THE

MERCHANT TAYLORS'

HEBREW GRAMMAR.

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THE

FORMAL PRINCIPLES OF BIBLICAL HEBREW,

AS UNDERSTOOD BY MODERN SEMITISTS,

STATED

IN A MANNER SUITED TO BEGINNERS.

BY THE

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Multæ terricolis linguæ, cœlestibus una.

DEDICATION.

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TO THE

R E v. W. B A K E R, D.D.,

HEADMASTER OF MERCHANT TAYLORS';

AND THE

R E v. A. H. S A Y C E, M.A.,

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PREFACE.

————◆————

THIS book has been written at the suggestion of the present Headmaster of Merchant Taylors', a school where Hebrew has been taught from the outset, and which reckons among its old *alumni* more than one living Hebraist of distinction.

The writer has striven to present the subject in a form more accordant with the discoveries of recent philology than is usually seen in elementary treatises. At the same time, remembering the class of students for whose benefit the work is in the first place intended, he has aimed at stating principles in a simple and straightforward manner. A free, and it is hoped, a discriminating use has been made of the best existing authorities. Besides the great works of Gesenius and Ewald, the writer has to acknowledge a special debt to Mr. Driver's *Use of the Tenses in Hebrew*, a book essential to the advanced student; and to Professor A. B. Davidson's treatise on the accents, which throws

a wonderfully attractive light upon a subject at first
sight so repulsive.   The theory of the sounds in part I.
rests mainly upon the researches of Bell (*Principles of
Speech*, etc.).   The chapters on sounds in Mr. Peile's
work on Latin and Greek Philology have also been
consulted.   On this subject the writer feels especial
diffidence; of its importance, as the true basis of
linguistic inquiry, he has no doubt.   Of other works,
perhaps Mr. Lane Poole's edition of Dr. Land's *Gram-
mar*, Parts I., II., and Dr. Kalisch's well-known book
have proved most helpful.

The references to Arabic and Assyrian parallels are
mostly due to Professors Wright and Sayce, though
some things have come from other sources.

As regards the examples a good many are stock
illustrations, to be found in Gesenius or Kalisch; of
these, however, not a few were noted down in the
course of private study.

It remains to add that this book has had the rare
advantage of revision by PROFESSOR SAYCE, a
scholar whose Semitic attainments have already secured
a European reputation.

Merchant Taylors' School.
Michaelmas, 1877.

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OF SOUNDS AND THEIR WRITTEN SYMBOLS.

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THE ALPHABET.

LETTERS INITIAL AND MEDIAL	FINAL	NAMES	VALUES AS SOUNDS	VALUES AS NUMBERS
א		ʾAlef	(ʾ) light breathing	1
ב		Beth	b, bh	2
ג		Gimel	g (in *go*), gh	3
ד		Daleth	d, dh (th in *that*)	4
ה		He	h, aspirate	5
ו		Waw	w	6
ז		Zayin	z	7
ח		Ḥeth	ḥ, aspirate	8
ט		Teṭ	ṭ, harder than ת	9
י		Yodh	y	10
כ	ך	Kaf	k, kh	20
ל		Lamedh	l	30
מ	ם	Mem	m	40
נ	ן	Nun	n	50
ס		Samekh	s	60
ע		ʿAyin	(ʿ) aspirate	70
פ	ף	Pe	p, ph (f)	80
צ	ץ	Çadhé	ç (c in *ice*)	90
ק		Qof	q	100
ר		Resh	r	200
ש		Shin	sh	300
ת		Taw	t, th (in *thin*)	400

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REMARKS.

1. The foregoing characters are a modification of the Palmyrene alphabet (first century B.C.), which may be traced back to the "Sidonian" of the sarcophagus of Eshmunazer (sixth century B.C.).

The old Hebrew writing had a different source. With the Samaritan it may be referred to the archaic alphabet of the Moabite stone (850 B.C.).

2. The original Semitic alphabet seems to have been borrowed by the Phenicians from Egypt. To the symbols thus borrowed they gave the Semitic names 'alef, beth, gimel, etc. (*i.e.*, ox, house, camel, etc.), names which in writing begin with the symbols so designated. But the Egyptian Hieratic letter called 'alef by the Phenicians was a rough picture of an eagle, the letter answering to beth represented a crane, and so on. The old Semitic 'alef ✦ is not unlike a rude outline of the head of an ox ; and no doubt the Phenicians named the borrowed symbols according to a fancied resemblance to the objects from which they took the names.

3. From the Phenicians the alphabet passed to the Greeks, and from them to other western peoples. The Greeks used the strictly consonantal signs, 'alef, he, heth, 'ayin, to represent their vowel-sounds α, ϵ, η, o. Some ancient Greek inscriptions proceed from right to left, as Hebrew is always written.

4. The order of the letters may be seen in the Acrostich Psalms cxix., cxlv., etc., and Lament. i.-iv.

5. The letters, as numeric signs, are not found in the text of the Old Testament. Such use of them may have originated with the Greeks.

The hundreds from 500 to 900 are denoted either by the five finals כמנפץ, or by תק, תר, etc. Dotted units stand for thousands: אֺ = 1000, בֺ 2000, etc.

THE LETTERS CLASSIFIED.

1. We can send out breath from the larynx without bar or hindrance; and we can partially check it by narrowing the outlet. This is effected by drawing together the two *vocal chords*, at the sides of the opening. When that is done, the chords vibrate as the breath passes through; and thus the *breath* becomes *voice*.

2. *Breath* and *voice*, variously moulded by the organs of speech, *viz.*, the soft-palate, the tongue, the teeth, the lips, supply the body of all sounds. Sounds are called *hard* or *soft*, according as they are formed of *breath* or *voice*: *e.g.*, k, t, p, are hard, g, d, b (and all vowels), are soft.

3. If the breath or voice be quite stopped by tongue or lips, a *momentary (explosive)* consonant is heard at the instant of reöpening the passage, but no longer: such are k, g, t, d, etc. If the stoppage be imperfect, the result is a *continuous* or *fricative* consonant. Such sounds are called *continuous* because they can be prolonged, and *fricative* because there is friction between the breath and the organs in uttering them; h, s, l, m, n, are instances.

This much premised, the Hebrew letters (all of which are consonants) may be classified as follows:

(a) GUTTURALS OR FAUCALS

א 'alef, the spiritus lenis. A momentary sound pro-
duced by partially closing the throat, and then opening
it to utter a vowel. The breathing is heard before the
vowel. It is sometimes a harder, sometimes a softer
sound; cf. מֵאֵן, גָּאַץ.

ה he, the spiritus asper. A continuous sound, pro-
duced very near the outlet of the throat, with less
tension of the vocal chords.

ח ḥeth, ḥ, a harder sound than ה, formed by closer
contraction of the chords. "A very sharp but smooth
guttural aspirate."

ע 'ayin, related to א, as ח to ה, the throat being
closed and opened with greater force and effort.

NOTE.—In Arabic ח ḥeth and ע 'ayin are each
represented by two signs denoting stronger and weaker
sounds. These are for ח ح = ḥ, a strong but smooth
aspirate, ‏خ‎ = ch (hard); for ע ع = a strong guttural
related to ح; غ = a guttural g with rattling sound,
like a strongly uttered r. This fact (with the further
fact that the Septuagint Græcizes these letters each
in two ways, writing Σαλά for שָׁלַח, but Ῥαχήλ
for רָחֵל; Ἀγγαί for הַעַי, Γαζά for עַזָּה, but Ἡλί for עֵלִי,
Σηείρ for שֵׂעִיר) shows that in their time such a double
use existed in Hebrew.   עֲלִי 'Aλῖ.

ר resh, as a trilled sound, shares some of the
peculiarities of this class. It seems to be formed by
making the tongue vibrate with a strong breath against
the fore-palate, and is therefore palatal as well as
guttural.

(b) PALATALS.

1. Back-palatals. ⊃ kaf, k, ⊿ gimel, g, ק qof, q. In uttering these sounds the breath or voice is checked by pressing the root of the tongue against the soft palate. Kaf, qof, are hard, gimel is soft. Qof is formed by pressure further back than kaf, and is a stronger sound.

If the pressure be lax, kaf, gimel, become continuous sounds, like ch, g, in the German *bach, tage*. But at an earlier stage they were probably pronounced k + h, g + h, *rock-hewn, stag-horn*.

2. Mid-palatals. ' yodh, y, a continuous sound, made by pressing the middle of the tongue against the hard palate.

(c) MIXED-PALATALS.

ז zayin, z, ם samekh, s (in *rouse, loose*, respectively). These are continuous sounds heard when the stream of air is checked by lifting the tongue so as to cover the whole of the middle and fore-palate.

צ çadhé, ç, is an emphatically uttered s ; a sharp sound like c in *ice*.

A slight change of position will cause שׁ shin, sh, to be heard. שׁ in some words came to be sounded almost like ם: the two sounds of the sign were marked by a dot, thus: שׁ = sh, שׂ (sin) = s.

(d) FORE-PALATALS.

ת taw, t, ד daleth, d (momentary), נ nun, n (continuous). In making these sounds, the tip of the tongue strikes against the front of the palate, just above the gums.

ט tet, is a ṭ sound, made further back, and uttered with greater force than ת. Cf. the Sanskrit "cerebral" ṭ.

ל lamedh, l, a soft continuous sound, is uttered like ת,
ד, except that breath escapes on each side of the tongue.

ר resh, r, untrilled, a soft continuous sound, formed
by bringing the tip of the tongue close to the palate
without touching, so that the breath passes over it.

ת, ד, receive aspiration after a vowel, and become
continuous, answering nearly to our th in *think* and *there*
respectively. But they must once have sounded t + h,
d + h, as in *ant-hill, Redhill.*

(e) LABIALS.

פ pe, p, ב beth, b (momentary), מ mem, m (con-
tinuous), formed by shutting the lips. With aspiration
after a vowel the two first become f, v, not exactly our
f, v, but two similar sounds made by bringing the outer
edges of the lips together. Earlier they were p + h,
b + h, as in *shepherd, abhor.*

ו waw, w, sounded through a slight central opening,
when the inner edges of the lips have been united.

NOTE 1.—The position of the organs for waw is
nearly the same as for the vowel sound u (oo). A
similar connexion holds between yodh and i (ee).
Hence the related sounds are constantly exchanged for
one another.

2. In Hebrew, as in other languages, we often find
a letter substituted for another of the same organ.
The change is generally in the direction of a softer or
more harmonious utterance: *e.g.*, we find סכר and סגר,
הצטדק for התצדק (ט for ת, because of the
preceding צ). עלץ, עלס, עלז, for עלץ

מ and צ, are sometimes interchanged; נצר, נטר. The
guttural ה sometimes replaces the back-palatals כ, ק;
cf. חתת, כתת, חצב, קצב.

The weak ‬ו‪ is extensively displaced by ‬י‪; and א, ה often interchange at the end of words, where א for ה is a mark of Aramaic influence.

OF VOCALIC SOUNDS.

1. A vowel is the sound heard when the voice finds free and open passage through the mouth. The passage is most open in uttering *a* (*ah*), the chief and most truly vocalic of such sounds. In making *a*, the back of the tongue is drawn down, the lips are wide apart. The organs are in a posture more forced than for any other vowel; and the slightest change in that posture causes a change in the resulting sound. Hence it is that *a*, especially long *a*, has so often been displaced by other vowels.

2. By starting from the *a* sound, and raising the tongue higher and higher, medial sounds are produced until *i* (*ee* as in *ĭl, ēel*) is reached, in uttering which the sides of the tongue touch the palate, a narrow but unbroken passage being left along the centre. The medial sounds are numerous: among them are the *a* in *măn*, the three varieties of *e* heard in *měn, mère (māre)*, and *même (maīm)*, and the *i* of *mĭll*.

3. In making these sounds the lips gradually approach, but without change of outline. If we start again from *a*, and round the lips, at the same time rounding (or narrowing) the glottis (outlet of the larynx), another set of medial sounds may be formed, of which the most important are the *o* sounds heard in *ŏdd, awed, ore, owed*, and the *u* (or *oo*) in *pull (wood)*. The final sound of this series will be *u* (*oo*) as in *pool, school*.

4. The *è* in *mère*, the *i* in *mĭll*, the *o* (ȧ) in *awed*,

broad, and the *u* in *pull*, are called *open*: the *e* in *même*,
the *i* in *eel*, the *o* in *owed*, the *u* in *pool*, are called *close*
vowels.   For the open vowels the sounding chamber at
the back of the mouth is enlarged by lifting the soft
palate higher than when the close vowels are uttered.

5. The sounds thus far considered are those of
syllables more or less accented.   In unaccented or
slurred syllables an indistinct vocalic sound occurs,
which is called the *neutral* vowel: *e.g.*, in the second
syllables of *fatal*, *other*, *odorous*.

6. The three sounds, *a*, *i*, *u*, are the fundamental
vowels in all languages.   Now if we pass from *a* to *i*,
or from *a* to *u*, without stopping between, we shall
utter the double sounds or *diphthongs*, *ai*, *au*, heard in the
German *Kaiser*, *maus*, and in English *my*, *how*, nearly.

7. The vowel sounds described mostly differ from
each other in *quality* rather than in *quantity*.   The *i* of
mill, though short, is not the short sound of the *i* of *eel*,
ravine.   The two sounds differ in kind.   In fact, a
fixed quantity is not essential to *any* vowel sound;
though in English some are always prolonged, others
rapidly spoken.

8. As regards strength, the sounds become pro-
gressively weaker from *a* to *i*, and from *a* to *u*: that
is to say, the farther a vowel stands from the *a* sound,
the less is the exertion required to make it.

SYLLABLES.

1. An *open* syllable ends in a vowel: as ba, ga, da;
a *shut* syllable ends in a consonant: as bad, sad.

2. A syllable usually begins with a consonant, or at
least the light breathing: re-late, a-bed, in-com-pa-ra-ble.

3. In some languages more than one consonant may lead off a syllable: *e.g.*, strain, schreiben. This is not so in the Semitic tongues.

4. A syllable shut by a doubled or extended consonant is said to be sharpened: qiṭṭél, shibbér. In English such consonants are carelessly sounded as if single: *e.g.*, merry, matter. In Hebrew they must be fully pronounced, as in Italian: qiṭṭél = *kit-tail*.

THE HEBREW VOWELS.

1. The original vowels a, i, u, long and short, and the diphthongs ai, au, appear to have been the only vocalic sounds of archaic Hebrew. The Hebrew of the Bible has, broadly speaking, reached about the same stage of phonetic decay as the modern spoken Arabic. Both have largely replaced the ancient vowels by the medial e, o, sounds.

2. The diphthongs ai, au, have almost everywhere given way to close é (*lay*), sometimes open è (*ere*), and close ó (*low*). The reason is that e, o, being single sounds, require but one movement of the organs of speech, and so are uttered with less effort than ai, au, which as double sounds demand at least two movements.

In modern Arabic also ai, au, are displaced, except after the harder gutturals and emphatic consonants. The same ground of greater ease in speaking gave rise to the common change of ā to ó.

3. The twenty-two signs of the old Semitic alphabet are strictly consonantal. No symbols of vowel-sounds were employed in the ancient writing. But the weak labial (ו) and the weak palatal (י) came into use in special cases to mark the extended sounds of i, u, and

also the diphthongal ai, au. קְצִיר qaçír, סָמוּךְ samúk; בַּיִת = bait, שׁוֹר = shaur.

4. Hence (וֹ), (יֹ), at a later stage, served to indicate e, o: בֵּית béth, שׁוֹר shór; גְּלִינָה gᵉlèna. In סָבִיב sobéb, שָׁלֵיו shaléw, תִּעֲשֶׂה téʿasè, אֶקְטוֹל ʾeqṭól, etc., (וֹ), (יֹ), are written according to the later fashion (see below), and are usually omitted: and such is the case with the much less frequent ʾalef = a, as in דָּאג dag = דָּג, קְאָם qam = קָם. In מָצָא maça, מָצָאתִי maçathi, the א perhaps represents an original radical (ʾ), lost in a softer pronunciation.

5. At the end of words ה was used as the sign of å, o, e (é or è); שִׁירָה shira, גָּלָה gala, galo, gᵉlé or golè: and, in fact, the want of such symbols was most felt in that position; (וֹ), (יֹ), should never be omitted there: the form קָטַלְתְּ = קְטַלְתִּי qaṭalti, is *very* rare. Final ה (= a), is commonly not written in קְטַלְתָּה = קָטַלְתְּ qaṭalta. But in most forms it is essential; אַתָּה ʾatta.

6. In the oldest writing probably diphthongs only were indicated; and then vowels naturally long. In the later books of the Old Testament the use of ו י especially, as vowel-signs, becomes more and more frequent; because when they were written, Hebrew had begun to lose ground as the common speech, and to be replaced by the Aramaic.

7. Many words are written with and without these signs (scriptio plena, and scriptio defectiva): *e.g.*, אַדִּיר pl. אַדִּירִים ʾaddirim, הֲקִימוֹתִי = הֲקִמוֹתִי = הֲקִמֹתִי hᵃqimóthi. They are more used in the accented and pretonic syllable than farther back. But old forms like קֻם qúm, רֻבַּת ribóth, for קוּם, רִיבוֹת should not be imitated.

8. At last it was found needful to devise a complete

system of vocalic and other signs, in order to preserve the traditional pronunciation of the Scriptures. The system now in use is that which was gradually worked out by the Rabbis of Tiberias (the Masoretes, from מסורה massora *tradition*), probably between the fifth and tenth centuries A.D.; some of the signs, indeed, may be older, as the system rests on the simpler method of the Estrangelo-Syriac, which may date from the first century. But whatever the age of the signs, there is little doubt that they faithfully embody the traditional sounds of Hebrew as cantillated in the synagogues.

THE MASORETIC VOWEL SIGNS.

1. FULL VOWELS.

A TO I.

Pathaḥ	(־)	a	*man.*
Sᵉghól	(׆)	e	*men, mère.*
Çeré	(׆)	é	*main.*
Ḥíreq	(׀)	i	*mill, meal.*

A TO U.

Qåmeç	(׀)	å	*all.*
		o	*odd :* qameç so used is called ḫåṭúf = *short.*
Ḥólem	(־̇) (וֹ)	ó	*ode.*
Qibbuç	(׃)	u	*pull, pool.*
Shúreq	(וּ)		a dot written *in* waw, marking the same sounds as qibbuç indicates.

All but two of these signs are written beneath their consonants. Wherever in the unpointed text a waw or

yod already marked the quality of the vowel to be sounded, the Masoretes did not eject those ancient signs, but added their own above or under them: and so in very many cases the vowels are doubly indicated in our Hebrew Bibles.

When waw meant u, they wrote a point in it thus (וּ); and called this compound sign shureq: when waw meant o, they wrote the point above it (וֹ). Ḥolem without waw is always written above its consonant; סֹב = sóbh. When yod marked the sound of i, they wrote a point under the preceding consonant, *e.g.*, בִּין bín: if çeré or sᵉghól were intended, (ֵ) or (ֶ) were so written, as עֵין ʿén, גַּלֵּינָה gal-lè-na.

2. HALF VOWELS. SHᴱWA AND THE ḤAṬEFS.

Shᵉwa	(ְ)	ᵉ	*alter.*
Ḥaṭef pathaḥ	(ֲ)	ă	*ămerce.*
Ḥaṭef sᵉghól	(ֱ)	ĕ	*rĕlate.*
Ḥaṭef qameç	(ֳ)	ŏ	*sŏnorous.*

These signs stand for the indistinct sounds to which vowels may be reduced by loss of accent.

Shᵉwa, when heard at all, is a mere vestige of vocalic sound. It may occupy the place of a, e, or o.

In connection with gutturals, and in a few special cases, the shortening of a vowel was arrested before its relation to a e or o was quite effaced: such a hurried though not wholly indistinct sound was called a ḥaṭef.

NOTE 1.—Shᵉwa may be represented in modern writing by a small ᵉ, thus בְּרִית bᵉríth. But it is equally

related to *a* and *o*. It is like the half-vowel which is heard when we pronounce *true*, trilling the *r*. (In Hebrew a syllable cannot begin with two consonants, cf. p. 8, § 3; sh°wa at least must intervene, as in מְנָת, סְפֹר, contrast the Greek μνάομαι, σπείρω, etc.)

The Septuagint (Greek translation of Old Testament B.C. 250 to A.D. (?), often makes sh°wa *a*, when followed by *ov*, as רְעוּאֵל, ʿΡαγουήλ; often makes its value hinge on that of the next vowel, as דְּדָן, Δαδάν; שְׁבָא, Σαβά; שְׁלֹמֹה, Σολομῶν : sometimes writes ε, as נְטֹפָתִי, Νετωφατί.

NOTE 2.—The sign (ְ) is written even when, owing to inflexion or composition, it is no longer to be sounded, as in לִנְפֹּל lin-pol, from נְפֹל (n°fol) with לְ prefixed ; so כְּתֹב, but יִכְתֹּב yikh-tobh. Thus it came to be written under every strong consonant without a vowel of its own, except at the end of a word : as קָדְקֹד qodh-qodh; מִשְׁפָּט mish-paṭ. If a word end with two vowelless consonants, both take sh°wa : as יֵשְׁתְּ yesht. Silent consonants never have it : as חֵטְא ḥeṭ; לִקְרַאת liq-rath; סוּסָיו susaw, where א, י, are signs of sounds no longer heard in the words, cf. *corps, day*. Kaf final is always ך (to distinguish it from daleth).

NOTE 3.—When is sh°wa sounded (*vocal, mobile*), and when is it suppressed (*silent* sh°wa)?

Sh°wa is heard at the beginning of a syllable.

There are various cases of this :

(1) When the syllable begins a word, as לְךָ l°kha, בְּרֹב b°róbh.

(2) When it occurs in the middle of a word after (*a*) an *open* syllable : מֹסְרוֹתֵימוֹ mo-s°ro-thé-mo, cf. קָטְלָה qa-t°la; (*b*) after a *shut* syllable : יִקְטְלֵנִי yiq-t°lé-ni.

Here the shut syllable is marked off by silent sh͏ᵉwa,
cf. הַקְטְלָה hoq-t͏ᵉla. *Sh͏ᵉwa after another sh͏ᵉwa is always
sounded.* יִפְּקְדֵנִי y͏ᵉ-faq-q͏ᵉdhéni and קְטְלָה qiṭ-t͏ᵉla are
similar.

(3) In words like בִּנְפֹּל, מַלְכֵי (= malakai), after *half-
open* syllables. The sound of sh͏ᵉwa here must have
been very slight indeed. Perhaps it was not really
heard at all; the aspiration of the ב, כ being retained
from the primary forms.

At the end of a word sh͏ᵉwa is always suppressed:
יָלַדְתְּ yaladht; שָׁוְא shaw; הָלַךְ halakh.

NOTE 4.—Often the points represent a reading which
differs from that of the unpointed text. It was a
principle with the Masoretes not to alter letters, even
when they indicated an apparently false reading. They
merely wrote the points of what they thought the true
reading under the existing letters. Thus נוּדוּ, Ps. xi. 1,
means that the Masoretes suggest נוּדִי for the נוּדוּ of the
text. יהוה, the proper name of the God of Israel, they
always point with the vowels of אֲדֹנָי (*lord*), or אֱלֹהִים
(*god*); thus יֱהֹוָה, יְהֹוָה. The true pointing is probably
יַהְוֶה, imperf. of הָוָה fuit. (cf. יִצְחָק *Isaac*).

Words like גָּדוֹל־, יְכוֹנְיָה, etc., where the letters imply
גָּדֹל, יְכָנְיָה, point to a change in pronunciation between
the ages of text and punctuators.

The Masoretic readings are the q͏ᵉrí (*read*); those
implied by the unpointed text are the k͏ᵉthíbh (*written*).

CLASSIFICATION OF THE VOWELS.

Abulwalid, a Spanish Jew of the eleventh century,
makes pathaḥ, ḥireq, shureq, the fundamental vowels;

from pathaḥ he derives seghol or "small pathaḥ," from ḥireq, çeré, from shureq, ḥólem, and qameç.

In the twelfth century the three Kimḥis, residing at Narbonne in Southern France, classified the vowels as five long and five short: *viz.*, qameç, çere, ḥireq, ḥolem, shureq, as long; pathaḥ, seghol, little ḥireq, qameç ḥatúf, qibbuç, as the corresponding short sounds. Against this arrangement there are objections: *e.g.*, the fact that qameç and qameç ḥatuf have the same sign, shows that they were kindred sounds; probably a, ŏ, as heard in *all*, *odd*. Pathaḥ is not qameç sounded short. Besides, a fixed duration cannot be ascribed to each of the sounds thus denoted: they are longer and shorter according to their relation to the accent, and their position in syllables.

2. It is better to classify the vowels according to their origin.

Pathaḥ (*opening*, *i.e.*, of the mouth). This sign (‑) generally stands for an original short *a* in a shut syllable (see below). But it often marks a merely euphonic vowel, as in נַעַר from the archaic n'ar, רוּחַ, שֹׁמֵעַ, in place of rúḥ, shomé'; שָׁלַחְתְּ for shalaḥt. The last vowel in each of these words is unaccented, and was doubtless very short. But the first *a* in נַעַר is accented and therefore a longer sound.

Seghol, a *cluster*, from shape of sign (⸱), may represent:

(1) The *e* heard in *men*, *i.e.*, a close short sound, which often fills the place of original short *a*: cf. English *many* (sounded *meny*): especially in a *short* syllable, *e.g.*, יֶדְכֶם from *yadkem*, מֶרְכָּבָה from *markabat*. This sound may also have displaced an old short i; *e.g.*, בֶּן from *bin^y* (now בֶּן).

Lastly, perhaps אַתֶּם offers an instance of the very rare thinning of *u* to *ĕ*. (Arabic 'antum.)

(2) Seghol also signifies the long and more open *è* of *ere*, *mare*, *e.g.*, מֶלֶךְ mèlek. This vowel is also a corruption of *ă*, sometimes of *ay*, when it is marked by ' in the unpointed text : סוּסֶיךָ susèkha, תִּגְלֶינָה are cases.

The second seghol in מֶלֶךְ, שֶׁבֶת, is a slight euphonic and secondary sound (cf. the similar pathah).

Çeré (*bursting forth* of sound), the close long sound *ay* in *pay*, (·) may be :

(1) A corruption of the old diphthong *ai*. In the unpointed text it is mostly represented by '; בֵּית from *bait*. This vowel never changes.

(2) A substitute for original short *i* in an open syllable, especially just before the accented one, and in accented syllables. חֵמָה from *hĭmăt*, שֵׁם from *shim*[y], הֵקִים from *hiqwĭm*, שֵׁבֶט from *shibṭ*. This çeré may become shwa or a hatef on total loss of accentual support : בְּנִי, בְּן־, בֵּן.

Ḥireq (? *gnashing* sound) (⊤) is :

(1) A short sound, = the *i* in *ill*. It is the sharpest and thinnest of the vowels, and is very common in place of original short *a* in an unaccented short syllable : *e.g.*, יֶלֶד, יִלְדְתִּיךְ; יִפְקֹר from *yăfqud*, בִּתִּי from *batti* = *banii*. Sometimes, especially in a *sharpened* syllable, it is original; *e.g.*, שִׁנִּי from *shinn* (now שֵׁן).

(2) A long close sound, = *ee* in *heed*, *heel*. Most usually this sound was marked by (') in the old writing : *e.g.*, רִיב (but also רבות) contracted from *riyb*; אַדִּיר = '*addir*, plur. אַדִּירִים. This sound does not change, being due either to contraction (i + y = i + i), or extension of pure short i. Sometimes methegh marks this ḥireq, as in יְרָאוּ = יִּרְאוּ.

Qameç (*compression* of lips) (ּ‎) very often represents,

(1) an ancient short *a*, corrupted to ὸ (*aw*) in an *open* syllable, especially one next before the accented syllable, or in the accented syllable itself : *e.g.*, כָּמֹךְ from *kămaukă;* קָטָל from *qătāl*, דָּם from *dăm*. Loss of accentual support causes this qameç to vanish : מָשָׁל, מִשָׁלִים.

(2) Sometimes, but seldom, qameç stands for original long *a*, as in כְּתָב, Arabic كِتَاب kitâb with 'elif, קָם (once written קָאם). This (ּ‎), unlike the former, *never* changes.

Qameç ḥaṭuf (*rapid compression*) a short vowel (ּ‎), like *o* in *odd, folly*. It has mostly displaced a primitive short *u*, *e.g.*, קָרְקֹד for *qŭdqŭd :* קָרְשִׁי = *qŭdshî,* יָקְטָל = *yaqtul;* חָנֵּנִי = *ḥunnini*.

Ḥolem (*fulness* of mouth) (ֹ) a long close ό as in *owed, lode*. It has taken the place of :

(1) Original *au;* יוֹם = *yaum*. In the unpointed text mostly indicated by waw.

(2) Original long *a*, פֹּקֵד = *pâqid*. Sometimes marked by waw, sometimes not. These two kinds of ḥolem *never* change.

(3) Original short *u* in or near accented and in open syllables : גֹּרְל = *gŭdl*, יָקְטֹל = *yaqtŭl*, בֹּרְךְ = *bŭrrak*, כֹּל = *kŭll*. On losing the support of the accent, *this* ḥolem changes, like the corresponding qameç and çeré.

Qibbùç (*closing* mouth) (ֻ) ⎫
Shúreq (*whistling* sound) (וּ) ⎬ = *u*, whether as :
⎭

(1) A close sound, = *oo* in *pool, wooed*. This sound generally stands for ancient long *ū :* *e.g.*, קָטוּל = *qatūl*. Sometimes it = u + w : *e.g.*, רוּם = *rŭwm*. In נְקוּמֹתִי,

from נָקוֹם, it has taken the place of ḥolem (= ô *au*) as a weaker sound. It may or may not be marked by waw: *e.g.*, זְבֻלוּן, זְבוּלֻן. It remains unaltered by loss of accent.

(2) A shorter more open sound, = *ŭ* in *pull, wood.* (Rarely marked by וּ in the old writing; *e.g.*, הוּכָּה = הֻכָּה ḥŭkká; יֻלַּד = יוּלַד yŭllad. Perhaps such cases point to older pronunciations, hú-ka, yú-lad.) Common in sharpened and in shut unaccented syllables: *e.g.*, מִפְקָד. It represents old short *u*.

THE MODERN ACCENT AS AFFECTING
VOWELS.—Syllables.

The Masoretic system of vocalic and accentual points embodies the pronunciation of an earlier period. But from a comparison of the kindred languages, it is clear that this pronunciation is not that of the ancient Hebrew; on the contrary, it presents phenomena such as characterise the phonetic decay of speech in general.

1. The original a, i, u, as we saw, have largely given way to the transitional vowels.

2. Further, the ancient accent has disappeared, and the modern pronunciation throws the chief stress upon the last syllable of most words. The result is that original ă, ĭ, ŭ, in the *open* antepenult of an oxytone word, become indistinct sounds, *i.e.*, sheʿwa or ḥaṭefs. דָּבָר (for dăbăr) becomes in the plural דְּבָרִים, not דְּבָרִים (dăbărim). So leʿbabóth from lébab (for lĭbăb), beʿqarím from bóqer (for bŭqr). But in the accented syllable, or in that next before it, ă, ĭ, ŭ became a (*aw*), é, ó (called in the latter case *pretonic* qameç, çeré, etc.): zăqĭn became זָקֵן zaqén, ʿămŭq עָמֹק ʿamóq.

N.B.—This is true of the noun. In the verb the syllable *next before* the accent is indefinite, and the antepenult has the new vowel: *măshălăt* has become מְשָׁלָה.

3. These changes indicate a striving after equal syllables; a tendency which was doubtless encouraged by the practice of cantillating the sacred books in the synagogues. A well-balanced rhythmical pronunciation would lend itself most easily to musical purposes. The open syllable was equalized with the shut syllable by means of the extended vowels (ּ) (ּ) (ּ), which were substituted for the old ă, ĭ, ŭ.

4. A syllable must begin with one consonant, or with two parted by an indefinite vowel: עָוֹן = 'a-wón; לְוֶה = ló-wè; אֹמַר = 'ó-màr; שְׁמֶךָ sh°mè-ka. In the case of initial ú, for וּ, the light breathing is sounded though not written: וּבֵית = 'ú-béth. (שְׁתַּיִם shtayim *two* (f.) is the one exception to the second part of the rule.) If audible sh°wa, or a ḥaṭef, follow the closing consonant of a shut syllable, the syllable is called *half-open; e.g.*, יֶאֱסֹף, פֶּעֳלוֹ, יַעֲמֹד, בִּרֲכוֹת, בִּנֲפֹל.

5. A final syllable shut by two consonants is uncommon. A double consonant cannot be sounded in such a position: רַב, *e.g.*, is from a root רבב. In 'anp אַף, 'insh אִישׁ, the nun is assimilated to the pe and shin, and then the doubled letters become single. Often a slight vowel-sound was admitted between (a "helping" vowel), so that an ancient monosyllable became nearly dissyllabic. This euphonic secondary vowel was a mere resonance of the main or stem-vowel. Thus qasht, became קֹשֶׁת, na'r נַעַר, sifr סֵפֶר, qudsh קֹדֶשׁ, bayt בַּיִת. A final waw or yodh was in such cases vocalised or dropped: tuhw·

3*

תֹּהוּ (waw blending with the "helping" vowel), binᵉ-
בֵּן.

N.B. קֹשְׁטְ (qósht) *truth* (also קֹשֶׁט), שָׁוְא (shaw)
emptiness, חֵטְא *sin*, are survivals which illustrate the
older mode of vocalising a large class of words (the
segholates).   The weak א is not sounded.

Words like יֵשְׁבְּ, יַרְא, יְרִבְּ, have already lost the end-
ing הָ— (= ay or aw).   Besides the weak א, only the
sounds ברכפת and קט can occur as finals in such com-
binations.

6. The accent, that is the main stress of the voice,
keeps a vowel sound clear and distinct.   When such a
sound loses accentual support it tends to become in-
definite.   (2 supr.)   But this latter statement must be
understood to refer mainly to the long close sounds
$\overline{}\ \overline{}\ \dot{}$
a, é, ó   as representing original ă, ĭ, ŭ; *not* to $\overline{}\ \overline{}\ \overline{}$
when they stand for original long vowels pure, com-
pensative, or diphthongal.   The (ָ) in מָנָת from unused
מָנָה is firm even when unaccented, because it represents
an extended *a* compensating for the loss of a waw
(*manwat*): so that in פָּרָשׁ from פָּרְשׁ = parrash, where
a firm qameç compensates for omitted resh.   The (ֵ)
in הֵיכָל (diphthong ai), and the (ֹ) in מוֹשַׁב (*maushab*)
are similarly unchanging.

7. Besides vowels originally long, the following re-
main uninfluenced by the movement of the accent: the
vowels in sharpened syllables, and those which occur in
shut syllables followed by other shut (נִמְשָׁלָה, נִמְשַׁל, etc).
syllables: *e.g.*, מִשְׁפְּטֵיהֶם, מִשְׁפָּט, הַצִּיבְכֶם, חִצִּים, where the
ḥireq is unaltered in the initial syllables.

8. The sounds represented by (·) (··) (⊤) (⊤) (·)
                                 a e i o u
occur in *shut*, and save short (·) in *accented open*
syllables.

The sounds represented by (⊤) (⊤) (⊥) (*ancient ă*,
ĭ, ŭ) occur in *open*, and in *shut accented* syllables.

The long (⊤) (⊤), mostly written ('⊤) (י), occur
                     ee u
in *open* syllables: and in *accented final shut* syllables.

(·) (··) sometimes stand in *shut accented final* syllables:
וַיֵּלֶךְ; וְעֹד (a *very* rare case).

NOTE.—Short *i* is seen in an open syllable in יָגֶל, and
in a half-open syllable in אֲמָרוֹת. The former instance
= יָגֶל with a slight "helping-vowel," and is hardly
more open than the latter. The ḥireq tends to become
çeré in such a position: *e.g.* יֶרֶב and יֵרֶב from יִרְבְּ.

9. When the accent leaves their syllables, if the latter
be shut, the sound qameç is replaced by pathaḥ, çeré by
seghol, ḥolem by qameç ḥatuf: *e.g.*, קָמָן plur. קְמַנִּים
small; לֵךְ *go!* לֶךְ-נָא *pray, go!* יָקֶם, וַיָּקָם *and he rose.*
These sounds are pronounced shorter than the others,
being unaccented.

