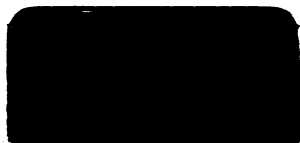




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THE
PRINCIPLES
OF
HEBREW GRAMMAR

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PART I.—SOUNDS

PART II.—WORDS

WITH LARGE ADDITIONS BY THE AUTHOR, AND A NEW PREFACE

LONDON
TRÜBNER AND CO.
57 & 59, LUDGATE HILL
1876

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TRANSLATOR'S PREFACE.

DR LAND has fully explained the principles of this book in the Preface now added to the present edition. That Preface forms a valuable supplement to much in the earlier part of the Grammar,¹ and makes any discussion of the subject here unnecessary. A few words, however, seem to be required as to the details of arrangement.

The transliteration of the modern Hebrew vowel-system is in italics; ancient or assumed forms are in small capitals: thus *Be'ér-sheba'*, YAHAZZI^qIL. It need hardly be remarked that the sound of these letters is everywhere uniform, and that, accordingly, in words like *tipho*, HATHAWLIL, the *p* and *t* are unaffected in pronunciation by the following consonant; and in '*Abrohom*'*oso* the repeated *o* is each time sounded in precisely the same manner.

The numbers within parentheses are references to *sections*; where 'n.' follows, the *note* in small type following the section is intended.

An innovation I have ventured upon in translating

¹ The reader should especially compare §§ 1, 4, 14 f., 30, and 57.

examples of the infinitive mood perhaps calls for some explanation. The Author feared that, if in conformity with usage I rendered them by 'to make,' etc., the reader would not readily understand the fact of their being nouns susceptible of pronominal suffixes and the like. Accordingly he proposed that I should employ that verbal form which though in appearance identical with the present participle is really distinct,—'making.' As I do not anticipate that any one will imagine such translations of the infinitive to represent verbal adjectives, I have adopted his suggestion.

In conclusion, it may be well to state that this edition embodies all the very considerable additions and changes accumulated by the Author since the publication of the original, from January, 1869, to October, 1875, so that the present is in truth a Second Edition; and further, that, in order to ensure as far as possible the accuracy of the translation as well as the printing, the proof-sheets have been submitted to the revision of the Author, himself an accomplished English scholar. For myself I ought gratefully to add that I have had the advantage of many suggestions in the progress of the work from the Rev. T. K. CHEYNE, Fellow of Balliol College.

March 29th, 1876.

R. LANE POOLE.

AUTHOR'S PREFACE.

IN studying the languages of civilised Oriental races, it is the fate of European scholars to acquire their first knowledge of them by the help of native grammarians, whose familiarity with their own tongue is readily taken as a guarantee of their insight into its structural laws. Yet, when some progress has been made, it is found that such men, while they may generally be trusted as to facts and often lead the way to most valuable observations, are very apt to be mistaken in their theories, because the range of their research is too limited to supply them with the materials, or even the conception, of a true comparative method. In the case of Hebrew they can scarcely be said to have any advantage over patient students among ourselves, because their work has been to interpret not their own mother-idiom, but one they had, as we have, to dig out from documents written by their forefathers many centuries since, and to read by the light of Tradition. And the chain of this Tradition, so far as the language is concerned, is not so continuous as many suppose: *before* the time of the earliest grammarians at least *three* periods are to be distinguished in the destinies of Hebrew. During the *first* of these, before the Babylonish Captivity, it was the every-day speech of an entire nation, and, as such, must

have had its changes and varieties in different times and places, of which we know very little indeed. The *second* period began with the introduction of Aramaic—the so-called Chaldee—by which Hebrew was gradually banished to the schools and synagogues, and then suffered in its pronunciation from the influence of every foreign tongue the Jews acquired in their many and various homes. After more than a thousand years this alteration had resulted in such a degree of divergence that it was considered necessary to devise an elaborate system of additional written signs, with the sole object of fixing the traditionary manner of reading aloud the ancient texts which at that time was reputed the most trustworthy: this invention marks the beginning of the *third* period. Still, there arose new differences respecting the precise value of the new symbols themselves, and in our own day we find Jewish communities in various parts of the world separated, among other causes, by peculiarities of pronunciation.

Meanwhile, two or three centuries later than the Punctuators, the first Grammarians made their appearance, closely imitating their Arabian predecessors. The settled theory at which they arrived, by little and little, was codified about the year 1200 by DAVID QIMHI in the south of France.

It was in this mediaeval theory that Hebrew was introduced to modern students. For years we see them struggling to shake off its time-honoured but in a great measure arbitrary authority. But now that the steady

advance of the knowledge of kindred languages has thrown so much light on its obscure places ; and a series of reforms has been effected, of which the last steps are marked by the illustrious names of SCHULTENS, GESENIUS, EWALD, and OLSHAUSEN ;—we are sufficiently prepared for a final emancipation from its supremacy, and for a wholly different view of the problem before us.

Discarding altogether the commentaries of grammarians upon the pointed text, we fall back on the text with its points alone, and attempt a revision of the entire grammatical system, based upon a careful comparison of the given phenomena with one another, as well as with those observable in other languages, especially in Arabic and Aramaic.

By such means the whole of the grammar is to a wonderful extent reduced to rule, and many points, that at first seemed to defy all understanding, are resolved into fresh instances of known tendencies of human speech. And although it may not be quite easy for those who by long use have grown familiar with the old methods to feel at home in a new one immediately, still even a beginner who takes a real interest in his work cannot fail to be struck and encouraged by the simplicity and self-evidence of its rules. It is true we ought to guard against taking upon us to explain all and everything. Language with all its beautiful harmony can never have the severe unity of design conspicuous in a work of art, or the absolute symmetry of a mathematical

system. It bears the marks at the same time of man's fancy, weakness, and caprice ; these we ought not to try to conceal.

One of the leading features of the present work will be seen to lie in the treatment of the Doctrine of Vowels. From the very outset of his Hebrew studies, the Author never could persuade himself that the vowel-points denote, not only differences of sound, but at the same time differences of quantity ; according to this theory the presence in particular of segól and qomec he felt in many places to be an inscrutable mystery. Even OLSHAUSEN, who has broken through most of the trammels of Tradition, has not been able altogether to throw off this dictum. Yet if we assume that Hebrew, as pronounced by the Punctuators, had lost the distinction of quantity in vowels, just as it was lost in Aramaic (Syriac), and that their points mean nothing but qualities of sound, we do justice to their practical sense, and clear the way for a more intelligible theory. The Author is convinced that to a considerable extent *qualitative variety of sound took the place of quantity*, which had become obsolete.

If we regard the original vowels as having been, like in classical Arabic, A, I, U, both long and short, and in addition the diphthongs AI and AU, the first step towards a change in the pronunciation is to be sought in the growing tendency to equalise the duration of syllables, and to lay a stress on the end of each word. Taking

the average time of any single sound as a unity, an open syllable with a short vowel (TA) is seen to occupy two unities of time, whilst a closed one (TAL) requires one unity in addition; accordingly the vowel of the former was stretched out (TAA = TĀ) in order to attain the length of the latter. In the final syllable the particular stress had a similar effect (TĀL).

It was impossible but that such a process should lead to confusion between vowels euphonicallly lengthened and such as were essentially long, and form a frequent obstacle to the ready perception of what was spoken. Hence a second step was taken by giving a distinctive colouring to lengthened sounds, the mixed vowels being used for this purpose. Of these *é* and *ó* may have been known before from a flattening down of the diphthongs AI and AU, whilst *e* and *o* are natural variations to which with many speakers A is liable.

The original distinction of quantity having in this manner lost its significance, it was by little and little dropped; and, as a third step in the whole process, the modern colouring of vowels took possession of its vacant place, and engrossed the exclusive attention of the inventors of Punctuation. What vestiges remained of different lengths of syllables were strained by the Jewish Grammarians into a most unhappy comparison with the primitive quantities preserved in classical Arabic, and submitted to their contorted explanations. Our method, on the other hand, is to use, in the place of these, the Old Arabic as a key to the Original Hebrew; while the

language of the Vowel-Points we parallel with Vulgar Arabic and Syriac (or Christian Aramaic,—‘Chaldee’ being unavailable for the purpose).

Another chief point in this Grammar is the recognition of Case-Endings in ancient Hebrew, with M or N as an essential constituent ;—a theory which gets rid of unintelligible connecting-vowels, ‘he paragogica,’ and ‘nun epenthetica.’ At the first appearance of this Book in Dutch (1869), it was far from being universally accepted : but the very satisfactory exposition of it by Dr PHILIPPI, in his excellent monograph on the Status Constructus, has released the present Writer from adding here any argument towards its support.

As to the general conceptions of the nature of Language and its constituent parts, which determined the arrangement of the Book, some will be easily gathered from the following pages ; others, however, can receive their full light only in connection with the treatment of SENTENCES (PART III.). It has been most gratifying to the Author every now and then to find views very similar to his own advocated in different departments of glottology, by scholars who command his highest respect. Nor is it his wish to interfere with any one's claim to the honour of any discovery, but only to put forth the soundest theory attainable at the time, to serve as an incitement to continued investigation.

It would of course be vain, in a volume of this size, to

attempt to express an opinion upon every phenomenon we meet with in the ancient Texts, merely to save the reader's time: it is rather sought to put within his reach the principles themselves, which the Author would apply to the analysis of difficult forms, and thus, instead of burthening the memory with a load of bewildering particulars, make the study of grammar a sound mental exercise. If one takes the trouble to transcribe some pages of Hebrew into the unclipped forms of the old language, and also to make his own grammatical collectanea from actual observation, a few years' work will prove of more value than if they were spent in examining a number of disagreeing commentators.

The student may be tempted now and then to hazard conjectures as to the possible sources of various readings; for this he will need some knowledge of archaic alphabets: he may begin with consulting the Plate now added to this Volume. The first column, Egyptian Hieratic, is taken from a posthumous memoir of the Vicomte E. DE ROUGE,¹ omitting doubtful resemblances. For the next three, Phoenician, Moabite, and Old Hebrew (as preserved on seals and gems), we are indebted to a paper of the late Dr M. A. LEVY:² the Samaritan and Palmyrene have been collected from accurate facsimiles of the oldest manuscripts and inscriptions in the *Zeitschrift der Deutschen Morgenländischen*

¹ *Sur l'origine égyptienne de l'alphabet phénicien*, Paris, 1874.

² *Das Mesa-Denkmal und seine Schrift*, Breslau, 1871.

Gesellschaft. The square Hebrew of inscriptions we took from the publications of MM. DE VOGÜÉ and RENAN in the *Journal Archéologique* and *Journal Asiatique*; Ordinary Hebrew from old printed editions; Rabbinical, and the cursive writing of German Jews, from a calligraphical manual printed at Breslau for the use of Jewish schools.¹

As the Author's plan of bringing out an English edition was frustrated for some time by his removal from the Oriental chair at the Athenaeum Illustre of Amsterdam to other duties in this University, he owes special thanks to his Translator, a gentleman previously unknown to him, who not only undertook to learn Dutch for the purpose, but has spared no pains to make his version as correct and readable as a student's book should be. Whether it will be possible to complete the work by a THIRD PART, on SENTENCES, must in a great measure depend on its reception by British and American Semitists.

Leyden,
March 15th, 1876.

J. P. N. LAND.

¹ For various types of manuscripts, the student may refer to the splendid plates in the *Oriental Series of the Palaeographical Society*, of which the First Part contains three in Hebrew, to be followed, we hope, by many more.

INTRODUCTION.

1. BY the Hebrew Language we mean the language proper to the people of Israel as it is at present known from their sacred books.

Before the Babylonish Captivity (586 B.C.), it was the national language of Palestine: but after that event, by a gradual transition, it passed, *in the mouth of the people*, into the kindred Aramaic—the language of Syria, Mesopotamia, and Babylonia. The name Hebrew, however, was retained by it—as, for example, in the New Testament—until, on the overthrow of Jerusalem by Titus (70 A.D.), the Jewish nation came to an end, and the people were dispersed abroad, and adopted the languages of other countries.

The *written language*, on the other hand, being modelled on the ancient one, continued far purer than the spoken, until at length it too, shortly after the liberation by the Maccabees (c. 150 B.C.), became exchanged almost universally for the Aramaic.

Afterwards there appears in the schools of the lawyers an artificial Hebrew, that may be compared to mediaeval Latin.

Later still, we find in Jewish writers an imitation of the old language, which answers to the elegant Latinity of the learned in modern Europe.¹ It must, however, be borne in mind that when a

¹ Compare Gesenius, *Geschichte der hebräischen Sprache und Schrift* (Leipzig, 1815), and many contributions to the history of the language in grammars, lexicons, and exegetical works. On the extent of the difference between the artificial language of the old Jewish schools and the living language, see Geiger, *Lehr- und Lesebuch zur Sprache der Mischnah* (Breslau, 1843).

language passes from the common use, its life-spring dries up, and it can exist only in a reproduction of the dead language in writings and the speech of schools. The pure, that is the living, Hebrew is known, *first*, from the books prior to the Captivity, and in the *second* place, from the continuation of that literature down to the latest part of the Jewish Bible, to which we must refer in default of the other principal sources.

2. The Hebrew language belongs to the so-called Semitic family, which we divide into four branches;—the Eastern (Assyrian, as found on the monuments of Nineveh and Babylon), the Northern (Aramaic), the Southern (Arabic and Ethiopic), and the Western (Canaanite). This last embraces, besides the language of Israel, those of its nearest neighbours,—the Phœnicians, Ammonites, Moabites, Edomites, and Philistines.

The Semitic family is very plainly distinguished from the Indo-European or Japhetic, which comprises the North-Indian, Iranian, Græco-Latin, Germanic, Lithuanian, Slavonic, and Celtic, languages. But, whilst strongly distinguished as a family from other families, the Semitic languages differ one from another much less than the Japhetic; and in this respect they may rather be compared with the Germanic or the Romance group. Accordingly some scholars call them—but in our opinion wrongly—mere dialects of one Semitic language.

3. Hebrew (עִבְרִי, *i. e.* 'belonging to the other side') is a name of nationality which recalled to their neighbours on the west of Jordan this people's descent from beyond the river. In contradistinction to foreigners this is their regular name (as in Gen. xl. 15; Exod. ii. 7; xxi. 2; 1 Sam. xiii. 3, 7; xiv. 21; Jonah i. 9), and hence we call the language Hebrew,—not *Israelite*, for Israel is a name of honour with religious significance.

In contradistinction to 'Egyptian,' the language of Israel is properly called *Canaanite* (Isa. xix. 18). When (as in Isa. xxxvi. 11) it is called Jewish in opposition to Aramaic, the language of the

kingdom of Judah (of which the capital in that particular instance is described as in a state of siege) is meant.

The other Canaanite dialects are only preserved in a fragmentary form (the Moabite on a stele of king Mésha,¹ published by M. Clermont-Ganneau in 1870, the Phœnician in inscriptions and in one corrupt passage in Plautus, the rest in scattered proper names and other words in the Hebrew Bible), which cannot be explained without the help of the Hebrew. But the Hebrew people having in the development of their national character exhibited a striking individuality, their language in like manner acquired a special character, and (even if the other Canaanite dialects had been preserved) would have demanded separate treatment.

The Israelites called their language, after it had ceased to be vernacular, the *Sacred Language* (Aram. לִישַׁן דְּקֻדְשָׁא, Hebr. לִישַׁן הַקֹּדֶשׁ), in contradistinction to the Profane Language of daily life (לִישַׁן חָל).

4. Even when vernacular, the Hebrew language was not always and everywhere identical. Before the establishment of the Monarchy the tribes of the North, the South, the East, and the Middle, lived in a state of greater or less separation: hence there were even then divergent dialects.² There are further found, in proper names, popular songs like that of Debora,³ and elsewhere, forms that point to an older state of the language. As the writings were handed down, transcribed, and at a later period collected, the written language was certainly, after the custom of other times, modified much in the same way as the spoken, partly accidentally, partly for the sake of clearness. Moreover, the pronunciation is much less completely expressed by the Hebrew system of writing than, for instance, in German: so that the same written text may easily be read in later

¹ 2 Kings iii.

² Cp. Judg. xii. 6.

³ Judg. v.

times otherwise than the writer or his contemporaries would have done.

Directly the language ceased to be spoken, the necessity became apparent of preserving from further change, *first*, the written text, and *secondly*, the pronunciation then held to be correct. The language, therefore, of the Hebrew Bible at the present day exhibits, in spite of all the care of the Jewish doctors, a far more uniform character than would be the case if we possessed each part as it was originally written and—what is still more important—pronounced.

5. We are thus unable to treat of the Hebrew language apart from the different periods and districts. What remains from antiquity now appears almost as a grammatical whole. Yet this whole is not the language as it existed when living : the latter can only be studied with any approach to truth by paying attention to the traces of historical development that appear in the data furnished by—

a. The comparison of the forms handed down, especially the exceptional ones ; as it is often from these that the fullest information about the true structure of the language is to be obtained.

b. The comparison of Hebrew with the kindred tongues, especially Arabic and Aramaic.

Arabic especially still possesses many forms in a perfect condition, which in Hebrew have already been modified, or have almost disappeared. In Aramaic, on the other hand,—as well in Jewish (the so-called Chaldee) as in Christian (Syriac) writings—there are some further developed forms, of which Hebrew began to make a sparing use. Still, it would be imprudent to adopt the conclusion that everything in Arabic must be old, and everything in Aramaic of later origin.

c. The light thrown by universal or comparative philo-

logy : for, however much languages and nations differ, man and his faculty of speech are by nature everywhere the same ; and by means of comprehensive study they may become more perfectly known, and be made available in the elucidation of individual languages.

By these means, judiciously employed, we can determine with great probability, not when or where any form appears for the first time, but the course by which one proceeded from the other ; in other words, the historical bond and the real nature of the language. Our chief hindrance here is the small extent of the text preserved to the present time.

6. All true language is the expression of thoughts by means of words, and every thought consists in the combination of at least two ideas. Thus a complete grammar which proceeds from the simple to the compound embraces—

I. The doctrine of the SOUNDS that occur in the language treated of ; and of the peculiarities and modifications of them, without reference to their usage.

II. The doctrine of WORDS, that is, of the combination of sounds, that express single ideas or their relations.

III. The doctrine of the SENTENCE, that is, of the combination of words, by which thoughts are expressed.

In a written language like Hebrew, under the head of Sounds, WRITING—the artificial means for the retention of sounds—comes into consideration.

In the Second Part, some points that regard the sentence will have to be discussed, because it is with a view to the sentence that words are formed and transformed.

PART I.—SOUNDS.

CHAPTER I.—INTRODUCTORY.

7. SPEECH is a series of ideas expressed by a series of sounds, that is, by a succession of those sounds which are caused by the human breath coming in contact with the organs of the throat and mouth (the organs of speech).

In philology we do not take into consideration the air-waves of which the sounds when analysed consist ; but, on the one hand, the impression they make on the ear ; and, on the other hand, the movements of the organs of speech, as they are felt by the speaker. The rest belongs to physiology, from which we borrow no more than single points, for the sake of distinctness.

8. The organs of speech are—

a. The *Larynx*, the head of the windpipe, enclosed in front by the so-called Adam's apple ; in it are placed the vocal chords, which impart height or lowness to the voice, and remain motionless in whispering. Their chief reference, however, is to the tone of speech, and not, as for instance in Chinese, to the language itself. The larynx is susceptible of a contraction or complete closing (20).

b. The *Palate*—both the soft palate, and, nearer the front, the hard one.

c. The *Tongue*, which is brought into motion either with respect to the back or the tip.

d. The *Upper Teeth*.

e. The *Lips*.

f. The *Nose*, which in speaking is usually closed, but at times opened *from behind*.

9. Hebrew sounds are formed, as ours are, by the motions of the organs of speech, which either release, contract, or obstruct, the outward passage of the breath.

Since many of the motions are capable of passing one into another, the number of possible sounds is necessarily infinite; but it is practically defined by the limit of the ear's sensibility, which however is not identical in all nations and individuals.

10. In Hebrew, as in all languages, when the cultivation of the mind advanced, and the field of conversation became consequently extended, the pronunciation became proportionately more flowing: thus—

a. It was sought to diminish the contrast between consecutive sounds, as in *agtio, actio*; *τέτυπται, τέτυμμαι*.

b. Some sounds were allowed to be wholly lost, especially at the beginning and at the end of words, as the *hi-* in *story* (= *history*), the *c* in *I* (Anglo-Saxon *Ic*), the *h* in *fee* (*feoh*).

c. Where the transition between two sounds appeared too hard, fresh intermediate sounds were formed, as in *ἀνδρός* for *ἀνέρος*, *cinders* for *cineres*.

Moreover, their instinctive sense of time made the Jews wish to pronounce sounds in groups of nearly similar duration. And so, when the original accent became lost, they began to count out, so to speak, every word, with an emphasis at the end of each, and especially at the end of the sentence. In this way important modifications were introduced into the sounds, one after another, which will also have to be explained in this Part.

But, further, it is not improbable that, while the language was living, there existed, especially in the pronunciation of the consonants, variations which were not expressed in writing¹, and are consequently lost to us.

¹ Cp. § 26.

CHAPTER II.—VOWELS.

II. Vowels are sounds that are formed with the slightest obstruction of the breath, so as to be susceptible of a variety of tone. They are pronounced in Hebrew, as with us, with closed nostrils.¹

a. A (as in *father*) is the simplest vowel, because in sounding it the tongue and the lips remain inactive, or at most are removed from the passage of the breath.

I (English *ee*) is formed by raising the tongue towards the hard palate; U (English *oo*), on the contrary, by narrowing the lips.

A thus lies midway between the two extremes, I and U; and these three are universally found as the oldest, the primary, vowels.

b. Of later origin are the transitions between A and I, and between A and U. The transition is made by degrees; and so the number of transition-vowels is limited alone by the delicacy of the ear. Hebrew philology distinguishes only two on each side of A:

Between A and I,

(i.) *e*, as in *red*, *tell*;

(ii.) *é*, as in *they*, *bear*.

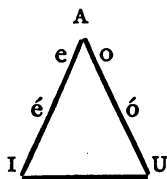
¹ The French language possesses an *a*, *è*, *o*, *œu* (as in *bœuf*), which when uttered with open nostrils are written *an*, *in*, *on*, *un*, according to derivation. Similar sounds exist in Portuguese (with different spelling).

Between A and U,

(i.) *o*, as in *rod*, *not*.

(ii.) *ó*, as in *note*, *bore*.¹

Hence the seven vowels of the existing Hebrew are these—



12. In this place, too, there comes into consideration the *indefinite-vowel*, which we call 'mute *e*,' though it has no closer relationship to *e* than to any other vowel (-*ě* sounded like the vowel in *but*, *err*). It is formed by a careless position of the organs of speech, which obstruct the breath too much to allow an A to be sounded, and not enough for any other definite vowel. Its pronunciation, according to circumstances, approaches the pure A, or inclines to I or U: still it remains, from the nature of the case, in the neighbourhood of the neutral A, and mostly resembles A, *e*, or *o* (*ă*, *ě*, *ö*).

13. When A is followed by either I or U without the breath being interrupted (so that the union is not *ai* or *au*) a diphthong, sounding as in *my* and *house*, respectively, is the result. A slothful or a hasty pronunciation, instead of passing on from one vowel to the other, at once takes the intermediate vowel: so the diphthong AI is changed into *e* (Hebr. *é*) and AU into *o*² (*ó*). But AI is also at times hardened into *ay* (50 *l*).

¹ The union of I and U into the French *u* hardly appears in Semitic languages.

² Compare the modern pronunciation of *ai* and *au* in French.

The \ddot{a} in **ירושלם** is not a diphthong (35).—The transposed **IA** and **UA** do not appear in Hebrew; for in such cases a **y** or **w** (*iya*, *uwa*), or a hiatus (*ia*, *üa*), must stand between the vowels. Still less do **IU** and **UI** appear; for when these seem to exist, the real sounds are *iw* and *uy*.

14. The oldest Hebrew, like Classical Arabic, possessed only the vowels A, I, U, long as well as short; and the diphthongs AI, AU.

15. It subsequently suffered the following changes :—

(i.) The original distinction between long and short vowels disappeared, though not at one time, certainly for good.¹

16. *a.* (ii.) The ancient pronunciation of the vowels was modified, as follows :—

A became *a, e, o*; even *i* (before two consonants or a double consonant); or an indef. vowel, which sometimes resembles A.

\bar{A} became \acute{o} , very rarely o .

I . . *i*, *é*, *e*, or an indef. vowel, which sometimes resembles *e*.

I . . i.

U . . u, ó, o, or an indef. vowel, which sometimes resembles o.

 $\bar{U} \quad . \quad . \quad u.$

AI . . é.

AU . . ó.

Thus the vowels I and U remain constantly on their own side of the vowel-scale (II *b*). The vowel A, however,

¹ So in Modern Greek, and the more modern languages of Western Europe. The distinction modern Europeans make between long and short *a, e, i, o, u*, is almost exclusively effected by an alteration of the sound itself. Cp. § 57.

when long, always inclines to the U side ; but, when short, stays near the old sound (A, *e*, *o*), and only passes altogether into I on definite conditions, and never into *é*. This change into I must, therefore, be older than the introduction of transition-vowels (*e*, *é* *o*, *ó*).

b. If we consider the subject from the other side we find that—

The modern				{ <i>a</i> represents the ancient vowel or diphthong } A.
"	<i>e</i>	"	"	A or I.
"	<i>é</i>	"	"	I or AI.
"	<i>i</i>	"	"	I or Ī or (only before a double consonant) A.
"	<i>o</i>	"	"	A, U, sometimes Ā.
"	<i>ó</i>	"	"	Ā, U, or AU.
"	<i>u</i>	"	"	U or Ū.
Indef. vowel	- <i>ě</i> ($\frac{-}{\vdots}$)	"	"	A, I, or U.
"	- <i>ǣ</i>	"	"	A.
"	- <i>ē</i> ($\frac{-}{\vdots}$)	"	"	I.
"	- <i>ō</i>	"	"	U.

The choice between these vowels in definite cases depends on philological laws, which we shall investigate further on : the results will be found under § 58.

17. (iii.) Besides this change of vowels that already existed in earlier times, the modern pronunciation supplies additional vowels, of which the only purpose is to impart a greater fluency to the pronunciation (10). Thus we distinguish—

a. Stem-vowels, *i. e.* those which are of ancient origin, and which contribute to the sense.

b. Helping-vowels, afterwards inserted to soften the pronunciation.

CHAPTER III.—CONSONANTS.

18. Consonants are broadly distinguished from vowels by their being uttered with a stronger movement of the organs, and, consequently, with more interruption of the breath. They are all, except the second class, susceptible of doubling, that is, of acquiring a longer duration.¹

19. *First Class.*—SEMIVOWELS. When the obstruction made in the formation of vowels is so much increased that the height of the tone is no longer audible, then I becomes Y (ʾ, *yód*), and U becomes (the English) w (ʷ, *wow*, *vulgo* 'vau').

20. *Second Class.*—GUTTURALS. A free, hard breathing produces a hissing or a blowing sound; but if at the same time the nostrils are closed, the result is the continuous (fricative) sound H (*spiritus asper*, Ḥ, *hé*).

When the sound has been interrupted by closing the larynx, there arises on opening it the momentary (explosive) *spiritus lenis* (ʁ, '*olep*, 'aleph'), which with us is not expressed by means of any sign, but which is distinctly sounded at the beginning of a word the initial letter of which is a vowel, as in *he is*, ἀεργός.

In Semitic these sounds are further strengthened. Thus from Ḥ, by contracting (not closing) the larynx, there arises ʁ (hét, 'cheth'); and out of ʁ, when the closing of the larynx is made with more exertion, and by a violent pressure of the breath, it is, so to say, broken open by force, ʔ ('*ayin*, 'ain') is the result.

¹ In Italian, for instance, this lengthening is very audible, as also in German, in compound words like *Schiffahrt*.

Once more, the larynx can be laxly closed and opened by the impulse of the breath, so that the rattling sound of the guttural R (ʀ, *rêsh*),¹ the R *grasseyé* of Parisians, is heard.

21. *Third Class.*—FAUCALS. This name is applied to consonants, in the utterance of which the breath is checked between the back of the tongue and the posterior edge of the hard palate. The point where the narrowing takes place is not always exactly the same; in the utterance of *ku-ka-ki*, it approaches nearer and nearer the front, but it always remains further back than the place where *i* is sounded.

If a complete constriction take place on the above-mentioned spot (as, in the larynx, in pronouncing ʀ), on its release the sound of our K (ɔ, *kap*, 'kaph') is heard. If one tries to form K still further back than in *ku*, the result is ʔ (*qôp*, 'koph').

In ɔ and ʔ the larynx remains inactive; but if *k* be pronounced, and at the same time the larynx be narrowed, we obtain, when the pressure on the hard palate is relaxed, the hard French and English G (ɔ, *gimel*, as in *go*).

With ʔ this change is physically impossible.

A fresh modification arises when the faucal closing is imperfect; the explosive ɔ and ɔ become continuous, and change into the Scotch CH, and the Dutch, Westphalian, and Modern Greek G. In Semitic grammar this change is termed *aspiration*. It is of later origin than the Hebrew character, and arose when people failed to pass distinctly from the utterance of vowels

¹ On the non-guttural R, see § 22.

(the least obstruction of the breath) to perfect constriction, so that they said *ach* (for instance) in the place of *ak*. Therefore in Hebrew aspiration regularly follows one or other of the vowels (45).

In p aspiration is also impracticable, because p , if sounded with imperfect constriction, passes immediately into b .

22. *Fourth Class.*—DENTALS. These are formed by the contact of the tip of the tongue with the upper gums. The place where the sound is formed is here also not altogether constant.

First we find a series of dentals that are completely analogous to the faucals. Simple closing produces T (ṭ , *tow*, 'thau'), and if made further back, and with more exertion Ṭ (*tét*, 'teth'). Simple closing combined with contraction of the larynx forms D (ḏ *dolet*, 'daleth'). By aspiration two continuous sounds are produced from T and D , which correspond to the English hard and soft TH (as in *thing* and *this*).

Further, two sounds of a peculiar kind come in here for notice: Ṛ , which we have already met with among the gutturals, was anciently like our R , a rolling dental. L (ḷ , *lomed*, 'lamed') is formed with a dental, closing only in the middle, so that the breath passes by on each side.

23. *Fifth Class.*—SIBILANTS. In these the position of the organs is nearly the same as in aspirated dentals. Only the tip of the tongue is placed perpendicular to the edge of the gums (more exactly, the front margin of the hard palate), so that the contracted passage is made as short as possible.

In this manner from the aspirated Ṣ comes our S (ṣ , *somek*, 'samech'). With greater force this becomes the still sharper Ṣ (*ṣodé*, commonly 'tsade,' following the cor-

rupt pronunciation *ts*). The aspirated ʔ, in like manner, becomes our Z (ʔ *sayin*, 'zain').

If the tongue be brought further back, so as to approach the place where *i* and *y* are sounded, the result is ʃ (*shin*), that is, almost the English *sh*, or German *sch* (not the French *ch*, for this is formed further back).

In some words that were anciently pronounced with ʃ, this letter was supplanted by S, after the character was fixed. To prevent altering anything in the written text, this modification was indicated by the different position of a point (31 *a*).

24. *Sixth Class*.—LABIALS. These are formed at the same place as *u* and *w*, by means of the lips. They are divided just like the faucals and the first-mentioned dentals. Simple closing produces P (פ, *pé*); closing, combined with contraction of the larynx, forms B (ב, *bét*, 'beth'): and both, with incomplete closing, are aspirated into *f* and *v* respectively, formed with the lips without the teeth.¹

An emphatic פ, analogous to פ and פ, is not extant in Hebrew.

25. *Seventh Class*.—NASALS. In all the sounds I have described, the nostrils remain closed. If, however, they are opened, *b* becomes M (מ, *mém*), and *d* N (נ, *nun*).

The faucal nasal, which we express by *ng*, as in *long*, does not appear in Semitic; and when pronounced by modern Jews instead of ʃ, it is as much a corruption as *ch* for פ or *ts* for ʔ, or even for ʔ.

¹ The same sounds are recognisable in the South German pronunciation of *f* and *w* between two vowels. Phonologists represent them by *f'* and *v'* respectively. See A. J. Ellis, in the *Academy* ii. 231; 1871.—TR.

CHAPTER IV.—THE CHARACTER.¹

26. The modern Hebrew character is not the original one. Before the Babylonian Captivity, that alphabet was employed which appears on the Moabite and Phoenician memorial stones, and out of the oldest forms of which the Greek and the ancient Italian sprang: it is found on Hebrew coins (subsequent to 142 B.C., when it was adopted for political and religious reasons); on some stones out of signet-rings; and also, with calligraphical alterations, among the Samaritans.

All writing is an incomplete representation of spoken language; and the Semitic, which is more ancient than the European, exhibits this incompleteness in a greater degree. From the rough marks and signs with which even rude nations distinguish, *e. g.*, any one's property, men gradually advanced to representing ideas by depicting their objects. This, however, carries the history of writing no further than single ideas (6). A desire to be still more intelligible, led them to follow in the steps of that more perfect vehicle of thought, spoken language. But this did not take place at once. The ancient Egyptians never completely reached the last stage of this improvement. At length it was felt that coherent discourse must be resolved into its sounds, and that to each of these sounds a sign must be given. The inventors of alphabetical writing had themselves to learn to spell, and, most probably, gave at first one sign to an entire class of connected sounds (ת-ד, ק-כ-נ, פ-ב). Further experience discovered to them fresh distinctions, and enlarged the alphabet; nevertheless, they were content with a sketch of each word, which only reproduced the sounds that were uttered

¹ See the Plate of Alphabets.

most strongly, that is, the consonants: yet it answered its purpose for those who had attained a complete knowledge of the language; just as, in the present day, people still use abbreviations in scientific and even in popular works, as HO., ff., impf., *i. e.*, which the reader for whom they are intended readily understands.

It would seem that the ancient Canaanite alphabet possessed only ten or eleven letters, which are capable of easy reduction to the Egyptian hieroglyphics.¹ Afterwards the number was increased to twenty-two, which during the lifetime of the language sufficed for all existing requirements.

27. The *order* of the letters is the same as among the Greeks and Latins. It is exhibited below in the character at present in use, with the European signs which we have already employed in explaining the pronunciation, and with the names of each, and their probable meaning.

The order is not accidental: it was evidently chosen, like the names of the letters, to assist in learning to read; it also shows how the alphabet may have been gradually filled up.

First we find the four simple explosive sounds,—the guttural א, the labial ב (originally at the same time פ, ב, and מ), the faucal ג (g, k, q), and the dental ד (t, d, n); next the continuous sounds,—the guttural ה, the labial ו, the dental י; then the emphatic sounds,—the guttural ח, the dental ע, and, midway between the dental and faucal, ף. These letters can be counted on the fingers.

¹ It appears that the Semitic alphabet is derived directly from the hieratic character used on papyri (Vicomte de Rougé, Brugsch); and M. Ganneau observes that the Moabite character as it stands on the stele of Mésha' must have been in its origin the product not of the chisel but of the reed pen (*Revue Critique*, 1875, no. 37). Still, it may be shown, from the expression כתב (= English 'write'), that even before the introduction of alphabetical writing there existed some method of marking a surface by cutting into it. Very likely the word was borrowed in ancient times from the Babylonians, whose cuneiform syllabary writing was usually engraved on stone, and clay tablets.

When the difference between *g* and *k* was discovered, ך was added.

Besides these came the peculiarly sounded dental ה, the labial-nasal ם, the dental-nasal ן, and, on the discrimination of *z* and *s*, ס. Further, came the emphatic guttural ע, the labial פ, the dental צ, the faucal ק; and then the peculiar dentals, ר and ש; and, lastly, to form a mean between ד and ט, ת.

א	'	'OLEP	Ox
ב	B	BÉT	House
ג	G	GIMEL	Camel
ד	D	DOLET	Door
ה	H	HÉ	Window (?)
ו	W	WOW	Hook
ז	Z	ZAYIN	Weapon
ח	H	HÉT	Hedge (?)
ט	T	TÉT	(?)
י	Y	YÓD	Hand
כ	K	KAP	Bent Hand
ל	L	LOMED	Ox-goad
מ	M	MÉM	Water
נ	N	NUN	Fish
ס	S	SOMEK	Prop
ע	'	'AYIN	Eye
פ	P	PÉ	Mouth
צ	ç	ÇODÉ	(?)
ק	Q	QÓP	Ape (?)
ר	R	RÉSH	Head
ש	SH	SHIN	Tooth
ת	T	TOW	Sign.

The names of the letters are not derived from their forms, - on

¹ Cp. Lenormant, *Introd. à un Mém. sur l'Alphabet Phénicien*, pp. 96 ff.—TR.

the contrary, they have in later times exerted some influence on the forms. They were probably invented, like the pictures in our ABC books, to make it easy for the pupil to learn them by heart.

It would appear that the Latins did not receive these names with the alphabet; perhaps, therefore, they were not invented until later.

28. The Hebrew alphabet now in use, known as the Assyrian¹ or *square* character, differs from the ancient one only in the form of the letters.² It is of Aramaic origin, and was adopted subsequently to the Babylonian Captivity; and it displays, further, a striking agreement with that of the inscriptions at Palmyra.³

In ancient writing, and even, it seems, as late as during the Grecian supremacy, after the death of Alexander the Great, no division was made between the words.⁴ Even before they came to be distinguished, the final forms כ (כ), מ (מ), נ (נ), פ (פ), צ (צ), were introduced. Moreover, the dividing a word into two lines, formerly usual, was disapproved, and so, to make the lines of equal length, the letters נ, ה, ל, ם, and ת, were ex-

¹ That is, Syrian. The latter word, notwithstanding its peculiar signification in later times, is only an abbreviation of Assyrian. Consequently the character must have received its name before the word was curtailed by Greek influence. Cp. Herod. vii. 63.

² The oldest known examples of the square character are some inscriptions from Jerusalem, the oldest and most archaic being one of 176 B.C. (cp. *Revue Archéologique* 1864, pl. vii.). Our oldest manuscripts of the Bible date, at the earliest, from the eighth and ninth centuries of our era.

³ The square character is the original of the so-called Rabbinical, and of the still more cursive varieties of writing at present in vogue among the Jews.

⁴ On the other hand, the stele of Mésa' presents a point separating the words, and even a perpendicular stroke at the end of sentences. Yet the old Greek translators have been occasionally led into error by the absence of such signs from their Hebrew text.

panded to the necessary extent : in modern printing, however, this dilation is hardly ever employed.

All Hebrew writing is read from right to left.

This is explained by the ancient custom, still exemplified in Greek inscriptions, of writing *βουστροφηδόν*, that is, of beginning each line at the side where the preceding one left off. Among the Semites the direction to the left, among the Greeks that towards the right, became the prevalent one. It was in imitation of the latter, that the Christian Semites in Abyssinia reversed the direction of their writing.

29. As the character was only intended for persons already conversant with the language, it is not adequate to the requirements of a beginner (30 ff.). Yet even before the text handed down to us was settled, the signs of certain weak consonants were employed as a means of expressing, when necessary, vowel-sounds as well. Thus ' stood for *i*, *é*, and *e*, ך for *u* and *ó*, and sometimes ם for *a* (*o*). When a word ended in a vowel, that vowel was almost always expressed in this manner ; ' and ך being used as above, and ן for *e*, *é*, *o*, and *ó*. This ן is at times, according to Aramaic usage, replaced by ם.

When ם, ן, ך, and ' are thus employed merely to express vowel-sounds, they are called *matres lectionis*, that is, aids to reading. According as such *matres lectionis* are used or not (which wholly depends on special choice or fixed usage), the terms *scriptio plena* and *defectiva* are used respectively ; as, קול *qól*, קום *qum*, קאם *qom*, but also קלת *qólót*, קם *qum*.

CHAPTER V.—ADDITIONAL SIGNS.

30. By the influence of Aramaic, and afterwards of foreign languages, the pronunciation degenerated more and more. So, in order to assist in the reading of the sacred books, a number of new signs for writing were added in about the seventh century of our era. It was not wished to increase the alphabet, for the text as handed down was not to be confused with the explanatory additions. It was, therefore, decided to make use of a number of points and strokes, placed for the sake of teaching within, above, or below, the letter, after the Aramaic example,¹ and bearing Aramaic names.

In the rolls of the Law, etc., intended for use in public service, these signs do not appear, any more than in the Hebrew writings of later scholars.

What was thus written was probably the pronunciation that was in use at the time among the *Palestinian* Jews (the school of Tiberias), but which, even before the (unpointed) text was definitely settled, had deviated from the original. Another system of punctuation is the so-called *Eastern* one, apparently derived from the Jewish schools in Babylonia. Our system comprises the results of the critical labours of the so-called Masorets, **אַנְשֵׁי בְּעֵלֵי הַמִּסֹּרֶת**, that is, of the unknown scholars who wrote down marginal notes of all kinds relating to reading, pronunciation, etc., in copies intended for private use. Special grammatical study, after the example of the Arabs, began with Sē'adyo (Saadiah, † 942), and the modern punctuation was finally settled by the teaching of the Southern French Jew, Rabbi David Qimḥi (*circa* 1200).

Accordingly, though anything but authentic, and by no means to be regarded as an intrinsic part of the text, the punctuation is valuable for the most part as an aid to learning the language, and

¹ See Ewald, *Abhandlungen zur orient. und bibl. Literatur*, 1832.

as a monument of ancient exegesis. No authority can be given to the conventional pronunciation of our modern German and Portuguese Jews.

31. In the first place, the points serve to determine more closely the pronunciation of consonants, namely:—

a. The distinction between ש SH and ש S (23): in the latter case the letter is called *sin*.

If the point be omitted the letter is not pronounced, 'it is quiescent'; e.g., יִשְׁשַׁכָּר, *Issokor*.¹

b. The distinction between the consonants ב, ג, ד, כ, פ, ת (called together *bēgadkēpat*) aspirated and not aspirated. When there is *no* aspirate, these letters receive a point in the middle (בּ, גּ, דּ, כּ, פּ, תּ), which is called *dogésh lene* (45).²

c. The indication of doubled consonants (18): these in like manner receive a point in the middle, which is called *dogésh forte*.

In case of doubt, *dogésh forte* can be recognised by its always being preceded by a full vowel. Were there no doubling, aspiration would take place, and *dogésh* would be impossible.³

d. The indication of the particular cases in which ה appears at the end of a word, not as a *mater lectionis* (29), but as signifying a consonant; a point (here called *mappiq*) is in these cases placed in the letter: גְּבִיהַּ *gobóäh*, לֹהַּ *loh*, but אִמּוֹ *'omo*.

Thus the general signification of the point in the middle of a letter, is a stronger pronunciation of that letter; in manuscripts its application is extended to other cases. In these there also occurs a

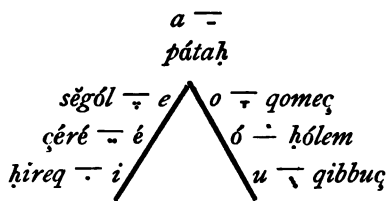
¹ On the doubling point in the ש, see below (c).

² In the transliteration here employed, this *dogésh* is discarded for the sake of simplicity, unless aspiration is being specially treated of.

³ In a few isolated cases, as the pronoun אֵת *'at*, there occur apparent exceptions to this rule (45 a).

horizontal stroke (*rope*) above the letter, to indicate that such a point has not been forgotten, but is required to be absent.

32. In the second place, the punctuation serves to express the pronunciation of vowels. In this case the points are (with two exceptions) written under the letter *after* which they are to be pronounced. For the seven definite vowels the following signs are employed :—



When the *u* is expressed in the text by ו (29), the sign of *qibbuç* is not employed, but a point is inserted (י), which is then called *shureq*.

So, too, when *ó* is indicated by ו in the text, the point is written above it (י); and this is probably the origin of *ḥólem*, which on this account likewise makes an exception to the placing of the vowel-points.

When *ḥólem* should stand just after the point of a ש or ש, both points unite, as in שֶׁן *Góshen*, שֶׁסֶה *'osó*.

A *qomeç* that arises from a short *u* is named by the later Jewish philologers of France *qomeç hoṭup* (short *qomeç*) ; and this because they pronounced the *qomeç* that sprang from א or א, after the Arabic manner, as *a*. But we know from Ibn Ezra († 1167), and others, that every *qomeç* represents one and the same sound ;¹ and there is, therefore, no reason to give it a different name, merely on account of a difference in origin.

The vowel-points, when sounded after final *kap* (ק), are

¹ Cp. S. Baer in Merx' *Archiv*, i. pp. 59, 60 n. ; and, on the pronunciation of Philo Judæus, ii. p. 149.

not written beneath, but within the letter (ך), to distinguish it from ך (ך).

Pataḥ is sometimes found under a guttural at the end of a word; in this case the vowel is pronounced very short *before* the consonant (46 c), as in ןַ, *Nôāḥ*.

33. *a.* The pronunciation of a consonant without any full vowel is indicated by ׀ *shěwo*. This sign means either that there is no vowel at all, or that only an *indefinite-vowel* is pronounced (*shěwo quiescens* and *shěwo mobile*).¹

b. When the indefinite-vowel inclines in pronunciation towards *a*, *e*, or *o* (12), it is written with the sign of one of those vowels after it, and called *composite shěwo*: ׀׃, *ḥotép pátaḥ*; ׀ׂ, *ḥotép sěgól*; ׀ׄ, *ḥotép qomeç*.

