, Job 22. 8; יִשָּׁב, fire descends, 2 Ki. 1. 10, 12.

(b) *After conversive Vav*, as יִשָּׁב, ויִשָּׁב, ויִשָּׁב. The tone, however, is in this case retained (1) in the first person, as יִשָּׁב, ויִשָּׁב, ויִשָּׁב, and (2) in pause, as יִשָּׁב.

Pattahh instead of *Tseri* is found in this defective form, as noticed above (rem. 1), only by concurrence with a guttural, and besides also in pause; e. g. יִשָּׁב, and he disappears, Job 27. 21; יִשָּׁב, and he went, Ge. 24. 61; 25. 34; Nu. 12. 9, &c.

II. NIPHAL.

5. In the *pret.* and *part.* there are a few examples where ו is quiescent in Shurek, as יִשָּׁב, Zep. 3. 18, and יִשָּׁב, mourning, La. 1. 4; יִשָּׁב, (with euphonic *Dagesh*) they were born, 1 Ch. 3. 5; 20. 8.

6. In two instances moveable ו occurs instead of moveable ו, and that in verbs which are undoubtedly פ"ד, viz. יִשָּׁב, he shall be shot through, Ex. 19. 13, and יִשָּׁב, and he waited, Ge. 8. 12 (*pret.* יִשָּׁב, *Hiph.* יִשָּׁב).

7. The fut. 1 pers. takes here invariably *Hhirek* under the preformative, as אָוֹלֵד (not אֹוֹלֵד) Job. 3. 3, comp. Pr. 30. 9; Eze. 20. 5; 2 Sa. 22. 4; Ps. 18. 4; 119. 117; Je. 17. 4; 1 Ki. 19. 10.

III. PIEL.

8. The only deviation to be met with in Piel is, that in a few examples the radical Yod is dropped after the preformative, and the latter adopts its punctuation, as is the case in verbs א"פ (§ 19. rem. 10): as וַיִּבְשֹׁהוּ for וַיִּבְשֹׁהוּ and *he dries it up*, Na. 1. 14; וַיִּדְרוּ for וַיִּדְרוּ and *they threw*, La. 3. 5, 3; וַיִּנָּה for וַיִּנָּה and *he afflicted*, La. 3. 33; וַיִּשְׂרַם 2 Ch. 32. 30, Khethib for וַיִּשְׂרַם.

IV. HIPHIL AND HOPHAL.

9. The apocopated form of the future, יִשְׁבֵּב, has the tone drawn back to the penultima, and the final syllable takes Segol (comp. rem. 4)—

(a) *Before another tone-syllable*, as יוֹסֵף לָקַח, *he shall add knowledge*, Pr. 1. 5.

(b) *After conversive Vav*, as וַיֹּלֶךְ and *he led*, Ex. 14. 21; וַיֹּלֶד and *he begat*, Ge. 5. 3; 4. 6; but not in the first person, as וַאֲוֹלֶךְ Le. 26. 13. The toneless helping Segol is omitted, and even Sheva put instead, in אֶל-תּוֹסֵף add *not*, Pr. 30. 6, for תּוֹסֵף (comp. the nominal form קִשְׁטָה for קִשְׁטָה).

10. Almost peculiar to these verbs is the uncontracted form of the Hiph. fut. in which ה is retained: as, יִהְיֶשֶׁע *he will save*, 1 Sa. 17. 47; Ps. 116. 6; יִהְיֶדָּה *he shall praise*, Ne. 11. 17; אֶהְיָדְנִי *I shall praise him*, Ps. 28. 7 (comp. § 11. rem. 12).

11. Vav may also be omitted, as וַיִּלָּךְ 2 Ki. 6. 19; 25. 20.

12. In Hophal הוֹדַע appears in Le. 4. 23 for הוֹדַע.

V. HITHPAEL.

13. The only deviating form in Hithp. is הִתְחַצְּבָה Ex. 2. 4, for הִתְחַצְּבָה and *she placed herself*. The omission of the radical Yod here is analagous to the cases in Piel (rem. 8), and the omission of the first radical א in the Chaldee; e. g. אֶתְחַמֵּר for אֶתְחַמֵּר.

On the second class or verbs properly "פ.

14. The number of the verbs really belonging to this class is very limited. They are properly only the verbs יָטַב, יָלַל, יָנַק, יָצַר. Along with these some single forms occur of real "פ, and *vice versa*; viz. הוֹצֵא *bring forth*, Ge. 8. 17, Keri, for Khethib הוֹצֵא (which is the common form); אֶיִסְרִים *I will chastise them*, Ho. 7. 12 (along with Niph. נִסְרָה and the noun מוֹסֵר); הוֹלִיךְ *bring*, Ex. 2. 9 (elsewhere always הוֹלִיךְ); הוֹשֵׁר Ps. 5. 9 Khethib, but הוֹשֵׁר Pr. 4. 25; and הִטְבֵּי Na. 3. 8, for הִטְבֵּי.

15. Some forms of the *Hiphil* are sometimes written *defectively*; e. g. הִטְבֵּי, הִטְבֵּי for הִטְבֵּי. There is an uncontracted form also of this class in Is. 52. 5, where יִהְיֶלְלוּ stands for יִלְלוּ *they howl* (comp. rem. 10).

A few forms of Hiph. fut. have occasioned much difficulty to grammarians, viz. יִיטִיב for יִטִּיב Job 24. 21; יִילֵל Is. 15. 2; 16. 7; יִילִלוּ Ho. 7. 14; יִאֲוִיל Je. 48. 31, and constantly so in this verb (excepting יִאֲוִילָהּ Mi. 1. 8), to which another example of Kal fut. is added, viz. יִירַע *he knows*, for יִרַע Ps. 138. 6. The oldest grammarians regard י as changed from the characteristic ה, so that יִילֵל stands for יִהְלֵל. This seems of all others the best explanation, only that it does not suit יִירַע, which cannot be Hiphil.

On the third class, or verbs "פ, whose Yod is assimilated.

16. Yod in these verbs does not remain quiescent, but is assimilated like נ in the verbs "פ. Some verbs belong exclusively to this class; e. g. יָצַע, Hiph. הִצִּיעַ, Hoph. fut. יִצַּע, derivative מִצַּע; יָצַח, Hiph. הִצִּיחַ. Others have two forms; one in which Yod is assimilated, and another in which it is quiescent; e. g. יָצַק, fut. יִצֹּק *he shall pour*, Le. 14. 26, and יָצַק 1 Ki. 22. 35, Hoph. part. קִצֹּק Job 11. 15; יָצַר fut. יִצְרֶהוּ *he fashions it*, Is. 44. 12; אֶצְרֶהוּ Je. 1. 5 Keri, but also יִצְרֶהוּ.

The same assimilation takes place in some Chaldee verbs, e. g. יָבַל, fut. יִבְל; יָדַע, fut. יִדַּע; but so that Dagesh is again resolved in Nun, as יִנְדַּע for יִדַּע.

17. The *future O* of the verbs "פ is only to be met with in this class, as יָצַק, יָצַר, יָפַר.

TABLE L. VERB AYIN VAV (ו'ע).							AYIN YOD (י'ע).		
	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	PIEL.	PULAL.	KAL.	NIPHAL.	
PRET. 3. m.	קָם	נָקָם *	הִקִּים	הוֹקֵם	קוּמֵם	קוּמֵם	קָן	קִין	נָבִין
3. f.	קָמָה	נָקָמָה	הִקִּימָה	הוֹקְמָה	קוּמְמָה	קוּמְמָה	קָנָה	קִינָה	נָבִינָה
2. m.	קָמַתְּ	נָקָמְוֹתְךָ	הִקִּימְוֹתְךָ	הוֹקְמְוֹתְךָ	קוּמְמַתְּ	קוּמְמַתְּ	קָנַתְּ	קִינְוֹתְךָ	נָבִינְוֹתְךָ
2. f.	קָמַתְּ	נָקָמְוֹת	הִקִּימְוֹת	הוֹקְמְוֹת	קוּמְמַתְּ	קוּמְמַתְּ	קָנַתְּ	קִינְוֹת	נָבִינְוֹת
1. c.	קָמַתִּי	נָקָמְוֹתִי	הִקִּימְוֹתִי	הוֹקְמְוֹתִי	קוּמְמַתִּי	קוּמְמַתִּי	קָנַתִּי	קִינְוֹתִי	נָבִינְוֹתִי
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקִּימוּ	הוֹקְמוּ	קוּמְמוּ	קוּמְמוּ	קָנוּ	קִינוּ	נָבוּנוּ
2. m.	קָמַתְּם	נָקָמְוֹתְכֶם	הִקִּימְוֹתְכֶם	הוֹקְמְוֹתְכֶם	קוּמְמַתְּם	קוּמְמַתְּם	קָנַתְּם	קִינְוֹתְכֶם	נָבִינְוֹתְכֶם
2. f.	קָמַתְּןָן	נָקָמְוֹתְנָן	הִקִּימְוֹתְנָן	הוֹקְמְוֹתְנָן	קוּמְמַתְּנָן	קוּמְמַתְּנָן	קָנַתְּנָן	קִינְוֹתְנָן	נָבִינְוֹתְנָן
1. c.	קָמַנּוּ	נָקָמוּנוּ	הִקִּימוּנוּ	הוֹקְמוּנוּ	קוּמְמוּנוּ	קוּמְמוּנוּ	קָנוּ	קִינוּנוּ	נָבוּנוּנוּ
INF. absol.	קוּם	הִקוּם	הִקִּים, הִקֵּם		קוּמֵם	קוּמֵם	קָן	קִין	הִבִּין
constr.	קוּם	הִקוּם	הִקִּים	הוֹקֵם	קוּמֵם	קוּמֵם	קָן	קִין	הִבִּין
IMP. m.	קוּם	הִקוּם	הִקֵּם		קוּמֵם		קָן	קִין	הִבִּין
f.	קוּמִי	הִקוּמִי	הִקִּימִי	wanting	קוּמְמִי	wanting	קָנִי	קִינִי	as הִקוּם
Plur. m.	קוּמוּ	הִקוּמוּ	הִקִּימוּ		קוּמְמוּ		קָנוּ	קִינוּ	
f.	קוּמְנָה	הִקוּמְנָה	הִקִּימְנָה		קוּמְמְנָה		—	—	
FUT. 3. m.	יִקוּם	יִקוּם	יִקִּים	יִקֵּם	יִקוּמֵם	יִקוּמֵם	יִקָּן	יִקִּין	יִבִּין
3. f.	תִּקוּם	תִּקוּם	תִּקִּים	תִּקֵּם	תִּקוּמֵם	תִּקוּמֵם	תִּקָּן	תִּקִּין	as יִקוּם
2. m.	תִּקוּם	תִּקוּם	תִּקִּים	תִּקֵּם	תִּקוּמֵם	תִּקוּמֵם	תִּקָּן	תִּקִּין	
2. f.	תִּקוּמִי	תִּקוּמִי	תִּקִּימִי	תִּקִּימִי	תִּקוּמְמִי	תִּקוּמְמִי	תִּקָּנִי	תִּקִּינִי	
1. c.	אִקוּם	אִקוּם	אִקִּים	אִקֵּם	אִקוּמֵם	אִקוּמֵם	אִקָּן	אִקִּין	
Plur. 3. m.	יִקוּמוּ	יִקוּמוּ	יִקִּימוּ	יִקִּימוּ	יִקוּמוּ	יִקוּמוּ	יִבִּינוּ	יִקִּינוּ	
3. f.	תִּקוּמְיָנָה	תִּקוּמְנָה	תִּקִּימְנָה	תִּקִּימְנָה	תִּקוּמְמוּנָה	תִּקוּמְמוּנָה	תִּבִּינְיָנָה	תִּקִּינְיָנָה	
2. m.	תִּקוּמוּ	תִּקוּמוּ	תִּקִּימוּ	תִּקִּימוּ	תִּקוּמוּ	תִּקוּמוּ	תִּבִּינוּ	תִּקִּינוּ	
2. f.	תִּקוּמְיָנָה	תִּקוּמְנָה	תִּקִּימְנָה	תִּקִּימְנָה	תִּקוּמְמוּנָה	תִּקוּמְמוּנָה	תִּבִּינְיָנָה	תִּקִּינְיָנָה	
1. c.	נִקוּם	נִקוּם	נִקִּים	נִקֵּם	נִקוּמֵם	נִקוּמֵם	נִקָּן	נִקִּין	
FUT. apoc.	יִקֵּם		יִקֵּם				יִבִּן		
FUT. with ו conv.	וַיִּקֵּם, וַיִּקָּם		וַיִּקֵּם				וַיִּבִּן		
PART. act.	קָם	נָקָם	מִקִּים	מִקָּם	מְקוּמֵם	מְקוּמֵם	קָן	קִין	נָבִין
pass.	קוּם						בָּן		

* The few instances of Piel and Hithp. from ו'ע are עָנַד, קָיַם, תִּיבַּ, הִצְטִיב, הִצְטִיב.

(b) After *conversive Vav*, as וַיִּמַּח, וַיִּקַּם. In pause, however, the tone remains on the ultimate, as וַיִּמַּח, וַיִּקַּם, comp. Ge. 11. 28, 32, with ch. 5. 5, 8. The *first person* of the *future* forms another exception, which generally retains the full form after *conversive Vav* (§ 11. rem. 6); e. g. וַאֲקִיֶּם 2 Ch. 6. 10; Ne. 2. 12; 4. 8; Da. 8. 27.

9. When the first or last letter of the monosyllabic root is a guttural or ך, the *apocopated future with conversive Vav* may take *Pattahh* in the final syllable; e. g. וַיִּסַּר and he turned aside, Ru. 4. 1; וַיִּנַּח and he wringed out, Ju. 6. 38; וַיִּנַּח and he rested, Ex. 10. 14; וַיִּעֲרָב and he became weary, Ju. 4. 21.

10. For the *fut. 2* and *3 pers. pl.*, the form given in the paradigm (תִּקְיִינָה) is the usual one; e. g. תִּשְׁוִיבִינָה Eze. 16. 55, comp. Is. 54. 10; 60. 8; Zec. 1. 17; 13. 7; there occurs, however, also a form like תִּשְׁוִיבִינָה besides תִּשְׁוִיבִינָה in Eze. 16. 55, and תִּבְאֲנָה Est. 4. 4; 1 Sa. 10. 17 in Keri.

III. NIPHAL.

11. In the *preterite* occurs the form נִעֹר for נִעֹר (according to נִקְטֹל) Zec. 2. 17, which corresponds to the Kal fut. יִבֹּשׁ (comp. rem. 6). This, however, may be compared with the form נִמּוֹל and referred to the Chaldee or Rabbinic punctuation of *rem. 24*.

12. The ך is sometimes retained in those forms in which, according to the paradigm, it is to be changed to ך on account of the accession at the end. Thus נִפְצוּתֶם (for נִפְצוּתֶם) *ye are dispersed*, Eze. 11. 17; 20. 41; נִקְטַתֶם Eze. 20. 43. The ך is, on the other hand, inserted contrary to the paradigm in the *inf. פְּהַרִישׁ* Is. 25. 10, and part. נִגְבִּיִם Ex. 14. 3 (comp. § 32. rem. 5).

IV. HIPHIL.

13. *Preterite*. Besides the forms with epenthetic ך, there are others without it, after the form הִקְמַתָּ (הִקְטַלְתָּ); e. g. הִנְפַּתָּ *thou liftest up*, Ex. 20. 25, besides הִנְיַפְתִּי Job 31. 21; הִבְאֵתִי (according to הִמְצֵאתִי) Ge. 27. 12, besides הִבְאֵתִי Eze. 38. 16 (comp. Je. 25. 13); הִטְלֵתִי *I cast*, Je. 16. 13. The ך is especially omitted in verbs לִי and לִי before the affirmatives with ת and נ, as הִמְתַּתִּי, הִמְתַּתִּי, pl. הִמְתַּתֶּם,

with suff. הִמְתַּתִּיהָ Ho. 2. 5; הִכְנַנִּי *we prepare*, 2 Ch. 29. 19, besides הִכְיִנִּנִי 1 Ch. 29. 16.

There is, on the other hand, epenthetic ך instead of ך in the *fut. תִּהְיִימְנָה* for תִּהְיִימְנָה Mi. 2. 12.* (The change of תִּהְיִי from תִּהְיִי is occasioned by the shifting of the tone, comp. the *pret. הִקְיִמְתָּ*, but *imp. הִקְמְנָה*).

14. Less important deviations from the paradigm are:—

(a) Forms like הִרְמִינָה (for הִרְמִינָה) Nu. 31. 28, especially before suffix הִקְמַתָּ 2 Ki. 9. 2 (comp. 1 Ki. 8. 34; Ex. 19. 23; Ca. 3. 4 Keri); and written *fully* הִשְׁיִבוּתֶם 2 Ch. 6. 25. (b) With *Segol* instead of *Pattahh* under the preformatives, as הִטְיִבוּתָּ 1 Ki. 8. 18; הִקְיִשׁוּתָּ Ps. 44. 8; הִקְיִצְוִתִּי Ps. 139. 18; comp. also *rem. 24*.

15. Of the *inf.* there once occurs a Chaldee form with the fem. termination, viz. הִנְפָּה (with impure Kamets) for הִנְיָה Is. 30. 28 (comp. הִנְזָּה Da. 5. 20), from הִנְיָה.

16. In the *imp.* the shortened and lengthened form הִקַּם, הִקִּימָה have wholly supplanted the regular form הִקִּים.†

17. The *apocopated future* has the form יִקֶּם. Examples are, יִקֶּם that he take up, Nu. 17. 2; יִקֶּם that he take away, Job 9. 34; יִקֶּם that he may remove, Ex. 10. 17; Nu. 21. 7. As the poetic future and present, יִקֶּם Da. 11. 25; יִקֶּם Job 38. 24; יִקֶּם 1 Sa. 2. 10.

18. When the tone is drawn back, the final syllable takes *Segol* instead of *Tseri*, as (after a negation) אֵלֶּיךָ תִּשָּׁב *turn not away*, 1 Ki. 2. 20, or after *conversive Vav*, וַיִּרְם, וַיִּפָּה &c. The 1 pers., however, forms an exception here as in Kal (*rem. 8*), as וַאֲשִׁיב Ne. 2. 20; 6. 4; וַאֲשִׁיר vers. 13, 15, besides וַאֲשִׁיר Je. 32. 10; וַאֲקִיֶּם Am. 2. 11.

19. When one of the letters is a guttural or ך the final syllable takes *Pattahh*, as in Kal (*rem. 9*), and the context must decide between Kal and Hiphil, as וַיִּסַּר and he removed, Ge. 8. 13; וַיִּנַּח and he gave rest, Jos. 21. 42.

V. PILEL, PULAL AND HITHPALEL.

20. In the *Hithpal* the final syllable has some-

* The form הִנְפָּה for הִנְיָה is found also in הִמְוִתְנָה Zec. 13. 19, הִפְוִצְנָה Zec. 1. 17, but not in all MSS. and editions (comp. § 24. rem. 6).

† This, however, remains the ground-form whenever the suffixes are added, as הִקְיִמְוִי Je. 23. 20; 30. 24; comp. § 11. rem. 5.

times also *Patahh*, as in the Hithpa. of the regular verb (§ 12. rem. 1), and hence Kamets in pause, as pret. הִתְבַּנְּנָה Is. 1. 3; מְתַקְוֶמָּה Job 20. 27; imp. הִתְרוֹעְעֵי Ps. 60. 10; fut. תִּתְמוֹנְנָה Ps. 107. 26, comp. Ps. 119. 158; 139. 21; 58. 8.

21. The form וַיִּכְוֶנְנֵנוּ *he has prepared us*, Job 31. 15, stands for וַיִּכְוֶנְנֵנוּ (from וַיִּכְוֶנְנֵנוּ) the first Nun being compensated for by Dagesh, and ו having lost the tone is shortened to ו (comp. Niph. נִקְוֶם, 2 pers. נִקְוֶמוֹת). The omission of Dagesh in the ו of the suffix seems to be designed for avoiding the concurrence of too many Nuns.

VI. IN GENERAL.

22. On account of the intimate relation between verbs ע"ו and ע"ע (see above § 18. rem. 12), some of the former class borrow forms from the latter, as Kal pret. בָּז *he despised* for בָּז (from בָּזוּ), Zec. 4. 10; בָּח *he besmeared*, for בָּח, Is. 44. 18.

23. The verbs whose middle radical is a moveable Vav are, in respect to this letter, quite regular. They are, however, comparatively few. E. g. הָוֹר,

fut. יִהְיוּ *to be white*; נָוַע, fut. יִנָּוַע *to die*; רָוַח, fut. יִרְוַח *to be wide*, Pu. מָרַוַח; צָוַח, fut. יִצְוַח *to cry*; עָוַל, Pi. עָוַל *to act perversely*; עָוַר, Pi. עָוַר *to blind*; and several others which are also ל"ה, as הָוָה, הָוָה, הָוָה, הָוָה, לָוָה, קָוָה &c.

24. The verbs ע"ו have also this in common with the verbs ע"ע (§ 18. rem. 14) that some forms take Dagesh forte in the first radical letter like the verbs פ"ו, and the preformative takes a short vowel instead of the long, which is more usual in the Chaldee and Rabbinic; e. g. מְלִינִי, מְלִינִי Ex. 16. 7, 8; Nu. 14. 27 (from לִוּן *to murmur*); יִלְיוּ *they depart* (from לָיו); יִסִּית, יִסִּית, מְסִית, מְסִית, along with הִסִּית, הִסִּית (*to stimulate*); Niph. נִמּוּל *he was circumcised*, Ge. 17. 26, 27; 34. 22 (from מוּל); with gutt. נָעוּר Zec. 2. 17 (comp. rem. 11). In the same way may be explained הִעֲרוּתִי Is. 41. 25; הִעֲרוּתִי Je. 11. 7 (with Dagesh forte implicit) for הִעֲרוּתִי. Here belong, moreover, some forms of verbs *Pe guttural* with *Dagesh forte implicit*, as Kal fut. וַתְּחַשְׁשֵׁנִי וַתְּחַשְׁשֵׁנִי *and she hastened* (from חוּשׁ Job 31. 5; וַיַּעַט, וַיַּעַט 1 Sa. 15. 19, and 14. 32 Keri, from עוּט or עִט *to rush upon*).

SECTION XXII.—ON THE VERBS ע"י. (TABLE L.)

REMARKS.

1. In the *preterite* some verbs have both the forms exhibited in the paradigm, as בִּינֹתִי Da. 9. 2; בִּנְתָהּ Ps. 139. 2; רִיבֹתְךָ *thou contendest*, Job 33. 13; רִבְתָּהּ La. 3. 58; רִיבוֹתָם *they fish them*, Je. 16. 16. The participle exhibits here also two forms, as קָן *middle A*, and לָנִים *middle E*, Ne. 13. 21 (comp. § 21. rem. 2).

2. Examples of the *inf. abs.* are—רָב *striving*, Ju. 11. 25; Job 40. 2; שָׁח *putting*, Is. 22. 7; also רִיב Je. 50. 34.

3. Examples of the *apocopated fut.* are—(a) יִרְבֵּךְ *let him plead*, 1 Sa. 24. 16; יִשָּׂם *may he give*, 1 Sa. 2. 20; יִגַּל *may he rejoice*, Ps. 13. 6; יִרְבֵּךְ Ho. 4. 4. (b) יִבְרַךְ *that he may observe*, Je. 9. 11; Ho. 14. 10. (c) As a positive future of poesy, as יִשָּׂם *he shall put*, Job 33. 11; 24. 25; Ps. 107. 33 (comp. § 11. rem. 6). With the retracted tone the final syllable

takes Segol (a) before a *monosyllabic word*, as לוֹ יִרְבֵּךְ Ju. 6. 31, 32; (b) after אֵל, as אֵל תִּלְוֶנָה 2 Sa. 17. 16; (c) with *conversive Vav*, as וַיִּבְרַךְ, וַיִּשָּׂם.

Patahh occurs instead of *Tseri* (a) on account of a *guttural*, as יִרַח *he may smell*, 1 Sa. 26. 19; (b) in *pause*, as אֵל־תִּלְוֶנָה Ju. 19. 20; אֵל־תִּלְוֶנָה Job 17. 2.

II. NIPHAL.

4. *זוּיַר* *pottage* (properly *sodden*), Ge. 25. 29, from זוּיַר, is the only example in which Yod is retained in Niphal. (There is at least no trace of a root זוּיַר=זוּיַר).

III. HIPHIL.

5. The *fut.* of Hiph. can be distinguished from the *fut.* of Kal by the signification only; e. g. יִבְרַח *he understands*; Hiph. תִּבְרַח *he gives them understanding*, Job 32. 8.

TABLE M. VERB LAMED ALEPH (ל').							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. m.	מָצָא	נִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
3. f.	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצְּאָה
2. m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ	מָצָאתָ	הִמְצִיָּאתָ	הִמְצָאתָ	הִתְמַצְּאתָ
2. f.	מָצָאתְ	נִמְצָאתְ	מָצָאתְ	מָצָאתְ	הִמְצִיָּאתְ	הִמְצָאתְ	הִתְמַצְּאתְ
1. c.	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	מָצָאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצְּאתִי
Plur. 3. c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִמְצִיָּאוּ	הִמְצָאוּ	הִתְמַצְּאוּ
2. m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	מָצַאתֶם	הִמְצִיָּאתֶם	הִמְצָאתֶם	הִתְמַצְּאתֶם
2. f.	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ	מָצַאתְּ	הִמְצִיָּאתְּ	הִמְצָאתְּ	הִתְמַצְּאתְּ
1. c.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי	מָצַאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצְּאתִי
INF. absol.	מָצֹא	נִמְצֹא	מָצֹא		הִמְצֹא		
constr.	מָצָא	הִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
IMP. m.	מָצֵא	הִמְצֵא	מָצֵא		הִמְצֵא		הִתְמַצָּא
f.	מָצְאִי	הִמְצְאִי	מָצְאִי		הִמְצְאִי		הִתְמַצְּאִי
Plur. m.	מָצְאוּ	הִמְצְאוּ	מָצְאוּ	wanting	הִמְצְאוּ	wanting	הִתְמַצְּאוּ
f.	מָצְאָנָה	הִמְצְאָנָה	מָצְאָנָה		הִמְצְאָנָה		הִתְמַצְּאָנָה
FUT. 3. m.	יִמְצֵא	יִמְצָא	יִמְצֵא	יִמְצֵא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
3. f.	תִּמְצֵא	תִּמְצָא	תִּמְצֵא	תִּמְצֵא	תִּמְצִיא	תִּמְצָא	תִּתְמַצְּא
2. m.	תִּמְצֵא	תִּמְצָא	תִּמְצֵא	תִּמְצֵא	תִּמְצִיא	תִּמְצָא	תִּתְמַצְּא
2. f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּתְמַצְּאִי
1. c.	אֶמְצֵא	אֶמְצָא	אֶמְצֵא	אֶמְצֵא	אֶמְצִיא	אֶמְצָא	אֶתְמַצְּא
Plur. 3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִתְמַצְּאוּ
3. f.	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּתְמַצְּאָנָה
2. m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּתְמַצְּאוּ
2. f.	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּתְמַצְּאָנָה
1. c.	נִמְצֵא	נִמְצָא	נִמְצֵא	נִמְצֵא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
FUT. apoc. (Jussive)					יִמְצֵא		
PART. act.	מָצֵא	נִמְצֵא	מִמְצֵא	מִמְצֵא	מִמְצִיא	מִמְצֵא	מִתְמַצֵּא
pass.	מָצוּא						

SECTION XXIII.—ON THE VERBS ל'. (TABLE M.)

REMARKS.

I. KAL.

1. The verbs *middle E*, like ל', retain *Tseri* throughout the rest of the persons, as מָצָאתָ *thou didst*

fear; מָלֵאתִי *I have filled*. The 3 pers. fem. assumes sometimes the Aramaic form, as מָלֵאתָ Is. 7. 14; and so in Niph. מָלֵאתָ Ps. 118. 23; in Hoph. מָלֵאתָ Ge.

33. 11. There are also examples where **ס** is omitted, **יִצְחָק** Nu. 11. 11; **יִצְחָק** Job 1. 21; **יִצְחָק** Job 32. 18.

2. Forms of the *infinitive* deviating from the paradigm are—(a) like **יִרְאֶה**, **יִרְאֶה**, **יִרְאֶה**, also **יִרְאֶה*** by Syriacism for **יִרְאֶה** (constr. of **יִרְאֶה**); (b) **יִרְאֶה** for **יִרְאֶה** (after **יִבְלֶה**) Le. 12. 4; **יִרְאֶה** to call, Ju. 8. 1; **יִרְאֶה** to hate, Pr. 8. 13; (c) **יִרְאֶה** to carry, Eze. 17. 9, for **יִרְאֶה**.

ס is omitted in **יִרְאֶה** Ge. 20. 6.

3. In the *imperative* there is an anomalous form, **יִרְאוּ** fear ye, Ps. 34. 10 (comp. **יִרְאוּ** Niph. Eze. 47. 8), where **ס** is passed over in the pronunciation. The punctuators have given to this word the character of **יִרְאוּ** probably to distinguish it from **יִרְאוּ** they shall see.

A striking anomaly is presented in **יִרְאוּ** go out and see, Ca. 3. 11, where the first word stands for **יִרְאוּ**, comp. the fut. **יִרְאוּ** Eze. 23. 49. The epenthetic **ו** is as anomalous here as it is in the regular verb § 8. rem. 16, only that here it is chosen for the sake of consonance with **יִרְאוּ**.

4. The *part. fem.* is commonly, by contraction, **יִרְאוּ**, seldom with the Syriac punctuation **יִרְאוּ** for **יִרְאוּ**, Ca. 8. 10; 1 Ki. 10. 22; and defective **יִרְאוּ** De. 28. 57.

In the *masculine* a Syriac punctuation is introduced in **יִרְאוּ** for **יִרְאוּ** sinners, 1 Sa. 14. 33; **יִרְאוּ** for **יִרְאוּ** Ne. 6. 8.

II. NIPHAL.

5. In a few instances **ס** is omitted, as **יִרְאוּ** ye are polluted, Le. 11. 43; **יִרְאוּ** ye have hid yourself, Jos. 2. 16. In the 3 pers. fem. the same kind of contraction is found as in Kal (rem. 1), as **יִרְאוּ** Ps. 118. 23; **יִרְאוּ**† De. 30. 11; **יִרְאוּ** Nu. 5. 20; Eze. 23. 30.

6. In the *participle* there are traces of a form like **יִרְאוּ**, viz. in the plurals **יִרְאוּ** Est. 1. 5; 4. 16; **יִרְאוּ** Eze. 20. 30; **יִרְאוּ** Jos. 10. 17 (comp. § 15. rem. 2, and dec. 7).