N.B. Qameç (⊤) in a *shut unaccented* syllable = ḥatuf
(ŏ): חָפְשִׁי ḥŏfshi, נֶעֶבְדֵם noʻŏbdém. In a sharpened
shut syllable instead of (··) (⊤) the short sharp sounds
(⊤) (⊤) take the place of (··) (⊥); הֵסֵב, הַסִבּוֹתִי, *I put
round:* עָמֹק, עֲמֻקָּה *deep;* יָמַשׁ, יְמֻשֵּׁנִי *he feeleth me.*

10. On the other hand, if a shut syllable be opened
in the course of inflexion, or if a syllable which ought
to be shut be left open, pathaḥ is exchanged for qameç,
ḥireq for çere, qibbuç for ḥolem; sometimes a short

ḥireq becomes the long close sound; *e.g.*, קְטָל, קְטָלוֹ, שָׂרָה = sărra: יִתְפַּקֵּד, יִתְפַּקֵּד = הַקְוִים becomes הֵקִים, and then בֻּרַךְ = bŭrrak; יְחִיתָן = יְחַתָּן.

11. The changes embodied in the above rules are generally summarised thus : the vowel of an open syllable is *long*, that of a shut syllable *short*. A long vowel cannot stand in a shut, nor a short vowel in an open syllable, unless accented. But it should be remembered (*a*) that pathaḥ, seghol, etc., are in part at least sounds of different *quality* from qameç, çeré, etc., (*b*) that any of the sounds which these signs represent, might be prolonged or shortened in utterance.

DAGHESH AND MAPPIQ.

1. The hard sound of the six mutes בגדכפת is marked by a point (daghesh, *hardener*) in the body of those letters; thus בּ = b, גּ = g. They are sounded soft (as bh, gh, etc.), and are therefore without the point, when nothing parts them from a foregoing vowel full or indistinct. They may be parted from such vowel (1) by a consonant, as in מַלְכִּי mal-ki (not malkhi) גֶּבֶר תָּמִים geʰbhar tamim, t not th after r; (2) by a pause or break in the sentence, no matter how slight: אָמַר בְּלִבּוֹ בַּל אֶמּוֹט ; here we have בַּל not בַל, because of the pause after בְּלִבּוֹ; " He hath said in his heart, I shall not totter." On the other hand, אָבוֹא בֵיתֶךָ " I go to thy house," are closely connected, and therefore we have בֵי not בֵּי. Breaks are marked by distinctive, their absence by conjunctive accents (see below). (Daghesh thus used is rather unfitly called *lene.*)

NOTE.—בְּב, כְּכ, פְּפ, are retained at the beginning

of a word, even when the foregoing word ends in a vowel, and has a conjunctive accent.

2. The point (mappiq, *lengthener*) is also written in ה final, when that letter is not used to indicate the final vowel, but has its proper force: as גָּבַהּ gabhàh; but גָּלָה gala. In MSS. א, ו, י, are so pointed when they do not coalesce with vowels.

3. Daghesh also marks when a consonant is to be sounded twice (daghesh *forte*): as פִּקֵּד piq-qédh. This can only be when there is a vowel on each side of the pointed consonant.

NOTES (1).—Often the weak letters י and ו, and sometimes other consonants, are not doubled when strict rule requires it, if followed by sh⁰wa; and therefore daghesh is omitted from them: as וַיְהִי for וַיְּהִי, וַיְכַל for וַיְּכַל, הַלְלוּ for הַלְּלוּ, לְמְנַצֵּחַ for לַמְנַצֵּחַ, הִנְנִי for הִנְּנִי, זְכָרוֹן constr. st. זִכְרוֹן. It was hard to sound the doubled letter, unless a full vowel followed.

(2) Rāfé (─) (*soft*) marks the intentional absence of daghesh or mappiq.

(3) When two words are uttered in close connection, and the former of them ends in a vowel, the initial consonant of the second is often doubled: *e.g.*, פָּקַדְתָּ לַּיְלָה paqádhtalláyla; נָאוֶה־קֹּדֶשׁ na'awaqqódesh. This daghesh is called euphonic or conjunctive. Another kind of euphonic daghesh (daghesh *dirimens*) is seen in עִנְּבֵי instead of עִנְבֵי, from עֵנָב *bunch of grapes;* the נ is doubled to save it from assimilation. Other cases are יְקְהַת constr. of יְקָהָה *submission;* and even הַרְאִיתֶם *saw you?* a half-open first syllable is thus firmly closed. הַצְפִּינוֹ *to hide him,* מִקְדָּשׁ *sanctuary* (if not mistakes in writing), indicate an aspiration of פ, ד.

THE GUTTURALS.

These sounds are not doubled in modern Hebrew. (The Arabic and probably the ancient Hebrew found no difficulty in their duplication.) Hence (1) where the laws of inflexion or composition would require repetition of a guttural, either the preceding vowel being left in an open syllable is altered, or at least the repetition is neglected. Thus the form of מָאֵן which answers to מִשֵּׁל (from מָשַׁל), is not מֵאֵן, but מֵאֵן, with çeré for hireq. Before the stronger ה, ח, which admit of half doubling, the older vowel is sometimes kept, and even before ע, א; נִאֵץ, בִּעֵם, נִחַם, הַחְרֵשׁ, הַהוֹלֵךְ. Daghesh is then said to be "implied" in those letters.

2. The guttural vowel *a* is more easily sounded with them, than any other vowel. Hence the preservation of such forms as יִשְׁלַח, יֶחְשֹׁף, answering to the common יִמְשֹׁל; and וַיִּרָא = *waiyyir*, from וַיִּרְאֶה. Hence, too, *before* a final ה, ח, ע, after any long vowel save qameç, a slight *a* sound was heard in the speech of the Western Jews, though not in that of the school of Babylon. This *a* is usually called "furtive pathah," as if it crept in unawares. Instances are רֵעַ de°, שִׂיחַ si°h. This slight sound is lost when words lengthen by inflexion. So pathah not seghol is the euphonic helping vowel, in שָׁחַר, וַתַּהַר = *wattahr*, from wattaharè.

3. If *i* or *u* would occur before them, according to the common laws of inflexion, instead of those vowels, *e o* are used, sounds less removed from *a* in the scale: thus from חָזַק comes יֶחֱזַק, not יִחֱזַק, and from אָשֵׁם, יֶאְשַׁם, not יִאְשַׁם; so not בּוּרְךָ, but בֹּרַךְ. (The same is often the case when *i* would *follow* the guttural, as חֶלְקִי, not

חֶלְקִי.) In the first cases, original *a* is softened to *e*. In like manner the *a* of the article becomes seghol in certain cases.

4. Gutturals cannot be uttered quickly. Hence when sh°wa would follow them, a more distinct half vowel is heard; in other words, instead of sh°wa, they are sounded with a ḥaṭef vowel; *e.g.*, עֲבֹר not עֶבֹר, אֱמֹר not אֳמֹר. This may be so, even when the sh°wa would have been silent, as יַחֲשֹׁף (but also יַחְשֹׁף); נַעֲרִי not נַעְרִי. א initial, and near the tone, takes –ֱ; far from the tone, it has ḥaṭef pathaḥ.

5. If a particle usually sounded with sh°wa, *e.g.*, לְ, בְּ, כְּ, be prefixed to a guttural, and the guttural have a ḥaṭef vowel, the vowel of the prefix will be determined by the ḥaṭef: thus לֶאֱכֹל, בַּחֲרִי, כַּאֲרִי, לַעֲבֹד. If, on the other hand, the vowel of the prefix be essential, it will determine what ḥaṭef shall follow: thus הֶעֱמִיד, נֶעֱמַד, הֶעֱמַד (where the *a* sound of prefixes נַ, הַ, has become –ֶ before guttural, according to 3 above).

WEAK LETTERS. Assimilation.

1. אהוי.

1. When they begin syllables, these letters are strict consonants: *e.g.*, רָאָה ra'a, עָוֹן 'a-won, גּוֹיִם go-yím (defectively written for גֹּיִם).

Otherwise their natural weakness is displayed:

(*a*) By their ready coalescence with vowel sounds (cf. *h*, *w*, *y*, in *ah! sower, payer*).

E.g., יִיטַב yî-tabh for יִיטַב yiy-tabh, הוּשַׁב hû-shabh for הוּשַׁב huw-shabh: שְׁבִי from שְׁבִי, with ḥireq as euphonic (*helping*) vowel before the yodh.

Waw with sh°wa before a labial, or another consonant with sh°wa, becomes וּ, וּבְךָ for וְבְךָ. A final *a* sound is lengthened by coalescence with 'alef: qărâ (now קְרָא) not קְרָא *he called*. So יֹאכֵל = yâkél, for יַאכֵל (or perhaps יַאֲכֵל) *he eats*.

But ה final without mappiq is itself a vowel symbol.

ה medial is guttural, as יֶהְיֶה yih-yé. Sometimes it assimilates: מִמֶּנּוּ = min-man-hu.

N.B. The sounds w, y, being formed by almost the same movements as u, i, it is easier to prolong the latter sounds than to pronounce waw, yodh distinctly after them.   The sounds are *assimilated*.

(*b*) By their elision between two vocalic sounds: צֵאת becomes צֵאת, לֶאֱמֹר le'ĕmor, לֵאמֹר lê-mór, נָאוָה, נָאוָה nâ-wá, יַהַקְטִיל becomes יַקְטִיל yaq-tîl, לַאֲדֹנָי, לַאֲדֹנָי, קֹרְאִים from קֹרְאִים. *Shimahu* becomes *shimaü*, and then שְׁמוֹ *his name* (שֵׁם with suff.), *qawam* (original form of Qal pf. of קוּם) becomes qâm, now קָם, *glawat* (archaic assumed form, "infin. constr." of גָּלָה = גְלוֹ) becomes first *glât*, and then (ô for â) גְּלוֹת.

(*c*) By their disappearance in other cases, *e.g.*, at the beginning or end of syllables and words: *e.g.*, רֶשֶׁת from יְרֵשֶׁת, גָּלָה from גָּלוּ, הֻקַם = הֻקָם (but perhaps the waw here is transposed, and then coalesces with qibbuç), יִרְאוּ from יִרְאוּ.

2. When they follow unrelated vowels וּ, ' are some-times consonantal. גּוֹי = goy, חַי = hay (rare: the old form was hayy), גָּלוּי = ga-luy.

בגדכפת following them in such cases are hard (da-gheshed, see below). But with preceding *a* they often contract: *e.g.*, מָוֶת (or rather the older מַוְת *mawt* =

maut) becomes עוֹלָה עֽוֹלָה, מוֹת (aw = au = ô); בֵּית
bayt, bait, becomes תִּגְלִינָה, תִּגְלֶינָה, בֵּית (ay = é or è).

NOTE.—Waw sometimes is displaced by yodh after an
i sound; thus יִירַשׁ = יֽוֹרַשׁ.

N.B. The ending of the pl. of nouns with 3 sing. m.
suffix, *e.g.*, שִׁירָיו, is difficult to explain. It was pro-
bably pronounced -aw, yodh being silent, like א in שָׁוְא;
though perhaps this was once otherwise. Waw is a mere
"glide" after the qameç.

2. נלת.

The weakness of nun is variously shown. Before a
consonant it usually assimilates: yingash becomes יִגַּשׁ.
(Lamedh sometimes: as יִקַּח = yilqah: always in the
prefix הַל.)

So ת before a kindred sound: תִּתַּמָּם = tithtammam,
הִזַּכּוּ = hithzakkú; and similarly אֶחָד = 'ahadt =
'ahatt = 'ahat. Or before שׂ, צ, it is transposed: הִשְׁתַּמֵּר
= hithshammér, הִצְטַדֵּק = hithçaddéq.

2. Initial nun with sh°wa (seldom lamedh with sh°wa)
is dropped: נַשׁ = נְגַשׁ, קַח = לְקַח.

Nun final has disappeared in certain verbal forms:
קָטְלוּ = qat°lun, תִּקְטְלִי = tiqt°lin.

So also the primary final ת of feminine forms: סוּסָה
= susat, קָטְלָה = qatalat. Cf. plur. סוּסוֹת = susât.

The final ם of masc. pl. nouns is dropped before
suffixes: סוּסִי, סוּסִים.

ACCENTUATION

1. Accent is a term used to mean pitch of voice or
musical tone, and stress of voice or emphasis in utter-

ance. The second is the more important meaning in Hebrew grammar.

2. In Hebrew the main accent of a word falls either on the last syllable, as מָשַׁל (accented milra‘, *from below*), or on the penult, as שֶׁבֶט (mil‘él, *from above*). This accent is called the tone, its syllable is called the tone-syllable, and the syllable before it the pretonic.

ACCENTUAL SIGNS.

Of these about thirty are found in the Old Testament. They serve to mark not only the tone-syllables of words, but also the connection between the words themselves, and to break up a verse into its clauses. They are therefore classed as distinctives, or accents which, like our stops, sunder words, clauses, and sentences; and conjunctives, or accents which link words together. The accents have also musical values, and guide the chanting of the synagogues.

2. The number and variety of the accents will be understood if it be remembered that they embody a traditional mode of declamation. They were meant to picture to the eye the appropriate tones of voice, the rises and falls of pitch, every pause, even the slightest, which a correct reader ought to observe. The study of them from the outset is most important to a true apprehension of the Hebrew texts. They often point to a traditional rendering of an obscure passage, and in some cases serve to distinguish words which are spelt though not pronounced alike: *e.g.*, קָֽמָה pf. 3 sing., קָמָה pt. f. of קָם.

1. THE PROSE ACCENTS.

DISTINCTIVES.	CONJUNCTIVES.
Sillúq ⊤	Merkha ⊤
'Athnaḥ ⊤	Munaḥ ⊤
Sᵉgholta ∴	Munaḥ
Shalsheleth ⌐ with pᵉsiq	None
Zaqef qaṭon ⊥	Munaḥ
Zaqef gadhol ⊥	None
Ṭifḥa ⊤	Merkha ⊤
Rᵉbhia' ⊥	Munaḥ
Tᵉbhir ⊤	Darga ⊤ or merkha sometimes
Zarqa ∾	Munaḥ
Pashṭa ⌐	Mahpakh ⊤
Yᵉthibh ⌐	None
Pazer ⊥	Munaḥ
Qarnefara ⌐	Yèrah ben yomo ⊤
Tᵉlisha gᵉdhola ⌐	Munaḥ
Gèresh ⌐	Qadma ⌐ in certain cases
Gerᵉshayim ⌐	None munaḥ.

Tᵉlisha qᵉtanna ⌐ a loose conjunctive.

Yᵉthib and ṭᵉlisha gᵉdhola are *prepositives*, *i.e.*, they fall on initial letters; sᵉgholta, zarqa, pashta, tᵉlisha qᵉtanna are *postpositives*, *i.e.*, fall on final letters. They do not therefore mark the place of the tone.

NOTE 1.—Pashṭa is written on the *last* letter of the
word, but repeated on the penult of a word mil'el,
כֶּ֫רֶךְ֙; qadma on the initial or medial letters (but on
endings like ךָ֨, תָ֨, etc.).　Yᵉthibh always comes *before*
the first vowel; it is used only with monosyllabic and
mil'el words: mahpakh is written *after* the accented
vowel.

NOTE 2.—If written below, the accent *follows* its
vowel, if above it rests *upon* the consonant.

The list gives the distinctive accents in the order of
their relative weight, with the conjunctives that usually
precede them (their *servants*).

We have now to see how they are used.

1. A verse, pasúq, is marked off from other verses by
the greatest distinctive, silluq.

2. If the verse consist of two chief members, the break
will be marked by athnaḥ on the last word of the first
member.

3. The influence of silluq reaches over the whole
verse.　That of athnaḥ extends backward from its word
to the beginning.

4. The two main clauses generally consist of smaller
clauses.　If the clause of silluq, *i.e.*, the second member
of the verse, fall into two halves, zaqef will rest on the
last word of the first half: sᵉgholta subdivides the first
member of the verse, *i.e.*, the clause of athnaḥ.　(Some
regard sᵉgholta as of equal weight with athnaḥ, and make
three main divisions in the verse.)　The clause between

athnah and sᵉgholta may be halved by zaqef. Ṭifḥa *always* precedes silluq and athnah, and zarqa sᵉgholta. If A—B represent a verse, the pointing will be thus:

B ———⌐———┴—⌐—————┴——————᷑———A

An instance will make this clear:

וַיֹּאמֶר יהוה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹּאת

אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה

עַל־גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ :

" And Jahwè 'Elohim said to the serpent, Because thou hast done this; accursed art thou above all the cattle, and above all the life of the plain: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

Rᵉbhiaʿ may halve the clauses ending with ṭifḥa, zaqef, or sᵉgholta.

NOTE 1.—Zaqef gadhol (᷑) is used in place of zaqef qaṭon, when no conjunctive precedes: *e.g.*, וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ: " and he said: we must not smite him mortally (as to life)."

So shalsheleth pᵉsiq (⌐᷑) instead of sᵉgholta in a clause of one word; and gerᵉshayim for geresh.

2. If the clauses of silluq and athnah contain more than a single word, ṭifḥa must precede those accents, even if there be no break in the sense of the passage. Sᵉgholta too must be preceded by zarqa.

3. Pᵉsiq (|) is written after a word with conjunctive accent, to indicate a slight separation in utterance.

4. It should be carefully noted that the distinctive accents maintain an invariable order; increasing in

strength towards the beginning of the verse: *e.g.*, silluq, ṭifḥa, zaqef, athnaḥ. Athnaḥ, ṭifḥa, zaqef, s^egholta. Zaqef, pashṭa, r^ebhia'.

Hence if the same distinctive occur twice, that which is nearer the beginning of the verse is the stronger.

5. In accenting a verse, the first thing to consider is where the main breaks in the sense occur: then point, proceeding from the end backwards, bearing in mind that the influence of a distinctive extends from its own word towards the beginning, until it meets a greater distinctive.

FULL ACCENTUATION OF A VERSE.

A verse may be thus accented, with distinctives and conjunctives, beginning with the last member:
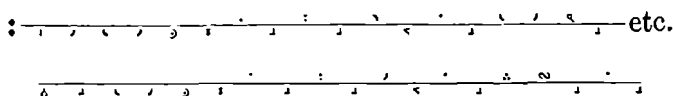
See Exod. xxxiv. 9, 10.

2. After rebhia the consecution is thus:

(*a*)

Cf. Jud. vii. 19.

(*b*) or

etc., without geresh.
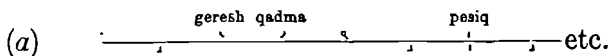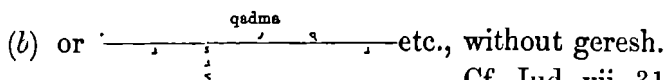
Cf. Jud. vii. 31.

T^ebhir, zarqa, or pashṭa, as well as r^ebhia, may be preceded by this accentuation. In (*b*) geresh is omitted and its function as a small disjunctive is fulfilled by darga, munaḥ, or mahpakh, as the case may be.

Beyond ṭᵉlisha qᵉṭanna towards the beginning, pazer
(–) may mark a division; beyond it munaḥ will recur,
with pᵉsiq if need be.

Or instead of pazer, qarnefara with servant yeraḥ,
and then munaḥ, etc., as before: thus

2. THE POETIC ACCENTUATION.

The books of 'Iyob (Job), Psalms, Proverbs, are
accented on a different plan from the other Old Testa-
ment writings.

The signs are these:

DISTINCTIVES.	CONJUNCTIVES.
Silluq —	— Merkha (or munaḥ)
'Olè weyoredh —	— Galgal
Athnaḥ —	— Munaḥ (or merkha)
Rebhia' —	— Merkha (or — mahpakh)
Rebhia' mugrash —	— ,,
Dèḥi —	— Munaḥ
Çinnor —	— and —
Pazér —	— Galgal
Shalsheleth pesiq |—	None
'Azla lᵉgarméh |—	— Mahpakh
Mahpakh lᵉgarmeh |—	None.

OTHER CONJUNCTIVES.

— Merkha zarqa	— Ṭarḥa
— Mahpakh zarqa	— 'Illúy (upper munaḥ)
	— 'Azla.

4

NOTE 1.—Dehi, or ṭifḥa anterior, is written before the first vowel of the word; and is thus distinguished from ṭarḥa (ṭifḥa non-anterior) which is written on the accented syllable.

2. In mahpakh-zarqa, merkha-zarqa, the zarqa is called çinnorith.   Its place is on a pretonic open syllable, or on an open one-syllabled word. Çinnor is always written on the last letter.

3. Shalsheleth-pesiq is mostly found in the clause of silluq just after athnaḥ.

4. Rebhia' mugrash and rebhia' differ not in logical but in musical value.

The same is true of azla legarmeh and mahpakh legarmeh; the latter is used when no word precedes its word, and when the accent falls on the first syllable.

5. 'Illúy (upper munah) has almost a distinctive force.

DIVISION OF THE VERSE.

1. A verse may consist of one, two, or three members. Silluq as before marks the close; 'olè-weyoredh marks the chief division; athnaḥ halves the clause of silluq. A verse of two members may be divided by athnaḥ or 'olè-weyoredh.

2. The clause of 'olè-weyoredh may be cut by çinnor and rebhia'; the clause between silluq and athnaḥ, by rebhia' mugrash :

3. Rebhia' mugrash mostly stands on the third word from silluq : often on the second, Ps. ii. 8, v. 4; sometimes on the fourth, Ps. iii. 5.

Athnaḥ's usual position is on the fourth or fifth word, but it may occur with the third word from the end, Ps. i. 1, 4; ii. 5.

'Olè-weyoredh, commonly on the sixth or seventh, sometimes on the fifth and eighth word from silluq, Ps. xviii. 13, 44.

4. The clause between silluq and 'olè-weyoredh may be thus represented:

B :‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒ A

The clause between 'olè-weyoredh and the beginning of the verse, thus:

B‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒‒ A

NOTE 1.—Instead of legarmeh, mahpach-legarmeh must be used when no conjunctive precedes, Ps. i. 1.

2. Silluq takes munaḥ on a one-syllabled or milʻel word, Ps. i. 1; ii. 3.

If the two words next before silluq be connected, and slightly dissevered from the silluq word, the pointing is :‒‒‒‒‒ Ps. i. 3, 6.

3. Athnaḥ takes merkha when there are only two words in its clause, and when an accent stronger than deḥi precedes, Ps. i. 3; v. 9.

If the two words next before athnaḥ be connected, and slightly separated from the athnaḥ word, the pointing is ‒‒‒‒‒ Ps. ii. 4, 11, 12.

MAQQEF (link).

1. Maqqef (ׄ) connects words so closely that they are spoken and accented as one, the stress falling on the last in the chain; thus אֶת־כָּל־אֲשֶׁר־לֶ֑חֶם; בִּלְבַב־יָ֑ם.

Note.—As maqqef robs a word of its tone or strong accent, mutable long vowels in shut syllables give place to shorter sounds when maqqef follows: hence ־לֶב for לֵב; בְּרָב־חָיִל, *by the number of a host,* for רֹב. יִמְשָׁל־ for יִמְשֹׁל; כָּל־ for כֹּל; אֶת־ for אֵת.

2. Maqqef is often used to avoid the harshness of two tone-syllables concurring without a break; thus תְּבַקֶּשׁ־לָךְ; יְדַבֶּר־לִי for יְדַבֵּר לִי; יִמְשָׁל־בּוֹ for יִמְשֹׁל בּוֹ; שִׁמְעוּ־זֹאת.

Note.—If a word followed by maqqef end in a vowel, a conjunctive daghesh may occur in the first consonant of the second word, making the union closer: אוֹיָה־לִּי 'oyah-li.

Mark of the Counter-tone.

methegh (bridle).

1. On the tone-syllable of a word the voice rises in pitch; while it sinks on the syllable before it. On the second syllable from the tone, a counter rise, emphasis, or tone, occurs: so in the word *commémorátion* the chief stress is laid on the penult, and there is a counter-stress on the second syllable.

2. In Hebrew methegh (־) marks a counter-tone: *e.g.*, מִפַּח־נָפֶשׁ, הָהֹלֵךְ, וֵאלֹהִים. A long word may have more than one methegh: *e.g.*, הָעֲמָלֵקִי. The second methegh here counts as a tone in regard to the one preceding.

3. The following uses of methegh should be noted:

(*a*) Methegh is written in an *open* syllable followed by audible sh⁰wa or a ḥatef: *e.g.*, תַּעֲמֹר, מָשְׁלָה.

This is important for the distinction between qameç

and qameç ḥaṭuf: thus חָכְמָה = hā-khᵉma; חָכְמָה =
ḥŏkh-ma. Similarly, יִרְאוּ = yī-rᵉu, timent; but יִרְאוּ
without methegh = yĭr-'u, vident; יִשְׁנוּ = yī-shᵉnu, fr.
יָשֵׁן; יִשְׁנוּ = yish-nu, fr. שָׁנָה.

(b) Words like וַיְהִי, הַלְלוּ, הַיְבוּסִי. In these daghesh
is omitted from the second consonants. Methegh marks
the fact, and warns us that the first syllable is half open,
and the shᵉwa which follows audible.

(c) A closed syllable containing a changeless long
vowel, and followed by maqqef, takes methegh: בֵּית־אֵל;
הַצֵּד־צָיִד; רוּחַ־יְהֹוָה.

THE PAUSE.

The accent of a word at the end of a clause or
sentence is more forcible than elsewhere. This position
is called the Pause. The effect of the stronger accent
is various.

(a) The accented syllable receives a vowel of different
quality: pathah is changed for qameç, as קָטַל for קְטָל,
יָדִי for יְדִי. (But it is often kept, when it has displaced
e (I), as וְקָנִתִי.) So the segholates with primary a: נֶפֶשׁ
(nafsh) becomes נָפֶשׁ, אֶרֶץ ('arç) אָרֶץ. Some words, e.g.,
מֶלֶךְ, do not undergo this change.

Sometimes seghol or çeré (I) is replaced by the
stronger pathah: וַיֵּלַךְ from וַיֵּלֶךְ; תָּלַן for תָּלֶן; and vice
versâ, שָׁלֵחַ for שָׁלַח.

(b) Often the accent falls upon the penult: אַתָּה
pausal אָתָּה. Forms which commonly have indefinite
vowels in the penult, preserve full vowels when in
pause: e.g., יִקְטְלוּ, וָאֶדְבְּרָה pausal עָבְרוּ ('ăbărû); עָבְרוּ
יְהִי, יְהִי; שָׁמֵךְ, שֶׁמֶךְ; קָטֶלְךָ, קְטָלְךָ; יִקְטֹלוּ, וָאֶדְבֵּרָה
רְאִי pausal רֹאִי.

Sometimes the penult has a full *pretonic* vowel, though
not accented: וּבְוֹ תִרְבָּקִין; and sometimes it is closed
by doubling the next consonant, as in חָדְלוּ for חָדְלוּ
(hădĭlû).

PART II.

ETYMOLOGY.

OF WORDS, AND THEIR

FLEXION.

ROOTS, WORDS, AND KINDS OF WORDS.

A root is not a word. It is a set of sounds common to a number of words, which are akin, that is, which express different shades of one primary idea. The sounds רַע, קָץ, for instance, run through the series רוּעַ, רָעַשׁ, רָעַץ, רָעַם, רָעַל, רָעַד, רָעַע, every member of which conveys the notion of *breaking*, or its effects, in some sense or other; and קָצַח, קָצַף, קָצָה, קָצַב, קוּץ, קָצַר, קָצַץ, which denote various kinds of *cutting off.*

2. These words, then, seem to have been formed from biliteral roots, by repeating old (קָצַץ, רַע) or adding new sounds. But each of them, in its simplest shape, may itself be called the root of all derived forms.

NOTE. — Derived forms arise by inner change of vowels, by repeating root-consonants, and by prefixing or affixing certain formative consonants, all of which are comprised in the phrase מֹשֶׁה אֵיתָן וְכָלֵב.

3. In the Semitic tongues triliteral roots are the rule. But many triliterals, *e.g.*, the hollow verbs (ע"ו), and the weak verbs (ל"ה, ע"ע, פ"ן, פ"י), seem to point to a biliteral origin. The force of analogy, so potent in language, made them triliteral, by inserting waw, prefixing or postfixing yodh, nun, etc., קוּם for קַם, יָשַׁב for שַׁב, etc.

4. There are a few quadriliterals and even quinque-literals in Hebrew: *e.g.*, חֲבַצֶּלֶת *hyacinth*, חַלָּמִישׁ *flint*, צְפַרְדֵּעַ *frog.* They seem mostly compounded of two triliterals. Sometimes inserted ר or ל has an intensive force, as כַּרְבֵּל *gird, i.q.* כְּבֵל; זַלְעָפוֹת *burnings*, perhaps strengthened from זָעַף.

5. At the very base of speech we find mere cries expressive of emotion, called interjections, as being thrown into the sentence without affecting its con-struction. Such imperfectly significant sounds are אָה, אֲחַלַי, אֲהָהּ, אָח.

6. Higher in the scale we find demonstrative words. These were at first mere marks of place. They pointed to an object as nearer to or farther from the speaker. Then they naturally came to be used of time also, and lastly of cause, and other mental modes of connecting things.

Such words are called pronouns.

7. The highest class of words includes all which ex-press ideas, or name and describe things, their states, and actions. These are originally nouns.

The union of noun and pronoun has produced in Hebrew what we call the verb: *e.g.*, כָּתֹב (act of) *writing;* אֶכְתֹּב *I write,* from א (in אָנֹכִי Assyrian anacu, *I*) + כָּתֹב.

8. Lastly, we find in Hebrew many more or less worn fragments of nouns and verbs, as well as pronouns, and certain unaltered nominal forms, used to connect and to qualify words and sentences. These are called particles.

PRONOUNS.

A. Demonstratives. All pronouns are such originally. Those which in Hebrew remained strictly such, are

(*a*) Sing. m. זֶה (from za'; Arabic za' and zu') both *hic* and *ille,* f. זֹאת (from zāth, contracted from za'ath) rare זוֹ, זֹה. As plur. of both genders אֵלֶּה; rare (in Pentat.) אֵל (always with הָ prefixed). A sing. זוּ also occurs, com. gen.

Note.—אֵלֶּה is compared with the so-called article

הַל, Arabic اَل, אַל (אֱלְקוּם) once = *the people*, Arabic
'alqaum). Cf. Aram. אֵלֵין. The ם or ן has fallen off,
and the ◌ֱ or ◌ֲ is weakened to é (cf. verbs לֵ"ה) : a
change due to loss of accent. But cf. Assyrian 〈◌〉◌ ◌◌
'ullu, ille.

(*b*) Sing. m. הַלָּזֶה, f. הַלֵּזוּ, c. הַלָּז ille, illa, *that*,
yonder.

These forms are probably compounds, *viz.*, from הַל +
(לָא) or (לִי) + זֶה or זוּ. Cf. Arabic allathi (used as
relat.), alika, *this*. Perhaps the qameç and çere are
merely pretonic and tonic changes, the original forms
being hălăză', hălĭzū, and hala, hali, oblique forms of
hal. The 1 would then have been doubled, to keep the
pathah from passing into qameç.

(*c*) הַל, usually called the article, is a weak demon-
strative, prefixed to nouns and pronouns. The ל in all
cases, but the above, either assimilates to the following
consonant as הַדּוֹר (for הַלְדּוֹר) *the race*, or, when that
cannot be, vanishes, and the vowel of the prefix is
lengthened by way of compensation, *e.g.*, הָאָדָם *man-
kind*.

(When הל is prefixed to a word beginning with ל,
there is not really assimilation: *e.g.*, הַלְּבִי.)

That הַל was once a strong demonstr. is clear from
phrases like הַיּוֹם hodie, *i.e.*, *hoc die*, הַלַּיְלָה *to-night*. Cf.
this, the; Lat. *ille*, Fr. *le*. Before א, ע, ר, and ע, הָ,
accented, the article is הָ; הָאֵל, הָעַיִן, הָרָעָה; הָעָם, הָהָר;
before ע, הָ, unaccented, and ח, חֶ, הֶ, the proper prefix is הֶ;
הֶעָנָן, הֶהָרִים, הֶחָכָם, הֶחֳרָבוֹת; before ח, and ה, without
qameç, הַ; הַחֵרֶם, הַהֶבֶל. In the last two cases daghesh
is said to be *implied* in the gutturals which follow the
prefixes הַ, הֶ.

Note.—Sometimes הַ appears before עַ, *e.g.*, הָעֶרְקִי;
daghesh is "implied" in the ʿayin in such cases. Before
ה, הָ rarely occurs, as in הֶחָי *the living;* עַם *people,* הַר
mountain, רַע *bad,* אֶרֶץ *land* (originally 'arç), with הֹל,
become הָאָרֶץ, הָרַע, הֶהָר, הָעָם.

B. Interrogatives. מִי *who?* מָה *what? how?* Also
indefinite, *whoever* and *whatever.* Both may be geni-
tives, etc., בֶּן־מִי *whose son?* אֶת־מִי חֵרַפְתָּ *whom hast thou
reviled?* or plur. מִי אֵלֶּה *who are these?* מָה is from מָן,
which occurs once (Ex. xvi. 15). Cf. Arabic *man, who?*
מָה is also indirect; וְאָבִינָה מַה־יֹּאמַר לִי *and let me grasp
what he saith to me.* Lastly, both these words may be
adverbial, = *how? why?*

Note 1.—מָה is used before א, ר, and in pause.

Before הָ, חָ, עָ, מֶה is the correct form; מֶה־עָשִׂיתָ *what
hast thou done?* Without qameç, these gutturals are
preceded by מֶה.

2. מַה is often linked to the next words, and then
the first consonant of that word if strong may be doubled
(probably because it is really מָן which is prefixed, the
nun of which assimilates): *e.g.*, מַה־יָּקָר חַסְדְּךָ *how sur-
passing thy kindness!*

C. Personal pronouns. Originally demonstr. words,
meaning *here, near here, there.*

SING.

1 pers. אֲנִי, אָנֹכִי in pause אָנִי, *I;*

2 pers. 〔 m. אַתָּה in pause אָתָּה;　　　　〕 *thou;*
　　　　 〔 f. אַתְּ rare אַתִּי (probably אַתִּי)〕

3 pers. 〔 m. הוּא *he;*
　　　　 〔 f. הִיא *she;*

PLUR.

1 pers.　　אֲנַחְנוּ, אָנוּ (once), rare נַחְנוּ *we;*

2 pers. $\begin{cases} \text{m. } \text{אַתֶּם} \\ \text{f. } \text{אַתֵּנָה, אַתֵּן,} \end{cases}$ *you;*

3 pers. $\begin{cases} \text{m. } \text{הֵם, הֵמָּה,} \\ \text{f. } \text{הֵן, הֵנָּה} \end{cases}$ *they.*

Note 1.—In אַתָּה a נ is assimilated; cf. Arabic 'anta, 'anti. In Assyrian we have 'atta, 'atti. אַתֵּנָה, אַתֶּם, may be compared with Aram. אַתִּין, אַתּוּן, Assyrian 'attunu, 'attina, and Arabic 'antum, 'antunna. So הֵם, הֵן, with Arabic hum, hunna, Assyrian sūnu, sina. Hence it seems that the original plur. endings were *umu, ima,* or *ina.* הוּא in the Pentateuch is also fem. In Assyrian the forms are sū, sī; in Arabic hûa, hîa. Probably the א was once sounded in Hebrew.

Note 2.—הוּא, הֵם, etc., are also used as demonstr.; as contrasted with זֶ, הוּא means *the former,* something already known or mentioned: זֶה marks a thing as present or near the speaker. Thus בַּיּוֹם הַהוּא = *in that day;* בַּיּוֹם הַזֶּה *on this day* (now passing). זֶה is often adverbial: (1) of place = *here, there;* (2) of time = jam, *now, already;* (3) intensively = *then, indeed,* etc.

Note 3.—Hebrew has no real relative. The word אֲשֶׁר (an old noun = *place,* cf. Assyrian asru, Aram. אֲתַר *locus*), often introduces a relative clause. In like manner זוּ, זוֹ, זֶה, are used; *e.g.,* רֶשֶׁת זוּ טָמָנוּ (*the*) *net which* (*that,* lit.) *they hid.* Cf. ὅς as relative, and in phrase ἦ δ' ὅς *said he.*

Often, however, none of these words are used: טָבְעוּ גוֹיִם בְּשַׁחַת עָשׂוּ *the peoples have sunk in the pit* (*which*) *they made.*

In later Hebrew chiefly we find the relative prefixes
‏שֶׁ‏, ‏שֵׁ‏, ‏שְׁ‏, even ‏שׁ‏. Cf. Assyrian 𐎌 sa, *who, when,
that,* etc.

MODES OF EXPRESSING POSSESSIVE, OBJECTIVE, AND OTHER RELATIONS.