A letter without any vowel-point, unless it end a word, is not pronounced,—‘it rests’ (*quiescit*; the opposite expression being ‘it is moved’ *movetur*); *e. g.* the ם in םלוי, ‘*elow*. But ן, with shureq, may stand in the place of a vowel-point, as בּוּל *bul*.

34. Silent *shěwo* is not written beneath the last letter of a word except—

a. Beneath ך, to distinguish it from ך; for in manuscripts the final ך is not so long as in most printing.²

b. When it has *dogésh*, to prevent people from pronouncing it as doubled, and with a vowel, *e. g.* אַתָּה, נַתַּתָּה, לַקַּחְתָּהּ.

c. When the preceding letter has *shěwo*, as in קִשְׁטִי.

In words like חַטָּא the final letter is not pronounced.³

35. *a.* A word is not unfrequently found with a set of vowels that do not belong to it, in which case another

¹ On the distinction between *shěwo quiescens* and *shěwo mobile*, see §§ 36-39.

² Cp. § 32.

³ Cp. § 33 n.

set of letters is found in the margin. This implies that the word existed in the traditional text, and hence could not be changed in *writing*, although it was either a wrong reading, or else too sacred or too offensive for the popular ear, and therefore must be replaced by another in public *reading*. The vowels of the word that was read in the place of the other appear in the text, and the consonants in the margin: a knowledge of grammar enables one to combine the two. The sets of letters are called respectively by the Aramaic terms *kētib* (passive participle, 'what is written') and *qēri* ('what is read'). For example, in Judges vii. 21, וַיִּנִּסּוּ is found in the text, and וַיִּנִּסּוּ ק' in the margin; the *qēri* thus signifies וַיִּנִּסּוּ, the otherwise meaningless point in the ' appearing in the ך as shureq.

b. A few words occur so often that it was not considered necessary to write the *qēri* every time in the margin (*qēri perpetuum*). Thus, in the Pentateuch, הוּא is read הִיא, and יְרוּשָׁלַם, throughout the Bible, יְרוּשָׁלַם; while the *kētib* signified הוּא and יְרוּשָׁלַם. The name of God, יהוה, which the Jews, even to the present time, leave unpronounced,¹ is pointed either יְהוָה (*i. e.* *qēri* אֲדָנִי) or יְהוִה (*i. e.* *qēri* אֱלֹהִים),² the latter exclusively when immediately preceded in the text by אֲדָנִי.³

¹ It was probably pronounced יְהוָה, and, among the Samaritans, יְהוִה. Compare, on the Samaritan pronunciation of Hebrew in general, Petermann, in the collection of papers of the German Oriental Society, entitled *Abhandl. für die Kunde des Morgenl.*

² Thus the modern transcription '*Jehovah*' is simply a grammatical blunder, for which we are indebted to the Neapolitan friar Petrus Galatinus (*De Arcanis catholicae Veritatis*, 1518), and which has been repeatedly pointed out since the sixteenth century.

³ For other signs, see §§ 41—43.

CHAPTER VI.—SYLLABLES.

36. Language does not make use of single sounds, but combines them into groups. The smallest combination in use is called a syllable, which always begins with a consonant, followed either by a vowel alone (forming an *open* syllable, as ב = בו = בה = בוא *bó*), or by a vowel and one or two consonants (forming a *closed* syllable, as בן *bén*, לֶדֶת *ladt*).

b. When the indefinite vowel is introduced there arises what are called half-syllables (as בְּ *bě*, עֵ *ě*, אֵ *ě*, הֵ *hě*; the indefinite-vowel cannot stand in a closed syllable.

Every word consists of one or more syllables.

There is only one word that has a syllable beginning with two consonants, שְׁתֵּים, ¹ 'two,' and this is caused by contraction (163 *a*). In all other apparent instances of this, the word begins with a half-vowel, so that the shěwo is *mobile*, as כְּתֹב *kěthob* (with *T* aspirated).

37. *a.* A syllable which now ends in two consonants, either is a word of foreign origin, as נֶרֶד *'nard'* or has lost something at the end, as כְּתִבְתָּ, from כְּתִבְתִּי, and יִבְכֶּה, from WA-YIBKAY.

קֵשֶׁת, 'truth,' is the only exception to this rule; in it, as in שְׁתֵּים, SH is followed by a dental.

b. On the other hand, the syllables which anciently

¹ The dogésh lene in the ת is noticeable as showing that it follows ש without any intervening vowel.

ended in two consonants, have in modern pronunciation all disappeared, through the introduction of helping-vowels (17, 59).

38. *a.* When the final letter of a syllable is identical with that which begins the following syllable of the same word, the letter is regularly written only once, and its prolonged sound (doubling) is indicated by a dogésh forte, as *בַּקֶּשׁ* *baqqésh*, *אֵלֶּה* 'élle.

So Germans often write *Männer* instead of *Männer*.

b. When the letter is written twice, the word is a compound one, as *יִקְרְאוּנִי*, 'they call — me,' or the former of the two consonants was once doubled, but lost its doubling by reason of the indefinite-vowel that follows (56 *f*), *e. g.* *הִלְלוּ* for *הִלְלוּ*.

Elsewhere a shéwo mobile is intended, as *הוֹלֵלֵה* *hólêlo*; this is indicated by the accents (42). In the examples given above, it was intended that a beginning of an indefinite vowel should be heard, although that is without influence on the reckoning of the syllables.

39. A half-syllable never occurs at the end of a word, nor after another half-syllable. In cases where the latter, according to rule, should happen, the two half-syllables are fused into one closed syllable.¹

¹ On the vowel which this syllable receives, see § 59 *b*.

CHAPTER VII.—THE ACCENTS.

40. One syllable in every word has the *tone*; in other words, is pronounced with particular stress.

The original accent, which affected the meaning (as in the English *object* and *objéct*), is now lost: the present one, as in French, only marks the end of each word. The tone, then, according to rule, lies on the final syllable (Aram. מִלֵּיָרַע, 'below,' = oxytone). When this is not the case it falls on the penultima (Aram. מִלֵּיָלַיִל, 'above,' = paroxytone). This happens—

(1) When the vowel of the final syllable is only a helping-vowel (37 *b*), as in לֶחֶם, instead of לֶחֶם.

(2) In many cases where the final syllable was previously a distinct word, which has given up its accent to the one that stands before it (Enclitic), as פִּי, 'mouth,' פִּיךָ, 'thy mouth.'

41. In our copies of the Hebrew Bible, there appear a number of signs that concern the tone. Respecting these, it is sufficient for our purpose to note the following points:—

a. The syllable that has the tone is almost always marked with one or another of the accents (43); in this book this is indicated by the sign —.

b. Two or more words, that stand in close connection, are often united in reading, and together receive one accent. In this case they are joined by a stroke above the line (*maqṣép*). As many as four short words are

found thus connected, as **אֶת־כָּל־אֲשֶׁר־לִי**, 'all that he had' (in the accusative).¹

42. Besides the principal tone, in a long word there is always a *secondary tone*, that is, a slighter stress on a preceding syllable. If this be a closed syllable, the secondary tone is usually not expressed in the punctuation; but an open syllable that has the secondary tone is indicated with a *meteg* (**־**). A half-syllable can never receive the secondary tone.

The general object of meteg is to direct the reader to give a vowel its full value. And this is why it stands, among other cases, in **קָרָא־נָא**,² to prevent the hasty pronunciation *gro-no*. For the same reason it occurs even in positions when no secondary tone can be intended, as in **עוֹרֶה** and **וַיְבִן**, to prevent people, misled by apparent analogy, reading **עוֹרֶה** and **וַיְבִן**. One of the slighter accents (43) may stand in the place of meteg.

a. The position of meteg is usually on the second and fourth syllables, before the chief accent; the completely toneless syllable that intervenes may be closed or open, or even a half-syllable, as **כֹּכְבֵי, כֹּכְבִים, מְהֵרָתָם**; with maqqép, **אֶמְרֵי, מִקְנֵה־אֲבָרָם**; on the second and fourth syllables, before the chief accent, **הָאֲשֶׁר־יֵאֵל**.³

b. In a few cases there seems to be scarcely a half-syllable to pass over, as in **יְהִי־הָ**, which, according to analogy, ought to be pronounced *yihye*, but there was a risk of the ה disappearing in pronunciation between *i* and *y*.⁴

c. When the second syllable before the principal tone

¹ Gen. xxv. 5.

² Job v. 1.

³ Num. xxvi. 31.

⁴ For an analogous case, cp. § 49 d.

is closed, and the third open, the latter receives the meteg, as **מִתְּחַלְחֵל**, **מִתְּחַלְחֵל**.

If the second and third be both closed, then even the fourth has meteg, as **מִתְּחַלְחֵל**. Yet here it is to be considered that the second, being closed, may also have a secondary tone, without its being marked with meteg.

d. A word that is connected with the following by means of maqqép, and ends in a closed syllable, has a meteg on the closed syllable, as a relic of the tone it has lost, as **לְוִי־דָבִיר**; even immediately before the principal tone, as **נֶגֶד**.

43. *a.* The text is divided into *verses* (**פְּסוּקִים**), the end of which is indicated by the sign : (**סוּף פְּסוּקִים**). The last word of a verse receives, beneath the tone-syllable, the sign *sillug*, **־**, which from its position can never be confused with meteg.¹

b. A verse, according to rule, consists of two parts, of which the former regularly receives as its final accent 'atnah, or 'etnah **־**.

In Job, the Psalms, and the Proverbs, *mérēko with mahpok*, **־**, occupies this position, and 'atnah serves to indicate a subdivision.

A further division is marked by *zoqép qotón*, 'little zoqép' **־**, or *zoqép godól*, 'great zoqép' **־**, or *típho* **־**.

Sēgolto **־** has a similar force; but it does not stand necessarily on the tone-syllable, but always with the final letter.

The text is still further divided by *rēbiā* **־** and *tēbir* **־**, which support the tone-syllable, *yētib* **־** beneath the initial letter, and *pashto* **־** and *zarqo* **־** on the final one of the word that ends the subdivision. In Job, the Psalms, and the Proverbs, *shalsholet* **־** upon the tone-syllable also occurs.

¹ On a strengthening of the tone (in pause), see §§ 66—73.

An ultimate division is made by *pozér* [˘], *qarné poro* ^{˘˘}, *geresh* [˘] or *gëroshayim* ^{˘˘}, on the tone-syllable; *tëlîsho gëdblo* [˘] above the initial letter; and *pësiq* | between the words.

There are, moreover, accents with a *conjunctive* signification, namely, *mërëko* [˘], *mërëko këpulo* ^{˘˘}, *dargo* [˘], *munoh* [˘], *qadmo* [˘], *mahpok* [˘], and *yerah* [˘], which accompany the tone-syllable; and *tëlîsho qëttanno* [˘] on the final letter.

CHAPTER VIII.—MODIFICATION OF SOUNDS BY POSITION.

44. The modern pronunciation (10) has caused many sounds to undergo changes when they are placed after certain other sounds, or when they occur at the beginning or at the end of a word. In some cases this change is limited to a modification of sound ; in others, sounds altogether disappear ; in others, again, in order to separate certain sounds from one another, helping-vowels are introduced ; lastly, in a few cases, a transposition of two sounds takes place.

45. The **ASPIRATION** of ב, ג, ד, כ, פ, ת (21 f., 24), indicated by the absence of dogésh (31 *b*), is required,—

a. After a vowel, even though an indefinite one, whether both sounds follow one another in one word (as לָלֵךְ, הִבָּרֵךְ), or in two closely connected words (as וַיְהִי־כֵן ‘and it was so,’ or even without maqqép, as וַיָּבֹא־דָוִד ‘and David came’).

The exceptions are the pronoun אַתָּה, and the verbal form נִתְּנָה, which are due to their having arisen out of אָתָּה and נִתְּנָה (with doubled ת), and words like לִקְחוּתָּ (47 *c*).

b. After another consonant, when a short vowel has fallen out between them ; for instance, *rēdupu* becomes first *rēdēpu*, and then (39) not רִדְּפוּ but רִדְּפוּ. So, too, we say מַלְכֵי, on account of the remains of the lost vowel A (now *o*) which appears in מַלְכִּים, the principal form,

which only gives place to the former for particular reasons (127 c).

c. In like manner, regularly after the initial consonant of a word beginning with a half-syllable, when another half-syllable is prefixed to it, and the two are united into one closed syllable (39); as, for instance, out of כְּתֹב there arises, with בְּ prefixed, בְּכֹתִיב.¹ Yet this rule is not without exceptions, as Deut. xxxi. 24, and Josh. xviii. 8, where לְכָתֹב arises out of לֵךְ and כָּתֹב.

46. GUTTURALS—ע and ח especially, ה in a less degree, and also נ and ר—are pronounced after, as well as before, the vowel *a* with greatest ease, because this vowel requires no exertion of the anterior organs of speech.

a. When, therefore, one has the choice of two forms with the same signification, that one is selected in which *a* stands in the same syllable as the guttural, rather than one with another vowel, especially if a short one: thus יִשְׁלַח not יִשְׁלַח, יִיעַץ not יִיעַץ.

A stem-vowel *A*, which in any other case would pass into *i* (16), changes into *e* rather than into any other vowel. Before a guttural this usually occurs, after one occasionally, between two gutturals invariably; as יַחְדָּלוּ YAḤDALU, אֶטְרוּפִי 'ATRUP, חֹשֶׁשׁ HAḤSHĪK.

b. When a helping-vowel (17) has to be introduced next to a guttural, *a* is preferred for the purpose; as מֶלַח instead of מֶלֶח 'salt,' וַיַּעַל instead of וַיַּעֲלֵ.

c. When ח, ע, or ה, at the end of a word, is preceded by *é*, *i*, *ó*, or *u*, a very short *a* is introduced between the

¹ Ps. lxxxvii. 6.

two: this is indicated by so-called *pataḥ furtivum* beneath the guttural, e. g. שִׁלְלָהּ *shillēāh*, הֶרִיעַ *héria*, נָבִיא *gobōāh*, יָדוּעַ *yoduā*.

d. ר, as being in origin a dental, exerts an influence of this kind only on a *preceding* short vowel, and not always even on this: thus וִירָא, but in the full form יִרְאֶה; וִיסַר instead of וִיסַר (-SUR) or וִיסַר (-SIR).

א, on the other hand, as it even disappears after a vowel, affects only one that *follows*, as above (a) אָמַרָהּ.

47. Gutturals, especially ע, ח, and ה, require, in their utterance, unusual motion, and are therefore by preference separated from the following consonant by as definite a vowel as possible.

a. Thus, instead of the *usual* indefinite-vowel, after a guttural we always find a *modified* indefinite-vowel; and this sound, according to rule, approaches *a* or *e*, or else *o*, when representing a U that has now disappeared; as יֶאֱחֹזֵן, עֶבֶד, הֵיָהּ, עָלִי, חָלִי (anciently HULY), instead of יֶאֱחֹזֵן, etc.

b. When a guttural is immediately followed by a consonant before the tone, there is commonly introduced a modified indefinite-vowel similar to the preceding vowel, as הָעֶמֶד, הָעֶבֶר, הָעֶמֶד, for יֶעֱבֹד, יֶעֱבֹד, הָעֶמֶד.

c. If the former of two consonants that should now end a word be a guttural, an *a* is introduced; but this effects no change in the tone or the aspiration (45 a, 34 b); as יָחִיד, שָׂמַעְתָּ, לָקַחְתָּ, instead of יָחִיד, שָׂמַעְתָּ, לָקַחְתָּ.

d. ר, as being a dental before ר or ת, does not possess this peculiarity at all; and א only in an inferior degree, as it disappears before a consonant (49 a), so that we only need here say that the

indefinite-vowel it mostly takes is *ē* immediately before the tone, as אֶמֶר; and elsewhere *ā*, as אֶמְרָתָם.¹

48. Owing to the greater exertion required in their utterance, gutturals have in themselves a longer duration than other consonants, and in consequence are not, in addition, doubled. ר alone, as being a dental when in the immediate neighbourhood of dentals, forms an apparent exception to this rule in a few instances, as שְׂרָאשִׁי, לֹא-כִרְתָּ.

b. When, according to analogy, a guttural ought to be doubled, this is often indicated by the preceding vowel (virtual doubling, 61 *e*).

49. א and ה are treated in other cases not as gutturals but as WEAK CONSONANTS.

a. א, when followed neither by a full vowel nor an indefinite one, becomes lost in pronunciation, as לֵאמֹר (33 n.), מִצְאָתִי, נִיאָ (or נִי), חֲטָא for לֵאמֹרִי, מִצְאָתִי, נִיאָ, *חֲטָא (34 n.).

With ה the case is otherwise, as הִנְבְּהִיתִי, נִבְהִיתָ. At the end of a word this is almost always indicated by mappiq: נִבְּהִיתָ; it is only in a few places, like Num. xxxii. 42, that לָהּ, for example, is found for לָהֶּ, and here, too, the margin supplies the latter.

ה, as mater lectionis (29), was at no time a consonant.

b. Sometimes, although followed by a vowel, א disappears after a consonant, as יִשְׁמְעֵאל for מְלֹאכָה, יִשְׁמְעֵאל מְלֹאכָה.

¹ Yet see § 49 *f, g*.

c. In other cases, **N** at the end of a syllable unites with a short *a* to form a long *a*, as **יָאִמֵּר** (YĀMIR)¹ for **יָאִמֵּרֶהוּ**.

d. **h** between two vowels disappears in certain words, and the vowels are, if possible, united into a long vowel or diphthong; e.g. YĀHA'L, YĀA'L, YĀ'L, **יָאֵל**, (37, 59 *b*); BĪNAHU, BĪNAU, **בִּנּוּ**.²

e. In other forms **h** is assimilated to a preceding consonant, so that the latter is doubled; e.g. **נִמְלֵתוּ, מִפְּנֵי**, for **נִמְלֵתוּהוּ, מִפְּנֵיהוּ**.

f. Before or after an indefinite-vowel, **N** and **h** are often lost together with that vowel; as **יִוְנְתָן, שְׂאֵלָה, נִחְנוּ**, for **יִהוּנְתָן, שְׂאֵלָה, אֲנִיחְנוּ**.

h disappears with a short vowel in the suffix pronoun **ם** for HAM.

g. In order to preserve **N** when beginning a word with an indefinite-vowel, this vowel is frequently strengthened to I (now *e*), as **אֶמְסַרְם, אֶמְסַרְם**, for **אֶמְסַרְם, אֶמְסַרְם**;³ yet occasionally, for instance, **אֶמְסַרְתִּי**. In other cases the original vowel is retained; and thus UHALĪM becomes not only **אֶהְלִים** (47 *a*), but also **אֶהְלִים**.

h. In a few words that begin with a half-syllable, **N** is prefixed with an indefinite-vowel, and united with that half-syllable (39) to produce a full vowel: thus **וְרֹעַ** and **צִעְרָה** with **N** prefixed become **אֶוְרֹעַ** and **אֶצִּעְרָה**.

In **לְקַרְאֵת, קָלִיא, רְבוּא**, etc., the **N** is wholly superfluous, like the *h* in the name 'Anthony.'

¹ Cp. § 16.

² Cp. §§ 42 *b*; and on IHU, § 50 *m*.

³ On the hotép pataḥ, see § 47 *a*, not *b*.

50. The weak pronunciation of the SEMIVOWELS produces the following phenomena:—

a. A semivowel that begins a word, and is followed by its kindred vowel, is lost in pronunciation. But, as no syllable can begin with a vowel, the lost consonant is replaced by the spiritus lenis (א), *e.g.* יִשְׂרָאֵל, (')*isro'él*; וּכְשׁוּב (')*ukshub*.

b. Semivowels at the end of a word, according to rule, are lost; *e.g.* רָאָה RA'A, יָבְנָה YABNA, יָדָה, עָדָה, instead of RA'AY (or RA'AW), YABNAY, YAHW, 'ADY.

c. The same sometimes happens in the middle of a word, when the semivowel stands close to another consonant; as יִלְכָּד YILIK, חֻשָּׁב HUSHAB, תִּשְׁקֹן TASHQANA, instead of YIWLIK, HUSHWAB, TASHQAYNA.

d. In certain words, ם between two vowels disappears, and the two vowels are united into a long vowel or diphthong; as BKAWAT, BKĀT, now בְּכוֹת; QAWAM, QĀM, now קָם; BAWUSHTĪ, BAUSHTĪ, בִּשְׁתִּי.

e. When a semivowel stands before or after an indefinite vowel, the two become lost; as לִיְקָחַת, לִיְדָה instead of *לִיְקָחַת, *לִיְדָה.

f. A semivowel following its kindred short vowel usually unites with it into a long vowel; as מוֹת, מוֹת, *מֹת, *מֹת.

g. A preceding A frequently changes a semivowel into its kindred vowel, so as to constitute a diphthong: thus BAYT, BAIT, now בַּיִת; MAWT, MAUT, now מוֹת.

h. Except in certain archaic forms, a semivowel is

¹ Yet see below, *f—i*.

² On the loss of semi-vowels after a preceding *a*, see § 63.

only preserved at the end of a word when it was either originally doubled (as חַי HAYY), or preceded by an altogether heterogeneous vowel (ו by *é* or *i*, י by *ó* or *u*, as נָלִי, נָוִי, נָוּ, נָוּ).

חַי 'hook,' pl. חוּיִם, is unique : but doubling may be in this case neglected (56).

*חַנּוּי 'chamber,' probably anciently TAWW (just as חַנּוּ 'sign') is to be explained by § 56 *g* and 50 *δ* in succession ; hence now חַנּוּ, pl. חַנּוּיִם and חַנּוּתִּים.

Here and there we meet with some words with their old termination AY, as שַׁדַּי and the proper name שַׁדַּי, on which see § 102 *c*, obs.

i. A semivowel at the end of a word, preceded by another consonant, takes its kindred vowel as a helping-vowel (37 *δ*), and unites with it ;¹ further (if it be *y*), it usually receives the tone ; as תְּהוּ, כְּלִי instead of *כְּלִי, TUHW :² but חַצִּי for חַצִּי, perhaps in order to distinguish the word from חַצִּי (140 *δ*).

k. The indefinite-vowel, when preceded by ו and followed by a labial, changes into *u*,³ e.g. וְיָבִי, וְיָמִי for וְיָבִי.

The open syllable thus formed is, however, considered too slight to receive meteg, unless there be only a half-syllable between it and the tone-syllable.

l. The diphthong AI, in a closed syllable with the tone, does not always pass into *é*, but is sometimes hardened by the influence of the final consonant into *ay* ; for example, YADAIM becomes *יָדַיִם and then יָדַיִם (37 *δ*). When this final consonant is dropped, the AY, if accented, does not revert to AI, but loses the Y

¹ See above (*f*).

² Yet see above (*δ*).

³ On the pronunciation of this, cp. above (*a*)

at the end of the syllable ;¹ as YADAI-KA, YADAYKA, YADAKA, now יַדַּיְךָ.

But without the tone we find, for example, יְדִיכֶם (13).

m. If an *i* be added at the end of a word terminating with an accented AY, it is changed into י, and the double consonant is treated as above (*h*) ; as YADAY-I, YADAYY, now יַדִּי.

This happens, in particular, when there is any reason for the final AY not losing its tone and accordingly disappearing (63).

A final U that follows I or Y is hardened into ך, as PI-HU, PIU (49 *d*), פִּיּוּ ; BANAİM-HU, BANAYM-HU,² BANAY-HU (54 *a*), BANAY-U (49 *b*), בְּנֵיּוּ.³

n. At the beginning of a word, or in the middle if preceded by *i*, ך commonly changes into י ; as יִרְשׁ, יִלְךְ for יִרְשׁ, יִלְךְ.

o. A י that precedes a final ך unites with the latter in pronunciation, and the double ך thus formed is treated according to *h* above ; as בְּנֵיׁךךְ *bonow* (properly *bonoww*, yet see § 56 *g*).

51. *a.* Weak consonants sometimes receive a character from the consonant that immediately follows them (ASSIMILATION). This happens especially with ך, as מְנַחֵם, מְנַחֵם instead of מְנַחֵם, מְנַחֵם ;⁴ more rarely with ל and ר, as יִלְכֶּה instead of יִלְכֶּה, יִלְכֶּה ; still seldomer with ך and ה, as בְּסִמְכֶּה instead of בְּסִמְכֶּה, בְּסִמְכֶּה : again, with semi-vowels, as יִרְשׁ, יִרְשׁ instead of יִרְשׁ, יִרְשׁ.⁵

¹ See above (*c*).

² See above (*l*).

³ On the pronunciation of this form, see below (*o*).

⁴ See above (*f*).

⁵ On the neglect of doubling, see § 48.

⁶ On the aspiration in this case, see §§ 56 *g*, 45 *a*.

It is probable on this account that 'INABAY (143 *d*), which should become 'enēbē, עֲנִבִי (39, 59 *b*), and so עֲבִי, is strengthened into עֲנִבִי (61 *c*).

b. A dental that precedes a sibilant or another dental, is generally assimilated; for example, הַטָּמֵא¹, אַחַת, שְׁלֹא, הִזְכִּיר, אֲרוֹמָם, שָׁשָׁה, תְּשׁוּמָם, הִדְבִּיר, אֲתִרוֹמָם, שְׂדֵשָׁה, תְּתַשְׁמִים, הִתְדַבֵּר, הִתְמַמָּה, אֶחָדָה (where the *ר* is treated as a dental, as regards the assimilation, and at the same time as a guttural, as regards the neglect of doubling), אֲשֶׁר לֹא, הִתְנַבֵּר, (with the *א* dropped, 49 *f*).

In a very few forms *ת* is assimilated even before *כ*, as הַכֶּבֶס instead of הִתְכַּבֵּס.

52. When a word beginning with a sibilant receives a prefix ending in *ת*, and this *ת* is not assimilated (51 *b*), the sibilant and the *ת* are transposed, as הִסְתַּבֵּל, אֲשֶׁתוּלֵל instead of אֶתְשׁוּלֵל, הִתְסַבֵּל. If the sibilant be *צ* the *ת* is strengthened into *ט*, as נִתְצַדֵּק instead of נִתְצִדֵּק.

Before *י* examples are wanting; yet—just as, for instance, in Aramaic—the *ת* is certainly softened to *ד* by the influence of this sibilant.

53. The weakness of *נ* is also exemplified by the fact that, when standing with an indefinite-vowel at the beginning of a word, it is sometimes lost together with that vowel; e.g. תָּן instead of נָתַן. Less frequently this happens also with *ל*, as קַח for לָקַח.

54. *a*. At the end of a word, *י* is often lost; for instance, שִׁלּוֹ or שִׁלּוּ, and עֲבָרִי, instead of שְׁלֹאֵי and עֲבָרָי. In certain cases, also, this takes place with *ם*, as רַגְלִים (RAGLAIM, 50 *l*) 'feet,' רַגְלֵי הַכֹּהֲנִים 'the feet of the priests.'

¹ On the aspiration, see §§ 56 *g*, 45 *a*.

b. Further, in a certain class of words (*Feminines in -AT*) final **ת** is lost, as **אִשָּׁה** for ***אִנְשֵׁת** (with **נ** assimilated, 51 *a*).

c. In order to preserve such a *n* or *t*, a preceding short vowel is not unfrequently sacrificed; for example, **צִפּוּרְןָ**, **מִפְרָקֶת**, which, according to § 37, are for ÇIPPURN, MAPRAQT, and instead of ÇAPPURAN, MAPRAQAT.

55. Any consonant may be weakened to **י**—

a. In order to prevent the reduplication of a closed syllable of which the vowel is *A*. The consonant in the first place becomes **י**, and this then is resolved (50 *g*); for instance, **כּוֹכַב** KAWKAB, **חַצְצָרָה** HAÇAWCARA, instead of KABKAB, HAÇARÇARA.

b. In order to replace a doubled consonant in definite cases. The former half of the doubled sound here passes into **י**, as **עֵלְלֶתָּ** (***עֵלְלֶתָּ**, 50 *g*) for ***עֵלְלֶתָּ**.¹

Conversely **י** may be assimilated to a following consonant (51 *a*).

56. *a.* When a doubled or lengthened (18) consonant is preceded by a pure *I* or *U*, the former half of the consonant sometimes passes into that vowel, and makes it long, as **קִישׁוֹשׁ**, **אִישׁ**, **בְּחֻקִּי** instead of **קִישׁוֹשׁ**, 'ISHSH (from 'INSH, 51 *a*), **בְּחֻקִּי**.

b. On the other hand, *I* is sometimes shortened, and the following consonant lengthened in its stead, as **צִיִּים** for **צִיִּים**.

c. When a suffix beginning with a vowel is added to a word ending in *İY*, the *y* is not unfrequently doubled, in order that it may not unite with the *i* (50 *f*); *e.g.* **נָקִי** NAQIY, pl. **נְקִיִּים**; **צָבִי** ÇABY, ÇABIY (50 *i*), fem. **צָבִיָּה**; **אֲנִי** 'UNY, 'UNIY, fem. **אֲנִיָּה**.

¹ Cp. § 95 *a*.

d. An I or U, which according to the analogy of the modern pronunciation would probably pass into *e* or *o* respectively, is mostly preserved before a doubled consonant; for instance, כָּלֶם, וְפָה, not כָּלֶם, וְפָה.

e. And so sometimes, with the object of preserving a pure I or U from degenerating, the following consonant is doubled; as לִישׁוּד, גִּדְלָה (with the ' expelled, 50 *c*), to prevent one's saying לִישׁוּד, גִּדְלָה or לִישׁוּד.

f. A doubled consonant, followed by an indefinite-vowel, sometimes loses one half together with that vowel; as שְׁלֹחַהּ, הֶלְלוּ, שְׁלֹחַהּ, הֶלְלוּ for שְׁלֹחַהּ, הֶלְלוּ, שְׁלֹחַהּ, הֶלְלוּ.

g. At the end of a word doubling is inaudible; it is also avoided before another consonant in the same word, to prevent the concurrence of three consonants; as כָּל, אֵף, for 'ANP (51 *a*),¹ KULL; 'INSH-T, 'ISHSH-T, becomes 'ISHT, now אִשְׁתָּ (37 *b*); 'IYV-T, 'IVT, becomes 'IT, (50 *c*), now אֵת.

h. The doubling is often lost between two full vowels, as תַּעֲנֶנְהָ, קֶבֶה for תַּעֲנֶנְהָ, קֶבֶה.

i. In order to make an existing doubling audible before another consonant, a vowel is introduced in certain forms, or more probably preserved from an earlier period; as תַּסְבִּינָה, קָלוֹת for TASUBBNA, QALLTA, where the vowels introduced represent A and U respectively, with the tone.

¹ Cp. § 61 *a*.

² See, for the converse, § 61 *c*.

³ On the aspiration, see § 45 *a*.

⁴ Cp. § 243.

CHAPTER IX.—INFLUENCE OF THE SYLLABLE AND OF THE TONE.

57. *a.* The quantity of vowels (14 ff.) was not lost suddenly, but by degrees destroyed through the influence of that rhythmical feeling (10) which required each syllable, even as each step in walking, to occupy about the same time. It was sought to replace the distinction of quantity, as it disappeared, by a distinction of sound (16); and in this revolution it was natural that the short *i* and *u*, which demand a distinct motion of the organs of speech for a single moment, should be exposed to greater changes than the corresponding long vowels, on which there is a longer stress of the voice. With regard to *A*, however, the reverse was the case; for, in the flow of discourse, it is easier for the organs of speech to be allowed but a moment's comparative rest, than a prolonged pause; and to this we owe the preservation of the short *A*, and not of the long *Ā*.

In cases where the short vowels had the least emphasis, their definite character was, by more careless pronunciation, either wholly or in part destroyed.

b. This new principle of Like Duration of Syllables, in conjunction with the influence of transition-vowels, produced new ideas respecting short and long vowels. Thus, an open syllable, as only consisting of two sounds, could not attain the length of a closed one with its three sounds, unless the vowel were extended. This notion of vowel-extension was first applied to *é* and *ó*, because

these first appeared as softenings of diphthongs, and, consequently, with the duration of A+I and A+U. The same idea was in a less degree transferred to the closely allied sounds *e* and *o*.

On the other hand, the sharp-sounding I (as it seems to the ear, in spite of the remark above, *a*), together with the *e* that arises out of it, was regarded as the shortest vowel of all.

Of the indefinite yet not wholly colourless vowels, $\overline{\text{v}}$ was naturally regarded as the least distinct; next to it came $\overline{\text{v}}$; on account of its connection with I: $\overline{\text{v}}$ arose only from U (47 *a*), or from its position after an *o* that is derived from U (47 *b*).

Further, this new method of extending vowels, which often comes into collision with the ancient quantity, frequently served to mark the tone even in closed syllables.

The irregular way in which the modified pronunciation crept in, by little and little, has left its traces in a number of anomalous forms.

58. *a*. By the cooperation of the principles developed in the preceding section, the following changes were introduced into the vowel-system, which may now be more closely defined than before (16):—

The ancient vowel or diphthong . . . becomes—	A	Ā	I	ī	U	Ū	AI	AU
(1) in a closed syllable	a, e, i	(ó)	i, e	(i)	u, o	(u)	(é)	ó
(2) in a closed syllable with tone	a, e, o	ó, sometimes o	é, e	i	ó	u	é ¹	ó
(3) in an open syllable	a, e, o, ě, ǎ	ó	é, ě ²	i	ó, o, ě, ő	u	é	ó

¹ Yet see § 50 *l*.

² Shěwo mobile, simple or compound ($\overline{\text{v}}$).

b. Hence we may refer a modern vowel, except in the case of a helping-vowel (17), to its original vowel or diphthong, as follows :—

The modern vowel represents—	A $\overline{\text{v}}$	E $\overline{\text{v}}$	É $\overline{\text{v}}$	I $\overline{\text{v}}$	O $\overline{\text{v}}$	ó $\overline{\text{v}}$	U $\overline{\text{v}}$
(1) in a closed syllable	A	A or I	(AI)	I, Ī, or A	U	Ā or AU	U or Ū
(2) in a closed syllable with tone	A	A or I	I or AI	Ī	A, sometimes Ā	Ā, U, or AU	Ū
(3) in an open syllable	A	A	I or AI	Ī	A, sometimes U	Ā, U, or AU	Ū

Unless introduced to soften the pronunciation, the indefinite-vowels, which occur only in half-syllables, arise—

ǣ $\overline{\text{v}}$ out of any short vowel,

ǣ $\overline{\text{v}}$ out of A,

ǣ $\overline{\text{v}}$ out of I,

ǣ $\overline{\text{v}}$ out of U.

The contents of this section will come into constant use in the treatment of Words.

59. Short vowels alone are chosen as helping-vowels (17): some of these, which one is inclined to regard as older than the present vowel-system,¹ seem rather remains of an earlier period of the history of the language, when, among other things, case-endings existed. What was adopted later followed the later views (57 *b*), which form the immediate source of the following rules :—

a. When two consonants that ought to end a word

¹ See, for example, §§ 56 *i*, 60 *b*.

are separated by a helping-vowel (37, *a*), the vowel selected is *e*, as in מִלְּךָ instead of *מִלְּךָ, unless a guttural call for *a* (46 *b*); *i* for *i*, as in בֵּית, בְּלִי instead of *בֵּית*, *בְּלִי (50 *i*); or *u* for *u*, as in תְּהוּ for *תְּהוּ.

The *e* here spoken of was also probably at an earlier period *i* (57 *b*).

b. When two half-syllables are contracted into one closed syllable (39), the latter according to rule receives *i* as its vowel; for example, בְּכַתֵּב from *בְּכַתֵּב; seldomer, but definitely with gutturals, *a*, as יַעֲבֹד from *יַעֲבֹד. When the former half-syllable had *ə* (ֶ), or commenced with *ו*, we find respectively *e* and *u*, as יַחֲזֹקוּ, וְלִבְנָיו, from *יַחֲזֹקוּ, *וְלִבְנָיו.¹

c. When three consonants ought to follow one another in one word, pronunciation is rendered possible by introducing a short vowel after the middle one. This vowel has now become indefinite (62 *a*), and accordingly involves no change in the pointing; thus 'arçkem becomes 'arçkem (אַרְצְכֶם).

60 *a.* The modern pronunciation does not readily admit a long vowel in a closed syllable, unless accompanied by the tone at the end of a word.

If these conditions are not both fulfilled, the word is, wherever possible, exchanged for a form with a short vowel, as יִשְׁבֵּי, הִבְרִילִי, but יִשְׁבֵּי, הִבְרִילִי.

b. Or the syllable is opened by introducing a new

¹ For another case where *ו* becomes *ו*, see § 50 *k*.

vowel, or rather retaining an old one, after it,¹ which then receives the tone, as רִיבֹת for *רִיבֶת.

Instead of תְּשִׁיבָנָה, for example, we say תְּשִׁבָּנָה (δ derived from U, for the form allows U), or else we preserve the long vowel, and say תְּשִׁיבִינָה.²

c. In a few cases, in which a syllable similar to the preceding instance (even though the vowel be lengthened merely on account of the tone, 57 b) ends with a consonant, the same as the initial one of the following syllable, the former is opened by removing the doubling, as תַּעֲנֶנְהָ, נִבְּזָה, instead of תַּעֲנֶנְהָ, נִבְּזָה. Cp. § 56 k.

d. As, further, it will be seen that in other cases³ a consonant and a vowel may easily be transposed in Hebrew, so, too, it appears here that a long vowel may change places with the consonant that ends the syllable, so that the latter is resolved into a half-syllable and an open one; as קִלְקִיל (QLAQIL) instead of QĀLQIL.

61 a. When, on the other hand, an ancient short vowel is found in a closed syllable that has to be opened in inflexion, and it is not desirable that the vowel be lengthened (57 b), or lose its definite character (62), the syllable is kept closed by doubling the following consonant, as נִמְלִים for נִמְלִים. Cp. § 56 e.

b. When the final consonant of a syllable is a guttural, and has therefore to receive an indefinite-vowel (47 b), the original vowel remains, as though the syllable were closed, even when this causes a new closed syllable to

¹ For a similar instance, see § 56 i.

² On the indefinite vowel here, see § 62 a.

³ See, for instance, § 137.

be formed with a following half-syllable (39, 59 *b*). Thus, *יְחֻקִּי becomes *יְחֻקִּי (46 *a*), then *יְחֻקִּי (47 *b*), and finally יְחֻקִּי (59 *b*), not *יְחֻקִּי.

c. We sometimes find a closed syllable with a short vowel sharply indicated by doubling the final consonant and adding an indefinite-vowel, as יְקַרְרֵי for *יְקַרְרֵי.¹ Cp. § 51 *a*.

d. An A in a closed syllable without the tone is readily characterised as short (57 *b*) by being changed into *e*, or even into *i*, especially if at an earlier time it had the tone. For example, קִנְיָ, אֶבְיָתָר, יִדְכֶם, instead of *קִנְיָ, *אֶבְיָתָר, *יִדְכֶם (QENAZ-1²). In like manner, YAHAZZIQ-'IL became, first, יְחֻקְאֵל (62 *a*, 49 *b*), and then יְחֻקְאֵל (56 *f*), not *יְחֻקְאֵל.

e. When a syllable ought to be closed, if only the following consonant—especially if a guttural—could be doubled, it is generally treated as though it were actually closed (virtual doubling, 48 *b*, 171 *b*).

When the syllable contains an A, and the guttural is followed by *o* or *ö*, the A is commonly changed into *e*; for example נֶאֱחָצַת, הַחֲרִיבִים, הַחֲרִיבִים, הַחֲרִיבִים, הַחֲרִיבִים, instead of NA'AÇĀT, HAHHARIM, HA'ASŪW, HAḤHAZĀN, HAḤḤURABĀT, LAḤḤAYY.

This virtual doubling does not apply to ר, nor yet to א when required by the assimilation of ל (51 *a*) to be doubled. For instance, HARRA'A and HA'ADAM become הַרְעָה and הַאָדָם.

The former admits of one exception, הַרְרָה for HARRA.

¹ For the converse, see § 56 *f*.

² Cp. above (*a*).

62. *a.* When an ancient short vowel stands in an open syllable, with too slight a stress on it for it to be easily lengthened, the vowel generally becomes an indefinite one, and the syllable in consequence a half-syllable. This especially happens two places before the tone, as מַלְכִים instead of MALAKIM; but it also takes place immediately before the tone, as הַיָּתָה instead of HAYATA.

The former is principally the case with nouns, the other with verbs. This probably points to the old accent (40), which in the latter must have stood nearer the beginning.

b. The same happens even more readily when the syllable, as standing last in the word, once had the tone, but lost it through the affixion of other sounds, as תּוֹכְרִי (with *ó* from *U*), תּוֹכְרִי.

63. The tone sometimes affects not only vowels but *Consonants*, and this with one of the two opposite results of making them disappear, or of strengthening them. When an accented AY or AW at the end of a word loses the tone, according to rule it disappears itself. For example, if MANAW (which becomes MANA, 50 *b*, now מָנָה) receive the accented suffix AT, the result is MANAWAT, MĀNAWA (54 *b*), מָנָה; and when יָרְבָּה (YARBAY) has the tone thrown back on account of a prefixed WA-, וַיִּרְבֵּי arises: yet see § 132 *b*.

64. *a.* When the penultima of a word ending in two open syllables, has a short accented vowel, it is sometimes closed by doubling the following consonant; as תְּפֻזְצָנָה, instead of תְּפֻזְנָה, לְמָה* (from TAPŪCNA).¹

¹ On the indefinite-vowel and the *e*, cp. §§ 62 *a*, 60 *b*.

b. When a word ending in a vowel is closely connected in the sentence with a following word, the latter, even without maqqép, receives the stronger stress: its initial consonant also is sometimes doubled, in order to make the connection more audible, as הַגִּידָה לִּי 'thou hast made known—to me;,' וַיֹּאמְרוּ לָא 'and they said, No.'

c. The doubling takes place even more readily when the preceding word has altogether lost its tone, as בַּמָּה (BA-MA) וַיֹּאמְרוּ (WA-YĀMIRŪ), וְהַיְיָהּ.¹

65. *a.* The tone is drawn back in certain verbal forms, when they are preceded by the prefixed conjunction WA with doubling of their initial consonant (64 *c*), as (וַיֹּאמְרוּ) וַיֹּאמְרוּ (וַיֹּאמְרוּ): see §§ 63, 50 *i*, 62 *a*, 50 *e*, 56 *f*.

b. The same thing takes place with the object of preventing two accented syllables from immediately following one another, when it is not desired to avoid the difficulty by means of maqqép, as תֹּאכַל לֶחֶם instead of תֹּאכַל לֶחֶם.

¹ In other cases, between vowels, the doubling is lost (56 *h*).

CHAPTER X.—INFLUENCE OF THE PAUSE.

66. The division of the text is made perceptible by means of greater or less PAUSES between the parts. As the last or the penultimate syllable of a word, so the last or penultimate word of a larger portion is marked by a special stress. This in many cases exerts an influence on the pronunciation of that word, especially in the syllable that has the tone, in the direction of lengthening, or other vowel-change, as well as in that of the doubling of consonants, or the position of the tone. The greater the importance of the division, and, accordingly, the longer the pause, so much the stronger is the change undergone by the word that stands 'at the pause' (*in pausa*); and it is in this sense that we speak of great and slight pauses.

67. *a.* A, now represented by *a* or *e*, generally becomes *o* in pause, as 'ARÇ, now אֶרֶץ, becomes אָרֶץ; NA'R, now נֶעַר, becomes נָעַר. The exceptions are in part formed by some particular words, as מֶלֶךְ, צֶדֶק, in part to be explained by the slight importance of a particular pause.¹

b. A is very rarely changed by the pause into *e*, which apparently is only designed to mark an opposition to

¹ Cp. a similar case in § 86 *a*.

an *o* that has the immediately preceding tone, as עֹלָם וְעַד (without the pause עַד).

c. I, now *e*, becomes *é* in pause in at least one word : (DABBIR, דַּבֵּר (דַּבֵּר).

68. The vowel that has the tone is often exchanged for another, simply to fix the attention on the pausal stress ; for example :—

a. Forms with I (*é*) are replaced by forms of similar signification with A ; as (קָמַל (הִתְבִּיטָה (67 *a*), כָּהֵם (כָּהֵם).

b. Conversely, even forms with A, for others with I (*é*) ; as גִּדְעָה (גִּדְעָה).

69. The tone of the penultima is sometimes thrown forward on account of the pause. Thus WATAWTIR, now וַתִּתֶּן (64 *c*), becomes וַתִּתֶּן (68 *a*) or וַתִּתֶּן (68 *a*, 67 *a*).

70. *a.* In other cases, however, the tone is thrown back, provided the last syllable be open. Thus אֶתֶּן becomes אֶתֶּן (67 *a*).

b. If the penultima contains but an indefinite-vowel, once a short one, the short vowel may be restored in order that it may receive the tone ; for instance, from KALY, YAKULŪ, now כָּלִי (50 *i*, 62 *b*), יָכֻל, we have כָּלִי, יָכֻל.

71. Sometimes, even without the tone, a full vowel reappears in pause ; as BĀ'IRA, בָּעֵרָה, בָּעֵרָה.

72. In some cases, consonants are affected by the tone :—

a. An open penultima, that receives the tone on account of the pause (70), is sometimes closed by

doubling the following consonant.¹ Thus NATANŪ, now נָתַנִּי (62 *b*), becomes נָתַנִּי (67 *a*).

b. On the contrary, an existing doubling is lost on account of the pause, apparently in order to lay a greater stress on the vowel, as יִדְמוּ from יִדְמוּ.