III. HIPHIL.

7. Anomalous forms are **יִרְאוּ** 2 Ki. 13. 6; inf. **יִרְאוּ** Je. 32. 35, for **יִרְאוּ**, **יִרְאוּ**.

IV. IN GENERAL.

8. In addition to the anomalous forms exhibited above there are others, the irregularity of which consists in assuming forms of verbs **יִרְאוּ**. The **יִרְאוּ** and **יִרְאוּ** of the Hebrew form but one class in the Aramaic. The Syriac has **ס** only, and the Chaldee has **ס** and **ה** promiscuously forming but one class. In the Hebrew this is either peculiar to certain verbs, and the two exist as distinct verbs **יִרְאוּ** and **יִרְאוּ**, and as such occupy separate places in the Lexicon, e. g. **יִרְאוּ** and **יִרְאוּ** to meet, **יִרְאוּ** and **יִרְאוּ** to be distinguished, &c., or in the real **יִרְאוּ** there occur some isolated forms which borrow either the punctuation only or the inflexion altogether from **יִרְאוּ**; comp. the following remarks.

9. Examples of such verbs, where **ס** is retained, and only the punctuation of **יִרְאוּ** is adopted, are—**יִרְאוּ** I have refrained, Ps. 119. 101; part. **יִרְאוּ** Ec. 7. 26; 8. 12; Piel **יִרְאוּ** he accomplished, Je. 51. 34; **יִרְאוּ** Ps. 143. 3; **יִרְאוּ** I heal, 2 Ki. 2. 21; fut. **יִרְאוּ** he swallows, Job 39. 24; inf. **יִרְאוּ** 2 Ch. 36. 21; **יִרְאוּ** Ex. 31. 5; Hithp. **יִרְאוּ** Eze. 13. 17; Hiph. **יִרְאוּ** Is. 28. 29; De. 28. 59; **יִרְאוּ** she concealed (with **ה** parag.), Jos. 6. 17.

10. In the following examples there is, on the contrary, the punctuation of **יִרְאוּ** retained, and **ה** only is adopted. Kal imp. **יִרְאוּ** for **יִרְאוּ** heal, Ps. 60. 4; **יִרְאוּ** for **יִרְאוּ**, **יִרְאוּ** Ps. 4. 7. Niph. inf. abs. **יִרְאוּ** Je. 49. 10, constr. **יִרְאוּ** to hide oneself, 1 Ki. 22. 25; **יִרְאוּ** Je. 19. 11. Piel **יִרְאוּ** he shall fill, Job 8. 21.

11. Finally, forms which are entirely inflected after **יִרְאוּ**—**יִרְאוּ** thou art thirsty, Ru. 2. 9; **יִרְאוּ** for **יִרְאוּ** they are full, Eze. 28. 16; **יִרְאוּ** for **יִרְאוּ** 1 Sa. 6. 10; **יִרְאוּ** Ps. 139. 20 (with parag. **ס** § 8. rem. 4), for **יִרְאוּ**, **יִרְאוּ**; fut. **יִרְאוּ** Job 5. 18; part. fem. **יִרְאוּ** for **יִרְאוּ**, **יִרְאוּ** Ec. 10. 5; pass. **יִרְאוּ** Ps. 32. 1. Niph. **יִרְאוּ** thou hast prophesied, Je. 26. 9; **יִרְאוּ** we are polluted, Job 18. 3; **יִרְאוּ** Je. 51. 9; fut. (perhaps) **יִרְאוּ** they are found, Ps. 73. 10; **יִרְאוּ** Je. 10. 5 (with parag. **ס**). Piel **יִרְאוּ**, Je. 8. 11. Hithp. **יִרְאוּ** 1 Sa. 10. 6; **יִרְאוּ** 1 Sa. 10. 6. Hiph. **יִרְאוּ** 2 Sa. 3. 8; part. **יִרְאוּ** for **יִרְאוּ** Eze. 8. 3.

* Comp. **יִרְאוּ** for **יִרְאוּ** rem. 4.

† This, however, must be taken as a participle, comp. rem. 4.

TABLE N. VERB LAMED HE (ל"ה).							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. m.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
3. f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִגְלְתָה	הִגְלְתָה	הִתְגַּלְתָּה
2. m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
Plur. 3. c.	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
2. f.	גָּלִיתְוּ	נִגְלִיתְוּ	גָּלִיתְוּ	גָּלִיתְוּ	הִגְלִיתְוּ	הִגְלִיתְוּ	הִתְגַּלִּיתְוּ
1. c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
INF. absol.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
constr.	גָּלוֹת	הִגְלוֹת	גָּלוֹת	גָּלוֹת	הִגְלוֹת	הִגְלוֹת	הִתְגַּלוֹת
IMP. m.	גָּלָה	הִגְלָה	גָּלָה		הִגְלָה		הִתְגַּלָּה
f.	גָּלִי	הִגְלִי	גָּלִי	wanting	הִגְלִי	wanting	הִתְגַּלִּי
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ		הִגְלוּ		הִתְגַּלוּ
f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה		הִגְלִינָה		הִתְגַּלִּינָה
FUT. 3. m.	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה	יִתְגַּלָּה
3. f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
2. m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
2. f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
1. c.	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶתְגַּלָּה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
3. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
1. c.	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
FUT. apoc.	יִגַּל	יִגַּל	יִגַּל		יִגַּל		יִתְגַּל
PART. act.	גָּלָה	נִגְלָה	מְגַלָּה	מְגַלָּה	מְגַלָּה	מְגַלָּה	מִתְגַּלָּה
pass.	גָּלוּי						

SECTION XXIV.—VERBS ה"ל. (TABLE N.)

REMARKS.

I. KAL.

1. Instead of the pret. 3 fem. הִלְתָּהּ, there occurs an Aramaic form like הִלְתָּ properly for הִלְתָּהּ,* after the form הִלְתָּהּ, comp. § 8. rem. 3, and § 23. rem. 1, hence הִלְתָּהּ, (הִלְתָּ); e. g. הִלְתָּהּ she brings forth, Le. 25. 21. The like inflexion is found in Hiphil and Hophal (see rem. 14).

2. The inf. abs. assumes also the form הִלּוּ, which probably stands for הִלּוּ (galov) with the radical ו (properly from the root הִלּוּ*), and hence is derived the form הִלּוּת for הִלּוּת constr. st. E. g. הִלּוּ seeing, Ge. 26. 28; הִלּוּ weeping, Is. 30. 19. As the inf. constr. occurs also, though seldom, a form like הִלּוּת to buy, Pr. 16. 16; הִלּוּת Ge. 50. 20; הִלּוּ Ge. 48. 11; and, on the other hand, as the inf. abs. the form הִלּוּת Is. 22. 13; הִלּוּת Is. 42. 20 Keri. Another inf. constr. is הִלּוּת to see, Eze. 28. 17 (like הִלּוּת, comp. § 8. rem. 10, and § 13. rem 2).

3. The apocope of the future occasions the following changes:—

- (a) The first radical letter most commonly receives the auxiliary vowel Segol, or, when the middle radical is a guttural, Pattahh, e.g. הִלְלָהּ for הִלְלָהּ; הִלְשָׁהּ and he looked (from הִשָּׁעָהּ), הִלְחָהּ and he destroyed (from הִחָהּ).
- (b) The Hirek of the preformative is also sometimes lengthened into Tseri (because it is brought into an open syllable); the two forms, however, are commonly found in one and the same verb, as הִלְפָהּ and he turned himself, Ex. 2. 12; but in the 1 & 2 pers. הִלְפָהּ De. 9. 15; הִלְפָהּ De. 2. 1; הִלְפָהּ De. 9. 27; הִלְבָּהּ and הִלְבָּהּ he was multiplied, but also הִלְבָּהּ; the latter form occurs in הִלְחָהּ, הִלְחָהּ Ge. 21. 14; Pr. 7. 25 (from הִלְחָהּ); הִלְבָּהּ Job 17. 7 (from הִלְבָּהּ); הִלְבָּהּ Ge. 47. 13 (from הִלְבָּהּ).
- (c) In both these cases Segol is sometimes omitted, especially when the middle letter is an aspirate, as הִלְשָׁהּ and he took captive, Nu. 21. 1; הִלְפָהּ and he persuaded, Job 31. 27; הִלְבָּהּ, הִלְבָּהּ and he, she wept; הִלְבָּהּ Nu. 24. 19; הִלְשָׁהּ Pr. 7. 25 (comp. § 11.

r. 6). The verb הִלְחָהּ has the two forms, הִלְחָהּ, הִלְחָהּ, and with conv. Vav also הִלְחָהּ (the latter with Pattahh on account of ר).

(d) Examples of verbs which are Pe guttural as well as Lamed He: הִלְשָׁהּ, הִלְשָׁהּ, and in pause הִלְשָׁהּ I see (from הִלְשָׁהּ), Job 23. 9; הִלְחָהּ and he was sick, 2 Ki. 1. 2 (from הִלְחָהּ). Sometimes, however, the punctuation of the first syllable is not affected by the guttural, as הִלְחָהּ and it was kindled (from הִלְחָהּ), הִלְחָהּ and he encamped, הִלְחָהּ and he rejoiced.

(e) The verbs הִלְיָהּ to be, and הִלְיָהּ to live, which would properly have in the fut. apoc. הִלְיָהּ, הִלְיָהּ, change these forms into הִלְיָהּ and הִלְיָהּ (like the derivative הִלְיָהּ for הִלְיָהּ § 27. V). Another example is הִלְשָׁהּ. De. 32. 18 (in pause for הִלְשָׁהּ, comp. § 35. r. 14), if directly derived from הִלְשָׁהּ. A perfectly Syriac form is הִלְיָהּ Ec. 11. 3, for הִלְיָהּ, ap. הִלְיָהּ (from הִלְיָהּ to be).

4. In the part. act. the fem. frequently assumes the form of הִלְיָהּ, evidently from a masc. הִלְיָהּ for הִלְיָהּ* (after the form הִלְיָהּ, see § 8. r. 19). E. g. הִלְיָהּ fruitful, Ps. 128. 3; הִלְיָהּ weeping, La. 1. 16; הִלְיָהּ watching, Pr. 31. 27; הִלְיָהּ making a noise, Pr. 7. 11; pl. הִלְיָהּ coming, future things, Is. 41. 23. (This is not to be confounded with the form הִלְיָהּ of rem. 5.)

The part. pass. is sometimes without ה, as הִלְשָׁהּ for הִלְשָׁהּ (properly for הִלְשָׁהּ, with moveable Vav*) made, Job 41. 25; הִלְפָהּ for הִלְפָהּ Job 15. 22; hence the pl. fem. הִלְפָהּ Is. 3. 16; הִלְפָהּ 1 Sa. 25. 18, in the Khethib; in the Keri, however, it is הִלְפָהּ; the form הִלְפָהּ, as it appears, was not recognised by the Masorites.

5. The original ה* is sometimes retained and usually preceded by ה, before the affirmatives beginning with a vowel, especially where, for any reason, emphasis rests upon the word, as in pause, or before pause, and before Nun parag. of the future. Pret. הִלְפָהּ they take refuge in him, De. 32. 37; before pause, הִלְפָהּ Ps. 57. 2; imp. הִלְפָהּ Ps. 73. 2; הִלְפָהּ Is. 21. 12; Fut. הִלְפָהּ Job 12. 6; הִלְפָהּ.

* The verbs ה"ל, like those of ה"פ, properly embrace two different classes of the irregular verbs, viz. ה"ל and ה"ל, which in Arabic are perfectly distinguished from each other, being actually written with ה and ל. But in Hebrew the original ה and ל have passed over into a feeble ה, in all those forms which end with the third radical, and which hence appear as verbs ה"ל, as הִלְתָּהּ for הִלְתָּהּ, הִלְתָּהּ for הִלְתָּהּ (Ges. Gram. § 74).

De. 8. 13; יָרִינוּ Ps. 36. 9; in pause, יִשְׁתָּיוּ Ps. 78. 44, יִחַסְיוּ Ps. 36. 8; comp. Is. 26. 11; 41. 5; Job 3. 25, with הַ parag. אֶהְמִיָּה I mourn, Ps. 77. 4. Part. עֲטִיָּה covered, Ca. 1. 7.

6. A variation from the form תִּרְאָנָה is תִּרְאָנָה Mi. 7. 10, תִּעֲנָנָה Ju. 5. 29, the termination of which must not be confounded with the suffix of the same form. Comp. § 21. rem. 13.

7. The י־, י־ of the second syllable is but seldom written *defectively*, e. g. הִיָּה for הִיִּת 2 Sa. 15. 33; בָּנִיתִי 1 Ki. 8. 44; תִּעֲשֶׂנָּה Job 5. 12.

II. NIPHAL.

8. In the *pret.* occurs also the form נִגְלִינִי (instead of נִגְלִינִי) 1 Sa. 14. 8; נִקִּיתָ Ge. 24. 8. In pause is נִקִּיתִי Nu. 24. 6, comp. rem. 5.

9. An anomalous form of the *inf. abs.* is נִגְלוֹת 2 Sa. 6. 20; נִגְלוֹת נִגְלוֹת אַחַד הַרְקִים lit. as *uncovering uncovers himself one of the vain fellows*; where the second inf. is to be regarded as pleonastic, and this form is probably chosen to agree in sound with the termination of the preceding הַנְּגִלוֹת, comp. also rem. 2.

Another *inf. abs.*, with the termination הִתְּ (which occurs also in Hiph.), is נִחְבֶּהָ to *hide oneself*, Je. 49. 10, instead of נִחְבֶּהָ.

10. The *apocope* of the *future* occasions here no further changes, e. g. וְאֶפְסָתָּ and *I was persuaded*, Je. 20. 7; וַיִּקְרָא and *he met*, Nu. 23. 16. There is, however, יִפְחָ Ps. 109. 13; וַיִּפְחָ Ge. 7. 23, for יִפְחָ (from מִפְחָ).

III. PIEL.

11. In the *pret.* the second syllable has *Hhirek* in the greater number of examples, as קָוִיתִי, קָוִיתִי, which is therefore adopted in the paradigm.

12. The *fut. apoc.* loses the *Dagesh forte* of the second radical, e. g. וַיִּצַו and *he commanded*; יִקְוֶה and *he looked for*, Job 3. 9. Hithp. וַיִּתְּנֶלֶם and *he uncovered himself*, Ge. 9. 21. In but few instances the vowel is lengthened, as וַיִּתְּנוּ, and *he made marks*, 1 Sa. 21. 14; וַיִּתְּאוּ he *desires*, Ps. 45. 12.

The *apocope* occurs also in the *imp.* of Piel and Hithp., as הִסֵּם for הִסֵּם be *silent*, Am. 6. 10; הִתְחַלֵּף *feign thyself sick*, 2 Sa. 13. 5; with ך as the second radical הִתְנַחֵם (for הִתְנַחֵם = נִחַם) De. 2. 24.

13. Examples where the original י has been retained (comp. rem. 5): *imp.* דִּלְיוּ *prop. *draw off*, i. e. *take away*, Pr. 26. 7. *Fut.* תִּרְכִּימוּ Is. 40. 25; יִכְסִימוּ *they cover them*, Ex. 15. 5; אֶרְוֶנָּה by transp. for אֶרְוֶנָּה *I will water thee*, Is. 16. 9.

IV. HIPHIL.

14. In the *pret.* the forms הִגְלִיתָ and הִגְלִיתָ are about equally common; before suffixes the latter is used as being somewhat shorter than the other.

For the 3 pers. fem. there occurs also the Aramaic form of ת־ (as in Kal), e. g. הִרְצִיתָ, Le. 26. 34; הִלְאָתָ Eze. 24. 12. Hoph. הִגְלִיתָ Je. 13. 19.

15. The Tseri of the *inf. abs.* is the regular vowel (as הִגְלִה), to this corresponds the *inf. abs.* of Hoph., as הִפְרִיהָ Le. 19. 20 (comp. rem. 20).

The verb רָבָה *to be much* or *many*, has three forms of the infinitive, viz. הִרְבֶּה *much* (used adverbially), הִרְבֶּה used when the inf. is pleonastic, and הִרְבֹּתָ the *inf. constr.*

16. The *fut. apoc.* either remains a monosyllabic like יִרְדֵּי *that he may have dominion over*, Is. 41. 2; יִפְתֵּי *may he enlarge*, Ge. 9. 27, or it takes the helping vowel as in יִגְלֵי for which, however, is invariably substituted the form יִגְלֵי (comp. § 35. No. 1), as וַיִּגְלֵי 2 Ki. 18. 11; יִפְרֵי *he makes fruitful*, Ps. 105. 24. Examples with gutturals: וַיִּתְּעַעַּ he *made to err*, 2 Ch. 33. 9; אֶל תִּמְחָ Ne. 13. 14; when the first radical is a guttural, like יִעַל, יִעַל Eze. 14. 7; Nu. 23. 2. The latter forms can be distinguished from the *fut. Kal* only by the context.

17. The *imp. apoc.* has invariably the auxiliary vowel, hence הִרְבֵּה *increase*, for הִרְבֵּה; הִרְבֵּה *let alone*, for הִרְבֵּה De. 9. 14; הִעַל for הִעַלָּה, Ex. 33. 12.

18. In the Aramaic the *preterite* (as in all conjugations) terminates in י־, the *fut.* in י־. The form with י־ is found also in the Hebrew with the *pret.* and *future*. *Pret.* הִחֲלִי for הִחֲלָה *he made sick*,

* This seems the only way of accounting for this form, if derived from דִּלְיוּ. Prof. Lee, who takes it as the *pret. of Kal*, does not sufficiently account for the form; for we should then expect דִּלְיוּ. Gesenius has finally declared himself in favour of the Rabbinic opinion, that דִּלְיוּ stands for דִּלְלוּ, comp. his *Man. and Thes.* under דִּלְלוּ.

Is. 53. 10; pl. הִמְסִיו *they caused to faint*, Jos. 14. 8 (which is quite Aramaic, comp. רָמִיו Da. 3. 21; הִיָּחִיו Da. 5. 3). Fut. וַתִּזְנֶי Je. 3. 6; הִמְסִי Je. 18. 23, for תִּמְסֶה (masc.).

V. ARAMAISMS.

19. In the same manner as the verbs אֲל have occasionally some forms inflected after the analogy of הֲל (§ 23. rem. 8—11), so it happens, *vice versa*, that the latter borrow forms from the former, though not so frequently, according to the following division:—

- (a) The ה is retained and the punctuation alone of אֲל is adopted, e. g. Kal fut. אֲשַׁעָּה *I will have respect to*, for אֲשַׁעָּה, Ps. 119. 117; תִּבְלָה for תִּבְלָה 1 Ki. 17. 14, comp. Da. 10. 14. Niph. part. הַלְלָה *יום*, for הַלְלָה *a grievous day*, Is. 17. 11,* and defective וַתָּנִי *we come*, Je. 3. 22.
- (b) The א is adopted and the punctuation of הֲל is retained, e. g. Kal pret. רָצַעְתִּי *I delight*, Eze. 43. 27; fut. יִשְׁנָא *it is changed*, La. 4. 1; וַיִּהְיֶה *he became sick*, 2 Ch. 16. 12; inf. נִשְׂאָה for נִשְׂחָה, *to forget*, Je. 23. 39. Piel אֲשַׁנָּא 2 Ki. 25. 29. Pual אֲשַׁנָּא Ec. 8. 1. Comp. also וַיִּרְאוּ הַפְּרָאִים *and the archers shot*, 2 Sa. 11. 24.
- (c) The consonant and the vowels of אֲל are adopted, as הִלְאוּ *they hanged them*, 2 Sa. 21. 12; וַיִּפְרֵה *he is fruitful*, Ho. 13. 15. (But here we may suppose roots הִלָּא and הִפְרָא i. q. תִּלָּה and פִּרָה, comp. Gesenius' Manuale.)

20. In the Aramaic, where the verbs אֲל and הֲל flow into one another, both classes terminate, in the fut. and part. of all the conjugations, in the Syriac in אֲל, in the Chald. in הֲל. As intimations of this mode of formation we are to regard those forms of the inf., imp. and fut. in הֲל, less frequently אֲל and הֲל, which are found in Hebrew also. Inf. הִיָּה Eze. 21. 15. Imp. הִיָּה *be thou*, Job 37. 6. Fut. תִּהְיֶה Je. 17. 17; תִּבְנֵה for תִּבְנֵה *thou wilt*, Pr. 1. 10; וַיִּהְיֶה *he came*, De. 33. 21. Piel inf. עָנָה Ex.

22. 22; imp. בָּלָה 1 Sa. 3. 12; 2 Ch. 24. 10; חָבִי Ho. 6. 9; fut. תִּבְלָה Le. 18. 7. Hiph. (comp. rem. 15). Hoph. הִפְרָה Le. 19. 20.

VI. FORMS WITH SUFFIXES.

21. The annexing of the suffixes to the verbs אֲל occasions various changes, viz.:—

- (a) In all the forms which end in ה, the ה is dropped with the preceding vowel. E. g. עָנַנִי *he answered me*, Ps. 118. 5; צִוָּךְ *he has commanded thee*, De. 6. 17;† קָנָךְ *he has bought thee*, De. 32. 6; fut. יַעֲנֶךָ Ps. 20. 2. Piel אֲכַבֵּלְךָ for אֲכַבֵּלְךָ *I consume thee*, Ex. 33. 3 (comp. Chald. מָנִי for מָנִי Ezr. 7. 25). Hiph. הִעֲלֶךָ Ne. 9. 18; seldom fut. like יִהְיֶה *he shall take thee away*, Ps. 52. 7.
- (b) Very seldom does י take the place of הֲל, הֲל, as וַיִּחְיֶה *revive it*, Hab. 3. 2; וַיִּחְיֶנוּ Ho. 6. 2; הִכִּינִי *smite me*, 1 Ki. 20. 35; אֲפַאֲיְהֶם (Hiph. fut. from פָּאָה) De. 32. 26, perhaps also נִוְטִיָּהֶם Is. 42. 5, in reference to Jehovah, which may be regarded as a plural.
- (c) The pret. 3 pers. sing. fem. takes invariably the form גָּלָה. E. g. עֲשָׂתָנִי Job 33. 4; רָצַעְתָּךְ Job 42. 5; כִּפְּתָנִי Ps. 44. 16; כִּפְּתָהוּ for כִּפְּתָהוּ Zec. 5. 4; צִוָּתָהּ Ru. 3. 6; הִעֲלָתָם Jos. 2. 6.

VII. PILEL (comp. § 6. No. 2).

22. This conjugation with its reflexion occurs in three verbs אֲל, where the third radical, which the conjugation requires to be doubled, appears under the form וּה, as

נָאָה (*to be comely*) in Kal not used, Pil. נָאָה, contracted וּנָאָה, pl. נָאוּי Ca. 1. 5; 2. 14. Deriv. adj. נָאוּה.

טָחָה, in Kal not used, Pil. part. כִּטְחִי קִשְׁתָּה *archers*, Ge. 21. 16.

שָׁחָה *to bow down* (usual in Kal and Hiph.), Pil. שָׁחָה, hence Hithpal. הִשְׁתַּחֲוּהָ (comp. § 9 & 12. rem. 3), fut. יִשְׁתַּחֲוּהָ, apoc. יִשְׁתַּחֲוּוּ for יִשְׁתַּחֲוּוּ (analogous with יָהִי for יָהִי). Inf. Chald. הִשְׁתַּחֲוּוּהָ 2 Ki. 5. 18.

* Unless we prefer to take נַחֲלָה (with Gesenius, comp. his Manuale) as a substantive, and render *day of possession*, i. e. day of harvest.

† The form חָבִי for the masc. *thy*, which is seldom found with other verbs (§ 2. rem. 2), is here somewhat more usual, e. g. עָנָךְ Is. 30. 19; Je. 23. 37.

SECTION XXV.—VERBS DOUBLY ANOMALOUS.

1. Such is the designation of verbs which have two radical letters affected by the anomalies which are exhibited in the paradigms of irregular verbs. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both or but one of them, or, as it sometimes happens, to neither.

Thus from *נָדַד* (*to flee*) are formed *יָדַד* Na. 3. 7; *יָדַד* Ge. 31. 40 (after the analogy of verb *יָפַד*); Hiph. *הִנְדַד* (after *עָע*); Hoph. *הִנְדַד*, but fut. *יָדַד* (after *יָפַד*).

Thus the verbs *יָפַד* and *עָע*, as *נִינַע*, *נִינַד*, are irregular only in respect to the middle radical letter, not in respect to the Nun.

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

(a) Verbs *יָפַד* and *לָל*, as

נָשָׂא (*to bear, carry*) Kal imp. *שָׂא*; inf. constr. *שָׂאת* (for *שָׂאת*), also *שָׂאת*, with suff. *שָׂאתי*; fut. *שָׂא* *תִּשָּׂאנה* (for *תִּשָּׂאנה*) Ru. 1. 14.
נָשָׂא (*to deceive*) Hiph. fut. *יָשִׂי* (for *יָשִׂי*) Ps. 55. 16 Keri.

(b) Verbs *יָפַד* and *הָה*:

נָטָה (*to bow, incline*) Kal fut. *יָטֹה*, apoc. *יָט* Zep. 2. 12; fem. *תָּט* Ps. 4. 5, 27; Hiph. imp. *הִטֹה*, apoc. *הָט* Ps. 17. 6; fut. *יָטֹה*, apoc. *יָט* 2 Sa. 19. 15; 1 pers. *טָט* Job 23. 11; *טָט* Je. 15. 6; 2 pers. *טָט* *אֶל תָּט* Ps. 27. 9; with suff. *יָטֹה*.
נָכָה (*to smite*) Hiph. *הִכָה*; inf. *הִכּוֹת*; imp. *הִכָה*, apoc. *הָה* Ex. 8. 12; fut. *יָכָה*, apoc. *יָה* Ho. 14. 6; 1 pers. *יָכָה* Ex. 9. 15, with suff. *יָכּוּ* 2 Sa. 14. 6; *יָכָה* Ps. 121. 6.

נָזַח (*to sprinkle*) Kal fut. apoc. *יָזַח* Is. 63. 3; *יָזַח* 2 Ki. 9. 33. Hiph. fut. apoc. *יָזַח* Le. 8. 11, 30.

(c) Verbs *אָפַד* and *הָה*, as

אָתָה (*to come*) Kal pret. *אָתָנָה* Je. 3. 22; imp. *אָתִי* (for *אָתִי*, *אָתָה*, § 19. rem. 6, & § 24. rem. 5) Is. 21. 12; 56. 9; fut. *יָאָתָה* (for *יָאָתָה*, § 19. rem. 3) De. 33. 21; apoc. *יָאָתָה* (for *יָאָתָה*, § 19. rem. 3). Hiph. imp. *הִתִּי* (for *הִתִּי*, § 19. rem. 8) Is. 21. 14.

אָלָה (*to swear*) Hiph. fut. ap. *יָאָלָה* (from *יָאָלָה*, § 24. rem. 3) 1 Sa. 14. 24.

אָפַח (*to bake*) Kal imp. *אָפַח* (for *אָפַח* § 19. rem. 6) Ex. 16. 23; *יָאָפַח* (for *יָאָפַח* § 19. r. 5) 1 Sa. 28. 24.

(d) Verbs *יָפַד* and *לָל*, as

יָצָא (*to go out*) Kal inf. *צָאת* (for *צָאת*, comp. § 23. rem. 4); imp. *צָא*, Hiph. *הוֹצִיא*.

(e) Verbs *יָפַד* and *הָה*:

יָדָה (*to throw, Hiph. to confess*) Piel fut. *יָדִי* (for *יָדִי* § 20. rem. 8) La. 3. 53. Hiph. fut. *יָדָה*, with suff. *אָדָה* Ps. 35. 18; *אָדָה* Ps. 30. 13, and *ה* retained *יָדָה* (§ 20. rem. 10).

יָנָה (*to oppress*) Kal fut. with suff. *נָנָם* Ps. 74. 8. Hiph. *הוֹנָה* fut. with suff. *תוֹנָנָה* De. 23. 17; part. *מוֹנִיךָ* Is. 49. 26.

יָפָה (*to be fair*) Kal fut. apoc. *יָיָה* (fr. *יָיָה*) Eze. 31. 7. Unusual conj. Pu. *יָיָה* Ps. 45. 3, see § 6. No. 9.

יָרָה (*to throw, Hiph. to show, instruct*) Kal imp. *יָרָה*; inf. *יָרוֹת*, *יָרוֹת*; fut. with suff. *יָרָם* Nu. 21. 30. Hiph. *הוֹרָה*; inf. *הוֹרוֹת*; fut. *יָוָה*, apoc. *יָוָר* 2 Ki. 13. 17, with suff. *תוֹרָה* Ps. 45. 5; Job 12. 7, 8; *יָוָר* Ps. 25. 12.

(f) Verbs *עָע* and *לָל*, as

בּוֹא (*to come*) Kal pret. *בָּא*, pl. *בָּאנוּ* 1 Sa. 25. 8; inf. *בּוֹא*; fut. *יָבוֹא*, once *יָבוּ* 1 Ki. 12. 12 Kheth. Hiph. *הִבִּיא*, 2 pers. *הִבִּאתָ*; fut. *יָבִיא*, 1 pers. *הִבִּיא* for *הִבִּיא* 1 Ki. 21. 29; Mi. 1. 15; imp. *הִבִּיא* once *הִבִּי* Ru. 3. 15.

נּוֹא Hiph. *הִנִּיא* (*to withhold, refuse*) fut. *יָנִי* for *יָנִיא* Ps. 141. 5.

(g) One verb *עָע* and *עָע* is

חַיָּה=חַי (*to live*) only in the pret. *חַי*, in such connection where it cannot be the adj. *חַי* (*living*), e.g. Ge. 5. 5; 11. 12, 14; 25. 7.

REM. A few other anomalies must be mentioned here, which are occasioned by the verbs *יָלַח* and *לָלַח*, of which *י* and *ל* are assimilated with the affirmatives. Such are: *לָנָה* Ju. 19. 13, for *לָנָה* (from *לָנָה*); from *מָוַת* (*to die*) *מָתָה*, *מָתִי* *thou diest, I die*, Eze. 28. 8, for *מָתָה*, *מָתִי* Ge. 19. 19. Pil. *מָוַתִּי* *I put to death*, 2 Sa. 1. 16. Hiph. *הִמָּתָה*, *הִמָּתִי* *thou puttest, he put, to death*, with suff. *הִמָּתִי* 1 Sa. 17. 35, with the *mater lexionis* in Kheth., for *הִמָּתִי* Keri.

Finally, the anomaly of the verb *יָלַח*, viz. *יָלַח*, inf. *לָלַח*, contracted *לָלַח* 1 Sa. 4. 19.