The personal pronouns as given above are mostly
used as subjects of sentences.

The possessive and objective relations of the pronouns
are expressed by shortened forms, called suffixes, which
are linked to nouns, verbs, and particles.

EXCEPTION.—The full forms of the personal pronouns
are however sometimes used after such shortened forms
and in apposition to them, for the sake of emphasis:
‏אָבַד זִכְרָם הֵמָּה‏ *their memory is lost, even theirs!*

PRONOMINAL SUFFIXES.

(When affixed to a noun, these are genitives or
possessives; after verbs they denote the object.)

	SING.	PLUR.
1.	‏ִי‏— *of me, my.* ‏נִי‏ (with verbs and some particles) = *me.*	‏נוּ‏ *of us, our, us.*
2 m.	‏ךָ‏ *of thee, thy, thee.*	‏כֶם‏ *of you, your, you.*
f.	‏ךְ‏, ‏כִי‏ (rare) „ „	‏כֶנָה‏, ‏כֶן‏ (rarer) „
3 m.	‏הוּ‏, ‏וֹ‏, ‏וּ‏ *of him, his, him.*	‏הֶם‏, ‏ם‏, ‏מוֹ‏ *of them, their, they.*
f.	‏הָ‏, ‏ה‏ *of her, her.*	‏ן‏, ‏הֶן‏, ‏הֵן‏ „ „

NOTE.—קְ, ךְ may point to a form like 'akka; cf.
Assyrian cātu, cāta, *thou.* וֹ is contracted from הוּ־ =
au = ô; מוֹ recalls humu, the probable original of הֵמָּה.

Various relations of the personal pronouns are ex-
pressed by linking them with particles, as follows:

1. The objective, by the prefix אוֹת, אֶת, אֶת־ (*token*).

	SING.		PLUR.
1.	אֹתִי *me.*		אֹתָנוּ *us.*
2 m.	אֹתְךָ ⎫ *thee.*		אֶתְכֶם ⎫ *you.*
f.	אֹתָךְ ⎭		אֶתְכֶן ⎭
3 m.	אֹתוֹ *him.*		אֹתָם ⎫ *them.*
f.	אֹתָהּ *her.*		אֹתָן ⎭

NOTE.—This prefix, in the forms אֶת, אֶת־, also marks
the objective state of nouns substantive; but is only
used when they are defined by the article, or a following
genitive, whether suffix or noun; and in the case of
proper names.

2. Dative, possessive, etc. לְ from אֶל, אֶל (*nearness*)
towards; or more probably from לוה *join,* cf. Assyrian
li = liviti, *neighbourhood.*

	SING.		PLUR.
1.	לִי *to, for me.*		לָנוּ *to, for, us.*
2 m.	לְךָ		לָכֶם
f.	לָךְ		
3 m.	לוֹ	(poet.) לָהֶם, לְמוֹ	לָהֶם
f.	לָהּ		לָהֶן

בְּ, prefixed in the same way, marks locative and
instrumental relations, *in, by, with,* etc. It probably is
akin to בֵּין *between* (*sundering*), or else to בַּיִת *house.*

3. Accompaniment is expressed by אֵת, אֶת (*nearness*),
perhaps from אֲנֶת. The assimilated nun is marked by
daghesh before suffixes.

אִתִּי	אִתָּנוּ
אִתְּךָ	אִתְּכֶם
etc.	etc.

עִם (junction), cum, ξύν, follows this, save in עִמָּכֶם,
עִמָּהֶם, with pretonic qameç.

4. Partitive, ablative, comparative, causal relations
are signified by מִן (מֶן, מָן, *part*).

מִמֶּנִּי	מִמֶּנּוּ
מִמְּךָ	מִכֶּם
מִמֵּךְ	מִכֶּן
מִמֶּנּוּ	מֵהֶם
מִמֶּנָּה	מֵהֶן

NOTE.—מִמֶּנּוּ = נוּ + מֶן + מִן *from us*, and מִן + הוּ +
מִן *from him*. In מִמְּךָ, מֶן has lost its נ, and full vowel,
which last, in a modified shape, reappears with the
tone, as מִמְּךָ.

5. Some prefixes are in form construct plurals: *e.g.*,
אֱלֵי (אֶל *nearness*, ad, πρός, etc.), עֲלֵי (עַל *surface*, ἐπί),
עֲדֵי (עַד *progress, perpetuity*).

SING.	PLUR.
אֵלַי	אֵלֵינוּ
אֵלֶיךָ	אֲלֵיכֶם
אֵלָיו	אֲלֵיהֶם

The others follow this example, but keeping their *a*
sound, where this has *e*.

6. The above forms preceded by אֲשֶׁר help to supply the want of a relative pronoun: *e.g.*, אֲשֶׁר ... לוֹ (*he*) *to whom;* and even אֲשֶׁר ... לִי (*I*) *to whom;* אֲשֶׁר ... אֹתִי, אֲשֶׁר ... אֹתָהּ, אֲשֶׁר ... אֹתוֹ *whom.*

The genitive of the relative is expressed by אֲשֶׁר and a noun with suffix; as אֲשֶׁר ... דִּבְרֵיהֶם *whose words.*

7. Prefix כְּ (originally כָּ, demonstr. cf. pers. pron.) כְּמוֹ, *as;* (מָה = מוֹ).

כָּמוֹנוּ	כָּמוֹנִי
כָּכֶם, כְּמוֹכֶם (rare)	כָּמוֹךָ
כָּהֵם	כָּמֹהוּ
כָּהֵן	כָּמוֹהָ

8. There is no strictly reflexive pronoun in Hebrew. הֵמָּה, הוּא, etc., occur with a reflexive meaning; יֵדְעוּ גוֹיִם אֱנוֹשׁ הֵמָּה *let the peoples know that they are mortal men;* se mortales esse. Also suffixes with prepositions, עָשָׂה לוֹ *he made for himself;* and לֵב, נֶפֶשׁ, etc., with suffixes. הוּא, הִיא, etc., also express αὐτός, ipse, *self;* כִּי־אֱלֹהִים שֹׁפֵט הוּא *for God himself judges;* and with the article, ὁ αὐτός, *the same,* which is further denoted by עֶצֶם (*bone*), as בְּעֶצֶם הַיּוֹם הַהִיא *on the same day;* וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ: *but thou art the same, and thy years cease not to be!* cf. self = selb = body.

The indefinite pronoun quis, *any,* and the distributive each, every, may be rendered by כֹּל (= *whole*); כָּל־אָדָם *any* or *every man;* לֹא כָל־דָּבָר *not any thing,* ne ulla quidem res; כָּל־רוּחַ אֵין בְּקִרְבּוֹ *there is no (not any) breath inside it.* כֹּל followed by a noun with the article, means *all;* כָּל־הַגּוֹיִם *all the peoples.* But כָּל־עֵץ *every kind of tree, each tree.*

5

Each, quisque, is אִישׁ; חִגְרוּ אִישׁ חַרְבּוֹ *accingite pro se quisque gladium*. אִישׁ בְּתָרוֹ *each its half = half of each*. Or the noun is repeated: יוֹם יוֹם *every day*.

For the reciprocal pronoun ἀλλήλων, *one another*, we find the phrase אִישׁ . . . אָחִיו *a man . . . his brother*, or אָמְרוּ אִישׁ . . . רֵעֵהוּ *a man . . . his friend*; *e.g.*, אָמְרוּ אִישׁ אֶל־רֵעֵהוּ *they said to each other* . . . Also אֶחָד . . . אֶחָד, or אִישׁ . . . אִישׁ.

Some of . . . is expressed by prefixed מִן; יָצְאוּ מִן־הָעָם *went out some of the people*. אֶבְיוֹן מֵאַחַד אַחֶיךָ *a poor man, any one of thy brethren*, is a curious extension of the use of this prefix.

For *some one, somebody, something*, נֶפֶשׁ, אָדָם, אִישׁ, and דָּבָר may be used; for *such*, כָּזֶה, כָּזֹאת, etc., *like this*, etc.; גוֹי אֲשֶׁר כָּזֶה = *a people like this = such a people*. *Whoever, whatever*, quicunque, ὅστις, may be כֹּל אֲשֶׁר.

FORMATION OF NOUNS.

1. The nouns may be divided into two great classes, simple and augmented, according as they are formed (1) from roots by insertion of vowels; (2) by addition of certain pronominal fragments at the beginning or end (outer augmentn.), or by doubling a radical, *e.g.*, in גַּנָּב (inner augmentn.). The formative prefixes are א, מ, ת, י (אֱמֶתִּי); akin to אֲנִי, מָה, אַתָּה, יְ in יַחְשֹׁב; the affixes are ל, מ, נ, ה, ו, י (הֵלֶם יָוֵן); also akin to the given pronouns, and to the demonstr. הוּא לֹא.

2. Nouns are also abstract or concrete, names of qualities and events, and names of beings, *i.e.*, persons and things. Simple nouns may be either abstract or concrete; augmented nouns belong to the latter class.

3. The base of an abstract noun is a single syllable,

and contains one short vowel preceding or following the
middle root-letter. That vowel may be *a*, *i*, or *u* : *e.g.*,
מֶלֶךְ *king*, סֵפֶר *book*, אֹזֶן *ear*. Vowel decay made these
forms become מְלָךְ, סְפֵר, אֹזֶן; and then, as the language
disliked the concurrence of two unvocalized consonants,
a slight *e* sound (seghol) was uttered after the second
radical, so that the forms in use are מֶלֶךְ, סֵפֶר, אֹזֶן. The
accent remains on the penult. In one or two words the
harsher forms still survive; *e.g.*, גַּיְא *valley*, נֵרְדְּ *ointment*,
קֹשְׁטְ *truth* (as well as קֹשֶׁט). The so-called "infinitive"
of the simple stem of the verb, is an abstract noun, with
the stem-vowel *following* the second root letter; *e.g.*,
לְמַד *learning*, מְשֹׁל *ruling*.

4. The base of a simple concrete noun contains two
vowels, of which at least one must be *a*. As types we
may take יָשָׁר *straight*, זָקֵן *old*, גָּדוֹל *great*, בָּרוּךְ *blest*, רֹזֵן
prince; of which the corresponding originals are וְשַׁר,
רִזְן, בָּרֵךְ, גָּדֵל, זָקֵן. The so called participles qal of the
verb belong here; as also does the perf. 3 sing. : פָּקַד,
פָּקָד, פְּקוּד (pf. in pause), קֹטֵן, גָּדֵל.

5. Of augmented nouns one of the commonest forms
is that with prefixed מ; *e.g.*, מִשְׁפָּט (originally מַשְׁפַּט)
doom (from שׁפט), מַרְבֵּץ *lair*, and all hif'il participles.
Many nouns spring from roots *intensively* augmented,
i.e., with the second root letter doubled, as דִּין from דִין,
עִוֵּר ʻiw-wêr, fr. עוּר.

INFLEXION OF NOUNS.

1. The old Semitic probably inflected nouns by
means of the three endings um, im, am, roughly
answering to the nomin., gen., and accusat. of Aryan
grammar. These endings are partially found in the

Assyrian inscriptions: *e.g.*, qarnum, qarnim, qarnam, *horn* = קֶרֶן; irçitu, irçiti, irçita, *earth* = אֶרֶץ. In classical Arabic n occurs for m (nunnation instead of mimmation): *e.g.*, rajoloun, rajolin, rajolan, *a man;* jannatoun, jannatin, jannatan, *a garden.* Traces of this kind of declension in Hebrew are seen in the adverbial endings ◌ָ-ם, ◌ָ-ם; *e.g.*, יוֹמָם *by. day,* הֲלֹם *hither* = accus. of הָל *this (place).* לַיְלָה *by night,* אַרְצָה *to the land,* are accusatives from לַיִל and אֶרֶץ (lail, 'arç), but without the mimmation. This ◌ָה is common in a local sense, and is therefore called ה *locale.* Further, in forms like חַיְתוֹ, instead of the usual חַיַּת, and in proper names, such as פְּנִיאֵל, similar survivals of case-endings appear, but with their special meanings obscured.

2. In Hebrew, as we have it, the nouns undergo important internal changes of vowel-sounds. These changes are however purely euphonic, and are caused by the loss or gain of accent. They do not mark change of meaning, and are therefore not strictly flexional, as is the change of vowels in the English words man, men, woman, women.

NOUNS.

GENDER AND NUMBER.

1. To primitive man all nature seemed endowed with life; he therefore ascribed the distinction of sex to every existing thing. And thus the Hebrew regards all names as either masculine or feminine. The numbers are three, singular, dual, and plural. The dual is almost confined to the names of things existing as doubles, *e.g.*, ears, eyes, etc.

2. The masc. has no special ending. To mark the fem., the demonstrative particle *at* was originally added to the stem; an ending preserved in Assyrian -ătu, constr. -ăt, the old Arabic -at, and in a few Hebrew forms like זִמְרָת *song*, קָאַת *pelican* (אָזְלַת, once, as 3 sing. f. pf. of verb אָזַל, cf. verbs ל״ה). This ending is also seen in the "construct state" of fem. nouns (page below). In most cases, however, the t has been dropped, and the *a* in the accented open syllable modified, as שִׁירָה for *shirat*.

Another fem. ending is תְ־ (after a guttural תַ־), unaccented כֹּתֶבֶת, יֹדַעַת, *writing*, *knowing*. Here the *a* has vanished, and then an after-sounding vowel has been admitted between the two final consonants; kātabt, yāda‘t, being the primary forms.

Lastly, there are the endings וּת, ־ִית, as תַּכְלִית *completeness*, מַלְכוּת *kingdom*, where also the *a* is thrust out (cf. Assyrian fem. malkat *queen*, pl. malkāt, bilit *mistress*, pl. bilīt, sarrut *sovranty*).

3. Many nouns are known to be fem., not from their form, but from their meaning: אֵם *mother*, שֵׁגָל *queen*, and all other names, common or proper, which belong to females.

4. Many nouns are used both as masc. and as fem.; *e.g.*, בָּקָר *oxen*, גָּמָל *camel*. And some, though of one gender, are used to denote either sex (Epicenes); as שׁוֹר *ox*, יוֹנָה *pigeon*. Perhaps this was because the whole class designated was regarded as strong or weak.

5. The feminine, as weaker and more passive than the masc., naturally fills the place of a neuter; *e.g.*, אַחַת שָׁאַלְתִּי מיהוה *one thing I asked from Jahve.*

N.B. The masc. sing., and rarely masc. plur., also

occur : אַחַר זֶה *post hoc,* נְגִידִים *nobilia, honesta ;* strictly *nobiles.*

It is also the favourite gender for names of qualities (abstract nouns); *e.g.,* צְדָקָה *justice ;* and for collectives, as יֹשֶׁבֶת *inhabitants,* part. fem. sing. of יָשַׁב; עֲנָנָה *bank of clouds.* But sometimes the masc. is collective, and the fem. individual; as אֳנִי *fleet* (also *ship*), אֳנִיָּה *ship.*

NOTE.—Metre often helps memory. The following should be learnt off.

> *Months* and *peoples, hills* and *streams,*
>
> Masculine the Hebrew deems;
>
> Feminine are *local* nouns,
>
> *Lands,* and *tools,* and *limbs,* and *towns.*

NOTE 2.—The same word may stand sometimes for a people, sometimes for their country; *e.g.,* יְהוּדָה *Judah* and *Judea.* In the former case it is construed as masc., in the latter as fem.

> *World* תֵּבֵל, and אֹזֶן *ear,*
>
> עִיר, יָד, בֹּהֶן, חֶרֶב, and
>
> *well* בְּאֵר, and נַעַל *sole,*
>
> עֶרֶשׂ *bed,* and כּוֹס *a bowl ;*
>
> צָפוֹן, תֵּימָן, אָח, צֹהַר,
>
> עֶצֶם, כִּכָּר, נֶגַה *bone,*
>
> These are feminine alone.
>
> Mostly feminine are seen;
>
> יָמִין, אֵשׁ, אֶבֶן, אֶרֶץ,
>
> גֶּפֶן, רֶגֶל, רוּחַ *vine,*
>
> אוֹת, נֶפֶשׁ, חָצֵר *a sign,*

שֵׁן *a tooth,* אֳנִי *a ship,*

arm זְרֹעַ, עַיִן *eye.*

Mostly masculine are רֶחֶם,

גַּן, אָרוֹן, מָקוֹם and לֶחֶם;

שֵׁבֶט, עֶרֶב, כְּבוֹד *weight,*

שַׁעַר *gate,* and מָגֵן, כַּד,

אוֹר, תַּנּוּר, בֶּגֶד, כֶּרֶם,

תּוֹר, נֶשֶׁר always and לֵב,

שׁוֹר, יָרֵחַ, דֹּב, כֶּלֶב.

Common are גֵּיא, and גָּדֵר

אֹרַח, דֶּרֶךְ, שֶׁמֶשׁ *way;*

חַלּוֹן, יָתֵד, תְּהוֹם, עָב,

לָשׁוֹן, רֹחַב, שְׁאוֹל, סִיר;

בָּקָר, שַׁבָּת, פֶּרֶא *herd,*

צִפּוֹר, שֶׂה, צֹאן, גָּמָל *bird.*

6. The ending of the dual is ◌ַיִם־ áyim; *e.g.,* אֹזֶן *ear* ('uzn), אָזְנַיִם *ears.* (Cf. Assyr. uzna-a, -ā, and Arab. -āni. The original ending was *a'anu.*) יַרְכָה *side* (yarkat), יַרְכָתַיִם *both sides.* That of the plural masc. is ◌ִים־, fem. וֹת (āt) (cf. Assyr. ilātu, *goddess,* pl. ilātu); שִׁיר *song,* שִׁירִים *songs.* שִׁירָה id. pl. שִׁירוֹת.

NOTE. — The masc. pl. is sometimes ◌ִין־, as in Aramaic; and ◌ֵי־, ◌ַי־ occur, though rarely; *e.g.,* גֹּבַי *locusts,* מִנִּי *chords.* (Cf. Assyrian pl. in -i, sarri, *kings.*) ◌ִים־ is like the old genitive sing. But it is likely that the *i* is weakened from *ā,* the oldest endings of the Assyrian plur. being -ānu, -āni, -āna; *e.g.,* sarrānu, *kings.* Compare the Hebrew כִּנָּם *gnats* = כִּנִּים.

7. Masc. nouns in ‏־ִי‏, and feminines in ‏־ִית‏, have ‏־ִיִּים‏, ‏־ִיּוֹת‏ in the plur. ‏כַּשְׂדִּי‏ *Chaldæan;* pl. ‏כַּשְׂדִּיִּים‏; ‏מוֹאָבִית‏ *Moabitess,* pl. ‏מוֹאָבִיּוֹת‏. (So from ‏מַלְכוּת‏, pl. ‏מַלְכִיּוֹת‏.) But some merely add ‏ם‏, ‏וֹת‏ to sing., as ‏מִצְרִים‏ *Egyptians;* ‏חֲנִית‏ *spear,* ‏חֲנִיתוֹת‏.

Many masc. nouns have plurals in ‏וֹת‏, and many feminines in ‏־ִים‏: while many nouns, again, present both forms. ‏אָב‏ *father,* pl. ‏אָבוֹת‏; ‏לְבֵנָה‏ *brick,* pl. ‏לְבֵנִים‏; ‏חֲנִית‏ *spear,* pl. ‏חֲנִיתִים‏, ‏־וֹת‏. The ending -im was, it seems, of both genders; but -oth = awat = am-at (by the common Assyrian change of w for m), was originally feminine only.

EFFECT OF THESE ENDINGS ON THE VOWELS OF THE STEM (UNINFLECTED WORD).—As the accent tends towards the final syllable, the new endings will receive it.

(*a*) If the stem contain vowels long by nature, whether diphthongal or contracted, they remain firm; *e.g.*, ‏שִׁירָה‏, and ‏שִׁירִים‏ from ‏שִׁיר‏; so ‏פָּרָשִׁים‏ from ‏פָּרָשׁ‏. So if the stem contain short vowels in closed syllables, they are unaffected by the onward movement of the accent; as ‏מִשְׁפָּט‏ plur. ‏מִשְׁפָּטִים‏, with firm ḥireq.

(*b*) Stem-vowels that are merely tone long, shorten when the accent is no longer on or near them; thus ‏גָּדוֹל‏ *great,* with pretonic qameç, becomes ‏גְּדוֹלִים‏, ‏גְּדוֹלָה‏, ‏גְּדוֹלוֹת‏; a vowel *two* places from the tone becoming indistinct.

THE CONSTRUCT STATE.

A noun may be made definite not only by the so-called article, but also by another following noun, in which case the article is superfluous: *e.g.*, ‏קוֹל‏ *voice,*

קוֹל הָאָח (*the*) *voice of the brother.* A noun thus defined is said to be in the construct state. When not in construction, a noun is said to be in the absolute state, *i.e.*, out of connection with any other noun.

2. In such phrases the defining noun, as the more important, receives the greater emphasis. The speaker hurries over the preceding word, which therefore loses weight, and suffers a shortening of tone-long vowels, and loss of weak final consonants. מָשָׁל *a proverb;* מְשַׁל שְׁלֹמֹה *a proverb of Solomon;* שִׁירִים *songs,* שִׁירֵי דָוִד *songs of David.*

Many nouns may be thus connected: *e.g.*, וּשְׁאָר מִסְפַּר קֶשֶׁת גִּבּוֹרֵי בְנֵי קֵדָר *And the rest of the tale of the archers of the warriors of the sons of Qedar.*

3. In the constr. st. of fem. nouns in הָ, the original ending is preserved; thus שָׁנָה *year*, constr. שְׁנַת; plur. שָׁנוֹת, constr. שְׁנוֹת (וֹת for תָ).

The constr. st. of the dual ends in יֵ, as עֵינַיִם *eyes*, עֵינֵי; יַרְכְּתֵי, יַרְכָתַיִם.

4. The constr. st. is used in other relations expressible by a Latin or Greek genitive: *e.g.*, עֲצַת־עָנִי *plot against* (*the*) *poor.* It is common in defining the scope of an epithet: *e.g.*, כְּסוּי חֲטָאָה *covered as regards sin*, *i.e., the man whose sin is covered;* נְקִי כַפַּיִם וּבַר לֵבָב *the clean-handed and pure-hearted;* יִשְׁרֵי לֵב *upright in heart, straightforward.*

THE NOUN WITH SUFFIXES.

1. The suffixes of the noun are usually genitival, and therefore we might assume that the noun would be in the construct state before them. But the suffixes are usually less emphatic than the nouns to which they are

added; and therefore for the most part they do not receive all the stress in utterance, so that their nouns do not change so much as when in construction with other more important words. The only exception is that of the heavy (*grave*) suffixes, כֶם, כֶן, הֶם, הֶן, which always receive the full weight of the accent; and accordingly throw their nouns into the construct state: *e.g.*, מְשַׁלְכֶם *your proverb*; דִּבְרֵיהֶם *their words* (from דָּבָר).

2. The other suffixes, called *light*, affect their nouns in the same way as the fem. ending ־ָה, and the plur. ־ִים, ־וֹת. From מָשָׁל comes מְשָׁלִי *my proverb*, the pretonic qameç being preserved, as in מְשָׁלִים; from שָׁנָה, שְׁנָתִי, with the original ת.

3. The part of a word most capable of resisting the wear and tear of constant use is that which has, or is near to, the accent. And thus in the constr. st. some ancient endings are preserved by their nearness to the accent: *e.g.*, the ־ִי in אֲבִיאֵל, the וֹ in חַמוּאֵל. From these instances we see that אָב *father*, and חָם *heat*, once had the endings וֹ, ־ִי. In the same way (especially if the accent favour) vowels or fragments of vowels occur between nouns and suffixes, which though called "connecting vowels" are really relics of old terminations: *e.g.*, מְשָׁלְךָ *thy proverb*, in pause מְשָׁלֶךָ (seghol being a remnant of *i*). In מְשָׁלָם *their proverb*, for מְשָׁלְהֶם, the termination preserved is *a*. The case-endings *a, i,* had lost their distinct meanings, and were used promiscuously; and so such combinations became natural. Cf. עֶזְרָתָה, יְשׁוּעָתָה, etc., as nominatives.

TYPES OF NOUNS.

I. Forms with one Stem Vowel.

	A.	I.	U.
	MASC.	MASC.	MASC.
Sing. abs.	מֶלֶךְ *king.*	סֵפֶר *book.*	בֹּקֶר *dawn.*
constr.	,,	,,	,,
light suff.	מַלְכִּי	סִפְרִי	בָּקְרִי בְּ"
grave ,,	מַלְכְּכֶם	סִפְרְכֶם	בָּקְרְכֶם
Plur. abs.	מְלָכִים	סְפָרִים	בְּקָרִים
constr.	מַלְכֵי	סִפְרֵי	בָּקְרֵי
light suff.	מְלָכַי	סְפָרַי	בְּקָרַי
grave ,,	מַלְכֵיכֶם	סִפְרֵיכֶם	בָּקְרֵיכֶם
Dual abs.	מַלְכַּיִם	סִפְרַיִם	בָּקְרַיִם
constr.	מַלְכֵי	סִפְרֵי	בָּקְרֵי
	FEM.	FEM.	FEM.
Sing. abs.	מַלְכָּה	סִפְרָה	בִּקְרָה
constr.	מַלְכַּת	סִפְרַת	בִּקְרַת
light suff.	מַלְכָּתִי	סִפְרָתִי	בִּקְרָתִי
grave ,,	מַלְכַּתְכֶם	סִפְרַתְכֶם	בִּקְרַתְכֶם
Plur. abs.	מְלָכוֹת	סְפָרוֹת	בְּקָרוֹת
constr.	מַלְכוֹת	סִפְרוֹת	בִּקְרוֹת
light suff.	מַלְכוֹתַי	סִפְרוֹתַי	בָּקְרוֹתַי
grave ,,	מַלְכוֹתֵיכֶם	סִפְרוֹתֵיכֶם	בָּקְרוֹתֵיכֶם
Dual abs.	מַלְכָּתַיִם	סִפְרָתַיִם	בִּקְרָתַיִם
constr.	מַלְכְּתֵי	סִפְרְתֵי	בִּקְרְתֵי

REMARK 1.—If the first or second radicals be guttural, they will have ‍ ⟨ ֶ ⟩, ⟨ ֱ ⟩, for simple sh°wa: חֶסֶד pl. חֲסָדִים, עֹפֶר pl. עֳפָרִים. Initial ח in חֵלֶק with suff. and in fem. takes *e* for *i*; הֶלְקָה, חֶלְקִי. נַעַר, פֹּעַל; light suff. נַעֲרִי, פָּעֳלִי; grave suff. נַעֲרְכֶם, פֶּעֳלְכֶם. With a gutt. as 3rd rad. we find פָּתַה, פָּתְחִי, and פְּתָחֵךְ.

REMARK 2.—In forms like שְׁכֶם, פְּקֹד, the stem-vowel *follows* the 2nd radical. They are however inflected as usual: פָּקְרִי, שִׁכְמִי (the last with sh°wa slightly heard). בָּאַר, בָּאֹשׁ, are similar, with 2nd rad. gutt.

WEAK FORMS.

(i.) From solid roots; *e.g.*, חקק (ע״ע); with

2nd and 3rd rad. fused.

	A.	I.	O.
Sing. abs.	דַּל	אֵם	חֹק
	weak (= dall)	*mother* (= 'imm)	*edict* (= ḥuqq)
light suff.	דַּלִּי	אִמִּי	חֻקִּי
	etc.	etc.	etc.
Plur. abs.	דַּלִּים	אִמּוֹת	חֻקִּים
fem. sing.	דַּלָּה		חֻקָּה
„ plur.	דַּלּוֹת		חֻקּוֹת

Similar in form are עֵת *time*, עִתִּי (= עֶרֶת 'adt); אַף *nose*, אַפִּי (= אֶנֶף 'anp).

(ii.) From hollow roots; ע״ע, ע״ו.

Sing. abs. מָוֶת (fr. maut) *death.*   שׁוֹר (shaur) *ox.*   עַיִן *eye.*

constr. מוֹת (aw = o)   plur. שְׁוָרִים   constr. עֵין

to which other endings attach.   constr. שׁוֹרִי   to which other endings attach.

(iii.) From weak roots ל״י (ל״ה), 3rd rad. semivowel.

	A.	I.	U.
Sing. abs. and constr.	אֲרִי ('ar^y)	פְּרִי (pir^y)	חֲלִי (ḥul^y)
	lion.	*fruit.*	*illness.*
light suff.	אַרְיִי	פִּרְיִי	חָלְיִי
grave „		פֶּרְיְכֶם	
Plur. abs.	אֲרָיִים		חֳלָיִים
Fem.	שִׁבְיָה *captivity.*		

Note.—שָׂחוּ (saḥw) *swimming,* בֹּהוּ *emptiness* (bahw) belong here.

II. FORMS WITH TWO STEM VOWELS.

	AA.	AI.	AU.
	MASC.	MASC.	MASC.
Sing. abs.	יָשָׁר *straight.*	זָקֵן *old.*	עָמֹק *deep.*
constr.	יְשַׁר	זְקַן	עֲמֹק
light suff.	יִשְׁרִי	זְקֵנִי	עֲמֻקִּי
grave „	יִשְׁרְכֶם	זְקֶנְכֶם	עֲמֻקְּכֶם
Plur. abs.	יְשָׁרִים	זְקֵנִים	עֲמֻקִּים
constr.	יִשְׁרֵי (also יְ־)	זִקְנֵי	עֲמֻקֵּי
light suff.	יְשָׁרַי	זְקֵנַי	עֲמֻקַּי
grave „	יִשְׁרֵיכֶם „	זִקְנֵיכֶם	עֲמֻקֵּיכֶם
Dual abs.	יְשָׁרַיִם	זְקָנַיִם	
constr	יִשְׁרֵי „	זִקְנֵי	
	FEM.	FEM.	FEM.
Sing. abs.	יְשָׁרָה	זְקֵנָה	עֲמֻקָּה
constr.	יִשְׁרַת „	זִקְנַת	עֲמֻקַּת
light suff.	יִשְׁרָתִי	זִקְנָתִי	etc.,
grave „	יִשְׁרַתְכֶם	זִקְנַתְכֶם	the
Plur. abs.	יְשָׁרוֹת	זְקֵנוֹת	first two
constr.	יִשְׁרוֹת	זִקְנוֹת	sylls. not
light suff.	יִשְׁרוֹתַי	זִקְנוֹתַי	changing.
grave „	יִשְׁרוֹתֵיכֶם	זִקְנוֹתֵיכֶם	
Dual abs.	יְשָׁרָתַיִם		
constr.	יִשְׁרָתֵי		

	AĀ.	AĪ.	AŪ.
	MASC.	MASC.	MASC.
Sing. abs.	גָּדוֹל	תָּמִים	פָּקוּד
	great.	*perfect.*	*visited.*
constr.	גְּדוֹל	תְּמִים	פְּקוּד

All new endings attach to the constr. st. of these
forms: *e.g.*, fem. גְּדוֹלָה, pl. גְּדוֹלִים, etc.

NOTE.—Stems with *ia*, as in לְבַב *heart*, לְבַב, follow
יָשָׁר.

	ĀA.	ĀI.
	MASC.	MASC.
Sing. abs.	עוֹלָם *world.*	פּוֹקֵד
		visiting.
constr.	עוֹלַם	
light suff.	עוֹלָמִי	פּוֹקְדִי
grave suff.	עוֹלַמְכֶם	פּוֹקֶדְכֶם
Plur. absol.	עוֹלָמִים	פּוֹקְדִים
constr.	עוֹלְמֵי	פּוֹקְדִי
light suff.	עוֹלָמִי	(suffixes
grave suff.	עוֹלְמֵיכֶם	attach to
		construct
		unchanged.)
	FEM.	FEM.
Sing. abs.	חוֹתֶמֶת *seal* (also ק־מָה)	פּוֹקֶדֶת
constr.	,,	(like
light suff.	חוֹתַמְתִּי	חוֹתֶמֶת)
grave ,,	חוֹתַמְתְּכֶם	and
Plur. abs.	חוֹתָמוֹת	פּוֹקְדָה
constr.	חוֹתְמוֹת	פּוֹקְדוֹת

REMARK 1.—Participles ל״ה (ל״י), and like forms,
belong to āa: e.g., חוֹזֶה seer (= חוֹזִי). In sing. constr.
חוֹזֵה; so שָׂדֶה field, שְׂדֵה. The ‑ֶה vanishes before new
endings; e.g., pl. חוֹזִים constr. חוֹזֵי.

AUGMENTED NOUNS.

With (i.) Inner, (ii.) Outer Augmentation.

(i.) Forms like דַּיָּן judge, אַיָּל hart (f. אַיָּלָה and אַיֶּלֶת
hind), follow עוֹלָם, the first syllable being constant.

זִכָּרוֹן memorial, שִׁגָּיוֹן dithyramb (with both kinds of
augmentation), in constr. sing. lose duplication of the
2nd rad.; st. c. שִׁגְיוֹן, זִכְרוֹן; pl. שִׁגְיוֹנוֹת, זִכְרוֹנִים.

(ii.) Forms with a prefix ma or na (ma = mè = mi,
na = nè = ni), and with a in the final syllable, e.g.,
מִגְדָּל (= magdal) tower, מֶרְכָּב (= markab) car, נִמְשָׁל
(= namshal) ruled, follow עוֹלָם; those which have e (i)
in the ultimate, as מַסְפֵּד (= maspid) wailing, מִזְבֵּחַ (=
mazbaḥ) altar, have construct forms מִזְבַּח, מִסְפַּד (cf. זְקַן,
from זָקֵן), and then follow פּוֹקֵד.

Forms with postfixed ‑ִי, as נָכְרִי stranger, double the
י before any addition; e.g., fem. נָכְרִיָּה, pl. נָכְרִיִּים. But
sometimes these forms contract into נָכְרִית, נָכְרִים.

Lastly, forms with postfixed an follow עוֹלָם; e.g.,
אַלְמָן widower, constr. אַלְמַן, fem. אַלְמָנָה; pl. אַלְמָנִים, etc.

There are many other forms of augmented nouns;
but enough have been given for the purpose of illustrating
the vocalic changes in types of common occurrence.

IRREGULAR NOUNS.

A list of the commoner forms which embody some-
thing peculiar in their flexion, may prove useful.

אָב father; st. constr. אֲבִי, light suff. אָבִי, grave suff.

אֲבִיכֶם; pl. אָבוֹת, constr. אֲבוֹת. (Assyrian *abût*, also *abi*.) Cf. חָם *father-in-law*.

אָח *brother*; אֲחִיכֶם, אָחִי, אֲחִי; pl. אַחִים (with "implied daghesh" in ח), constr. אֲחִי, light suff. אָחִי (in pause אֶחָי), אָחִיו; grave suff. אֲחֵיכֶם.

NOTE.—In these two forms the ' of st. constr. sing. has taken the place of ו, the original third radical. אֲחִי = 'aḥwu. But the forms with implied daghesh seem to point to a root אחח for themselves.

אָחוֹת *sister* (original 'aḥwat, 'aḥāt with ā compensative), constr. אֲחוֹת, to which suffixes are added; pl. אֲחָיוֹת (from 'aḥyat = 'aḥwat), constr. אַחְיוֹת, which takes the suffixes. Cf. חֲמוֹת *mother-in-law*.

בֵּן *son*; ־בֶּן, rare ־בִּן; בְּנִי, בִּנְךָ; בָּנִים, בְּנֵי, בָּנַי, בְּנֵיכֶם. If not biliteral, a segholate bin^y; cf. pir^y, פְּרִי.

בַּת *daughter*; = bant, batt, bat, from בֵּן. בִּתִּי (= binti), בִּתְּכֶם; pl. בָּנוֹת, constr. בְּנוֹת.

אִישׁ *man*, vir; = 'insh, 'ishsh, 'īsh; cf. אֱנוֹשׁ. Suff. אִישִׁי; rare pl. אִישִׁים; comm. אֲנָשִׁים, אַנְשֵׁי. Arabic 'insān.

אִשָּׁה *woman*, conjunx; = 'inshat, as st. constr. אֵשֶׁת ('isht) is used; suff. אִשְׁתִּי. As plur. אֲנָשִׁים = נְשֵׁי, נָשִׁים; cf. Assyrian nisu, *man*.

יוֹם (yawm, Arabic yaum, Assyrian yumu) *day*; dual יוֹמַיִם; pl. יְמֵי, יָמִים (= y°wamim contracted).

רֹאשׁ *head* (originally ra'sh), a noun of first form; pl. רָאשִׁים, רָאשֵׁי (= r°ashim contr.). Ra'sh became on the one hand רֵישׁ, on the other רֹאשׁ.