73. Finally, in a few cases, where the sense requires the stress to lie, not on the last word, but on the last but one, this latter is influenced by the pause. Thus ḤASÁYAT NAPSHI, now חָסִידָה נַפְשִׁי 'confugit anima mea,' becomes in pause² חָסִידָה נַפְשִׁי.

¹ Cp. § 64 *a*.

² Ps. lvii. 2.

PART II.—WORDS.

CHAPTER I.—INTRODUCTORY.

74. A WORD is the expression of an idea in one or more syllables (36), originally accompanied by an accent (40).

Most words serve as names of objects (79), but of course they only express the ideas we have of those objects. The senses are the means by which we first are brought to think,—in other words, our earliest ideas are ‘ideas of sensation ;’—and hence the objects denoted by the oldest words are of two kinds, (*a*) sensible phenomena, and (*b*) the things to which we attribute those phenomena.

The oldest words were not deliberately chosen, but taken by chance ; objects were denoted by the first combinations of sounds that occurred to the speaker ;—an instance of the process commonly called ‘association of ideas.’ Thus animals and other things received their names, for the most part, according to their sound ; and hard, soft, quick, and slow, objects were in many cases indicated by expressive sounds ; and, in every instance, when the attention happens to be directed, almost at the same time, to an object and a combination of sounds, it is easy for this combination to become the name of the object.

Thus similar or connected ideas must have been indicated even unconsciously by similar or connected sounds ; and, directly that natural analogy has been observed, it is consciously applied to the formation of new words : and so there arises an order in the formation of words, which, though imperfectly, yet corresponds up to a certain point with the order that exists in our own ideas.

75. A number of words expressive of various modifications of the same general idea, often possess some sounds in common.

Thus, in the Japhetic languages (2), the following series appears : γλάφω, γλύφω, γράφω, κρύπτω, *carbo*, *scalpo*, *sculpo*, *scrofa*, *grave*, *groove*, *crab*, *carve*, *cleave*, *cliff*, *scrape*. The common sounds here are (a) a faucal ; (b) L or R, which are interchanged in many ancient languages ; (c) a labial : the general idea is a breaking of the continuity of a body by pressing another into one of its sides ; whence there branch out further derived and metaphorical meanings, as in γράμμα, γραμματικός, *scribo*, *scrip*, *craft*, *excerpt*, etc.

By means of continued comparison of words, the common sounds may be reduced to a minimum, and then they are said to form the ROOT of the words in which they appear with a constant meaning. Thus the root in itself is not a word, and has no separate existence except in the mind of the philologer.

The greater the number we assume of comparative words, the greater is, of course, the chance of limiting the root to a smaller number of sounds. If, for example, we add to the above-mentioned series the kindred word *claw*, the same three sounds are still found ; but the German *kralle*, that apparently belongs to the same series, differs in the third sound, and requires us to limit the root to *k* (or *g*) and *l* (or *r*) ; in which conclusion we are further confirmed by the comparison of *gride*, *scratch*. What, then, we are to regard as the root depends in great measure on the point where we think fit to leave off the comparison.

Though the clear conception of a root only appears in philology, this does not involve a denial of the fact that some idea of it existed among the people (74), and assisted in the formation of the language. This holds with especial force in the Semitic languages as we know them : meanwhile, there seems to have been an earlier period in which other analogies had a more powerful influence on the framing of the language, than those which now immediately present themselves to us.

76. A number of assumed roots can sometimes be

reduced to one common and deeper root: they are then termed VARIANTS of one another, or of this deeper root.

Thus, in the instances mentioned, $\gamma\text{-}\rho\text{-}\phi$, K-R-P, K-R-L, G-R-D, K-R-TCH, etc., are variants of one another, or of the deeper root K (G)-R (L): or, if we combine only the words mentioned in § 75 n. 1, we may call their roots, as they themselves are not exactly identical, variants of a deeper root, comprised under the classes of consonants to which they may be referred. But as we only touch upon these points to give a clear notion of the case, and not to form a terminology, we need discuss them no further.

77. A root is capable of AUGMENTATION, that is, of being increased by one or more sounds, either by repeating existing sounds or adding new ones, without destroying the character of the word in the process.

This root-augmentation takes place by repeating radical sounds (compare *tuli* with *tollo*, *λίτομαι* with *λίσσομαι* [= *λίττομαι*], *sto* with *sisto*), or by adding new sounds (81) derived from earlier-existing words (*βαφή*, *βάπτω*, *s-scalp*). So an augmented root, too is by itself not a word, but has its existence in a series of words, as *scalp-o*, *scalp-si*, *scalp-rum*, *scalp-tura*, etc.

78. If we add to a root what it needs in order to become a word, we obtain a STEM, which may consequently serve as the name of a person, a thing, or an attribute.

79. Besides the words that occur as real names, there are others that denote things only as they exist with reference to the speaker, and thus occupy the place of pointing with the fingers, and similar gestures. After a while, these were also employed for the indication of time and other conditions analogous to those of place. Thus we also meet with roots which we propose to term DEMONSTRATIVE, in contradistinction to the DESCRIPTIVE roots that are to be found as names of objects.

Thus we have the words *this, that, yonder*, which originally indicated the object towards which the speaker stretched out his hand, and of which the quality was left to the observation of the person spoken to. A distinction was next made between near and distant objects (*this* and *that*), between the speaker (*I*), the person addressed standing by (*thou*), and the more distant person who takes no share in the conversation (*he*). Then we reach the stage when momentary topics of conversation are metaphorically treated as something bodily present ('*this* promise,' etc.); so, too, things existing at the time of speaking, and many others, which in different ways lend themselves to similar figurative language. Finally the demonstrative word is affixed to an attribute, simply to show (for instance) that it is not the attribute itself which is meant, but something else that partakes of its qualities; so, *luc-s* (*lux*) is '*light*,' regarded as a thing to which the phenomenon of '*lighting*' (*luc-*) is attributed. In Hebrew, this last usage of demonstrative roots appears still more plainly.

Demonstrative roots are simpler than descriptive ones, because they express thoughts proportionately simpler.

80. Finally, there is a third class of words, that forms the transition between true words and purely natural sounds, like laughing and crying. They consist, it is true, of real sounds (8, 9); but they express no ideas, but only emotions. And so, as INTERJECTIONS, they stand outside the bounds of discourse, and exhibit no true roots, but, at best, relationship in sound: for they do not possess the qualifications for containing roots (75), as certainly one cannot speak of 'a general idea' where no ideas are expressed.¹

¹ Interjections may, however, grow out of genuine words, when these are only considered with reference to the emotions with which they are commonly uttered, as *mehercule*, *alack-a-day*. Words may, moreover, be formed from interjections, to signify the utterance of such sounds, or those who utter them, or with reference to whom they are uttered; thus, from *ἀλαλαί* we have *ἀλαλάζω*, *ἀλαλαγμός*, *ἀλαλάξις*.

81. In speaking, words are employed in connection with one another, in complete sentences. An especial stress naturally lies on the principal ideas in a sentence, at the expense of the subsidiary ones that only serve to qualify and to connect the former. In consequence, the words that embody the subsidiary ideas easily surrender the tone to the words expressive of the principal ones ; and the loss of the tone results, further, in the gradual neglect of the subsidiary words in pronunciation, and sometimes, finally, in their being rendered, by continued mutilation, almost irreconisable. What remains is often only that portion on which the tone once fell, or the sound that was uttered most strongly. The remains are regarded either as a subsidiary part of speech (**TONELESS PARTICLE**), or as an adjunct at the beginning or end of a principal word (**PREFIX** or **SUFFIX**) ; or, once more, as a **STEM-AUGMENT**—that is, in the constructive aspect of philology, they present to us the power of co-operating to form a stem out of a root (78).

In fine, a subsidiary word of this kind may become so closely compacted with a principal word, that its most prominent sound appears with the root of that principal word in different stems. It is then that we speak of root-augmentation (77). It is, however, possible that many of what are now called roots (*e.g.* those with initial **ʔ**, or with semivowels) themselves arose in a similar way.

82. A sentence consists of two parts : the **SUBJECT**,—that is, the expression of that concerning which something is said ; and the **PREDICATE**—the expression of what is said concerning the subject. As this division has its influence on the form of descriptive words, we may here classify words, excepting interjections (80), into the following sorts (**PARTS OF SPEECH**) :—

a. Words that may stand as subject of a sentence :

(i.) PRONOUNS, words of demonstrative origin and signification (79) ;

(ii.) NOUNS, words of descriptive origin and signification.

b. Words that may stand without any addition as predicate, but not as subject :

(iii.) VERBS, of descriptive origin and signification.

c. Words that, by themselves, may stand neither as subject nor predicate, but may form elements of either, or serve to unite sentences :

(iv.) PARTICLES, remnants either of nouns or verbs.

It follows from § 79 that nouns and pronouns ought to be sufficient to express all thoughts ; for the original meaning of a sentence was nothing more than that A (denoted by a demonstrative or descriptive word) belongs to the sort of objects B, or possesses a quality B.¹ And in truth our inquiry teaches us that verbs were developed out of nouns, by means partly of inseparable pronouns, and that particles are nothing but nouns or pronouns, which, as being placed in subordinate relation in the sentence, have in most cases lost some of their sounds. We shall resume this subject later on.

The above detailed classification of words does not bind us to preserve that order in treating the several parts : in this we shall be guided by the natural course of the subjects in learning the language (6).

¹ This is of itself enough to show why a verb is regularly 'descriptive.'

CHAPTER II.—INTERJECTIONS.

83. Interjections are exclamations that stand outside the construction of the sentence, and express emotions.

a. They may be divided according to the relation of their sounds.

By means of one or two gutturals, as in the Latin *ehu*, English *heigh-ho*, the notions of pain and sorrow are expressed in הֵה, הֵהָ, הֵהָ, הֵהָ; but joy, especially mischievous delight, by the compound הֵהָ הֵהָ (51 *a*, (61 *e*).

הֵהָ or הֵהָ, which strengthens a request, appears to be compounded of הֵהָ and הֵהָ, with the ה assimilated (51 *a*).

הֵהָ HAH (61 *e*) is apparently an exclamation of grief in Micah ii. 7, הֵהָ בֵּית־יַעֲקֹב, הֵהָ "Alas, what is said (O for your speech) house of Jacob."

b. The semivowels form interjections indicating, like *alai, vah*, lamentation and threatening, in הֵהָ (once הֵהָ with A following), הֵהָ (which, however, also serves for calling attention), and הֵהָ. The probable original of each was 'AWI, HAWI, HAW-HAW. Next to these, we have, with a stronger labial, הֵהָ (arousing or beseech-

ing¹), for 'ABI (cp. *αἰβοῖ*). This is by usage regularly shortened into בִּי, in accordance with §§ 62 *a* and 49 *f*, before אֲדֹנִי 'my lord.' This word makes the formation of the re-duplicated cry of sorrow, אֲבִיבִי intelligible.

c. Finally, we find the lamentations אֵי and אֵלֵּי or אֵלֵּי (cp. *ἀλαλαί*); from which last comes the descriptive root אֵלֵּל or לֵל in the sense of *ὀλολύζειν*, *ululare*, *howl*.

¹ 1 Sam. xxiv. 12.

CHAPTER III.—PRONOUNS.

84. Pronouns are words of demonstrative origin and signification, and are capable of standing as subject in a sentence (79, 82).

Hebrew possesses three kinds of pronouns—demonstrative, interrogative, and personal.

Originally all pronouns, in indicating an object, did not connote its peculiar characteristics, but merely drew attention to its presence within the reach of the persons conversing (demonstrative pronouns). But in course of time some were used in a special sense.

When a question is asked which does not admit of the simple reply 'Yes' nor 'No,' we infer that the speaker desires a predicate for a given subject, or a subject for a given predicate, or a closer explanation of a given sentence. This is marked by pronouncing the sentence in the usual form, but putting, in the place of the required word, a so-called interrogative pronoun, which is accordingly a pointing out of the gap in the speaker's thought that has to be filled up in the answer.

Lastly, in speaking, a person is pointed out simply—without noting any special properties in him—by other pronouns, which by origin merely mean "this one—here" (who speaks), "that one—there" (who is spoken to), and "that one—yonder" (who is in a certain sense within the reach of the speakers, as the subject of their conversation).

85. The DEMONSTRATIVE PRONOUN in Hebrew, according to rule, makes no distinction between propinquity and distance (as in *this, that* ; *hic, ille*). Without mark of gender or number, its sound is זֶה , ZA.

In some cases we find זֶה —possibly a more emphatic form—or זֶה (preserved in poetry).

With the feminine ending AT (102), this becomes זֹאת (ZA'AT, ZAAT, ZĀT). At times the T disappears (54 *b*), and זֶה or זֵה remains.

Another word אֵלָּה ('IL-LA, compounded of two pronouns with one root ל), is used for the plural of both genders.

We once meet with it in the form אֵל¹ and in the Pentateuch several times הָאֵל (HAL-'IL).

86. *a*. The first element of the last mentioned word is also prefixed to זֶה, זֹאת, אֵלָּה, personal pronouns, and nouns, in the shape of the so-called ARTICLE, that is, as in all languages, a weakened pronoun, which at present merely points out that which we are just speaking or thinking of. It originally sounded הֵל, whence הֵלֵךְ (masc.) and with tone drawn back² הִלֹּךְ (masc. and fem.), הִלֵּךְ (fem.), compounded of הֵל, LA or LI (comp. אֵלָּה), and ZA or ZŪ, and used with reference to a remote person ('yonder,' *ille*). But the ל is everywhere else treated as a weak consonant, and so—

b. (i.) assimilated with the following consonant (51 *a*), as הֵשֶׁמֶשׁ for הֵשֶׁשׁ־מֶשׁ;

c. (ii.) when the following consonant is a guttural, assimilated in such a way that virtual doubling (48 *b*, 61 *e*) arises, as in הֵחָיָה, הֵחַיִּים, הֵחַיִּים, הֵחַיִּים, or else the doubling is neglected (56 *h*), as in הֵחַיִּים, הֵחַיִּים, הֵחַיִּים.

The demonstrative signification of הֵל is very evident in expressions like הֵיוֹם *hodie* (= *hoc die*).

¹ 1 Chr. xx. 8.

² Cp. § 63.

d. The article affects a few words that have one A as their stem-vowel in such a manner that the A is lengthened to o as though it stood in pause (67 a): thus, פֶּר 'bull,' הַפֶּר 'the bull,' הָר 'mountain,' רַע 'evil,' רַב 'much,' עַם 'people,' אֶרֶץ ('ARÇ), הָאֶרֶץ.

87. a. The INTERROGATIVE PRONOUNS admit a distinction between persons and things: the former are asked for with מִי, the latter with מָה (MA) shortened from MAN (54 a), which we find in Exod. xvi. 15, מֶן הוּא, 'what is it?'

b. MA(N) when not in pause usually surrenders its tone to the following word, unless this begin with ך or ךּ.

c. Further:—(i.) the initial consonant of the following word is, wherever possible, doubled—by assimilation, as it seems, of the original N; thus, מַה־לָּךְ 'quid tibi?' מַה־לָּכֶם 'quid vobis?' מַה־זֶּה 'quid hoc?'

d. If, however (ii.), the following word begins with a guttural, it generally receives a virtual doubling (48, 61 e), as מַה־הוּא, מַה־עֲשִׂיתָ, מַה־הָיָא; but sometimes the doubling is neglected, as מַה הָעֵרִים, מַה אֵתָם, מַה עָמְדָךְ.

The interrogative pronouns are also used in the sense of our 'whoever,' 'whatever.'

88. The PERSONAL PRONOUNS are by the usage of the language compacted, without any fixed principle, out of a number of short demonstrative words.

They appear either by themselves in their entirety, or as prefixes and suffixes (81) in shortened forms. Most of them have somewhat different forms, according as they appear—

a. As subject-prefixes or suffixes, forming the dis-

inctions of what are commonly called the persons of the verb ;

b. As object-suffixes, originally denoting that upon which the action, expressed in a verb, directly or indirectly operates ;

c. As genitive-suffixes to a noun, to indicate that which is 'governed' by that noun.

89. *a.* The *First Person*, as in English, has no distinction of gender. In the singular, אֲנִי ('A-NĀ[NU?]-K-I) was from early times employed ; later the shorter אֲנִי ('A-N-I), came also into use. In pause the tone recedes (70 *a*), אֲנִי, אֲנִי.

The vowel *i* (also *u*) is likewise in other families of languages connected with the idea of nearness, in opposition to *a*.¹

Subject-prefix originally אֲנִי ; subject-suffix אֲנִי ; object-suffix אֲנִי ; genitive-suffix אֲנִי, ' (50 *m*), but with nouns that now serve as particles, commonly אֲנִי.

b. For the *plural* we find אֲנִי (six times אֲנִי, 49 *f*), and once, in kētib, the less composite form אֲנִי. In pause אֲנִי (67 *a*).

Subject-prefix originally אֲנִי ; suffix always אֲנִי.

90. *a.* The *Second Person* admits a distinction between the masculine אַתָּה and the feminine אַתְּ² (anciently אַתְּ, which even now appears seven times in kētib ; afterwards אַתְּ). They originally sounded 'AN-TA and 'AN-T-I (or -IN). In pause אַתָּה and אַתְּ.

¹ Cp. § 110 n.

² On the shēwo and dogēsh in אַתְּ, cp. §§ 34 *b*, 45 *a*.

Subject-prefix originally 'ת, and for the feminine the suffix '— in addition to the prefix; subject-suffix ת', feminine ת'; object and genitive-suffix ת' (commonly ת'), feminine ת' (seldom כ').

While in the last two suffixes *k* appears instead of *t*, the converse is observable in the subject-suffix of the first person singular.

b. The *plural* is formed from the same stem by means of the termination -AM or -AN (originally, perhaps, a plural accusative (110) shortened, at the time of the disappearance of quantity, from ĀM, ĀN). The usual form is אַתֶּם, while for the feminine the variant אַתֵּן is employed.

We find the old genitive ending IN in the feminine אַתֵּן (once), and, with -ā appended (89 *a n.*), אַתֵּנָה (four times; also אַתֵּנָה¹); though some read אַתֵּן and אַתֵּנָה.

Subject-prefix originally 'ת; the feminine is distinguished by the additional suffix ת', while the plural without mark of gender is indicated by a termination of the stem: subject-suffix תֶּם: object and genitive-suffix כֶּם (feminine also כֵּן, sometimes כֶּנָה).

91. *a.* The *Third Person* of both genders² is in the Pentateuch indicated by הוּא; later הִיא was employed for the feminine. The *h* at the end points to a formation from HŪ-'A, HĪ-'A; compare the suffixes.

Subject-prefix originally 'י (not 'י, in accordance with § 50 *n*, and also to prevent a confusion with a particle); feminine 'ת (comp. the first and second persons): subject-suffix not in use: object and genitive-suffix הוּ, *h*

¹ Cp. §. 64 *a.*

² Cp. § 35 *b.*

also -U (in *י*, *i. e.* A + U¹) or even *י* (50 *m*, *o*); feminine *הָ* (once spelled *הַ*), or *הִ*.

b. The *plural* is of the same root, *הֵם* (HIM), also, with appended A,² *הֵמָּה*; and often, with the tone lost, *הֵם* (*שֶׁהֵם בְּהֵמָה*). Except in two places, the variant *הֵנָּה* is used for the feminine.

Subject-prefix originally *י*, feminine *ת*, with plural endings to the stem where no gender is marked, and the pronominal suffix *נָה* (cp. *הֵנָּה*) in the feminine; subject-suffix wanting; object and genitive-suffix *הֶם* HAM,³ and *ם*, feminine *הֶן* and *ן*.

c. Lastly, there is one more plural form *מוֹ* (once *מוּ*, perhaps from HIMU or HAMU, U being a case-ending, 110) that survives in poetry: it is also used by mistake for the singular.

The personal pronouns for the third person are often used in a simply demonstrative sense, not for *hic*, but for *is*; as, conversely, the Latin *is*, *ea*, *id*, has to fill the place of a personal pronoun.⁴

¹ Cp. § 49 *d*.

² Cp. §§ 89 *a n.*, 90 *b*, 64 *a*.

³ Cp. § 90 *b*.

⁴ On the manner of attaching genitive and object-suffixes, see below, §§ 129 *ff.*, 194 *ff.*

CHAPTER IV.—DESCRIPTIVE ROOTS.

92. The Semitic languages, as we now have them, possess a large number of descriptive roots (75) consisting of three consonants (*Radicals*, or root-sounds); as ספר in the series סֹפֵר (SPUR), סִפֵּר (SIPR), סַפֵּר (SÄPPIR), מִסְפָּר (MASPAR), etc. In some descriptive words, indeed, the analysis may be conveniently pursued to a root of two radicals, but in others no further than a quadriliteral root.¹ Some words have no discoverable root, because standing alone in their sounds and meaning, *e.g.*, אב 'father,' אש 'fire.'

As the trilateral root is most common, and as every language tends towards uniformity, the biliteral roots were treated even at an early period as trilateral. For this purpose the second radical was doubled, or a weak consonant added or inserted (77).

When we imagine that we have discovered a quinqueliteral root, the form must be assumed to have arisen from a contraction of words.²

93. A true trilateral (*Strong*) root does not admit of two consecutive radicals being alike, and consists mostly of consonants of distinct classes, which can in no case be modified or omitted. *Weak* roots, on the other hand, seem to arise out of biliterals, and are subject to changes in accordance with the phonetic laws.

Every variant of a root (76), and in like manner

¹ On these, see § 95 *d*.

² Cp. § 151.

every one of similar sound but different meaning, is distinguished as a separate root by itself.

In the Semitic languages we find many examples of root-variation; for instance, the following series with P (or B), and R (or L), as first and second radicals, and 'parting' (*breaking*, 'splitting,' 'dividing') as primary signification: פָּרַר, פָּרוּ ('bear'), פָּרַח ('break out' of a sore; 'sprout'), פָּרַט ('the droppings of a vine') פָּרַץ ('break down' a wall, 'burst' of a current), פָּרַס ('divide' the hoof, 'break' bread, 'distribute'), פָּרַשׁ ('divide,' 'define'), פָּרַק ('break,' 'free'); — בָּרַר ('break,' 'clear' from impurity, 'enquire'), בָּרוּ ('cut,' 'select,' foedus 'icere'), בָּרָא ('hew,' 'form'), בָּרַד ('separate,' 'spread,' 'cleanse,'), בָּרַךְ ('fold,' ?—cp. Germ. *brechen*—of knees), בָּרַק ('lightning' which breaks through clouds), בָּרַע ('distinguish oneself');—פָּלַל ('cut, decide'), פָּלוּ ('distinguish'), פָּלַא ('distinguish oneself'), פָּלַג ('divide'), פָּלַד ('scythe'), פָּלַח ('split,' 'plough,' 'labour,'—'bear').¹

On the other hand, absolutely no connection is traceable between (say) עָמַד ('stand') and עָמַל ('work'). Again, we may have to seek separate roots of identical sound but different meaning, for הִתְעַמֵּר ('to hold one in bondage'), and עֵמָר ('sheaf of corn'); yet in this great care must be used, as a common primary idea such as that of 'binding,' may possibly exist.

Once more, נָדַד 'separate,' and נָדַד 'stream,' כֹּרַר 'give way,' and כֹּרַר 'boil,' צָבַר 'swell,' and צָבַר 'glitter,' are distinct roots. In many such instances there may have existed a difference of pronunciation (to *ad fin.*).

Meanwhile, these considerations must be kept in view:—(a) that in the course of centuries kindred words often take in their usual signification completely divergent courses; and, (b) that roots are not primitive words, whence the other words sprang by a historical process, but that they often arose from other words

¹ Whether בָּלוּ ('be worn out'), בָּלַע ('devour'), בָּלַק ('waste') can be explained from the primary idea of 'dividing' is doubtful.

themselves composite (81 n.); although it must be admitted that roots once existing gave rise, when the attention was directed to them, to new words. Apparently, too, many of our strong trilateral roots have arisen by means of root-augmentation out of biliteral ones. Yet all this process of development belongs to the pre-historic period of the language; while, as represented by the records that remain, the language comprises almost exclusively trilaterals (as well strong as weak), together with some quadrilaterals, and in a very few forms biliteral roots, which we reduce to trilaterals.

94. All descriptive words in the Hebrew language, as historically known, may with reference to their roots be classified under the following heads:—

a. Solitary stem-words, which by the nature of the case cannot be reduced to any root;

b. Strong roots, that is, pure trilaterals, of which the radicals remain unaltered through all their forms;

c. Roots with נ as first radical (נ'פ'); together with a few with ל ('ל'פ'), which follow the same analogy;¹

d. Roots with נ as first radical (נ'פ,—49);

e. Roots with נ as last radical (נ'ל,—49);

f. Roots with the same consonant as middle and last radical, 'compact roots' (ע'ע,—56);

g. Roots with a semivowel as first radical (פ'פ and פ'ר),—50 f.);

h. Roots with a semivowel in the middle, 'hollow roots' (ע'ר and ע'ע,—50);

i. Roots with a semivowel as last radical (erroneously indicated by 'לד,—50).

k. Quadrilateral roots.

¹ Cp. §§ 51 a, 53.

Under these heads, alphabetically mixed with one another, words are to be found in the usual etymologically-arranged lexicons. But they still follow the theory of the older mediæval Jewish grammarians, who, in imitation of the then prevailing Arabian school, held the verb to be the oldest word, and further confused it with the root. The rule was to take the third person singular of the perfect (with A-A, A-I, A-U) as the ground-form, which, as we shall see, is properly a participle. Whence arose at once the false idea that in the ninth class of roots, the third radical was ה, because in the form above mentioned, the last radical of the verb, in accordance with § 50 *b*, falls away, and the vowel, with which the word now ends, is marked with ה as mater lectionis (29).

It was, moreover, the example of the Arabs that led to the use of the root פֿעל 'make' as a paradigm, although less suitable in Hebrew, on account of the disturbing influence of the letter פ (46 ff.). And hence פֿ'נ' means 'with נ as first radical,' עֿע' 'with second radical repeated,' לֿה' 'with ה as third radical,' etc.; הֿפֿעל, a stem with ה prefixed, and י— after the second radical. This is convenient for the purpose of finding one's way in a lexicon; but it rests on a cumbrous, and at the same time untenable view of language.

95. AUGMENTATION of descriptive roots (77) takes place:—

a. By *repetition*, or by *doubling* of radicals, by means of which the primary meaning is strengthened, and especially a repetition of the action is indicated (*Intensive Augmentation*). We may double the second radical ($\alpha\beta\beta\gamma$), or repeat the third ($\alpha\beta\gamma\gamma$), or the second and third ($\alpha\beta\gamma\beta\gamma$); or, again, in compact or in hollow roots), the first and second ($\alpha\beta\alpha\beta$), or the first and third ($\alpha\gamma\alpha\gamma$).

An insertion of י (55) is also substituted for the doubling of the second radical, and in many cases both methods are used in the same root with some difference in meaning.

This explanation is based on the comparison of the more closely connected Aramaic : that of the Arabic would rather point to a lengthening of the vowel before the second radical : the forms that come into notice in Hebrew do not in themselves decide the question.

b. By *prefixion* of a consonant ת, ש, ה, or נ, which conceal a demonstrative word (81 n.). By means of נ (also ה) or ת (הת) the signification is rendered *reflexive*.

c. ת, ש, ה, sometimes even נ, make it *causative* (the phenomenon being ascribed to something other than that with which it is connected).

This הן or הת is apparently not compounded with ה, but arises through a stem-vowel (17) that preceded the נ or ת in certain forms, being introduced by the spiritus asper, in imitation of the forms with ה (Aramaic and Arabic נ).

d. Quadriliteral Roots may to a great extent be explained by augmentation of trilateral ones. Thus, by introduction of ר, כבל 'bind,' כרבל 'gird;' כסם 'shear off,' כרסם 'lay waste;' or with ל, ועף 'kindle,' ולעף 'rage.' These consonants therefore seem, like נ,¹ to have an intensive force. In stem-augmentation (101 *b* iii.) we find analogous suffixes. Other quadrilaterals are commonly taken as arising from composition of trilaterals; yet all this is too precarious to be mentioned otherwise than merely incidentally.

e. In different cases the intensive augmentation is used in a causative signification, or the converse takes place. In others the intensive, reflexive, or causative meanings are now unrecognisable.

¹ See above (*a*).

CHAPTER V.—NOUN-STEMS.

96. *a.* The formation of stems out of descriptive roots, broadly to be distinguished from the derivation of words (78), takes place in all roots in accordance with the same general laws, modified only by the laws of sound. These general laws in the Semitic languages relate to the insertion of vowels or the prefixion and affixion of sounds, relics of more ancient demonstrative words (81); so that we can distinguish stems as *simple* and *augmented*.

b. All stems may stand as nouns: but nouns usually differ in form according as they denote either some phenomenon (quality or occurrence), or some substance (person or thing), which has something to do with a phenomenon, and is named from it (74 n.). We thus distinguish stems as *abstract* and *concrete*.

Nouns like *dream, learning, brightness, sound*, are abstract; while ones like *dreamer, learned, bright, resounding*, are concrete.

97. An abstract stem is now formed from a simple (unaugmented) root, by the introduction of a single short stem-vowel before or after the middle radical.

It is not improbable that these forms at an earlier period possessed a second stem-vowel (III *ð*).

98. Concrete stems are formed from the simple root by insertion of two stem-vowels, of which one at least must be short and one at least *a*, the latter with a few rare exceptions.

We thus obtain the following measures, omitting \bar{A} -U, which does not appear :—

A-A, I-A, U-A	A- \bar{A} , I- \bar{A} , U- \bar{A}	\bar{A} -A, I-A, U-A
A-I	A- \bar{I}	\bar{A} -I
A-U, U-U	A- \bar{U}	

There also occur, with a diphthong before or after the middle radical, a few stems of the forms—

AI-A, AI-I, AI-U ; U-AI ;
AU-A.

99. If, on the other hand, the root be augmented, so that the stem is capable of pronunciation with two closed syllables, the same two vowels are taken for the abstract and concrete stem ; in this case the following two rules hold :—

- a. That the first is almost always short ;
- b. That one of the two is almost always *a*.

By application of the phonetic laws, some distinction was made between abstract and concrete stems.¹

The same rules are also applicable to quadriliteral roots.

So we have the following usual measures :—

A-A, I-A, U-A	A- \bar{A} , I- \bar{A} , U- \bar{A}	
A-I, U-I	A- \bar{I} , U- \bar{I}	\bar{A} -I.
A-U, U-U	A- \bar{U}	

100. If the root be augmented in such a manner that it requires three stem-vowels (by reduplication, as on the model $a\beta\gamma\beta\gamma$, or by prefixion of 'הנ or 'דת), the first

¹ Yet see § 111 b n.

is A or U, the second always A. The usual measures for nouns are—

A-A-A, A-A-I, A-A-U ; A-A-Ā, A-A-Ī, A-A-Ū.

Besides, in verbal forms we have—U-A-A, U-A-I.

101. Stem-augmentation (81) takes place partly by prefixion or affixion of demonstrative words that were at an earlier period separate. All these serve, from the nature of the case, to form concrete stems (names of things). They are attached to simple stems formed in accordance with the preceding rules.¹

a. The usual prefixes have all the same power : they are—

- i. MA : cp. the interrogative pronoun מַי, מָה (87) ;
- ii. TA : cp., *e.g.*, the personal pronoun אַתָּה = 'AN-TA (90) ;
- iii. YA : cp. the subject-prefix of the same sound of the third person (91) ;
- iv. 'A : cp., *e.g.*, the personal pronoun אֲנִי (89).

b. The suffixes are, according to rule, accented : they are—

- i. M preceded by A, Ā, I, or U : cp. again the interrog. pron. ;
- ii. N preceded by A, Ā, I, Ī, Ū, or, after losing the tone, without any vowel (54 c) : cp. *e.g.*, 'AN-TA (90) ;

¹ Yet see, for example, §§ 152—155, where it appears that the prefixed consonant has also been regarded as an augmentation of the root (81 n.), and the word vocalised like a simple stem.

- iii. L: cp. אֵלֶּה (85); or, as a variant of it, אֵל; preceded by A, Ā, Ū;
 - iv. -AY; now *e* (50 *b*) or *é* (50 *g*): cp. the prefix YA-;
 - v. -AYY, with doubled Y, now mostly IYY (16 *a*), to distinguish it from -AY without the doubling, and then I (56 *g*, 50 *f*).
 - vi. -UWW, to which the existing examples regularly add the feminine termination -*t* (consequently ŪT, 56 *g*, 50 *f*).
-

¹ Compare the confusion of these sounds in ancient Persian and Egyptian.

CHAPTER VI.—GENDER OF NOUNS.

102. In the earliest state of society, strength, and consequently the male sex, came into greater prominence than in later times. Language has preserved traces of this, so that in the Semitic languages a stem by itself is sufficient to denote the masculine gender. The feminine can only be indicated by a suffix, unless the stem be already of feminine signification, as אִתָּן 'she-ass.'

No neuter gender appears in these languages, although some steps towards it have been made.¹

a. This suffix, the remains of a pronoun, had originally the sound of -AT, and was accented: compare the prefix TA (101 *a*). This suffix is preserved in its entirety (as well as in the construct state and before suffixes, of which hereafter) in words like קֶאֱת or קֶאֱת 'pelican,' זִמְרַת 'song,' אָחוּת 'sister' (for 'AHAWAT, 50 *d*).

b. But generally the T is lost (54 *b*) and the A follows the usual rule, for example מַלְכָּה 'queen,' for MALKAT.

c. In other cases, however, the A becomes lost (54 *c*), as עִבְרִית 'Hebrais,' for IBRIYYT (101 *b* v., 56 *g*, 50 *f*), חֹתָמַת 'seal,' for HĀTAMT (59 *a*).

עֲשָׂרָה 'ten' (in composition) and שָׁרָה = שָׂרָה (proper name) seem to show that there was also, as in Arabic, a feminine termination -AY (comp. the similar suffix, 101 *b* iv.).

¹ See, for instance, §§ 103 *c*—*e*, 105 *a*, *b*, 112 *b*, 172 *ad fin*.

103. Besides the natural gender, the Semitic languages also recognise a metaphorical one, that is to be explained according to the conception of nature in remote antiquity. In this way the following words are used as feminine even without the gender-termination :—

a. Some gentile names (elsewhere usually masculine, because a nation was regarded as the representative of an ancestor), as **יִשְׂרָאֵל**, in 1 Sam. xvii. 21 ; also a few names of cities and rivers.¹

b. Names of places : **תֵּיבֵל** *ἡ οἰκουμένη*, **עִיר** 'town ;' names of lands and cities, although sometimes, according to their origin as gentile names, masculine : also names of other built things, as **צֹהַר** 'window,' **בְּאֵר** 'well ;' names of the points of the compass, as **צָפֹן** 'north,' **תֵּימָן** 'south.'

c. Some names of parts of the body, as **אָזֶן** 'ear,' **יָד** 'hand,' **קֶרֶן** 'horn,' **כַּף** 'hollow of the hand,' **אֶצְבַּע** 'finger,' **בִּהָן** 'thumb,' **בֶּטֶן** 'belly,' **בִּרְךָ** 'knee.'

d. Names of instruments, clothing, and furniture, as **כּוֹס** 'cup,' **אָח** 'pot,' **חֶרֶב** 'sword,' **נֶעַל** 'shoe,' **עֶרֶשׂ** 'bed.'

e. Other words, like **נֶפֶשׁ** 'breath,' 'soul ;' perhaps once considered as part of the body.

104. Various words are used either as masculine or feminine, as—

a. Some names of places or buildings, as **חֶצֶר** 'porch,' **אֶרֶץ** 'earth' (both mostly feminine) ; **מָקוֹם** 'place,' **שַׁעַר** 'gate' (both usually masculine).

¹ Cp. below (c).

b. Some names of parts of the body, *e.g.*, שֵׁן 'tooth,' זְרֹעַ 'arm,' יָמִין 'right hand,' עֵינַי 'eye,' רֶגֶל 'foot,' which four are all commonly feminine; while רֶחֶם = רָחֵם 'womb' is generally masculine.

c. Some names of instruments, etc., for example כֶּדַח 'pitcher,' מָגֶן 'shield,' commonly masculine; אֲרוֹן 'chest,' only twice feminine; מִזְבֵּחַ 'altar,' only once feminine.

d. Some other words, as שֶׁמֶשׁ 'sun,' יָרֵחַ 'moon,' on the other hand, masculine; אֹרֶךְ 'light,' generally masculine; לֶחֶם 'food,' 'bread,' only twice feminine; רֵיחַ 'wind,' אֶבֶן 'stone,' אֵשׁ 'fire,' mostly feminine.

105. In certain cases, the feminine ending is added to a word without any reference to gender, simply as a general mark of distinction, to indicate an altogether conventional modification in the meaning of the stem. This happens the more easily, because the ending AT has by nature simply a general demonstrative signification, and is only by usage changed into a mark of gender.

Thus we find this ending used—

a. To form abstract words from concrete ones, as נְבִילָה 'folly' (also 'a foolish woman'), חַטָּאָה 'sin' (also 'sinner,' fem.).

b. Conversely, to mark words more positively as concrete, *e.g.* נְכוּחַ ('right,' 'just') נְכוּחָה 'anything right.'

c. To change the names of single objects into names of classes of such objects (*collectives*), as עֵצָה 'wood' ('timber' and 'firewood'), from עֵץ ('a piece of wood'), דְּמִיעָה

'tears,' from דָּמַע 'a tear,' יוֹשְׁבַת 'population,' from יָשַׁב 'inhabitant,' מִשְׁכָּנֶת 'subject race.'¹

d. Conversely to indicate a single object instead of a group, as אֲנִיָּה 'ship,' from אָנִי, which is also a 'fleet.'

e. To point out the metaphorical use of a name, as כַּפָּה 'palm-branch,' 'palm-leaf,' from כָּף 'hollow of the hand,' 'hand,' יָרֵכָה 'side,' from יָרֵךְ 'hip.'

106. Various words with the feminine termination are nevertheless treated sometimes as masculine; examples are formed not only by male names, as יוֹנָה (properly 'dove'), but also by such words as אוֹת 'sign' (AWAYAT, 'AWAT, 'ĀT, 63, 50 d), קֶשֶׁת 'bow' (QAWASH-T, QASHT), נְחֹשֶׁת 'copper,' שָׁנָה 'year,' שָׁבָעָה 'week,' חַטָּאת 'sin.'

107. Not unfrequently there exists, by the side of a masculine noun, a feminine formed from a different but nearly kindred stem, as אֹהֵב ('ĀHIB), אֹהֶבֶת ('ĀHABT) 'loving,' שִׁיעָר (SI'AR) and שִׁיעָרָה (SA'RA) 'hair.'

108. Many concrete nouns receive the feminine termination, like adjectives in other languages, when they stand either as predicate to a feminine subject or in apposition to a feminine word.

¹ Isa. xi. 14. מִשְׁמָע 'obedience,' then concr. 'subject,' like מַלְאָךְ 'message,' afterwards 'messenger.'

CHAPTER VII.—NUMBER OF NOUNS.

109. The Hebrew language possesses for nouns, besides the singular and plural, a dual number, originally signifying not merely '*two*,' but definitely '*a pair*,' arising as it would seem from an observation of the symmetrical parts of the body.

110. The singular number has no distinguishing sign;¹ the simple plural is indicated in the absolute state (123) by the termination םִי־ (IM), and the plural with the feminine gender by the termination וֹת (AT).

This -IM in all probability expressed at an earlier period only the genitive plural. The ancient cases of the Hebrew noun, of which we shall discover other traces hereafter,² had the terminations -UM (nom.), -AM (acc.), -IM (gen.), like the *-un, -an, and -in* in Arabic, relics of demonstrative words.³ For the plural the endings were for the sake of distinction lengthened into ŪM, -ĀM, -ĪM; the M, however, was sometimes exchanged also in Hebrew for N. Evidence of this is afforded by the now unusual plural פְּרִיזוֹן,⁴ which probably should be read פְּרִיזוֹן '*leaders*'; כְּנָם '*gnats*,' מִדִּין '*clothes*.' When the distinctions of the case-endings were no longer appreciated, as in Aramaic, modern Arabic, French, English, and partly even in Greek and Latin (as regards the locative), the forms were certainly at first used indifferently for one another, until the genitive gained the

¹ Yet cp. § 105 *d*. ² See §§ 125, 127 *d*, 130, 167 *f*, 175, 212 *c*.

³ Cp. § 101 *b* i., ii.

⁴ Judges v. 7, 11.

⁵ Exod. viii. 13, by the side of כְּנָם verse 14.

⁶ Judges v. 10.

upper hand. This result is possibly attributable to the influence of a partitive genitive, as in French *des hommes* (that is, 'some of existing men') is used as nominative and accusative and even governed by prepositions.

In the same way *-ôt* (*-ĀT*) is simply the feminine termination lengthened (102).

III. The tone, which in order to attract the attention is borne by the plural endings, affects the short vowels of the stem (62 *a*) as follows:—

a. When a short vowel in an open syllable stands two places before the termination, it usually becomes indefinite; ZAQINIM זָקִינִים 'old men,' GABUHĀT גְּבוּהוֹת 'high ones,' just as before the feminine termination in the singular.

b. When a stem with only one stem-vowel (97) receives the plural ending, an A is introduced after the middle radical, and the rule given under § 62 *a* is applied; for example, MALK מֶלֶךְ, MALAKIM מְלָכִים, 'kings'; NIDR נִדְרָה, NIDARIM נִדְרִים; 'UHL אֹהֶל, 'UHALIM אֹהֲלִים (47 *a*), 'tents'; GURN גֶּרְן, GURANĀT גֶּרְנוֹת 'threshing-floors.'

A more probable account is that the A is preserved from an earlier form, for the oldest forms must have been the richest in stem-vowels. Abstract stems possibly had the tone on the penultima: this would explain the fact (i.) of the second stem-vowel being usually lost in simple roots, and (ii.) of the first stem-vowel *a* remaining in augmented roots, and not, as in concrete stems, being attenuated to *i* (216).

c. When a long vowel stands two places before the termination, the short vowel that immediately precedes the termination is generally affected in the same manner, 'AYIBIM אֵיבִים 'enemies,' YĀLIDĀT יְלִידוֹת 'parents.'

¹ Cp. § 49 *g*.

112. The gender of the singular does not always determine the choice of the plural ending. Regarding this the following points should be observed:—

a. Some stems that are feminine in the singular, always receive in the plural the termination -*im*;—**רְחֵלִים** 'ewe,' **עֵזִים** 'she-goat,' **דְּבָרִים** 'bee,' **דְּבָרִים**.

Others, on the contrary, receive either *im* or *ot*;—**הַנִּיתִים** 'lance,' **חֲנִית**; **אֲשֵׁרִים** and **אֲשֵׁרוֹת** (an idol), **אֲשֵׁרָה** and **חֲנִיתוֹת**.¹

b. Some nouns that are masculine in the singular take -*ot* in the plural; **קוֹל** 'voice,' **אוֹצְרוֹת** 'treasure,' **אוֹצָר**; **שֵׁם** 'name,' **שְׁמוֹת**; **אָב** 'father,' **אֲבוֹתָיו**.

c. When either gender is admissible in the singular (104), the plural in like manner generally allows a choice of -*im* or -*ot*.

The syntactical influence of these peculiarities is that similar forms with -*im* and -*ot* are either construed as masculine as well as feminine, or else regard is paid to the sense rather than to the form (construction *κατὰ σύνθεσιν*).

113. a. The use of plurals is further supplemented by that of *Collectives*, that is, of nouns which, without the plural ending, denote plurality, as **בָּקָר** 'posterity,' **מָחָ** 'cattle' (**שׁוֹר** 'ox,' **פָּר** 'bull,' **פָּרָה** 'cow,' etc.), **צֶאֱן** 'small

¹ In this form the **ת**, although (102 c) only a feminine-termination, is treated as a radical.

² Some examples seem to show that this termination marks the idea of impersonality;—in **אֲבוֹת** the notion of a charge or dignity transferred, as in certain Arabic feminines (e.g. **خليفة**), to its holder.

cattle' (שׂוֹה 'a sheep,' אֵיל 'ram,' רְחֵל 'ewe,' שְׂעִיר or תִּישׁ 'he-goat,' עֵ 'she-goat,' etc.).

Moreover, any noun may, without the plural ending, be used collectively when the context indicates plurality, just as in English 'five hundred year,' 'thirty thousand head of swine.'

b. When a collective receives the plural ending, it signifies a number of collectives, as יִבְקָרִים 'herds,' or else the termination is used in a peculiar sense (1114).

The singulars that exist by the side of a collective may receive a plural-ending, as שְׁוֹרִים 'oxen.'

c. Other nouns in the singular mean both individuals and collections of individuals. Some of them never receive the plural ending, as אָדָם and אִנָּשׁ 'man,' עֵיט 'bird of prey,' but others do, as בְּהֵמָה 'cattle,' or 'a head of cattle' (German *Vieh* and *ein Vieh*), whence בְּהֵמוֹת 'beasts' (South German *Vieher*).

d. Names of materials cannot of course, in their literal sense, take the plural ending, as זָהָב 'gold,' לֶחֶם 'bread,' כֶּסֶף 'silver.' When they have the termination, they mean separate quantities of that material; as עֲצִים 'logs,' כֶּסֶפִּים 'pieces of money,' דָּמִים (properly 'bloods') 'the blood of different persons killed.'

Analogous to this is the formation of a plural from names of qualities to indicate concrete examples of a quality, as צְדָק 'righteousness,' צְדָקוֹת 'righteous dealings.'

¹ Amos vi. 12.