SECTION XXVI.—NOUNS DERIVED FROM THE REGULAR VERB.

We distinguish here—

I. *Forms originally Participles, and Participial Nouns, from Kal.*

1. קָטַל, fem. קְטֹלָה the most simple participial form of verbs *middle A* (comp. § 8. r. 1); in use as a participle only in verbs ע"ו (e. g. קָם for קָמָם). It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, הַרְשָׁה *new*, יָקָר *precious*, יָשָׁר *straight*, נָבָל *foolish*. It occurs, however, also as an infinitive form (No. 12).

2. קָטַל, fem. קְטֹלָה, seldom קְטֹלָת. Part. of verbs *middle E* (§ 8. r. 1), is likewise the form of adjectives of quality, e. g. זָקֵן *old*, זָקֵן *old man*, יָבֵשׁ *dry*. The Tseri is sometimes *immutable*, and the form is then related to No. 5, e. g. אָבֵל *mourning* (in other dialects אָבֵל), fem. אָבֵלָה *that which is plundered*.

3. קָטַל and קְטוּל (with Hholem *immutable*), fem. קְטוּלָה, Part. of verbs *middle O*; e. g. יָגַר *fearing*, יָקַשׁ *fowler*; then frequently as an adjective, even when no preterite with Hholem is found, as גָּדוֹל *great*, רָחוֹק *far*, עֹשֶׂה-עֲשׂוּק *oppressor* (comp. No. 21).

4. קָטַל, קְטַל, fem. קְטֹלָה, קְטֹלָת, the usual participial form of transitive verbs; e. g. אֹיֵב *enemy*, יוֹגֵק *suckling*, hence of the instrument by which the action is performed, as חֶרֶשׁ *a cutting instrument, a tool*. A feminine with collective signification is אֲרָחָה *caravan*.

5. קְטוּל and קְטִיל passive participles of Kal, the latter (Chaldaizing) form employed rather as a substantive, like the Greek verbals in *ρός*, e. g. אֲסוּר *imprisoned*, מְשֻׁחַם *anointed*, אֲסִיר *prisoner*, מְשֻׁחַם *one anointed*.

In intransitive verbs, also with an active signification, as צָעִיר *small*, עָצוּם *strong*. Some words of this form indicate the *time* of the action, as קְצִיר *time of harvest*, חֶרֶשׁ *time of ploughing*. The feminines and the plurals are apt to take the abstract signification, as יְשׁוּעָה *deliverance (the being delivered)*, חֲנֻנִים *the act of embalming*.

6. קְטַל (Arab. קְטַאל) with Kamets *immutable* in the Arabic, the usual intensive form of the participle, hence in the Hebrew expresses what is habitual,

e. g. אֶפְתָּח *apt to butt*, חַטָּא *sinner* (different from חָטָא *sinning*), גַּנֵּב *thief*; so of occupation, trades, e. g. טָבַח *cook*, חֶרֶשׁ (for חֶרֶשׁ) *smith*. Here, again, the feminine often takes the abstract signification, as חַטָּאת for חַטְּפָאת *sinfulness, sin*. Such intensive forms are also the three following.

7. קְטִיל and קְטוּל, of which forms are most adjectives in the Chaldee, צַדִּיק *righteous*, אֲבִיר *strong*, חַנּוּן *compassionate*. In Hebrew from intransitive verbs alone.

8. קְטוּל, as יְסוּר *censurer*, שָׂכּוּר *one drunken*, גְּבוּר *strong one, hero*; rarely in a passive sense, יְלוּד *born*, אֵיבוּב *proper name (persecuted)*.

9. קְטִיל indicates very great intensity, often excessive, so as to become a fault and a defect; e. g. גְּרֵחַ *bald-headed*, אֵלֵם *dumb*, עֵוֵר *blind*, פֶּסֶחַ *lame*, חֶרֶשׁ *deaf*. The abstract signification is found in the feminine, as עֵוֵרָה *blindness*.

II. *Forms which were originally infinitives of Kal.**

10. קְטַל, קְטַל, קְטַל (with *mutable* vowels) the simplest forms of the infinitive, of which the first and last are employed in the verb (§ 8. rem. 9). They seldom occur as nominal forms, e. g. גָּבַר *man*, פָּאֵר *ornament*, צָחַק *laughter*. Instead of these, the three following—

11. קְטַל, קְטַל, קְטַל, called Segolate forms, are the more frequent; e. g. מֶלֶךְ *king* (for מֶלֶךְ, מֶלֶךְ), סֵפֶר (for סֵפֶר) *book*, קְדוּשָׁה (for קְדוּשָׁה) *holiness*. These have the characteristic vowel in the first syllable, and the auxiliary vowel Segol in the second. When the second or third radical letter is a guttural, *Pattahh* is used instead of *Segol*, as זֶרַע *seed*, נֶצַח *eternity*, פְּעַל *work*. Examples of feminines: מַלְכָּה *queen*, יִרְאָה *fear*, עֲזָרָה *help*, חֲכָמָה *wisdom*.

In masculines as well as feminines the *abstract* is the prevailing signification, and is the original one even in cases where the *concrete* occurs; e. g. מֶלֶךְ and מַלְכָּה *prop. royalty*; † נַעַר *a youth* (*prop. the season of youth*, comp. in Eng. *youth* and *a youth*); בְּעֵר *brutish* (*prop. brutishness*). For the abstract in such cases another form is employed, as מַלְכוּת *royalty*, נַעַר *youth*.

* All these forms are found, *mutatis mutandis*, in the Arabic as infinitives, or the so called *nomina actionis*.

† As there is a tendency to employ abstract terms for names of offices, e. g. מְחַה *governor* (*prop. office of governor*, comp. the English *lordship*).

12. קָטַל, like No. 1, and קָטַל, fem. קָטְלָה, often from verbs *middle E*, with the abstract signification, e. g. רָעַב *hunger*, אָשָׁם *guilt*, along with the concretes of the form No. 2 (רָעַב *hungry*, אָשָׁם *guilty*), very frequent in the feminine, as צְדָקָה *righteousness*.

13. קָטַל (for קָטַל), קָטַל, (for קָטַל), קָטַל, קָטַל, with an *immutable* vowel between the second and third radical, as פְּתָב *book*, פָּאָב *pain*, שְׁבִיל *way*, חֶלֶם *dream*, וְבוֹל *habitation*; sometimes also with prosthetic Aleph as אֶכְזָב (prop. *deception*), *deceitful stream*, i. e. whose waters fail in the summer; אֶפְרָח *brood*. The corresponding feminines will suggest themselves; but the forms קָטַלָּה, קָטַלָּה coincide with the feminines of No. 5.

14. מִקְטָל, the Chaldee form of the infinitive, e. g. מִשְׁפָּט *judgment*. Related forms are מִזְמוֹר *song*, מִחְמָד *desire*, מִלְקוּחַ *booty*, מַמְלָכָה *kingdom*, מִשְׁכָּרַת *wages*. This form indicates, not only the action itself, but also often the place of the action, as מִזְבֵּחַ *altar*, מִדְּבָר *a place of driving*, i. e. to which cattle are driven, whence *a desert*.

15. קָטַל, קָטַל, and other similar forms with the terminations וֹן & וֹת, which are generally appended to the Segolates, as חֶשְׁבֹן *reckoning* (from חָשַׁב), קָרְבָן *offering* (immediately from קָרַב); but there are also forms like קָרְבָן *remembrance*.

16. With the feminine termination וֹת appended to the Segolate form, e. g. רְפָאוֹת *healing*. In the Syriac this is the usual termination of the infinitive. The וֹת is properly the sign of the feminine, and the masculine form would be רְפָאוֹ (like עֲבָרִי, עֲבָרִית).

III. Participles of the derived conjugations.

17. From Niph. נִקְטַל, as נִמְלָאוֹת *wonders*.

18. 19. From *Piel* and *Hiph.*; e. g. מְזַמְרֵת *snuffers*, מְזַמְרֵת *pruning-knife*.

20. From *Poel*, as חוֹתָם, *signet-ring*, prop. *that which seals*.

21. From *Pil.* קָטַל, fem. קָטְלָה; and 22. קָטַל for the most part adjectives of colour, as אָרָם fem. אֶרְפָּה *red*, רֵעֵן *green*.

23. קָטַל, קָטַל, adjectives with a *diminutive* signification, as אֶדְמָדָם *reddish*, שְׁחָרָר *blackish*; hence in a contemptuous sense (like *miser*, *misellus*), as אֶסְפָּסָף *collected rabble* (with the passive form, for אֶסְפָּסָף).

IV. Infinitives of the derived conjugations.

24. From *Niph.*, as נִפְתָּלִים *struggles*.

25. From *Piel*, like נִפְץ *dispersion*, more frequently in the fem., as בִּקְשָׁה *request*, with Kamets *immutable*.

26. קָטַל, and 27. תִּקְטִיל, תִּקְטִיל, likewise infinitives of *Piel* (the latter very common in the Arabic); e. g. חֲבוּט *folding of the hands*, תִּבְנוּל *benefit*, תִּבְרִיךְ *mantle*.

28. From *Hiph.*, like אֶזְכְּרָה *remembrance-offering*, הַשְׁמָעוֹת *annunciation* (with Kamets *immutable*), an Aramaic infinitive.

29. From *Hithpa.* הִתְיַחַשׁ *register*.

30. From *Poel*, like הוֹלֵלָה *folly*, and 31. like יָסוּר *smoke*, the latter form common in Arabic.

32. From *Pil.*, אֶפְדָּה *a putting on*, and 33, נִאֲפָה *adultery*.

34. פִּתְחָה *opening*, inf. of No. 23.

35. שִׁקְטַל, e. g. שִׁלְהָבָת *flame* (comp. § 7. No. 6).

36. Quadrilaterals, like מְלָעָם *locust*.

SECTION XXVII.—NOUNS DERIVED FROM THE IRREGULAR VERBS.

The formation of these is perfectly analagous to that of the regular verb, and whatever is differently modified is caused merely by the peculiar structure of these verbs. We shall therefore follow the preceding order, and exhibit such verbs and forms only in which the irregularity has been of some important influence.

I. FROM VERBS פִּי.

Connected with the infinitive of *Kal*, 14. מִתָּן *gift*,

מִגְפָּה *overthrow*; of *Hiph.* 28. הִצֵּלָה *deliverance*. The noun מִדְּעָה *knowledge* from יָדַע; comp. § 20. 16.

II. FROM VERBS עֵע.

From the *part.* of *Kal*—1. תָּם *upright* (like קָטַל) more frequently with *Pattahh* (to indicate the sharpening of the syllable), דָּל *abject*, רַב *much*, fem. דְּלָה, תִּפְּהָה. 2. מִן *fat*. From the inf. 10. 11. בִּזוּ *booty*, חוֹן *favour*, חֵן *law*, fem. מִלָּה *word*, חֵק *law*. 14. מְעוּ *fastness*, מְסָב *that which surrounds anything*, fem.

מְגִלָּה *roll*. The form מִסַּב sometimes, by retraction of the tone, becomes a Segolate form, as מְכַמֵּר *bitterness*, מְרָד *timidity* (from רָבַד). 22. קִלְקַל *contemned*, עָרֹם *naked* (a collateral form of Pilpel). 27. תְּהִלָּה *praise*, תְּפִלָּה *prayer*, with the Segolate form also תִּמַּם *a melting away* (from מָסַם), תִּמָּן *mast* (from רָגַן *to shout*). From the unfrequent conjugation Pilpel (§ 6. No. 4), גִּלְגָּל *wheel*, from לָלַל *to roll*.

III. FROM VERBS פ' AND פ'.

The *participial* forms are regular. Forms originally *infinitives* are—10. דָּעָה, fem. דָּעָה, *knowledge*, עֲצָה *counsel*. 13. סוֹד for יְסוֹד *divan*. 14. מוֹרָא *fear*, מוֹקֵשׁ *snare*, מוֹלָדָת *birth*, מוֹסָר *punishment*; and from a verb properly פ' מִיטָב *the best*. 27. תּוֹשָׁב *inhabitant*, תּוֹלָדָת *generation*, תֵּימָן *the south*.

IV. FROM VERBS ע' AND ע'.

Participles: 1. זָר *foreign*. 2. זָר *stranger*, עֵדָה *a witness, testimony*. 3. טוֹב *good*, טוֹבָה *what is good*. *Infinitives*: 11. the different Segolate forms, as מָוֹת *death*, and בַּיִת *house*, קוֹל *voice*, רוּחַ *spirit*, and in the fem. עוֹלָה, בְּשֵׁת. 14. מְנוּחָה, fem. מְנוּחָה *rest*, מְקוֹם *place*, also מְשׁוּט *oar* (from שׁוּט). 27. תְּבוּנָה *intelligence*, תְּעוּדָה *testimony*, תְּמִיד *continuance*. 28. הַנְּחָה *rest*.

REM. A ו in one of these nouns is not sufficient warrant to limit its derivation to ע', nor is י sufficient to limit it to ע', since each of these classes sometimes borrow forms from the other, e. g. תְּבוּנָה from בִּין.

V. FROM VERBS ל'.

Participles: 2. יָפָה *fair*, קִשָּׁה *hard*, fem. יָפָה, קִשָּׁה.

Some lose ה, as תּוֹ sign, for תּוֹה. 4. רָאָה *seer, fem.* עוֹלָה *burnt-offering*. 5. פָּסוּי *covering*, נָקִי *pure*, עָנִי *poor*. Originally *infinitives*: 11. the Segolates in different forms, not often with ה retained, as בָּכָה *a weeping*, רֵעָה *friend*, הִזָּה *vision, revelation*, commonly without it, as רָעָה (for רֵעָה), or with the original י or ו, which then becomes quiescent in Hhirek (comp. on יְהִי § 24. rem. 3), e. g. פְּרִי *fruit*, חֲלִי *sickness*, בָּהִי *waste*, and in the masc. seldom *moveable*, as קֵצוֹ *end*, but always in the fem. עֲנוּהָ *humility*, לְוִיָּה *garland*. 13. חֲתוּ *winter*, שְׂתִי fem. שְׂתִיָּה *a drinking*, fem. מְנָת (for מְנָאת, מְנָאת) *part*, חֲצוֹת *the midst*, שְׁבוּת *captivity*. 14. מְקָנָה *possessions*, מְרָאָה *appearance*; fem. מְצֻוָּה *command*. Apocopated form מְעַלָּה for מְעַלָּה. 15. קְנִיּוֹן *wealth*, בְּלִיּוֹן *destruction*. 27. תְּבִנִית *structure*, תְּרֻבּוֹת *brood*, also perh. תְּבִין (for תְּבִנָּה) *straw*. 28. שְׂכָה *testicle*, for אֲשֵׁכָה from שְׂכָה.

VI. FROM DOUBLY ANOMALOUS VERBS.

We exhibit only some cases of special difficulty:—

1. From פ' and ל' שָׁת, for שְׂאָת, from נִשְׂאָה.
2. From פ' and ל' תּוֹרָה *precept, law*, מוֹפֵת *sign*, perh. from יָפָה; but see the analysis.
3. From ע' and ל' שֵׁת, Nu. 24. 17, from שְׂאָה for שְׂאָת.
4. From ע' and ל' אִי *island*, from אָוָה *to dwell*, for אָוִי; אֹת *sign*, for אָוֹת from אָוָה; קוֹ *cord*, from קוֹה *chamber*, for תּוֹ from תּוֹה *to dwell*, גוֹי *people*, from גוֹה.

The root is also often obscured by contraction of Nun, Daleth, He, e. g. גַּת *wine-press*, for גַּתָּה, יַגְגָּת (from יַגָּת); אַף *anger*, for אַפָּה; אֹת *coulter*, for אָדָת; וֹ for וָהִי (from וָהָה) *brightness*.

SECTION XXVIII.—THE VOWEL-CHANGES OF NOUNS.*

1. The consideration of the *cases* of the noun does not belong to this part of Hebrew Grammar,† but to the syntax, because the cases do not at all affect the inflexion of the noun, as they are merely indicated by prepositions without any change of the *form* of the word itself. On the contrary, the connection of the noun with suffixes—with the feminine, dual and plural terminations—or with a noun following in the

genitive, produces numerous changes in its form, and thus originates another species of declension. The theory of this peculiar, but important, system of inflexion can be displayed conspicuously only by a full exhibition of paradigms, inasmuch as the term declension is used in Hebrew Grammar, with a meaning differing considerably from that it bears in the Grammar of the Greek and Latin languages.‡

* The adjective entirely agrees in form with the substantive, so that in treating of the declension of nouns, adjectives are included.

† This work having especially the etymology of words alone for its object.

‡ In these latter, the term *declension* (κλίσις) properly denotes the variation of the ground-form by cases (*casus, πτώσεις*). We may, however, be permitted to retain the term *declension*, though it does not properly express the mode of inflexion of Hebrew nouns, just as the term *conjugation* is employed, though not in its ordinary sense (Ges. Gram. 78. 2).

DECLENSION OF MASCULINE NOUNS—continued.

	VII.				VIII.						IX.	
	a.	b.	c.		a.	b.	c.	d.	e.	f.	a.	b.
<i>Sing. absol.</i>	שָׁם (name)	אֵיב (enemy)	מִזְבֵּחַ (altar)		יָם (sea)	אִם (mother)	חָק (statute)	רֶב (much)	מָד (garments)	לֵוִי (Levite)	חֹזֶה (seer)	שָׂדֵה (field)
<i>constr.</i>	שָׁם	אֵיב	מִזְבֵּחַ		יָם	אִם	חָק	רֶב	מָד		חֹזֶה	שָׂדֵה
<i>light suff.</i>	שָׁמַי	אֵיבִי	מִזְבֵּחַי		יָמַי	אִמִּי	חָקִי	רֶבִי	מָדִי		חֹזְנִי	שָׂדֵי
<i>grave suff.</i>	שָׁמַיִם	אֵיבִים	מִזְבֵּחַיִם		יָמַיִם	אִמֵּי	חָקַיִם	רֶבִים	מָדַיִם	לֵוִיִּים	חֹזְנִים	שָׂדֵיִם
<i>Plur. absol.</i>	שָׁמַיִם	אֵיבִים	מִזְבֵּחַוֹת		יָמַיִם	אִמֹת	חָקִים	רֶבִי	מָדִים		חֹזְנִים	שָׂדֵיִם
<i>constr.</i>	שָׁמַיִם	אֵיבִי	מִזְבֵּחֹתַי		יָמַיִם	אִמֹתַי	חָקִי	רֶבִי	מָדִי		חֹזְנִי	שָׂדֵי
<i>light suff.</i>	שָׁמַיִתִי	אֵיבִי	מִזְבֵּחֹתַי		יָמַיִתִי	אִמֹתַי	חָקִי	רֶבִי	מָדִי		חֹזְנִי	שָׂדֵי
<i>grave suff.</i>	שָׁמַיִתִים	אֵיבִיִם	מִזְבֵּחֹתַיִם		יָמַיִתִים	אִמֹתַיִם	חָקִיִם	רֶבִיִם	מָדִיִם		חֹזְנִיִם	שָׂדֵיִתִים
<i>Dual absol.</i>	שָׁמַיִם	אֵיבִים	מִזְבֵּחַוֹתַי		יָמַיִם	אִמֵּי	חָקִים	רֶבִים	מָדַיִם		חֹזְנִים	שָׂדֵיִם
<i>constr.</i>	שָׁמַיִתִי	אֵיבִי	מִזְבֵּחֹתַי		יָמַיִתִי	אִמֵּי	חָקִי	רֶבִי	מָדִי		חֹזְנִי	שָׂדֵי

DECLENSION OF FEMININE NOUNS.

	(I.) X.*			(II.) XI.*			(III.) XII.*				(IV.) XIII.*		
	a.	b.	c.	a.	b.	c.	a.	b.	c.	a.	b.	c.	
<i>Sing. absol.</i>	בְּתוּלָה (virgin)	שָׁנָה (year)	צְדִיקָה (righteousness)	מַלְכָּה (queen)	שִׁמְלֵה (garment)	תְּרוּפָה (reproach)	תְּרוּפָה (waste)	גַּעְרָה (maid)	מְסֻנְנָה (inclosure)	גְּבִירָה (mistress)	אִשָּׁה (wife)	בְּתוּלָה (coat)	
<i>constr.</i>	בְּתוּלָה	שָׁנָה	צְדִיקָה	מַלְכָּה	שִׁמְלֵה	תְּרוּפָה	תְּרוּפָה	גַּעְרָה	מְסֻנְנָה	גְּבִירָה	אִשָּׁה	בְּתוּלָה	
<i>light suff.</i>	בְּתוּלָתִי	שָׁנָתִי	צְדִיקָתִי	מַלְכָּתִי	שִׁמְלֵתִי	תְּרוּפָתִי	תְּרוּפָתִי	גַּעְרָתִי	מְסֻנְנָתִי	גְּבִירָתִי	אִשְׁתִּי	בְּתוּלָתִי	
<i>grave suff.</i>	בְּתוּלָתַיִם	שָׁנָתַיִם	צְדִיקָתַיִם	מַלְכָּתַיִם	שִׁמְלֵתַיִם	תְּרוּפָתַיִם	תְּרוּפָתַיִם	גַּעְרָתַיִם	מְסֻנְנָתַיִם	גְּבִירָתַיִם	אִשְׁתַּיִם	בְּתוּלָתַיִם	
<i>Plur. absol.</i>	בְּתוּלוֹת	שָׁנֹת	צְדִיקוֹת	מַלְכוֹת	שִׁמְלוֹת	תְּרוּפוֹת	תְּרוּפוֹת	גַּעְרוֹת	מְסֻנְנוֹת	גְּבִירוֹת	אִשְׁתוֹת	בְּתוּלוֹת	
<i>constr.</i>	בְּתוּלוֹת	שָׁנֹת	צְדִיקוֹת	מַלְכוֹת	שִׁמְלוֹת	תְּרוּפוֹת	תְּרוּפוֹת	גַּעְרוֹת	מְסֻנְנוֹת	גְּבִירוֹת	אִשְׁתוֹת	בְּתוּלוֹת	
<i>light suff.</i>	בְּתוּלוֹתַי	שָׁנֹתַי	צְדִיקוֹתַי	מַלְכוֹתַי	שִׁמְלוֹתַי	תְּרוּפוֹתַי	תְּרוּפוֹתַי	גַּעְרוֹתַי	מְסֻנְנוֹתַי	גְּבִירוֹתַי	אִשְׁתוֹתַי	בְּתוּלוֹתַי	
<i>grave suff.</i>	בְּתוּלוֹתַיִם	שָׁנֹתַיִם	צְדִיקוֹתַיִם	מַלְכוֹתַיִם	שִׁמְלוֹתַיִם	תְּרוּפוֹתַיִם	תְּרוּפוֹתַיִם	גַּעְרוֹתַיִם	מְסֻנְנוֹתַיִם	גְּבִירוֹתַיִם	אִשְׁתוֹתַיִם	בְּתוּלוֹתַיִם	
<i>Dual absol.</i>	בְּתוּלוֹתַי	שָׁנֹתַי	צְדִיקוֹתַי	מַלְכוֹתַי	שִׁמְלוֹתַי	תְּרוּפוֹתַי	תְּרוּפוֹתַי	גַּעְרוֹתַי	מְסֻנְנוֹתַי	גְּבִירוֹתַי	אִשְׁתוֹתַי	בְּתוּלוֹתַי	
<i>constr.</i>	בְּתוּלוֹתַי	שָׁנֹתַי	צְדִיקוֹתַי	מַלְכוֹתַי	שִׁמְלוֹתַי	תְּרוּפוֹתַי	תְּרוּפוֹתַי	גַּעְרוֹתַי	מְסֻנְנוֹתַי	גְּבִירוֹתַי	אִשְׁתוֹתַי	בְּתוּלוֹתַי	

* See note to the heading of § 41.

SECTION XXX.—FIRST DECLENSION OF THE MASCULINES. (TABLE O.)

EXPLANATORY.

1. In this declension the noun itself undergoes no change of vowels before the suffixes, and stands, as an indeclinable, merely for comparison with the others. It is, however, important to know the various forms which are thus indeclinable.

2. To this paradigm belong all nouns whose vowels are immutable,* e. g. (according to the note given below, No. 1) עיר *city*, קול *voice*, לבוש *garment*, זרוע *arm*; (No. 2) קם, part. of קום, *arising*, גר, part. of גור, *stranger*, נר (for ניר) *lamp*, כתב (כתאב) *book*; (No. 3) גבור *hero*, צדיק *righteous*, מלכות *kingdom*, אביון *poor*, משחית *destruction*; (No. 4) פּרש for פּרש *horseman*.

3. The vowels (ַ) and (ֹ) occasion here peculiar difficulty, as it often cannot be determined, at first sight, whether they are *pure* or *impure*, or whether a Dagesh is omitted in the form (comp. note No. 2). There is, however, no difficulty in forms like קם, גר, as soon as we are aware of their derivation from קום, גור, from which it becomes evident that they stand for קאם, גיר (§ 21. rem. 1); in קטל, קטל, the general formation of nouns that (ַ) is *impure*, and therefore

immutable (§ 25. No. 6); but with regard to forms like פּאב *pain*, פּרש *horseman*, it can be known only from the existing inflexions (as, constr. state פּאבִי, פּרשִי) that they stand for פּאבִי, פּרשִי, since there are also words of the like forms in which the vowels are *pure*, and therefore mutable.

4. Hence, of the classes of *verbal nouns* (of § 26), the following belong to this declension:

(a) Of the derivatives from the regular verb, the forms of No. 6. חטא *sinner*, פּוּחַר (for פּוּחַר) *potter*, פּרש (for פּרש) *horseman*, חנוּן *compassionate*, צדיק *righteous*; 8. גבור *hero*; 13. כתב *book*, פּאב *pain* (though the forms קטל, קטל, occur also with *pure* vowels, and are inflected according to dec. 6. § 35. rem. 10); 14. מזמר *song*, מלבוש *garment*; 15. שלטון *government*, חסרון *want*; 16. גבולות *border*, &c.; 19. משחית *destruction*; 26. חבוק *a folding*, זרוע (for זרוע) *herbs*; 27. תלמיד, תלמוד.

(b) Of the derivatives from the irregular verbs (of § 27), II. 16. סבּוּת *tabernacle*; 27. תעלול *action*; IV. 13. סוד, בּוּל; 14. מישור; 28. תירוש; V. 1. קם; 2. גר; 3. 5. 8; VIII. 13. שבות, שבית, מנת; 15. רעיון; 16. גלות (note, with *Kamets impure*).

REMARKS.

1. That *Kamets* is *impure*, and therefore *immutable*, in the form קטל, is sufficiently evident from a comparison with the Arab. קطال, and also from many examples where it remains unchanged in the declension, e. g. חטאי Am. 9. 10, comp. חטאי *their husbandmen*, Is. 61. 5. The punctuators, however, have sometimes from neglect shortened this *Kamets*. E. g. חטאי *judge of the widows*, Ps. 68. 6, חרש *smith*, constr. state חרש Ex. 28. 11; Is. 44. 12, 13, פּרש, constr. state פּרש Eze. 26. 10. Moreover, צואר (which even in the Hebrew is written *in full*), pl. constr. צוארי. This plural, however, must doubtless be derived from a feminine צוארת, with the pl. termination ים (comp. שבלת, pl. שבלים), according to the 4th declension of the feminines.

2. Of the form קטול there occurs also an example which changes *Hholem*, viz. צפור (a small bird, sparrow), pl. צפריים Le. 14. 4, 49; Ec. 9. 12; Is. 31. 5. Here, however, the plural appears to be derived from a sing. fem. צפרת, *Hholem* of which is *pure*, comp. קטור, fem. קטרת with suff. קטרתי (§ 39. No. 4 d), as in צואר, comp. rem. 1.

3. As regards the forms of No. 15 (of § 26), we might reasonably expect the *Kamets* to be *impure* in קרבן, שֶׁלַחַן, since in the Arabic they assume the form like קרבאן. The punctuators, however, have seldom attended to it, and have usually shortened that *Kamets*. E. g. אבדן, constr. אבדן *destruction*, Est. 8. 6; שֶׁלַחַן Nu. 4. 7; קרבן

* *Immutable* vowels are: 1. Those in which their homogeneous vowel is quiescent, as אֵ; וּ; י, e. g. ראש, היכל, זבול, קול, פקיד. These are sometimes written *defectively*, which, however, is not an essential shortening.

2. Those which must originally have been written *in full*, but from which the vowel letter has been omitted; hence called *impure* (*vocalis impura*). E. g. רש for ראש, משח for משח, קלות for קלות, זבל for זבל. Whether a vowel is thus made *impure*, can be known only from etymology, flexion, and comparison of the kindred dialects. The cases are noticed in the grammars and lexicons.

3. A short vowel in a sharpened syllable followed by *Dagesh forte*, as גבור, גבב; also a short vowel in a compound syllable, when another such syllable immediately follows, e. g. מלכות, אביון, משקל, מדבר.

4. Vowels after which a *Dagesh forte* has been omitted on account of a guttural. E. g. חרש for חרש, אחים for אחים, חרש for חרש.

Le. 2. 1; קָרְבָּנֵיהֶם Le. 7. 38 (but where several MSS. have קָרְבָּנֵיהֶם).

4. Among the indeclinables here, there are yet a few with *h* in the final syllable, which they change to *h* before suffixes and in the plural. E. g. מַחְסוֹר *want*, pl. מַחְסוֹרֵיךְ Pr. 24. 34 (according to some

copies); שְׂפוּט, pl. שְׂפוּטִים Eze. 23. 10; מַטְמוֹן, pl. מַטְמוֹנִים, but constr. מַטְמוֹנֵי Is. 45. 3, comp. § 32. rem. 5.

5. Several forms which belong here will be noticed also among the exceptions of the following declension.

SECTION XXXI.—SECOND DECLENSION OF THE MASCULINES. (TABLE O.)

EXPLANATORY.

1. To this declension belong all nouns which have a *pure changeable Kamets* in their final syllable, and are either monosyllabic or have their preceding vowels immutable. E. g. יָד *hand*, הַיָּכָל *palace*, מַיְכָל *little water*, אוֹצֵר *treasure*, מוֹסָר *chastisement*, מְשָׁמֵר *custody*, &c., comp. § 26. Nos. 14, 20; § 27. III. 14, 27. Here belong also the plurals, נְשִׂים *women*, יָמִים *days*, the particle עַל *above*, constr. state עַל *upon*, pl. constr. עֲלֵי, with suff. עֲלֵיו, עֲלֵיכֶם.

2. The vowel-change consists simply in this, that

(a) In the *constr. state* and before the *grave suffixes* of the *singular* (ר) is changed into (ו);

(b) This (ר) is altogether dropped in the *constr. state*, and before the *grave suffixes* in the plural.