עִיר *city* (originally 'ayr), a noun of first form; pl. עָרִים, עָרֵי (= 'ayarim contr.).

גַּיְא, גֵּיא, גַּי *valley*; constr. גֵּיא, גֵּי; pl. גֵּאָיוֹת, גֵּיוֹת; suff. גֵּאוֹתֶיךָ.

פֶּה *mouth* (originally piw or piy), constr. פִּי, suff. פִּי
(= piyy), פִּיכֶם; pl. פִּים, פִּיוֹת, redupl. פִּיפִיּוֹת.

מַיִם *water;* constr. מֵי and מֵימֵי; suff. מֵימָי. A form
apparently dual. But מַיִם may be like לַיְל, לֵיל; cf.
old מֵם (name of letter); reduplicated pl. constr. מֵימֵי,
cf. Assyrian pl. māmi.

שָׁמַיִם *heavens,* is like the last word, a seeming dual.
It may be plur. of a form שָׁמַי; cf. שָׂרַי. With accus.
ending שָׁמַיְמָה, οὐρανόσε. Cf. Arabic sing. samā'un, pl.
samāwātun. Assyrian samu, pls. samè and samāmi.

בַּיִת *house* (originally bait), constr. בֵּית, plur. בָּתִּים, בָּתֵּי;
prob. = battím, batté, the methegh marking qameç
aš = a. Others make the sound to have been bŏttím,
bŏtté, from a kindred stem *bŭtt.*

THE NUMBERS.

1. THE CARDINALS.

These are abstract nouns which lost their primitive
meaning, and came to be used as mere numerals.

	MASC.		FEM.		
	ABS.	CONST.	ABS.		CONST.
1	אֶחָד	אַחַד	אַחַת paus. אֶחָת		אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם		שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ		שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	חֲמֵשׁ
5	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ		חֲמֵשׁ
6	שִׁשָּׁה	שֵׁשֶׁת		שֵׁשׁ	
7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע		שְׁבַע
8	שְׁמֹנָה	שְׁמֹנַת		שְׁמֹנֶה	
9	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע		תְּשַׁע
10	עֲשָׂרָה	עֲשֶׂרֶת		עֶשֶׂר	

11	{ אַחַד עָשָׂר ⏎ עַשְׁתֵּי עָשָׂר }		אַחַת עֶשְׂרֵה ⏎ עַשְׁתֵּי עֶשְׂרֵה
12	{ שְׁנֵים עָשָׂר ⏎ שְׁנֵי עָשָׂר }		שְׁתֵּים עֶשְׂרֵה ⏎ שְׁתֵּי עֶשְׂרֵה
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עֶשְׂרֵה
14	אַרְבָּעָה עָשָׂר		אַרְבַּע עֶשְׂרֵה
	etc.		etc.

עֶשְׂרִים	20
שְׁלֹשִׁים	30
אַרְבָּעִים	40
חֲמִשִּׁים	50
שִׁשִּׁים	60
שִׁבְעִים	70
שְׁמֹנִים	80
תִּשְׁעִים	90

מָאתַיִם 200 | מֵאָה 100

אֶלֶף 1000

רִבּוֹא ,רִבּוֹ ,רְבָבָה 10,000.

REMARK 1.—In the older writings lower numbers precede higher; in the later books the contrary order is observed. In both cases the connective waw is used. So in old English, "six and twenty."

REMARK 2.—The fem. ending ־ָה of the masc. numbers from 3 to 10 shows that they are abstract nouns like δυάς, τριάς, etc. When a distinction had come to be felt necessary, the prevailing forms were appropriated to the masc., and the mere stems to the fem. gender.

REMARK 3.—אַחַת‎ = 'aḥ-ḥadt, the 3rd radic. d being assimilated to the fem. ending t; and only one of the two t's written.

שְׁתַּיִם‎ pronounced shtáyim, a corruption of shintáyim.

עַשְׁתֵּי‎ means one. It is seen in Assyrian 𐎹 ►𐎹 estén, *one.* עַשְׁתֵּי עָשָׂר‎ = un-decim.

2. THE ORDINALS.

MASC.	FEM.	
רִאשׁוֹן‎, אֶחָד‎	רִאשׁוֹנָה‎, אַחַת‎	*first*
שֵׁנִי‎	שֵׁנִית‎	*second*
שְׁלִישִׁי‎	שְׁלִישִׁית‎	*third*
רְבִיעִי‎	רְבִיעִית‎	*fourth*
חֲמִישִׁי‎, חֲמֵשִׁי‎	חֲמִישִׁית‎, חֲמֵשִׁית‎	*fifth*
שִׁשִּׁי‎	שִׁשִּׁית‎	*sixth*
שְׁבִיעִי‎	שְׁבִיעִית‎	*seventh*
שְׁמִינִי‎	שְׁמִינִית‎	*eighth*
תְּשִׁיעִי‎	תְּשִׁיעִית‎	*ninth*
עֲשִׂרִי‎	עֲשִׂרִית‎	*tenth*

Beyond tenth, the cardinals are used, no ordinal forms existing.

NOTE 1.—רִאשׁוֹן‎, from rish or résh = רֹאשׁ‎. Cf. Assyrian risu, *head*, ristanu = *first.*

NOTE 2.—The fem. ordinals also express fractions, as שְׁלִישִׁית‎ = ⅓ (חֲצִי‎ is ½). The numeral adverbs *once, twice, thrice,* etc., are denoted by the femin. forms of cardinals or ordinals. אַחַת‎ *once,* שֵׁנִית‎ *twice;* פַּעַם‎ *stroke,* is also used = *once,* פַּעֲמַיִם‎ *twice.* But *four times, seven times,* are שֶׁבַעָתַיִם‎, אַרְבַּעְתַּיִם‎. Repetition of a number

marks distribution; as שְׁנַיִם שְׁנַיִם *two by two;* שִׁבְעָה
שִׁבְעָה *by sevens.* (So יוֹם יוֹם *day by day;* וַיִּתֵּן עֵדֶר עֵדֶר לְבַדּוֹ
and he put each flock by itself; שָׁנָה בְשָׁנָה *year by year.*)

The indefinite numeral adjectives *all, every,* are ex-
pressed by כֹּל, ־כָּל (summa); *some,* by plur. of noun.
e.g., יָמִים *some days,* or by אֲחָדִים (= *a few*).

THE VERB.

1. The verb in its simplest shape presents two stems
which obviously coincide with those of the abstract and
concrete nouns. The abstract stem consists of three
radicals with one originally short vowel following the
second; as לְמַד *learning,* מְלֹךְ, ־מְלָךְ *reigning.* This is
called the infinitive construct, but usage as well as form
shows that it is a noun; *e.g.,* לְעֵת מְצֹא *in time of finding,*
רִנֵּי פַלֵּט *shouts over deliverance.*

The concrete stem has three radicals and two vowels,
aa, ai (ē), au (ō). It is seen in מָלַךְ, pausal מָלָךְ, גָּדֵל,
קָטֹן, forms used as 3 sing. masc. perf. (The last two
are also used as "participles.")

2. To these stems certain archaic forms of the pronouns
came to be agglutinated. Thus arose what may be called
the two states of the verb, the imperfect, and the perfect.

3. The imperfect state is formed from the abstract
stem, by means of pronominal prefixes. It denotes,
as its name implies, that the action, condition, or event
signified by the verb is unfinished, *i.e.,* beginning to
be, or in process.

The perfect state is formed from the concrete stem,
by the addition of postfixes, and indicates that the
action, etc., denoted by the verb, is already finished and
complete in itself.

4. The abstract stem is also used as an imperative. In the fem. sing., and in the plur. it has the endings of the 2nd pers. pronoun.

5. The concrete stem reäppears in what is called the participle; *e.g.*, מֹלֵךְ (*one*) *ruling*, גָּדֵל *great*, קָטֹן *small;* of which the original vowels were āi, ai, au. There is also a passive form, מָלוּךְ *ruled*, with vowels aū. As a part of the verb the participle denotes the permanence of an act or state.

6. The pf., impf., and imperat., have plur. endings identical with the most ancient plural endings of the noun. In accordance with their origin, none of these forms in themselves connote *time*. That is always left to be understood from the context; a point in which Semitic differs entirely from Western Grammar.

7. Some have called the states of the verb moods; and, in the absence of distinct modal formations, the imperfect is in fact used to express wish, that is, it supplies the want of a special optative mood; and further, after certain particles it fills the place of the subjunctive. Another frequent use of the imperfect is to express an imperative.

8. The imperfect 1st pers. often keeps the old ending הָ־. It is then called the cohortative, and denotes strong inclination towards an act; אֶמְשְׁלָה *let me rule,* נֵלְכָה *let us go.* Cf. the Assyrian aorists iscunam, iscuna, iscun. There is a similar form of the imperative; מָשְׁלָה (moshla) *pray rule!* גָּדְלָה *grow up!*

There is also a shortened form of the impf. called the jussive, used in the 2nd and 3rd pers. hif. of the strong verb; *e.g.*, יַמְשֵׁל. Its original force was probably that of the potential mood; then it came to mean *wish, entreaty, command.*

9. Side by side with the simple verbal stem called the qal (*light*), there are four other chief stems, one or more of which occur in most verbs. These have been formed by strengthening the root with prefixed fragments of pronouns, inserted waw, or doubled radicals. Three of them have corresponding passive voices, marked by difference of vowels. The old Grammars inconveniently take פָּעַל *made*, as the type of all verbs; hence the other stems are called the נִפְעַל nif'al, פִּעֵל pi'él, הִפְעִיל hif'íl, הִתְפַּעֵל hithpa'él; and their passives, פֻּעַל pu'al, הָפְעַל hof'al, הָתְפַּעַל hothpa'al (very rare).

Besides these, other scarce formations are found, resembling pi'el, hif'il, hithpa'el. Like pi'el are פּוֹעֵל po'él, with pass. po'al; פַּעְלֵל pa'lél with pass. pu'lal, פִּלְפֵּל pilpél, pass. pulpal, פְּעַלְעַל pe'al'al, pass. po'al'al. Like hif'il תִּפְעֵל tif'él, active; like hithpa'el הִתְפַּעְלֵל hithpa'lél.

10. The qal expresses the original notion of the verb. Nif'al is strictly reflexive, as נוֹסְדוּ *seated themselves*, but came to be used as passive; pi'el is the intensive or iterative stem; *e.g.*, כִּתֵּב *scribbled*, from כָּתַב *wrote*; hif'il is factitive or causative, as הִקְדִּישׁ *hallowed* (*made holy*); hithpa'el is a reflexive form of the intensive; הִתְאַזֵּר *girded himself*.

NOTE 1.—Verbs with *e*, *o*, in the second syllable of the qal perf. 3 sing., like גָּדֵל, קָטֹן, are mostly intransitive. The *o* verbs are few in number. Cf. Hebrew יָבֵשׁ *dry*, Arabic yabisa; sharufa, *noble*, safula, *low*. In Assyrian the three vowels are used without difference of meaning.

2. Verbs with three firm radicals which admit of doubling, and resist rejection or change, are called strong verbs.

TYPE OF THE STRONG VERB.

	SIMPLE STEM. (QAL)			REFLEXIVE. (NIF'AL)
Perf. sing. 3 m.	מָשַׁל	גָּדַל	קָטֹן	נִמְשַׁל
f.	מָשְׁלָה	גָּדְלָה	קָטְנָה	נִמְשְׁלָה
2 m.	מָשַׁלְתָּ	גָּדַלְתָּ	קָטֹנְתָּ	נִמְשַׁלְתָּ
f.	מָשַׁלְתְּ	גָּדַלְתְּ	קָטֹנְתְּ	נִמְשַׁלְתְּ
1 com.	מָשַׁלְתִּי	גָּדַלְתִּי	קָטֹנְתִּי	נִמְשַׁלְתִּי
plur. 3 com.	מָשְׁלוּ	גָּדְלוּ	קָטְנוּ	נִמְשְׁלוּ
2 m.	מְשַׁלְתֶּם	גְּדַלְתֶּם	קְטָנְתֶּם	נִמְשַׁלְתֶּם
f.	מְשַׁלְתֶּן	גְּדַלְתֶּן	קְטָנְתֶּן	נִמְשַׁלְתֶּן
1 com.	מָשַׁלְנוּ	גָּדַלְנוּ	קָטֹנוּ	נִמְשַׁלְנוּ
Impf. sing. 3 m.	יִמְשֹׁל	יִגְדַּל	יִקְטַן	יִמָּשֵׁל
f.	תִּמְשֹׁל	תִּגְדַּל	like	תִּמָּשֵׁל
2 m.	תִּמְשֹׁל	תִּגְדַּל	יִגְדַּל	תִּמָּשֵׁל
f.	תִּמְשְׁלִי	תִּגְדְּלִי		תִּמָּשְׁלִי
1 com.	אֶמְשֹׁל	אֶגְדַּל		אֶמָּשֵׁל
plur. 3 m.	יִמְשְׁלוּ	יִגְדְּלוּ		יִמָּשְׁלוּ
f.	תִּמְשֹׁלְנָה	תִּגְדַּלְנָה		תִּמָּשַׁלְנָה
2 m.	תִּמְשְׁלוּ	תִּגְדְּלוּ		תִּמָּשְׁלוּ
f.	תִּמְשֹׁלְנָה	תִּגְדַּלְנָה		תִּמָּשַׁלְנָה
1 com.	נִמְשֹׁל	נִגְדַּל		נִמָּשֵׁל
Imperat. sing. 2 m.	מְשֹׁל	גְּדַל		הִמָּשֵׁל
f.	מִשְׁלִי	גִּדְלִי		הִמָּשְׁלִי
plur. 2 m.	מִשְׁלוּ	גִּדְלוּ		הִמָּשְׁלוּ
f.	מְשֹׁלְנָה	גְּדַלְנָה		הִמָּשַׁלְנָה
Infin. constr. form	מְשֹׁל	גְּדַל		הִמָּשֵׁל
absol. „	מָשׁוֹל	גָּדוֹל		הִמָּשׁוֹל (נִמְשֹׁל)
Particip. act. and reflex.	מֹשֵׁל	גָּדֵל		נִמְשָׁל
pass.	מָשׁוּל			

INTENS. ACT. (PI'EL)	INTENS. PASS. (PU'AL)	FACTITIVE. (HIF'IL)	FACT. PASS. (HOF'AL)	REFLEX. INTENS. (HITHPA'EL)
מִשֵּׁל	מֻשַּׁל	הִמְשִׁיל	הָמְשַׁל	הִתְמַשֵּׁל
מִשְּׁלָה	מֻשְּׁלָה	הִמְשִׁילָה	הָמְשְׁלָה	הִתְמַשְּׁלָה
מִשַּׁלְתָּ	מֻשַּׁלְתָּ	הִמְשַׁלְתָּ	הָמְשַׁלְתָּ	הִתְמַשַּׁלְתָּ
מִשַּׁלְתְּ	מֻשַּׁלְתְּ	הִמְשַׁלְתְּ	הָמְשַׁלְתְּ	הִתְמַשַּׁלְתְּ
מִשַּׁלְתִּי	מֻשַּׁלְתִּי	הִמְשַׁלְתִּי	הָמְשַׁלְתִּי	הִתְמַשַּׁלְתִּי
מִשְּׁלוּ	מֻשְּׁלוּ	הִמְשִׁילוּ	הָמְשְׁלוּ	הִתְמַשְּׁלוּ
מִשַּׁלְתֶּם	מֻשַּׁלְתֶּם	הִמְשַׁלְתֶּם	הָמְשַׁלְתֶּם	הִתְמַשַּׁלְתֶּם
מִשַּׁלְתֶּן	מֻשַּׁלְתֶּן	הִמְשַׁלְתֶּן	הָמְשַׁלְתֶּן	הִתְמַשַּׁלְתֶּן
מִשַּׁלְנוּ	מֻשַּׁלְנוּ	הִמְשַׁלְנוּ	הָמְשַׁלְנוּ	הִתְמַשַּׁלְנוּ
יְמַשֵּׁל	יְמֻשַּׁל	יַמְשִׁיל	יָמְשַׁל	יִתְמַשֵּׁל
תְּמַשֵּׁל	תְּמֻשַּׁל	תַּמְשִׁיל	תָּמְשַׁל	תִּתְמַשֵּׁל
תְּמַשֵּׁל	תְּמֻשַּׁל	תַּמְשִׁיל	תָּמְשַׁל	תִּתְמַשֵּׁל
תְּמַשְּׁלִי	תְּמֻשְּׁלִי	תַּמְשִׁילִי	תָּמְשְׁלִי	תִּתְמַשְּׁלִי
אֲמַשֵּׁל	אֲמֻשַּׁל	אַמְשִׁיל	אָמְשַׁל	אֶתְמַשֵּׁל
יְמַשְּׁלוּ	יְמֻשְּׁלוּ	יַמְשִׁילוּ	יָמְשְׁלוּ	יִתְמַשְּׁלוּ
תְּמַשֵּׁלְנָה	תְּמֻשַּׁלְנָה	תַּמְשֵׁלְנָה	תָּמְשַׁלְנָה	תִּתְמַשֵּׁלְנָה
תְּמַשְּׁלוּ	תְּמֻשְּׁלוּ	תַּמְשִׁילוּ	תָּמְשְׁלוּ	תִּתְמַשְּׁלוּ
תְּמַשֵּׁלְנָה	תְּמֻשַּׁלְנָה	תַּמְשֵׁלְנָה	תָּמְשַׁלְנָה	תִּתְמַשֵּׁלְנָה
נְמַשֵּׁל	נְמֻשַּׁל	נַמְשִׁיל	נָמְשַׁל	נִתְמַשֵּׁל
מַשֵּׁל		הַמְשֵׁל		הִתְמַשֵּׁל
מַשְּׁלִי	NONE.	הַמְשִׁילִי	NONE.	הִתְמַשְּׁלִי
מַשְּׁלוּ		הַמְשִׁילוּ		הִתְמַשְּׁלוּ
מַשֵּׁלְנָה		הַמְשֵׁלְנָה		הִתְמַשֵּׁלְנָה
מִשֵּׁל	מֻשַּׁל	הִמְשִׁיל	הָמְשַׁל	הִתְמַשֵּׁל
מִשֵּׁל	מֻשַּׁל	הִמְשֵׁל	הָמְשֵׁל	
מְמַשֵּׁל	מְמֻשָּׁל	מַמְשִׁיל	מָמְשָׁל	מִתְמַשֵּׁל

REMARK 1.—In the perf. the stem mashal receives
the suffixes (ה)תָּ, תְּ, תֶּם, תֶּן, to form the 2nd pers.
These are clearly fragments of the 2nd pers. pron. The
תִּי of the 1st pers. sing. recalls the Assyrian ⟨Ｅ⟩ Ｉ⟨ ⟨Ｉ⟨
yāti, I. But probably the real pronoun was yā, and -ti
is merely a demonstr. suffix. There may have been an
old אַתִּי = אֲנִי. The stem alone is used as 3rd sing.
masc.; and with the fem. ending הָ֯— (originally תָ֯—)
as 3rd sing. fem.; in the plur. וּ (rare וֹן—) is added; an
old plur. ending of the noun; as in אַתּוּן, Aram. you;
Arabic hum, hunna, they; Assyrian dilūnu, buckets.

The impf. has the prefixes יְ, תְּ, נְ, אְ, marking the
persons. יְ (יַ) is the nominal formative seen in יִצְחָק
Isaac, יִצְהָר oil, etc. The 2nd fem. sing. has the ending
(ין)ִ֯—; cf. the rarer Assyrian aor. iscuni(m). The i was
no doubt a phonetic corruption of a. The 2nd and 3rd
fem. plur. have (ה)נָ final. The 3rd, originally יִמְשֹׁלְנָה,
dropped out of use, and the 2nd usurped its place.
These forms are contracted; their old ending was -ānu
(āni, āna), = an archaic sign of the plural of nouns.
The 2nd and 3rd masc. plur. have (ין)וּ, a suffix already
explained as = ūnu (ūni, ūna), also a primitive mark of
the plural.

REMARK 2.—The reflexive nif‘al has הִן or נ prefixed,
Arabic 'in, a demonst. = self. The nun assimilates in
the imperat. and impf., הִמָּשֵׁל = hinmashel; Arabic
'inmathala. Like the Greek middle it came to be used
in many forms as a passive. The original form was no
doubt נִמְשַׁל.

The intensive pi‘el, pu‘al naturally double the 2nd
radical. The root thus gains the meaning of often,

much, etc. When qal is intrans. pi'el is often trans., שָׂמֵחַ laetari, שִׂמַּח lactificare. The original form was מִשַּׁל; cf. with gutt. שִׁלַּח, imperat. מַשֵּׁל, and forms like אִבַּד. The causative or factitive hif'il prefixes ה, seldom תּ, in Aramaic שׁ. The s is original, and has worn down to an aspirate. Assyrian has s. The oldest form was probably samshal. That הִמְשִׁיל is weakened from הַמְשֵׁל may be inferred from the imper. הַמְשֵׁל, the impf. yamshîl for yᵉhamshîl, and the 2nd sing. him-shalta.

The intensively reflexive hithpa'el prefixes הִת, Arabic ta, sometimes 'it; as tafarraqa, *dispersed*, from a rt. = Hebrew פָּרַק. In roots beginning with ס, שׁ, the ת is transposed; הִשְׁתַּמֵּר, שָׁמַר. If the first radical be צ, the ת is transposed and changed to ט, a letter of nearer kin to צ; הִצְטַדֵּק from צָדַק.

Before ד, ט, ת, the ת often assimilates; מִדַּבֵּר = מִתְדַּבֵּר: sometimes before ז, נ, שׁ; הֻכָּה = הִתְנַכָּה, הִנָּבֵא = אֶתְרוֹמָם; even before כ, ר, in אֶרוֹמָם, הִכּוֹנֵן = אֶתְרוֹמָם; הִתְנַבֵּא; (çeré because ר not doubled).

REMARK 3.—If a suffix with initial נ or ת be added to a verb with 3rd radical נ, assimilation occurs; נָתַן *he gave*, נָתַתָּ = nathánta, *thou gavest*, etc. נָתַנּוּ *we gave*, = nathán-nu. So שָׁבַת *he rested*, שָׁבַתִּי *I rested*, not shabathti.

REMARK 4.—The place of the accent in 1st and 2nd masc. sing., and 1st plur. perf., is on the penult; as also in 2nd and 3rd fem. plur. imperf.

When waw consecutive (see Syntax) is prefixed to these forms of the perf., the accent is thrown upon the last syllable; as וּמָשַׁלְתָּ *and so thou rulest*. In pause,

however, this is not so; nor when an accented syllable directly follows.

In the imperf. the accent may recede, as in nif. וַיִּמָּשֵׁל, qal וַיֹּאמֶר; but in pause וַיֹּאמַר. In pause the accent recedes in cases like יִמְשְׁלוּ, מָשְׁלוּ, for yimsh°lu, mash°lu.

In דִּבֶּר we have è for ē in pause; cf. תִּגְלֶינָה (ay become è, not as usual é).

In תִּרְגְּלוּן the qameç is pretonic.

In the pausal forms an original vowel, shortened to sh°wa out of pause, is preserved: e.g., קָטְנָה, גָּדְלָה, 3 sing. pf. f., and some of the above instances.

REMARK 5.—Besides לְמַד, מְשֹׁל, the infin. sometimes presents the forms מָשְׁלָה (moshla), מִשְׁלָה, with fem. endings.

The imperat. גִּדְלָה, מָשְׁלָה, are in pause גְּדְלָה, מְשֹׁלָה.

THE VERB WITH OBJECT SUFFIXES.

1. The suffixes added to the verb, to denote the objective state of the pers. pronouns, are mostly the same as the possessive suffixes of nouns. נִי *me* is an exception.

2. They affect the verb by attracting the accent; and, as in the noun, they have preserved certain ancient endings of the words to which they attach.

NOTE 1.—A participle may be treated as a noun, and take a possessive suffix: *e.g.*, קָמַי *they who rise against me*, lit., *my risers ;* מְקַלְלָיו *his curst ones, i.e., people curst by him.* So may an infin., as פָּקְדִי *my visiting = visiting me*, as well as פָּקְדֵנִי.

Sometimes the suffixes stand in other relations than that of direct object: *e.g.*, גְּדָלַ֫נִי *he grew up for me* = גָּדֵל לִי; יְכָלְתִּיו *I have prevailed over him* = יָכֹ֫לְתִּי לוֹ.

NOTE 2.—For emphasis we may write אֹתָם זָכַר *them he hath remembered*, instead of זְכָרָם.

QAL WITH SUFFIXES.

PERFECT STATE.

3 SING. MASC.		3 SING. FEM.	2 SING. MASC.	2 SING. FEM.
גְּדַלַנִי	מְשָׁלַנִי	מְשָׁלַתְנִי	מְשַׁלְתָּנִי (תָּ)	מְשַׁלְתִּינִי
	מְשָׁלְךָ	מְשָׁלָתְךָ		
	מְשָׁלָךְ	מְשָׁלָתֶךְ		
	מְשָׁלוֹ	מְשָׁלַתּוּ	מְשַׁלְתּוֹ	מְשַׁלְתִּיו
	מְשָׁלָהּ	מְשָׁלַתָּה	מְשַׁלְתָּהּ	מְשַׁלְתִּיהָ
	מְשָׁלָנוּ	מְשָׁלַתְנוּ	מְשַׁלְתָּנוּ	מְשַׁלְתִּינוּ
	מְשָׁלְכֶם	מְשָׁלַתְכֶם		
	מְשָׁלְכֶן	מְשָׁלַתְכֶן		
	מְשָׁלָם	מְשָׁלָתַם	מְשַׁלְתָּם	מְשַׁלְתִּים
	מְשָׁלָן	מְשָׁלָתַן	מְשַׁלְתָּן	מְשַׁלְתִּין

IMPERFECT STATE.

3 SING. MASC.				3 PLUR. MASC.
יִמְשְׁלֵנִי	יִמְשָׁלֵנִי	יִגְדְּלֵנִי	יִמְשְׁלֶנִּי	יִמְשְׁלוּנִי
יִמְשָׁלְךָ			יִמְשָׁלְךָ	יִמְשְׁלוּךָ
יִמְשָׁלֵךְ				יִמְשְׁלוּךְ
יִמְשְׁלֵהוּ			יִמְשְׁלֶנּוּ	יִמְשְׁלוּהוּ
יִמְשְׁלֶהָ			יִמְשְׁלֶנָּה	יִמְשְׁלוּהָ
יִמְשְׁלֵנוּ			יִמְשְׁלֶנּוּ	יִמְשְׁלוּנוּ
יִמְשָׁלְכֶם		יִגְדֶּלְכֶם		יִמְשְׁלוּכֶם
יִמְשָׁלְכֶן				יִמְשְׁלוּכֶן
יִמְשְׁלֵם				יִמְשְׁלוּם
יִמְשְׁלֵן				יִמְשְׁלוּן

PERFECT STATE.

1 SING.	3 PLUR.	2 PLUR. M. AND F.	1 PLUR.
	מְשָׁלֽוּנִי	מְשַׁלְתּֽוּנִי	
מְשַׁלְתִּיךָ	מְשָׁלֽוּךָ		מְשַׁלְנֽוּךָ
מְשַׁלְתִּיךְ	מְשָׁלֽוּךְ		מְשַׁלְנֽוּךְ
מְשַׁלְתִּיו	מְשָׁלֽוּהוּ	מְשַׁלְתּֽוּהוּ	מְשַׁלְנֽוּהוּ
מְשַׁלְתִּֽיהָ	מְשָׁלֽוּהָ	מְשַׁלְתּֽוּהָ	מְשַׁלְנֽוּהָ
	מְשָׁלֽוּנוּ	מְשַׁלְתּֽוּנוּ	
מְשַׁלְתִּיכֶם	מְשָׁלוּכֶם		מְשַׁלְנוּכֶם
מְשַׁלְתִּיכֶן	מְשָׁלוּכֶן		מְשַׁלְנוּכֶן
מְשַׁלְתִּים	מְשָׁלוּם	מְשַׁלְתּוּם	מְשַׁלְנוּם
מְשַׁלְתִּין	מְשָׁלוּן	מְשַׁלְתּוּן	מְשַׁלְנוּן

INFIN. CONSTR.

גָּדְלִי	
גָּדְלִי	מָשְׁלֵנִי, מָשְׁלִי
גָּדְלְךָ	מָשְׁלְךָ, מָשְׁלֶךָ
	מָשְׁלֵךְ
	מָשְׁלוֹ
	מָשְׁלָהּ
	מָשְׁלֵנוּ
	מָשְׁלְכֶם, מָשְׁלְכֶם
	מָשְׁלְכֶן
	מָשְׁלָם
	מָשְׁלָן

IMPERATIVE.

גַּדְלֵנִי	
גַּדְלֵנִי	מְשַׁלֵּנִי
	מְשַׁלֵּהוּ
	מְשַׁלָּהּ, מְשַׁלֶּהָ
	מְשַׁלֵּנוּ
	מְשַׁלֵּם
	מְשַׁלֵּן

REMARK 1.—In Arabic מָשַׁל appears as mathala.
The final vowel is in Hebrew preserved before the suff.,
as mᵉshaláni, mᵉshaláhu, contr. mᵉshalo (au = o); in
mᵉshalᵉka it is reduced to shᵉwa from loss of accent;
cf. Arabic qaṭalaka. In mᵉshalam we see this vowel
before the suff., as also in the poetic מְשָׁלָמוֹ. In the
same way the final vowel of the old impf. appears before
the suffix נִ, as in yimshᵉléni.

REMARK 2.—The 3 sing. fem. perf. was originally
mashᵉlath, Arabic mathalat; a form preserved by the
suffixes; as in mᵉshalatham. So מְשָׁלַתִּי, the 2 sing.
fem. before a suffix, is more ancient than מָלַשְׁתְּ. The
Arabic has mathalti. The context will distinguish this
form from the 1 sing. with suff.

The 2 plur. masc. pf. before suffix is mᵉshaltu, the
final m being dropped; cf. Arabic mathaltum, vulg.
mathaltu'; 'antum = *you*. Sometimes the older impf.,
yimshᵉlun, appears before suffixes; *e.g.*, יִמְשְׁלוּנְנִי; cf.
Arabic yamthulûna.

REMARK 3.—The syll. *an*, with accent *èn*, between
the verb and suffix in the impf., is a relic of mimmation.
Cf. Assyrian iscunum = iscunu = iscun = יִסְכֹּן. The
forms which have it are mostly found in pause. In
poetry, this syll. is sometimes not assimilated to the suffix;
e.g., יְבָרְכֶנְהוּ = יְבָרְכֶנּוּ.

WEAK VERBS.

These are such as contain weak radicals, *i.e.*, con-
sonants which do not admit of doubling, or which are
liable to absorption, assimilation, rejection, or other
change.

(1) Verbs of which one radical is a guttural (but ר as

3rd radical causes no change): עָמַד *stood,* אָכַל *eat,* גָּאַל *bought back,* שָׁלַח *sent.* פ gutt., פ"א, ע gutt., ל gutt.

(2) Verbs with initial נ, as נָגַשׁ *drew near.* פ"נ.

(3) Verbs with initial י or ו: יָשַׁב *sat* (= washab), יָטַב *good.* פ"י, פ"ו.

(4) Verbs with ו or י as 2nd radical; קוּם *rising,* בִּין *understanding.* ע"ו, ע"י.

(5) Verbs with the same consonant in 2nd and 3rd places: סָבַב *surrounded.* ע"ע.

(6) Verbs with א as 3rd radical; מָצָא *found.* ל"א.

(7) Verbs with final ה (originally י); גָּלָה *bared.* ל"ה.

NOTE 1.—From the old type פָּעַל, the 1st rad. of a verb is called its פ, the 2nd its ע, the 3rd its ל; whence the classes of weak verbs are called פ gutt., פ"ן, etc.

2. Many verbs contain two weak consonants, and so combine the peculiarities of some two of the above classes: *e.g.,* בוֹא *going,* is both ע"ו and ל"א: אָתָה *came near,* is פ"א and ל"ה

VERB PE GUTTURAL.

	QAL.	NIF'AL.	HIF'IL.	HOF'AL.
Perfect sing. 3. m.	עָמַד	נֶעֱמַד	הֶעֱמִיד	הָעֳמַד
3. f.	עָמְדָה	נֶעֶמְדָה	הֶעֱמִידָה	הָעֳמְדָה
2. m.	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעֳמַדְתָּ
2. f.	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעֳמַדְתְּ
1.	עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעֳמַדְתִּי
plur. 3.	עָמְדוּ	נֶעֶמְדוּ	הֶעֱמִידוּ	הָעֳמְדוּ
2. m.	עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם
2. f.	עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן
1.	עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעֳמַדְנוּ
Infin. abs.	עָמוֹד	נַעֲמוֹד	הַעֲמֵיד	הָעֳמֵד
constr.	עֲמֹד	הֵעָמֵד	הַעֲמִיד	
Imperat. sing. m.	עֲמֹד	חֲזַק · הֵעָמֵד	הַעֲמֵד	
f.	עִמְדִי	חִזְקִי · הֵעָמְדִי	הַעֲמִידִי	
plur. m.	עִמְדוּ	חִזְקוּ · הֵעָמְדוּ	הַעֲמִידוּ	NONE.
f.	עֲמֹדְנָה	חֲזַקְנָה · הֵעָמַדְנָה	הַעֲמֵדְנָה	
Imperf. sing. 3. m.	יַעֲמֹד	יֶחֱזַק · יֵעָמֵד	יַעֲמִיד	יָעֳמַד
3. f.	תַּעֲמֹד	תֶּחֱזַק · תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד
2. m.	תַּעֲמֹד	תֶּחֱזַק · תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד
2. f.	תַּעַמְדִי	תֶּחֶזְקִי · תֵּעָמְדִי	תַּעֲמִידִי	תָּעֳמְדִי
1.	אֶעֱמֹד	אֶחֱזַק · אֵעָמֵד	אַעֲמִיד	אָעֳמַד
plur. 3. m.	יַעֲמְדוּ	יֶחֶזְקוּ · יֵעָמְדוּ	יַעֲמִידוּ	יָעֳמְדוּ
3. f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה · תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה
2. m.	תַּעַמְדוּ	תֶּחֶזְקוּ · תֵּעָמְדוּ	תַּעֲמִידוּ	תָּעֳמְדוּ
2. f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה · תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה
1.	נַעֲמֹד	נֶחֱזַק · נֵעָמֵד	נַעֲמִיד	נָעֳמַד
Jussive			יַעֲמֵד	
Participles act. and reflex.	עֹמֵד	נֶעֱמַד	מַעֲמִיד	
passive	עָמוּד			מָעֳמָד

REMARK 1.—In qal pf. this verb follows the strong
type so far as the 2nd pers. pl.; there according to rule
the gutt. has a ḥaṭef vowel instead of simple shᵉwa.
The original *a* sound of the stem is in fact preserved by
the presence of the gutt. Cf. Arabic naçartum, with
Hebrew נְצַרְתֶּם.

So in the impf. we have יַעֲמֹד, with the original *a* of
the prefix; cf. yafqudu, with יִפְקֹד. The ḥaṭef with
the gutt. is due to the difficulty of sounding it without
a following vowel. But verbs with ח often dispense
with it, as חָשַׁב *thought*, יַחְשֹׁב as well as יֶחְשֹׁב. Before
ח the vowel is often seghol, as חָדַל *ceased*, יֶחְדַּל.

In the first pers. the prefix א has softened to אֶ as in
strong verbs. The ḥaṭef of the gutt. is a mere echo of
the former vowel.

REMARK 2.—In נִמְשַׁל originally namshal, the *a* of
the prefix has been softened from *a* to *e*, and then
sharpened in the closed syllable to *i*. The gutt. of נֶעֱמַד
has maintained the *e* sound before it; and its ḥaṭef is
a sort of resonance from the seghol. Cf. the noun חֶלְקָה
with סִפְרָה. The form נֶחְבַּל is also common.

When new endings are given to such forms as תֶּעֱמֹד,
תֶּחֱזַק, *e.g.*, the pl. וֹ, their ḥaṭef becomes a full short
vowel in the half-closed syllable which is then formed;
thus תֶּחֶזְקוּ, תַּעַמְדוּ. But the simple shᵉwa is sometimes
heard, as in the strong verb; *e.g.*, יֶחְזְקוּ as well as יֶחֱזְקוּ.

REMARK 3.—When the first radical should by analogy
be doubled, the vowel preceding it is lengthened; cf.
הֶעֱמֵד with הִמְשֵׁל.