114. The plural ending is also employed to indicate something other than plurality,¹ and specially,—

a. The abstract nature of the conception ; as אֱמוּנָה = אֱמוּנָה (49 g) 'faith,' תַּמְרוּרִים 'bitterness,' נְעֻרִים = נְעֻרִים 'youth ;' הוֹלָלוֹת 'madness ;'— בְּתוּלָה (b. t. u. l. a) 'maiden,' בְּתוּלוֹת 'maidens' 'maidenhood ;' חַיִּים 'living,' חַיִּים 'life.'

Under this head likewise fall names like אֱלֹהִים (properly 'fears') 'Godhead,' 'God,' אֱלֹהֵי חַיִּים 'living God,' אֱלֹהֵי קֹדֶשׁ 'He is a holy God'), תְּרָפִים 'household-god.'

b. The metaphorical use of a word as בָּקָר 'cattle,' בְּקָרִים 'images of oxen.'

115. Some concretes are only used in the plural ; e.g. מַתִּים 'men,' מַיִם 'water,' שָׁמַיִם 'heaven,' פָּנִים 'countenance,' מְרָאשׁוֹת 'head of a bed,' מְרַגְלוֹת 'foot of a bed.'

In these last examples the original plural meaning is lost : in the same way, for example, צְוֹאֵר and צְוֹאֲרִים are used convertibly in the sense of 'neck.'

116. With a singular a plural of a distinct stem is sometimes used,² as בֵּן 'son,' plural בָּנִים (with A) ; בַּיִת 'house,' plural בָּתִּים (with U) ; עִיר 'city,' plural עָרִים (with A).

117. The DUAL is now indicated by the termination יָם (-AIM, 50 l).

¹ Cp. § 105.

² Cp. § 107.

Here, too, the old genitive survives. The nominative and accusative must have sounded $\bar{A}M$ and $\bar{A}N$ (Arab. $\bar{A}NI$), whence the local names עֵינִים (parallel with עֵינַיִם) '*the two springs*,' and דּוּתָן (parallel with דּוּתָיִן) '*the two wells*.' The genitive-ending $-AIM$ is contracted to $\acute{e}m$ (13) in the numeral עֶשְׂרִים, שְׁנַיִם, feminine שְׁתַּיִם; עֶשְׂרֶה '*twelve*,'—a change analogous to the construct state (127 *b*).

118. The dual ending is attached to the stem, or to the feminine termination $-AT$ ($-T$), *e.g.* נַחֲשֵׁת נַחֲשֵׁת '*copper*,' נַחֲשֵׁתַיִם '*fetters*,' and even to the feminine plural ending $\acute{o}t$, as יָרְעוּתַיִם '*arms*' (only found with suffixes).

119. The action on stem-vowels of the tone in the dual ending is the same as in the plural (111), with this difference only, that stems with but one stem-vowel remain unchanged: רַגְלִים '*feet*' (RAGL רִגְלִי); נַעֲלִים '*shoes*' (NA'L, נַעַל); יָבֵרְכִים '*knees*' (BARK בָּרֶךְ); רִקְמָתַיִם '*two embroidered robes*' (RIQMAT); אָזְנִים '*ears*' (UZN אָזֶן); צַהֲרִים '*two lights*,' 'noon' (ÇUHR, צַהֲרִי).

120. The dual ending is employed—

a. For the parts of the body that go in pairs, as שְׁנַיִם '*the teeth of both jaws*' (שֵׁן SHINN '*tooth*'); see also the examples in § 119.

The plural of such words is mostly metaphorical in signification (114 *b*), as רַגְלִים '*times*,' '*turns*.'

b. For other things that are in pairs: מֵאֻזִּים '*pair of scales*' (from אָזֶן); מְלָקָחַיִם '*pair of tongs*,' יָדָיִם '*hand-mill*' (pair of millstones); מִצְרַיִם '*Egypt*' (Upper and

¹ On the *i*, see § 61 *d*.

² On the *ö*, see § 47 *b*.

Lower Egypt), אֶרֶץ נַחֲרָיִם 'Mesopotamia' ('Highland of the Two Rivers,' Euphrates and Tigris).

c. For other doubles, e.g. מֵאָתַיִם 'two hundred,' אֲלָפִים 'two thousand,' שִׁבְעִים 'two weeks,' פְּעֻמֹּת 'two steps.'

d. Instead of the plural, speaking of things that usually go in pairs; as אַרְבַּע רַגְלִים 'four feet,' שֵׁשׁ כְּנָפִים 'six wings,' כָּל־יָדַיִם 'all hands' ('totality of hands'); and actually in uneven numbers, as שִׁבְעָה עֵינַיִם 'seven eyes.' Hence, in Amos iii. 12, שְׁתֵּי כַרְעִים ('two legs') is necessary to clearness.

121. The words מַיִם 'water' and שָׁמַיִם 'heaven' are plurals of MAY and SHAMAY, the tone and plural ending of which having become forgotten, the whole were treated as duals.

122. When a noun forms with another depending on it a constantly recurring expression, this dependent noun sometimes receives the plural ending that properly belongs to the principal idea. For example, בֵּית אָב 'father's house,' 'family,' plural בֵּית אָבוֹת 'families'; and similarly גִּבּוֹר הַחַיִּל 'hero of might,' 'mighty hero,' becomes in the plural not only גִּבּוֹרֵי הַחַיִּל, but in other places גִּבּוֹרֵי הַחַיִּלִּים, with the termination added to both nouns.

CHAPTER VIII.—MODIFICATION OF NOUNS BY POSITION.

123. The place a noun occupies in a sentence may cause it to be pronounced lightly or emphatically, so that the form becomes shorter or fuller.

A noun may stand in connected discourse, either in such a way that by itself it expresses an idea (**ABSOLUTE STATE**), or in such a close connection with one or more words following that the idea is only completed by the combination of both (**CONSTRUCT STATE**).

Many nouns undergo important changes in the construct state, owing partly to their connection with a following word, partly to their losing emphasis.

The simplest examples of a construct state are furnished by cases where we should place the following word in the genitive; 'the art of writing,' 'the history of Israel.' Here it is to be remarked that the first word is uttered with less emphasis on account of what follows it, than if it stood by itself.

As long as the distinction between the cases (110) continued to be observed, the state caused, as in Arabic, little or no alteration in the forms of nouns. But when, by a new system of accentuation (40), even the form of principal words was modified, the indication of the genitive at least became superfluous.

124. All modification of nouns in the construct state may be reduced to the following three principles :—

- a.* The word receives a shortened form in its stem ;
- b.* Some terminations partly disappear ; while—
- c.* Other final sounds are preserved.

125. The last is by far the rarest case : it comprises

especially the so-called connecting-vowels. There must have been a time when the short case-endings of the singular (110 n.) received the tone in the construct state. In a few examples they are still preserved, owing to the tone, though the *m* or *n* at the end is, as in Arabic, lost.¹ Thus, proper names, as מְלִכֵּי צֶדֶק 'king of righteousness,'—בִּן (BINY, 50 *b*) 'son,' בִּלְעָם בֶּן בְּעֹר 'Bil'ôm the son (BINU, 50c) of Bē'ôr,' חַיָּה (HAYYAT, 102 *b*), 'animal' (105 *c*), חַיָּו 'beasts (HAYYATU) of the earth,' אִסָּר 'binding,' אִסְרֵי אֶתְנֵן עֵירָה וְלִשְׂרִיקָה בְּנֵי אֶתְנֵן 'binding ('ĀSIRI) to the vine his ass, and to the vine-branch his she-ass's colt (BINI);' מִדָּ מִדָּ (56 *g*) 'garment,' מִדָּ לְבוּשׁוֹ (another reading מִדִּי 'vestis induta sua'); יָשֵׁב יָשִׁיב 'dwelling,' יְשֵׁבִי בַשָּׁמַיִם 'dwelling in the heavens.'

126. With regard to the influence of the construct state, or the stem, the following points are to be noticed:—

a. All syllables with long vowels remain unaltered; and, similarly, most closed syllables with short stem-vowels; except that—

(i.) AY and AW pass into AI and AU (50 *g*); for example נַי (49 *a*), construct נֵי 'valley,' עַיִן ('AYN, 59 *a*), construct עֵינַי 'eye,' עוֹשֶׂה ('ĀSAY, 50 *b*), construct עוֹשֶׂה 'making,' מוֹת (MAWT, 59 *a*), construct מוֹת 'death.'

(ii.) An A, that else would become o (58 *a*) through the influence of the tone, remains *a*: יָד, construct יֶד 'hand,' מִדְּבָר, construct מִדְּבָר 'wilderness,' כּוֹכֵב, construct כּוֹכֵב 'star.'

¹ Cp. also §§ 54 *a*, 127 *b*.

² Other instances may be hidden in forms that are now pointed יֶ- (127 *b*, *c*).

(iii.) In a number of names that have A as one of their stem-vowels, this is placed after the middle radical : זָרַע, construct state זָרַע 'seed' (so that the *a* of the construct state is equal to the *e* of the absolute ; the *a* in the latter being, according to § 59 *a*, merely a helping-vowel).

b. Short stem-vowels in open unaccented syllables easily become indefinite in the construct state (62 *a*) ; as יָלוּד YALŪD 'born,' חֶלְמִישׁ 'flint,'—construct יְלוּד, חֶלְמִישׁ (56 *f*).

When another half-syllable already precedes the half-syllable thus formed, the two are contracted according to the usual rules (39, 59 *b*) ; as בָּרַכָּה BARAKAT 'blessing,' בַּהֲמָה BAHIMAT 'cattle,' חֲכָמִים HAKAMIM 'wise men,'—construct בְּרִכָּת, בַּהֲמָת, חֲכָמִי.¹

c. In the plural of words with one stem-vowel (111 *b*) another manner holds. The form is not derived from the corresponding absolute state, but the termination is attached to the uninflected stem, just as in the feminine and in the dual (119) : thus עֶבֶד 'ABD 'servant,' רֶכֶב RAKB 'chariot,' נִדָּר NIDR 'vow,' גֶּרֶן GURN 'threshing-floor,'—plural absolute עֲבָדִים, רֶכֶבִּים, נִדְרִים, גִּרְנוֹת ;—construct עֲבָדַי,² רֶכֶבַּי,³ נִדְרַי, גִּרְנוֹתַי.

d. Two words, אָב 'father' and אָח 'brother,' resume in the construct state the third radical י, which they lose in the absolute state ; they then become amenable to the phonetic laws given in §§ 50 *i* and 62 *b*, and are pronounced אָבִי, אָחִי.

¹ On this termination, see § 127 *c*.

² Cp. § 45 *b*.

³ On the stem-vowel here, see § 61 *d*.

127. The construct state affects the terminations, as follows:—

a. The feminine ending -AT remains entire, or at least the T is preserved; as, שָׁנָה 'year' and שָׁנָה 'sleep,' construct שָׁנָת; LAHHABAT 'flame,' absolute לַהֲבָה (48 *b*, 61 *e*), construct לַהֲבָת LAHHABT.

Here as elsewhere a distinct but kindred stem may appear in the construct state: דָּבִילָה DABILAT, construct דָּבִילָת DABALT, 'fig-cake.'

b. The M of the dual ending AIM is rejected, and the diphthong that remains contracted; as בְּרָפִי 'knees,' dual of בָּרָךְ BARK: so too מֵי (121) 'water' (also, reduplicated, מֵימֵי).

Perhaps, however, this מֵימֵי is formed from מַיִם¹ by attaching the *é*: cp. § 118 *fin*.

From כָּנָף 'wing,' dual כְּנָפִים KANAPAIM, we find the construct dual כְּנָפֵי KANPAY,² with the פ aspirated in recollection of the second stem-vowel *a*.

c. The plural ending -im, which according to the analogy of the dual should properly become -i, receives instead a form like that of the dual, *é*: שָׁנִים 'years' becomes שָׁנֵי, just as שְׁנַיִם 'two.' The pointing with pataḥ is preserved in שָׂרֵי 'princes,'³ and חֲשׂוּפֵי 'bared.'⁴

In nouns with one stem-vowel the construct plural is only distinguished from the construct dual by its being aspirated; thus (dual) בְּרָפִי, but (plural) מְלָכֵי from מְלָכִים (45 *b*).

¹ Cp. § 117 n.

² Judg. v. 15.

³ Cp. §§ 107, 116.

⁴ Isa. xx. 4.

d. The feminine plural-ending *-ot* remains unaltered ; צִדְקוֹת 'righteous dealings,' construct צִדְקוֹת—*or* the vowel *é* is affixed, as בְּמוֹתֵי from בְּמוֹת 'high places.'

The *choice* of this vowel was apparently dictated by the analogy of the dual and of the simple plural. Yet the fact of there having been *a* vowel affixed to the termination *ot* may be explained from the case-endings that were at an earlier period attached to it, as in the singular and as in Arabic.

128. The opposite of the construct state is the position of a noun in pause (66) ; which implies that nothing more follows in the sentence, and the noun is pronounced with the greatest emphasis.

Besides what has been already said (67 ff.), it should here be observed—

a. That the single stem-vowel of some nouns, which, in accordance with §§ 50 *i* and 62 *b*, becomes indefinite, resumes its tone and full sound in pause ;¹ as כָּלִי KALY 'instrument,' חֲצִי HICZY 'half,' חֲלִי HULY 'illness'—in pause כְּלִי, חֲלִי. As these examples show, the helping-vowel once introduced is retained, because lengthened by absorbing the semivowel.

b. That the single stem-vowel of a word that ordinarily follows the middle radical, is in pause placed before it ; as שֵׁכָם SHKAM 'shoulder,' in pause שָׁכָם SHAKM.

¹ Cp. § 70 *b*.

CHAPTER IX.—GENITIVE-SUFFIXES.

129. We have seen that a noun may stand in so close a connection with the following word that it is modified in form (construct state, 123). If, however, the second word be a personal pronoun, it becomes united with the former in the shape of a GENITIVE-SUFFIX (88 ff.), and the noun undergoes changes that can only imperfectly be reduced to the general laws of the construct state. And thus the manner in which the genitive-suffixes are attached to nouns requires to be considered separately.

The genitive-suffixes are divided, according to the greater or less modification they produce in nouns, into Heavy and Light Suffixes. Heavy suffixes are such as consist of closed syllables, namely, כֶּם, בֶּן, אֶם, and אֵן, but not the shortened forms ם and ך.

130. When a suffix begins with a consonant, while the noun ends with a consonant, a so-called connecting-vowel A or I (the remnant of a case-ending¹) is almost always employed; this now appears when accented as *o*, *e*, or *é*, when not accented as an indefinite-vowel. If, for example, we attach the genitive-suffixes to the noun מֶלֶךְ MALK 'king,' we obtain the following forms:—

SING. (2) *masc.* מֶלֶכְךָ, very seldom מֶלֶכְךָ; in pause מֶלֶכְךָ, rarely מֶלֶכְךָ;—*fem.* מֶלֶכֶּךָ,² rarely מֶלֶכֶּךָ:—(3) *masc.*

¹ Cp. §§ 110 n., 125.

² The *i* which is lost after the ך (90 a) has determined the choice of I here as connecting-vowel.

מִלְכּוֹ = מִלְכָּה (from MALKAHU, 49 *d*); rarely מִלְכָּהּ :—*fem.* מִלְכָּה, rarely מִלְכָּהּ.

PLUR. (1) מִלְכָּנוּ, seldom מִלְכָּנוּ :—(2) *masc.* מִלְכָּכֶם ;—*fem.* מִלְכָּכֶן ;—(3) *masc.* מִלְכָּם, once (in pause) מִלְכָּהֶם, also מִלְכָּמוּ ;—*fem.* מִלְכָּן, rarely (in pause) מִלְכָּהֶנָּה ; מִלְכָּהֶן, מִלְכָּהֶן, מִלְכָּהֶן.

Thus we find the connecting-vowel A more particularly before ה', ה', א', ו', with their variants, and with ו' in especial; but I, on the other hand, mostly with ו' and ו'. No connecting-vowel appears with כֶּם and כֶּן; but we always find the כ aspirated (45 *b*) as a relic of one (as בְּקֶרְכֶם 'your cattle'); and in cases like מִלְכָּכֶם, מִלְכָּכֶם an indefinite-vowel, in accordance with § 59 *c*, becomes necessary, and so is retained out of the old connecting-vowel. In the same way the connecting-vowel of ו' has disappeared from a few words like BINY-KA בִּנְיָ (50 *b*) 'thy son,' SHIMY-KA שִׁמְיָ 'thy name' (in pause בִּנְיָ, שִׁמְיָ).²

131. When a noun has but one stem-vowel, the suffix is attached to the unaltered stem; as דֶּרֶךְ 'thy way' (absolute דֶּרֶךְ), זִכְרִי 'his memory' (absolute זִכְרִי or זִכְרִי), אָזְנִי 'my ear' (absolute אָזְנִי 'UZN), שְׁבִתְךָ 'thy dwelling' (absolute שְׁבִתָּה SHABT for WSHABAT; 50 *e*, 102 *c*),

¹ Yet cp. the end of this section.

² Elsewhere the suffix seems to be an object-suffix; for example, in participles with א- or א-ל, like אֹהֲבֶיךָ, אֹהֲבֶיךָ (cp. § 135 *n*, 198 *a*), and in יֹשְׁבֵי (173).

פְּרִי, 'thy fruit' and פְּרִיו 'his fruit' (absolute פָּרִי PARY, 50 *i*).

In אָב, אָח, אָח, 'father-in-law',¹ the third radical, bringing with it a vowel (50 *i*), is restored before suffixes, so that the connecting-vowel is superfluous; as אָבִיךָ, אָחִיךָ, אָחִיךָ; with heavy suffixes, which always retain their tone, אָחִיכֶם, אָחִיכֶם (as in the construct state).

132. *a*. When a noun has more than one stem-vowel, the light suffixes have the same influence on them as the terminations -at, -im, and -ot (III *a*); but before heavy suffixes the noun is modified as in the construct state: thus from דָּבָר 'word' come דְּבָרִי, דְּבָרְךָ, דְּבָרֶם, דְּבָרֵם, but דְּבָרְכֶם.

b. A final -AY is expelled by the connecting-vowel, even though it be an indefinite one: thus from שָׂדֶה 'field,' there come שָׂדֵי, שָׂדֶךָ, שָׂדֶךָ, שָׂדֶךָ, שָׂדֶךָ, שָׂדֶךָ. But with heavy suffixes AY is retained as AI (50 *g*), as מִרְאִיתָן 'their (fem.) look.'

133. The feminine termination -AT retains the T when the word assumes the form of the construct; as, from אֲדָמָה 'ADAMAT 'ground,' אֲדָמָתִי, אֲדָמָתְךָ, אֲדָמָתְכֶם (אֲדָ from 'add-, according to § 59 *b*); from מִשְׁמָרֶת MISH-MART 'watch,' מִשְׁמָרְתִּי (where the helping-vowel is discarded as superfluous).

134. In the dual and the plural in -im the suffixes are attached to the termination of the construct -AI, the stem however before light suffixes remaining as in the abso-

¹ Cp. § 126 *d*.

² The *é*-sound here is produced by the influence of the expelled AY.

lute state, and only taking the form of the construct before heavy suffixes: thus, from כְּנָפַיִם KANAPAIM 'wings,' דָּרָכִים DARAKĪM (111 *b*), there come כְּנָפֶיךָ (50 *l, c*), דָּרָכַי DARAKAY-Ī (50 *m, h*), but כְּנָפֶיהָ (127 *b n*). דָּרָכֶיךָ; so שְׂמִיךָ, but שְׂמֵיכֶם.

135. *a*. The ending -*ót* in the feminine plural is mostly augmented by AI;¹ and the word always takes the form of the construct: *e. g.* from אָבוֹת 'fathers,' שָׁנוֹת 'years,' נְעוּרוֹת 'youth' (114 *a*), בְּרָכוֹת 'blessings,' אֲבֹתָיו (50 *o*), שְׁנֵתֶיךָ (50 *m*), בְּרָכְתֶּיכֶם. Yet without *ai*, for example, אֲבוֹתָם, שָׁנוֹתָם.

b. According to this analogy the termination -AI is also attached to -*ót* in the singular, which is contracted from AW-AT (50 *d, 102 a*); so, from בָּנוֹת BNAWAT there comes בְּנוֹתֶיךָ (50 *l*), 'thy building:' and likewise to -*ut* and *it* (101 *b v., vi., 102 c*), as חֲמִשָּׁתִּי 'his fifth part,' אִלְמָנְתֶּיךָ 'thy widowhood.' This termination even appears with the simple -*at*, as תְּהִלָּתֶיךָ 'thy praise.'

Nouns further include words signifying 'occurrences,' which therefore are usually classed (as 'Infinitives') under the forms of the verb. These are capable of receiving not only genitive-suffixes, but also object-suffixes, which in such cases are attached according to the laws applicable to verbs (194 ff.). So too the nouns that indicate the author of an action ('Active Participles,' 193.)

¹ Cp. §§ 127 *d-n*.

CHAPTER X.—SYNOPSIS OF NOUN-FORMS.

136. Although the laws of the structure of nouns which we have enunciated, when taken together with the phonetic laws given in the First Part, are sufficient to account grammatically for every form that occurs, there are differences in the application of these laws of which it is also necessary to take notice. In this chapter, therefore, it is proposed to apply the principles already discussed to a series of examples, and to trace each type (96 ff.) as it actually sounds, whether in its simple state, or with the addition of affixes of various kinds.

A. ABSTRACT STEMS FORMED FROM THE UN AUGMENTED ROOT.¹

I. STEM-VOWEL *A*.

137. *a*. The stem-vowel is, according to rule, placed *before* the middle radical,—ZAR' זָרַע (59 *a*), 'seed;' but also in other instances *after*,—רִבֵּשׁ (36 *n.*), 'honey;' שִׁכָּם 'back of the neck,' that is SHKAM: see also § 213 *a*.

If the middle radical be a guttural, the stem-vowel *A* generally remains unchanged (46),—לָהֵב 'flame;' yet רָחֵם (also רִחֵם) 'womb,' לֶחֶם 'bread.' N is com-

¹ See § 97.

g. The DUAL always retains the base-form of the stem,—עֶרְבִים ‘two evenings,’ construct רִנְיִי ‘feet;’ also with *i* instead of *A*,—בִּרְפִים, construct בִּרְפֵי ‘knees;’ בִּרְפֵיהֶם.

138. In WEAK ROOTS (94 *c—i*) the phonetic laws occasion the following modifications:—

a. First radical a Semivowel:—This is sometimes rejected (50 *e*) in feminine forms in -T,—לָכַת YLAK-T ‘going’ (infin.), in pause לָכַת; נַת YGAN-T ‘winepress’¹ (with *N* assimilated, 51 *a*); with genitive-suffixes—דַּעְתִּי ‘my knowledge,’ שְׁבַתִּי ‘my dwelling,’ לָכַתִּי.

b. Last radical a Semivowel:—An ending with two successive consonants is here avoided in different ways:

(i.) The semivowel may pass into a vowel (50 *i*),—שָׁחוּ ‘swimming.’ In this case, however, the tone is commonly attracted to this new vowel,—כָּלִי KALY² ‘utensil,’ except in pause,—כָּלִי (70 *b*). With genitive-suffixes,—כָּלִיךָ (61 *d*); also with *i*—פְּרִים ‘their fruit,’ etc. The feminine and plural are formed as though from a strong root,—אֵלֶיהָ ‘fat tail of a sheep,’ צִבְיִים ‘gazelles,’ etc.; or else from the modified stem,—בְּרִית BARY-AT ‘covenant,’ צִבְיָה (56 *c*).

(ii.) In other cases the semivowel is wholly lost (50 *b*); here, after the analogy of the strong root, the helping-vowel is sometimes retained, as בָּכָה ‘weeping,’ *i. e.* beke from BAKY = BAKW;

¹ As the origin of the ת here, caused by assimilation of נ (51 *a*), was forgotten, the plural came to be pronounced נִתּוֹת (with *i*, in accordance with § 61 *d*): cp. § 137 *f n*.

² Cp. § 62 *b*.

Or else (iii.) this too is dropped, as שֹׁד SHADY 'breast' (שֹׁ not שָׁ, as though it had sounded SHADDי), יָד YADY 'hand,' אֶלָּה 'ALW-AT = 'ALY-AT 'oath.'; יָדִי, שָׁרִים—דָּלַת DALY-AT, DAL-T, 'door,' the dual of which, after the analogy of the plural, is pointed דָּלְתַיִם and דָּלְתַי.

c. *Last radical נ*:—Unless followed by a vowel (whether definite or not) this disappears (49 a),—שָׁוָא (not שָׁוָא) 'disaster,' נֵיא 'valley'; but also with a helping-vowel according to the analogy of strong roots,—טָנָא 'basket.' But טָנָאִים, כָּלָאִים 'two things forbidden,' 'forbidden combination.'

d. *Compact roots*:—The last two radicals here are naturally fused, and appear at the end of the word as a single consonant (56 g),—בֶּד 'bolt'; but בְּדִים, בְּדִי; רַלָּה 'weak'; בְּדִי, בְּדִכָּם, לָחִים 'wet' (with virtual doubling, 61 e); רָעָה 'wicked' (with doubling neglected, 56 h).

The constructs דִּי and דִּי, from דִּי DAYY 'sufficiency' and דִּי HAYY 'life,' are to be explained by the help of §§ 56 g, (50 g,) and 126 a.

In other words the stem-vowel is placed after the middle radical,—הָתַת, 'fear.'

e. *Hollow roots*:—In one instance the stem-vowel chosen is e,—רָחַח 'enlargement.'

Else, before ו, it becomes o with the usual helping-

¹ Cp. below (d).

² Cp., on the other hand, עִמָּמִים by the side of עָמִים.

vowel *e*,—מָוֶת MAWT 'death,' while before *i* the stem-vowel *a* remains with the helping-vowel *i* (59 *a*),—צָיִד 'chase.'

In the construct state, however, and in some words in the absolute state as well, AY and AW become *ai* and *au* (126 *a*), and so now *é* and *ó*,—רִיחַ 'scent,' יוֹם 'day' (also in the absolute state); in the construct everywhere צִיד, מוֹת, etc.: with suffixes,—עֲלָה and עָלָה 'wickedness,' בֹּשֶׁת BAWSH-T 'shame,' שִׁיבָה 'old age,' שֹׁרִים 'oxen,' שֻׁסִּים 'whips,' עֵינֹת 'springs,' יִיתִים 'olive-trees.'

The form בָּתִּים, which serves as the plural of בֵּית 'house' must have originally sounded BUTTĪM, apparently for BUWTIM with the *w* assimilated (51 *a*). In order, however, to avoid the pronunciation בָּתִּים (56 *a*), perhaps from an unwillingness to deviate too much from the *A* of the singular, punctuators insist on *o* by means of a meteg (42 *n.*), בְּתִים.

II. STEM-VOWEL *I*.

139. *a*. The stem-vowel stands before or after the middle radical,—חֵלֶב HILB 'fat,' מִצָּח MIḤ 'forehead,' בְּאֵר B'IR 'well,' זֵיב Z'IB 'wolf,' etc.¹ The form thus arising remains unaltered in the *Construct State* and in *Pause*.

Assimilation produces forms like עֵי INZ 'goat,' שֵׁשׁ SHIDSH 'six.' In אִישׁ, 'man,' we observe the passing of 'INSH, into 'ISHSH, and then into 'ISH (56 *a*).

b. GENITIVE-SUFFIXES are attached to the base-form,—

¹ See, too, § 213 *a*.

זְכָרִי 'my memory,' זְכָרְךָ ; חֶלְקִי 'my portion,' unless the stem-vowel change its position, as, for example, in בְּאֶרְךָ.

c. And so too with the FEMININE TERMINATION,—
מִנְחָה 'offering,' חֶבְרָה 'company,' בְּרִיכָה 'fishpond.'

d. The PLURAL-ENDINGS *-im* and *-ót* are attached in a peculiar manner (III *b*),—סִפְרִים 'books,' but in the *Construct State* the original form reappears,—שִׁבְטֵי 'staves.'

Forms like שִׁקְמִים 'sycamores,' are rare.

e. In the DUAL the original form is preserved,—
מִצְרַיִם 'Egypt' (Upper and Lower Egypt).

140. In WEAK ROOTS the following modifications are made:—

a. *First radical a Semivowel*:—This is generally lost before the feminine termination,—יָדָעָה YDI'AT 'knowledge,' construct חֶמֶת 'heat' from YHIMAT.

b. *Last radical a Semivowel*:—The semivowel may disappear, leaving only a helping-vowel; the choice of this latter being dictated by the analogy of the strong root,—קִצָּה QIṢY 'end.' or even the helping-vowel may be dropped,—שֵׁם SHIMY 'name,' כֵּלִים KILY-IM 'utensils.' In other cases, *w* and *y* produce *u* and *i* respectively (50 *i*),—רֵעִית RI'WT 'friend' (fem.), חֵצִי 'arrow,' or, with the tone shifted, חֶצִי 'half.' The form of the feminine is like בְּנִיחָה 'building,' עֶרְוָה, עֲרֻחָה 'nakedness,' the plural like כְּלָיוֹת 'loins.'

c. *Last radical א*:—This is lost in חֶמָּה (not חֵמָּה)

HIT' 'sin,' plural הַטְּאִים. From נָשָׂא comes שְׂמִית for (נִשְׂמִית) 'gift,' with the vowel shifted in order to preserve the נ (49 *a*, 44 *ad fin.*, 60 *d*).

d. Compact roots:—In such there arise words like אֵשׁ 'ISHSH 'fire,' אִם 'mother,' לֵב 'heart,' and with loss of the tone לֵב, etc.; with object-suffix,—אֶפְסִי; plural,—הַצִּיִּים 'arrows,' צִלְלִים 'shadows.' Also with the stem-vowel shifted, יָלַל 'cry.'

e. Hollow roots:—The middle radical is here regarded as Y and coalesces with the stem-vowel into long *i*,—רִצֵּן 'law-suit,' סִיר 'kettle.'

III. STEM-VOWEL U.

141. *a.* The stem-vowel stands either before or after the middle radical,—אָזַן 'UZN 'ear,' אָהֵל 'UHL 'tent,' בָּאֵשׁ B'USH 'stench.'¹

b. Before GENITIVE-SUFFIXES and the FEMININE TERMINATION the U without the tone usually passes into *o*,—אֲזִיזָה, חֲכָמָה 'wisdom,' etc. Yet also, for example, קַמְצוֹ 'his handful.'

c. In the PLURAL the stem suffers a peculiar modification (III *b*);—בִּכְרִים 'mornings,' רִמְחִים 'spears,' גִּרְנוֹת 'threshing-floors,' אֲהָלִים (49 *g*). In the construct state, —אֶסְפִּי 'harvests'; but also, —רִכְסֵי 'conspiracies.'

d. DUAL;—אֲזִיזִים.

¹ See also § 213 *a*.

142. In WEAK ROOTS the following modifications are produced in these stems:—

a. First radical a Semivowel:—The feminine termination sometimes makes this disappear,—קִבְּתָהּ YQUB-AT-A-H ‘*vulva eius*.’

b. Last radical a Semivowel:—This almost always coalesces with the helping-vowel (50 *i*),—תֹּהוּ TUHW ‘*wasteness* ;’ the latter syllable, however, commonly receives the tone, and the stem-vowel becomes indefinite, though generally approaching the sound of U,—דָּמִי and דָּמִי ‘*silence*,’ חָלִי ‘*sickness*.’ In *Pause* the tone is restored to the stem-vowel,—רָפִי ‘*ruin*.’ With *Suffixes*,—חָלִי, plural אֲשִׁיּוֹתֶיהָ ‘*her supports* ;’ yet from אָנִי ‘*ship*’ comes the feminine אֲנִיהָ (56 *c*).

With the third radical rejected,—שֹׁדֵד SHUDY ‘*breast*.’

c. Concrete roots:—Here a helping-vowel is not inserted,—חֹק HUQQ ‘*border*,’ כֹּחַ ‘*strength*,’ כֹּל ‘*completeness* ;’ with loss of the tone,—חָק, כָּל. When a vowel, whether full or indefinite, is appended, the second radical, being now doubled, causes the preservation of a pure U (56 *d*),—כֹּלֶם, כֹּלֶם (61 *c*) : else we find *o*,—חֹקֶה (56 *f*). In the case of gutturals the doubling is neglected (56 *h*),—כֹּחִי.

Perhaps סֹלֶת ‘*flour*’ is to be explained as SULL-T.

d. Middle radical a Semivowel:—Regarded as w, this unites with the stem-vowel U, as אֹרֶךְ ‘*flame*,’ רֹחַ ‘*wind* ;’ plural רֹחִים and רֹחִים ‘*baskets*.’

B. CONCRETE STEMS FORMED FROM THE UNAugMENTED ROOT.

I. STEM-VOWELS BOTH SHORT.

143. In this division the following forms appear:—

a. A-A; — בָּקָר ‘cattle,’ בָּשָׂר ‘flesh.’ unchanged in pause. Construct state (126 *a* ii., *b*), בֶּקֶר, בֶּשֶׂר; with suffixes בִּקְרָךְ, but בְּקִרְכֶּם (130). Feminine, — בְּרָכָה ‘blessing.’ plural רְבָרִים ‘words,’ construct רְבִירִי (126 *b*).¹

From weak roots: — עָנָן ‘unhappy,’ שָׂרִי and שָׂדֵה SADA(Y) ‘field’ (50 *b*), שָׂה ‘a sheep’ SA from SAYAY = SAWAY (63, 50 *b*); but construct state שָׂדֵה (126 *a*); plural שָׂדִים (63), construct שָׂרִי (126 *b*), etc.; — בָּדָד ‘solitude,’ עָב — ‘AWAB (50 *d*, 63) ‘cloud,’ עָבִים and עֲבֹת; עָרִים ‘AWARIM or ‘AYARIM ‘cities’ (by the side of the singular עִיר ‘IYR), נָדָה ‘foreign,’ etc.

b. A-I; — אָמֵן ‘truth,’ זָקֵן ‘old man.’ Construct state, — מָלֵא ‘full,’ but words of this class generally borrow their construct state from stems with a single A, so that we find חָסֵר ‘lacking’ to supply the absolute חָסֵר, כָּבֵד, כָּבֵד to supply כָּבֵד ‘heavy.’ Feminine, — בִּהְמָה ‘cattle,’ construct, — אֲבֵדָה ‘lost,’ בְּהֵמָה (126 *b*), בְּהֵמָה. Plural, — זָקֵנִים; construct, — אֲבֵלִי ‘mourners’ or כְּבִירִי (for *kəbbēdē*, 126 *b*); with gutturals, — עָרְלִי ‘circumcised,’ לְעֵנִי ‘stammerers.’ Dual, — יָרְכֵם ‘thighs,’ construct, — עֲקֵבֵי

¹ On the dual of כָּנָף ‘wing,’ see §§ 127 *b* n., 134.

'heels' (61 c), but עֲקָבִי with the suffix of the first pers. sing.

From weak roots :—שָׁלֵן 'quiet,' מַת MAWIT (63) 'dead,' גַּר GAWIR 'stranger,' אָוִיד 'witness,' fem. עֵדָה (also 'testimony,' 105 a); but עֵדָה W'IDAT 'assembly.'

c. A-U;—יָגֹר 'afraid,' קָטָן 'little,' construct, קָטַן. Feminine,—עֲרֻפָּה 'naked,' נִבְהָה (without doubling, on account of the guttural) 'high,' גִּדְּלָה 'greatness.' Plural, עֲרוּפִים.

From weak roots :—אָיִם, אֵיפָה 'fearful.'

d. I-A;—חָמָר 'asphalt,' שֵׁעַר 'hair,' לֵבָב 'heart,' construct, לִבָּב; with suffixes, לִבְבִּי, לִבְבֶּכָם. Plural,—צִלְחוֹת 'dishes,' and עֲנָבוֹת 'grapes,' לִבְבוֹת;—construct, עֲנָבִי.

From weak roots :—אָבָה 'IBAY (50 b) 'rush,' רֵעָה and, with the tone drawn back (63), רֵעַ 'companion.'

e. U-A; very rare;—סַעְרָה or סַעֲרָה 'tempest.'

f. U-U; similarly very rare; for example, כְּתָנִית 'shirt.'

II. THE FIRST STEM-VOWEL SHORT, THE SECOND LONG.

144. The following forms appear :—

a. A-Ā;—צָפוֹן 'north,' שָׁלוֹם 'peace,' construct, שָׁלֵם. Feminine,—נְכוּחָה 'right.' Plural,—אֲדָנִים 'lords,' אֲתָנוֹת 'she-asses.'⁴

¹ On the doubling, see § 56 c.

² See § 61 c, [51 a n.].

³ On the doubling, see § 56 c.

⁴ See also § 213 b.

From weak roots :—עָשָׂה (50 *b*,—also spelled עָשׂוּ) ‘*making*’ (inf.),
רָאוּת RA’Ā(V)-T ‘*seeing*,’ חָנַן ‘*pitying*,’ מוֹת MAWĀT (63) ‘*dying*.’

b. A-I ;—אָסִיר ‘*captive*,’ מָשִׁיחַ ‘*anointed*,’ בָּרִיל ‘*tin*,’
דְּבִיר ‘*sanctuary* ;’ construct,—יָמִין ‘*right-hand*.’ Feminine,—יְחִידָה ‘*only*.’ Plural,—אֲסִירִים ; construct אֲסִירֵי.¹

From weak roots :—עָנִי (50 *b*) ‘*poor*,’ עֲנִיָּה (56 *c*) אָבִיב ‘*ear of corn*,’ דָּוִד ‘*darling*’ (proper name).

c. A-Ū ;—חָרָץ ‘*sharp*,’ שָׁבִיעַ ‘*week*,’ יָבֹל ‘*product*,’ נִמְלֵ ‘*restoration* ;’ construct,—שָׁבַע. Feminine,—אֲרָחָה, ‘*anything measured out*.’ Plural,—יֹקְדָשִׁים ‘*fowlers*,’ etc. ; yet שְׁבָעִים and שְׁבַעוֹת, construct שְׁבָעוֹת. Dual שְׁבָעִים.²

From weak roots :—נָלַח ‘*revealed*,’ עָשׂוּהָ ‘*made*,’ also עָשׂוּ ‘*ASUW* (50 *f*.), אָרַר ‘*cursed*,’ נִדְדָה ‘*crowd*,’ עוּל ‘*AWŪL* (63) ‘*suckling*.’

d. I-Ā ;³—כָּתַב ‘*book*,’ אֱלֹהִים ‘*God*,’ חֲמוּר ‘*ass*,’ אָסַר and אָסַר (56 *e*) ‘*vow of abstinence*.’

From roots otherwise weak :—סָתַן ‘*winter*,’ אָיִל ‘*strength*.’

e. U-Ā ;³—טָהָרוּ or טָהָרוּ ‘*his brightness*,’ רֹהֵב ‘*street*.’

III. THE FIRST STEM-VOWEL LONG, THE SECOND SHORT.

145. *a.* Ā-A ;—חָתַם ‘*seal*,’ עוֹלָם ‘*world* ;’—construct

¹ See also § 215.

² See also § 215.

³ The original I or U, as they commonly lose their definite character, are to be restored by the comparison of the kindred languages.

חֹתֵם. Feminine,—יֹשֶׁבֶת, 'inhabitant.' Plural, עוֹלָמִים, construct עוֹלָמֵי.

From weak roots :—חֹזֶה HĀZAY (50 b) 'seer,' construct חֹזֶה (50 g), נֹדֶדֶת 'fugitive.' No example occurs of a stem of this kind from a hollow root. See further, § 214 *ad fin.*

b. Ā-I;—יוֹנֵק 'suckling,' לֵוִי primarily 'soothsayer,' hence 'priest.' stems of this class either suffer no change in the construct, or else follow the analogy of *a*,—אֶבֶר 'ruin;' with suffixes,—אֵיבִי 'my enemy.' Feminine,—יֹלֶדֶת 'bearing;' oftener, יֹשֶׁבֶת 'inhabitant;' but most commonly, according to the analogy of *a*, with the termination -T added to the stem, אֹכֶלֶת 'ĀKAL-T 'eating' by the side of אֹכֶלֶה and אֹכֶלֶה 'ĀKIL-AT, בֹּעֶרֶת 'burning' by the side of בֹּעֶרֶה and בֹּעֶרֶה BĀ'IRAT.

From weak roots :—מַצִּיאת MAṢI'-T 'finding,' עֲטִיבָה 'ATIV-AT 'veiled,' אֲתִיבֹת 'future things' (56 c). From roots with a final semivowel we find no example of the bare stem : such are replaced by forms accordant with *a*. Cp. also § 214.

c. I-A; only the proper name עֵירָד and (in the construct state) מִיכָל 'brook.'

d. Ū-Ā;—עֶגֶב (spelled also עֶגֶב 'a stringed-instrument,' שׁוּעַל 'fox,' יוֹבֵל 'river,' סוּגֵר 'cage.'

IV. ONE STEM-VOWEL A DIPHTHONG.

146. But few examples exist; they fall under the following forms :—

a. U-AI (?): זַעִיר ZU'AIR 'a little,' a diminutive, analogous to the Arabic.

b. AI-A;—כִּילְפֹת ‘hammers,’¹ הִידָד ‘shouting.’

c. AI-I;—הַיֵּל ‘morning star.’

d. AI-U;—עֵרֶם ‘nakedness;’ plural עֵרָמִים.²

e. AU-A;—נֶחֱל ‘chicken,’ תּוֹאֲמִים ‘twins.’

C. STEMS FORMED FROM THE INTENSIVELY AUGMENTED AND QUADRILITERAL ROOT.³

I. DISSYLLABIC STEMS.

147. These have the following stem-vowels:—

a. A-A;—אֵיל ‘hart,’ feminine אֵילָת and אֵילָח, plural אֵילִים; שֵׁלַח ‘sending;’ בָּלָה (50 g) ‘finishing’ (inf.); רוֹמָם RAWMAM ‘raising’ (רוֹם); עוֹלָל ‘AWLAL ‘lad’ (עָלָל with ʾ inserted); גָּלְגָל and גִּלְגָּל (61 d) ‘wheel’ (גָּלָל); כּוֹכַב (for כִּבְכַּב, 55 a) ‘star’ (כִּבֵּב); עֵקֶרֶב, plural עֵקֶרֶבִים (61 a) ‘scorpions;’ שָׂמָאל for SAM’AL ‘left hand.’⁴ See also § 220.

b. A-I;⁵—דִּבֵּר ‘speaking,’ (inf.) מִקֵּל ‘staff,’ מָאֵן ‘stubborn,’ עוֹלָל ‘AWLIL ‘lad,’ בִּלְבֵּל ‘to continue’ (כוֹל), סִנְיָרִים ‘blindness,’ חֶרְמֶשׁ (61 d) ‘scythe.’

All the nouns of this class that now exhibit an I as their first stem-vowel (61 d) might perhaps be placed

¹ On the doubling, see § 61 a. ² On the doubling, see 56 e.

³ See §§ 95 a, d, 99.

⁴ The transposition of A with the preceding consonant has here involved further the application of §§ 49 c, 62 a.

⁵ Respecting this word, compare §§ 152 n, 227 a, 229.

⁶ Cp. § 220.

under this head, as עֵיִר 'blind,' plural עֵיִרִים (56 f); פִּסְחָ 'lame,' etc.

This last point cannot now be decided; still, in cases of the kind, it should be borne in mind that, since the rise of the modern vocalisation, new nouns following the same analogy may have been formed, which in reality were never pronounced with A.

c. A-U;— קֶפֶד 'hedgehog,' שִׁבְלֵת 'ear of corn' (61 d), נִבְנָנִים 'humps,'¹ the proper name חֲבִיקוֹק for חֲבִיקוֹק², cp. אִמְלָלִים below (d), כֹּדֶר 'some precious stone' (כוד), כֶּרֶב 'edge.' Plural,— שִׁבְלִים 'ears.'

d. I-A: to this class, for example, the late form אִמְלָלִים 'weak' (pl.) seems to belong; if so the stem-vowel has changed its position from that held in 'IMLAL-IM, as we have often seen to be the case in Division A of this chapter. Also עִוְעִים 'bewilderment' (עו=עו), כָּפֶר for כִּרְכָּר (51 a) 'circle' (כור).

e. U-A;— כִּסְמָת, plural כִּסְמִים 'spelt,' אִמְלָל 'languishing' (אמל).

f. U-U;— גִּלְגָּלֶת 'skull' (גלל), קֶדֶךְ 'crown.'

g. A-Ā;— apparently נִנְב 'thief,' טָבַח 'butcher,' נָנַח 'butting' (of cattle); feminine,— הַטָּאָה 'sin,' לָהֶבֶה (61 e) 'flame';—plural חֲטָאוֹת, נִנְבִּים; construct,— בִּקְרַת 'care,' but with A-A חֲטָאוֹת instead of חֲטָאוֹת (49 e), עֲרֵעוֹר proper name (ערר), פִּרְעֵשׁ 'flea.'

The quantity of the second vowel in these forms is, like other points in this synopsis, determined with a certain degree of probability by the comparison of the Arabic.

¹ On the doubling, see § 56 e.

² On the doubling, see § 61 a.