3. There are nouns which resemble in form the above examples, but which have an *impure Kamets* in their final syllable, and therefore do not belong to this declension, comp. § 30. No. 4. Other exceptions are contained in the following remarks.

REMARKS.

1. Certain nouns of the form מִקְטָל have Kamets *impure* in their final syllable, especially derivatives from the irregular verbs. E. g. מַעֲבָדֵיהֶם *their works*, Job 34. 25; כְּרֵם *plantings of a vineyard*, Mi. 1. 6; לְבָבִי *possessions of my heart*, Job 17. 11, comp. מוֹרְשֵׁיהֶם Ob. 17; מַתָּן אָדָם *gift of a man*, Pr. 18. 18. This is especially the case in the derivatives from verbs ל"א (where א seems to have some hold upon the vowel Kamets), as מִקְרָאִי *assemblies*, Le. 23. 2, 4, 37; מוֹצֵאִי *goings out*, Ps. 65. 9; מוֹצֵאֵיהֶם Nu. 33. 2, and so צֹאֲצְאֵי *shoots*, Is. 48. 19. Comp. Is. 61. 9; Job 21. 8.

Kamets is, moreover, immutable in תוֹשֵׁב *inhabitant*, whence תוֹשְׁבֵי 1 Ki. 17. 1, to which there is a corresponding form in the Arabic التَّجْزِئَاتِ.

2. In the word יָם Kamets has been retained even before Makkeph, e. g. always יָם-הַיָּמֶלַח *salt-sea*; יָם כִּינֶרֶת *sea Chinereth*, i. e. Genesareth; except in the combination יָם-סוּף *sea of reeds*. (Notwithstanding the constancy of this punctuation, no ground can be assigned for the difference.) There are, moreover, found in the constr. st. the forms אוֹלָם *porch, portico*, Eze. 40. 7; פֶּתִיחַ *word*, Est. 1. 20, without changing Kamets.

3. With the suffix כָּם, יָד becomes יְדָכֶם (for יְדָכֶם) Ge. 9. 2; דָּם becomes דְּמָכֶם Ge. 9. 5 (because the forms (ר), and (ר) are shorter than (ר), comp. דְּמָכֶם for דְּמָכֶם, מִדּוֹ for מִדּוֹ). An instance of regular formation before כָּם, though terminating with א (comp. rem. 1), is מוֹרְאָכֶם *fear of you*, Is. 8. 13.

The form like נְהַבְּאִים, נְהַבְּאִים is doubtless the plural of a Niph. part. with (ר) in the final syllable, from נְהַבְּאָה, נְהַבְּאָה comp. § 23. rem. 6.

4. For מְבַטָּח with suff. מְבַטָּחוֹ, pl. מְבַטָּחִים see below § 37. rem. 7.

5. The few words with *Patahh* in the ultimate, preceded by an immutable syllable (comp. § 30. No. 2, note), follow the analogy of this declension in their inflexion, as far as regards the suffixes and the plural. They are, אֶצְבַּע *finger*, with suff. אֶצְבָּעוֹ, pl. אֶצְבָּעוֹת; אַרְבַּע *four*, pl. אַרְבָּעִים *forty*; שֵׁשׁ *dual breasts*; כְּבוֹעַ *helmet*, pl. כְּבוֹעִים. The latter noun is written with the tone on the ultimate, כְּבוֹעַ, in Eze. 27. 10; but כְּבוֹעַ in 1 Sa. 17. 5; Is. 59. 17, according to which it is a Segolate form written, by way of exception, with a full Hholem. The first form, however, is favoured by the fact that ה is retained in the plural, which is inconsistent with the Segolate forms.

SECTION XXXII.—THIRD DECLENSION OF THE MASCULINES. (TABLE O.)

EXPLANATORY.

1. This declension embraces all nouns which have an *immutable vowel* in the final syllable, and *mutable Kamets* or *Tseri* in the penultima, as פָּקִיד, or some other syllables may precede, as בְּלִיָּו. Of the derivatives from the regular verb (§ 26) belong here those of No. 3. קְדוֹשׁ *holy*, גְּדוֹל *great*; No. 5. עֲצוּם *mighty*, פָּקִיד *officer*; No. 15. רָעָבוֹן *famine*, עֲרְבוֹן (for עֲרָבוֹן) *pledge*, זְכוּרָוֹן *remembrance*. Of the derivatives from the irregular verbs (§ 27), from פֿ"א, as אָזוּר *girdle*, אֱמוּנָה *faithfulness*; from ע"ו No. 14. מְקוֹם *place*; No. 27. תְּמִיד *continuance*; moreover, the participles of Hiphil, as מְקַיֵּם, מְשַׁיֵּב, מְלִיץ. From ל"ה No. 15. הַמּוֹן *multitude*, גְּלִיָּו *roll*. The primitives and denominatives follow the same analogy.

2. The vowel-change here consists in this, that Kamets (or Tseri) of the penultima is dropped in all the forms, except the absol. state of the singular. In the forms like זְכוּרָוֹן, בְּלִיָּוֹן, זְכוּרָוֹן, Dagesh of the middle radical is likewise dropped, and the first two syllables are combined into one, as זְכוּרָוֹן, בְּלִיָּוֹן. Another combination of the letters is effected in פְּרוּזוֹן, with suff. פְּרוּזוֹנוֹ, with guttural רָעָבוֹן, constr. רָעָבוֹן (for רָעָבוֹן).

3. Here also are to be distinguished nouns which resemble the above forms, but which have *impure* Kamets, and as such do not belong here, as בְּרִיחַ (for בְּרִיחַ) *fugitive*, עֲרִיץ (for עֲרִיץ) *tyrant*, חָרוֹץ (for חָרוֹץ), *diligent* (according to § 26. No. 7), and the derivatives of ל"ה of the form הַלִּית, הַלִּית, the Kamets of which is likewise *impure*.

REMARKS.

1. Of the forms קָטוּל, קָטוּל, קָטִיל (§ 26. Nos. 3 & 4) there are some few words in which Kamets is *impure*. E. g. שְׁלִישִׁי *charioteer*, pl. שְׁלִישִׁים Ex. 14. 7, with suff. שְׁלִישִׁי, שְׁלִישִׁי 2 Ki. 15. 25; Ex. 15. 4; שָׁבִיעַ *week*, pl. שָׁבָעִים, שָׁבָעוֹת Da. 9. 24, 25, with suff. שָׁבָעוֹתֵיכֶם Nu. 28. 26 (though also שָׁבָעוֹת Je. 5. 24; Eze. 45. 21), and in the Gentilic nouns יְמִינִי, מְבִרִי Nu. 26. 12, 29; comp. 2 Sa. 20. 26, instead of which we would expect יְמִינִי, מְבִרִי.

2. With regard to some words with middle guttural, the punctuators seem to have disagreed among themselves, as to whether they belong to the form קָטִיל or קָטִיל, i. e. whether Kamets is to be changed or not. Hence inconsistencies like the following: בְּרִיחִים *fugitives*, Is. 43. 14 (from בְּרִיחַ); but, on the contrary, בְּרִיחִיהָ Is. 15. 5; קְרִים *eunuch*, constr. state קְרִים Ge. 37. 36, pl. קְרִימִים 2 Ki. 9. 32, constr. state קְרִימִי Est. 2. 21, and קְרִימִי Ge. 40. 7, with suff. קְרִימִי Ge. 40. 2; פְּרִיץ *violent*, constr. state פְּרִיץ Is. 35. 9, but pl. פְּרִיצִים Je. 7. 11; פְּרִיצִי Da. 11. 14.

3. Some nouns of the form זְכוּרָוֹן, when shortened, take Segol instead of Hhirek. Thus, הַזִּיּוֹן *vision*, constr. state הַזִּיּוֹן Job 33. 15, pl. הַזִּיּוֹנוֹת Job 4. 13; עֲשָׂרוֹן *tenth deal* (dry measure), pl. עֲשָׂרָנִים Ex. 29. 40; Le. 14. 10. This is doubtless the effect of the first letter which is a guttural (§ 35. rem. 6), though עֲצָבוֹן has the constr. state עֲצָבוֹן, and הַשְּׁבוּנוֹת the pl.

4. In the forms like אָזוּר, אָבִים where, on account of א, Tseri stands, by Syriacism, for אָ (comp. § 19. r. 6), it is retained also in the constr. state, because the same cause continues to exist here as in the abs.

state, as אָבִים בְּעָלָיו Is. 1. 3; אָטוֹן מְצָרִים Pr. 7. 16; אָמוֹר 1 Sa. 2. 18; but, in the plural, where the shorter (אָ) is to be introduced, the Syriacism is no longer employed; hence אָבִים *cribs*, Job 39. 9; אָסִירִים *bands*, Ju. 15. 14; also אָמוּנִים *faithful*, Ps. 31. 24*.

5. In several nouns of the form מְקוֹם, especially such as are derived from verbs ע"ו, ו is changed to י in the shortening. E. g. מְנוּחָה *rest*, pl. מְנוּחִים; מְנוּחָה *flight*, with suff. מְנוּחֵי; מְנוּחָה *habitation*, pl. מְנוּחִים; מְנוּחָה *fear*, pl. מְנוּחִים; מְנוּחָה, with suff. מְנוּחָה, as there exists no ground-form with Kibbuts for any of these forms. This is moreover the case in the adj. מְתוּק of which the pl. is מְתוּקִים (comp. § 39. No. 3. r. 1).

6. Among the derivatives from ע"ו there are a few of the form לָצִוֹן (from לָצִוֹן) in which Kamets is shortened, contrary to analogy (comp. § 30. Nos. 2 & 3), as אָרוֹן *arrogance*, constr. אָרוֹן Ob. 3, with suff. אָרוֹנֶךָ 1 Sa. 17. 28; שִׂשׁוֹן *joy*, constr. שִׂשׁוֹן Ps. 51. 14, from שִׂישׁ or שִׂישׁ and שִׂישׁ. The vowel-change here gives them the character of derivatives from (as it were) שִׂישָׁה, שִׂישָׁה.

7. In some few instances *Hholem* of the form קָטוּל (§ 26. No. 3) is treated as a *pure* vowel, and is shortened to *Kamets-hhatuph*, as שְׁלִשִׁים *these three*, Ex. 21. 11; גְּדֹלֹת Ps. 145. 8; נָא. 1. 3 Keri; מְהֵרָה Job 17. 9; Pr. 22. 11 Keri. Still more striking is the kind of shortening in הַמְנַבְּחִים Eze. 5. 7, for הַמְנַבְּחִים *your noise*. Comp. also קִנְמוֹן Ex. 30. 23, from קִנְמוֹן *cinnamon*.

8. מְרוֹן *contention*, (from מְרוֹן or מְרוֹן) has the pl. מְרוֹנִים with moveable Vav, comp. § 35. rem. 13.

* Comp. § 13. rem. 2, note; also rem. 7 and 9.

SECTION XXXIII.—FOURTH DECLENSION OF THE MASCULINES. (TABLE O.)

EXPLANATORY.

1. This declension embraces nouns of two syllables, either with *Kamets pure* in both, or *Tseri pure* in the first and *Kamets* in the second. Here belong only the derivatives from the regular verb (§ 26. Nos. 1 & 2), as זָהָב *gold*, זָנָב *tail*, יָשָׁכַר *strong drink*, and with gutturals, אָשָׁם *guilt*, רָעָב *famine*, שָׂבֵעַ *satiety*, שֵׁשֶׁר *hair*, עֲנַב *cluster of grapes*.

2. The vowel-change in this declension consists in this, that

(a) *Kamets* or *Tseri* of the first syllable is always dropped, except in the ground-form;

(b) in the constr. st. sing., and before the suffix כָּם, (ר) of the final syllable is changed to (-);

(c) in the plural, *Kamets* is altogether dropped in the constr. st. and before the *grave* suffixes, and the two *Shevas*, now coming to stand under the first two radicals (רָדָה), are combined in one syllable by *Hhirek*, with a guttural by *Pattahh*, hence רָדָהּ, רָדָהּ, רָדָהּ, רָדָהּ. E. g. עָפָר *dust*, pl. constr. עַפְרוֹת; עָנָו *afflicted*, pl. constr. עַנְוֵי, &c.

3. For some exceptions like סְמִיךְ *smith*, פָּרָשׁ *horseman*, see § 30. No. 4, also rem. 1.

REMARKS.

1. In the pl. constr. there is *Pattahh* found under the first radical, even where there is no guttural, e. g. כַּנְף *wing*, du. constr. כַּנְפֵי; זָנָב *tail*, pl. constr. זָנָבוֹת; רִיב *rib*, pl. constr. רִיבוֹת. On the contrary, *Hhirek* is found also under guttural instead of *Pattahh*, as עֲמִיקָה *deep*, Is. 33. 19, from עָמַק; עֲנָבִי *grapes*, De. 32. 32 (with euphonic Dagesh for עֲנָבִי); חֲזָקִי *strong*, Eze. 2. 4; 3. 7, from חָזַק.

2. This class of nouns derived from א"ל retain in

the constr. st. the (ר) in which א is quiescent, as אֲכָנָה *host*, constr. אֲכָנָה; אֲצָמָה *thirst*, constr. אֲצָמָה.

3. For a few nouns of this class (קַטָּל and קַטָּל), the *Segolate* form is used in the constr. st. and before suffixes (comp. dec. 5). E. g. עֵשָׁן *smoke*, constr. עֵשָׁן and עֵשָׁן; עֵנָף *branch*, with suff. עֵנָפֶם Eze. 36. 8; רִיב *rib*, constr. רִיבֵל and רִיבֵל (Milél), with suff. רִיבֵלֵי.

The case is reversed in חֲדָר *chamber*, with suff. חֲדָרֵי, but constr. חֲדָר (as if from חֲדָר).

SECTION XXXIV.—FIFTH DECLENSION OF THE MASCULINES. (TABLE O.)

1. This declension embraces nouns of two syllables, which have *Tseri pure* in the final, and *Kamets* in the preceding syllable, hence chiefly derivations of the regular verb only of No. 2 (§ 26). The two forms exhibited in the paradigm differ only with respect to the first radical when a guttural.

2. This declension is very similar to the preceding, as regards the vowel-change, and is properly a mere variation of the same. In this the *Tseri* of the final syllable is treated like final *Kamets* in the foregoing, except that the form קַטָּל, which might be

expected in the constr. st., occurs but very seldom (see, however, לָבָן *white*, Ge. 49. 12; אֲבָל *mourning*, Ps. 35. 14), and instead of it the forms like either that of זָקָן or פְּתָף are used. According to the latter form are inflected, גֵּרַר *wall*; יָרֵךְ, constr. יָרֵךְ *hip*; גָּזַל, constr. גָּזַל *robbery*, any thing taken by violence; אָרֶךְ, constr. אָרֶךְ *long*; to the first belong יָתֵד, constr. יָתֵד *peg, pin*; קָצָר, constr. קָצָר *short*, &c. Both forms appear in כָּבֵד *heavy*, constr. כָּבֵד Ex. 4. 10, and כָּבֵד Is. 1. 4; עָרַל *uncircumcised*, constr. עָרַל Ex. 6. 12, 30, and עָרַל Eze. 44. 9.

REMARKS.

1. The nouns of this form derived from א"ל retain *Tseri* in the constr. st., e. g. מְלֵא, מְלֵא; טָמֵא, טָמֵא; יָרֵא, יָרֵא (§ 33. rem. 2); this, however, is not confined to forms with א merely, comp. מִירָה *mire*, constr. מִירָה Ps. 69. 3; עָקֵב *heel*, constr. עָקֵב Ge. 25. 26; יָפֵחַ *puffing out*, constr. יָפֵחַ Ps. 27. 12; finally, חֲמִישׁ *five*, constr. חֲמִישׁ.

2. Some nouns retain *Tseri* in the pl. constr. st., e. g. יָשָׁן *sleeping*, constr. יָשָׁן Da. 12. 2; אֲבָל *mourning*, Is. 61. 3; שְׂמֵחַ *joyful*, Ps. 35. 26 (but also אֲבָלֵי Is. 24. 7); שִׁכְחֵי *forgetful*, Ps. 9. 18; חֲפִז *delighting*, חֲפִזֵי Ps. 40. 15; 70. 3.

delighting, חֲפִזֵי Ps. 40. 15; 70. 3.

3. אֲבָל (*grassy place*) remains entirely unchanged in the pr. names אֲבָל הַשְּׂטִיִּים Ju. 7. 22, אֲבָל מְחוּלָה Is. 11. 33, &c.; comp. also פְּלִשְׁתִּים Is. 11. 14.

4. *Hhirek* under the first radical when a guttural, like עֲקָבִי in paradigm c, is a mere exception; it occurs in Ca. 1. 8, and with euphonic Dagesh, עֲקָבִי Ge. 49. 17; Ju. 5. 22; for the like Dagesh, comp. עֲצָבִים Is. 58. 3, from עָצַב. (This, however, may be derived from עָצַב in the sense of *labour*.)

SECTION XXXV.—SIXTH DECLENSION OF THE MASCULINES. (TABLE O.)

EXPLANATORY.

1. This declension embraces the large class of nouns denominated *Segolate forms*, i. e. those dissyllabic nouns which have the tone and characteristic vowels in the first, and an auxiliary Segol (with guttural Pattahh) in the second syllable. The characteristic vowel may be either A, E, or O; hence the following forms:—

(a) From the regular verb, like מִלְּךָ for מִלְּךָ; (b) with gutturals, like גֵּעַר, גֵּעַר, גֵּעַר; (c) from the verb עָ, like מוֹת, חֵיל, or שׂוֹר for שׂוֹר (§ 27. IV); (d) from verbs like לָה, like אֲרִי, לְחִי, לְחִי (§ 27. V). They are closely related to the forms like שָׁכַב, שָׁכַב, קָטַל (§ 26. No. 10), which in the Aramaean occupy the place of the Hebrew Segolates.

2. The peculiarity in their inflexion is as follows:—

(a) In the constr. st. the form remains unchanged, with

the exception of חֵיל מוֹת, in which ו and י become quiescent.

(b) Before the suffixes the original monosyllabic form is introduced, which they have in the Arabic (מִלְּךָ, מִלְּךָ or מִלְּךָ, קִדְּשׁ, קִדְּשׁ, קִדְּשׁ, &c. This is likewise the case in the constr. st. of the plural and dual.

(c) The plural is not formed immediately from the Segolate form of the singular, but from the kindred form מִלְּךָ, מִלְּךָ, קִדְּשׁ or קִדְּשׁ, which they have in the Aramaean, hence מִלְּכִים, מִלְּכִים, so that Pattahh, which in this case would stand in an open syllable, is changed into Kamets, like שׂוֹר dual שׂוֹרִים (§ 31. rem. 5).

REMARKS.

I. ON THE FORM מִלְּךָ (& גֵּעַר).

1. In the form of two Segols, like מִלְּךָ, the first *generally* stands for *Pattahh* (מִלְּךָ), and this again for the monosyllabic מִלְּךָ. The latter form is the Arabic, which the Arabian usually pronounces *mēlk*, and the vulgar even *mēl'k*. The Hebrew language exhibits this original form in the word מִלְּךָ a valley, and the proper name מִלְּךָ Ge. 46. 21; Nu. 26. 40. The Greek translators of the Old Testament have also sometimes expressed this form in the same way, e. g. מִלְּךָ Aqu. & Symm. *καρυ* Job 42. 14; מִלְּךָ *aps* Is. 17. 9.

2. In a few words only the original *a*, as (־) & (־), appears already in the ground-form, viz., (a) in the nouns which have a guttural for their second radical, as גֵּעַר, גֵּעַר, גֵּעַר; (b) in the derivatives from עָ, as מוֹת, חֵיל, מוֹת; (c) in the contracted forms like אֲרִי from אֲרִי *wrath*, בַּת from בַּת; (d) in the word מִלְּךָ, but only with the article (for מִלְּךָ); (e) in pause, as מִלְּךָ, מִלְּךָ, and with paragogic ה, מִלְּךָ to the ground.

3. There is, however, a considerable number of nouns of this form, in which, seemingly, the first Segol does not stand for *Pattahh* or *Kamets*, but for *Tseri*, as לְרֵת for לְרֵת, קִמְלֵת for קִמְלֵת. These, though similar to the preceding in the ground-form, are nevertheless inflected like the form מִלְּךָ (to which they originally belong) with *Hhirek*, seldom *Segol*, in the first syllable. An example of this kind is presented in the paradigm קִבְּרָה.

Nouns inflected in this manner with *Hhirek*,

the ground-form being קִמְלֵת not קִמְלֵת, are the following: גִּבְּרָה *garment*, בִּבְּרוֹ *belly*, בִּבְּרָה *knee*, גֵּעַר *stem*, גֵּעַר *rain*, גֵּעַר *something pounded*, בַּנֵּל *banner*, רֵשׁ *fat*, זֶבַח *sacrifice*, מַבְּחָה *slaughter*, יִתָּר *string*, כְּלֵא *confinement*, לֶחֶם *doctrine*, מַחְנֵה *bridle*, נֶגַע *stroke*, זָמָה *ring*, נִטְעָה *planting*, נִשְׂרָה *eagle*, נִשְׁחָה *twilight*, פִּגְּרָה *carcase*, פִּלְטָה *district*, פִּסְּלָה *image*, צְדִיקָה *righteousness*, צִמְחָה *sprout*, קִרְבָּה *midst*, קִשְׁרָה *conspiracy*, רֶכֶב *chariot*, רֶסֶם *bridle*, רֶשֶׁת *flame*, שֶׁקֶר *falsehood*, שֶׁשׁ *sun*. In others this characteristic of the word becomes apparent in its change to the feminine, e. g. גֵּעַר fem. גֵּעַרָה *hill*. With Segol in the first syllable are inflected חֵילֵת *life-time*, גֵּעַרָה (with ה parag. גֵּעַרָה) *south*, גֵּעַרָה *before*, גֵּעַרָה *progeny*.

4. Sometimes both forms (like מִלְּכִי and בְּנִי) are found with one ground-form like קִמְלֵת, e. g. יֶלֶד *child*, hence יֶלֶדִי Is. 57. 4, and יֶלֶדִי Ho. 1. 2 (fem. יֶלֶדָה); חֲדָרִי *chamber*, with suff. חֲדָרִי, but with ה parag. חֲדָרָה, pl. constr. חֲדָרִי; הֶבֶל *vanity*, with suff. הֶבֶלִי, but pl. constr. הֶבֶלִי; חֶבֶל *band*, pl. חֶבֶלִי, but with pref. בַּ always בַּחֶבֶלִי Is. 5. 18; Job 36. 8. So likewise in the change to the feminine, as בְּבִשָּׁה *lamb*, fem. בְּבִשָּׁה and בְּבִשָּׁה.

5. When the third radical is a guttural, the pointing is like that of זֶרַע *seed*, פֶּתַח *door*, סֶלַע *rock*, פֶּסַח *passover*, when the second is a guttural, like that of גֵּעַר (parad. d). The cases, however, are but rare where the punctuation is not affected by the guttural, e. g. לֶחֶם *bread*, רֶחֶם (but also רֶחֶם) *womb*. In the

word **בְּנֵעֲנֵיהֶּ** *her merchants*, Is. 23. 8, from **בָּנֵעַן**, the Sheva coming, in the plural, to stand under **נ** is combined into one syllable with the Sheva under **ב** (for **בְּנֵעֲנֵיהֶּ**). **בָּנֵעַן** stands for **בְּנֵעֲנֵי** *Canaanite*, which latter is used for *a merchant* in general.

Nouns of the form **נֵעַר** are often found with simple Sheva, in those combinations where the latter exhibits a composite Sheva, as **יַעֲרֵי** for **יַעֲרֵי** from **יַעַר** *wood, forest* (comp. § 13. rem. 5).

II. ON THE FORM **סִפָּר** (& **נִצַּח**).

6. The nouns of the form **סִפָּר** (seldom in the monosyllabic form like **נִגְרָד**, **חֲטָא**) are all inflected according to the paradigm, e. g. **סִפָּר** *covering*, **נִשְׁבֵּט** *rod*, **נִגְדָר** *vow*; those, however, with the first radical guttural, take nearly all of them *Segol* instead of *Hhirek* in the first syllable, as **אֶבֶר** *pinion*, with suff. **אֶבְרוּ** *fat*, **חֶלֶק** *part*, **חֶפֶץ** *delight*, **חֶרֶם** *net*, **עֶבֶר** *country on the other side*, **עֶגֶל** *calf*, **עֶדֶר** *flock*, **עֶזֶר** *help*, **עֶרְוָה** *valuation*. There are, however, some few with guttural which retain *Hhirek*, as **חֶקֶר** *searching*, **עֶמֶק** *valley*, pl. constr. **חֶקְרֵי**, **עֶמְקֵי**. The noun **יִשְׁעָה** *salvation* has both forms, **יִשְׁעָה** 2 Sa. 22. 36, and **יִשְׁעָה** Ps. 85. 8.

חֲטָא *sin*, has in the pl. constr. **חֲטָאֵי** 2 Ki. 10. 29; Am. 9. 10, with suff. **חֲטָאֵיכֶם** Is. 1. 18, where (τ) is retained on account of **ס** (comp. § 30. rem. 1).

7. Some few Segolates of the forms **נִצַּח**, **נִרַע**, have their constr. state like **נִרַע** Nu. 11. 7, as **שִׁבְעָה** *seven*, and **תִּשְׁעָה** *nine*, constr. **שִׁבְעָה** and **תִּשְׁעָה**, so likewise in the proper name **יִשְׁעִיָּהוּ** (for **יִשְׁעָה יְהוּ**) *salvation of the Lord*. The same analogy follows **חֶדֶר** *chamber*, in the constr. state **חֶדְרֵי**.

III. ON THE FORM **קָרַשׁ** (& **פָּעַל**).

8. The form **קָרַשׁ** takes sometimes *Kibbutz* in the inflexion before suffix, as **סִבְכָּה** *thicket*, Is. 4. 7, **גְּדֻלָּה** *greatness*, **גְּדֻלּוֹ** Ps. 150. 2 (also **גְּדֻלּוֹ**, **חֶמְצוֹ**).

Those with the middle letter guttural like **פָּעַל** take sometimes, though not often, simple Sheva under the guttural, as **בְּאִשׁוֹ** *his stink*, Joel ii. 20; **רֶחְבּוֹ** *his breadth*, Ex. 25. 10. In some instances the vowels **ֶ** are put instead of **ֶֿ**, as **פָּעֵלוֹ** for **פָּעֵלוֹ** *his work*, Is. 1. 31; **חֶזְרוֹ** *his visage*, Is. 52. 14, for **חֶזְרוֹ** 1 Sa. 28. 14.

With the suffix **ך** the form becomes **פָּעֵלְךָ** Is. 45. 9; Hab. 3. 2, **אֹהֶלְךָ** (*thy tent*), Ps. 61. 5, and even so

without the influence of a guttural, as **קִטְבָּךְ** Ho. 13. 14, from **קִטְבָּ** *destruction*; the usual form, however, is like **קִדְשֶׁךָ**, **קִדְשֶׁךָ**. (The same form is found under the infinitive, § 16. rem. 7—9.)

9. The plural with *Hhateph-Kamets* under the first letter is found (besides **קִדְרָשִׁים** of the parad.) only in **חֳדָשִׁים** *months*, from **חֳדָשׁ**, and **אֲרָחוֹת** *ways*, from **אֲרַח**, but everywhere else with simple Sheva (like in the plural of **מִלְכָּה**, **סִפָּר**); as **בְּקָרִים**, **מִבְּקָרִים** *mornings*; **גִּרְנוֹת**, **גִּרְנוֹתֵי** *threshing-floors*; **סִבְכָּה**, **סִבְכָּהִים** *thickets*; **קֶמֶץ**, **קֶמֶצִים** *handfuls*; **שֶׁעֶל**, **שֶׁעֶלִים** *hollow hands*; **כְּפָרִים**, **כְּפָרִים** *cyprus flowers*; **רֶמַח**, **רֶמַחִים** *spears*; **רְתֵמִים**, **רְתֵמִים** *genista*; **פְּעָלִים**, **פְּעָלִים** *actions*; and so probably **בְּמָרִים** *idol-priests*, from an obsolete **מָר**.*

Kamets-Hhatuph (instead of *Hhateph-Kamets*) under the first radical occurs in **שְׁרָשִׁים** (*shōrashim*) and **קִדְרָשִׁים** (so usually with the article, but without it, **קִדְרָשִׁים**, according to the paradigm).

The noun **אֹהֶל** (*tent*) has by Syriacism pl. **אֹהֶלִים** for **אֹהֶלִים**, whence **אֹהֶלִי**, **אֹהֶלְךָ** for **אֹהֶלִי**, **אֹהֶלְךָ**, but again, **אֹהֶלִי**, **אֹהֶלְךָ**; **אֹהֶל** also makes **אֹהֶלְתִּי**, **אֹהֶלְכֶם**. **אֶבֶר**, **אֶבֶר** has for its plural **אֶבְרוֹת**, so that, instead of **אֶבְרוֹת**, the parallel form **אֶבְרוֹת** is used.

IV. ON THE FORMS **קָטַל**, **קָטַל**, **קָטַל**.

10. The Chaldee has, instead of the forms **מִלְכָּה**, **סִפָּר**, the corresponding forms **מִלְכָּה**, **מִלְכָּה**, **מִלְכָּה**, with the vowel between the last two radicals. Examples of this kind are found also in the Hebrew, which agree with the Segolates in the inflexion: they are, however, of too rare occurrence for a paradigm and general rule to be given for them. They are:—**שֶׁבֶט** *honey*, with suff. **שֶׁבֶטְךָ** i. q. **נָבֵר** *man*; **שֶׁבֶט** *shoulder*, in pause **שֶׁבֶטְךָ** Ps. 21. 13, with suff. **שֶׁבֶטְךָ**, with ה parag. **שֶׁבֶטְךָ** (*to Shechem*) Ho. 6. 9; **בְּאֵר** *cistern*, pl. **בְּאֵרוֹת**, constr. **בְּאֵרוֹת**; **פֶּאֶר** *head-dress*, pl. **פֶּאֶרִים**, constr. **פֶּאֶרִים** (also, on the contrary, **פֶּאֶרִים** Eze. 24. 23); **בְּאֵשׁ** *vanity*, Eze. 1. 2; 12. 8; **בְּאֵשׁ** *ill-savour*, with suff. **בְּאֵשׁוֹ** Joel 2. 20.

Here belong also the infinitives of Kal of the form **קָטַל**, **קָטַל**, for the inflexion of which see § 16. rem. 7—10.

For **שְׁלָיוֹ** *quails*, pl. **שְׁלָיוֹם**, see below, rem. 16.