REMARK 4.—When the tone shifts, *e.g.*, when waw
consec. is prefixed, ◌ֱ◌ֲ are replaced by ◌ֲ◌ְ; thus
הֶעֱמַדְתִּי, but וְהַעֲמַדְתִּי.

7*

REMARK 5.—Stems omitted in this and other tables
follow those of the strong verb.

WEAK VERBS פ״א.

אָכַל *eat.*

These have $-$ for $-$ before the tone. Farther off
they have $-$; *e.g.*, imper. אֱכֹל, pf. 2 sing. אֲכַלְתֶּם.

A few verbs of this class vocalize א with ḥolem, in
the impf. qal; *e.g.*, אָמַר *said*, impf. יֹאמַר; so יֹאכַל. This
ḥolem is from â, which arose from a $+$ א, the alef being
absorbed by the vowel of the prefix ya.

With conjunctive accents, יֹאמַר with pathaḥ is used.
With waw consecutive, and tone drawn back, both
pathaḥ and seghol occur; וַיֹּאמֶר, וַיֹּאכַל; with distinctives
וַיֹּאמַר. In impf. 1 pers. אֹמַר, the א of the root is omitted
because it blends with the preceding vowel.

2. VERB ע GUTTURAL.

1. In qal and nif. the gutt. has $-$ instead of audible
sheʷa; לָחֲמָה *she fought.*

2. The impf. and imperat. qal have final pathaḥ, not
ḥolem; שְׁאַל *ask!* יִשְׁאַל *he asks.* Resh however mostly
has ḥolem; יִשְׂרֹף *he burns.*

3. In the intensive stems the vowel before the gutt.
is modified; *i* becomes *ē*, *u* becomes *ō*. Thus בֵּאַר for
בִּאַר, שֹׁרֵשׁ for שֻׁרַשׁ. But ה, ח, ע, and sometimes א,
may be virtually doubled, and then ḥireq and qibbuç
are firm before them: *e.g.*, שִׁאַל *begged*, טִהַר *cleansed*,
רֻחַם *was pitied*, כַּעַם *provoked.*

VERB 'AYIN GUTTURAL.

	QAL.	PI'EL.	PU'AL.	NIF'AL.	HITHPA'EL.
Perf. sing. 3. m.	גָּאַל	גֵּאֵל	גֹּאַל	נִגְאַל	הִתְגָּאֵל
3. f.	גָּאֲלָה	גֵּאֲלָה	גֹּאֲלָה	נִגְאֲלָה	הִתְגָּאֲלָה
2. m.	גָּאַלְתָּ	גֵּאַלְתָּ	גֹּאַלְתָּ	נִגְאַלְתָּ	הִתְגָּאַלְתָּ
2. f.	גָּאַלְתְּ	גֵּאַלְתְּ	גֹּאַלְתְּ	נִגְאַלְתְּ	הִתְגָּאַלְתְּ
1.	גָּאַלְתִּי	גֵּאַלְתִּי	גֹּאַלְתִּי	נִגְאַלְתִּי	הִתְגָּאַלְתִּי
plur. 3.	גָּאֲלוּ	גֵּאֲלוּ	גֹּאֲלוּ	נִגְאֲלוּ	הִתְגָּאֲלוּ
2. m.	גְּאַלְתֶּם	גֵּאַלְתֶּם	גֹּאַלְתֶּם	נִגְאַלְתֶּם	הִתְגָּאַלְתֶּם
2. f.	גְּאַלְתֶּן	גֵּאַלְתֶּן	גֹּאַלְתֶּן	נִגְאַלְתֶּן	הִתְגָּאַלְתֶּן
1.	גָּאַלְנוּ	גֵּאַלְנוּ	גֹּאַלְנוּ	נִגְאַלְנוּ	הִתְגָּאַלְנוּ
Infin. abs.	גָּאוֹל	גֵּאוֹל	גֹּאַל	הִגָּאֹל (נִגְאוֹל)	
constr.	גְּאֹל	גֵּאֵל		הִגָּאֵל	הִתְגָּאֵל
Imper. sing. m.	גְּאַל	גֵּאֵל		הִגָּאֵל	הִתְגָּאֵל
f.	גַּאֲלִי	גַּאֲלִי		הִגָּאֲלִי	הִתְגָּאֲלִי
plur. m.	גַּאֲלוּ	גַּאֲלוּ		הִגָּאֲלוּ	הִתְגָּאֲלוּ
f.	גְּאַלְנָה	גֵּאַלְנָה		הִגָּאַלְנָה	הִתְגָּאַלְנָה
Impf. sing. 3. m.	יִגְאַל	יְגָאֵל	יְגֹאַל	יִגָּאֵל	יִתְגָּאֵל
3. f.	תִּגְאַל	תְּגָאֵל	תְּגֹאַל	תִּגָּאֵל	תִּתְגָּאֵל
2. m.	תִּגְאַל	תְּגָאֵל	תְּגֹאַל	תִּגָּאֵל	תִּתְגָּאֵל
2. f.	תִּגְאֲלִי	תְּגָאֲלִי	תְּגֹאֲלִי	תִּגָּאֲלִי	תִּתְגָּאֲלִי
1.	אֶגְאַל	אֲגָאֵל	אֲגֹאַל	אֶגָּאֵל	אֶתְגָּאֵל
plur. 3. m.	יִגְאֲלוּ	יְגָאֲלוּ	יְגֹאֲלוּ	יִגָּאֲלוּ	יִתְגָּאֲלוּ
3. f.	תִּגְאַלְנָה	תְּגָאֵלְנָה	תְּגֹאַלְנָה	תִּגָּאַלְנָה	תִּתְגָּאַלְנָה
2. m.	תִּגְאֲלוּ	תְּגָאֲלוּ	תְּגֹאֲלוּ	תִּגָּאֲלוּ	תִּתְגָּאֲלוּ
2. f.	תִּגְאַלְנָה	תְּגָאֵלְנָה	תְּגֹאַלְנָה	תִּגָּאַלְנָה	תִּתְגָּאַלְנָה
1.	נִגְאַל	נְגָאֵל	נְגֹאַל	נִגָּאֵל	נִתְגָּאֵל
Participles act. and reflex.	גֹּאֵל	מְגָאֵל		נִגְאָל	מִתְגָּאֵל
passive	גָּאוּל		מְגֹאָל		

Note.—The impf. qal with suffixes has qameç where the strong verb has vocal shᵉwa; e.g., יִגְאָלֵי; cf. יִקְטְלֵי. So imperat. with suff. גְּאָלֵי; cf. קָטְלֵי.

VERB LAMEDH GUTTURAL.

	QAL.	NIF'AL.	PI'EL.
Perf. sing. 3. m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3. f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2. f.	שָׁלַחַתְּ	נִשְׁלַחַתְּ	שִׁלַּחַתְּ
1.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
plur. 3.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
2. m.	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
Infin. abs.	שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּהַ
constr.	שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח
Imperat. sing. m.	שְׁלַח	הִשָּׁלַח	שַׁלַּח
f.	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי
plur. m.	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ
f.	שְׁלַחְנָה	הִשָּׁלַחְנָה	שַׁלַּחְנָה
Imperf. sing. 3. m.	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח
3. f.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
2. m.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
2. f.	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
1.	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
plur. 3. m.	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
3. f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
2. m.	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
2. f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
1.	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Participles act. and reflex.	שֹׁלֵחַ	נִשְׁלָח	מְשַׁלֵּחַ
,, pass.	שָׁלוּחַ		
Jussive			

PU'AL.	HIF'IL.	HOF'AL.	HITHPA EL.
שֻׁלַּח	הִשְׁלִיחַ	הָשְׁלַח	הִשְׁתַּלַּח
שֻׁלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה	הִשְׁתַּלְּחָה
שֻׁלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שֻׁלַּחַתְּ	הִשְׁלַחַתְּ	הָשְׁלַחַתְּ	הִשְׁתַּלַּחַתְּ
שֻׁלַּחְתִּי	הִשְׁלַחְתִּי	הָשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שֻׁלְּחוּ	הִשְׁלִיחוּ	הָשְׁלְחוּ	הִשְׁתַּלְּחוּ
שֻׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הָשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שֻׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הָשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שֻׁלַּחְנוּ	הִשְׁלַחְנוּ	הָשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
	הַשְׁלַח		
	הַשְׁלִיחַ	הָשְׁלֵחַ	הִשְׁתַּלַּח
	הַשְׁלֵח		הִשְׁתַּלַּח
	הַשְׁלִיחִי		הִשְׁתַּלְּחִי
	הַשְׁלִיחוּ		הִשְׁתַּלְּחוּ
	הַשְׁלַחְנָה		הִשְׁתַּלַּחְנָה
יְשֻׁלַּח	יַשְׁלִיחַ	יָשְׁלַח	יִשְׁתַּלַּח
תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
תְּשֻׁלְּחִי	תַּשְׁלִיחִי	תָּשְׁלְחִי	תִּשְׁתַּלְּחִי
אֲשֻׁלַּח	אַשְׁלִיחַ	אָשְׁלַח	אֶשְׁתַּלַּח
יְשֻׁלְּחוּ	יַשְׁלִיחוּ	יָשְׁלְחוּ	יִשְׁתַּלְּחוּ
תְּשֻׁלַּחְנָה	תַּשְׁלַחְנָה	תָּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
תְּשֻׁלְּחוּ	תַּשְׁלִיחוּ	תָּשְׁלְחוּ	תִּשְׁתַּלְּחוּ
תְּשֻׁלַּחְנָה	תַּשְׁלַחְנָה	תָּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
נְשֻׁלַּח	נַשְׁלִיחַ	נָשְׁלַח	נִשְׁתַּלַּח
	מַשְׁלִיחַ		מִשְׁתַּלַּח
מְשֻׁלָּח		מָשְׁלָה	
	יַשְׁלַח		

3.   VERB ל GUTTURAL.

שָׁלַח *sent.*

1. After any long vowel but qameç, a rapid pathaḥ is naturally sounded before a guttural; *e.g.*, infin. שָׁלוֹחַ; partic. שֹׁלֵחַ; hif. הִשְׁלִיחַ.

2. The imperat., infin. constr., and impf., have pathaḥ, not ḥolem; שְׁלַח, יִשְׁלַח. The nifʿal and piʿel use the forms with çeré in pause; *e.g.*, : לֹא־אֲשַׁלֵּחַ *I let not go;* שְׁלְחוּ = שִׁלְחוּ.

3. In the pf. 2 sing. fem. שָׁלַחַתְּ, a slight *a* sound is uttered between the final consonants, without however causing the ת to be aspirated.

4. With suffixes, אֲשַׁלְּחֶךָ, שִׁלַּחֲךָ, שִׁלְחֵנִי, אֲשַׁלְּחֶהָ.

WEAK VERBS פ״ן.

נָגַשׁ *approached,* נָפַל *fell.*

1. After prefixes the weak nûn of these verbs assimilates to the following consonant; *e.g.*, impf. יִפֹּל, יִגַּשׁ. It can only maintain its ground when a full vowel follows it, as in pf. qal throughout, in infin. abs., and in piʿel, etc.

2. When an audible shᵉwa would follow it, the nûn is often dropped; as גַּשׁ for נְגַשׁ, סַךְ for נְסַךְ. The infin. constr. has the fem. ending ת; *e.g.*, נָתַן, inf. תֵּת (for תֶּנֶת tint); with gutt. נָגַע *struck,* גַּעַת.

3. Verbs of this class which are also ע gutt. mostly keep their nûn; נָחַל *inherited,* impf. יִנְחַל. In fact, they belong to the class ע gutt. (*Exc.* נִחַם nif. of נָחַם *grieved.* נָחַת *went down;* impf. יֵחַת.)

NOTE.—The lamedh of לָקַח *took,* in qal and hof. is treated like nûn; thus impf. יִקַּח, imper. קַח, hof. impf. יֻקַּח; infin. קַחַת. נָתַן *gave,* assimilates its *final* nûn also; נָתַתִּי for נָתַנְתִּי, etc.; impf. יִתֵּן.

VERB PE NUN (פֿן).

	QAL.	NIF'AL.	HIF'IL.	HOF'AL.
Perf. sing. 3. m.	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
3. f.	נָגְשָׁה	נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
2. m.	etc.,	נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
2. f.	like	נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
1.	the	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
plur. 3.	Strong	נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
2. m.	Verb.	נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
2. f.		נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
1.		נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
Infin. abs.	נָגוֹשׁ	הִנָּגֹשׁ	הַגֵּישׁ	
constr.	גֶּשֶׁת	הִנָּגֵשׁ	הַגִּישׁ	הֻגַּשׁ
Imperat. sing. m.	גַּשׁ	הִנָּגֵשׁ	הַגֵּשׁ	
f.	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	
plur. m.	גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
f.	גַּשְׁנָה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה	
Imperf. sing. 3. m.	יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
3. f.	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ
2. m.	תִּגַּשׁ	etc.	תַּגִּישׁ	תֻּגַּשׁ
2. f.	תִּגְּשִׁי		תַּגִּישִׁי	תֻּגְּשִׁי
1.	אֶגַּשׁ		אַגִּישׁ	אֻגַּשׁ
plur. 3. m.	יִגְּשׁוּ		יַגִּישׁוּ	יֻגְּשׁוּ
3. f.	תִּגַּשְׁנָה		תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
2. m.	תִּגְּשׁוּ		תַּגִּישׁוּ	תֻּגְּשׁוּ
2. f.	תִּגַּשְׁנָה		תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
1.	נִגַּשׁ		נַגִּישׁ	נֻגַּשׁ
Jussive			יַגֵּשׁ	
Participles act. and reflex.	נֹגֵשׁ	נִגָּשׁ	מַגִּישׁ	
,, pass.	נָגוּשׁ			מֻגָּשׁ

VERB PE YODH (פ״י).

(I.) Originally PE WAW (פ״ו).

	QAL.		NIF'AL.
Perfect sing. 3. m.	יָשַׁב		נוֹשַׁב
3. f.	יָשְׁבָה		נוֹשְׁבָה
2. m.	יָשַׁבְתָּ		נוֹשַׁבְתָּ
2. f.	etc.,		נוֹשַׁבְתְּ
1.	like		נוֹשַׁבְתִּי
plur. 3.	the		נוֹשְׁבוּ
2. m.	StrongVerb.		נוֹשַׁבְתֶּם
2. f.			נוֹשַׁבְתֶּן
1.			נוֹשַׁבְנוּ
Infin. abs.	יָשׁוֹב		
constr.	שֶׁבֶת (יְסֹד)		הִוָּשֵׁב
Imperat. sing. m.	שֵׁב	יְרַשׁ	הִוָּשֵׁב
f.	שְׁבִי	יְרְשִׁי	הִוָּשְׁבִי
plur. m.	שְׁבוּ	יְרְשׁוּ	הִוָּשְׁבוּ
f.	שֵׁבְנָה	יְרַשְׁנָה	הִוָּשַׁבְנָה
Imperf. sing. 3. m.	יֵשֵׁב	יִירַשׁ	יִוָּשֵׁב
3. f.	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
2. m.	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
2. f.	תֵּשְׁבִי	תִּירְשִׁי	תִּוָּשְׁבִי
1.	אֵשֵׁב	אִירַשׁ	אִוָּשֵׁב
plur. 3. m.	יֵשְׁבוּ	יִירְשׁוּ	יִוָּשְׁבוּ
3. f.	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשַׁבְנָה
2. m.	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוָּשְׁבוּ
2. f.	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשַׁבְנָה
1.	נֵשֵׁב	נִירַשׁ	נִוָּשֵׁב
Participles act. and reflex.	יֹשֵׁב		נוֹשָׁב
,, pass.	יָשׁוּב		

(II.) Properly PE YODH (פִּי).

HIF'IL.	HOF'AL.	QAL.	HIF'IL.
הוֹשִׁיב	הוּשַׁב	יָטַב	הֵיטִיב
הוֹשִׁיבָה	הוּשְׁבָה		הֵיטִיבָה
הוֹשַׁבְתָּ	הוּשַׁבְתָּ		הֵיטַבְתָּ
הוֹשַׁבְתְּ	הוּשַׁבְתְּ		הֵיטַבְתְּ
הוֹשַׁבְתִּי	הוּשַׁבְתִּי	etc.,	הֵיטַבְתִּי
הוֹשִׁיבוּ	הוּשְׁבוּ	like	הֵיטִיבוּ
הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם	the	הֵיטַבְתֶּם
הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן	StrongVerb.	הֵיטַבְתֶּן
הוֹשַׁבְנוּ	הוּשַׁבְנוּ		הֵיטַבְנוּ
הוֹשֵׁב		יָטוֹב	הֵיטֵב
(הוֹשֵׁיב)			
הוֹשִׁיב	הוּשַׁב	יְטַב	הֵיטִיב
הוֹשֵׁב		יְטַב	הֵיטֵב
הוֹשִׁיבִי		יִטְבִי	הֵיטִיבִי
הוֹשִׁיבוּ		יִטְבוּ	הֵיטִיבוּ
הוֹשֵׁבְנָה		יִטַבְנָה	הֵיטֵבְנָה
יוֹשִׁיב	יוּשַׁב	יִיטַב	יֵיטִיב
תּוֹשִׁיב	תּוּשַׁב	תִּיטַב	תֵּיטִיב
תּוֹשִׁיב	תּוּשַׁב	תִּיטַב	תֵּיטִיב
תּוֹשִׁיבִי	תּוּשְׁבִי	תִּיטְבִי	תֵּיטִיבִי
אוֹשִׁיב	אוּשַׁב	אִיטַב	אֵיטִיב
יוֹשִׁיבוּ	יוּשְׁבוּ	יִיטְבוּ	יֵיטִיבוּ
תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיטַבְנָה	תֵּיטֵבְנָה
תּוֹשִׁיבוּ	תּוּשְׁבוּ	תִּיטְבוּ	תֵּיטִיבוּ
תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיטַבְנָה	תֵּיטֵבְנָה
נוֹשִׁיב	נוּשַׁב	נִיטַב	נֵיטִיב
מוֹשִׁיב		יֹטַב	מֵיטִיב
	מוּשָׁב	יָטוֹב	

WEAK VERBS פ״י.

יָשַׁב *sat,* יָטַב *good.*

In most of these verbs the yodh seems to have succeeded an original waw; *e.g.,* יָלַד, Arabic walada. In a very few the yodh appears to be primitive; as in יָשַׁר, Arabic yasara, יָבֵשׁ, yabisa. After a prefix the waw of the first kind held its ground; thus יָלַד nif. impf. יִוָּלֵד.

2. In the infin. and imperat. the weak letter is dropped; יָדַע *knew,* infin. דַּעַת (also דֵּעָה), imper. דַּע, יָהַב *gave,* imper. הַב; the infin. taking the fem. ending ת. Cf. verbs פ״ן. Sometimes the weak letter remains; as יְרַשׁ *seize!*

The impf. also drops the ' (ו), but deflects the hireq of the prefix to çeré; יָשַׁב (ו) impf. יֵשֵׁב; הָלַךְ (וְלַךְ) *walked,* יֵלֵךְ: or perhaps the prefix-vowel and ' blend in a diphthong ai which becomes é. Some forms maintain the weak letter, which then unites with the vowel of the prefix; יָרַשׁ (וַיִּירַשׁ), יִירַשׁ. A few forms, again, assimilate the 1st radical to the 2nd; יָצַת *burned,* impf. יִצַּת, hif. הִצִּית; and some waver between the two methods, as יָשַׁר *straight,* imp. יִישַׁר, and יָשַׁר.

3. The nif. נוֹשַׁב = naw-shabh (aw = ô); so הוֹשִׁיב = hawshibh, הוּלַד = hŭwladh, הֵיטִיב = haytibh.

4. The imperat. qal often has the cohort. ending ‑ָה; שְׁבָה *sit!* לְכָה *come!* הַב becomes הָבָה with the accent drawn back to the penult; pl. הָבוּ.

5. The few verbs really פ״י *always* have the infin. and impf. of the stronger form יְטַב, יִיטַב; and their hif'il keeps the initial yodh.

6. The jussive (hif.) forms are יוֹשֵׁב, יֵיטֵב; the forms with waw consec. וַיֵּשֶׁב (qal), וַיּוֹשֶׁב (hif.).

WEAK VERBS ע״ו AND ע״י.

(Hollow Verbs.)

קוּם *rising,* בִּין *distinguishing.*

A few verbs ע״ו, ע״י, viz., those ending in ה, ח, ע, ר, keep waw and yodh firm as consonants: נָוָה *rested;* impf. יִגְוֶה; הָיָה *was,* יִהְיֶה. Compare also אָיַב *hated,* עָיֵף *tired.* But in most cases contraction takes place; the weak letters either blending with preceding vowels or suffering rejection.

Note 1.—In this class also we find verbs with *a, e, o,* as second stem-vowels: *e.g.,* קָם *rose,* מֵת *dead,* בּוֹשׁ *ashamed.*

Note 2.—Here, as elsewhere in Hebrew, waw and yodh are much confused. Some verbs waver between ע״ו and ע״י, *e.g.,* שִׂים and שׂוּם *setting.* The rare intensive of קוּם is not קֻּם, but קִיֵּם. Verbs ע״ו are by far the most numerous; and perhaps include many originally ע״י. Cf. an opposite change in פ״י (פ״ו) verbs.

Note 3.—The jussive is in qal יָקֹם, יָבֵן; in hif'il יָקֵם. The impf. with waw consec. is in qal וַיָּקָם (pausal וַיָּקֹם); in hif. וַיָּקֶם. With suffixes the forms are יְקִימֵנִי, יְקוּמֵנִי.

VERB 'AYIN WAW (עֹ), AND 'AYIN YODH (עֹ).

	QAL.	NIF'AL.	HIF'IL.	HOF'AL.
Perfect sing. 3. m.	קָם	נָקוֹם	הֵקִים	הוּקַם
3. f.	קָמָה	נָקוֹמָה	הֵקִימָה	הוּקְמָה
2. m.	קַמְתָּ	נְקוּמֹותָ	הֲקִימֹותָ	הוּקַמְתָּ
2. f.	קַמְתְּ	נְקוּמוֹת	הֲקִימוֹת	הוּקַמְתְּ
1.	קַמְתִּי	נְקוּמֹותִי	הֲקִימֹותִי	הוּקַמְתִּי
plur. 3.	קָמוּ	נָקֹומוּ	הֵקִימוּ	הוּקְמוּ
2. m.	קַמְתֶּם	נְקוּמוֹתֶם	הֲקִימוֹתֶם	הוּקַמְתֶּם
2. f.	קַמְתֶּן	נְקוּמוֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
1.	קַמְנוּ	נְקוּמֹונוּ	הֲקִימֹונוּ	הוּקַמְנוּ
Infin. abs.	קוֹם	הִקּוֹם	הָקֵם	
			(הָקֵים)	
constr.	קוּם	הִקּוֹם	הָקִים	הוּקַם
Imperat. sing. m.	קוּם	הִקּוֹם	הָקֵם	
f.	קוּמִי	הִקּוֹמִי	הָקִימִי	
plur. m.	קוּמוּ	הִקּוֹמוּ	הָקִימוּ	
f.	קֹמְנָה	הִקֹּמְנָה	הֲקֵמְנָה	
Imperf. sing. 3. m.	יָקוּם	יִקּוֹם	יָקִים	יוּקַם
3. f.	תָּקוּם	תִּקּוֹם	תָּקִים	תּוּקַם
2. m.	תָּקוּם	תִּקּוֹם	תָּקִים	תּוּקַם
2. f.	תָּקֹומִי	תִּקֹּומִי	תָּקִימִי	תּוּקְמִי
1.	אָקוּם	אֶקּוֹם	אָקִים	אוּקַם
plur. 3. m.	יָקֹומוּ	יִקֹּומוּ	יָקִימוּ	יוּקְמוּ
3. f.	תְּקוּמֶינָה	תִּקֹּמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
2. m.	תָּקֹומוּ	תִּקֹּומוּ	תָּקִימוּ	תּוּקְמוּ
2. f.	תְּקוּמֶינָה	תִּקֹּמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
1.	נָקוּם	נִקּוֹם	נָקִים	נוּקַם
Participles act. and reflex.	קָם	נָקוֹם	מֵקִים	מוּקָם
„ pass.	קוּם			

PILEL.	PULAL.	QAL.		NIF'AL.
קוֹמֵם	קוֹמַם	בֵּן	בִּין	נָבוֹן
קוֹמְמָה	קוֹמְמָה	בָּנָה	בִּינָה	נָבֹונָה
קוֹמַמְתָּ	קוֹמַמְתָּ	בַּנְתָּ	בִּינוֹתָ	נְבוּנוֹת
קוֹמַמְתְּ	קוֹמַמְתְּ	בַּנְתְּ	בִּינוֹת	נבונות
קוֹמַמְתִּי	קוֹמַמְתִּי	בָּנְתִּי	בִּינוֹתִי	נבונׄותי
קוֹמְמוּ	קוֹמְמוּ	בָּנוּ	בִּינוּ	נָבֹונוּ
קוֹמַמְתֶּם	קוֹמַמְתֶּם	בַּנְתֶּם	בִּינוֹתֶם	נבונותם
קוֹמַמְתֶּן	קוֹמַמְתֶּן	בַּנְתֶּן	בִּינוֹתֶן	נְבונותן
קוֹמַמְנוּ	קוֹמַמְנוּ	בָּנוּ	בִּינוֹנוּ	נבוננו
		בֹּן		הִבּוֹן
קוֹמֵם	קוֹמַם	בִּין		הִבּוֹן
קוֹמֵם		בִּין		הִבּוֹן
קוֹמְמִי		בִּינִי		הקוֹם as
קוֹמְמוּ		בִּינוּ		
קוֹמֵמְנָה				
יְקוֹמֵם	יְקוֹמַם	יָבִין		יִבּוֹן
תְּקוֹמֵם	תְּקוֹמַם	תָּבִין		יקוֹם as
תְּקוֹמֵם	תְּקוֹמַם	תָּבִין		
תְּקוֹמְמִי	תְּקוֹמְמִי	תָּבִינִי		
אֲקוֹמֵם	אֲקוֹמַם	אָבִין		
יְקוֹמְמוּ	יְקוֹמְמוּ	יָבִינוּ		
תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	תְּבִינֶינָה		
תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּבִינוּ		
תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	תְּבִינֶינָה		
נְקוֹמֵם	נְקוֹמַם	נָבִין		
מְקוֹמֵם	מְקוֹמָם	בֵּן		נָבוֹן
		בּוֹן		

REMARK 1.—The perfect contracts by expulsion of waw or yodh; upon which the two short vowels of the stem coalesce into one long sound. קָם results from a primitive qawam (qa-am, qâm); מֵת from mawith (ma-ith, maith, mêth); בּוֹשׁ from bawush (ba-ush, baush, bôsh). In the 2nd pers. the first vowel of the stem is also ejected. The curious בִּינוֹתִי is mostly regarded as a shortened form from hif'il. But it may be that the chief (second) vowel of the stem is sounded before the second radical, and that the two coalesce; binôthi = bayinôthi. The ô is a trace of the old nominal ending of the stem.

In the imperat., infin. constr., and imperfect, the a, i, or u, of the stem sounds before the second radical, and the two unite in a prolonged vowel: בּוֹא *go!* = baw', בִּין *discern!* = biyn, קוּם *rise!* = quwm. So in the impfs. יָבוֹא, יָבִין, יָקוּם. The prefix *ya*, thus forming an open syllable, has its vowel lengthened. בוּשׁ has the prefix yi, like the strong verb; יֵבוֹשׁ (çerê in open syll.).

In the imperat. קֹמְנָה the waw is dropped, and the short stem-vowel u modified as usual. So also in the jussive יָקֹם; which by retraction of the accent becomes וַיָּקָם way-yâ-qôm.

The participle קָם is identical with the perf. 3 sing. Cf. nouns like מָשָׁל. The pass. pt. קוּם = qa-wûm, the waw and first vowel being expelled.

REMARK 2.—The nif. נָקוֹם seems to come from נִקְוַם by sounding the second vowel before the waw; hence naqawm, năqôm, naqóm; qameç being due to the open syll. Or the holem may spring from *ā* compensative for *wa*.

הִקּוֹם infin. and יִקּוֹם impf. were originally hanqawam,

yahanqawam; becoming haqqa-am, haqqâm, hiqqom; yanqâm, yaqqâm, yiqqom, successively.

Hif. הֵקִים = הַקְוִים, with the waw rejected. So הוּקַם = הֻקְוַם. The i and u of the prefixes modify in the open syllable thus arising.

REMARK 3.—In nif. and hif. perf. the sound וֹ follows the stem before consonantal suffixes, as in verbs ע״ע (to which refer). It is accented, and Kalisch calls it euphonic. But cf. on בִּינוֹתִי Rem. 1 above. The hif. particip. is of the form מִפְקִיד; thus מְקוִים, mi-qîm, meqim.

REMARK 4.—The pf. and impf. flexions הָ֯־, ־ִ֯י, וֹ, are unaccented. Thus קָ֯מָה *she rose;* קָמָה ptc. f. *rising.*

REMARK 5.—The stems polel, polal, etc., formed by doubling the 3rd radical, קוֹמֵם = qawmêm, are found as intensives in these verbs. Pi'el, pu'al, etc., are rare and late; *e.g.,* עוֹרֵר, קִיֵּם.

REMARK 6.—It may be that these verbs were originally biliterals; and that they owe what likeness they bear to the triliteral verb to the strong feeling for analogy, always at work in language, and ever striving to reduce peculiar or isolated growths to uniformity. In that case קִיֵּם, עוֹרֵר will not be vestiges of old triliterals, but later results of this law of language.

WEAK VERBS עׇ״ע. (Double 'Ayin.)

סָבַב *surrounded*, בָּזַז *plundered*.

1. These verbs often present contracted forms. Thus perf. 3 sing. masc. סַב. The 1st vowel of the stem סָבַב is thrown out, and the 2nd takes its place. No vowel is left between the 2nd and 3rd radicals, which therefore form but one sound, and are represented by one sign.

As soon as the word gains a new ending, the doubled letter is heard; as in סָבְּה 3 sing. fem.

2. Before a consonantal suffix the stem keeps the old nominative ending וֹ (= u), thus making the doubled letter distinctly heard, and preventing the meeting of three consonants: *e.g.*, סַבּוֹתִי. So a י (= i) follows the stem in the imperat. pl. f., and impf. 2 and 3 pl. fem. (The י *may* = ā; as in Arabic maddāta for madadta.)

3. The impf. is יָסֹב or יִסֹּב. Here the stem vowel is uttered before the 2nd radical; and the prefix *ya* forms an open syll., and therefore its vowel changes, as in the first form; or the first rad. is doubled to close the syll., as in the second form. In the latter case, the doubling is regarded as *transferred* from the final to the first radical; cf. יִסֹּבוּ. But sometimes *both* are doubled; cf. יִכַּתּוּ.

4. Nif. נָסַב for נִסְבַב, hif. הֵסֵב for הִסְבֵּב, hof. הוּסַב for הֻסְבַב, are explained by rules 1 and 3. The 2nd vowel of the stem is sounded before the 2nd radical, the two similar radicals coalesce, and the short vowel left in the open 1st syll. is modified.

5. The stems po'el, po'al, hithpo'el, are often found in these verbs instead of the intensive pi'el, etc.

6. The accent remains on the stem before the

suffixes 'ֶ־, הָ־, וֹ; as סֹבִי. When וֹ, ־ֶ follow the stem, it rests on them. But the grave תֶם, תֶן are *always* accented.

NOTE 1.—Verbs with e, o as 2nd stem vowel are found in this class also; *e.g.*, נָמֵס *melted*, nif. of מָסַס; רֹבּוּ *shot*, from רָבֹב. Sometimes the imperat. and impf. qal have pathaḥ; *e.g.*, גַּל *roll away!* יָשַׁם *he lays waste;* for יִשְׁמַם.

NOTE 2.—Such forms as יָזֹמּוּ *they are about devising*, from זָמַם, instead of the usual יָזֹמּוּ, may be compared with the 2nd impf. qal. The accent being withdrawn from the penult, that syllable lost weight. So נָבְלָה for נָבְלָה. But perhaps like תַּמְנוּ, 1 plur. pf. of תָּמַם, they are relics of an older state of the language, when these verbs were strictly biliteral, like ע״ו, ל״ה, etc.

NOTE 3.—It must not however be forgotten that it is just as likely that *all* verbs were originally triliteral; in which case קוּם, etc., would present examples of phonetic decay. The Assyrian said ⟨cuneiform⟩ cavanu or camanu for כוּן; and ⟨cuneiform⟩ ca-am for קָם. Cf. pp. 96, 97, Rem. 6.

NOTE 4.—The impf. with waw consec. is in qal וַיָּסָב, in hif. וַיָּסֵב; with suffixes, qal יְסָבֵּנִי, hif. יְסִבֵּנִי.

VERB 'AYIN DOUBLED (עֵע).