This class, further, possibly includes some other nouns mentioned below (*k*).

h. A-I;— צַדִּיק 'righteous,' עֵתִיק 'old,' plural,— אֲדִירִים 'nobles,' סַגְרִיר 'rain,' זְרִיר 'girt' (זרר), זְרִירָה 'shower.'

i. A-Ū;— רַחוּם (61 *e*) 'merciful,' חַנּוּן 'gracious,' עַמּוּד 'pillar,' (unless this is to be explained by means of § 61 *a*); apparently also forms like שְׂקוּץ (61 *d*) 'abomination,' גַּעְצוּץ 'thorn-bush,' בִּקְבּוֹק 'bottle' (בקק), נִמְלֹד 'unfruitful.'

k. I-Ā; for instance אֶפֶר 'husbandman,' נְבוֹר 'strong,' כְּנֹר 'harp,' קִימוֹשׁ (56 *a*) 'weed,' נִיחֹחַ 'pleasantness' (ניח=נח).

l. U-Ā; rare—נִגַּב 'being spoiled' (inf.).

m. Ā-I; here the stem-vowel, as above (*d*), changes places with the following consonant,—in this case in order to avoid a long vowel in a closed syllable (60 *d*),—קִלְקֵל QĀLQIL 'very light,' עֲרִיעַר 'ĀR 'IR 'naked';—in pause צִלְצַל (else with =) 'noise.'

II. TRISYLLABIC STEMS.

148. These are vocalised as follows:—

a. A-A-A;— יֶרֶקֶק 'yellowish,' אֲדָמָדִם 'reddish,' סִמְדָר 'grape-bloom.'

b. A-A-I;— יְפֵה־פִיָּה YAPĀYPIY-AT 'very beautiful,' עִטְפָּף (62 *a*, 61 *a*) 'bat.'

c. A-A-U;— פִּתְלָחַל 'deceitful.'

d. A-A-Ā;— פִּקְחָקִיחַ 'deliverance.'

e. A-A-I;—חֶלְמִישׁ 'pebble,'¹ עֶבְרִישׁ 'spider,' סִנְפִּיר 'fin.'

f. A-A-Ū;—חֲבֵרֹת 'spots' of the panther's skin.

D. STEMS FORMED FROM THE CAUSALLY AUGMENTED ROOT.²

149. These have the following vowels:—

a. A-A;—שִׁלְחָה 'flame,' (יכל) הֵיכַל 'palace,' אִזְכָּרָה 'memorial sacrifice.' cp. § 229.

b. A-I;—הֶעֱשָׂר 'giving tithes.' cp. § 229.

c. U-A;—הוֹלָדָה (51 a) 'born' (HUWLADT): cp. § 234.

d. U-I;—הִגִּיד 'being revealed.' cp. § 234.

e. A-Ī;—הִנְדִּיל 'boasting.' cp. § 229.

f. A-Ū;—הִתַּךְ 'melting' (נתך): cp. § 229.

E. STEMS FORMED FROM THE REFLEXIVELY AUGMENTED ROOT.³

150. The Dissyllabic Stems of this class have the following vowels:⁴—

a. A-A;—נִעְרָץ 'terrible,' usually with the first vowel changed in accordance with § 61 d, as נִכְבָּר 'honoured,' נִחָתָם 'sealed.' With the second vowel and the middle radical transposed,—נָכַן NAKAWN 'set firm.'

b. A-I;—נָמַס 'melted' (מסס) with the second stem-

¹ On the doubling, see § 61 a.

² See 95 c.

³ See 95 b.

⁴ Cp. too §§ 239 c, 240.

vowel before the middle radical; similarly נָיִד, construct נִיִּד NAZIYD 'pottage' (וִיד = וִיד).

c. A-Ā;—נִקְרָא 'being present' (קָרָה): cp. § 49 *h n*.

d. A-Ū;—נִפְתָּלִי 'fights' (plural construct), נִבְבוּב 'hollow.'¹

F. STEMS FORMED FROM APPARENTLY QUIN-QUELITERAL ROOTS.

151. The few nouns referred to this class are apparently to be regarded as contracted compound nouns. Thus צִפְרִיעַ 'frog' may come from *çəpar-rédé* 'mud-hopper,' אֲנַרְטַל 'basin' from collecting (אָנַר) blood (טַל).

G. STEMS FORMED WITH PREFIXES.²

1. MA-.

a. Formed from the Unaugmented Root.

152. a. (A-)A;—מִלְאָךְ 'messenger,' מוֹשָׁב 'dwelling-place,' מִתָּן 'gift' (נָתַן), מַחֲנֶה 'camp' (חָנָה = חָנָה). Other forms follow § 61 *d*;—מִגְדָּל 'tower,' מִקְרָא 'convocation,' מִשְׁנָה 'repetition' (שָׁנָה = שָׁנָה). With the second vowel before the middle radical;—מִסָּךְ 'curtain' (סָכַךְ), מַבּוֹא MABAW, מָקוֹם 'place' (קָם 'stand').

b. (A-)I;—מִלְבָּן 'brick-kiln,' מוֹעֵד 'a preconcerted meeting,' מִסְכֵּן (61 *d*) 'poor,' מִזְבֵּחַ 'altar,' construct with A-A מִזְבֵּחַ.

¹ On trisyllabic stems of this class, see § 239, and on stems at once reflexive and intensive, see §§ 245, 247.

² See § 101 *a*.

c. (A-)U; — מַחְמָדֶיהָ (47 b, 56 e) 'her costly things,' מַעֲזָה 'fortification.'

In other cases the stem is formed as though the מ belonged to the root (81 n.); it then follows the analogy of § 149. Hence:

d. A-Ā; as מַחְסֵר 'want,' מִזְמֹר 'song;' with the stem-vowel shifted מִרוֹץ MIRAWQ 'course,' in which case the I is adopted from the analogy of strong roots.

e. A-I; — מַדִּינָה MADIYN-AT (with the stem-vowel placed before the middle radical, or the semivowel dropped, 50 c) 'jurisdiction.'

f. A-Ū; — מַלְבוּשׁ 'clothing.'

β. Stems formed from the Intensively Augmented Root, and from Quadriliteral Roots.¹

g. (A-)A-A; — מַגַּלֵּל MAGALLAY (50 b) 'revealing,' מְרוֹמֵם 'exalted' (רום), מְקַרְקֵר 'digging through.'

h. (A-)A-I; — מְדַבֵּר 'speaking,' מְמוֹתֵת 'slaying' (מות), מְצַפְצֵף 'piping.'

i. (A-)U-A; — מְאוֹשֵׁר 'made happy,' מְפָרֵשׁ (with the doubling neglected) 'separated,' מְכַרְבֵּל 'clothed.'

γ. Stems formed from the Causally Augmented Root.²

k. (A-)A-A; — מְתַחַרֶּה MATAHRAY (62 a, 50 b) 'struggling,' מְפַנֶּה MAHAPNAY, (62 a, 49 f) 'turning,' מְכַהֵ

¹ Cp. §§ 221, 224.

² Cp. §§ 230, 234.

(51 *a*) MAHANKAY 'smiting,' מִרְדָּה MAHAWRAY 'caster of lots,' 'soothsayer.'

l. (A-)A-I;— מוֹצֵא MAHAWÇI 'causing to go out.'

m. (A-)U-A;— מִשְׁכָּב MAHUSHKAB 'lying down.'

n. (A-)A-I;— מוֹזְכִיר MAHAZKIR 'royal chronicler,' מְגִיד MAHANGID 'informer,' מְשֻׁמָּל 'left-handed:' cp. § 147 *a ad fin.*

Forms like מַרְע 'evil-doer,' מָסַב 'turning,' מְבִיא 'bringing in,' are to be explained as representing MAHARA¹, MAHASIBB, MAHABIY²; but their origin has been overlooked and é (i) adopted, according to the false analogy of the more usual forms of the same augmented root: cp. above (*d*), and §§ 228, 230.

δ. Stems formed from the Doubly Augmented Root.¹

o. (A-)A-A-A;— מְתַכֶּסֶה MAHATKASSAY (62 *a*, 49 *f*, 50 *b*) 'covering himself,' מִשְׁתַּחֲוֶה MAHATSHAḤWAW (52), 'throwing himself on his face.'

p. (A-)A-A-I;— הִתְאַבֵּל MAHAT'ABBIL 'mourning.'

II. STEMS FORMED WITH THE PREFIX TA-²

a. Formed from the Unaugmented Root.

153. *a.* (A-)A;— תִּימֵן 'south,' תוֹשָׁב 'dweller,' תוֹרָה TAWRAY-AT 'instruction,' תָּבַל TABL (where the vowel has become shifted from its previous position in TĒBAL, which is itself from TABALL, 62 *a*, 56 *g*) 'pollution' (בָּלַל), similarly תָּמַס 'melting' from מָסַס.

Sometimes the first A, passing into I (61 *d*),—תִּפְאֶרֶת

¹ Cp. § 246.

² See § 101 *a* ii.

TAP'AR-T '*adornment*,' תַּקָּה TAQWAY-AT '*hope*,'—or into an indefinite-vowel (62 *a*), as תַּהוֹם TAHAWM '*sea*.'

b. (A-)I;—תַּשְׁבֵּץ '*fabric of a small pattern*,' תַּהֲלָה TAHILL-AT '*praise*' (הלל), תַּבֵּל TAWBIL, TIWBIL (61 *d*, 50 *c*), '*habitable country*.'

c. (A-)U (rare);—תַּהֲלָה '*folly*,' feminine from TUHL instead of TAHULL,¹ תַּבּוּאָה TABWU'AT (with the U shifted, and the word consequently contracted, 50 *f*) '*production*.'

Other nouns are formed, as though the root were augmented, on the analogy of § 149:²

d. A-Ā;—תִּירָשׁ TAYRĀSH (61 *d*, 50 *f*) '*must*.'

e. A-Ī;—תַּלְמִיד '*disciple*.'

f. A-Ū;—תַּנְפּוּחַ TANPŪḤ '*apple*.'

g. U-I, only תוֹשִׁיָּה (56 *c*) '*understanding*' (ושי).

β. Formed from the Intensively Augmented Root.

h. (A-)A-Ū;—תַּאֲשִׁיר '*a kind of tree*.'

III. STEMS FORMED WITH THE PREFIX YA-³

154 *a.* (A-)A;—יַצֵּד '*oil*.'

b. (A-)I;—יַרִּיב YARVIB (where the I is shifted

¹ Cp. תַּבֵּל above (*a*).

² Cp. §§ 81 n., 152 *d*, *e*, *f*.

³ See § 101 *a* iii.

and contraction follows in accordance with § 50 *f*) 'adversary.'

c. (A-)U;—יָהֶלֶם 'a precious stone,' יִנְשׂוּף 'owl,' יִתְדֵר YATWUR (with the semivowel shifted and consequent contraction according to § 50 *f*) 'searching.'

In this case a possible theory is that the Y was regarded as a root-augment, and accordingly that forms like YAHLĀM and YANSHĀP have arisen after the analogy of §§ 149, 152 *d, e, f*, 153 *d, e, f*.

IV. STEMS FORMED WITH THE PREFIX 'A-¹

a. From the Unaugmented Root.

155. a. (A-)A;—אֶכֶזֶב 'deceitful,' אֵיתָן (50 *g*) 'lastingness,' אֶצְבֵּעַ (61 *d*) 'finger.'

b. (A-)U;—אֶשְׁמֶרֶת 'ASHMUR-T 'night-watch.'

Here also nouns are formed, on the analogy of § 149, as if the root were augmented:

c. U-A;—אוּבָל 'UWBAL 'river.'

d. A-Ā;—אֶגְרוֹף 'fist.'

e. A-Ū;—אֶשְׁמֹרֶה 'night-watch.'

β. Formed from the Intensively Augmented Root.

f. (A-)A-I;—אֶבְשִׁיזִים 'melons.'

g. (A-)A-Ū;—אֶבְעֶבֶת 'boils.'

¹ See § 101 *a iv*.

H. STEMS FORMED WITH SUFFIXES CONSISTING OF A VOWEL AND A FINAL CONSONANT.

I. FINAL CONSONANT -M.¹

156. The stems are various; the complete suffix as follows:—

a. -AM;—מִלְכָם (name of a god), אֵילִם and אִילָם 'porch.'

b. -IM;—שׁוּנָם (name of a place).

c. -UM;—חֲרָטָם, plural חֲרָטָמִים 'sorcerers.'

d. -ĀM;—פְּדִיּוֹם 'ransom,' דְּרוֹם 'south.'

II. FINAL CONSONANT OF SUFFIX -N.²

157. Examples of this class are numerous: the suffix appears in the following forms:—

a. -AN;—אַלְמָן 'widower,' שׁוֹשָׁן SHAWSHAN and שׁוֹשֵׁן 'lily,' כִּבְשָׁן 'oven,' שֻׁלְחָן 'table,' קֶרֶבֶן 'gift,' לִוְיָתָן 'serpent,' 'crocodile,' from לִוְיָהּ LIWY-AT 'wreath' because of the marked skin.

b. -IN;—יַרְדֵּן 'Jordan,' on account of the rapid descent of the river, from יָרַד 'descend.'

c. -N (through the loss of the short vowel, 54 c);—כִּנְעַן (where the second *a* is a helping-vowel) properly 'low-land,' צִפּוּרְןִי צִפּוּרְנִי CAPPURN 'nail.'

d. -ĀN;—אַלְמָנָה 'widowhood,' פְּתִירוֹן 'explanation,' רִמּוֹן

¹ See § 101 b i.

² On the doubling, see § 56 c.

³ See § 101 b ii.

'*pomegranate*,' אֲבִיָּאן 'IBYĀN '*poor*,' דְּרִבְנָה '*spike*,' שְׂפִיפֶן SHAPIPĀN '*a kind of serpent*,' גֵּרְשׁוֹן '*stranger*,' etc. In many proper names of this class the final N came to be rejected in course of time (54 *a*);—יֶרֶדוּ, יָפוֹ, מִגְדוֹ or יִרְחוֹ or יִרְחוֹ, שִׁלֹּה, שִׁלֹּה (שִׁלֹּה, שִׁלֹּה), שְׁלֹמֹה.

e. -IN;—קִצִּין QAQAYIN (63) '*judge*,' '*chief*.'

f. -ŪN;—צִיָּון ÇIYYAYŪN (63) '*memorial*,' זַבְּלֹן ZABŪ-LŪN (name of a tribe).

III. FINAL CONSONANT OF SUFFIX *L* OR *R*.¹

158. This class is rare: the instances fall under the following heads:—

a. -AL, -AR;—כַּרְמֶל '*arable land*,' עֶכְבֵּר '*mouse*.'

b. -ĀL, -ĀR;—גִּבְעֵל '*ear of corn*,' כִּפְתָר '*pomegranate*.'

c. -ŪL, -ŪR;—חֲרֹלֶל ḤARRŪL (with neglect of doubling, 56 *h*, 61 *e*) '*nettle*,' plural חֲרָלִים, פִּשְׁחוֹר (male proper name).

IV. SUFFIX -AY.²

159. This suffix is usually treated as *ai* in the absolute state, (50 *g*)—אֲרִיָּה '*lion*,' or it loses the Y (50 *b*),—אֲשָׁה '*burnt-offering*,' construct אִשָּׁה; plural with genitive-suffix of the first person—אִשָּׁי (from אִשָּׁה, 140 *d*). It seems to be preserved unaltered in שְׂדֵי (a name of

¹ See § 101 *b* iii.

² The double ל (56 *e*) here is as though from a word ending in UL, of which the singular ought now to sound חֲרָל.

³ With one Y; see § 101 *b* iv.

God) and גִּבֵּי 'belonging to locusts' (from גִּב GUBY, 50 *b*)—unless indeed these fall under the following category.

V. SUFFIX -AYY.¹

160. This class is far commoner than the last. The suffix now mostly assumes the form of *i*. Here and there we find it unchanged, as in סִינִי (from סִין) and other proper names; also in לְפָנַי (in pause) LA-PANAY-AYY (62 *a*, *b*, 59 *b*, 63) 'foremost.'

This last is formed by composition of the preposition LA- and the singular of a word now only used in the plural פָּנִים PANAY-IM (63) 'face': hence 'that which is before the face.'

Examples of the usual form are—רִגְלִי 'footman,' plural רִגְלִים, by contraction of I+I, or by neglect of the doubling in AYY (56 *h*) and consequent loss of the AY (63); feminine,—רֵאשִׁית 'beginning.' In other cases, again, the double *y* appears,—פְּלִיאָה 'marvellous,' תַּחְתָּיִם 'undermost' (pl.). Generic names in especial are formed in this manner,—קִנִּי, קִנְיָ, from the tribal names קָן, קִנֹּ,—עִבְרִי from עִבְרָ 'of the other side,' feminine עִבְרִיָּה, plural עִבְרִיִּים or עִבְרִיּוֹת. Of compound names sometimes only the last part survives the addition of this suffix,—בְּנִימִי, בְּרִימִי, and יִמִּי, from בְּנִימִן. When a word like this receives the article (86), it is regularly prefixed to the last part of the word, even

¹ See § 101 *b* v.

though the first be preserved;—**בְּרֵחֵי־מִינִי** 'the Benjaminite,'
בֵּית־הַלְחָמִי 'the Bethlehemite.'

VI. SUFFIX -UWW.²

161. This never appears except in the contracted form **ו**, succeeded by the feminine termination -T. Nouns formed with it are generally abstract;—**חַיִּית** 'life,' **מַלְכוּת** 'kingdom,' **סְכָלוּת**, **פְּתִיּוּת**,² and **כְּסִילוּת** 'folly,' **אַלְמָנוּת** 'widowhood:' yet also, for example, **הַלְמוּת** 'hammer.'

¹ On the loss of doubling, see § 56 f. ² See § 101 b vi.

³ On the doubling, see § 61 a.

CHAPTER XI.—THE NUMERALS.

162. Numerals are nouns that, having lost their original signification as nouns, at present simply mark the terms in the scale of numbers.

In Hebrew we find two sorts of numerals—(i.) those which denote a number by itself, and (ii.) those which indicate the place a thing holds in a series of objects.

163. The first sort (CARDINALS) comprises the following base-words:—

a. 'ONE': אֶחָד 'AḤĀḤAD (61 *e*), also אֶחָד, whence in a solitary example אֶחָד (56 *h*, 62 *a*, 49 *f*). Feminine, by assimilation (51 *b*) אֶחָת, in pause אֶחָת.

'TWO': שְׁנַיִם SHANAIM or SHINAIM (dual), construct שְׁנֵי; in pause שְׁנַיִם. Feminine, שְׁתַּיִם (36 *b* n.),—a form derived ultimately from SHINT (102 *c*) by the successive processes of assimilation (51 *a*), neglect of the consequent doubling (56 *h*), obscuring of the *i* (62 *a*), and final loss of the indefinite-vowel that succeeded this *i*;—construct שְׁתֵּי; the pausal form שְׁתַּיִם. When connected with ten (164 *c*) this numeral assumes the forms שְׁנַיִם and שְׁתַּיִם. Its primary meaning was perhaps 'two turns' (root שָׁנָה, 140 *b*).

'THREE': שָׁלֹשׁ SHALUSH; construct שְׁלֹשׁ, with loss of the tone שְׁלֹשׁ. Feminine שְׁלֹשָׁה, construct שְׁלֹשָׁה.

'FOUR': אַרְבַּע. Feminine אַרְבַּעָה, construct אַרְבַּעַת.

'FIVE': חָמִשׁ HAMISH, construct חֲמִשָּׁה. Feminine חֲמִשָּׁה (56 e), construct חֲמִשָּׁת (102 c). Originally this word perhaps meant 'fat,' 'full.'

As the fingers were used for reckoning, five was represented by the entire hand.

'SIX': שֵׁשׁ SHIDSH. Feminine שֵׁשָׁה, construct שֵׁשַׁת (56 g).

'SEVEN': שֶׁבַע SHAB', construct שֶׁבַע (126 a iii.). Feminine שֶׁבַעָה, construct שֶׁבַעַת: originally perhaps 'completion.'

The ancient Semites, like Hesiod, very likely regulated their seed time and harvest by the Pleiades; this would lead to their being regarded as a ruling power in the universe, and their number, seven, as a round number.

'EIGHT': שְׁמֹנֶה SHAMĀNAY. Feminine שְׁמֹנֶה (63), construct שְׁמֹנֶת.

'NINE': תִּשְׁעַ TISH', construct תִּשְׁעַ (TSHA' for TASH' (126 a iii.). Feminine תִּשְׁעָה, construct תִּשְׁעַת.

'TEN': עָשָׂר 'ASR. Feminine עָשָׂרָה 'ASARAT, construct עָשָׂרַת (127 a).¹

δ. In usage the forms of the numerals from three to ten, as in all the Semitic languages, reverse the meaning of the genders.

The probable explanation of this is that anciently the feminine form alone was used as an abstract noun (like *triō*, *τριάς*, *τετράς*, etc.²), and that, when in course of time it became a concrete (as *τρεῖς*, etc.), the simple stem was appropriated to what occurred less frequently, and thus came to indicate the feminine. This theory receives some confirmation from the fact that 'fourfold' and 'sevenfold'

¹ See § 164 δ n.

² Cp. § 105 a.

are expressed by אַרְבַּעַתִּים and שְׁבַעַתִּים,—the dual of the feminine.

'HUNDRED': מֵאָה MI'AT, construct מֵאֵת (126 b): ἑκατοντάς.

'THOUSAND': אֶלֶף 'ALP: perhaps 'multitude,' whence 'chiliad.'

'TEN THOUSAND': רִבּוֹ also spelled רִבּוּא RIBBĀN; another form is רַבְבָּה RABABAT: 'multitude,' now μυριάς.

164. a. The remaining numerals are formed from these base-words by combinations and by dual and plural endings.

b. 'Eleven' alone has the choice of a special word in its formation; that is, we find not only אֶחָד עָשָׂר, feminine אַחַת עָשָׂר, but also עֶשְׂרִי עָשָׂר, feminine אֶשְׂרִי עָשָׂר.¹

Hence אֶשְׂרִי should mean 'one.' M. Oppert has discovered עֶשְׂרִי in Assyrian with this signification; so that our Hebrew word appears to be a construct state 'ASHTI, from the corresponding form 'ASHTIN.

It should be observed that עָשָׂר is the stem of the above-mentioned עֶשְׂרִי and עֶשְׂרֵת, while עָשָׂרָה (for עֶשְׂרֵה, through the influence of the guttural) is the feminine in -AY, from עָשָׂר.

c. 'Twelve' is expressed by שְׁנַיִם עָשָׂר and שְׁתַּיִם עָשָׂרָה (also שְׁנֵי and שְׁתֵּי), and the numerals from 'thirteen' to 'nineteen' by 3—9 followed by עָשָׂר and עָשָׂרָה.

¹ On אֶשְׂרִי, see § 102 c n.

It is to be remarked that the 10 in these numerals is employed in the regular gender, and only the preceding numeral in the reversed form. Where the units are found without the feminine termination, they stand in the construct state; with the feminine termination this only occurs in a few instances.—*Ex. gr.* תִּשְׁעָה עָשָׂר אִישׁ 'nineteen men'; fem. שִׁבְעַת עֶשְׂרֵה שָׁנָה 'seventeen years.'

d. 'Twenty' is expressed not by the dual but the plural of 10, with the termination *-im* attached immediately to the stem 'ASR; עֶשְׂרִים.¹

e. For the tens that follow, the plurals of the units from 3—9 are employed, with the termination *-im* for both genders; namely, 'thirty' שְׁלֹשִׁים, 'forty' אַרְבָּעִים, 'fifty' חֲמִשִּׁים, 'sixty' שִׁשִּׁים, 'seventy' שִׁבְעִים, 'eighty' תִּשְׁעִים, 'ninety' שְׁמֹנִים.

f. From 100 the dual מֵאֵתִים for מֵאָתִים (49 b), from MA'-T = MA'AT, and the plural מֵאוֹת are in use. From 1000, we have the regular forms אֶלְפִים and אֲלָפִים: from 10,000, רְבֹאוֹת, רְבֻאוֹת, contracted רְבוֹת; רִבְבוֹת, construct רִבְבוֹת.

g. The connection of the numerals from 20—90 with units is performed by means of the conjunction WA- (וְ, 62). The older usage was to place the smaller number first, the later to place it last; as יָשָׁם וְיָשָׁם or יָשָׁם וְיָשָׁם, like the old fashion in English 'six and sixty,' compared with the modern 'sixty-six.'

The same rule applies to hundreds; as שִׁבְעַת וְשְׁמֹנִים שָׁנָה וּמֵאוֹת שָׁנָה, 'seven and eighty years and a hundred

² Cp § 137 f n.

years.' In later times, however, the order was reversed, and even the conjunction after the hundred began to be omitted; as *שָׁלֹשׁ מֵאוֹת שְׁבַעִים וּשְׁנָיִם*, 'three hundred, seventy, and two.' Lastly, even according to the old order, thousands mostly stand by themselves; *שְׁנָיִם וְעָשָׂרִים אֶלֶף*, 'two and twenty thousand, three and seventy and two hundred.'

165. *a.* Numerals of the second sort (ORDINALS) are all formed with the roots of the cardinals. 'Second' is *שֵׁנִי* (SHINAYY, 101 *b v.*), 'sixth' is *שֵׁשִׁי*: the rest take A-I as stem-vowels, and also receive the termination -AYY; as 'third' *שְׁלִישִׁי*, 'fourth' *רְבִיעִי*, 'fifth' *חֲמִישִׁי* or *חֲמִשִּׁי* (56 *b*), 'seventh' *שְׁבִיעִי*, 'eighth' *שְׁמִינִי*, 'ninth' *תְּשִׁיעִי*, 'tenth' *עָשָׂרִי*.

'First' is supplied by a similar stem with A-I, but with the termination *ón* (-ĀN), derived from *רֹאשׁ* RA'SH 'head'; *רִאשׁוֹן* (for *רִאשׁוֹן*, 49 *f*).

b. But it is equally admissible to use the cardinal *אָחַד* in this sense; which indeed is the regular manner with numerals above ten.

The Ordinals are used, as with us, in a transferred sense; as *רְבִיעִית* 'a fourth' = $\frac{1}{4}$, *שֵׁנִית* 'secondly,' 'a second time' adverbially.

c. The Greek method of using the letters as *numeral ciphers* was at a later period applied to Hebrew in the following manner:—*א* to *ט* for 1—9, *י* to *צ* for 10—90, *ק* to *ת* for 100—400. Higher numbers were commonly expressed by composition, as *תק*; or the final letters *ך*, *ם*, *ן*, *ף*, *ץ*, were employed for 500 to 900. 1000 was indicated by *א*, with a distinguishing mark; but numbers above that, regularly by means of composition. Yet 15 was not indicated by *יד* (from reverence to the Divine name *יְהוָה* shortened into *יה*) but by *טו* *i. e.* 9+6. Compare the numbering of the verses in the margin of our copies.

CHAPTER XII.—PARTICLES—ADVERBS.

166. A noun or pronoun is capable not only of standing as the subject or predicate of a sentence, but also as an accessory complement, or as the sign of the connection between ideas or thoughts.

In a subordinate position like this, such a word often acquires a peculiar form (81), or at least a transferred meaning; or, again, it may only appear in the language as historically known in a subordinate position of this kind. In all these cases it is not called either a noun or a pronoun, but is regarded as a subsidiary part of speech,—a PARTICLE.

The fact, moreover, that in a sentence a noun may sometimes be replaced by a composite expression, or even by a whole sentence, has contributed to the development of particles.

Hebrew particles may be conveniently divided into three classes: a particle that serves simply to qualify an idea or thought is called an ADVERB; a PREPOSITION is one that points out the relation of one idea to another; a particle that is employed to connect thoughts is indicated by the name CONJUNCTION.

It not unfrequently happens that the same word is used both as adverb and as preposition or conjunction, whether accompanied by change of form or not.¹

¹ Compare in English 'to walk *before*' (adverb) and 'before his face' (preposition), 'it is *but* a small part' (adverb) and 'not he *but* his brother' (conjunction).

Particles, when combined with one another, or with other parts of speech that depend upon them, *i. e.* serve to complete the idea, follow, as to their form, their original character of nouns and pronouns.

167. *a.* An Adverb may be formed from any noun, even from one with a preposition prefixed, by means of the suffix -A, corresponding in sense with our *-ward*, the Greek -δε, so that it may be called the *Suffix of Direction*. It is now commonly sounded as -o, sometimes as -e; it rarely has the tone; and it is attached to stems of all kinds, feminine, dual, and plural, as הָהָרָה 'towards the mountain,' צְפוֹנָה 'northward,' נֹבָה 'towards Nób,' דְּדֹנָה 'towards Dëdon.' Yet it sometimes has the tone, as מִזְרְחָה שֶׁמֶשׁ 'towards the going down of the sun,' cp. § 125. In cases where words are united by means of the construct state, the suffix is appended to the first, as מִדְּבַרְהָ דַּמָּשֶׁק 'towards the wilderness of Damascus,' where it is to be observed that the vowel of the noun is in no way changed, although the syllable is opened by adding the suffix; בְּאַרְהָ שֶׁבַע 'towards Bě'ér-sheba'.

b. A noun with the suffix of direction also signifies, by metonymy, 'the place where;' as in מַנְתָּא MANTAYA (51 a, 63) 'downwards,' also 'below,' עַתָּה 'now' (compare the kindred עַת 'ITT 'time,' etc.).

c. When this suffix is appended to a preposition with its noun, it affects the whole expression, and not merely the latter portion: thus בְּחֹרֶשֶׁה is not 'in the direction towards the wood,' but 'into the wood,' אֶצֶל צֶרְתָּנָה not 'near the direction towards Çorëtan,' but 'towards the neighbourhood of Çorëtan.'

Yet sometimes the meaning of this suffix is so weakened that it seems to indicate simply the adverbial signification of the entire expression,¹ as in מִבְּבִלְיָה 'from Babylon.'

d. The sole alteration introduced by this toneless suffix on nouns consists in the rejection of a helping vowel, if it has received one: thus from בַּיִת BAYT אֶרֶץ 'ARṢ, נֶגֶב NAGB, we have בֵּיתָה, constr. בֵּיתָה (50 g) 'towards the house,' אֶרְצָה 'to the earth,' נֶגְבָּה 'southward;' in pause בֵּיתָה, אֶרְצָה, (שָׁמַיִם, 121, 117) הַשְּׁמַיִמָה 'heavenward.'

The feminine ending -AT is retained in its full form, as מֵרְתָה 'towards Moro.'

e. The suffix of direction is attached to the old pronoun 'AN² in the interrogative adverb אֵנָּה 'whither,' shortened also into אָן, as it has not the tone to rest on.³ It has further a demonstrative signification in אֵנָּה וְאֵנָּה 'hither and thither.'

This suffix -A is evidently shortened from -AN or -AM (54 a) and identical with the old accusative ending (110), which also expresses a direction towards a thing: compare the Latin 'Romam ire,' 'Veios proficisci;' and the next section.

168. a. Adverbs of varying signification are formed from nouns by affixing the accented termination -AM (-om), as יוֹמָם 'by day,' הֶזֶם 'in vain,' דוֹמָם 'in silence,' from יוֹם הֵן HINN 'favour,' דָּם 'silence.' From an old

¹ Cp. § 168.

² Cp. §§ 89, 90, 95 b, 101 b ii.

³ This אָן must be distinguished from the אָן in מֵאֵן 'whence,' for in the latter we apparently have the pure pronoun without rejection of the suffix.

pronoun' we have the adverb שָׁם 'there' (with the suffix of direction שָׁמָּה (64 a).²

b. The termination -*bm* is also used in the same manner, as פֶּתָאִם 'of a sudden' (compare פָּתַע PAT 'moment'), שְׁלִשִּׁים 'the day before yesterday' (properly 'on the third'; compare שָׁלֹשׁ; sc. 'day,' reckoning from 'to-day' inclusive, as in the Latin *nudius tertius*.) This termination is appended to the old pronoun הָלָם 'here.'

If the termination -AM be the ancient accusative ending (167 n.), -*bm* is to be explained as from -AM, the termination of the accusative plural (110). Both appear to have arisen from old pronouns, and the examples of the feminine and plural endings (105, 114) have already shown us in what various senses such relics of pronouns can be used. The local meaning is preserved in יוֹמָם, שְׁלִשִּׁים, and הָלָם, just as in מִשָּׁה and עֵתָה with the suffix of direction, which, accordingly, seems to have been originally identical with the termination -AM and to have lost the -M simply because it stood at the end of the word and had dropped its tone. Compare further the cohortative suffix -A (192).

169. The composite termination -*it* (-AYYAT) (101 b v., 102 c, 160), is used in the same sense, as אַחֲרֵינִית 'backwards,' אַשְׁדּוֹדִית 'after the manner of the city of' *Ashdôd*.

This last example, compared with the French 'à la Française,' 'after the French manner,' clearly points to an original local signification ('ad'), so that here, as before, the accusative ending -AM must have been anciently attached.

In Aramaic -*it* is the most usual adverbial ending.

¹ Cp. § 95 c.

² With the same meaning we seem to find the bare A, with the M dropped (54 a), in the word מְהֵרָה 'in haste.'

³ Cp. § 93 n.

⁴ Cp. § 86.

170. Other nouns are now used as adverbs without any termination being added. Some of these retain their original meaning, as עַד 'in continuation, in repetition, still, again;' in others it is slightly modified, as מְאֹד ('strength,') 'very,' רַק ('weak') 'only': others again are never used except as particles, as אִמְשׁ and תְּמוֹל or אֶתְמוֹל (49 *h*) 'yesterday,' נֶכַח 'opposite.'

171 *a*. Various adverbs spring from pronouns (demonstrative words); these are called *Pronominal Adverbs*: examples are:—

הִנֵּן HINN, which calls any one's attention to a thought in much the same way as the Latin 'ecce'; also הִנְנָא HINNAY, in which form the termination -AY is by itself too the relic of a pronoun: cp. §§ 101 *b*. iv., 102 *c*. n.

The strengthened form -AYY¹ appears in מָתַי MA-T-AYY 'when' and מֵתַי 'then' (occurring by the side of the more usual מֵיָ, which is to be compared with the prefix 'A (101 *a* iv.) and the י in יָה.

With long Ā, owing to its emphasis, we find כֹּה 'thus,' הֵכָּה 'here.'

מֵיָ 'AYN 'where' (also an emphatic negative) is a compound of 'A-, Y-, and -N; it is similar in meaning to מֵיָ 'A-N and מֵיָ 'AYY, with its derivative מֵיָ 'AYY-AY. 'AYY also seems to be the parent form of the rare word מֵיָ 'not' (61 *d*, 56 *g*, 50 *f*): whereas AY, by itself, is further used in the formation of interrogative pronouns and pronominal adverbs, as מֵיָ 'which?' also 'where?'

¹ Cp. § 101 *b* v.

'whither?' אֵיכָּה 'how?' also shortened into אֵיךְ, (in consequence of the tone having receded to the first syllable) 'where?' 'how?'

This class, moreover, possibly includes לֹא 'non,' אֵל 'ne'; and positively. נָא (cohortative), כֹּן 'so,' 'thus,' אָכֵן 'indeed,' 'but;' and a few others.

b. Among these, we have the interrogatives אַם and הֵל (num, an); the latter of which is constantly united with the following word, and is only once found in its entirety,—Deut. xxxii. 6, הֲלִידָהָהּ *scil.* kētib הֲלִידָהָהּ, qēri הֲאִדָּנִי 35, 33 n.) Everywhere else the ל is assimilated (51 a), as הֲיִדָּת; and, where the word begins with a half syllable, the assimilation as a rule remains audible, as הֲפִתָּנָת, הֲרִאִתָּם (48); הֲמַעַט for הֲמַעַט *e.g.* is exceptional (56 f). Yet a virtual doubling (61 e) is commonly thought sufficient, as הֲבִרְכָּה (with a modified indefinite vowel, to prevent the word being pronounced *habroko*), and with gutturals הֲאִנֹּשׁ, הֲאִלֵּךְ; הֲחִכֵּם (with *e* in accordance with § 61 e). The doubling is wholly lost, for example, in הֲעִלֵּם,¹ and in consequence of this, when no guttural follows, the A regularly becomes indefinite (62 a), as הֲשִׁמֵּר, הֲטוֹב, etc.

The influence of the article הֵל (86), which people wished to distinguish from this interrogative, has certainly contributed to the peculiar forms of the latter.

172. Combinations of words,—even of whole sentences,—may syntactically occupy the place of adverbs. Such composite expressions are sometimes contracted into

¹ Cp. § 56 h.

one adverb, as יָדָדּוּ the plural of יָדָד YAH'D with the genitive-suffix of the third person without mark of gender or number, meaning 'unions thereof,' or, as adverb, 'in the unions thereof,' hence 'together;' מִדָּוֶע 'wherefore,' apparently contracted from מִן (י)דָוֶע 'what is known?' ('what do people know sc. of the cause or reason?')

The plural form of יָדָדּוּ is perhaps to be explained by the union of two objects being conceived of as an attribute of each separately, and in consequence existing more than once: compare, for example, the phrase בֵּינָתָם בֵּין דָּדָּ וּבֵין יוֹנָתָן 'between them' [בֵּינָתָ plur. of בֵּית (167) with plur. gen.-suff.], 'between [sing.] David and between Jonathan.' The suffix without determination of gender in a few other cases too denote something that is properly a plural, as in Lev. iii. 11, הִקְטִירוּ 'and he shall make it a perfume,' scil. the fat, the fat tail, the kidneys, etc., taken together.

173. In special cases adverbs receive *object-suffixes* (88, 194 ff.). Videlicet, when a sentence is begun by one of the adverbs הֵן HINN 'ecce,' יֵשׁ YISHSH 'indeed,' אֵין 'AYN 'indeed not,' עוֹד 'AWD 'again,' 'still,' אֵי 'where?' followed by a personal pronoun as subject, the latter regularly stands, not by itself, but as an object-suffix to the adverb. Thus we have:—

a. הֵנִי (for הֵנִי, 56f), in pause הֵנִי;—also הֵנִי; הֵנִי, in pause הֵנִי; הֵנִי; הֵנִי;

הֵנִי, in pause הֵנִי; הֵנִי; הֵנִי;

b. הֵנִי (= הֵנִי) — יֵשׁ, יֵשׁ, יֵשׁ;

¹ This form represents YISH-N-A-HU, with the AN doubled,—YISH-(A)N-A(N)-HU (195): this syllable on its first occurrence drops the vowel (54 c), on its second the N (54 a): cp. § 157 c, 196.

c. אֵינְנָה¹, אֵינְנִי, אֵינְךָ, אֵינָהּ, אֵינֶנּוּ,

: אֵינְכֶם, אֵינָם,

d. עוֹדְנָה, עוֹדְנִי, עוֹדְךָ, עוֹדָהּ, עוֹדֵנּוּ,

: עוֹדֵנֶם, עוֹדֵנָם,

e. אֵין, אֵיפֶה, אֵים—.

¹ Cp. § 49 *e.*

CHAPTER XIII.—PREPOSITIONS.

174. A PREPOSITION is a particle that defines the relation between two ideas,¹ and that in consequence requires to be supplemented by the expression of that with regard to which the relation exists. Most prepositions, according to their origin, indicate a limitation of *Place* with reference to something else, as 'in,' 'from,' 'by.'

A particle, being in its origin itself a noun or pronoun, its complement—the noun or pronoun dependent on it—is naturally considered to be in the genitive, and the preposition in the construct state; this is, wherever possible, indicated by the form. Prepositions again, like adverbs, usually stand in the accusative.

175. Besides various *Adverbs* that are capable of appearing as prepositions, like נֹכַח 'opposite,' בְּלֹתִי 'without' (that is, BALT for BALY-AT, with the connecting vowel = genitive ending -i, 125), there are two that, when so used, assume an altered form. These are אַחֲרֵי 'behind,' 'after,' plural of the adverb אַחֲרָה 'behind,' 'afterwards,' which itself is at times used as a preposition; and תַּחְתִּי before personal pronouns, plural of תַּחַת 'beneath.'

¹ Cp. § 166.

176. Words like the following were once *Nouns*; in usage, however, they are only prepositions:—

אֶצֶל 'IṢL ('side') 'next,' 'by the side of.'

בֵּין BAYN ('separation') 'between,' 'with separation of,' once with the feminine ending ת בֵּית (51 a, 56 g).

וְלִת ('separation') 'with the exception of,' also וְלִתִּי (125).

מִן MINN ('part') 'parted from,' 'parting from,' in poetry occurring as a separate word (מִנִּי, 125), but usually losing its tone, and accordingly followed by maqqép, or, which is more often the case, assimilated; as מִמֶּנֶּע 'from seed,' מִמְּרוֹק 'from afar.' Before suffixes it is mostly reduplicated:¹ the second part of the reduplicated form appears as MAN (with A), e.g. מִמָּנִי: or this MAN may lose the N (54 a) and the A become indefinite (62), unless bearing the tone; thus מִמֶּד, in pause מִמָּד.

עִם IMM 'with,' 'in company with,' also the feminine עִמָּת. Besides forms like עִמִּי, עִמָּךְ, plural עִמָּכֶם, עִמָּהֶם.—we find with the suffix of the first person singular the additional עִמָּרִי from IMM-AD (apparently connected with the Arabic 'in-da 'with').

עַד 'ADAY (63) 'up to,' 'as far as;' in poetry עַדִּי (with the tone thrown forward on the last syllable), and with suffixes always עַדִּי, עַדְךָ, even עַדְיָכֶם, not עַדְיָכֶם as analogy (134) would lead one to expect.

עַל 'ALAY 'above,' 'on,' 'over;' in poetry עַלִּי; with

¹ Cp. מִימִי (127).

suffixes עָלַי, עָלֶיךָ, עָלֶיהָ. The forms עָלֵיכֶם, עָלֵיהֶם, are noticeable.¹

177. The following prepositions seem to have sprung from ancient *Pronouns* :—

אֵל 'ILAY 'towards;' in poetry אֵלַי; with suffixes אֵלַי, אֵלֶיךָ, but אֵלֵיכֶם, אֵלֵיהֶם.²

אַתְּ INT 'together with;' with the tone lost אֶתְּ; with suffixes אֶתִּי, אֶתְּךָ, אֶתְּכֶם; also, through confusion with the following, אֶתִּי etc.

אֵת 'AYYAT afterwards 'IYYAT (102, 56g, 50c) commonly concentrates an action upon an object, and at times involves a collateral reference of the action to a person or thing; with the tone lost אֶתְּ; before suffixes generally אֵת, that is, 'AYYAT (56h, 50d), as אֵתִי, אֵתְּךָ, אֵתְּכֶם (more frequently אֶתְּכֶם), אֵתְּ (only once אֵתְּהֶם).

178. The following three prepositions are always *prefixed* to the following word, and in consequence relinquish their tone :—

בֵּן BA- 'in,' apparently connected with בוא 'go in,' בִּין 'distinguish' בֵּין 'between.' It occurs in its complete form before the demonstrative pronoun in pause, בִּזֶּה, בִּזֹּאת, בִּזֶּה; before the interrogative מֶה, בִּמֶה, בִּמָּה (64c); and before various suffixes: but the vowel usually becomes indefinite (62). Before suffixes it appears as follows,— בִּי, בְּךָ (in pause בִּךָ), fem. בְּךָ, בְּהָ, בְּנִי (note the vowel), בְּכֶם, בְּהֶם = בָּם, etc.

¹ Cp. § 134.

² Cp. § 134.

'בָּ KA- 'like;' demonstrative in origin, and akin to לָה and כֵּן (171) and the pronouns in use (89 f.). In its complete form (like 'בָּ) we find it, for instance, in כָּהֶם, כָּכֶם, כָּמָה, כָּוָה וְכֹה. Before suffixes it usually takes the form of כָּמוֹ or כָּמוֹ'. In other cases the vowel mostly becomes indefinite.

לָּ LA- 'towards;' similarly of demonstrative origin and akin to אֵל and the pronoun אֵלָה (85). The vowel remains in the same cases, as it does with 'בָּ and 'כָּ, and also before nouns of one stem-vowel without any suffix, as לָעַד 'for ever,' לָבֶטַח 'to,' that is, 'in,' 'safety,' לָלֶכֶת 'for to go;' so too in pause, as בֵּין מַיִם לַמַּיִם 'between the waters' (literally 'in the interval of water to water'). With מָה it is usually לָמָה (64 a), but commonly before gutturals לָמָה. With suffixes לָי, לָךְ, לָכֶם, לָנוּ.

The demonstrative מָה MĀ (akin to מִי, מָה, etc.), which can be affixed to the prepositions 'בָּ, 'כָּ, and 'לָ, without adding anything to their meaning, is peculiar. In poetry we meet the following forms before nouns בָּמוֹ, כָּמוֹ, and לָמוֹ; before suffixes everywhere כָּמוֹנִי, כָּמוֹךְ, כָּמוֹחִי, כָּמוֹהֶם, also כָּמוֹכֶם, כָּמוֹנִי.

179. *Two prepositions* may immediately follow one another: but here two cases are to be distinguished:—

a. When together they express one idea; as נֶגֶד =

¹ The indefinite-vowel is due to the heavy suffix; cp. § 176 עַל, 177 אֵל.

לְנֶכַח = מִנֶּכַּח = נֶכַּח = לְנֶכַּח 'over against,' 'in the presence of.'

In like manner prepositions may combine with other words to form a new preposition, as in בְּשָׁל (182 n.).

b. When the second preposition and what depends on it together form one whole, which in its turn depends on the first, as מִעִמּוֹ 'from with him, מִעַל הָהָר 'from on the mountain.'

In this second case it would be incorrect to speak of one compound preposition, for, though united under a single tone, they are still two.

CHAPTER XIV.—CONJUNCTIONS.

180. The only distinction between adverbs capable of governing a whole sentence, like עַד, עַתָּה, etc., and true conjunctions lies in the circumstance that conjunctions in no manner qualify a sentence, but simply mark the connection between two sentences. They serve partly to join to one another two independent sentences or clauses (*Coördinative Conjunctions*), partly to insert a sentence as a subordinate part in another sentence (*Subordinative Conjunctions*).