V. ON THE FORMS **מִנֵּת**, **מִנֵּת**.

11. Of the form **מִנֵּת** are the following nouns:—**אֲוִן** *adversity*, with suff. **אֲוִנִי**, pl. **אֲוִנִים**; **מִדְּת** *midst*,

* Hence it is, that some have in the pl. constr. the form **שְׁבֶטְךָ** instead of **שְׁבֶטְךָ**, viz. **סִבְכָּה**, pl. **סִבְכָּהִים**; **שְׁבֶטְךָ**, pl. **שְׁבֶטְךָ**, so that there is no necessity to suppose other ground-forms, like **שְׁבֶטְךָ**, **שְׁבֶטְךָ**.

סָבְלוּ, also שִׁקְתוֹת in which Dagesh is omitted and compensated by composite Sheva under the following letter, comp. בְּנֵרוֹת and בְּנֵרוֹת, וְתִאֲלָצְהוּ and וְתִאֲלָצְהוּ, עֲנִי for עֲנִי; comp. also אֲמֵרוֹת, רִטְפֵשׁ, יִצְחָק, which forms are to be regarded as if they had euphonic Dagesh in *syllaba brevis* (Lehrg. § 15. 4, lit. c).

18. The paragogic ה effects no further change in the form of these words than that the auxiliary Segol becomes Sheva. Hence אֲרָץ, אֲרָץ (rem. 2); קָדָם and קָדָם, קָדָם towards the east; אֹהֶל, אֹהֶל into the tent; לִילָה, לִילָה to the threshing-floor, Mi. 4. 2; מוֹתָה, מוֹתָה death, לִילָה, לִילָה night, from מוֹתָה, לִילָה. לִילָה becomes שִׁבְמָה (rem. 10).

SECTION XXXVI.—SEVENTH DECLENSION OF THE MASCULINES. (TABLE O.)

EXPLANATORY.

1. To this declension belong nouns which have Tseri *pure* in their final syllable, and are either monosyllabic or have their preceding vowels immutable. It accordingly embraces participles in Kal (§ 26. No. 4); those in Piel and Hithpael, and other words of a similar form, e. g. כֹּהֵן priest, עֲרַב raven (also the Chaldee שְׂהִיד witness, Job 16. 19); to which must be added of the verbal nouns from the regular verb (§ 26) No. 9. קָטַל; No. 14. the forms מִסְפָּד, מִבְּטָשׁ; No. 25. קָטַל; and the primitives of the like forms, אֶפְסָא throne, מַקֵּל staff, or pluriliterals, as צִפְרֹדֶעַ frog. Nouns derived from verbs פ"י, as מוֹעֵד time; and those from verbs ל"ה, as בֵּן son. The verbal nouns, however, of No. 19 do not belong to this declension, e. g. מִקְהָל, pl. מִקְהָלִים.

2. This declension is characterised by the following peculiarities:

(a) Most of the words of this class do not change at all in the constr. state of the singular, e. g. נֶשֶׁם, אֵיב, in others Tseri is changed into Pattahh, e. g. מִזְבֵּחַ, מִזְבֵּחַ.

(b) In all the forms, other than the ground-form of the singular, the vowel of the final syllable is entirely lost, except the monosyllabic words which retain Tseri in the plural abs. e. g. נְשָׁמוֹת.

(c) In the singular, where two Shevas would occur together before the suffixes ה, כָּם, בֶּן, they are combined into one syllable by Hhirek, e. g. אֵיבָךְ, אֵיבָכֶם.

For the numerous deviations see the remarks.

REMARKS.

1. The words in which (...) is changed to (-) are, besides the one given in the paradigm, מִעֲשִׂיר tenth, מִסְפָּד lamentation, מַקֵּל staff (constr. מִקֵּל Ge. 30. 37, and in participles of Kal and Piel of the verbs with guttural, e. g. שֹׁסֵעַ Le. 11. 7, and without guttural in אֲבָר עֲצוֹת of corrupt counsel, De. 32. 28).

It is, moreover, to be observed, that some nouns of the form מִקְטַל have for their constr. state מִקְטַל; e. g. מִפְתָּח key, constr. מִפְתָּח; מְרִבֵּץ place of lying down, constr. מְרִבֵּץ; מִשְׁבֵּר matrix, constr. מִשְׁבֵּר; מְרוֹחַ cry, constr. מְרוֹחַ; מִשְׁחַת destruction, constr. מִשְׁחַת; מִשְׁעָן stay, constr. מִשְׁעָן; this last, however, may be referred to the ground-form מִשְׁעָן which actually occurs.

2. Some monosyllabic words retain Tseri in the singular before the *light suffixes*, e. g. גֹּי back, גֹּי Is. 50. 6; גִּיד Is. 38. 17; עֵץ wood, עֵץ, עֵץ knowledge, עֵץ Job 33. 6, 10; רֵעַ companion, friend, also thought, רֵעַ Ps. 139. 2; רֵעַ Le. 19. 18. Those monosyllabic words are, of course, excepted which from the nature of their derivation have Tseri *impure*, e. g. the participles of ע"ו, as מֵת dead, זָר stranger, אֵל God (from אֵל).

3. Before the suffixes ה, כָּם, בֶּן some of these

nouns take Segol, as מִקְלָכֶם your staff, Ex. 12. 11; יְשִׁיךְ thou art (as a participle belongs also to this declension); אֵשְׁכֶם your fire, Is. 50. 11 (with gutturals they take Pattahh, as אֹהֶלְךָ 2 Ch. 20. 7; שְׁנֵאָדָה Ex. 23. 5); on the contrary, however, with Sheva is כִּסְאָדָה 2 Sa. 7. 16; Ps. 45. 7; 89. 5; 93. 2 (for כִּסְאָדָה, comp. § 10. r. 7, not כִּסְאָדָה, from אֶפְסָא); others have immutable Tseri, as אֲבַגְנִיָּךְ thy girdle, Is. 22. 21.

Changes of (...) into (...) occur only in the words בֶּן constr. בֵּן son, six times, the form נֶשֶׁם from נֶשֶׁם; עַת time, constr. עֵת, but also עֵת Le. 15. 25; Hag. 1. 2.

4. In the *plural abs.* all the monosyllabic words retain Tseri, e. g. עֵץ wood, pl. abs. עֵצִים, constr. עֵצִי; דָּע knowledge, pl. דְּעִים; du. רְחִים hand-mill. There are, however, several plurisyllabic nouns which follow the same analogy, e. g. שְׁלִישִׁים, רְבִיעִים descendants of the third, fourth generation; שְׁוִמְמוֹת desolations, Da. 9. 26; and quadriliterals, עֲטַלְפִּים bats, סְנוּרִים blindness, פַּרְדֵּסִים parks, אֲבַגְנִיָּים girdles. רֵעַ friend, מְעֵים intestines, retain Tseri even before the *grave suffixes*; רֵעֶיכֶם Ps. 28. 3; מְעֵיָהֶם Eze. 7. 19 (but also מְעֵי). These examples are better regarded as so many irregularities than *forma dagessanda*, according to which רֵעַ is to be supposed to stand for רֵעָה, רֵעָה; מְעֵים for מְעֵים.

5. The analogy of these nouns is followed also in several nouns which have *Pattahh* in the final syllable, and are derived from verbs ל"ה, or, at least, they assume a similar form, and are consequently of the same origin as the form שם, גון. They are בן son, with suff. ברי Pr. 31. 2 (from ברה=ברא); לו, pl. ימים kind; מתי men, from a lost singular מת, Ethiopic מת (with the sixth vowel) man, husband.

Here is to be noticed also other nouns with *Pattahh*, in which this vowel is substituted for *Tseri* on account of a guttural, e. g. הפנע (for הפנע Niph. inf.), with suff. הפנעו 2 Ch. 12. 12.

6. There are a few nouns ending with *Hholem pure*, in which this vowel is dropped like *Tseri* in this declension, as קרקר crown of the head, with suff. קרקרו; אשכל cluster, pl. אשכלות; צפר bird, pl. constr. צפרי, though the two last may be derived from a fem. אשכלת, צפרת (according to § 30. rem. 2). In the same manner the punctuators have inflected the original plural במות heights, viz. במתי, במות (bamōthim, bamōthai).

7. תבל is without vowel-change, prob. for תבל from יבל.

SECTION XXXVII.—EIGHTH DECLENSION OF THE MASCULINES. (TABLE O.)

EXPLANATORY.

1. This declension embraces nouns which double the final consonant whenever a sufformative is added at the end, e. g. ים sea, pl. ימים; אם mother, pl. אמות. This reduplication lies doubtless already in the character of the ground-form ים itself, only that, according to a rule of Hebrew orthography, no such reduplication is to be expressed at the end of the word.*

2. According to the original form with Dagesh, the forms mentioned above would have had short vowels (ם, אם, בל), but having lost the sharpening, they are changed into long vowels, ים, אם, בל.† When the sharpening is now again introduced, by an accession at the end, the long vowel is again shortened, viz., Kamets into *Pattahh*, *Tseri* into *Hhirek*, *Hholem* (and *Shurek*) into *Kibbutz*. *Pattahh* is either retained or attenuated to *Hhirek*.

In the *constr. st.* of the singular, the vowel-change depends upon the general character of the form, e. g. עם, constr. עם (according to the second declension), but on the contrary אם, constr. אם (according to the seventh declension).

If the word is of more than one syllable, the penultimate vowel conforms to the principles which regulate the vowel-changes, as אופן pl. אופנים, זבל pl. זבלים, where the first syllable is immutable (according to the second declension), but on the other hand זמל pl. זמלים, constr. זמלי (according to the fourth declension).

3. This reduplication of the final radical is found, however, in nouns of the most heterogeneous forms; and whether or not a noun is to be inflected according to the scheme mentioned above, can seldom be known from the ground-form, though its etymology will generally decide. Etymology refers to this declension the following classes of nouns:—

(a) All the derivatives of the verbs ע"ע (§ 27. II), in

which the geminate terminates the word,‡ e. g. תם, רב, No. 10. זן, חן, חק, No. 14. מסב, מעו, מגון, and the primitives which follow the same analogy, ים sea, שאש fare, זג roof.

(b) Many contracted forms in which נ is assimilated in the final letter. E. g. אף (for אנה, אנה) wrath, with suff. אפי; בת (for בנת) daughter, with suff. בתי; תת (for תנת) to give, תתי; אמת (for אמנת) truth, אמתי; חך (Arab. חنך) palate, חכי; עז (Arab. عوز) goat, pl. עזים.

(c) Derivatives from the regular verb (§ 26) of the following forms: No. 1. עצב idol, pl. עצבים; קטן small, fem. קטנה. No. 5. חרול nettle, pl. חרלים; No. 6. שבת sabbath, with suff. שבתו. No. 10. זמן time, לשר juice, אשנב window-lattice, אשנבים darkness. No. 14. מחשך darkness, מחמד loveliness, משגב height, משמן fatness, משבת destruction, מאמץ strength, &c. No. 20. אופן wheel. No. 21. אדם red, pl. אדמים; נקד spotted, pl. נקדים. No. 22. שאנן quiet, pl. שאננים. No. 34. זבנן, pl. זבננים summits. Finally, several quadrilaterals, as עקרב scorpion, pl. עקרבים; חרטום magician, pl. חרטמים; גרן axe, with suff. גרני. Primitives of the forms mentioned are, זמל camel, שפן coney, מורג threshing instrument, pl. מורגים.

4. Here also are to be noticed other derivatives from irregular verbs of the following forms: (a) like עני afflicted, pl. עניים, for עני (after the form קטיל); (b) אי island, pl. אים; עי heap, pl. עיים, for איו, עיו (the geminate Yod properly stands for וי); קו cord, with suff. קום (from קוה, קו, properly for קוו). Finally, several patronymic and gentilic nouns terminating in י, as לוי, pl. לויים, בוש, pl. בושיים, (on the contrary יהודי has the pl. יהודים Jews).

* Comp. אף anger for אף, (aff) אנה, ויצו for ויצו (y'tzavv) &c.

† Comp. ברה for ברה, ברה for ברה, ברה for ברה, יבל for יבל.

‡ In others, where the geminate stands in the middle, as חלון, מנלה, the reduplication has already been effected on account of the terminations חן, לו.

REMARKS.

1. Some nouns of the form **אָס** take *Pattahh* before the accession, as **פֶּדֶסְטַל** *pedestal*, with suff. **פֶּדֶסְטַל** (from **פָּדַן**); **עֵת** *time*, with suff. **עֵתִי**, but with **ה** parag. **עֵתָה** *at this time, now*.

2. The nouns of the form **חָק** generally have *Makkeph* in the *constr. st.*, and thence *Kamets-hhatuph* for their vowel, e. g. **כָּל** *all*, **כָּל־**; **רַב** *multitude*, **רַב־**; **עֹז** *strength*, **עֹז־**.

Before the suffixes which begin with a vowel, *Kamets-hhatuph* occurs also, though but seldom, as **עֹזִי** Ex. 15. 2; Ps. 118. 14; but more frequently before the suffixes **ךָ**, **כֶּם**, **כֶּן**, as **עֹזְךָ** Ex. 15. 13; Ps. 21. 2 (also **עֹזְךָ** Ps. 63. 3), where, however, *Kibbuts* is not unfrequent, e. g. **כֶּלְכֶּם**.

Instead of *Kibbuts*, *Shurek plene* is sometimes found, as **עֹזֹנִי** Ps. 81. 2, comp. § 10. rem. 5.

3. According to paradigm **כָּד** (lett. e) are inflected, **סָף** *threshold*, pl. **סָפִים**; **פַּת** *morsel*, pl. **פַּתִּים**; **בַּי** *spoil*, **בַּיִל** *wheel*, **כֹּרֵג** *threshing instrument*, **פַּח** *fear*; **מִסָּב** *divan*, with suff. **מִסָּבִי**. **מִוְרֵגִים** 1 Ch. 21. 23, is written *in full* for **מִוְרֵגִים** from **מִוְרֵג**.

Nouns having *Segol* in the final syllable follow the same analogy, **בְּרִזָּל**, **בְּרִזָּלוֹ**, **בְּרִזָּו**, &c. All others with *Pattahh* retain this vowel in the inflexion.

4. Some of the derivatives from **עָע**, with the preformative **מ** (from No. 14) do not shorten *Kamets* under **מ**, e. g. **מְעֵזָה** *fortress*, pl. **מְעֵזִים**; **מְסָךְ** *covering*, *constr.* **מְסָךְ**; **מָגֵן** *shield*, with suff. **מָגֵנִי**, pl. **מָגֵנִים**.

5. Some few nouns are, in different passages, inflected either with or without *Dagesh*, which in some

instances may be ascribed to a mere inconsistency of the punctuators. E. g. **אָחַת** *ploughshare*, whence **אָחֹתִים** 1 Sa. 13. 20, 21 (in several MSS. even **אִתֹּתִים**), but also **אָחֹתִים** Is. 2. 4; Joel 4. 10; **מְעֵרִים** *dainties*, Je. 51. 34, and **מְעֵרִים** Pr. 29. 17; Ge. 49. 20, comp. **מְעֵרֵנוֹת** Job 38. 31; **נִכְבְּדִים** *honourable*, Nu. 22. 15, with suff. **נִכְבְּדֵיהֶם** Ps. 149. 8, but also **נִכְבְּדֵי** Is. 23. 8, 9; Pr. 8. 24; **נִכְבְּדֵיהָ** Na. 3. 10; **פְּרִמָּל** *fruitful field* (also pr. name), with suff. **פְּרִמָּלוֹ** 2 Ki. 19. 23, but gentile noun **פְּרִמָּלִי** 1 Sa. 30. 5; 2 Sa. 23. 35. Especially fluctuating in the inflexion is **יְהוּדִי** in the patronymic and gentilic nouns, as **יְהוּדִי**, pl. **יְהוּדִים** and **יְהוּדִיִּים**.

In some cases the signification is affected by this difference of inflexion, **עָרְמִים** *naked* (from **עָרוֹם**), Job 22. 6, and **עָרוּמִים** *wise*, Job 5. 12; so also the particle **אִתִּי**, whence **אִתִּי** *me*, and **אִתִּי** *with me*.

6. The noun **חַי** *living, life*, from **חָיִי** is inflected in the same manner, e. g. pl. **חַיִּים**, fem. **חַיָּה**, with this difference, that it is contracted in the *constr.* state of the singular to **חֵי**. So also **רַבִּי** *sufficient*, *constr.* **רַבִּי**, with suff. **רַבִּי דָבָר**.

7. When the geminate letter is a guttural or **ךָ**, the omission of the *Dagesh* is compensated by lengthening the preceding vowel. E. g. **פְּרִינְךָ** *prince*, with suff. **פְּרִינְךָ** (for **פְּרִינְךָ**), pl. **פְּרִינְךָ**, but with grave suff. **פְּרִינְךָ**. There are, however, a few exceptions as regards **ךָ**, e. g. **שֵׁנְךָ** *thy navel*, Eze. 16. 4, from **שֵׁנְךָ**. Others have the so called *Dagesh forte implicit.*, e. g. **לַח** *fresh* pl. **לַחִים** (for **לַחִים**); **אָח** *brother*, pl. **אָחִים**; **מְבַטָּח**, with suff. **מְבַטָּחוֹ**, pl. **מְבַטָּחִים**.

SECTION XXXVIII.—NINTH DECLENSION OF THE MASCULINES. (TABLE O.)

EXPLANATORY.

1. This declension comprises derivatives from verbs **לָה** (§ 27. V) which terminate in **הָ**, as No. 2. **יִפְתָּה** *beautiful*; No. 4. **רָאָה** *seer*; No. 11. **נִצְּחָה** *end*; **רֵעָה** *friend*; No. 14. **מֵרָאָה** *appearance*; from Pilel **נִאֲוָה** *comely* (§ 24. rem. 22); finally, the primitives analogous to the above, as **שָׂדֶה** *field*.

2. The first syllable is treated according to the nature of its form; **הָ**, however, undergoes the following changes:—

(a) In the *constr.* state of the singular it becomes **הֵ**.

(b) Before any of the affirmatives it is entirely dropped.

REMARKS.

1. The original termination **הֵ** for which **הָ** is substituted* is often restored, and affects the inflexion

of the word. Thus, with suff. **מְבַטָּיִךְ** (sing. *thy covering*, which might also be expressed by **מְבַטָּךְ**),

* As **יְגִלָּה** prop. for **יְגִלִּי**, **מֵרָאָה** for **מֵרָאִי**, comp. **שָׂדֶה**, poet. **שָׂדֵי**, Gesen. gram. § 42. 2; comp. also above, § 24. r. 4 & 5.

Is. 14. 11; מְקַנְיָהּ Is. 30. 23; מְרֵאִיךְ (almost universally, though erroneously, taken for the plural), Ca. 2. 14; מְרֵאִיךְ, מְרֵאִיךֶם Da. 1. 15; Eze. 1. 5. In the plural מְמַחֲיִים from מְמַחֶה for מְמַחֵי Pual part., Is. 25. 6 (Ges. Gram. § 90. 9).

2. To this declension is properly to be referred the plural שְׂמִים (from a singular שְׂמִי, comp. rem. 1), constr. שְׂמֵי, with suff. שְׂמֵיךְ. The form שְׂמִים is

only an apparent dual, but is a plural in fact, on account of the final י, like גֹּי which makes the plural גֹּיִם (not גֹּיִים), מֵי pl. מַיִם, which latter has likewise the dual form, comp. Lehrs. p. 537.

3. In a few instances הֶ־ is retained even before a genitive, e. g. רֵעָה הַמֶּלֶךְ friend of the king, 1 Ki. 4. 5; מִשְׁנֵה שְׂבָרוֹן double destruction, Je. 17. 18.

SECTION XXXIX.—VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

EXPLANATORY.

1. A substantive or adjective feminine is formed from its corresponding masculine, by appending either of the two terminations הֶ־ and תֶ־ (with gutturals תֶ־). Where the one or the other termination is used, and how the masculine is thereby modified, especially with respect to the vowels, has already become evident from the examples given in § 26 and 27, being everywhere accompanied by the corresponding feminine forms; a closer consideration, however, of the general analogy of this formation is still necessary in this place.

2. The termination הֶ־ is more general than תֶ־ (תֶ־), since, in most cases, the latter occurs only in connection with the other, and is commonly used for the constr. state, because ת with Pattahh or Segol affords a convenient transition to the following word. E. g. מְמַלְכָה and מְמַלְכֶת kingdom, מְשֻׁפְּחָה and מְשֻׁפְּחֶת family, מְשַׁמְרָה and מְשַׁמְרֶת night-watch, the latter invariably as the constr. state. With the participles, however, and certain infinitives, the termination תֶ־ is, on the contrary, more commonly in use, e. g. קַטְלָת is more frequent than קַטְלָה, לִדְת more frequent than לִדְהָ. In like manner the feminine of nouns terminating in י־ is seldom יָה־, but frequently יִת־ (for יִתְ־). The latter termination, however, is very seldom appended to words which have a quiescent letter, especially י־, ו־, in the final syllable, e. g. צַדִּיק, עֲצוּם.

3. The termination הֶ־ appended to a masculine noun affects the tone of the word, and consequently its vowel, in the same manner as the light suffixes beginning with a vowel (§ 28. No. 21). The following are examples of the formation of feminines in the several declensions :—

Decl. 1.	סוּם horse	fem.	סוּסָה mare
	תַּחְתּוֹן		תַּחְתּוֹנָה lower
2.	מוֹצֵא		מוֹצֵאָה origin
3.	גָּדוֹל		גָּדוּלָה great
	עֲצוּם		עֲצוּמָה mighty
	בְּרִיא		בְּרִיאָה fat
	מְקִים		מְקִימָה raising
4.	נִקָּם		נִקְמָה vengeance
5.	זָקֵן old man		זָקֵנָה old woman
6.	מֶלֶךְ king		מַלְכָּה queen
	גִּבְעָה		גִּבְעוּתָה hill
	אָמַר		אָמַרָה word
	עֵגֶל vitulus		עֵגֶלָה vitula
	אָכַל		אָכַלָה food
	חֵזֶק		חֵזֶקָה strength
	עוֹלָה		עוֹלָהָה wrong
	צֹדֵד hunting		צֹדֵדָה game, provision
7.	אֶרֶב traveller		אֶרֶבָה caravan
	מוֹקֵד		מוֹקֵדָה burning
	דַּע		דַּעָה knowledge
8.	תָּם		תָּמָה innocent
	נֵץ		נֵצָה flower
	בֵּן		בֵּנָה pedestal
	חֵק		חֵקָה law
	בַּיָּה		בַּיָּהָה spoil
	גַּן		גַּנָּה garden
	יָשָׁר prince		יָשָׁרָה princess
9.	יָפָה		יָפָהָה fair
	מְרֵאֵה		מְרֵאֵהָה appearance.

REMARKS.*

ON DECLENSION 3.

1. In some few words ו־ of the final syllable is

changed in the feminine into וֹ (comp. § 32. rem. 5). E. g. מְתוֹק sweet, fem. מְתוֹקָה; מְלוֹן lodging, fem.

* The reader, when directed to the remarks of this section, should bear in mind that there are other remarks, besides these, after No. 4.

מְלוּנָה; מְנוּחָה rest, fem. מְנוּחָה; מְנוּחָה flight, fem. מְנוּחָה; מְנוּחָה fortress, fem. מְנוּחָה.

2. An example of *Kamets pure* in the first syllable is בְּנוּדָה Je. 3. 7, 10, comp. § 32. rem. 1.

ON DECLENSIONS 4 & 5.

3. The forms קָטַל and קָטַל have sometimes feminines which seem to be derived from *Segolate forms*, which, from their close relation, is quite natural. E. g. יַעֲלָה, fem. יַעֲלָה (not יַעֲלָה) wild goat, יַעֲנָה, fem. יַעֲנָה ostrich; יַרְבֵּה, fem. יַרְבֵּה thigh; * שֵׁעַר, fem. שֵׁעַר hair.

ON DECLENSION 7.

4. *Tseri* of the final syllable is even more frequently retained here than in the accession of the suffixes (§ 36. rem. 4). As עֵצָה wood, fem. עֵצָה (collect.); מִשְׁעָן stay, fem. מִשְׁעָנָה; especially so with the participles, as בְּגֵרָה treacherous, Je. 3. 8, 11; יוֹלְדָה bearing, Is. 21. 3; נֹטְרָה watching, Ca. 1. 6; כֹּרְרָה rebellious, Ho. 4. 16; זוֹלְלָה despised, La. 1. 11; אֹכְלָה eating, Is. 30. 30 (but also אֹכְלָה De. 4. 24); בְּעֵרָה burning, Is. 34. 9 (but בְּעֵרָה ch. 30. 33); שְׂמֵמָה desolate, Is. 54. 1; שֶׁקֶקָה eager, Ps. 107. 9; Piel מִשְׁפִּילָה miscarrying, Ex. 23. 26; מְכַשְׁפָּה sorceress, Ex. 22. 17; מְרַקְדָה dancing, Na. 3. 2; Hithp. מְתַנַּבְרָה feigning a stranger, 1 Ki. 14. 5, 6.

4. The penultimate vowel is affected in the same manner (No. 3) when the feminine termination תִּי (תִּי) is employed, e. g. עֲטָרָה crown (from masc. עָטַר); עֲקָרָה barren, fem. עֲקָרָה; עֲקָרָה companion, fem. עֲקָרָה; but remains immutable

in declensions 2 and 7, as חוֹתָם fem. חוֹתָמָה, קָטַל fem. קָטַלָה. The final vowel is also affected in several ways, viz.:

- Kamets* and *Patahh* are both changed to *Segol* (like מְלֻכָה for מְלֻכָה, מְלֻכָה), e. g. מִשְׁעָנָה staff, fem. מִשְׁעָנָה.
- Tseri* is retained in some words, in others it is changed to *Segol*, e. g. חֲמִישׁ fem. חֲמִישָׁה; וָדָר fem. וָדָרָה; inf. לָדָר to bear, fem. לָדָרָה.
- תִּי, employed when a word ends with a guttural, changes the preceding *Kamets* or *Tseri* to *Patahh*, as מוֹדָע fem. מוֹדָעָה acquaintance; דָּעָה fem. דָּעָה knowledge; נָחָה fem. נָחָה rest, נָחָה (perhaps from masculines נָח, נָחָה).
- In the few examples which admit of this termination, though they have an immutable vowel (אֵ, יֵ, וֵ, וֵ) in the final syllable (comp. No. 2), this vowel is exchanged for its corresponding mutable one, as אִישׁ fem. אִישָׁה (for אִישָׁה); נְשִׁימָה fem. נְשִׁימָה; מְקַטְלָה imperious, Eze. 16. 30; מְקַטְלָה fem. מְקַטְלָה (§ 11. rem. 8); מְבַרָה master, fem. מְבַרָה (but also מְבַרָה); מְבַרָה shame, fem. מְבַרָה (with suff. מְבַרָה); מְבַרָה fem. מְבַרָה; נְחִישָׁה and נְחִישָׁה brass; נְחִישָׁה and נְחִישָׁה night-watch (from a masc. נְחִישָׁה; in תְּשׁוּמָה however, in Le. 5. 21, וֵ has remained unchanged, and so in the pr. name תְּנַחֲמָה 2 Ki. 25. 23; Je. 40. 8).

The like feminines most probably existed from צִוָּאָה and צִוָּאָה, viz. צִוָּאָה, צִוָּאָה, which accounts for the plurals צִוָּאָה, צִוָּאָה § 30. rem. 1 & 2. This gives rise to another three *Segolate* forms for the declension of the feminines, like מְלֻכָה, מְלֻכָה, viz. מְלֻכָה, מְלֻכָה.

When the word terminates in a quiescent vowel-letter, the *Segol*, as a toneless vowel, is entirely dropped, hence עֲבָרָה sin, for עֲבָרָה (from עָבַר), עֲבָרָה.

REMARKS.†

I. ON THE TERMINATION תִּי.

1. This termination is not generally appended to masculine nouns of the eighth declension which have the final letter doubled, but where this does take place, the reduplication of the last radical is omitted. E. g. אֲדָמָה reddish, pl. אֲדָמָה Le. 14. 37, but fem. אֲדָמָה Le. 13. 19; מִשְׁקָלָה scales, 1 Sa. 17. 5, but fem. sing. מִשְׁקָלָה, whence the plural מִשְׁקָלָה Eze. 29. 4. The same analogy exists in the feminines of the patronymics, gentilics, and ordinals terminating in תִּי, which are inflected תִּי, and תִּי by

solving the reduplication. E. g. מוֹאָבִיָּה Ru. 4. 5, and מוֹאָבִיָּה 2 Ch. 24. 26, a *Moabitish woman*; אֲרָמִיָּה Syrian woman 1 Ch. 7. 14, and אֲרָמִיָּה in the Syrian language, 2 Ki. 18. 26; שְׁלִישִׁיָּה Is. 15. 5, and שְׁלִישִׁיָּה third; and in like manner the cardinal numerals חֲמִישָׁה and חֲמִישָׁה five, שֵׁשָׁה and שֵׁשָׁה six.†

2. Where the Hebrew has the *Segolate* termination (ֵי) the Aramaean has usually (ֵי), as מְלֻכָה, מְלֻכָה. The like Syriacism is found here in the feminine termination, as מְשָׁאָה for מְשָׁאָה to bear; מְשָׁאָה for מְשָׁאָה

* In this word, however, there appears to be a twofold derivation, viz. יַרְבֵּה (with suff. יַרְבֵּהּ, du. יַרְבֵּהּ) from יַרְבֵּה; and יַרְבֵּה (whence du. יַרְבֵּהּ) from the *Segolate* form יַרְבֵּה, the constr. of יַרְבֵּה.

† For other remarks in this section see above, after No. 3.

‡ This accounts for the plural termination תִּי— used for the nouns of תִּי as עֲבָרִיּוֹת pl. עֲבָרִיּוֹת, namely, an original form of תִּי— must likewise be supposed as the ground-form, comp. Ges. Lehrs. § 124. 3.

gift; מַצָּחָה for מַצָּחָה *finding*, invariably, as it appears, when the last radical is ח.

3. The reverse of the inflexion just mentioned is that of the Arabic, which has (·-) instead of (·v) as מִלָּה for מִלָּה. A similar form in the Hebrew is מִלָּה *bearing*, for מִלָּה Ge. 16. 11; Ju. 13. 5.

II. IN GENERAL.

4. The vowels are shortened in the same manner when the formative syllables יָ, וֵ, וֹ, תִ are ap-

ended, as when the termination ה־ is appended, which affords the explanation for the vowel-changes of § 26. Nos. 15, 16, &c.

5. Finally, it is to be observed that, since there are not masculines extant for every feminine, it is often doubtful to which class a certain feminine is to be referred. Thus, for instance, there is an entire want of masculine forms corresponding to the feminines of תִ; there can, however, be no doubt that they must have ended in י.