	QAL.		NIF'AL.
Perfect sing. 3. m.		סַב	נָסַב
3. f.		סַבָּה	נָסַבָּה
2. m.		סַבּוֹתָ	נְסַבּוֹתָ
2. f.		סַבּוֹת	נְסַבּוֹת
1.		סַבּוֹתִי	נְסַבּוֹתִי
plur. 3.		סַבּוּ	נָסַבּוּ
2. m.		סַבּוֹתֶם	נְסַבּוֹתֶם
2. f.		סַבּוֹתֶן	נְסַבּוֹתֶן
1.		סַבּוֹנוּ	נְסַבּוֹנוּ
Infin. abs.		סָבוֹב	הִסּוֹב
constr.		סֹב	הִסֵּב
Imperat. sing. m.		סֹב	הִסֵּב
f.		סֹבִּי	הִסֵּבִּי
plur. m.		סֹבּוּ	הִסֵּבּוּ
f.		סֻבֶּינָה	הִסַּבֶּינָה
Imperf. sing. 3. m.	יָסֹב	יִסֹּב	יִסֵּב
		(In Aram. usual.)	
3. f.	תָּסֹב	תִּסֹּב	תִּסֵּב
2. m.	תָּסֹב	תִּסֹּב	תִּסֵּב
2. f.	תָּסֹבִּי	תִּסֹּבִי	תִּסֵּבִּי
1.	אָסֹב	אֶסֹּב	אֶסֵּב
plur. 3. m.	יָסֹבּוּ	יִסֹּבוּ	יִסֵּבּוּ
3. f.	תְּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבֶּינָה
2. m.	תָּסֹבּוּ	תִּסֹּבוּ	תִּסֵּבּוּ
2. f.	תְּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבֶּינָה
1.	נָסֹב	נִסֹּב	נִסֵּב
Participles act. and reflex.	סוֹבֵב		נָסָב
,, pass.	סָבוּב		

HIF'IL.	HOF'AL.	PO'EL.	PO'AL.
הֵסֵב	הוּסַב	סוֹבֵב	סוֹבַב
הֵסֵבָּה	הוּסַבָּה	סוֹבְבָה	סוֹבְבָה
הֲסִבּוֹת	הוּסַבּוֹת	סוֹבַבְתָּ	סוֹבַבְתָּ
הֵסַבּוֹת	הוּסַבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ
הֲסִבּוֹתִי	הוּסַבּוֹתִי	סוֹבַבְתִּי	סוֹבַבְתִּי
הֵסֵבּוּ	הוּסַבּוּ	סוֹבְבוּ	סוֹבְבוּ
הֲסִבּוֹתֶם	הוּסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם
הֲסִבּוֹתֶן	הוּסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן
הֲסִבּוֹנוּ	הוּסַבּוֹנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ
הָסֵב	הוּסַב	סוֹבֵב	סוֹבַב
הָסֵב			
הָסֵב		סוֹבֵב	
הָסֵבִּי		סוֹבְבִי	
הָסֵבּוּ		סוֹבְבוּ	
הֲסִבֶּינָה		סוֹבֵבְנָה	
יָסֵב	יוּסַב	יְסוֹבֵב	יְסוֹבַב
יַסֵּב Aram.	יֻסַּב		
תָּסֵב	תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב
תָּסֵב	תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב
תָּסֵבִּי	תּוּסַבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי
אָסֵב	אוּסַב	אֲסוֹבֵב	אֲסוֹבַב
יָסֵבּוּ	יוּסַבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ
תְּסִבֶּינָה	תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה
תָּסֵבּוּ	תּוּסַבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ
תְּסִבֶּינָה	תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה
נָסֵב	נוּסַב	נְסוֹבֵב	נְסוֹבַב
מֵסֵב		מְסוֹבֵב	
	מוּסָב		מְסוֹבָב

VERB LAMEDH 'ALEF (לֹא)

	QAL.	NIF'AL.	PI'EL.
Perfect sing. 3. m.	מָצָא	נִמְצָא	מִצֵּא
3. f.	מָצְאָה	נִמְצְאָה	מִצְּאָה
2. m.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ
2. f.	מָצָאת	נִמְצֵאת	מִצֵּאת
1.	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי
plur. 3.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
2. m.	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
2. f.	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן
1.	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ
Infin. abs.	מָצוֹא	נִמְצֹא	מַצֹּא
constr.	מְצֹא	הִמָּצֵא	מַצֵּא
Imperat. sing. m.	מְצָא	הִמָּצֵא	מַצֵּא
f.	מִצְאִי	הִמָּצְאִי	מַצְּאִי
plur. m.	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ
f.	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה
Imperf. sing. 3. m.	יִמְצָא	יִמָּצֵא	יְמַצֵּא
3. f.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
2. m.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
2. f.	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי
1.	אֶמְצָא	אֶמָּצֵא	אֲמַצֵּא
plur. 3. m.	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ
3. f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה
2. m.	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ
2. f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה
1.	נִמְצָא	נִמָּצֵא	נְמַצֵּא
Jussive			
Imperf. with suff.	יִמְצָאֵנִי		יְמַצְּאֵנִי
Participles act. and reflex.	מֹצֵא	נִמְצָא	מְמַצֵּא
,, pass.	מָצוּא		

PUʿAL.	HIFʿIL.	HOFʿAL.	HITHPAʿEL.
מֻצָּא	הִמְצִיא	הֻמְצָא	הִתְמַצָּא
מֻצְּאָה	הִמְצִיאָה	הֻמְצְאָה	הִתְמַצְּאָה
מֻצֵּאתָ	הִמְצֵאתָ	הֻמְצֵאתָ	הִתְמַצֵּאתָ
מֻצֵּאת	הִמְצֵאת	הֻמְצֵאת	הִתְמַצֵּאת
מֻצֵּאתִי	הִמְצֵאתִי	הֻמְצֵאתִי	הִתְמַצֵּאתִי
מֻצְּאוּ	הִמְצִיאוּ	הֻמְצְאוּ	הִתְמַצְּאוּ
מֻצֵּאתֶם	הִמְצֵאתֶם	הֻמְצֵאתֶם	הִתְמַצֵּאתֶם
מֻצֵּאתֶן	הִמְצֵאתֶן	הֻמְצֵאתֶן	הִתְמַצֵּאתֶן
מֻצֵּאנוּ	הִמְצֵאנוּ	הֻמְצֵאנוּ	הִתְמַצֵּאנוּ
	הַמְצֵא		
מֻצָּא	הַמְצִיא	הֻמְצָא	הִתְמַצֵּא
	הַמְצֵא		הִתְמַצֵּא
	הַמְצִיאִי		הִתְמַצְּאִי
	הַמְצִיאוּ		הִתְמַצְּאוּ
	הַמְצֶאנָה		הִתְמַצֶּאנָה
יֻמְצָא	יַמְצִיא	יֻמְצָא	יִתְמַצָּא
תֻּמְצָא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצֵּא
תֻּמְצָא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצֵּא
תֻּמְצְאִי	תַּמְצִיאִי	תֻּמְצְאִי	תִּתְמַצְּאִי
אֻמְצָא	אַמְצִיא	אֻמְצָא	אֶתְמַצֵּא
יֻמְצְאוּ	יַמְצִיאוּ	יֻמְצְאוּ	יִתְמַצְּאוּ
תֻּמְצֶאנָה	תַּמְצֶאנָה	תֻּמְצֶאנָה	תִּתְמַצֶּאנָה
תֻּמְצְאוּ	תַּמְצִיאוּ	תֻּמְצְאוּ	תִּתְמַצְּאוּ
תֻּמְצֶאנָה	תַּמְצֶאנָה	תֻּמְצֶאנָה	תִּתְמַצֶּאנָה
נֻמְצָא	נַמְצִיא	נֻמְצָא	נִתְמַצֵּא
	יַמְצֵא		
	יַמְצִיאֵנִי		
	מַמְצִיא		מִתְמַצֵּא
מֻמְצָא		מֻמְצָא	

WEEK VERBS ל״א.

מָצָא *found.*

In verbs of this class the chief differences are due to the coalescence of א with preceding vowels. The effect of this union is in most cases a corruption of those vowels: *e.g.,* מָצָא not מָצָא; מָצָאתָ instead of מְצָאתָ. Çeré is the vowel of 1st and 2nd pers. perf. in all stems but qal; and seghol of the impf. plur. fem. throughout; perhaps after the analogy of verbs ל״ה.

When a vowel directly follows it, the א maintains its weak consonantal force; as in מָצְאָה ma-çe'a. So with objective suffixes יִמְצָאֲךָ yimça-'akha.

NOTE.—A few verbs of this class have çeré (í) as 2nd vowel; שָׂנֵא *hated.*

REMARK 1.—Waw consecutive does not throw the accent forward in verbs ל״א; thus וּמָצָאתִי.

REMARK 2.—The א is sometimes omitted in writing; קָרָתִי for קָרָאתִי. In Aramaic the ל״א include Hebrew ל״ה verbs. Their close connection is further seen from the intermixture of their forms in later, and in poetic writings; ל״א often taking the vowels, and sometimes the ה and ' of ל״ה; and occasionally *vice versâ.*

א in place of ה may be called an Aramaïsm.

WEAK VERBS ל״ה (ל״י), AND (ל״ו).

גָּלָה *bared* (גְּלִי), עָנָה *bowed down* (עָנוּ).

The ה of these verbs is a mere vowel-sign, standing for qameç in the unpointed writing. Yodh or waw was the primitive 3rd radical; which was dropped. Final ā appears in all the perfs.; the impfs. end in הֶ֑ = é,

יִ becoming first יֶ, then יֶ or הָ. Yodh in these forms almost wholly supplanted waw: the latter is seen in שָׁלוּ, שָׁלְוְתִּי; but cf. 3 pl. שָׁלוּ as if from שָׁלָה. So יִשְׁתַּחֲוֶה, hithpalel from שָׁחָה = שָׁחוּ.

REMARK 1.—The pf. 3 f. גָּלְתָה is a fuller form of the old fem. גָּלָת, which occurs with the suffixes, e.g., גָּלְתִךְ, גָּלַתְנִי. Its pausal form is גָּלָתָה, with which compare such nouns as עֶזְרָתָה, צָרָתָה, and the Assyrian fem. 'ilatu, 'ilati, 'ilata, goddess.

REMARK 2.—The constr. infin. גְלוֹת = glawat, glāt; a fem. form, like that of פ״י and פ״ן verbs.

REMARK 3.—The י of these verbs is firm in the pass. part. גְּלוּי, and in the pausal forms גָּלְיָה perf. 3 sing. f.; יִגְלָיוּ impf. 3 pl. m.

REMARK 4.—Before objective suffixes the vowel-ending disappears; pf. גָּלְךָ, גָּלְנוּ, impf. יִגְלֵנִי.

REMARK 5.—Waw consecutive with qal perf. does not affect the place of the accent; e.g., וְגָלֵיתִי. In the other stems, it throws the accent forward; as וְגִלֵּיתִי.

REMARK 6.—All the stems but pu'al and hof'al have jussive forms: qal יִגֶל, nif. יִגָּל, pi. יְגַל, hif. יֶגֶל, hithp. יִתְגַּל. The old termination is dropped, and a euphonic vowel sounded where needful, as in the case of segholate nouns.

The impf. with suffixes appears as qal יִגְלֵנִי, pi. יְגַלֵּנִי, hif. יַגְלֵנִי.

REMARK 7.—In Assyrian no distinction is made between verbs ל״א, ל״ה, ל״ו, and ל״י.

On the other hand, verbs פ״ו are not confounded with פ״י, as in Hebrew.

VERB LAMEDH HE (לָּה).

	QAL.	NIF'AL.	PI'EL.
Perfect sing. 3. m.	גָּלָה	נִגְלָה	גִּלָּה
3. f.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה
2. m.	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ (גִּלֵּיתָ)
2. f.	גָּלִית	נִגְלֵית	גִּלִּית
1.	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
plur. 3.	גָּלוּ	נִגְלוּ	גִּלּוּ
2. m.	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
2. f.	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
1.	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
Infin. abs.	גָּלֹה ,־וֹ	נִגְלֹה ,־וֹת	גַּלֹּה
constr.	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת
Imperat. sing. m.	גְּלֵה	הִגָּלֵה	גַּלֵּה
f.	גְּלִי	הִגָּלִי	גַּלִּי
plur. m.	גְּלוּ	הִגָּלוּ	גַּלּוּ
f.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה
Imperf. sing. 3. m.	יִגְלֶה	יִגָּלֶה	יְגַלֶּה
3. f.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2. m.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2. f.	תִּגְלִי	תִּגָּלִי	תְּגַלִּי
1.	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
plur. 3. m.	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
3. f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
2. m.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
2. f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
1.	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
Participles act. & reflex.	גֹּלֶה	נִגְלֶה	מְגַלֶּה
,, pass.	גָּלוּי		

PUʻAL.	HIFʻIL.	HOFʻAL.	HITHPAʻEL.
גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
גֻּלֵּיתָ	הִגְלֵיתָ	הָגְלֵיתָ	הִתְגַּלֵּיתָ
	(–יתָ)		
גֻּלֵּית	הִגְלֵית	הָגְלֵית	הִתְגַּלֵּית
גֻּלֵּיתִי	הִגְלֵיתִי	הָגְלֵיתִי	הִתְגַּלֵּיתִי
גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
גֻּלֵּיתֶם	הִגְלֵיתֶם	הָגְלֵיתֶם	הִתְגַּלֵּיתֶם
גֻּלֵּיתֶן	הִגְלֵיתֶן	הָגְלֵיתֶן	הִתְגַּלֵּיתֶן
גֻּלֵּינוּ	הִגְלֵינוּ	הָגְלֵינוּ	הִתְגַּלֵּינוּ
	הַגְלֵה	הָגְלֵה	הִתְגַּלֵּה
גֻּלּוֹת	הַגְלוֹת	הָגְלוֹת	הִתְגַּלּוֹת
	הַגְלֵה		הִתְגַּלֵּה
	הַגְלִי		הִתְגַּלִּי
	הַגְלוּ		הִתְגַּלּוּ
	הַגְלֶינָה		הִתְגַּלֶּינָה
יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה
תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי
אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה
	מַגְלֶה		מִתְגַּלֶּה
מְגֻלֶּה		מָגְלֶה	

VERBS WITH TWO WEAK RADICALS.

These are such as בּוֹא *going*, נָגַע *struck*, אָרַר *cursed*. Their special forms are determined by the peculiar weaknesses which as we have seen attach to certain radicals; and if the weak verbs already discussed be thoroughly mastered, no difficulty will be found in understanding these also. Each of them belongs, in fact, to two of the classes considered; בּוֹא is ע״ו and ל״א, and its inflexion includes some of the peculiarities of both classes. בָּא *he went*, like qam, בָּאתָ *thou wentest*, like maçatha. Often a verb belongs wholly to one class, though it may have two weak radicals: *e.g.*, נוּס *fleeing*, is a verb ע״ו, the נ being firm throughout the inflexion.

LIST OF COMMON IRREGULAR FORMS.

אָהַב paus. אָהֵב *loved*, suff. אֲהֵבָה; infin. לֶאֱהֹב; usually תְּאֵהֲבוּ, once לְאַהֲבָה; imper. ־אֱהַב, impf. אֱהַב; כְּאָהֲבָם once; (יֶאֱהַב) יֶאֱהַב, common form; וַיֶּאֱהַב; וָאֹהַב; יֶאֱהַב.

בּוֹא infin. *entering*; pf. בָּא, imper. בּוֹא, בֹּאָה twice; impf. יָבוֹא, יָבֹא; וַיָּבֹא; hif. הֵבִיא, הֵבֵאתָ, and הֲבִיאֹתָ, הֲבִיאֹתֶם, and הֲבֵאתֶם; impf. יָבִיא, יָבֵא; וַיָּבֵא.

בּוֹשׁ infin. abs. *turning pale*, *ashamed*. Pf. בֹּשׁ, בּוֹשׁ, בּוֹשָׁה, בֹּשְׁתִּי, etc.; impf. תֵּבוֹשׁ, אֵבוֹשׁ, יֵבוֹשׁ, etc.; imper. בּוֹשׁ; hif. הוֹבִישׁ, תָּבִישׁוּ; also הֵבִישׁוֹת from הֵבִישׁ; hithpal. הִתְבּוֹשֵׁשׁ; part. בּוֹשׁ.

הָיָה *was*; pl. הֱיִיתֶם, infin. abs. הָיֹה; constr. לִהְיוֹת, הֱיוֹת, imperat. הֱיֵה, fem. הֱיִי, plur. הֱיוּ, הֱיִי; וְהָיוּ; impf. יִהְיֶה, אֶהְיֶה, וַתְּהִי, וַיְהִי, וָאֱהִי. Nif. נִהְיָה. (Strictly rt. = *fell*, so *befel*.)

הָלַךְ *walked.* Inf. הָלוֹךְ, constr. הֲלָךְ, לֶכֶת, suff. לֶכְתִּי. Imper. pl. הַ/כוּ, usually לְכָה, לֵךְ; pausal לֵכָה; also לֶךְ; impf. יַהֲלֹךְ, and יֵלֵךְ; also נֵהֲלֹךְ; even תְּהֲלַךְ twice; אֵלְכָה, p. אֵלֵכָה, אֵלְכָה; וְאֵלֵךְ, p. וָאֵלֶךְ; pausal וַיֵּלֶךְ; וַיֵּלֶךְ. (Some of these forms imply a rt. יָלַךְ = וְלַךְ.)

יָדָה (וְדָה) hif. *speak, accost, own, praise,* הוֹדָה; infin. c. הוֹדוֹת; imper. הוֹדוּ pl.; impf. אוֹדֶה, suff. אוֹדְךָ, once אֲהוֹדֶנּוּ, like יְהוֹדֶה; hithpa. הִתְוַדָּה.

יָדַע *knew.* Part. יוֹדֵעַ fem. יוֹדַעַת; infin. abs. יָדוֹעַ, constr. לָדַעַת, דַּעַת, once לְדֵעָה; suff. דַּעְתִּי; imper. דַּע, דְּעָה once; דְּעוּ; impf. אֵדַע, paus. אֶדָע; אֶדְעָה, paus. יוֹדָעַ; וַיֵּדַע, once יֵּדַע; nif. נוֹדַע, impf. יִוָּדַע paus. אֶדְעָה; pi. יִדַּע; hif. הוֹדִיעַ; imper. הוֹדַע, with suff. הוֹדִיעֵנִי, וָיֹּדַע; hof. הוֹדַע once; hithpa. הִתְוַדַּע.

יָצָא *went out.* Part. fem. יֹצֵאת; infin. abs. יָצוֹא; constr. צֵאת; imper. צֵא, צְאוּ; impf. אֵצֵא, יֵצֵא; וַיֵּצֵא; hif. הוֹצִיא; imper. הוֹצֵא, suff. הוֹצִיאֵנִי; hof. הוּצָא, part. f. מוּצֵאת.

יָרֵא *afraid.* Infin. constr. לֵרֹא, יְרֹא, and לְיִרְאָה; imper. יְרָא; impf. יִרְאוּ, יִירָא, אִירָא defectively; nif. נוֹרָא; pi. pf. יֵרֵא, inf. with suff. לְיִרְאָם, part. pl. מְיִרְאִים.

לָקַח *took.* Infin. קַחַת, לָקַחַת, לְקֹחַ, imper. קַח—, קָחָה, pausal קֶחוּ; impf. אֶקְחָה, יִקַּח; pu. לֻקַּח, impf. יֻקַּח.

נָטָה *spread, bent, bowed.* Infin. constr. נְטוֹת, impf. תֵּט, וַיֵּט, יְטֶה, etc.; nif. pf. נִטָּה; hif. הִטָּה; imperat. הַט, הַטּוּ, impf. אַטֶּה, וְאַט, וַיֵּט. So נָכָה *smitten;* hif. הַךְ, וַיַּךְ; נָזָה *sprinkled,* יֵז, and וַיִּז.

נָשָׂא *lifted*. Infin. c. לָשֵׂאת, שְׂאֵת; imperat. שְׂאוּ, שָׂא;
impf. יִשָּׂא, 3 pl. יִשְׂאוּ pausal יִשָּׂאוּ; nif. נִשָּׂא, hif. הִשִּׂיא.

נָתַן *reached forth, gave, put, set.* Infin. נְתֹן, נְתָן; com-
mon תֵּת suff. תִּתִּי; imperat. תְּנָה, תֵּן, ־תֶּן; impf. יִתֵּן, ־תִּתֵּן;
nif. נִתַּן; hof. impf. יֻתַּן. Ps. 18. 41, נָתַתָּ = תִּתָּה.

רָאָה *saw.* רָאֹה, רָאוּ, Is. 42. 20, רְאוֹת ,רְאֵה ,יִרְאֶה;
הֵרָאָה, hif. וַיַּרְא, וַתֵּרֶא, גֵרָאֶה, יֵרָאֶה nif. ;וַיֵּרָא ,וַתֵּרֶא ,יֵרֶא ,וָאֵרֶא,
יִרְאֵנִי, suff. וַיַּרְא, יִרְאֶה, הַרְאָה.

הֵרִיעוּ 3 pl. הֲרֵעֹתֶם, הֲרִיעֹתֶם, הֵרִיעַ Hif. רוּעַ *shouting.*
1 Sa. 17. 20; infin. לְהָרִיעַ, imperat. pl. הָרִיעוּ; impf.
הִתְרֹעֵעַ ,וַיָּרַע ,יָרִיעַ; nif. יֵרֹעַ; pulal impf. יֹרֹעָע, hithpol.
impf. אֶתְרֹעָע.

רָעָה *grazed, fed.* Infin. רְעוֹת, imperf. יֵרַע, יִרְעֶה.

רָעָה *bound.* Pi. רִעָה, hithpa. הִתְרָעָה, impf. 2 sing.
תִּתְרַע.

רָעַע *broke, bruised, crushed.* Infin. c. רֹעָה, רַע; impf.
יָרֹעַ; suff. תְּרֹעֵם; nif. נָרַע, impf. יֵרַע, hithpal. הִתְרֹעֵעַ.

רָעַע *stirred, roused, maddened; enraged, wicked.* Pf.
רַע, רָעָה; infin. רֹעַ; imperat. רֹעוּ; impf. יֵרַע, וַיֵּרַע; hif.
יֵרַע, impf. הָרַע, הָרֵעַ; infin. מֵרַע, part. הֵרֵעַ, הֲרֵעוּ, הֲרֵעוֹת, הֵרַע;
וַיָּרַע; hithpal. לְהִתְרֹעֵעַ. A stem יַרַע occurs, Is. 15. 4,
to which יֵרַע might be referred.

PARTICLES.

These are certain subordinate forms, originally nouns
or else demonstratives, which serve to qualify expressions
of thought, and to manifest their mutual connection.

The main words of the sentence receive the strongest

emphasis; subordinate words are liable to hasty utterance, as the speaker hurries on to the expression of the main ideas. Owing to this cause, and to their everyday use, which gives rise to the desire for brevity, subordinate words lose form, and display various stages of decay; some of them ceasing to exist as independent words, and always attaching to the words they qualify. In Hebrew there are three classes of particles, viz., adverbs, prepositions, and conjunctions.

ADVERBS.

1. Adverbs are particles which qualify epithets and descriptive words, *i.e.*, adjectives and verbs. They also heighten or diminish the force of other adverbs. Their chief use is to modify predicates. Nouns are very commonly used for this purpose, both with and without prepositional particles. The former method hardly needs illustration; *e.g.*, לְבֶטַח *securely*, lit. *in trust*.

2. Nouns thus employed without prepositions are in the objective state, whether they have or have not the old accusative ending.

Forms which retain the case-ending are חִנָּם δωρεάν, *gratuitously, groundlessly*, אָמְנָם *in truth, really*, from הֵן (ḥinn), and אָמֵן. This ending sometimes corrupted into om, as הֲלֹם *hither*, from הַל *this*, = ὧδε, huc.

Without the mimmation we have such forms as לַיְלָה *by night;* cf. יוֹמָם *by day*. This includes all instances of so-called ה *locale; e.g.*, צָפֹנָה *northwards*.

3. All nouns used adverbially must be regarded as in the objective state or case, even when without the distinctive ending. They may be substantives, as פַּעַם *step*, = *once;* or adjectives as תָּמִים *perfect*, in הֹלֵךְ תָּמִים *he who*

walks blamelessly; especially fem. forms, as צְדָקוֹת *justly;* and with the endings דִ־ית, וּת, as אַחֲרִית *hereafter;* אֲרָמִית *in Aramaic,* like Græcè, Ἑλληνιστί, Συριστί. Plurals masc. also occur; as מֵישָׁרִים *uprightly.*

The so-called infinitives of verbs, especially hif'il, often have an adverbial force, and must be reckoned here; *e.g.,* הַשְׁכֵּם *rising early,* = *early;* הֵיטֵיב *welldoing,* = *well;* הַרְבֵּה *multiplying,* = *greatly, much.*

NOTE.—Words thus used as adverbs often appear with their primary force as substantives: *e.g.,* מְאֹד *very (strength)*; בְּכָל מְאֹדְךָ *with all thy strength;* so עֵצִים הַרְבֵּה *many trees;* דְּמֵי חִנָּם *causeless bloodshed.*

4. Some adverbs are of demonstrative origin; *e.g.,* שָׁם *there,* = accus. of an old pronoun; cf. שֶׁ *relative;* with ה־ of direction, שָׁמָּה *thither.* כֵּן *thus,* cf. דְּ, etc. כֹּה *thus;* הֵנָּה *hither;* Aram. הֵן *this.* So the interrogative הַ (הֲל) num?

NOTE.—This הַל, like the article, assimilates the ל, especially before a letter sounded with sh°wa; as הַגְּלִיתֶם. Before gutturals, as virtually doubled (*implied daghesh*), the pathah is retained, הָאָפְקִד; unless they have qameç, when seghol is used, as הֶחָדָשׁ. In other cases הֲ, the commonest form appears; הֲיֵלְכוּ *do they go?* הֲתִפֹּל *does it fall?*

THE CHIEF ADVERBS.

1. Of place.

אָחוֹר *behind.*
אַיֵּה *where?*   Takes suffixes.
אֵי־זֶה   „
אֵי מִזֶּה *from where?*
אָיִן *where?*

אָ֫נָה *whither?*

חוּץ *outside.* לְ, "בְּ.

הֲלֹם *hither.*

הֵ֫נָּה *hither, here.*

חוּ֫צָה *out, abroad,* foras.

הָלְאָה *yonder!* ultra.

זֶה *here;* and בָּזֶה.

יָ֫מָּה *westward* (to the sea).

יָמִין *to the right.*

כֹּה *here, hither* (rarely).

כֹּה וָכֹה *hither and thither.*

מִבַּ֫יִת *indoors,* ἔνδον.

מִחוּץ *outside,* foris.

מַ֫טָּה *downwards.*

מִיָּם *on the west.* So מִנֶּ֫גֶב *on the south*

מִמַּ֫עַל *above.* מַ֫עְלָה *upwards.*

מִתַּ֫חַת *below.*

נֶ֫גֶד *in front.* לְנֶ֫גֶד.

שָׁם *there,* מִשָּׁם *from there, thence.*

קֵ֫דְמָה *eastward.*

2. Of time. Some adverbs of place transferred; *e.g.*,
שָׁם *then.*

אָז *then* (past and future). Cf. olim.

מֵאָז *of yore.*

לְ, "בְּ, אַחֲרֹ֫נָה *at last.*

אַחֲרֵי כֵן *afterwards.*

אֶ֫מֶשׁ *last night.*

אֶתְמוֹל *yesterday.*

בֹּ֫קֶר *early.* לַבֹּ" *every morning.*

הַיּוֹם *to-day.*

הִנֵּה, הֵן *here! lo!* With suffixes.

טֶ֫רֶם *not yet.*

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יוֹמָם *by day.*

יַחְדָּו, יַחַד *together*, simul.

כַּיּוֹם *at present, at that time* (past or fut.).

לְפָנִים *formerly.*

מְהֵרָה *soon, speedily.*

מָחָר *to-morrow.*

מִמָּחֳרָת　　　　„

מָתַי *when?*　　עַד מָתַי *how long?*

לָנֶצַח, נֶצַח *always.*

עוֹד *again; yet;* לֹא עוֹד *no more.* Takes
　　　　suffixes.

עַד־הֵנָּה *hitherto.*

עַד־מָה *how long?*

לְעוֹלָם, עוֹלָם *always; for ever.*

עַתָּה *now.*

פִּתְאֹם, פֶּתַע *suddenly.*

שִׁלְשֹׁם *three days ago.*

תָּמִיד *perpetually.*

3. Manner.

אֲבָל *in truth*, profecto. 2. *nay rather,*
　　　　immo vero.

אוּלַי *perhaps.*

אוּלָם *however*, οἰ μὴν ἀλλά.

אֵיכָה, אֵיךְ *how?*

אֵין, אִין *(is, are) not;* כְּאַיִן *almost.* With
　　　　suffixes.

אָכֵן, אַךְ *certainly*, in affirm. answers. 2.
　　　　only (restrictive).

אַל *not*, nē; μή.

אָמֵן *in truth, verily.*

אֵפוֹא *so, then; e.g., who, then?* τις ποτε;
　　　　with intensive force.

אֵיפֹה *how?*

אֶפֶס *no more,* non amplius.   בְּאֵ" sine.

אַף *also, even; yea more.*

בְּלִי, בַּל *not,* poët.

בִּלְתִּי with לְ *not;* negatives an infin. constr.; =
so as not . . .

דִּי with genit. דֵּי *enough.*

גַּם *also.*

הֵיטֵיב *well.*

הַרְבֵּה *much.*

יַחְדָּיו, יַחַד *together,* una.

יֶתֶר *exceedingly.*

כְּ *as, like.*   Poet. כְּמוֹ.

כְּ . . . כְּ *as . . . so.*

כֵּן, כֹּה *so, thus.*

כַּמָּה *how much? how often?*

כֹּל *wholly.*   כָּלָה.

לוֹא, לֹא *not.*

לְבַד *alone, by self,* with suffixes.

מְאֹד *greatly, strongly.*

מְעַט *little.*   מְעַט "מ *by little and little.*

כִּמְעַט *almost, quickly.*

רַבַּת *much, enough.*

רַק *only.*   רַק אֶתְכֶם יָדַעְתִּי vos solum.

4. Of cause.

בַּמָּה *wherefore?*

לָכֵן, לָהֵן *therefore.*

מַדּוּעַ, לָמָה, לָמָה *why?*

עַל־מָה „

עַל־כֵּן *therefore.*

PREPOSITIONS.

These are particles which define the relations between nouns. Like adverbs, they are themselves nouns or pronouns in the objective state. The most common have been worn down to mere prefixes. The nouns in connection with prepositions are strictly in the genitive (as is clear in Arabic); and many prepositions indicate this by their form, which is that of the construct state. Like the nouns, many prepositions take suffixes.

2. To express relations with greater exactness, compound prepositions may be used. This follows from the fact that a noun in the constr. state may precede another in the same state: *e.g.*, מֵעִמִּי = עִמִּי + מִן, *from with me.*

3. Many adverbs came to be used as prepositions also; *e.g.*, אַחַר *behind;* נֶגֶד *before.*

1. Prepositions denoting place.

אַחֲרֵי *behind.*

אֶל, אֱלֵי *towards.*

אֵצֶל *near; beside.*

אֵת, אוֹת (prefix marking the object of transitive verb); *as to.*

בְּ, בְּמוֹ *in,* .

בֵּין *between.*

בֵּית לְ *within.*

בַּעֲבֵר, לְעֵבֶר *beyond.*

בְּעַד *behind, after.* διά. *around.*

בְּקֶרֶב *in midst of.*

בְּתוֹךְ   ,,

לִפְנֵי *before.*

לִקְרַאת *towards, to meet.*

מִנִּי, מִן *from.*

אֶל־מ״, מוּל *towards.*

מִחוּץ לְ *without*

נֹכַח, נֶגֶד *before.*

עֲדֵי, עַד (so far as) *to.*

עֲלֵי, עַל *on.*

מֵעַל לְ *above* (rest).

סָבִיב לְ *around.*

מִתַּחַת לְ. תַּחַת *beneath.*

Many of these forms may have מִן or לְ, or both pre-
fixed, as well as לְ following them: *e.g.*, מִלִּפְנֵי *from
before*; לְמִתַּחַת לְ *to underneath* . . . Cf. לְמִיוֹם.

2. Of time.

Prepositions of place also serve to mark relations of
time: *e.g.*,

אַחֲרֵי *after.*   לִפְנֵי *before.*

בְּ *in, on.*   מִן *from, etc.*

3. Of manner.

אֵת (= 'int) *with.*   מֵאֵת *from with.*

בִּלְתִּי, מִבְּלִי, בִּבְלִי, מֵאֵין, בְּאֵין *without.*

מִבַּלְעֲדֵי, בִּלְעֲדֵי *save, except.*

כְּדֵי, בְּדֵי *according to.*

זוּלָתִי, זוּלַת *besides, save.*

חוּץ מִן *except.*

כְּמוֹ, כְּ, כָּ *as, like.*

לְפִי, כְּפִי *in proportion to.*

מִלְּבַד. לְבַד מִן *except.*

עִם *with.*

תַּחַת *instead of.*

4. Of cause.

בְּיַד‎. *by, though.* בְ

בְּדֵי‎ *for.*

בְּעַד‎ *on account of.*

יַעַן, בַּעֲבוּר, בִּגְלַל‎ *because of.*

עֵקֶב, עַל־דִּבְרֵי, מִפְּנֵי, לְנֶגֶד, לְמַע‎ *for the sake of.*

CONJUNCTIONS.

These are particles which join clauses and sentences. They are (i.) coördinate, *i.e.*, those which connect independent sentences; (ii.) subordinate, those which connect dependent with principal sentences.

By origin many are adverbs and prepositions, which become conjunctions by the addition of כִּי‎ or אֲשֶׁר‎; *e.g.*, יַעַן אֲשֶׁר‎ *because (on account of the fact that . . .).* Some are pronouns, *e.g.*, כִּי‎ *that, because,* etc.

Often the same word is used, sometimes as a preposition or adverb, sometimes as a conjunction: *e.g.*, יַעַן‎ *because of,* and *because, since;* לְמַעַן‎ *on account of,* and *in order that . . .;* טֶרֶם‎ *not yet,* and *before.* Thus the same terms may serve to connect parts or wholes of speech.

1. COORDINATE CONJUNCTIONS.

וְ‎ *and.* (Also couples subordinate clauses.) Perhaps from וָו‎ *nail.* Preserved in the pretone, עוֹלָם וָעֶד‎: especially when words are spoken in pairs, *e.g.*, תֹּהוּ וָבֹהוּ‎.

Before a letter with sh°wa, or a labial, it becomes וּ‎, וּפְרִי‎; commonly the vowel is indistinct, *e.g.*, וּכְבוֹד‎. If the sound י‎ follow, the two sh°was coalesce as usual in ḥireq, *e.g.*, וְיְהִי‎ becomes וִיהִי‎. Waw consecutive with the impf. becomes וַ‎, and the following letter is doubled;

e.g., וַתִּפְקֹד. (Perhaps the second וֹ of וְ is here assimilated; wawyifqodh becoming wayyifqodh; wawtifqodh, wattifqodh; cf. יְצֹר for יִיצֹר. The qameç becomes pathaḥ in the toneless closed syll.)

אוֹ *or.* אוֹ ... אוֹ *either . . . or*

אוּלָם *on the contrary.*

אַךְ *but.*

אַף *also.*

אַף כִּי *add that . . ., much more ; much less.*

אֶפֶס כִּי *only that, nevertheless.*

גַּם *also.* גַּם ... גַּם *both . . . and.*

כִּי אִם *but.*

2. Subordinate Conjunctions

אוּלַי *perhaps, if not, unless.*

אַחֲרֵי *after;* and with אֲשֶׁר.

אַל *so that not, lest.*

אִם *if.*

אֲשֶׁר *that, ὅτι, because, ὅτε, when.*

יַעַן אֲ״, עֵקֶב אֲ״, בַּאֲשֶׁר *because, since.*

בְּעוֹד *while.*

בְּטֶרֶם, טֶרֶם *before.*

כַּאֲשֶׁר *just as.*

כִּי *because, for, ὅτι, when, if.* כִּי אִם *unless.*

לוּלֵי, לוּלֵא *unless,* לוּ, לוּ *if,*

לְמַעַן אֲשֶׁר *in order that.*

מִדֵּי *as often as . . .*

עַד־כִּי, עַד־אֲשֶׁר, עַד *until.*

עַד אִם   ,,

פֶּן *lest.*

תַּ״ כִּי, תַּ״ אֲשֶׁר, תַּחַת *because.*

INTERJECTIONS.

Besides mere emotional cries, not referable to roots, a few nominal and verbal forms are used as interjections, *e.g.*,

אַחֲלַי *O that!*

אָמֵן *be it so!*

הָבוּ, הָבָה *come!* age, agite!

הַס *silence!*

חָלִילָה *μὴ γένοιτο* (= εἰς τὸ βεβηλὸν, perhaps like ἐς τὸ βάραθρον).

נָא *pray!* אַל־נָא *do not, pray!*

PART III.

———◆———

SYNTAX.

OF WORDS IN SENTENCES.

Syntax means arrangement or construction of words and clauses, so as to form sentences.

2. A simple sentence is the expression of a complete thought or judgment. A judgment involves (i.) somewhat about which one thinks, and (ii.) something thought about it.

That about which one thinks is called the subject; that which is thought about it is called the predicate. The subject may be a noun (or its equivalent) or even a whole clause; such also may the predicate be, but most commonly it is a verb. Of particles some serve to show the connection between thought and thought (conjunctions), some enter into the composition of the subject or predicate (prepositions), and others modify the meaning of either, as adverbs.

3. The verb is strictly a *descriptive* word; it tells something about some other thing (the subject); and therefore cannot itself be used as subject.

4. The laws of agreement between subject and predicate, and between their constituent nouns, adjectives, pronouns, and verbs, are the same for Hebrew as for other languages. For certain exceptions mostly due to the *sense* or *idea* overriding the *form* of expression, see below.

ORDER OF THE WORDS IN A SENTENCE,

NATURAL AND EMPHATIC.

1. The natural order in Semitic, as distinct from Aryan speech, is first the subject, then the predicate:

יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד *Jahwè our God, Jahwè (is) One.*

וַיְהִי קַיִן עֹבֵד אֲדָמָה׃ *and Qáyin became a tiller of ground.*

NOTE.—הוּא‎, זֶה‎, הֵם‎, etc., often serve as copula: אֵלֶּה הֵם‎ סוּר מֵרַע הוּא בִינָה *avoiding evil (is) wisdom.* אֵלֶּה הֵם *these (are) the sons of Israel.* בְּנֵי יִשְׂרָאֵל הָיָה *is strictly not a copula, but originally meant* fell, *then* befel, *happened,* ἐγένετο.

2. If the predicate is made up of a transitive verb and its object, the latter comes next to the verb, and is followed by any adverbial extension of the predicate, if there be such: וְהוֹרַדְתֶּם אֶת־שֵׂיבָתִי בְּיָגוֹן שְׁאוֹלָה *and ye will bring down my gray hair in sorrow to the underworld.*

NOTE.—A pronoun with prefix is inserted between the verb and the object; יַדְבֵּק בְּךָ אֶת־הַדֶּבֶר *may he fasten the plague upon thee!*

3. This order is constantly broken from the desire to lay stress upon particular words. אֹתִי שָׁלַח יְהוָה *me hath Jahwè sent;* מִיָּדִי תְּבַקְשֶׁנָּה *it was from my hand that thou requiredst it.* For the most part the predicate is regarded as the chief member of the sentence, and therefore precedes; especially when it is a verb with the conjunction waw. שָׂמַח לִבִּי וַתָּגֶל כְּבוֹדִי *glad was my heart, and danced my glory.* טוֹב וְיָשָׁר יְהוָה *good and upright (is) Jahwè.* וַיְצַו אֹתָם לֵאמֹר *he charged them, saying.* The emphatic adverbs אַל‎, לֹא‎, are commonly expressed before the verb: לֹא תִרְצַח *thou shalt not kill!*

4. This feeling for emphasis may further cause repetition of the subject, the verb, or the object. The subject may be virtually repeated by means of a pronoun: אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ *for me, through justice I behold thy face.* And so in the case of the object, which may be expressed before the verb, and repeated after it

by a pronoun; אַדְמַתְכֶם זָרִים אֹכְלִים אֹתָהּ *your land, strangers eat it up.* An emphatic verb may have its abs. infin. before or after it: מוֹת תָּמוּת *thou shalt surely die!* A suffix may be strengthened by the full pronoun; אָבַד זִכְרָם גַּם הֵמָּה *even* their *memory is lost.* בִּי־אֲנִי הֶעָוֹן *on* me *rests the guilt.*

PRONOMINAL WORDS AND FRAGMENTS.