181. The *coördinative* class comprises:—

וְ WA- 'and,' always a prefix, perhaps shortened from וּ 'hook' (50 *b*). The vowel is sometimes preserved, when the connection is close, as תֹּדֹוּ וְבֹדֹוּ 'waste and empty,' יוֹמָם וְלַיְלָה 'by day and night,' also in pause, as וְלֹא 'and not,' וְהַלְאָה 'and further.' In one special case (WA consecutive of the imperfect, 203) the first consonant of the word to which it is prefixed is doubled (64 *c*), as וַיֹּאמֶר 'and he said,' וַתֵּלֶךְ 'and she went,' וַיֹּאמֶר (with the doubling neglected, 61 *e*, in א) 'and I said.' In all other positions the vowel becomes indefinite (וּ), and under certain circumstances (50 *k*, 59 *b*) even וּ.

אֲף 'also,' possibly in origin demonstrative: the comparison of פֹּה (171) suggests a composition from 'A-P.

נִם GAMM 'also,' properly a noun, 'a heaping,' 'accumulating.'

The expression corresponding to our '*both . . . and*' is not **וְ. . . וְ** but **נָם . . . נָם**.

אָבֵל an archaic noun, by usage signifying '*certainly*;' '*nevertheless*,' '*but*,' '*yea even*.'

אָלֵם '*on the contrary*,' apparently an accusative (168) from **אָל**, a noun with one stem-vowel from the root **אול**, which would seem to be a variant of **אבל**, the root of the preceding word.

אִכֵּן '*surely*,' '*nevertheless*,' a demonstrative word, akin to the preposition **כִּי** and the adverbs **כֵּן** and **כֹּה**, the **אִ** being apparently also demonstrative.

אִךְ '*surely*,' '*only*,' '*but*,' a demonstrative word compounded of 'A + K (?).

182. To the class of *subordinative* conjunctions belong:—

אֲשֶׁר 'ASHAR, a word of which the etymology can hardly be other than demonstrative, probably from the roots **א** (101 a 4), **ש** (95 c, 168 a), and **ר** (101 b iii.). The word serves to introduce relative sentences, and accordingly often stands where we should employ a relative pronoun, such a pronoun being almost wanting in Hebrew. Subsequently, through the loss of the **אִ** (49 f) and assimilation of the **ר** (51), it became modified, as, for instance, in **שֶׁלוֹ** '*quod ei*,' or the **ר** even disappeared (56 h) and the vowel became weakened (62 b), thus reducing the form to **שֶׁ**, as **שֶׁהֵם בְּהֵמָה** '*that they are cattle*.'¹ sometimes, again, the vowel is *a* or *o*, as **שֶׁקָמַתִּי** '*that I arose*,'² **שֶׁאַתָּה** '*that thou*.'³

¹ Eccl. iii. 18.

² Judg. vi. 7.

³ Judg. vi. 17.

This 'ש' with ך assimilated also appears in the late compound preposition בְּשַׁל 'on account of,' literally 'in eo quod pertinet ad,' formed from בְּ, שַׁל, and לְ; as בְּשַׁלִּי, בְּשַׁלְּמִי, even אֲשֶׁר בְּשַׁל (because אֲשֶׁר, together with the sentence dependent on it, may be governed by any kind of preposition).

The Syntax will further show that אֲשֶׁר was originally a pronoun; but still it is not on that account an equivalent of our relative pronoun, as although it in a few cases appears in our texts as such, it is nearly everywhere employed as a conjunction.

כִּי, a word of demonstrative origin, akin to the preposition כִּי etc. It is employed, among other usages, in a causal sense ('because,' 'for'), as well as for the introduction of quoted speeches; thus nearly corresponding to the Greek ὅτι.

פֶּן PINY (50 b) or PANY (61 d) 'lest,' properly a noun 'a turning off,' from פָּנוּ = פָּנִי: it is always toneless.

אִם 'IMM 'if,' a word of demonstrative origin, serving to introduce a condition; and also, in a transferred sense, like 'etsi,' or, like the Greek εἰ, to introduce a question in the oratio obliqua.

לֹא = לוֹא 'supposing,' 'would that . . . !' similarly demonstrative.

לֹאִי = לוֹאִי 'supposing that . . . not,' formed from the preceding word with a negative suffix having the same demonstrative root as לֹא and אֵל.

אֲיֵל 'perhaps' ('supposing that'); possibly formed from the preceding through an idea that the initial ל was the negative element.

183. Some conjunctions admit of being compounded

so as to acquire a new signification. Thus **כִּי אִם** is not only used to mean 'for if' or 'that if,' but also after a negative 'but,' 'unless' ('but if . . .'; scil., in such a case the negative does not apply); and moreover in a few cases it has the same meaning as **כִּי** or **אִם**.

When a conjunction, together with the clause that follows it, depends on a preposition, the two particles are by no means to be regarded as the expression of one idea: thus, when we find **בְּאִשֶּׁר**, **כִּאֲשֶׁר**, **אֵת אִשֶּׁר**, and the like, it is not the **אִשֶּׁר** alone, although it is in its origin a noun or pronoun, but the conjunction together with the clause dependent on it, that is governed by the preposition. There are, however,¹ a few places where **אִשֶּׁר** stands as a pronoun; thus: **עִם אִשֶּׁר תִּמְצָא אֶת־אֱלֹדִיךָ** 'with whom thou findest thy gods.'²

¹ Cp. § 182 *ad fin.*

² Gen. xxxi. 32.

CHAPTER XV.—THE VERB.

184. A VERB is a word of which the origin and signification are alike descriptive: while incapable of standing as the subject of a sentence, it may by itself form the predicate. Many forms, however, are included under this head, which by means of affixed personal pronouns (subject-prefixes and subject-suffixes) acquire the additional power of expressing the subject, and accordingly embrace the elements of a complete sentence.

In the Semitic languages it is usual to comprehend all verbal forms of the same root under the head of one verb. From the nature of the case the stem of each form is in its origin an abstract or a concrete noun (without stem-augmentation), and only distinguishable from what are nouns in usage by some difference in the application of the phonetic laws: cp. § 82 n.

185. By the process of root-augmentation (95), the influence of which on the meaning of the root is here most apparent, we find various series of verbal forms evolved from one root. These are such as elsewhere¹ would be ranked as separate verbs: in Hebrew we term them *Conjugations* of the same verb, and distinguish them as:—

a. The *Unaugmented Conjugation*, in which the root appears in its simple form.

¹ Compare in Latin *edo, ago* with *esurio, agito*.

b. The *Intensive Conjugation*, characterized by repeated radicals, or by ׀ inserted before the middle radical.

c. The *Causal Conjugation*, with ׳ה (the relic of a pronoun), or, less frequently, ׳ת or ׳ש, prefixed.

d. The *Reflexive Conjugation*, with ׳נ (also ׳הנ) prefixed; now, like many forms of the Greek middle, also used in a passive sense.

e. The *Strong (Intensive) -Reflexive Conjugation*, with radicals repeated, or ׀ inserted, and ׳הת prefixed.

The conjugation of quadriliteral roots (95 d) is in every way analogous to that of the intensive and causal of triliterals.

Besides the five varieties above specified, there are a few rare forms which will be treated along with the conjugations they most resemble.

186. The *Active and Passive Voices* are distinguished by a difference in the stem-vowels. In the unaugmented conjugation nothing of the passive but the participle and a few doubtful forms survive; and in the simple reflexive it has altogether disappeared,—if indeed it ever existed in that conjugation.

After the example of the Jewish grammarians, the active and passive of each conjugation are in other works set down as separate 'species.' The names of the species are, with one exception, paradigms, derived, in imitation of the Arabic philologists, from the root *פעל* 'make,' and they are as follow :—

קל (that is, 'light') = unaugmented conjugation, including the passive participle.

פעל, פועל, פעלל, פלפל, פעלעל = active of the intensive conjugation.

פעל, פועל, פעלל, פלפל, פעלעל = passive of the intensive conjugation.

הַפְעִיל, תַּפְעִיל = active of the causal conjugation.

הִפְעִיל = passive of the causal conjugation.

נִפְעִיל = reflexive conjugation.

הַתַּפְעִיל, הַתְּפֹעֵל, הַתִּפְעִיל = active of the strong-reflexive conjugation.

הִתַּפְעִיל = passive of the strong-reflexive conjugation.

And, lastly, the uncommon forms נִפְעָל (strong-reflexive) and הִתַּפְעָל (reflexive-causal).

These names are objectionable ; (a) because the *y* in the paradigm, being a guttural, cannot be doubled ; (b) because it is not a common stem of each species that is chosen as its representative, but a particular form (3rd person singular of the perfect in the strong root, with a guttural as middle radical) from which the rest were erroneously regarded as derived (94 n.) ; (c) because the relation between the active and passive is placed on the same level as that between the conjugations ; and (d) because the names express the forms, but not that which is essential in grammatical terms, the power of those forms.

187. a. The distinctions which are expressed in European languages by moods and tenses are in Hebrew much less clear ; for its corresponding verbal forms are but three in number :—

According as the action or state expressed by the verb is viewed as commanded, unfinished or finished, three *Moods* are distinguished, the *Imperative*, the *Imperfect*, and the *Perfect*.

b. In certain cases the imperfect undergoes a change, consisting either in the recession of the tone, or in the choice of short stem-vowels. This takes place where the meaning approaches that of the imperative (in which case the mood is called *Jussive* or *Voluntative*), and also

through the influence of the so-called WA consecutive (181, 203 *a*, *b*).

Whether the *time* referred to be past, present, or future, has to be gathered from the context. Thus, in narration, the perfect and imperfect are used much as in Latin. Events looked forward to with certainty are spoken of in the perfect, as though already finished.

As regards the *moods* of European languages, we find the imperfect doing service for the optative, and at times also for the conjunctive; yet never as an equivalent of the oratio obliqua,—a construction for which Hebrew possesses no specific form.

The *present* may be particularly marked by the use of a participle, or by supplying a note of time.

188. An abstract stem is used in one and the same form for the imperative and the imperfect, and a concrete one for the perfect (96 *b*).

This is to be accounted for on the supposition that the subject of a completed action was regarded as having a *definite* share in it; while as long as completeness was not attained, it was considered sufficient to point out in a more general way the mere fact of there being *a* connection between the subject and the action.

These stems receive both subject-prefixes and subject-suffixes to distinguish *person*, *gender*, and *number*, and feminine and plural terminations, whether separately or in combination.

In the verb the dual either was never in use, or else has become extinct.

189. In the IMPERATIVE only the second person exists. This is not determined by any suffixed pronoun, but receives in the feminine the terminations of the pronoun of the second person (90), namely, in the singular -I (in full -IN, 54 *a*) accented, and in the plural the toneless ending -NA. The plural without mark of

gender is expressed by the old termination -ŪN,¹ regularly shortened to -U (54 a).

190. The IMPERFECT is formed by means of the subject-prefixes 'A-, NA-, TA-, and YA-, which have been mentioned before. Moreover, the feminine is denoted, in the second person singular, by the accented termination -I, as in the imperative, and in the second and third persons plural, by -NA, which in the last case may be explained by the comparison of הָנָה (91 b). In these persons the simple plural is expressed by -Ū (-UN) added to the stem.

191. The PERFECT, on the other hand, has in the first and second persons subject-suffixes that denote the number and, in the second person, at the same time the gender: 1 sing. -TĪ, pl. -NŪ; 2 sing. -TA, fem. -T (-TĪ), pl. -tem (-TAM), fem. -ten (-TAN). The simple stem serves for the third person; and it receives the feminine termination -AT (here as elsewhere shortened to -A) and the plural ending -ŪN (commonly -U).

192. Verbs are capable, further, of receiving *Object-Suffixes* (88 ff.), and also, in the imperative and imperfect, a *Cohortative* (or simply Intensive) *Suffix* -A of demonstrative origin.

The cohortative suffix is certainly akin to the suffix of direction appended to nouns (167) so far as the form and the primary idea (that of *direction towards* a thing) are concerned, but the sound and idea are here differently applied.

193. Under the head of verbs we shall also consider certain words, which, though properly nouns, have

¹ Cp. § 110 n.

acquired something of a verbal character, and therefore are susceptible of object-suffixes: these are the infinitives and participles.

A HEBREW INFINITIVE is not a mere abstract name of action ('nomen actionis'), for it differs in the active and the passive. For example, while a 'threatening' is an action and nothing more, 'to threaten,' or 'to be threatened,' at once involves a reference to a subject that as agent or patient takes part in the action, and in consequence exerts an influence on the choice of the name.—There are two forms of the infinitive in use, both with abstract stems: the first definitely used as a *noun*; the second as an *adverb*.

A PARTICIPLE (formed with a concrete stem) is not a mere name of the agent or patient ('nomen agentis' or 'patientis'), because it expresses no lasting property, but a condition which a subject attains for a time by its share in an action. For example, 'to sing' may be predicated of a 'singer,' as a property, but of 'one singing' only as an accident: the same distinction lies in the passive between a 'song' and words 'sung' or 'being sung.' It should only be remembered that the temporal notion of the present 'singing' and the past 'sung' are absent from the Hebrew. The active participle denotes equally him '*who sings*,' '*will sing*,' or '*has sung*;' and the passive '*what is sung*,' '*is being sung*' or '*will be sung*.' For this reason, the same forms may also stand for the professional '*singer*' and the customary '*song*.'

CHAPTER XVI.—OBJECT-SUFFIXES.

194. When a verb is immediately followed by the word denoting the object at which the action is directed, and this expression consists of a personal pronoun, the latter assumes a shortened form (*Object-Suffix*, 88 ff.) and unites into one word with the verb.

Object-suffixes produce some changes in the form of the verb:—

- a. By requiring connecting-vowels.
- b. By causing the tone to advance to the syllable of the suffix, or to the connecting-vowel.
- c. By protecting terminations from crumbling away, or reversely by promoting their decay.

195. In the place of the connecting-vowel we not unfrequently find the syllable -AN, which except before the object-suffix of the first person singular, is changed into -en when it has the tone.

It is most probable that this -AN is in its origin demonstrative and akin to the ancient case-endings, and to the connecting-vowels of the genitive-suffixes: cp. § 125.

It appears as follows after verbal forms that end in a consonant: *imperat.* נִּיְ (for נִּיְהִי, 49 e), נִּיְ (= נִּיְ—); *impf.* נִּיְ (with slight pause נִּיְ), נִּיְ usually assimilated to נִּיְ (נִּיְ), נִּיְ usually נִּיְ, נִּיְ (1 pl.); *perf.* נִּיְ, נִּיְ (נִּיְ).

196. Generally, however, the N is lost (54 *a*), and a true connecting-vowel appears. The selection of this is regulated as follows:—

a. Before the suffix of the 2nd pers. masc. sing. it is A. In pause this remains distinct, as $\text{נִּי} \text{---}$ with the final vowel retained; but $\text{נִי} \text{---}$ without it.

b. Before the suffix of the 2nd pers. fem. sing. I appears, as $\text{נִי} \text{---}$; A only by way of exception, as $\text{נִי} \text{---}$.

This preference of the feminine pronoun for I may be explained with some probability by the comparison of the old complete form -KI (90 *a*).

c. Before the suffix of the 3rd pers. fem. sing. A occurs as $\text{נִי} \text{---}$ with the final vowel retained; but, after a perfect, without it, as $\text{נִי} \text{---}$.

d. Before the remaining suffixes as a rule the verbal forms with concrete stems take A, while those with abstract stems, are almost always followed by I. The terminations are:—

For the *perf.* and *partic. active* $\text{נִי} \text{---}$ (in pause $\text{נִי} \text{---}$), $\text{נִי} \text{---}$ or $\text{י} \text{---}$ (= $\text{נִי} \text{---}$ 49 *d*, 29), $\text{נִי} \text{---}$, $\text{ם} \text{---}$ or $\text{מִי} \text{---}$, $\text{ן} \text{---}$;

For the *imperat.*, *impf.*, and *infin.*, $\text{נִי} \text{---}$ rarely $\text{נִי} \text{---}$, $\text{נִי} \text{---}$ rarely $\text{י} \text{---}$ (from $\text{נִי} \text{---}$), $\text{נִי} \text{---}$ rarely $\text{נִי} \text{---}$, $\text{ם} \text{---}$ or $\text{מִי} \text{---}$ rarely $\text{ם} \text{---}$, $\text{ן} \text{---}$ rarely $\text{ן} \text{---}$.

197. Before the accented suffix נִי the connecting-vowel becomes indefinite, when immediately following the stem of a perfect, or imperfect with A, in the unaugmented and in the causal conjugation, as $\text{נִי} \text{---}$ (נִי), $\text{נִי} \text{---}$.

וְהִיָּיְחָ (נָדַח, rt וְהִיָּיְחָ), יִשְׁאַלְהָ (יִשְׁאַל), שֶׁאֵלָהּ (שֶׁאֵל),
יִכְשִׁלְהָ (יִכְשִׁל).

198. Elsewhere the connecting-vowel disappears, and there is only the aspiration of the following consonant to witness to its earlier existence (45 *b*). The cases that fall under this head are:—

a. When the suffix יָ follows the imperfect of the unaugmented conjugation with U, or when כֶּם, כָּךְ, or כֵּן is appended to a form of the intensive; as יִצְנִפְךָ (יִצְנִיף), אֶלְמִדְכֶם (אֶלְמִד), קִבְּצְךָ (קִבֵּץ).

b. When the toneless suffixes נִי, דָּ, יָ, דֹּ, דָּ, צִ, נוּ, are attached to the 3rd pers. fem. sing. pf. in -AT, or to a plur. of the impf. with the full ending -UN; as נִמְלִתָּה, נִמְלִתְהוּ, נִמְלִתְהוּ or נִמְלִתְהוּ (49 *e*), נִמְלִתְהוּ (similarly from *נִמְלִתְהָ), תְּנוּ, יִקְרְאוּ, יִעֲבְרוּ, יִמְצְאוּ, נִמְלִתְהוּ, יִשְׁתְּנוּ, אֶהְבְּתְהוּ, also נִגְבְּתְהוּ where the helping-vowel A must have arisen from the lost connecting-vowel.

199. The suffixes are attached without any connecting-vowel to the verbal forms that themselves end in a vowel, the shortened forms ם and ך being used for the 3rd pers. plur., and דֹּ being generally shortened into ך after I, but (in the form דֹּהי) not always becoming ך after A (49 *d*). Before נִי, דָּ, דֹּ, צִ, and נוּ the tone remains on the verb.

200. Object-suffixes exert some influence on the verb in consequence of their attracting the tone from it to

¹ In these three cases *e* is not a connecting-vowel; it is to be explained by § 59 *a*.

themselves, or to the connecting-vowel, or to a subject-suffix.

a. The suffixes **כִּם** and **כֵּן** as they retain the tone under all circumstances, render the first stem-vowel in the perfect of the unaugmented conjugation indefinite.

The same rule holds good for the suffix **ךָ**, except in the 3rd pers. fem. sing. pf. (198 *b*), and in the case next following:—

b. When a full connecting-vowel or the syllable **AN** appears (195 *f.*), it receives the tone; and the first stem-vowel in the perfect of the unaugmented conjugation becomes indefinite: in other moods and conjugations the last, if it be short, suffers this change.

c. When the connecting-vowel disappears (198) and the suffix receives the tone (198 *a*), the last syllable of the verb is treated as a toneless closed syllable (58 *a*).

d. When, however, the tone remains on the verb (198 *b*), the **A** of the termination **-AT** is nevertheless unchanged,¹ and the first stem-vowel of the perfect of the unaugmented conjugation becomes indefinite.

e. When the verb ends in a vowel (199) the tone comes to lie immediately before the suffix, and in consequence the first stem-vowel of the perfect of the unaugmented conjugation becomes indefinite.

On the other hand, in the plural of the imperative and imperfect the stem-vowel, if **A**, is in this case preserved; thus, from **שמע** 'to hear,' we have **שמעו** and **תשמעו**, but **שמעוּ** and **תשמעוּ**.²

¹ Cp. § 211 *a*, etc.

² Comp. the plurals of nouns with one stem-vowel (111 *b*).

201. Object-suffixes affect the *terminations* of the verb as follows:—

a. The feminine termination -AT of the 3rd pers. sing. pf. is preserved in its entirety before all suffixes (198 *b*, 200 *d*).

b. Similarly the feminine subject-suffix TI of the 2nd pers. sing. (90 *a*).

c. The feminine plural-ending -NA in the impf. is replaced by the plural without determination of gender -Ū, as תִּלְכְּחֶךָ,¹ תִּרְאֵנִי.²

d. The uncurtailed termination ŪN frequently occurs (198 *b*).

e. Instead of the form תִּנִּי with the vowel *u*, and with the final consonant rejected³ is substituted for the full subject-suffix תִּנִּי, as צִמְתִּנִּי, הִעֲלִיתִנִּי.

This points to an old form -TŪM, 'ANTŪM (possibly too with -N), the long termination of which reminds one of the plural of nouns and verbs.⁴

¹ Cant. i. 6.

² Jer. ii. 18.

³ Cp. §§ 134, 127 *b*.

⁴ On the application of this chapter to weak roots as well as strong ones, see §§ 206—248.

CHAPTER XVII.—MODIFICATION OF VERBS BY PREFIXED WORDS AND BY POSITION.

202. The form of the verb is susceptible of alteration, not only by words attached at the end (suffixes), but also by a few at the beginning. The attaching in this as in other cases consists in the two words receiving but one accent. Here, of course, it remains on the verb, but is sometimes shifted; sometimes left in its old position, with a weakened force.

203. The conjunction WA- 'and' (181) is capable of preceding a verb so as not to express a simple connection of two sentences (WA copulative) but a close relation, as, for instance, between an event and its sequel, or its effect ('and—*subsequently*,' 'and—*consequently*'): here it is called WA *consecutive*.

a. When prefixed to the *imperfect* the conjunction in this sense retains its full vowel, sharpened further by the doubling of the following consonant (61 a, 64 c), as וַיִּאֶמֶר, וַיִּתְּאֶמֶר.

The tone of the verb recedes (65 a) by rule, except (i.) when the vowel that should lose the tone is long by nature, or lengthened by the resolution of weak consonants (49 f.), and (ii) when the vowel that is to receive the tone stands in a closed syllable, or is a patah.

The reason of this is that pataḥ can only stand thus in the case of virtual doubling (61 *e*), and then the syllable is regarded as *closed*.

The exception (ii.) does not apply to cases in which -AY loses the tone : see §§ 210 *d*, 218 *b*, 227 *e*, 237 *c*.

b. There are some imperfects in which the last syllable, that forbids the recession of the tone, has a long vowel simply because it is accented, while another stem with a short vowel is equally admissible. In these forms the position of the tone remains unchanged, but the choice of its stem-vowel is not influenced by it, as (יִצְלַח) (יִצְלִיחַ) (227).

c. With the *perfect* the WA consecutive has the same form as the ordinary conjunctive (181). It is distinguished solely by its influence on the verb, which consists in its giving the tone to the subject-suffixes of the singular that would else be toneless : the first stem-vowel is nevertheless preserved by the influence of the secondary tone, as (וְלִקְחֶתָּ) (וְלִקְחֶתָּ), (וְלִקְחֶתָּ) — not *וְלִקְחֶתָּ, *וְלִקְחֶתָּ, etc.

d. Yet, besides, when in pause (205 *d*), the tone remains on the stem, in cases where the tone of a word in close connection immediately follows the verb (65 *b*), as (וְזָכַרְתָּ פֶסַח) 'and thou shalt consequently kill the pass-over'; the like commonly takes place when the last stem-vowel (once a short one) has been lengthened by the absorption of a weak consonant (49 *f*).

e. The feminine and plural terminations of the bare stem (in the third person of the perfect), which often lose the tone through the influence of a long stem-vowel or of a doubled consonant, not unfrequently recover this tone after WA consecutive.

204. *a.* Often, though not uniformly, the prohibitory adverb אַל (171 *a*) has the same influence on the imperfect as WA consecutive, as אַל-יֵדַע (יֵדַע) 'let him not know.' The shorter form is employed here (187 *b*), in a volutative sense, wherever it exists.

b. Thus too in the single case of the interrogative pronoun מַה (87) in an adverbial sense = 'how,' as (יִנְיֵל) מַה-יִנְיֵל 'how he rejoices.'

205. A verb is influenced by position in a weighty pause as follows :—

a. An A which remains *a* in spite of the ordinary tone, here almost always becomes *o* (67 *a*), as יֵלֵךְ (יֵלֵךְ), יֵלֵךְ (יֵלֵךְ).

b. Similarly *i*, which with the tone is sounded *e*, becomes in some forms *é* (67 *c*), as דִּבֵּר (דִּבֵּר), דִּבֵּר.

c. When there exist two forms similar in meaning but differing in the last stem-vowel, the one with A is mostly used in pause (68 *a*), elsewhere that with *i*, as הִשָּׁב (הִשָּׁב), וַיֵּלֶךְ (וַיֵּלֶךְ), וַיֵּלֶךְ (וַיֵּלֶךְ).

d. The tone generally remains on the stem, notwithstanding the prefixed words that else would remove it, as וַיֵּמָּת (וַיֵּמָּת), וַיֵּשְׁבָּע (וַיֵּשְׁבָּע), וַיֵּשְׁבָּע (וַיֵּשְׁבָּע).

e. In various forms the tone is drawn back from the feminine and plural terminations on to the stem, as עָרָו (עָרָו), יָפְלוּ (יָפְלוּ), בָּצְקוּ (בָּצְקוּ), אָבְדָה (אָבְדָה).

f. Besides vowels that have become indefinite (62 *b*),

the tone causes the restoration of a lost AY (63) in this case, as (נְטָיוּ נְטָיוּ) from נָטַי = נָטוּ, (יִשְׁלִיּוּ יִשְׁלִיּוּ).

g. In some imperfects the tone remains on the feminine termination -IN and the plural ending -UN when they are preserved entire, but it loses its obscuring influence on the preceding vowel,¹ as (תִּדְבְּקִין) תִּדְבְּקִין, (יִפְרְתִּין) יִפְרְתִּין, which exists by the side of יִפְרְתִּי.

¹ Cp. § 203 b.

CHAPTER XVIII.—SYNOPSIS OF THE FORMS OF THE UNAUGMENTED CONJUGATION.

A. IMPERATIVE MOOD.

206. *a.* The abstract stem of the unaugmented root is here formed with U (especially in transitive verbs), or with A (especially in intransitive verbs), or in rare cases with I. Phonetic laws (46) regularly require the stem-vowel A in roots in which the last radical is a guttural, and generally in those which have the middle radical of such a kind.

Unless there is a distinct reason for changing it, the position of the stem-vowel is after, and not, as generally in the noun (137 ff.), before the middle radical. The first radical has to receive an indefinite-vowel (36 n, 47 *a*), — כָּתַבְּ 'write', אָכַל 'eat', הָרַג 'kill', חָתַם 'seal', עָבַד 'work'; with the tone thrown forward on to the following word, — כָּתַבְּ etc. If, however, the tone passes on to a cohortative suffix (192), the stem-vowel becomes shifted — מְלִיכָה 'be king now'; or it becomes indefinite, and the two half-syllables are contracted,¹ — MKURA, MĒKĒRA מְקַרָּה 'sell now.' Yet we also find examples like מְלִיכָה. Before object-suffixes the stem-vowel is generally shifted, — כָּתַבְּהָ.

¹ Compare a parallel case in § 126 *b*.

Examples with A as stem-vowel are—שָׁמַע 'hear,' זָעַק 'cry,' שָׁכַב 'lie down;' שָׁמַעָה; שָׁמַעְנִי; in pause שָׁמַעָה: the position of the stem-vowel in the last two instances should be noted.

b. Plural:—The accented termination -u (-ŪN) generally renders the stem-vowel indefinite,—אָכְלוּ 'eat ye,' חָרְבוּ 'destroy ye,' it is but seldom that the vowel merely suffers a change of position,—אָכְלוּ.

In pause the stem receives the tone, as זָכְרוּ, חָזְרוּ 'remember ye,' אָכְלוּ.

c. Feminine Singular:—The accented termination i (IN) affects the stem in a similar manner to that of the plural. Thus the usual form is,—עָמַדְי 'stand;' less frequently עָלְוִי 'exult.'

In pause, and a few times in other positions, we find, —עָבְרִי 'go over,' קָסוּמִי 'enchant.'

Examples with A as stem-vowel are:—פָּתַחְי 'open,' זָעַקְי; in pause שָׂמַחְי 'rejoice.'

The aspiration in עָמַדְי and the like is noticeable as a relic of the time when the preceding stem-vowel was audible (45 *b*).

In a form like קָסוּמִי the original place of the stem-vowel is occupied by its kindred indefinite-vowel.

d. Feminine Plural:—The stem here remains unaltered and receives the toneless suffix -NA,—חָזְרוּנָה 'gird ye on,' שָׁמַעְנָה or in shortened form שָׁמַעְנָ (59 *a*).

207. WEAK ROOTS (94 *c*—*i*).—The phonetic laws are here applied in the following manner:—

a. First radical נ:—According to rule this is lost,

together with its indefinite-vowel (53), — (NTIN) תָּנוּ 'give,' תָּנֵה, נָשׂ 'draw near,' נָשׂ- (-I-), נָשׂוּ and נָשׂוּי '(-U-), נָשׂוּי.

The נ is, however, retained in נָקָם 'avenge,' נָהַג 'lead,' etc.

The ל of לָקַח 'take' is treated in the same way. Thus, although לָקַח and לָקַחִי are occasionally found, we usually have קָח, in pause קָח; קָחָה; קָחוּ, in pause קָחוּ; קָחִי.

*b. First radical, a Semivowel.*¹—The same thing generally takes place here (50 e), as where the initial is נ:—(ולך' 'go') לָךְ WLIK, לָךְ, לָכֶה, לָכוּ, לָכִי, in pause לָכוּ, לָכִי;—from ושב 'sit,' ורד 'descend,' ודע 'to know,' והב 'to give,' we have שָׁב, רָד, דַּע, הָב.

The semivowel is however retained in יָרַשׁ 'possess' (ורש', 50 n), יָצַק 'pour' (וצק', 50 n).

c. First radical א:—This is preserved,—אָכַל 'eat,' etc.

d. Last radical a Semivowel:—This is treated as y, and א is taken as a stem-vowel. The AY thus formed changes into ai (50 g) in the bare stem; but disappears before an accented suffix (63). Before a toneless one beginning with a vowel it undergoes no alteration, only losing its y (50 c) before one beginning with a consonant. Accordingly we find רָאָה R'AY 'see,' הָיָה 'be,' עָשָׂה 'do'; רָאִי, רָאִי; in pause (with the tone receding on to the stem),—בָּעִי 'entreat'; בָּכִינָה BKA(y) NA 'weep.'

¹ In the lexicons all verbs of this class are treated as beginning with י because of the phonetic change mentioned in § 50 n, and the old habit of confounding roots with the 3rd pers. sing. of the perf. (94 n).

e. Last radical N:—The stem-vowel becomes A, as in the preceding class, and the N, unless followed by a vowel, then becomes lost (49 *a*) ;—קָרָא 'cry,' קָרָאִי, קָרָאָה, in pause קָרָאִי.

צָא 'go forth' (from וָצָא), צָאִי, צָאָה, in pause צָאִי, is a solitary instance with I as stem-vowel.

Confusion in the classes of weak verbs (arising from the seeming analogy between רָאָה and צָאִי, though the one stands for R'AYU, the other for WÇR'Ū) has produced in one instance צָאִינָה.

f. Compact roots:—Here the stem-vowel, which is always U, is placed before the middle radical, without any helping-vowel being introduced after the latter. The simple stem acquires the appearance of a biliteral root (56 *g*),—דָּם DUMM 'be silent,' סָב 'turn,' גָּל (once גָּל) 'roll.' Before a termination that begins with a vowel, the third radical is, according to rule, once more audible, —עֲזָזָה 'UZZA 'be strong,' רָגְזוּ 'rejoice ye,' גָּזְזוּ 'shear,' or with the tone on the stem גָּזְזוּ, גָּזְזוּ.

The doubling is disregarded (56 *h*) in the examples קָבַהּ-לִי and אָרַהּ-לִי 'curse, now, for me.'

In but one root of this class we find the imperative treated as trilateral,—שָׁדַדְ (doubtless from שָׁדַד) 'lay waste.'

g. Hollow roots:—The stem-vowel (U, A, or I) regularly precedes the middle radical, uniting with it according to the fixed laws (50 *f, g*) ; the long vowel thus formed retaining the tone ;—מוֹת MUWT 'die,' סוּרָה 'turn then' (but sometimes like קוּמָה 'stand up'), שׁוּבוּ 'return,' קוּמוּ; דִּין DIYN 'judge,' בִּינָה 'understand'

¹ Cp. above (*b*).

now,' רִיבו 'strive,' לַיְנִי 'pass the night'; בָּא BAW 'go in,' בָּאִי, בָּאוּ.

In the feminine plural, however, the termination of which begins with a consonant, the middle radical is expelled after the kindred stem-vowel (50 c, 60 a), as קָמְנָה QU(W)MNA.

B. IMPERFECT MOOD.

208. a. The stem is the same as in the imperative. When a guttural stands as middle or last radical, the stem-vowel is commonly A; yet this is not always the case, e. g. יָנַח 'he roars.'

The subject-prefixes all end in A; but, being attached to stems that begin with two consonants, and accordingly standing in a closed toneless syllable, they are changed into *i* (61 d) or, after the N of the 1st pers. sing. into *e* (46 a).

b. First person; Singular:—אֶזְכֹּר 'I remember,' with loss of tone אֶזְכֹּר־; with A אֶשְׁאַל 'I ask,' in pause אֶשְׁאַל: with the accented cohortative suffix אֶשְׁמְרָה 'I will observe,' in pause with the tone on the stem אֶשְׁמְרָה. Plural:—With *i*,—נִזְכֹּר, נִזְכָּר, נִשְׁאָל, נִשְׁאָל.

c. Second person; Singular:—This is in all respects analogous;—תִּשְׁמֹר 'thou observest,' תִּזְכֹּר 'thou art amazed,' תִּבְחַר 'thou choosest.' Plural:—The termination -u (which at times even now remains -un) receives the tone, and the stem-vowel becomes inde-

finite (62 *b*),—תִּדְרֹשׁוּ TADRUSHU ‘*ye seek.*’ In pause the tone is restored to the stem,—תִּשְׁמְרוּ, תִּשְׁלָחוּ ‘*ye let loose.*’

Feminine ; Singular :—The termination *-i* has exactly the same influence as the last,—תִּדְרְכִי ‘*thou treadest,*’ תִּשְׁקָטִי ‘*thou restest.*’ Plural :—Here the stem always keeps the tone,—תִּשְׁכְּנֶנָּה ‘*ye dwell,*’ תִּשְׁמַעְנָה ‘*ye hear.*’

d. Third person :—This follows completely the analogy of the others,—יִשְׁמַר ‘*he shouts.*’ Plural, יִשְׁמְרוּ, in pause יִדְרֹשׁוּ etc.

Feminine :—The prefix TA- here is different in sense from that in the second person. The forms are,—תִּשְׁמְרוּ, תִּשְׁמְרוּ. Plural, תִּקְצְרֶנָּה ‘*they cut off,*’ etc.

209. A *guttural*, as first radical, modifies the vowel of the subject-prefix (46) as follows :—

a. An א that remains a consonant¹ introduces *e*,—יִאֲסֹר, יִאֲסֹר ‘*he binds.*’ When, however, the tone deserts the stem, *a* is usually retained,—יִאֲסֹרִי (‘*as-* produced by the two half-syllables ‘-äśē, 47 *a* 39, 59 *b*); yet not always,—יִאֲסֹרִי.

b. ה introduces *e*, for example, in הִדְרִי ‘*drive out*’ (תִּהְדֹּפוּ), and also, as an alternative form, elsewhere. Yet, as a rule, *a* is retained,—יִהְרֹג ‘*he killed.*’ In the first person singular, however, *e* is called for by the pre-

¹ When this is not the case, it falls under the head of weak consonants : see § 210 *c*.

sence of an א in the prefix,—אָהָרֵג. The syllable of the prefix is never closed.

c. ה and ע, everywhere but in the first person singular, require the pure *a*, and the syllable of the prefix, in spite of the usual influence of the gutturals (47 *b*), is often closed. Thus we find עֹבֵד and עָבַד 'he works,' יֹחֵקֵר and יָחַקֵר 'he enquires.' But here, also, *e* is employed in the first person singular,—אֶעֱבֹד = אָעֱבֹד, and אֶחַקֵּר = אָחַקֵּר.

210. WEAK ROOTS are affected by the phonetic laws as follows :—

a. *First radical נ* :—Sometimes (i.) *no change* is undergone by the נ, especially when it is followed by a guttural ;—(נָשָׂא 'watch'), (נָחַת 'go down'), (נָעַם 'please').

Commonly, however (ii.), *assimilation* takes place, even though but virtual (with gutturals, 61 *e*) ;—(נָפַל 'fall'), (נָתַן 'give'), (נָחַת 'go down'), with the doubling neglected (56 *h*).

The ל of לָקַח 'take' is in like manner assimilated,—תִּקַּח etc.

b. *First radical a Semivowel* :—Like נ, the semi-vowel is sometimes (i.) *assimilated* (51 *a*) ,—(יָצַק 'pour out').

In other verbs (ii.) it is *expelled* (50 *c*), as in the imperative,—(יֵלֵךְ 'go') יֵלֵךְ 'ILIK for 'IWLIK, (with recession of the tone) ; with -NA תִּלְכֶּנָּה.

In others, again (iii.), it is *contracted* with the *i* of the

prefix (50 f),—(יִטֵּב 'be good'), (יִרֶשׁ 'take possession of'), (יִרְשׁ=יַעַז 'advise') אֶעְצֹד (with object-suffix the 2nd pers. sing. fem.).

c. *First radical N*:—The *N* sometimes (i.) *preserves* its guttural power (209 a).

Elsewhere (ii.), it is *expelled* (49 a),—(אָזַל 'go away') תִּזְלִי TIZILI for TI'ZILI, (אָתָּא 'come') וַיָּתֵּי־ WA-YITI for WA-YI'TI' (WA consecutive, 181).

Elsewhere, again, (iii.) the consonant is *absorbed* by the original A of the prefix, thus producing Ā, now ó (49 c),—(אָכַל 'eat') יֹאכֵל; in pause the stem-vowel is I—יֶאֱכֹל, pause תֵּאֱכֹל. With the tone drawn back, the converse takes place,—יֵאֱכֹל, in pause יֶאֱכֹל. With -NA we find, —יֵאֱכֹלְנָה.

d. *Last radical a Semivowel*:—This, as in the imperative (207 d), is treated as Y and A taken as a stem-vowel; but, instead of the -AY thus formed becoming -ai (é), the Y is dropped (50 b) and the A becomes e;—(עָשִׂה 'make') עָשִׂי=עֲשֵׂה, (בָּנִי 'build') בָּנוּ=בְּנוּ.

The gutturals in דָּוִי=דָּוִי 'be' and דָּוִי=דָּוִי 'live' take an indefinite-vowel, but do not modify it (42 b), and the vowel of the prefix, unless preceded by *N*, becomes *i*. Thus we have יִהְיֶה, אֵהְיֶה, and not יִהְיֶה or יֵהְיֶה.

When the tone becomes lost the AY disappears altogether (63),—(עָלִי=עָלוּ 'go up') יֵעָלֶה, (בָּכִי=בָּכוּ 'weep') יֵבְכֶה; but in pause יֶבְכִּי or in full יִבְכֶּה. Consequently, when the tone has to recede, there arise forms ending

in two consonants (37 *a*),—שבי = שבו ('take prisoner') וַיִּשְׁבּוּ, (נוי = נוי 'spirit') וַיִּנּוּ WA-YINZ (51 *a*, 56 *g*), וַיִּבְדּוּ —I with the tone, here becoming *é*,—ראי = ראו ('see') וַיִּרְאוּ.¹ Usually, however, this ending is avoided by the insertion of a helping-vowel (59 *a*),—בני = בנו 'build' (תעו = תעוּ, וַיִּבְדּוּ *é* וַיִּחַר: with *é* וַיִּחַר 'be kindled') חרו, וַיַּעַל, וַיִּבְנוּ תַבְכְּנָה, נָה וַתֵּתַע ('wander') תַע: before the termination נָה, תַבְכְּנָה TABKA(Y)NA (50 *c*).

From וַיִּדּוּ we have (50 *i*) וַיִּדּוּ, and thence (56 *f*, 50 *e*) וַיִּדּוּ.

e. Last radical **N**: An A is here required as stem-vowel, and after it the **N** disappears (49 *a*), unless followed by a vowel;—מצא ('find') אֶמְצָא, with -NA תִּמְצָאנָה (e as in imper.); but יִמְצְאוּ, in pause יִמְצְאוּ.

f. Compact roots:—The stem-vowel according to rule is placed before the middle radical, so that the vowel of the prefix comes to stand in an open syllable and remains A (now *o*), or, following the analogy of the strong root, changes into I (now *é*); so soon, however, as the tone passes on to a termination the vowel of the prefix becomes indefinite (62 *a*):—(בזז 'plunder') תָּבִיז TABUZZ, תָּבִיז; (רנו 'rejoice') תָּרְנֶה; with -NA תִּסְבִּינָה (*e* inserted or rather retained from an earlier form, 56 *i*) from סבב 'go round'; (מרר 'be bitter') יִמְרָ; (שָׁמַם 'be wasted') תִּשְׁמָ and תִּשְׁמָו.

In other cases the doubling is transferred to the

¹ On the dropping of the final **N**, see § 49 *a*; and on the vowel of the prefix, § 46 *d*.

first radical,—(דָּמָם 'be silent') יָדָם, יָדָמוּ or יָדָמוּ, in pause with א יָדָמוּ; תָּפַס; דָּלַל ('be weak') וַיִּדָּל (the tone remaining on the ultima through the influence of the double ל).

A few examples have the doubling both before and after the stem-vowel;—(תָּמַם 'be perfect') יִתְמָמוּ; יִשְׁחָדוּ ('bow') (48, 61 e): and some roots are treated as strong ones,—(חָנַן 'pity') יִחַנְנוּ.

g. Hollow roots:—The semivowel is (i.) sometimes retained,—(רָחַח 'breathe') יִרְחַח, (צָחַח 'shout') תִּצְחַח:—especially when the last radical is likewise a semi-vowel, —(לָוָה YALWAY from לוּ = לוֹ 'adhere,' יָהִיָּה YAHYAY from הָיוּ = הָיָה 'be.'

But (ii.), commonly, the stem-vowel is placed before the middle radical, and accordingly *absorbs* it (50 f, g); the vowel of the prefix thus comes to stand in an open syllable, and so remains A (o), or after the analogy of the strong root I (é):—(נָסַח 'flee') יָנוּס YANUWS, (נָלַח 'leap') יָגִיל YAGIYL, (נָבַח 'go in') יָבֹא YABAW, תִּבְאִינָה and תִּבְאֵנָה, following the analogy of compact roots;¹ (בֹּשַׁע 'be ashamed') יִבֹּשׁ YI-BAWSH, תִּבְוֹשׁ.

In the jussive form (187 b), however (iii.), the middle radical is *expelled* after the stem-vowel (50 c),—(מָוֹת 'die') יָמֹת YAMUT for YAMUWT, (וָיָגַל WA-YAGIL; in pause (עָף 'fly') יִעָפֶּה; but in other positions (עָפָה 'faint') יִעָפֶּה, (שָׁרָה 'sing') וַיִּשָּׂר.

¹ Cp. also § 49 a.

Perhaps the same process is to be assumed when the stem-vowel of the full form sounds A; so that וִיבֹא arises from the loss of the ו and later union of the A and ב into א̄ (ô): cp. § 49 c.

C. PERFECT MOOD.

211. a. The stem is of concrete formation and sounded with two short stem-vowels, the first always A, the second either A or (chiefly in intransitive verbs) I or U: but the subject-suffixes that by nature or for specific reasons receive the tone, introduce modifications in them. Thus it is to be observed that the stem-vowel I, according to rule, changes into A before subject-suffixes.¹

b. *First person*:—The subject-suffixes—*sing. -ti, plur. -nu*—are toneless, and so effect no alteration in the stem. When, however, they are prefixed with WA consecutive (203 c), or receive an object-suffix, the tone advances to the subject-suffix. Thus אָמַרְתִּי, 'I said,' in pause אָמַרְתִּי (67 a),—אָמַרְנוּ; קָטַנְתִּי (A-U) 'I was little'; שָׁמַרְנוּ 'we observed'; הִפְצַנּוּ 'we desired':—וְשָׁמַעְתִּי 'and I shall accordingly hear'; with an object-suffix יָלַדְתִּיהוּ 'I bore him.'²

c. *Second person; Singular*:—Here, too, the subject-suffixes—*masc. -ta, fem. -t* (which, regularly before object-suffixes and occasionally elsewhere, appears in its original form -ti) are toneless;—נִפְלַת 'thou fellest,' in pause נִפְלַת; fem.,—זָכַרְתִּי 'thou rememberedst,' אָמַרְתִּי

¹ Cp. § 68 a, b; and for the reverse process, § 212 a.

² On the ו, see § 62 a; and on the ה, see § 61 d.

(34 c, 35) 'thou saidst';—**וַנִּפְלֵת**—**יָכַלְתְּ** (-U-) 'thou wast able,'—**וַיָּכַלְתְּ**, etc.