SECTION XL.—ON THE DECLENSION OF THE FEMININE NOUNS IN GENERAL.

The declension of these nouns is much more simple than that of the masculines, since the addition of the feminine termination has already occasioned a shortening of the vowels. In the plural no distinction is made between the *light* and

grave suffixes, both being appended to the *constr. state*. The inflexion of the feminine nouns is best exhibited in four declensions (comp. the note to the following section).

SECTION XLI.—TENTH DECLENSION, OR THE *FIRST* OF THE FEMININES.* (TABLE O.)

EXPLANATORY.

1. This declension, like the first of the masculines, has no vowel-change, and is inserted merely for the sake of comparison.

2. After what has been said, it is hardly necessary to point out the nouns belonging to this declension, viz. the feminines terminating in ה־ from the masc. dec. 3. מְדוּלָה, 7. לְמַלְאָה, 8. תְּמָה, בְּצָה, חֲקָה.

SECTION XLII.—ELEVENTH DECLENSION, OR THE *SECOND* OF THE FEMININES. (TABLE O.)

EXPLANATORY.

1. To this declension belong those nouns which have a *pure Kamets* or *Tseri* before the feminine termination ה־. Such are the following derivatives from the regular verb (§ 26), the feminine forms of Nos. 1. as הִבְלָה *foolish*, חִכְמָה *wise*; 2. לְבָנָה *brick*; 4. תוֹעֵבָה *abomination*; 12. נִקְמָה *vengeance*; 14. מְמַלְכָה *kingdom*, מַצְבָּה *pillar*; 17. נִפְלְאוֹתָה *wonder*; also the following derivatives from the regular verbs (§ 27) are, e. g. from וָפֵה, Nos. 10. עֲצָה *counsel*, חֲמָה *wrath*; 14. מוֹעֲצָה *counsel*; from הָלַף, Nos. 2. יָפָה *fair*; 11. פִּתְּהָ *pit*; 12. הַרְסָה *destruction*; consequently the feminine forms from dec. 2, 4, 5, 9.

sion of the masculines, whether the vowel is *Kamets* or *Tseri*. When Sheva precedes the terminations ה־, ה־, as in paradigm c, the two Shevas of the shortened form (תְּרַקַּת) are combined in one syllable, תְּרַקַּת.

3. The following are regular exceptions, in which (·v) and (·-) are *immutable*, either as being *impure* vowels, or as standing in sharpened syllables with Dagesh, *syllaba dagessanda* :—

Of the derivatives from the regular verb (§ 26), the feminine forms of Nos. 6. יְבֵשָׁה *dry land*; 13. חֹשֶׁךְ (for חֹשֶׁיךָ) *darkness*, and several others; בְּקִשָּׁה *request*, נִאָּצְהָ *reproach*, פְּרִשָּׁה (for פְּרִשָּׁה) *exposition*; 28. מְזִכָּרָה *memorial*; also from וָפֵה, as הַצִּלָּה *deliverance*, הַיָּדָה *a knowing*; and so all the

2. This inflexion is analogous to that of the second declen-

* Gesenius gives two separate tables: one for the masculines, consisting of nine declensions, and another for the feminines, consisting of four. For the sake of convenience, we have given both in one table, making together *thirteen* declensions; here, however, in the explanations, where they must necessarily be kept distinct, we have in this manner contrived to point out both orders.

† הַצִּלָּה with *Dagesh forte implicit.* for הַצִּלָּה, *Patahh* is changed to *Segol* before the *guttural* with *Kamets*, comp. פָּחַ § 45, also § 37. rem. 7 and § 14. rem. 3.

feminines whose geminate letter is a guttural, on account of which it cannot be doubled, and are therefore preceded by (ר) or (...); e. g. (§ 27) Nos. 1. צָרָה *enemy* (from צָר), רָעָה *evil* (from רָע), פָּרָה *pure* (from פָּר); 2. רִמְיָה *ruminant* (from רָמַי); 14. מְאָרָה *curse* (from אָרַר), מְגָרָה *a saw* (from גָּרַר);

so also derivatives from ע"ו and ע"י (whose Kamets and Tseri are invariably *impure*), as Nos. 1. זָרָה *strange*, בְּמָה *height*; 2. עֵדָה *witness*; and finally, derivatives from ל"א, No. 2. מְלֵאָה *full*, מְמֵאָה *unclean*.

REMARKS.

I. ON THE FORM WITH ה־.

1. Forms of parad. c, when their first or second letter is a guttural, take in the shortened form either (-) or (v); e. g. חֲכָמָה *wise*, pl. c. חֲכָמוֹת; עֲגָלָה *waggon*, with suff. עֲגָלָתוֹ; עֲנָקָה *cry*, constr. עֲנָקָתוֹ.

2. In a small number of derivatives from ה"ו Kamets of the penultima is immutable, as מְלֵאָה *travail* (from לָאָה), מְעָלָה *aqueduct* (from עָלָה), אִלָּה *oath*, with suff. אִלָּתִי, אִלָּתוֹ Ge. 24. 41; De. 29. 11; מְנָה *portion*, whence מְנוּחָיָה Est. 2. 9 (but sing. constr. מְנַחַת Je. 13. 25); הֶרְבָּה *pregnant*, whence הֶרְוֵתִיָּה 2 Ki. 15. 16; הֶרְוֵתִיָּה 2 Ki. 8. 12 (but sing. constr. הֶרְתָּ Je. 20. 17); יָפָה *fair*, with suff. יָפָתִי Ca. 2. 10, 13 (elsewhere constr. יָפַת, pl. יָפוֹת).

3. An irregularity similar to the preceding is found in the word קַעֲרָה *dish*, of which the pl. constr. is קַעֲרוֹת, and yet with suff. קַעֲרוֹתִי.

II. ON THE FORM WITH ה־.

4. By far the greater number of this class of nouns retain the Tseri in the inflexion, and but few occur with *mutable Tseri* besides those given in No. 1 of this section, viz., אִשְׁרָה *outpouring*, pl. constr. אִשְׁרוֹת; שָׂדֵמָה *field*, pl. constr. שְׂדֵמוֹת; בְּהֵמָה *cattle*, constr. בְּהֵמוֹת, pl. בְּהֵמוֹת; comp. also אִלָּה, with suff. אִלָּתִי. With *immutable Tseri* are, אֲבָדָה *something lost*, גְּזֵלָה *robbery*, אֲפֵלָה *darkness*, בְּרִיכָה *pool*, גְּנֵבָה *something stolen*, מְרִירָה *gall*, שְׂרִפָּה *burning*, תְּאֵנָה *fig*; from (§ 26) No. 14. מִהֲפָכָה *overthrow*, מְגַפָּה *plague*, &c.

With some nouns both the contracted and uncontracted forms are found to consist together, as

נְבֵלָה *dead body*, whence נְבֵלָתִי, but constr. נְבֵלָת, with suff. נְבֵלָתוֹ Le. 5. 2; De. 21. 3; שְׂאֵלָה *request*, whence שְׂאֵלָתִי 1 Sa. 1. 27, and שְׂאֵלָתִי Job 6. 8; גְּדֵרָה *wall*, pl. גְּדֵרוֹת 1 Sa. 24. 4, but pl. with suff. גְּדֵרוֹתִי Ps. 89. 41.

III. IN GENERAL.

5. Several nouns of both the foregoing forms take in the constr. st., and before suffixes, the secondary Segolate form ת־, ת־, a case similar to that of the masculines (§ 34. No. 2), as the following examples show:—

מְמַלְכָּה <i>kingdom</i>	constr. מְמַלְכָת	with suff. מְמַלְכָתִי
מִשְׁפָּחָה <i>family</i>	„ מִשְׁפָּחַת	„ מִשְׁפָּחָתִי
מְלֵאכָה <i>work</i>	„ מְלֵאכַת	„ מְלֵאכַתִּי
מְרִפָּה <i>chariot</i>	„ מְרִפַּת	„ מְרִפַּתִּי
מְמִשְׁלָה <i>government</i>	„ מְמִשְׁלַת	„ מְמִשְׁלַתִּי
מְלַחְמָה <i>war</i>	„	„ מְלַחְמָתִי
תְּפָאָרָה <i>ornament</i>	„ תְּפָאָרַת	„ תְּפָאָרַתִּי

Comp. also עֲמֻרָה, constr. עֲמֻרַת *crown*; דְּבֵלָה, constr. דְּבֵלַת *a lump of figs*; נְחָרְצָה *determined*, constr. נְחָרְצַת; גְּבִירָה *mistress*, constr. גְּבִירַת; לֶהָבָה *flame*, constr. לֶהָבַת; אֵילָה, constr. אֵילַת *hind*; בְּהֵמָה *cattle*, with suff. בְּהֵמָתִי, and of the numerals אַרְבָּעָה *four*, constr. אַרְבַּעַת; עֵשְׂרֵה *ten*, constr. עֵשְׂרַת.

Several of these, e. g. אֵילַת, תְּפָאָרַת, occur also in the absolute state, which is sufficient warrant that the Segolate is a ground-form; the latter, however, is so frequently used as the construct in connection with the form ה־, that constructs like אֵילַת, תְּפָאָרַת do not occur any longer.

SECTION XLIII.—TWELFTH DECLENSION, OR THE *THIRD* OF THE FEMININES. (TABLE O.)

1. To this declension belong the feminines derived from the Segolate form of the regular verb (§ 26. No. 11), or of the irregular verbs, as long as this form is unaffected by the irregularity, e. g. from יָלְדָה, as יְלֵדָה *maiden*, and לָה, as שְׁלוֹהָ *rest*, רַעֲיָה *companion*; hence the feminines from the masculine forms of declension 6.

2. The inflexion is analogous to that of the masculines, and

is especially distinguished by the peculiar formation of the plural, for which see explanation § 35. No. 2 c.

3. There are other nouns resembling this in form, but as they are not feminines derived from the Segolate forms, they do not belong to this declension, especially derivatives from ל"ה like מְצִוָּה *commandment* (from צָוָה), מְרִמָּה *deceit*, &c., which form their plural without any vowel-change מְצִוּוֹת, מְרִמּוֹת.

REMARK.

There are a few words which deviate from the paradigm, in having their middle Vav *moveable* in the ground-form, but *quiescent* in the shortening;

as עוֹלָה *wickedness*, with ה parag. עלְתָה Job 5. 16, pl. עוֹלוֹת Ps. 58. 3; 64. 7; לוֹיָהּ *garland*, pl. לוֹיוֹת 1 Ki. 7. 29, 30, 36.

SECTION XLIV.—THIRTEENTH DECLENSION, OR THE *FOURTH* OF THE FEMININES. (TABLE O.)

I. To this declension belong the feminines formed by the addition of the feminine termination ת־יְ or ת־י (§ 39. Nos. 2 & 3). They are properly Segolate forms, and as such correspond in the inflexion to the masculine Segolates.

2. Their inflexion is,

(a) In the singular, in every respect the same as that of the masculines. There is, therefore, no change of vowels in the constr. state, and before the suffixes *Segol* of the penultima is changed to *Pattahh* (and *Hhirek*), *Tseri* to *Hhirek*, *Hholem* pure to *Kamets-hhatuph*, like in מְלֶכֶת (מְלֶכֶת), מְסַפֵּר, קְרִישׁ, קְרִישׁ.

(b) In the plural there exists this peculiarity, that the

vowel preceding the final Segol (or Pattahh) is dropped even in the absolute state; the form ת־יְ, however, either leaves some trace behind in the vowel (־יְ), as נִשְׁבַּעְתְּ, pl. נִשְׁבַּעְתִּים, as in the paradigm, or is entirely dropped, as נִלְגְּמְתִי, pl. נִלְגְּמְתִי.

These vowels are invariably *pure* and mutable, viz. (־יְ), (־יְ), (—) *pure*. The entire rejection of these vowels in the inflexion will be easier understood, if it is borne in mind that the terminations (־יְ), (־יְ), (־יְ), are also elsewhere interchanged with (־יְ), (־יְ), (־יְ) (comp. § 26. Nos. 10 & 11, & § 35. rem. 10). Here also may be adduced as an instance, מִשְׁאֵת, מִשְׁאֵת for מִשְׁאֵת, pl. מִשְׁאֵת.

REMARKS.

I. ON THE SING. WITH SUFFIX.

1. According to the paradigm, the form ending in ת־יְ takes, before suffixes, in some words, *Pattahh*; in others, *Hhirek*. This, however, is not merely arbitrary, but depends upon the origin of the form. If the masculine from which it is derived terminates in (־יְ) or (־יְ), as is the case with most of them, the *Pattahh* appears in the inflexion of the feminine; but if the masculine terminates in (־יְ) or (־יְ), the feminine takes *Hhirek* (comp. § 35. rem. 3). Thus the following are inflected:—

With *Pattahh*, e. g. מִשְׁמֶרֶת *custody* (from מִשְׁמֵר), מִשְׁמֶרֶת; מִשְׁמֶרֶת; מִשְׁמֶרֶת *door* (from דָּלַת), comp. the examples given in § 42. rem. 5).

With *Hhirek*, all the infinitives of the verbs פ־י, e. g. שָׁכַח *to dwell* (masc. שָׁכַח), with suff. שְׁכַחְתִּי; יָרַד *to descend* (masc. יָרַד), with suff. יָרַדְתִּי; נָשָׂא *to bear*, with suff. נָשָׂאתִי; in the same manner נָשָׂאתִי *mistress* (masc. נָשִׂיא), with suff. נָשָׂאתִי; נָשָׂאתִי *nurse* (masc. נָשִׂיא); נָשָׂאתִי *pitch* (masc. Chald. נָשָׂא), with suff. נָשָׂאתִי; נָשָׂאתִי *contracted thrust* (masc. נָשָׂא), with suff. נָשָׂאתִי; נָשָׂאתִי *contr. from daughter* (masc. בָּתּוּלָה), with suff. בָּתּוּלְתִי for בָּתּוּלְתִי.

There are, comparatively, but few examples in which the punctuation does not conform to the origin of the form. Such are, e. g. יוֹנְקָה *sprout* (masc. יוֹנֵק), יוֹנְקָה, and so אֲנָרֶת *letter*, אֲנָרֶת, אֲנָרֶת *folly*, אֲנָרֶת, אֲנָרֶת *pillar*, which have *Pattahh*, though (according

to § 26. No. 9) we must suppose them derived from masc. אֲנָר, אֲנָר, אֲנָר (for which comp. מִצְבֵּה). There occurs, moreover, שְׁבַתִּי *my dwelling*. Ps. 23. 6, which elsewhere is שְׁבַתִּי, comp. Ps. 27. 4.

2. Of the form (־יְ) the shortening is constantly *Hhirek*, e. g. אֲשַׁחֲתִי, אֲשַׁחֲתִי.

3. The forms ת־יְ and ת־יְ, which have commonly (־יְ) and (־יְ) in the shortening, occur also with *Segol*, but almost exclusively before the suffix, ה, e. g. אִשְׁתִּי *thy wife*, Ps. 128. 3; otherwise, אִשְׁתִּי, אִשְׁתִּי; and even אִשְׁתִּי Ge. 6. 18; Am. 7. 17; חֲבֵרֶת *companion*, חֲבֵרֶת Mal. 2. 14; חֲבֵרֶת Le. 19. 19; 25. 7; but also חֲבֵרֶת Nu. 32. 26; Ne. 9. 37. So, finally, לָכַח *to go*, with all the suffixes, לָכַחְתִּי, לָכַחְתִּי, לָכַחְתִּי.

4. The form ת־יְ, besides its inflexion given in the paradigm, is in certain words also inflected with *Kibbuts*. Here, however, like in rem. 1, reference must be made to the origin of the form, viz. where the masculine has originally ל, the feminine takes *Kamets-hhatuph*; but *Kibbuts* when the masculine has ל. E. g. בְּשֹׁתִי *shame* (from בּוֹשׁ), with suff. בְּשֹׁתִי; שְׁלֹשֶׁת *skull* (as if from שְׁלֹשׁ, with suff. שְׁלֹשֶׁת; שְׁלֹשֶׁת *three* (from שְׁלוֹשׁ), with suff. שְׁלֹשֶׁת; but שְׁלֹשֶׁת

brass (masc. נְחוֹשֶׁת, comp. the other form נְחוֹשֶׁה), with suff. נְחוֹשֶׁתִי; and so מִשְׁכָּרֶת *wages*, מִתְכַּנֶּת *measure*, מַחְלֶקֶת *division*, may be derived from forms like מִשְׁכָּר. An exception is נְחוֹשֶׁתִי La. 3. 7.

II. ON THE FORM OF THE PLURAL.

5. The characteristic of the inflexion of the plural, which is the rejection of the vowel preceding the final syllable, may be seen in numerous examples, as אֲנָרֶת, pl. אֲנָרוֹת *letters*; יוֹנְקָה, pl. יוֹנְקוֹת *sprouts*; מַחְלֶקֶת, pl. מַחְלָקוֹת *divisions*; גְּלִילָה, pl. גְּלִילוֹת *skulls*; and with (ו.) צְפִירִים *birds* (from a fem. צִפְרָה). Several nouns, however, of this class, borrow their plural from the coexisting fem. form הַרְרָה, הַרְרָה (though this form does not actually occur), so that the vowel of

the original masculine appears again in full. Such are:—כַּתָּב *chapter* (from כָּתַב), pl. כַּתְּרוֹת; מִאֲכָלֶת *knife* (as if from מִאֲכַל), pl. מִאֲכָלוֹת; תּוֹכַחַת *reproof*, pl. תּוֹכַחוֹת (as if from תּוֹכַחַה); טַבַּעַת *ring*, pl. טַבַּעוֹת (as if from טַבַּעַה); מִשְׁפָּחָה *family*, pl. מִשְׁפָּחוֹת; מְקַלְעוֹת *carved work*; מִינְיָקָה *nurse*, pl. מִינְיָקוֹת (as if from מִינְיָקָה); מַחְרֶשֶׁת, pl. מַחְרֶשׁוֹת *ploughshares*. A few, however, of the form חֶ- occur likewise with the pl. חֶ-וֹת, e. g. עִשְׁתָּרֶת *Astarte*, pl. עִשְׁתָּרוֹת; בְּצִירָה *draught*, pl. בְּצִירוֹת. Thus the plurals אֲרָמְנוֹת *palaces*, אֲשָׁבְלוֹת *clusters*, should probably be derived from singulars אֲרָמְנָה, אֲשָׁבְלָה, though only the masculines אֲרָמֹן, אֲשָׁבֹל occur.

Here belongs, moreover, חַטָּאת *sin*, for חַטָּאָה, pl. חַטָּאוֹת.

SECTION XLV.—IRREGULAR NOUNS.

There are several anomalous forms of inflexion chiefly occurring in single examples only, or, at the most, in very few. Most of these irregularities of inflexion consist in the derivation of the *constr. state*, or of the *plural*, not from the absolute state of the singular, but from another wholly different form.

These irregularities require the more attention, because, as in all languages, the words which they affect are those in most common use. And though most of these nouns are primitives, they nevertheless follow the analogy of verbal nouns without even their roots occurring as verbs. They follow here in alphabetical order:—

אָב, *father*, for אָבָה; as if from אָבָה (like a derivative from a verb לָבָה § 27. V. No. 2); constr. state אָבִי (like a Segolate form from לָבָה No. 11); with light suff. אָבִי, אָבִיךָ, אָבִיךָ, אָבִינִי, אָבִיכֶם, with grave suff. אָבִיכֶם, אָבִיכֶם (from אָב). Plur. אָבוֹת (with fem. termination).

The regular form of the *constr. state*, viz. אָב, occurs only in Ge. 17. 4, 5, in order to bring in the etymology of אָבְרָהָם, as in the like cases rare forms are often introduced. This form occurs also besides in several proper names, e. g. אָבְרָם, אָבְרָם. The Chald. and Arab. form אָבִי is found, according to Khethib, in the proper name אָבִינִי 1 Sa. 25. 18.

אָח, *brother*, constr. אָחִי with suff. אָחִיךָ, אָחִיכֶם, plur. constr. אָחִיכֶם, אָחִיכֶם. All these forms follow the analogy of verbs לָחַח, as if אָח stood for אָחָה, from אָחָה, comp. the preceding אָב. But the plur. abs. is אָחִים with *Dag. forte implicit.* (comp. § 37. r. 7), as if from אָחָה; hence אָחִי, אָחִיךָ, אָחִיכֶם, &c. But אָחִי, אָחִי for אָחִי, אָחִי, where Segol takes the place of Pattahh before the guttural ח with Kamets (ח), comp. הַחֲזוֹן for הַחֲזוֹן, בְּחֵשׁ for בְּחֵשׁ, בְּחֵשׁ.

אָחָה, *one* (for אָחָה, with *Dag. forte implicit.*, comp. the preceding אָב), constr. state אָחָה, fem. אָחָה for אָחָה, אָחָה, in pause אָחָה (for אָחָה comp. אָחִי above). In one instance, Eze. 33. 30, it takes the form חָה by aphaeresis. Pl. masc. אָחָה as if from אָחָה or אָחָה.

אָחוֹת, *sister* (contr. for אָחוֹת from a masculine for אָחִי, comp. חֲצוֹת § 27. V. No. 13, & § 24. rem. 2). Plur. only with suff. אָחוֹתֵי, אָחוֹתֵיךָ (from a sing. אָחוֹה, fem. of אָחִי), also אָחוֹתֵיךָ (as if from a sing. אָחוֹה fem. from אָח, אָחוֹה).

אָחֶר, *another*, fem. אָחֶרֶת (with *Dag. forte implicit.*); but plur. אָחֶרוֹת, אָחֶרוֹת, as if from a form אָחֶר (after dec. V).

אִישׁ, *man*, a softened form from אִישׁ; in the plural it has very seldom אִישִׁים, the usual form being אִישִׁים (from אִישׁ) constr. אִישִׁי. * Comp. אִישָׁה.

* This is true as far as the use of these forms is concerned; but it seems more natural to class together אִישִׁים with אִישׁ, אִישִׁים with אִישׁ; so that there remains the only one irregularity, that the plural of אִישׁ is used for אִישִׁים. This is the order we have followed in this work, and have accordingly adopted two roots אִישׁ, and אִישׁ, the latter being secondary, and softened from the former. Under אִישׁ we have put אִישָׁה for אִישָׁה, plur. נְשִׁים. Under אִישׁ we have put אִישָׁה for אִישָׁה (§ 39. 4. d).

אִמָּה *maid-servant*, plur. (with ה inserted) אִמָּהוֹת, אִמָּהוֹת.

Comp. in Chaldee אֲבֹתָא *fathers*.

אִשָּׁה *woman* (for אִשָּׁה fem. from אִשׁ), plur. אִשִּׁים by aphaeresis for אִשָּׁה. For אִשָּׁה see the note under אִשָּׁה above.

בַּיִת *house*, constr. בַּיִת, plur. בָּתִּים, with light suff. בָּתַי, but with grave suff. בָּתַיִם, בָּתַיִם (with Metheg). The root of this word is doubtful. It is usually derived from בָּת, *to pass the night*, and the plur. בָּתִּים for בָּתַיִם from a sing. בָּתַי (after the form בָּתַי from בָּתַי). Or בַּיִת is supposed to be a softened form from בָּתַי (like אִשָּׁה for אִשָּׁה) derived from בָּתַי *to build*; plur. בָּתַיִם (bottim) for בָּתַיִם from another sing. בָּתַי. For this plural form comp. § 35. rem. 16.

בֵּן *son* (for בֵּן from בָּנָה), constr. state בֵּן, seldom בָּנִים, once בָּנִים, and finally בָּנִים. With suff. בָּנִי, בָּנִי; plur. בָּנִים (as if from בָּנִי, for בָּנִי), constr. state בָּנִי.

בַּת *daughter* (for בַּת, fem. from בָּתַי), with suff. בָּתַי (for בָּתַי), plur. בָּתוֹת (from the sing. בָּתַי comp. בָּתַי *sons*, pl. of בָּתַי), constr. state בָּתוֹת.

בָּרָא *fully*, אֲבָי *valley*. The Khethib אֲבָי, 2 Ki. 2. 16, ought, doubtless, to be pointed אֲבָיִם, which is the regular plural (§ 35. rem. 12); but it is often transposed אֲבָיִם.

בָּרָא *stepfather*, with suff. בָּרָא, and אֲבָיִם *stepmother*, comp. אֲבָי *brother*, אֲבָיִם *sister*.

יוֹם *day*, with suff. יוֹמִי, dual יוֹמִים. Plur. יוֹמִים by Chaldaism יוֹמִין (as if from יוֹם for יוֹמָה) constr. יוֹמִי and poet. יוֹמִים.

כֶּלִי *vessel*, plur. כֶּלִים (as if from כֶּל, כֶּלִי).

חֵבֵר *associate*, prop. for חֵבֵר, חֵבֵר (§ 39. No. 4), plur. with suff. חֵבֵרִי. As if from חֵבֵר, comp. חֵבֵר.

מַיִם plur. *water*, constr. state מַי, and also מַיִם, with suff. מַיִם. The last two are regular plural forms from מַיִם regarded as a singular, like מַיִם.

מִנְחָה *portion* (from מִנָּה), for מִנְחָה, whence plur. מִנְחָוֹת and מִנְחָוֹת (both with (ר) *pure*).

This inflexion is best accounted for in the following manner:—the form מִנְחָה=מִנְחָה is derived from a masc. מִנָּה, which stands for מִנָּה (after the form מִנָּה § 26. No. 13). Hence מִנְחָה for מִנְחָה, מִנְחָה. Whence the plural, but not immediately from the form מִנָּה, but from מִנְחָה, מִנְחָה, according to § 44. rem. 5, as the termination מִנָּה would lose the preceding long vowel.

עִיר *city*, plur. עִירִים (according to § 35. rem. 12), only Ju. 10. 4, elsewhere עִירִים. This might indeed be taken as a contraction from עִירִים; but better from עִיר = עִיר, which still occurs in the proper names, e. g. מוֹאָב.

עָם, with distinctive accent and with the article עָם, *people*, plur. עָמִים, but also by Aramaism עָמִים, עָמִי (as if from a Segolate form עָמִים).

פִּי *mouth* (prop. for פִּי, comp. פִּי), constr. state פִּי (for פִּי), with suff. פִּי (my mouth), פִּי, פִּי, &c. Plur. פִּים, also פִּי. Fem. פִּי from פִּי.

שָׂרָא *governor*, for שָׂרָא (with Dag. forte implicit.), comp. שָׂרָא under שָׂרָא), plur. שָׂרָא, with suff. שָׂרָא, but constr. state שָׂרָא, like the Chald. שָׂרָא. The sing. with suff. is שָׂרָא Ne. 5. 14, as if from שָׂרָא.

רֹאשׁ *head* (for רֹאשׁ Segolate form), plur. רֹאשִׁים (for רֹאשִׁים) once with suff. רֹאשִׁי.

צֹאן *sheep or goat*, for צֹאן (like צֹאן), constr. state צֹאן, with suff. צֹאן and צֹאן.

CHALDEE PARADIGMS.

Since the Biblical Chaldee occupies only a few chapters, viz. Ezr. 4. 8; 6. 18; 7. 12—26; Da. 2. 4—7. 21; Je. 10. 11, it needs hardly to be noticed, that but an exceedingly small number of examples can be found in the Bible itself applicable to the Chaldee paradigms. But it must be remarked, that were we, agreeably to the purpose of this work, to form paradigms for the Biblical portion alone, they

would not only be incomplete, but they would likewise, in a measure, misrepresent its true Chaldee character, because this portion is so replete with Hebraisms. We give, accordingly, the paradigms as they are found in Winer's Chaldee Grammar; but confine our remarks to the occurrences of the Biblical portion.

TABLE P. THE PERSONAL PRONOUN.

SEPARATE PRONOUN.	VERBAL SUFFIX.	NOMINAL SUFFIX.	
		A. SUFFIXES TO NOUNS SINGULAR.	B. SUFFIXES TO NOUNS PLURAL.
<i>Singular.</i>			
1. <i>com.</i> אֲנִי, אַנְתָּה <i>I.</i>	אֲנִי, נִי <i>me.</i>	אֲנִי <i>my.</i>	אֲנִי <i>my.</i>
2. <i>com.</i> אַנְתָּה, אֲנָתְךָ, אַתָּה <i>thou.</i>	אָתְךָ, אָתְךָ } <i>thee.</i>	אָתְךָ } <i>thy.</i>	אָתְךָ, אָתְךָ } <i>thy.</i>
2. <i>f.</i>	אָתְךָ, אָתְךָ, אָתְךָ	אָתְךָ, (אָתְךָ)	אָתְךָ, אָתְךָ
3. { <i>m.</i> הוּא <i>he.</i>	הוּא, הוּא (וְהוּא, וְהוּא) <i>him.</i>	הוּא <i>his.</i>	וְהוּא, וְהוּא }
3. { <i>f.</i> הִיא <i>she.</i>	הִיא, הִיא <i>her.</i>	הִיא (in Bibl. Ch. הִיא) <i>her.</i>	הִיא, (הִיא Da. 7. 7, 19) } <i>her.</i>
<i>Plural.</i>			
1. <i>com.</i> אֲנַחְנָא, אֲנַחְנָא <i>we.</i>	אֲנַחְנָא; אֲנַחְנָא <i>us.</i>	אֲנַחְנָא <i>our.</i>	אֲנַחְנָא <i>our.</i>
2. { <i>m.</i> אַנְתֵּינוּ, אַנְתֵּינוּ } <i>ye.</i>	אֲנֵינוּ } <i>you.</i>	אֲנֵינוּ, (אֲנֵינוּ) } <i>your.</i>	אֲנֵינוּ } <i>your.</i>
2. { <i>f.</i> אַנְתֵּינוּ, אַנְתֵּינוּ }	אֲנֵינוּ }	אֲנֵינוּ }	אֲנֵינוּ }
3. { <i>m.</i> הֵמֹן, הֵמֹן, הֵמֹן, הֵמֹן } <i>they.</i>	הֵמֹן; הֵמֹן } <i>them.</i>	הֵמֹן (הֵמֹן) } <i>their.</i>	הֵמֹן } <i>their.</i>
3. { <i>f.</i> הֵמֹן, הֵמֹן }	הֵמֹן; הֵמֹן }	הֵמֹן, הֵמֹן }	הֵמֹן }

SECTION XLVI.*—ON THE SUFFIXES TO NOUNS SINGULAR AND PLURAL.

REMARKS.

I. ON THE SUFFIX TO NOUNS SINGULAR.

1. Instead of אֲנִי there is twice found אֲנִי in פְּשָׁרָא its interpretation, Da. 4. 15; 5. 8 Kheth., but which is not recognised by the Masorites, who give אֲנִי in the Keri.