A. The particle הַל, which only appears as a prefixed הַ, הָ, הֶ or הֶ (except in הַלְאָה, הֵלֹם, etc., and הַלֵּב = הַלְלֵב, etc.) was at first a strong demonstrative, = *this, that: e.g.,* הַפַּעַם *this time.* Cf. Ges. 31. 43. It also had the force of a relative, as in הַבָּאָה *she who came,* הַהֹלְכוּ (*the men*) *who went.* But its finally prevalent use was as a weak demonstrative, = *the.*

In the last named sense it is employed as in English to make a noun definite, that is, to mark an object as already known or mentioned, or as being the only one of its kind.

Nouns otherwise defined, *e.g.,* proper names and nouns in construction, do not take the article, which marks things

(α) As generally known: thus דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי *thou hast anointed my head with oil.* So with the name of a *class of beings (generic use),* הָאָדָם *mankind,* הָעוֹף *birds,* הַחִוִּי *the Hivvites.* Hence the *distributive* use in אִישׁ אִישׁ לַמַּטֶּה *a man for each tribe.*

(β) As already mentioned: וַיִּרָא אל "אֶת־ . . . יְהִי אוֹר *be light! . . . and God saw the light.*

(γ) As sole of their kinds: הָאֱלֹהִים *the true god,* שָׁם נִגְלוּ אֵלָיו ה" *there the (true) god appeared to him* (אֱלֹהִים *without article or following genitive is a proper name, God*).

It may accordingly restrict some class-name to an individual, by way of distinction: הַנָּהָר *the river* = Prath, Euphrates: הַשָּׂטָן *the foe* = Satan.

Proper names which were originally *epithets* mark this by taking the article: הַלְּבָנוֹן *the white* = Lebanon.

The article is used with a *common* noun when in the *vocative* state, thus marking it as definite: יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל *Joshua, high priest!* הַיֹּשְׁבִי בַּשָּׁמַיִם *O thou that dwellest in heaven!*

NOTE 1.—The article is never *indefinite;* wherever it appears to be so used a reason must be found for its presence: *e.g.,* 1 Kings 20. 36, "so thou art going from me, וְהִכְּךָ הָאַרְיֵה *and the lion will surely smite thee!*" (= the lion of my vision, the prophet's memory giving life to his words); or (as Gesen.) the well-known enemy. Gen. 8. 7, 8, וַיְשַׁלַּח אֶת־הָעֹרֵב . . . אֶת־הַיּוֹנָה *so he sends the raven . . . the dove: i.e.,* the raven and dove so well known from their part in this story.

NOTE 2.—The article is less usual in poetry than in prose.

In a sentence the subject if expressed, and not a proper name, takes the article, and is thereby kept distinct from the predicate: הָאִישׁ טוֹב *the man is good.* If the subject is made up of two nouns in construction, the first cannot, the second *may* have the article: אַנְשֵׁי הָאָרֶץ = either *some men of the land,* or *the men of the land.*

So also a noun defined by a suffix does not take the article; nor does a noun defined by a relative (adjectival) clause; *e.g.,* אֲנָשִׁים אֲשֶׁר אִתּוֹ *the men that were with him* = sui, *his men..*

If a noun be defined by the article or a suffix, its adjective or demonstrative will have the article: הָהָר הַגָּבֹהַּ *the high hill;* הַיּוֹם הַזֶּה *this day.* צוּרִי רָם *my high rock* (צוּרִי רָם *my rock is high*).

NOTE.—Sometimes the predicate must be defined by the article, especially when the subject is a pronoun: אֲנִי הַצָּעִיר *I am the youngest.*

B. The personal pronouns, as already stated, sometimes link subject with predicate: אַתָּה־הוּא הָאֱלֹהִים *thou art the (true) god.* מָה־הֵמָּה אֵלֶּה *what are these?*

If the subject is itself a pronoun, no link is needed: אֲנַחְנוּ הַחֹמֶר *we (are) the clay.* עוֹד, יֵשׁ, הִנֵּה, אַיִן, with suffixes often make up the subject of a sentence with a participle for predicate: תְּמוּנָה אֵינְכֶם רֹאִים *a form ye beheld not!*

2. They are omitted unless emphatic, or unless the subject is compound, in which cases they must be expressed: for the latter, cf. תִּשָּׁמֵר אַתָּה וּבָנֶיךָ *thou and thy sons must give heed.* So if the object of a verb be emphasized, the personal pronoun may be used as well as the suffix: בָּרֲכֵנִי גַם־אָנִי *bless me, me also!*

3. The demonstrative before a genitive is not expressed, any more than in Latin: וַיְשֶׂם רַגְלַי כָּאַיָּלוֹת *so he hath set my feet like (those of) hinds.*

4. When a verb takes two accusatives, the nearer object is expressed by the suffix, the farther, by אֹתִי, etc.: וְהִרְאַנִי אֹתוֹ *and he may show me it.*

5. In Hebrew relative clauses are treated as *co-ordinate;* and although often introduced by אֲשֶׁר, are often without that connective particle. (אֲשֶׁר, like ὅς, was demonstr. before it became relative.)

6. *To whom*, *by whom*, etc., are expressed by לְ, בְּ, מִן, אֶת, with suffixes, and in prose usually preceded by אֲשֶׁר: הָעִיר אֲשֶׁר יָשַׁבְתָּ בָּהּ *the town in which thou livest.* אֶת־א", מֵאֲשֶׁר, בַּאֲשֶׁר, לַאֲשֶׁר, etc., mean something quite different: to them antecedents must be supplied, *to him*, or *those who* . . ., etc.   Thus, יָשׁוּב הַשָּׂדֶה לַאֲשֶׁר קָנָהוּ מֵאִתּוֹ *the field must go back to the man from whom he bought it.* זְכֹר אֵת אֲשֶׁר הִקְצַפְתָּ *remember him whom thou hast provoked.* Sometimes מָקוֹם *place*, עֵת *time*, etc., are implied: גּוּרִי בַּאֲשֶׁר תָּגוּרִי *sojourn in the place where thou mayest.* וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר *and the sun rose on him when he passed.*

7. The relative clause is very often merely put side by side with the principal clause, אֲשֶׁר not being used.

(1) When the relative is the subject of its clause, and the antecedent an undefined noun: כִּכְפִיר יִכְסֹף לַטָּרֶף *like a whelp (which) is eager for the prey.* If the antecedent has the article, אֲשֶׁר is commonly used, except in poetry.

(2) When the relative is objective: וַיִּפֹּל בְּשַׁחַת יִפְעָל *and he hath fallen into the pit he maketh!* (Here the English use coincides.)

(3) When the antecedent is an omitted pronoun: מֶה־עָזַרְתָּ לְלֹא־כֹחַ *how hast thou helped him to (whom there is) no strength?*

SYNTAX OF THE NOUN.

1. Nouns are (i.) substantive, *i.e.*, names of existing things (substantia); (ii.) attributive or adjectival, *i.e.*, words expressing attributes or qualities of substances. The two kinds were not of old so sharply distinguished as in later times, and they do not in Hebrew differ in

form from each other. Words which were once names
of beings possessing certain qualities came in time to be
employed as mere epithets of other nouns. Thus in
Latin *bonus* identical in form with *dominus* was originally
a concrete noun ; and so *bona*.

2. A noun expressing quality is (i.) put in apposition,
i.e., spoken or written side by side with the noun which
it qualifies, the latter as the main word taking the first
place : *e.g.*, אִישׁ טוֹב *vir bonus*. In the case of nouns
by use adjectival, the two will be of the same number
and gender ; אִשָּׁה טוֹבָה *mulier bona*. Otherwise, this need
not be so ; as אֲמָרִים אֱמֶת *true words*, lit., words truth ;
כֶּסֶף־שְׁקָלִים *silver shéqels* ; לְשׁוֹן רְמִיָּה *guileful tongue*, lit.,
tongue (that is) guile ; מִשְׁכְּנוֹת מִבְטַחִים *secure abodes*.

(ii.) The qualifying noun may be in the genitive after
the other ; and this construction is very common, as not
many Hebrew nouns came to be regarded as strictly
adjectival ; *e.g.*, נְאוֹת דֶּשֶׁא *grassy meadows*, lit., meadows
of grass ; הַר קָדְשִׁי *my holy hill*, lit., hill of my holiness ;
עַלִּיזֵי גַאֲוָתִי *my proud leapers* ; מִבְצַר מִשְׂגַּב חֹמֹתֶיךָ *thy walled
and lofty stronghold*, the fastness of the height of thy walls ;
מֵי מְנוּחוֹת *calm waters*, waters of repose ; שְׁנֵי מִסְפָּר *a few
years*, years of number ; כָּל־הָאָדָם *all mankind* (whole
of . . .). So we may express *material* adjectives
especially : *e.g.*, עֹל בַּרְזֶל *yoke of iron* ; אֱלִילֵי זְהָבוֹ *his
golden idols*. Sometimes the qualifying word precedes :
בְּרַק חַרְבִּי *my flashing sword* (lit., lightning of my sword).
So probably גֹּבַהּ קוֹמָתוֹ *his lofty stature* (*gaboah* = *altum*,
a noun).

Very often the words בַּעַל *owner*, f. בַּעֲלָה, בֵּן *son*,
בַּת *daughter*, אִישׁ *man*, are used in construction with
other nouns as descriptive epithets : הָאַיִל בַּעַל הַקְּרָנַיִם

the horned ram; כָּל־בַּעַל כָּנָף *every winged thing* (owner of wing); אֵשֶׁת בַּעֲלַת אוֹב *a divining woman* (mistress of a demon speaking from the stomach, אוֹב); אִישׁ בֶּן מְאַת שָׁנָה *a man a hundred years old.* קֶרֶן בֶּן־שָׁמֶן *a fertile hill.* Instead of a *negative* epithet, לֹא or אֵין with a noun may be used: תֹּהוּ לֹא־דֶרֶךְ *a waste, no path, i.e,* a pathless waste; רֶמֶשׂ וְאֵין מִסְפָּר *reptiles without number, i.e.,* countless.

NOTE. 1.—Nouns which are of common gender, *e.g.*, גָּמָל, will have masc. or fem. adjectives, according to their meaning. But those which like יוֹנָה *dove,* כֶּלֶב *dog,* are of one gender though used of either sex (*epicenes*), will have adjectives of their own gender only.

NOTE 2.—The feminine as the weaker gender is mostly used of things without life; and so in place of a neuter: עָנָה קָשָׁה *acerbum responsum dedit.* So רַבַּת,רַבָּה,אַחַת, etc., as adverbs, *semel, multum,* etc.

NUMBER.

1. The plural is used to express *greatness* and kindred notions (plur. excellentiæ, or *intensive pl.*): אֱלֹהִים *God,* אֲדֹנִים *lord, ruler;* בַּעַל, with suff. בְּעָלָיו *his master.* So *kings,* etc., say *we.* The predicates and epithets of such nouns may be singular, according to the *meaning,* or plural, according to the *form* of the expression.

The dual is sometimes so used: צֹהַר *light,* צָהֳרַיִם *intense light, noonday.*

2. Dual names of bodily members have plurals, which however are used of natural or artificial objects resembling them: יָדִים *hands,* יָדוֹת *axles, arms* (of a chair), etc. עֵינַיִם *eyes,* עֲיָנוֹת *wells.*

3. Material substances regarded as wholes, such as

wood, wine, metals, are mostly singular only. Their
plurals denote portions of them: שְׂעֹרִים, עֵצִים, זָהָב,
חִטִּים, = *pieces of gold, logs, grains of barley, of wheat.*

4. The plural form also marks extension in space and
time: שָׁמַיִם *heaven;* צַוָּארִים *the neck:* חַיִּים *life:* נְעוּרִים
youth: זְקוּנִים *age:* it is also used of habits, states, etc.,
conceived as *lasting:* אֱמוּנִים *faithfulness.*

5. When an idea expressed by two closely connected
nouns has to be made plural, (1) the first noun only may
be plur.: גִּבֹּרֵי חַיִל *heroes of war;* בֶּן־יְמִינִי *Benjamite,*
בְּנֵי יְמִינִי *Benjamites.* (2) Both may be plur.: גִּבֹּרֵי חֲיָלִים;
לוּחֹת אֲבָנִים *tablets of stone;* (3) the second only may be
plur.: בֵּית אָב *a family,* בֵּית אָבוֹת *families.*

STATES OF THE NOUN.

Subjective, Objective, Possessive, etc.

1. The apparent subject of the sentence is sometimes
preceded by אֵת, usually the mark of the object: אֶת־
הַבַּרְזֶל נָפַל אֶל־הַמָּיִם *the iron fell into the water.* אֵת in
such cases is thought by Kalisch to be a demonstr. =
that.

Cases like יִשָּׂרֵף אֹתוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ *he shall be burnt
with all that he has,* look different. The passive verb is
impersonal, and the object of the act which it denotes
is marked by the accusative.

But even the first named instance may perhaps be
explained in like manner, much as τὰ ζῷα τρέχει =
there is running as regards the animals, so 'Eth habbarzél
nafál, etc., may be, *there was falling as to the iron:* the
accusative marking the scope of the action represented
impersonally. Cf. Cic. *veretur me = ego vereor.*

Some cases may be assumed to involve a change of

construction, the writer beginning with the object upper-
most in his mind, but adding a verb in the passive.

2. The nearer object of a transitive verb is marked by
the particle אֵת, if it be a noun defined by the article,
by a following genitive, or by a clause. Otherwise the
object is known only from the sense.

NOTE. — Many exceptions to this rule occur. In
poetry אֵת is not much used.

As to its origin, it is probably a noun in the accusa-
tive, = Assyrian 'attu, and meaning *existence.*

3. The accusative is used very freely to mark
adverbial limitations of place, time, manner, etc.; thus
defining the scope of preceding verbs and nouns.

(*a*) Of place: answering the questions *whither?*
(rarely) *where?* וְצֵא הַשָּׂדֶה *and go forth into the field.*
שָׂרָה שֹׁמַעַת פֶּתַח הָאֹהֶל *and Sara was listening at the
door of the tent.*

So of measurement, length, breadth, etc. הַמִּזְבֵּחַ עֵץ
שָׁלשׁ אַמּוֹת גָּבֹהַּ *the altar, a block three cubits high.*

Hence nouns expressing number, quality, and the
like, may be limited by accusatives following: אַרְבָּעָה
מִסְפָּר *four in number:* so τὸ πλῆθος πεντακισχίλιοι:
שְׁנָתַיִם יָמִים *two years in time;* סְאָה סֹלֶת *a seä in flour.*

(*b*) Of time: answering *when? how long?* הַיּוֹם hodie,
to-day; וַיְהִי חשֶׁךְ שְׁלשֶׁת יָמִים *and there was darkness for
three days.*

(*c*) Of manner: *e.g.,* בֶּטַח *confidence* = *confidently;*
רֶגַע *a wink* = *suddenly.* This use is very extensive,
and includes many instances where the noun in the
accusative marks the *instrument;* as פַּלְּטָה הַרְבְּךָ *rescue
with thy sword!* חֶרֶב תְּאֻכְּלוּ *by the sword shall ye be
devoured!*

NOTE.—In some of these cases it might seem more natural to employ a preposition; *e.g.*, בְּ to express the instrument: but it must not be forgotten that prepositions are themselves nouns in the accusative, used adverbially to mark the relations of nouns in sentences.

The accusative is, in fact, broadly used to express *any limitation whatever* of the action denoted by the verb. Hence it is emphatically the adverbial case.

The following verbs take a local accusative.

(*a*) Verbs of rest, as יָשַׁב *sat, dwelt,* שָׁכַן *dwelt,* גּוּר *sojourned,* שָׁכַב *lay down:* as יֹשֵׁב פֶּתַח־הָאֹהֶל *sitting in the doorway of the tent.* But prepositions are usual in plain prose, except with a few words like שַׁעַר, פֶּתַח, בַּיִת, *gate.*

(*b*) Verbs of motion, as בָּא *came,* יָצָא *went out,* הָלַךְ *walked,* יָרַד *went down,* עָלָה *went up;* יָצְאוּ אֶת־הָעִיר *they went forth from the city.*

The following have an accusative of the material.

(*a*) Verbs of covering, clothing, surrounding, as עָטָה, כִּסָּה *covered,* לָבַשׁ *be clothed,* פָּשַׁט *put off clothes,* עָדָה *adorned with,* עָטַר *crowned,* אָזַר, חָגַר *be girded,* נָסַב *surrounded* (nif.). גֵּאוּת לָבֵשׁ *with splendour clad.*

(*b*) Verbs of fulness and want, as מָלֵא *full,* שָׂבַע *glutted, surfeited,* שָׁרַץ *teemed,* פָּרַץ *overflowed,* חָסֵר *lacked,* שָׁכֹל *bereft.* יִשְׂבְּעוּ בָנִים *they are surfeited with sons.*

Many verbs take a cognate *accusative, i.e.,* an accusative of a noun akin to the verb in form or meaning; *e.g.,* וַיִּצְעַק צְעָקָה גְדֹלָה *and he cried a loud cry.* אֲדָמָה תִשָּׁאֶה שְׁמָמָה *the ground is wasted with ravage.*

So too verbs of flowing, pouring, dropping, etc.

אֶרֶץ זָבַת חָלָב a land flowing milk. נָזַל flowed, נָטַף dropped, stillavit, שָׁטַף gushed with, יָרַד streamed down.

The following take a double accusative.

The causative and factitive stems of verbs which in the simple stem have one accusative: e.g., מִלֵּא filled, הִלְבִּישׁ clothed, אָזַר girded, etc. (a, above); and verbs of making, giving, planting. הַמְאַזְּרֵנִי חָיִל he who girds me with strength. יִתֵּן אֶת־מְטַר אַרְצְךָ אָבָק he will make the rain of thy land dust. עֹשֶׂה מַלְאָכָיו רוּחוֹת he maketh winds his messengers. וַיִּטָּעֵהוּ שֹׂרֵק and he planted it with a soreq-vine.

Lastly, to the direct object may be added an accusative of the part affected: מְחַץ מָתְנַיִם קָמָיו crush his assailants in the loins! הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי thou hast smitten all my foes on the cheek. Perhaps הִקִּיפוּנִי כָּאֲרִי יָדַי וְרַגְלָי they beset me, like a lion, my hands and my feet. Cf. אַשּׁוּרֵנוּ סְבָבוּנוּ.

NOTE.—A verbal substantive, in which the idea of action is prominent, may take an accusative of the object: as כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם like God's overthrowing Sodom. Cf. Latin quid tibi meam tactio est?

The possessive state of a word is marked by the construct state preceding: בְּנֵי יִשְׂרָאֵל the sons of Yisra'el.

Instead of making two possessives depend on a single construct state, the word in st. constr. may be repeated; as רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה a spirit of wisdom and understanding, and of counsel and might. Cf. Is. 36. 17. But cf. also יוֹם צָרָה וְתוֹכֵחָה וּנְאָצָה a day of distress, and reproach, and insult. And instead of allowing two construct states to precede the same possessive, the second of two nouns preceding another in the possessive is

spoken with a suffix: בְּנֵי הָאִישׁ וּבְנוֹתָיו *the sons and daughters of the man.*

The possessive may also be expressed by the prefix לְ: חֶלְקַת הַשָּׂדֶה ;אֲשֶׁר לְ ;בֶּן לְדָוִד *a son of David;* and by לְבֹעַז *part of the field of Boʻaz.*

The idea of part is suggested by prefixed מִן: אֶחָד מֵהֶם *one of them.*

The construct state followed by a genitive also covers most meanings included under the genitive in other languages: thus it may mark an objective genitive: יִרְאַת יַהְוֶה *fear of Jahwè, i.e.,* felt towards Jahwè; קִנְאַת עָם *anger at the people.* So חֲמָסִי *wrong to me,* as well as *wrong by me.* לְפִצְעִי *for my wounding* = *for wounding me.* Or a genitive of reference; כְּסוּי עָוֹן *covered, i.e.,* pardoned, in respect *of guilt* (cf. τέλειος τῆς ἀρετῆς). אֶרֶךְ אַף *long of anger, i.e.,* long-suffering: נְקִי כַפַּיִם *clean of hands, i.e.,* innocent, integer vitae: מְלֻמְּדֵי מִלְחָמָה artis bellicae periti (cf. ἄπειροι γραμμάτων): חֲדַל אִישִׁים *abandoned of men* (ἀνθρώπων ἀπολελειμμένος). Or of ablation, origin, cause, etc., לֻחוֹת הָאֲבָנִים *the tablets of stone* (material: cf. οἴκημα λίθου): יְלוּד אִשָּׁה *born of a woman* (γυναικὸς ἐκγεγενημένος): לְחוּמֵי רֶשֶׁף *devoured of plague,* חַלְלֵי חֶרֶב *slain by the sword:* הֲלוּמֵי יַיִן *smitten of wine,* οἴνου νικώμενοι. Of partition, אֲפִיקֵי מָגִנִּים *the strong (of) shields.*

The construct state may precede

(i.) A noun with a preposition: שִׂמְחַת בַּקָּצִיר *joy at harvest;* מִצְּפוֹן לָעִיר *on the north of the town;* גְּמוּלֵי מֵחָלָב *weaned from milk.* (Prepositions being nouns in constr. st., this presents no difficulty.) So הַסֹּי־בוֹ *trusters in him,* יֹשְׁבֵי־בָהּ *dwellers therein;* even שִׁכֻרַת וְלֹא מִיַּיִן (Jerusalem) *drunken but not with wine!*

(ii.) Relative clauses with or without אֲשֶׁר: מְקוֹם אֲשֶׁר אָסוּר שָׁם the place where he was bound; מְקוֹם לֹא יָדַע אֵל the place of him who knows not God; כָּל־חֶפְצִי בָם the noble in whom is all my love. A temporal clause is very commonly added in this way as a genitival phrase: בְּיוֹם הִצִּיל יהוה in the day when (of) Jahwè rescued . . .; כִּימֵי אֱלֹהַּ יִשְׁמְרֵנִי as in days when God used to guard me.

As marking any sort of close connection, the construct state may also precede

(1) An adverb used like a noun: דְּמֵי חִנָּם blood shed causelessly.

(2) A noun with waw of union: חָכְמַת וָדַעַת wisdom and knowledge; גִּילַת וְרַנֵּן rejoicing and shouting.

(3) Another construct state, with which it is in apposition: בְּתוּלַת בַּת־צִיּוֹן the maiden, the daughter of Zion. (Cf. אֵשֶׁת בַּעֲלַת אוֹב supr.)

Here בַּת צִיּוֹן = virgo Syon, is like נְהַר פְּרָת the river Euphrates, and צוּר מָעוֹז a rock, stronghold, which present appositive or explanatory genitives.

NOTE 1.—Expressions like צִיצַת נֹבֵל a faded flower, differ from the above. The second word here denotes the class to which the thing named by the first word belongs. (נֹבֵל fading is used as a neut. collect. noun.)

NOTE 2.—To the above add cases like עַד אַחַד לֹא נֶעְדָּר till not one was left behind; לְאַחַד אֶחָד one by one.

NOTE 3.—Apposition is sometimes preferred to the state of construction: as in אֱלֹהִים צְבָאוֹת. This is probably a shortened expression for God (the God of) hosts. Cf. הָאָרוֹן הַבְּרִית the ark (the ark of) the covenant. אֵילִים צֶמֶר rams with wool. הָאֹהֱלָה שָׂרָה into the tent (of) Sara.

MEANS OF EXPRESSING COMPARISON.

1. There are traces of a special form of comparison, *e.g.*, אַכְזָב *deceptive*, cf. כֹּזֵב; אַכְזָר *cruel*. In Arabic this is regular: *e.g.*, hăsănŭn, *beautiful*, 'ahsănŭ, *more beautiful*, kabîrun, *great*, 'akbărŭ, *greater*.

But in Hebrew the prep. מִן precedes the second noun: *e.g.*, מָתוֹק מִדְּבַשׁ *sweeter than honey*.

Sometimes the adjective is omitted, and sometimes a pronoun also: פְּסִילֵיהֶם מִירוּשָׁלָיִם *their idols were more numerous than those of Jerusalem*.

מִן is also used after verbs whether stative or active; מִנְּשָׁרִים קַלּוּ *they were swifter than eagles*; אָהַב אֶת־יוֹסֵף *he loved Joseph more than all his sons*; מִכָּל־בָּנָיו הֵצְרִי מִיוֹשֵׁב *thou shalt be too strait for the dwellers*; נַעֲוֵיתִי מִשְּׁמֹעַ *I am too tortured to listen*.

2. The superlative is marked by prefixing the article, which implies that the subject is preëminently *the* owner of the quality ascribed by the adjective. אָחִיו הַגָּדוֹל *his eldest brother*. The article is of course omitted before a genitive: *e.g.*, קְטֹן בָּנָיו *his youngest son*.

The superlative may also be thus expressed: הַיָּפָה בַּנָּשִׁים *the fairest of women*; or the word may be repeated in the genitive; שִׁיר הַשִּׁרִים *the choicest song*. Cf. also phrases like אַרְזֵי אֵל *cedars of God*; גִּבּוֹר־צַיִד לִפְנֵי יה" *a hero of the chase before J.*; נַפְתּוּלֵי אֱלֹהִים *mighty wrestlings*. Cf. Jon. iii. 3, and see Cheyne's *Notes* on Is. xxxiii. 7.

THE NUMBERS.

The cardinals (except *one*) being all nouns, may be connected with other nouns as follows:

1. They may *precede* them (*a*) in the st. constr.; *e.g.*, שֵׁשֶׁת יָמִים *six of days*.

(b) In the absolute state: שִׁבְעָה שְׁבֻעֹת *seven* (*in*) *weeks*, where the second noun is an accusative of limitation, like τὸ πλῆθος, or ἀριθμὸν τριακόσιοι in Greek.

2. In later Hebrew the number sometimes *follows* as an appositive; עָרִים שָׁלֹשׁ *cities a triad*.

NOTE.—אֶחָד generally follows its noun as an adjective; but sometimes precedes in st. constr. as if itself a substantive.

3. מֵאָה a hundred, is used in the above three ways: the remaining hundreds and thousands in the first two of them; and when these numbers *precede* them the nouns given under the next rule remain singular.

4. The compound numbers from 11 to 19 *precede* the noun, though they *sometimes*, and especially in later books, follow it. אַרְבַּע־עֶשְׂרֵה שָׁנָה *fourteen years*.

After these numerals

נֶפֶשׁ, אֶלֶף, אִישׁ, אַמָּה,
שֶׁקֶל, כֶּסֶף, יוֹם, שָׁנָה,

remain in the singular.

5. The tens from 20 to 90 often *follow* the noun which then *must* be plural: פָּרוֹת אַרְבָּעִים *forty kine*.

So also when they precede, except in the cases given under the last head, and a few others like them; *e.g.*, אַרְבָּעִים לַיְלָה *forty nights*.

6. Compounds of tens and units *follow* the noun, שָׂרִים עֶשְׂרִים וּשְׁנַיִם *twenty-two princes*; or *precede* it, as שְׁתַּיִם וְשִׁשִּׁים שָׁנָה *sixty-two years*. Sometimes the noun is repeated thus: חָמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה *sixty-five years*.

7. Beyond ten, cardinals may be used in the sense of ordinal numbers. The noun may precede in the construct state, or follow in the absolute.

In expressing dates, cardinals may be used without exception: בְּאֶחָד לַחֹדֶשׁ *on the first of the month*.

Note 1.—Sometimes nouns like אֵיפָה, שֶׁקֶל, etc., which are names of *weights* and *measures*, are omitted, though the numeral follows their gender: *e.g.*, שֵׁשׁ שְׂעֹרִים *six* (*'efas*) *of barley.* עֲשֶׂרֶת כֶּסֶף לַיָּמִים *ten* (*sheqels*) *of silver a year.*

Note 2.—The article is used with the numerals when they stand alone, if they refer to subjects already known or mentioned. It may also be prefixed to the noun when the numeral in st. constr. precedes.

THE VERB.

The states of the verb do not directly fix the *time* of an act or affection. What they mark is its *kind* or *character*, as regards *completeness* or the contrary. The time is gathered from the general sense.

USES OF THE PERFECT.

The perfect marks an act or state as complete.

1. In the past, remote, recent, or indefinite (Greek aorist of narrative). בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם *God formed the heavens.* אֶת־קוֹלְךָ שָׁמַעְתִּי בַּגָּן *thy voice I heard in the garden.* מִי־הִקְשָׁה אֵלָיו וַיִּשְׁלָם *who* (*ever*) *hardened himself against him, and remained whole?*

N.B. Sometimes (as in the case of the Greek aorist) we may render by a pluperfect:* וְרָחֵל לָקְחָה אֶת־הַתְּרָפִים *now Raḥel had taken the house-gods.*

2. In the present: מֶה־עָשִׂיתָ *what hast thou done?* לָמָּה נָפְלוּ פָנֶיךָ *why is thy countenance fallen?* נְפוּגוֹתִי *I am benumbed.* וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת *and now I am become two armies.* Cf. ὄλωλα, τέθνηκα, ἔαγα, etc. The act attained to completion in the past, but this is known only from the sense. Its results reach into the

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* The plupf. is commonly expressed in Hebrew by inserting the subject between the conjunction and the verb, as in the given instance. Cf. Gen. i. 2.

present, and on them lies the chief stress. This will
account for יָדַעְתִּי *I know* (novi, οἶδα), זָכַרְתִּי *I remem-*
ber (memini), אָהֵב *he loves*, שָׂנֵא *he hates* (odit), and many
other perfects marking a permanent condition (*statives*).

Hence it is used in putting general truths, customary
conduct, etc. חָתַר בַּחֹשֶׁךְ בָּתִּים *he breaks into houses in*
the dark. The act is regarded as a perfected trait in
the unjust man's character.

Cf. the Greek aorist of wont, καὶ τὰ δοκηθέντ᾽ οὐκ ἐτε·
λέσθη; and the pf. in a similar sense.

3. In the future; the act being regarded as *certain*
to happen:

(*a*) In stating promises, resolves, decrees, etc. לְזַרְעֲךָ
נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת *to thy seed will I give this land*.

(*b*) In prophecy (the *prophetic pf.*): כִּי יֻלַּד לָנוּ בֵּן *for*
there is born to us a son.

N.B. Sometimes we may render by the future-perfect
tense, *i.e.*, when the perfect is used of a future act com-
pleted *before* another act also future: וּמוֹלַדְתְּךָ אֲשֶׁר־
הוֹלַדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ *and thy offspring which thou shalt*
have begotten after them, shall be thine own.

In suppositions the perfect is used in both clauses to
mark that neither the condition nor its result was realised.
לוּ הַחֲיִתֶם אֹתָם לֹא הָרַגְתִּי אֶתְכֶם: *if you had spared them,*
I had not killed you. Cf. εἴ τι ἔσχεν ἔδωκεν ἄν.

An unrealised wish may be expressed by לוּ with the
protasis alone: לוּ מַתְנוּ *O that we had died!* lit. *if we*
had died (sc. *all had been well*). So εἰ γὰρ ἔθανες.

THE IMPERFECT.

A. This form essentially marks *incompleteness*.
Hence it is used of acts or states which are *beginning*

to be realised, *just upon happening*, or *in process* and *on the road to completion*.

It shows the act as it were *in movement*, and *going on before our eyes*, whereas the perfect represents the act as *achieved*, *ended*, *perfected*, and so *in a state of rest*.

Clearly an act may be regarded in this light, whatever its date, past, present, or future.

1. A *past* act may be viewed as *incomplete*, whether (a) as *beginning* or *incipient*: וְהַבַּיִת יִמָּלֵא עָשָׁן and *the house began to fill with smoke*.

(b) As *in process* of happening: אַעֲלֶה אֶתְכֶם מִמִּצְרַיִם *I brought you up from Egypt*. This impf. calls up a picture of the action *while in course of performance*.

Note.—These picturesque uses of the imperfect belong chiefly to poetry and declamation.

2. And so a *present* act: (a) יִנָּטוּ צִלְלֵי־עָרֶב *the evening shadows are beginning to lengthen*.

(b) מֵזֶה בָאת וְאָנָה תֵלֵכִי *whence hast thou come, and whither art thou going?*

B. The impf. often bears a *frequentative* or *iterative* sense. An event that is beginning or just about to take place is likely to recur: מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה *what hath been is what will be*.

(a) Impf. of repetition or frequency in the *past*: כָּכָה יַעֲשֶׂה אִיּוֹב *so used 'Iyob to act*. לִרְגָעִים אַשְׁקֶנָּה *momently I watered it*.

(b) In the *present*: הָרְשָׁעִים יִדְרְכוּן קֶשֶׁת *the wicked keep bending the bow*.

(c) Hence in the statement of truths which hold at any and every time, proverbs, etc. הֲיַעֲלֶה־פַּח מִן־הָאֲדָמָה וְלָכוֹד לֹא יִלְכּוֹד *does a trap spring up from the ground without surely catching?*

Note.—Such an impf. expressing a general attribute may follow a noun as a sort of descriptive epithet: וְאֹרַח לֹא־אָשׁוּב אֶהֱלֹךְ *and I go a journey without return.* Cf. irremeabilis unda.

C.   The idea of *beginning, going to be,* is wide enough to cover (*a*) that of *must,* or *is destined to be,* τὸ μέλλον, (*b*) that of *may be,* or *possibility, permission,* etc.

(*a*) בָּתֵּי גָזִית וְלֹא תֵשְׁבוּ בָם *houses of hewn stone ye have built, but ye shall not dwell in them!* Of the *past:* הַכְּמוֹת נָבָל יָמוּת אַבְנֵר *had Abner to die a craven's death?*

Hence the impf. often expresses a simple future; וְעִמָּכֶם תָּמוּת חָכְמָה *and with you will wisdom die.*

(*b*) אַחַר דַּבְּרִי תַלְעִיג *after I have spoken thou mayest scoff.* וְכֵן לֹא יֵעָשֶׂה *and such deeds are unmeet.*

Hence in commands, positive and negative: שִׁבְעָה שָׁבֻעֹת תִּסְפָּר־לָךְ *seven weeks shalt thou reckon.* And in wishes (for which two derived forms are commonly used, see below).

The impf. as marking possibility is naturally used where we might employ the subjunctive, *i.e.,* the mood expressive of contingency, uncertainty, etc. אֵת אֲשֶׁר תְּבָרֵךְ מְבֹרָךְ *whomever thou blessest is blest:* ὃν ἂν εὐλο-γήσῃς εὐλογεῖται.

Especially after particles denoting purpose, conse-quence, etc. לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ *that thou mayest remember the day of thy going forth.* פֶּן אָבוֹא *lest I come.* מַה־שַׁדַּי כִּי נַעַבְדֶנּוּ *what is Shadday (so) that we should serve Him?*

THE VOLUNTATIVE,

OR JUSSIVE AND COHORTATIVE FORMS OF

THE IMPERFECT.

1. The jussive strictly marks possibility, contingency, and so permission; but came to be used mainly in commands, wishes, petitions: יְהִי אוֹר fiat lux! יַכְרֵת יְהוָה לְאִישׁ *Jahwè cut off the man!* אַל negatives the jussive: אִישׁ אַל־יֵרָא *let not a man be seen!*

2. The cohortative emphasizes a wish, request, or intention: אֲסַפְּרָה כָּל־נִפְלְאוֹתֶיךָ *I would fain recount all thy wonders!* הָבָה נִלְבְּנָה לְבֵנִים *come, make we brick!* אֵלְכָה לְנֶגְדֶּךָ *let me go on before thee!*

NOTE 1.—The imperfect includes these meanings, and is used when a voluntative form is wanting, and sometimes when such a form exists.

Verbs ל"א, ל"ה, hardly ever have the cohortative ending; while the jussive form is almost confined to the hif'il of strong verbs, and to verbs ע"ו, ל"ה. Neither form appears before suffixes.