A guttural as last radical produces, in the feminine, forms like **שָׁמַעְתְּ** 'thou heardest' (47 c).

In **נָתַן** 'give' the last radical is assimilated,—**נָתַתְּ**, fem. with object-suffix **נָתַתְּיָהּ**.

Plural.:—The subject-suffix is always accented, and affects the stem like a heavy suffix (129, 131 b),—**וְזָכַרְתֶּם**, **וְיָדַעְתֶּם**, **וְעָזְבוּתְךָ** 'you forgot';—with the A changed into e or i (61 d), **וְיָרַשְׁתֶּם** 'you took possession of,' **וְשָׁאַלְתֶּם** 'you asked.'

d. Third person.:—This is indicated by the stem without any subject-suffix, the second stem-vowel A only changing into o in pause; as **אָמַר** 'he said,' in pause **אָמַרְ**;—**הִמְצִיזְ** 'it is leavened,' **יָכַלְ** 'he was able.'

The same stem is sometimes in use as a noun; for example **גָּדֹל**, **גָּדֹלָה**, and **גָּדֹלָה** 'great,' **קָטָן** 'little.'

Feminine.:—The accented termination -AT is only in a few instances preserved complete; commonly it is shortened into A (54 b). The action of the tone is not, as in the noun, on the first stem-vowel, but on the second (62 b);¹—(the rare form) **אָזַלְתְּ** 'she went away';

¹ If the theory advocated in § 111 b n. be true, one would expect that the perfect having a concrete stem, anciently bore its accent on the last syllable, and accordingly that this should retain its full vowel as in the nouns of the class B I (143). But the distinction between noun and verb, being more recent than that between abstract and concrete (or attribute and substance), may have been

(the usual one) ירדה, 'she went down,' in pause, with the stem accented, ירדה, — כבדה, 'she became heavy.' When, however, an object-suffix is attached, the first stem-vowel becomes lost, — שׁוּפְתָנִי ('see') שׁוּף; in pause — שִׁטְפָתִי ('overflow') שִׁטֵּף.

Plural.:—The termination *-un*, which is almost always shortened into an accented *-u*, affects the stem in the same manner as the feminine termination; — יִכְלֹ, אֲכַלֹּ, in pause יִכְלוּ, אֲכַלוּ; with object-suffix שִׁטְפוּנִי. No special form is here in use for the feminine.

212. WEAK ROOTS. The only variations in the perfect are such as are required by the weakness of the middle or of the last radical.

a. Last radical a Semivowel.:—Here the second stem-vowel is in the simple stem A, but before subject-suffixes I, while the last radical is treated as a Y.

Accordingly in the third person, as the semivowel is lost (50 *b*), and the A becomes, not *e* (as in the imperfect 210 *d*), but *o*, we have forms like רָאָה RA'AY and חָזָה 'he saw.' The semivowel does not reappear before the feminine and plural endings except in חָסִיָּה and חָסִיָּו from חָסוּ = חָסוּ 'take refuge.' Everywhere else AY is lost together with the tone (63); — עָשָׂה ('make') עָשָׂה, from 'ASAYŪ, 'ASAYAT; הָיָה from HAYAYAT.

marked by the same difference of accent that before had served to point out the other. It is, moreover, to be noted that a change of accent signifies that an object-suffix is about to follow, etc. The change of use may be paralleled by the frequent employment of one demonstrative word (*e.g.* TA-) in several distinct senses.

is usually accented,—(רַבִּי 'be many') רַבִּי, yet at times רַבִּי and רַבִּי; with WA consecutive always, e.g. וַחֲתָוִי.

v. In the addition of subject-suffixes, in order to avoid the concurrence of three consonants, the rule is to append to the stem the nominative-ending -U (110 n.) which has lost its N (54 a). This vowel before light suffixes carries the tone,—(וְזָמַנִּי 'consider') וְזָמַנִּי; but with heavy suffixes we find—(חַנּוּתָם 'feast') חַנּוּתָם: with WA consecutive,—(וַחֲקֹתָ 'engrave') וַחֲקֹתָ.

A single exception here is תָּמַנִּי, in pause תָּמַנִּי from תָּמַם 'be perfect' (56 g).

d. *Hollow roots*:—A root of this kind is (i.) is sometimes treated as a strong one;—(נָתַע 'die') נָתַע, (עָפָה 'faint') עָפָה.

ii. Generally, however, the middle radical is lost. The two stem-vowels A+A thus unite into Ā (50 d), now o (not ó); for instance קָם QĀM from QAWAM 'he stood,' שָׁם SĀM from SAWAM 'he placed,' בָּא BĀ from BAWA 'he went in,' בָּאֵי; דָּנַי DAYAN-AN-NI 'he judged me.' Similarly A+U unite into AU, ó; as BAWUSHTI, BAUSHTI, now בָּשָׁתִי 'I was ashamed,' טָבְנִי TAUBNŪ from TAWUBNŪ, 'we were good,' וְטָבְנִי. When a stem with A-A receives a subject-suffix, the first stem-vowel and the semivowel are together expelled (63); in stems with A-I this happens even without such a suffix:—בָּאתָם, וְשָׁמַתִּי 'thou turnedst round,' שָׁמַתִּי, קָמַתִּי.

¹ The qomeç here is due to the loss of the N in pronunciation; see above (ð).

וּפְשָׁתָם 'and you are in consequence become wanton ;' מֵת MIT from MAWIT, 'he died,' but מָתַת from MAWATTA.

iii. Some verbs with Y as their middle radical at times lose their first stem-vowel, and placing their second (I) before the semi-vowel,¹ suffer contraction (50f) : here, too, the connecting-vowel U² is assumed, — בִּינֹתִי, רִיבֹתִי from בֵּין 'distinguish,' רִיב 'contend,' yet, parallel with these, בִּנְתָּ, רִבְתָּ.

D. INFINITIVES.

213. a. The *First Infinitive*, which is used as a noun (193), has a stem identical with, or at least similar to, the imperative ;— זָכַר ZKUR 'remembering,' שָׁלַח 'sending,' קָרָא 'calling,' בֵּין 'distinguishing' : it is also found with the feminine termination, דָּבְקָה 'cleaving to,' שָׁמְעָה, וְקָנָה 'becoming grey.'

In verbs that lose their *first* radical the feminine termination in -T (54c) is the regular one ;— וָדַע 'know' דָּעָה D'AT, also וָדָעָה, — (וָרַשׁ 'take possession of') רָשַׁת RASHT, — (נָתַן 'give') נָתַת TINT, also נָתַת TANT, and perhaps נָתַתִּי TINTIN ;— (לָקַח 'take') לָקַחַת. Also, in verbs of which the *last* radical is a *semivowel*, in the full form -AT, which in accordance with § 50d suffers contraction ;— (גָּלַה 'reveal') גָּלֹהַת GLA(W)AT, GLĀT, — (רָאָה 'see') רָאוֹת R'A(W)AT, R'ĀT.

b. The *Second Infinitive*, used only as an adverb, has

¹ Cp. above (c).

² Cp. above (c).

the stem-vowels A-Ā (144 a);—**אַסַּף** 'to take away,' **נָתַן**,—and in some verbs with a semivowel as last radical, the feminine termination in addition,—**רָאוּת** RA'Ā(W)AT.

In weak roots:—**שָׁלַל** 'rob' **שָׁל** SHĀLL for SHALAL (212 c),—**מָוַת** 'die' **מָוַת** MAT for MAWAT. It is only in a few hollow roots that the first form takes the place of this,—**רִיב**, **בִּין**.

E. PARTICIPLE.

214. The stem of the perfect sometimes reappears as a participle,—**גָּדַל** 'being great,' **מָלֵא** 'being full,' **יָכַר** 'fearing':—But usually the participle is formed with the stem-vowels Ā-I (145 b),—**הֹלֵךְ** 'going,' **יוֹצֵא** 'going out,' **סוֹבֵב** 'going round.' However, where the feminine termination is reduced to *t* the stem Ā-A (145 a) comes instead of that of the masculine—**יֹלְדַת** YĀLADT 'bearing.'

In hollow roots the former manner is the fixed one: while in verbs that have a semivowel for their last radical, the measure Ā-A is adopted, as **בָּנָה** **בָּנִי** = **בָּנוּ** 'build' BĀNAY,—**רָאָה**, etc.

THE PASSIVE VOICE.

215. Of this voice nothing remains—unless we add a few doubtful perfects—except the *Participle*, which according to rule has the measure A-Ū (144 c),—**אֲהוּב** 'loved,' **נָתֻן** 'given,' **שָׁדוּד** 'overcome.'

Weak roots.—עָשׂוּ 'ASŪW 'made', but more commonly עָשׂוּי 'ASŪY, the last radical being preserved for the sake of distinction from the otherwise identical form עָשׂוּ 'ASAYU or 'ASAWU, 3rd pers. pl. pf.—מָוֵל MAWŪL 'circumcised.'

The measure A-I (144 *b*) is also employed in an equivalent sense,—אָסִיר 'bound,' מָשִׁיחַ 'anointed.'

Weak roots.—שָׂיַם SAWĪM (63) 'placed.'

CHAPTER XIX.—SYNOPSIS OF THE FORMS OF THE INTENSIVE CONJUGATION AND OF QUADRILITERAL ROOTS.

216. The Intensive Conjugation includes all verbal forms with repeated radicals, and also those in which an insertion of W (95 *a*) is substituted for doubling of the middle radical.

When the stem forms a dissyllable the measure of the active varies between A-I and A-A, and that of the passive, which is here preserved nearly perfect, is U-A. When three syllables are required (in forms that repeat the last two radicals,—*aβγβγ*), the first syllable in the active, and the last in the passive, was pronounced with A, the other two syllables receiving the vocalisation given above for dissyllabic stems.

The active admits some distinction into the abstract and concrete stem, because of the easy transition of the first vowel of the perfect A, standing as it does in a closed syllable, to I (61 *d*).

The conjugation of quadrilaterals, which occur but unfrequently, is precisely similar to the intensive one : cp. § 147.

A. ACTIVE VOICE.

I. IMPERATIVE MOOD.

217. *a.* דִּבֶּר 'speak,' דִּבֶּר-נָא; fem. דִּבְרִי, in pause דִּבְרִי plur. הִלְלִי 'praise ye' (also הִלְלִי, 56*f*). Gutturals call for A as their second stem-vowel: though in one

example 1 remains, — שִׂמַּח = שִׂמַּח 'rejoice.' Quadri-literal פָּרַשׁ 'he has spread out.'

b. Last radical a Semivowel:—The last stem-vowel A when toneless becomes lost (63) together with the semi-vowel, — גַּל GALLAY, גָּל; if accented, however, the -AY is merely changed into -ai (-é, 50 g), — בָּלַה 'destroy.'

c. Compact roots:—Here one of three methods is adopted—

- (i.) The verb is treated as a strong root ;
- (ii.) The last radical is disregarded, and the first two are repeated (*αβαβ*), — סָלְסְלָהּ SALSIL-A-HA 'lift her' ;
- (iii.) The last radical is retained, and a ו is inserted before the middle one, — (עלל) 'go in' עִלְל 'AWLIL 'hurt.'

d. Hollow roots: According to rule the last radical in this class of verbs is repeated (*αβγγ*), — (כו) 'stand' כִּוְנו KAWNIN 'set,' כִּוְנָה, etc. ;—or the middle one is passed by and the first and third are repeated (*αγγα*).

II. IMPERFECT MOOD.

218. *a.* The vowels of the subject-prefixes, as standing in an open syllable, become indefinite (62), — אֲדִיר; יִשְׁלַח, in pause יִשְׁלַח 'he sends,' יִירֶשׁ 'let him take possession of.' Quadriliteral (with object-suffix) יִכְרִסְמָנָה 'he lays her waste.'

b. Weak roots are treated as in the imperative; — (צפף 'chirp') יִצְפֹּעַ (כול 'measure') אֲכַלְכֵּל 'I endure,' — (כו) יִכֹּן, —with this exception that -AY when accented

does not become -AI (é) but simply drops the Y, and A becomes *e* (210 *d*),—תַּגִּלָּה, with the tone drawn back וַתִּגַּל, וַתִּגַּל (56*f*) etc.

III. PERFECT MOOD.

219. *a.* The former of the two stem-vowels here, A, regularly becomes I; for the sake of uniformity even before gutturals. The latter, too, commonly—in pause always—when there is no subject-suffix appended, sounds I; but a preceding or following guttural or a subject-suffix requires A. Thus דָּבַר (also דִּבֶּר); בָּיַר BI"IR 'he dug into' (with doubling neglected¹); בִּיעַר BI"IR 'he kindled' (with virtual doubling, 61 *e*); וָבַח 'he sacrificed', מָהַר 'he made haste', לָמַד 'he taught,' in pause וָבַח, מָהַר, לָמַד, etc.

With three stem-vowels,—סָחַרְחַר 'he repeatedly went round.'

b. Last radical a Semivowel:—The last syllable of the root is here treated precisely as in the unaugmented conjugation (212 *a*);—כָּלַח, כָּלִיתִי, etc.

c. Last radical א:—The second stem-vowel chosen is always I, and the א unless followed by a vowel, is omitted in pronunciation (49 *a*);—מָלֵאת 'thou wilt fill'; מָלֵא, מָלֵא.

d. Compact roots:—In these cases the stem is aug-

¹ The fact of the I in the first syllable having sprung from A is here altogether lost sight of.

mented as in the imperative, but the stem-vowels follow the analogy of the strong perfect;—(קלל 'be light') קלקלת 'thou shakest' ('treatest as light'), קלקל; (עלל) עוללת (the A having united with the W (50 g) at a time previous to its becoming replaced by I); סיבב and סיבב.

e. Hollow roots:—Here, again, a similar process takes place;—(כוּן) כוּן; (כּוּל) כּוּל.

IV. INFINITIVES.

220. *a.* Few verbs have any but the first form of this mood in the intensive conjugation: the stem-vowel commonly remains A (147). In rare cases we also find a feminine form.—יִסְרָה, שִׁלַּח, לִמַּד, דִּבֶּר 'chastising,' צִדְקָת 'making righteous.'

Last radical a Semivowel:—Here the feminine form is the rule (213 a),—נָלוּת.

b. The *Second Infinitive* (of the measure A-Ā) seldom occurs, — יִסֵּר 'to be zealous,' קָנָא.

Last radical a Semivowel:—In verbs of this sort we have forms of the measure A-A without the feminine termination,—the final AY passing into AI (ē);—כִּלָּה 'to finish.'

V. PARTICIPLE.

221. This is augmented by the prefix MA- (101 a i, 152 g, h), the vowel of which, in accordance with § 62, becomes indefinite;—מְדַבֵּר, מְמַלֵּא, מְצַפֵּץ, מְכוּוֹן, etc.

yet also, as in the unaugmented conjugation (214) with A-A, מְדַבֵּרֶת, מְגִלָּה.

B. PASSIVE VOICE.¹

I. IMPERFECT MOOD.

222. *a.* The subject-prefixes are of the same form as in the Active;—אֶבְקֶשׁ ‘*I am sought*,’ in pause,—יִבְקֶשׁ; תִּרְחֶם (with virtual doubling, 61 *e*) ‘*thou findest mercy*,’ יִבְרַךְ ‘*he is blessed*’ (with doubling neglected); תִּבְקֶשׁוּ for תִּבְקֶשׁוּ (62 *b*, 56 *f*.)

b. In weak roots, likewise, the passive differs from the active solely in the stem-vowels;—כָּסוּ = כָּסוּ ‘*cover*’) יִכְסֶה; שָׁעַע ‘*stroke*’) יִשְׁעֶשְׁעוּ; etc.

In forms like יִחְוֹל ‘*he is born*’ (חָוַל ‘*turn*’) YAHUWLAL, the *ó* (u) is due to the expulsion of w (50 *c*), on the mistaken analogy, as it seems, of the active יִחְוֹלֵל, where the *ó* represents AW.

II. PERFECT MOOD.

223. This, too, is only distinguished from the Active by the stem-vowels,—נָגַב ‘*he is stolen*,’ צָהָה ‘*it is determined*,’ גָּלְתָה; הָרַג ‘*he is killed*,’ כָּלָיו KULLAYŪ (contrary to § 56 *d*):—quadriliteral רָמַפַּשׁ ‘*it will become green*.’²

Last radical a Semivowel:—It must be remembered that here the second stem-vowel A can never change into I;—צָוִיתָ CŪWAYTA.

¹ The Imperative is wanting.

² The modified indefinite-vowel here is perhaps owing to the difficulty of passing abruptly from מ to פ.

³ Job xxxiii. 25.

III. INFINITIVES.

224. *a.* The *first* form which follows the measure U-A (147 *e*) is of infrequent occurrence, — עֲנִיאוֹתָי 'UNNAW-AT-A-HU 'his being-oppressed;' (i. e. 'his state of oppression') the *second*, of the measure U-Ā (147 *l*), still rarer, — גִּנַּב 'to be robbed.'

IV. PARTICIPLE.

b. This, like the Active, is formed by means of the stem-augment MA- (152 *i*), — מִאֲסַף¹ 'gathered.'

¹ *O* appears in this word, because it is a noun-measure: cp. § 143 *a* with § 211 *d*.

CHAPTER XX.—SYNOPSIS OF THE FORMS OF THE CAUSAL CONJUGATION.

225. In the Causal Conjugation the root is augmented, generally by the prefixion of ה; but now and then we meet with an older form with ת (95 c). The measures were originally the same as in the intensive conjugation,—*Active* A-A or A-I, *Passive* U-A; and similarly the concreteness of the stem of the perfect was made recognisable by the change of the first stem-vowel A into I.

There was also a tendency to substitute a stem with I, as in § 149 e, whenever this vowel would have to stand in an open syllable, or in a closed final accented one (57 b, 60 a).

A. ACTIVE VOICE.

I. IMPERATIVE MOOD.

226. a. In a closed syllable the second stem-vowel is regularly short, — הִכְבֵּד 'make heavy,' הִגֵּד HANGID 'declare,' הִצִּלָּח 'cause to prosper,' but in an open syllable it is long, and, except before object-suffixes, always retains the tone, — הִעֲבִירוּ 'make ye to pass over,' הִצִּלְיָהוּ, — הִאֲכִילָהוּ 'cause him to eat.' Sometimes the first stem-vowel becomes I (now e, owing to the guttural (61 d), — הִעֲמִיקוּ 'make ye deep.'

b. *First radical a Semivowel*:—This becomes a vowel,

and the consequent diphthong is resolved (50 g). ו does not here, as at the beginning of a word (50 n) change into י, — (טב) הַיִּטִּיב (fem.) 'make good,' but הוֹדִיעַ (ודע) 'cause to know,' הוֹדִיעַי.

Sometimes, but very unfrequently, the ו is assimilated (51 a), — הִצִּיגוּ 'establish.'

c. *Last radical a Semivowel*.:—The A, which is chosen as the second stem-vowel, unites with the last radical regarded as Y (50 g); הִקְרִיב 'cause to meet,' הִרְבֵּה 'enlarge.' In other examples the tone recedes, AY being regarded as not strong enough to retain the tone constantly;—הָרַב HARB (63), הֶעֱלָה HA'L (AY) 'cause to go up.' Fem. הִרְבֵּי, הֶעֱלִי. Or, again, the A is replaced by i or e, — הִחֲשִׁי 'be ye silent'; in pause, — הִחֲשִׁי for הִחֲשִׁי* (49 a), 'bring ye to.'

d. *Compact roots*.:—The last stem-vowel is in verbs of this class placed before the middle radical, — הִסַּב 'turn round,' fem. הִסְבִּי; הִשָּׁע 'smear up one's eyes,' i. e. 'blind' one; הִשָּׁפוּ 'lay ye waste.'

e. *Hollow roots*.:—The last stem-vowel is similarly placed before the middle radical, and the latter, when standing in an open syllable, disappears (50 c), but in an open one unites with the vowel; — הָבִין 'understand,' הִבֵּא (according to the analogy of other verbs of this class, in spite of the N becoming dropped in accordance with § 49 a) or, in consequence of the syllable being opened by the loss of the N, הִבִּיאוּ, הִבִּיאוּ, etc.

II. IMPERFECT MOOD.

227. *a.* It is but very seldom that the vowel of the subject-prefix is preserved in an indefinite form (62),—**יְהוֹדָה** YAHAWDAY ‘*he praises*’; as a rule the indefinite-vowel and the ה next following are together lost (49*f*). The second stem-vowel is usually I (long through the influence of the tone) and only occurs as I or A in the shortened form (187*b*), when the syllable it stands in is closed. Thus,—**בָּדַל** ‘*divide*’) **אַחַבְדִּיל** ‘AHABDĪL, shortened form—**יָבִיל**; **צָלַח** ‘*prosper*’) **הִצְלִיחַ**, but **וַיִּצְלַח**; **וַיַּעֲבִירוּ** ‘*go over*’) **וַיַּעֲבִירוּ** (with I on account of the syllable being open).

From **שָׂמַל**, with א dropped (147*a*), we find a causal now pointed, apparently through some mistake, **תִּשְׁמָאֵל**: yet see § 229*n*.

b. First radical נ (or, in a single instance, ל):—Assimilation with the following letter takes place;—**וַנְּגַדְ-לוֹ**, WA-NAHANGID-LAHU ‘*and we declared to him*.’

c. First radical a Semivowel:—This commonly unites with the stem-vowel A preceding it (50*g*);—**וָלַד** ‘*bear*’) **וַיִּלְד**, **וַיִּלְדָּ**; **וַיִּטֵּב** ‘*be good*’) **וַיִּטֵּב**. But occasionally it preserves its consonant-power,—**יָשַׁר** ‘*be upright*’) **וַיִּשְׁרָ**.

d. First radical א:—The weak consonant is sometimes treated like a semivowel (49*c*),—**אָכַל** ‘*eat*’) **וַיֹּאכַל** ‘AHA’KIL.

e. Last radical a Semivowel:—This is regarded as ׅ,

and A is required as last stem-vowel. The AY thus formed now, as usual, loses its Y (50 b, c)—עלי = עלו ('go up') אַעֲלֶה 'AHA 'LAY; נכה = נכי ('slay') יַכֶּה YAHANKAY; שקה = שקי ('drink') וַתִּשְׁקֵן WA-TAHASHQAYNA. When the tone is shifted we have—תַּעֲלֶה (63); and, when in the shortened form the tone recedes,—וַיַּעַל; וַתַּעַל (59 g), וַיִּגַּל = גלי ('reveal') WA-YAHAGL, (אלו = וַיֵּאָל WA-YAHA'L, WA-YA'L (49 d).¹

f. *Compact roots*:—These are occasionally treated as strong; (רנן 'rejoice') אֲרַנֵּן. As a rule, however, the last stem-vowel is placed before the middle one, and because now followed by two consonants, is never exchangeable for a long one,—יִקַּל ('be light') קַלֶּל YAHQAQL, (פרר 'break') תִּפֵּר TAHAPIRR: with the tone drawn back,—(סכך 'cover') וַיִּסְכֵּךְ; וַיִּפֹּר; or with A,—(רעע 'do wickedly') תִּרְעֶ, (צרר 'bind') וַיִּצֶר. Plur.,—(הלל 'shine') יִהְיוּ, (רעע 'be wicked') יִרְעִי; 2nd and 3rd pers. fem.,—(חלל 'begin') תִּחְלִינָה.²

At times the first radical is doubled,³—(ללל 'mock') וַיִּהְיֶה (56 f); (נסב 'turn oneself') וַיִּסְבֵּב and וַיִּסְבֵּב.

g. *Hollow roots*:—The last stem-vowel I is prefixed to the semivowel, which then unites with it (50 f), and is not lost (50 c) except in the shortened form and

¹ This is to be distinguished from וַיֵּאָל = WA-YAHAW'IL, from וַאֲל caus. 'undertake': cp. above (c).

² On the attenuation of A into i see § 56 d, and on the e see § 56 i: cp. generally, § 210 f.

³ Cp § 210 f.

where -NA is affixed;—(קום 'stand') אָקִים, יָקִימוּ or תְּבִיאֲנָה ('come in' בוא); תִּשְׁבְּנָה ('turn' שוב); יָקִימוּ (60 b); וַיִּרְעוּ ('exult' ריע).

Or, as we have found to be the case with compact roots, the first radical is doubled, the object here being to make the modern vocalisation correspond with that of strong roots;—וַיִּלְצוּ 'they may go back.'

III. PERFECT MOOD.

228. *a.* The stem-vowels required in this mood are naturally the same as in the imperfect; but the cases where A or I is replaced by I are in some respects different, and further the concreteness of the stem is here marked by the change of the first stem-vowel A into I or (with gutturals) *e* (61 *d*).

The strong root has the long vowel constantly accented, except where a subject-suffix follows;—(בדל) 'divide' אָבַד; הָחֵתִּים ('seal' חתם); הָעֵבִיר; הִבְדִּיל; הִכְנִיעַ 'he conquered:' הִבְדִּילוּ, הִבְדִּילָהּ; הָאָבַד ('perish'—but (רכב) 'ride' הִרְכַּבְתָּ, etc. When the tone is shifted by a prefixed conjunction, we find—וְהִשְׁלַכְתָּ 'and thou consequently threwest,' וְהִאֲבִדְתָּ (with a guttural standing as first radical).

An example of ת being employed as the root-augment is תִּרְגַּלְתִּי 'I made to go.'

b. First radical נ—Here as elsewhere the נ is assimilated;—הִנִּיד HANGID 'he declared.'

c. First radical a Semivowel:—This is but rarely assi-

milated;—(וצת 'burn') הִצִּיתִי, הִצִּיתָ; commonly it unites with the A preceding (50 g);—הוֹדִיעַ, הוֹדִיעַת 'he caused to know'; הִיטִיב.

d. *Last radical a Semivowel*:—The weak consonant is treated as y, and the termination of the stem formed in the same way as in the unaugmented and intensive conjugations;—(שקי 'drink') הִשְׁקָה; but before subject-suffixes הִשְׁקִיתָ, very rarely with A (when the vowel absorbs the y, 50 g),—הִשְׁקִיתִי.

e. *Last radical א*:—This disappears unless followed by a vowel (49 a),—הִפְלִיא 'he made peculiar,' הוֹצִיא 'he caused to go forth.' In verbs of this class I continues in use as last stem-vowel before subject-suffixes;—הוֹצִאתִי HAWQI'TI 'I caused to go forth.'

f. *Compact roots*:—The last stem-vowel is here placed before the second radical and, as standing before two consonants, remains constantly short; while the first stem-vowel, although its syllable is now an open one, is regularly changed into I (now é) after the analogy of the strong root:—(סבב 'turn oneself') הִסָּב in pause (68 a), הִסְבִּי; (מרר 'be bitter') הִמָּר.¹ Before subject-suffixes the doubling is neglected (56 g),—הִתַּלַּת HITALLTA 'thou mockedst;' or a U is introduced,²—הִסְבִּוּת HASIBBUTA.

g. *Hollow roots*:—The last stem-vowel is always placed before the weak letter, and the first follows

¹ The *a* here is owing to the guttural power of ר.

² Cp. § 212 c.

the analogy of the strong root;—הִבִּין 'he caused to understand,' הִבִּיאוּ 'they caused to come in.' Before subject-suffixes either (i.) the semivowel is disregarded (50 c) and the last stem-vowel treated as in the strong root,—(נוּחַ 'move to and fro') הִנָּחַת; or (ii.) the connecting vowel U is inserted, as in compact roots, and the semivowel has to disappear,—(שׁוּב 'turn') הִשְׁבַּחְתָּם; or at least to unite with the preceding vowel,—(רוּם 'be high') הִרְיִמוֹת.

IV. INFINITIVES.

229. Both forms have the same measures; but the last stem-vowel in the *First* is generally I, in the *Second* always I or A:—1st הִבְדִּיל (עִמַּד 'stand'); also הִנָּחַל 'causing to possess':—2nd הִבְדִּיל.

Compact roots:—Here הָפַר, הָסַב are necessarily in use for both forms.

The *First Infinitive* may have the feminine termination,—(נָצַל) הִצִּילָה 'delivering.'

Last radical a Semivowel:—Here the form הִנָּלַת HAGLAWAT = HAGLAYAT (50 d), הִחַיִּית 'causing to live' is employed for the *First* infinitive; while for the *Second* we find a simple stem with A-A, the final sound -AY being contracted to AI (é) as in the imperative,—הִחַיֵּה cp. § 220 b.

From הִשְׁמִיל we have, by loss of א, הִשְׁמִיל cp. § 227 a.

V. PARTICIPLE.

230. From strong roots the participle is formed with the measure A-Ī by the prefixion of MA¹: the vowel of the prefix becomes indefinite (62 *a*), and is lost together with the following ה (49 *f*) ;— מִזְכִּיר 'causing to remember,' מְבַדִּיל, מוֹלִיד, מִיטִיב, מוֹצִיא (once מוֹצֵא with I).

Last radical a Semivowel :—The measure chosen is A-A, and the semivowel in consequence disappears ;— מְשַׁקֵּה, מְכַה.

Compact roots :—The second stem-vowel is short I, and the first as in the perfect is also attenuated to I² ;— מְפַר, מְסַב.

Hollow roots :—This attenuation of the first stem-vowel appears too here ;— מְבִיא ; מָמִית 'die' (מות) ; though at times we find this rendered unnecessary by the first radical being doubled, as in the imperfect (227 *g*) ;— מְנִיחַ 'rest' (נחה).

B. PASSIVE VOICE.

I. IMPERATIVE MOOD.

231. Of this mood only one instance occurs ;— הִשְׁכַּבְהָ, HUSHKABA 'lie down.'

II. IMPERFECT MOOD.

232. *a*. As in the active the ה and the vowel of the subject-prefix are lost ;— קָטַר caus. 'burn' as a perfume) תִּקְטַר (in pause) TAHUQTAR ; with U preserved, — וְתִשְׁלַכְי 'and she was consequently thrown.'

b. In Weak Roots the phonetic laws have their usual

¹ Cp. § 152 *k, l, n*.

² Cp. § 152 *n n*.

influence; — (וכל 'be able') יוכל YAHUWKAL; (נכו = 'slay') תכו TAHUNKAYŪ; (חנו 'pity') יחו YAHU-HANN; (סבב) יסבב YAHUSABB in pause, with irregular doubling of the first radical; (מות) יומת YAHUMAWT, with the middle radical dropped and the U lengthened, possibly in compensation for the lost sound.

III. PERFECT MOOD.

233. *a.* The U is less frequently preserved unchanged here than in the imperfect; — (שכב 'lie down') השכב, (on account of the assimilation of ג, 56 *d*): — *o* is the usual vowel, — (כרת 'cut') הכרת.

b. In Weak Roots we observe none but the commonest modifications to take place, — (ורד 'go down') הורד; (ראי 'see') הראה, with subject-suffix הראית (50 *g*). It has only to be remarked that compact and hollow roots call for a lengthening of the U, — (הותל 'תלל') הותל, (הבאתה 'בוא') הבאתה (נדה).

This may be explained where the last radicals are alike as arising from an irregular doubling of the first radical (as we even find הִמְכוּ from מכך 'sink'), such a doubling being afterwards in accordance with § 50 *c*. Forms like הוֹדַע from דע = ידע may be accounted for by the principle given under § 50 *c*, and illustrated by the example of the active: cp. § 222 *b*.

IV. INFINITIVES.

234. *a.* The place of the *First Infinitive* is here and there filled by a feminine form²; — (ולד 'bear') הולדת (51 *a*); (שָׂמָה 'lay waste') השמה.

¹ Cp. § 232 *b*, *ad fin.*

² Cp. § 149 *c*.

The *Second* form, following the analogy of the active, is vocalised with I ;—הִפְדָּה, הִמְלִיחַ ‘*being salted*.’

Last radical a Semivowel :—Here A remains, and the AY is contracted into é (50 *g*),—הִפְדָּה ‘*being redeemed* ;’—or I (50 *b*) ?

V. PARTICIPLE.¹

b. This only differs from the active in its stem-vowels, the U being generally preserved unchanged,—מִקְטָר; with *o* on account of the guttural,—מִעֶמֶד; with ת as root-augment מִתְרַנֵּם ‘*interpreted*.’²

¹ Cp. § 152 *m*.

² On a reflexive-causal conjugation, see § 248 *c*.

CHAPTER XXI.—SYNOPSIS OF THE FORMS OF THE REFLEXIVE CONJUGATION.

235. The unaugmented root is made reflexive (95 *b*) by the prefixion of 'נ': and as no word can commence with two consonants (36) a vowel (A) is required to be inserted.

Unlike the unaugmented conjugation, the abstract stem here has two stem-vowels (A-I or A-A), the concrete but one (A or I), for the radicals by themselves. In the abstract stem the A of the prefix comes before the נ and is introduced by ה, apparently on the analogy of the causal conjugation: in the concrete, on the other hand, A has to follow the נ in order to make the four consonants pronounceable.

Accordingly the vowel of the prefix, as almost uniformly standing in a closed unaccented syllable, becomes by rule *i* or *e* (61 *d*); while in the abstract stem the נ is regularly assimilated with the following consonant.

A. IMPERATIVE MOOD.

236. *a.* (לחם 'devour') הִלָּחֵם HANLAHIM μάχου;
(אסף 'take away') הִאָּסַף, הִאָּנַח 'sigh.' Plur. הִאָּסְפוּ, etc.

b. In Weak Roots:—(וסר 'chastise') הִוָּסְרוּ, הִנָּבֵא
'vaticinare.'

¹ The I after the ה is dictated by analogy, although נ is incapable of being doubled: cp. § 228 *f*.

Last radical a Semivowel :—It should be remarked that, in verbs of this class, the last stem-vowel must be A, the AY thus formed being treated as in other imperatives ;—הַעֲלֵי, הִרְאֵה.

Compact roots :—The middle A is here discarded, and the last is placed before the like radicals ;—הִבְרִי (ברר 'cleanse') HINBARRŪ, with neglect of doubling.

Hollow roots :—The semivowel is dropped between the two A's, and these are united (50d) into Ā (6) ;—הִכָּן (כן = 'stand') HINKAWAN=HINKAYAN.

B. IMPERFECT MOOD.

237. The stem is here, as everywhere, identical with that of the imperative : the vowel of the subject-prefixes becomes lost together with the ה, as in the causal conjugation ;—תִּלְחֶם, תִּלְחֶם (עבר 'work') ; תִּפְתַּח (פתח 'open') ; תִּנְמֹל (נמל 'wean') ; and conversely תִּפְתַּח (68 a, b). 1st pers. sing., — דִּרְשׁ ('enquire') ; אֶשָּׁבַע, אֶשָּׁבַע 'I will swear.' The affixion of -NA makes the last stem-vowel -A, — תִּתְאַכְלֶנָּה : cp. § 57 b.

b. *First radical a Semivowel* :—The weak letter is here preserved through its being sharpened by the assimilation of the נ ;—אֶחָדָה (עד 'determine') ; יִרְהַק (ירי = 'throw') YAHANYARAY.

c. *Last radical a Semivowel* :—The last stem-vowel here chosen is A, and the semivowel, exactly as in the imperfect, becomes lost ;—רָאָה (ראי = 'see') ; shortened form תִּנְלָה (with o, possibly in order to make

the distinction between these and the corresponding forms of the intensive conjugation (218 *b*) more sensible),
וִירָא. With -NA תִּבְנֶינָה.

d. Last radical א:—Unless followed by a vowel this, here as elsewhere, disappears; when -NA is affixed A (now *e*) is taken as last stem-vowel, apparently on the analogy of the verbs in the preceding paragraph;—(מלא 'be full') יִמְלֵא, יִמְלֵא, in pause תִּמְלֵא; (מצא 'find') תִּמְצֵא.

e. Compact roots:—The penultimate stem-vowel is omitted and A is used as the last one, which stands before the middle radical;—(מדד 'measure') יִמֵּד, plur. יִמְדוּ; (תפקד refl. 'waste') יִפְקְדוּ.

Forms with *δ* like (בזז 'rob') תִּבְזֹז must apparently be explained by means of root-variation as formed from hollow roots.

f. Hollow roots:—The middle radical becomes lost between the two last stem-vowels (A-A), these being united into \bar{A} (*δ*, 50 *d*);—(נחן 'stand') נִחֵן NAHAN-KAWAN = NAHANKAYAN, יִנְחוּ; (רום 'be high') יִרְמוּ; (והזז 'put in motion') וְהִזְזוּ.

C. PERFECT MOOD.

238. *a.* The formation of the stem has been already explained (235); examples, in the strong root, are—(שמד 'lay waste') נִשְׁמַד; נִלְחַמוּ, fem. נִלְחַמוּ (זרע 'sow') נִזְרְעוּ; with subject-suffixes, נִזְרְעֶתֶם, etc.

¹ The doubling of מ may be accounted for either by the analogy of compact roots, or by the principle given in § 64 *a*.

b. First radical נ:—This is assimilated;—(נתן 'give') נתן NANTAN.

c. First radical א Semivowel:—The weak sound is contracted with the א preceding (50 g);—נולד.

No example is preserved of a י being retained (*ay-ê*).

In Ps. ix. 17 נִקְשׁ is not perf. refl., but part. act. of the unaugm. conj.

d. First radical נ:—This is similarly treated,—(אחז 'seize') נִחַז;—but it must have been sometimes regarded as a guttural: cp. the participle.

e. Last radical א Semivowel:—Unless something follows, the semivowel is lost;—(בני = בנו) נִבְנֶה, נִבְנֶי, נִבְנֶי (63); before a subject-suffix it is considered as י and contracted with the א (50 g),—נִשְׁלִיט. At other times, on the analogy of the unaugmented, intensive, and causal conjugations, י is taken as last stem-vowel, before subject-suffixes;—נִגְלִינוּ.

f. Last radical נ:—Verbs of this class call for י as last stem-vowel before subject-suffixes;—נִמְצָא (חבא 'hide') נִחְבָּא; but 2 pers. fem. נִמְצָאת.

g. Compact roots:—The last stem-vowel is placed before the like radicals, the first, as now standing in an open syllable, becomes *o*;—(מס 'melt') נִמָּס, in pause נִמָּס, before subject-suffixes ו is introduced as a connecting-vowel² in the regular forms;—(קלל 'be light') נִקְלָלתי.

¹ The א in the suffix is for the purpose of contrast with the é.

² Cp. § 212 c.

The external appearance of the simple stem of these perfects being altogether similar to that of unaugmented perfects from roots with נ as first radical (נָמַס; נָתַן), has given rise to their being treated as unaugmented perfects; and consequently taking I or U as their last stem-vowel,—נָמַס (רָצַץ 'break') נָרַץ; and we even find, through neglect of the last radical, a 3rd pers. fem., (נָסְכָה סִבָּה), plur. (נָסְכּוּ וָלָל 'quake'). Still at times, in spite of the I or U, the doubling remains;—נָסְכָה (בָּזַז 'rob') נָבָז.

Sometimes irregularly the first radical is doubled; (נָפְלוּ, elsewhere מָלַל, 'circumcise').

h. Hollow roots:—The last stem-vowel is prefixed to the semivowel, and coalesces with it (50 *g*);—(דָּרַשׁ 'tread upon') נָדַשׁ. Before subject-suffixes the connecting vowel U is introduced;¹ (פָּרַץ 'scatter') נִפְצִיתָם.

Elsewhere, through the influence, as it would seem, of the semivowel, and through the analogy of some compact verbs,² U is chosen as last stem-vowel;—נִבְנִיתִי; NABUWN-U-TI (50 *f*) 'I was prudent.'

D. INFINITIVES.

239. *a.* The *First* form is expressed by the same stem that is usual in the imperative and imperfect;—הִנְמַל 'being weaned,' הִעֲזַר 'being helped,' הִשָּׁבַע 'swearing'; but when not in pause also הִשָּׁמַח 'being anointed.'

¹ Cp. § 212 *d*.

² Cp. § 228 *g*.

The punctuation הִנְדִּי in Ps. lxxiii. 3, is vicious : the context would point to the reading נִדִּי inf. of the unaugm. conj. Whoever added the ה, whether it be the poet or some copyist, cannot have intended anything but הִנְדִּי, 'as the scattering of smoke so scatterest thou them.'

b. In Weak roots the forms are similarly correspondent;—הוֹלִיד 'being born,' הִנְבֵּא 'prophesying;' (מָסַס 'melt') הִמַּס (חָלַל) הִחַל 'being profaned,' with genitive-suffix הִחַלּוֹ; הִטַּח (שָׁחַ) הִטַּח 'being smeared.'

Last radical a Semivowel.—We here observe in two instances the simple stem,—הִרְאָה HANRA'AW (50 *g*) ; but everywhere else the stem augmented by the feminine termination,—הִרְאֹת, etc. : cp. § 213 *a*, 220 *a*, 229.

Last radical א.—We can only account for הִנְבֵּאתוֹ (or, as it should rather be, הִנְבֵּאתִי) as resulting from a confusion between verbs that end in א, and those that end in a semivowel.

Compact roots :—The form הִפִּל from מָלַל is to be explained in accordance with § 237 *e*.

Hollow roots :—The punctuation הִדְרִישׁ from דָּרַשׁ is faulty ; the *u* has probably arisen from the influence of the semivowel.

c. The same form, too, often supplies the place of the *Second Infinitive*.

In verbs of which the *last* radical is a *semivowel* it appears with the usual ending -AY ;—הִנְקִיחַ 'to be innocent.'

At other times we encounter two peculiar forms, one of which is distinguished from the foregoing only by the long *A*,—הִנְתָּן, הִאָסַף 'to be gathered together;'—the other by dropping the first stem-vowel compels the *A* of the prefix to retire behind the ג, גִּלְחָם—'to fight,'

נִשְׁאַל 'to ask,' נִקְרָא 'to call,' (דמי = דמו) נִדְמָה (50 b) 'to perish : ' cp. § 150 c.

The surviving last stem-vowel is accordingly \bar{A} . With the ancient vowel of the prefix we obtain the measure A- \bar{A} , which was apparently adopted in imitation of the second infinitives in §§ 213 b, 220 b : cp. § 240 n. The idea that these forms contain the type of the perf. refl. (as though a concrete stem in the sense of an abstract infinitive) is less probable.

E. PARTICIPLE.

240. The same stem as in the perfect reappears,—
נִפְתָּח 'opened ;' (נתן) נָתַן 'given ;' נִחְשָׁב 'counted ;'
נִעְלָם 'covered ;' נִרְאָה 'feared ;' נִמְלָא 'filled ;'
נִפְלְאָה fem. 'marvellous ;' נִרְאָה (50 b) 'seen,' נִקָּל and
נִקְלָה 'made light ;' נִמְלָא 'circumcised ;' נְבוֹן 'prudent ;'
נִבְכָּה 'troubled ;' (זיד) נִזְדָּה 'boiled : ' cp. § 150 a, b, d.

An adequate explanation of these last two forms is that their stem-vowels were borrowed from the pass. part. of the unaugmented conjugation (215) : cp. § 239 c n. and a parallel case in § 238 g.

¹ Cp. § 238 f.

³ Cp. § 238 g.

² Cp. § 238 g.

⁴ Cp. § 238 h.

CHAPTER XXII.—SYNOPSIS OF THE FORMS OF THE STRONG-REFLEXIVE CONJUGATION.

241. A reflexive may be formed from the intensively augmented root by the prefixion of **ת** with a short vowel, that stands before it and is introduced by **ה** (95 *b*), as in the simple reflexive (235). The distinction between the abstract and the concrete stem is here even less clearly marked than in the common intensives: for they alike are of the measure A-A-A or A-A-I (the first vowel of which now sounds *i*, 61 *d*), and in the extremely infrequent passive U-A-A or U-A-I.¹

A. ACTIVE VOICE.

I. IMPERATIVE MOOD.

242. הַתְּחַתֵּן 'marry;,' הַתְּחַזֵּק 'be strong;,' (שַׁעַע) 'smear' הַתְּחַלֵּל 'blind yourselves;,' (חַל) הַתְּחַלֵּל HATHAWLIL 'await;,' (חַל = חָל) הַתְּחַל 'feign thyself sick' for HATHALLAY (63); הַתְּפַלֵּל 'intercede;,' (קָשַׁשׁ) הַתְּקַשְׁשׁוּ 'examine yourselves.'

II. IMPERFECT MOOD.

243. The A of the subject-prefix here, as in the causal conjugation (227), becomes indefinite, and vanishes

¹ For other forms similar to this conjugation, see § 248.

² On the transposition of the dental see § 52, and on the full vowel of the *y* see § 59 *b*.

together with the ה following;—**אֶתְהַלֵּךְ** 'I walk,' **יִתְהַלֵּךְ**; **יִתְבָּרֵךְ** 'he blesses himself' or 'is blessed;' (**בוֹ**) **אֶתְבּוֹן** 'I will attend to;' (**כוֹ**) **תְּבוֹן** (51 b n.) 'she is strengthened;' **יִשְׁתַּחֲוֶה** (**שָׁחוּ**=**שָׁחוּ**) **YAHATSHAHWAW** (with reduplication of the last radical) 'he bows himself to the earth' as a mark of respect; **אֶשְׁתַּעֲשַׁע**; **יִתְגַּעְשׁוּ** with ו inserted, 95 a) 'they reel,' etc. The doubling is at times neglected (56 h),—**וַיִּתְפַּקֵּד** 'and it was mustered' (similarly in the plur., the perf. act. and pass.)

III. PERFECT MOOD.

244. **הִתְהַלֵּךְ**, **הִתְבָּרֵךְ**, **הִתְחַזַּק**. The subject-suffixes are attached as in the plain intensive conjugation,—**הִתְעַלַּמְתָּ** 'thou hiddest thyself,' **הִנְחַמְתִּי** (51 b, 61 e) 'I avenged myself.' Plur. **הִתְיַצְּבוּ** 'they arrayed themselves,' **הִנְבְּאוּ** 'they behaved themselves as though inspired.'