Appended to the words אֲנִי, אַתָּה, which before suffix

become אֲנִי, &c., the suffixes of the 2nd and 3rd pers. sing. take the forms אָתְךָ, אָתְךָ, אָתְךָ; which forms do not elsewhere occur (in the Bible) as nominal suffixes. E. g. אֲנִי Da. 5. 11, 18; אֲנִי Da. 5. 2.

2. The same forms are attached to prepositions

* We continue the sections from the Hebrew to the Chaldee, for the sake of convenience to the reader.

(especially such as are originally plural nouns) and to signs of cases, א, ל, ת, &c.; as, י, לי, יתה.

and his concubines, Da. 5. 2; כְּנֻתְהוֹן *their companies*, וְכַלְקֻתְהוֹן, מְחַלְקֻתְהוֹן Ezr. 4. 17; 6. 18.

II. ON THE SUFFIX TO NOUNS PLURAL.

3. These suffixes are regularly appended, however, only to plurals masculine. Feminines frequently take the singular suff. י, ה, &c. E. g. וְרַבְּתָהּ *his sides*; Da. 2. 32; וְלִבְנָתָהּ, וְלִבְנָתָהּ *his wives*

4. The suffix יָרָ frequently appears abbreviated יָר; e. g. רָעִיּוֹנָךְ Da. 5. 10, comp. Da. 2. 29.

5. Prepositions, which are originally plural nouns, take the suffixes of plur. nouns; e. g. קְרַמְיָהּ, קְרַמְיָהּ *עַל־הוֹן, עַל־הוֹן*.

TABLE Q. REGULAR VERB.

		PEAL.	ITHPEAL.	PAEL.	ITHPAAL.	APHEL.	ITTAPHAL.	
PRET.	3. m.	קָטַל	אֶתְקַטַּל	קָטַל	אֶתְקַטַּל	אֶקְטַל	אֶתְקַטַּל	
	3. f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קָטַלְתְּ	אֶתְקַטַּלְתְּ	אֶקְטַלְתְּ	אֶתְקַטַּלְתְּ	
	2. m.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קָטַלְתָּ, מְקַטַּלְתָּ	אֶתְקַטַּלְתָּ	אֶקְטַלְתָּ, אֶקְטַלְתָּ	אֶתְקַטַּלְתָּ	
	2. f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קָטַלְתְּ	אֶתְקַטַּלְתְּ	אֶקְטַלְתְּ	אֶתְקַטַּלְתְּ	
	1. c.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קָטַלְתְּ	אֶתְקַטַּלְתְּ	אֶקְטַלְתְּ	אֶתְקַטַּלְתְּ	
	Plur.	3. m.	קָטַלוּ	אֶתְקַטְלוּ	קָטַלוּ	אֶתְקַטְלוּ	אֶקְטְלוּ	אֶתְקַטְלוּ
		3. f.	קָטַלְא	אֶתְקַטְלְא	קָטַלְא	אֶתְקַטְלְא	אֶקְטְלְא	אֶתְקַטְלְא
		2. m.	קָטַלְתוּן	אֶתְקַטְלְתוּן	קָטַלְתוּן	אֶתְקַטְלְתוּן	אֶקְטְלְתוּן	אֶתְקַטְלְתוּן
		2. f.	קָטַלְתוּן	אֶתְקַטְלְתוּן	קָטַלְתוּן	אֶתְקַטְלְתוּן	אֶקְטְלְתוּן	אֶתְקַטְלְתוּן
	1. c.	קָטַלְנָא	אֶתְקַטְלְנָא	קָטַלְנָא	אֶתְקַטְלְנָא	אֶקְטְלְנָא	אֶתְקַטְלְנָא	
INF		מְקַטַּל	אֶתְקַטְלְא	קָטַלְא	אֶתְקַטְלְא	אֶקְטְלְא	אֶתְקַטְלְא	
IMP.	2. m.	קָטַל	אֶתְקַטַּל	קָטַל	אֶתְקַטַּל	אֶקְטַל	אֶתְקַטַּל	
	2. f.	קָטַלִי	אֶתְקַטְלִי	קָטַלִי	אֶתְקַטְלִי	אֶקְטַלִי	אֶתְקַטְלִי	
	Plur.	2. m.	קָטַלוּ	אֶתְקַטְלוּ	קָטַלוּ	אֶתְקַטְלוּ	אֶקְטְלוּ	אֶתְקַטְלוּ
		2. f.	קָטַלְנָא	אֶתְקַטְלְנָא	קָטַלְנָא	אֶתְקַטְלְנָא	אֶקְטְלְנָא	אֶתְקַטְלְנָא
FUT.	3. m.	יִקְטַל	יִתְקַטַּל	יִקְטַל	יִתְקַטַּל	יִקְטַל	יִתְקַטַּל	
	3. f.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל	תִּתְקַטַּל	
	2. m.	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ	
	2. f.	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ	
	1. c.	אֶקְטַל	אֶתְקַטַּל	אֶקְטַל	אֶתְקַטַּל	אֶקְטַל	אֶתְקַטַּל	
	Plur.	3. m.	יִקְטַלְוּ	יִתְקַטְלוּ	יִקְטַלְוּ	יִתְקַטְלוּ	יִקְטַלְוּ	יִתְקַטְלוּ
		3. f.	יִקְטַלְוּ	יִתְקַטְלוּ	יִקְטַלְוּ	יִתְקַטְלוּ	יִקְטַלְוּ	יִתְקַטְלוּ
		2. m.	תִּקְטַלְוּן	תִּתְקַטְלוּן	תִּקְטַלְוּן	תִּתְקַטְלוּן	תִּקְטַלְוּן	תִּתְקַטְלוּן
		2. f.	תִּקְטַלְוּן	תִּתְקַטְלוּן	תִּקְטַלְוּן	תִּתְקַטְלוּן	תִּקְטַלְוּן	תִּתְקַטְלוּן
	1. c.	נִקְטַל	נִתְקַטַּל	נִקְטַל	נִתְקַטַּל	נִקְטַל	נִתְקַטַּל	
1. Part.	m.	קָטַל	מְתְקַטַּל	מְקַטַּל	מְתְקַטַּל	מְקַטַּל	מְתְקַטַּל	
	f.	קָטַלְא	מְתְקַטְלְא	מְקַטְלְא	מְתְקַטְלְא	מְקַטְלְא	מְתְקַטְלְא	
2. Part.	m.	קָטַל		מְקַטַּל		מְקַטַּל		
	f.	קָטַלְא		מְקַטְלְא		מְקַטְלְא		

SECTION XLVII.—ON THE REGULAR VERB. (TABLE Q.)

I. GENERAL REMARKS.

1. Forms with (...) often take (.) instead; e. g.
 - (a) *Part. act.* of *Peal*, *נָחַת* Da. 4. 10, 20; *יָבֵל* Da. 3. 17; 4. 34.
 - (b) *Pret.* of *Ithpeel*, *אֶתְרַחֲצוּ* Da. 3. 28.
 - (c) *Pret.* of *Pael*, *קָטַל* Da. 3. 22, *קָרַח* Da. 2. 19.
 - (d) The *part. pass.* sometimes, though seldom, appears in a contracted form, like *קָטַל*, as *תִּקַּל* Da. 7. 25.
2. *Preterite.* Instead of the affirmative ה for the 2 pers. masc., sometimes appears ה, by a Hebraism, e. g. *יָרַעַתְּ* Da. 5. 22; *רָשַׁעְתָּ* Da. 6. 13, 14; *Pael* *עָבַחְתָּ* Da. 5. 13; and even the full form *הוֹיַתְהָ* Da. 2. 41.
3. *Future.* The 3 pers. pl. masc. takes sometimes the termination י instead of ין, as *יְהִיטוּ* Ezr. 4. 12.
4. In those conjugations in which נ is preformative, ה is generally used instead in the Biblical Chaldee. E. g. *Ithpeel*, *הֶתְרַחֲצוּ* Da. 3. 28, for *אֶתְרַחֲצוּ* (comp. No. 1); *Ithpaal*, *הֶתְנַבְּחוּ* Ezr. 7. 15; *Aphel*, *הִכְרִיזוּ* Da. 5. 29; so in the fut. and part., even after the characteristic prefix, as *יְהִשָּׁפַל* Da. 7. 24; *מְהַקְרִיבִין* Ezr. 6. 10. Comp. also note to Table T.
5. *Infinitive.* The Biblical Chaldee has everywhere נֶ־־ instead of הֶ־־ of the Targums, a termination of all infinitives excepting *Peal*. E. g. *הוֹבְרָה* Da. 2. 12 (*Aph.* of *אָבַר*); *קָטַלְהָ* ver. 14; *בִּקְרָהּ* Ezr. 7. 14; *הִשָּׁפַחְהָ* Da. 6. 5. Once, however, occurs *לְהַשְׁנִינָא* Ezr. 6. 12.

II. ON THE SEVERAL CONJUGATIONS.

6. *Peal.* (a) Some verbs, especially such as are intransitive, take (...), (.), or even י as the characteristic vowel of the *preterite*; e. g. *שָׂאֵ* to be evil, *טָאֵב* to be good, *יָתַב* to sit, *עָשִׂית* to think. These vowels remain in those persons, where (.) is usually retained;

e. g. *שָׂאֵנֵנְא* we asked, Ezr. 5. 9; *סָלְקוּ* they went up, Ezr. 4. 12. The 3 pers. sing. fem. also retains its vowel, as *בָּטַלְתָּ* it ceased, Ezr. 4. 24.
 (b) The *future* has also in the final syllable (.) instead of (...), as *שָׂבֵלְתָּ* thou shalt be clothed, Da. 5. 16.

7. *Ithpeel.* The preformative sometimes takes ת instead of א, Da. 7. 15. The final syllable takes (.) instead of (...), *תִּשְׁתַּבֵּחַ* Da. 2. 44, comp. No. 1.

8. *Pael.* As in Hebrew, Dagesh forte is sometimes omitted when the middle radical has Sheva, comp. § 10. rem. 7.

9. *Aphel.* Hiphil (and pass., Hoph.) sometimes takes the place of Aphel in the Biblical Chaldee; comp. No. 4.

10. *Ittaphal.* The place of this conjugation, which occurs very seldom anywhere, is supplied in the Biblical Chaldee, by Hophal. E. g. Ezr. 4. 15; Da. 4. 33; 7. 11. There occurs, however, one form of this conjugation, usually taken for *Ithpeel*, viz. *תִּפְּוִן* Da. 4. 9, fut. of *וּפִין*; but comp. § 54. rem. 3.

III. PERSONAL INFLEXION OF THE PARTICIPLE PEIL.

11. In the Biblical Chaldee a kind of *Preterite passive* tense is in use, formed by appending the affirmatives of the *Preterite* to the participle *Peil*. It takes the place of *Ithpeel*.*

	3 m.	3 f.	2 m.	2 f.	1 c.
Sing.	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ
Plur.	קָטַלְתְּוּ	קָטַלְתְּנָא	קָטַלְתְּוּ	קָטַלְתְּנָא	קָטַלְתְּנָא

E. g. *תִּקְלְתָּ* Da. 5. 27, *יְהִיבְתָּ* ver. 28; comp. ver. 30; 7. 4; 6. 11; *יְהִיבוּ* Ezr. 5. 14.

SECTION XLVIII.—UNFREQUENT CONJUGATIONS.

As in Hebrew, there are here certain unfrequent conjugations, some of which are confined to particular classes of irregular verbs.

- (a) *Peal* and *Ithpaal*, especially in verbs ע'ע; the characteristics are the same as in the Hebrew. E. g. *מְסוּבְלִין* Ezr. 6. 3.
- (b) *Pael* and *Ithpael* in verbs ע'ו; e. g. *רוּמַם* Da. 4. 34; *הֶתְרוּמַם* (for *תָּרַם*) Da. 5. 23.

- (c) *Shaphel* and *Ishtaphal*; e. g. *שָׂבֵלְלָא* Ezr. 4. 12; *יִשְׁתַּבְּלְלָא* Ezr. 4. 13; *שָׂצִינָא* Ezr. 6. 15, is *Shaphel* from *צָיַן*.
- (d) Altogether peculiar is the verb *שָׂיִיב* (*שָׂיִיב*) Da. 3. 28. Fut. *יִשְׂיִיב* ver. 17. Inf. *שָׂיִיבְתָּ* ibid. Part. *מִשְׂיִיב* Da. 6. 28. Passive *שָׂשְׂתִּיִיב* in the Targum. Ge. 32. 30.

* In the Targums both participles are inflected by the addition of pronominal fragments, which forms there the present tense; as *קָטַלְתְּנָא* I slay, *קָטַלְתְּנָא* I am slain.

SECTION XLIX.—VERBS WITH GUTTURALS.

1. The gutturals (א, ה, ח, ע, and in part ג) present the same peculiarities as in Hebrew. It will be sufficient, therefore, to give examples of the most important forms.

2. *Verbs Pe guttural.* *Peal* pret. עָבַד f. עֲבַדְתָּ 1 c. עֲבַרְתָּ; imp. עֲבַד, עֲבַרְי; inf. מְעַבֵּד, מְעַבֵּר (comp. § 13. rem. 1, 2, 3, 4); fut. יַעֲבֹד, יַעֲבֹר (§ 139. 4); participles עֹבֵד, עֹבֵר. *Ithpeel* אֲתַעְבֵּד, אֲתַעְבֵּר. *Paal* pret. עָבַד; fut. יַעֲבַד. *Ithpaal* אֲתַעְבֵּד. *Aphel* pret. אֲעַבֵּד; fut. יַעֲבֹד. *Ithpaal* אֲתַעְבֵּד. *Aphel* pret. אֲעַבֵּד; fut. יַעֲבֹד. *Ithpaal* אֲתַעְבֵּד. *Aphel* pret. אֲעַבֵּד; fut. יַעֲבֹד. *Ithpaal* אֲתַעְבֵּד. *Aphel* pret. אֲעַבֵּד; fut. יַעֲבֹד.

3. *Verbs Ayin guttural.* *Peal* pret. בָּחַן; imp. בָּחַן; inf. מְבַחֵן; fut. יַבְחֹן; part. בָּחִין, בָּחִיָּה. *Ithpeel* אֲתַבְחֵן, אֲתַבְחֵי. *Paal* pret. בָּחַן; fut. יַבְחֹן. *Aphel* pret. אֲבַחֵן; fut. יַבְחֹן.

4. *Verbs Lamed guttural.* *Peal* pret. שָׁכַח, שָׁכַחְתָּ; imp. שָׁכַח, שָׁכַחְי; fut. יִשְׁכַּח, יִשְׁכַּחְי; part. שָׁכַח, שָׁכַחְי. *Ithpeel* אֲשַׁחֲחֶנּוּ, fem. אֲשַׁחֲחֶנּוּ. *Paal* pret. שָׁכַח; fut. יִשְׁכַּח.

יִשְׁכַּח. *Ithpaal* אֲשַׁחֲחֶנּוּ. *Aphel* אֲשַׁחֲחֶנּוּ, 1st pers. אֲשַׁחֲחֶנּוּ.

REM. 1. *Verbs Lamed guttural* have the pret. 3 pers. sing. fem. sometimes terminating in (-י) with the tone on the penultima, of which there is no example in the Bible (comp. Targ. אֲמַרְתָּ Ge. 30. 16), though there are some without gutt., as אֲמַרְתָּ Da. 5. 10; אֲתַגְּמַלְתָּ Da. 2. 45; הִדְרַקְתָּ Da. 2. 34, 45 (from דְּרַקְתָּ).

2. Instead of שָׁכַחְתָּ (1 pers. com.) Da. 5. 14, Buxtorf, and after him Dr. Fürst, in his Concordance, give the form שָׁכַחְתָּ Da. 5. 16, but we cannot tell on what authority.

3. When the first radical takes a composite Sheva, verbs א"ב and ה"ב have (-י), as אֲמַרְתָּ Da. 2. 9; verbs ח"ב and ע"ב take generally (-י).

4. Forms like חָחִין Da. 7. 22, belong not to Aphel but to Hiphel, and are Hebraisms.

TABLE R. REGULAR VERB WITH SUFFIXES.

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.	3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
PRET.										
<i>Peal</i> 3. m.	קִטְלֵנִי	קִטְלֵךְ	קִטְלֵךְ	קִטְלֵהָ	קִטְלֵהָ	קִטְלֵנָא	קִטְלֵכוּן	קִטְלֵכוּן	קִטְלֵכוּן	קִטְלֵכוּן
3. f.	קִטְלֵתֵנִי	קִטְלֵתֵךְ	קִטְלֵתֵךְ	קִטְלֵתֵהָ	קִטְלֵתֵהָ	קִטְלֵתֵנָא	קִטְלֵתֵכוּן	קִטְלֵתֵכוּן	קִטְלֵתֵכוּן	קִטְלֵתֵכוּן
2. m.	קִטְלֵתֵנִי	—	—	קִטְלֵתֵהָ	קִטְלֵתֵהָ	קִטְלֵתֵנָא	—	—	קִטְלֵתֵכוּן	קִטְלֵתֵכוּן
2. f.	קִטְלֵתֵינִי	—	—	קִטְלֵתֵיָהּ	קִטְלֵתֵיָהּ	קִטְלֵתֵיָא	—	—	קִטְלֵתֵיכוּן	קִטְלֵתֵיכוּן
1. c.	—	קִטְלֵתֵךְ	קִטְלֵתֵךְ	קִטְלֵתֵיָהּ	קִטְלֵתֵיָהּ	—	קִטְלֵתֵכוּן	קִטְלֵתֵכוּן	קִטְלֵתֵכוּן	קִטְלֵתֵכוּן
<i>Plur.</i> 3. c.	קִטְלֵנוּ	קִטְלֵוּ	קִטְלֵוּ	קִטְלֵוּהִי	קִטְלֵוּהִי	קִטְלֵנוּ	קִטְלֵכוּן	קִטְלֵכוּן	קִטְלֵכוּן	קִטְלֵכוּן
2. m.	קִטְלֵנוּ	—	—	קִטְלֵנוּהִי	קִטְלֵנוּהִי	קִטְלֵנוּ	—	—	קִטְלֵנוּ	קִטְלֵנוּ
1. c.	—	קִטְלֵוּ	קִטְלֵוּ	קִטְלֵוּהִי	קִטְלֵוּהִי	—	קִטְלֵכוּן	קִטְלֵכוּן	קִטְלֵכוּן	קִטְלֵכוּן
INF.										
<i>Peal</i>	מִקְטֵלֵי	מִקְטֵלֵךְ	מִקְטֵלֵךְ	מִקְטֵלֵהָ	מִקְטֵלֵהָ	מִקְטֵלֵנָא	מִקְטֵלֵכוּן	מִקְטֵלֵכוּן	מִקְטֵלֵכוּן	מִקְטֵלֵכוּן
IMP.										
<i>Peal</i> m.	קִטְלֵנִי	—	—	קִטְלֵהָ	קִטְלֵהָ	קִטְלֵנָא	—	—	קִטְלֵכוּן	קִטְלֵכוּן
f.	קִטְלֵינִי	—	—	קִטְלֵיָהּ	קִטְלֵיָהּ	קִטְלֵיָא	—	—	קִטְלֵיכוּן	קִטְלֵיכוּן
<i>Plur.</i> m.	קִטְלֵנוּ	—	—	קִטְלֵנוּהִי	קִטְלֵנוּהִי	קִטְלֵנוּ	—	—	קִטְלֵנוּ	קִטְלֵנוּ
FUT.										
<i>Peal</i> 3. m.	יִקְטֵלֵנִי	יִקְטֵלֵךְ	יִקְטֵלֵךְ	יִקְטֵלֵהָ	יִקְטֵלֵהָ	יִקְטֵלֵנָא	יִקְטֵלֵכוּן	יִקְטֵלֵכוּן	יִקְטֵלֵכוּן	יִקְטֵלֵכוּן
<i>Plur.</i> 3. m.	יִקְטֵלֵנוּ	יִקְטֵלֵנוּ	יִקְטֵלֵנוּ	יִקְטֵלֵנוּהִי	יִקְטֵלֵנוּהִי	יִקְטֵלֵנוּ	יִקְטֵלֵכוּן	יִקְטֵלֵכוּן	יִקְטֵלֵכוּן	יִקְטֵלֵכוּן

SECTION L.—ON THE REGULAR VERB WITH SUFFIXES.

REMARK.

An epenthetic *ḥ* is frequently inserted between the verb and the suffix. This occurs as the prevailing usage in the *fut.* and *imp.*, less frequently in the *pret.*, and still less frequently in the *inf.* In the

Biblical Chaldee examples are only found with the future. Once the union-vowel is (*v*) instead of (*o*), ישאלניו! Ezr. 7. 21.

TABLE S. VERBS י'ד.				
		PEAL.	APHEL. ITTAPHAL.	
PRET.	3. m.	נָפַק	אִתְּפַק	
	3. f.	נִפְקַת	אִתְּפַקְתְּ	
	2. m.	נִפְקַתְּ	אִתְּפַקְתָּ	
	2. f.	נִפְקַתְּ	אִתְּפַקְתְּ	
	1. c.	נִפְקַתְּ	אִתְּפַקְתְּ	
	Plur.	3. m.	נִפְקֻוּ	אִתְּפַקֻּוּ
		3. f.	נִפְקְאוּ	אִתְּפַקְאוּ
		2. m.	נִפְקִיתוּ	אִתְּפַקִּיתוּ
		2. f.	נִפְקִיתוּ	אִתְּפַקִּיתוּ
		1. c.	נִפְקִינָא	אִתְּפַקִּינָא
INF.		מִפְּקֵא	אִתְּפַקֵּא	
IMP.	m.	פַּק, פִּק	אִתְּפַק	
	f.	פִּקִי	אִתְּפַקִי	
	Plur.	m.	פִּקוּ, פִּקֻוּ	אִתְּפַקֻּוּ
		f.	פִּקְנָא	אִתְּפַקְנָא
FUT.	3. m.	יִפְּק, יִפֵּק	יִתְּפַק	
	3. f.	תִּפְּק, תִּפֵּק	תִּתְּפַק	
	2. m.	תִּפְּק, תִּפֵּק	תִּתְּפַק	
	2. f.	תִּפְּקִין	תִּתְּפַקִין	
	1. c.	אִפְּק, אִפֵּק	אִתְּפַק	
	Plur.	3. m.	יִפְּקוּ	יִתְּפַקֻּוּ
		3. f.	יִפְּקוּ	יִתְּפַקֻּוּ
		2. m.	תִּפְּקוּ	תִּתְּפַקֻּוּ
		2. f.	תִּפְּקוּ	תִּתְּפַקֻּוּ
		1. c.	נִפְּק, נִפֵּק	נִתְּפַק
1. Part.	m.	נִפְּק	מִתְּפַק	
	f.	נִפְּקִינָא	מִתְּפַקִינָא	
2. Part.	m.	נִפְּקִי	מִתְּפַקִי	
	f.	נִפְּקִינָא	מִתְּפַקִינָא	

TABLE T. VERBS ו'ע.*				
		PEAL.	APHEL. ITTAPHAL.	
PRET.	3. m.	וָעַק	אִוְעַק	
	3. f.	וָעַקְתְּ	אִוְעַקְתְּ	
	2. m.	וָעַקְתָּ, וָעַקְתְּ	אִוְעַקְתָּ	
	2. f.	וָעַקְתְּ	אִוְעַקְתְּ	
	1. c.	וָעַקְתְּ	אִוְעַקְתְּ	
	Plur.	3. m.	וָעַקוּ	אִוְעַקֻּוּ
		3. f.	וָעַקְאוּ	אִוְעַקְאוּ
		2. m.	וָעַקִּיתוּ	אִוְעַקִּיתוּ
		2. f.	וָעַקִּיתוּ	אִוְעַקִּיתוּ
		1. c.	וָעַקִּינָא	אִוְעַקִּינָא
INF.		מִוְעַק	אִוְעַקֵּא	
IMP.	2. m.	עַק	אִוְעַק	
	2. f.	עַקִי	אִוְעַקִי	
	Plur.	2. m.	עַקוּ	אִוְעַקֻּוּ
		2. f.	עַקְנָא	אִוְעַקְנָא
FUT.	3. m.	יְעַק	יְאִוְעַק	
	3. f.	תְעַק	תְאִוְעַק	
	2. m.	תְעַק	תְאִוְעַק	
	2. f.	תְעַקִין	תְאִוְעַקִין	
	1. c.	אֲעַק	אֲאִוְעַק	
	Plur.	3. m.	יְעַקוּ	יְאִוְעַקֻּוּ
		3. f.	יְעַקוּ	יְאִוְעַקֻּוּ
		2. m.	תְעַקוּ	תְאִוְעַקֻּוּ
		2. f.	תְעַקוּ	תְאִוְעַקֻּוּ
		1. c.	נְעַק	נְאִוְעַק
1. Part.	m.	עַק	מִוְעַק	
	f.	עַקִינָא	מִוְעַקִינָא	
2. Part.	m.	עַקִי	מִוְעַקִי	
	f.	עַקִינָא	מִוְעַקִינָא	

* All that may be remarked here is, (a) that the *Dagesh forte* is sometimes resolved in *ḥ*, as הַעֲלֵל Da. 2. 25; comp. Da. 4. 3 (for הַעֲלֵל, הַעֲלֵל, comp. § 52. rem. 2); (b) that several Hebraisms occur, as Aph. הַדְּקִי Da. 6. 25; הַעֲלֵנִי Da. 2. 24; Hoph. הַעֲלֵל, הַעֲלֵל Da. 5. 13, 15 (comp. § 47. rem. 4 & 9).

SECTION LI.—ON VERBS PE NUN.

REMARKS.

1. Some verbs of this class are inflected regularly, e. g. תִּנְתֵּן Ezr. 7. 20; יִתֵּן Da. 2. 16; הִנְיִס Ezr. 5. 14. This is especially the case when the second radical is a guttural, of which, in the Bible, we have the only example in Hophal of הִנְתַּח, viz. הִנְתַּח Da. 5. 20. But this verb is defective throughout Aphel, as תִּחַת Ezr. 6. 5; מִתְּחַתֵּינִי Ezr. 6. 1 (with *Dag. forte impl.* comp. § 14. rem. 1); but the imp. is תִּחַת Ezr.

5. 15, for תִּחַת, probably to distinguish it from the 1st pers. fut.

2. In the Targums, the verb יִתֵּן takes (,) in the future as its characteristic vowel, e. g. יִתֵּן Ex. 25. 16. Instead of this, the Biblical Chaldee exhibits the full form יִתֵּינִי, יִתֵּינִי Ezr. 4. 13; 7. 20. Once (with Makkeph) יִתֵּינִי Da. 2. 16.

SECTION LII.—ON VERBS PE YOD (AND PE VAV).

REMARKS.

TABLE U. VERBS פ'י. VERBS י'פ.

PAEL.	Preter. 3. p.	יָלַח, יָלַח	יָלַח, יָלַח	יָלַח
	1. p.	יָלַח etc.	יָלַח etc.	
	Imper.	הַב	הַב (תִּיב)	
	Inf.	מִיָּלַח		
	Fut.	יִלְחַח		יִלְחַח
	Part.	יָלַח, יָלַח		
ITHPEEL.	Preter.	אֶתְיָלַח (אֶתְיָלַח)		
PAEL.	Preter.	יָלַח		יָלַח
	Fut.	יִלְחַח		יִלְחַח
ITHPAAL.	Preter.	אֶתְיָלַח		
APHEL.	Preter.	אוּלַח		אוּלַח
	Fut.	יּוּלַח		יּוּלַח

1. As in Hebrew there are three classes of verbs, viz., (1) verbs originally פ'י; (2) verbs properly י'פ; and (3) those in which י' is not treated as a quiescent, but is assimilated like the ך of verbs פ'י.

2. For the inflexion of the first and second classes see parad.* They assimilate their first radical to the following letter in the *inf.* and *fut. Peal*, and in *Aphel*; so that they are in those forms entirely analogous to verbs פ'י. Of this class all the occurring examples in the Biblical Chaldee are:—יָדַע to know; where, however, Dagesh is always resolved in ך as fut. תִּדְעַע Da. 2. 30; 4. 22, 23, 29; אָנַדַע Da. 2. 9, for תִּדְעַע, אָנַדַע (comp. note to Table T); יָכַל to be able; fut. יִכְלַח Da. 3. 29; תִּכְבֹּל Da. 5. 16, Keri; יָצַב Aph. inf. יִצְבֵּא Da. 7. 19, formed after Hiphil with the termination אָרַ.

SECTION LIII.—VERBS PE ALEPH.

1. A few verbs א'פ are treated not only as gutturals, but at the same time as quiescents, viz., אָמַר, אָכַל, אָבַד, אָתָא, אָכַל. The א' of these verbs, in the fut. and inf. Peal, is quiescent in (,) , e. g. יִאָכַל, and sometimes even changed in י' , as יִיבַד, מִיָּמַר (in the Biblical Chaldee defective, comp. inf. מִתָּא, and מִתָּא, from אָתָא, אָמַר). Throughout Aphel it be-

comes ך as הוּבְרַה, הוּבְרַה. An instance of Hophal is הוּבְרַה Da. 7. 11.

REM. 1. The form of the imp. אָלֵא Ezr. 5. 15, stands with Makkeph, where it has lost the tone, for אָלֵא, as Syriacism for אָלֵא, comp. § 19. rem. 3 & 6.

2. For the verb אָתָא see the doubly anomalous verbs, section 25.

* The ך of Aphel is frequently retained in the future, as תִּהוּרַע Da. 2. 5, comp. § 53. No. 1.