NOTE 2.—In poetry the jussive often occurs, where a mere impf. might seem more natural: "Jahwè trieth (impf.) the just; but the wicked and the lover of wrong his soul hath ever hated. יַמְטֵר עַל־רְשָׁעִים פַּחִים *may he rain forked lightnings on the wicked!*" A turn expressive of personal interest is thus given to narrative. Sometimes the impf. with strong waw precedes or follows: וַיֵּרָא עַל־כַּנְפֵי־רוּחַ : יָשֶׁת חֹשֶׁךְ סִתְרוֹ *and he floated on the wings of the wind. He made darkness his covert!* צוּר יְלָדְךָ תֶּשִׁי וַתִּשְׁכַּח אֵל *the rock (that) begot thee, thou didst forget: and wast unmindful of God.* Perhaps such cases involve omitted (וְ).

3. The voluntative with prefixed waw (וֹ) marks *purpose* or *consequence*: לֹא תַחְפֹּץ זֶבַח וְאֶתֵּנָה *thou cravest not sacrifice, so that I should give it.* So the common impf.: הָבִיאָה וְנִשְׁתֶּה *bring, that we may drink!*

To mark a negative result לֹא, not אַל must be used, but with the ordinary impf.

NOTE 1.—An imperative emphasizes the purpose: וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל . . . וֶהְיֵה בְרָכָה *I will make thee a great people, that thou mayest become a blessing.*

NOTE 2.—This waw (*weak waw*) is pointed thus: וּתְהִי, וִיהִי (to be carefully distinguished from (וַתְּהִי, וַיְהִי)), וַיִּמְשֹׁל ,וָאֶמְשְׁלָה ,וְאֶמְשֹׁל.

IMPERFECT WITH STRONG WAW (וַ, וַֹ),

OR WAW CONVERSIVE.

1. In relating a series of past events, the Hebrew prefers to use impfs. with waw conversive, rather than perfects with weak waw (וֹ) prefixed. This is because each event of the series is regarded, not as an isolated whole, but as springing out of its antecedent. The point emphasized is not that the event is past, but that it is *nascent* from its forerunner. Thus the idea of *incipience, beginning to be*, in consequence of something that preceded, is what this mode of expression originally denotes.

NOTE.—" Waw conversive " must be understood to mean conversive of the aspect under which the action is conceived; *i.e.*, as *imperfect* and *nascent*, rather than as *perfect* and *mature*. *Waw consecutive* is another, and in many respects a better name.

2. An event connected by this construction may have

followed another (1) in time, as וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוֵה
so Jona rises and goes to Ninevé: or (2) as its effect;
(causal connection), וַתַּךְ הַשֶּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלָּף *and
the sun strikes on Jona's head, so that he becomes faint:*
(3) or it may be thus coupled by way of contrast:
רָאִיתִי אֱלֹהִים וַתִּנָּצֵל נַפְשִׁי *I have seen God, and yet my
life escapes.*

(4) Or an event may be so connected with what pre-
cedes, merely because the writer thinks of it next.

<div align="center">

וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר
כִּי מִן־הַמַּיִם מְשִׁיתִהוּ:

</div>

*And she called his name Moshè (Drawer), and said,
From the water I drew him.* Cf. Is. 37. 2, 3, 5; 38. 9,
21, 22.

USES OF WAW CONVERSIVE OF IMPF.

1. Of purely *past* events: this is the general usage.
Cf. the given examples.

וַיְהִי often heads a clause marking date: and the
narrative then proceeds by וַ with impf.

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה *and it
happened at the end of forty days that Noah opened the
window of the ark.* So וַיְהִי כַּאֲשֶׁר ... וַ, וַיְהִי לְעֵת ... וַ,
etc. Or a bare specification of time may precede the
impf. with strong waw, as בִּשְׁנַת־מוֹת הַמֶּלֶךְ וָאֶרְאֶה וגו״
in the year of the king's death I saw . . .

Sometimes the narrative proceeds by the perfect
without waw, as Is. 36. 1, וַיְהִי ... עָלָה; or the waw is
used, but separated from the verb, as in וַיְהִי לְשִׁבְעַת
הַיָּמִים וּמֵי הַמַּבּוּל הָיוּ עַל־הָאָרֶץ *and it happened on the
seventh day that the waters of the flood came to be upon
the earth.*

2. Of events with results reaching to the *present*, and ending there, as

<div dir="rtl">

יהוה אֲדֹנָי חֵילִי

וַיָּשֶׂם רַגְלַי כָּאַיָּלוֹת
</div>

Jahwè the Lord is my strength,
And hath made my feet like the hinds.

Or going beyond it; as

<div dir="rtl">

יהוה לַמַּבּוּל יָשָׁב

וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם׃
</div>

Jahwè sate at the flood,
And Jahwè sitteth on . . . a king for ever.

3. Of general truths: whether a pf., impf., or particip., precede:

רֹגַע הַיָּם וַיֶּהֱמוּ גַּלָּיו *who stilleth the sea, when its waves roar.* Cf. Ps. 29. 6.

4. Of an action which begins in the present: כִּי עַתָּה תָבֹא אֵלֶיךָ וַתֵּלֶא *for now it cometh to thee, and thou faintest.*

5. Of an act or event still future. Like the perfect so used, it represents the future fact as *certain*: בֶּן יֻלַּד לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ *a son is born (i.e., will be) to us, and the sovranty shall be upon his shoulder.*

NOTE 1.—In the prophetic and poetic styles the impf. with weak waw (וְ) or without waw is sometimes found where waw conversive (וַ) might have been expected: רָאוּךָ יָחִילוּ הָרִים *the mountains saw thee, they writhe!* (*and writhed*).

NOTE 2.—If in this construction the impf. be of the cohortative form, it further expresses the *interest* felt by the speaker or writer in the facts mentioned, the ending הָ‍ being *intensive.* Cf. Job 19. 20.

Note 3.—Often the impf. with waw conversive looks like a jussive, and often its tone is drawn back: *e.g.*, וַיָּאֶסֹף, וַיָּקָם, וָאֱהִי. The cause of both these effects may be seen in the heavy prefix וְ, which lightens the end of the word by attracting the tone, or by rejection of a weak final consonant.

THE PERFECT WITH WAW CONVERSIVE.

This construction, the exact opposite of the last, regards an event still incomplete as conditionally complete.

The waw links the new event to another preceding it which is also incomplete; and the perfect calls attention to the fact that if the antecedent be realised, in that case (וְ = *then, so*) the following event, which is viewed as its necessary consequence, will inevitably attain to completeness.

נָבִיא אָקִים לָהֶם וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם

A prophet will I raise up for them,

And I will put my words in his mouth,

And he shall speak to them (or, *that he may*, etc.).

Here the two contingent events expressed by וְנתתי, וְדבר, are regarded as having actually achieved completion, seeing that they will surely occur in due sequence to the event expressed by נביא אקים. The accent or tone is thrown forward in this construction, just as in the impf. with waw conv. it is sometimes drawn backwards.

USES OF THE PERFECT WITH WAW CONVERSIVE.

1. After an imperfect.

(*a*) As a future. Cf. the example just given.

(*b*) As a jussive or cohortative. יְהִי מְאֹרֹת . . . וְהָיוּ לְאֹתֹת *be there lights . . . and be they for signs.*

(*c*) As a frequentative. וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה וגו׳ *and a mist used to rise from the earth, and water . . .*

(*d*) In connection with an impf. introduced by various causal, temporal, final, hypothetical, and interrogative particles. אֲשֶׁר יִשְׁמְעוּן וְאָמְרוּ *that they may hear and say . . .*

2. After a form equivalent to an impf., *e.g.*, a prophetic pf., an imperative, or an infinitival clause. An imperat., *e.g.*, לֵךְ וְאָמַרְתָּ לָעָם *go and say to the people!* An infinitival clause: עַד־בֹּאִי וְלָקַחְתִּי אֶתְכֶם *until I come and take you.*

3. When a participle or an infinitive expresses something quite general or indefinite, it may be succeeded by the perfect with waw. (When they express single facts, they are followed by ·וַ with impf.) מַכֵּה אִישׁ וָמֵת *whoso smiteth a man that he die.* מַכֵּה אִישׁ וַיָּמֹת would be *he who smote a man so that he died*, referring to an individual case.

4. Waw with the perfect may introduce the apodosis: כִּי יִפָּלֵא מִמְּךָ דָּבָר . . . וְקַמְתָּ וְעָלִיתָ *if a case be too hard for thee . . . then thou shalt rise and go up . . .* (A very common use.)

5. Lastly, waw with the perfect naturally came to be used by itself as equivalent to an imperfect: וְהָיָה בְּאַחֲרִית הַיָּמִים *it shall happen in the after times.* Cf. Ps. 25. 11.

NOTE 1.—It has been said that the accent is thrown forward (milra‘) in this construction.

But (1) to avoid the meeting of two accented syllables, the tone may be drawn back, *e.g.*, וְשָׁלַחְתִּי אֵשׁ *and I will*

send fire; or maqqef may throw the accent on a following word.

(2) The accent recedes in the pause: וְשָׂבָעְתָּ *satiaberis.*

(3) The 1 pers. plur. of all stems, and the hif. 3 f. sing. 3 plur. in all verbs; the 2 f. sing. of verbs ל gutt.; and the qal and nifʿal of ע״ע, ע״ע forms in וֹ, הָ‑ (often otherwise), are accented milʿel.

NOTE 2.—The remarkable construction of waw conversive is peculiar to Hebrew. In the older books sometimes, and more often in later books, the perfect occurs with *weak* waw, attached to another perfect. This growing disuse of waw conversive may be traced to the influence of Aramaism.

THE IMPERATIVE.

The imperative may imply not only *command*, but also *entreaty, advice, wish, promise, permission,* and kindred ideas. In most cases an impf. might be used instead. Two imperatives connected by waw sometimes express a conditional sentence: thus זֹאת עֲשׂוּ וִחְיוּ *this do and live = si hoc faciatis, vivetis.* Cf. Am. 5. 4; Is. 36. 17. The second imperative *promises* a certain result, if the preceding command be obeyed.

THE PARTICIPLE.

1. Like the pf. and impf. this form regards not the time, but the state of an action. It implies *permanence*, or *unbroken continuity*, whereas the impf. marks *incipience* or *reiteration*. An act may be regarded as continuing,

(a) In the past: וְאַבְרָהָם הוֹלֵךְ עִמָּם לְשַׁלְּחָם *and*

Abraham was walking with them to escort them.   עוֹדֶנּוּ עֹמֵד
לִפְנֵי יהוה *he was still standing before Jahwè.*   (Like עוֹד
here, אַיִן‪,‬ יֵשׁ‪,‬ הִנֵּה, are common with suffixes before
participles.)

(*b*) In the present: אַדְמַתְכֶם זָרִים אֹכְלִים אֹתָהּ *your land,
strangers are devouring it.*   Cf. Is. 38. 1.   Especially of
a *habitual* act (for which also, under a different aspect,
the pf. and impf. are used): הוֹלֵךְ תָּמִים *he who walketh
perfect.*   Cf. Is. 57. 1.

(*c*) In the future: יוּמַת הַמֵּת *let the doomed man be
executed.*   (מֵת is commonly mortuus, *dead*, but some‑
times moriturus, *going to die*, sometimes moriens, *dying*.)
וַאֲנִי אָנָה אֲנִי־בָא *and I, whither am I to go?*

2. The participle may be ·treated as a noun, and its
object may follow it as a genitive; or it may be fol‑
lowed by an accusative or a preposition.   עֹשֵׂה־אֵלֶּה *the
doer of these things;* קָמַי *my assailants* = prosaic קָמִים עָלַי;
עֹשֵׂנִי *he who made me,* as well as עֹשִׂי *my maker;* in חֹסֵי בוֹ
the constructions are united.

THE INFINITIVE ABSOLUTE.

The infin. abs. presents the verbal idea stripped of
all marks of number, person, etc., *i.e.,* as an abstract
noun.   It sometimes occurs as the object of a transitive
verb: לִמְדוּ הֵיטֵב *learn well-doing.*   It may also be used
to throw stress on the notion of the verb apart from the
agent and other circumstances.

(*a*) In hurried or earnest speech: " The king of
Israel said to Jehoshafat," הִתְחַפֵּשׂ וָבֹא בַמִּלְחָמָה (*I will*)
disguise myself and enter the battle!   And to state what
causes astonishment, indignation, etc.   (Cf. mene incepto
desistere victam?)

אֵין־דַּעַת אֱלֹהִים בָּאָרֶץ׃
אָלֹה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב . . . פָּרָֽצוּ

There is no heed of God in the land. Cursing and lying! murdering and thieving! . . . They do violence, etc. Cf. historic infin., and see Is. 21. 5; 59. 4, 13.

(*b*) In commands: שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב *keep the month of Abib.*

(*c*) Without special stress, in close connection with a finite verb, whose number, person, etc., it implies: מָרַדְנוּ וְסוֹר *we have revolted and swerved.*

Hence this infin. is further used to strengthen, or otherwise modify a statement; and then stands adverbially.

(*a*) *Before* a finite form of the same stem: רָאֹה רָאִיתִי אֶת־עֳנִי עַמִּי *I have surely seen my people's oppression!* וְהַצֵּל לֹא הִצַּלְתָּ *and thou hast not delivered at all.*

(*b*) *After* such a form: mostly to express *prolonged* or *repeated* action: שִׁמְעוּ שָׁמֹעַ *hear ye, hear! i.e.,* continually. But also with *intensive* force; *e.g.*, this phrase might mean, *listen earnestly!*

Sometimes another infin. follows: וַיֵּצֵא יָצֹא וָשׁוֹב *and he went forth and back repeatedly.*

(*c*) After a different stem: וַיַּכּוּ הַחֲרֵם *and they smote utterly* (*destroying*). וָאֲדַבֵּר הַשְׁכֵּם וְדַבֵּר *and I spoke assiduously* (lit., *rising early*). וַיִּגַּשׁ הַשְׁכֵּם וְהַעֲרֵב *and he came near, morning and evening.*

THE INFINITIVE CONSTRUCT.

This is the form of the verbal noun which is used in connection with other words. It may stand as subject, or object, of the verb; or as a genitive, especially after

a preposition and before a suffix; and further as pos-
sessing verbal force it may be followed by an object.
Instances will make this clear.

(a) סוּר מֵרַע בִּינָה *to depart from evil* (is) *understand-
ing.*

(b) לֹא אֵדַע צֵאת וָבוֹא *I know not* (how) *to go out and
come in.*

(c) רָנֵּי פַלֵּט *shouts of deliverance.* לַעֲשׂת faciendo,
לֵאמֹר dicendo (very often). עָצְמוּ מִסַּפֵּר *they are too many
to count* (numerous *beyond* or *away from* counting).
בְּלֶכְתְּךָ *in thy walking, i.e.,* when thou walkest. בְּהִבָּרְאָם
in their being fashioned, i.e., when they were fashioned.

(d) לַהֲמִיתֵנִי *for putting me to death.* בְּקָרְאִי אֹתוֹ *when
I call him.* כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים *as* (when)
the king heard the word of the man of God.

(Notice here how the subject comes next to the
infin., and the object last. Sometimes the order is like
כֶּאֱחֹז אֹתוֹ פְלִשְׁתִּים *as the Philistines seized him.*)

Temporal clauses thus expressed may be followed by
a change of construction: עַד־בֹּאִי וְהוֹדַעְתִּי לָךְ *until I come
and make known to thee* . . . כַּהֲרִימִי קוֹלִי וָאֶקְרָא *when I
lifted my voice, and cried.* Cf. p. 148, 3 to end.

N.B. By this simple device of prefixing a suitable
particle to the construct infin., the Hebrew very often
expresses causal, and final, as well as temporal
clauses.

Lastly, this form of the infin. with לְ prefixed, and
with the verb הָיָה expressed or implied, furnishes an
equivalent for phrases like *amaturus, amandus est: e.g.*,
וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and the sun was at the point of setting.*
וּמֶה לַעֲשׂוֹת לָהּ *and what is one to do for her?* Also to
express possibility, and kindred notions: כִּי לֹא לְהוֹרִישׁ

אֶת־יוֹשְׁבֵי הָעֵמֶק *for they could not expel the dwellers in the* *valley.* (The simple impf. covers these uses.)

THE VERB USED WITHOUT A DEFINITE
SUBJECT, *I.E.*, IMPERSONALLY.

(*a*) The 3 sing. m. קָרָא שְׁמָהּ בָּבֶל *people called its name Babel.* וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ *and men will call his name wonder of a counsellor.* צַר לִי and וַיֵּצֶר לִי *I was straitened*; מַר לִי *I am distressed*; אָז יָנוּחַ לִי *then were I resting.* יִקְשֶׁה בְעֵינַי *I think it hard.* Sometimes the fem. תַּמְטִיר *it rains.* Is. 35. 9. צָרָה לוֹ; וַתֵּצֶר לוֹ.

(*b*) A passive 3 sing. m. אָז הוּחַל לִקְרֹא בְּשֵׁם יהוה *then was it begun* (*i.e.* men began) *to invoke by the name Jahwè.* יֻלַּד אֶת־הַבָּנִים לוֹ *the sons were born to him.* A passive ptc. נִכְבָּדוֹת מְדֻבָּר *they tell glories.*

So לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *no longer shalt thou be called Abram;* where an accusative follows the passive verb. זְרֹעוֹת יְתֹמִים יְדֻכָּא *the arms of orphans were broken by thee* (as to the arms there was breaking). The actual object is expressed as such, although the verb is passive.

(*c*) The 3 plur. masc., like ferunt, *they say.* וְאַחַר עוֹרִי נִקְּפוּ־זֹאת *and after my skin, which they have thus destroyed* (*i.e.* which is thus destroyed).

(*d*) The 2nd sing. in poetry or declamation: cf. the phrases עַד בֹּא, בֹּאֲךָ "ב *on the way to . . . so far as to . . .*

(*e*) Sometimes a participle is used: כִּי־יִפֹּל הַנֹּפֵל מִמֶּנּוּ *if somebody fall from it* (the roof).

COMPLEMENTARY VERBS.

Instead of a formal adverb the language often prefers to employ a secondary verb to modify the idea conveyed by the main verb. In that case the latter may be:

(a) An infin., mostly with the prefix לְ; לֹא־יָסְפָה שׁוּב אֵלָיו *she returned not again to him* (added not return). מַה־זֶּה מִהַרְתָּ לִמְצֹא בְּנִי *how then didst thou quickly find, my son* (hasten to find)?

(b) Or a finite form precisely like the other verb, coupled with it by waw, or merely spoken next to it: וַיֹּסֶף וַיִּקַּח אִשָּׁה *he again took a wife* (added and took). (הַמַּיִם) תַּמּוּ נִכְרָתוּ *the waters were quite cut off* (were finished, cut off). The *second* of these two modes is used when the persons of the two verbs differ (a rare construction); לֹא תֹסִיפִי יִקְרְאוּ לָךְ *thou shalt no more be called* . . . (shalt not add, men shall call thee . . .).

NOTE.—Besides שׁוּב, and הוֹסִיף, the most useful of these secondary verbs are הִרְבָּה *multiplied,* = *much;* הֵיטִיב *made good,* = *well.*

APPARENT BREACHES OF THE LAWS OF AGREEMENT.

Deviations from the general rules of agreement are mainly due, as before stated, to the writer's feeling for the *sense* prevailing over strictly grammatical *form.*

1. For instance, a collective noun though sing. in *form* is in *sense* plural, denoting as it does a number of individuals. Such a noun may therefore have a plural verb, *e.g.,* הַבָּקָר הָיוּ חֹרְשׁוֹת *the herd (oxen) were ploughing.* הָעָם, עַם *people,* is a common case in point. If a

noun has verbs before and after it, the former may be
sing., the latter plural: וַיִּרְדְּפוּ . . . וַיֵּצֵא הָאֱמֹרִי *and the
Amorite went out, sing. . . . and pursued,* pl.

Adjectives seldom take the plural form as *epithets* of
a sing. noun. A *fem. sing.* may have a masc. plur. pre-
dicate: לְךָ יִהְיוּ . . . מֹלַדְתְּךָ *thine offspring . . . shall be
thine own.*

2. Besides words which are strictly such, Hebrew
often uses as collectives attributive words like צַדִּיק *just,*
רָשָׁע *wicked,* and class names (*common nouns*) like עוֹף
bird, עֵץ *tree,* בְּהֵמָה *beast,* אָדָם, אִישׁ, אֱנֹשׁ *man,* רֶכֶב *chariot,*
יוֹשֵׁב *inhabitant;* יוֹם *day,* שָׁנָה *year,* etc., with numbers:
e.g., יָשָׁר יֶחֱזוּ פָנֵימוֹ *the upright see his face.* עוֹף יְעוֹפֵף *let
birds fly!* In such cases an individual suggests all
others which share the same qualities.

3. But, again, *collective* nouns are specially marked
by the *fem. sing.* ending, cf. שִׁבְיָה *captivity = captives,*
גָּלוּת, גֹּלָה *exiles;* and therefore such nouns are some-
times linked with fem. sing. verbs, even when they
happen to be plur. or masc.; *e.g.,* בַּהֲמוֹת שָׂדֶה תַּעֲרֹג אֵלֶיךָ
the beasts of the field look unto thee; וַתַּעַל הַצְּפַרְדֵּעַ *and the
frogs came up;* cf. יַעֲלוּ הַצְפַרְדְּעִים. לֹא תִמְעַד אֲשֻׁרָיו *his
steps totter not.*

4. As the whole mass of similar individuals may
be regarded as one, and construed with a sing. verb,
we even find subjects of *plural* form with sing. predi-
cates; the thought of the collective unity of the in-
dividuals included being uppermost in the writer's mind,
or his intention being to affirm or deny something of
each and every individual denoted by the class name.
וְהָאֱלִילִים כָּלִיל יַחֲלֹף *the idols must utterly pass.* יָדֵינוּ לֹא
שָׁפְכָה אֶת־הַדָּם *our hands did not shed the blood.* רֹעֶה

צֹאן עֲבָדֶיךָ *thy servants* (*are*) *shepherds.*   אֹרְרֶיךָ אָרוּר *every one who curseth thee is accursed!*

5. The predicate may agree with the *chief* word of a compound subject; קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי *the voice of the blood-streams of thy brother are crying to me!* So especially with כֹּל *all.*   בָּאוּ חֶמְדַּת גּוֹיִם *the chief of nations will come!*   מִבְחָר *choice* = *best,* מִסְפָּר *number,* רֹב *multitude,* are so construed.

6. If the predicate of a plural subject come first, it is often sing. (A *second* verb *following* the subject must be *plural*).   וְהָיָה עָלָיִךְ דָּמִים *and blood-stains be on thee.*

QUESTIONS.

1. The single direct question: with prefix הֲ = *an?* *ne?* הֲשָׁלוֹם לַנַּעַר *is the young man well?*   Sometimes the answer *no* is expected: הֲגוֹי גַּם־צַדִּיק תַּהֲרֹג *even a just people wilt thou slay?* num justam gentem interimes? הֲלֹא *nonne?* expects the answer *yes* (הַאִם also occurs): הֲלֹא־אָצַלְתָּ לִּי בְּרָכָה *hast not thou set aside for me a blessing?* or הֲ alone: as הֲתַחַת אֱלֹהִים אָנִי׃ *am I in God's stead?* הֲכִי an quod ... ? הֲכִי קָרָא שְׁמוֹ יַעֲקֹב *is it because he is called Jacob?* also numquid? הֲכִי יֶשׁ־עוֹד אֲשֶׁר נוֹתַר *is there indeed still* (*one*) *who is left?* numquid etiam nunc est qui supersit?

Sometimes, though rarely, no particle is used, the tone of the voice marking the nature of the sentence: אַתָּה זֶה בְּנִי עֵשָׂו *art thou really my son 'Esau?*

Mostly when the question is coupled by וְ to something before: וְאֶת־הָרָעָה לֹא נְקַבֵּל *and what is evil shall we not receive?*

אַתָּה חָסַכְתָּ עַל־הַקִּיקָיוֹן
וַאֲנִי לֹא אָחוּם עַל־נִינְוֵה

2. The single indirect question:

(a) הֲ, as לִרְאוֹת הֲקַלּוּ הַמָּיִם *to see whether the waters were lessened.*

(b) אִם, as דִּרְשׁוּ אִם־אֶחְיֶה *inquire whether I shall live*

3. Alternative questions:

(a) Direct: הֲ . . . . וְאִם; also הֲ . . . אִם; and הֲ . . . אוֹ.
הַנֵּלֵךְ . . . וְאִם נֶחְדָּל *shall we go, or give up?* הַעֵינֵי בָשָׂר
לְךָ אִם־כִּרְאוֹת אֱנוֹשׁ תִּרְאֶה *hast thou eyes of flesh, or as man seeth seest thou?* here, as often, the two members are not opposed, but identical in meaning; and in such cases הֲ . . . וְ are also found.

(b) Indirect: הֲ . . . אִם, like the direct question; also הֲ . . . הֲ.

וּרְאִיתֶם אֶת־הָעָם הֶחָזָק הוּא הֲרָפֶה
הַמְעַט הוּא אִם־רָב :

That you may see whether the people be strong or weak, Whether it be few or many.

SUPPOSITIONS.

The main types are these:

1. *If I shall have anything, I will give it.* Si quid habeam (habebo) dabo. Here both events belong to the future. אִם־יְבַלְּעֶנּוּ מִמְּקוֹמוֹ וְכִחֶשׁ־בּוֹ *if (God) cast him from his place, it will disown him.* כִּי־יָבֹא הַלֵּוִי וְשֵׁרֵת *if the Levite come, he shall minister.* So Is. 36. 6. Or impf. in both clauses: לֹא אֶעֱשֶׂה אִם־אֶמְצָא שָׁם שְׁלֹשִׁים *I will not do (it), if I find there thirty.*

[The impfs. *may* be *frequentative*, and refer to the past: אִם־לֹא יַעֲלֶה הֶעָנָן וְלֹא יִסָּעוּ *if the cloud rose not, then they moved not.*]

N.B. 1.—If we wish to lay stress on the *certainty* and *immediacy* with which the result follows upon the fulfilment of the condition, we may say, *If I shall have anything, I give it.*

In Hebrew this will be expressed by the pf. in the 2nd clause: אִם־לֹא תִתֵּן לְקַחְתִּי בְּחָזְקָה *if thou wilt not give, I take it forcibly.*

N.B. 2.—An oath is often led off by אִם, אִם־לֹא: *e.g.*, "I have sworn אִם־לְדָוִד אֲכַזֵּב *I will not lie to David!*" The result of a breach of oath is suppressed; "If I do so (may I perish)!"

2. *If I (shall) have had anything, I will give it.* Si quid habuero, dabo. אִם־עָבַר וְרָמַס וְטָרָף *if he have passed, he will trample and rend.*

The impf. may occur in the 2nd clause: אִם־עָשִׂיתִי זֹאת יִרַדֹּף הָאֹיֵב נַפְשִׁי *if I have done this, may the foe hunt my life!*

3. *If I were to have anything, I would give it.* Si quid haberem darem. This way of speaking expresses unlikelihood. אִם־תִּתֶּן־לִי אֶת־חֲצִי בֵיתֶךָ לֹא אָבֹא *if thou wouldest give me half of thy house, I would not go.*

4. *If I had had anything, I would have given it.* Si quid habuissem, dedissem. The condition was not fulfilled, and so the result did not follow. לוּ הַחֲיִיתֶם אֹתָם לֹא הָרַגְתִּי אֶתְכֶם *if you had spared them, I had not killed you;* εἰ αὐτοὺς ἐζωγρήσας, οὐκ ἂν ἀπέκτεινά σε. Cf. Is. 48. 18.

Non-fulfilment of both clauses is implied in the following forms also, which are however of less common occurrence.

If I had anything (now), I would give it. Si quid haberem, darem. Εἴ τι εἶχον ἐδίδουν ἄν. A *negative* is

intended.   לוּ עַמִּי שֹׁמֵעַ לִי כִּמְעַט אוֹיְבֵיהֶם אַכְנִיעַ *if my peo-
ple were now listening to me, soon would I bow their
foes.*

If I had had anything, I would now give it. Si quid
habuissem darem.   Eἴ τι ἔσχον ἐδίδουν ἄν.   לוּ חָכְמוּ
יַשְׂכִּילוּ זֹאת *if they had been wise, they would understand
this.*

5. Lastly, a conditional particle need not be used.

(1) Two perfects with waw: וְעָזַב אֶת־אָבִיו וָמֵת *if he
leave his father, he (his father) will die.*

(2) Two imperatives: זֹאת עֲשׂוּ וִחְיוּ *this do and live* =
if ye do, ye shall . . . So Is. 29. 9.

(3) Two jussives: תָּשֶׁת־חֹשֶׁךְ וִיהִי לָיְלָה *make thou
darkness, and be it night! = if thou make darkness,
night becometh.*

Or two impfs. אֶשְׂחַק אֲלֵהֶם לֹא יַאֲמִינוּ *(if) I smiled on
them, they did not credit it.*

WISHES.

לוּ, אִם, may introduce a wish; which is then treated
as a supposition with a suppressed consequence (apodosis).
לוּ שָׁקוֹל יִשָּׁקֵל כַּעְשִׂי *O that my grief were weighed!*
אִם־בְּקֹלוֹ תִשְׁמָעוּ *O if ye would hearken to his voice!*

The imperative also occurs: לוּ אֲדֹנִי שְׁמָעֵנִי *O that my
Lord would hear me!*

A wish felt to be past fulfilment, or to be at present
unlikely or impossible, is expressed by the perfect:
לוּ־מַתְנוּ בְּאֶרֶץ מִצְרַיִם *O that we had died in the land of
Egypt!* לוּ־קָרַעְתָּ שָׁמַיִם *O that thou wouldest rend the
heavens!*

N.B. The phrase מִי יִתֵּן *who will grant?* is common:

מִי־יִתֵּן תָּבוֹא שֶׁאֶלָתִי *O that my wish might come to pass*.

מִי יִתֵּן אֵפוֹ וְיִכָּתְבוּן מִלָּי *O that my words might be written!*

מִ" י וְהָיָה לְבָבָם זֶה לָהֶם *O that their heart might be thus!*

The perfect, and the constr. infin. (or an accusative) may also follow: מִי־יִתֵּן יָדַעְתִּי וְאֶמְצָאֵהוּ *O that I knew, that I might find him!* (= *how I might . . .*) מִי־יִתֵּן עֶרֶב *O that it were evening!* מִי־יִתֵּן *O that* דַּבֶּר אֶל־ *God would speak!*

NEGATIONS.

אַיִן constr. אֵין *nihil*, negatives nouns; *i.e.*, it is used with personal suffixes, and with participles, etc. הַיֶּלֶד אֵינֶנּוּ *the boy is not* (*i.e.*, is dead). So וְאֵינֶנּוּ *and he was not; i.e.*, he vanished. אִם־אֵינְךָ מְשַׁלֵּחַ אֶת־עַמִּי *if thou wilt not send my people away*. תֶּבֶן אֵין נִתָּן לַעֲבָדֶיךָ *straw is not given to thy servants*. אֵין עֹשֵׂה־טוֹב אֵין גַּם אֶחָד *there is none who does good, not even one*. אֵין כָּל־חָדָשׁ *there is nothing new*. (The word is *demonstr.*, connected with אַי *where?* "Man dies, וְאַיּוֹ *and where is he?*" = almost אֵינֶנּוּ.)

לֹא negatives an assertion, and is strictly objective, answering to the Greek *où*, Latin *non*. Either state of the verb may follow it. לֹא נָטַרְתִּי *I guarded not;* לֹא אֶטֹּר *I will not guard*.

לֹא may be omitted in the second member of a distich: לֹא יִשָּׁכַח אֶבְיוֹן תִּקְוַת עֲנָוִים תֹּאבַד *the needy shall not be forgotten,* (*nor*) *the hope of the humble perish*.

But with the impf. an emphatic denial may amount to a strong prohibition: לֹא תַעֲשׂוּ *you are not going to do* = *you must not, shall not do;* external restraint being implied. Different from this is

אַל, μή, ne, which is subjective, like μή, ne, and always takes the impf.: אַל־תִּרְאֵנִי *look not at me!*

פֶּן ne, *lest, that not*: לֹא תֹאכְלוּ מִמֶּנּוּ פֶּן־תְּמֻתוּן *ye must not eat thereof, lest ye die!* נִבְנֶה־לָּנוּ עִיר פֶּן־נָפוּץ *build we ourselves a city, that we be not scattered!*

Common after verbs of fear, precaution, swearing, etc. Sometimes the first clause is not expressed: כִּי אָמַר פֶּן יִקְרָאֻנּוּ־אָסוֹן *for he had said, Lest mischief befall him.* Hence nearly = אַל; פֶּן תֹּאמְרוּ (*beware*) *lest ye say = say not!* Cf. ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε, sc. ὅρα. With pf. of something thought as already done: וִיבַקְשׁוּ אֶת־אֲדֹנֶיךָ פֶּן־נְשָׂאוֹ רוּחַ יה" *and let them seek thy lord, lest the spirit of Jahwè have caught him . . .*

טֶרֶם *not yet.* This particle implies *incompletion*, and is therefore mostly connected with an impf. כָּל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח *all the herbage of the plain had not yet shot up.* הֲטֶרֶם תֵּדַע *knowest thou not yet?*

בִּלְתִּי (a construct form, from bilt, rt. בלה = *waste*, and so *lack, want*) with prefix לְ, is used to negative the gerundial construction. לְבִלְתִּי רוּם־לְבָבוֹ *that his heart be not high.* צִוִּיתִיךָ לֵב" אֲכָל־מִמֶּנּוּ *I charged thee not to eat thereof.*

After verbs of hindering, resisting, etc. = *so as not to . . .* לָמָּה נִגָּרַע לְבִלְתִּי הַקְרִיב *why are we hindered from offering . . .?*

בְּלִי, בַּל *not* (akin to the last), are mainly poetic.

The former expresses both לֹא, and אַל, and is similarly employed: בַּל אֶמּוֹט *I shall not totter;* = οὐ μὴ σφαλῶ, an intensive denial. בַּל־אֶלְחַם *let me not eat!* (אַל in foregoing member.) בַּל רָאָה לָנֶצַח *he will never see!* בְּלִי = לֹא in אֹסֶף בְּלִי יָבוֹא *harvest cometh not.* Is. 32. 10.

In prose עַל־בְּלִי ,מִבְּלִי, express *because not* (lit. *from, upon lack of . . .*); the former with infin. or particip., the latter with pf.

אַי ,בְּלִי, לֹא, etc., joined with nouns form negative terms: בְּלִי־שֵׁם *infamy;* לֹא דָבָר *a nonentity;* אִי־נָקִי *non-pure = guilty;* לֹא אָדָם *not-man, i.e., superhuman.*

DEPENDENT SENTENCES.

1. Hebrew does not possess any special forms of oblique narration. The terms of a speech are usually given *directly*, word for word as they were spoken. In this case the gerundial phrase לֵאמֹר, ἐν τῷ λέγειν, *dicendo*, very often precedes. See Ge. 40. 7; 41. 9; Is. 36. 21 (a good instance).

2. The want of distinct moods and tenses is hardly felt so far as dependent clauses are concerned. A dependent clause is put directly, being merely introduced by the particles כִּי, אֲשֶׁר *that.* Whether the impf., or the perf., or a participle, be used, will depend on the speaker or writer's point of view.

לְמַעַן יִרְאוּ וְיֵדְ וּ
כִּי יַד־יהוה עָשְׂתָה זֹּאת

In order that they may see and know that the hand of J. hath done this.

שָׁמַע כִּי נָסַע מִלָּכִישׁ *he had heard that he had departed from Lakhish.*

וְאֵדַע כִּי־לֹא אֵבוֹשׁ *and I knew that I should not be ashamed.*

רָאִיתִי כִּי הַשֶּׁמֶשׁ בָּא *I saw that the sun was setting* (participle).

3. If the dependent clause be an oblique question, the same remark holds good.

יַגִּידוּ לָנוּ אֵת אֲשֶׁר תִּקְרֶינָה *let them tell us what will happen.*

זְכָר נָא אֵת אֲשֶׁר הִתְהַלָּכְתִּי *remember, I pray, how I have walked.*

NOTE.—Logically in all these cases the dependent clause is the *object* of the main verb, as is very clear in the last two instances.

4. Here as everywhere else we must bear in mind the radical distinctions between pf., impf., and ptc. The Hebrew had not to discriminate between moods and tenses; he had merely to decide whether the act should be viewed as complete, incomplete, or continuous.