Last radical a Semivowel:—**הִתְעַנָּה** (50 b) 'he submitted himself;' with subject-suffixes **הִתְעַנֵּיתָ** (with י, 50 f), also—**הִתְאַוֵּיתִי** 'I covet' (50 g).

Compact roots:—**הִתְבּוֹנְנָה**; **הִתְגַּלְּגְלוּ** (גלל) 'they rolled on;'
הִתְחוּלְלוּ = **הִתְחוּלְלוּ**; **הִתְנַעֲשׂוּ**.

IV. INFINITIVES.

245. The First form alone occurs:—**הִתְהַלֵּךְ**, **הִתְנַחֵם**, **הִתְעַפֵּה** (52) 'being emptied,' **הִתְהַדַּע** 'making oneself known.'

¹ For the e after נ see § 46 a.

Last radical א:—הִתְנַשֵּׂא 'raising oneself;' once, through confusion with verbs that end in a semivowel, הִתְנַבּוּת from נבא, as הִתְנַלּוּת from גלו = גלי 'reveal' (with the feminine termination).

V. PARTICIPLE.

246. The MA- with which the participle is prefixed loses its א (it having previously become indefinite) together with the ה of the root-augment;—מִתְאַבֵּל 'behaving oneself as a mourner,' מְדַבֵּר (51 b) 'conversing together,' מְתַכְסֶה (50 b) 'covered,' מְתַהַלל 'praising oneself;' מְתַחַלל either from חול ('waiting') or חלל ('piercing oneself'); מְתַלְתֵּל 'playing' (?).

B. PASSIVE VOICE.

247. This comprises a few uncommon forms;—הִתְמַאֵה (51 b) 'she is made to pollute herself;' (רשן) (56 f) 'she became fat.' Infinitive,—הִכְפִּים (51 b n) 'being washed.'

248. In a few places we find the general laws by which the formation of conjugations is regulated applied in a manner different from what we have hitherto observed. Thus,—

a. A form occurs with ך inserted and ן prefixed, the sense of which is constantly *reflexive* as well as *intensive*; נִנְאָלִי; NAGAW'ALŪ 'they are polluted.'

b. Two cases appear of common *strong-reflexives* with ן prefixed, and so with the reflexive character of the expression doubly indicated; נִכְפָּר 'it is reconciled' for NATKAPPIR (51 b n), נִיפְסָר.

¹ The tone here is attracted back by the false analogy of the 2nd and 3rd pers. fem. plur. of the imper. and impf.

'*they are admonished*' with ת contrary to rule assimilated to a semivowel. We may perhaps add נִשְׁתַּתָּה¹ '*it is put on a level*,' though here the doubling is neglected : cp. § 243.

c. From a causal with ת a reflexive is formed by the prefixing of ת preceded by a vowel (דֹּת) :—from בָּרַר comes the causal תָּבַר (226 d, 227 f, 228 f), and hence again a reflexive-causal, impf. mood, תִּתְבָּר (in pause) '*thou behavest thyself as pure*.'²

Still it may be questioned whether the forms here cited really proceed from the authors, and not, in part at least, from the punctuators ; a suspicion that is provoked by many peculiar forms.

¹ Prov. xxvii. 15.

² In Aramaic this conjugation is very common in the case of compact roots.

PARADIGMS.

A.—PERSONAL PRONOUNS.

	Singular.	Plural.
1 <i>c.</i>	אֲנִי, אֲלֹכִי	אֲנִי, (אֲנִי) גִּבּוֹרֵנוּ
2 <i>m.</i>	אַתָּה	אַתָּם
2 <i>f.</i>	אַתָּה (י')	אַתָּן
3 <i>m.</i>	הוּא	הֵם, הֵמָּה
3 <i>f.</i>	הִיא	הֵנָּה

B.—GENITIVE-SUFFIXES.

	<i>Noun with One Stem-Vowel.</i>					<i>Noun with Two Short Stem-Vowels.</i>	
	<i>Masculine.</i>			<i>Feminine.</i>		Singular	Plural
	Singular.	Dual.	Plural.	Singular.	Plural.		
	מֶלֶךְ	מְלָכִים	מְלָכִים	מַלְכָּה	מַלְכוּת	אָבֵל	אֲבָלִים
<i>Sing.</i>							
1 <i>c.</i>	מֶלְכִי	מְלָכִי	מְלָכִי	מַלְכָּתִי	מַלְכוּתִי	אֲבָלִי	אֲבָלִי
2 <i>m.</i>	מֶלְכֶּךָ	מְלָכֶיךָ	מְלָכֶיךָ	מַלְכָּתְךָ	מַלְכוּתְךָ	אֲבָלְךָ	אֲבָלֶיךָ
2 <i>f.</i>	מֶלְכָּךְ	מְלָכֶיךָ	מְלָכֶיךָ	מַלְכָּתְךָ	מַלְכוּתְךָ	אֲבָלְךָ	אֲבָלֶיךָ
3 <i>m.</i>	מֶלְכוֹ	מְלָכָיו	מְלָכָיו	מַלְכוֹתָו	מַלְכוּתָיו	אֲבָלוֹ	אֲבָלָיו
3 <i>f.</i>	מֶלְכָּהּ	מְלָכֶיהָ	מְלָכֶיהָ	מַלְכָּתָהּ	מַלְכוּתָהּ	אֲבָלָהּ	אֲבָלֶיהָ
<i>Plur.</i>							
1.	מְלָכֵנוּ	מְלָכֵנוּ	מְלָכֵנוּ	מַלְכָּתֵנוּ	מַלְכוּתֵנוּ	אֲבָלֵנוּ	אֲבָלֵנוּ
2 <i>m.</i>	מְלָכֵכֶם	מְלָכֵיכֶם	מְלָכֵיכֶם	מַלְכָּתֵכֶם	מַלְכוּתֵכֶם	אֲבָלֵכֶם	אֲבָלֵיכֶם
2 <i>f.</i>	מְלָכֵינוּ	מְלָכֵינוּ	מְלָכֵינוּ	מַלְכָּתֵנוּ	מַלְכוּתֵנוּ	אֲבָלֵנוּ	אֲבָלֵנוּ
3 <i>m.</i>	מְלָכֵהֶם	מְלָכֵיהֶם	מְלָכֵיהֶם	מַלְכָּתֵהֶם	מַלְכוּתֵהֶם	אֲבָלֵהֶם	אֲבָלֵיהֶם
3 <i>f.</i>	מְלָכֵהֶן	מְלָכֵיהֶן	מְלָכֵיהֶן	מַלְכָּתֵהֶן	מַלְכוּתֵהֶן	אֲבָלֵהֶן	אֲבָלֵיהֶן

Constr.

אֲבָלִי { אֲבָלִי
אֲבָל מַלְכוּת מַלְכָּה מְלָכִי מְלָכִי (זרע) מֶלֶךְ

<i>ACTIVE.</i>	<i>Strong Root.</i> קטן, גדל, פקד.		1 r. נ :	1 r. Sem. :
			נתן.	ולד = ילד.
IMPERATIVE.	Transitive.	Intransitive.		
<i>Sing. masc.</i>	פָּקֵד	גָּדַל	תֵּן	לֵד
with coh. suff.	פִּקְדָה	גִּדְּלָה	תִּנֵּה	לִדָה
fem.	פִּקְדִי	גִּדְּלִי	תִּנִּי	לִדִּי
<i>Plur. masc.</i>	פִּקְדוּ	גִּדְּלוּ	תִּנּוּ	לִדּוּ
fem.	פִּקְדְנָה	גִּדְּלְנָה	תִּנֵּה	לִדְנָה
IMPERFECT.				
<i>Sing. 1 com.</i>	אֶפְקֵד	אֶגְדֹּל	אֶתֵּן	וְאֵלֵד (וְאֵלֵד)
2 masc.	תִּפְקֹד	תִּגְדֹּל	תִּתֵּן	וְתֵלֵד (וְתֵלֵד)
2 fem.	תִּפְקְדִי	תִּגְדְּלִי	תִּתִּנִּי	תִּלְדִּי
3 masc.	יִפְקֹד	יִגְדֹּל	יִתֵּן	יִלְדֵּךְ
3 fem.	תִּפְקֹד	תִּגְדֹּל	תִּתֵּן	תִּלְדֵּךְ
<i>Plur. 1 com.</i>	נִפְקֹד	נִגְדֹּל	נִתֵּן	נִלְדֵּךְ
2 masc.	תִּפְקְדוּ	תִּגְדְּלוּ	תִּתְּנוּ	תִּלְדּוּ
2 fem.	תִּפְקְדְנָה	תִּגְדְּלְנָה	תִּתְּנֶה	תִּלְדְּנָה
3 masc.	יִפְקְדוּ	יִגְדְּלוּ	יִתְּנוּ	יִלְדּוּ
3 fem.	תִּפְקְדְנָה	תִּגְדְּלְנָה	תִּתְּנֶה	תִּלְדְּנָה
INFINITIVE I.	פָּקֵד	גָּדַל	תֵּן	לֵד, לִדָה
II.	פִּקֹּד	גִּדֹּל	נָתַן	יָלַד
PERFECT.				
<i>Sing. 1 com.</i>	פִּקְדֵתִי	קִשְׁנֵתִי, גִּדְּלֵתִי	נָתַתִּי	יָלַדְתִּי
2 masc.	פִּקְדָתְךָ	קִשְׁנָתְךָ, גִּדְּלָתְךָ	נָתַתְּ	&c.
2 fem.	פִּקְדָתְךָ	קִשְׁנָתְךָ, גִּדְּלָתְךָ	נָתַתְּ	
3 masc.	פִּקְדָה	קָשַׁן, גִּדֵּל	נָתַן	
3 fem.	פִּקְדָה	קִשְׁנָה, גִּדְּלָה	נָתַנָּה	
<i>Plur. 1 com.</i>	פִּקְדֵנוּ	קִשְׁנֵנוּ, גִּדְּלֵנוּ	נָתַנּוּ	
2 masc.	פִּקְדַתְכֶם	קִשְׁנַתְכֶם, גִּדְּלַתְכֶם	נָתַתֶּם	יָלַדְתֶּם
2 fem.	פִּקְדַתְכֶם	קִשְׁנַתְכֶם, גִּדְּלַתְכֶם	נָתַתֶּם	&c.
3 com.	פִּקְדוּ	קִשְׁנוּ, גִּדְּלוּ (גִּדְּלוּ)	נָתַנוּ	יָלַדוּ
PARTICIPLE.	פֹּקֵד	גֹּדֵל	נֹתֵן	יֹלֵד
PASS. PART.	פֻּקְדָה		נִתָּן	יֻלְדָה

1 r. א : אכל	3 r. Sem. : גלו = גלי	3 r. א : מצא	Compact : סבב	Hollow : בין, שוב
אכל אכלה אכלי &c.	גלה גלה גלי גלו גלינה	מצא מצאה מצאי מצאו מצאנה	סב סבה סבי סבו סבינה	בין, שוב בינה, שובה שובי שובו שבנה
אכל תאכל האכלי &c.	אכל, juss. תגל " תגלה תגלי יגל " יגלה תגל " תגלה נגל " נגלה תגלו תגלינה יגלו תגלינה	אמצא תמצא תמצאי ימצא תמצא נמצא תמצאו תמצאנה ימצאו תמצאנה	אסב תסב תסבי יסב תסב נסב תסבו תסבינה יסבו תסבינה	אשוב, juss. תבין, תשוב תשובי יבן, juss. תשוב נשוב תשובו תשבנה = תשובינה ישובו תשובינה שוב שוב
אכל אכול אכלתי &c.	גלות גלה גליתי גלית גלית גלה גלתה גלינו גליתם גליתו גלו גילה גלוי	מצאתי מצאת מצאת מצא מצאה מצאנו מצאתם מצאתו מצאו מצא מצוא	סבותי סבות סבות סב סבה סבונו סבותם סבותו סבו סובב סבוב	בנתי, שבותי בינות, שבות שבות בין, בן, שב בינה, שבה שבנו שבתם שבתו שבו בן, שב שוב

<i>ACTIVE.</i>	<i>Strong Root.</i>	1 r. נ, 2 gutt. : נחם	1 r. sem., 3 gutt. : ונע = ינע	1 r. א : אכל
<i>IMPERATIVE.</i>				
<i>Sing. masc. . .</i>	פָּקֵד	נָחֵם	יִנַּע	אֵכֵל
fem.	פָּקְדִי	נַחְמִי	יִנְעִי	אֵכְלִי
<i>Plur. fem. . . .</i>	פָּקְדְנָה	נַחְמְנָה	יִנְעֶנָּה	אֵכְלֶנָּה
<i>IMPERFECT.</i>				
<i>Sing. 1 com. . .</i>	אֶפְקֵד	אֲנַחֵם	אֵינַע	אֶאֱכֹל
2 masc.	תִּפְקֹד	תִּנַּחֵם	תֵּינַע	תֶּאֱכֹל
<i>Plur. 2 masc. . .</i>	תִּפְקְדוּ	תִּנַּחְמוּ	תֵּינְעוּ	תֶּאֱכְלוּ
2 fem.	תִּפְקְדְנָה	תִּנַּחְמְנָה	תֵּינְעֶנָּה	תֶּאֱכְלֶנָּה
<i>INFINITIVE I.</i>	פָּקֵד	נָחֵם	יִנַּע	אֵכֵל
II.	פָּקֵד , פָּקְד	נָחֵם	יִנַּע	אֵכֵל
<i>PERFECT.</i>				
<i>Sing. 1 com. . .</i>	פָּקַדְתִּי	נַחַמְתִּי	יִנַּעְתִּי	אֵכַלְתִּי
3 masc.	פָּקַד	נָחֵם	יִנַּע	אֵכֵל
<i>Plur. 2 masc. . .</i>	פָּקַדְתֶּם	נַחַמְתֶּם	יִנַּעְתֶּם	אֵכַלְתֶּם
3 com.	פָּקְדוּ	נַחְמוּ	יִנְעוּ	אֵכְלוּ
<i>PARTICIPLE.</i>	מִפְקֵד	מִנַּחֵם	מִינַּע	מֵאֵכֵל
<i>PASSIVE.</i>				
<i>IMPERATIVE</i>	(wanting).			
<i>IMPERFECT.</i>				
<i>Sing. 1 com. . .</i>	אֶפְקֵד	אֲנַחֵם	אֵינַע	אֶאֱכֹל
2 masc.	תִּפְקֹד	תִּנַּחֵם	תֵּינַע	תֶּאֱכֹל
<i>Plur. 2 masc. . .</i>	תִּפְקְדוּ	תִּנַּחְמוּ	תֵּינְעוּ	תֶּאֱכְלוּ
2 fem.	תִּפְקְדְנָה	תִּנַּחְמְנָה	תֵּינְעֶנָּה	תֶּאֱכְלֶנָּה
<i>INFINITIVE I.</i>				
II.	פָּקֵד			
<i>PERFECT.</i>				
<i>Sing. 1 com. . .</i>	פָּקַדְתִּי	נַחַמְתִּי	יִנַּעְתִּי	אֵכַלְתִּי
3 masc.	פָּקַד	נָחֵם	יִנַּע	אֵכֵל
<i>Plur. 2 masc. . .</i>	פָּקַדְתֶּם	נַחַמְתֶּם	יִנַּעְתֶּם	אֵכַלְתֶּם
3 com.	פָּקְדוּ	נַחְמוּ	יִנְעוּ	אֵכְלוּ
<i>PARTICIPLE.</i>	מִפְקֵד	מִנַּחֵם	מִינַּע	מֵאֵכֵל

3 r. sem. : גלו = גלי	3 r. א : מצא	Compact : סבב	Hollow : קים = קים
גִּלָּה	מִצָּא	סוֹבֵב	קוֹמֵם
גִּלִּי	מִצָּאִי	סוֹבֵבִי	קוֹמְמִי
גִּלְיָנָה	מִצָּאנָה	סוֹבֵבָנָה	קוֹמְמָנָה
אֶגְלָה, juss. אֶגֶל	אֶמְצָא	אֶסוֹבֵב	אֶקוֹמֵם
תִּגְלָה „ תֶּגֶל	תִּמְצָא	תִּסּוֹבֵב	תִּקוֹמֵם
תִּגְלוּ	תִּמְצָאוּ	תִּסּוֹבְבוּ	תִּקוֹמְמוּ
תִּגְלִינָה	תִּמְצָאנָה	תִּסּוֹבְבָנָה	תִּקוֹמְמָנָה
גִּלּוֹת	מִצָּא	סוֹבֵב	
גִּלָּה, גִּלָּה	מִצָּא		
גִּלְיָתִי (גִּל)	מִצָּאִיתִי	סוֹבְבָתִי	קוֹמְמָתִי
גִּלָּה	מִצָּא	סוֹבֵב	קוֹמֵם
גִּלְיָתָם	מִצָּאָתָם	סוֹבְבָתָם	קוֹמְמָתָם
גִּלוּ	מִצָּאוּ	סוֹבְבוּ	קוֹמְמוּ
מִגְלָה	מִמְצָא	מִסּוֹבֵב	מִקוֹמֵם
אֶגְלָה	אֶמְצָא	אֶסוֹבֵב	אֶקוֹמֵם
תִּגְלָה	תִּמְצָא	תִּסּוֹבֵב	תִּקוֹמֵם
תִּגְלוּ	תִּמְצָאוּ	תִּסּוֹבְבוּ	תִּקוֹמְמוּ
תִּגְלִינָה	תִּמְצָאנָה	תִּסּוֹבְבָנָה	תִּקוֹמְמָנָה
גִּלּוֹת			
גִּלְיָתִי	מִצָּאִיתִי	סוֹבְבָתִי	קוֹמְמָתִי
גִּלָּה	מִצָּא	סוֹבֵב	קוֹמֵם
גִּלְיָתָם	מִצָּאָתָם	סוֹבְבָתָם	קוֹמְמָתָם
גִּלוּ	מִצָּאוּ	סוֹבְבוּ	קוֹמְמוּ
מִגְלָה	מִמְצָא	מִסּוֹבֵב	מִקוֹמֵם

ACTIVE.	Strong Root.	1 r. 2, 2 gutt.: נחל	1 r. 1: ולד
IMPERATIVE.			
<i>Sing. masc.</i> . . .	הִפְקֵד	הַנְּחַל (הִנְחַל)	הוֹלֵד
fem. . . .	הִפְקִידִי	הַנְּחִילִי	הוֹלִידִי
<i>Plur. fem.</i> . . .	הִפְקִדְנָה	הַנְּחַלְנָה	הוֹלִידְנָה
IMPERFECT.			
<i>Sing. 1 com.</i> . .	אֶפְקֵד	אֶנְחִיל	אוֹלִיד
juss.	אִפְקֵד	אִנְחִל	אוֹלֵד
2 masc. . .	תִּפְקֵד	תִּנְחִיל	תוֹלִיד
juss.	תִּפְקֵד	תִּנְחִל	תוֹלֵד
<i>Plur. 2 masc.</i> . .	תִּפְקִדוּ	תִּנְחִלוּ	תוֹלִידוּ
2 fem. . . .	תִּפְקִדְנָה	תִּנְחַלְנָה	תוֹלִידְנָה
INFINITIVE I.	הִפְקִיד	הַנְּחִיל	הוֹלִיד
II.	הִפְקֵד	הַנְּחַל	הוֹלֵד
PERFECT.			
<i>Sing. 1 com.</i> . .	הִפְקַדְתִּי	הַנְּחַלְתִּי	הוֹלַדְתִּי
3 masc. . .	הִפְקִיד	הַנְּחִיל	הוֹלִיד
<i>Plur. 2 masc.</i> . .	הִפְקַדְתֶּם	הַנְּחַלְתֶּם	הוֹלַדְתֶּם
3 com. . .	הִפְקִדוּ	הַנְּחִלוּ	הוֹלִידוּ
PARTICIPLE.	מִפְקִיד	מִנְחִיל	מוֹלִיד
PASSIVE.			
IMPERATIVE			
with coh. suff.	הִשְׁכַּבְהָ		
IMPERFECT.			
<i>Sing. 1 com.</i> . .	אֶפְקֵד = אִפְקֵד	אֶנְחִל	אוֹלֵד
2 masc. . .	תִּפְקֵד	תִּנְחִל	תוֹלֵד
<i>Plur. 2 masc.</i> . .	תִּפְקִדוּ	תִּנְחִלוּ	תוֹלִידוּ
2 fem. . . .	תִּפְקִדְנָה	תִּנְחַלְנָה	תוֹלִידְנָה
INFINITIVE I.			
II.	הִפְקֵד	הַנְּחַל	הוֹלִיד
PERFECT.			
<i>Sing. 1 com.</i> . .	הִפְקַדְתִּי	הַנְּחַלְתִּי	הוֹלַדְתִּי
3 masc. . .	הִפְקֵד	הַנְּחִל	הוֹלִיד
<i>Plur. 2 masc.</i> . .	הִפְקַדְתֶּם	הַנְּחַלְתֶּם	הוֹלַדְתֶּם
3 com. . .	הִפְקִדוּ	הַנְּחִלוּ	הוֹלִידוּ
PARTICIPLE.	מִפְקֵד	מִנְחִל	מוֹלִיד

1 r. י: יטב	1 r. א: אכל	3 r. sem. : גלו = גלי	3 r. א: מצא	Compact : סבב	Hollow : קים = קום	
היטב	הֶאֱכַל &c.	הִגְלָה	הִמָּצָא	הִסָּב	הִקָּם	
היטיב		הִגְלִי	הִמָּצִיא	הִסָּבִי	הִקָּמִי	
היטבנה		הִגְלִינָה	הִמָּצֵאנָה	הִסָּבִינָה	הִקָּמְנָה	
איטיב		אִגְלָה	אִמָּצִיא	אִסָּב	אִקָּם	
איטב		אִגְלִי	אִמָּצִיא		אִקָּם	
תיטיב		תִּגְלָה	תִּמָּצִיא	תִּסָּב	תִּקָּם	
טיטב		תִּגְלִי	תִּמָּצִיא		תִּקָּם	
תיטבו		תִּגְלוּ	תִּמָּצִיאוּ	תִּסָּבוּ	תִּקְמוּ	
תיטבנה		תִּגְלִינָה	תִּמָּצֵאנָה	תִּסָּבִינָה	תִּקְמְנָה	
היטיב		הִגְלוֹת	הִמָּצִיא	הִסָּב	הִקָּם	
היטב		הִגְלָה	הִמָּצָא		הִקָּם	
היטבתי	אֶאֱכַל &c.	הִגְלִיתִי (ל)	הִמָּצֵאתִי	הִסָּבֹתִי	הִקָּמֹתִי	
היטיב		הִגְלָה	הִמָּצִיא	הִסָּב	הִקָּם	
היטבתם		הִגְלִיתֶם	הִמָּצֵאתֶם	הִסָּבֹתֶם	הִקָּמֹתֶם	
היטבו		הִגְלוּ	הִמָּצִיאוּ	הִסָּבוּ	הִקְמוּ	
מיטיב		מִגְלָה	מִמָּצִיא	מִסָּב	מִקָּם	
אויטב		אִגְלָה	אִמָּצִיא	אִוִּסָּב	אִוָּקָם	
&c.		תִּגְלָה	תִּמָּצִיא	תִּוִּסָּב	תִּוָּקָם	
		תִּגְלוּ	תִּמָּצִיאוּ	תִּוִּסָּבוּ	תִּוָּקְמוּ	
		תִּגְלִינָה	תִּמָּצֵאנָה	תִּוִּסָּבִינָה	תִּוָּקְמְנָה	
		הִגְלוֹת	הִמָּצִיא	הִוִּסָּב	הִוָּקָם	
		הִגְלָה				
		הִגְלִיתִי	הִמָּצֵאתִי	הִוִּסָּבֹתִי	הִוָּקְמֹתִי	
		הִגְלָה	הִמָּצִיא	הִוִּסָּב	הִוָּקָם	
		הִגְלִיתֶם	הִמָּצֵאתֶם	הִוִּסָּבֹתֶם	הִוָּקְמֹתֶם	
		הִגְלוּ	הִמָּצִיאוּ	הִוִּסָּבוּ	הִוָּקְמוּ	
		מִגְלָה	מִמָּצִיא	מִוִּסָּב	מִוָּקָם	

	<i>Strong Root.</i>	1 r. Sem. : ושב = ישב	1 r. A : אסף
IMPERATIVE.			
<i>Sing. masc.</i>	הִפְקֹד	הוֹשֵׁב	הֹאסֵף
<i>fem.</i>	הִפְקְדִי	הוֹשִׁבִי	הֹאסִפִי
<i>Plur. fem.</i>	הִפְקֹדְנָה	הוֹשִׁבְנָה	הֹאסִפְנָה
IMPERFECT.			
<i>Sing. 1 com.</i>	אֶפְקֹד	אֹשֵׁב	אֹסֵף
<i>2 masc.</i>	תִּפְקֹד	תֹּשֵׁב	תֹּסֵף
<i>Plur. 2 masc.</i>	תִּפְקְדוּ	תֹּשִׁבוּ	תֹּסִפוּ
<i>2 fem.</i>	תִּפְקֹדְנָה	תֹּשִׁבְנָה	תֹּסִפְנָה
INFINITIVE I.	הִפְקֹד	הוֹשֵׁב	הֹאסֵף
II.	נִפְקֹד		הֹאסֵף
PERFECT.			
<i>Sing. 1 com.</i>	נִפְקַדְתִּי	נִשְׁבַּתִּי	נִאֲסַפְתִּי
<i>3 masc.</i>	נִפְקַד	נִשְׁבַּח	נִאֲסַף
<i>Plur. 2 masc.</i>	נִפְקַדְתֶּם	נִשְׁבַּחְתֶּם	נִאֲסַפְתֶּם
<i>3 com.</i>	נִפְקְדוּ	נִשְׁבְּחוּ	נִאֲסַפוּ
PARTICIPLE.	נִפְקֹד	נֹשֵׁב	נֹאסֵף, נֹאסֶף

G. STRONG-REFLEXIVE

	<i>Strong Root.</i>	1 r. sem. : וצב = יצב	1 r. A : אפק
ACTIVE.			
IMPERATIVE.			
<i>Sing. masc.</i>	הִתְפַּקֵּד	הִתְיַצֵּב	הִתְאַפֵּק
IMPERFECT.			
<i>Sing. 1 com.</i>	אֶתְפַּקֵּד	אֶתְיַצֵּב	אֶתְאַפֵּק
INFINITIVE I.	הִתְפַּקֵּד	הִתְיַצֵּב	הִתְאַפֵּק
II.			
PERFECT.			
<i>Sing. 1 com.</i>	הִתְפַּקַּדְתִּי	הִתְיַצַּבְתִּי	הִתְאַפַּקְתִּי
<i>3 masc.</i>	הִתְפַּקַּד	הִתְיַצַּב	הִתְאַפַּק
PARTICIPLE.	מִתְפַּקֵּד	מִתְיַצֵּב	מִתְאַפֵּק
PASSIVE.			
INFINITIVE II.	הִפָּסֵס		
PERFECT.			
<i>Sing. 3 fem.</i>			
<i>Plur. 3 com.</i>	הִתְפַּקְדוּ		

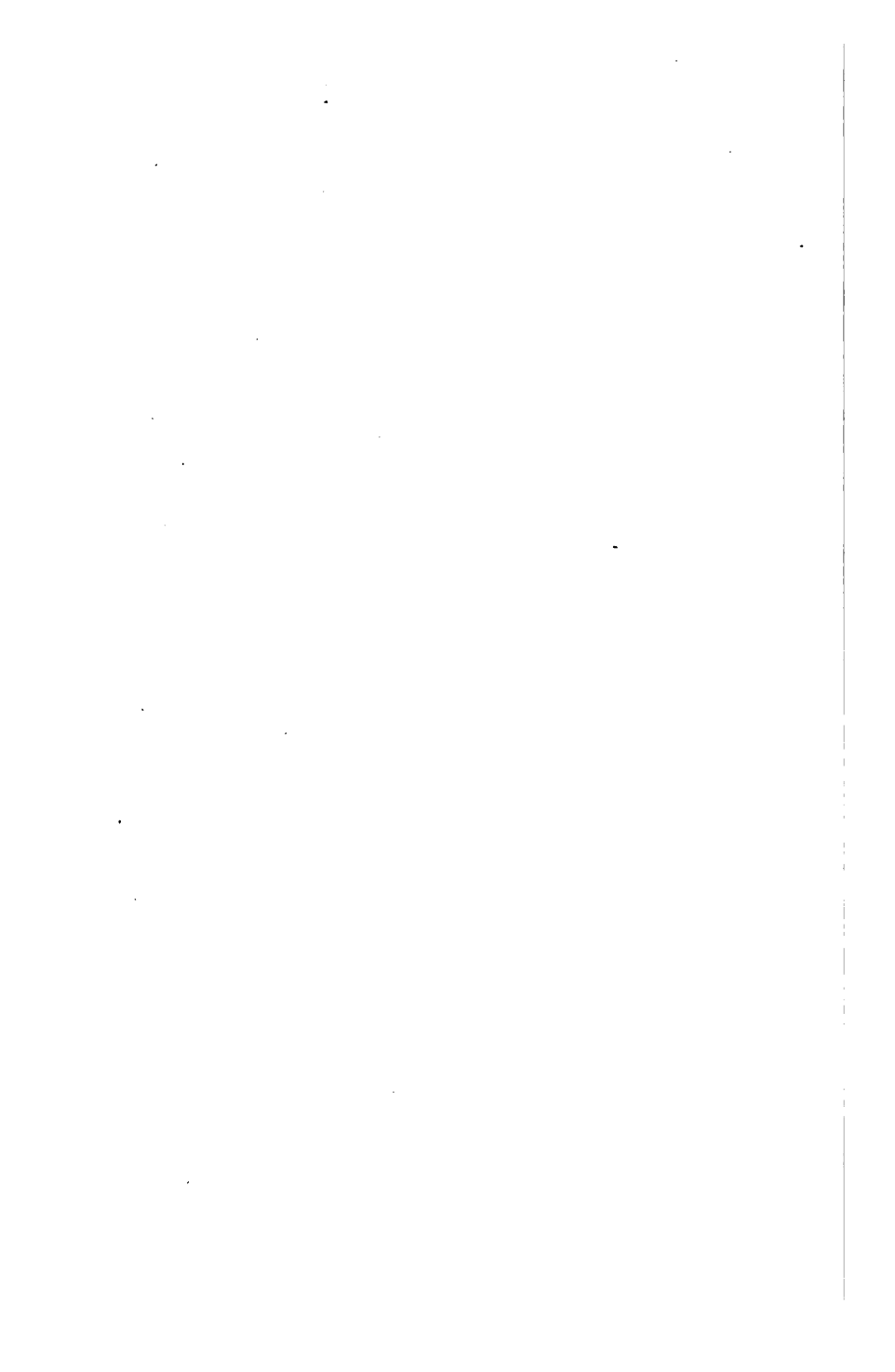
3 r. sem. : נלו = גלי	3 r. א, 1 r. : נבא	Compact : סבב	Hollow : קים = קים
הַנְּלִיחַ הַנְּלִי הַנְּלִינָה	הַנְּבִיחַ הַנְּבִי הַנְּבִינָה	הַסְּבִיחַ הַסְּבִי הַסְּבִינָה	הַקְּוִיחַ הַקְּוִי הַקְּוִינָה
אֲנִלְחַ תִּנְלִחַ הַנְּלִי תִּנְלִינָה הַנְּלִיחַ הַנְּלִיחַ, נְנִלְחַ	אֲנִבִּחַ תִּנְבִּחַ תִּנְבִּיחַ תִּנְבִּינָה הַנְּבִיחַ נְבִיחַ	אֲסִבִּחַ תִּסְבִּחַ תִּסְבִּיחַ תִּסְבִּינָה הַסְּבִיחַ הַסְּבִיחַ	אֲקִוִּיחַ תִּקְוִיחַ תִּקְוִיחַ תִּקְוִינָה הַקְּוִיחַ הַקְּוִיחַ
נְנִלְחִי נְנִלְחַ נְנִלְחִים נְנִלְחִי נְנִלְחַ	נְנִבִּחִי נְנִבִּחַ נְנִבִּחִים נְנִבִּחִי נְנִבִּחַ	נְסִבִּיחִי נְסִבִּיחַ נְסִבִּיחִים נְסִבִּיחִי נְסִבִּיחַ	נְקִוִּיחִי נְקִוִּיחַ נְקִוִּיחִים נְקִוִּיחִי נְקִוִּיחַ

CONJUGATION.

3 r. Sem. : נלו = גלי	3 r. א : נבא	Compact : נלל	Hollow : קים = קים
הַתְּנִלְחַ אֲתְנִלְחַ הַתְּנִלְחַ	הַתְּנִבִּחַ אֲתְנִבִּחַ הַתְּנִבִּחַ	הַתְּנִלְלַח אֲתְנִלְלַח &c.	הַתְּקִוִּיחַ אֲתְקִוִּיחַ &c.
הַתְּנִלְחִי הַתְּנִלְחַ מִתְּנִלְחַ	הַתְּנִבִּחִי הַתְּנִבִּחַ מִתְּנִבִּחַ	מִתְּנִלְלַח	
	הַשְּׂמִיחַ		

OBJECT-SUFFIX;	<i>Sing.</i> 1 com.	2 masc.	2 fem.	3 masc.
UNAugMENTED.				
IMPERATIVE.				
<i>Sing.</i> masc. . .	פִּקְדָנִי			פִּקְדָהוּ
" "				
IMPERFECT.				
<i>Sing.</i> 3 masc. .	יִפְקְדֵנִי	יִפְקְדֶךָ		יִפְקְדֵנוּ
" "	יִפְקְדֵנִי	יִפְקְדֶךָ	יִפְקְדֶךָ	יִפְקְדֵהוּ
" "				
<i>Plur.</i> 3 masc. .	יִפְקְדֵנוּ	יִפְקְדֶנּוּ	יִפְקְדֶנּוּ	יִפְקְדֵהוּ
PERFECT.				
<i>Sing.</i> 1 com. . .		פִּקְדָתִיךָ	פִּקְדָתִיךָ	פִּקְדָתִי
" 2 masc. .	פִּקְדָתִנִּי			פִּקְדָתֵהוּ
" "				פִּקְדָתוֹ
" 2 fem. . .	פִּקְדָתִינִי			פִּקְדָתֵיהֶוָה
" "				פִּקְדָתִיו
" 3 masc. .	פִּקְדָנִי	פִּקְדָךְ	פִּקְדָךְ	פִּקְדָהוּ
" "				פִּקְדוֹ
" 3 fem. . .	פִּקְדָתִנִּי	פִּקְדָתֶךָ	פִּקְדָתֶךָ	פִּקְדָתֵהוּ
" "				פִּקְדָתֵהוּ
<i>Plur.</i> 1 com. . .		פִּקְדָנֶךָ	פִּקְדָנֶךָ	פִּקְדָנֵהוּ
" 2 masc. .	פִּקְדָתֵנוּ			פִּקְדָתֵהוּ
" 3 com. . .	פִּקְדָנִי	פִּקְדָיֶךָ	פִּקְדָיֶךָ	פִּקְדָיֵהוּ
INTENSIVE.				
PERFECT.				
<i>Sing.</i> 3 masc. .	פִּקְדָנִי	פִּקְדָךְ	פִּקְדָךְ	פִּקְדוֹ
CAUSAL.				
PERFECT.				
<i>Sing.</i> 3 masc. .	הִפְקִידֵנִי	הִפְקִידֶךָ	הִפְקִידֶךָ	הִפְקִידוֹ

3 fem.	Plur. 1 com.	2 masc.	3 masc.	3 fem.
פָּקַדָּה פָּקַדָּה	פָּקַדְנוּ		פָּקַדְם	
יִפְקַדְנָה יִפְקַדְנָה יִפְקַדְנָה יִפְקַדְנָה	יִפְקַדְנוּ יִפְקַדְנוּ יִפְקַדְנוּ יִפְקַדְנוּ	יִפְקַדְכֶם	יִפְקַדְם	יִפְקַדְנָה
	יִפְקַדְנוּ	יִפְקַדְכֶם	יִפְקַדְוּם	יִפְקַדְנָה
פָּקַדְתִּיהָ פָּקַדְתִּיהָ	פָּקַדְתִּינוּ	פָּקַדְתֶּכֶם	פָּקַדְתִּים פָּקַדְתִּים	פָּקַדְתִּי פָּקַדְתִּי
פָּקַדְתִּיהָ	פָּקַדְתִּינוּ		פָּקַדְתִּים	פָּקַדְתִּי
פָּקַדָּה	פָּקַדְנוּ	פָּקַדְכֶם	פָּקַדְם	פָּקַדְנָה
פָּקַדְתִּיהָ פָּקַדְתִּיהָ פָּקַדְתִּיהָ פָּקַדְתִּיהָ	פָּקַדְתִּנוּ פָּקַדְתִּנוּ פָּקַדְתִּנוּ פָּקַדְתִּנוּ	פָּקַדְתֶּכֶם	פָּקַדְתִּים פָּקַדְתִּים פָּקַדְתִּים פָּקַדְתִּים	פָּקַדְתִּי פָּקַדְתִּי פָּקַדְתִּי פָּקַדְתִּי
פָּקַדָּה	פָּקַדְנוּ	פָּקַדְכֶם	פָּקַדְם	פָּקַדְנָה
הִפְקִידָהּ	הִפְקִידְנוּ		הִפְקִידְם	הִפְקִידְנָה



<i>Aegypt. de Rouge</i>	<i>Phoen.</i>	<i>Moab.</i>	<i>Hebr. anz.</i>	<i>Samar.</i>	<i>Palmyr.</i>	<i>Quadr. inscr.</i>	<i>Quadr. libr.</i>	<i>Rabb.</i>	<i>Jud. Germ.</i>
2	𐤀𐤀	𐤁	𐤂	𐤃	𐤄𐤅	𐤆𐤇	𐤈	𐤉	𐤊
	𐤋𐤌	𐤍𐤎	𐤏𐤐	𐤑	𐤒𐤓	𐤔𐤕	𐤖	𐤗	𐤘
	𐤙𐤚	𐤛𐤜	𐤝	𐤞	𐤟𐤠		𐤡𐤢	𐤣𐤤	𐤥
3	𐤦𐤧	𐤨𐤩	𐤪𐤫	𐤬	𐤭𐤮		𐤯	𐤰	𐤱
𐤳	𐤴𐤵	𐤶𐤷	𐤸𐤹	𐤺	𐤻𐤼	𐤽𐤾	𐤿	𐥀	𐥁
𐤿	𐥀𐥁	𐥂𐥃	𐥄𐥅	𐥆	𐥇𐥈	𐥉𐥊	𐥋	𐥌	𐥍
𐥎	𐥏𐥐	𐥑𐥒	𐥓𐥔	𐥕	𐥖𐥗	𐥘𐥙	𐥚	𐥛	𐥜
𐥝	𐥞𐥟			𐥠	𐥡𐥢	𐥣𐥤	𐥥	𐥦	𐥧
4	𐥨𐥩	𐥪	𐥫𐥬	𐥭	𐥮𐥯	𐥰𐥱	𐥲	𐥳	𐥴
𐥵	𐥶𐥷	𐥸	𐥹𐥺	𐥻	𐥼𐥽	𐥾𐥿	𐥿	𐦀	𐦁
𐦂	𐦃𐦄	𐦅	𐦆𐦇	𐦈	𐦉𐦊	𐦋𐦌	𐦍	𐦎	𐦏
𐦐	𐦑𐦒	𐦓𐦔	𐦕𐦖	𐦗	𐦘𐦙	𐦚𐦛	𐦜𐦝	𐦞𐦟	𐦠𐦡
𐦢	𐦣𐦤	𐦥𐦦	𐦧𐦨	𐦩	𐦪𐦫	𐦬𐦭	𐦮𐦯	𐦰𐦱	𐦲𐦳
𐦵	𐦶𐦷	𐦸𐦹	𐦺	𐦻	𐦼𐦽	𐦾𐦿	𐧀𐧁	𐧂𐧃	𐧄𐧅
𐧆	𐧇𐧈	𐧉		𐧊	𐧋𐧌	𐧍𐧎	𐧏𐧐	𐧑𐧒	𐧓𐧔
𐧕	𐧖𐧗	𐧘	𐧙𐧚	𐧛	𐧜𐧝	𐧞𐧟	𐧠𐧡	𐧢𐧣	𐧤𐧥
𐧦	𐧧𐧨	𐧩𐧪	𐧫𐧬	𐧭	𐧮𐧯	𐧰𐧱	𐧲𐧳	𐧴𐧵	𐧶𐧷
𐧸	𐧹𐧺	𐧻	𐧼𐧽	𐧾	𐧿𐨀	𐨁𐨂	𐨃𐨄	𐨅𐨆	𐨇𐨈
𐨉	𐨊𐨋	𐨌	𐨍𐨎	𐨏	𐨐𐨑	𐨒𐨓	𐨔𐨕	𐨖𐨗	𐨘𐨙
𐨚	𐨛𐨜	𐨝	𐨞𐨟	𐨠	𐨡𐨢	𐨣𐨤	𐨥𐨦	𐨧𐨨	𐨩𐨪

E R R A T A.

Page. Line.

3. xiv. FOR דְּקוֹדֶשָׁה READ דְּקוֹדֶשָׁא.
4. xii. „ We are thus unable to treat of the Hebrew language apart from the different periods and districts, READ We are thus unable to describe the Hebrew language of the different periods and districts separately.
21. FOOT, FOR קאם READ קאם.
31. ix. FROM FOOT, TO A further division, PREFIX c.
35. v. „ „ FOR יְחִיד, שְׁמֵעַת, לְקַתָּה READ לְקַתָּה, יְחִיד, שְׁמֵעַת.
38. v. „ „ „ מוֹת* READ מוֹת*.
39. iii. „ „ READ יְדִים*.
43. iii. „ „ „ קְלוֹת.
46. iv. FOR A $\overline{\text{r}}$ READ A $\overline{\text{r}}$.
49. xii. „ קְנִי* „ קְנִי*.
53. xii. FROM FOOT, READ אֲתָה.
61. viii. „ „ FOR הָאֲמֹר READ הָאֲמֹר.
69. v. READ סֶפֶר.
70. x. and ix. FROM FOOT, FOR כּוֹר READ סוֹר.
71. xv. FOR *Solitary stem-words* READ *Solitary stems*.
79. xiv. „ זָפֶן READ זָפֶן.

Page. Line.

79. FOOTNOTE, FOR Cp. below (c) READ Cp. § 105 c.

80. vi. FOR אָרוֹן READ אֶרֶן.

83. xiv. FROM FOOT, AFTER נִדְרִים ADD 'vows.'

84. viii. READ חֲנִיתִים.

85. v. FROM FOOT, READ דָּמִים.

90. viii. FOR חֵיתוֹ READ חֵיתוֹ.

91. HEADLINE, FOR 127 READ 126.

96. ix. FROM FOOT, FOR The feminine termination
-AT retains the T when the word assumes
the form of the construct, READ The femi-
nine termination -AT retains the T while
the word assumes the form of the construct.

101. FOOTNOTE 2, FOR עֲמִים READ עֲמִים.

104. iv. FROM FOOT, FOR בְּקָרִים READ בְּקָרִים.

ii. " " READ אֲסִפִּי.

107. iii. " " " שָׁלֵם.

ii. " " " אֶתְנוֹת.

109. xiii. " " FOR MAÇI'-T READ MĀÇI'-T.

" " " " 'ATIV-AT " ĀTIV-AT.

110. ix. READ אֵילָה and אֵילַת.

112. viii. FOR נִמְלֹד READ נִלְמֹד.

iv. FROM FOOT, READ עֲמִלָּה.

125. viii. READ רִבְבָּה.

132. viii. FROM FOOT, READ פָּה.

133. vii. " " " הַשִּׁמְרִי.

134. xiv. FOR denote READ denotes.

139. iv. " כֶּמֶה " כֶּמֶה.

Page. Line.

141. xii. FROM FOOT, FOR יוֹמִם READ יוֹמָם.
155. vi. „ „ „ Instead of the form READ
The form.
157. xiv. FOR conjunctive READ copulative.
158. ii. FROM FOOT, FOR יִפְּלוּ READ יִפְּלוּ.
160. ix. „ „ READ כָּתַב AND הָרַג AND חָתַם.
161. ix. READ הָרַגוּ.
- x. FOR אָכְלוּ READ אָכְלוּ.
- xi. FROM FOOT, READ זָעַקוּ.
162. ii. READ נָשׂוּ.
166. ix. „ אָחֲזָקוּ.
- ix. FROM FOOT, READ יָתַן.
169. vi. FOR שָׁחַת READ שָׁחַח.
170. x. FROM FOOT, FOR וְשָׁמַעְתִּי READ וְשָׁמַעְתִּי.
172. ii. „ „ READ עָשׂוּ.
181. v. TO סָבַב PREFIX (סָבַב 'turn').
182. iv. FROM FOOT, FOR רָמַפֵּשׁ READ רָמַפֵּשׁ.
192. xi. „ „ „ הוֹנִיחַ „ הוֹנִיחַ.
197. FOOTNOTE 1, FOR The A in the suffix is for the
purpose, READ The A in the prefix ap-
pears to be for the purpose.
202. v. FROM FOOT, READ הִתְנַעֲשׂוּ.





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