		TABLE V. VERBS ע'ו.								
		PEAL.	ITHPEAL.	PAEL.	ITHPAAL.	APHEL.	ITTAPHAL.	POEL.	ITHPOAL.	
PRET.	3. m.	קָם	אֶתְקַם	קָם	אֶתְקַם	אֶקֶם	אֶתְקִים	קֻמָּם	אֶתְקֻמָּם	
	3. f.	קָמַת	אֶתְקַמְתְּ	קָמַת	אֶתְקַמְתְּ	אֶקֶמְתְּ, אֶקֶמְתְּ	אֶתְקִימְתְּ	קֻמְמַת	אֶתְקֻמְמַת	
	2. m.	קָמַתְּ, קָמַתְּ	אֶתְקַמְתָּ	קָמַתְּ	אֶתְקַמְתָּ	אֶקֶמְתָּ, אֶקֶמְתָּ	אֶתְקִימְתָּ	קֻמְמַתְּ	אֶתְקֻמְמַתְּ	
	2. f.	קָמַתְּ	אֶתְקַמְתְּ	קָמַתְּ	אֶתְקַמְתְּ	אֶקֶמְתְּ	אֶתְקִימְתְּ	קֻמְמַתְּ	אֶתְקֻמְמַתְּ	
	1. c.	קָמַתְּ	אֶתְקַמְתְּ	קָמַתְּ	אֶתְקַמְתְּ	אֶקֶמְתְּ, אֶקֶמְתְּ	אֶתְקִימְתְּ	קֻמְמַתְּ	אֶתְקֻמְמַתְּ	
	Plur.	3. m.	קָמוּ	אֶתְקַמוּ	קָמוּ	אֶתְקַמוּ	אֶקֶמוּ	אֶתְקִימוּ	קֻמְמוּ	אֶתְקֻמוּ
		3. f.	קָמָא	אֶתְקַמָּא	קָמָא	אֶתְקַמָּא	אֶקֶמָא	אֶתְקִימָא	קֻמְמָא	אֶתְקֻמְמָא
		2. m.	קָמַתּוּ, קָמַתּוּ	אֶתְקַמְתּוּ	קָמַתּוּ	אֶתְקַמְתּוּ	אֶקֶמְתּוּ, אֶקֶמְתּוּ	אֶתְקִימְתּוּ	קֻמְמַתּוּ	אֶתְקֻמְמַתּוּ
2. f.		קָמַתּוּ, קָמַתּוּ	אֶתְקַמְתּוּ	קָמַתּוּ	אֶתְקַמְתּוּ	אֶקֶמְתּוּ	אֶתְקִימְתּוּ	קֻמְמַתּוּ	אֶתְקֻמְמַתּוּ	
1. c.	קָמַתּוּ, קָמַתּוּ	אֶתְקַמְתּוּ	קָמַתּוּ	אֶתְקַמְתּוּ	אֶקֶמְתּוּ, אֶקֶמְתּוּ	אֶתְקִימְתּוּ	קֻמְמַתּוּ	אֶתְקֻמְמַתּוּ		
INF.		מְקָם (מְקָוִים)	אֶתְקַמָּא	מְקָמָא	אֶתְקַמָּא	אֶקֶמָא	אֶתְקִימָא	קֻמְמָא	אֶתְקֻמְמָא	
IMP.	2. m.	קֹם	אֶתְקִם	קֹם	אֶתְקִם	אֶקֶם	אֶתְקִים	קֻמָּם	אֶתְקֻמָּם	
	2. f.	קֹמִי	אֶתְקִמִי	קֹמִי	אֶתְקִמִי	אֶקֶמִי	אֶתְקִימִי	קֻמְמִי	אֶתְקֻמְמִי	
	Plur.	2. m.	קֹמוּ	אֶתְקִמוּ	קֹמוּ	אֶתְקִמוּ	אֶקֶמוּ	אֶתְקִימוּ	קֻמְמוּ	אֶתְקֻמוּ
		2. f.	קֹמַנָּא	אֶתְקִמַּנָּא	קֹמַנָּא	אֶתְקִמַּנָּא	אֶקֶמַּנָּא	אֶתְקִימַּנָּא	קֻמְמַנָּא	אֶתְקֻמְמַנָּא
FUT.	3. m.	יִקָּם	יֶתְקַם	יִקָּם	יֶתְקַם	יֶקֶם	יֶתְקִים	יֻקָּם	יֶתְקֻמָּם	
	3. f.	תִּקָּם	תֶּתְקַם	תִּקָּם	תֶּתְקַם	תֶּקֶם	תֶּתְקִים	תֻּקָּם	תֶּתְקֻמָּם	
	2. m.	תִּקָּם	תֶּתְקַם	תִּקָּם	תֶּתְקַם	תֶּקֶם	תֶּתְקִים	תֻּקָּם	תֶּתְקֻמָּם	
	2. f.	תִּקְיִין	תֶּתְקִיין	תִּקְיִין	תֶּתְקִיין	תֶּקִיין	תֶּתְקִיין	תֻּקְיִין	תֶּתְקֻיִין	
	1. c.	אֶקָּם	אֶתְקָם	אֶקָּם	אֶתְקָם	אֶקֶם	אֶתְקִים	אֻקָּם	אֶתְקֻמָּם	
	Plur.	3. m.	יִקְמוּ	יֶתְקִמוּ	יִקְמוּ	יֶתְקִמוּ	יֶקֶמוּ	יֶתְקִימוּ	יֻקְמוּ	יֶתְקֻמוּ
		3. f.	יִקְמוּ	יֶתְקִמוּ	יִקְמוּ	יֶתְקִמוּ	יֶקֶמוּ	יֶתְקִימוּ	יֻקְמוּ	יֶתְקֻמוּ
		2. m.	תִּקְמוּ	תֶּתְקִמוּ	תִּקְמוּ	תֶּתְקִמוּ	תֶּקֶמוּ	תֶּתְקִימוּ	תֻּקְמוּ	תֶּתְקֻמוּ
		2. f.	תִּקְיִין	תֶּתְקִיין	תִּקְיִין	תֶּתְקִיין	תֶּקִיין	תֶּתְקִיין	תֻּקְיִין	תֶּתְקֻיִין
	1. c.	נִקָּם	נֶתְקַם	נִקָּם	נֶתְקַם	נֶקֶם	נֶתְקִים	נֻקָּם	נֶתְקֻמָּם	
1. Part.	m.	קָמִים, קָמִים	מְתַקְמִים	קָמִים	מְתַקְמִים	מְקִים	מְתַקִּים	מְקֻמָּם	מְתַקְמָּם	
	f.	קָמִיא	מְתַקְמִיא	קָמִיא	מְתַקְמִיא	מְקִיא	מְתַקִּיא	מְקֻמְמָא	מְתַקְמְמָא	
2. Part.	m.	קִים	מְקִים	קִים	מְקִים	מְקָם	מְתַקִּים	מְקֻמָּם	מְתַקְמָּם	
	f.	קִיא	מְקִיא	קִיא	מְקִיא	מְקָמָא	מְתַקִּיא	מְקֻמְמָא	מְתַקְמְמָא	

SECTION LIV.—ON VERBS AYIN VAV (AND AYIN YOD).

REMARKS.

1. Peal future. Instead of the form יִקָּם there also occurs the contracted form יִקְיִין Ezr. 5. 5; 6. 5, from הִיִּין.

2. The second participle (Peil) takes also, like the inf., the form קָמִים, from which a new pret. passive is formed, thus קָמַתְּ (3 p. f.) Da. 6. 18, comp. § 47. r. 11.

3. Ithpeel. Besides the form אֶתְקַם with (ר) under the first radical, there are also instances in the Targums of the form אֶתְקִים, comp. Je. 33. 22; Ge. 38. 26, to which may also be reckoned יִתְיִין Da. 4. 9; but comp. § 47. rem. 10.

4. Aphel. Instead of the characteristic אֶקֶ, some-

times י־ is used, as הָקִים Da. 3. 2, 3, 5, 7; 6. 2, comp. Da. 3. 18, and in the 1st pers. with (ו) under the last radical, הָקִימָה Da. 3. 14.

HEBRAISMS.

5. Hebraisms, besides the constant use of ה for א, are:—Peal pret. שָׁמַח Da. 3. 10, for שָׁמַח. Aphel

pret. הָקִימָה Da. 3. 18; fut. תִּקְוֶה Da. 2. 44; for תִּקְוֶה, Da. 5. 20, which, however, may be the part. Peil pret., comp. No. 2, and § 47. rem. 11. Imp. שִׁמּוּ Ezr. 4. 21; part. pass. שָׁמֵחַ Da. 3. 29; 4. 3, &c.

6. Examples of verbs inflected like י־ע are only דָּם Da. 5. 20, which, however, may be the part. Peil pret., comp. No. 2, and § 47. rem. 11. Imp. שִׁמּוּ Ezr. 4. 21; part. pass. שָׁמֵחַ Da. 3. 29; 4. 3, &c.

TABLE W. VERB לִי־.

	PEAL.	ITHPAEL.	PAEL.	ITHPAAL.	APHEL.	ITTAPHAL.
PRET. 3. m.	נָלֵא	אֲתַנְלִי (סְגִי) סְגִי	נָלִי	אֲתַנְלִי (י־)	אֲנָלִי (י־)	אֲתַנְלִי
3. f.	נָלַת	אֲתַנְלִית (י־) סְגִיָּת, סְגִיָּת	נָלִית, נְלִיָּאת	אֲתַנְלִית	אֲנָלִית (אֲת־)	אֲתַנְלִית (י־) יָאֵת
2. m.	נָלִית, נְלִית	סְגִיָּת	נָלִית	אֲתַנְלִית	אֲנָלִית (י־)	אֲתַנְלִית
2. f.	נָלִית, נְלִית	סְגִיָּת, צָבִית	נָלִית	אֲתַנְלִית	אֲנָלִית (י־)	אֲתַנְלִית
1. c.	נָלִיתִי, נְלִיתִי	סְגִיָּתִי	נָלִיתִי, נְלִיתִי	אֲתַנְלִיתִי	אֲנָלִיתִי	אֲתַנְלִיתִי
Plur. 3. m.	נָלוּ	אֲתַנְלוּ (י־) סְגִיָּאוּ, סְגִיָּאוּ	נָלוּ, נְלִיָּאוּ	אֲתַנְלוּ (י־) יָאוּ	אֲנָלוּ (י־) יָאוּ	אֲתַנְלוּ
3. f.	נָלָה	סְגִיָּאה	נָלִיָּה	אֲתַנְלִיָּה	אֲנָלִיָּה (י־) יָאֵה	אֲתַנְלִיָּה
2. m.	נָלִיתוּ	סְגִיָּתוּ	נָלִיתוּ, נְלִיתוּ	אֲתַנְלִיתוּ	אֲנָלִיתוּ	אֲתַנְלִיתוּ
2. f.	נָלִיתוּ	סְגִיָּתוּ	נָלִיתוּ, נְלִיתוּ	אֲתַנְלִיתוּ	אֲנָלִיתוּ	אֲתַנְלִיתוּ
1. c.	נָלִינוּ	סְגִיָּנָא	נָלִינוּ, נְלִינוּ	אֲתַנְלִינוּ	אֲנָלִינוּ	אֲתַנְלִינוּ
INF.	מְנַלֵּא (מְנַלִּיָּה, מְנַלֵּא)	אֲתַנְלֵאָה	נָלֵאָה	אֲתַנְלֵאָה	אֲנָלֵאָה, אֲנָלֵאָה	אֲתַנְלֵאָה
IMP. m.	נָלִי (נָלֵא), נְלִי	אֲתַנְלֵא	נָלִי, נְלִי	אֲתַנְלִי	אֲנָלִי (י־)	אֲתַנְלִי
f.	נָלִי, נְלִי	אֲתַנְלֵא	נָלִי	אֲתַנְלֵא	אֲנָלֵא	אֲתַנְלֵא
Plur. m.	נָלוּ	אֲתַנְלוּ	נָלוּ	אֲתַנְלוּ	אֲנָלוּ	אֲתַנְלוּ
f.	נָלֵנָה, נְלֵנָה	אֲתַנְלֵנָא	נָלֵנָה	אֲתַנְלֵנָה	אֲנָלֵנָה	אֲתַנְלֵנָה
FUT. 3. m.	יִנְלֵא (י־)	יִתְנַלִּי (א־)	יִנְלִי (א־)	יִתְנַלִּי (א־)	יִנְלִי (א־)	יִתְנַלִּי (י־)
3. f.	תִּנְלֵא (י־)	תִּתְנַלִּי (א־)	תִּנְלִי (א־)	תִּתְנַלִּי (א־)	תִּנְלִי (א־)	תִּתְנַלִּי (י־)
2. m.	תִּנְלֵא (י־)	תִּתְנַלִּי (א־)	תִּנְלִי (א־)	תִּתְנַלִּי (א־)	תִּנְלִי (א־)	תִּתְנַלִּי (י־)
2. f.	תִּנְלִי	תִּתְנַלִּי	תִּנְלִי	תִּתְנַלִּי	תִּנְלִי	תִּתְנַלִּי
1. c.	אֲנָלֵא (י־)	אֲתַנְלִי (א־)	אֲנָלִי (א־)	אֲתַנְלִי (א־)	אֲנָלִי (א־)	אֲתַנְלִי (י־)
Plur. 3. m.	יִנְלוּ	יִתְנַלוּ	יִנְלוּ	יִתְנַלוּ	יִנְלוּ	יִתְנַלוּ
3. f.	יִנְלִי	יִתְנַלִּי	יִנְלִי	יִתְנַלִּי	יִנְלִי	יִתְנַלִּי
2. m.	תִּנְלוּ	תִּתְנַלוּ	תִּנְלוּ	תִּתְנַלוּ	תִּנְלוּ	תִּתְנַלוּ
2. f.	תִּנְלִי	תִּתְנַלִּי	תִּנְלִי	תִּתְנַלִּי	תִּנְלִי	תִּתְנַלִּי
1. c.	נְנָלֵא (י־)	נְתַנְלִי (א־)	נְנָלִי (א־)	נְתַנְלִי (א־)	נְנָלִי (א־)	נְתַנְלִי (י־)
1. Pt. {						
m.	נָלֵא, נְלִי	מְתַנְלִי	מְנָלִי (א־)	מְתַנְלִי (א־)	מְנָלִי (א־)	מְתַנְלִי
f.	נָלִיָּה	מְתַנְלִיָּה	מְנָלִיָּה	מְתַנְלִיָּה	מְנָלִיָּה	מְתַנְלִיָּה
2. Pt. {						
m.	נָלֵא, נְלִי		מְנָלִי		מְנָלִי	
f.	נָלִיָּה		מְנָלִיָּה		מְנָלִיָּה	

SECTION LV.—ON VERBS LAMED ALEPH (AND LAMED HE*).

REMARKS.

1. *Pret.* The 3 pers. sing. fem. *Peal* appears sometimes in the full orthography, as מִלְאֵת Da. 2. 35. It takes, however, also (־) instead of (־), as חָנַן Da. 2. 35; מִטָּת Da. 4. 19. The 2 pers. sing. masc. is also written *fully*, terminating in ה־, as חָנַן־ Da. 2. 41. Instead of ה־ in the 1 pers. sing. there is ה־ in חָנַן־ Da. 7. 19. The 3 pers. pl. masc. sometimes follows the analogy of the other derived conjugations (*Ithee.*, *Pa.*, &c.), as חָנַן־ Da. 3. 21. An example with prosthetic *h* is חָנַן־ Da. 5. 3, 4.

2. *Future.* The 3 pers. sing. masc. terminates also

in ה־ in חָנַן־ Da. 5. 12. The 3 pers. pl. takes also the termination ה־ instead of ה־, as חָנַן־ Da. 7. 26.

3. The *infinitive* of *Peal* takes sometimes the termination ה־, in the Biblical Chaldee, as חָנַן־ Da. 7. 19; more usually ה־, as חָנַן־ Ezr. 5. 9; and in the other conjugations חָנַן־, e. g. Da. 2. 10; 5. 2.

4. *Part. Peil.* In some instances the first radical takes composite *Sheva*, though a non-guttural, as חָנַן־ Ezr. 4. 18, 23; חָנַן־ Da. 2. 30, and חָנַן־ ver. 19.

SECTION LVI.—VERBS DOUBLY ANOMALOUS (COMP. § 25).

1. ה־ and ה־:—חָנַן־. *Imp.* חָנַן־ Ezr. 5. 15.

2. ה־ and ה־:—חָנַן־, חָנַן־. *Peal inf.* חָנַן־ Da. 3. 2; חָנַן־ Da. 3. 19, by syncope for חָנַן־, &c.; *Part. pass.* חָנַן־ Da. 3. 22; by Syriacism for חָנַן־ (comp. § 53. rem. 1). *Aphel*, *pret.* 3 pers. sing. masc. חָנַן־ Da. 5. 13; 3 pers.

plur. חָנַן־ Da. 5. 3; (comp. inf. חָנַן־ Da. 5. 2). Altogether peculiar are the anomalies of *Hophal*, 3 pers. fem. חָנַן־ Da. 6. 18; 3 pers. plur. masc. חָנַן־ Da. 3. 13.

3. ה־ and ה־. Only חָנַן־, *Aph.* *Part.* חָנַן־ Da. 2. 23, and חָנַן־ 6. 11.

* In the Biblical Chaldee ה־ is promiscuously used instead of ה־, comp. § 46. rem. 4, & § 54. rem. 5.

TABLE X. DECLENSION OF MASCULINE NOUNS.

	I.		II.		III.			
	a.	b.	a.	b.	a.	b.	c.	d.
<i>Sing. absol.</i>	טור (mount)	אילן (tree)	עלם (eternity)	כהן (priest)	מלך (king)	זמן (time)	חלם (dream)	עין (eye)
<i>constr.</i>	טור	אילן	עלם	כהן	מלך	זמן	חלם	עין
<i>emphat.</i>	טורא	אילנא	עלמא	כהנא	מלכא	זמנא	חלמא	עינא (עיןא)
<i>with suff.</i> {	טורה	אילנה	עלמה	כהנה	מלכה	זמנה	חלמה	עינה (עינה)
	טורבון	אילנבון	עלמבון	כהנבון	מלכבון	זמנבון	חלמבון	עינבון
<i>Plur. absol.</i>	טורין	אילנין	עלמין	כהנין	מלכין	זמנין	חלמין	עינין
<i>constr.</i>	טורי	אילני	עלמי	כהני	מלכי	זמני	חלמי	עיני (עיני)
<i>emphat.</i>	טוריא	אילניא	עלמיא	כהניא	מלכיא	זמניא	חלמיא	עיניא (עיןיא)
<i>with suff.</i> {	טוריהי	אילניהי	עלמיהי	כהניהי	מלכיהי	זמניהי	חלמיהי	עיניהי (עיןיהי)
	טוריקון	אילניכון	עלמיקון	כהניכון	מלכיכון	זמניכון	חלמיקון	עיניכון (עיןיכון)

	IV.	V.			VI.		VII.
		a.	b.	c.	a.	b.	
<i>Sing. absol.</i>	מתקטל (murderer)	גב (back)	עז (goat)	אם (people)	גלא (revealer)	מגלי	קדמי (first)
<i>constr.</i>	מתקטל	גב	עז	אם	גלא	מגלי	קדמי
<i>emphat.</i>	מתקטלא	גבא	עזא	אמא	גלא	מגליא	קדמא
<i>with suff.</i>	מתקטלה	גבה	עזה	אמה	גליה	מגליה	קדמאה
<i>Plur. absol.</i>	מתקטלין	גבין	עזין	אמין	גליו	מגליו	קדמאין
<i>constr.</i>	מתקטלי	גבי	עזי	אמי	גלי	מגלי	קדמאי
<i>emphat.</i>	מתקטליא	גביא	עזיא	אמיא	גליא	מגליא	קדמאי
<i>with suff.</i>	מתקטליכון	גביכון	עזיכון	אמיכון	גליכון	מגליכון	קדמאיכון

DECLENSION OF FEMININE NOUNS.

	(A) VIII.*			(B) IX.*	(C) X.*	(D) XI.*
	a.	b.	c.			
<i>Sing. absol.</i>	מדינא (province)	מישרי (army)	מלכו (kingdom)	ארמלא (widow)	גליא (discoverer)	קדמאה (first)
<i>constr.</i>	מדינת	מישרית	מלכות	ארמלת	גלית	קדמאת
<i>emphat.</i>	מדינתא	מישריתא	מלכותא	ארמלתא	גליתא	קדמאתא
<i>with suff.</i> {	מדינתה	מישריתה	מלכותה	ארמלתה	גליתה	קדמתה
	מדינתהון	מישריתהון	מלכותהון	ארמלתהון	גליתהון	קדמתהון
<i>Plur. absol.</i>	מדיגין	מישרין	מלכוין	ארמלו	גליין	קדמאין
<i>constr.</i>	מדינת	מישרית	מלכות	ארמלת	גלית	קדמאת
<i>emphat.</i>	מדינתא	מישריתא	מלכותא	ארמלתא	גליתא	קדמאתא
<i>with suff.</i>	מדינתהון	מישריתהון	מלכותהון	ארמלתהון	גליתהון	קדמתהון

SECTION LVII.—FIRST DECLENSION OF MASCULINES.

EXPLANATORY.

This declension includes all nouns, which have all their vowels immutable. It comprehends,

(a) Nouns which have ׳ , ׳ , ׳ or ׳ before their final consonant, e. g. ׳׳ִי *judgment*, ׳׳ִי *day*, ׳׳ִי *furnace*.

(b) Those which have ׳ in their final syllable; as ׳׳ִי *good*, ׳׳ִי *thief*. There are, however, a few of those which change ׳ to ׳ , compare the following remark.

REMARK.

Nouns with ׳ in the ultimate are chiefly of six classes:—

- (1) Nouns derived from ׳׳ִי , e. g. ׳׳ִי , ׳׳ִי (Heb. ׳׳ִי , ׳׳ִי);
- (2) Nouns of the form ׳׳ִי (Heb. ׳׳ִי);
- (3) Nouns of the form ׳׳ִי (Arab. ׳׳ִי , and also in the Heb. with ׳ *impure*);
- (4) Nouns like ׳׳ִי (also in the Heb. with ׳ *impure*).
- (5) Nouns which have the formative ending ׳׳ִי , e. g. ׳׳ִי (Arab. ׳׳ִי).

(6) Nouns of the form ׳׳ִי , e. g. ׳׳ִי , ׳׳ִי . They have a twofold inflexion:—

- (a) The first three of these classes retain ׳ in all the inflexions, and consequently belong regularly to Declension 1.
- (b) Nouns of the fourth, fifth, and sixth classes sometimes take ׳ instead of ׳ in the constr. sing.; and before the suffixes, ׳׳ִי and ׳׳ִי . Elsewhere ׳ is retained. The punctuation of these nouns is, however, variable; and as they present no other irregularity, they may better be regarded as exceptions from Declension 1, than as forming a separate declension.

SECTION LVIII.—SECOND DECLENSION OF MASCULINES.

EXPLANATORY

The second declension embraces nouns with final ׳ or ׳ , either monosyllabic, as ׳׳ִי , ׳׳ִי , or having the preceding vowels immutable, as ׳׳ִי , ׳׳ִי , ׳׳ִי . These vowels are dropped before suffixes beginning with a vowel.

REM. 1. The forms like ׳׳ִי for ׳׳ִי , pl. of ׳׳ִי (part. act.), must be attributed to the variable vocal-

ization of the Chaldee; as ׳׳ִי Da. 5. 25; ׳׳ִי for ׳׳ִי (plur. fem. of ׳׳ִי) Ezr. 6. 9.

2. To this paradigm belongs also ׳׳ִי , emph. st. ׳׳ִי

3. Before ׳׳ִי and ׳׳ִי , monosyllables, as in Hebrew, take ׳ , ׳ , or ׳ ; e. g. ׳׳ִי , ׳׳ִי .

SECTION LIX.—THIRD DECLENSION OF MASCULINES.

This declension embraces all nouns which correspond to the Segolate forms in the Hebrew. They may either be written with two vowels (the second of which is always considered an auxiliary vowel), as ׳׳ִי , ׳׳ִי (almost exclusively in the Biblical Chaldee), ׳׳ִי (קִישׁ); or with only *one* vowel between the last two consonants, as ׳׳ִי , ׳׳ִי . They are inflected, however, for the most part, as in Hebrew; except,

(a) In the plural absol. the forms ׳׳ִי and ׳׳ִי become, as they do in most other inflexions ׳׳ִי and ׳׳ִי .

(b) The form ׳׳ִי either follows the analogy of the Hebrew, as ׳׳ִי Da. 2. 37, or takes ׳ , as ׳׳ִי Ezr. 5. 8.

(c) In the form ׳׳ִי , the ׳ often remains moveable in the inflexion, as ׳׳ִי Da. 7. 8; ׳׳ִי Da. 4. 31; ׳׳ִי Ezr. 5. 3; ׳׳ִי Da. 5. 23.

(d) The forms ׳׳ִי and ׳׳ִי , in the course of inflexion, usually take ׳ , ׳ , or rarely ׳ , under their first radical.

Nouns having gutturals for their first or second radical, naturally take ׳ , as ׳׳ִי , ׳׳ִי , ׳׳ִי .

SECTION LX.—FOURTH DECLENSION OF MASCULINES.

The fourth declension comprehends those nouns in which the vowel of the final syllable falls away in the course of inflexion, and the third consonant from

the end receives then, (,) or (-). To this declension belong the participles of Ithpeel.

SECTION LXI.—FIFTH DECLENSION OF MASCULINES.

The fifth declension embraces those nouns which double the final consonant when they receive any accession. They are mostly monosyllables derived from verbs ע"ע. The long vowels (,) and ' are changed in the course of inflexion into the cor-

responding short vowels. In some nouns (-) becomes (,) as מְלִיץ, מְלִיץ Da. 7. 9.

REM. מֶלֶךְ has in the emph. st. מְלִיךְ, &c. with the tone on the penultima (Da. 2. 40); but with suff. מְלִיכָהוּן Da. 2. 38; 7. 19.

SECTION LXII.—SIXTH DECLENSION OF MASCULINES.

The sixth declension includes nouns, participles, and infinitives, derived from verbs מ"ל (ה"ל) and terminating in מֶ (הֶ), מֵ, מַ, מִ, e. g. מְלִיץ, מְלִיץ, מְלִיץ, מְלִיץ. The general rule is, that ' appears in the course of declension, as the third radical, displacing מ in forms like מְלִיץ. That ' is joined to the

suffix throughout the singular, and thus becomes moveable; in forms like מְלִיץ, מְלִיץ a short vowel is pronounced under the first radical. The termination מֶ of the plural absol. is sometimes contracted into מֵ. In the constr. and emph. plur. no trace of the radical ' remains.

SECTION LXIII.—SEVENTH DECLENSION OF MASCULINES.

Here belong nouns which terminate in the formative syllable מֶ (מֶ). They are mostly *gentilic* or *patronymic nouns*, or *ordinal numerals*. They all have this in common, (a) that in the course of inflexion their final ' is changed into מ, which is likewise *moveable*, and commences the following syllable. As

a consequence, (-) is here changed into (,). (b) The plur. emph. terminates in מֶ, agreeing in form with the construct.

Exceptions from b: מְשִׁיבָה Da. 2. 5; מְשִׁיבָה Da. 3. 2, 3; מְשִׁיבָה Da. 3. 8; Ezr. 4. 12, 23; 5. 1, 5.

SECTION LXIV.—EIGHTH DECLENSION OR *FIRST* OF FEMININES.

This declension includes all invariable feminines, i. e. all nouns with the feminine terminations, מֶ, מֵ, מַ, and מִ, the final syllable of which commences

with only one consonant; as מְשִׁיבָה, מְשִׁיבָה, מְשִׁיבָה, מְשִׁיבָה, מְשִׁיבָה, מְשִׁיבָה.

SECTION LXV.—NINTH DECLENSION, OR THE *SECOND* OF FEMININES.

This declension embraces all those feminines the final syllable of which commences with two consonants, as מְשִׁיבָה *lip*; מְשִׁיבָה *a robe*; מְשִׁיבָה *purity*.

(a) Nouns in מֶ, to avoid, in the emph. and suff. states, two consonants with sheva under each in immediate succession, as מְשִׁיבָה, מְשִׁיבָה, &c., a short vowel must necessarily be supplied for the first of

these. The supplied vowel is *Hhirek* or *Pattah* (the latter with gutturals); more rarely Segol; e. g. מְשִׁיבָה, מְשִׁיבָה, מְשִׁיבָה, מְשִׁיבָה, מְשִׁיבָה, מְשִׁיבָה.

(b) The forms in מֶ and מֵ are regular in the singular (like Dec. VIII). In the plural, as becomes necessary, they also take a supplied vowel, *Hhirek* or *Pattah*.

SECTION LXVI.—TENTH DECLENSION, OR THE *THIRD* OF FEMININES.

This declension includes all feminines in נִי (derived from נִי^ל) which have a consonant without a vowel immediately preceding this termination, as נִלְיָא, נִלְיָא. In the sing. emph. and suff. states,

this consonant takes the supplied vowel Hhirek (for the cause stated in the preceding section), so that י becomes quiescent in it.

SECTION LXVII.—ELEVENTH DECLENSION, OR THE *FOURTH* OF FEMININES.

Here belong feminines in הָאִ- derived from masculines in י- (Dec. VII). In the emphatic state and before suffixes, א is changed in *moveable* י, though ordinal numerals take also י- or י-; e. g. רְבִיעֵתָא, קְרִמֵּתָא (but רְבִיעֵתָא Da. 7. 19). In the plural absol. and constr. the usual forms are קְרִמָּתָא, קְרִמָּתָא.

REM. When feminine nouns are formed from masculines by adding the terminations נִי, י, or י-, the changes in the ground-form are precisely the same as those which appear in the emph. state of masculines. E. g. עוּלְמָא, עוּלְמָא; מְלִכָא, מְלִכָא and מְלִכּוּתָא; צְרִיָא, צְרִיָא.

SECTION LXVIII.—IRREGULAR NOUNS (COMP. § 45).

אָב father, with suff. אָבִי, but also אָבוּהִי, אָבוּהִי (from אָבוּ as if from R. אָבָא comp. Heb. אָב § 45. rem). Plur. with suff. אָבָהִי, אָבָהִי, אָבָהִי from the abs. אָבָהִי (as if from a sing. אָבָהִי).
 אָח brother, plur. with suff. אָחִיךָ Ezr. 7. 18, by Hebraism (comp. אָח § 45), for אָחִיךָ, from אָחוּ=אָחִי R. אָחוּ.
 אָנְשָׁא man, emph. state אָנְשָׁא, אָנְשָׁא, but also אָנְשָׁא Khethib (as if from אָנְשָׁא). Plur. (by Hebraism) אָנְשִׁים.
 אָרִיָּה lion, plur. emph. אָרִיָּוּתָא, from the absolute אָרִיָּוּ (as if from a sing. אָרִיָּו, comp. Dec. VIII).
 בֵּית house, emph. בֵּיתָא, בֵּיתָא, constr. בֵּית, with suff. בֵּיתִי

and בֵּיתָה (comp. Dec. III, c), but plur. with suff. בֵּיתִין from בֵּיתִין (comp. Heb. בֵּית § 45).
 נְבִיא prophet, emph. state נְבִיאָה (for נְבִיאָה, נְבִיאָה). Plur. emph. נְבִיאָהִי with א in otio, for נְבִיאָהִי (as if from an absolute נְבִיאִין).
 עַם people, emph. state עַמָּא, but pl. emph. עַמְמִיא (comp. Heb. עַם § 45).
 רִאשׁ head, emph. state רִאשָׁה, with suff. רִישָׁה. Plur. רִאשִׁין, but with suff. רִאשָׁהם (as if from רִאשִׁין).
 שֵׁם name, but with suff. שְׁמָה (from שֵׁם, comp. Dec. II). Plur. constr. שְׁמָהִי, with suff. שְׁמָהִים (as if from שְׁמָהִי).